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

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

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—this work will be presented at [Society of Biblical Literature Nov 2021](#) in the Digital Humanities section—

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

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–Unknown

these Five Hypotheses: conceived during Pride  
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This iterative open access book brings to bear a revolutionary open science approach fully for the first time upon the foundational texts of Christianity, specifically the earliest Joshua tradition texts known as the Gospels.

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### **Dedications**

We thank the muses who have inspired our writing and will praise those who inspire us in the future.

## About the Author

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](https://orcid.org/0000-0003-0100-6634), ISNI [0000-0004-3497-1817](https://orcid.org/0000-0004-3497-1817), and various other global iDs over which I have almost 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; 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 presented the opportunity to teach brilliant students as an assistant to exceptional 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 Jefferson began, a scientific reconstruction of the earliest Joshua 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 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."

## Selected Publications by the Author

- As the Bandit Will I Confess You: Luke 23, 39-43 in Early Christian Interpretation.* Cahiers de Biblia Patristica 13. Strasbourg: University of Strasbourg; Turnhout: Brepols, 2013. [ISBN 9782503550497](#) [please [contribute on unglue.it](#) to make this book Open Access]
- “Christendom Witnesses to the Martyrs: Modulations of the *Acta Martyrum* in Prudentius’ *Peristephanon* vi.” *Journal of Ecclesiastical History* 63.2 (April 2012) 219–35. [doi.org/10.5281/zenodo.3756202](#) [doi.org/10.1017/S0022046911002612](#)
- Classical Greek Models of the Gospels and Acts: Studies in Mimesis Criticism.* Co-edited with Michael Kochenash and Margaret Froelich. Claremont Studies in New Testament & Christian Origins. Claremont, CA: Claremont Press, 2018. [doi.org/10.5281/zenodo.3745598](#) [doi.org/10.2307/j.ctvbcd1wt](#) ISBN 9781946230188
- e-Clavis: Christian Apocrypha:* A comprehensive bibliography of Christian Apocrypha research assembled and maintained by members of the North American Society for the Study of Christian Apocryphal Literature. Platform idea originator and co-founder. [www.nasscal.com/e-clavis-christian-apocrypha/](#)
- A Disappearing People: The Doctrine of Election and Predestination from Irenaeus to Augustine.* M.A. Thesis. Kansas City, MO: Nazarene Theological Seminary, 2002. [doi.org/10.5281/zenodo.3752256](#)
- “A Dramatic Heist of Epic Proportion: Euripides’ *Iphigenia among the Taurians* in the Acts of the Apostles.” First author, with Anna Lefteratou. *Harvard Theological Review* [forthcoming 2022]. [doi.org/10.5281/zenodo.4568453](#)
- “First Dionysian Gospel: Imitational and Redactional Layers in Luke and John.” *Classical Greek Models of the Gospels and Acts: Studies in Mimesis Criticism.* Claremont Studies in New Testament & Christian Origins 3. Edited by Mark G. Bilby, Michael Kochenash, and Margaret Froelich (Claremont, CA: Claremont Press, 2018), 49–68. [doi.org/10.5281/zenodo.3745622](#) [doi.org/10.2307/j.ctvbcd1wt.11](#) ISBN 9781946230188
- “Golgotha, Calvary: New Testament.” *Encyclopedia of the Bible and Its Reception* 10:580–81. Boston; Berlin: de Gruyter, 2015. [doi.org/10.5281/zenodo.3746738](#) [doi.org/10.1515/ebr.golgothacalvary](#)
- “Good Samaritan: New Testament.” *Encyclopedia of the Bible and Its Reception* 10:638–39. Boston; Berlin: de Gruyter, 2015. [doi.org/10.5281/zenodo.3746979](#) [doi.org/10.1515/ebr.goodsamaritan](#)
- “Hospitality of Dysmas (*BHG* 2119y).” *New Testament Apocrypha: More Non-canonical Scriptures.* Volume 1. Edited by Tony Burke and Brent Landau (Grand Rapids: Eerdmans, 2016) 39–51. [doi.org/10.5281/zenodo.3752252](#) ISBN 9780802872890

- “Hospitality and Perfume of the Bandit.” *New Testament Apocrypha: More Non-canonical Scriptures*. Volume 3. Edited by Tony Burke (Grand Rapids: Eerdmans, forthcoming).
- “Luke the Evangelist: Christianity.” *Encyclopedia of the Bible and Its Reception* 17:132–36. Boston; Berlin: de Gruyter, 2019. [doi.org/10.5281/zenodo.3746994](https://doi.org/10.5281/zenodo.3746994) [doi.org/10.1515/ebr.luketheevangelist](https://doi.org/10.1515/ebr.luketheevangelist)
- “Luke the Evangelist: Literature.” *Encyclopedia of the Bible and Its Reception* 17:136–39. Boston; Berlin: de Gruyter, 2019. [doi.org/10.5281/zenodo.3746996](https://doi.org/10.5281/zenodo.3746996) [doi.org/10.1515/ebr.luketheevangelist](https://doi.org/10.1515/ebr.luketheevangelist)
- “Luke-Acts: Luke-Acts in Literature.” *Encyclopedia of the Bible and Its Reception* 17:166–73. Boston; Berlin: de Gruyter, 2019. [doi.org/10.5281/zenodo.3746991](https://doi.org/10.5281/zenodo.3746991) [doi.org/10.1515/ebr.lukeacts](https://doi.org/10.1515/ebr.lukeacts)
- “Mainstreaming Mimesis Criticism.” *Classical Greek Models of the Gospels and Acts: Studies in Mimesis Criticism*. Claremont Studies in New Testament & Christian Origins 3. Edited by Mark G. Bilby, Michael Kochenash, and Margaret Froelich (Claremont, CA: Claremont Press, 2018) 3–16. [doi.org/10.5281/zenodo.3745619](https://doi.org/10.5281/zenodo.3745619) [doi.org/10.2307/j.ctvbc1wt.6](https://doi.org/10.2307/j.ctvbc1wt.6) ISBN 9781946230188
- “Pliny’s Correspondence and the Acts of the Apostles: An Intertextual Relationship?” *Luke on Jesus, Paul and Christianity: What Did He Really Know?* Edited by Joseph Verheyden and John S. Kloppenborg. BTS 29 (Leuven: Peeters, 2017) 147–69. [doi.org/10.5281/zenodo.3745661](https://doi.org/10.5281/zenodo.3745661)
- “Rebellion of Dimas.” *New Testament Apocrypha: More Non-canonical Scriptures*, Volume 2. Edited by Tony Burke (Grand Rapids: Eerdmans, 2020) 13–22. ISBN 9780802872906 [chapter featured in *LiveScience*: [www.livescience.com/translated-christian-texts-wizards-demons.html](http://www.livescience.com/translated-christian-texts-wizards-demons.html)]
- Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide*. Co-edited with Keith D. Stanglin and Mark H. Mann. Nashville: Abingdon/Kingswood Books, 2014. ISBN 9781426796548; [hdl.handle.net/20.500.12680/rb68xd55w](https://hdl.handle.net/20.500.12680/rb68xd55w) [editors obtained rights for OA editor and contributor self-archiving in institutional IRs]
- Review of *Das Evangelium nach Petrus: Text, Kontexte, Intertexte*, edited by Thoams J. Kraus and Tobias Nicklas. *Vigiliae Christianae* 63.1 (2009) 93–98. [doi.org/10.1163/157007208X312752](https://doi.org/10.1163/157007208X312752) [doi.org/10.5281/zenodo.3766502](https://doi.org/10.5281/zenodo.3766502)
- Review of *Hellenistic and Biblical Greek: A Graduated Reader*, by B. H. McLean. *Bryn Mawr Classical Review*. August 22, 2015. [bmc.brynmawr.edu/2015/2015-08-22.html](http://bmc.brynmawr.edu/2015/2015-08-22.html)
- RLST 201: New Testament Introduction. 2018 Spring. [[syllabus](#); [sourcebook](#); [video lectures](#)]
- “Working Virtually on the Text and Manuscripts Behind the Document: Doing New Testament Criticism on the Web.” Second author, with Thomas E. Phillips. *Theological Librarianship* 8.1 (2015) 7–9. [doi.org/10.31046/tl.v8i2.393](https://doi.org/10.31046/tl.v8i2.393)

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

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

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

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

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## Abbreviations and Chronological-Stratigraphical Hypotheses

#	shorthand for page number, section number, or word count
↱	upgrade
↲	emendation/correction
⟨⟩	explicit restoration
⟨⟨⟩⟩	improvised restoration
†	indicates signal tag is based on explicitly attested and restored wording
‡	indicates signal tag is based on improvised restored wording
‖	indicates signal tag is noted elsewhere
·	Signal 1, independent use of Source by Mediator (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)
=	attested signal equally matches designated strata
≈	attested signal matches different elements from designated strata
>	attested signal matches former stratum more closely than later stratum
<	attested signal matches later stratum more closely than former stratum
Ⲙ	London: Codex Sinaiticus, 4 <sup>th</sup> century
A	London: Codex Alexandrinus, 5 <sup>th</sup> century
A##	<i>SQE</i> parallel set (usually cross-references in and to our Comparative Restoration)
Ac	Acts of the Apostles, c. 117–138 CE
<i>Adm</i>	Ps-Origen, <i>Adamantius Dialogue</i> , early 4 <sup>th</sup> century
B	Rome: Codex Vaticanus, 4 <sup>th</sup> century
Baur	F.C. Baur, <i>Kritische Untersuchungen über die kanonischen Evangelien</i> (Fues, 1847)
BD	J. D. BeDuhn, <i>The First New Testament</i> (Salem, OR: Polebridge, 2013)
BP	Biblioteca Patristica (Nardini: Florence, 1981-)
BPM	Biblia Polyglotta Matritensia
c]	concluding tag indication of a clear signal, free of prior gospel vocal noise
CBM	Chester Beatty Monographs
CCSA	Corpus Christianorum Series Apocryphorum
CCSG	Corpus Christianorum Series Graeca

CCSL	Corpus Christianorum Series Latina
CEQ	J. M. Robinson et al, <i>Critical Edition of Q</i> (Minneapolis: Fortress, 2000)
CENP	tag and dataset indication for Clear and Explicitly Not Present in GMarc
CINP	tag and dataset indication for Clear and Implicitly Not Present in GMarc
CL	Computational Linguistics
Couchoud	P-L Couchoud, <i>Jésus: Le Dieu fait homme</i> , 2 vols (Paris: Rieder, 1937)
CPG	Clavis Patrum Graecorum (Turnhout: Brepols, 1973–)
CPL	Clavis Patrum Latinorum, 3d ed. (Steenburgis: In Abbatia Sancti Petri, 1995)
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CSCO	Corpus Scriptorum Christianorum Orientalium
D	Cambridge: Codex Bezae Cantabrigiensis, 5 <sup>th</sup> century
DD	Data Dictionary: Linguistic-Syntactical Vocal Strata Profiles
Dx	<i>Didache</i> , or The Teaching of the Twelve Apostles, early 2 <sup>nd</sup> century CE
E	Epiphanius (typically with citations of his <i>Panarion</i> unless otherwise indicated)
Early Luke	Lk1 or Marcion's <i>Gospel</i> in its earliest form, created c. 80s CE
ESD	Early-orthodox Signal Degradation
ET	English translation
f <sup>1</sup>	“Family 1”: mss 1, 118, 131, 209, 1582, and others
f <sup>13</sup>	“Family 13”: mss 13, 69, 124, 174, 230, 236, 543, 788, 826, 983, 1689, 1709 and others
GMarc	Marcion's <i>Gospel</i> (aka Early Luke, Lk1, or the Third Gospel)
G	P. A. Gramaglia, <i>Marcione e il Vangelo (di Luca)</i> (Turin: Accademia, 2017)
GCS	Griechischen Christlichen Schriftsteller
GLB	Geschichte der Lateinischen Bibel
GThom	<i>Gospel of Thomas</i> , created 2 <sup>nd</sup> century CE
Hahn 1823	A. Hahn, <i>Das Evangelium Marcions</i> (Königsberg: Univerisitäts Buchhandlung, 1823)
H	A. Hahn, “Evangelium Marcionis...” in I.C. Thilo, <i>Codex apocryphus</i> (Leipzig: 1832)
Harting	D. Harting, <i>Quaestionem de Marcione Lucani Evangelii</i> (Utrecht: Paddenburg, 1849)
HNT	Handbuch zum Neuen Testament
Hilgenfeld	A. Hilgenfeld, <i>Kritische Untersuchungen...</i> (Halle: C.A. Schwetschke, 1850)
Jesus	protagonist of various Gospel strata developed after 70 CE outside of Judea
Joshua	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Jesus
Jn1	Gospel of John Redaction 1, created c. 100–110 CE
Jn2	Gospel of John Redaction 2, created c. 110–117 CE

Jn3	Gospel of John Redaction 3, created c. 140s CE
JnR1	Gospel of John Redactor 1, working c. 100-110 CE
JnR2	Gospel of John Redactor 2, working c. 110-117 CE
JnR3	Gospel of John Redactor 3, working c. 140s CE
JSNTSS	Journal for the Study of the New Testament Supplement Series
JSSS	Journal of Semitic Studies Supplement
K	M. Klinghardt, <i>The Oldest Gospel</i> , 2 vol. (Leuven: Peeters, 2021)
Knox	<i>Marcion and the New Testament</i> (Chicago: U Chicago Press, 1942)
Lieu	J. Lieu, <i>Marcion and the Making of a Heretic</i> (New York: Cambridge, 2017)
Lk1	Gospel of Luke Redaction 1 (aka Early Luke or Marcion's <i>Gospel</i> ), created c. 80s CE
Lk2	Gospel of Luke Redaction 2, created c. 117–138 CE
LkR1	Gospel of Luke Redactor 1 (aka Early Luke or GMarc Redactor), working c. 80s CE
LkR2	Gospel of Luke Redactor 2, working c. 117–138 CE
M	the author(s) of this work
Magdalene	epic epithet used outside Judea after 70 CE to denigrate and displace Miryam/Mary
Miryam	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Mary
Mk1	Gospel of Mark Redaction 1, created c. 75–80 CE
Mk2	Gospel of Mark Redaction 2, created c. 140s CE
Mk3	Gospel of Mark Redaction 3, created c. 140s CE
MkR1	Gospel of Mark Redactor 1, working c. 75–80 CE
MkR2	Gospel of Mark Redactor 2, working c. 140s CE
MkR3	Gospel of Mark Redactor 3, working c. 140s CE
ms/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
N	C. Gianotto and A. Nicolotti, <i>Il Vangelo di Marcione</i> (Turin: Einaudi, 2019)
na	not attested
NHMS	Nag Hammadi and Manichean Studies
NLP	Natural Language Processing
NT	New Testament
NTG	E. Nestle et al, <i>Novum Testamentum Graece</i> , 28 <sup>th</sup> rev ed. (Stuttgart: DB, 2013)

OECT	Oxford Early Christian Texts
Ⲣ <sup>45</sup>	Dublin; Vienna: Papyrus Chester Beatty I, early 3 <sup>rd</sup> century
Ⲣ <sup>66</sup>	Geneva: Papyrus Bodmer II, c. 200
Ⲣ <sup>75</sup>	Geneva: Papyrus Bodmer XIV, XV, early 3 <sup>rd</sup> century
PI	Early Collection of the Letters of the Apostle Paul, c. 100 CE
Q	Quelle (“Source”), the First Gospel as traditionally reconstructed
Qn	Quelle Neue (“New Source”), the First Gospel as scientifically reconstructed
PG	Patrologia Graeca
PL	Patrologia Latina
PO	Patrologia Orientalis
Pt	<i>Gospel of Peter</i> , c. 115–117 CE
PTS	Patristische Texte und Studien
R	D. T. Roth, <i>The Text of Marcion’s Gospel</i> (Leiden: Brill, 2015)
Ritschl	A. Ritschl
Sanday	W. Sanday, <i>The Gospels in the Second Century</i> (London: MacMillan, 1876)
SBLTT	Society of Biblical Literature Texts and Translations
SBLWGRW	Society of Biblical Literature Writings from the Greco-Roman World
SC	Sources Chrétiennes
Schwegler	F.C.A. Schwegler, <i>Das nachapostolische Zeitalter</i> , 2 vol. (Tübingen: Fues, 1846)
<i>SQE</i>	Aland et al, <i>Synopsis Quattuor Evangeliorum</i>
T	Tertullian
Thilo	J.C. Thilo, <i>Codex apocryphus Novi Testamenti</i> (Leipzig: Vogel, 1832)
TLG	Thesaurus Linguae Graecae
TS	K. Tsutsui, “Das Evangelium Marcions...” <i>AJBI</i> 18 (1992) 67–132
Vinzent	M. Vinzent, <i>Marcion and the Dating of the Synoptic Gospels</i> (Leuven: Peeters, 2013)
Volckmar	G. Volckmar, <i>Das Evangelium Marcions: Text und Kritik</i> (Leipzig: Weidmann, 1852)
UBS	B. Aland et al, <i>The Greek New Testament</i> , 5 <sup>th</sup> ed. (Stuttgart: DB, 2019)
V	A. Harnack, <i>Marcion: Das Evangelium vom Fremden Gott</i> , 2nd ed. (1924)
W	Washington, DC: Codex Washingtonianus, 5 <sup>th</sup> century
Z	T. Zahn, <i>Geschichte des neutestamentlichen Kanons</i> 2.2 (Erlangen: Deichert, 1892)

For other Gospel manuscript abbreviations (e.g., Γ, Δ, Θ, K, Λ, L, Π, Ψ, etc.), see NT critical editions, 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 a scientific solution to the Synoptic Problem and the restoration of the lost gospel of Qn, the pre-70 CE Judean gospel about Joshua of Nazareth—a text being painstakingly, scientifically, and gradually reconstructed here in most of its breadth and depth for the first time, together with interconnected reconstructions of the earliest versions of the gospels of Mark, Luke, and Matthew. The New Q or Neue Quelle (Qn) is a major excision, expansion, emendation, and simplification of the Q text that New Testament scholars generally accept as the earliest known gospel created by Joshua followers. The discovery and reconstruction of Qn puts Marcion's *Gospel*—which has not previously been taken as the primary and earliest textual basis for resolving Q together with the Synoptic Problem—at the center of the puzzle of our earliest Joshua texts and traditions.

Part 1 introduces readers to a groundbreaking approach to the study of the compositional history of the gospels and the Synoptic Problem—as the tracing of audio-textual signal transmission cascades and syntheses. The *CEQ* Comparison tables show at a glance our major findings, that the first gospel stratum (Qn) aligns substantially with traditional reconstructions of Q yet goes beyond them, outlining how the first gospel was not just a sayings source, but instead a more robust Hellenistic romance with teachings, fables, healings, a death and resurrection. Next, we detail Ten Assumptions about Marcion's *Gospel* (hereafter, 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 trace, tag, and triangulate signals in order to sequence vocal strata within and among gospels. Finally, our twelve Criteria for Evaluating Gospel Strata Sequential Hypotheses initiates an expanded scientific method for human use and machine learning.

Part 2 details the Five Hypotheses to Recover and Restore the First Gospel (the New Q or Qn). The first hypothesis demolishes Synoptic Gospel studies and begins construction on a scientifically valid and sustainable project built on the foundation of the *Gospel* of Marcion having two primary sources: Qn and Early Mark (Mk1). The second hypothesis builds the ground floor of the Qn building, showing how 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 proceeds to the next floor by realigning the support beams, restoring several Qn sayings sequences to their original and correct Lukan order. The fourth hypothesis goes a level higher by clearing obstructions and impediments that have kept Qn from reaching its full height. Numerous passages that have long been incorrectly attributed to Q are removed, most notably the introduction of John the Baptist, the Baptism, and the Temptation. Finally, the fifth hypothesis crowns our

construction, adding an array of new passages to Qn for the first time in history: most notably three sequential passages about women supporters (Qn 7.12–8.3), the Transfiguration (Qn 9.28–30a, 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 primary source for two segments of GMarc, which elsewhere followed a different primary source (Qn). The Statistical Analysis of GMarc compared to Single, Double, and Triple Traditions reveals a disproportionate lack of single traditions and disproportionate surplus of double and triple traditions in GMarc. The next proof renders the hypothetical L source invalid, correctly repartitioning its signals either as part of the Qn layer, the Lk2 redactional layer, or a nuanced combination of both. The digital book layout then shifts to tabloid landscape to accommodate our most involved and detailed proofs. First we compile Statistically Significant Signature Features of Qn, Lk1, and Lk2, then provide a short Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses. The heart of the project is a comprehensive Signals Synopsis for Gospel Data Scientists, which we call the Comparative Restoration, Analysis, and Triangulation of Signals. Our analysis traces signal transmissions, cascades, and syntheses across strata between the 60s and 150s CE. Thereafter follows a massive Data Dictionary, a working platform to disambiguate, unmask, and partition signature features of each vocal stratum, features regularly cross-referenced in the Comparative Restoration footnotes. Finally, we have Signal Tabulations and Signal Strength Reports, summing up the various signal tags from the Comparative Restoration then clarifying 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 Third Gospel Stratum.

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

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





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

religious myth: the earliest gospels were four books written by four first century apostolic evangelists  
scientific fact: these gospels are composites of multiple vocal strata 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 + MkR1

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

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

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

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

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

Mk2 (140s CE): Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mt2 + MkR2

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

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

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

*Do you see the overall pattern? If it looks like a biological phenomenon, that is 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 in Rabbinic Judaism. Hence the only reliable way to recover the actual historical origins of the gospels is through a rigorous data science methodology that traces the synthesis and evolution of transmissions from one textually embedded temporal vocal stratum to the next. Each oral-textual stratum/recording is essentially a signal station broadcasting through time, transmitting to us through later strata-stations. To recover the earliest strata/recordings, we need to listen through their re-broadcasters, isolate and cluster signature features of each voice/stratum, trace and sequence interdependencies, and extrapolate source-switching patterns to restore the maximal breadth of elements of the earliest recordings that have been degraded or silenced, whether through suppression or neglect.

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

1. **Joshua of Nazareth (his Hebrew name) is pictured from first to last in Qn as a new Aesop: a brilliant, witty, justice-minded slave who speaks truth to power.** The Qn opening quotation, “Physician, heal yourself” (Luke 4.23), references Aesop’s fable, “The Frog and the Fox.” Joshua nearly being thrown off a (geographically non-existent) cliff in Nazareth (Luke 4.29–30) imitates the *Aesop Romance*, which ends with Aesop thrown off a cliff. Aesop was a famous slave and gifted storyteller who proved himself more intelligent than his master and rival philosophers. He routinely 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 Jubilees, the 50<sup>th</sup> year when slaves were freed and debts forgiven, akin to the City Dionysia festival and its manumission of slaves. The conclusion of Qn (Luke 24.25), “O dullards and sluggards in heart”, is a verbatim metrical quotation from two Aesopian fables: “The Fox and the Goat at the Well” and “The Frogs at the Wedding of the Sun.”
2. **Joshua in Qn performs a creative array of prophetic, restorative speech-acts** (blessing the poor; cursing the rich; healing words; oracles; moral guidance; aphorisms; fables) **all aimed at freeing people from slavery, debt, and social stigma, and at the just distribution of food and money.**
3. Like the Gospel of Mark, **Qn has no birth, infancy, or childhood narratives.** Unlike the Gospel of Mark, **Qn has no baptism, temptation, or opening heavenly portent making Joshua the messiah.**
4. **In Qn, the first male follower of Joshua is a Roman centurion,** who is there from the start of his public life to its end at the crucifixion.
5. **In Qn, the first patrons of Joshua were women, and a woman (likely Miryam, i.e., the Mary 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 likely omitted the tradition of Miryam anointing Joshua as messiah, only for it to reappear in later strata of Mark in keeping with its displacement by JnR1 to the end of the ministry of Jesus.
6. The **transfiguration in Qn serves a clear, unique purpose as the start of a new exodus and the first occasion where Joshua is openly recognized as messiah by a group of men (three disciples, Moses, and Elijah) and by a heavenly portent.** Moses and Elijah are paradigmatic prophet-leaders of resistance movements. They appear with Joshua prior to his “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 slave revolt co-leaders akin to Spartacus** (antiquity’s most famous rebel slave) and **Boudica** (who led a Celt revolt just before Qn was composed).
11. **Qn concludes with a female-led revolutionary resurrection story** for Joshua where Miryam, now partnered to James, still leads the movement, the empty tomb signifies the rebirth of political revolution which Moses and Elijah bless *incognito*, all the while the men do not believe the women.

## Summary Highlights of the Scientifically Reconstructed Third Gospel (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 version of Luke significantly contaminated by Matthew. Instead, GMarc was an earlier version of Luke (Lk1) used often by Early Matthew (Mt1).** Dozens of triangulated signal transmissions confirm this, both for materials originally sourced in Qn and Mk1.
3. **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 Luke. Instead, GMarc was, together with early strata of Mark, Matthew and John, used as a source in the redaction of canonical Luke.** Hundreds of diverse, triangulated signal transmissions confirm this, as do the next several points.
5. **Almost all of the most artistically and dramatically powerful stories in Luke were not randomly missing or later excised from 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 hundreds of consistent, distinctive, skillful and erudite characteristic features in Luke across thousands of diffuse data points:** not only characteristic words and expressions, but also themes/devices such as affairs of state, genealogy, angelic characters, aristocratic connections, character emotion/motivation, cities as addressees and settings, chronological details, collective action/speech, complaints against protagonists, deference to authority, philosophical dialogue, *exitus-reditus* journeys, family/filial piety, geographical details, haste, hospitality decorum, internal thinking/dialogue, imitations of Euripides, Josephus, and Socrates, LXX quotations, oracular/poetic speech, proxied communication, ritual/temple piety, property/slave-owner concerns, repentance, salvation-history fulfillment, ethical/piety 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 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 with Sources of the Third Gospel Stratum (Marcion's Gospel)*

**Mk1 Source: Section 1**

<i>SQE</i> . Shorthand	<i>CEQ</i>	GMarc	Src
A013a. Historical preface	-----	3.1	LkR1
A035. Capernaum lesson	-----	4.31-32	Mk1 1.21-22
A036. Synagogue demon	-----	4.33-35	Mk1 1.23-26
A033. Escaping Nazareth	4.16	4.16, 23, 29-30	Qn 4.16, 23, 29-30
A038. Sick healed	-----	4.40b-41	Mk1 1.34, 3.11
A039. Leaving Capernaum	-----	4.42-43	Mk1 1.35, 38
A041. Miraculous catch	-----	5.1-7, 9-11	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. Withered hand	-----	6.6-11	Mk1 3.1-6
A049. Twelve chosen	-----	6.12-14, 16	Mk1 3.13-14, 16, 19

Qn Source: Section 1

<i>SQE</i> . Shorthand	<i>CEQ</i>	GMarc	Src
A077. Setting of speech	-----	6.17, 19a, 20a	LkR1 + Qn 6.20a
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. Impartial love	6.27-28, 35c-d, 29, 30, 31, 32, 34, 36	6.27-30a, 31, 34a, 35c-36	Qn 6.27-30a, 31-32b, 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. Lord lord	6.46-49	6.46	Qn 6.46
A085. Centurion	7.1, 2, 3, 4-6a, 6b-9, ?10?	7.1-3, 6-10	Qn 7.1-3, 6-10
A086. Widow's son raised	-----	7.12, 14-16	Qn 7.12, 14-16
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, 31-35	Qn 7.24b-c, 25b, 26b-c, 28, 31-35
A114. Anointing	-----	7.36-38, 44c-46, 50	Qn 7.36-38, 44c-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

Mk1 Source: Section 2

<i>SQE. Shorthand</i>	<i>CEQ</i>	<i>GMarc</i>	<i>Src</i>
A135. Real family	-----	8.20–21	Mk1 3.32–33
A136. Storm stilled	-----	8.22–25	Mk1 4.35–41
A137. Graveyard demoniac	-----	8.27–28, 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 + Lk1
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 given over	-----	9.44	Mk1 9.31
A166. True greatness	-----	9.46–48	Mk1 9.34, 36–37



Qn Source: Section 2

<i>SQE. Shorthand</i>	<i>CEQ</i>	<i>GMarc</i>	<i>Src</i>
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	11.9-13	Qn 11.9-13
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	12.35-44, 46-48	Qn 12.35-44, 46-48
A204. Family divisions	12. [[49]], 50, 51, 52, 53	12.49a, 51, 53	Qn 12.49a, 51, 53
A205. Interpreting signs	12. [[54-56]]	12.56	Qn 12.56
A206. Avoiding trials	12.57, 58-59	12.57-59	Qn 12.57-59

Qn Source: Section 3

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

Qn Source: Section 4

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

## 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 over 1,800 years now. Early-orthodox heresiologists and polemicists caricatured Marcion and his *Gospel* as frauds. In their telling, Marcion cut out the parts of the Gospel of Luke that he did not like and edited the parts he did, then tried to pitch it, pass it off, and popularize it as if it were the only, original, canonical, 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 in beliefs and texts. 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 and edited content in the canonical Gospel of Luke, and that he did so following his own theological biases:

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

These assumptions about Marcion's editorial agenda are contradicted by the evidence of the actual text of GMarc and have thus been challenged by several scholars. However, scholarly bias persists in reconstructions of GMarc, even in several recent major 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 unquestioned and unchallenged by most:

1. If texts from canonical Luke are attested as not present in GMarc, then they must have been removed or left out on purpose by Marcion
2. If texts from canonical Luke are not attested for GMarc, then their absence means they cannot be taken seriously as possible evidence, even as evidence of absence from GMarc
3. Witnesses to GMarc often harmonized GMarc with parallels in canonical Mark and Matthew, which were earlier, complete, unified, distinct, authoritative, and largely static texts
4. Attestations to GMarc often show how it was influenced by the so-called Western readings found among manuscripts, lectionaries, and Latin and Syriac translations of Luke
5. When GMarc has a unique reading unrepresented in manuscripts, lectionaries and translations of canonical Luke, then such a reading cannot be correct or trusted

6. More generally, 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 eviscerated version 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 an inconsistent and self-contradictory cut and paste job, a hodgepodge lacking in thematic coherence, creative vision, and programmatic integrity
10. More generally, GMarc is a poorly evidenced text, a condensation of a diffuse, haphazard array of quotations, paraphrases, allusions, and summaries by early Christian writers, most of whom were opponents of Marcion; as such GMarc lacks grounds for a complete Greek critical edition in stark contrast to its canonical counterparts such as Matthew, Mark, Luke, and John, given their comparatively full and consistent attestation in manuscripts

For those with ears to hear, these assumptions ring of bias against a person and a text the early-orthodox wanted to see displaced and destroyed. Sadly, these assumptions are still pervasive, even in much of the scholarship being published and uncritically accepted as 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 rival set of assumptions stated in the form of Socratic questions:

1. What if Lk2<sup>1</sup> texts that are attested as not present in GMarc were not excisions by Marcion but instead additions to Lk2 that were not part of the gospel tradition that Marcion received?
2. What if Lk2 passages and verses that are unattested for GMarc were largely not excisions by Marcion nor even attestation gaps but instead later additions to Lk2?
3. What if when GMarc has unique parallels with Mark and/or Matthew against Lk2, such examples reveal how early Mark was a source for GMarc, and how GMarc was a source both for Matthean and Markan strata that were still evolving well into the second century?
4. What if when GMarc aligns with so-called Western readings found in manuscripts, lectionaries and Latin and Syriac translations of Luke, then GMarc is their earlier source?
5. What if when GMarc has a variant unrepresented in known manuscripts, lectionaries and Latin translations of Luke, then GMarc is a reliable source of an early, unique textual tradition?

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

6. More generally, what if GMarc can be understood, appreciated, and used as a uniquely reliable source of early textual traditions?
7. More generally, what if GMarc is an earlier, simpler edition than the longer and more erudite and creative version of the evolving text that later came to be known as the Gospel of Luke?
8. More generally, what if GMarc was edited in the late 1<sup>st</sup> century, but Lk2 mid-2<sup>nd</sup> century?
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 thematic coherence, creative vision, and programmatic integrity?
10. More generally, what if GMarc is a richly and reliably evidenced text: received across hundreds of variants and thousands of non-variants among hundreds of manuscripts, translations, and lectionaries of its 2<sup>nd</sup> edition (Lk2); held close, mutually informing relationships with 10,000s of parallel words found among other gospel strata; and attested over 700 different times by over a dozen witnesses, who as critics of Marcion often cited his gospel carefully to refute him from his own text, quoting its exact words at points of difference to show the ways they believed Marcion had eviscerated and changed their purportedly earlier, apostolic version of Luke?

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

Many others before us have 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 canonical Luke is derived from Marcion's earlier Gospel, not *vice versa*.<sup>3</sup> Rather

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

<sup>3</sup> Albert Schweigler, *Das nachapostolische Zeitalter in den Hauptmomenten seiner Entwicklung*, 2 vol (Tübingen: Fues., 1846); Albrecht Ritschl, *Das Evangelium Marcions und das kanonische Evangelium des Lucas* (Tübingen: Osiander'sche Buchhandlung, 1846); Ferdinand Christian Baur, *Kritische Untersuchungen über die kanonischen Evangelien, ihr Verhältnis zu einander, ihren Charakter und Ursprung* (Tübingen: Fues., 1847); Paul-Louis Couchoud, *The Creation of Christ: An Outline of the Beginnings of Christianity*, trans. C. Bradlaugh Bonner, 2 vols (London: Watts & Co., 1939); John Knox, *Marcion and the New Testament: An Essay in the Early History of the Canon* (Chicago: U Chicago Press, 1942); R. Joseph Hoffmann, *Marcion: On the Restitution of Christianity, An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico, CA: Scholars, 1984); Markus Vinzent, "Der Schluß des Lukasevangeliums bei Marcion" in *Marcion und seine kirchengeschichtliche Wirkung: Marcion and His Impact on Church History*, ed. Gerhard May, Katharina Greschat, and Martin Meiser (Berlin: De Gruyter, 2002) 79–94; *idem*, *Christ's*

than carefully rehearsing all of their arguments, which unfortunately far too often fall on deaf ears because of entrenched religious-mythological 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 new and exhilarating intellectual adventure into the earliest Joshua texts.

If our hypotheses really do lead to the optimal solution to the Synoptic Problem, the most scientifically valid assemblage of the myriad pieces of the intriguing puzzle of early Gospel texts and traditions, we do not expect that everyone will be persuaded, but we know that *many* will. If you do not find yourself among the convinced, we welcome you to let us know why and how after you have really thought it all through. If you do find yourself among the convinced, we ask you to let us know why and how, 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. CL and NLP), then it's time to rethink that faith and come to new terms with that vocation. All truth is god's truth, as some have said. If 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.

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*Resurrection in Early Christianity and the Making of the New Testament* (Farnham: Ashgate, 2011); *idem*, *Marcion and the Dating of the Synoptic Gospels*, SPS 2 (Leuven: Peeters, 2014); *idem*, "Marcion's Gospel" (2015), cited above; Joseph Tyson, *Marcion and Luke-Acts: A Defining Struggle* (Columbia: U South Carolina Press, 2006), follows the Semler hypothesis to read GMarc and Lk2 as derived from a common source, yet Tyson sees GMarc as generally closer to that source; *idem*, Jason BeDuhn, "The Myth of Marcion as Redactor: The Evidence of 'Marcion's' Gospel against an Assumed Marcionite Redaction", *Annali di storia dell'esegesi* 29 (2012) 21–48; *idem*, *First New Testament: Marcion's Scriptural Canon* (Salem, OR: Polebridge, 2013); *idem*, "New Studies of Marcion's *Evangelion*," *ZAC* 21.1 (2017) 8–24; Matthias Klinghardt, "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles", *NTS* 52 (2006) 484–513, *idem*, "The Marcionite Gospel and the Synoptic Problem: A New Solution", *Novum Testamentum* 50 (2008) 1–27; *idem*, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien*, TANZ 60 (Tübingen: Francke Verlag, 2015; 2020<sup>2</sup>), translated as *The Oldest Gospel and the Formation of the Canonical Gospels*, 2 vol, BTS 41 (Leuven: Peeters, 2021); Daniel A. Smith, "Marcion's Gospel and the Resurrected Jesus of Canonical Luke 24," *ZAC* 21.1 (2017) 41–62, at 61 concludes a "modest case" that GMarc is the source for Lk2 but remains open to the Semler hypothesis.

With so much of New Testament scholarship, moving one piece can disrupt many, many others.<sup>4</sup> 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 Joshua 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.

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



## Overview and Reimagining of the Synoptic Problem

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

In our view, much of the back and forth in the literature both within the Q school and among its many rivals illustrate that the Q hypothesis as traditionally conceived has significant strengths as well as insurmountable weaknesses. 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 often use and edit that content in different ways independently of each other, and how their common source reflects an earlier stage in the social and literary reception and production of Joshua traditions. On the other hand, the Q hypothesis as traditionally argued simply fails to make sense of passages where Luke obviously depends on Matthew, nor can it elegantly explain the relationship between Q and Mark or the minor agreements. Stratigraphic approaches to Q exacerbate these inherent problems, complicating the picture more than clarifying it. Scientific objectivity and statistically significant verification are lacking, if not entirely missing, from the modeling and testing of proposed solutions. Idiosyncrasy reigns and unnecessary entities multiply. Occam's razor is nowhere to be found.

Most of the past approaches are fundamentally flawed because they share similar underlying problems: *the assumption of a single edition of Luke, Matthew and Mark; the mutual isolation (geographically or chronologically) of their sponsoring communities; and the penchant to trace influence in non-reciprocal directions.*

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

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

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

This brief account of the fluid and variegated transmission of vocal signals across vocal 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.

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

Life is a cascade.

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

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

The traditional two-source hypothesis (Q + Mark) is *very largely* adequate to explain the Gospel sources behind Mt1, but, as we will see later, it is still incomplete, because it does not account for the influence of a third source, i.e., Lk1. The two-source hypothesis is largely inadequate to explain the production of the Gospel of Luke in its later form (Lk2), whose compiler 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 Mk1, Mt1 and Mt2 strata were not under any obligation to use all of Q, and Q scholars generally agree that the text of Luke evinces far more devotion to the wording and order of Q than does that of Matthew.

The gospel that Marcion received and shared is not only a two source-Gospel; it is *the original and definitive two-source gospel*, closely recounting its two sources (Qn and Mk1) and alternating between them with minimal redactional stitching and reordering. GMarc bears no editorial affinities with the elaborate Mt1 program of recompiling and expanding materials within involved sermons, nor does it show evidence of the expansive intergeneric (novelistic, biographic, historiographic, geographic, epic, theatric) overlay of verisimilitude in Lk2, and not just in the missing 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 Gospel strata, enacting a less sophisticated approach to retransmission that sought more to preserve earlier textual traditions than to rework, transform, reorganize, and recompile them. 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 GMarc while also building on and trying to surpass the Mt1 literary feat.

The table below details six among the more popular solutions to the Synoptic Problem, showing how each model has explanatory value and yet how meager that value actually is, failing to account for most of the data.<sup>7</sup> Interestingly, there seems to be an inverse relationship between the popularity of the model in current scholarship and the robustness of its explanatory value! In any case, the main point of this heuristic exercise is to lead readers away from narrow, rigid flow chart modeling and toward fluid, variegated, synthesizing, evolving signal cascade modeling.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Computational Linguistics and the Synoptic [Signals] Problem

2021 is set to be the year when Computational Linguistics (CL) and Natural Language Processing (NLP) decisively transforms the study of Gospel authorship and the Synoptic Problem. Why it has taken this long is astonishing, given that groundbreaking studies of other difficult texts, including religious texts and the disputed Federalist Papers, were done over a decade ago. One team has shown that the Book of Mormon, traditionally assumed to have two authors, was the collective work of at least seven different authors/voices.<sup>8</sup>

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<sup>8</sup> On the multiple authorship of the Book of Mormon, see Matthew L. Jockers, Daniela M. Witten, and Craig S. Criddle, “Reassessing Authorship of the Book of Mormon using Delta and Nearest Shrunken Centroid Classification”, *Literary and Linguistic Computing* 23.4 (2008) 465–91, [doi.org/10.1093/lc/fqn040](https://doi.org/10.1093/lc/fqn040); and Matthew L. Jockers, “Testing Authorship in the Personal Writings of Joseph Smith Using NSC Classification”, *Literary and Linguistic Computing* 28.3 (2013) 371–81, [doi.org/10.1093/lc/fqs041](https://doi.org/10.1093/lc/fqs041). For notable studies in computational author attribution over the last two decades, see: John Burrows, “Questions of Authorship: Attribution and Beyond”, *Computational Humanities* 37.1 (2002) 5–32, [www.jstor.org/stable/30204877](http://www.jstor.org/stable/30204877) and *idem*, “All the Way Through: Testing for Authorship in Different Frequency Strata”, *Literary and Linguistic Computing* 22.1 (2007) 27–47, [doi.org/10.1093/lc/fqi067](https://doi.org/10.1093/lc/fqi067); Graeme Hirst and Olga Feiguina, “Bigrams of Syntactic Labels for Authorship Discrimination of Short Texts”, *Literary and Linguistic Computing* 22.4 (2007) 405–17, [doi.org/10.1093/lc/fqm023](https://doi.org/10.1093/lc/fqm023); Marina Iosifyan and Igor Vlasov, “And Quiet Flows the Don: The Sholokhov-Kryukov Authorship Debate”, *Digital Scholarship in the Humanities* 35.2 (2020) 307–18, [doi.org/10.1093/lc/fqz017](https://doi.org/10.1093/lc/fqz017); David L. Hoover, “Statistical Stylistics and Authorship Attribution: An Empirical Investigation”, *Literary and Linguistic Computing* 16.4 (2001) 421–44, [doi.org/10.1093/lc/16.4.421](https://doi.org/10.1093/lc/16.4.421); Matthew L. Jockers and Daniela M. Witten, “A Comparative Study of Machine Learning Methods for Authorship Attribution”, *Literary and Linguistic Computing* 25.2 (2010) 215–23, [doi.org/10.1093/lc/fqq001](https://doi.org/10.1093/lc/fqq001); Patrick Juola, “Authorship Attribution”, *Foundations and Trends in Information Retrieval* 1.3 (2006) 233–334, [doi.org/10.1561/1500000005](https://doi.org/10.1561/1500000005), and *idem*, “The Rowling Case: A Proposed Standard Analytic Protocol for Authorship Questions”, *Digital Scholarship in the Humanities* 30.1 (2015) i100–i113, [doi.org/10.1093/lc/fqv040](https://doi.org/10.1093/lc/fqv040); Patrick Juola and Darren Vescovi, “Empirical Evaluation of Authorship Obfuscation using JGAAP”, *AISec '10: Proceedings of the 3<sup>rd</sup> ACM Workshop on Artificial Intelligence and Security* (2010) 14–18, [doi.org/10.1145/1866423.1866427](https://doi.org/10.1145/1866423.1866427); Dmitri V. Khmelev and Fiona J. Tweedie, “Using Markov Chains for Identification of Writers”, *Literary and Linguistic Computing* 16.3 (2001) 299–307, [doi.org/10.1093/lc/16.3.299](https://doi.org/10.1093/lc/16.3.299); Moshe Koppel and Jonathan Schler, and Shlomo Argamon, “Authorship Attribution in the Wild”, *Language Resources and Evaluation* 45 (2011) 83–94, [doi.org/10.1007/s10579-009-9111-2](https://doi.org/10.1007/s10579-009-9111-2); Moshe Koppel, Jonathan Schler, and Elisheva Bonchek-Dokow, “Measuring Differentiability: Unmasking Pseudonymous Authors”, *Journal of Machine Learning Research* 8 (2007) 1261–76, [www.jmlr.org/papers/volume8/koppel07a/koppel07a.pdf](http://www.jmlr.org/papers/volume8/koppel07a/koppel07a.pdf); Moshe Koppel and Yaron Winter, “Determining if Two Documents are Written by the Same Author”, *Journal of the Association for Information Science and Technology* 65.1 (2014) 178–87, [doi.org/10.1002/asi.22954](https://doi.org/10.1002/asi.22954); Kim Luyckx and Walter Daelemans, “Authorship Attribution and Verification with Many Authors and Limited Data”, *Proceedings of the 22<sup>nd</sup> International Conference on Computational Linguistics*, vol. 1 (2008) 513–20, [www.aclweb.org/anthology/C08-1065](http://www.aclweb.org/anthology/C08-1065); Yanir Seroussi, Ingrid Zukerman, and Fabian Bohnert, “Authorship Attribution with Topic Models”, *Computational Linguistics* 40.2 (2014) 269–310, [doi.org/10.1162/COLI\\_a\\_00173](https://doi.org/10.1162/COLI_a_00173); O. Uzuner and B. Katz, “A Comparative Study of Language Models for Book and Author Recognition”, *Lecture Notes in Computer Science* (LNCS 3651; Berlin: Springer, 2005), [doi.org/10.1007/11562214\\_84](https://doi.org/10.1007/11562214_84); Ying Zhao and Justin Zobel, “Effective and Scalable

Neglect and/or skepticism about statistical approaches to author disambiguation and identification has been the norm in Gospel Studies. At the turn of the millennium, a thorough survey of previous attempts at statistical analysis for author attribution of New Testament texts concluded this way:<sup>9</sup>

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

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

I have no vested interest in defending any particular view of Synoptic origins, especially in relation to the standard theories of Markan priority or Matthean priority. I suspect that the relations among the Gospels probably were much more complex than we typically imagine, and that the process was less like that of a German scholar in his study copying from a source book than the standard theories imagine, and certainly less like that of a modern scholar compiling a text by using a cut-and-paste function.<sup>10</sup>

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Authorship Attribution using Function Words", *Lecture Notes in Computer Science* (LNCS 3689; Berlin: Springer, 2005), [doi.org/10.1007/11562382\\_14](https://doi.org/10.1007/11562382_14).

<sup>9</sup> Matthew Brook O'Donnell, "Linguistic Fingerprints or Style by Numbers? The Use of Statistics in the Discussion of Authorship of New Testament Documents", in Stanley E. Porter and David A. Carson, ed., *Linguistics and the New Testament: Critical Junctures*, LNTS 168 (New York: Bloomsbury, 1999) 206–54 at 254.

<sup>10</sup> Stanley E. Porter, *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice* (Grand Rapids: Baker, 2015) 264. This book provides a helpful overview of Porter's career in linguistics, covering a variety of approaches (systemic functional linguistics, corpus linguistics, sociolinguistics, and discourse analysis) to study the New Testament, including the ways his work has dovetailed at points with CL and the Synoptic Problem. For an earlier collection of his works see *idem*, *Studies in the Greek New Testament: Theory and Practice* (SBG 6; New York: Peter Lang, 1996). See also *idem*, *The Criteria for Authenticity in Historical-Jesus Research: Previous Discussion and New Proposals*, JSNTSup 191 (Sheffield: Sheffield Academic Press, 2000); and *idem*, "Matthew and Mark: The Contribution of Recent Linguistic Thought", in *Mark and Matthew: Comparative Readings*, part 1, *Understanding the Earliest Gospels in Their First-Century Settings*, ed. Eve-Marie Becker and Anders Runesson, WUNT 271 (Tübingen: Mohr Siebeck, 2011) 97–119.

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

Standard Gospel source theories (including variations on the two- and four-source hypotheses, Matthean priority, etc.), are woefully inadequate for satisfactorily addressing and explaining the complexity of these relationships.<sup>11</sup>

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

At the turn of the millennium a group of experts in Human System Science based mainly out of the Tokyo Institute of Technology (Miyake et al) surveyed the major proposed solutions to the Synoptic Problem, used factor analysis to prove them invalid, and stressed that a new technological and scientific approach would be required to solve the Synoptic Problem.<sup>12</sup> Two years later, they published a report on their prototype of an NLP-based webtool called the “Tele-Synopsis” that would facilitate the process of human-driven queries and comparisons of parallel sets and benefit from iterative inputs.<sup>13</sup> Earlier in their report, in section V, they lamented:

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

It is unclear if their announced software was ever released to the public, but the research team did make use of it for a third article, published in 2006, that drew upon correspondence analysis (CA) and taxicab correspondence analysis (TCA) to confirm their previous findings and ultimately lead to the proposal of their own “genealogical tree”, essentially a modified two Gospel hypothesis wherein Proto-Matthew is a source for Mark, while Proto-Matthew and Mark are sources for Luke.<sup>14</sup>

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<sup>11</sup> Ibid., 276.

<sup>12</sup> Maki Miyake, Hiroyuki Akama, Migaku Sato, and Masanobu Nakagawa, “Approaching to the Synoptic Problem by Factor Analysis”, *Tokei suri (Proceedings of the Institute of Statistical Mathematics)* 48 (2000) 327–37; English abstract: [www.ism.ac.jp/editsec/toukei/abstract/48-2e.html#327](http://www.ism.ac.jp/editsec/toukei/abstract/48-2e.html#327); Japanese article: [www.ism.ac.jp/editsec/toukei/pdf/48-2-327.pdf](http://www.ism.ac.jp/editsec/toukei/pdf/48-2-327.pdf).

<sup>13</sup> Maki Miyake, Hiroyuki Akama, Migaku Sato, Masanobu Nakagawa, and Nobuyasu Makoshi, “Tele-Synopsis for Biblical Research: Development of NLP based Synoptic Software for Text Analysis as a Mediator of Educational Technology and Knowledge Discovery”, *Proceedings of the IEEE International Conference on Advanced Learning Technologies* (2014) 931–35, [doi.org/10.1109/ICALT.2004.1357724](https://doi.org/10.1109/ICALT.2004.1357724).

<sup>14</sup> Vartan Choulakian, Sylvia Kasparian, Maki Miyake, Hiroyuki Akama, Nobuyasu Makoshi, and Masanobu Nakagawa, “A Statistical Analysis of the Synoptic Gospels”, *Journées internationales d’Analyse statistique des Données Textuelles* (2006) 281–88.



Starting in 2004, two other scholars from the Tokyo Institute of Technology (Murai and Tokosumi), specifically the Department of Value and Decision Science, started publishing extensively on network analysis of citations to understand canonical Christian texts.<sup>15</sup> In 2006, they turned specifically to the Synoptic Problem, taking a network clustering approach.<sup>16</sup> Numerous articles since then have explored different iterations and custom applications for their approach.<sup>17</sup>

Starting in 2006 and over the last fifteen years, the leading figure in the statistical study of the Synoptic Problem has been Andris Abakuks, who has found his work welcomed among advocates of the Farrer-Goulder hypothesis. Rather than theorizing a new solution, Abakuks evaluates the two leading theories, honing in on the “triple-link” method that Honoré elaborated in 1968 and advocating for Farrer-Goulder as preferable to the Q hypothesis.<sup>18</sup> Honoré himself had found confirmation of the 2DH, with the double-link method supporting Q and the triple-link method supporting Markan priority.<sup>19</sup> Abakuks certainly represents a major improvement on earlier analyses in terms of conceptual clarity, statistical accuracy, and data and source code transparency.

In 2007, John Lee, a student in Spoken Language Systems at the MIT Computer Science and Artificial Intelligence Laboratory took a class on the Gospel of Luke taught by François Bovon at Harvard, and his class assignment was published. Lee developed a computational model that started from the assumption of the Two-Document hypothesis; his findings confirmed the lexical similarity between Luke and Mark across specific segments. Lee clearly benefited from Bovon’s expertise about the range of scholarly positions on Gospel sources and dependencies. Nevertheless, he did not develop his model

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<sup>15</sup> Hajime Murai and Akifumi Tokosumi, “A Network Representation of Hermeneutics Based on Co-Citation Analysis”, *WSEAS Transactions on Information Science and Applications* 11.6 (2004) 1513–17.

<sup>16</sup> Hajime Murai and Akifumi Tokosumi, “Synoptic Network Analysis of the Four Gospels”, *SCIS&ISIS2006* (2006 Sept) 1590–95, [doi.org/10.14864/softscis.2006.0.1590.0](https://doi.org/10.14864/softscis.2006.0.1590.0).

<sup>17</sup> E.g., Hajime Murai and Akifumi Tokosumi, “Co-citation Network Analysis of Religious Texts”, *TJSAI* 21.6 (2006) 473–81, [doi.org/10.1527/tjsai.21.473](https://doi.org/10.1527/tjsai.21.473); *idem*, “Network Analysis of the Four Gospels and the Catechism of the Catholic Church”, *JACIII* 11.7 (2007) 772–79, [www.bible.literarystructure.info/2007SCISISIS.pdf](http://www.bible.literarystructure.info/2007SCISISIS.pdf). Hajime Murai, “Introducing Scientific Methods for the Interpretation of the Bible: Quantitative Analysis of Christian Documents”, *2012 13<sup>th</sup> ACIS International Conference on Software Engineering, Artificial Intelligence, Networking and Parallel/Distributed Computing* (2013) 391–98; *idem*, “Exegetical Science for the Interpretation of the Bible: Algorithms and Software for Quantitative Analysis of Christian Documents”, in Roger Lee, ed., *Software Engineering, Artificial Intelligence, Networking and Parallel/Distributed Computing* (Studies in Computational Intelligence 492; Heidelberg: Springer, 2013), [doi.org/10.1007/978-3-319-00738-0\\_6](https://doi.org/10.1007/978-3-319-00738-0_6).

<sup>18</sup> Andris Abakuks, “A Statistical Study of the Triple-Link Model in the Synoptic Problem”, *Journal of the Royal Statistical Society A* 169 (2006) 49–60; *idem*, “The Synoptic Problem and Statistics”, *Significance* 3 (2006) 153–57; “A Modification of Honoré’s Triple-Link Model in the Synoptic Problem”, *Journal of the Royal Statistical Society A* 170 (2007) 841–50; *idem*, “The Synoptic Problem: On Matthew’s and Luke’s Use of Mark”, *Journal of the Royal Statistical Society A* 175 (2012) 959–75; *idem*, *The Synoptic Problem and Statistics* (London: CRC Press, 2014); “A Statistical Time Series Approach to the Use of Mark by Matthew and Luke”, in John C. Poirier and Jeffrey Peterson, ed., *Markan Priority without Q: Explorations in the Farrer Hypothesis* (London: Bloomsbury, 2015) 119–39.

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

into third-party software and ultimately concluded that the modeling depended on preexisting scholarly frameworks and that the parameters were inherently susceptible to bias.<sup>20</sup>

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

In 2016, István Czachesz took stock of previous CL research into the gospels, noting how previous research has focused largely on word frequencies, “bag-of-words” approaches.<sup>21</sup> Noting recent research on co-occurrence and word-association networks, “types rather than tokens”,<sup>22</sup> he shows how Network Theory can map the deep linguistic structure of passages within clusters of nodes connected by edges, even extending to deep structural alignments between passages (e.g., Paul's description of the Eucharist in 1 Cor 11.23-26 and the feeding of the five thousand in Mark 6.35-44). While not aiming to solve the Synoptic Problem or focused on mapping the redactional evolution of semantic networks, Czachesz's primer is a highly valuable model of integrating data science, cognitive studies, and classically-trained New Testament scholarship.

A new crop of PhD students and professors have recently emerged with cross-disciplinary expertise in New Testament and Computer Science, as well as a commitment to Open Data and Open Science methods. Joey McCollum of Virginia Tech has recently applied non-negative matrix factorization (NMF) to group manuscripts and identify contamination in the manuscript tradition and has released an open toolkit for users to download and customize the Coherence Based Genealogical Method software developed at Uni Münster.<sup>23</sup> As part of his PhD program in Biblical Studies, Brett Graham has recently developed an NLP algorithm designed to identify intertextual allusions, running it on the

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<sup>20</sup> John Lee, “A Computational Model of Text Reuse in Ancient Literary Texts”, *Proceedings of the 45<sup>th</sup> Annual Meeting of the Association of Computational Linguistics* (2007) 472–79, quotation at 479. See also Dominic Widdows and Trevor Cohen, “Semantic Vector Combinations and the Synoptic Gospels”, *Quantum Interaction*, LNCS 5494 (2009) 251–65, [doi.org/10.1007/978-3-642-00834-4\\_21](https://doi.org/10.1007/978-3-642-00834-4_21), who used semantic vector analysis on the KJV to confirm the similarity of the three synoptic gospels and their difference with John, and the similarity of the gospels compared to all other texts in the Bible. Gabriele Cantaluppi and Marco Passarotti, “Clustering the Four Gospels in the Greek, Latin, Gothic and Old Church Slavonic Translations”, *CLADAG 2013: 9<sup>th</sup> Scientific Meeting of the Classification and Data Analysis Group of the Italian Statistical Society* (Padova: CLEUP, 2003) 81–84, [doi.org/10.5281/zenodo.3938896](https://doi.org/10.5281/zenodo.3938896), found that, even across languages, the three synoptic gospels consistently cluster in contrast with John, and that Matthew and Luke cluster in segments in contrast with Mark, confirming the 2DH.

<sup>21</sup> Istvan Czachesz, “Network Analysis of Biblical Texts”, *JCH* 3.1–2 (2016) 43–67 at 44; [doi.org/10.1558/jch.31682](https://doi.org/10.1558/jch.31682).

<sup>22</sup> *Ibid.*, 45.

<sup>23</sup> Joey McCollum, “Biclustering Readings and Manuscripts via Non-Negative Matrix Factorization, with Application to the Text of Jude”, *Andrews University Seminary Studies* 57.1 (2019) 61–89. The open-cbmg code is shared at [github.com/jjmcollum/open-cbmg](https://github.com/jjmcollum/open-cbmg).

epistle of Titus to find all of its likely references to the Septuagint.<sup>24</sup> Claire Clivaz has noted the rise of Virtual Research Environments to coordinate efforts and take an iterative approach to problem-solving in New Testament studies.<sup>25</sup>

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

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

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

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

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

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

Articulating the problem in this way isolates these datasets and excludes other datasets from consideration by default. It also narrows the scope of the problem so that any proposed solution is limited to these texts. When scholars propose other texts for serious consideration (e.g., the *Gospel of Peter*, *Gospel of Thomas*, the *Gospel of Marcion*, the *Exposition of Papias*), their work is typically dismissed or ignored by the scholarly majority as untenable because it is not isolated to synoptic datasets, which—following from the invalid assumptions above—are exclusively given pride of place by default. The Synoptic Problem thus becomes a confusing maze bounded by circular logic.

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<sup>24</sup> Brett Graham, “Using Natural Language Processing to Search for Textual References”, in David Hamidovič, Claire Clivaz, and Sarah Bowen Savant, eds., *Ancient Manuscripts in Digital Culture: Visualisation, Data Mining, Communication* (DBS 3; Leiden: Brill, 2019), [doi.org/10.1163/9789004399297\\_008](https://doi.org/10.1163/9789004399297_008).

<sup>25</sup> Claire Clivaz, “The Impact of Digital Research: Thinking about the MARK16 Project”, *Open Theology* 5 (2019) 1–12; [doi.org/10.1515/opth-2019-0001](https://doi.org/10.1515/opth-2019-0001).

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

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

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

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

3) Biblical Studies publishing is absurdly slow, thoroughly biased, profoundly elitist, and ridiculously expensive for researchers. Journal articles often take 2–3 years to go through the cycle of review and publication. Books can go even more slowly. Reviewers and editors at major presses often have religious and political prejudices that prevent potentially disruptive approaches (e.g., myth criticism) from gaining an audience. A lot of publishing and teaching in Biblical Studies props up religious ideological prejudices with a veneer of academic respectability, instead of contributing to scientific progress. Getting published with elite presses is understood to convey prestige, but such volumes often cost hundreds of dollars, making them unaffordable for most researchers and even most libraries. With cost as a major barrier to access, scientific progress is stunted.

For the Historical Signal Transmission Problem to be solved for the Joshua tradition, we need to reimagine scholarly research and publishing within an Open Science and Linked Open Data ecosystem. The tools and expertise to tackle challenges exist within the global community. This LODLIB—both in its foundational hypotheses and ideas as well as its mode of publication—serves as a blueprint and hub to bring together a global collaboration of Humanists and Scientists. It is both a guidebook and a repository for how open science can resolve the most trenchant issues and questions in Gospel Studies for the first time in history.

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

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

Many contemporary scholars, including Knox, Hoffmann, Trobisch, Tyson, Vinzent, BeDuhn, and Klinghardt, have chalked up the creation and/or redaction of one or more of the canonical Gospels as a response to Marcion, and there is a lot of truth in their arguments.<sup>26</sup> While many scholars prejudicially dismiss any mid-second century construals of the creation and/or redaction of one or more of the canonical gospels as completely untenable and out of the mainstream, we must take them seriously. Works representing the Marcionite hypothesis are enormously valuable because they give us much of the picture, each one a window into the last ten to seventy years of a complex, hundred-year long process of interconnected vocal-textual signal transmission and strata formation.

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

The implications of this discovery cut both ways.

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

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

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<sup>26</sup> Hoffmann, *Marcion*; David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000); Tyson, *Marcion and Luke-Acts*; Vinzent, *Christ's Resurrection*; *idem*, “Der Schluß des Lukasevangeliums bei Marcion;” BeDuhn, “The Myth of Marcion as Redactor;” *idem*, *First New Testament: Marcion's Scriptural Canon*; Klinghardt, “Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles;” *idem*, “The Marcionite Gospel and the Synoptic Problem: A New Solution;” *idem*, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien*; *idem*, *The Oldest Gospel and the Formation of the Canonical Gospels*.

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

Both at the macro- and at the micro-level any solution to the origins of Marcion's "Gospel" – or indeed of all Gospel relationships – that presupposes relatively fixed and stable written texts, edited through a careful process of comparison, excision, or addition, and reorganisation, seems doomed to become mired in a tangle of lines of direct or indirect dependency, which are increasingly difficult to envisage in practice. Marcion's "Gospel" is to be located in the midst of these multiple trends.<sup>27</sup>

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

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

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

The nuances of the scholarly reconstruction and analysis are highly technical, and snapshots are worth thousands of words, so I simply point readers to review the current state of my work in numerous parallel sets below, especially A046 (Grain-plucking), A135 (Real family), A136 (Storm stilled), A137

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<sup>27</sup> Lieu, "Marcion and the Synoptic Problem" pages 731-51 in Paul Foster, ed., *New Studies in the Synoptic Problem, Oxford Conference April 2008: Essays in Honour of Christopher M. Tuckett*, BETL 239 (Leuven: Peeters, 2011) at 746n2.

(Graveyard demoniac), and A138 (Hemorrhage healed). All of them show how important GMarc / Lk1 (an 80s CE composition) is as a witness to the text of early Mark (c. 75–80) *and also* how we can see MkR2 and/or MkR3 (c. 140s CE) picking up and expanding on Lk2 (c. 117–138 CE) redactions. All of them illustrate how vitally important an encompassing and scientific signal tracing methodology is to clarify each vocal/redactional stratum among the Gospels.

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

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

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

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

## The Late Date of Canonical Luke

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

Scholar	Abbreviated Title	Date	Lk2-Acts Date
M. Schneckenburger	<i>Über den Zweck der Apostelgeschichte</i>	1841	mid-2nd cent.
F.C. Baur	<i>Paulus der Apostel Jesu Christi</i>	1845	mid-2nd cent.
A. Schweigler	<i>Das nachapostolische Zeitalter</i>	1846	110/130
F.C. Baur	<i>Kritische Untersuchungen... Evangelien</i>	1847	135/150
P-L. Couchoud	<i>Jésus: Le Dieu fait homme</i>	1937	130/150
J. Knox	<i>Marcion and the New Testament</i>	1942	140/150
J.C. O'Neill	<i>The Theology of Acts</i>	1961	115/130
J.T. Townsend	"The Date of Luke-Acts"	1984	mid-2nd cent.
R. Joseph Hoffman	<i>Marcion: On the Restitution</i>	1984	150
D. Trobisch	<i>Endredaktion des Neuen Testaments</i>	1996	mid-2nd cent.
C. Mount	<i>Pauline Christianity</i>	1997/2002	pre-130
J.B. Tyson	"Legacy of F.C. Baur"	2001	
M. Vinzent	"Das Schluß des Lukasevangeliums"	2002	anti-Marcion
R.M. D'Angelo	"ANHP Question in Luke-Acts"	2002	Trajanic/Hadrianic
J.B. Tyson	"Date of Acts: A Reconsideration"	2002	
A. Gregory	<i>Reception of Luke and Acts</i>	2003	120/125
J.B. Tyson	"Why Dates Matter"	2005	
J.B. Tyson	<i>Marcion and Luke-Acts</i>	2006	120/125
R. Pervo	<i>Dating Acts</i>	2006	100/130 (110/120)
M. Klinghardt	"Markion vs. Lukas"	2006	mid-2nd cent.



Scholar	Abbreviated Title	Year	Date of Lk2-Acts
M. Klinghardt	“The Marcionite Gospel...”	2008	mid-2nd cent.
L.S. Nasrallah	“The Acts of the Apostles...”	2008	Hadrianic
R. Pervo	<i>Acts: A Commentary</i>	2009	115
M.G. Bilby	“Pliny’s Correspondence...” (presented)	2009	post-Pliny
T.E. Phillips	“How Did Paul Become...” (presented)	2010	post-Pliny
S. Matthews	<i>Perfect Martyr</i>	2010	120/130
M. Vinzent	<i>Christ’s Resurrection</i>	2011	140/145
J. BeDuhn	“Myth of Marcion as Redactor”	2012	mid-2nd cent.
J. BeDuhn	<i>First New Testament</i>	2013	mid-2nd cent.
M. Morehead	“Jerusalem Destroyed...”	2013	mid-2nd cent.
A. Gregory	“Among the apologists?”	2013	c. Justin Martyr
C. Mount	“Constructing Paul as a Christian”	2013	post-Pliny
J.B. Tyson	“Acts and the apostles...”	2013	mid-2nd cent.
J. Moles	“Time and Space Travel in Luke-Acts”	2013	100/110
R. Carhart	“Second Sophistic and... Paul in Acts”	2013	early 2nd cent.
J.S. Kloppenborg	“Literate Media in... Christ Groups”	2014	early 2nd cent.
M. Vinzent	<i>Marcion and the Dating...</i>	2014	140/145
D.R. MacDonald	<i>Gospels and Homer, Luke and Vergil</i>	2015	115/130
M. Vinzent	“Marcion’s Gospel and the Beginnings...”	2015	140/145
D. Landry	“Reconsidering the Date of Luke”	2015	“after 115”
M. Klinghardt	<i>Das älteste Evangelium</i>	2015/2020	mid-2nd cent.
J. BeDuhn	“New Studies of Marcion’s <i>Evangelion</i> ”	2017	mid-2nd cent.
D.R. MacDonald	<i>Dionysian Gospel</i>	2017	115
M. Klinghardt	“Marcion’s Gospel”	2017	mid-2nd cent.
M.G. Bilby	“Pliny’s Correspondence...” (published)	2017	117/150
T.E. Phillips	“How Did Paul Become...” (published)	2017	post-Pliny
M. Klinghardt	“Marcion’s Gospel...”	2018	mid-2nd cent.
S. Matthews	“Does Dating Luke-Acts...”	2018	100/130
M.G. Bilby	“Redactional and Imitational Layers”	2019	post-Pliny
Bilby & A. Lefteratou	“Dramatic Heist of Epic Proportion”	2022	Hadrianic

## A Door Sign for Critical Gospel Scholars

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

*“The Pentateuch is a Post-Exilic Creation.”*

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

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

Hebrew Bible scholars have grown quite comfortable referring to:

First Isaiah (an 8th century BCE layer)

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

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

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

Matt One (Mt1) and Matt Two (Mt2)

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

Qn (or G<sup>Poor</sup>), 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.

Hypothesis (v1.33): *Marcionism arose out of Joshua-centric Jewish ritual-communities as traumatized deference to Pliny killing christianoi and 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 should be reasonable and uncontroversial to any objective student of history, but unfortunately, given the insularity of Church history from Roman history, Gospel studies from Classical studies, and the anti-semitic character of Christian scholarship on Marcion, it may be.

A brief overview of scholarship on both Pliny the Younger and Marcion suggests that scholars across disciplines have made little connection between these two figures of consequence, even though they were contemporaries whose life and work overlapped in Pontus. For classicists and historians of the Roman empire, overlooking Marcion in their treatments of Pliny is quite understandable, given the apparent lack of contemporaneous Roman accounts of the man.<sup>28</sup> Sherwin-White is something of an exception, briefly noting in his commentary on Pliny's famous letter about the Christians (*ep.* 10.96) that "the notorious Marcion, his contemporary, came from Sinope", citing Eusebius on this point.<sup>29</sup>

Connecting Pliny and Marcion has happened in fits and starts among historians of Christianity. Wilken's chapter on Pliny carefully narrates his journey east and then back west as legate and governor of the twin provinces of Bithynia-Pontus, but he only pauses briefly in his description of Sinope to mention that this "beautiful city on a peninsula in the Black Sea and one of the chief trading centers of the area... was also the home of Marcion, an early Christian heretic."<sup>30</sup> Harnack only passingly names Pliny in his 1921 book on Marcion,<sup>31</sup> and among the numerous mentions of Pliny in his encompassing history of early Christianity, Marcion goes almost entirely unmentioned.<sup>32</sup> Pliny is not to be found in the volume of Gerhard May's collected works on Marcion.<sup>33</sup> Moll's published dissertation on Marcion's life never mentions Pliny once, nor do Roth's dissertation and critical edition of Marcion's Gospel, nor his several articles on Marcion.<sup>34</sup> Tyson's monograph on Marcion also never

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<sup>28</sup> Among the works on Pliny that do not mention Marcion are William Melmoth and W.M.L. Hutchinson, *Pliny: Letters*, LCL, 2 vols (New York: 1931).

<sup>29</sup> Adrian N. Sherwin-White, *The Letters of Pliny: A Historical and Social Commentary* (Oxford: Clarendon, 1968) 694. The citation of Eusebius is *Hist. eccl.* 4.23.185–186.

<sup>30</sup> Robert Louis Wilken, *The Christians as the Romans Saw Them*, 2d ed. (New Haven: Yale, 2003) 13.

<sup>31</sup> *Marcion: Das Evangelium vom Fremden Gott*, 23.

<sup>32</sup> *The Mission and Expansion of Christianity in the First Three Centuries*, trans. J. Moffatt (New York: Harper & Brothers, 1961) 1.69, 156, 180, 196, 230n2, 238, 359, 371; 2.3, 25, 94, 186–188, 210, 335. V briefly mentions Marcion on 2.188 in reference to Christian communities in Asia, including Sinope "the home of Marcion, whose father is said to have been the local bishop", citing Hippolytus in E (52.1).

<sup>33</sup> Greschat, Katharina and Martin Meiser, ed., *Gerhard May: Markion: Gesammelte Aufsätze*, VIEGM 68 (Mainz: Verlag Philipp von Zabern, 2005).

<sup>34</sup> Sebastian Moll, *At the Left Hand of Christ: The Arch-Heretic Marcion* (dissertation, University of Edinburgh, 2009), published as *The Arch-Heretic Marcion* (WUNT 250; Tübingen: Mohr Siebeck, 2010). Dieter Roth, *Towards a New Reconstruction of the Text of Marcion's Gospel: History of Research, Sources,*

mentions Pliny.<sup>35</sup> Among Vinzent's several articles and books on Marcion, Pliny is only passingly mentioned.<sup>36</sup> Lieu mentions Pliny several times in her monograph, mainly to confirm the historical existence of Christians in Pontus and describe the general character of the province.<sup>37</sup> BeDuhn devotes one full page to Pliny's correspondence with Trajan as part of the introductory section on "Marcion's Homeland."<sup>38</sup> Of the treatments of Marcion surveyed thus far, Hoffmann gives the most thorough historical context, with several pages considering the letters of Pliny to understand Pontus and its Christian communities.<sup>39</sup> But even Hoffmann considers Pliny in relation to a pre-existing Marcionite movement, not as a key impetus for the direction of his life.

By and large, scholars have interpreted Marcion in light of his 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 *christiano*i—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 occasioned public riots and trials, quite possibly in Sinope itself?<sup>40</sup>

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*Methodology, and the Testimony of Tertullian* (dissertation, University of Edinburgh, 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) 513–27.

<sup>35</sup> Joseph Tyson, *Marcion and Luke-Acts: A Defining Struggle* (Columbia: University of South Carolina Press, 2006).

<sup>36</sup> Marcus Vinzent, *Christ's Resurrection in Early Christianity and the Making of the New Testament* (Burlington, VT: Ashgate, 2011) at 195 and 197 mentions Pliny's famous letter 10.96 in regard to early Christians commemorating the resurrection of Jesus early on Sunday mornings. Vinzent's several other writings on Marcion, including his major monograph, make no mention of Pliny.

<sup>37</sup> Judith Lieu, *Marcion and the Making of a Heretic: God and Scripture in the Second Century* (Cambridge: Cambridge, 2015) 102, 317–18.

<sup>38</sup> BeDuhn, *First New Testament*, 15–16.

<sup>39</sup> R. Joseph Hoffmann, *Marcion: An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico: Scholars, 1984) 15–19.

<sup>40</sup> Marcus Vinzent has written an especially brilliant defense of Marcion's Jewishness along with a thorough overview of ancient sources and recent scholarly literature on the Jewishness not only of Jesus and Paul, but also of many early Christians throughout the 2<sup>nd</sup> through 4<sup>th</sup> centuries. See "Marcion the Jew", *Judaïsme Ancien*

What if Pliny’s trials, verdicts, and public executions of *christianoī* 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 (probably composed in Asia Minor) had taken the wrong approach to reconcile Pauline (Asia Minor) and Petrine (Rome) communities by keeping Jesus and his followers embedded in traditional forms of Jewish piety?

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

What if Marcion—if he did actually visit Rome<sup>41</sup>—brought not only a gesture of benefaction, but also the form of ritual, textual, and philosophical piety that ritual communities in Pontus had developed to distance Joshua and Paul from the Torah study and ritual practices that Hadrian had outlawed?

What if Marcion was rejected by other Jesus-following Jewish messianics who sought to preserve traditional Jewish textual-ritual piety by updating and coordinating their Jesus narratives accordingly?

The ways had not yet parted. They were only starting to part, and not in two directions, but several. Joshua, Paul, and their first century followers were not “Christians”. They were Jews. Some generations later, Marcion held a special devotion to Jesus and Paul, but that was not what led him to decouple ritual piety to Jesus from traditional forms of Jewish ritual piety. Pliny did that, as did the emperor Trajan and Pliny’s close friend and successor as governor of Bithynia-Pontus, Julius Cornutus Tertullus—the same oppositional figure likely evoked in Acts 24.<sup>42</sup> The anti-Jewish campaigns and pro-Hellenistic policies of the emperor Hadrian 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 *christianoī* in the time of Pliny was tantamount to saying “messianics”, devoted followers of the last major messianic candidate in Jewish circles prior to the rise of Simon bar Kochba. When historians

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– *Ancient Judaism* 1 (2013) 159–201, [doi.org/10.1484/J.JAAJ.1.103527](https://doi.org/10.1484/J.JAAJ.1.103527). On the conservative liturgical/ritual tendencies of later Marcionite Christians (e.g., preserving the second century practice of giving milk and honey to the newly baptized, obviously evocative of Jewish promised land traditions), see Alistair Stewart-Sykes, “Bread and Fish, Water and Wine: The Marcionite Menu and the Maintenance of Purity”, in Gerhard May and Katharina Greschat, ed., *Marcion and seine kirchengeschichtliche Wirkung*, TU 150 (Berlin: de Gruyter, 2002). It should also be noted that Stewart-Sykes is the only one of eighteen contributors to this volume on Marcion to mention—quite briefly—Pliny the Younger, and only with respect to the prevailing social pattern of separate seating for different groups in meal settings.

<sup>41</sup> R. Joseph Hoffmann usefully summarized his previous argument for Marcion’s journey to Rome as fictive and anachronistic, presuming an early-orthodox, universal Petrine ecclesiastical authority that did not exist in his day; see “A New Preface to Marcion-Studies”, in *Marcion: On the Restitution of Christianity* (Eugene, OR: Wipf and Stock, 2013) xi–xii.

<sup>42</sup> Bilby, “Pliny’s Correspondence”; Phillips, “How Did Paul Become a Roman ‘Citizen’?”

use the word “heretic” for Marcion, we are committing gross anachronism. There was no such thing yet as orthodoxy or Christianity as anything fixed, settled or separate from Judaism.

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

In a previously published chapter, I have argued that Pliny and Marcion are both pivot-points between major redactional stages in the composition of both Luke and John.<sup>43</sup> Pliny was pivotal to Marcion, and both were pivotal to the editorial development of early-orthodox ritual texts, which maintained and expanded storied devotion to Jesus (as opposed to Simon bar Kochba) as a pacifist philosopher while stitching it together thoroughly with traditional Jewish ritual and textual piety.

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<sup>43</sup> “First Dionysian Gospel: Imitational and Redactional Layers in Luke and John”, *Classical Greek Models of the Gospels and Acts*, ed. Mark Glen Bilby, Michael Kochenash, and Margaret Froelich (Claremont: Claremont Press, 2018) 49–68, [doi.org/10.5281/zenodo.3745622](https://doi.org/10.5281/zenodo.3745622).

## Primer on Distilling Scientifically Useful Signals Data, or Why Scientific Confidence Requires Binary Data, not Fuzzy Feelings

The nuance of Roth's 2015 critical reconstruction of Marcion's *Gospel* is impressive, to say the least. By our count, it has no fewer than eleven (!) indications for the relative confidence of restored wording: 1) **secure**, 2) **very likely**, 3) probable, 4) *possible*, 5) (precise wording not attested), 6) [likely present], 7) [may have been present], 8) [likely not present], 9) [may not have been present], 10) [possibly not present], and 11) [readings with ambiguous options]. And this does not count the additional indication for {uncertain word order}. The following screenshot of the first page of that 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 ἐπι τῶν χρόνων Ποντίου Πιλάτου . . .  
3:2–20—Unattested [though indirectly attested as not present]<sup>5</sup>  
3:21–4:13 [4.4.2; 6.4.1]—Not Present  
4:14–15—Unattested  
4:31 [5.3; 7.4.1; 8.4]— . . . κατήλθεν [ἐφάνη may have appeared in the *Antitheses*] εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, . . . ἦν διδάσκων . . . ἐν τῇ συναγωγῇ.  
4:32 [4.4.1]— . . . ἐξεπλήσοντο δὲ πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.  
4:33—Unattested  
4:34 [4.4.2]— . . . τί ἡμῖν καὶ σοὶ Ἰησοῦ [Ναζαρηνέ may not have been present]; ἦλθες ἀπολέσαι ἡμᾶς; οἶδα [σε likely present] τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.  
4:35 [5.4]— . . . ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς . . .  
4:16 [5.2; 8.3]— . . . Ναζαρέθ . . .  
4:17–22—Unattested [and possibly not present]  
4:23 [5.2; 8.3]— . . . (ἰατρέ, θεράπευσον σεαυτόν) . . .  
4:24–26—Unattested  
[4:27 is found below before 17:14]  
4:28—Unattested  
4:29 [5.2; 8.3]— . . . ἐξέβαλον αὐτόν . . . ἤγαγον αὐτόν ἕως ὄφρου τοῦ ὄρου . . .

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

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

Scientifically speaking, ancient Gospels are essentially visualized audio scripts or transcripts. Therefore, to replay, sample, and compare them 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 binary categories:

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

After this distillation, based on our own fresh analysis of all relevant primary source texts, we have taken liberty to upgrade many words from bracketed [not read aloud] to regular font, to be read aloud. Where we make these upgrades, we indicate interpolation marks on either side of the ‘word’ or ‘group of words’. Emendations based on explicitly attested words are indicated with dotted interpolation marks on either side of the ‘word’ or ‘group of words’. Quite often, these upgraded and/or corrected words are clearly attested word for word in witnesses to GMarc, whether in Greek, Latin, Syriac, or Armenian, and are often included in other editions of GMarc (e.g., by Harnack, BeDuhn, Klinghardt, and/or Nicolotti). The stated reasons for Roth downgrading the reliability of words vary, but the explanations often convey one or more of the ten early-orthodox biased assumptions elaborated in the introduction. We instead hold to the rival set of 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 discussions in Roth and other GMarc editions so that readers can easily cross-check the relevant evidence.

Following a scientific, maximalist approach to data restoration, we also restore many words that do not appear in Roth’s reconstruction of 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, D or Codex Bezae, or other manuscript variants), we indicate such restorations with double angle markers on either side of the restored «word» or «group of restored words». We endeavor to note when our restorations align with those of Hahn, Harnack, BeDuhn, Klinghardt, and/or Nicolotti.

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

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

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

## Pensées sur la restauration des peintures et des évangiles

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

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

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

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

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

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

Passages, verses, and phrases Roth labeled as “not attested” or “attested but no wording can be gained” are another matter. Such notices sometimes 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. Feelings of confidence may vary widely within one restorationist or among many, but what matters are the actual decisions made in each choice of line and color.

Professional artistic data restoration means becoming comfortable with the likelihood of making many provisional and imperfect choices about detail and color. Such choices must be made in the service of the viewing public to give everyone the *best restoration attainable*. Such work requires technical knowledge, lest it devolve into mere whimsy or flights of fancy. It also requires a certain courage and artistic skill, improvising based on patterns seen clearly elsewhere. Such work cannot be dismissed as mere subjective human opinion, especially in this day of natural language processing, signals analysis and clustering, and machine learning to tackle text criticism, intertextual dependency, and voice recognition and disambiguation. The more actual data we feed our models, the more precisely we can test, refine, and hone them in cycles of continuous improvement. Our choices, however imperfect, must be made and remade and remade again to move toward greater and greater fidelity in an iterative and collaborative process.

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

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

The day has come for a Scientific, Technological, and Humanist Reformation aimed directly at the core of Christianity, equipping a new generation of digital genealogists of gospel viruses, digital detectives peeling back editorial-mythological layers, digital geologists charting discrete yet shifting

textual strata, digital coders using NLP and signals analysis to refine datasets into historical voices of near perfect clarity, digital paleographers fitting papyrus fragments into place within a global linked open data puzzle.

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

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

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

## How to Find and File Gospel Minority Reports

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

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

Gospel text criticism inclines us to follow the above rules as standard practices, but they are incapable of uncovering strata that are historically prior to the canonized textual formation.<sup>44</sup> Retrieving the earliest gospel strata is all about making an art and a science out of finding and filing credible minority reports. To do so, we must make use of three main evidentiary sources, three types of datasets:

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

**2. Extant Gospel Manuscripts.** The manuscripts (including early translations and lectionaries) of Lk2 are crucial sources to find and file minority reports about Lk1. As Klinghardt has noted, over 75% of over 500 variants peculiar to Lk1 are attested as minority readings in the manuscripts of Lk2.<sup>45</sup> *Caveat:* collating gospel manuscripts without taking seriously the former and latter types of datasets is doomed to circular logic that does not open itself to the scientific reality of the historical data.

**3. Neighboring Gospel Strata.** We need to start thinking of each early gospel substratum as an evolutionary transition species. With a mere shoulder blade, a trained paleontologist can reconstruct an entire skeleton and make 3D visualizations of a newly discovered species. While textual DNA is inherently more susceptible to change and reorganization than biological DNA, the analogy is still useful. The more we can reconstruct the full breadth and detail of surrounding gospel strata, the easier it is to locate, sequence, and reconstruct each given stratum. To put it differently, we are very unlikely to find the earliest gospel compilations hiding in the ground of an archeological dig or in an unmarked manuscript on a library or monastery shelf, but data science makes it possible for us to clarify distinct substrata in comparison with their closest historical neighbors based not only on vocal patterns, but also patterns of sourcing, preservation, transformation, and transmission. The earliest gospel strata are *preserved and audible (even as re-samplings) in later, better attested textual formations*. Scholars only need to learn how to sample and restore these scientifically.

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<sup>44</sup> Matthias Klinghardt, "Marcion's Gospel and the New Testament: Catalyst or Consequence?" *NTS* 63 (2017) 318–23 at 322–23; [doi.org/10.1017/S0028688516000461](https://doi.org/10.1017/S0028688516000461).

<sup>45</sup> *Ibid.*, 322.

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

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

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

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

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

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

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

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

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

## 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 editing and multiplication of texts in a scientific way? Genetics are one thing. But texts are something different.

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

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

Text 1–Text 2–Text 3

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

To put that in signals terms, that would be:

Node 1—Node 2—Node 3

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

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

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

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

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

Transmission Type 2. Node 3 receives a transmission from Node 1 independent of Node 2 (1→3; 2<sup>nd</sup> 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; 3<sup>rd</sup> 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; 1<sup>st</sup> independent reception)



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

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

Once you have detected *all three reception types*, well, then you've got it.<sup>46</sup> You have established a historical, sequential relationship among these strata. Again, the more evidence and data you run in your analysis, the higher your confidence can be in your hypothesis.

Try it in reverse, and it would not work, because the mediator stratum does not piggyback backwards in time, from a later stratum to an earlier stratum. The signal synthesizing process can only move one direction in time: forward. That forward directionality is what makes historical sequencing possible. All living things, including sacred texts, are time-bound.<sup>47</sup>

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

For the Gospels, the destruction of the 2nd Temple of Jerusalem in 70 CE is certainly one of those external events. A close runner-up is when Pliny the Younger tried and executed *christiano*i 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 *christiano*i. His correspondence provides not only our first reference to the word "christian" outside of internal Jesus tradition texts but also the first extant reference to that label in any text.<sup>48</sup> Besides the mention of James the brother of Jesus by Josephus (*Ant.* 20.9), Pliny is the first external source to mention anything about the later followers of Jesus. While Tacitus and Suetonius write about *christus*

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<sup>46</sup> In v1.8 and earlier of this book proposal I had incorrectly stated that we needed to identify a fourth type: an independent signal from Node 2 to Node 3. Proof of that transmission signaling is already accounted for by the first type (direct, unmediated transmission) and third type (synthesized or piggybacked transmission). Furthermore, seeing *independent* transmission between Node 2 and Node 3 is not necessary to show that there is in fact transmission between Node 2 and Node 3. It is already evident and built into the *dependent* transmission running from Node 1 to Node 3 *through* Node 2.

<sup>47</sup> *A note to smart, doubtful Gospel scholars.* Some of you at this point may be thinking about those crafty scribes who liked to erase, change, or add elements to texts and muddy the picture. While that is certainly a factor, scribal tampering—especially with ancient texts—would not prevent or falsify the scientific historical-temporal sequencing of strata. Whatever examples of tampering might show up in an analysis, the data—especially if you are dealing with dozens or hundreds of textual signals or tradition-receptions and well-defined earlier strata—will reliably point in a clear sequential direction. The early-orthodox and orthodox scribes did love to tamper with, update, and standardize manuscripts, but they were not capable of making time-bound historical strata relationships run in reverse! In fact, a well-designed strata delineation and signal tracing tool could detect scribal tampering, turning up those very signals that do not match the transmission patterns of all the other signals! Imagine when AI will start running reports on 10,000s of early-orthodox and orthodox tamperings!

<sup>48</sup> 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.

/ *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 the early texts of the *christiano*i. The Kitos War of 115–117 CE is probably the third most important anchor, and the Bar Kochba revolts in 132–135 CE next. (Noticing the recurring pattern of revolt against Roman imperial authority in the eastern provinces? That should explain quite a bit of the DNA of Qn for you. But I digress.)

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

*Author’s caveat and disclosure:* So, to be perfectly honest, I have no idea if the 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, CL, and NLP that I have reached out to experts to advise and help us. If you know of interested experts, please send them our way. Also, while I obviously trust my own carefully considered hypotheses and conclusions enough to put them out there publicly (risking looking like a fool if I’m wrong, yet 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.

## 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 compiled a more expansive set of twelve criteria that together provide a more comprehensive and reliable scientific method for sequencing textual strata manually.<sup>49</sup> I anticipate that these criteria and others can and will eventually be developed as algorithms and further nuanced via machine learning. As is evident, nine of these criteria can be evaluated regardless of what hypothetical sequence is used for strata. The other three criteria can be evaluated properly only within the context of a given hypothetical sequence. The section below entitled, “Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses”, will prototype manually how both sequence independent and sequence dependent criteria play out in practice.

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

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

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<sup>49</sup> Some of these criteria have been articulated previously both in Biblical text criticism and in Computational Linguistics. In future versions of this LODLIB we plan to review prior scholarship and determine how our twelve criteria fit within prior scholarship. In v1.45 we relabeled the eleventh criterion from “Source Alternation” to “Concentrated Alternation” and modified the description accordingly.

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

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

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

## *Sequence Independent Criteria*

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

## *Sequence Dependent Criteria*

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

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

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

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

in this scholarly *vade mecum* we intentionally build our scientific hypotheses in a scaffolded way with each one supporting the next moving from the least controversial to the most provocative hypotheses about 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 bottom to top and to climb courageously as high with us as you feel you can go





Hypothesis 1. The vast majority of attested materials in 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. 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. 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. 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. 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. 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. When Matthew has a parallel with Luke that is *not present* in GMarc, this is *not Qn*, and when it is unattested for GMarc, it is *probably not Qn*. 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. When GMarc has a parallel in Luke that is not in Matthew or Mark, then these are *additions to Qn*. This hypothesis involves *the highest level of trust* in the reconstruction of 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 Joshua 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 Joshua’s sayings, teachings, and fables, but not just these sorts of materials. Qn was a sayings source, but not *merely* a sayings source. That sapiential *a priori* assumption has overdetermined previous scholarly accounts of its contents. Nevertheless, Qn was indeed an *early and crucial source* in the production of both the first major edition of Matthew (Mt1) and the first major edition of Luke (Lk1), i.e., the text that has come down to us as Marcion’s *Gospel* or 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 moves minds and stands the test of time, it will take careful planning, detailed blueprints, rigorous labor, and even some artistry to realize our vision one floor at a time. First, we must begin from the firmest of foundations.

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

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

Hypothesis 1. The vast majority of attested materials in 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.

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

In the sections below starting with the “Synoptic Receptions of the Markan Source”, we begin development of an expanding set of proofs of the first hypothesis using an array of scientific methods and approaches that treat the gospels strictly as data, as past phenomena that can be scientifically 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. For a quick summary of *CEQ* passages confirmed in Marcion's *Gospel*, see the *CEQ* Comparison with Sources of the Third Gospel Stratum (Marcion's *Gospel*).

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

Hypothesis 2. When Luke has a parallel in Matthew and/or Gos. Thomas and those parallels are explicitly corroborated by 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 Roth's critical edition of GMarc.

Two Witness Parallel *CEQ* Candidates Confirmed as Qn

<i>SQE</i> Shorthand	Matt	<i>CEQ</i>	GThom	GMarc. word counts <sup>50</sup>
A079. Curses	5.3–12 <sup>51</sup>	6.24–26		6.24–26. <b>8</b> 27 3 4
A176. Following Joshua	8.18–22 <sup>52</sup>	9.[[ <del>61</del> – <del>62</del> ]]		9.61–62. <b>1</b> 4 ( <i>5</i> )
A188. Beelzebub dispute	12.29	11.[[ <del>21</del> – <del>22</del> ]]	35	11.21–22. <b>4</b> ( <i>1</i> )
A190. Benediction		11.? <del>27</del> – <del>28</del> ?	79.1–2	11.27–28. <b>8</b> <b><i>15</i></b> <b>1</b> ( <i>2</i> )
A199. Inheritance division		12. <del>13</del> – <del>15</del>	72.1–2	12.13–14. <b>5</b> 11
A200. Rich fool		12.[[ <del>16</del> – <del>20</del> ]], <del>21</del>	63.1–3	12.16, 18–20. <b>17</b> <b><i>1</i></b> <b>1</b> <b><i>2</i></b> ( <i>2</i> )
A203. Be watchful	24.46, 42; 25.1–13 <sup>53</sup>	12.[[ <del>35</del> – <del>38</del> ]]	21.7	12.35–38. <b>14</b> 3
A204. Family divisions	10.34–36	12.[[ <del>49</del> ]]	10	12.49a. <b>5</b> 1
A216. Great supper	22.5 <sup>54</sup>	14.? <del>19</del> – <del>20</del> ?	64.2–9	14.19–20. <b>3</b> ( <i>1</i> ) ( <i>1</i> )
A216. Great supper	22.10–14 <sup>55</sup>	14. <del>22</del> , <del>24</del>		14.22, 24. <b>4</b> 1
A234. Kingdom within		17:[[ <del>20</del> ]]	113.1–2	17.20. <b>8</b> 11
A234. Kingdom within	24.23	17:[[ <del>21</del> ]]	3.1–3, 113.3–4	17.21. <b>14</b> <b><i>1</i></b>

<sup>50</sup> Here for the GMarc word counts we simply rely on the reconstructed critical edition by R (2015) and do not make any effort to challenge, question, or simplify its assessments. Instead, we distill its nuanced indications into word counts for quick, independent evaluation of the density and reliability of attested words in these passages: **bold** = secure; **bold italics** = very likely; regular type = probable; *italics* = possible; (parentheses) = precise wording not attested. Other indications are absented from the word count.

<sup>51</sup> The Matthean beatitudes (5.3–12), like the Lukan (6.20b–23), are certainly not verbatim parallels to the Curses of Luke 6.24–26, but they are in fact *topically inverted* and grammatically consistent parallels to them. It is partly for this reason that the Curses have been treated ambiguously in Q scholarship, sometimes as authentic to Q and sometimes not, depending on whether a given scholar or group opts for Matthew or Luke as more authoritative in reconstructing Q at this point.

<sup>52</sup> Matthew’s account has Jesus responding to two people about the sacrificial commitment involved in being a follower of Jesus, whereas Lk2 has three people. While the third exchange in Lk2 does not have a direct textual parallel in Matthew, the confirmation of the overall back and forth conversation with multiple persons on the same subject has led to Luke 9.61–62 at least being considered as a candidate by Q scholars.

<sup>53</sup> See also Mark 13.33–34, 37, 35–36.

<sup>54</sup> Matt 22.5 (“one to his own field, another to his business” / *μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ*) reads well as an abridged summary of the fairly repetitive succession of persons in Lk1 who make excuses as to why they cannot attend the banquet, including 14.18 (which *CEQ* accepts, “I bought a field” / *ἀγρόν 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*.

<sup>55</sup> Again, Matthew provides an indirect parallel, describing the wedding hall being filled with guests (22.10) while Qn 14.22 says “there is still room” / *ἔτι τόπος ἐστίν*. Matt 22.11–14 describes the host’s anger and punishment of a man not wearing wedding clothes, while Qn 14.24 has what may be either a selective or generalized statement of punishment, “no one... will taste” / *οὐδεὶς... γεύσεται*.

### Hypothesis 3: Ordering Qn with GMarc

The third hypothesis is that 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. This requires a *moderate level of trust* in GMarc as an accurate representation of Early Luke.

At first glance, both the lack and multiplicity of attestations of GMarc appear not to lend themselves to a precise verse by verse order. However, both Tertullian's and Epiphanius's polemics against Marcion—our first and second most thorough sources of GMarc attestations—usually proceeded sequentially. Thus their ordering of contents is highly valuable. Along with Tertullian and Epiphanius, Hippolytus—who with them assumed that Lk2 was the earlier text—noted when he found material that deviated from what he believed to be the original, authentic order of Luke.<sup>56</sup> 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 seldom were passages or sayings shifted out of their earlier order.

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

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

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<sup>56</sup> The immediate transition of Lk1 3.1 into Lk1 4.31 (see A035) was noted by T (*Marc.* 4.7.1; SC 456:92) and Hippolytus (*Haer.* 7.31.5–6; PTS 25:313). The 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 T (*Marc.* 4.35.6; SC 456:432) and E (*Pan.* 42.11.6  $\mu\eta$  (48), 42.11.17  $\Sigma\chi.$   $\mu\eta$  (48), 42.11.17  $\text{''}\epsilon\lambda$   $\mu\eta$  (48)). E uniquely mentions Lk1 6.3–4 between his references to Lk1 9.44 and 10.21: “Apart from Luke 4:27, which is explicitly stated to have occurred in a different location in Marcion’s Gospel, this is the only verse that appears out of canonical order in Epiphanius’ list” (R 6.4.6). But this is more likely a reflection of the list of E being out of order here than a reflection of a different order for GMarc. Z (414) speculated that it reflected E using loose leaves of paper to compile his list.

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.

## Catalog of Passages to Reorder in Q

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

1. Q 6.27–28, 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).

For 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.

For 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 work 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.

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

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

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

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

## Hypothesis 4: What Qn Was Not

Here we arrive at our fourth hypothesis. When Matthew has a parallel with Luke that is attested as *not present* in GMarc, this is *not Qn*, and when it is unattested for GMarc, it is *probably not Qn*.<sup>57</sup> 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.

Most prior scholars working on GMarc have assumed that it should nearly always be closer to Luke than to Matthew, but what a unprejudicial, careful analysis shows is that GMarc is often closer to Matthew, *both in its Mk1 sections and its Qn sections*. Most of the 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 than Lk2 or Matthean strata as the basis for reconstructing Qn.

Essentially, this hypothesis and the following one extend this assessment of the reliability and applicability of GMarc, taking it from confirming previously viable candidates for Q and confirming its order to use it as the basis to remove traditional Q content that was not actually part of Qn, which was, at its core, 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 hypothesis.

Even between this floor and its ceiling, we want to build out our steps progressively. Some scholars may only feel confident about removing passages from Q when Marcion's witnesses asserted that those passages were not present in his gospel. Other scholars may find their confidence in the recently reconstructed 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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<sup>57</sup> v1.29 note: the word “probably” was added to the Fourth Hypothesis after months of bracketing out from Qn all Lukan materials not present or unattested in GMarc. By applying that strict standard, we were able to establish baseline vocal stratum patterns for Qn, Lk1, Mt1, and Lk2. These clarified vocal stratum patterns now permit us to circle back and start to make scientifically sound restorations to Qn for signals that are unattested for 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 carefully between these distinct categories.



Passages and/or Verses Removed from Q

<i>SQE</i> Shorthand	<i>CEQ</i>	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)
A016. John's messianic message	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 <sup>58</sup>	Unattested
A189. Return of unclean spirit	11.24-26	Unattested
A191. Sign of Jonah	11.30-32	Not present
A193. Sound eye	11.:[36]]	Unattested
A194. vs. Pharisees/Lawyers	11.44, 49-51	Unattested
A196. Fearless confession	12.6-7	Not present   Unattested
A202. Treasures in heaven	12.33b-34	Unattested
A204. Family divisions	12.50, 52	Unattested
A205. Interpreting signs	12.:[54-56]]	Unattested
A211. Exclusion from kingdom	13.29, [[30]]	Not present
A213. Jerusalem lament	13.34-35	Not present
A214. Dropsy healed	14.4-6	Unattested
A215. Inclusive feasts	14.:[11]], 15	Unattested

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

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

<sup>58</sup> *CEQ* lumps Q 11.16 in with A191 the Sign of Jonah out of deference to the Matthean order (Q 11.16 = Matt 12.38; Q 11.29-32 = Matt 12.39-42). As elaborated in the previous chapter, the Lukan order is more faithful to Qn.

## Hypothesis 5: More of What Qn Was

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

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

### Qn Additions Considered in *CEQ*

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

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

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

Qn Additions Not Listed in *CEQ*: Part 2

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

Scholars have produced an extensive amount of research about Q vis-à-vis matters of wealth and poverty.<sup>59</sup> For now our primary goal is simply to assemble a catalog of Qn passages focused on wealth and poverty that have been overlooked and/or omitted in prior reconstructions and analyses of Q. It is clear that many of the most trenchant criticisms of the wealthy and vindications of the poor have been absented from Q. The pattern suggests that the teachings and vocation of Joshua—a poor slave calling upon divine justice on behalf of other poor slaves—have been domesticated in European and North American scholarship by an ethic of upward social mobility and respectability.

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

<sup>59</sup> Giovanni Bazzana, “From Thesauri to Purses: Wealth and Poverty between Q and Luke”, in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul, and Christianity: What Did He Really Know?* (Leuven: Peeters, 2017) 193–217; and *idem*, *Kingdom of Bureaucracy: The Political Theology of Village Scribes in the Sayings Gospel*, BETL 274 (Leuven: Peeters, 2015); Sarah E. Rollens, *Framing Social Criticism in the Jesus Movement*, WUNT 2.374 (Tübingen: Mohr Siebeck, 2014); Thomas E. Phillips, *Reading Issues of Wealth and Poverty in Luke-Acts*, SBEC 48 (Lewiston: Edwin Mellen, 2001); Ronald Allen Piper, “Wealth, Poverty, and Subsistence in Q”, in Jon Ma. Asgeirsson, Kristin de Troyer, and Marvin W. Meyer, ed., *From Quest to Q: Festschrift James M. Robinson*, BETL 146 (Leuven: Peeters, 2000) 219–264. For issues of wealth and poverty in broader Greco-Roman society and literature, see the various contributions to Estelle Galbois and Sylvie Rougier-Blanc, ed., *La pauvreté en Grèce ancienne: forms, représentations, enjeux*, Scripta Antiqua 57 (Bordeaux: De Boccard, 2014).

Scholars have traced the gradual erasure, subjugation, and displacement of women in the emergence of the canonical texts of the New Testament as well as the material history of early Christianity.<sup>60</sup> Women played an important role as leaders (patrons, apostles, deacons) in the early Pauline communities, only for the later Pastoral Epistles to refuse women the right to teach and for scribes copying later manuscripts to change female names to male names. Inscriptions of women ecclesiastical leaders and martyr shrines are evident across the first centuries of Christianity, but a concerted catholic program in the late fourth century sought to erase and rewrite much of this history.<sup>61</sup>

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

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

<sup>60</sup> Several compendia contain many contributions: Joan Taylor and Ilaria Ramelli, ed., *Patterns of Women's Leadership in Early Christianity* (New York: Oxford, 2021), including a focus on the *Gospel of Mary* and GMarc in the chapter by Marcus Vinzent, "More 'Holy Women' in Early Christianity", 131-150; Ross Shepard Kraemer and Mary Rose D'Angelo, ed., *Women & Christian Origins* (New York: Oxford, 1999); Ulla Tervahauta, Ivan Miroshnikov, Outi Lehtipuu, and Ismo Dunderberg, ed., *Women and Knowledge in Early Christianity* (Leiden: Brill 2017); Luise Schottroff, Marie-Theres Wacker, Martin Rumscheidt, *Feminist Biblical Interpretation* (Grand Rapids: Eerdmans, 2012). Several feminist Bible commentaries are also valuable: Carol A. Newsom, Sharon H. Ringe, and Jacqueline E. Lapsley, ed., *Women's Bible Commentary*, 3rd ed. (Louisville: Westminster John Knox, 2012); Catherine Clark Kroeger and Mary J. Evans, *The IVP Women's Bible Commentary* (Downers Grove, IL: InterVarsity, 2002); and the numerous volumes of the Liturgical Press Wisdom Commentary series.

<sup>61</sup> See esp. Nicola Denzey Lewis, *The Bone Gatherers: The Lost Worlds of Early Christian Women* (Boston: Beacon, 2007); Ute E. Eisen, *Women Officeholders in Early Christianity: Epigraphical and Literary Studies* (Collegeville, MN: Liturgical Press, 2000).



### *Part 3. Scientific Proofs of the Five Hypotheses*





## Statistical Analysis of Synoptic Receptions of the Markan Source

The bulk of the scientific evidence proving the First Hypothesis is found in the Comparative Restoration and related Tabulation of Signal Tags and Transmission Patterns: Signal Strength and Propagation Reports. A comprehensive overview of the two-source findings may be found above in the *CEQ* Comparison. Here we provide summary tables and analyses about the receptions of Early Mark (Mk1) as a complementary 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

<i>SQE</i> . Shorthand	Mark	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/A032. Ministry in Galilee	[1.14–15]*	—————	[4.12–17]*	4.14–15

The combined Markan passages with brackets and an asterisk (A030/A032) both were likely not part of Mk1 but instead represent later additions that may have drawn upon Lk2.<sup>62</sup> Yet for the sake of the argument we still include them in our counts, as is also the case for passages marked with brackets and asterisks on the following pages.

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<sup>62</sup> Starting in v1.35, we combined A030 and A032 into one passage so as to bring our analysis of the Markan source into better alignment with our analysis of the Single, Double, and Triple traditions. These two parallel sets in *SQE* are extremely brief and it makes perfect sense to treat them as a single passage. We have adjusted the totals below accordingly, recalculating percentages based on 113 total Markan passages instead of 114 and adjusting them to include tenths of percentages. In the same version, we also double-checked our calculations and summations for this section and corrected several minor errors.

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

### Synoptic Receptions of Mark 1.16–3.19a

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A034. Disciples called A041. Miraculous catch	1.16–20, 4.1–2	5.1–11	4.18–22, 13.1–3a	5.1–11
A035. Capernaum lesson	1.21–22	4.31–32	4.13, 23; 7.28–29 [d]	4.31–32
A036. Synagogue demoniac	1.23–28	4.33–37	-----	4.33–37
A037. Peter's in-law healed	[1.29–31]*	-----	[8.14–15]*	4.38–39
A038. Sick healed	1.32–34	4.40b–41	8.16–17	4.40–41
A039/A040. Desert and cities	1.35–38 [1.39]*	4.42–43	4.1 [4.23–24]*	4.42–43 4.44
A042. Leper(s) cleansed	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. Grain-plucking	2.23–28	6.1–5	12.1–4, 8	6.1–5
A047. Withered hand	3.1–6	6.6–11	12.9–14	6.6–11
A048. Multitudes healed	[3.7–12]*	6.17, 19a	[4.24]* 4.25, 12.15–16	6.17–19
A049. Twelve chosen	3.13–19a	6.12–16	10.1–4	6.12–16

All but A037 are Markan passages clearly received in GMarc. The fidelity of GMarc in this regard (13 out of 14 passages received), while not as high as Lk2 itself (14 out of 14) is still extraordinary. The Markan passages with brackets and an asterisk (A037, A040, A048) were likely not part of Mk1 but instead represent later 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 thus has been traditionally ascribed to Q.

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

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

As 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 later additions 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

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A136. Storm stilled	4.35, 37–39, 41	8.22–25	8.23–27	8.22–25
A137. Graveyard demoniac	5.1–13a	8.26–32	8.28–34	8.26–39
A138. Hemorrhage healed	5.24b–34	8.42b–46, 48	9.18–26	8.40–56
A139. Nazareth rejection	6.1–6a	4.16, 23, 29–30 [n]	13.53–58	4.16–30 [n]
A142. 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 dies	[6.17–29]*	—————	[14.3–12]*	3.19–20 [d]
A145. Apostles return	[6.30–31]*	—————	14.12b–13a [d]	9.10a
A146. Five thousand fed	6.32–44	9.10b–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 [q]	[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 [q]	[16.1–4]*	11.16, 29, 12.54–56 [q]
A155. Pharisees’ leaven	[8.14–21]*	12.1 [n]	[16.5–12]*	12.1 [n]
A156. Bethsaida blind healed	[8.22–26]*	—————	—————	—————
A158. Peter’s confession	8.27–30	9.18–21	16.13–20	9.18–21
A159. Passion prediction	8.31–33	9.22	16.21–23	9.22
A160. Call of discipleship	8.34–9.1	9.23–27	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). With certain caveats regarding A139, these passages have been maintained as Q in prior scholarship. Both GMarc and Lk2 are also missing several Markan passages (A147, A148, A151, A152, A153, A156). But the common lack of reception of A144–145, A147–148, A150–156 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), while the Lk2 relocation of this tradition before the public ministry of Jesus (3.19–20) may put it into closer alignment with earlier passages in Qn, where John’s imprisonment (7.18–20, 22–24) foregrounds the women joining Joshua as his first patrons (7.26–28, 36–38, 44–48, 50, 8.2–3). A139, A150 and A154 show far 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 Markan source material.

### Synoptic Receptions of Mark 9.2–10.12

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

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 attesting to an earlier, distinctive, and simpler version (Qn). A163, A164, and A166 are a succession of Mk1 passages followed by Lk1 and Lk2. A168 and A252 have bits of content traditionally ascribed to Q. A162, A167–A168 and A251–A252 were probably later additions not present in Mk1.

The next Markan section corresponds to an enormous leap forward in the sequence of both GMarc and Lk2 (9.51 to 18.15), revealing by contrast a massive amount of intervening non-Markan material, most of which is also found in Matthew and has thus been traditionally ascribed to Q. No similarly enormous leap is to be found in Matthew, which continues to track well with the sequence and content of Mark because of its consistent pattern of alternating between Markan and Q materials. This section 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

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

Though not in *CEQ*, A282 has been ascribed to Q by some scholars. A254, A264, A276, A278, and A280 are all 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 third passion prediction to follow A310 (Jesus foretells his betrayal). A253, A255, A262–A263, A269–A275, A278, A283–A284 and A286–A287 were likely not part of Mk1 but instead represent later Markan additions mostly 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

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A288. Signs before end	13.3–8	21.7–11 [n]	24.3–8	21.7–11
A289. Persecutions foretold	13.9–13	21.12–17, 19 [n]	24.9–14	21.12–19
A290. Fleeing Judea	[13.14–20]*	21.20 [n]	[24.15–22]*	21.20–24
A291. False messiahs	13.21–23	21.8 [n]	24.23–28	17.23–24, 21.8
A292. Son of man coming	13.24–26, [13.27]*	21.25–28 [n]	24.29–30, [24.31]*	21.25–28
A293. Fig tree fable	13.28–32	21.29–33 [n]	24.32–36	21.29–33
A294. Take heed, watch	[13.33–37]*	21.34–35a [n]	25.13–15	21.34–36
A305. Pascha approaches	[14.1–2]*	22.1 [n]	26.1–5	22.1–2
A306. Bethany anointing	[14.3–9]*	7.36–50 [n]	[26.6–13]*	7.36–50 [n]
A307. Betrayal by Judas	14.10–11	22.3–5 [n]	26.14–16	22.3–6
A308. Pascha preparations	14.12–17	22.8, 14 [n]	26.17–20	22.7–14
A310. Betrayal foretold	[14.18–21]*	22.22b [n]	26.21–25	22.21–23
A311. Last supper	14.22–25	22.15, 17, 19–20 [n]	26.26–29	22.15–20
A315. Denial predicted	[14.26–31]*	22.33–34 [n]	26.30–35	22.31–34
A330. Gethsemane	[14.32–42]*	22.41 [n]	26.36–46	22.39–46
A331. Arrest	14.43–52	22.47–48 [n]	26.47–56	22.47–53
A332. Sanhedrin trial	14.53–65	22.63–64 [n]	26.57–68	22.54–71
A333. Peter's denial	14.66–72	22.66–67, 69–71 [n]	26.69–75	22.56–62
A334. Sent to Pilate	15.1	23.1 [n]	27.1–2	23.1
A336. Pilate trial	15.2–5	23.2–3 [n]	27.11–14	23.2–5
A339. Barabbas	15.6–14	23.18–19, 22–23 [n]	27.15–23	23.17–23
A341. Pilate condemns	15.15	23.25 [n]	27.24–26	23.24–25
A342. Soldiers mocking	[15.16–20a]*	—————	[27.27–31a]*	—————
A343. Road to Golgotha	15.20b–21	23.32 [n]	27.31b–32	23.26–32
A344. Crucifixion	15.22–26	23.33–34 [n]	27.33–37	23.33–34
A345. Mockery on cross	15.27–32a	—————	27.38–43	23.35–38
A346. Co-crucified mocking	15.32b	—————	27.44	23.39–43
A347. Death	15.33–39	23.44–46 [n]	27.45–54	23.44–48
A348. Crucifixion witnesses	15.40–41	—————	27.55–56	23.49
A350. Funerary honors	15.42–47	23.50–53, 55–56 [n]	27.57–61	23.50–56
A352. Women at tomb	16.1–8	24.1, 3–7, 9–11 [n]	28.1–8	24.1–12

A306 is derived from Qn, explaining its simpler form in Lk1 and early location in Lk1 and Lk2. Other passages in GMarc, passages that appear similar to Markan traditions at first glance, contain earlier and simpler traditions, whereas Lk2 often draws upon distinctive Mk1 and/or Mt1 language.

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. #m stands for passages completely missing, #d signifies passages whose content has been disjointed and displaced in the reception, #q means passages traditionally assigned to Q, and #n means passages newly proposed as belonging to Qn (the first gospel) as reconstructed following our five hypotheses.

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

Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
1.2–15	0 of 5 (0%) 5m	5 of 5 (100%)	5 of 5 (100%)
1.16–3.19a	13 of 14 (92.9%) 1m	12 of 14 (85.7%) 1d 1m	14 of 14 (100%)
3.19b–4.34	1 of 11 (9.1%) 5m 3q 2n	7 of 11 (63.6%) 2m 2q	4 of 11 (36.4%) 3m 3q 1n
4.35–9.1	9 of 21 (42.9%) 8m 2q 2n	19 of 21 (90.5%) 1d 1m	11 of 21 (52.4%) 1d 6m 1q 2n
9.2–10.12	3 of 9 (33.3%) 3m 2q 1n	9 of 9 (100%)	7 of 9 (77.8%) 1m 1q
10.13–13.2	0 of 21 (0%) 13m 8n	19 of 21 (90.5%) 2m	18 of 21 (85.7%) 1d 1m 1n
13.3–16.8	0 of 31 (0%) 4m 27n	31 of 31 (100%)	29 of 31 (93.5%) 1m 1n
Totals	26 of 112 (23.2%)	102 of 112 (91.1%)	89 of 112 (79.5%)

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

	Missing	Disjointed/Displaced	Q	Qn
Lk1 (80s)	39 of 112 (34.8%)	0 of 112 (0%)	7 of 112 (6.3%)	40 of 112 (35.7%)
Mt1 (90s)	6 of 112 (5.4%)	2 of 112 (1.8%)	2 of 112 (1.8%)	0 of 112 (0%)
Lk2 (117–138)	12 of 112 (10.7%)	2 of 112 (1.8%)	5 of 112 (4.5%)	4 of 112 (3.6%)

The totals are telling. Compared to Matthew (5.4%) or Lk2 (10.7%), GMarc is missing a disproportionate amount of Markan passages (34.8%). 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 Marcionite redactional program (an abridgement removing richly integrated Markan material), nor as a pattern of early-orthodox suppression, nor as byproducts of random attestation and disintegration.

The subtotals are also telling. GMarc and Lk2 are both *very faithful* to reproduce Mark 1.16–3.19a passages in both order and content. Indeed, even as a sporadically attested text, GMarc in this section has a higher rate of fidelity to reproduce Markan passages than does Matthew (92.9% vs. 85.7%)! For Mark 4.35–9.1 passages, GMarc and Lk2 are both *somewhat faithful* to reproduce the order and content of their Markan source (42.9% vs. 52.4%).<sup>63</sup> For Mark 3.19b–4.34 and 9.2–10.12 passages, however, GMarc exhibits meager devotion to its Markan source, and much less than Lk2 (9.1% vs. 36.4% and 33.3% vs. 77.8%). Finally, when it comes to the introduction (Mark 1.1–15) and last half (Mark 9.2–16.8), GMarc is *completely untethered* from Mark as a source, while Lk2 is *extremely close*

<sup>63</sup> *Very faithful* to Mark 4.35–9.1 is more accurate. When we remove from our counts the ten bracketed and asterisked passages not part of the Mk1 stratum, then Lk1 and Lk2 receptions rise identically to 9 of 11 (82%) 1m 1q.



to *Mark*, only missing 2 out of 66 passage receptions, the same as Matthew! In this same 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 Qn tradition (2 examples).

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

#### Mark Passages neither in GMarc nor Lk2

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

Only 12 out of a total of 112 Markan passages (10.7%) are missing *from both* GMarc and Lk2, which is identical to all the Markan passages missing from Lk2. Yet GMarc is missing an additional 27 Markan passages, for a total of 39 passages or 34.8%. To put that into perspective, GMarc in one subsection (1.16–3.19a) reaches a passage reception fidelity rate as high as 92.9% (13 of 14) and a passage reception absence rate as low as 7.1% (1 of 14). Despite that high topline for reception fidelity and low bottom-line for reception absence, GMarc overall exhibits a meager 23.2% Markan passage reception fidelity rate and a high passage absence rate of 34.8%. 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 (1.16–3.19a, 4.35–9.37) and in other sections relied primarily on another source (Qn).

In anticipation of the section below, “Repertitioning the Fictive L Source to Qn and LkR2 Strata”, here we present tables of Lk2 passages/episodes that are 1) attested as not present in GMarc and 2) unattested for GMarc.<sup>64</sup>

<sup>64</sup> In v1.46 we split out and expanded these two tables and added more analysis. Previously there was only one table with an incomplete list that combined passages attested as not present with passages unattested.

For the content attested as not present, two extensive clusters occupy the beginning of Lk2 (1.1–2.52, 3.2c–4.13). Smaller clusters also appear elsewhere (13.31–35; 19.28–47a).

### Lk2 Passages Not Present in GMarc

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

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

### Lk2 Passages Unattested in GMarc

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

These clustering patterns are exactly what we would expect of a concerted editorial program. Both at the micro- and macro-level, intense editorial work across human knowledge production often enacts re-wrappings and re-packaging of earlier contents, with new materials introduced in concentrated blocks at the beginning and end, as well as other strategic places throughout the narrative. The cumulative effect of such editing is to contemporize and transform the subscript in the process of retelling. According to our scientific analysis, all of this content (6014 words altogether) was not present in GMarc, except for A218 (Insipid salt), a brief Qn tradition skipped by GMarc witnesses.

The 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.

Some (= early) Markan content is conspicuously clustered in GMarc, while other (= later) Markan content missing from GMarc is conspicuously clustered in canonical Mark, and only *some* of these Markan clusters missing from GMarc have corresponding clusters in canonical Luke.

Some (= early) uniquely Lukan content is conspicuously clustered in GMarc,<sup>65</sup> while other (= later) uniquely Lukan content missing from GMarc is conspicuously clustered in canonical Luke.

There is no logical way to explain these systematic clustering patterns spanning *both* Markan *and* Lukan content, *both inside and outside of GMarc*, as the miraculous result of a destructive heretical editorial program, a suppressive early-orthodox campaign, or the random vicissitudes of later attestation. These patterns point not to random or malign omission, but instead to multiple stages and layers of editorial addition.

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

The clustering patterns are clear: canonical Luke (Lk2) was derived from GMarc (Lk1). Lk2 reflects an editorially masterful, early-orthodox adaptation of Lk1 as its base script.

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<sup>65</sup> For the clustering of Lukan Single traditions present in Lk1, see the “Lukan Single Tradition Passages” table below. We note three clusters: 1) A199–200; 2) A222–223, A225, A228; 3) A236–237.

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

Scholars have only scratched the surface of a technologically sophisticated linguistic and statistical approach to evaluating and restoring Marcion's *Gospel* in close comparison with canonical Luke. A later subsection will summarize the history of scholarship in this regard and put our work into perspective. In this section we begin our foray into this domain, offering yet another set of proofs, both for the Schwegler hypothesis (that 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 that GMarc in this LODLIB is in a gradual process of scientific restoration, the data below are still fluctuating, updated periodically whenever significant chunks of words are restored to GMarc, especially in chapters 12–24.<sup>66</sup> Occasionally words are also being removed from my reconstruction of GMarc when they reflect likely contamination from Lk2, contamination present in part because of my initial dependence on previous reconstructions at the start of my research.

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

Our first table in this section covers Lukan single tradition passages. As it shows and as is well known, Luke 1-2 and most of Luke 3 are completely missing from GMarc, so there is no surprise there. What may be surprising is the range of word count rates in attested single tradition 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%, A200 (Rich Fool) at 73%, and A236 (Judge and widow) and A225 (Pharisees reproved) both at 71%. 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 this thoroughly attested content focuses intensely on condemning the wealthy and vindicating the poor, hallmark features of Qn.

Other GMarc passages have a meager attestation rate vis-à-vis Lk2, with five different passages failing to reach the 20% line (A033, A175, A220, A222, A337). While this scarcity of attested content was due in part to the poor attestation of GMarc by witnesses, we also show in our later parallel sets of those passages that the issue was not simply omission or lack of attestation, but also later addition, i.e., hallmark features added that reflect the creative and consistent editorial work of 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.

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<sup>66</sup> In v1.46, as part of our release of DD 1.6, we double-checked, corrected, and updated word counts and calculations in this section, both for Lk1 and Lk2.

## Lukan Single Tradition Passages

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

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

### Double Tradition Passages

<i>SQE. Shorthand</i>	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A014. John's repentance	Not present	0 (0%)	3.7–9	72
A020. Temptation	Not present	0 (0%)	4.1–13	203
A078/A051. Blessings	Attested	49 (67%)	6.20b–23	73
A080. Impartial love	Attested	87 (54%)	6.27–36	161
A081. Judging	Attested	70 (52%)	6.37–42	135
A083a. Lord lord	Attested	11 (100%)	6.46	11
A083b. House built on rock	Unattested	0 (0%)	6.47–49	83
A085. Centurion	Attested	68 (37%)	7.1–10	186
A106. Messages with John	Attested	75 (73%)	7.18–23	103
A107. Identity of John	Attested	60 (30%)	7.24–35	202
A167. Strange exorcist	Not present	0 (0%)	9.49–50	38
A176. Following Joshua	Attested	102 (87%)	9.57–62	117
A178. Woes against cities	Not present	0 (0%)	10.12–15	63
A179. Representation	Attested	10 (53%)	10.16	19
A181. Thanksgiving	Attested	67 (60%)	10.21–24	113
A185. Lord's prayer	Attested	68 (92%)	11.1–4	74
A187. Summons to pray	Attested	50 (67%)	11.9–13	75
A189. Unclean spirit returns	Unattested	0 (0%)	11.24–26	55
A191b. Sign of Jonah	Not present	0 (0%)	11.29d–32	77
A193. Sound eye	Attested	43 (68%)	11.34–36	63
A194. vs. Pharisees/Lawyers	Attested	128 (55%)	11.42–54	233
A196. Fearless confession	Attested	85 (58%)	12.2–9	146
A201. Don't worry	Attested	77 (44%)	12.22–32	175
A202. Divest and donate	Unattested	7 (19%)	12.33–34	36
A203. Be watchful (doublet)	Attested	126 (47%)	12.35–48	270
A204. Family divisions	Attested	45 (56%)	12.49–53	80
A205. Interpreting signs	Attested	16 (33%)	12.54–56	48
A206. Avoiding trials	Attested	51 (88%)	12.57–59	58
A210. Leaven similitude	Attested	7 (29%)	13.20–21	24
A211. Exclusion from kingdom	Attested	63 (39%)	13.22–30	161
A213. Jerusalem lament	Not present	0 (0%)	13.34–35	53
A216. Great supper fable	Attested	41 (23%)	14.15–24	180
A217. Discipleship conditions	Attested	52 (32%)	14.25–33	163
A219. Lost sheep fable	Attested	13 (11%)	15.1–7	117
A224. Serving two lords	Attested	17 (61%)	16.13	28
A226. Torah and nevi'im	Attested	35 (103%)	16.16–17	34
A230. Forgiveness	Attested	12 (41%)	17.3b–4	29
A231. On faith	Unattested	0 (0%)	17.5–6	34
A266. Pounds fable	Attested	22 (8%)	19.11–27	279

Compared to 48 single tradition passages and 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 (Blasphemous Speech, 23 vs. 21 words, or 110%), and A158 (Peter’s confession, 67 vs. 66 words, or 102%). A close inspection of these passages does not turn up traces of later editing or anything distinctive that could be ascribed to Marcion himself. They all contain slightly more wordy expressions that are stated 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 in GMarc there is nothing that illustrates the voice or concerns of Marcion or any second-century editor.<sup>67</sup>

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

### Triple Tradition Passages, Part 1

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

<sup>67</sup> See also: Judith Lieu, “Marcion and the Synoptic Problem”, Paul Foster et al, eds., *New Studies in the Synoptic Problem, Oxford Conference April 2008: Essays in Honour of Christopher M. Tuckett* (BETL 239; Leuven: Peeters, 2011) 731–51; BeDuhn, “The Myth of Marcion as Redactor”; Klinghardt, *Oldest Gospel*; Smith, “Marcion’s Gospel and the Synoptics”.



## Triple Tradition Passages, Part 2

<i>SQE</i> Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A046. Grain-plucking	Attested	68 (76%)	6.1–5	90
A047. Withered hand	Attested	81 (70%)	6.6–11	115
A049. Twelve chosen	Attested	29 (38%)	6.12–16	76
A077/A050. Speech setting	Attested	26 (36%)	6.17–20a	73
A082. Tree known by fruit	Attested	47 (75%)	6.43–45	63
A114. Anointing	Attested	63 (31%)	7.36–50	202
A122. Sower fable	Attested	76 (84%)	8.4–8	90
A123. Reason for fables	Unattested	0 (0%)	8.9–10	36
A124. Sower fable meaning	Unattested	0 (0%)	8.11–15	109
A125. Disclosure	Attested	37 (61%)	8.16–18	61
A135. Real family	Attested	39 (72%)	8.19–21	54
A136. Storm stilled	Attested	59 (63%)	8.22–25	94
A137. Graveyard demoniac	Attested	72 (25%)	8.26–39	293
A138. Hemorrhage healed	Attested	67 (24%)	8.40–56	281
A142. 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
A174. Departure to Judea	Unattested	0 (0%)	9.51	19
A177. Seventy sent (doublet)	Attested	72 (37%)	10.1–11	197
A182. Shema	Attested	50 (69%)	10.25–28	72
A188. Beelzebul dispute	Attested	91 (55%)	11.14–23	164
A191a. No sign	Attested	7 (37%)	11.29a–c	19
A192. Light and sight	Attested	11 (69%)	11.33	16
A150. Defilement	Attested	28 (38%)	11.37–41	73
A195. Pharisees' leaven	Attested	14 (52%)	12.1	27
A197. Blasphemous speech	Attested	23 (110%)	12.10	21
A198. Inspired speech	Attested	22 (63%)	12.11–12	35
A209. Mustard seed similitude	Attested	16 (40%)	13.18–19	40
A218. Insipid salt	Unattested	22 (76%)	14.34–35	29
A227. Divorce	Attested	20 (118%)	16.18	17
A229. Scandals	Attested	34 (81%)	17.1–3a	42
A234. Kingdom within	Attested	34 (89%)	17.20–21	38
A235. Day of son of man	Attested	34 (14%)	17.22–37	237

### Triple Tradition Passages, Part 3

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

Besides the single, double, and triple traditions, a few outliers complete our inventory of Lk2 passages vis-à-vis GMarc.

#### Unique Lukan-Johannine Parallels

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

#### Unique Lukan-Johannine-Mk3 Parallels

<i>SQE</i> . 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

<i>SQE</i> . 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 (0%)	19.47b-48	27	11.18-19
A286. Widow's mite	Unattested	0 (0%)	21.1-4	58	12.41-44
A355. Sighting by two	Attested	46 (12%)	24.13-35	389	16.12
A365b. Ascent	Unattested	0 (0%)	24.51-53	35	16.19

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

Here we tally up figures for each category. All tradition types (single, double, triple) exhibit similar tendencies, both for restored passages and word counts. While the numbers from passage to passage swing wildly, the averages are consistent across categories. Regardless of the differences in sources and transmissions across the single, double, and triple traditions, as it regards GMarc the average numbers of words and average percentage of words all stay in a moderate range.<sup>68</sup>

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

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

<sup>68</sup> Prior to v1.35, we combined A174 (Lk2 9.51) and A175 (Lk2 9.52-56) as one (single tradition) passage. Starting in v1.35 we split these into one triple (A174) and one single (A175). Other GMarc editions vary in attestation rates and percentages but also prove internally consistent across tradition types (DD 1.6).

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

### GMarc Passage Attestation by Tradition-Type

	Single	Double	Triple	Other	Total
NP	19/48 (39.6%)	6/39 (15.4%)	9/96 (9.4%)	0/9 (0%)	34/192 (17.7%)
UN	6/48 (12.5%)	5/39 (13.2%)	12/96 (12.5%)	3/9 (33.3%)	26/192 (13.5%)
AT	23/48 (47.9%)	28/39 (73.7%)	75/96 (78.1%)	6/9 (67.7%)	135/192 (70.3%)

Single (12.5%), double (13.2%), and triple (12.5%) traditions share a low rate of whole passages going unattested. Otherwise, divergences abound. Even though triple traditions are more numerous than single and double traditions combined, in GMarc triple traditions are rarely (9.4% of the time) indicated by witnesses as not present. Double traditions are also rarely (15.4%) indicated as not present, but single traditions are indicated as not present far more often (almost 40%). While both triple (78.1%) and double (73.7%) traditions are attested around three-quarters of the time, single traditions are attested less than half the time (47.9%).

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

	Single	Double	Triple	Other	Total
NP	3145/6059 (51.9%)	501/4032 (12.4%)	776/8455 (9.2%)	0/936 (0.0%)	4422/19482 (22.7%)
UN	1880/6059 (31.0%)	1974/4032 (49.0%)	2663/8455 (31.5%)	705/936 (75.3%)	7222/19482 (37.1%)
AT	1034/6059 (17.1%)	1557/4032 (38.6%)	3016/8455 (35.7%)	231/936 (24.7%)	5852/19482 (30.0%)

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

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

### Fictive Scenario: Passage and Word Counts

Description	Single	Double	Triple	Other	Total
Not Present	9/38 (23.7%)	6/39 (15.4%)	9/96 (9.4%)	0/9 (0%)	24/182 (13.2%)
Unattested	6/38 (15.8%)	5/39 (13.2%)	12/96 (12.5%)	3/9 (33.3%)	26/182 (14.3%)
Attested	23/38 (60.5%)	28/39 (73.7%)	75/96 (78.1%)	6/9 (67.7%)	132/182 (72.5%)
Words	1034/4072 (25.4%)	1557/3994 (39.0%)	3030/8444 (35.9%)	231/937 (24.7%)	5852/17447 (33.5%)

Removing Luke 1–2 from our calculations did shift things in certain ways. Instead of single traditions being indicated as not present 39.6% of the time, that number has now fallen to 23.7%, still significantly higher than for double and triple traditions. The percentage of unattested single passages

went up in this fictive scenario to 15.8%, from a previous number that was typical across categories (12.5%). The percentage of attested single tradition passages also went up, from 47.9% to 60.5%, a significant improvement, to be sure, but still far below the roughly 75% average of the double and triple traditions. The percentage of total single tradition words also went up considerably, from 17.1% to 25.4%, but again, this is still well below what is typical of the double and triple tradition passages at about 37% on average. Having played out that fictive scenario, let us run internals for Lk2 and set them alongside the internals from GMarc.

### Lk2 Internal Passage and Word Counts

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

### GMarc Internal Passage and Word Counts

Statistic	Single	Double	Triple	Other
Passage Not Present	19/34 (55.9%)	6/34 (17.6%)	9/34 (26.5%)	0/34 (0%)
Passage Unattested	6/26 (23.1%)	5/26 (19.2%)	12/26 (46.2%)	3/26 (11.5%)
Passage Attested	23/132 (17.4%)	28/132 (21.2%)	75/132 (56.8%)	6/132 (4.5%)
Lk1 Words	1034/5852 (17.7%)	1557/5852 (26.6%)	3016/5852 (51.5%)	231/5852 (3.9%)

Single tradition passages make up 25% of Lk2 but only 17.4% of GMarc, a 7.6% disparity. Single tradition words make up 31.3% of Lk2 but only 17.7% of GMarc, a huge 13.6% deficit, even more striking given that several single tradition passages are among the most densely attested (e.g., A070, A225, A228, A236). Double tradition passages are close (20.9% for Lk2 and 21.2% for GMarc, only 0.3% apart), but GMarc has a 5.7% higher word count for double traditions (26.6% instead of 20.9%). Triple tradition passages are found 6.8% more frequently in GMarc (56.8%) than in Lk2 (50.0%). Triple tradition words are found 8.5% more often in GMarc (51.5%) than Lk2 (43.0%). The internals for the Other traditions are comparable. Overall, GMarc has a clear, systematic lack of single traditions compared to double and especially triple traditions. These patterns also hold true across the editions of GMarc by Harnack, Roth, BeDuhn, Klinghardt, and Nicolotti (see DD 1.6).

The above statistical summaries of receptions of Markan passages and Single, Double, and Triple tradition passages become even more compelling when we bring them together:

- GMarc is missing 21 out of 96 total Triple tradition passages or 20.2%
- GMarc is missing 38 out of 112 total Markan source passages or 33.9%
- GMarc is missing 25 out of 48 total Lukan Single tradition passages or 52.1%

To put it positively:

- GMarc attests to 75 out of 96 of Triple tradition passages or 79.8%
- GMarc attests to 26 out of 112 total Markan source passages or 23.2%, unless we play devil's advocate and count Q (7) and Qn (41) passages, making it 74 of 112 or 66.1%
- GMarc attests to 23 out of 48 total Lukan Single tradition passages or 47.9%

Q: How can GMarc be such a reliable witness of Triple traditions and at the same time be such a poor witness of Markan source passages and Lukan Single traditions? Given that Markan traditions are largely identical with Triple traditions, why does GMarc have such a disparity between them?

A: Because GMarc is early Luke.

Let's recount our earlier list of the thirteen Markan passages neither in GMarc nor Lk2.

**Markan Passages neither in GMarc nor Lk2**

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

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

The other Markan passages missing from GMarc are mostly the missing Triple tradition passages.

### Markan Passages Missing from GMarc

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Lk2 (117-138)	Type
A013b. John introduced	1.2–6	Not present	3.2b–6	Triple
A016. John messianic message	1.7–8	Not present	3.15–18	Triple
A018. Baptism	1.9–11	Not present	3.21–22	Triple
A020. Temptation	1.12–13	Not present	4.1–13	Double/Triple
A030/032. Ministry in Galilee	[1.14–15]*	Unattested	4.14–15	Triple
A037. Peter's in-law healed	[1.29–31]*	Unattested	4.38–39	Triple
A123. Reason for fables	[4.10–12]*	Unattested	8.9–10	Triple
A124. Sower fable meaning	[4.13–20]*	Unattested	8.11–15	Triple
A144. John dies	[6.17–29]*	Not present	3.19–20	Mt2Mk3/Triple
A145. Apostles return	[6.30–31]*	Unattested	9.10a	Lk2Mk3
A167. Strange exorcist	[9.38–41]*	Unattested	9.49–50	Lk2Mk2
A174/A251. Departure to Judea	[10.1]*	Unattested	9.51	Triple
A255. Riches vs. rewards	[10.23–31]*	Unattested	18.24–30	Triple
A262. Passion prediction 3	[10.32–34]*	Not present	18.31–34	Triple
A263. Disciple rank	[10.35–45]*	Unattested	22.24–27	Triple
A269. Triumphal entry	[11.1–10]*	Not present	19.28–40	Triple
A271. Entering Jerusalem	[11.11]*	Not present	19.45–46	Triple
A273. Temple cleansed	[11.15–17]*	Not present	19.45–47a	Triple
A278. Husbandmen fable	[12.1–12]*	Not present	20.9–18	Triple
A284. Scribes/Pharisees cursed	[12.37b–40]*	Unattested	20.45–47	Triple
A287. Jerusalem's fall	[13.1–2]*	Unattested	21.5–6	Triple
A290. Fleeing Judea	[13.14–20]*	Attested Not present	21.20 21.21–24	Triple
A313. Disciple rank	[10.35–45]*	Unattested	22.24–30	Triple
A343. Road to Golgotha	[15.20b–21]*	Unattested	23.26	Triple
A345. Mockery on cross	[15.27–32a]*	Unattested	23.35–38	Triple

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

## An Overview of Stylometric and Statistical Scholarship on GMarc

In a 1875 article, republished in his 1876 book, William Sanday attempted to show stylometric consistency between Lukan passages that were present in GMarc vs. those missing from it.<sup>69</sup> In the preface, he places his work under the aegis of “the Christian Evidence Society”, “under the head of Apologetics”, which “ought to have no existence distinct from the general and unanimous search for truth” and “must needs stand aside from the path of science” (ix). This fundamentalist bias shapes Sanday’s later discussion of Marcion’s *Gospel* and ultimately collapses his prior gambit to separate truth and science. Brimming with rhetorical-dramatic high-English flair and quasi-scientific confidence, he states: “I... come at once, without further delay, to the one point which seems to me really to decide the character of Marcion’s Gospel and its relation to the Synoptic. The argument to which I allude is that from style and diction... here the question can be reduced to one of definite figures and of weighing and measuring. Bruder’s Concordance is a dismal-looking volume—a mere index of words, and nothing more. But it has an eloquence of its own for the scientific investigator” (222). Drawing on Holtzmann’s earlier (1863) stylistic analysis of Luke, Sanday runs through a long litany of word forms and word sequences that are distinctive to Luke-Acts as compared to the other canonical gospels (223–30), only then proceeding into a separate discussion of some thirteen textual variants in GMarc (231–32) and noting their “Western’ character” (233).

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

This work has continued to hold sway, despite Knox (1939:195; 1942:90) pointing out the fatal flaw in the case and its resulting consensus: “Sanday’s whole inquiry into the vocabulary and style of Marcion’s Gospel seems to have been conducted without any reference to the text of Marcion’s Gospel... The consequence is that Sanday’s elaborate demonstration resolves itself into a proof merely of the linguistic homogeneity of our Gospel of Luke, a matter which has never been in doubt, and the evidence cited has no necessary relevance to Marcion’s Gospel.” Knox first developed a stylometric rebuttal to Sanday with hand counts of characteristic Lukan features and their respective distributions in chunks of Lukan parallel material largely found within GMarc and chunks not present in GMarc (1939:199), noting different frequencies. As later critics have noted, Knox’s delineation of material was imprecise. Realizing some of these deficiencies, Knox’s next attempt at a stylometric rebuttal

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<sup>69</sup> For this page we shift to in-text citations for the benefit of our colleagues in Computational Linguistics and to accommodate the historical-chronological presentation of scholarship. See the abbreviations section for bibliographic details.



included extensive vocabulary lists separated into A (Marcionite), B (Non-Marcionite) and C (Uncertain) categories derived from his indexing of Harnack's edition of GMarc. While impressive for its effort and novelty (e.g., keenly bracketing *Adamantius Dialogue* vocabulary in a separate section!), Knox's more developed stylometric analysis still suffers from many problems, not only the deficiencies inherent in Harnack's edition on which he depended, but also a lack of transparent data, numerous errors, and no serious attempt to run calculations for statistical significance based on the comparative frequency of features. Knox essentially sought after, but could not prove, distinct authorship between GMarc and Lk2. His later work also involved taking a verse count approach (1942:107–8), finding Lukan Single traditions to be disproportionately missing from GMarc compared to traditions with synoptic parallels, but not separating out Double and Triple Traditions.

Joseph Tyson (2006:86-87), previously Knox's student, later made use of Knox's three categories to run his own calculations. He confirmed his mentor's basic findings, added overall word counts by category, and concluded that GMarc contains about 40% of Lukan Single tradition but about 70% of Double and Triple traditions, now separated out. Tyson (116–17) also developed an alternate scenario where Luke 1–2 is removed from the calculations, which he found changed the results to 60% for Single tradition. While improving on Knox, Tyson's work is also impaired by the lack of a rigorous critical edition of GMarc, a lack of open data, and no effort to run calculations demonstrating statistical significance. Modern Computational Linguistics is almost entirely ignored.

More recently, in a 2019 chapter Daniel A. Smith made use of Roth's 2015 critical edition to comb through the Present, Absent, and Unattested passages in GMarc, which he helpfully grouped by Single, Double, and Markan/Triple Traditions.<sup>70</sup> Smith's Appendices are 1) Lukan Single Traditions (159–61); 2) Synopsis of Early Tomb texts (162–64); 3) Double Traditions (Q; 165–67); 4) Markan Traditions (168–71); 5) Attestation percentages by Tradition Type (172); 6) Absence percentages by Tradition Type (173). Most of these succinct, information-dense appendices conclude with calculations of verse counts and percentages, similar to the approach of Knox. Going beyond Tyson's single alternate scenario, Smith plays out three such scenarios, i.e., removing Luke 1–3 from Single Traditions, removing Luke 3–4 from Double Traditions, and removing Luke 3 from Markan/Triple Traditions. In its nuance, rigor, and use of Roth's critical edition, Smith's work surpasses that of Knox and Tyson. Smith's findings confirm his 2017 chapter focused on resurrection accounts, finding GMarc to be earlier than, and likely the source of, canonical Luke.<sup>71</sup> In a similar vein to Gramaglia's 2017 critical commentary on Klinghardt's 2015 edition, Smith also provides a corrective to Klinghardt by showing that the priority of GMarc to canonical Luke does not require jettisoning Q nor dismissing GMarc's reliance (to some extent) on Mark (in some version).

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<sup>70</sup> Daniel A. Smith, "Marcion's Gospel and the Synoptics: Proposals and Problems", in Jens Schröter, Tobias Nicklas, and Joseph Verheyden, eds., *Gospels and Gospel Traditions in the Second Century: Experiments in Reception*, BZNTW 235 (Berlin: De Gruyter, 2019) 129–174.

<sup>71</sup> "Marcion's *Gospel* and the Resurrected Jesus of Canonical Luke", 61, cited above.

Notwithstanding its many strengths, Smith’s work is a stepping stone toward a rigorous accounting of all of the pertinent statistical and stylometric data needed to validate scientific hypotheses regarding author identification and disambiguation for the underlying sources and edited texts of GMarc and Lk2. As is typical in Biblical Studies, the reader lacks the open data needed to validate the counts and thus the calculations, though this would not be too difficult to replicate with access to Roth’s edition.

Our preceding analysis takes cues from the work of Tyson and Smith, particularly by breaking out Single, Double, and Triple Traditions. Ours differs in a fourth category (“Other”), in how certain materials are categorized, and in tallying passage and word counts rather than verse counts. On the whole, our statistical analyses throughout this massive book differ in far more radical ways: developing and proving scientifically testable hypotheses; providing a plethora of open data and resources; using Computational Linguistics methods; and providing updates and corrections to the fluctuating datasets and calculations by means of an iterative open science book format.

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

**Smith and Bilby Calculations Compared: Passages, Verses, and Word Counts**

Attestation	Tradition Type	Bilby Passages	Smith Verses	Bilby Words
Present	Single	47.9%	27.1%	17.1%
Present	Double/Q	73.7%	55.4%	38.6%
Present	Markan/Triple	78.1%	51.2%	35.7%
Unattested	Single	12.5%	28.7%	31.0%
Unattested	Double/Q	13.2%	32.0%	49.0%
Unattested	Markan/Triple	12.5%	39.8%	31.5%
Absent	Single	39.6%	44.2%	51.9%
Absent	Double	15.4%	12.6%	12.4%
Absent	Markan/Triple	9.4%	9.0%	9.2%

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

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

Finally we summarize the unattested materials. Given the inherent ambiguity in the category and the differences between Roth's critical edition and mine, it is not surprising that the findings here have the most noise. My higher percentage for Markan/Triple Traditions and lower percentage for Double/Q Traditions are owing to my differing classification of materials, use of a fourth category for "Other" passages, and removal of Lk2 vocal stratum contamination from Lk1.

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

## On Not Not Dispensing with Any of Q

In the chapter mentioned above, specifically its section entitled “On Not Dispensing with Any of Q”, Daniel Smith defended the traditional Q hypothesis and contents, engaging with the work of Klinghardt and BeDuhn, but interestingly not Gramaglia, whose whole critically annotated translation of Klinghardt’s work was structured around defending Q as used in two redactional stages, in GMarc and later (by the same author/editor) in canonical Luke. Smith notes that the wholesale dismissal of Q by Klinghardt faces the same challenges as faced previous advocates of Markan posteriority, how to explain the Markan omission of so much double tradition material.<sup>72</sup> Briefly noting the ideas of Knox and Tyson about GMarc as a proto-Luke that drew upon Q,<sup>73</sup> Smith then turns to the more involved, yet still brief treatment that BeDuhn has given to the relationship of GMarc and Q.<sup>74</sup> Smith hones in on BeDuhn’s claim that the traditional Q material in canonical Luke chapters 3-4 likely did not originate with Q. While this book confirms the scientific validity of BeDuhn’s instincts, Smith of course did not have the benefit of these findings. What he did have was occasion to compare GMarc and traditional Q passages more thoroughly, noting the absence from GMarc of the Sign of Jonah (Q 11.30–32), judgment on “this generation” (Q 11.49–51), judgment on Jerusalem (Q 13.34–35), and the saying about sparrows (Q 12.6–7). Rather than questioning these passages as viable candidates for Q, Smith instead defends traditional notions about Q contents by means of a chart showing widely varying levels of agreement between Luke and Matthew in these passages, thus ostensibly undermining BeDuhn’s argument that Q material in chapters 3 and 4 of Luke show a “word-for-word correspondence” atypical of other passages claimed for Q.

Smith summarized Double Tradition / Q material in Appendix 3<sup>75</sup> and all tradition types in Appendix 5,<sup>76</sup> finding that Double/Q Traditions are attested as present more often than Triple/Markan material and far more often than Single Lukan tradition. However, he did not run numbers comparing GMarc to canonical Luke as a whole to put these findings in perspective. Here we do just that, after double-checking Smith’s calculations of verse counts based on Roth’s edition.

While Smith finds the total number of GMarc verses to be 479 compared to 1151 for canonical Luke, by our calculations, Roth’s edition actually has 484 verses attested, a negligible difference. In our tabulations, both Smith and I counted verses labeled as attested by Roth even when he claimed (according to his unscientific method) no wording can be gained.

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

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<sup>72</sup> Smith, “Marcion’s Gospel and the Synoptics”, 151.

<sup>73</sup> *Ibid.*, 151.

<sup>74</sup> *Ibid.*, 151-55, citing BeDuhn, *First New Testament*, 95n8.

<sup>75</sup> *Ibid.*, 165-67.

<sup>76</sup> *Ibid.*, 172.

### Smith Verse Count: GMarc Attested as a Percentage of Lk2

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

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

But what happens if we adjust our method to account separately for the 83 verses *considered but doubted or rejected* within CEQ? Of these verses, 31 are Single, 27 Double, and 25 Triple traditions. And of those, a total of 50 are attested for GMarc: 18 Single, 14 Double, and 18 Triple traditions. Here we make use of Smith's tabulation of Roth's edition of GMarc, adjusting the counts based on our own fresh tallying of Q verses in that edition.

### Adjusted Smith Verse Count: GMarc Attested as a Percentage of Lk2

Tradition Type	GMarc Verses Attested	Lk2 Verses	GMarc Attested/Lk2
Single	117	467	25.1%
Q Secure	114	204	55.9%
Q Doubted/Rejected	50	83	60.2%
Markan/Triple	198	397	49.9%
Total	479	1151	41.6%

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

The explanation is in our five hypotheses. Q as traditionally reconstructed is a construct far too beholden to scholarly subjectivity, yet even in that subjectivity there is valuable data. Traditional notions about the content of Q do not need to be defended as we scientifically relocate GMarc as prior to and the basis for Lk2. Instead, the entire Q project needs to be redone with GMarc as the primary basis for our reconstructions. This involves dispensing with much of Q, adding much to Q, and carefully updating all of the wording for Q based primarily, though not exclusively, on GMarc.

In the interest of data transparency, here we list the 50 verses that are noted as attested in Roth's edition *and* are questioned, bracketed or stricken from CEQ: 4.31, 6.24, 6.25, 6.26, 7.2, 7.10, 7.20, 9.61, 9.62, 10.1, 10.25, 10.26, 10.27, 10.28, 11.1, 11.5, 11.7, 11.8, 11.21, 11.22, 11.27, 11.28, 11.40, 12.13, 12.14, 12.16, 12.19, 12.20, 12.35, 12.36, 12.37, 12.38, 12.49, 12.56, 12.57, 14.19, 14.20, 14.22, 14.24, 15.6, 15.8, 15.9, 15.10, 17.20, 17.21, 17.22, 17.25, 17.28, 17.32, 22.29.

## 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 repartitioned as either part of Qn (as witnessed in GMarc), part of the Lk2 redaction (i.e., not present or unattested in GMarc), or a nuanced mix of both.<sup>77</sup>

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

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

According to a standard edition, passages confidently ascribed to the L source are Luke 3.10–14, 4.25–27, 7.11b–15, 7.36–47, 10.30–37a, 10.39–42, 11.5b–8, 12.35–38, 13.1b–5, 13.6b–9, 13.10–17b, 13.31b–32, 14.2–5, 14.8–10, 14.12–14, 14.28–32, 15.8–9, 15.11–32, 16.1b–8a, 16.19–31, 17.7–10, 17.12–18, 18.2–8a, 18.10–14a, 19.2–10.<sup>78</sup> Passages considered as possibly from the L source are [12.16b–20] and [15.4–6].

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<sup>77</sup> In v1.48 we made numerous minor corrections and adjustments to the tables in this section.

<sup>78</sup> Kim Paffenroth, *The Story of Jesus according to L*, JSNTSS 147 (Sheffield: Sheffield Academic Press, 1997) 145. Paffenroth claims that by eliminating the idea of a proto-Luke, “we can now determine how much of the L material is pre-Lukan, how much of that material is probably from a single source, and the characteristics of that source. With such a source we will have *recovered a voice* from earliest Christianity effectively muted or transformed by its incorporation into a larger work of Luke” (23; italics mine). Paffenroth’s third chapter on vocabulary and stylometry vis-à-vis Q and L yields decidedly mixed results and often runs directly counter to his argument. Earlier sources should not exhibit unusually high *hapax* density, for example. Other stylometric claims are flimsy, such as the claim (at 88) that *παρά* + accusative “in the sense of ‘more than’ or ‘beyond’” reflects a “Semiticism found nowhere else in Luke-Acts” outside of L: “3.13; 13.2, 4; 18.14.” A quick perusal of TLG shows virtually identical constructions in Plato (*Tim.* 24d), Diodorus Siculus (17.62.7), Philo (*ebr.* 41), Josephus (*Ant.* 20.200) and in the LXX (Ex 18.11, Num 12.3).

Postulated L Source Texts Repartitioned, Table 1

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

Postulated L Source Texts Repartitioned, Table 2

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



Postulated L Source Texts Repartitioned, Table 3

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

Other Lukan Single tradition passages absent from GMarc 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

<i>SQE</i> . 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. Birth of John	Not present	1.57–80
A007. Birth of Jesus	Not present	2.1–7
A008. Adoration	Not present	2.8–20
A009. Presentation	Not present	2.21–38
A012. Boy Jesus at temple	Not present	2.41–52
A019. Genealogy	Not present	3.23–28

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

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

<i>SQE</i> . 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	23.39–43 not present	23.39–43
A355. Sighting by two	24.17, 20, 22–24, 27–29, 32–35 unattested; 13–16, 18–19, 21a, 25–26, 30–31 partly	24.13–35
A365. Last words and ascent	24.44–46, 48–53 unattested, 24.47 has brief commission	24.44–53

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

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

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

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

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

Here we compile running lists of signature features that, occasionally in isolation but typically as clusters, demonstrate statistically significant differences between Qn, Lk1 and Lk2. Compilations appear in the extensive Data Dictionary and examples appear in the Comparative Restoration.

The null hypothesis is the early-orthodox claim that Lk1/GMarc—though an evisceration and modest editing of Lk2—has the same author as Lk2. This view is assumed and/or defended in recent scholarship on Marcion by Schmid, Moll, Roth, and most scholars. The alternative is the Schwegler hypothesis—defended by Tyson, BeDuhn, and Lieu and fully embraced by Hoffmann, Vinzent, Klinghardt, and myself—that Lk1/GMarc has a different author than Lk2 and that Lk1/GMarc as the earlier text was significantly expanded and re-written by the author/editor of Lk2.<sup>79</sup>

Even apart from statistical analyses proving the Schwegler hypothesis, a cursory overview of the evidence should be convincing to unbiased scholars, who essentially must choose either: 1) to believe that GMarc represents the most skillful or miraculous abridgement of canonical Luke, surgically removing over a thousand examples of over a hundred distinctive, diverse, deeply integrated yet widely ranging features with extraordinary consistency all the while retaining parts of Luke that reflect unusually high frequencies of other features, or 2) to accept that GMarc is an earlier, simpler edition of Luke. We again ask readers to use Occam's razor to cut through the unscientific, early-orthodox myth that the Gospels were singular compositions created by individual authors, rather than fluid oral-textual performances supplemented and reworked in multiple layers across multiple generations. Abridgements of Shakespeare cannot help but sound like Shakespeare. If Luke sounds like Gospel Shakespeare to you, listen to it and then to GMarc again, all the way through. Then decide if GMarc sounds more like abridged 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, hypotheses, conclusions, and reconstructions of GMarc and Qn are distinctive, they dovetail with 170 years of critical scholarship going back to the Tübingen school. If we follow scientific methods, evidence, and proofs instead of prejudicial ideological bias, the GMarc = Early Luke conclusion must now become consensus.

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<sup>79</sup> Gramaglia's position is a moderating one: blending the early-orthodox position that both GMarc and canonical Luke have fundamentally the same author with the Schwegler position that GMarc is the earlier text and the basis for the later redaction of canonical Luke. The stylometric disparities detailed in this section present a direct challenge both to the early-orthodox position and Gramaglia's argument for common authorship separated only by the passage of time. The voices of the respective redactors of Lk1 and Lk2 are sufficiently distinct that they probably represent different persons. The identification of the full breadth of stylometric variances also provides a corrective to the reconstructions of Klinghardt and Nicolotti, which are often too generous in restoring originally Lk2 signals back to Lk1. While Klinghardt is correct that establishing the actual historical-editorial direction (Lk1 to Lk2) is a necessary first step in an accurate reconstruction of Lk1, Roth's rigorous skepticism is a necessary counterpoint to establish the distinct voice of LkR2 that is absent from Lk1. Roth, Klinghardt and Nicolotti all have numerous Lk2 contaminations in Lk1, and while these arise from different methodological presuppositions, all such contaminations are noise that must be removed from Lk1 in order to attain greater vocal signal clarity and vocal stratum fidelity.

Features Disproportionately Absent from Qn and/or Lk1

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

Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
pros accusative / 'πρός@pa	157	0.806%	37	6	0.132%	4.30E-10	12	1	0.069%	1.03E-04	109	150	1.113%	0.981%	1.044%	-0.063%
Participle + "then" / '*@vp* δέ@	94	0.482%	22	1	0.022%	6.39E-09	7	2	0.138%	2.95E-02	65	84	0.623%	0.601%	0.485%	0.116%
Oracular-poetic speech	63	0.323%	15	0	0.000%	3.98E-07	5	0	0.000%	9.13E-03	44	63	0.467%	0.467%	0.467%	0.000%
"saying" / 'λέγω@vp*	104	0.534%	24	4	0.088%	4.65E-07	8	6	0.414%	3.45E-01	72	94	0.697%	0.609%	0.283%	0.326%
Passive participles / '*@vp?p*	196	1.006%	46	19	0.418%	5.95E-06	15	8	0.552%	4.55E-02	136	169	1.254%	0.836%	0.702%	0.134%
"say to" / 'λέγω@* πρός@pa	48	0.246%	11	0	0.000%	1.33E-05	4	0	0.000%	2.80E-02	33	48	0.356%	0.356%	0.356%	0.000%
Aorist middle participles / '*@vpm*	41	0.210%	10	0	0.000%	6.87E-05	3	2	0.138%	4.11E-01	28	39	0.289%	0.289%	0.151%	0.138%
Periphrastic participles / 'είμι@* *@vp*	33	0.169%	8	0	0.000%	4.47E-04	2	2	0.138%	5.55E-01	23	31	0.230%	0.230%	0.092%	0.138%
angels as characters	41	0.211%	10	1	0.022%	7.02E-04	3	0	0.000%	4.65E-02	28	40	0.297%	0.275%	0.297%	-0.022%
"begin/rule" / 'ἄρχω@v*	31	0.159%	7	0	0.000%	7.13E-04	2	0	0.000%	9.94E-02	21	31	0.230%	0.230%	0.230%	0.000%
"for" / 'γάρ@*	92	0.472%	21	8	0.176%	7.91E-04	7	4	0.276%	1.87E-01	64	80	0.593%	0.418%	0.318%	0.100%
σν-prefixed verbs / 'σν*@v*	77	0.395%	18	6	0.132%	1.04E-03	6	3	0.207%	1.76E-01	53	68	0.504%	0.373%	0.297%	0.075%
"and it happened" / 'καί γίνομαι@viam3s	29	0.149%	7	0	0.000%	1.14E-03	2	1	0.069%	3.65E-01	20	28	0.208%	0.208%	0.139%	0.069%
"city" / 'πόλις@n*	38	0.195%	9	1	0.022%	1.37E-03	3	1	0.069%	2.26E-01	26	36	0.267%	0.245%	0.198%	0.047%
"people" / 'λαός@n*	36	0.185%	8	1	0.022%	2.09E-03	3	0	0.000%	6.84E-02	25	35	0.260%	0.238%	0.260%	-0.022%
"being/happened" / 'γίνομαι@vp*	25	0.128%	6	0	0.000%	2.90E-03	2	0	0.000%	1.55E-01	17	25	0.185%	0.185%	0.185%	0.000%
"crowd" / 'ὄχλος@n*	42	0.216%	10	2	0.044%	3.22E-03	3	5	0.345%	9.03E-01	29	35	0.260%	0.216%	-0.085%	0.301%
"began" + infinitive / 'ἄρχω@* *3 *@vn*	23	0.118%	5	0	0.000%	4.63E-03	2	0	0.000%	1.80E-01	16	23	0.171%	0.171%	0.171%	0.000%
Deep-layered sentences (levels 5-7)	23	0.118%	5	0	0.000%	4.63E-03	2	2	0.138%	7.54E-01	16	21	0.156%	0.156%	0.018%	0.138%
"answering" / 'ἀποκρίνομαι@vp*	32	0.164%	7	1	0.022%	4.79E-03	2	3	0.207%	7.83E-01	22	28	0.208%	0.186%	0.001%	0.185%
"day" / 'ἡμέρα@*	79	0.406%	18	8	0.176%	5.33E-03	6	3	0.207%	1.62E-01	55	68	0.504%	0.329%	0.297%	0.031%
"other" / 'ἕτερος@a*	31	0.159%	7	1	0.022%	5.88E-03	2	1	0.069%	3.29E-01	21	29	0.215%	0.193%	0.146%	0.047%
"before" / 'ένώπιον@*	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
Genitive articular inf. / 'ό@dg* *@vn*	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
'λέγω@* δέ@cc πρός@pa	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
"according to the" / 'κατά@pa ό@da*	19	0.098%	4	0	0.000%	1.18E-02	1	0	0.000%	2.43E-01	13	19	0.141%	0.141%	0.141%	0.000%
"to say" / 'λέγω@vn*	19	0.098%	4	0	0.000%	1.18E-02	1	1	0.069%	5.87E-01	13	18	0.134%	0.134%	0.065%	0.069%
"word" / 'ῥῆμα@*	18	0.093%	4	0	0.000%	1.46E-02	1	0	0.000%	2.60E-01	13	18	0.134%	0.134%	0.134%	0.000%
"chief-" / 'ἀρχι*@*	18	0.092%	4	0	0.000%	1.49E-02	1	1	0.069%	6.13E-01	12	17	0.126%	0.126%	0.057%	0.069%
"seeing" / 'όράω@vp*	33	0.169%	8	2	0.044%	1.72E-02	2	1	0.069%	2.96E-01	23	30	0.223%	0.179%	0.154%	0.025%
"inquire" / 'έπερωτάω@*	17	0.087%	4	0	0.000%	1.88E-02	1	2	0.138%	8.65E-01	12	15	0.111%	0.111%	-0.027%	0.138%
Preposed pronominal genitive (TopGen)	25	0.128%	6	1	0.022%	1.99E-02	2	0	0.000%	1.55E-01	17	24	0.178%	0.156%	0.178%	-0.022%
"turn" as root / '*στρέφ*@*	38	0.195%	9	3	0.066%	2.31E-02	3	0	0.000%	5.90E-02	26	35	0.260%	0.194%	0.260%	-0.066%
3rd person reflexive pronoun / 'έαυτού@*	56	0.287%	13	6	0.132%	2.46E-02	4	0	0.000%	1.54E-02	39	50	0.371%	0.239%	0.371%	-0.132%
Prep. infinitive / 'έν@p* *1 ό@d* *@vn*	31	0.159%	7	2	0.044%	2.46E-02	2	0	0.000%	9.94E-02	21	29	0.215%	0.171%	0.215%	-0.044%
"however" / 'πλήν@*	15	0.077%	4	0	0.000%	3.01E-02	1	0	0.000%	3.27E-01	10	15	0.111%	0.111%	0.111%	0.000%

Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
Double negative + subj. / 'οὐ μή *@vs*	15	0.077%	4	0	0.000%	3.01E-02	1	0	0.000%	3.27E-01	10	15	0.111%	0.111%	0.111%	0.000%
"year" / 'ἔτος@n*	15	0.077%	4	0	0.000%	3.01E-02	1	1	0.069%	6.93E-01	10	14	0.104%	0.104%	0.035%	0.069%
"which (was) called" / 'ὅ@d* καλέω@vp*	14	0.072%	3	0	0.000%	3.80E-02	1	0	0.000%	3.53E-01	10	14	0.104%	0.104%	0.104%	0.000%
"want/wish" / 'θέλω@*	28	0.144%	7	2	0.044%	4.17E-02	2	3	0.207%	8.42E-01	19	23	0.171%	0.127%	-0.036%	0.163%
"call" as participle / 'καλέω@vp*	21	0.108%	5	1	0.022%	4.37E-02	2	0	0.000%	2.09E-01	15	20	0.148%	0.126%	0.148%	-0.022%
"be amazed" / 'θαυμάζω@*	13	0.067%	3	0	0.000%	4.74E-02	1	0	0.000%	3.78E-01	9	13	0.096%	0.096%	0.096%	0.000%
"fill" / 'πίμπλημι@v*	13	0.067%	3	0	0.000%	4.80E-02	1	0	0.000%	3.80E-01	9	13	0.096%	0.096%	0.096%	0.000%
Cratic "and" / 'καί+*	13	0.067%	3	0	0.000%	4.80E-02	1	0	0.000%	3.80E-01	9	13	0.096%	0.096%	0.096%	0.000%
Present passive infinitive / '*@vnpp	13	0.067%	3	0	0.000%	4.80E-02	1	1	0.069%	7.48E-01	9	12	0.089%	0.089%	0.020%	0.069%
"touch" / 'ἅπτω@v*	13	0.067%	3	0	0.000%	4.80E-02	1	4	0.276%	9.97E-01	9	9	0.067%	0.067%	-0.209%	0.276%
"until" / 'ἕως@*	27	0.139%	6	2	0.044%	4.95E-02	2	1	0.069%	4.03E-01	19	24	0.178%	0.134%	0.109%	0.025%
Indefinite relative pronouns / 'ὅστις@*	20	0.103%	5	1	0.022%	5.30E-02	1	0	0.000%	2.26E-01	14	19	0.141%	0.119%	0.141%	-0.022%
Cataphoric expressions (Cata)	20	0.103%	5	1	0.022%	5.30E-02	1	1	0.069%	5.62E-01	14	18	0.134%	0.112%	0.065%	0.047%
"call" / 'καλέω@v*	38	0.195%	9	4	0.088%	5.92E-02	3	0	0.000%	5.90E-02	26	34	0.252%	0.164%	0.252%	-0.088%
"therefore" / 'οὖν@*	32	0.164%	7	3	0.066%	6.00E-02	2	0	0.000%	9.22E-02	22	29	0.215%	0.149%	0.215%	-0.066%
"about to" / 'μέλλω@v*	12	0.062%	3	0	0.000%	6.06E-02	1	1	0.069%	7.75E-01	8	11	0.082%	0.082%	0.013%	0.069%
"it is necessary" / 'δεῖ@*	19	0.098%	4	1	0.022%	6.42E-02	1	1	0.069%	5.87E-01	13	17	0.126%	0.104%	0.057%	0.047%
"all" / 'ἅπας@*	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"each other" / 'ἀλλήλων@*	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"fulfill/full" / 'πληρ*@*	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"spend time" / 'χαίρω@*	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"what happened" / ὅ@d* γίνομαι@vp*	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
Superlatives / '*@a???s*	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"name" as subject / 'ὄνομα@nnms*	11	0.056%	3	0	0.000%	7.66E-02	1	1	0.069%	8.02E-01	8	10	0.074%	0.074%	0.005%	0.069%
"standing" / 'ἀνίστημι@vp*	17	0.087%	4	1	0.022%	9.37E-02	1	1	0.069%	6.39E-01	12	15	0.111%	0.089%	0.042%	0.047%
"sinners" / 'ἁμαρτωλός@a???p?	10	0.051%	2	0	0.000%	9.67E-02	1	0	0.000%	4.75E-01	7	10	0.074%	0.074%	0.074%	0.000%
Dative relative transition / '*@pd ὅς@rr*	10	0.051%	2	0	0.000%	9.67E-02	1	0	0.000%	4.75E-01	7	10	0.074%	0.074%	0.074%	0.000%
Optative verbs / '*@vo*	10	0.051%	2	0	0.000%	9.67E-02	1	0	0.000%	4.75E-01	7	10	0.074%	0.074%	0.074%	0.000%
"ascend" / 'ἀναβαίνω@*	10	0.051%	2	0	0.000%	9.67E-02	1	1	0.069%	8.29E-01	7	9	0.067%	0.067%	-0.002%	0.069%
Perfect passive participles / '*@vnxp*	64	0.329%	15	10	0.220%	1.21E-01	5	0	0.000%	8.47E-03	44	54	0.401%	0.181%	0.401%	-0.220%
"already" / 'ἤδη@*	9	0.046%	2	0	0.000%	1.22E-01	1	0	0.000%	5.12E-01	6	9	0.067%	0.067%	0.067%	0.000%
"enough" / 'ικανός@*	9	0.046%	2	0	0.000%	1.22E-01	1	0	0.000%	5.12E-01	6	9	0.067%	0.067%	0.067%	0.000%
Accus. relative transition / '*@pa ὅς@rr*	9	0.046%	2	0	0.000%	1.22E-01	1	0	0.000%	5.12E-01	6	9	0.067%	0.067%	0.067%	0.000%
Tail-Head linkage (T-H)	15	0.077%	4	1	0.022%	1.35E-01	1	0	0.000%	3.27E-01	10	14	0.104%	0.082%	0.104%	-0.022%
"be strong" / 'ισχύω@*	8	0.041%	2	0	0.000%	1.54E-01	1	0	0.000%	5.51E-01	6	8	0.059%	0.059%	0.059%	0.000%
"ruler" / 'ἄρχων@*	8	0.041%	2	0	0.000%	1.54E-01	1	0	0.000%	5.51E-01	6	8	0.059%	0.059%	0.059%	0.000%
Enclitic particle / 'τέ@cc	8	0.041%	2	0	0.000%	1.54E-01	1	0	0.000%	5.51E-01	6	8	0.059%	0.059%	0.059%	0.000%
'ὅ@d* δέ@* *@n* *@vp*	8	0.041%	2	0	0.000%	1.54E-01	1	0	0.000%	5.51E-01	6	8	0.059%	0.059%	0.059%	0.000%
"pray" / 'δέομαι@v*	8	0.041%	2	0	0.000%	1.54E-01	1	1	0.069%	8.80E-01	6	7	0.052%	0.052%	-0.017%	0.069%
"Galilee" / 'Γαλιλαία@*	14	0.072%	3	1	0.022%	1.62E-01	1	1	0.069%	7.20E-01	10	12	0.089%	0.067%	0.020%	0.047%
'παρα-prefixed verbs / 'παρα*@v*	59	0.303%	14	10	0.220%	1.90E-01	4	5	0.345%	7.22E-01	41	44	0.326%	0.107%	-0.018%	0.125%
"generation" / 'γενεά@n*	13	0.067%	3	1	0.022%	1.94E-01	1	1	0.069%	7.48E-01	9	11	0.082%	0.060%	0.013%	0.047%
σν-prefixed nouns / 'σν*@n???c	29	0.149%	7	4	0.088%	1.95E-01	2	1	0.069%	3.65E-01	20	24	0.178%	0.090%	0.109%	-0.019%
Middle infinitives / '*@vn?m*	49	0.252%	11	8	0.176%	1.95E-01	4	1	0.069%	1.21E-01	34	40	0.297%	0.121%	0.228%	-0.107%

Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
"the same" / 'ὁ@d* αὐτός@rp*	7	0.036%	2	0	0.000%	1.95E-01	1	0	0.000%	5.94E-01	5	7	0.052%	0.052%	0.052%	0.000%
"turn" / 'στρέφω@v*	7	0.036%	2	0	0.000%	1.95E-01	1	0	0.000%	5.94E-01	5	7	0.052%	0.052%	0.052%	0.000%
Perfect infinitive / '*@vnx*	7	0.036%	2	0	0.000%	1.95E-01	1	0	0.000%	5.94E-01	5	7	0.052%	0.052%	0.052%	0.000%
"moment" / 'καιρός@n*	12	0.062%	3	1	0.022%	2.31E-01	1	0	0.000%	4.09E-01	8	11	0.082%	0.060%	0.082%	-0.022%
"Israel" / "Ἰσραήλ@n*	12	0.062%	3	1	0.022%	2.31E-01	1	1	0.069%	7.75E-01	8	10	0.074%	0.052%	0.005%	0.047%
πρός-prefixed nouns / 'πρός*@n??c	17	0.087%	4	2	0.044%	2.42E-01	1	1	0.069%	6.39E-01	12	14	0.104%	0.060%	0.035%	0.025%
"remaining" / 'λοιπός@*	6	0.031%	1	0	0.000%	2.46E-01	0	0	0.000%	6.40E-01	4	6	0.045%	0.045%	0.045%	0.000%
Gospel <i>hapax legomena</i>																
HB/LXX quotations/allusions																
LXX/NT <i>hapax legomena</i>																
Perfect participle / '*@vpx*																
Personal/intensive pronoun / 'αὐτός@r*																
Placenames																
κατα prefixed/compound verbs																
Affairs of state																
Ancestry/Genealogy/Progeny/Relatives																
Angels as characters																
Aristocratic identity/connections/patronage																
Character emotion/motivation																
Chronological references																
City settings																
Collective action/speech																
Communication through proxies																
Complaint against protagonists																
Deference to authority/procedure																
Divine name circumlocution																
Elderly persons																
Ethical/Philosophical dialogue																
Euripides imitations (Ion, Iphigenia, etc.)																
<i>Exitus-Reditus</i> journeys																
Female disciple piety																
Foreshadowing																
Forgiveness of sins/sinners																
Geographical details																
Gospel <i>hapax legomena</i>																
Halakhah/Torah debates																
Haste / Speed / Running / Quick																
HB/LXX quotations/allusions																
Historiographical details																
Hospitality decorum/protocols																
Internal thinking/dialogue																
Josephus' <i>Antiquities</i> imitations																
Joy/Rejoicing																
Laying on of hands																



Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
Literacy of protagonists																
Mob violence/injustice																
Mt1 signature motifs (e.g., "heaven")																
Narrative crisis/dramatization																
Novelistic storytelling																
Numerical references																
Priest characters																
Property-/Slave-owner concerns																
Repentance																
Ritual/Temple piety																
Salvation-history fulfillment																
Silent responses																
Socrates imitations																
Soliloquies																
Story within story																
Symposium settings																
Synkrisis of characters (piety/ethics)																
Travel references																
Triangulated characters/dialogue																

## Features Disproportionately Present in Qn and/or Lk1

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

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

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

In keeping with our previously elaborated 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 (Mark One, 75–80), Lk1 (Luke One or GMarc, 80s), Mt1 (Matt One, 90s), Pl (c. 100 CE collection of 7 letters of Paul), Dx (*Didache*, 100s), Jn1 (John One, 100s), Jn2 (John Two, 110s), GP (*Gospel of Peter*, 115–117), Lk2 (Luke Two, 117–138), Ac (Acts, 117–138), Mk2 (Mark Two, 140s), Jn3 (John Three, 140s), Mt2 (Matt Two, 140s), etc. Thus:

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

In general tags are based on reasonably clear and confident wording distilled from Roth’s critical edition, words he labeled “secure”, “very likely”, “probable”, “likely”, or “likely present.” If a tag is preceded by a single dagger (e.g., †QnMk1·:Lk2), then that tag is based on restored *wording explicitly attested in established witnesses to 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.

## Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses

<i>SQE</i> . Shorthand	Mc	Mt	Lk
A078. Blessings <sup>80</sup>	6.20b–23	5.3–4, 6, 11–12	6.20b–23

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

<sup>80</sup> See the “Criteria for Evaluating Gospel Strata Sequential Hypotheses” above for an explanation of the twelve criteria listed in the last row on this page and the six following pages. Regarding indications particular to this section, wct is word count, wctμ is average word count, skp is words skipped in later strata, ^carots^ are used to indicate words added on top of previous strata, 1<sup>o</sup> indicates use as the primary source, and 2<sup>o</sup> indicates use as the secondary source. For a fuller treatment of A078 as regards the text of Lk1/GMarc, see the parallel set in the “Comparative Restoration”.

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

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

Mc	Mt	Lk
6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [^00]	5.3. μακάριοι οἱ πτωχοὶ ἠτῶ πνεύματι^, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Mc·Mt] [^02]	6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Mc·Lk]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ἄχορτασθήσονται [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ἄγελάσουσιν [^00]	5.6. μακάριοι οἱ πεινῶντες ἠκαὶ διψῶντες τὴν δικαιοσύνην^, ὅτι αὐτοὶ χορτασθήσονται. [Mc·Mt] [^04] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι ἠαὐτοὶ^ παρακληθήσονται. [Mc·Mt] [^01]	6.21a. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. [Mc·Lk] 6.21b. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [Mc·Lk]
6.22 μακάριοί ἐστε ὅταν ἄμισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ἄονειδίσουσιν ἠκαὶ ἄεβάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	5.11. μακάριοί ἐστε ὅταν [skp05] ὄνειδίσουσιν ὑμᾶς καὶ ἠδιώξουσιν^ καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [Mc·Mt] [^01]	6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὄνειδίσουσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mc·Lk]
6.23. κατὰ ἠταῦτα ἠεποίουσιν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	5.12. χαίρετε καὶ ἠγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἠέδωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Mc·Mt]	6.23. ἠάρητε ἐν ἐκείνῃ τῇ ἠμέρᾳ καὶ ἠκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῶ οὐρανῶ· κατὰ τὰ αὐτὰ γὰρ ἠεποίουσιν τοῖς προφήταις οἱ πατέρες αὐτῶν. [McMt·Lk]
10. ^00/00; 11. 1^09.5 2^0.5; 12. Mt 5.12 weak; [12 point total]	10. ^08/04; 11. na; 12. na	10. na; 11. na; 12. na

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

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

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

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

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

Mt	Mc	Lk
5.3. μακάριοι οἱ πτωχοὶ ἰσχυροὶ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. <u>μακάριοι οἱ πτωχοὶ</u> [skp02] ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [Mt·Mc]	6.20b. <u>μακάριοι οἱ πτωχοὶ</u> , [skp02] ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [MtMc·Lk]
5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. [^04] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp04] ὅτι [skp01] <u>χορτασθήσονται</u> [Mt·Mc] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> ὅτι [skp01] <u>γελάσουσιν</u> [Mt·Mc]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> νῦν [skp04], ὅτι [skp01] <u>χορτασθήσεσθε</u> . [Mt·Lk] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> νῦν, ὅτι [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>μισήσωσιν</u> ὑμᾶς οἱ ἄνθρωποι καὶ <u>ὀνειδίσωσιν</u> καὶ <u>ἐκβάλωσιν</u> τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Mt·Mc]	6.22. <u>μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν</u> [skp01] <u>τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u> . [MtMc·Lk]
5.12. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. [^01]	6.23. [skp11] κατὰ ταῦτα ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [Mt·Mc]	6.23. <u>χαρήτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε</u> , ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· <u>κατὰ τὰ 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



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

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

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

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

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

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

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

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

Lk	Mt	Mc
6.20b. μακάριοι οί πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	5.3. <u>μακάριοι οί πτωχοί</u> ἠτῶ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk·Mt] [^02]	6.20b. <u>μακάριοι οί πτωχοί</u> ὅτι <u>αὐτῶν</u> ἐστὶν ἡ βασιλεία τοῦ θεοῦ [LkMt·:Mc]
6.21a. μακάριοι οί πεινῶντες ἠνῦν, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οί κλαίοντες ἠνῦν, ὅτι γελάσετε. [^01]	5.6. <u>μακάριοι οί πεινῶντες</u> [skp01] ἠκαὶ διψῶντες τὴν δικαιοσύνην, ὅτι ἠαὐτοὶ ἠχορτασθήσονται. [Lk·Mt] [^05] 5.4. <u>μακάριοι οί πενθοῦντες</u> , ὅτι ἠαὐτοὶ ἠπαρακληθήσονται. [Lk·Mt] [^01]	6.21a. <u>μακάριοι οί πεινῶντες</u> [skp01] ὅτι ἠχορτασθήσονται [LkMt·:Mc] 6.21b. <u>μακάριοι οί κλαίοντες</u> [skp01] ὅτι ἠγελάσουσιν [Lk·Mc]
6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οί ἄνθρωποι καὶ ἠὲ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ἠὲ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [^04]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp09] ὀνειδίσωσιν ὑμᾶς καὶ ἠδιώξωσιν ἠκαὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [Lk·Mt] [^01]	6.22 <u>μακάριοί ἐστε ὅταν</u> ἠμισήσουσιν ὑμᾶς οί ἄνθρωποι καὶ ἠὲ ὀνειδίσουσιν ἠκαὶ ἠἐκβάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Lk·Mc]
6.23. χάρητε ἠὲ ἐκείνη τῇ ἡμέρᾳ ἠκαὶ σκιρτήσατε, ἠἰδοῦ ἠγὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οί πατέρες αὐτῶν. [^05]	5.12. ἠχαίρετε [skp04] καὶ ἠγαλλιᾶσθε, [skp01] ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· ἠοὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Lk·Mt] [^11]	6.23. [skp16] κατὰ ἠταῦτα ἠἐποίουν τοῖς προφήταις οί πατέρες αὐτῶν [Lk·Mc]
10. ^11/04; 11. 1°10; 12. no weak receptions [2 point total]	10. ^20/06; 11. na; 12. na	10. na; 11. na; 12. na

## Comparative Restoration, Analysis, and Triangulation of Signals

Parallel Passages for Signals Tracing: GMarc 1.1–4

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

Parallel Verses for Signals Tracing: GMarc 1.1–4

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
1.1–4 not present in Lk1 <sup>81</sup>	Jn1 1.1. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. [Jn1c]	Lk2 1.1. ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, [CENP] Lk2 1.2. καθὼς παρέδωσαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου, [Jn1·Lk2?] Lk2 1.3. ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, [CENP] Lk2 1.4. ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. [CENP]	Mk2 1.1. ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ [υἱοῦ θεοῦ] [Jn1·Mk2?]	Mt2 1.1. βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. [Mk2·Mt2?]

<sup>81</sup> The first two chapters of Lk2 are confirmed by five witnesses as not present in Lk1. T opens his critical commentary on Marcion’s gospel / *evangelium Marcionis* (*Marc.* 4.6.1; SC 456:88; Evans 274) by stating he “erased whatever opposed his sentiments” / *contraria quaeque sententiae suae erasit* (*Marc.* 4.6.2; SC 456:88; Evans 274). He then proceeds to describe how Lk1 3.1 and 4.31 conjoined comprise its beginning (*Marc.* 4.7.1; SC 456:92; see below). Apparently referring to the Lukan nativity as his “initial entrance” / *primo ingressu*, T later states: “Demonstrating in his initial entrance that he has come not to destroy the law and the prophets but rather to fulfill them. For Marcion has erased this as an addition” / *ostendentem in primo ingressu venisse se non ut legem et prophetas dissolveret sed ut potius adimpleret. Hoc enim Marcion ut additum erasit* (*Marc.* 4.7.4; SC 456:96; Evans 278). Later still T retrospectively opines: “and yet how was he able to be admitted to a synagogue so suddenly, so unknown, of whom no one was yet sure of his tribe, his people, his home, of the census of Augustus at last... But even if the synagogue could be visited, this was nevertheless not for teaching except by someone very well known and tested and approved” / *et tamen quomodo in synagogam potuit admitti tam repentinus tam ignotus cuius nemo adhuc certus de tribu de populo de domo de censu denique Augusti... sed etsi passim synagoga adiretur non tamen ad docendum nisi ab optime cognito et explorato et probato* (*Marc.* 4.7.7; SC 456:98; Evans 278).

E gives both a general and specific account of this missing introductory material: “For he has only a gospel according to Luke, clipped all around at the start because of the savior’s conception and his incarnate arrival” / οὗτος γὰρ ἔχει εὐαγγέλιον μόνον τὸ κατὰ Λουκᾶν, περικεκομμένον ἀπὸ τῆς ἀρχῆς διὰ τὴν τοῦ σωτῆρος σύλληψιν καὶ τὴν ἕνσαρκον αὐτοῦ παρουσίαν (*Pan.* 42.9.1; GCS 31:104); “For at the very beginning all the things arranged systematically by Luke, as he says, ‘Inasmuch as many endeavored’ and what follows, and the things about Elizabeth and the angel heralding good news to Mary the virgin, and also about John and Zachariah and the birth in Bethlehem, the genealogy and the subject of the baptism—all these things cutting away, he leapt off and arranged this beginning of the gospel: ‘in the fifteenth year of Tiberias Caesar’ and what follows” / εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ’ ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει ἐπειδὴ περ πολλοὶ ἐπεχείρησαν καὶ τὰ ἐξῆς καὶ τὰ περὶ τῆς Ἑλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίας 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 ἐξῆς (*Pan.* 42.11.4–5; GCS 31:107–8).

Hippolytus confirms the absence of the Lukan nativity at a general level: “Marcion rejected our savior’s birth|beginning in every way... <For he says> without a birth|beginning, ‘in the fifteenth year of the rule of Tiberius Caesar,’ that he, having ‘descended’ from above” / Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπασ(ιν) παρητήσατο... ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313).

A Latin translation of Origen speaks in regard to Marcion and others, “Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea” / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in Judaea* (*Commentarius in Titum* (CPG 1464); PG 14:1304 [695C]).

Jerome’s rhetorical question adds yet another testimony to this common knowledge about Marcion’s gospel: “Surely we cannot say like Marcion that even his nativity was in a phantasm, because he escaped who was held against his nature?” / *nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (*c. Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]).

Characteristic LkR2 features fill the Lk2 preface: words such as “attempted” / ἐπιχειρέω, the superlative “most excellent” / κράτιστος, “follow closely” / παρακολουθέω, and overt historiographical lemmata such as “arrange in order” / ἀνατάσσομαι and “eyewitness” / αὐτόπτης (DD 1.1); the use of a superlative adjective (DD 1.2); aristocratic connections (“most excellent Theophilus” / κράτιστε Θεόφιλε), and perhaps even ritual initiation (“catechize” / κατηχέω) (DD 1.4). The patron/addressee name “Theophilus” / Θεόφιλος, only found in Lk2 1.3 and Ac 1.1, clearly links together Lk2 and Acts as a joint composition. We should also note here at the outset that T anachronistically 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; SC 456:68; Evans 262). All translations of primary source texts are mine unless otherwise noted.

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

Parallel Passages for Signals Tracing: GMarc 1-5-25

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

Parallel Verses for Signals Tracing: GMarc 1-5-25

Lk1 (80s)	Lk2 (117-138)
1.5-25 not present in Lk1 <sup>82</sup>	<p>Lk2 1.5. ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβητ. [CENP]</p> <p>Lk2 1.6. ἦσαν δὲ δίκαιοι ἀμφοτέρωθεν ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἁμεμπτοί. [CENP]</p> <p>Lk2 1.7. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβητ στειρὰ, καὶ ἀμφοτέρωθεν προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. [CENP]</p> <p>Lk2 1.8. ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ, [CENP]</p> <p>Lk2 1.9. κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, [CENP]</p> <p>Lk2 1.10. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξω τῆς ὥρας τοῦ θυμιάματος. [CENP]</p> <p>Lk2 1.11. ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. [CENP]</p> <p>Lk2 1.12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. [CENP]</p> <p>Lk2 1.13. εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβητ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. [CENP]</p> <p>Lk2 1.14. καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. [CENP]</p> <p>Lk2 1.15. ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, [CENP]</p> <p>Lk2 1.16. καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. [CENP]</p> <p>Lk2 1.17. καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. [CENP]</p> <p>Lk2 1.18. καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. [CENP]</p> <p>Lk2 1.19. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· [CENP]</p> <p>Lk2 1.20. καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. [CENP]</p> <p>Lk2 1.21. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρόνῳ αὐτόν. [CENP]</p> <p>Lk2 1.22. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτασιαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενε κωφός. [CENP]</p> <p>Lk2 1.23. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [CENP]</p> <p>Lk2 1.24. μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβητ ἡ γυνή αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα [CENP]</p> <p>Lk2 1.25. ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις. [CENP]</p>

<sup>82</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. This passage has a massive cluster of characteristic LkR2 features: the lemmata “priest” / ἱερεὺς, “command” / ἐντολή, “people” / λαός (*bis*), “be amazed” / θαυμάζω, “before” / ἐνώπιον, “joy” / χαρὰ, a lemma with the root “turn” / στρέφ\* @\* (DD 1.1); several uses of the accusative πρὸς, especially with verbs of speaking (DD 1.1, 1.2); genitive articular infinitive / 'ὀ@dg\* \*@vn\*, prepositional infinitive trigram / 'ἐν@p\* \*1 ὀ@d\* \*@vn\* (*bis*), the trigram “according to custom” / κατὰ τὸ ἔθος, the command “do not fear” / μὴ φοβοῦ, periphrastic participles / 'εἰμί@\* \*@vp\*, and the bigram “these days” (DD 1.2), historiographical notices, genealogy, angels as characters, aristocratic identity, a complaint against a protagonist, public assemblies, deference to authority and procedure, dramatization, ethical dialogue, female disciple piety, family/filial piety, priest characters, ritual temple piety, literate protagonists, numerous characters playing distinctive roles, novelistic storytelling, a narrative journey, place names, an authority figure left silent, oracular-poetic speech, salvation-history fulfillment, and syncretic character contrast (DD 1.4), as well as LXX devotion/usage (DD 1.5).

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

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
1.26–38 not present in Lk1 <sup>83</sup>	<p>Lk2 1.26. ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ [CENP]</p> <p>Lk2 1.27. πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. [CENP]</p> <p>Lk2 1.28. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. [CENP]</p> <p>Lk2 1.29. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. [CENP]</p> <p>Lk2 1.30. καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. [CENP]</p> <p>Lk2 1.31. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [CENP]</p> <p>Lk2 1.32. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, [CENP]</p> <p>Lk2 1.33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. [CENP]</p> <p>Lk2 1.34. εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; [CENP]</p> <p>Lk2 1.35. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. [CENP]</p> <p>Lk2 1.36. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. [CENP]</p> <p>Lk2 1.37. ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα. [CENP]</p> <p>Lk2 1.38. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπήλθεν ἀπ’ αὐτῆς ὁ ἄγγελος. [CENP]</p>	<p>Mt2 1.18. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [Lk2·Mt2]</p> <p>Mt2 1.19. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. [Mt2c]</p> <p>Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου ἐστὶν ἅγιον. [Lk2·Mt2]</p> <p>Mt2 1.21. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [Lk2·Mt2]</p> <p>Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 1.23. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον μεθ’ ἡμῶν ὁ θεός. [Lk2·Mt2]</p> <p>Mt2 1.24. ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, [Mt2c]</p> <p>Mt2 1.25. καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. [Lk2·Mt2]</p>

<sup>83</sup> 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: the lemmata “word” / ῥῆμα (*bis*) and divine superlative “highest” / ὑψίστος (*bis*) (DD 1.1); several uses of the accusative πρὸς, including as a speech introduction formula (DD 1.1, 1.2); the bigram “which was called” / ‘ὁ@d\* καλέω@vp\* and optative verbs (1.29, 1.38) (DD 1.2); angelic characters, female disciple piety, genealogy, dialogue, gratuitous chronological/numerical references, a city setting, novelistic storytelling, internal character reflection, incidental third characters, elderly characters, LXX devotion, and extended travel (DD 1.4); oracular-poetic speech, and imitation of Augustus (DD 1.5). MtR2 borrowed Lk2 themes and language to craft a parallel account about Joseph, clarifying and making explicit the connection with the virgin birth in the Septuagintal version of the Immanuel oracle in Isaiah 7.14, an intertext that was somewhat vague in the Lk2 version focused on Mary.



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

Lk1 (80s)	Lk2 (117–138)
1.39–56 not present in Lk1 <sup>84</sup>	<p>Lk2 1.39. ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, [CENP]</p> <p>Lk2 1.40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἑλισάβετ. [CENP]</p> <p>Lk2 1.41. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ, [CENP]</p> <p>Lk2 1.42. καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [CENP]</p> <p>Lk2 1.43. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; [CENP]</p> <p>Lk2 1.44. ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. [CENP]</p> <p>Lk2 1.45. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. [CENP]</p> <p>Lk2 1.46. καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, [CENP]</p> <p>Lk2 1.47. καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, [CENP]</p> <p>Lk2 1.48. ὅτι ἐπέβλειψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, [CENP]</p> <p>Lk2 1.49. ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, [CENP]</p> <p>Lk2 1.50. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. [CENP]</p> <p>Lk2 1.51. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν· [CENP]</p> <p>Lk2 1.52. καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, [CENP]</p> <p>Lk2 1.53. πεινῶντας ἐπέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. [CENP]</p> <p>Lk2 1.54. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, [CENP]</p> <p>Lk2 1.55. καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. [CENP]</p> <p>Lk2 1.56. ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. [CENP]</p>

<sup>84</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: “haste” / σπουδῆ (DD 1.1); hospitality decorum, elaborate storytelling, family piety, female disciple piety, dialogue, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity, internal character thoughts, extended travel following an *exitus-reditus* pattern (DD 1.4); and LXX devotion/references (DD 1.5).

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

Lk1 (80s)	Lk2 (117-138)
1.57-80 not present in Lk1 <sup>85</sup>	<p>Lk2 1.57. τῆ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἷόν. [CENP]</p> <p>Lk2 1.58. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς καὶ συνέχαιρον αὐτῇ. [CENP]</p> <p>Lk2 1.59. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. [CENP]</p> <p>Lk2 1.60. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. [CENP]</p> <p>Lk2 1.61. καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. [CENP]</p> <p>Lk2 1.62. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. [CENP]</p> <p>Lk2 1.63. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. [CENP]</p> <p>Lk2 1.64. ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. [CENP]</p> <p>Lk2 1.65. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὄλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, [CENP]</p> <p>Lk2 1.66. καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ’ αὐτοῦ. [CENP]</p> <p>Lk2 1.67. καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων· [CENP]</p> <p>Lk2 1.68. εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, [CENP]</p> <p>Lk2 1.69. καὶ ἠγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ, [CENP]</p> <p>Lk2 1.70. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ, [CENP]</p> <p>Lk2 1.71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, [CENP]</p> <p>Lk2 1.72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, [CENP]</p> <p>Lk2 1.73. ὄρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν [CENP]</p> <p>Lk2 1.74. ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ [CENP]</p> <p>Lk2 1.75. ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. [CENP]</p> <p>Lk2 1.76. καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, [CENP]</p> <p>Lk2 1.77. τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [CENP]</p> <p>Lk2 1.78. διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους, [CENP]</p> <p>Lk2 1.79. ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. [CENP]</p> <p>Lk2 1.80. τὸ δὲ παιδίον ἠὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ. [CENP]</p>

<sup>85</sup> About these verses not being present in Lk1, see the footnote above for A001. Again we see a dense cluster of distinctive Lk2 features: the lemma for “fill” / *πὶμπλημι* (*bis*), “time” / *χρόνος*, “eighth” / *ὀγδοος*, “word” / *ῥῆμα*, “for” / *γὰρ*, “immediately” / *παραχρῆμα*, “mouth” / *στόμα*, “people” / *λαός*, “be amazed” / *θαυμάζω*, and superlative “highest” / *ὑψίστος* (DD 1.1); the narrative “and it happened” / *καὶ ἐγένετο* transition, four instances of the genitive articular infinitive (*ὁ@dg\* @vn\**), an ordinal number (DD 1.2); 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 (DD 1.4); and extensive LXX usage (DD 1.5).

Parallel Passages for Signals Tracing: GMarc 2.1–7

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 <sup>86</sup>	<p>Lk2 2.1. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. [CENP]</p> <p>Lk2 2.2. αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [CENP]</p> <p>Lk2 2.3. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. [CENP]</p> <p>Lk2 2.4. ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, [CENP]</p> <p>Lk2 2.5. ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένη αὐτῶ, οὔσῃ ἐγκύῳ. [CENP]</p> <p>Lk2 2.6. ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, [CENP]</p> <p>Lk2 2.7. καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλιεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. [CENP]</p>	<p>Mt2 1.18. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθεῖσθαι τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [Lk2·Mt2?]</p> <p>Mt2 1.19. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. [Mt2c]</p> <p>Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. [Mt2c]</p> <p>Mt2 1.21. <u>τέξεται</u> δὲ <u>υἱόν</u>, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [Lk2·Mt2?]</p> <p>Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 1.23. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον μεθ’ ἡμῶν ὁ θεός. [Mt2c]</p> <p>Mt2 1.24. ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, [Mt2c]</p> <p>Mt2 1.25. καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ <u>ἔτεκεν υἱόν</u>· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. [Lk2·Mt2?]</p>

<sup>86</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: the lemmata “inhabited world” / οἰκουμένη and “fulfill” / πίμπλημι (DD 1.1); the bigrams “then it happened” / γίνομαι@viam3s δὲ@\*, “those days” / ἐκεῖνος@\* \*1 ἡμέρα@\* or ἡμέρα@\* \*1 ἐκεῖνος@\*, and several articular infinitives, the latter part of characteristic trigrams such as a prepositional articular infinitive ἐν@p\* \*1 ὁ@d\* \*@vn\* and “because of being” / διὰ τὸ εἶναι (DD 1.2); affairs of state, genealogy, urban settings, travel narrative, place names, gratuitous geographical references, salvation-history fulfillment, and Euripidean imitations (DD 1.4). Regarding the tropes of “swaddling clothes” and the “manger” being likely borrowed from Euripides’ *Ion*, see Thomas E. Phillips, “Why Did Mary Wrap the Newborn Jesus in ‘Swaddling Clothes’? Luke 2.7 and 2.12 in the Context of Luke/Acts and First Century Literature”, in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander*, ed. Steve Walton (LNTS 427; London: Bloomsbury, 2013) 29–42.

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

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
2.8–20 not present in Lk1 <sup>87</sup>	<p>Lk2 2.8. καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. [CENP]</p> <p>Lk2 2.9. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. [CENP]</p> <p>Lk2 2.10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, [CENP]</p> <p>Lk2 2.11. ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυὶδ. [CENP]</p> <p>Lk2 2.12. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. [CENP]</p> <p>Lk2 2.13. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνοῦντων τὸν θεὸν καὶ λεγόντων· [CENP]</p> <p>Lk2 2.14. δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας. [CENP]</p> <p>Lk2 2.15. καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός δὲ ὁ κύριος ἐγνώρισεν ἡμῖν. [CENP]</p> <p>Lk2 2.16. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. [CENP]</p> <p>Lk2 2.17. ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. [CENP]</p> <p>Lk2 2.18. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· [CENP]</p> <p>Lk2 2.19. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. [CENP]</p> <p>Lk2 2.20. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. [CENP]</p>	<p>Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἔστιν ἁγίου. [Lk2·Mt2?]</p> <p>Mt2 2.1. τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα [Lk2·Mt2?]</p> <p>Mt2 2.2. λέγοντες· ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. [Mt2c]</p> <p>Mt2 2.3. ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ, [Mt2c]</p> <p>Mt2 2.4. καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. [Mt2c]</p> <p>Mt2 2.5. οἱ δὲ εἶπαν αὐτῷ· ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου· [Lk2·Mt2?]</p> <p>Mt2 2.6. καὶ σὺ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. [Mt2c]</p> <p>Mt2 2.7. τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, [Mt2c]</p> <p>Mt2 2.8. καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ. [Mt2c]</p> <p>Mt2 2.9. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. [Mt2c]</p> <p>Mt2 2.10. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. [Lk2·Mt2]</p> <p>Mt2 2.11. 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. [Mt2c]</p> <p>Mt2 2.12. καὶ χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. [Mt2c]</p>

<sup>87</sup> About these verses not being present in Lk1, see the footnote above for A001. An enormous cluster of characteristic LkR2 features is evident: the lemmata “sign” / σημεῖον, “people” / λαός, superlative “highest” / ὑψιστος, enclitic “and” / τε, particle “indeed” / δὴ, “today” / σήμερον, “each other” / ἀλλήλους, “be amazed” / θαυμάζω, “word” / ῥῆμα (*bis*), and “seeing” as a participle / ὁράω@vp (DD 1.1); the accusative πρὸς, especially as a speech introduction formula (DD 1.1, 1.2); a lemma with the root “turn”, and bigrams such as “fear not”, “and it happened”, “now seeing”, and “which happened” (DD 1.2); angelic characters, oracular-poetic speech, LXX devotion/influence, haste (Lk2 2.16), travel narrative (again following an *exitus-reditus* pattern), internal character feelings/thoughts, salvation-history fulfillment, and Euripidean imitation (2.12; see A007) (DD 1.4). MtR2 may have borrowed from Lk2 the basic idea of Jesus being born in Bethlehem, its *exitus-reditus* journey pattern for the devotees, heavenly epiphany (an angel vs. a star), and “great joy” / χαρὰν μεγάλην, all the while adding new LXX intertexts to expand and concretize the portrayal of salvation-history fulfillment.

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

Lk1 (80s)	Lk2 (117–138)
2.21–38 not present in Lk1 <sup>88</sup>	<p>Lk2 2.21. καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. [CENP]</p> <p>Lk2 2.22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, [CENP]</p> <p>Lk2 2.23. καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, [CENP]</p> <p>Lk2 2.24. καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσοῦς περιστερῶν. [CENP]</p> <p>Lk2 2.25. καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ’ αὐτόν. [CENP]</p> <p>Lk2 2.26. καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν κυρίου. [CENP]</p> <p>Lk2 2.27. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ [CENP]</p> <p>Lk2 2.28. καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν. [CENP]</p> <p>Lk2 2.29. νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ. [CENP]</p> <p>Lk2 2.30. ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [CENP]</p> <p>Lk2 2.31. ὁ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, [CENP]</p> <p>Lk2 2.32. φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. [CENP]</p> <p>Lk2 2.33. καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [CENP]</p> <p>Lk2 2.34. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς σημεῖον ἀντιλεγόμενον- [CENP]</p> <p>Lk2 2.35. καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία- ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. [CENP]</p> <p>Lk2 2.36. καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς [CENP]</p> <p>Lk2 2.37. καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. [CENP]</p> <p>Lk2 2.38. καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ. [CENP]</p>

<sup>88</sup> About these verses not being present in Lk1, see the footnote above for A001. A dense cluster of characteristic LkR2 features is evident: the lemmata “eight” / ὀκτῶ, “open wide” / διανοίγω, “fulfill” / πίμπλημι, “people” / λαός (*bis*), “presence” / πρόσωπον, “word” / ῥῆμα, “be amazed” / θαυμάζω, and “sign” / σημεῖον (DD 1.1); the accusative πρὸς, particularly as a speech introduction formula (DD 1.1, 1.2); numerous articular infinitives, including prepositioned articular infinitive, and periphrastic participles (DD 1.2); Jewish ritual/temple piety, Torah fidelity, place name, syncretic character pairing (Simeon and Anna), elderly characters, oracular-poetic speech, internal character feelings/thoughts, foreshadowing, female disciple piety, genealogy, novelistic storytelling, gratuitous chronological references, salvation-history fulfillment (DD 1.4); and LXX devotion/references (DD 1.5).

Parallel Passages for Signals Tracing: GMarc 2.39–40

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

Parallel Verses for Signals Tracing: GMarc 2.39–40

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
-----	-----	<p>Mt2 2.13. ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. [Mt2c]</p> <p>Mt2 2.14. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, [Mt2c]</p> <p>Mt2 2.15. καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. [Mt2c]</p> <p>Mt2 2.16. τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. [Mt2c]</p> <p>Mt2 2.17. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 2.18. φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσὶν. [Mt2c]</p> <p>Mt2 2.19. τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ [Mt2c]</p> <p>Mt2 2.20. λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. [Mt2c]</p> <p>Mt2 2.21. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. [Mt2c]</p>
2.39–40 not present in Lk1 <sup>89</sup>	<p>Lk2 2.39. καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἐαυτῶν Ναζαρέθ. [CENP]</p> <p>Lk2 2.40. τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό. [CENP]</p>	<p>Mt2 2.22. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς <u>Γαλιλαίας</u> [Lk2·Mt2?]</p> <p>Mt2 2.23. καὶ ἐλθὼν κατώκησεν εἰς <u>πόλιν</u> λεγομένην <u>Ναζαρέτ</u>· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. [Lk2·Mt2?]</p>

<sup>89</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Even in this small parallel set, we again see numerous characteristic LkR2 features: a lemma with the root “turn” / \*στρέφ\*@\* and the lemma “fulfill” / πληρόω (DD 1.1, 1.2); a narrative journey (the *reditus* after the *exitus* in the previous passage), gratuitous geographical references and place names, a city setting, and Torah piety (DD 1.4). MtR2 2.23 refers to Nazareth as a “city” / πόλιν just as LkR2 does (1.26, 2.4), something not seen elsewhere in Lk2 or Matthew and nowhere in Mark or John.

Parallel Passages for Signals Tracing: GMarc 2.41–52

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

Parallel Verses for Signals Tracing: GMarc 2.41–52

Lk1 (80s)	Lk2 (117–138)
2.41–52 not present in Lk1 <sup>90</sup>	<p>Lk2 2.41. καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἱερουσαλήμ τῆς ἑορτῆς τοῦ πάσχα. [CENP]</p> <p>Lk2 2.42. καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς [CENP]</p> <p>Lk2 2.43. καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [CENP]</p> <p>Lk2 2.44. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, [CENP]</p> <p>Lk2 2.45. καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. [CENP]</p> <p>Lk2 2.46. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτοῦς. [CENP]</p> <p>Lk2 2.47. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. [CENP]</p> <p>Lk2 2.48. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὁδυνώμενοι ἐζητοῦμέν σε. [CENP]</p> <p>Lk2 2.49. καὶ εἶπεν πρὸς αὐτοῦς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; [CENP]</p> <p>Lk2 2.50. καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [CENP]</p> <p>Lk2 2.51. καὶ κατέβη μετ’ αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. [CENP]</p> <p>Lk2 2.52. καὶ Ἰησοῦς πρόεκοπτεν [ἐν τῇ] σοφία καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώπων. [CENP]</p>

<sup>90</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: a lemma with the root “turn” / \*στρέφ\*@\*, and the lemmata “word” / ῥῆμα (*bis*) and “it is necessary” / δεῖ (DD 1.1); the accusative πρὸς, particularly as a speech introduction formula (DD 1.1, 1.2); the use of crasis / καὶ γὰρ (DD 1.2), as well as “and it happened” / καὶ ἐγένετο and periphrastic participle bigrams and “according to custom” / κατὰ τὸ ἔθος and prepositional articular infinitive trigrams (DD 1.2); narrative journey following the *exitus-reditus* pattern, place names, Jewish ritual and temple piety, LXX devotion, education, Torah piety/fidelity, filial piety, gratuitous numerical, chronological and geographical references, internal character emotions/thoughts, narrative foreshadowing, and salvation-history fulfillment (DD 1.4).





Lk1 (80s)	Lk2 (117–138)
3.1c–2a not present in Lk1 <sup>92</sup>	Lk2 3.1c–e. καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχοῦντος [CENP] Lk2 3.2a. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα [CENP]

<sup>92</sup> The litany of additional political references in 3.1d–2a is unattested for Lk1 and instead demonstrates numerous LkR2 characteristic features: a lemma about tetrarchy / τετρααρχ- (DD 1.1); multiple lemmata with the root “rule” / αρχ- (DD 1.2); preoccupation with historiographical plausibility, affairs of state, priestly characters, and place names (DD 1.4). [check refs to Phillip, Lucianus, Annas and Caiaphas in Josephus]

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

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	7.27. ὁὐτός ἔστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου <sup>1</sup>	Mt1 11.10. οὐτός ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. [Lk1·Mt1] [see A107]	Jn1 1.19. καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; [Jn1c]	Jn2 1.19 same as Jn1	Lk2 7.27. same as Lk1 [see A107]	Mk2 1.2. καθὼς γέγραπται ἐν τῷ Ἰσαΐα τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου. [Lk2·Mk2]	Mt2 3.1 ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας [Mk1Mt1·Mt2]
Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c]	3.2b-6 not present in Lk1 <sup>93</sup>	Mt1 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης κηρύσσων ἐν τῇ ἐρήμῳ [Mk1·Mt1]	1.20-22a not present in Jn1	Jn2 1.20. καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [Jn2c]	Lk2 3.2b. ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. [Mk1·Lk2]	Mk2 1.3. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, [Jn1Lk2·Mk2]	Mt2 3.2. [καὶ] λέγων· μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mt1Lk2·Mt2]
1.4b-6 not present in Mk1		Mt1 3.2a. [καὶ] λέγων	Jn1 1.22b. ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;	Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. [cp. A016, A143, A158]	Lk2 3.3. καὶ ἦλθεν εἰς πᾶσαν [τὴν] περὶχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεισιν ἁμαρτιῶν, [Mk1Jn2·Lk2]	Mk2 1.4. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεισιν ἁμαρτιῶν. [Mk1Lk2·Mt2]	Mt2 3.3. οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἰσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Jn1Lk2·Mt2]
			Jn1 1.23. ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἰσαΐας ὁ προφήτης. [Mk1·Jn2]	Jn2 1.22a. εἶπαν οὖν αὐτῷ· τίς εἶ; [Jn1·Jn2]	Lk2 3.4. ὡς γέγραπται ἐν βίβλῳ λόγων Ἰσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Jn1·Lk2]	Mk2 1.5. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Lk2·Mk2]	Mt2 3.4. αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ, ἢ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. [Mk2·Mt2]
				Jn2 1.22b-23 same as Jn1	Lk2 3.5. πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. [CENP]	Mk2 1.6. καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. [Mk2c]	Mt2 3.5. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περὶχωρος τοῦ Ἰορδάνου, [Lk2Mk2·Mt2]
					Lk2 3.6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. [CENP]		Mt2 3.6. καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Mk2·Mt2]

<sup>93</sup> The section introducing John the baptizer and his baptism of Jesus is confirmed as not present in Lk1 by T and possibly E. Specifically, T asks and answers: “Yet whence did John arrive in the middle? Suddenly Christ, and suddenly John” / *unde autem et Iohannes venit in medium? subito Christus subito et Iohannes* (Marc. 4.11.4; SC 456:144; Evans 304). E 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; R 6.4.1). See also V (187\*) and R 3.2.3 (76n69).

Characteristic Lk2 features include: “word” / ῥῆμα, “surrounding region” / περὶχωρος, “repentance” / μετανοία (DD 1.1); “it happened” / ἐγένετο narrative transition (DD 1.2); genealogy, Jewish ritual piety, and eschatological inversion (Isa 40.4-5) (DD 1.4); LXX devotion/use (DD 1.5). The theme of ritual initiation, “a baptism of repentance for the forgiveness of sins” / βάπτισμα μετανοίας εἰς ἄφεισιν ἁμαρτιῶν first obtains in LkR2 (3.3) before being picked up by MkR2 (1.4). The reference to Mal 3.1, an inaccurately quoted LXX proof-text, probably originated in LkR1 (7.27), followed in that location by MtR1, LkR2, and MtR2 (see parallel set A107). MkR2 later borrowed this proof-text and smuggled it in just before the quotation of Isa 40.3, either mistakenly or intentionally attributing this oracle to Isaiah. JnR1 was apparently the first to embed the Isa 40.3 intertext, corrected and expanded to all of LXX Isa 40.3-5 by LkR2, whose opening MkR2 and MtR2 copied. The more involved character descriptions of John’s ascetic clothing and food that are altogether missing from the Lukan strata probably first appeared in Mk2 and Mt2.

While LkR1 (4.31) did borrow the Capernaum setting from Mk1 (1.21) to provide its opening, LkR1 apparently opted to ignore the Mk1 introduction about John in the wilderness, instead maintaining deference to Qn, where the introduction is completely focused on Joshua. In essence, LkR1 connects the Mk1 beginning of Jesus’ ministry in Capernaum to the opening setting of Qn in Nazareth.

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

## Parallel Verses for Signals Tracing: GMarc 3.7–9

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>3.7–9 not present in QnLk1<sup>94</sup></p> <p>Lk1 6.43. &lt;οὐ δύναται&gt; δένδρον σαπρὸν &lt;καρπούς καλοὺς ἐνεγκεῖν οὐδὲ&gt; δένδρον καλὸν &lt;καρπούς κακοὺς ἐνέγκαι&gt;</p> <p>Lk1 6.45. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἄγαθά<sup>94</sup> καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ ἄνθρωπου προφέρει πονηρά<sup>94</sup> ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί</p> <p>QnLk1 12.49a. &lt;οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν οὐκ&gt; ἦλθον βαλεῖν &lt;εἰρήνην ἀλλὰ&gt; πῦρ</p>	<p>3.7–10 not present in Mt1</p> <p>Mt1 7.17. οὕτως πᾶν δένδρον ἀγαθὸν καρπούς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρπούς πονηροὺς ποιεῖ. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 7.18. οὐ δύναται δένδρον ἀγαθὸν καρπούς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρπούς καλοὺς ποιεῖν. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 12.33. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [!QnLk1·Mt1] [see A082]</p>	<p>Lk2 3.7. ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ· <b>γεννήματα ἐχιδνῶν</b>, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [Mt1·Lk2]</p> <p>Lk2 3.8. <b>ποιήσατε</b> οὖν καρπούς ἀξίους 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]</p> <p>Lk2 3.9. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1Mt1·Lk2]</p>	<p>Mt2 3.7. ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ <b>βάπτισμα αὐτοῦ</b> εἶπεν αὐτοῖς· <b>γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;</b> [Mt1Lk2·Mt2]</p> <p>Mt2 3.8. <b>ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας</b> [QnLk1Mt1Lk2·Mt2]</p> <p>Mt2 3.9. <b>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.</b> [QnLk1Mt1Lk2·Mt2]</p> <p>Mt2 3.10. <b>ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.</b> [QnLk1Mt1Lk2·Mt2]</p>

<sup>94</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. The expression “brood of vipers” / γεννήματα ἐχιδνῶν first appeared in Mt1 12.34 as an expansion on a QnLk1 teaching (6.43, 45). Lk2 3.7 borrows the expression and the broader topos of bearing good/worthy fruit (QnLk1 6.43, 45 // Lk2 3.8–9) to improvise on John’s preaching to the crowds. Mt2 3.7 later refocuses this teaching to apply specifically to “many of the Pharisees and Sadducees” / πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων. Both passages comprise *ex eventu* prophecies, not only about the fall of Jerusalem in 70 CE, but also about Hadrian’s reconstruction of Aelia Capitolina. In effect, John the Baptist is depicted as a second Jeremiah and/or Ezekiel, predicting the fall and subsequent rise of Jerusalem out of repurposed stones.

Parallel Passages for Signals Tracing: GMarc 3.10–14

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

Parallel Verses for Signals Tracing: GMarc 3.10–14

Lk1 (80s)	Lk2 (117–138)
3.10–14 not present in Lk1 <sup>95</sup>	<p>Lk2 3.10. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; [CENP]</p> <p>Lk2 3.11. ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. [CENP]</p> <p>Lk2 3.12. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; [CENP]</p> <p>Lk2 3.13. ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. [CENP]</p> <p>Lk2 3.14. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μηδένα διασεύσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. [CENP]</p>

<sup>95</sup> 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 inclusive portrayal of imperial functionaries (tax-collectors and soldiers). We also have a dense cluster of highly distinctive LkR2 vocabulary: “therefore” / οὖν, “give back” / μεταδίδωμι (NT gospel *hapax legomenon*), the plural form of “tax-collector” / τελώνης@n??p\*, “commit” / πράσσω, the comparative form of “many” / πολὺς, “command” / διατάσσω, “extort” / διασεύω (NT *hapax legomenon*), and “defraud” / συκοφαντέω (Lk2 3.14 and 19.8 are the only two NT occurrences) (DD 1.1); πρὸς in the accusative, especially with a verb of speaking (*bis*) (DD 1.1, 1.2); arthrous substantive participles and the participle + δὲ transitional phrase / \*@vp\* δὲ (DD 1.2). The use of philosophical protreptic befits the Lk2 imitation of Socrates and the initial rise of early-orthodox initiatory/catechetical practice (DD 1.4).

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 1.7. ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμί ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1c]</p> <p>Mk1 1.8. ἐγὼ «βαπτίζω» ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1c]</p> <p>Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c]</p>	<p>3.15–18 not present in Lk1<sup>96</sup></p>	<p>Mt1 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμί ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ. [Mk1·Mt1]</p> <p>3.12 not present in Mt1</p>	<p>1.24–26a not present in Jn1</p> <p>Jn1 1.26b–c. ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [Mt1·Jn1]</p> <p>Jn1 1.27. ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμί [ἐγὼ] ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [Mk1Mt1·Jn1]</p> <p>1.28–31 not present in Jn1</p>	<p>Jn2 1.24. καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. [Jn2c]</p> <p>Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [see A016, A143, A158]</p> <p>Jn2 1.26a. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων [Jn2c]</p> <p>Jn2 1.26b–27 same as Jn1</p> <p>Jn2 1.28. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. [Mk1·Jn2]</p> <p>Jn2 1.29. τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. [Jn2c]</p> <p>Jn2 1.30. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [Mk1Mt1·Jn2]</p> <p>Jn2 1.31. ἀγὼ οὐκ ἤδριν αὐτόν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [Mk1·Jn2]</p>	<p>Lk2 3.15. προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶη ὁ χριστός, [Jn2·Lk2]</p> <p>Lk2 3.16. ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμί ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. [Mk1Mt1·Lk2]</p> <p>Lk2 3.17. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. [CENP]</p> <p>Lk2 3.18. πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. [CENP]</p> <p>Lk2 3.3. καὶ ἦλθεν εἰς πᾶσαν [τὴν] περιχώρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, [Mk1Jn2·Lk2]</p>	<p>Mk2 1.7. καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμί ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1·Mk2]</p> <p>Mk2 1.8 same as Mk1</p>	<p>Mt2 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμί ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. [Mk1Mt1Lk2·Mt2]</p> <p>Mt2 3.12. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. [Lk2·Mt2]</p>

<sup>96</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. LkR1 continues to skip the brief Mk1 introductory materials about John the baptizer, perhaps in part because the themes in Mk1 may themselves have been borrowed from Qn, particularly the notion of the “stronger” or “better armed” / ἰσχυρότερός conqueror (Qn 11.22) and Joshua leading a movement that prays for and receives the divine spirit (Qn 11.2, 13). LkR2 3.15 apparently summarizes the dialogue in Jn2 1.25. Characteristic LkR2 features include: the lemmata “herald good news” / εὐαγγελίζω, “the people” / λαος, and several terms that only appear in the NT here in Lk2 3.17 and in the Mt2 3.12 parallel (“winnowing fork” / πτύον, “threshing floor” / ἄλωνα, and “chaff” / ἄχυρον) (DD 1.1); as well as internal character thoughts (Lk2 3.15, “all debating in their hearts” / διαλογομένων πάντων ἐν ταῖς καρδίαις) (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 3.19–20

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

Parallel Verses for Signals Tracing: GMarc 3.19–20

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>3.19–20 not present in Lk1<sup>97</sup></p> <p>QnLk1 7.18. «Ἰωάννης» ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτόν [see A106]</p>	<p>Jn1 3.24. οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. [QnLk1·Jn1]</p>	<p>Lk2 3.19. ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, [CENP]</p> <p>Lk2 3.20. προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ. [Jn1·Lk2?]</p>	<p>Mt2 14.3. ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτόν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. [Lk2·Mt2]</p> <p>Mt2 14.4. ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτήν. [Lk2·Mt2]</p>	<p>Mk3 6.17. αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτόν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. [Lk2Mt2·:Mk3]</p> <p>Mk3 6.18. ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. [Lk2Mt2·:Mk3]</p>

<sup>97</sup> 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 Ἡρώδῃ (6.18). MtR2 had expanded the narrative to add the beheading of John (Mt2 14.4–12), a story thoroughly embellished in the retelling of MkR3 (Mk3 6.19–29) as seen on the page below.

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

Parallel Passages for Signals Tracing: GMarc 3.21–22

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

Parallel Verses for Signals Tracing: GMarc 3.21–22

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 1.9. και ἦλθεν Ἰησοῦς ἀπὸ τῆς Γαλιλαίας και ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [Mk1c]</p> <p>Mk1 1.10. και εὐθύς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς και τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν. [Mt1c]</p> <p>Mk1 1.11. και φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. [Mt1c]</p> <p>Mk1 1.8. ἐγὼ «βαπτίζω» ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίῳ. [Mt1c]</p>	<p>3.21–22 not present in Lk1<sup>98</sup></p>	<p>Mt1 3.13. τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. [Mk1·Mt1]</p> <p>3.14–15 not present in Mt1</p> <p>Mt1 3.16. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· και ἰδοὺ ἠνεώχθησαν [αὐτῶ] οἱ οὐρανοί, και εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [και] ἐρχόμενον ἐπ’ αὐτόν. [Mk1·Mt1]</p> <p>Mt1 3.17. και ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. [Mk1·Mt1]</p>	<p>1.32a not present in Jn1</p> <p>Jn1 1.32b. τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ και ἔμεινεν ἐπ’ αὐτόν. [Mk1·Jn1]</p> <p>1.33–34 not present in Jn1</p>	<p>Jn2 1.32. και ἐμαρτύρησεν Ἰωάννης λέγων ὅτι <u>τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ και ἔμεινεν ἐπ’ αὐτόν.</u> [Mk1Jn1·Jn2]</p> <p>Jn2 1.33. καγὼ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον και μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ. [Mk1Mt1·Jn2]</p> <p>Jn2 1.34. καγὼ <u>ἑώρακα</u> και μεμαρτύρηκα ὅτι <u>οὗτός ἐστιν ὁ υἱὸς</u> τοῦ θεοῦ. [Mk1Mt1·Jn2]</p>	<p>Lk2 3.21. ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν και Ἰησοῦ βαπτισθέντος και προσευχομένου <u>ἀνεωχθῆναι τὸν οὐρανὸν</u> [Mk1Mt1·Lk2]</p> <p>Lk2 3.22. και καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστερὰν <u>ἐπ’ αὐτόν, και φωνὴν ἐξ οὐρανοῦ γενέσθαι· υἱὸς μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε.</u> [Mk1Mt1·Lk2]</p>	<p>Mk2 1.9. και ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας και ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [Mk1·Mk2]</p> <p>Mk2 1.10–11 same as Mk1</p>	<p>Mt2 3.13 same as Mt1</p> <p>Mt2 3.14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, και σὺ ἔρχῃ πρὸς με; [Mt2c]</p> <p>Mt2 3.15. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρόπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. [Mt2c]</p> <p>Mt2 3.16–17 same as Mt1</p>

<sup>98</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. Characteristic Lk2 features include lemmata such as the poetic/Atticized form of “all” / ἅπας, “people” / λαός, “today” / σήμερον (DD 1.1); the transitional “now it happened” / γίνομαι@viam3s δέ@cc bigram, the prepositional articular infinitive / ἐν@pd ὁ@ddns \*@vn trigram, the passive infinitive / \*@vn?p (bis) and middle infinitive / \*@vn?m, passive participle / \*@vp?p (DD 1.2); the emphasis on the publicity of signs/portents, namely the spirit coming “in bodily form” / σωματικῶ εἶδει (DD 1.4). About the latter, compare the LkR2 account of Pentecost, where the spirit’s descent is manifested by natural phenomena and is discernable by an onlooking crowd (Ac 2.1–6). The concluding *bat kol* in D, quoting LXX Ps 2.7, “my son are you; today I have begotten you” / υἱὸς μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε was likely original to Lk2 and reflects a characteristic LXX quotation (DD 1.4), but was later modified in the interest of christological heightening to conform more closely to Matthean and especially Markan tradition: “You are my son the beloved, in you I am well pleased” / σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα (see Ehrman, *Orthodox Corruption*). 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 <sup>99</sup>	<p>Lk2 3.23. καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομιζέτο, Ἰωσήφ τοῦ Ἡλὶ [CENP]</p> <p>Lk2 3.24. τοῦ Μαθθαὶ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ [CENP]</p> <p>Lk2 3.25. τοῦ Ματταθίου τοῦ Ἀμῶς τοῦ Ναοῦμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ [CENP]</p> <p>Lk2 3.26. τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖν τοῦ Ἰωσήχ τοῦ Ἰωδὰ [CENP]</p> <p>Lk2 3.27. τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρὶ [CENP]</p> <p>Lk2 3.28. τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἦρ [CENP]</p> <p>Lk2 3.29. τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ Μαθθαὶ τοῦ Λευὶ [CENP]</p> <p>Lk2 3.30. τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ [CENP]</p> <p>Lk2 3.31. τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθαὶ τοῦ Ναθαὶμ τοῦ Δαυὶδ [CENP]</p> <p>Lk2 3.32. τοῦ Ἰεσσαὶ τοῦ Ἰωβήδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσῶν [CENP]</p> <p>Lk2 3.33. τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρῶμ τοῦ Φάρες τοῦ Ἰούδα [CENP]</p> <p>Lk2 3.34. τοῦ Ἰακῶβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχώρ [CENP]</p> <p>Lk2 3.35. τοῦ Σεροῦχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἐβερ τοῦ Σαλὰ [CENP]</p> <p>Lk2 3.36. τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ [CENP]</p> <p>Lk2 3.37. τοῦ Μαθουσαλὰ τοῦ Ἐνώχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνὰμ [CENP]</p> <p>Lk2 3.38. τοῦ Ἐνώς τοῦ Σὴθ τοῦ Ἀδάμ τοῦ θεοῦ. [CENP]</p>	<p>Mt2 1.1. βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραὰμ. [Mk2·Mt2?] [see A001]</p> <p>Mt2 1.2. Ἀβραὰμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, [Lk2·Mt2]</p> <p>Mt2 1.3. Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, [Lk2·Mt2]</p> <p>Mt2 1.4. Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσῶν, Ναασσῶν δὲ ἐγέννησεν τὸν Σαλμών, [Lk2·Mt2]</p> <p>Mt2 1.5. Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ρούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί, [Lk2·Mt2]</p> <p>Mt2 1.6. Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, [Lk2·Mt2]</p> <p>Mt2 1.7. Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, [Mt2c]</p> <p>Mt2 1.8. Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, [Mt2c]</p> <p>Mt2 1.9. Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, [Mt2c]</p> <p>Mt2 1.10. Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμῶς, Ἀμῶς δὲ ἐγέννησεν τὸν Ἰωσίαν, [Mt2c]</p> <p>Mt2 1.11. Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος. [Mt2c]</p> <p>Mt2 1.12. μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, [Lk2·Mt2]</p> <p>Mt2 1.13. Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, [Lk2·Mt2]</p> <p>Mt2 1.14. Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ, [Mt2c]</p> <p>Mt2 1.15. Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, [Lk2·Mt2]</p> <p>Mt2 1.16. Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός. [Lk2·Mt2]</p> <p>Mt2 1.17. πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. [Mt2c]</p>

<sup>99</sup> The Lukan genealogy was not present in Lk1 (R 3.2.2), an absence confirmed implicitly by T (*Marc.* 4.7.1–6; SC 456:92–96; Evans 274–76; see Lk2 1.1 above) and explicitly by E. T’s most succinct summary is that Marcion’s Jesus came “from heaven immediately to synagogue” / *de caelo statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278). E expressly claims omissions: “the genealogy and the subject of the baptism—all these things cutting out” / *γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας* (*Pan.* 42.11.4–5; GCS 31:107–8).

LkR2 characteristics abound: an obsession with salvation-history conveyed through genealogy (going back to god and the creation of the first human!) and numbers (seventy-seven generations before Jesus) (DD 1.4). The Lk2 genealogy also likely evokes a double-divine paternity characteristic of Augustus Caesar, and thus also the characteristic LkR2 concern with affairs of state (DD 1.4). See Michael Kochenash, “Adam, Son of God (Luke 3.38): Another Jesus-Augustus Parallel in Luke’s Gospel”, *NTS* 64.3 (2018 July) 307–25.

Mt2 reads as both an expansion of and correction of Lk2, conveying the particular salvation-history of Israel-Judea in a more clearly delineated sacred numerical succession of generations (14+14+14) that correspond to major epochs (patriarchs, Davidic monarchy, post-exilic monarchy) and achieve a closer imitation of LXX genealogies (e.g., Gen 5, 11, 1 Chr 2, 5, 8–9). While elaborating fewer total names and generations, MtR2 still out-scriptured and out-numbered LkR2!

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)
<p>Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. [Mk1c]</p> <p>Mk1 1.13. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. [Mk1c]</p>	<p>4.1–13 not present in Lk1<sup>100</sup></p>	<p>Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. [Mk1·Mt1]</p> <p>Mt1 4.2. καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν. [Mk1·Mt1]</p> <p>Mt1 4.3. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. [Mt1c]</p> <p>Mt1 4.4. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. [Mt1c]</p> <p>Mt1 4.5. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ [Mt1c]</p> <p>Mt1 4.6. καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1c]</p> <p>Mt1 4.7. ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1c]</p> <p>Mt1 4.8. πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν [Mt1c]</p> <p>Mt1 4.9. καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι. [Mt1c]</p> <p>Mt1 4.10. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. [Mt1c]</p> <p>Mt1 4.11. τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ. [Mk1·Mt1]</p>	<p>Lk2 4.1. Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ. [Mk1Mt1·Lk2]</p> <p>Lk2 4.2. ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν. [Mk1Mt1·Lk2]</p> <p>Lk2 4.3. εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. [Mt1·Lk2]</p> <p>Lk2 4.4. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. [Mt1·Lk2]</p> <p>Lk2 4.5. καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου [Mt1·Lk2]</p> <p>Lk2 4.6. καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· [Mt1·Lk2]</p> <p>Lk2 4.7. σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα. [Mt1·Lk2]</p> <p>Lk2 4.8. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. [Mt1·Lk2]</p> <p>Lk2 4.9. ἤγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· [Mt1·Lk2]</p> <p>Lk2 4.10. γέγραπται γὰρ ὅτι τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε [Mt1·Lk2]</p> <p>Lk2 4.11. καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1·Lk2]</p> <p>Lk2 4.12. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1·Lk2]</p> <p>Lk2 4.13. καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ. [Mt1·Lk2]</p>

<sup>100</sup> The Lukan temptation is confirmed as not present in GMarc by T (*Marc.* 5.6.7; SC 483:152; Evans 544; see also R 3.2.2, 4.4.2). Here T describes the story of the synagogue demoniac (A036) as “according to our shared text” / *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. 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.

It was MtR1 who 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 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), “inhabited world” / οἰκουμένης, and “in an instant” / στιγμῇ (NT *hapax*) (DD 1.1). While Mt1 has the devil “take” / παραλαμβάνει Jesus to the (Davidic) “holy city” / ἁγίαν πόλιν (Mt1 4.5) and the (Mosaic) “mountain” / ὄρος (Mt1 4.8) successively, LkR2 smuggles two characteristic *exitus-reditus* journeys into the temptation narrative by swapping the second and third temptations, replacing the Mt1 mountain with a cosmic apocalyptic tour of “all the kingdoms of the inhabited world” (Lk2 4.5) followed by a return home to “Jerusalem” (Lk2 4.9), and then (presumably) a return back to where the temptation began in the desert (Lk2 4.1) (DD 1.4). The LkR2 swapping of the second and third temptations transitions smoothly into the QnLk1 Aesopian-themed saga of Jesus in Nazareth nearly being thrown down a cliff to his death.

Parallel Passages for Signals Tracing: GMarc 4.14–15

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 <sup>101</sup>	<p>Jn1 4.3. ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. [Jn1c]</p> <p>Jn1 4.43. μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν. [Jn1c]</p> <p>Jn1 4.45b. ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. [Jn1c]</p> <p>Jn1 4.46a. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. [Jn1c]</p>	<p>Lk2 4.14. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ. [Jn1·Lk2?]</p> <p>Lk2 4.15. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων [CINP]</p>	<p>Mk2 1.14a. μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν [Jn1Lk2·Mk2?]</p> <p>Mk2 1.14b. κηρύσσω τὸ εὐαγγέλιον τοῦ θεοῦ [Mk2c]</p> <p>Mk2 1.15. καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. [Mk2c]</p>	<p>Mt2 4.12. ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. [Mk2·Mt2]</p> <p>Mt2 4.13. καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλίμ [!Mk1Lk1Mt1·Mt2] [see A035]</p> <p>Mt2 4.14. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 4.15. γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, [Mt2c]</p> <p>Mt2 4.16. ὁ λαὸς ὁ καθήμενος ἐν σκοτει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. [Mt2c]</p> <p>Mt2 4.17. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mk2·Mt2]</p>

<sup>101</sup> Lk2 4.14–15 are labeled as unattested in R (76, 412), but they were most likely not present in Lk1. Distinctive LkR2 vocabulary and phrasing include “return” / ὑπέστρεψω, “report” / φήμη, and “neighboring region” / περίχωρος (DD 1.1), as well as the combination of “power” / δυνάμις and “spirit” / πνεῦμα (DD 1.2). The lines reflect the characteristic work of LkR2 to create narrative transitions, cite geographical locations, and accentuate the fame, piety, and respectable role and reputation of Jesus as a public speaker, perhaps even a sophist (DD 1.4).



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.22. καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων [Mk1c]	Lk1 4.32. «καὶ» ἐξεπλήσσαντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ <sup>103</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 7.28. ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. [Mk1Lk1·Mt1?] Mt1 7.29. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων [Mk1·Mt1]	Lk2 4.32. καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [Mk1Lk1·Lk2]	Mt2 7.28. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. [Mk1Lk1Mt1·Mt2] Mt2 7.29. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν. [Mk1Mt1·Mt2]

<sup>103</sup> Lk1 4.32 is recounted by T with a mix of quotation and paraphrase spread across three attestations: “yet they were all amazed at his teaching. Clearly so, because it says, ‘his word had authority’” / *stupebant autem omnes ad doctrinam eius plane quoniam inquit in potestate erat sermo eius* (Marc. 4.7.7; SC 456:98; Evans 278); “Otherwise they would not have been amazed but horrified, would not have admired but instead immediately recoiled” / *alioquin non stupebant sed horrerent nec mirarentur sed statim aversarentur* (Marc. 4.7.8; SC 456:98; Evans 280); and much later, “Even now in strength they were stupefied by his teaching; for he was teaching as one having power” / *adhuc in vigore obstupescebant in doctrina eius; erat enim docens tamquam virtutem habens* (Marc. 4.13.1; SC 456:98; Evans 318).

The improvised restoration of the opening “and” / καὶ is a necessary transitional statement consistent with both the Mk1 source and Lk2 receptor. The first main verb is confirmed by T repeatedly using the word “amazed” in different forms (*stupebant* / *stupebant* / *obstupescabant*). Its form most likely aligned with the Mk1 source and Mt1 and Lk2 receptors. While no Lk2 mss have “everyone” / πάντες as the subject of the opening verb, T apparently attests to an earlier, unique tradition for Lk1, one that apparently inspired MtR1 to exaggerate further with “the crowds” / οἱ ὄχλοι. The remainder of the verse is clearly quoted in the first attestation by T. Note the differences with the third/late attestation, which draws on the Matthean periphrastic participle and word “just as” / *tanquam*, corresponding to ὡς.

On the whole, Lk2 stays quite close to its Lk1 source here and is thus devoid of characteristic Lk2 features.

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

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

Parallel Verses for Signals Tracing: GMarc 4.33

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.23. και εὐθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος και ἀνέκραξεν [Mk1c]	Lk1 4.33. «και εὐθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων» <πνεῦμα δαιμονίου> «και» <ἀνέκραξεν> <sup>104</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 4.33. και ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου και ἀνέκραξεν φωνῇ μεγάλη. [Mk1Lk1·:Lk2]	Mk3 1.23 και εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ και ἀνέκραξεν [Mk1Lk1Lk2·:Mk3]

<sup>104</sup> Though dismissed as unattested by R (412), Lk1 4.33 is clearly attested by T: “at that moment the demonic spirit exclaims” / *exclamat ibidem spiritus daemonis* (Marc. 4.7.9; SC 456:100; Evans 280), a close paraphrase that appeared shortly after the clear, multiple attestations of Lk1 4.32 and led immediately into the clear, multiple attestations of Lk1 4.34. T’s attestation establishes “immediately” / εὐθὺς, “demonic spirit” / πνεῦμα δαιμονίου and “exclaimed” / ἀνέκραξεν, the last two of which are both corroborated in the D receptor. The aorist is consistently attested in the Mk1 source and Mt1 and Lk2 receptor strata, thus T’s use of the present tense verb is not determinative in the reconstruction but is instead taken as T evoking historical immediacy for rhetorical effect.

The opening improvised restoration is a necessary narrative transition that perfectly matches the Mk1 source and is largely followed by the Lk2 receptor, except for the postposing of the copulative “is” / ἦν, which D maintains at the start of the sentence.

Our restoration omits the bigram “loud voice” / 'φωνή@\* μέγας@\* or 'μέγας@\* φωνή@\*, as well as the word “unclean”, which when paired with “spirit” / 'ἀκάθαρτος@\* \*1 πνεῦμα@\* or 'πνεῦμα@\* \*1 ἀκάθαρτος@a\* is also a characteristic bigram of LkR2 and other later strata (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1c]	Lk1 4.34. τί ἡμῖν καὶ σοί Ἰησοῦ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ <sup>105</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Lk2 4.34. ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1·Lk2]	Mk3 1.24. λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ <b>Ναζαρηνέ</b> ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1Lk2·Mk3]

<sup>105</sup> Lk1 4.34 is attested by T some four distinct times with a mix of extended, verbatim quotations and involved summaries: “What is there between us and you, Jesus? Did you come to destroy us? I know who you are, the holy one of god” / *quid nobis et tibi est Iesu? venisti perdere nos. scio qui sis sanctus dei* (Marc. 4.7.9; SC 456:100; Evans 280); “On the contrary, now I debate how the demon knew he was to be called this” / *at nunc discepto quomodo hoc eum vocari cognoverit daemon* (Marc. 4.7.10; SC 456:100; Evans 280); “For he also began, ‘What is there between us and you <Jesus>?’... He in fact did not say, ‘What is there between you and us?’, but ‘What is there between us and you?’, deploring himself and accepting his fate, which already seeing he adds, ‘You have come to destroy us’ / *nam et praemisit: quid nobis et tibi <Iesu>?... nec enim dixit: quid tibi et nobis? sed: quid nobis et tibi? se[d] deplorans et sorti suae exprobans quam iam videns adicit: venisti perdere nos* (Marc. 4.7.12; SC 456:102; Evans 280–82); “Yet according to our gospel the devil also knew Jesus even in the temptation and according to our shared text a spirit knew him to be called god’s holy one and Jesus and to have come for their destruction” / *Iesum autem et secundum nostrum evangelium diabolus quoque in temptatione cognovit, et secundum commune instrumentum spiritus nequam sciebat eum sanctum dei esse et Iesum vocari et in perditionem eorum venisse* (Marc. 5.6.7; SC 483:152; Evans 544). By way of clarifying the last quotation, “shared text” / *commune instrumentum* refers to material held in common between the early orthodox and Marcionite Christians (see also R 4.4.2). While T loosely paraphrases this synoptic material elsewhere (*Carn. Chr.* 22.1 in SC 216:298; *Prax.* 26.8 in CCSL 2:1197), these make no difference to a restoration of GMarc.

As is evident from the lack of indications, our restoration aligns perfectly with that of R. By way of supplemental commentary, we simply add that the opening LkR2 exclamation “ah!” / ἔα, an NT *hapax legomenon* (DD 1.1), is unattested by T and missing from D. The Lk2 word “Nazarene” / *Ναζαρηνός* is also unattested by T. It was most likely a later inclusion by LkR2 as a lemma characteristic of it and Mk3 as another late stratum (DD 1.1). It is also quite in keeping with the Lk2 characteristic addition of placenames (DD 1.4).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 1.25. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· ἔξελθε ἐξ αὐτοῦ [Mk1c]</p> <p>Mk1 1.26. και σπαράξαν αὐτὸν «τὸ δαιμόνιον» ἐξῆλθεν ἐξ αὐτοῦ. [Mk1c]</p>	<p>Lk1 4.35. «καὶ» ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς «λέγων ἔξελθε ἐξ αὐτοῦ καὶ ρεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα ἐξῆλθεν ἐξ αὐτοῦ»<sup>106</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p>	<p>Lk2 4.35. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φημώθητι και ἔξελθε ἀπ’ αὐτοῦ. και ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν βλάψαν αὐτόν. [‡Mk1Lk1·:Lk2]</p>	<p>Mk3 1.25. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φημώθητι και ἔξελθε ἐξ αὐτοῦ [Mk1Lk2·:Mk3]</p> <p>Mk3 1.26. και σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον και φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. [Mk1Lk1·:Mk3]</p>

<sup>106</sup> Lk1 4.35 is succinctly summarized by T, “However, you say Jesus reproved him” / *atquin inquis increpuit illum Iesus* (*Marc.* 4.7.13; SC 456:102; Evans 282).

The improvised restorations pull from the Mk1 source and D receptor to fill in the speech indicated by T’s brief summation. Note the close proximity of Mk1 and the D text of Lk2 here and also that the root lemma *κραυγάζω*, while absent here from Lk2, is apparently attested elsewhere in Lk1 (4.41), there preserved by LkR2. Characteristic Lk2 features added here include: the use of *μηδείς* in the sense of “not at all” (DD 1.1); and the substitution of the preposition “from” / *ἀπό@pg* in place of *ἐκ@pg* for a healing miracle (DD 1.2).



Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
1.27–28 not present in Mk1	4.36–37 not present in Lk1 <sup>107</sup>	<p>Lk2 4.36. και ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσία καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; [CINP]</p> <p>Lk2 4.37. καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. [CINP]</p>	<p>Mk3 1.27. καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. [Lk2·Mk3]</p> <p>Mk3 1.28. καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. [Lk2·Mk3]</p>

<sup>107</sup> Lk2 4.36–39 are all unattested according to R (413), but 4.36–37 in particular were likely not present in Lk1. As K (530) notes, the scholia of E do not begin until 5.14 (*Pan.* 42.11.6; GCS 31:108, 125), and T transitions immediately from 4.31–35 (*Marc.* 4.7.1–7; SC 456:92–98; Evans 274–78) to 4.16, 29–30 (*Marc.* 4.8.2–3; SC 456:106–8; Evans 284) to 4.40b (*Marc.* 4.8.4; SC 456:108; Evans 284).

Moreover, a dense cluster of characteristic LkR2 features are evident: the lemmata “noise” / ἦχος and “neighboring region” / περίχωρος (DD 1.1); the narrative voice transitional bigram “and it happened” / 'καὶ γίνομαι@viam3s (DD 1.2); and also collective speech and additional/triangulated third parties (DD 1.4). Note how MkR3 adopts these features and expands them, either multiplying or answering the rhetorical question posed.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
4.17–21 not present in QnLk1 <sup>110</sup>	<p>Lk2 4.17. καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον· [CINP]</p> <p>Lk2 4.18. πνεῦμα κυρίου ἐπ’ ἐμὲ οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, [CINP]</p> <p>Lk2 4.19. κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. [CINP]</p> <p>Lk2 4.20. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. [CINP]</p> <p>Lk2 4.21. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν. [CINP]</p>

<sup>110</sup> Lk2 4.17–21 is described by R (412) as “unattested [and possibly not present]”. It is most likely that these verses were not present in QnLk1. See the note above about how T (*Marc.* 4.8.2; SC 456:106; Evans 284) and Ephrem (*Diat. com.* 11.23; CBM 8:70) mirror each other sequentially, moving from GMarc 4.16 to 4.23c to 4.29. The lack of any reference to Lk2 4.17–23b and 4.23d–28 can only be classified as attestation gaps if one begins from the prejudicial assumption that Lk2 is earlier than and the source of Lk1, which itself is a massive *argumentum ex silentio*, given the enormous systematic deficit of Lukan single traditions compared to double and triple traditions in GMarc.

Furthermore, Lk2 4.17–21 contain a thick cluster of characteristic LkR2 features. Five NT *hapax legomena* are clustered in the span of four verses: “unroll” / ἀναπτύσσω (4.17), “captive” / αἰχμάλωτος (4.18), “recovery of sight” / ἀνάβλεψις (4.18), “oppress” / θραύω (4.18), and “roll” / πτύσσω (4.20) (DD 1.1). Several characteristic Lk2 lemmata are evident: “today” / σήμερον, “fulfill” / πληρόω, “scripture” / γραφή, and “begin” / ἄρχω (DD 1.1). Characteristic syntagmata include the dramatic speech opening ('ἄρχω@\* \*3 λέγω@vn\*) and periphrastic participle / 'εἰμί@\* \*@vp\* (DD 1.2). Several signature LkR2 themes appear: literate protagonists, deference to authority/procedure, dramatization, salvation-history fulfillment, and Jewish ritual piety (DD 1.4). The brief Nazareth episode in earlier strata here in Lk2 morphs into a full-blown liturgical service, ranging homily, and dramatic scene wherein: Jesus receives and reads the Isaiah scroll (Lk2 4.17–19), specifically its portion on Jubilees (Lk2 4.18–19; LXX Isa 61.1–2); returns the scroll (Lk2 4.20); and makes a salvation-historical pronouncement (Lk2 4.21). The Lk2 focus on Jubilees—the Jewish holiday for the pardon of debts and manumission of slaves—was probably inspired by the depiction of Jesus in QnLk1 4.23, 29–30 as a new Aesop who escapes from slavery.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.22 not present in QnLk1 <sup>111</sup> [see QnLk1 4.29 for the crowd's negative reaction]	Mk1 6.3d. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Qn·Mk1]	Mt1 13.57a. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [QnMk1·:Mt1]	Lk2 4.22a. καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ [CINP] Lk2 4.22b. καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; [CINP]	Mt2 13.54b. ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; [Lk2·Mt2] Mt2 13.55. οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; [Lk2·Mt2] Mt2 13.56. καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; [Mt2c] Mt2 13.57a same as Mt1	Mk3 6.2b. καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; [Mt2·Mk3] Mk3 6.3a–c. οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ Σίμωνος, καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς, καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Lk2Mt2·:Mk3]

<sup>111</sup> Lk2 4.22 is described by R (412) as “unattested [and possibly not present]”, but most likely this verse was not present in GMarc. Characteristic Lk2 features include: “mouth” / στόμα, “go out” / ἐκπορεύομαι, and intensive negative adverb οὐχί, especially to begin rhetorical questions (DD 1.1); middle participle / \*@vp?m (DD 1.2); collective speech, and a concern for genealogy (DD 1.4).

The rhetorical question in the initial response from the crowd in Lk2 4.22 gave rise to expanding rhetorical questions in Mt2 and Mk3. Note that “wisdom” / σοφία is nowhere else used in Mark and nowhere else ascribed to Jesus in Matthew, suggesting that the 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. The impersonal expression about “powers happening through the laying on of hands” in Mk3 is highly reminiscent of characteristic Lk2/Ac language and phrasing.

The genealogical interest is first briefly introduced into the cascade in Lk2 as a signal of paternal legitimacy (“son of Joseph” / υἱός... Ἰωσήφ), leaving open the question of whether his father was still alive. Thereafter in Mt2 it transforms into a robust familial litany that deemphasizes the (now deceased?) father by relating his artisan-class job instead of his name (!), all the while elaborating names for his (living) mother and four brothers: “Is not his mother called Mary and his brothers James and Joseph and Simon and Judas?” / οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; MkR3 borrows yet transforms the Mt2 elements: removing the father altogether, ascribing the artisan profession directly to Jesus himself, chalking up his parentage (and lineage?) solely to Mary, and recounting four brothers yet changing the spelling of one of their names (doubly removing “Joseph” from the narrative!).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>4.23a–b not present in QnLk1<sup>112</sup></p> <p>4.23c. ἰατρὲ θεράπευσον σεαυτόν<sup>113</sup></p> <p>4.23d–26 not present in QnLk1<sup>114</sup></p> <p>4.27 located at QnLk1 17.14<sup>115</sup></p>	<p>Mk1 6.4. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ. [Mk1c]</p>	<p>Mt1 13.57b–c. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [QnMk1.:Mt1]</p>	<p>Jn2 4.44. αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. [Mk1:Jn2] [see parallel sets A030 and A032 for context]</p> <p>Jn2 10.39. ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1:Jn2]</p>	<p>Lk2 4.23a–b. καὶ εἶπεν πρὸς αὐτοῦς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· [CINP]</p> <p>Lk2 4.23c. ἰατρὲ, θεράπευσον σεαυτόν· [QnLk1:Lk2]</p> <p>Lk2 4.23d. ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. [QnMk1.:Lk2]</p> <p>Lk2 4.24. εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. [QnMk1.:Lk2]</p> <p>Lk2 4.25. ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, [CINP]</p> <p>Lk2 4.26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἰησοῦς εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. [CINP]</p> <p>Lk2 4.27. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμᾶν ὁ Σύρος. [QnLk1:Lk2] [see A233]</p>	<p>Mk3 6.3d same as Mk1</p> <p>Mk3 6.4. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [Mk1:Mk3]</p>

<sup>112</sup> Lk2 4.23a–b are unattested for Lk1. While brief, it still evidences several characteristic Lk2 features: the adverb “completely” / πάντως (*hapax legomenon* in the canonical gospels) and the future tense of the verb “speak” / λέγω@vif\* (DD 1.1); as well as *pros* + accusative, especially as a speech introduction formula (DD 1.1, DD 1.2).

<sup>113</sup> For Lk1 4.23c, the “one proverb” / *unius proverbii* that T mentions (*Marc.* 4.8.2; SC 456:106; Evans 284) is clearly quoted by Ephrem (*Diat. com.* 11.23; CBM 8:70): “And he did not indicate that they said anything to him except, ‘Physician, heal yourself’” / *ἰατρὲ θεράπευσον σεαυτόν*. That T was referring to this proverb is probably the case according to Braun (SC 456:107n4) and certainly the case according to Volker Lukas, *Rhetorik und literarischer Kampf: Tertullians Streitschrift gegen Marcion als Paradigma der Selbstvergewisserung der Orthodoxie gegenüber der Häresie: Eine philologisch-theologisch Analyse*, Europäische Hochschulschriften, Reihe XXIII, Theologie 859 (Frankfurt: Peter Lang, 2008) 232. 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 Margaret Froelich and Thomas E. Phillips, “Throw the Blasphemer off a Cliff: Luke 4.16–30 in Light of the Life of Aesop”, *NTS* 66 (2019) 21–32, who analyzed these imitations as part of Lk2 and did not identify them as the opening of Q or Lk1/GMarc. The opening paraphrase or quotation of the *fabulae* of Aesop point to Qn picturing Joshua as a divinely inspired, literate, Hellenized slave who had outgrown the narrow intellectual, religious, and social confines of his hometown. Knowledge is power, and like Aesop before and Frederick Douglass after, Joshua had become too powerful to subjugate.

<sup>114</sup> Lk2 4.24–26 are described by R (412) as “unattested”. It is most likely that all these verses were simply not present in QnLk1. See the note above about how T (*Marc.* 4.8.2; SC 456:106; Evans 284) and Ephrem (*Diat. com.* 11.23; CBM 8:70) both move sequentially from GMarc 4.16 to 4.23c to 4.29, showing no awareness of Lk2 4.17–23b and 4.23d–28 existing in the text of GMarc. Note also the use of Mk1 6.4 // Mt1 13.57 in Lk2 4.24. The climactic pronouncement here in Mk1 and Mt1 apparently concluded this episode in those strata. Note also the characteristic Lk2 use of the LXX (1 Kgs 17.8–16) in Lk2 4.25–26 (DD 1.5). While the Elisha reference is moved from A233 (Ten lepers cleansed) in Lk1 to this passage in Lk2, the explicit references to Elijah here are part of the Lk2 redactional layer rather than proto-Luke, *contra* Brodie (cf. the note on Lk1 7.12).

<sup>115</sup> The original location of Lk1 4.27 within the story of the ten lepers (Lk1 17.12b–19) is attested in T (*Marc.* 4.35.6; SC 456:432; Evans 460; R 5.2) and E (*Pan.* 42.11.6 μη (48), 42.11.17 Σχ. μη (48), 42.11.17 Ἔλ μη (48); GCS 31:113–14, 143).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>4.28 not present in QnLk1<sup>116</sup></p> <p>QnLk1 4.29. &lt;καὶ&gt; ἐξέβαλον αὐτὸν &lt;καὶ&gt; ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ὥστε κατακρημνίσαι αὐτόν<sup>117</sup></p> <p>QnLk1 4.30. «αὐτὸς δὲ» διὰ μέσου αὐτῶν ἐπορεύετο<sup>118</sup></p>	6.5–6a not present in Mk1	13.58 not present in Mt1	Jn2 10.39. ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1·Jn2]	<p>Lk2 4.28. καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα [CINP]</p> <p>Lk2 4.29. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν. [QnLk1·Lk2]</p> <p>Lk2 4.30. αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο. [QnLk1·Lk2]</p>	Mt2 13.58. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. [Mt2c]	<p>Mk3 6.5. καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύνάμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν. [Mt2·Mk3]</p> <p>Mk3 6.6a. καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. [Mt2·Mk3]</p>

<sup>116</sup> Lk2 4.28 is unattested (R 412), but likely not present in GMarc. Characteristic Lk2 features include: the lemmata “fill” / πίμπλημι and “wrath” / θυμός (canonical Gospel *hapax*) (DD 1.1); dramatization and character emotion (DD 1.4).

<sup>117</sup> Lk1 4.29 is attested by three witnesses in both Latin and Syriac. According to T: “Here as I for the first time attend to the hands laid on him I am bound to outline the substance of his body, that he cannot be believed to be a phantasm who admitted of contact indeed full of violence, was restrained and seized and dragged up to a cliff” / *hic primum manus ei iniectas animadvertens necesse habeo iam de substantia eius corporali praeferre quod non possit phantasma credi qui contactum et quidem violentia plenum detentus et captus et ad praecipitium usque protractus admiserit* (Marc. 4.8.2; SC 456:106; Evans 284). Outside of Marc., yet shortly after mentioning Marcion, the Valentinians, then Apelles, T may well recall the Lk1 script again: “Even while defining that the messiah himself is one, he shakes the augurs for a multiform messiah who make this one the messiah, another one Jesus, another one escaped from amidst crowds, another one restrained” / *sicut et definiens ipsum quoque Christum unum multiformis Christi argumentatores quatit qui alium faciunt Christum, alium Iesum, alium elapsus de mediis turbis, alium detentum* (Carn. 24.3; SC 216:306). Ephrem says: “and they led him and drove him out to a mountain cliff” / ܠܝܘܠܝܘܬܝܗܘܢ ܕܥܡܘܢܝܗܘܢ ܕܡܘܢܬܝܗܘܢ (Diat. com. 11.23; CBM 8:70); and shortly later, “And they led him in order to cast him off” / ܕܡܘܢܬܝܗܘܢ ܕܡܘܢܬܝܗܘܢ (CBM 8:70). Jerome maintains: “Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain’s brow” / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis* (c. *Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]).

The explicit restoration of the first “and” / καὶ is established from T and Ephrem, and the second by T alone. The explicit restoration of “so as to cast him down the cliff” / ὥστε κατακρημνίσαι αὐτόν is based on Ephrem and Jerome.

The multiple mentions of the “city” here are characteristic of Lk2 (DD 1.1), as is the apparent foreshadowing of the crucifixion outside the city of Jerusalem (DD 1.4).

<sup>118</sup> Lk1 4.30 is attested by two Latin witnesses. T elaborates on this as part of a defense of Jesus having a real human body: “For even though he escaped through their midst, yet before he has already experienced violence and was afterwards released; certainly it is customary for a tumult to be scattered or even broken up” / *nam etsi per medios evasit sed ante iam vim expertus et postea dimissus; scilicet soluto uti adsolet tumultu vel etiam irrupto* (Marc. 4.8.3; SC 456:106–8; Evans 284). Jerome quotes and restates the same material: “he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?” / *transivit per medios id est elapsus est de manibus eorum. nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (c. *Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34 PL 23:404 [444C]).

The opening improvised restoration is based on the Lk2 receptor, stripped of its characteristic lemma “go through” / διέρχομαι (DD 1.1), which is also a characteristic δια-prefixed verb and part of a transitional δὲ + participle bigram (DD 1.2), one that is also not received in *f*<sup>3</sup>.

It is significant that both Latin witnesses render “he went” / ἐπορεύετο here in GMarc as “escaped” (T *evasit*; Jerome *elapsus est* (*bis*)). While brief, the notice in Qn of Jesus escaping arrest or death—probably as a runaway slave, given the opening Aesopian imitations—likely inspired similar, repeated scenes in John (7.30, 32, 44, 45, 8.20, 10.39), there repurposed to fashion Jesus as a new Dionysus/Liber, the evasive god of freedom who continually frees himself, slaves, and prisoners. Jerome himself apparently made an intertext between Lk1 4.30 and John 10.39 when he said, “he departed from their hands”. For an extensive tour of the thoroughgoing Dionysian imitations in the Johannine Signs Gospel, see especially Dennis R. MacDonald, *The Dionysian Gospel: The Fourth Gospel and Euripides* (Minneapolis, MN: Fortress, 2017), with related literature.

Parallel Passages for Signals Tracing: GMarc 4.38–39

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

Parallel Verses for Signals Tracing: GMarc 4.38–39

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.38–39 not present in Lk1 <sup>119</sup>	<p>Lk2 4.38. ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. [CINP]</p> <p>Lk2 4.39. καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπέτιμησεν τῷ πυρετῶ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [CINP]</p>	<p>Mt2 8.14. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. [Lk2·Mt2]</p> <p>Mt2 8.15. καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῶ. [Lk2·Mt2]</p>	<p>Mk3 1.29. καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. [Lk2·Mk3]</p> <p>Mk3 1.30. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῶ περὶ αὐτῆς. [Lk2Mt2·:Mk3]</p> <p>Mk3 1.31. καὶ προσελθὼν ἤγειρεν αὐτήν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. [Lk2Mt2·:Mk3]</p>

<sup>119</sup> Lk2 4.36–39 are unattested according to R (413), but 4.38–39 were likely not present in Lk1. As K (530) notes, the scholia of E do not begin until 5.14 (*Pan.* 42.11.6), and T transitions immediately from 4.31–35 (*Marc.* 4.1–7) to 4.16, 29–30 (*Marc.* 4.8.2–3) to 4.40b (*Marc.* 4.8.4). Note that in the context of Lk1, we are here at the narrative pivot point between the opening advertisements of its Mk1 source and the Qn source which started in Nazareth. LkR1 started the story of Jesus with the Mk1 story of him teaching in Capernaum and casting out a 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, female piety, and women cast as servants (cf. Lk2 10.38–42) (DD 1.4). It makes for a fascinating contrast to read the phrase, “standing over her” / καὶ ἐπιστὰς ἐπάνω αὐτῆς in this opening LkR2 miracle as an inversion of the first Qn narrative involving a woman, wherein we find the “woman standing behind, sinful by the feet” / γυνὴ στᾶσα ὀπίσω ἀμαρτωλὸς 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 other stories in Lk2, Mt2, and Mk3 strata.

Parallel Passages for Signals Tracing: GMarc 4.40a, 40b–41

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

Parallel Verses for Signals Tracing: GMarc 4.40a, 40b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>1.32–33 not present in Mk1</p> <p>Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας [Mk1c]</p>	<p>4.40a not present in Lk1<sup>120</sup></p> <p>Lk1 4.40b. «πολλοὺς κακῶς ἔχοντας» τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς<sup>121</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 8.16. καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν [Mk1·Mt1]</p> <p>8.17 not present in Mt1</p>	<p>Lk2 4.40. δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. [Mk1Lk1·Lk2]</p>	<p>Mt2 4.24. ... πάντας τοὺς κακῶς ἔχοντας <b>ποικίλαις νόσοις</b></p> <p>Mt2 8.16 same as Mt1</p> <p>Mt2 8.17. ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. [Lk2·Mt2]</p>	<p>Mk3 1.32. <b>ὀψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας</b> καὶ τοὺς δαιμονιζομένους. [Mk1Lk1Lk2·Mk3]</p> <p>Mk3 1.33. καὶ ἦν ὅλη ἡ πόλις ἐπισυννηγμένη πρὸς τὴν θύραν. [Mk3c]</p> <p>Mk3 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας <b>ποικίλαις νόσοις</b> [Mk1Lk1Lk2·Mk3]</p>

<sup>120</sup> While Lk1 4.40 is attested according to R (413), this should not be understood to include Lk2 4.40a, which is unattested and most likely not present. Characteristic Lk2 features include: the Atticized form of “all” / ἅπας, “disease” / νόσος (DD 1.1); the participle + δὲ / \*@vp\* δὲ transitional opening (DD 1.2); novelistic artistry in a sunset (!) transition, and emphasis on the largesse of Jesus as benefactor to the whole public: “Now as the sun was setting, everyone—as many as were sick with various diseases—they brought to him” (DD 1.4). MtR2 finds in the Lk2 pairing of “weakness” / ἀσθενέω and “disease” / νόσος an occasion for an explicit intertext to Isa 53.4, though different from the LXX: “he bears our sins and suffers for us” / τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται; cp. MT Isa 53.4, “he carried our sicknesses and our pains he bore” / מְבָרַח וּמְבָרַח אֶת נַפְשֵׁנוּ וְהוֹרֵתָנוּ לְחַיִּים. MkR3 picks up and expands on the Lk2 picturesque setting and opening collective action (Mk3 1.32) before expanding it into an occasion for foreshadowing via an intertext of doom, the story of Sodom and Gomorrah wherein the “whole gathered city was at the door” / ἦν ὅλη ἡ πόλις ἐπισυννηγμένη πρὸς τὴν θύραν (Mk3 1.33).

<sup>121</sup> T closely paraphrases most of Lk1 4.40b: “Finally, he himself soon touched others, on whom he placed hands... He was conferring the kindness of treatments” / *ad summam et ipse mox tetigit alios quibus manus imponens... beneficia medicinarum conferebat* (Marc. 4.8.4; SC 456:108; Evans 284).

The opening improvised restoration is reasonable and indeed necessary as the antecedent of the closing pronoun “them” / αὐτούς. The specific wording is based on Mk1, though the word “all” / πάντες in D deserves consideration in place of the Markan “many” / πολλοὺς. Either, though, is preferable to the characteristic Lk2 word “various” / ποικίλος (DD 1.1), a word echoed in later receptors of the Lk2 stratum. Some Lk2 mss read “laying on [hands] he healed” / ἐπιθεὶς ἐθεράπευσεν, but the alignment of the so-called Western witnesses and majority text here is more likely. While MtR1 uses Mk1, its nuance about Jesus healing “with a word” / λόγῳ makes for an interesting possible disagreement with “laying on of hands” in Lk1. The two upgraded words are consistent with T’s attestation and match the Lk2 receptor.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.34b. καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια [Mk1c] Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. [!Mk1c]	Lk1 4.41. ἔξήρχοντο δὲ καὶ δαιμόνια «ἀπὸ πολλῶν» κραυγάζοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν <sup>122</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 7.22. τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν [!Mk1·Mt1]	Lk2 4.41. ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι. [Mk1Lk1·:Lk2]	Mt2 16.16. ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. [!Mk1Lk1Mt1Lk2·:Mt2]

<sup>122</sup> Lk1 4.41 is thoroughly attested by T with a mix of summary, close paraphrase and quotation: “Moreover to liberate even from demons is a treatment of good health. Therefore the wicked spirits, as if going by the form of the prior example, left crying out with a testimony, ‘You are the son of god’” / *ceterum et a daemonis liberare curatio est valetudinis. Itaque spiritus nequam quasi ex forma iam prioris exempli cum testimonio excedebant vociferantes tu es filius dei* (Marc. 4.8.5; SC 456:108, 110; Evans 284); “but hence they were rebuked and were commanded to keep silent” / *sed proinde increpabantur et iubebantur tacere* (Marc. 4.8.5; SC 456:110; Evans 284).

The plural “they departed” / ἐξήρχοντο is upgraded based on T’s plural “they departed” / *excedebant*. The singular form is present in most Lk2 mss, but a sizeable minority (8 C Θ 33 118 1071) preserved this plural form, which matches the plural of the subsequent participle that follows.

The improvised restoration “from many” / ἀπὸ πολλῶν is a reasonable restatement of the Mk1 source and matched in Lk2, where it is present in the majority of Lk2 manuscripts.

The upgrade to the plural participle “crying out” / κραυγάζοντα is based on T’s plural participle “calling out” / *vociferantes* and matches the Lk2 receptor and majority of Lk2 manuscripts.

The upgrade to the final four words “he did not permit them to speak” / οὐκ εἶα αὐτὰ λαλεῖν is based on T’s “they were commanded to keep silent” / *iubebantur tacere*. Both the negative adverb οὐκ and infinitive “to speak” are perfect matches with both the Mk1 source and the Lk2 receptor. The verb of permission and personal pronoun object both align perfectly with the Lk2 receptor and are both reasonable rewordings of the Mk1 source, “he allowed” / ἤφιεν and the redundant Mk1 reference to “demons” / δαιμόνια.

Apparently following *Wisdom of Solomon*, MtR1 later and elsewhere turned the Mk1/Lk1 statement “you are the son of god” into a Satanic taunt in the temptation (Mt1 4.3, 6), one echoed by bystanders at the crucifixion (Mt1 27.40, 43) yet inverted by a centurion (Mt1 27.54). Compare the taunting of a righteous person as a child of god in *Wisdom*: 2.13, “he calls himself a child of god” / παῖδα κυρίου ἑαυτὸν ὀνομάζει; 2.16, “he boasts god as his father” / ἀλαζονεύεται πατέρα θεόν; 2.18, “[I]f this is the righteous son of god then [god] will help him and deliver him from the hand of hostiles” / εἰ γὰρ ἐστὶν ὁ δίκαιος υἱὸς θεοῦ ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

Parallel Passages for Signals Tracing: GMarc 4.42–43, 44

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A039. Departing Capernaum	1.35b, 38	4.42–43	———	4.42–44	1.35–38	
A040. Preaching tour	1.38	4.43	———	4.43–44	1.38–39	4.23–24

Parallel Verses for Signals Tracing: GMarc 4.42

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>Mk1 1.12. και εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.</p> <p>Mk1 1.35b. και ἀπῆλθεν εἰς ἔρημον [Mk1c]</p> <p>Mk1 1.36–37 not present in Mk1</p> <p>Mk1 5.34. ὄχλος πολὺς και συνέθλιβον αὐτόν.</p>	<p>Lk1 4.42. και ἔπορεύθη εἰς «τὴν» ἔρημον «και» οἱ ὄχλοι κατεῖχον αὐτόν<sup>123</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου [Mk1·Mt1]</p>	<p>Lk2 4.42. γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· και οἱ ὄχλοι ἐπεζήτουν αὐτόν και ἦλθον ἕως αὐτοῦ και κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν. [Lk1·Lk2]</p>	<p>Mk2 1.35. και πρωτὶ ἔννουχα λίαν ἀναστὰς ἐξῆλθεν και ἀπῆλθεν εἰς ἔρημον τόπον κάκει προσήχετο. [Mk1Lk1Lk2·Mk2]</p> <p>Mk2 1.36. και κατεδίωξεν αὐτόν Σίμων και οἱ μετ’ αὐτοῦ, [Mk2c]</p> <p>Mk2 1.37. και εὔρον αὐτόν και λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε. [Lk2·Mk2]</p>

<sup>123</sup> Lk1 4.42 is clearly attested by T: “he went forth to wilderness” / *in solitudinem procedit* (Marc. 4.8.9; SC 456:112; Evans 286). T shortly thereafter also clearly references that Jesus was “detained by the crowds” / *detentus a turbis* (Marc. 4.8.9; SC 456:112; Evans 286–88).

The upgrade to “he went” / *ἐπορεύθη* is based on T’s *procedit*, which is less likely to have translated the Mk1 source’s term “departed” / *ἀπῆλθεν*.

The improvised restoration of a definite article and reading of “desert” / *ἔρημος* as a substantive adjective here follows T, the Mk1 source and Mt1 receptor. LkR2 omitted the definite article when adding a proper noun, its characteristic lemma “place” / *τόπος* (DD 1.1).

The improvised restoration of “and” / *και* is a necessary conjunction to connect the two clauses and is consistent with the Lk2 receptor.

The reference to “the crowds” is oddly omitted by V (187\*), but we concur with R and other GMarc editors that it was present.

Several characteristic Lk2 features are in evidence: the lemma “up to / until” / *ἕως* and the participial form of *γίνομαι* (DD 1.1); the opening participle + *δὲ* introductory bigram / *'\*@vp\* δὲ@\** and articular infinitive / *'@dg\* \*1 \*@vn\** (DD 1.2). The minimalist restoration of R (413) here is closer to Lk1 than the unnecessarily expanded reconstructions by BD (99), K (533) and N (8), which contaminate Lk1 by adding these characteristic Lk2 features.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 1.38. και λέγει αυτοῖς· ἄγωμεν «καὶ εἰς τὰς ἄλλας πόλεις» ἵνα καὶ ἐκεῖ κηρύξω [Mk1c]</p> <p>1.39 not present in Mk1</p>	<p>Lk1 4.43. «καὶ λέγει αυτοῖς» με δεῖ «καὶ εἰς τὰς ἄλλας πόλεις»<sup>124</sup> κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ<sup>124</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>4.44 not present in Lk1<sup>125</sup></p>	<p>Lk2 4.40. δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν <b>τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.</b> [Mk1Lk1·:Lk2] [see A038]</p> <p>Lk2 4.43. ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ <b>ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ</b>, ὅτι ἐπὶ τοῦτο ἀπεστάλην. [Mk1Lk1·:Lk2]</p> <p>Lk2 4.44. καὶ ἦν κηρύσσω εἰς τὰς συναγωγὰς τῆς Ἰουδαίας. [CINP]</p>	<p>Mk2 1.38. καὶ λέγει αυτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· <b>εἰς τοῦτο γὰρ ἐξῆλθον.</b> [Mk1Lk1Lk2·:Mk2]</p> <p>Mk2 1.39. <b>καὶ</b> ἦλθεν κηρύσσω εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. [Lk2·Mk2]</p>	<p>Mt2 4.23. καὶ <b>περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ</b> διδάσκων <b>ἐν ταῖς συναγωγαῖς</b> αὐτῶν καὶ κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπειῶν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [Mk1Lk2Mk2·:Mt2]</p> <p>Mt2 4.24. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ <b>εἰς ὅλην τὴν</b> Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντα τοὺς κακῶς ἔχοντας <b>ποικίλαις νόσοις</b> καὶ βασάνοις συνεχομένους [καὶ] <b>δαιμονιζομένους</b> καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. [Lk2Mk2·:Mt2] [see A038 and A050]</p>

<sup>124</sup> Lk1 4.43 is quoted verbatim = by T: ‘It is necessary for me’, he said, ‘to proclaim the kingdom of god in other cities’ / *oportet me inquit et aliis civitatibus adnuntiare regnum dei* (Marc. 4.8.9; SC 456:112; Evans 288).

The opening improvised restoration is a necessary speech introduction formula, one based on Mk1 as Lk1 source, avoiding the highly characteristic Lk2 accusative πρὸς, especially as a speech introduction formula (DD 1.1, 1.2).

The upgrade and correction is based on T and corroborated, though in the accusative, in D and the Old Latin d and e, “even in other cities” / *et in alias civitates*. V (187\*) and R (413) render this phrase in the dative rather than the accusative, translating T woodenly while conforming the phrase more closely to Lk2 and its characteristic tendency to personify cities and have them directly addressed as such (DD 1.4). V 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).

<sup>125</sup> Lk2 4.44 is unattested according to R (413), but it was most likely not present in Lk1. Its periphrastic participle / 'εἰμί@\* \*@vp\* is highly characteristic of LkR2 (DD 1.2). The geographical reference, not to mention geographical ignorance and/or implicit extensive traveling on an *exitus-reditus* journey moving abruptly from Galilee in 4.31–43 to “Judea” in 4.44 and then back to the sea of Galilee / Gennesaret in 5.1 befits LkR2 more than Qn or LkR1 (DD 1.4). The focus on Jesus’ Jewish piety and formal public authority as a rabbi who “was preaching in the synagogues of Judea” / *καὶ ἦν κηρύσσω εἰς τὰς συναγωγὰς τῆς Ἰουδαίας* is also characteristic of Lk2 (DD 1.4).

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

## Parallel Verses for Signals Tracing: GMarc 5.1–3

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 1.16. και εἶδεν Σίμωνα και Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. [Mk1c]</p> <p>Mk1 1.19. και προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου και Ἰωάννην τὸν ἀδελφὸν αὐτοῦ και αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c]</p> <p>Mk1 4.1. και συνάγεται πρὸς αὐτὸν ὄχλος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, και πᾶς ὁ ὄχλος ἐπὶ τῆς γῆς ἦσαν. [Mk1c]</p> <p>Mk1 4.2. και «ἔλεγεν αὐτοῖς» ἐν παραβολαῖς πολλὰ [Mk1c]</p> <p>Mk1 6.53. και διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ και προσωμίσθησαν.</p>	<p>Lk1 5.1. «και ἐστῶτος παρὰ τὴν θάλασσαν Γεννησαρέτ»<sup>126</sup> [Mk1·Lk1]</p> <p>Lk1 24.13–31 [see A355]<sup>127</sup></p> <p>Lk1 5.2. «οἱ ἀλιεῖς ἔπιπτον ἐπὶ τὸ δίκτυον»<sup>128</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p> <p>Lk1 5.3. «και ἐμβὰς εἰς πλοῖον και καθίσας ἐδίδασκεν τοὺς ὄχλους ἐπὶ τῆς γῆς»<sup>129</sup> [Mk1·Lk1]</p>	<p>Mt1 4.18. «και» εἶδεν δύο ἀδελφούς, Σίμωνα και Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. [Mk1·Lk1·Mt1?]</p> <p>Mt1 13.2. και συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, και πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. [Mk1·Lk1·Mt1]</p> <p>Mt1 13.3a. και ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς [Mk1·Mt1]</p> <p>Mt1 14.34. και διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. [Mk1·Mt1]</p>	<p>Jn2 21.1. μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως. [Mk1·Jn2?]</p> <p>Jn2 21.4. πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. [Mk1·Lk1·Mt1·Jn2]</p> <p>Jn2 21.3. λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα και ἡμεῖς σὺν σοί. ἐξῆλθον και ἐνέβησαν εἰς τὸ πλοῖον, και ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. [Jn2c]</p>	<p>Lk2 5.1. ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ και ἀκούειν τὸν λόγον τοῦ θεοῦ και αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ [Mk1·Lk1·Lk2]</p> <p>Lk2 5.2. και εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ’ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. [Mk1·Lk1·Lk2]</p> <p>Lk2 5.3. ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. [Mk1·Lk1·Lk2]</p>	<p>Mt1 4.18. περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον και Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. [Mk1·Lk1·Mt1·Mt2?]</p> <p>Mt2 13.2–3a same as Mt1</p> <p>Mt2 14.34 same as Mt1</p>	<p>Mk3 1.16. και παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα και Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. [Mk1·Mk3]</p> <p>Mk3 1.19 same as Mk1</p> <p>Mk3 4.1. και πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· και συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, και πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. [Mk1·Mk3]</p> <p>Mk3 4.2. και ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ και ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. [Mk1·Mk3]</p>

<sup>126</sup> The restorations to Lk1 5.1 are based on the Mk1 source and D, with characteristic Lk2 features and idiosyncratic D features removed. Characteristic Lk2 features include: the lemma “lake” / λίμνη (cf. 8.22–23, 33), when “sea” / θάλασσα, is consistent across Matthean, Markan, and Johannine strata (DD 1.1); the opening “now it happened” / γίνομαι@v\* δέ@cc transitional bigram, the prepositioned (and split!) articular infinitive / 'ἐν@pd ὁ@dd\* \*2 \*@vn\* (DD 1.2), the passive infinitive / '\*@vn?p\*, the “word of god” / λόγος@nnmsc ὁ@dgms θεός@ngmsc trigram (DD 1.2); and an implicit geographical interests and international travel perspectives of LkR2 (DD 1.4). D idiosyncratically spelled the place name “Gennesared” / Γεννησαρέτ, akin to its unique spelling for “Nazared” / Ναζαρέτ in Lk2 4.16. Here the placename 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.

The Lk1 narrative here clearly recalls Dionysus in the popular *Homeric Hymn* 7 in many respects, including its description that the god “appeared alongside the sea shore” / ἐφάνη παρὰ θῖν’ ἄλως, interacted with multiple parties on multiple boats, produced a miracle that caused dread and made acolytes, and played the central role in a drama about capturing people; see MacDonald, *Luke and Vergil*, 18. That famous hymn pictured Dionysus as a young man; the placement here at the outset of the ministry of Jesus may implicitly picture him similarly.

<sup>127</sup> 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.

<sup>128</sup> Lk1 5.2 is partly restored from Mk1 as source and Jn2, Lk2 and D 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” / ἀλιεῖς is consistent with Mk1, D, and LkR2, yet based primarily on T’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; SC 456:114; Evans 288).

<sup>129</sup> Lk1 5.3 is restored primarily from Mk1 as source and Mt1 and Jn1 as independent receptors, though there is some overlap with Lk2 as well. The special attention given to Simon Peter here at the start of the narrative only appears in later strata, starting with Jn2 where Peter leads the fishermen and climaxing in Lk2 where Simon owns his own boat and acts as a captain, following the command of Jesus to leave the shore. While the D tradition “very little” / ὅσον ὅσον is interesting to consider as a pre-Lk2 formulation, we read it as a later playful variation on the Lk2 “a little” / ὀλίγον given its placement within this elevated focus on Peter. Note also the perspective change, where Mk1 and Mt1 mention the crowd “upon the land” / ἐπὶ τῆς γῆς, LkR2 substitutes Jesus and Peter going “away from the land” / ἀπὸ τῆς γῆς.

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 5.4. «ὅτε δὲ ἐπαύσατο λαλῶν εἶπεν βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν» <sup>130</sup> [Lk1c]	Jn2 21.5. λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς· παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ. [Jn2c] Jn2 21.6a. ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. [‡Lk1·Jn2?]	Lk2 5.4. ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. [‡Lk1·Lk2]

<sup>130</sup> Lk1 5.4 is unattested according to R (413) and skipped over by V (187\*) and BD (100), but restored by K (537) and N (8, 10). It was indeed likely present as a transition necessary to the surrounding narrative, which shifts from Jesus teaching to a miraculous catch of fish. Jesus giving a command to cast out nets provides such a transition. The improvised restoration of “when” / ὅτε in place of “as” / ὡς is from D, a decision N (8) also made, but not K (537). The additional direct speech to Simon, introduced by the characteristic accusative *pros* (DD 1.1, 1.2), is likely LkR2 supplementation, as well as the rare lemma “deep” / βάθος and characteristic Lk2 verb “slacken” or “let down” / χαλάω (DD 1.1). We opt instead for the simpler term “cast” / βάλλω, used here in the independent JnR2 receptor and regularly throughout Lk1 (DD 1.1).

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
<p>Lk1 5.5. «Σίμων δὲ εἶπεν αὐτῷ διδάσκαλε δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι»<sup>131</sup> [Lk1c]</p> <p>Lk1 5.6. «καὶ ἔβαλον ἰχθύων πλῆθος πολὺ ὥστε τὰ δίκτυα ῥήσσεσθαι»<sup>132</sup> [Lk1c]</p> <p>Lk1 5.7. «καὶ κατένευον τοῖς ἐν τῷ ἐτέρῳ πλοίῳ βοηθεῖν»<sup>133</sup> [Lk1c]</p>	<p>Jn2 21.6b. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλύσαι ἴσχυον ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. [‡Lk1·Jn2?]</p> <p>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?]</p>	<p>Lk2 5.5. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. [‡Lk1·Lk2]</p> <p>Lk2 5.6. καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. [‡Lk1·Lk2]</p> <p>Lk2 5.7. καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. [‡Lk1·Lk2]</p>

<sup>131</sup> The improvised restoration here is from D, which apparently reflects pre-Lk2 tradition in several respects: the title “teacher” / διδάσκαλε for Jesus and the alternate ending, “but I will never carelessly heed your word” / ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι. The term “manager” / ἐπιστάτα is a characteristic feature of Lk2 (DD 1.1).

<sup>132</sup> According to R (413), Lk1 5.6 is not attested, but T clearly refers to the disciples’ *reaction* to the miraculous catch of fish, and thus implicitly to the miracle itself. Speaking of Peter, T says: “he was trembling at the plentiful netting of fish” / *trepidanti de copiosa indagine piscium* (Marc. 4.9.1; SC 456:114; Evans 288). Thus some improvised restoration is not only reasonable but necessary. Our improvised restoration of Lk1 5.6 represents an eclectic combination of elements from Jn2 and mostly Lk2, with characteristic Lk2 features omitted such as the opening participial transition and the συ- prefixed verb (DD 1.2). 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 (see Lk1 5.9).

<sup>133</sup> Again, R says that Lk1 5.7 is not attested, but T clearly refers to plural boats later in Lk1 5.11, “finally leaving the boats they followed him, understanding he has started to do what he had said” / *denique relictis nauclis secuti sunt eum ipsum intellegentes qui coeperat facere quod edixerat* (Marc. 4.9.2; SC 456:114; Evans 288). The introduction of a second boat here in the narrative can be reasonably inferred from that later word choice.

The word “nodded” or “signaled” / κατένευον is likely part of the imitation of *Homeric Hymn* 7 (MacDonald, *Luke and Vergil*, 18) and thus taken as original to Lk1. This verb in our reconstruction follows the unique witness of D to the imperfect plural form, which contrasts with the singular aorist in κ (κατένευσεν) and the plural aorist in Lk2 mss in general. The second half of the verse is omitted given its dense cluster of characteristic and/or rare Lk2 terms, such as the lemma “fill” / πίμπλημι, “both” / ἀμφοτέροι, and “sink” / βυθίζω (DD 1.1). A few characteristic Lk2 features also appear in the first half of the verse: the rare lemma “partner” / μέτοχος and the συ- prefixed verb “take together” / συλλαμβάνω (DD 1.1, 1.2). The articular infinitive with an intermediate participle is also omitted as doubly characteristic of Lk2 (DD 1.2), substituting instead the infinitive verb from D.

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

Lk1 (80s)	Lk2 (117-138)
Lk1 5.9. «ἔλαβεν δὲ φόβος» αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων <sup>134</sup> [Lk1c]	Lk2 5.9. <u>θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον</u> [Lk1'Lk2]

<sup>134</sup> Lk1 5.9 is paraphrased by T, “he was trembling at the plentiful netting of fish” / *trepidanti de copiosa indagine piscium* (Marc. 4.9.1; SC 456:114; Evans 288). The lemmata “amazement” / θάμβος and “seize” / περιέχω are rare and most likely reflect Lk2 instead of Lk1 vocabulary (DD 1.1). Cp. the similar formulation in Lk2 8.37: “they were seized with great fear” / φόβῳ μεγάλῳ συνείχοντο. We substitute a simpler construction likely found also in QnLk1 7.16: “then fear took” / ἔλαβεν δὲ φόβος. As part of its early-orthodox/early-catholic case, LkR2 affixed a claim of Petrine solidarity: “all those with him” / καὶ πάντας τοὺς σὺν αὐτῷ, which reflects a characteristic Lk2 bigram “those with” / 'ó@d??:p σὺν@\* (DD 1.2).



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>Mk1 1.17. εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.</p> <p>Mk1 1.18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.</p> <p>Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα</p>	<p>Lk1 5.10. «ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάννην» υἱοὺς Ζεβεδαίου «καὶ» εἶπεν «τῷ Σίμωνι» ἢ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.<sup>135</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 4.19. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. [Mk1·Mt1]</p> <p>Mt1 4.20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1·Mt1]</p> <p>Mt1 4.21a-b. καὶ 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]</p>	<p>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?]</p>	<p>Lk2 5.10. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. [Mk1Lk1·Lk2]</p>

<sup>135</sup> Most of Lk1 5.10 is clearly attested by T: “sons of Zebedee” / *filios Zebedaei*, “saying to Peter” / *dicens Petro*, and “do not fear, for from now on you will be capturers of people” / *ne time abhinc enim homines eris capiens* (Marc. 4.9.1; SC 456:114; Evans 288). While D reflects a later tradition that expands the calling of Jesus to a group of disciples, its use of the dative for the addressees (“to them” / αὐτοῖς) is instructive and thus followed by K (537). Both R (413) and N (10) anachronistically apply the characteristic LkR2 *pros* + accusative noun / 'πρός@πα \*1 \*@na speech addressee formula (DD 1.2). T clearly uses the dative addressee form, directed here “to Peter” / *Petro* alone. While T uses the name “Peter” by itself, it likely reflects his own substitution for “Simon”, whose Hebrew name is typically attested on its own in this passage in Lk2 and in the Markan and Matthean strata. The self-standing reference to “Peter” appears elsewhere in this parallel set only in Jn2 21.7, and the combined formula (“Simon Peter”) appears Jn2 21.2, 7, as well as in Lk2 5.8.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ. [Mk1c]	Lk1 5.11. «καὶ» πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ <sup>136</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 4.21c. καὶ ἐκάλεσεν αὐτούς [Mk1·Mt1] Mt1 4.22. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. [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]	Mk3 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπήλθον ὀπίσω αὐτοῦ. [Mk1·Mk3]

<sup>136</sup> Lk1 5.11 is clearly attested in T: “finally leaving the boats they followed him, understanding he has started to do what he had said” / *denique relictis nauclis secuti sunt eum ipsum intellegentes qui coeperat facere quod edixerat* (Marc. 4.9.2; SC 456:114; Evans 288). We concur with BD (100), R (413), and N (10) to render the plural word “boats” based on T’s *nauclis*, a term absent from D and omitted by V (188\*) and K (537). The singular form “boat” / *navem* in T’s paraphrase of Lk2 5.11 outside of his polemic against Marcion is not sufficient to overturn the plural form: “he deserted father and boat and job by which he was sustaining life” / *patrem et navem et artem qua vitam sustentabat deservit* (Bapt. 12.9; Evans 28, 30; CCSL 1:288).

Parallel Passages for Signals Tracing: GMarc 5.12–14, 15–16

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

Parallel Verses for Signals Tracing: GMarc 5.12

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. [Mk1c]	Lk1 5.12. «καὶ ἀνὴρ» «λεπρὸς» <sup>137</sup> «ἔρχεται πρὸς αὐτὸν λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι» <sup>137</sup> [Mk1·Lk1] [Mk1>Lk2]	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]

<sup>137</sup> Lk1 5.12 is minimally attested in T and E. T has: “regarding the leper’s cleansing... in the example of the leper who may not be touched” / *in leprosi purgationem... in exemplo leprosi non contingendi* (Marc. 4.9.3; SC 456:116; Evans 288). E’s scholion on this passage does not mention any wording specific to GMarc 5.12, but the elenchus refers “to those healed by him, that is to say, to a leper” / τοῖς ὑπ’ αὐτοῦ θεραπευομένοις φημί δὲ τῷ λεπρῷ (*Pan.* 42.11.17 “Ελ. α (1); GCS 31:125). Note that T clearly uses the word “leper” twice, though in the genitive form, i.e., “of a leper” / *leprosi*.

While the patristic attestations are scanty, improvised restorations are eminently reasonable, given that some specific request is warranted by the clearly attested response in Lk1 5.13. The correction to “leper” is consistent with the Mk1 source, the Mt1 source, and D, which has “leper man” / ἀνὴρ λεπρὸς, the basis for our initial improvised restoration, which matches that of V (188\*) and other GMarc editors. R (5.8) anachronistically reads the LkR2 5.12 word “leprosy” / λέπρας back into Lk1.

Several Lk2 characteristic features are evident: the lemma “full” / πλήρης, the participial form of “see” / ὁράω@vp, “fall” / πίπτω, and “presence/face” / πρόσωπον (DD 1.1); the opening narrative voice bigram “and it happened” / καὶ γίνομαι@viam3s, the prepositional infinitive trigram / ἐν@p\* \*1 ὁ@d\* \*@vn\*, the participle + δὲ transition (DD 1.2); worshipping and/or prostrating before Jesus, and a penchant for dramatization and exaggeration in the description of the man being “full of leprosy” / πλήρης λέπρας (DD 1.4).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.41. και ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι. [Mk1c] Mk1 1.42. καὶ εὐθὺς ἐκαθαρίσθη [Mk1c]	Lk1 5.13. «καὶ ἐκτείνας τὴν χεῖρα» ἤψατο «αὐτοῦ καὶ» ᾠ λέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη <sup>138</sup> [Mk1·Lk1] [Mk1≈Lk2]	Mt1 8.3. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἢ λέπρα. [Mk1Lk1·:Mt1]	Lk2 5.13. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἢ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. [Mk1Mt1·:Lk2]	Mk3 1.41. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι. [Mk1·Mk3] Mk3 1.42 καὶ εὐθὺς ἀπῆλθεν ἀπ’ αὐτοῦ ἢ λέπρα, καὶ ἐκαθαρίσθη. [Mk1Lk1·:Mk3]

<sup>138</sup> Lk1 5.13 is attested explicitly by T and implicitly by E. In his first paraphrase, T says: “Therefore the lord... touched a leper, by which although a man could have been polluted, as god he was not polluted, but rather beyond contamination” / *itaque dominus... tetigit leprosum a quo et si homo inquinari potuisset deus utique non inquinaretur incontaminabilis scilicet* (Marc. 4.9.4; SC 456:116, 118; Evans 288–90). Later T apparently responds to Marcion’s *Antitheses*: “For even in this Marcion makes an opposition: while Elisha indeed was in need of matter, making use of water, and that seven times over, Christ in fact by his word alone and performed once immediately exhibited the healing” / *nam et hoc opponit Marcion Helisaeum quidem materia eguisse aquam adhibuisse et eam septies Christum verbo vero solo et hoc semel functo curationem statim repraesentasse* (Marc. 4.9.7; SC 456:120; Evans 290–92 inv. *vero verbo, functo : functum*). Given the attestation that Christ “touched the leper”, this insistence on a non-material healing has no bearing on the reconstruction. The scholion by E focuses on Lk1 5.14, which uses the same lemma found here for “cleansing” / *καθαρισμοῦ* (Pan. 42.11.6 α (1); 42.11.17 Σχ. <α> (1); GCS 31:108, 125). In the elenchus he clearly mentions Jesus “speaking to those healed by him, that is to say, to the leper” / *λέγειν τοῖς ὑπ’ αὐτοῦ θεραπευόμενοις, φημί δὲ τῷ λεπρῷ* (Pan. 42.11.17 Ἐλ. α (1); GCS 31:125). The improvised restoration and upgrades are informed by these attestations, by Mk1 as source, and Mt1, Lk2, and D as receptors. The use of the term “leprosy” / *λέπρα* and description that the disease “left from” / *ἀπῆλθεν ἀπ’* the person are excluded as characteristic of Lk2 (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
1.43 not present in Mk1 Mk1 1.44. ὄρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1c]	Lk1 5.14. ἄπελθε ἃ δείξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον ἃ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ἢ εἰς μαρτύριον ὑμῖν <sup>139</sup> [Lk1:Mk1:Lk1]	Mt1 8.4. ὄρα μηδενὶ εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1:Mt1]	Lk2 5.14. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1:Lk2]	Mk3 1.43. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν. [Mk3c] 1.44 same as Mk1

<sup>139</sup> Lk1 5.14 is amply attested both by T and E. T provides a mix of close paraphrase and quotation: “He forbade him to divulge... he commanded proper course be followed. ‘Go, show yourself to the priest, and offer 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; SC 456:122; Evans 292); “Therefore he added, ‘So that it may be for you as a testimony’” / *itaque adiecit ut sit vobis in testimonium* (Marc. 4.9.10; SC 456:124; Evans 292). E also provides quotations, as well as critical commentary: “Leaving show yourself to the priest and make an offering for your cleansing, just as Moses commanded, so that this may be a testimony to you’, instead of the savior saying, ‘for a testimony to them’” / ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς ἵνα ἢ μαρτύριον τοῦτο ὑμῖν ἀνθ’ οὗ εἶπεν ὁ σωτὴρ εἰς μαρτύριον αὐτοῖς (Pan. 42.11.6 α (1); 42.11.17 Σχ. <α> (1); GCS 31:108, 125); “How could the lord... say to those healed by him, that is to say to the leper... ‘and make an offering for your cleansing’? And even if you remove ‘the gift’, it will be evident from the word ‘offer’ that he is speaking about a gift” / πῶς ἠδυνατο ὁ κύριος... λέγειν τοῖς ὑπ’ αὐτοῦ θεραπευομένοις, φημί δὲ τῷ λεπρῷ... καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃν τε ἀποκόψῃς τὸ δῶρον, φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δῶρου λέγει (Pan. 42.11.17 Ἐλ. α (1); GCS 31:125).

The opening imperative ἀπελθε is taken from D instead of the LkR2 participle ἀπελθὼν, which E uses three times. Either E transformed the verb or used a later/different version of Lk1; either scenario may have aimed to improve upon the grammatical infelicity of successive imperatives.

E’s claim that “the gift” / τὸ δῶρον was absent apparently reflects a later edition or variant of GMarc, perhaps edited to respond to early orthodox criticisms. E clearly knew the term from Matthew (Pan. 66.57.2; GCS 37:93), and T clearly attests “gift” / *munus*.

The final word, “to you” / ὑμῖν apparently reflects LkR1 altering its Mk1 source, which had “to them” / αὐτοῖς, followed by MtR1 and LkR2 against Lk1.

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

<sup>140</sup> Lk2 5.15–16 are unattested according to R (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. We also see several characteristic Lk2 features: the lemma “sickness” / ἀσθένεια (DD 1.1); a συ- prefixed verb, a middle infinitive, and a periphrastic participle (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 5.17, 18, 19, 20, 21, 22–23, 24–26

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

Parallel Verses for Signals Tracing: GMarc 5.17

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
2.1–2 not present in Mk1	5.17 not present in Lk1 <sup>141</sup>	Mt1 9.1. καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. [Mt1c]	Lk2 5.17. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. [CINP]	Mk3 2.1 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. [Mk3c]

<sup>141</sup> Lk2 5.17 was attested “but no insight into wording can be gained” according to R (413), but it was most likely not present in Lk1. T does briefly summarize the whole episode, “he also cured a paralytic indeed amidst a throng, as the people looked on” / *curatur et paralyticus et quidem in coetu spectante populo* (Marc. 4.10.1; SC 456:126; Evans 296), but this could just as easily refer to the implicit crowds in 5.21 or 5.26. T’s reference does not establish any of the content here in Lk2.

Instead what we have here is a thick cluster of characteristic LkR2 features: the lemma “law-teacher” / νομοδιδάσκαλος, an NT gospel *hapax* (DD 1.1); two periphrastic participles / εἰμί@\* \*@vp\*, the εἰς + articular infinitive trigram / 'εἰς@\* ὁ@\* \*@vn\*, and the narrative voice bigram “and it happened” / 'καὶ γίνομαι@viam3s, the miracle bigram “lord’s power” / 'δύναμις@\* κύριος@ng\*, and prepositional articular infinitive / 'εἰς ὁ@da\* \*@vn\*, and middle participle / '\*@vn?m (DD 1.2). The “power of the lord” bigram is nowhere else evident in the NT, yet quite close to the Pauline “power of god” / 'δύναμις@\* θεός@ng\* (DD 1.2). Characteristic themes include: placenames in a gratuitous litany of geographical references, verisimilitudinous novelistic biography with dramatization and exaggeration, asserting the popularity of Jesus led to people coming “from every village” / ἐκ πάσης κώμης, and implicitly picturing Jesus as a public benefactor (DD 1.4).

This entire opening was most likely absent both from Mk1 and Lk1, while Mt1 carries the earliest and simplest signal here. LkR2 and MkR3 accentuate the enormous crowds and house setting for the purpose of explaining the need for the lowering of the man through the roof, a dramatic scene not present in Mk1, Lk1, or Mt1. Mk3 also likely here repeats its Sodom and Gomorrah intertext seen previously in Mk3 1.33, foreshadowing doom on Capernaum, likely echoing the Jeremiah-like oracles in Lk2 10.15 and Mt2 11.23. Note that Mk3 alone mentions Capernaum here, specifically expanding its opening setting to have Jesus make a quick return trip there, after MkR1 1.38 expressly had Jesus leaving Capernaum.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.3. καὶ «προσέφερον» πρὸς αὐτὸν παραλυτικὸν [Mk1c]	Lk1 5.18. «καὶ προσέφερον πρὸς αὐτὸν» ‘παραλυτικὸν’ <sup>142</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.2a. καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. [Mk1·Mt1]	Lk2 5.18. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον δεξιῶν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. [Mk1Lk1Mt1·:Lk2]	Mk3 2.3. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων [Mk1Mt1Lk2·:Mk3]

<sup>142</sup> For Lk1 5.18, T expressly corroborates “paralytic” / *paralyticus* (Marc. 4.10.1; SC 456:126; Evans 296).

The LkR2 participle “paralyzed” / *παραλελυμένος* is anachronistically and unnecessarily applied by R (413) and K (549), when this is highly characteristic of LkR2 not only as a lemma, “be paralyzed” / *παραλύω* (DD 1.1), but also as a perfect passive participle / *\*@vpxp\** and part of a periphrastic participle / *'εἰμί@\* \*@vp\** (DD 1.2). Other characteristic Lk2 features include: “behold” / *ἰδοὺ* (though here borrowed from the Mt1 stratum) and “before” / *ἐνώπιον* (DD 1.1).

Our reconstruction of Lk1 stays closest to Mk1 and Mt1 as containing the simplest and earliest forms of the signal.



Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
2.4 not present in Mk1	5.19 not present in Lk1 <sup>143</sup>	Lk2 5.19. καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ [CINP]	Mk3 2.4. καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. [Lk2·Mk3]

<sup>143</sup> Lk2 5.19 is unattested according to R (413), but it was likely not present in Lk1. The conspicuous absence of this memorable scene (lowering the paralytic through the roof) from both T and E, who both clearly provide general attestation of this passage, is a tell-tale sign of its later insertion. The redaction is hallmark LkR2, adding dramatization and emphasizing crowds (DD 1.4), while even noting the architectural detail of “tiles” / κεράμων on the rooftops.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 2.5. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενται σοι αἱ ἁμαρτίαι. [Mk1c]	Lk1 5.20. «καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ τέκνον ἀφίενται σοι αἱ ἁμαρτίαι» <sup>144</sup> [‡Mk1·Lk1]	Mt1 9.2b. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενται σοι αἱ ἁμαρτίαι. [Mk1·Mt1]	Lk2 5.20. καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου. [‡Mk1·Lk2]

<sup>144</sup> Lk1 5.20 was attested “but no insight into wording can be gained” according to R (413). As noted above, T clearly uses the term “paralytic” / *paralyticus* (*Marc.* 4.10.1; SC 456:126; Evans 296) as a general attestation of this episode. He also expressly states, “Recognize Christ as pardoner of sins” / *dimissorem delictorum Christum recognosce* (*Marc.* 4.10.1; SC 456:128; Evans 296). The clearly attested complaint in Lk1 5.21 also necessitates an earlier logion of forgiveness in Lk1 5.20, something BD (100) recognized as well when restoring, “Your misdeeds have been dismissed for you.”

The improvised restoration is based primarily on the Mk1 source in consultation with the Mt1 and Lk2 receptors. The vocative “man” / ἄνθρωπε, and indeed any reference to the healing recipient being an adult, is unattested by T.

Instead of the LkR2 term “man” / ἄνθρωπε, the text of Luke in minuscule 124 interestingly has the word “child” / τέκνον, matching the Mk1 source and Mt1 receptor. Given the 11<sup>th</sup> century date of the minuscule, this is more likely the result of later harmonization than a witness to a vestige of Lk1 in a distinct transmission stream of Lk2 manuscripts. LkR2 apparently turned the boy into an adult in order to continue embellishing the drama of the healing recipient being lowered through the roof and/or in order to sidestep the problem of a child being considered sinful.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 2.6. «καὶ ἰδοὺ» τινες τῶν γραμματέων «ἔλεγον» [Mk1c]</p> <p>Mk1 2.7. βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1c]</p>	<p>Lk1 5.21. «καὶ ἰδοὺ τινες τῶν γραμματέων ἔλεγον βλασφημεῖ» τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;<sup>145</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 9.3. καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. [Mk1·Mt1]</p>	<p>Lk2 5.21. καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; [‡Mk1Lk1·:Lk2]</p>	<p>Mk3 2.6. ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ <b>διαλογιζόμενοι</b> ἐν ταῖς καρδίαις αὐτῶν· [‡Mk1Lk1Lk2·:Mk3]</p> <p>Mk3 2.7. <b>τί οὗτος</b> οὕτως <b>λαλεῖ</b>; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1Mt1Lk2·:Mk3]</p>

<sup>145</sup> For Lk1 5.21, the closest attestation is T: “Not to fear those who would say, ‘Who pardons sins except god alone?’” / *ad non timendos qui dicturi erant quis dimittet peccata nisi solus deus?* (Marc. 4.10.1; SC 456:128; Evans 296; see also Marc. 4.10.13–14, quoted below).

The opening improvised restoration is from D while omitting its reference to “the Pharisees”, which, given its absent from Markan and Matthean strata, likely reflects 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.

T consistently renders *solus/solum* (see also Marc. 4.10.13 in SC 456:138 and Evans 302; Bapt. 10.3 in Evans 22; Pud. 21.2 in SC 394:268), which could 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. V and R (4.4.4) opt for the LkR2 term μόνος. T’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)
Mk1 2.8. «καὶ ὁ Ἰησοῦς λέγει αὐτοῖς» 2.9 not present in Mk1	Lk1 5.22. «καὶ ὁ Ἰησοῦς» (λέγει αὐτοῖς) 5.23 not present in Lk1 <sup>146</sup>	Mt1 9.4. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; [Mt1c] Mt1 9.5. τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; [Mt1c]	Lk2 5.22. ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς <u>διαλογισμοὺς αὐτῶν</u> ἀποκριθεὶς εἶπεν πρὸς αὐτούς· <u>τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;</u> [Mk1Mt1·Lk2] Lk2 5.23. <u>τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;</u> [Mt1·Lk2]	Mk3 2.8. καὶ εὐθὺς <u>ἐπιγνούς</u> ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως <u>διαλογίζονται</u> ἐν ἑαυτοῖς λέγει αὐτοῖς· <u>τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;</u> [‡Mk1Mt1Lk2·Mk3] Mk3 2.9. <u>τί ἐστὶν εὐκοπώτερον εἰπεῖν</u> τῷ παραλυτικῷ· <u>ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε</u> καὶ ἄρον τὸν κράβαττόν σου <u>καὶ περιπάτει;</u> [Mt1Lk2·Mk3]

<sup>146</sup> Lk2 5.22–23 are unattested according to R (413), but most of the content in these verses was likely not present. T cites this passage numerous times and gives an extremely thorough recounting of the exchange between the interlocutors and Jesus, and yet T makes no mention whatsoever of Jesus reading the thoughts of the interlocutors, entering into a more extended philosophical dialogue, or posing rhetorical questions. Instead, T goes immediately from the interlocutors' question about forgiving sins in Lk1 5.21 to the response of Jesus in Lk1 5.24, both well attested: "For when the Judeans were only considering him a human, not yet sure he was god, being indeed the son of god, and were rightly reluctant that a human was able to forgive sins, but only god, how was it not following their intention about a human that he responded to them that he had power to forgive sins, when by evoking the son of man he also evokes a human?" / *nam cum Iudaei solummodo hominem eius intuentes necdum et deum certi qua dei quoque filium merito retractarent non posse hominem delicta dimittere sed deum solum cur non secundum intentionem eorum de homine eis respondit habere eum potestatem dimittendi delicta quando et filium hominis nominans hominem nominaret?* (Marc. 4.10.13; SC 456:138; Evans 302); "Having obtained the power of judging, and by it certainly also of forgiving sins—for he who judges also absolves—so that by striking down that cause of offense through the recollection of scripture, they might more easily recognize him to be the son of man by the same remission of sins. Finally, he had never before professed himself the son of man except first in this place in which he first forgave sins, that is, in which he first passed judgment, when he absolved" / *consecutum iudicandi potestatem ac per eam utique et dimittendi delicta (qui enim iudicat et absoluit) ut scandalo isto discusso per scripturae recordationem facilius eum agnoscerent ipsum esse filium hominis ex ipsa peccatorum remissione. denique nusquam adhuc professus est se filium hominis quam in isto loco primum in quo primum peccata dimisit id est in quo primum iudicavit dum absolvit* (Marc. 4.10.14; SC 456:138–40; Evans 302).

Characteristic Lk2 features include: the participial form of "answer" / ἀποκρίνομαι@vp\*, the accusative πρὸς, especially to indicate speech addressees (DD 1.1, 1.2); the participle + δὲ / '\*@vp\* δὲ transitional opening (DD 1.2).

All of this points to the likelihood that most of the content in 5.22–23 was missing from Lk1 except for a simple introduction of the forthcoming speech act in Lk1 5.24, which T attests, "he responded to them" / *eis respondit* (Marc. 4.10.13; SC 456:138; Evans 302). Mt1 apparently contains the simplest version of these signals, expanded by Lk2, and further expanded by Mk3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 2.10. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς— λέγει τῷ παραλυτικῷ. [Mk1c]</p> <p>Mk1 2.11. σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου [Mk1c]</p>	<p>Lk1 5.24. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς «λέγει τῷ παραλυτικῷ σοὶ λέγω» ἔγειρε καὶ ἄρον τὸν κράβαττόν σου<sup>147</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 9.6. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρόν σου τὴν κλίνην [Mk1·Mt1]</p>	<p>Lk2 5.24. ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. [Mk1Mt1·:Lk2] [see Mt1 9.7 re: “into the house”]</p>	<p>Mt2 9.6. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρόν σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. [Mk1Mt1Lk2·:Mt2]</p>	<p>Mk3 2.10 same as Mk1</p> <p>Mk3 2.11. σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. [Mk1Mt2·:Mk3]</p>

<sup>147</sup> The first secure portion of Lk1 5.24 is quoted verbatim by E: “Now so that you may know that the son of man has authority to forgive sins upon the earth” / ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς (*Pan.* 42.11.6 β (2); 42.11.17 Σχ. β (2); restated in 42.11.17 Ἐλ. Β (2); GCS 31:108, 125). It is also multiply attested in close paraphrases by T (*Marc.* 4.10.2, 13, 14, quoted extensively above). T calls specific attention to the phrase “son of man” here: “Therefore I cannot understand by what reason, Marcion, you grant ‘son of man’” / *qua igitur ratione admittas filium hominis Marcion circumspicere non possum* (*Marc.* 4.10.8; SC 456:128; Evans 298). He also quotes the conclusion of the verse verbatim: “Arise and take up your mat” / *exurge et tolle grabattum tuum* (*Marc.* 4.10.1; SC 456:128; Evans 296).

E’s testimony here is an especially strong confirmation of the Mk1 source of Lk1, given that the word order is identical to Mark but differs both from Matthew and Lk2, since all of the latter put the phrase “on the earth” before “to forgive sins”. The improvised restoration in the middle is necessary transitional phrasing and follows D, which is in perfect alignment with Mk1 and Mt1. LkR2 changes the speaking verb from present (λέγει) to aorist (εἶπεν) and returns to its characteristic arthrous substantive participial form for “the paralyzed” / τῷ παραλελυμένῳ (see Lk2 5.18), whereas T clearly attests “paralytic” / *paralyticus* (*Marc.* 4.10.1; SC 456:126; Evans 296), the same term consistently used in Markan and Matthean strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>Mk1 2.12. και ἠγέρθη και εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων ὥστε ἐξίστασθαι πάντας και δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν. [Mk1c]</p>	<p>Lk1 5.25. «και ἠγέρθη και εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν»<sup>148</sup> [‡Mk1·Lk1] Lk1 5.26. «ἔμπροσθεν πάντων και ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως» «οὐδέποτε» εἶδομεν<sup>149</sup> [Mk1·Lk1]</p>	<p>Mt1 9.7. και ἐγερωεις ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [Mk1·Mt1] Mt1 9.8. ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν και ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. [Mk1·Mt1]</p>	<p>Lk2 5.25. και παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. [‡Mk1Lk1Mt1·Lk2] Lk2 5.26. και ἔκστασις ἔλαβεν ἅπαντας και ἐδόξαζον τὸν θεὸν και ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον. [Mk1Lk1Mt1·Lk2]</p>

<sup>148</sup> Lk1 5.25 is unattested according to R (413), but some of this content was almost certainly present, given the clearly attested healing speech act in Lk1 5.24 and the consistent presence of a resulting miracle across all strata. Our restoration follows the Mk1 source, which is significantly reworded by both MtR1 and LkR2. MtR1 apparently added the reference to the paralytic having a house, a detail which LkR2 copies. LkR2 also shifts the characteristic Mk1 term “immediately” / εὐθὺς to its own characteristic variation, “immediately” / παραχρῆμα, exchanges the preposition “in front of” / ἔμπροσθεν for its characteristic form of “in front of” / ἐνώπιον (DD 1.1), and also engages in circumlocution to replace the “bed|mat” / κράβαττον with a characteristic relative pronominal construction, “that on which he reclined” / ἐφ' ὃ κατέκειτο / 'ἐπί@pa ὅς@r1\* (DD 1.2).

<sup>149</sup> The opening improvised restoration to Lk1 5.26 comes from D. Characteristic Lk2 features include the lemma “mysterious” / παράδοξος (as an NT *hapax*), “fill” / πίμπλημι, and “today” / σήμερον (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 5.27–28, 29–30, 31, 32

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

Parallel Verses for Signals Tracing: GMarc 5.27–28

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>2.13 not present in Mk1</p> <p>Mk1 2.14. <u>καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</u> [Mk1c]</p>	<p>Lk1 5.27. <u>«καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ»</u> <sup>150</sup> <u>ῥ᾽λέγει αὐτῷ ἀκολούθει μοι</u> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p> <p>Lk1 5.28. <u>«καὶ ἀναστὰς ἠκολούθει αὐτῷ»</u> [‡Mk1·Lk1]</p>	<p>Mt1 9.9. <u>καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν «Λευὶν» καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</u> [Mk1·Mt1]</p>	<p>Lk2 5.27. <u>καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι.</u> [Mk1·Lk2]</p> <p>Lk2 5.28. <u>καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.</u> [‡Mk1Lk1·:Lk2]</p>	<p>Mt2 9.9. <u>καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</u> [Mk1Mt1·Mt2]</p>	<p>Mk3 2.13 <u>καὶ ἐξῆλθεν</u> πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. [Lk2·Mk3?]</p> <p>Mk3 2.14. <u>καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</u> [Mk1Lk2·:Mk3] [see A049 for “of Alphaeus”]</p>

<sup>150</sup> Lk1 5.27 is attested but Lk1 5.28 is unattested according to R (413). It would be more accurate to say that both are briefly attested together by T in a summary that encapsulates call and response: “a tax-collector was drawn by the lord” / *publicanum adlectum a domino* (Marc. 4.11.1; SC 456:142; Evans 304). From T’s attestation, R (413) finds confirmation of the word “tax-collector” / τελώνην, a decision overdetermined by the term “tax-collector” / τελώνην at the outset of Lk2 5.27 and thus omitted from our reconstruction. T’s attestation reads better as summary 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” / καὶ ἀναστὰς ἠκολούθει αὐτῷ is present in all strata. The verb “behold” / θεάομαι is omitted as characteristic of Lk2 (DD 1.1). 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 Alphaeus” / τὸν τοῦ Ἀλφαίου is not present in Matthean strata, Lk2, 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 (Lk2 6.15 // Ac 1.13 // Mk2 3.18 // Mt2 10.3) before it was later incorporated into D.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.15 not present in Mk1	5.29 not present in Lk1 <sup>151</sup>	9.10 not present in Mt1	Lk2 5.29. καὶ ἐποίησεν δοχὴν μεγάλην Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. [CINP]	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 <u>καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.</u> ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. [Lk2Mt2·:Mk3]

<sup>151</sup> Lk2 5.29 is unattested according to R (413), but it was likely not present in Lk1, along with Lk2 5.30. T clearly attests to the calling in 5.27–28 and next to the logion of Jesus in 5.31b, making no reference to any feast or complaint against the protagonist by interlocutors. The most likely scenario is that Levi's lavish hospitality, the formal feast, the house-setting, and the resulting philosophical dialectic were all characteristic introductions by LkR2 (DD 1.4), essentially turning the calling of Levi into a philosophical symposium where the generous hospitality and the surpassing wisdom of Jesus are put on display. This setting is progressively expanded and nuanced by MtR2 then MkR3.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.16 not present in Mk1	5.30 not present in Lk1 <sup>152</sup>	9.11 not present in Mt1	Lk2 5.30. και ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; [CINP]	Mt2 9.11 <u>καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;</u> [Lk2·Mt2]	Mk3 2.16. <u>καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες</u> ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν <u>ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;</u> [Lk2Mt2·Mk3]

<sup>152</sup> 5.30 was attested according to R (413), but it was not likely present in Lk1, nor Mk1 nor Mt1 for that matter. T comments right after his quotation of Lk1 5.31: “For if by those with bad health he meant them to understand gentiles and tax-collectors, whom he was choosing” / *si enim male valentes voluit intellegi ethnicos et publicanos quos adlegebat* (Marc. 4.11.2; SC 456:142; Evans 304). However, that comment does not attest to a feast, to a complaint by the Pharisees, or to the trigram “with the sinners” / μετὰ τῶν τελωνῶν as R reconstructs (5.10, 413). T’s comment instead reads as an elaboration of the saying in Lk1 5.31 and the previous calling of 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.

Characteristic Lk2 features include: the plural form of “tax-collector” / *τελώνης@n??p\** and “sinner” / *ἁμαρτωλός@a??p\** (DD 1.1); the accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); and complaint against the protagonist (DD 1.4). While “grumble” / *γογγύζω* is not characteristic of Lk2, it is rare in the canonical gospels (DD 1.1). Note that Lk2 5.30 has the complaint lodged directly by the Pharisees and scribes against Jesus and his disciples collectively. MtR2 simplifies the LkR2 interlocutors yet changes the complaint so that it only applies to Jesus, who is given the respectful title “teacher” / *διδάσκαλος*. MkR3 synthesizes Lk2 and Mt2 by conflating the two Lk2 groups (“Pharisees and scribes”) into a single group (“scribes of the Pharisees”), evoking diplomatic communication through emissaries/proxies instead of direct conflicts, while maintaining the complaint as directed solely at Jesus.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 2.17a. καὶ λέγει οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1c]	Lk1 5.31. «καὶ λέγει» οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες <sup>153</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 9.12. ὁ δὲ εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1·Lk2]	Lk2 5.31. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες. [Mk1Lk1·:Lk2]	Mt2 9.12 ὁ δὲ ἀκούσας εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1Mt1·Mt2]	Mk3 2.17a. καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1Mt1Lk2·:Mk3]

<sup>153</sup> The main saying in Lk1 5.31 is quoted verbatim in T: “yet he approved the Jews better, ‘it is not the healthy who have need of a doctor, but rather those who have illness’” / *atquin probavit potius Iudaeos dicendo medicum sanis non esse necessarium sed male habentibus* (Marc. 4.11.1; SC 456:412; Evans 304).

The improvised restoration of the opening is a necessary transitional statement derived from Mk1 as source and consistent with Mt1 as receptor.

We correct to the participle “the healthy” / ἰσχύοντες based on Mk1 as source, on Mt1 as receptor, on “the healthy” / *sanis* being a common Latin translation for ἰσχύοντες (see Vul Mark 2.17), and on the lemma “be healthy” / ὑγιαίνω as highly characteristic of Lk2, found in no other canonical Gospel yet three times in Lk2 (DD 1.1). Outside of his polemical commentary on GMarc, T used *sanis* to translate “the healthy” in this synoptic episode, but it is unclear whether he was translating ἰσχύοντες or ὑγιαίνοντες, or whether he was working from Lk2 5.31, a different synoptic parallel, or a vague conflation of them all, recounted by loose paraphrase: “certainly the lord has come to make safe what was lost, a doctor more necessary for the ailing than for the healthy” / *venerat dominus utique ut quod perierat salvum faceret medicus languentibus magis quam sanis necessarius* (Pud. 9.12; CCSL 2:1298).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.17b not present in Mk1	5.32 not present in Lk1 <sup>154</sup>	9.13 not present in Mt1	Lk2 5.32. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. [CINP]	Mt2 9.13. πορευθέντες δὲ μάθετε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς. [Lk2·Mt2]	Mk3 2.17b. οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς. [Lk2Mt2·:Mk3?]

<sup>154</sup> Lk2 5.32 is unattested according to R (413), but it was likely not present in Lk1. Characteristic LkR2 features include the lemmata “call” / καλέω, “repentance” / μετάνοια, and plural form of “sinner” / ἁμαρτωλός@a??p? (DD 1.1); the supplemental, second climactic pronouncement and the synkrisis of righteous and sinners (DD 1.4). Lk1 5.31 reads quite well on its own as a concluding climactic pronouncement.

Parallel Passages for Signals Tracing: GMarc 5.33–35, 37–38, 39, 36

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

Parallel Verses for Signals Tracing: GMarc 5.33

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; [Mk1c]	Lk1 5.33. «καὶ λέγουσιν αὐτῷ» οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ᾧ οἱ δὲ σοὶ ᾗ (μαθηταὶ) ἐσθίουσιν καὶ πίνουσιν <sup>155</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 9.14. τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; [Mk1·Mt1]	Lk2 5.33. οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν <b>πυκνὰ καὶ δεήσεις ποιοῦνται</b> ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ <b>ἐσθίουσιν καὶ πίνουσιν</b> . [Mk1Lk1·:Lk2]	Mk3 2.18. καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου <b>καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν</b> , οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; [Mk1Lk2·:Mk3]

<sup>155</sup> The opening reference in Lk1 5.33 to John’s disciples fasting is attested both by T and Pseudo-Ephrem (*Haer.* 47.4; R 8.5). T has the closest paraphrase: “If he had not baptized him among others, no one could have challenged Christ’s 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* (*Marc.* 4.11.5; SC 456:144; Evans 304–6).

Exhibiting its 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” / *μαθηταὶ* are based on T, “Christ’s disciples eating and drinking” / *discipulos Christi manducantes et bibentes*, consistent with the Mk1 source here.

Note that this is the first mention of John the baptizer in Lk1 (R 5.11; V 187\*), hence T’s rhetorical question, “Yet whence did John arrive in the middle? Suddenly Christ, and suddenly John” / *unde autem et Iohannes venit in medium? Subito Christus subito et Iohannes* (*Marc.* 4.11.4; SC 456:144; Evans 304).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.19. καὶ «λέγει» αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν οὐ δύνανται νηστεύειν. [Mk1c]	Lk1 5.34. «καὶ λέγει αὐτοῖς ὁ Ἰησοῦς» μὴ ῥδύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος ῥἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ νυμφίος <sup>156</sup> [Mk1·Lk1] [Mk1>Lk2] [Lk1:Mt1>Lk2]	Mt1 9.15a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν 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 ἐστὶν ποιῆσαι νηστεύσαι; [Mk1·Lk2]	Mk3 2.19. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν οὐ δύνανται νηστεύειν. [Mk1·Mk3]

<sup>156</sup> Lk1 5.34 is clearly attested in T, Ephrem (*Haer.* 47.4; R 8.5), and Ps-Ephrem (*Exp. Gos.* 64; R 8.5). The upgraded phrases follow T, “But humbly offering a reason that the sons of the groom could not fast as long as the groom was with them, but afterwards promising they would fast when the groom was taken from them” / *at nunc humiliter reddens rationem quod non possent ieiunare filii sponsi quamdiu cum eis esset sponsus postea vero ieiunatuos promittens cum ablatus ab eis sponsus esset* (*Marc.* 4.11.6; SC 456:146; Evans 306), exactly as V (189\*) had reconstructed. R (5.11) prejudicially doubts these phrases because of their similarity to Matthew. Lk1 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.”

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν [Mk1c]	Lk1 5.35. «ἐλεύσονται δὲ ἡμέραι» ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος (τότε) νηστεύσουσιν <sup>157</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.15b. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. [Mk1·Mt1]	Lk2 5.35. ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [Mk1·Lk2]	Mk3 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. [Mk1Lk2·Mk3]

<sup>157</sup> Lk1 5.35 is attested in T: “but afterwards promising they would fast when the groom was taken from them” / *postea vero ieiunatuos promittens cum ablatus ab eis sponsus esset* (Marc. 4.11.6; SC 456:146; Evans 306). 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. The explicit restoration of “then” / τότε is based on T’s “afterwards” / *postea* and the consistent presence of the term across all strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>Mk1 2.21. οὐδείς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ’ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται. [Mk1c]</p> <p>Mk1 2.22a–b. καὶ οὐδείς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί. [Mk1c]</p> <p>Mk1 2.22c. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς. [Mk1c]</p>	<p>Lk1 5.37. &lt;οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ&gt; ῥέπιβλημα ῥάκους ἀγνάφου ῥ (ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε) «ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ» &lt;ὁ οἶνος ἐκχεῖται&gt; «καὶ οἱ ἀσκοὶ ἀπόλλυνται»<sup>158</sup> [†Mk1·Lk1] [Lk1:Mk1&lt;Lk2] [Lk1:Mt1&gt;Lk2]</p> <p>Lk1 5.38. &lt;ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται&gt;<sup>159</sup> [†Mk1·Lk1] Lk1: [Mk1&lt;Lk2] [Lk1:Mt1&gt;Lk2]</p> <p>5.39 not present in Lk1<sup>160</sup></p> <p>Lk1 5.36. &lt;οὐδείς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ&gt; &lt;εἰ δὲ μή γε καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μείζον γὰρ σχίσμα γενήσεται&gt;<sup>161</sup> [†Mk1·Lk1] [Lk1:Mk1&lt;Lk2] [Lk1:Mt1&lt;Lk2]</p>	<p>Mt1 9.16. οὐδείς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται. [†Mk1Lk1·:Mt1]</p> <p>Mt1 9.17a–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]</p> <p>Mt1 9.17c. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται. [†Mk1Lk1·:Mt1]</p>	<p>Lk2 5.36. ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδείς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. [†Mk1Lk1·:Lk2]</p> <p>Lk2 5.37. καὶ οὐδείς 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]</p> <p>Lk2 5.38. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς βλητέον. [Mk1·Lk2]</p> <p>Lk2 5.39. οὐδείς πιὼν παλαιὸν θέλει νέον· λέγει γὰρ· ὁ παλαιὸς χρηστός ἐστίν [CINP]</p>

<sup>158</sup> The evidence for Lk1 5.37–38, 36 is complicated because of the abundance of and disagreement among witnesses, including T, E, *Adm*, Philastrius and Ephrem, which led V (189\*) and R (414) to refrain from any serious attempt at reconstruction. While the evidence is indeed complicated, a maximalist reconstruction is not only possible, but also quite reasonable and advisable, thus undertaken here and by Hahn (), BD (100–1), K (560), and N (18).

The inverted order of verses here is based on two of the three attestations by T: “You have erred in that pronouncement of the lord in which it seems to distinguish between new and old. You are inflated with old skins and brain-deprived from new wine and thus have sewn the cloth of heretical novelty on the old, that is, the prior gospel” / *errasti in illa etiam domini pronuntiatione qua videtur nova et vetera discernere. Inflatu es utribus veteribus et excerebratus es novo vino atque ita veteri id est priori evangelio pannum haereticae novitatis adsuisti* (*Marc.* 4.11.9; SC 456:148; Evans 308); “For he does not commit new wine to old skins who does not even have old skins, and no one adds a new addition to an old garment unless he is not lacking an old garment” / *nam et vinum novum is non committit in veteres utres qui et veteres utres non habuerit et novum additamentum nemo inicit veteri vestimento nisi cui non defuerit et vetus vestimentum* (*Marc.* 4.11.10; SC 456:150; Evans 308). Cp. “How indeed does he teach that new fabric not be sewn onto an old garment nor new wine be entrusted to old skins?” / *quomodo denique docet novam plagulam non ad sui veteri vestimento nec vinum novum veteribus utribus credi* (*Marc.* 3.15.5; SC 399:138–40; Evans 216). As R (4.4.6) notes, this order of having the wine metaphor before the cloth metaphor is maintained in GThom 47. LkR2 instead follows Mk1 and Mt1 by putting the cloth metaphor before the wine metaphor. It should be noted at the outset that T’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.

The explicit restoration of the opening of Lk1 5.37 comes from the verbatim quotation of E, which reflects a conflation of the wine and the garment sayings centered on the expression εἰ δὲ μή γε. “Tell me, what is this, “They do not put new wine into old wineskins nor a patch of unshrunk cloth upon an old garment, otherwise the whole thing tears and does not match the old. For the tear will be greater” / εἴπατέ μοι, τί ἐστὶ τὸ οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε, καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει. μείζον γὰρ σχίσμα γενήσεται (*Pan.* 42.2.1; GCS 31:95–96). This conflation is corroborated by Philastrius, “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* (CPL 121) 45.2; CCSL 9:236). This conflation apparently led to the doubling of εἰ δὲ μή γε in Lk1, a doubling copied by LkR2. We concur with R (4.4.6) that T’s “cloth of heretical novelty” / *pannum haereticae novitatis* likely puns on the Markan/Matthean “patch of unshrunk cloth” / ἐπίβλημα ῥάκους ἀγνάφου, confirming E on this wording. 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. Unfortunately, while admitting of some Markan/Matthean wording, R (8.6) generally dismisses the testimonies of Philastrius and Ephrem (*Haer.* 44.6–7) out of a concern that they were influenced by Matthew.

<sup>159</sup> Regarding Lk1 5.38, R (414) says that its “attestation... is uncertain” because of concerns about later harmonization with Matt 9.17c. On the contrary, Lk1 5.38 is quoted verbatim in its entirety in *Adm* (90.5–9 (2.16); R 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 *Adm*, the verbal adjective “must be put” / βλητέον, is an NT and LXX *hapax legomenon* (DD 1.1).

<sup>160</sup> Lk2 5.39 is unattested, but likely missing. Even the proponents of the early-orthodox view of GMarc read this tradition as something Marcion removed from Luke (so H, TS 80, R 414). Advocates of the Semler and Schwegler hypotheses concur on its absence from Lk1 (BD 100–1, K 560). 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” / οὐδείς πιὼν παλαιὸν θέλει νέον λέγει γὰρ ὁ παλαιὸς χρηστός ἐστίν. The word “really good” / *χρηστός*, nearly identical in Greek to “messiah” / *χριστός*, reads like a pun by LkR2 here and at 6.35, a pun similar to 1 Pet 2.3 (itself a late Trajanic or Hadrianic era composition), quite possibly an insider laugh at the terminological confusion of Roman historians and politicians such as Tacitus and Suetonius.

<sup>161</sup> The first explicit restoration to Lk1 5.36 is from the verbatim quotations in *Adm* (90.22–23 (2.16), matched by 90.5–9 (2.16), except for ἐπὶ; R 7.4.2). The second explicit restoration comes from the verbatim quotation of E (42.2.1; R 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.

Parallel Passages for Signals Tracing: GMarc 6.1–5

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

Parallel Verses for Signals Tracing: GMarc 6.1

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 2.23. καὶ «ἐπορεύθη» ἐν τοῖς σάββασιν «διὰ σπορίμων» καὶ οἱ μαθηταὶ αὐτοῦ τίλλοντες τοὺς στάχους. [Mk1c]	Lk1 6.1. «καὶ ἐπορεύθη» ἐν σαββάτῳ «διὰ σπορίμων καὶ» ἑπέινασαν οἱ μαθηταὶ ἡ «καὶ» ἔτιλλον τοὺς στάχους ἡ ἀπολλύοντες ἡ ταῖς χερσίν <sup>162</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 12.1. ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν. [Mk1Lk1·:Mt1]	Lk2 6.1. ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχους ψύχοντες 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 στάχους. [Mk1Lk1Mt1Lk2·:Mk2]	Mt2 12.1. ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν. [Mk1Lk1Mt1·:Mt2]

<sup>162</sup> Lk1 6.1 is clearly attested by T: “The disciples were hungry on that day. With their hands they were destroying the plucked heads of grain. By preparing food they had broken festival” / *esurierant discipuli ea die; spicas decerptas manibus efflixerant cibum operati ferias ruperant* (Marc. 4.12.5; SC 456:156; Evans 312); “So Christ did not rescind the sabbath altogether, whose law he held even higher, working on the soul’s behalf for the sake of the disciples he indulged hungry men with food’s solace” / *ita nec Christus omnino sabbatum rescindit cuius legem tenuit et supra in causa discipulorum pro anima operates esurientibus enim solacium cibi indulsit* (Marc. 4.12.14; SC 456:164; Evans 316).

Our two upgrades concur with H, which R dismisses as “problematic for several reasons”, namely that the verb “they hungered” / ἐπέινασαν appears in Matthew but does not appear in any manuscript of Luke, and thus “the term is almost certainly due to T’s tendency and argument.” Given that Lk1 was composed before Mt1, these objections are backwards. The term ἐπέινασαν 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 T.

The improvised restorations are a mix of elements from D, the Mk1 source, and the Mt1 and Lk2 receptors.

The correction of “rubbing” / ψύχοντες in R (following V here) to “loosing|destroying” / ἀπολλύοντες follows T, “they were destroying” / *efflixerant*. LkR2 replaced the simpler, earlier term with a more technical lemma, “rub” / ψύχω, an NT *hapax legomenon*.

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 following pages.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 2.24. και οἱ Φαρισαῖοι ἔλεγον αὐτῶ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; [Mk1c]	Lk1 6.2. «καὶ» ῥοὶ Φαρισαῖοι ῥ ἔλεγον αὐτῶ εἰδέ τί ποιοῦσιν» (οἱ μαθηταί) «σου» <τοῖς σάββασιν ὃ οὐκ ἔξεστιν;> <sup>163</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.2. οἱ δὲ Φαρισαῖοι εἶπαν αὐτῶ· 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]	Mt2 12.2. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῶ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [Mk1Lk1Mt1·:Mt2]

<sup>163</sup> Lk1 6.2 is attested clearly by T, “The disciples... Christ excuses them, and the Pharisees accuse them of being guilty of a broken sabbath” / *discipuli ... excusat illos Christus, et reus est sabbati laesi; accusant Pharisaei* (Marc. 4.12.5; SC 456:156; Evans 312). R (414) prejudicially and astonishingly concludes, “That the Pharisees voiced an objection is clear, but no precise wording can be reconstructed”. The semicolon in Evans (312) and SC 456:156 for the above quotation may have thrown R and others off the scent.

The correction to R’s anachronistic imposition of the LkR2 genitive plural, “of the Pharisees” / τῶν Φαρισαίων to the nominative plural “the Pharisees” / οἱ Φαρισαῖοι is based on T, “the Pharisees accuse” / *accusant Pharisaei*, corroborated by the Mk1 source, Mt1 receptor, and D.

The two explicit restorations, “the disciples... on the sabbaths what is not lawful” / οἱ μαθηταί... τοῖς σάββασιν ὃ οὐκ ἔξεστιν are clearly established in T’s attestation. R is prejudicially dismissive when omitting any reference to the sabbath, claiming that *sabbatis* was “not in Marcion’s text” (5.12). T clearly uses *sabbati*.

The remaining improvised restorations here follow D, which reads well as a text situated historically between Mk1 and Mt1, containing unique elements found in each.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 2.25. και λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ [Mk1c]	Lk1 6.3. «καὶ λέγει αὐτοῖς» ‘οὐδέποτε τούτο ἀνέγνωτε τί ἐποίησε Δαυὶδ «ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ» <sup>164</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 12.3. ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν καὶ οἱ μετ’ αὐτοῦ [Mk1·Mt1]	Lk2 6.3. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ <b>τούτο</b> ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ [ὄντες] [Mk1Lk1·:Lk2]	Mk2 2.25. καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ [Mk1·Mk2]

<sup>164</sup> For Lk1 6.3–4 E gives two identical quotations: “Have you not read what David did? He entered into the house of god” / οὐδὲ τούτο ἀνέγνωτε τί ἐποίησε Δαυὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (*Pan.* 42.11.6 κα (21); 42.11.17 Σχ. κα (21); GCS 31:110, 132). The elenchus (*Pan.* 42.11.17 Ἐλ. κα (21); GCS 31:132) lacks a quotation, but it does mention that the feast of tabernacles being celebrated in the temple was the background for the shewbread being available, all of this interpreted by E as a testimony of the divinity of Jesus, the true temple of god.

As to the opening word, οὐδέποτε (in D, H, L) is more likely earlier than οὐδὲ; the latter likely reflects a later corrected text with better attestation in mss of Luke.

For the remainder of the verse after “David”, I concur with R (6.4.6) that “it is problematic for IGNTP to state that Marcion omitted” this content. Indeed, given the consistent attestation in Mark, Matthew, and all Luke mss, these words were most likely in Lk1, thus our improvised restoration.

The MkR2 redactions continue in Mk2 2.25 with a justification of David’s royal behavior, “he had need” / χρείαν ἔσχεν.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 2.26. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν [Mk1c]	Lk1 6.4. <πῶς> εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ <κλάσας> τοὺς ἄρτους τῆς προθέσεως; <sup>165</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον [Mk1·Mt1]	Lk2 6.4. [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 οὓσιν; [Mk1Lk2·:Mk2]	Mt2 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξόν 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 σάββασις οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; [Mk1·Mt2] [see Mk1 2.25]  Mt2 12.6. λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. [Mt2c]  Mt2 12.7. εἰ δὲ ἐγνώκειτε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. [Mt2c]

<sup>165</sup> See the note on the page above for Lk1 6.4 being quoted by E. T closely paraphrases it as well: “just as by the example of David entering the temple on the sabbath and preparing food by breaking boldly the shewbread” / *quasi de exemplo David introgressi sabbatis templum et operati cibum audenter fractis panibus propositionis* (Marc. 4.12.5; SC 456:158; Evans 312).

The explicit restoration of “how” / πῶς is based on T’s “just as” / *quasi* as a likely paraphrase, corroborated by the Mk1 source, Mt1 receptor, and several Luke mss that preserve this minority tradition (L Θ 69 124 f<sup>1</sup> f<sup>13</sup> etc.). R claimed that “an opening conjunction or interrogative particle” is unattested.

The explicit restoration of the closing, unique reference to “breaking” / κλάσας is based on T’s “breaking” / *fractis*. While unique among all strata, it does fit the unique LkR1 addition in Lk1 24.30 that Jesus “broke” / ἔκλασε bread.

The trigram “those with him” / τοῖς μετ’ αὐτοῦ is highly characteristic of Lk2 (DD 1.2), part of a supplemental clause that accentuated eucharistic significance, depicting king David as an archetypal eucharistic minister, and implicitly casting David and his companions collectively as priests. MkR2 picks this up but segments and transforms it in the interest of the emerging early orthodox hierocracy, stressing that David ate prior to (and apart from?) the disciples, maintaining a priestly status unique to David and other priests, and dividing his companions from this select company. MkR2 also adds an hierocratic, genealogical, and historiographical notice, “when Abiathar was chief priest” / ἐπὶ Ἀβιαθὰρ ἀρχιερέως. MtR2 thus further separates David and the priestly caste from David’s companions, noting the illegality of their eating while removing any mention of that eating!

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
2.27 not present in Mk1 Mk1 2.28. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. [Mk1c]	Lk1 6.5. <u>κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου</u> <sup>166</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.8. <u>κύριος γὰρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.</u> [Mk1·Mt1]	Lk2 6.5. καὶ ἔλεγεν αὐτοῖς· <u>κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.</u> [Mk1Mt1·:Lk2] [Lk2:Lk1<Mt1]	Mk2 2.27. <u>καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.</u> [Mk1Lk2·:Mk2?] Mk2 2.28 same as Mk1

<sup>166</sup> Lk1 6.5 is multiply attested by T and E: “he was called sabbath’s lord” / *dominus sabbati dictus* (*Marc.* 4.12.11; SC 456:162; Evans 314); “the anointed, lord of sabbath and law and all fatherly ordinances” / *dominus et sabbati et legis et omnium paternarum dispositionum Christus* (*Marc.* 4.16.5; SC 456:204; Evans 338); “The son of man is lord even of the sabbath” / κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (*Pan.* 42.11.6 γ (3); 42.11.17 Σχ. γ (3); restated in 42.11.17 Ἔλ. γ (3); GCS 31:108, 125). E also quotes this dominical saying in his section on the Ebionites, with no meaningful difference from the quotation from GMarc: “For thus he said that, ‘The son of man is lord even of the sabbath’” / οὕτως γὰρ εἶπεν ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (*Pan.* 30.32.9; GCS nF 10.1:378).

By way of a strong confirmation of our first hypothesis, Lk1 6.5 perfectly matches the order of Mk1 2.28, while LkR2 follows Mt1 to invert the order: “Lord is of the sabbath the son of man” / κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

In regard to the location of this verse, R (414) says “here or after Luke 6.9 is uncertain”, which he attributes to T’s quotation of this verse in the two locations cited above. However, T’s second quotation (*Marc.* 4.16.5; SC 456:204; Evans 338) appears not after Lk1 6.9, but between his running commentary on Lk1 6.28 and 6.29. Given the location and lack of redundancy of this dominical saying across synoptic strata, this is likely the proper and only location of the saying in Lk1.

The speech introduction in Lk2 was apparently missing from Mk1 and Lk1, thus explaining its absence in Mt1.

Note finally how MkR2 2.27 prefaces the final climactic pronouncement with an additional pronouncement and aphorism: “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.

Parallel Passages for Signals Tracing: GMarc 6.6–11

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A047. Withered hand	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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος «ξηράν» ἔχων τὴν χεῖρα. [Mk1c]	Lk1 6.6. «καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν σαββάτω καὶ ἦν ἄνθρωπος» «ξηράν» «ἔχων τὴν» «χεῖρα» <sup>167</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.9. καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. [Mk1·Mt1] Mt1 12.10a. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. [Mk1·Mt1]	Lk2 6.6. ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. [‡Mk1Lk1·:Lk2]	Mk3 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα. [Mk1·Mk3]

<sup>167</sup> Lk1 6.6 is attested, together with Lk1 6.10 and perhaps implicitly Lk1 6.9, by T: “And now healing the dried hand, everywhere insisting by actions that I have not come to dissolve the law but to fulfill” / *et nunc manum aridam curans factis ubique ingerens non veni dissolvere legem sed adimplere* (Marc. 4.12.14; SC 456:164; Evans 316). R (5.13; 414) here merely renders χεῖρ... ξηρά, which is unnecessarily and incomprehensibly minimalist. The emendations and improvised restorations are a blend of the Mk1 source and the D receptor, which reads well as an intermediate tradition between Mk1 and Mt1, while varying considerably from LkR2.

Characteristic Lk2 features include the narrative transitional bigram “now it happened” / γίνομαι@\* δέ@cc (DD 1.2).

The phrase in Lk2 6.6 “to enter into the synagogue and to teach” / εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν is highly reminiscent of the opening of QnLk1 4.16, largely followed by Mk1 1.21 and 6.2a. It apparently served as something of a coda for a teaching scene.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 3.2. παρατήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [Mk1c]	Lk1 6.7. <u>᾿παρετήρουν</u> ᾿ <u>αὐτόν</u> » οἱ Φαρισαῖοι ᾿ <u>εἰ</u> <u>᾿τοῖς σάββασιν</u> θεραπεύσει ᾿ <u>ἵνα</u> κατηγορήσωσιν <u>αὐτοῦ</u> <sup>168</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.10b. καὶ ἐπηρώτησαν αὐτόν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν <u>θεραπεύσαι</u> ; ἵνα κατηγορήσωσιν αὐτοῦ [Mk1·Mt1]	Lk2 6.7. <u>παρατηροῦντο</u> δὲ <u>αὐτόν</u> οἱ γραμματεῖς καὶ οἱ <b>Φαρισαῖοι</b> <u>εἰ</u> ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν <u>κατηγορεῖν αὐτοῦ</u> . [Mk1Lk1·:Lk2]

<sup>168</sup> Lk1 6.7 is clearly attested in T, “After that the Pharisees were watching him if he practices treatments on the sabbaths, so that they might accuse him” / *exinde observant Phariseae si medicinas sabbatis ageret ut accusarent eum* (Marc. 4.12.9; SC 456:160; Evans 314).

The upgrades and corrections are based on T. The reconstruction by R (5.13; 414) is prejudicially overdetermined by LkR2 in several respects: the use of the middle / παρατηροῦντο instead of the active voice / παρατήρουν for “they were watching”; the singular / τῷ σαββάτῳ instead of the plural / τοῖς σάββασιν for “the sabbath”; and the subjunctive + infinitive bigram “they might find to accuse” / εὕρωσιν κατηγορεῖν instead of the simpler “they might accuse” / κατηγορήσωσιν. In all of these respects, our reconstruction is more faithful to T’s attestation, closer to Mk1 (as Lk1 source), and closer to Mt1 (as independent Mk1 and Lk1 receptor).

The improvised restoration of “him” / αὐτόν is a necessary direct object for the opening, clearly attested verb, corroborated by all synoptic strata and unnecessarily omitted by R.

Characteristic Lk2 features omitted from the reconstruction include: the plural form of “scribes” / γραμματεῖς@n??p\* (DD 1.1); the middle voice / \*@v??m\*, and the subjunctive + infinitive bigram / '\*@vs\* \*@vn\* (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>Mk1 3.3. και λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον. [Mk1c]</p>	<p>Lk1 6.8. «και λέγει τῷ τὴν χεῖρα ἔχοντι ξηρὰν ἔγειρε εἰς τὸ μέσον»<sup>169</sup> [Mk1·Lk1]</p>	<p>Mt1 12.11–12a. «και λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον» [‡Mk1·Mt1]</p>	<p>Lk2 6.8. αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε <b>και στήθι</b> εἰς τὸ μέσον· και ἀναστὰς ἔστη. [‡Mk1Lk1·:Lk2]</p>	<p>Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν και ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ και ἐγερεῖ; [see A219]  Mt2 12.12a· πόσω οὖν διαφέρει ἄνθρωπος προβάτου. [see A219]</p>

<sup>169</sup> The opening of Lk2 6.8 has a close match to a quotation from *Adm*: “But the messiah knew indeed people’s disputes” / ὁ δὲ χριστὸς και τῶν ἀνθρώπων τοὺς διαλογισμοὺς ἤδειν / *Christus autem etiam cogitationes hominum noverat* (36.14 (1.17); R 7.4.3). Whether this is indeed a testimony of Lk1 6.8 or any verse in Lk1 is unclear, thus TS and R 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, R (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; [Mk1c]	Lk1 6.9. ἔξεστιν ῾ τοῖς σάββασιν ῾ ἀγαθοποιῆσαι ἢ ῾ μὴ ῾ ψυχὴν σῶσαι ἢ ἀπολέσαι; <sup>170</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	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 ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; [Mk1Lk1Mt1·Lk2]	Mt2 12.12b. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. [Mk1Mt1·Mt2]	Mk3 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. [Mk1·Mk3]

<sup>170</sup> Lk1 6.9 is quoted verbatim by T, “Therefore, it was into this sense of the law he wished to lead them by the restoration of the withered hand he asks, ‘Is it lawful to do good on the sabbaths, yes or no? To free life or to lose it?’” / *in hunc ergo sensum legis inducere volens illos per manus arefactae restitutionem interrogat licetne sabbatis benefacere an non? animam liberare an perdere?* (Marc. 4.12.11; SC 456:162; Marc. 4.12.10 in Evans 314).

By way of proving our first hypothesis, 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. Lk1 follows Mk1 in the addressee, i.e., the man with the withered hand, rather than the onlookers, “them” / αὐτοῖς (Mt1 12.11) / αὐτούς (Lk2 6.9). Lk1 also has a simpler form of the first part of the question, lacking the universally attested LkR2 verb “doing evil” / κακοποιῆσαι that originally came from Mk1, which LkR2 may have got from Mk1 directly or through Mt1 as reconstructed. Given their respective narrative sequences, Mk1 and Lk1 still have Jesus speaking here, directing his rhetorical question to the man with the withered hand. LkR2 clarifies that Jesus is speaking but has the rhetorical question put to his opponents. LkR2 synthesizes the Mt1 use of a rhetorical question to the onlookers by introducing the saying with “I ask you all” / ἐπερωτῶ ὑμᾶς.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 3.5. και λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. και ἐξέτεινεν και ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1c]	Lk1 6.10. «και λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου και ἐξέτεινεν και» (ἀπεκατεστάθη ἡ χεὶρ) «αὐτοῦ ὡς και ἡ ἄλλη» <sup>171</sup> [‡Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.13. τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα. και ἐξέτεινεν και ἀπεκατεστάθη ὑγιῆς ὡς ἡ ἄλλη. [‡Mk1Lk1·Mt1]	Lk2 6.10. και περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν και ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1·Lk2]	Mk3 3.5. και περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. και ἐξέτεινεν και ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1Lk2·Mk3]

<sup>171</sup> Lk1 6.10 is dismissed by R (414) as unattested, but it was indeed attested in a brief, simple paraphrase by T: “the restoration of the withered hand” / *manus arefactae restitutionem* (Marc. 4.12.11 in SC 456:162; Marc. 4.12.10 in Evans 314). The explicitly restored phrase perfectly matches both the Mk1 source and the Lk2 receptor here, while Mt1 changed the wording a bit. The improvised restorations are based in part on D, which apparently preserves elements of an intermediate tradition between Mk1 as source and both Mt1 and Lk2 as independent receptors of Mk1 and Lk1.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 3.6. και «λέγουσιν» ὅπως αὐτὸν ἀπολέσωσιν. [Mk1c]	Lk1 6.11. «και διαλογίζοντο πῶς ἀπολέσωσιν αὐτὸν» <sup>172</sup> [‡Mk1·Lk1]	Mt1 12.14. ἐξελθόντες δὲ οἱ Φαρισαῖοι <u>συμβούλιον</u> ἔλαβον <u>κατ’ αὐτοῦ</u> ὅπως αὐτὸν ἀπολέσωσιν. [Mk1·Mt1]	Lk2 6.11. <u>αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας και διελάλουν πρὸς ἀλλήλους</u> τί ἂν ποιήσαιεν τῷ Ἰησοῦ. [‡Mk1Lk1·Lk2]	Mk3 3.6. και ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν <u>συμβούλιον</u> ἐδίδουν <u>κατ’ αὐτοῦ</u> ὅπως αὐτὸν ἀπολέσωσιν. [Mk1Mt1·Mk3]

<sup>172</sup> Lk1 6.11 is considered unattested by R (414). For now, we have provisionally restored it, but we may consider removing it once the strata are better clarified.

Parallel Passages for Signals Tracing: GMarc 6.12–14, 15, 16

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)
<p>Mk1 3.13. ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός καὶ ἀπῆλθον πρὸς αὐτόν [Mk1c]</p> <p>Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.</p>	<p>Lk1 6.12a. ἡ ἀναβαίνει ἰς τὸ ὄρος<sup>173</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p> <p>Lk1 6.12b. διανυκτερεύων ἐν τῇ προσευχῇ [Lk1c] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 5.1b. ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. [Mk1Lk1·:Mt1]</p> <p>Mt1 10.1. καὶ προσκαλεσάμενος τοὺς... [Mk1·Mt1]</p>	<p>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]</p>	<p>Ac 1.13b. εἰς τὸ ὑπερῶον ἀνέβησαν οὗ ἦσαν καταμένοντες [Mk1·Ac]</p>

<sup>173</sup> Lk1 is closely paraphrased by T: “Surely he ascends the mountain and there spends the night in prayer and by all means is heard by the father” / *certe ascendit in montem et illic pernoctat in oratione et utique auditur a patre* (Marc. 4.13.1; SC 456:166; Evans 318).

T’s “he ascended” / *ascendit* could be present or perfect, but the present tense is more likely, given that the other two verbs in the sentence are unambiguously present. R (197) prejudicially rendered and downgraded ἀνέβη because it did not square exactly with Lk2. Note that T’s attestation matches the Mk1 source exactly, reworded by MtR1 as an aorist verb, but significantly transformed by LkR2 within an extensive construction with several running Lk2 characteristic features: the transitional bigram “now it happened” / γίνομαι@v\* δέ@cc, the infinitive + personal pronoun subject bigram, here “he departed” / ἐξελθεῖν αὐτόν.

While the reference to “praying” is not found here in the Mk1 source, it is clearly present elsewhere (Mk1 1.35, 6.46).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 3.14. καὶ ἐποίησεν δώδεκα μαθητὰς αὐτοῦ καὶ [Mk1c] 3.15 not present in Mk1	Lk1 6.13. «καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ» «ἐξελέξατο» <sup>174</sup> <u>δώδεκα ἀποστόλους</u> <sup>174</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 10.1. καὶ <u>προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ</u> [Mk1·Mt1] 10.2a not present in Mt1	Lk2 6.13. καὶ ὅτε ἐγένετο ἡμέρα, <u>προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος</u> ἀπ’ αὐτῶν <u>δώδεκα</u> , οὓς καὶ <u>ἀποστόλους</u> ὠνόμασεν. [Mk1Lk1Mt1·:Lk2]	Mk2 3.14. καὶ ἐποίησεν δώδεκα [ <u>οὓς καὶ ἀποστόλους ὠνόμασεν</u> ] ἵνα ὣσιν <u>μετ’ αὐτοῦ</u> καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσσειν [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.15. καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· [Mk1·Mk2]	Mt2 10.1. καὶ <u>προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ</u> ἔδωκεν αὐτοῖς <u>ἐξουσίαν</u> πνευμάτων ἀκαθάρτων ὥστε <u>ἐκβάλλειν</u> αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·:Mt2] 10.2a. τῶν δὲ <u>δώδεκα ἀποστόλων</u> τὰ <u>ὀνόματά</u> ἐστὶν ταῦτα· [Mk1Lk1Lk2·:Mt1]

<sup>174</sup> The conclusion of Lk1 6.13 is clearly attested in T, “he chose twelve apostles” / *duodecim apostolos elegit* (*Marc.* 4.13.4; SC 456:168; *Marc.* 4.13.3 in Evans 318). 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 active verb “he chose” / ἐξελέξατο is a direct translation from T’s *elegit*, contrasted with the Lk2 characteristic passive participle (DD 1.2), which was necessary because of the inclusion of the verb “he named” / ὠνόμασεν in the same clause. 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 [Mk1c] 3.17–18 not present in Mk1 Mk1 3.19. καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν. [Mk1c]	Lk1 6.14. Σίμωνα ὠνόμασεν Πέτρον <sup>175</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 6.15 not present in Lk1 <sup>176</sup> Lk1 6.16. «καὶ» Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης <sup>177</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 10.2b. «Σίμωνα ὠνόμασεν Πέτρον» [‡Mk1Lk1·:Mt1?] 10.3–4a not present in Mt1 Mt1 10.4b. καὶ Ἰούδας ὁ Ἰσκαριώτης ὃς καὶ παραδούς αὐτόν. [Mk1·Mt1]	Lk2 6.14. Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, 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 [CINP] Lk2 6.16. καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης. [Mk1Lk1·:Lk2]	Ac 1.13c. ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰσκαριώθ. [Mk1Lk2·:Ac]	Mk2 3.16 same as Mk1 Mk2 3.17. καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνομα[τα] βοανηργές, ὃ ἐστὶν υἱοὶ βροντῆς. [Mk1Lk1Lk2·:Mk2] Mk2 3.18. καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον [Lk2·Mk2] Mk2 3.19 same as Mk1	Mt2 10.2b. πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ [Mk1Lk1Lk2Mk2·:Mt2] Mt2 10.3. Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος [Lk2Mk2·Mt2] Mt2 10.4. Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν. [Mk1Lk1Lk2Mk2·:Mt2]

<sup>175</sup> The secure portion of Lk1 6.14 is clearly attested in T: “he changes Simon’s name to Peter” / *mutat et Petro nomen de Simone* (Marc. 4.13.6; SC 456:170; Marc. 4.13.5 in Evans 320). The improvised restorations to 6.14–16 are based on D, Mk1 as source, and Mt1 and Lk2 as independent receptors.

<sup>176</sup> Lk1 6.15 is unattested according to R (414), but it was likely not present. That Jesus “chose twelve apostles” is explicitly confirmed in Lk1 6.13, but there is no indication by T 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, but did not feel 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 vein concerned with apostolic succession, paternal legitimacy, and genealogies of authority, LkR2 supplied precise names for all twelve founding apostles, including postulated parentage (Jacob of Alpheus and Judas of James). MkR2 adopted and adapted the Lk2 list, adding a genealogy for James and John, 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 Dennis 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 correctly locating it as a mid-second century redaction. These late references in Mk2 were likely influenced by the LkR2 depiction of Peter and Barnabas as sons of Zeus in Ac 14.12. MtR2 borrowed the MkR2 phrasing at several points while accentuating Petrine preeminence and omitting the mythologizing of James and John.

<sup>177</sup> Lk1 6.16 is multiply attested in E, 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 Ἐλ δ (4); R 6.4.8). T may have paraphrased this verse from Lk1 or Lk2 when he said, “Judas the traitor” / *Iudam traditorem* (Marc. 2.28.2; R 5.14).

Parallel Passages for Signals Tracing: GMarc 6.17, 18, 19a, 19b, 20a

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A077/A050. Setting of speech	6.20a	3.13	6.17, 6.19a, 20a	4.25, 5.1–2	6.17–20a	4.24–25, 5.1–2	3.7–13

Parallel Verses for Signals Tracing: GMarc 6.17

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk1 6.17. ἡ κατέβη ἔν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ «Σιδῶνος» ἡ καὶ ἡ πέραν ἡ τοῦ Ἰορδάνου <sup>178</sup>	Mt1 4.25. καὶ ἡκολούθησαν αὐτῶ ἡ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. [QnLk1·Mt1]	Lk2 6.17. καὶ κατεβὰς μετ’ αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος [QnLk1Mt1·Lk2]	Mt2 4.24a. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὄλην τὴν Συρίαν [Mt2c] 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 [ἡκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας [QnLk1Mt1Lk2·Mk3] Mk3 3.8. καὶ ἀπὸ Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. [QnLk1Mt1Lk2·Mk3]

<sup>178</sup> This passage in Lk1 stitches together the preceding Mk1 source with the forthcoming Qn source. The opening of Lk1 6.17 thus describes how Jesus “came down to them”, not from the cliff of Qn 4.29–30 (the immediately preceding Qn passage), but instead from the mountain where the selection of the twelve disciples was made in Lk1 6.12–14 and 16, following Mk1 3.13–14, 16, and 19. The MkR1 narrative does not explicitly say that Jesus descended from the mountain after designating the twelve disciples, only that afterwards he “went home” / ἔρχεται εἰς οἶκον (Mk1 3.20). Nevertheless, the mountain descent in Lk1 6.17 could be inferred from that expression in Mk1 or simply from its broader narrative.

E and T both clearly attest to this verse. E provides a clear quotation and delineates the language in GMarc from that of Lk2: “in place of ‘he went down with them’ he has ‘he went down to them’” / ἀντὶ δὲ τοῦ κατέβη μετ’ αὐτῶν ἔχει κατέβη ἐν αὐτοῖς (Pan. 42.11.6 δ (4); 42.11.17 Σχ. δ (4); restated in 42.11.17 Ἔλ. δ (4); GCS 31:108, 126). T closely paraphrases: “a multitude comes together from Tyre and from other regions, even across the sea” / *conveniunt a Tyro et ex aliis regionibus multitudo etiam transmarina* (Marc. 4.13.7 in SC 456:172; Marc. 4.13.6 in Evans 320).

The opening verb “he went down” / κατέβη is upgraded based on the verbatim quotation by E, who also confirms the variant ἐν αὐτοῖς in place of μετ’ αὐτῶν, as found both in Mk1 and Lk2.

The words “multitude” / πλῆθος, “Tyre” / Τύρου, and “region” / πέραν are reasonably established by T’s close paraphrase. Our improvised pairing of Sidon with Tyre is based on the same pairing in both Lk2 and Mk3 as independent receptors.

The correction of “region” / πέραν and explicit restoration “of the Jordan” / τοῦ Ἰορδάνου is based on T’s admittedly vague descriptor “across the sea” / *transmarina*, which far less likely reflects the rare Lk2 lemma “coastal” / παράλιος (DD 1.1). If this restoration of QnLk1 is correct, then Mt1 transforms it significantly to focus on local, perhaps exclusively Jewish adherents. LkR2 combines the Qn and Mt1 placenames, MtR2 adds the location of its own composition in Syria, and MkR3 builds the most comprehensive list of geographical references and a justification for the massive gathering of an international crowd, in keeping with its editorial setting in cosmopolitan Rome.

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 imitatively inverting MtR1 5.1 (itself partly derived from Mk1 3.13), where Jesus “ascended a mountain and sat down” / ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος for his first great speech.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>6.18 not present in Qn<sup>179</sup></p> <p>6.19a not present in Qn<sup>180</sup></p> <p>6.19b not present in Qn<sup>181</sup></p> <p>Qn 6.20a. και αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ «ἔλεγεν»<sup>182</sup></p>	<p>3.9–12 not present in Mk1</p> <p>Mk1 3.13. και ἀναβαίνει εἰς τὸ ὄρος και προσκαλεῖται οὖς ἤθελεν αὐτός, και ἀπῆλθον πρὸς αὐτόν [Mk1c]</p> <p>Mk1 1.24. τί ἡμῖν και σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.</p> <p>Mk1 1.35. ἀπῆλθεν εἰς ἔρημον τόπον ἀκεῖ προσηύχετο.</p> <p>Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.</p>	<p>6.18 not present in Lk1</p> <p>Lk1 6.19. και πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ «ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο και ἰᾶτο πάντας»</p> <p>6.20a same as Qn</p> <p>Lk1 8.46. «και εἶπεν ὁ Ἰησοῦς» ἠψατό μου τις γὰρ ἔγνω δύνάμιν ἐξεληθοῦσαν ἀπ’ ἐμοῦ</p>	<p>4.24 not present in Mt1</p> <p>Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, και καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [Mk1·Mt1]</p> <p>Mt1 5.2. και ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων [QnLk1·Mt1]</p>	<p>Lk2 6.18. οἱ ἦλθον ἀκοῦσαι αὐτοῦ και ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· και οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. [CINP]</p> <p>Lk2 6.19. και πᾶς ὁ ὄχλος ἐζήτου ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο και ἰᾶτο πάντας. [Lk1·Lk2]</p> <p>Lk2 6.20a. και αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν. [QnLk1·Lk2]</p> <p>Lk2 4.35. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φημώθητι</p>	<p>Mt2 4.24b–c. και προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις και βασάνοις συνεχομένους [και] δαιμονιζομένους και σεληνιαζομένους και παραλυτικούς, και ἐθεράπευσεν αὐτούς. [Lk2·Mt2]</p> <p>Mt2 5.1–2 same as Mt1</p>	<p>Mk3 3.9. και εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν. [QnLk1·Mk3]</p> <p>Mk3 3.10. πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας. [QnLk1Mt1Lk2·:Mk3]</p> <p>Mk3 3.11. και τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ και ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. [Mk1Mt1Lk2·:Mk3] [see A020 for Mt1 “son of god”]</p> <p>Mk3 3.12. και πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν. [Mk3c]</p> <p>Mk3 3.13 same as Mk1</p>

<sup>179</sup> Lk2 6.18 is unattested (R 414), but it was likely not present in Lk1. It instead reflects LkR2 redaction, including several characteristic features: “disease” / νόσος, and the gospel *hapax* “be troubled” / ἐνοχλέω (DD 1.1); the arthrous substantive participle / 'ὁ@\* \*@vp\*, the passive infinitive / '\*@vn?p, the use of the preposition “from” / ἀπὸ (*bis*) for healings, and the bigram “unclean spirit” / πνεῦμα@\* \*1 ἀκάθαρτος@a\* | 'ἀκάθαρτος@\* \*1 πνεῦμα@a\* (DD 1.2) The frequent and involved LkR2 additions of healing language may reflect an intentional effort to associate this early-orthodox gospel recension with Paul’s doctor companion Luke of the Deutero-Paulines (Col. 4.14).

<sup>180</sup> Lk1 6.19a is quoted verbatim by E: “And the whole crowd sought to touch him” / και πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126). E also asks a rhetorical question in the elenchus that effectively restates this verse: “How again was the crowd able to touch one not having touch?” / πῶς πάλιν ὁ ὄχλος ἠδύνατο ἄψασθαι τοῦ ἀφῆν μὴ ἔχοντος; (*Pan.* 42.11.17 Ἐλ. ε (5); GCS 31:126). In 6.19 LkR2 keeps the singular form “crowd” but does change the Lk1 verb to plural: “they sought” / ἐζήτουν. Mk1 and Lk1 tend to use the singular form for “crowd”, whereas Mt1 and LkR2 are both more likely to speak of plural “crowds” (DD 1.1). The reason for the crowds seeking to “touch” Jesus in 6.19a is ambiguous depending on whether it is read within the narrative of Qn or Lk1. In the former, this follows immediately after the Nazareth escape, suggesting the crowd’s intent may have been hostile. In the latter, the prior miracles performed by Jesus frame the crowd’s desire as seeking healing.

<sup>181</sup> Lk2 6.19b is skipped in the quotations of Lk1 6.19–20a above by E, but this may simply reflect his custom to abbreviate quotations by providing notable elements toward their beginning and ending. More importantly, the unusual expression about “power going out from” is clearly attested elsewhere for Lk1 by E himself. Cp. here “because power went out from him and healed many” / ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο και ἰᾶτο πάντας with Lk1 8.46, “Someone touched me. For I know that power has gone out from me” / ἠψατό μου τις; και γὰρ ἔγνω δύνάμιν ἐξεληθοῦσαν ἀπ’ ἐμοῦ (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); restated in Ἐλ. ἰδ (14); GCS 31:109; see A138).

<sup>182</sup> Lk1 6.20a is quoted verbatim by E: “and he lifting up his eyes, and what follows” / και αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ και τὰ ἐξῆς (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126). E restates the verse in the elenchus: “What kind of eyes did he lift up to the heavens, he who was not made of flesh?” / ποίους δὲ ὀφθαλμοὺς ἐπῆρεν εἰς οὐρανοὺς ὁ ἐκ σαρκὸς μὴ ἡρμωμένος; (*Pan.* 42.11.17 Ἐλ. ε (5); GCS 31:126). The closing verse of this section (6.20a) may recount the theme of prayer, heavenly vision, or both. While this verse and 6.12a can be explained by Mk1 as a source or as a Lk1 redaction, it fits quite well within the broader context of the Qn narrative. 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.

Parallel Passages for Signals Tracing: GMarc 6.20b–23

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

Parallel Verses for Signals Tracing: GMarc 6.20b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ <sup>183</sup>	<p>Mt1 5.3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·Mt1]</p> <p>Mt1 5.8. μακάριοι οἱ καθαροὶ τῆς καρδίας, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. [QnLk1·Mt1]</p> <p>Mt1 5.9. μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. [QnLk1·Mt1]</p>	Lk2 6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Lk2]

<sup>183</sup> Lk1 6.20b is multiply quoted by T. The first is almost certainly the most reliable: “blessed are the poor for theirs is the kingdom of god” / *beati mendici... quoniam illorum est dei regnum* (Marc. 4.14.1; SC 456:174; Evans 322 inv. *regnum dei*). The next conflates the Matthean “heavens” / *caelorum* at the end of the verse: “blessed be the beggars, because theirs is the kingdom of the heavens” / *beati mendici quoniam illorum est regnum caelorum* (Marc. 4.14.13; SC 456:182; Evans 326). Outside of his polemical commentary on GMarc, T sometimes references the Matthean version clearly: “blessed be the poor in spirit, for theirs is the kingdom of heavens” / *quos enim felices dominus [CCSL 1:312] nisi patientes noncupavit dicendo: beati pauperes spiritu illorum est enim regnum caelorum?* (Pat. 11.6; SC 310:98); “happy be the poor because theirs”, he says, ‘is the kingdom of the heavens’ who have life only in what is stored in treasury” / *felices itaque pauperes quia illorum inquit est regnum caelorum qui animam solam in confiscato habent* (Fug. 12.8 in CSEL 76:50; Fug. 12.5 in CCSL 2:1151). Other references are harmonizing and/or imprecise: “I am in need, but the lord calls the needy ‘happy’” / *egebo sed felices egenos dominus appellat* (Idol. 12.2; CCSL 2:1112); “for if the kingdoms of the heavens belong to the poor, they do not belong to the rich” / *nam si pauperum sunt regna caelorum divitum non sunt* (Ux. 2.8.5; CCSL 1:393). Eznik also loosely restates this Lk1 verse as part of an antithesis between Sir 31.8 and Lk1 6.20, 24: “the former gives beatitude to the great and misery to the needy, and the latter gives happiness to the poor and woe to the great” (*de deo* 405; Blanchard and Young 201). These additional references make no difference to the restoration.

W is the only ms of Lk2 that retains the QnLk1 tradition of “theirs” / *αὐτῶν* instead of “ours” / *ἡμετέρα* or “yours” / *ὑμετέρα*. While it was sometimes used metaphorically, the word “poor” / *πτωχός* typically referred to beggars; see Thayer and LSJ s.v. *πτωχός*. T’s translation of “beggars” / *mendici* (rather than *miser* or *pauper*) reflects this well.

David R. Catchpole, “Jesus and the Community of Israel—The Inaugural Discourse in Q”, *BJRL* 68.2 (1986) 296–316, read the beatitudes as the opening of Q. While overlooking QnLk1 4.16, 23, 29–30, Catchpole was right to omit the temptation, introduction of John the baptizer, and the baptism of Jesus from Q. The beatitudes initiate the first major speech act of Joshua in Qn, coming immediately after his escape from Nazareth.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.21a. μακάριοι οί πεινῶντες ὅτι ᾿χορτασθήσονται ᾿ QnLk1 6.21b. μακάριοι οί κλαίοντες ὅτι ᾿γελάσουσιν <sup>184</sup>	Mt1 5.4. μακάριοι οί πενθοῦντες, ὅτι αὐτοί παρακληθήσονται. [QnLk1·Mt1] Mt1 5.5. μακάριοι οί πραεῖς, ὅτι αὐτοί κληρονομήσουσιν τήν γῆν. [QnLk1·Mt1] Mt1 5.6. μακάριοι οί πεινῶντες καί διψῶντες τήν δικαιοσύνην, ὅτι αὐτοί χορτασθήσονται. [QnLk1·Mt1] Mt1 5.7. μακάριοι οί ἐλεήμονες, ὅτι αὐτοί ἐλεηθήσονται. [QnLk1·Mt1]	Lk2 6.21a. μακάριοι οί πεινῶντες νῦν, ὅτι χορτασθήσεσθε. [QnLk1·Lk2] Lk2 6.21b. μακάριοι οί κλαίοντες νῦν, ὅτι γελάσετε. [QnLk1·Lk2]

<sup>184</sup> T quotes Lk1 6.21 verbatim twice: “blessed are the hungry, for they will be filled” / *beati esurientes quoniam saturabuntur* (*Marc.* 4.14.9 in SC 456:178; *Marc.* 4.14.13 in SC 456:182); “blessed are those who weep, for they will laugh” / *beati plorantes quia ridebunt* (*Marc.* 4.14.11; SC 456:180); / *beati qui plorant quoniam ridebunt* (*Marc.* 4.14.13; SC 456:182). Outside of his polemical commentary on GMarc, T paraphrases these synoptic traditions, clearly referencing Matthean traditions: “he has pronounced that those who are blessed are not the satisfied, but the hungry and thirsty” / *qui beatos non saturatos, sed esurientes et sitientes pronuntiarit* (*Jejun.* 15.6; CCSL 2:1274); “blessed’, he says, ‘be those crying and mourning’... Accordingly comfort and laughter is promised to such” / *beati, inquit, flentes atque lugentes... Itaque talibus et advocatio et risus promittitur* (*Pat.* 11.7; SC 310:98).

The upgrades to Lk1 6.21 follow T in agreement with V and most other GMarc editors. Prejudicial concern about Matthean harmonization and the assumption of Lk1 being based on LkR2 prompted R (4.4.9) to downgrade both of these verbs, despite T twice attesting to each third person plural (*saturabuntur* and *ridebunt*). In contrast with the LkR2 second person verbs (“you shall be filled” / *χορτασθήσεσθε* and “you shall rejoice” / *γελάσετε*), the verbs in QnLk1 are clearly third person (“they shall be filled” / *χορτασθήσονται* and “they shall rejoice” / *γελάσουσιν*). Regarding the latter verb, W again is unique in preserving the unique QnLk1 reading.

Essentially, the QnLk1 beatitudes infer that the poor are *not* the rhetorical targets of Joshua’s inaugural speech, which reads as a revolutionary rhetorical salvo. When it comes to the woes/curses, however, Qn condemns the targets directly in the second person plural. MtR1 or MtR2 jettisons the woes/curses, for reasons which other scholars have covered. LkR2 preserves the blessings and woes/curses yet universalizes them by putting them all in a mixed audience, directly addressed in the second person plural. LkR2 apparently added “now” / *νῦν* twice in 6.21 and again in 6.25 where QnLk1 did not have it, which is characteristic of Lk2 (DD 1.1). 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)
<p>QnLk1 6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ</p> <p>QnLk1 6.22 μακάριοί ἐστε ὅταν ῥιμῆσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσουσιν ἢ καὶ ῥεβάλουσιν ἢ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου<sup>185</sup></p>	<p>Mt1 5.10. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·Mt1]</p> <p>Mt1 5.11. μακάριοί ἐστε ὅταν ὀνειδίσουσιν ὑμᾶς καὶ διώξουσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [QnLk1·Mt1]</p>	<p>Lk2 6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσουσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [QnLk1·Lk2]</p>

<sup>185</sup> Lk1 6.22 is confirmed in a verbatim quotation by T: “Blessed are you when people hate you and reproach and cast out your name as if nothing on account of the son of man” / *beati eritis cum vos odio habebunt homines et exprobrabunt et eicient nomen vestrum velut nequam propter filium hominis* (*Marc.* 4.14.14; SC 456:182; Evans 326). Several comparative attestations, sometimes ambiguously sourced and sometimes clearly from Matthew, only clarify the distinctiveness of the quotation in *Marc.*: “Blessed are those who are persecuted to suffer for the sake of my name” / *felices qui persecutionem passi fuerint causa nominis mei* (*Fug.* 7.1; CSEL 76:29); “If bitterness of speech should break out with evil-speaking and clamor, look back at the saying, ‘Rejoice when they speak evil of you’” / *si linguae amaritudo maledicto sive convicio eruperit respice dictum cum vos maledixerint gaudete* (*Pat.* 8.3; SC 310:88); “Truly rejoice and exult he says as often as they curse or persecute you, for your recompense is numerous in heaven” / *cum vero gaudete et exultate dicit quotiens vos maledicent et persequentur merces enim vestra plurima in caelo* (*Pat.* 11.9; SC 310:98); “Blessed are you when they disgrace you and persecute and speak against you all kinds of evil things on my account” / *beati eritis cum vos dedecoraverint et persecuti fuerint et dixerint adversus vos omnia mala propter me* (*Scorp.* 9.2; CCSL 2:1084).

The three upgrades are all based on T and consistent with the restorations of V and most GMarc editors. All three third person plural verbs used by T in the running quotations in *Marc.* are indicative rather than subjunctive. D and other manuscripts use the indicative for *μισήσουσιν*, but not for the other verbs.

V 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, i.e., the *birkat ha-minim*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.23. κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν <sup>186</sup>	Mt1 5.12. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν. [QnLk1·Mt1]	Lk2 6.23. <u>χάρητε</u> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ <u>σκιρτήσατε</u> , ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [QnLk1Mt1·Lk2]

<sup>186</sup> Lk1 6.23 is multiply attested between T and E: “Just as these things’, he says, ‘their fathers did to the prophets’” / *secundum haec inquit faciebant prophetis patres eorum* (Marc. 4.15.1; SC 456:184; Evans 328); “Just as the same things your fathers did to the prophets” / κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες ὑμῶν (*Pan.* 42.11.6 ζ (6); 42.11.17 Σχ. ζ (6); restated in 42.11.17 Ἐλ. ζ (6); GCS 31:108, 126). T elsewhere conflates the Matthean and Lk2 versions: “Rejoice and exult, because your recompense is numerous in heaven, for thus their fathers did even to prophets” / *gaudete et exultate quoniam merces vestra plurima in caelo sic enim faciebant et prophetis patres illorum* (*Scorp.* 9.2; CCSL 2:1084).

The variation between “these things” / *haec* = ταῦτα (T) and “the same things” / τὰ αὐτὰ (E) is pervasive in the mss: the former appears in, κ, A, f<sup>1</sup> and f<sup>13</sup>, whereas the latter form appears in ℱ75, B, and D. The former is preferable, given that the latter / 'ὁ@d\* αὐτός@rp\* is a characteristic feature of LkR2 (DD 1.2).

Instead of T’s “their” / *eorum*, the possessive “your” / ὑμῶν used by E likely reflects the earlier tradition, given its difference from LkR2 and lack of attestation in its mss tradition. LkR2 combines 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.”)

Parallel Passages for Signals Tracing: GMarc 6.24–26

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

Parallel Verses for Signals Tracing: GMarc 6.24

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.24. οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν <sup>187</sup>	Lk2 6.24. πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. [QnLk1·Lk2]

<sup>187</sup> 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. T confirms the transition in Lk1 to a section of woes: “Behold he shifts to cursing... For he speaks woe” / *ecce enim demutat in maledictionem... vae enim dicit* (Marc. 4.15.3; SC 456:188; Evans 330); as does Eznik (*de deo* 405; R 8.7). T goes on to introduce and then quote Lk1 6.24: “But the vices incidental to riches, these—indeed woes!—they ascribe to the wealthy in the gospel, ‘because’, he says, ‘you have received your encouragement’” / *sed accidentia vitia divitiis illa in evangelio quoque vae divitibus adscribunt quoniam inquit recepistis advocacionem vestram* (Marc. 4.15.9; SC 456:192; Evans 332).

The words “however” / πλὴν and “to you” / ὑμῖν are included by R (415) but removed here because of their absence from T’s verbatim quotation. Both likely reflect LkR2 redaction, the first a highly characteristic LkR2 transitional term to smooth the shift from the beatitudes to the curses, and the second a limitation of the curse to a specific group of the wealthy to temper the more radical revolutionary salvo of Qn. Among Luke mss, πλὴν is uniquely absent in Λ, reflecting the earlier tradition either through transmission or accident of history. Either way, this lemma was most likely absent from QnLk1 as a characteristic feature of Lk2 (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.25a. οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε <sup>188</sup>	Lk2 6.25. οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε [QnLk1·Lk2]
QnLk1 6.25b. οὐαὶ οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε	Lk2 6.25. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. [QnLk1·Lk2]

<sup>188</sup> Lk1 6.25 is closely paraphrased by T, “He casts woe indeed on the filled, because they will go hungry, and on those laughing now, because they will mourn... yet you will be hungry, certainly because you have been filled... certainly will be weeping you who now laugh / *ingerit vae etiam saturatis quia esurient etiam ridentibus nunc quia lugebunt... vos autem esurietis utique quia saturati estis... utique ploraturi qui nunc ridetis* (*Marc.* 4.15.13; SC 456:196; Evans 334–36). Elsewhere T paraphrases Lk2: “he declared blessed not those who are filled, but the hungry and thirsting” / *qui beatos non saturatos sed esurientes et sitientes pronuntiavit* (*Jejun.* 15.6; CCSL 2:1274).

Again, the instances of “to you” / ὑμῖν in R’s edition (415) are omitted here because they were absent from T’s verbatim quotation and likely reflect the LkR2 tendency to generalize the beatitudes and woes for a mixed socio-economic audience, while QnLk1 sounds a prophetic-revolutionary call inverting and demolishing socioeconomic divides. The term ὑμῖν also happens to be absent in some Luke mss: K L f<sup>3</sup> 579. The concluding words “and weep” / καὶ κλαύσετε are not in evidence in T’s quotation nor in the paraphrase in *Jejun.* 15.6. However, T may hint at their presence where he sets up an intertext with Ps 126.5: “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 R in retaining it.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς ἐροῦσιν ὅτι οἱ ἄνθρωποι κατὰ ταῦτα ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν <sup>189</sup>	Lk2 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. [QnLk1·Lk2]

<sup>189</sup> Lk1 6.26 is quoted verbatim by T: “Woe when people speak well to you just as their fathers did these things to the false prophets” / *vae cum vobis benedixerint homines secundum haec faciebant et pseudoprophetae patres illorum* (Marc. 4.15.14; SC 456:198; Evans 336). The terms “to you” / ὑμῖν and “for” / γὰρ, which R considered uncertain (5.17, 415), are removed for the same reasons as stated in the last two notes. In agreement with T and R, “these things” / *haec* is preferable to the characteristically LkR2 “the same things” / τὰ αὐτὰ / 'ὁ@d\* αὐτός@rp\* (DD 1.2). As with 6.23, here also the mss are thoroughly divided between the two. In keeping with T’s future indicative verb, “they speak well” / *benedixerint*, the first verb is emended to a future indicative (ἐροῦσιν) instead of the subjunctive (εἴπωσιν), as in Lk2.

Parallel Passages for Signals Tracing: GMarc 6.27–30a, 30b, 31–32b, 32e–33, 34a, 34b–35b, 35c–36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A080. Impartial love	6.27–30a, 31–32b, 34a, 35b–36	5.39, 40, 42, 48; 7.12	6.27–36

Parallel Verses for Signals Tracing: GMarc 6.27–28

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν <sup>190</sup>	Mt1 5.43. ἤκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. [Mt1c]	Lk2 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς [QnLk1Mt1:Lk2]
QnLk1 6.28. εὐλογεῖτε ἑτοὺς μισοῦντάς ὑμᾶς καὶ ἑεύχεσθε ἑπερὶ τῶν ἑὸνειδιζόντων ὑμᾶς <sup>191</sup>	Mt1 5.44a. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [QnLk1Mt1] Mt1 5.44b. καὶ προσεύχεσθε ὑπερ τῶν διωκόντων ὑμᾶς [QnLk1Mt1]	Lk2 6.28. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς. [QnLk1Mt1:Lk2]

<sup>190</sup> Lk1 6.27 is quoted both in T and *Adm*: “But I say to you,’ he says, ‘who hear... love your enemies” / *sed vobis dico inquit qui auditis... diligite inimicos vestros* (Marc. 4.16.1; SC 456:200; Evans 336); “Now our lord, being good, says, ‘Love your enemies” / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὢν, λέγει ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν / *noster autem bonus dominus dicit diligite inimicos vestros* (*Adm* 26,19–21 (1.12)). The opening is more precisely rendered by T, but the rest of the verse matches perfectly.

<sup>191</sup> Lk1 6.28 is quoted and restated by T, and also quoted in *Adm*: “and bless those who hate you, and pray for them who revile you” / *et benedicite eos qui vos oderunt et orate pro eis qui vos calumniantur* (Marc. 4.16.1; SC 456:200; Evans 336); “If indeed those who are enemies and hate and curse and misrepresent are to be called brothers, then he who commanded them to be regarded as brothers has commanded blessing those who hate and praying for those who misrepresent” / *si enim qui inimici sunt et oderunt et maledicunt et calumniantur fratres appellandi sunt utique et benedici odientes et orari pro calumniatoribus iussit qui eos fratres deputari praecepit* (Marc. 4.16.1; SC 456:200); “and pray for those who persecute you” / καὶ εὐχεσθε ὑπερ τῶν διωκόντων ὑμᾶς / *et orate pro eis persecuntur vos* (*Adm* 26,19–21 (1.12)).

The lemma “curse” / καταράομαι is quite rare and more likely a reflection of Lk2 erudite vocabulary than of Qn (DD 1.1), not to mention that the verb is in the middle voice, which is highly characteristic of Lk2 (DD 1.2). The sequence “those who hate you” / τοὺς μισοῦντάς ὑμᾶς upgraded based on T’s *qui vos oderunt*. Note that the lemma “hate” / μισέω is received in an expanded signal both in Mt1 5.43 and Lk2 6.27. The short, unique form of the verb “pray” / εὐχεσθε (cp. προσεύχεσθε) found in *Adm* is taken as original to QnLk1. While *Adm* does have the Mt1 participle “persecute” / διωκόντων, this is taken as a later contamination from Matthean tradition. Still, we avoid substituting the verb “mistreat/revile” / ἐπηρεάζω, which is a canonical gospel *hapax legomenon* that elsewhere only appears in the Hadrianic era text of 1 Peter (DD 1.1). Instead, we repurpose the lemma “insult” / ὀνειδίζω, which clearly attested in QnLk1 6.22 and other early strata (DD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.29. (ἐάν τις σὲ ραπίση εἰς) ἴτην σιαγόνα ῥαράθης ἰ (αὐτῷ) καὶ τὴν ἄλλην «καὶ» (ἐάν τις) ῥ σου ῥῆρη ἰ τὸ ἱμάτιον ῥ πρόσθης ἰ αὐτῷ καὶ ἰ τὸν χιτῶνά <sup>192</sup>	Mt1 5.39. ὅστις σε <u>ῥαπίξει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην</u> . [QnLk1·Mt1] Mt1 5.40. καὶ τῷ θέλοντί σοι κριθῆναι <u>καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον</u> . [QnLk1·Mt1] Mt1 5.41. καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο. [Mt1c]	Lk2 6.29. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα <u>πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης</u> . [QnLk1·Lk2]

<sup>192</sup> Lk1 6.29 is attested by T and *Adm*: “on the contrary ordering to offer the other cheek, and beyond the coat to relinquish the cloak also” / *alteram amplius maxillam offerri iubens et super tunicam pallio quoque cedi* (*Marc.* 4.16.2; SC 456:202; Evans 336–38); (*Marc.* 4.16.6; SC 456:204–6); *Adm* (32.4–6 (1.15)).

The opening explicit restoration, upgrade and correction all follow V (193\*) over R (415), who claims Matthean influence and thus opts for the LkR2 term *πάρεχε* as a reverse translation of the Greek text from T’s Latin attestations of *offerre/praeberere*. T restates this Lk1 verse twice, but neither provides any basis to adjust or correct the Greek attestations in *Adm*.

The two concluding upgrades and corrections follow *Adm*.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.30a. παντι αιτουντι σε διδου <sup>193</sup> 6.30b. not present in QnLk1 <sup>194</sup>	Mt1 5.42. τῷ <u>αιτουντι σε</u> <u>δος</u> , και τον θελοντα απο σου δανισασθαι μη αποστραφῃς. [QnLk1·Mt1]	Lk2 6.30. παντι αιτουντι σε διδου, και <u>απο του αιροντος τα σα μη</u> <u>απαίτει</u> . [QnLk1Mt1·Lk2]

<sup>193</sup> Lk1 6.30a is quoted verbatim by T, once in *Marc.*, “give to everyone who asks you” / *omni petenti te dato* (*Marc.* 4.16.8; SC 456:206; Evans 340), and once outside (*Bapt.* 18.1; Evans 36). A later quotation in *Marc.* lacks “you” / *te* (*Marc.* 4.27.1; SC 456:344; Evans 412), and another outside *Marc.* has the future *dabis* instead of the imperative διδου (*Mon.* 11.2; SC 343:180). These differing attestation provide no meaningful basis to question the first quotation, in which Lk1 and Lk2 are in perfect alignment.

<sup>194</sup> Lk2 6.30b is unattested according to R (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).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.31. καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων ὡς οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς <sup>195</sup>	Mt1 7.12. πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. [QnLk1·Mt1]	Lk2 6.31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. [QnLk1·Lk2]

<sup>195</sup> T'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).

Our upgrade to Lk1 6.31 is based on T and consistent with V and most GMarc editors. Instead of reading T here as a reliable witness to GMarc and the possibility it was a source for Matthew, R (4.4.16) downgrades the final clause as if T had “slipped into the Matthean version.”

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.32a–b. «ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;»<sup>196</sup></p> <p>6.32c not present in QnLk1<sup>197</sup></p> <p>6.33 not present in QnLk1<sup>198</sup></p>	<p>Mt1 5.45. [see below]</p> <p>Mt1 5.46 a–b. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; [QnLk1·Mt1]</p> <p>Mt1 5.46c. οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; [Mt1c]</p> <p>Mt1 5.47. καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνικοι τὸ αὐτὸ ποιοῦσιν; [Mt1c]</p>	<p>Lk2 6.32a–b. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; [QnLk1·Lk2]</p> <p>Lk2 6.32c. καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. [Mt1·Lk2]</p> <p>Lk2 6.33. καὶ [γὰρ] ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. [Mt1·Lk2]</p>

<sup>196</sup> Lk2 6.32a–b is unattested for Lk1 according to R (415). Following the initial version of our fourth hypothesis, we previously held this verse was not present in Qn. However, in keeping with the later adjustment and nuancing of that hypothesis as well as the CEQ inclusion of this content (68–69), we reevaluated this conclusion in v1.52. The rhetorical question, “what grace is it for you” / ποία χάρις ἐστίν ὑμῖν; is clearly attested by T for QnLk1 6.34a (see below). That phrase occurs verbatim here and in the next verse, yet nowhere else in the canonical NT texts. 1 Pt 2.20 is only vaguely reminiscent. The remaining vocabulary, including the plural verbal command “love” / ἀγαπᾶτε, is consistent with Qn (see 6.27 above).

<sup>197</sup> Lk2 6.32c is unattested for Lk1 (R 415), but it was likely not present. The mention of “reward” / μισθός is a characteristic MtR1 addition. While “tax-collector” / τελώνης in its singular form is certainly present in Qn (18.1, 18.11, 18.13), the plural is unattested and is more befitting of Mt1 (e.g., 11.19), as is the rhetorical parallelism (DD 1.4), which LkR2 adapts yet restates in its characteristic plural reference for “sinners” / ἁμαρτωλοὶ (DD 1.1).

<sup>198</sup> Lk2 6.33 is unattested for Lk1 according to R (415), but it was likely not present. The language in Mt1 is highly characteristic of MtR1, and the language in Lk2 is highly characteristic of LkR2 as an appropriation and transformation of Mt1. The LkR2 repetition of the authentic Qn phrase, “what grace is it to you?” is a clever way of making this expansion sound primitive.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.34a. καὶ ἐὰν δανίσγητε παρ’ ὧν ἐλπίζετε ὑμεῖς ἴλαβεῖν ποία χάρις ἐστὶν ὑμῖν;<sup>199</sup></p> <p>6.34b not present in QnLk1<sup>200</sup></p> <p>6.35a–b not present in QnLk1<sup>201</sup></p> <p>QnLk1 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</p>	<p>Mt1 5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς</p> <p>Mt1 5.44. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς [!QnLk1·Mt1]</p>	<p>Lk2 6.34a. καὶ ἐὰν δανίσγητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις; [QnLk1·Lk2]</p> <p>Lk2 6.34b. καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. [CINP]</p> <p>Lk2 6.35a–b. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς [QnLk1Mt1·Lk2]</p>

<sup>199</sup> The confirmation of and upgrades to Lk1 6.34a follow V based on T, “And if you lend to those from whom you hope to receive, what grace is that for you?” / *et si feneraveritis a quibus speratis vos recepturos quae gratia est vobis?* (Marc. 4.17.1; SC 456:214; Evans 346). While A, D and other mss have the present tense verb for “lend” / δανίζετε, T’s future perfect reflects the earlier tradition, followed later by LkR2, B75, B and most mss. In keeping with the reconstruction of K (606) and against V (194\*), R (415), and N (32), the “receive back” / ἀπολαμβάνω is corrected to the lemma “receive” / λαμβάνω as more typical of Qn and GMarc more generally (DD 1.1).

<sup>200</sup> Lk2 6.34b is unattested for Lk1 according to R (415), but it was likely not present. The language is characteristic of LkR2, particularly the plural forms of the lemma “sinner” / ἁμαρτωλός@a??p\* and the lemma “equal” / ἴσος, particularly the latter as preceded by a definite article (DD 1.1).

<sup>201</sup> Lk2 6.35a–b is unattested for Lk1 according to R (415), but it was likely not present. The lemma “doing good” / ἀγαθοποιέω is characteristic of Lk2, and “hoping back” / ἀπελπίζω is NT *hapax legomenon* (DD 1.1). The idea of a future “reward” / μισθός for doing right is borrowed from Mt1, where it is a characteristic feature. While “love your enemies” is original and authentic to Qn (cp. 6.27 above), its repetition here reflects LkR2 using Qn both directly and as appropriated by Mt1. Essentially, 6.34b–35a represent LkR2 engaging in a bit of *halakhic* elaboration and repetition following Mt1 precedent.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.35c–d. καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς <sup>202</sup>	Mt1 5.45. ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. [QnLk1·Mt1]	Lk2 6.35c. καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. [QnLk1Mt1·Lk2]

<sup>202</sup> The confirmation of and upgrade to Lk1 6.35c is based on T’s verbatim quotation: “You will be sons of god” / *eritis filii dei* (*Marc.* 4.17.5 in SC 456:218; *Marc.* 4.17.4 in Evans 346). While the reference to “god” / θεοῦ here is, as V and R noted, unrepresented among Luke mss, that need not make it an alteration by T, especially since the signal cascade reflects a pattern toward circumlocution of the divine name. Within the same *midrash halakhah* 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 in T: “Because he... is gratifying to the graceless and evil” / *quia ipse... suavis est adversus ingrates et malos* (*Marc.* 4.17.6; SC 456:218; Evans 348).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ᾧ οἰκτίρμων ἔστιν <sup>203</sup>	Mt1 5.48. ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν. [QnLk1·Mt1]	Lk2 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἔστιν. [QnLk1·Lk2]

<sup>203</sup> Lk1 6.36 is quoted and restated by T: “Be merciful just as your father has been merciful to you” / *estote... misericordes sicut pater vester misertus est vestri* (Marc. 4.17.8; SC 456:220–22; Evans 348).

While T uses a periphrastic participle / *misertus est* in his translation, the Lk2 adjective “merciful” / οἰκτίρμων is the most reasonable Greek word, based on periphrastic participles being uncharacteristic of QnLk1 (DD 1.2), the alignment of the adjective with Lk2, and even the alternate adjective in Matthew, “perfect/complete” / τέλειός. Likely because of the direct object pronoun “on you” / *vestri*, V (194\*) instead rendered “had mercy” / ἔκτειρεν for T’s *misertus est*, which is followed by R (415). This verbal form lacks any attestation in any mss of Luke, or in the entire NT and LXX for that matter.

Parallel Passages for Signals Tracing: GMarc 6.37–40a, 40b–42e, 42d–e

<i>SQE</i> . 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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.37a. μὴ κρίνετε ἵνα μὴ κριθῆτε <sup>204</sup>	Mt1 7.1. <u>μὴ κρίνετε, ἵνα μὴ κριθῆτε</u> . [QnLk1·Mt1]	Lk2 6.37a. καὶ <u>μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε</u> . [QnLk1·Lk2]
QnLk1 6.37b. μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε		Lk2 6.37b. καὶ <u>μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε</u> . [QnLk1·Lk2]
QnLk1 6.37c. ἀπολύετε καὶ ἀπολυθήσεσθε		Lk2 6.37c. <u>ἀπολύετε, καὶ ἀπολυθήσεσθε</u> . [QnLk1·Lk2]

<sup>204</sup> Lk1 6.37 is quoted verbatim by T, “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; SC 456:222; Evans 348). T’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. As R (415) notes, the two uses of the transitional *καὶ* were likely not present in GMarc. The repeated addition of the negative adverb *οὐ* was also likely not present in GMarc, but instead reflects the characteristic LkR2 use of the double negative + subjunctive formula / 'οὐ@b μὴ@x \*@vs\* (DD 1.2).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.38. δίδετε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν <sup>205</sup>	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. δίδετε καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. [QnLk1·Lk2]

<sup>205</sup> Lk1 6.38 is quoted verbatim in *Adm* (32.16–18 (1.15); R 7.4.6), replicated in the QnLk1 6.38 box above. It is also quoted verbatim by T: “Give and it will be given to you. A good measure, pressed and overflowing they will give into your bosom. With that measure with which you measure it will be measured back to you” / *date et dabitur vobis. mensuram bonam pressam ac fluentem dabunt in sinum vestrum. eadem qua mensi eritis mensura remetietur vobis* (*Marc.* 4.17.9; SC 456:222; Evans 348).

The unique word order (relative pronoun, verb, noun) in *Adm* (ᾧ μετρεῖτε μέτρῳ), confirmed by T (*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). In a future version of this book, we plan to include and evaluate the relationship of 1 Clem 13.2 with the above signal cascade.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.39. <εἶπεν δὲ καὶ παραβολὴν αὐτοῖς> <τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον> <sup>206</sup>	Mt1 15.14. ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῆ, ἀμφοτέρω εἰς βόθυνον πεσοῦνται. [QnLk1·Mt1]	Lk2 6.39. εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον ἐμπεσοῦνται; [QnLk1Mt1·Lk2]

<sup>206</sup> Regarding the opening explicit restoration to Lk1 6.39, Braun (SC 456:222n5) says that T 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 astonishingly leads R to give up on any reconstruction and instead declare that “no insight into wording can be gained” (4.4.18, 415). T 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. T uses the lemma for “lead” / *duc-* in the active voice twice but in the passive only once, leading me to opt for the active voice as more likely. While that lemma is missing from the first attestation, it is present in the other three, all in the present tense. All of T’s attestations are closer to the Matthean declarative than the Lukan rhetorical question, yet *none* have the plural for “blind person” or “guides” as in the first statement in Mt1 15.14. So, through a process of logical deduction, we have a reconstruction identical to the quotation in Marc. 4.17.12: “now a blind person leads a blind person into a pit” / *sed caecus caecum ducit in foveam* / τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον.

Given its heavy reliance on QnLk1 and Mt1 sources, Lk2 has few distinctive features here, namely two different ways of starting a rhetorical questions that expect negative responses: the negative interrogative particle “isn’t” / μήτι and the intensive negative adverb οὐχὶ (DD 1.1). The use of these two lemmata and the quick alternation between them reflect the more sophisticated rhetorical training of LkR2 compared to its sources.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 6.40a. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον<sup>207</sup></p> <p>6.40b not present in QnLk1</p> <p>6.41–42c not present in QnLk1<sup>208</sup></p> <p>QnLk1 6.42d–e. ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ «σοῦ» «τὴν δοκόν» «καί» «τότε» «διαβλέψεις ἐκβαλεῖν» «τὸ κάρφος» «ἐκ τοῦ» «ὀφθαλμοῦ» «τοῦ ἀδελφοῦ σου»</p>	<p>Mt1 7.3. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; [Mt1c]</p> <p>Mt1 7.4. ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; [Mt1c]</p> <p>Mt1 7.5. ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. [QnLk1·Mt1]</p>	<p>Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [QnLk1Mt1·Jn2]</p> <p>Jn2 15.20. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. [QnLk1Mt1·Jn2]</p>	<p>Lk2 6.40. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [QnLk1Mt1·Lk2]</p> <p>Lk2 6.41. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [Mt1·Lk2]</p> <p>Lk2 6.42. 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]</p>	<p>Mt2 10.24. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [QnLk1Lk2·Mt1]</p> <p>Mt2 10.25. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [QnLk1Lk2·Mt1]</p>

<sup>207</sup> Lk1 6.40a is multiply attested according to R (4.4.19), all by T (*Marc.* 1.14.4, 4.4.5, 4.17.12). R (415) omits Lk1 6.40b as unattested, but it was likely not present, thus also omitted by BD (103). Outside of his running commentary on Marcion's *Gospel*, T clearly quotes the content of Mt2 10.24 twice, and a third citation gives the same basic content: “But you, disciple, above the teacher and a servant above the lord” / *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 lord” / *non est discipulus super magistrum... nec servus super dominum suum* (*Scorp.* 9.6); “servants above a lord and disciples above a teacher” / *servi super dominum et discipuli super magistrum* (*An.* 55.2). None of this clearly attests to Lk1, and T'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... lord” saying to expand Lk2 6.40b.

<sup>208</sup> Lk2 6.41–42 is attested “but no insight into wording can be gained” according to R (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 T refers to it shortly after attesting to Lk1 6.40a (*Marc.* 4.17.11–12). Complicating the reconstruction is that T'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 R 4.4.19 but *Marc.* 4.17.11 in Evans). Despite its insulting tone and tenor, T'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 characteristic redactional tendencies of MtR1 and LkR2. The rhetoric and vocabulary of most of Mt1 7.3–5 // Lk2 6.41–42 are uncharacteristic of QnLk1 but rather characteristic of MtR1: “brother” / ἀδελφός, the archaized possessive “your” / σός, and “hypocrite” / ὑποκριτής (DD 1.1); the bigram “or how” / ἢ@cc πῶς@b (DD 1.2).

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

## Parallel Verses for Signals Tracing: GMarc 6.43, 44, 45

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Qn 6.43. (οὐ δύναται) δένδρον καλὸν (καρπὸν σαπρὸν ποιεῖν οὐδὲ) δένδρον σαπρὸν (καρπὸν καλὸν ποιεῖν)<sup>209</sup></p> <p>6.44 not present in Qn<sup>210</sup></p> <p>Qn 6.45. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἄγαθά<sup>α</sup> καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ προφέρει πονηρά<sup>α</sup> ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ τῆς καρδίας τὸ στόμα λαλεῖ<sup>ι</sup><sup>211</sup></p>	<p>Lk1 6.43 same as Qn [Qn·Lk1]</p> <p>6.44 not present in Lk1</p> <p>Lk1 6.45. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἄγαθά<sup>α</sup> καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ προφέρει πονηρά<sup>α</sup> ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί [Qn·Lk1]</p>	<p>Mt1 7.16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; [Mt1c]</p> <p>Mt1 7.17. οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [Qn·Mt1]</p> <p>Mt1 7.18. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [Qn·Mt1]</p> <p>Mt1 12.33. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. [Qn·Mt1]</p> <p>Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. Qn·Mt1]</p> <p>Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [Qn·Mt1]</p>	<p>Lk2 6.43. οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. [QnLk1Mt1·Lk2]</p> <p>Lk2 6.44. ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. [Mt1·Lk2]</p> <p>Lk2 6.45. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. [QnLk1·Lk2]</p>	<p>Mk2 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mk2c]</p> <p>Mk2 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι [QnLk1·Mk2]</p>	<p>Mt2 7.16–18 same as Mt1</p> <p>Mt2 12.33–35 same as Mt1</p> <p>Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. [QnLk1Mk2·Mt2]</p>

<sup>209</sup> Lk1 6.43, which is deemed largely irretrievable by R because of its abundance of witnesses (!), is attested by “Tertullian, Hippolytus, Origen, Pseudo-Tertullian, and Philastrius” (7.4.7; see also 4.4.20, 8.8). T’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. 4.17.12), though he references similar content elsewhere (Marc. 1.2.1, 2.4.2, 2.24.3; An. 21.4, 21.5; Herm. 13.1; R 4.4.20). Additional quotations and/or paraphrases abound (R 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 (CPL 121) 45.2; CCSL 9:236). The inverted order in Adm 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 Adm as well as Mt1 7.18 as earliest receptor.

The singular for “fruit” follows T’s consistent usage (R 7.4.7), Philastrius, and the LkR2 receptor over against the plural form found in Hippolytus, Latin Origen, Pseudo-Tertullian, Adm, 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 R (415). T may have changed the verb to “bring forth” / ἐνεγκεῖν / *proferat* (Marc. 4.17.11) for polemical purpose, or both T and Adm may simply attest a different, later form of the text.

<sup>210</sup> Lk2 6.44 is unattested according to R (416), but it was probably not present in Lk1. Instead, it was originally an emphatic Mt1 halakhic elaboration in 7.16 (partly doubled in 12.33) later copied closely by LkR2.

<sup>211</sup> The upgrades, emendations, and explicit restorations to Qn 6.45 and Lk1 6.45 all follow Adm (58.20–24 (1.28); R 7.4.8), with the only difference between the Qn and Lk1 texts here being the final sentence in 6.45, where the signature Lk1 term “disputes” / *διαλογισμοὶ* leads to the omission of that sentence from Qn. Its content is also briefly alluded to as part of T’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 Apelles de Marcionis* (Marc. 4.17.12; R 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; R 8.9). Despite these multiple witnesses, the verse is still considered by R (5.23) to be dubious and Adm is specifically dismissed as “not attesting Marcion’s text” because of similarities with Matthew.

Parallel Passages for Signals Tracing: GMarc 6.46

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A083a. Lord lord	6.46	7.21	6.46	7.21–22

Parallel Verses for Signals Tracing: GMarc 6.46

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 6.46. τί καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;<sup>212</sup></p> <p>QnLk1 13.27. &lt;οὐδέποτε ἔγνω ὑμᾶς&gt;  ‘ἀναχωρεῖτε’ ἀπ’ ἐμοῦ πάντες ἐργάται  ‘ἀνομίας’</p>	<p>Mt1 7.21. οὐ πᾶς ὁ λέγων μοι· κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. [QnLk1·Mt1]</p> <p>7.22 not present in Mt1</p> <p>Mt2 7.23. οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. [!QnLk1·Mt1] [see A211]</p>	<p>Lk2 6.46. τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; [QnLk1·Lk2]</p> <p>Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ’ ἐμοῦ πάντες ἐργάται ἀδικίας. [!QnLk1·Lk2] [see A211]</p>	<p>Mt2 7.21 same as Mt1</p> <p>Mt2 7.22. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; [Mt2c]</p> <p>Mt2 7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. [!QnLk1Mt1Mt2] [see A211]</p>

<sup>212</sup> T clearly quotes Lk1 6.46, albeit split into two parts: “If that is so, who will appear to have said: ‘Why do you call, ‘lord, lord?’ / *si ita est quis videbitur dixisse quid voca<ti>s domine domine?* (Marc. 4.17.13); “Who besides could suggest: ‘And do not do what I say?’ / *quis item adiecisse potuisset et non facitis quae dico?* (Marc. 4.17.14; R 5.24). δέ is missing from f<sup>13</sup> and 1424, as well as T’s quotation, which is also missing the personal pronoun “me” / με, both thus omitted by K (618) and here. MtR2 7.22–23 later added an eschatological judgment scene that has in the background the LkR2/Acts language/conceptuality of the disciples having extensive delegated authority to do “powers in your name”.

Parallel Passages for Signals Tracing: GMarc 6.47–49

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

Parallel Verses for Signals Tracing: GMarc 6.47–49

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>6.47–49 not present in QnLk1<sup>213</sup></p> <p>Lk1 8.21. «ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει» τίς ἐστὶν μήτηρ μου καὶ τίνες εἰσὶν ἀδελφοί μου εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς; [see A135]</p>	<p>Mt1 7.24. πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. [QnLk1·Mt1]</p> <p>Mt1 7.25. καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. [Mt1c]</p> <p>Mt1 7.26. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. [QnLk1·Mt1]</p> <p>Mt1 7.27. καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. [Mt1c]</p>	<p>Lk2 6.47. πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. [Lk1Mt1Lk2]</p> <p>Lk2 6.48. ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτὴν. [Mt1·Lk2]</p> <p>Lk2 6.49. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμὸς, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. [Mt1·Lk2]</p>

<sup>213</sup> Lk2 6.47–49 are unattested (V 195\*, R 416). N (36) reads all three verses as uncertain. BD (103) attempted to restore 6.47–48 as present, but omitted 6.49 as absent. Consistent with K (618) and G (152), I read all three verses as not present in Lk1. These verses are not the *explicit* of the inaugural sermon of Q (*CEQ* xxiv), but instead an MtR1 homiletic *aggadah*, a sermonic grand *finalé* that LkR2 retold 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. Several characteristic Lk2 features are still in evidence even in this heavily derivative material: a word with the root πλῆ- / '\*πλή\*@', the δὲ + participle / 'δὲ@\* \*@vp\* bigram (*bis*), and a narrative voice bigram “and it happened” / 'καὶ γίνομαι@viam3s (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 7.1–3, 4–5, 6–7, 8, 9, 10

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	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)
<p>QnLk1 7.1. «καὶ ἦλθεν εἰς Καφαρναούμ.»<sup>214</sup></p> <p>QnLk1 7.2. «καὶ προσῆλθεν αὐτῷ» ἑκατόνταρχος<sup>3</sup></p> <p>QnLk1 7.3. «καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός.»<sup>215</sup></p> <p>7.4–5 not present in QnLk1<sup>216</sup></p>	<p>Mt1 8.5a. εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ [‡QnLk1·:Mt1]</p> <p>Mt1 8.5b. προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν [‡QnLk1·:Mt1]</p> <p>Mt1 8.6. καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. [‡QnLk1·:Mt1]</p>	<p>Jn1 4.46b. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένης ἐν Καφαρναούμ. [‡QnLk1·:Jn1]</p> <p>Jn1 4.47. οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἠμελλεν γὰρ ἀποθνήσκειν. [Jn1c]</p>	<p>Lk2 7.1. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. [‡QnLk1·:Lk2]</p> <p>Lk2 7.2. ἑκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἠμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. [‡QnLk1Jn1·:Lk2]</p> <p>Lk2 7.3. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. [‡QnLk1Jn1·:Lk2]</p> <p>Lk2 7.4. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ὃ παρέξῃ τοῦτο. [‡QnLk1Mt1·:Lk2]</p> <p>Lk2 7.5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. [CINP]</p>

<sup>214</sup> This overall passage is clearly and multiply attested for Lk1, but according to R (416) the specific wording for most verses (7.1, 3–8, 10) cannot be restored. T 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. T’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, E 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.

BD (103) opts against restoring GMarc 7.1, N (36) restores it as uncertain, G (152) makes a stylometric case for it as secondary Lukan redaction, yet K (625) restores it. We restore a few elements as necessary narrative introduction, consistent with D and Mt1 as the earliest QnLk1 receptor, yet stripped of Lk2 characteristic vocabulary: “since” / ἐπειδὴ, “fulfill” / πληρῶ, “word” / ῥῆμα, and “people” / λαός (DD 1.1). All strata are consistent here in locating this exchange in Capernaum. Note that this is the first healing narrative in Qn. While this episode was left out of Markan strata, MkR1 followed Qn to make Capernaum its opening setting of Jesus’ first healing (Mk1 1.21–26). JnR1, preserving yet transforming this story, displaced Capernaum by having the wedding at Cana be the first miracle.

<sup>215</sup> The restorations to Lk1 7.2–3 are based on Mt1 as the earliest and simplest QnLk1 receptor, wherein the centurion makes a direct plea to Joshua. It is likely that the centurion in Qn was a known, named person, just as Cornelius in Acts 10 was known and frequently named. The name Pantera, well-evidenced in Rabbinic literature, should be considered as one possibility, as should Cornelius and Longinus, but it is also entirely possible that the name is lost to history. In the Qn narrative, this centurion 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 a rival king, homoeroticism, or all of these factors. D has an especially obscure reference to the centurion and his slave: “a certain person of a certain centurion” / ἑκατοντάρχου δὲ τινος τις. The slave’s affliction is described in different ways in Mt1, Jn1, and Lk2, but Mt1 as the earliest, closest and simplest receptor provides the most reasonable basis for reconstructing QnLk1, that the slave was “paralyzed” / παραλυτικός. JnR1 exaggerated the infirmity (“he was about to die” / ἠμελλεν γὰρ ἀποθνήσκειν) to set the stage for Jesus producing a sign demonstrating his power of resurrection, and LkR2 later followed Jn1 (“he was about to die” / ἠμελλεν τελευτᾶν), consistent with its own penchant for dramatization and overt Elijah-Jesus parallels.

<sup>216</sup> Lk2 7.4–5 is unattested (R 416), but 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. Characteristic Lk2 features include: accusative πρὸς, “nation” / ἔθνος, “hastily” / σπουδαίως (DD 1.1); the transitional split substantive arthrous participle punctuated by δὲ / 'ό@\* δὲ@\* \*@vp\* (DD 1.2); themes of haste, dramatization, communication through proxies, collective speech, Jewish ritual/temple piety, architecture, and public benefaction (DD 1.4).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
QnLk1 7.6a. «καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν» <sup>217</sup>	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. [Jn1c]	Lk2 7.6a. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. [QnLk1·Lk2]

<sup>217</sup> 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 later 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)
<p>QnLk1 7.6b. «και λέγει ὁ ἐκατόνταρχος κύριε οὐκ ἰκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς»</p> <p>QnLk1 7.7. «ἀλλὰ εἰπέ λόγῳ και ἰαθήσεται ὁ παῖς μου»</p> <p>QnLk1 7.8. «και ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ’ ἐμαυτὸν στρατιώτας και λέγω τούτῳ πορεύθητι και πορεύεται και ἄλλῳ ἔρχου και ἔρχεται και τῷ δούλῳ μου ποίησον τοῦτο και ποιεῖ»<sup>218</sup></p>	<p>Mt1 8.8. <u>και ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· κύριε, οὐκ εἰμι ἰκανός ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπέ λόγῳ, και ἰαθήσεται ὁ παῖς μου.</u> [QnLk1·Mt1]</p> <p>Mt1 8.9 <u>και γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, και λέγω τούτῳ· πορεύθητι, και πορεύεται, και ἄλλῳ· ἔρχου, και ἔρχεται, και τῷ δούλῳ μου· ποίησον τοῦτο, και ποιεῖ.</u> [QnLk1·Mt1]</p>	<p>Jn1 4.49. λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. [‡QnLk1·:Jn1] (see Qn 7.2 above)</p>	<p>Lk2 7.6b. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπειψεν φίλους ὁ ἐκατοντάρχης λέγων αὐτῷ· κύριε, μὴ σκύλλου, οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς. [‡QnLk1·:Lk2]</p> <p>Lk2 7.7. διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, και ἰαθήτω ὁ παῖς μου. [‡QnLk1·:Lk2]</p> <p>Lk2 7.8. και γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, και λέγω τούτῳ· πορεύθητι, και πορεύεται, και ἄλλῳ· ἔρχου, και ἔρχεται, και τῷ δούλῳ μου· ποίησον τοῦτο, και ποιεῖ. [QnLk1·Lk2]</p>

<sup>218</sup> Lk2 7.8 is unattested according to R (416) and skipped over by V (195\*) and BD (103), but restored by K (625), G (153), and N (38), and also included in *CEQ*. We now lean on the side of restoring it, though it is also reasonable to read the centurion’s extended speech as a reflection of LkR2 tendencies toward character development, expanded dialogue, delegated authority, aristocratic matters, slave-owner concerns, and sympathetic portrayal of Roman civic and military authorities. The lack of distinctive Lk2 lemmata (DD 1.1) or syntactical formulae (DD 1.2) weighs in favor of its originality to Qn. An interesting possible intertext is 1 Esdr. 4.7–11.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.9. «λέγει αὐτῷ ὁ Ἰησοῦς» λέγω ὑμῖν ἡ τὸσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὔρον <sup>219</sup>	Mt1 8.10. «λέγει αὐτῷ ὁ Ἰησοῦς» λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον. [QnLk1·Mt1]	Jn1 4.50. λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ υἱός σου ζῆ. 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· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. [QnLk1·Lk2]	Mt2 8.10. ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον. [QnLk1Lk2·Mt2]

<sup>219</sup> Lk1 7.9 is quoted twice by E, “Now I tell you, such faith I have not found in Israel” / λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὔρον (*Pan.* 42.11.6 ζ (7); 42.11.17 Σχ. ζ (7); GCS 31:108, 126). E also paraphrases the verse: “If he did not find such faith in Israel as in a centurion who came from the nations, he is not consequently faulting the faith of Israel” / εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὔρον ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχη, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (*Pan.* 42.11.17 Ἐλ. ζ (7); GCS 31:126–27). T 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 Israël... quoniam si ita esset talem fidem nec in Israhele umquam fuisse. ceterum dicens talem fidem debuisse inveniri in Israhele* (*Marc.* 4.18.1; R 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 the characteristic introductory/transitional participle + δὲ formula (DD 1.2). Other characteristic Lk2 features absent from QnLk1 here include: “be amazed” / θαυμάζω (DD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.10. «καὶ ἰάθη ὁ παῖς» <sup>220</sup>	8.11–12 not present in Mt1 Mt1 8.13. «καὶ ἰάθη ὁ παῖς»	Jn1 4.51. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπῆντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ. [Jn1c] Jn1 4.52. ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ἧ’ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. [Jn1c] Jn1 4.53. ἔγνω οὖν ὁ πατήρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ἧ’ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. [Jn1c] Jn1 4.54. τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν. [Jn1c]	Lk2 7.10. 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 ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, [Mt2c] Mt2 8.12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [Mt2c] Mt2 8.13. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· ὕπαγε, ὡς <u>ἐπίστευσας</u> γενηθήτω σοι. καὶ ἰάθη ὁ <u>παῖς</u> [αὐτοῦ] ἐν <u>τῇ ὥρᾳ ἐκείνῃ</u> . [Jn1·Mt2]

<sup>220</sup> Lk2 7.10 is unattested according to R (416), but some miraculous healing to conclude the story was likely present. JnR1 narrates a conclusion to the story highlighting the role of the emissaries to the royal beneficiary of this resurrection miracle and noting this episode as the “second sign” / δεύτερον σημεῖον Jesus performed. 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.

Parallel Passages for Signals Tracing: GMarc 7.11, 12, 13, 14–16, 17

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A086. Widow's son raised	7.12–16	7.11–17

Parallel Verses for Signals Tracing: GMarc 7.11

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.11 not present in QnLk1 <sup>221</sup>	Lk2 7.11. και ἐγένετο ἐν τῷ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. [CINP]

<sup>221</sup> Lk2 7.11 is not attested (R 416), but it was likely not present in Lk1. Characteristic LkR2 features include: the specific lemmata “city” / πόλις and “crowd” / ὄχλος, and a συ-prefixed verb (DD 1.1); the “and it happened” / και@cc γίνομαι@viam3s transitional narrative bigram and participial form of “called” / καλέω@vp\* (DD 1.2); novelistic narrative sequencing and the mention of a place name (Nain) (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 7.12. «καὶ» <υἱὸς χήρας νεκρὸς> «ἦν» <sup>222</sup>	Lk2 7.12. ὡς δὲ ἤγγισεν τῆ πόλιν τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενὴς υἱὸς τῆ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῇ. [≠QnLk1·Lk2]

<sup>222</sup> T begins his attestation of this passage with confirmation of Lk1 7.12 and its specific words “widow” / *χήρα* and “dead son” / *υἱὸς νεκρὸς*: “He also revived the widow’s dead son” / *resuscitavit et mortuum filium viduae* (*Marc.* 4.18.2; R 5.25). The Qn and Lk1 strata, which otherwise evince little LXX usage, were probably missing this episode’s careful imitations of Elijah in LXX 1 Kgs 17.9–24, including tell-tale phrases such as “gate of the city” (1 Kgs 17.10 // Lk2 7.12) and “gave him to his mother” (1 Kgs 17.23 // Lk2 7.15). For detailed discussion of the LXX Elijah parallels, see Thomas D. Brodie, “Luke-Acts as an Imitation and Emulation of the Elijah-Elisha Narrative”, *New Views on Luke and Acts* (ed. E. Richard; Wilmington: Glazier, 1983) 78–85; “Towards Unraveling Luke’s Use of the Old Testament: Luke 7.11–17 as an *Imitatio* of 1 Kings 17.17–24”, *NTS* 32.2 (1986) 247–67. *Contra* Brodie, these LXX intertexts do not reflect a proto-Luke but instead LkR2 creativity and well-sourced storytelling. Therefore, the reconstruction of Lk1 7.12–15 largely follows D (which differs considerably from Lk2 at points), while also removing these and other characteristic LkR2 features. The term “only-begotten” / *μονογενὴς* is only found elsewhere in Lk2 8.42 and 9.38. 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. The two instances of the lemma “city” / *πόλις*, as well as the lemmata “behold” / *ἰδοὺ* and “sufficient” / *ἰκανὸς* (DD 1.1) are also characteristic LkR2 features absented from the Lk1 restoration here.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.13 not present in QnLk1 <sup>223</sup>	Lk2 7.13. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῆς καὶ εἶπεν αὐτῇ· μὴ κλαῖε. [CINP]
QnLk1 7.14. «καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι» <sup>224</sup>	Lk2 7.14. καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. [‡QnLk1·Lk2]

<sup>223</sup> The participial form of the lemma “see” / *ὄραω@vp\** and all forms of the lemma “gut-wrenched” or “moved with compassion” / *σπλαγχνίζομαι* are nowhere found in Lk1 but is elsewhere evident in Lk2 (DD 1.1). The command “don’t weep” / *μὴ κλαῖε* is also apparently a characteristic Lk2 phrase (cf. Lk2 8.52, 23.28). According to LkR2, Jesus tells other people not to weep, yet he himself weeps (Lk2 19.41, 22.62) as a prophet, martyr, or both.

<sup>224</sup> Lk1 7.14 was “attested but no insight into wording can be gained” according to R (416), but some restoration of the healing act is warranted. The unique tradition in D, “boy, boy” / *νεανίσκε νεανίσκε*, apparently retains an earlier, unique tradition. The magical act of healing through indirect touch of the funerary bier is characteristic of LkR2 (cp. Ac 19.12), as is the split arthrous participle and participial transitional phrase (DD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 7.15. «καὶ ἀνεκάθισεν ὁ νεκρὸς» <sup>225</sup>	Lk2 7.15. καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [‡QnLk1·Lk2]
QnLk1 7.16. «καὶ» ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ἐγήγερται ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ <sup>226</sup>	Lk2 7.16. ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. [QnLk1·Lk2]
7.17 not present in QnLk1 <sup>227</sup>	Lk2 7.17. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὄλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ. [CINP]

<sup>225</sup> Lk1 7.15 was also “attested but no insight into wording can be gained” according to R (416), but again the storyline requires some report of the healing, and plenty of data is available for consideration to confirm elements of QnLk1 and omit elements of Lk2. The lemma “begin” / ἀρχω (DD 1.1), especially when paired with an infinitive to introduce a dramatic speech (“began to speak” / ἀρχω@\* \*3 λέγω@vn\*; DD 1.2), is highly characteristic of LkR2. That Jesus “gave him to his mother” is a clear Elijah imitation (DD 1.4) and a verbatim quotation of LXX 1 Kgs 17.23 (καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ) (DD 1.5).

<sup>226</sup> Lk1 7.16 is summarized and quoted verbatim by T: “so that all returned glory to the creator, saying, ‘A great prophet has gone forth among us, and god has looked after his people’” / *resuscitavit et mortuum filium viduae... ut omnes illic creatori gloriam retulerint dicentes: magnus prophetae prodit in nobis et respexit deus populum suum* (Marc. 4.18.2; R 5.25).

<sup>227</sup> Lk2 7.17 is unattested (R 416), but likely not present in Lk1. The geographical terms are characteristic of LkR2. Note also the geographical confusion or extensive travel involved in placing this episode in Judea when the previous and closely related story of the centurion had taken place in Capernaum in Galilee.

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 7.18. «καὶ Ἰωάννης» ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν)</p> <p>QnLk1 7.19. (λέγων) σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;<sup>228</sup></p> <p>QnLk1 7.20. «καὶ εἶπαν» (σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;)<sup>229</sup></p>	<p>Mt1 11.2. ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ [QnLk1·Mt1]</p> <p>Mt1 11.3. εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; [QnLk1·Mt1]</p>	<p>Lk2 7.18. καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης [QnLk1Mt1·Lk2]</p> <p>Lk2 7.19. ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; [QnLk1·Lk2]</p> <p>Lk2 7.20. παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; [QnLk1Mt1·Lk2]</p>

<sup>228</sup> The text of Lk1 7.18–19 follows the extended, verbatim quotation in *Adm* (50.12–14 (1.26); R 7.4.9): “hearing in prison the works of the anointed, sent his disciples to him saying, ‘Are you the one to come, or should we await another?’” / ἀκούσας γὰρ ἐν τῷ δεσμοτηρίῳ 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. R 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. T corroborates Lk1 7.18 and its explicit mention of John when saying, “but John was scandalized when hearing of the powerful deeds of Christ” / *sed scandalizatur Iohannes auditis virtutibus Christi* (*Marc.* 4.18.4; Evans 352). LkR2 radically displaces the tradition of John’s imprisonment by narrating it briefly as part of its baptism (Lk2 3.20).

<sup>229</sup> Lk1 7.20 is attested “but no insight into wording can be gained” according to R (416). On the contrary, T clearly repeats the inquiry in 7.19–20, 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; Evans 354). This doubled question apparently led MtR1 to ignore the second question, while LkR2 created a buffer between the repeated questions by means of a characteristic reference to diplomacy and speaking through proxies.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.21 not present in QnLk1 <sup>230</sup>	Lk2 7.21. ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. [CINP]

<sup>230</sup> Lk2 7.21 is unattested according to R (415), but most likely not present (so also K 638). Given the multiple attestations of the surrounding verses by a host of witnesses (T, *Adm*, E, 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. 7.42–43), expressions that do not appear in Qn or Lk1 elsewhere. Essentially, LkR2 has Jesus produce miracles on the spot to convince the people sent by John, quite in keeping with the penchant throughout Lk2 and Acts to describe miracles/signs as leading to faith/conversion. While T in *Marc.* 4.18.6 could be referring back to 7.21, it is more likely that his reference to “aforementioned works” / *praedicatis operationibus* links Lk1 7.22 back to Lk1 7.18, which refers explicitly to “works” / ἔργα / *virtutibus*. See quotations in the notes for Lk1 7.18 and 7.22.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.22. «καὶ» ἀποκριθεὶς «εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε» (Ἰωάννη) «ἃ ἀκούετε καὶ βλέπετε» ἴ τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἴ λεπροὶ καθαρίζονται ἴ νεκροὶ ἐγείρονται ἴ «πτωχοὶ εὐαγγελίζονται» <sup>231</sup>	Mt1 11.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε· [‡QnLk1·Mt1] Mt1 11.5. τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· [QnLk1·Mt1]	Lk2 7.22. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἤκούσατε τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· [QnLk1Mt1·Lk2]

<sup>231</sup> The opening of Lk1 7.22 is omitted by R (416) but clearly attested in T, albeit in a generalizing or summarizing way: “the lord returned answer to John that the one whom they should have recognized 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). T mentions this verse outside of his treatise against Marcion, probably reflecting Lk2 rather than Lk1: “he cleanses lepers, he enlightens the blind, renews the paralytic, resuscitates the dead” / *Ieprosam 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; R 8.10). 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” / εἶδετε καὶ ἤκούσατε). For the second part of Lk1 7.22, the text represents a combination of upgrades, explicit restorations, and improvised restorations to R (4.4.22, 416) based on Mt1 and Lk2 as reliable yet independent sources of QnLk1, and generally keeping with the judgments of the CEQ committee (124–25), except that we read “the deaf hear” / κωφοὶ ἀκούουσιν as an MtR1 insertion in keeping with its characteristic emphasis on hearing. The QnLk1 phrase “the blind see again” / τυφλοὶ ἀναβλέπουσιν and “the poor are heralded good news” / πτωχοὶ εὐαγγελίζονται likely evoke Isa 61.1 (whether in Hebrew or Greek). LkR2 adopted this antetext in Lk2 4.18, incorporated it into the inaugural sermon of Jesus as clear quotations from the LXX: “to herald good news to the poor” / εὐαγγελίσασθαι πτωχοῖς and “new sight for the blind” / τυφλοῖς ἀνάβλεψιν.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.23. «καὶ» μακάριός ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί <sup>232</sup>	Mt1 11.6. καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί. [QnLk1·Mt1]	Lk2 7.23. καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί. [QnLk1Mt1·Lk2]

<sup>232</sup> Lk1 7.23 is multiply attested. T briefly restates the verse: “who will not be scandalized by Christ” / *qui non fuerit scandalizatus in Christum* (*Marc.* 4.18.8; Evans 356). E has a careful restatement and differing context: “Altered is, ‘Blessed if he is not scandalized by me,’ for he has this as pertaining to John” / *παρηλλαγμένον τὸ μακάριός ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί εἶχε γὰρ ὡς πρὸς Ἰωάννην* (*Pan.* 42.11.6 η (8); GCS 31:108). Here we follow the variant (ἐὰν μὴ instead of οὐ μὴ) in mss. M and V, a variant matched in the elenchus (*Pan.* 42.11.17 Ἐλ. η (8); GCS 31:127), differing from the scholion (*Pan.* 42.11.17 Σχ. η (8); GCS 31:127), but consistent with both Mt1 and Lk2 receptors. Ephrem references this verse three times, consistently attesting the conditional clause rather than the double negative (*Against Marcion* 1.39/86; R 8.11). R (416) and V (197\*) both reconstruct the double negative, a formula without basis in the multiple GMarc attestations and instead characteristic of Lk2 (DD 1.2). Note also that ἐστιν is missing from all of the verbatim quotations by E, and that this copulative verb is also unattested in the paraphrases of T and Ephrem, leading us to omit it, *contra* R (416).

Parallel Passages for Signals Tracing: GMarc 7.24a, 24b–c, 25a, 25b, 25e–26a, 26b–c, 27–28, 29–30, 31–35

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A107. Identity of John	7.24b–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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.24a not present in QnLk1 QnLk1 7.24b–c. περι Ἰωάννου τί ἐξήλθατε ἰδεῖν εἰς τὴν ἔρημον; «κάλαμον ὑπὸ ἀνέμου σαλευόμενον;» <sup>233</sup>	Mt1 11.7. τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις <u>περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;</u> [QnLk1·Mt1]	Lk2 7.24. ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους <u>περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;</u> [QnLk1Mt1·Lk2]

<sup>233</sup> Lk1 7.24b is clearly attested in T, both as a summation and quotation: “and if he bears witness to John” / *si et testimonium Iohanni perhibet* (Marc. 4.18.7; Evans 356); “What did you go out to see in the wilderness?” / *quid existis videre in solitudine?* (Marc. 4.18.8; Evans 356).

V reconstructed the Lk2 opening, “he began to speak” / ἤρξατο λέγειν as possible, but R (416) is probably correct to omit it. The opening of Lk2 7.24 exudes characteristic LkR2 transitional phrasing and vocabulary, including the plural “messengers” / ἀγγελος@n?p\*, ἀγγέλων, the plural “crowds” / ὄχλος@n?p\* (DD 1.1); a lemma with the αρχ- root, the “begin to speak” / ἄρχω@v\* λέγω@vnp\* speech introduction formula (DD 1.2). The quotation in Lk1 7.24b reads smoothly on its own as a continuation of the saying in Lk1 7.23.

The correction “to see” / ὁράω@vnaa in place of “to behold” / θεάομαι@vnam is based on that verb (DD 1.1) and middle infinitives (DD 1.2) being characteristic of Mt1 and Lk2, not QnLk1. T clearly attests to an active infinitive, “to see” / *videre*. Note that the QnLk1 term here is received both in Mt1 11.8–9 (*bis*) and Lk2 7.25–26 (*bis*).

The rhetorical question in 7.24c about “a reed shaken by the wind” / κάλαμον ὑπὸ ἀνέμου σαλευόμενον is not clearly attested for Lk1, but it was likely present. The symbol of the reed was well known from the first coins minted by Herod Antipas; see Gerd Theissen, *The Gospels in Context: Social and Political History in the Synoptic Tradition* (new ed.; London: T&T Clark, 2004) 26–41. In addition to its place as a roughly contemporaneous yet specific political detail about Herod Antipas and its implicit rivalry between Herod Antipas and John the baptizer, this reed logion is an Aesopian reference and turn of phrase highly characteristic of Qn. Steve Reece, “‘Aesop’, ‘Q’ and ‘Luke’”, *NTS* 62 (2016) 357–77 at 373–75 finds a “genetic relationship” of this logion with Aesop’s fable of the Oak and Reed, preserved in ms Parisinus 105, given its quick sequential use of the same three lemmata found condensed in the rhetorical question in Luke 7.24c: “reed” / κάλαμος, “wind” / ἄνεμος, and “shake” / σαλεύω. The fable illustrates how a strong oak is uprooted by a strong wind, while a reed can endure it. This Qn/Aesop tradition is also preserved in GThom 78, including the reference to “a man wearing soft garments” in Luke 7.25b. Such a reference here fits perfectly with the overall Aesopian framing of Qn at its beginning and end. The aphorism may indicate that John is the stubborn oak destroyed by Herod, while Miryam became a reed who flexibly adapted to follow Joshua.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>7.25a not present in QnLk1<sup>234</sup></p> <p>QnLk1 7.25b. «ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον;»</p> <p>7.25c not present in QnLk1</p>	<p>Mt1 11.8. ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. [QnLk1·Mt1]</p>	<p>Lk2 7.25. ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. [QnLk1Mt1·Lk2]</p>

<sup>234</sup> Lk1 7.25 is unattested according to R (416), but it was likely present in a simple form. In particular, as indicated in the footnote above, the question about “a man wearing soft garments” / ἄνθρωπον ἐν μαλακοῖς ἱματίοις is corroborated in GThom 78. The repetition of the introductory rhetorical question, “what did you go out to see?” for a second time is probably LkR2 clarifying redaction followed by MtR2 and not original to QnLk1. The lemma “behold” / ἰδοὺ is highly characteristic of Mt1 and followed by LkR2 (DD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.26a not present in QnLk1 QnLk1 7.26b–c. <u>προφήτην; ναὶ «λέγω ὑμῖν» καὶ περισσότερον</u> ( <u>προφήτου</u> ) <sup>235</sup>	Mt1 11.9. <u>ἀλλὰ τί ἐξήθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον</u> <u>προφήτου.</u> [QnLk1Lk2·:Mt2] [QnLk1·Mt1]	Lk2 7.26. <u>ἀλλὰ τί ἐξήθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον</u> <u>προφήτου.</u> [QnLk1Mt1·:Lk2]

<sup>235</sup> T 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; Evans 356). 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. While the formula of emphasis (“I tell you” / λέγω ὑμῖν) is attested elsewhere in Qn (DD 1.1), we omit it because of its absence from T’s attestation and as a characteristic feature of Mt1. The concluding explicit restoration “than a prophet” / *προφήτου* is consistent with Mt1 and Lk2 and is apparently attested in T: “who is greater than so great a prophet” / *sit maior tanto propheta* (Marc. 4.18.8; Evans 356), in a passage quoted more fully below for Lk1 7.28.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.27. ὁὗτός ἔστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου <sup>236</sup>	Mt1 11.10. ὁὗτός ἔστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. [Lk1·Mt1]	Lk2 7.27. ὁὗτός ἔστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. [QnLk1·Lk2]

<sup>236</sup> Lk1 7.27 is quoted in *Adm*, E, and T. E has: “The same is the one about whom it has been written, ‘Behold, I am sending my messenger before your presence’” / αὐτός ἐστι περὶ οὗ γέγραπται ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου (*Pan.* 42.11.6 θ (9); 42.11.17 Σχ. θ (9); restated in 42.11.17 Ἔλ. θ (9); GCS 31:108, 127–28). *Adm* includes “before you” / ἔμπροσθέν σου (98.11–13 (2.18); R 7.4.10) at the end of the Mal 3.1 quotation, but this is missing from the quotations by E (*Pan.* 42.11.6 θ (9); 42.11.17 Σχ. θ (9); 42.11.17 Ἔλ. θ (9)) and T (*Marc.* 4.18.7; R 4.4.24). The upgrade to the opening word “this one” / οὗτός is based on *Adm* and the third quotation by E (*Pan.* 42.11.17 Ἔλ. θ (9)), which notably differs from his use of “he himself” / αὐτός in his first two quotations. The quotation of Mal 3.1 is a rare LXX quotation for QnLk1, but it is more likely original to Qn than it was an Lk1 addition in the 80s CE. Originally the “prophet, and more than a prophet” (QnLk1 7.26) may have been a reference to Miryam, perhaps together with John. The unusual expression in QnLk1 7.28 can be translated in different ways, e.g.: “John was the greatest of those born of women” or “the greatest of those born of John’s women”. In whatever manner it is translated, given its surrounding context, QnLk1 7.27–28 likely implicates Miryam, whether she was depicted as a prophet herself or as the companion of John as a prophet, whether she was depicted as a woman who birthed (i.e., sponsored) John’s rise or whether she herself was “the greatest” among John’s female patron entourage. Coming subsequent to John’s imprisonment (QnLk1 7.18), this saying may introduce Miryam as she is about to transfer her political loyalty and mating availability to Joshua as her chosen male rival to Herod Antipas (QnLk1 7.36ff). All of this befits commonplace primate/human social, political and military behavior patterns 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. The reasons for the traditional ideal of the celibacy of Joshua being taken as normative and indisputable are many, but they go back 1900 years, including the obfuscation and displacement of Miryam as a co-leader of Joshua’s movement, the erasure of women’s memories and histories more generally, the elevation of models of female virginity, and the way that religious idealism and scriptural reasoning have routinely crowded out critical inquiry and scientific reasoning, even in recent decades.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.28. «λέγω ὑμῖν» μείζων ἔν γεννητοῖς ἡ γυναικῶν Ἰωάννου ἡ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν <sup>237</sup>	Mt1 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. [QnLk1·:Mt1]	Lk2 7.28. λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. [QnLk1Mt1·:Lk2]	Mt2 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. [QnLk1Mt1·:Mt2]

<sup>237</sup> Confirmation and upgrades to Lk1 7.28 based on T'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 aequae creatoris et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Ioannem minuit* (Marc. 4.18.7-8, Evans 356; see also *Bapt.* 12.5, R 4.4.25). R and TS were probably correct that *omnibus* (used in two of T's four quotations) does not merit V's addition of πάντων but instead reflects T's own clarification or exaggeration.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>7.29–30 not present in QnLk1<sup>238</sup></p> <p>QnLk1 7.31. «τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;»</p> <p>QnLk1 7.32. «ὁμοία ἐστὶν παιδίῳ καθημένοις ἐν ταῖς ἀγοραῖς ἢ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε»</p> <p>QnLk1 7.33. «ἦλθεν γὰρ Ἰωάννης μὴτε ἐσθίων μὴτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει»</p> <p>QnLk1 7.34. «ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἄνθρωπος φάγος καὶ οἰνοπότης»</p> <p>QnLk1 7.35. «καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς»</p>	<p>Mt1 11.16. <u>τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθημένοις ἐν ταῖς ἀγοραῖς ἢ προσφωνοῦντα τοῖς ἑτέροις</u> [‡QnLk1·Mt1]</p> <p>Mt1 11.17. <u>λέγουσιν· ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.</u> [‡QnLk1·Mt1]</p> <p>Mt1 11.18. <u>ἦλθεν γὰρ Ἰωάννης μὴτε ἐσθίων μὴτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει.</u> [‡QnLk1·Mt1]</p> <p>Mt1 11.19. <u>ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.</u> [‡QnLk1·Mt1]</p>	<p>Lk2 7.29. <u>καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου.</u> [CINP]</p> <p>Lk2 7.30. <u>οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ’ αὐτοῦ.</u> [CINP]</p> <p>Lk2 7.31. <u>τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι;</u> [‡QnLk1·Lk2]</p> <p>Lk2 7.32. <u>ὅμοιοι εἰσὶν παιδίῳ τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ἢ λέγει· ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλάυσασθε.</u> [‡QnLk1·Lk2]</p> <p>Lk2 7.33. <u>ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μὴτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει.</u> [‡QnLk1·Lk2]</p> <p>Lk2 7.34. <u>ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.</u> [‡QnLk1Mt1·Lk2]</p> <p>Lk2 7.35. <u>καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.</u> [‡QnLk1·Lk2]</p>	<p>Mt2 21.31b. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν ὅτι <u>οἱ τελῶναι</u> καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2]</p> <p>Mt2 21.32. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ <u>οὐκ ἐπίστεύσατε αὐτῷ, οἱ δὲ τελῶναι</u> καὶ αἱ πόρνοι <u>ἐπίστευσαν αὐτῷ</u>· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὑστερον τοῦ πιστεῦσαι αὐτῷ. [Lk2·Mt2]</p> <p>Mt2 11.16–19 same as Mt1</p>

<sup>238</sup> 7.29–35 is entirely unattested (R 416), which leads us to start from a place of rigorous skepticism about whether any of its content was in Qn. R (418) and V (197\*) viewed it as removed because it was offensive to Marcion. K (652) says there is “no doubt” that GMarc lacked this entire section, and both BD (104) and N (44) omit it completely as well. This uniform and unnuanced position has likely been overdetermined by nineteenth century scholarship that viewed this section as omitted by Marcion because of his ascetic tendencies, so Schwegler (1:263), citing Thilo (418) and Hahn (147). Lk2 7.29–30 indeed most likely stemmed from LkR2, given its cluster of highly characteristic Lk2 lemmata such as: “people” / λαός, “plan” / βουλή, and plural forms for “lawyer” / νομικός and tax-collector / (DD 1.1); collective action (DD 1.4), indeed mass baptism (cf. Acts 2.41)! Yet, as an exception to our fourth hypothesis, a careful restoration of Lk1 7.31–35 is merited by several factors. Besides its established place in CEQ, its vocabulary is fully in keeping with Qn: “similar” / ὅμοιος, “liken” / ὁμοίω, “justify” / δικαίω, “child” / τέκνον, and “wisdom” / σοφία (DD 1.1). While K (653) is correct that “wisdom serves as a prophetic medium” for LkR2 in Lk2 11.49, that verse quotes wisdom as scripture personified, whereas the reference to σοφία here in QnLk1 7.35 is more generic and not altogether different from its clear attestation in QnLk1 21.15. Elsewhere in Qn we find a trigram close to “this generation” / τὴν γενεὰν ταύτην, i.e., “this generation” / ἡ γενεὰ αὕτη (QnLk1 11.29), as well as numerous “son of man” sayings (DD 1.2). Aesopian allusions such as that in QnLk1Lk2 7.32 // Mt1 11.17 are hallmarks of Qn (DD 1.4). The fable of the “Fisherman and the Flute” is an obvious antetext: “when I played, you did not dance” / ὅτε μὲν ἠύλου οὐκ ὠρχεῖσθε (Halm, fab. 27). As Jülicher (*Gleichnisreden* 2.26–27) noted, in Herodotus (1.141) this saying was put in the mouth of Cyrus in regard to the Ionians and their revolt against Persian authority. Its appropriation here comments on John and Joshua as revolt leaders with differing yet equally unsuccessful approaches. The contrast with John is fully consistent with the preceding Qn passage. Furthermore, the description of Joshua as a “glutton and drunkard” / φάγος καὶ οἰνοπότης exemplifies the criterion of embarrassment. On its presence in Q and value as a uniquely reliable, early datum about the historical Joshua, see Thomas E. Phillips, “Will the Wise Person Get Drunk? The Background of the Human Wisdom in Luke 7:35 and Matthew 11:19”, *JBL* 127.2 (2008) 385–96. Such embarrassment provided more than sufficient reason for T and other GMarc witnesses to avoid quoting or commenting on this material.



Parallel Passages for Signals Tracing: GMarc 7.36–38, 39–44b, 44c–46, 47–49, 50

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

Parallel Verses for Signals Tracing: GMarc 7.36

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 7.36. και εισελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη <sup>239</sup> QnLk1 16.20. Λάζαρος [see A228]	Jn1 11.1. ἦν δέ τις ἀσθενῶν, <u>Λάζαρος</u> ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [QnLk1·Jn1]	Jn2 11.1 same as Jn1 Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς <u>Βηθανίαν</u> , ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [QnLk1Jn1·Jn2] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.	Lk2 7.36. ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ’ αὐτοῦ, <u>καὶ εισελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη</u> . [QnLk1·Lk2]	Mt2 26.6. τοῦ δὲ Ἰησοῦ γενομένου <u>ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ</u> [QnLk1Jn1·Mt2]	Mk3 14.3a. καὶ ὄντος αὐτοῦ <u>ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ</u> , κατακειμένου αὐτοῦ [QnLk1Lk2Mt2·Mk3]

<sup>239</sup> Lk1 7.36 is quoted verbatim by E: “And entering into the house of the Pharisee he reclined” / και εισελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη (*Pan.* 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 Ἔλ. ι (10); GCS 31:109, 128). The location of the story at the start of the ministry of Jesus—a location preserved by LkR2—reflects the earliest tradition. Given the sequence, here Miryam mourns John the baptizer, pouring out her grief and hope in submission at the feet of Joshua and establishing him as John’s successor. Jn1 (the Signs Gospel) is the first receptor of the QnLk1 stratum, a receptor that confirms Miryam as the female protagonist in the QnLk1 episode who had *previously* anointed Jesus, apparently evoking a text/tradition *external to* Jn1: “Miryam was the one who anointed the lord...” (Jn1 11.2). The mention of Miryam’s previous anointing of Jesus here just before its climactic seventh sign of the resurrection of Lazarus transforms Miryam’s reputation from an independent, financially powerful and politically connected prostitute who sponsored Joshua’s political rise to a good family woman who besought Jesus to heal her brother. This later location in JnR1 was preserved in Jn2 and later strata of Mark and Matthew, which all shift the focus to Miryam as mourning Jesus rather than John. JnR2 dramatizes and upgrades the lavish quality, public largesse, and domestic setting of the hospitality that Miryam and her family had offered Jesus in Bethany. JnR2 had previously asserted (in Jn2 1.28) that John performed baptisms in Bethany, effectively linking together the ministries of John and Miryam as two baptizers, as it were. JnR1 and JnR2 follow Lk1 in not accepting the MkR1/MtR1 tradition that Jesus was baptized by John, insisting instead like Qn and Lk1 that Miryam alone is the one who anointed Jesus. LkR2 draws mainly on QnLk1, adding a formal invitation in keeping with its characteristic hospitality protocols: “a certain one of the Pharisees asked him to eat with him” / ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη 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 exemplifies the historically later, early-orthodox effort to clean up the earlier embarrassing tradition of Jesus being anointed messiah by a prostitute.

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 7.37–38. <ή δὲ> γυνή σταῖσα ὀπίσω ἁμαρτωλός παρά τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας (καὶ) ταῖς θριξίν ἐξέμασεν (καὶ) ἤλειφεν (καὶ) κατεφίλει <sup>240</sup>	Jn1 11.2. ἦν δὲ Μαριάμ ἢ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [QnLk1:Jn1]	Jn2 11.2 same as Jn1 Jn2 12.3. ἡ οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. [QnLk1Jn1.:Jn2]	Lk2 7.37. καὶ ἰδοὺ γυνή ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου [QnLk1Jn1Jn2.:Lk2] Lk2 7.38. καὶ σταῖσα ὀπίσω παρά τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρω. [QnLk1Jn1Jn2.:Lk2]	Mt2 26.7. προσῆλθεν αὐτῷ γυνή ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου [QnLk1Lk2.:Mt2]	Mk3 14.3b–c. ἦλθεν γυνή ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς [QnLk1Jn1Jn2Lk2Mt2.:Mk3]

<sup>240</sup> Lk1 7.37–38 is quoted both in E and T: “but the woman standing behind, the sinner near his feet, flooded with her tears his feet and anointed and kissed” / ἡ δὲ γυνή σταῖσα ὀπίσω ἢ ἁμαρτωλός παρά τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 Ἐλ. ι (10); GCS 31:109, 128). The reconstruction here follows the wording in E while retaining “she wiped with her braids” / ταῖς θριξίν... ἐξέμασεν as found in R (417) and confirmed by T (*Marc.* 4.18.9; see the note below on Lk1 7.44c–46). The unusual wording here in QnLk1 likely has mating and/or sexual connotations: “the woman standing behind, sinful by his feet” / γυνή σταῖσα ὀπίσω ἁμαρτωλός παρά τοὺς πόδας. Cf. Ruth 3.4–14 in regard to a woman uncovering a man’s feet as an obvious sexual euphemism. E either modifies the 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)
7.39–44b not present in QnLk1 <sup>241</sup>	<p>Jn2 12.4. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι. [Jn2c]</p> <p>Jn2 12.5. διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; [Jn2c]</p> <p>Jn2 12.6. εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. [Jn2c]</p> <p>Jn2 12.7. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. [Jn2c]</p> <p>Jn2 12.8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. [Jn2c]</p>	<p>Lk2 7.39. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἶ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν. [QnLk1·Lk2]</p> <p>Lk2 7.40. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ διδάσκαλε, εἰπέ, φησὶν. [CINP]</p> <p>Lk2 7.41. δύο χρεοφειλέται ἦσαν δανιστῆ τινι· ὁ εἷς ὤφειλεν <u>δηνάρια</u> πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. [Jn2·Lk2]</p> <p>Lk2 7.42. μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; [CINP]</p> <p>Lk2 7.43. ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ὡς τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. [CINP]</p> <p>Lk2 7.44a–b. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; [CINP]</p>	<p>Mt2 26.8. <u>ιδόντες</u> δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· εἰς τί ἡ ἀπώλεια αὕτη; [Jn2·Lk2]</p> <p>Mt2 26.9. ἐδύνατο γὰρ <u>τοῦτο πρᾶθῆναι</u> πολλοῦ <u>καὶ δοθῆναι πτωχοῖς</u>. [Jn2·Mt2]</p> <p>Mt2 26.10. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·</p> <p>Mt2 26.11. <u>πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν</u>, ἐμὲ δὲ οὐ πάντοτε ἔχετε. [Jn2·Mt2]</p>	<p>Mk3 14.4. ἦσαν δὲ τινες <u>ἀγανακτοῦντες</u> πρὸς ἑαυτοῦς· <u>εἰς τί ἡ ἀπώλεια αὕτη</u> τοῦ μύρου γέγονεν; [Mt2·Mk3]</p> <p>Mk3 14.5. <u>ἠδύνατο γὰρ τοῦτο</u> τὸ μύρον <u>πρᾶθῆναι</u> ἐπάνω <u>δηναρίων τριακοσίων</u> καὶ <u>δοθῆναι</u> τοῖς <u>πτωχοῖς</u>· καὶ ἐνεβριμῶντο αὐτῇ. [Jn2Mt2·:Mk3]</p> <p>Mk3 14.6. <u>ὁ δὲ Ἰησοῦς εἶπεν</u>· ἄφετε αὐτήν· <u>τί αὐτῇ κόπους παρέχετε</u>; <u>καλὸν ἔργον ἠργάσατο ἐν ἐμοί</u>. [Jn2Mt2·:Mk3]</p> <p>Mk3 14.7. <u>πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν</u> καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, <u>ἐμὲ δὲ οὐ πάντοτε ἔχετε</u>. [Jn2Mt2·:Mk3]</p>

<sup>241</sup> Lk2 7.39–44b happens to be entirely unattested for Lk1 (R 417). K (654) attempts to restore Lk2 7.39–40 as original to Lk1, and G (158–159) and N (46) follow suit. BD (104) was correct to omit this group of verses altogether. As the earliest form of the messianic anointing tradition, QnLk1 lacked this additional mini-saga and its bevy of LkR2 characteristic features, including: the participial form of the verb “see” / ὁράω, the conjunction “therefore” / οὖν (DD 1.1); the opening participle + δὲ bigram and accusative πρὸς, particularly to indicate the speech addressee, and a verb with the root “turn” / 'στρέφ\*@\* (DD 1.2); complaints against the protagonist, financial/accounting concerns, a focus on numbers, philosophical/ethical dialogue, the Johannine denigration of Judas and addition of its named characters (Mary, Martha, Lazarus), the addition of a new named character (Simon the Pharisee), a story within a story, and synkrisis focused on piety (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 7.44c–46. «καὶ ὁ Ἰησοῦς λέγει» (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξέν τοὺς πόδας μου (καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν καὶ) ἤλειψεν (καὶ) ἑκατεφίλει<sup>242</sup></p>	<p>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 θριξίν αὐτῆς ἐξέμαξεν. [QnLk1·Lk2]</p> <p>Lk2 7.45. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπεν <u>καταφιλοῦσά</u> μου τοὺς πόδας. [QnLk1·Lk2]</p> <p>Lk2 7.46. ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ <u>μύρω</u> ἤλειψεν τοὺς πόδας μου. [QnLk1Jn2·:Lk2]</p>	<p>Mt2 26.12. βαλοῦσα γὰρ αὕτη τὸ <u>μύρον</u> τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ <u>ἐνταφιάσαι</u> με ἐποίησεν. [QnMk1Jn2·:Mt2] [see Jn2 12.3 for μύρου and Jn2 12.7 for ἐνταφιασμοῦ]</p> <p>Mt2 26.13. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. [Mt2c]</p>	<p>Mk3 14.8. ὁ ἔσχεν <u>ἐποίησεν</u>· προέλαβεν <u>μυρίσαι τὸ σῶμά μου</u> εἰς τὸν <u>ἐνταφιασμόν</u>. [QnMk1Jn2Mt2·:Mk3]</p> <p>Mk3 14.9. <u>ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς</u>. [Mt2·Mk3]</p>

<sup>242</sup> Lk1 7.44–46 are quoted and/or closely paraphrased by T and E: “We have spoken previously about the forgiveness of sins. Yet the proof of that sinful woman pertains to it, that when she fastened the lord’s feet with kisses, flooded with tears, wiped with braids, induced with ointment... and that a sinful woman’s repentance merited forgiveness... through repentance having been justified by faith, she heard from him, ‘Your faith has made you well’” / *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... mererit veniam... per paenitentiam ex fide iustificatam ab eo audire: fides tua te salvam fecit* (Marc. 4.18.9; Evans 356). “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 ia (11); 42.11.17 Σχ. ia (11); restated in Ἐλ. ia (11); GCS 31:109, 128). E either modifies the quotation or uses a different and/or later version of Lk1 that lacked the erotic mention of braids present in T.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>7.47–49 not present in QnLk1<sup>243</sup></p> <p>QnLk1 7.50. «καὶ λέγει αὐτῇ γύναι» ἡ πίστις σου σέσωκέν σε<sup>244</sup></p>	<p>Lk2 7.47. οὐ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. [CINP]</p> <p>Lk2 7.48. εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι. [CINP]</p> <p>Lk2 7.49. καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν; [CINP]</p> <p>Lk2 7.50. εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [QnLk1`Lk2]</p>

<sup>243</sup> Lk2 7.47–48 is attested “but no insight into wording can be gained” and Lk2 7.49 unattested according to R (5.27, 417), yet all of this material was most likely not present in Lk1. T’s summary in the note above certainly frames the Lk1 passage as about repentance and forgiveness, but these themes probably represent T 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. Characteristic Lk2 features include: the plural for “sin” / 'ἁμαρτία@n?~p\*, a verb with the root “rule/begin” / 'ἄρχ\*~@\*, a reflexive pronoun / ἑαυτοῦ@rx\*, (DD 1.1); and an arthrous substantive participle / 'ὁ@\* ~@vp\* (DD 1.2).

<sup>244</sup> Lk1 7.50 is clearly attested in T: “she heard, ‘Your faith has made you well’” / *audiit fides tua te salvam fecit* (Marc. 4.18.9; R 5.27). The opening improvised restoration is a necessary narrative transitional statement and drawn from Lk2 7.48. Note its dative form for the addressee, in contrast to the characteristic LkR2 *pros* + accusative / 'πρὸς@pa \*1 ~@na in Lk2 7.50 (DD 1.2). The vocative “woman” / γύναι is uniquely found here in D, but it was likely also present in QnLk1 13.12, where it has universal Lk2 mss agreement. In this case, LkR2 transformed the vocative term into an accusative to fit it into its customary speech formula.

Parallel Passages for Signals Tracing: GMarc 8.1

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A098. Harvest is great	——	8.1, 10.2	6.34	9.35–38

Parallel Verses for Signals Tracing: GMarc 8.1, 2–3

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.1 not present in QnLk1 <sup>245</sup>	Lk2 8.1. καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ [CINP]  Lk2 10.2 see A177	Mk2 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ’ αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά. [Mk2c]	Mt2 9.35. καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Lk2·Mt2]  Mt2 9.36. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. [Mk2·Mt2]  Mt2 9.37–38 see A177

<sup>245</sup> While Lk2 8.1 is unattested according to R (417), it was most likely not present. It reflects the transitional narrative work of LkR2: “and then it happened when he travelled by city and town preaching and heralding good news of the kingdom of god and the twelve with him” / καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ. Its dense cluster of characteristic LkR2 features includes: the lemmata “city” / πόλις, “successively” / καθεξῆς, and “traveling” / διοδεύω (DD 1.1), the narrative voice bigram “and it happened” / 'καὶ γίνομαι@viam3s and bigram of solidarity, “those... with” / οἱ... σὺν / 'ὁ@d??p \*1 σὺν@\* (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 8.2–3

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
A115. Women patrons	8.2–3	15.40–41, 16.2	27.55–56	8.2–3	15.40–41, 16.2	27.55–56	15.40–41, 16.2, 9

Parallel Verses for Signals Tracing: GMarc 8.2–3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 8.2. «και» γυναϊκές «τινες Μαρία»</p> <p>QnLk1 8.3. «και Ἰωάννα» γυνή «Χουζᾶ» ἐπιτρόπου Ἡρώδου «και Σουσάννα» διηκόνουν ἄντῶ ἀπὸ τῶν ὑπαρχόντων αὐταῖς<sup>246</sup></p>	<p>Mk1 15.40. ἦσαν δὲ και γυναϊκές ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς και <u>Μαρία</u> ἢ Μαγδαληνή και Μαρία ἢ Ἰακώβου τοῦ μικροῦ και Ἰωσήτος μήτηρ και Σαλώμη [‡Qn·Mk1]</p> <p>Mk1 15.41. αἶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῶ και διηκόνουν αὐτῶ, και ἄλλαι <u>πολλαι</u> αἶ συναναβᾶσαι αὐτῶ εἰς Ἱεροσόλυμα. [Qn·Mk1]</p> <p>Mk1 16.2. και λίαν πρωῖ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.</p>	<p>Mt1 27.55. ἦσαν δὲ ἐκεῖ <u>γυναϊκές</u> πολλαι ἀπὸ μακρόθεν θεωροῦσαι, <u>αἷτινες ἠκολούθησαν</u> τῶ Ἰησοῦ <u>ἀπὸ τῆς Γαλιλαίας</u> διακονοῦσαι αὐτῶ. [QnMk1·:Mt1]</p> <p>Mt1 27.56. ἐν αἷς ἦν <u>Μαρία ἢ Μαγδαληνή</u> και <u>Μαρία ἢ</u> τοῦ <u>Ἰακώβου</u> και <u>Ἰωσήφ μήτηρ</u> και ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [‡QnMk1·:Mt1]</p>	<p>Lk2 8.2. και <u>γυναϊκές</u> τινες αἶ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν και ἀσθενειῶν, <u>Μαρία ἢ</u> καλουμένη <u>Μαγδαληνή</u>, ἀφ’ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει [‡QnMk1Lk1·:Lk2]</p> <p>Lk2 8.3. και Ἰωάννα γυνή Χουζᾶ ἐπιτρόπου Ἡρώδου και Σουσάννα και ἕτεροι <u>πολλαι</u>, αἷτινες <u>διηκόνουν</u> αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. [QnLk1·Lk2]</p>	<p>Mk3 15.40–41 same as Mk1</p> <p>Mk3 16.2 same as Mk1</p> <p>Mk3 16.9. ἀναστὰς δὲ <u>πρωῖ πρώτη σαββάτου</u> ἐφάνη πρῶτον <u>Μαρία τῇ Μαγδαληνῇ</u>, <u>παρ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια</u>. [Mk1Lk2·:Mk3]</p>

<sup>246</sup> T 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; Evans 358). While T does not attest any specific names, it is likely that Mk1 15.40–41, Mt1 27.55–56, and Lk2 8.2–3 were all receptors of the Qn text here. All of these receptors confirm that Miryam (the “Mary” who is only clearly identified as “Magdalene” in Mk1 and subsequent strata) was mentioned in this list. Joanna is the most likely option for the woman whom T identifies as “wife of the king’s procurator”. The “from which” / ἄπό@\* ὅς@rrg?s preposition + relative pronoun construction is highly characteristic of LkR2 (DD 1.2), here introducing a negative backstory about Mary Magdalene. Note the cascading demonization of the women in Lk2, Mk3, D, etc. Later strata displaced these Qn female mating and patron traditions by moving them to funerary roles, changing the names, and associating them with other male disciples and husbands.

Parallel Passages for Signals Tracing: GMarc 8.4–8

<i>SQE</i> . 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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.4. «ἔλεγεν» ἑν παραβολαῖς ἰ «αὐτοῖς» <sup>247</sup>	Mk1 4.2. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. [Qn·Mk1]	Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. [!Mk1Lk1·:Mt1] [see A041] Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων [QnMk1·:Mt1]	Lk2 8.4. συνίοντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς. [QnLk1Mt1·:Lk2]

<sup>247</sup> This fable is apparently attested when T twice quotes 8.8b (see below), yet its color and detail are unattested. BD (104), K (668), G (160), and N (48–51) all 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. T (*Marc.* 4.19.2; Evans 358) attests that Jesus spoke “by comparisons” / *de parabolis*, which is closer to the Markan/Matthean “in parables” / ἐν παραβολαῖς, rather than (as in R 5.29) the formulation used in LkR2, “through a parable” / διὰ παραβολῆς, not least because the Greek is singular where T’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 relocated and retold it to be expressly about Torah/Gospel and to sidestep connotations involving female fertility, human reproduction, and the populating of a rival political dynasty, as reflected also in the Secret seed fable (A126) in Mk1 4.26–29.



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.5. «ἐξῆλθεν ὁ σπείρων σπείραι καὶ ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό»	Mk1 4.3. ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. Mk1 4.4. καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. [‡Qn·Mk1]	Mt1 13.3b. ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Mt1 13.4. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. [‡QnMk1·:Mt1]	Lk2 8.5. ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. [‡QnMk1Mt1·:Lk2]

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 8.6. «καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν καὶ ἐξηράνθη»</p>	<p>Mk1 4.5. <u>καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν.</u> [‡Qn·Mk1]  Mk1 4.6. «<u>καὶ ἐξηράνθη</u>» [‡Qn·Mk1]</p>	<p>Mt1 13.5. <u>ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν.</u> [‡QnMk1·Mt1]  Mt1 13.6 «<u>καὶ ἐξηράνθη</u>» [‡Qn·Mt1]</p>	<p>Lk2 8.6. καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. [‡QnMk1Lk1·Lk2]</p>	<p>Mk2 4.5. <u>καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.</u> [‡QnMk1Lk2·Mk2]  Mk2 4.6. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ <u>διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.</u> [‡QnMk1Lk2·Mk2]</p>	<p>Mt2 13.5. <u>ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.</u> [‡QnMk1Lk2Mt2·Mt2]  Mt2 13.6. <u>ἡλίου δὲ ἀνατελλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.</u> [‡QnMk1Lk2Mt2·Mt2]</p>

## Parallel Verses for Signals Tracing: GMarc 8.7

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.7. «καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτό»	Mk1 4.7. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. [‡Qn·Mk1]	Mt1 13.7. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά. [‡QnMk1·Mt1]	Lk2 8.7. καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. [‡QnLk1·Lk2]

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 8.8a. «καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν»</p> <p>QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω<sup>248</sup></p>	<p>Mk1 4.8. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίοντα καὶ αὐξανόμενα καὶ ἔφερον ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. [‡Qn·Mk1]</p> <p>Mk1 4.9. καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1]</p>	<p>Mt1 13.8. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. [‡QnMk1·Mt1]</p> <p>Mt1 13.9. ὁ ἔχων ὦτα ἀκουέτω. [QnLk1·Mt1]</p>	<p>Lk2 8.8a. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὴν ἐποίησεν καρπὸν ἑκατονταπλασίονα. [‡QnMk1·Lk2]</p> <p>Lk2 8.8b. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnMk1·Lk2]</p>

<sup>248</sup> Lk1 8.8b is quoted twice by T: “the one who has ears, hear!’... therefore, ‘the one who has ears, hear!’ / *qui habet aures audiat... dehinc qui habet aures audiat* (Marc. 4.19.2; Evans 358).

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.9–10 not present in QnLk1 <sup>249</sup>	<p>Lk2 8.9. ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἢ παραβολή. [CINP]</p> <p>Lk2 8.10. ὁ δὲ εἶπεν· ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. [CINP]</p>	<p>Mk2 4.10. καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. [Lk2·Mk2]</p> <p>Mk2 4.11. καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται [Lk2·Mk2]</p> <p>Mk2 4.12. ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ αὐτοῖς. [Lk2·Mk2]</p>	<p>Mt2 13.10. καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; [Lk2Mk2·:Mt2]</p> <p>Mt2 13.11. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. [Lk2Mk2·:Mt2]</p> <p>Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. [!QnMk1Mt1·Mt2] [see A125]</p> <p>Mt2 13.13. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιῶσιν, [Lk2·Mt2]</p> <p>Mt2 13.14. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἢ λέγουσα· ἀκοῆ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. [Mk2·Mt2]</p> <p>Mt2 13.15. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. [Mt2c]</p> <p>Mt2 13.16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὄρα ὑμῶν ὅτι ἀκούουσιν. [!QnLk1Lk2·:Mt2] [see A181]</p> <p>Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [!QnLk1Lk2·:Mt2] [see A181]</p>

<sup>249</sup> Lk2 8.9–15 is entirely unattested according to R (417), but Lk2 8.9–10 in particular was probably not present in Lk1. At this point in the compilation, LkR1 is still apparently working from the Qn source, which apparently only contained a brief version of the fable of the sower, not the extended sections in Lk2, Mk2, and Mt2 about speaking in parables generally and interpreting the fable of the sower in particular. For readers curious about our use of the English words “comparison”, “similitude”, and “fable” to translate the Greek παραβολή and Latin *parabola*, please see the work of Justin David Strong, including his presentations, “How to Interpret Parables in Light of the Fable: Lessons from the Promythium and Epimythium”, “MYTHOS: A Survey of the Fable in the Gospel of Mark”, and his book, *The Fables of Jesus in the Gospel of Luke: A New Foundation for the Study of Parables* (SCCB 5; Leiden: Brill, 2021). Strong’s work provides an essential corrective to the nearly ubiquitous fundamentalist bias within Biblical Studies that employs the term “parable” as if it were a genre, one assumed to tend toward greater historicity or historical reliability. A “parable” in the gospels is simply a comparison; in terms of genre, such comparisons include aphorisms, riddles, fables, similitudes, and other types of speech acts. The fear and reluctance around using the word “fable” to describe the fables of Jesus is an exercise in fundamentalist bias that has served to isolate and inoculate Gospel studies from Classics and Myth studies.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
8.11–15 not present in QnLk1 <sup>250</sup>	<p>Lk2 8.11. ἐστὶν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. [CINP]</p> <p>Lk2 8.12. οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. [CINP]</p> <p>Lk2 8.13. οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. [CINP]</p> <p>Lk2 8.14. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. [CINP]</p> <p>Lk2 8.15. τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. [CINP]</p>	<p>Mt2 13.18. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. [Lk2·Mt2]</p> <p>Mt2 13.19. παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ, οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. [Lk2·Mt2]</p> <p>Mt2 13.20. ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, [Lk2·Mt2]</p> <p>Mt2 13.21. οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. [Lk2·Mt2]</p> <p>Mt2 13.22. ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται. [Lk2·Mt2]</p> <p>Mt2 13.23. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. [Lk2·Mt2]</p>	<p>Mk3 4.13. καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; [Mt2·Mk2]</p> <p>Mk3 4.14. ὁ σπείρων τὸν λόγον σπείρει. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.15. οὗτοι δὲ εἰσὶν οἱ παρὰ τὴν ὁδὸν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.16. καὶ οὗτοί εἰσιν οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, [Lk2Mt2·:Mk2]</p> <p>Mk3 4.17. καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.18. καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, [Lk2Mt2·:Mk2]</p> <p>Mk3 4.19. καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.20. καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. [Lk2Mt2·:Mk2]</p>

<sup>250</sup> Lk2 8.9–15 is entirely unattested according to R (417), but Lk2 8.11–15 in particular was probably not present in Lk1. A thick cluster of characteristic Lk2 features are evident: the accusative πρὸς (DD 1.1); the “word of god” / λόγος@nnmsc δ@dgms θεός@ngmsc trigram, arthrous substantival participles / 'ὁ@\* \*@vp\* (tris), including additional split instances / 'ὁ@\* \*4 \*@vp\* (bis) (DD 1.2).

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 middle Platonic *logoi spermatikoi* theology.

Parallel Passages for Signals Tracing: Mt2 13.34–35

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s) Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A130. Use of fables <sup>251</sup>	———	13.34–35	4.33–34

Parallel Verses for Signals Tracing: GMarc 8.11–15

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

<sup>251</sup> These signals are not present in QnLk1Lk2 but apparently first emerged in Mt2, which supplies a characteristic LXX quotation. MkR3 ignores that quotation, but does expand conceptually on the ideas present in Mt2.

Parallel Passages for Signals Tracing: GMarc 8.16–18

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

Parallel Verses for Signals Tracing: GMarc 8.16–17

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
<p>QnLk1 8.16. λύχνον οὐδὲ<sup>1</sup> καλύπτει «ἀλλ’ ἐπὶ τὴν λυχνίαν τεθῆ ἵνα λάμπη πᾶσιν»<sup>252</sup></p> <p>QnLk1 8.17. &lt;οὐ ἐστιν&gt; κρυπτὸν (ὁ οὐ) φανερόν ἔσται<sup>253</sup></p> <p>QnLk1 11.33. λύχνον &lt;οὐδὲ καλύπτει ἀλλ’&gt; ἐπὶ τὴν λυχνίαν &lt;τεθῆ&gt; ἵνα λάμπη πᾶσιν<sup>1</sup></p>	<p>Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; [Qn·Mk1]</p> <p>Mk1 4.22. οὐ γὰρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ’ ἵνα ἔλθῃ εἰς φανερόν. [Qn·Mk1] [cf. A196]</p>	<p>Mt1 5.14. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. [Mt1c]</p> <p>Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [QnMk1Lk1·:Mt1]</p> <p>Mt1. 5.16. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. [Mt1c]</p> <p>Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnMk1Lk1·:Mt1]</p>	<p>8.12. αὐτοῖς οὖν ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου [Mt1·Jn1]</p>	<p>8.12. πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς. [Mt1Jn1·Jn2]</p>	<p>Lk2 8.16. οὐδεὶς δὲ λύχνον ἀψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθεισιν, ἀλλ’ ἐπὶ λυχνίας τίθεισιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [QnMk1Mt1·:Lk2]</p> <p>Lk2 8.17. οὐ γὰρ ἐστιν κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ. [QnMk1Lk1Mt1·:Lk2]</p>

<sup>252</sup> Lk1 8.16 is paraphrased by T, “how he can say that a light cannot be hidden” / *cum lucernam negat abscondi solere* (Marc. 4.19.5; Evans 358). See also parallel set A192 below for the apparently redundant statement in Lk1 11.33 (Marc. 4.27.1; R 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)” / (*οὐδεὶς*) formulation tentatively adopted by R (5.30, 417). The Mk1 stratum apparently expanded, illustrated, and clarified this Qn aphorism with the pithy addition of the “bushel-basket” / *μόδιον*. Mt1 first introduces the image of people “lighting” a lamp, which LkR2 follows yet rewords. The verbal form *τίθῃ* in D appears nowhere in the TLG; I read it as an itacism of *τιθῆ*.

<sup>253</sup> Lk1 8.17 is briefly restated by T: “everything secret is guaranteed to be opened” / *omnia de occulto in apertum repromittit* (Marc. 4.19.5; R 4.4.26). T’s “all” / *omnia* provides sufficient attestation to restore its impersonal negative counterpart: “there is nothing... that [will] not” / *οὐ ἐστιν... ὁ οὐ*, a construction confirmed both by Mt1 and Lk2 as independent QnLk1 receptors. D again confirms Lk1 having a unique, likely earlier tradition than LkR2, particularly in the simpler/earlier verb “will be” / *ἔσται* over the LkR2 “will become” / *γενήσεται* as restored by R (4.4.26, 417). As in 8.16, in 8.17 we also see that Qn has an earlier and simpler form of the signal than Mk1, which apparently expanded Qn by creating an aphoristic parallelism (“hidden... revealed”... “covered... manifest”). The conjunction “for” / *γὰρ* is interestingly missing from W.



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω</p> <p>QnLk1 8.18. βλέπετε πῶς ἀκούετε ὅς ἔχει ἡ ἀκοή καὶ ὅς οὐκ ἔχει ἡ δοκίμη· καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ<sup>254</sup></p>	<p>Mk1 4.23. εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1]</p> <p>Mk1 4.24a-b. καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. [Qn·Mk1]</p> <p>4.24c see A081</p> <p>Mk1 4.25. ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. [Qn·Mk1]</p>	<p>Mt1 7.2 see A081</p> <p>Mt1 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. [QnMk1·:Mt1]</p>	<p>Lk2 8.18. βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχη, καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ. [QnMk1·:Lk2]</p>	<p>Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. [QnMk1Mt1·Mt2]</p> <p>[see A123]</p>

<sup>254</sup> The opening phrase of Lk1 8.18 is twice repeated by T: “And therefore through Christ he adds, ‘Watch how you hear’ and do not hear, certainly not hearing with heart but with ear... when he was saying, ‘watch how you hear,’ he was warning those who were not going to hear” / *et ideo per Christum adicit videte quomodo audiatis et non audiatis non corde scilicet audientes sed aure... etiam dicendo videte quomodo audiatis non auditoris minabatur* (Marc. 4.19.3; Evans 358). T immediately proceeds to quote the next portion of the verse: “The thought that follows indeed proves this: ‘If anyone has it will be given, but from him who does not have even what he thinks he has will be taken from him’” / *hoc probat etiam subiacens sensus: ei qui habet dabitur ab eo autem qui non habet etiam quod habere se putat auferetur ei* (Marc. 4.19.4; Evans 358). *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* (R 4.4.27). This only strengthens the underlying Greek δοκεῖ, which can be translated alternatively as *se putat* or *videtur*. T’s use of the indicative *habet* is more consistent with ἔχει in Mk1 and Mt1 than with the LkR2 subjunctive ἔχη used by R (417) and H.

Parallel Passages for Signals Tracing: Mt1 5.33–37

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

Parallel Verses for Signals Tracing: Mt1 5.33–37

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

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A135. Real family <sup>255</sup>	3.32–33	8.20–21	12.46, 48	8.19–21	3.31–35	12.46–50

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>3.31 not present in Mk1</p> <p>Mk1 3.32. και ἐκάθητο περι αὐτὸν ὄχλος, και λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. [Mk1c]</p>	<p>8.19 not present in Lk1<sup>256</sup></p> <p>Lk1 8.20. ἀπηγγέλη «δὲ» αὐτῷ &lt;ἰδοὺ&gt; ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ἐστήκασιν “ζητοῦντές” σε<sup>257</sup> [Mk1·Lk1]</p>	<p>Mt1 12.46. ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ και οἱ ἀδελφοί αὐτοῦ ἐστήκασιν ἔξω ζητοῦντες αὐτῷ λαλήσαι. [Mk1Lk1·:Mt1]</p> <p>Mt1 12.47 not present in Mt1 [see Mt1 12.46]</p>	<p>Lk2 8.19. παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ και οἱ ἀδελφοί αὐτοῦ και οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. [Mk1Mt1·:Lk2]</p> <p>Lk2 8.20. ἀπηγγέλη δὲ αὐτῷ· ἡ μήτηρ σου και οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε. [Mk1Lk1·:Lk2]</p>	<p>Mk2 3.31. και ἔρχεται ἡ μήτηρ αὐτοῦ και οἱ ἀδελφοί αὐτοῦ και ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. [Mk1Lk1Mt1Lk2·:Mk2]</p> <p>Mk2 3.32. και ἐκάθητο περι αὐτὸν ὄχλος, και λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου [και αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. [Mk1·Mk2]</p>	<p>12.46 same as Mt1 12.46</p> <p>Mt2 12.47. [εἶπεν δὲ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.] [Mk1Lk1Mt1·:Mt2]</p>

<sup>255</sup> To be perfectly honest, while I reconstruct this passage as originally Mk1, I see it as a near toss-up about whether these signals first broadcast from Qn or Mk1. That decision has truly enormous implications for our understanding of the historical Joshua, whether he was a legitimate child or not, whether he had a contemporaneous living mother or not, and whether he had biological brothers or not. The passage’s originality to Qn can be supported from the fact that the surrounding passages in Mk1 (A117 and A118 before, and A122 after) are likely from Qn, and that the preceding passages in Lk1 (A122, A125) are also likely Qn. MkR1 is also clearly far more apt to reorder Qn passages than LkR1 is to reorder Mk1 passages. On the other side of the argument, the passages that follow in Lk1 (A136–A138, A142–A143, A146, A158–A160) are all from Mk1, suggesting that this may be the start of the second Mk1 source section in Lk1. Also in favor of its Mk1 originality is the general tendency toward christological heightening. It seems more likely that MkR1, noticing the lack of Jesus having legitimate parentage in Qn, invented a mother and brothers for him, rather than MkR1 flatly preserving a tradition confirming his legitimacy. The mention a few passages before in Mk1 (A116) about the family of Jesus trying to seize him for having gone insane complicates the picture further. The vocabulary also seems more in keeping with LkR1 than Qn. This will be an important and vital scholarly debate about Qn.

<sup>256</sup> Lk2 8.19 is not present according to R (3.2.2, 417). E says, “He did not have, ‘His mother and his brothers’, but only ‘your mother and your brothers’” / οὐκ εἶχεν ἡ μήτηρ αὐτοῦ και οἱ ἀδελφοί αὐτοῦ ἀλλὰ μόνον ἡ μήτηρ σου και οἱ ἀδελφοί σου (*Pan.* 42.11.6 ἰβ (12); 42.11.17 Σχ. ἰβ (12); GCS 31:109, 12). He restates it in the elenchus: “Even though you deceptively cut off, O Marcion, the gospel’s wording above, to make the evangelist not concur with the reading stated by some, ‘your mother and your brothers,’ you cannot circumvent the truth” / κἀν τε ἀνωτέρω παρακόψης, ὦ Μαρκίων, τὸ ῥητὸν τοῦ εὐαγγελίου, ἵνα ποιήσης τὸν εὐαγγελιστὴν μὴ συντιθέμενον τῇ ὑπὸ τινων ῥηθῆσι λέξει ὅτι ἡ μήτηρ σου και οἱ ἀδελφοί σου, οὐ δύνασαι ὑπερβαίνειν τὴν ἀλήθειαν (*Pan.* 42.11.17 Ἔλ. ἰβ (12); GCS 31:128). Note how the simple introductory statement in Lk1 8.20 and Mt1 12.46 contains the earliest tradition. Following Mk1, Lk1 narrates an opening announcement with direct speech, which MtR1 transformed into an opening setting. LkR2 harmonized the Mk1/Lk1 and Mt1 traditions to create a doubled introduction, perhaps following aristocratic hospitality decorum: the family arrives, then the family is announced. MkR2 followed this doubling while expanding the opening to include delegated speech, a characteristic LkR2 feature. Given the manuscript disagreements regarding Mt2 12.47, the MtR2 attempt to transform the original Matthean introduction from a simple into a doubled reference apparently was not consistently accepted.

<sup>257</sup> Lk1 8.20 is clearly attested in T, E (see above), 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 E (30.14.5, 78.9.2, 78.9.4, 78.10.7; R 6.4.16) and Ephrem (*Diat. com.* 11.9; R 8.12), and its presence in the likely Mk1 source. The correction of “seeking you” / ζητοῦντές σε instead of “wishing to see you” / ἰδεῖν θέλοντές σε / *quaerentes videre eum* is based on E’s twofold Greek attestation (78.9.2, 78.9.4; R 6.4.16) and D over T’s Latin (*Marc.* 4.19.7; R 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. T apparently carried it over from his version of Lk2 to Lk1.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 3.33. και ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; [Mk1c]</p> <p>3.34–35 not present in Mk1</p>	<p>Lk1 8.21. «καὶ ἀποκριθεὶς αὐτοῖς λέγει» τίς (ἐστὶν) μήτηρ “μου” καὶ τίνες εἰσὶν ἀδελφοί “μου” εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;<sup>258</sup> [Mk1·Lk1]</p>	<p>Mt1 12.48. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· τίς ἐστὶν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; [‡Mk1Lk1·Mt1]</p> <p>12.49–50 not present in Mt1</p>	<p>Lk2 8.21. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες. [Mk1Lk1·Lk2]</p>	<p>Mk2 3.33 και ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; [Mk1·Mk2]</p> <p>Mk2 3.34. και περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. [Mk1Lk1Lk2·Mk2]</p> <p>Mk2 3.35. ὃς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. [Lk1Lk2·Mk2]</p>	<p>Mt2 12.48 same as Mt1</p> <p>Mt2 12.49. και ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. [Mk1Lk1Mk2·Mt2]</p> <p>Mt2 12.50. ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. [Lk1Lk2Mk2·Mt2]</p>

<sup>258</sup> For Lk1 8.21, R (4.4.29) notes a “curious combination of Matthean/Markan and Lukan elements.” This is not a curiosity but instead a consistent pattern, completely 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 T regularly opts for the dative *mihi* (*Marc.* 4.19.6, 4.19.10, 4.19.11; *Carm. Chr.* 7.1, 7.10), this does not merit R’s preference for the Greek dative (μοι) when the genitive is consistent across all strata. In all the above citations, T corroborates Lk1 using the Markan question formulation, though T is less reliable than the Markan and Matthean parallels in regard to precise word order and the presence of verbs of being (ἐστίν, εἰσίν). T 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; R 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 substitutes “word of god” for “my words”, which is characteristic of Lk2 not only as a trigam / 'λόγος@n\* ὁ@dgms θεός@ngmsc (DD 1.2), but also as a reflection of Jewish piety and LXX devotion (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 8.22–25

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

Parallel Verses for Signals Tracing: GMarc 8.22

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.35. και λέγει αὐτοῖς· διέλθωμεν εἰς τὸ πέραν. [Mk1c] 4.36 not present in Mk1	Lk1 8.22. «καὶ λέγει αὐτοῖς» διέλθωμεν εἰς τὸ πέραν <sup>259</sup> [Mk1·Lk1]	Mt1 8.23. καὶ ἐμβάντι αὐτῶ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῶ 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 ὁψίας γενομένης· διέλθωμεν εἰς τὸ πέραν. [Mk1Lk2·Mk3] Mk3 4.36. καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ’ αὐτοῦ. [Mt1·Mk3]

<sup>259</sup> The main portion of Lk1 8.22 is attested in T: “for when he crosses over” / *nam cum transfretat* (Marc. 4.20.3; SC 456:250; Evans 364), reasonably establishing “let us cross to the other side” / διέλθωμεν εἰς τὸ πέραν, which perfectly matches the Mk1 source. The opening improvised restoration follows Mk1 to introduce the speech addressees with the dative, as opposed to the highly characteristic accusative *pros* in Lk2 (DD 1.1, 1.2).

Characteristic Lk2 features include: the lemma “lake” / λίμνη (DD 1.1); accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); the transitional “now it happened” / bigram (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.37. και γίνεται λαίλαψ μεγάλη ανέμου [Mk1c] Mk1 4.38a. και αὐτὸς «ἐκάθευδεν» [Mk1c]	Lk1 8.23. «καὶ» πλεόντων αὐτῶν ἀφύπνωσεν «καὶ γίνεται» ᾠλαίλαψ ἀνέμου ᾠ «πολλή» <sup>260</sup> [Mk1·Lk1]	Mt1 8.24a–b. και ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, [Mk1Lk1·Mt1] Mt1 8.24c. αὐτὸς δὲ ἐκάθευδεν. [Mk1·Mt1]	Lk2 8.23. πλεόντων δὲ αὐτῶν ἀφύπνωσεν. και κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην και συνεπληροῦντο και ἐκινδύνευον. [Lk1·Lk2]	Mk3 4.37 και γίνεται λαίλαψ μεγάλη ἀνέμου και τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. [Mk1Mt1Lk2·Mk3] Mk3 4.38a. και αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθέδων [Mk1·Mt1]

<sup>260</sup> The first part of Lk1 8.23 is quoted verbatim by E: “As they sailed he fell asleep” / πλεόντων αὐτῶν ἀφύπνωσεν (*Pan.* 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); restated in ᾠΕλ. ιγ (13); GCS 31:109, 129). The first improvised restoration (“and it happened” / και γίνεται) is pulled from Mk1. The first upgrade to R (417) is based on T’s “winds by which it was disquieted” / *ventis quibus inquietabatur* evoking a “windstorm” / λαίλαψ ἀνέμου (*Marc.* 4.20.3; R 5.31), which was present in the Mk1 source. From D comes the improvised restoration “much” / πολλή, closely corresponding to the Mk1 term “great” / μεγάλη. The phrase “on the lake” / εἰς τὴν λίμνην in R’s reconstruction is removed, partly based on T—who consistently opts for the term “sea” (*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 being characteristic of the international geographical interest and style of LkR2 (cf., 5.1, 5.2, 8.22, 8.33). The final two lemmata are also characteristic LkR2 and not likely in Lk1: “be swamped” / συμπληρώω 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. Mk3 4.38a evidences late redaction with uncommon lemmata such as “stern” / πρύμνα (only elsewhere in the NT in Ac 27.29, 41) and “pillow” / προσκεφάλαιον (an NT *hapax legomenon*), which should be investigated for epic parallels given the thoroughgoing Homeric imitations in later strata of Mark.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 4.38b. και ἐγείρουσιν αὐτὸν και λέγουσιν αὐτῷ «κύριε» ἀπολλύμεθα [Mk1c]</p> <p>Mk1 4.39. και «ἐγερθεῖς» ἐπετίμησεν τῷ ἀνέμῳ και τῇ θαλάσῃ και ἐγένετο γαλήνη μεγάλη. [Mk1c]</p> <p>4.40 not present in Mk1</p>	<p>Lk1 8.24. «και ἐγείρουσιν αὐτὸν και λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα» ὁ δὲ «ἐγερθεῖς» ἐπετίμησεν τῷ ἀνέμῳ και τῇ θαλάσῃ «και ἐγένετο γαλήνη μεγάλη»<sup>261</sup> [Mk1·Lk1]</p> <p>8.25a not present in Lk1</p>	<p>Mt1 8.25. και προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον, ἀπολλύμεθα. [‡Mk1Lk1·:Mt1]</p> <p>Mt1 8.26b–c. τότε ἐγερθεῖς ἐπετίμησεν τοῖς ἀνέμοις και τῇ θαλάσῃ, και ἐγένετο γαλήνη μεγάλη. [Mk1Lk1·:Mt1]</p>	<p>Lk2 8.24. προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεῖς ἐπετίμησεν τῷ ἀνέμῳ και τῷ κλύδωνι τοῦ ὕδατος· και ἐπαύσαντο και ἐγένετο γαλήνη. [Mk1Lk1·:Lk2]</p> <p>Lk2 8.25a. εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; [CINP]</p>	<p>Mt2 8.24c–25 same as Mt1</p> <p>Mt2 8.26a. και λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; [Lk2·Mt2]</p> <p>Mt2 8.26b–c same as Mt1</p>	<p>Mk3 4.38b–c. και ἐγείρουσιν αὐτὸν και λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; [Mk1·Mk3]</p> <p>Mk3 4.39. και διεγερθεῖς ἐπετίμησεν τῷ ἀνέμῳ και εἶπεν τῇ θαλάσῃ· σιώπα, πεφίμωσο. και ἐκόπασεν ὁ ἄνεμος και ἐγένετο γαλήνη μεγάλη. [Mk1Lk2·:Mk3]</p> <p>Mk3 4.40. και εἶπεν αὐτοῖς· τί δειλοί ἐστε, οὐπω ἔχετε πίστιν; [Lk2Mt2·:Mk3]</p>

<sup>261</sup> The core of Lk1 8.24 is repeatedly and thoroughly attested by T and E. The former has a mix of close and loose paraphrase. The first is the closest: “Yet who is this who commands the winds and sea?” / *quis autem iste est qui ventis et mari imperat?* (Marc. 4.20.1; SC 456:248; Evans 364). Later paraphrases are looser, broken apart in the interest of punctuating LXX intertexts: “When he struck down the seawaves... When at his threats the sea is dashed... as also the winds, by which it was disquieted” / *nam cum transfretat... cum undas freti discutit...* [SC 456:252] *cum ad minas eius eliditur mare... utique cum ventis quibus inquietabatur* (Marc. 4.20.3; SC 456:250–52; Evans 364). E provides repeated verbatim quotations: “now rising he censored the wind and the sea” / ὁ δὲ ἐγερθεῖς ἐπετίμησε τῷ ἀνέμῳ και τῇ θαλάσῃ (Pan. 42.11.6 γ (13); 42.11.17 Σχ. γ (13); GCS 31:109, 129). Outside of his polemic against Marcion, E summarizes this synoptic material, but the summaries vary considerably in order from each other: “censoring the wind and the wave and the sea” / ἀνέμῳ μὲν ἐπιτιμῶν και κλύδωνι και θαλάσῃ (Pan. 76.39.7; GCS 37:393); “he censors the wave and the winds and the sea” / ἐπιτιμᾷ μὲν κλύδωνι και τοῖς ἀνέμοις και τῇ θαλάσῃ (Pan. 77.28.4; GCS 37:441). He also mentions an intriguing alternative for the title(s) given to Jesus in this episode: “manager, save” / ἐπιστάτα, σῶσον (Ancor. prooemium; GCS nF 10.1:4).

Our opening restoration reflects a blend of the Mk1 source and D, whose doubled “lord lord” / κύριε κύριε formulation fits very nicely as an earlier tradition received and transformed in different ways by MtR1, “lord” / κύριε, and LkR2, “manager manager” / ἐπιστάτα ἐπιστάτα. While E’s alternative is intriguing, there is no indication that it stemmed from GMarc.

The upgrades to the core of the verse are based on the clear, verbatim quotations of E and first, close paraphrase of T. The participle “having arisen” / ἐγερθεῖς aligns with the (reconstructed) Mk1 source and Mt1 receptor, while LkR2 adds a characteristic emphatic prefix, “having up” / διεγερθεῖς, a rare lemma found only here in Lk2 (*bis*) and its Mk3 parallel. The use of this prefixed lemma may have been not only for dramatization, but also for stylistic (verging even on metrical and/or poetic) reasons, with both verbs positioned immediately after characteristic δὲ conjunctions (DD 1.2). The upgrade “to the sea” / τῇ θαλάσῃ is corroborated both in the Mk1 source and Mt1 receptor.

The closing restoration (“and there was a great calm” / ἐγένετο γαλήνη μεγάλη) aligns perfectly with the Mk1 source, Mt1 receptor, and a sizeable minority of Luke mss (K Λ Θ Π Ψ f<sup>1</sup> 28 118 124 157 656 1424), though the word “great” / μεγάλη was removed by LkR2 or most of its copyists.

Characteristic Lk2 features include: the lemma “wave” / κλύδων (a canonical gospel *hapax*) (DD 1.1); the transitional participle + δὲ / \*@vp\* δὲ bigram (DD 1.2). The word “wave” / κλύδων is repeatedly used in the opening of LXX Jonah (1.4, 11, 12), suggesting a possible allusion (DD 1.5).

Several features in Mk3 4.38b–40 evidence late redaction: an additional quotation with magical overtones attributed to Jesus; the doubled emphasis on silence (“be silent” / σιώπα and “be muzzled” / πεφίμωσο in Mk3 4.39); and a synthesis of Lk2 and Mt2 elements in Mk3 4.40.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.41. και ἔλεγον τίς ἄρα οὗτός ἐστιν ὅτι και ὁ ἄνεμος και ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1c]	Lk1 8.25. «και ἔλεγον» τίς ἄρα οὗτός ἐστιν «ὅτι» και τοῖς ἀνέμοις και τῇ θαλάσῃ ἑπιτάσσει <sup>262</sup> [Mk1·Lk1]	Mt1 8.27. οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποταπός ἐστιν οὗτος ὅτι και οἱ ἄνεμοι και ἡ θάλασσα αὐτῷ ὑπακούουσιν; [Mk1Lk1·:Mt1]	Lk2 8.25b–d. φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι και τοῖς ἀνέμοις ἐπιτάσσει και τῷ ὕδατι, και ὑπακούουσιν αὐτῷ; [Mk1Lk1Mt1·:Lk2]	Mk3 4.41. και ἐφοβήθησαν φόβον μέγαν και ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι και ὁ ἄνεμος και ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1Lk2·:Mk3]

<sup>262</sup> T provides a verbatim quotation of Lk1 8.25: “Yet who is this who commands the winds and sea?” / *quis autem iste est qui ventis et mari imperat?* (Marc. 4.20.1; SC 456:248; Evans 364).

The opening restoration of Lk1 8.25 is on D, Mk1 as source, and Mt1 as receptor.

The verb “amaze” / θαυμάζω is more typical of Lk1 than is the verb “fear” / φοβέω (DD 1.1), and the opening transitional participle + δὲ construction (\*@vp\* δὲ@\*) is omitted as highly characteristic of Lk2 (DD 1.2). The main portion follows R (417) and V (199\*) overall, based on the V was probably correct to posit ἄρα in keeping with Mk1, LkR2, and universal Luke mss; this contrasts with R who reads T’s *autem* as sufficient basis to render δὲ instead.



Parallel Passages for Signals Tracing: GMarc 8.26, 27–28, 29, 30–32, 33–39

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

Parallel Verses for Signals Tracing: GMarc 8.26, 27

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
5.1. not present in Mk1 Mk1 5.2. «ἄνθρωπος ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια [Mk1c] 5.3 not present in Mk1	8.26 not present in Lk1 <sup>263</sup> Lk1 8.27. «ἄνθρωπος» «ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια <sup>264</sup> [Mk1·Lk1]	Mt1 8.28a. δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι [Mk1·Mt1]	Lk2 8.26. καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. [CINP] Lk2 8.27. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. [Mk1Lk1·Lk2]	Mt2 8.28. καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. [Mk1Lk1Mt1Lk2·Mt2]	Mk3 5.1. καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. [Lk2Mt2·Mk3] Mk3 5.2. καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθύς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, [Mk1Lk1Lk2·Mk3] Mk3 5.3a. ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν [Mk1Lk1Lk2·Mk3]

<sup>263</sup> Lk1 8.26 is unattested according to R (417), but it was likely not present. Notice the cluster of characteristic Lk2 features: the compound lemma “sailed down” / καταπλέω is LXX/NT *hapa*x, the noun “region” / χώρα, and the lemma “Galilee” (DD 1.1); κατα-prefixed verb and the verbal root “sail” / \*πλέω@\* (DD 1.2); the invocation of a placename and involved geographical notice given (DD 1.4).

<sup>264</sup> Reading Lk1 as closer to its Mk1 source and the Mt1 reception than to LkR2, and also omitting from Lk1 several phrases with dense clusters of characteristic LkR2 features: “now as he departed” / ἐξελθόντι δὲ αὐτῷ, “out of the city” / ἐκ τῆς πόλεως; “for a long time he had not worn clothes” / χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον; “in a house he did not live” / ἐν οἰκίᾳ οὐκ ἔμενεν. Characteristic lemmata include “city” / πόλις, “sufficient” / ἱκανός, “time” / χρόνος, and “house” / οἰκία (DD 1.1). Characteristic grammar and syntax includes the opening participle + δὲ bigram (DD 1.2). Characteristic themes include the occupation with clothing, cities, chronological durations, domestic life, and hospitality, here specifically to the demoniac being beyond the pale of hospitality (DD 1.4). Where R (417) reconstructs the LkR2 “man/male” / ἀνὴρ for Lk1, the Mk1 “man/human” / ἄνθρωπος is more likely, given T’s phrase “in one human” / *in uno homine* (Marc. 4.20.4; SC 456:252; Evans 364). The combination “unclean” and “spirit” (ἀκάθαρτος@\* \*1 πνεῦμα@\* or πνεῦμα@\* \*1 ἀκάθαρτος@a\*) seen in Mk3 5.2 is characteristic of later gospel strata (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.6 not present in Mk1</p> <p>Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μὴ με βασανίσῃς. [Mk1c]</p> <p>Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; [Mk1c]</p> <p>5.8 not present in Mk1</p>	<p>Lk1 8.28. «καὶ κράξας λέγει τί ἐμοὶ καὶ σοί» Ἰησοῦ υἱὲ τοῦ θεοῦ μὴ με βασανίσῃς<sup>265</sup> [Mk1·Lk1]</p>	<p>Mt1 8.29. καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; [Mk1·Mt1]</p>	<p>Lk2 15.20. ... μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν...</p> <p>Lk2 8.28. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. [Mk1Lk1·Lk2]</p>	<p>Mk3 5.6. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ [Mt1Lk2·Mk3]</p> <p>Mk3 5.7. καὶ κράξας φωνῇ μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. [Mk1Lk1Mt1Lk2·Mk3]</p>

<sup>265</sup> T summarizes Lk1 8.28, 30–31: “So of which god did the legion testify that Jesus is the son? Without a doubt the one whose torments and abyss they knew and feared” / *cuius autem dei filium Iesum legio testatus est? sine dubio cuius tormenta et abyssum noverant et timebant* (Marc. 4.20.5; SC 456:254; Evans 364–65). 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, 2.8, 20.20); the phrase “loud voice” / φωνῇ μεγάλῃ echoing the synoptic crucifixions and last sayings (Mark 15.34, 37; Matt 27.46, 50; Lk2 23.46); the LkR2 characteristic association of Jesus with god as “most high” / ὑψίστου, and a magical oath formula (“I bind you” / δέομαί σου). W.W. Tarn noted that “In Asia Minor Yahweh himself took a Greek name as *Theos Hypsistos*, God the Highest, a name used later even by Philo; the inscriptions from the synagogue at Delos are conclusive that Hypsistos often meant Yahweh” and yet could also refer to Zeus; see *Hellenistic Civilization* (London: Edward Arnold & Co, 1927) 179–80.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
5.3b–5 not present in Mk1	8.29 not present in Lk1 <sup>266</sup>	Lk2 8.29. παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. [CINP]	Mk3 5.3b. καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι. [Lk2·Mk3] Mk3 5.4. διὰ τὸ αὐτὸν <u>πολλάκις πέδαις</u> καὶ <u>ἀλύσεσιν δεδέσθαι</u> καὶ διεσπᾶσθαι ὑπ’ αὐτοῦ τὰς <u>ἀλύσεις</u> καὶ τὰς <u>πέδας συντετριφθαι</u> , καὶ οὐδεὶς ἴσχυεν 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] Mk3 5.8. ἔλεγεν γὰρ αὐτῷ· <u>ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου</u> . [Lk2·Mk3]

<sup>266</sup> Luke 8.29 is unattested according to R (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 (Grain-plucking), where Mk1 contains the earliest/simplest signals and Mk3 the last, most synthesized signals. This late redaction only strengthens the case to read the final form of the Markan story as enacting an imitation of Homer’s story of Odysseus and Polyphemus similar to its imitation by Philostratus; see Austin Busch, “Scriptural Revision in Mark’s Gospel and Philostratus’s *Life of Apollonius*”, in Mark G. Bilby, Michael Kochenash, and Margaret Froelich, ed., *Classical Greek Models of the Gospels and Acts*, CSNTCO 3 (Claremont: Claremont Press, 2018) 71–112; [doi.org/10.2307/j.ctvbc1wt.12](https://doi.org/10.2307/j.ctvbc1wt.12). It also appears, based on the sequence in Lk1, that MkR3 shifted the order so that the characterization of the demoniac (Mk3 5.3b–5) would appear before Jesus began the exorcism, rather than the identity being revealed as a consequence of the exorcism as in Lk1, Mt1, and Lk2. Finally note that there are three perfect infinitive verbs in this one verse in Mk3 5.4, the only examples in the whole of Mark! (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.9. καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιῶν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. [Mk1c]	Lk1 8.30. «καὶ ἐπηρώτα αὐτόν» τί σοι ἐστὶν ὄνομά; ὁ δὲ εἶπε λεγιῶν «ὄνομά μοι ὅτι» πολλὰ δαιμόνια «ἐσμεν» <sup>267</sup> [Mk1·Lk1]	Lk2 8.30. ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστίν; ὁ δὲ εἶπεν· λεγιῶν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. [Mk1Lk1·:Lk2]

<sup>267</sup> Lk1 8.30 is partly quoted in *Adm*: “The messiah said to the chief-demon, ‘What is your name?’ Then he said, ‘Legion’” / ὁ Χριστὸς παρὰ τοῦ ἀρχιδαιμόνος λέγων τί σοὶ ἐστὶν ὄνομα; ὁ δὲ φησὶν εἶπε Λεγεῶν / *quomodo interrogat Iesus daemonem: quod tibi nomen est? et ille respondit: legio* (*Adm* 36,19–22 (1.17); R 7.4.11). T 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; Evans 364).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.10. και παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. [Mk1c]	Lk1 8.31. «και» παρεκάλουν «αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς» εἰς τὴν ἄβυσσον «ἀπελθεῖν» <sup>268</sup> [Mk1·Lk1]	Lk2 8.31. και παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. [Mk1Lk1·:Lk2]

<sup>268</sup> T closely summarizes Lk1 8.31: “They did not indeed request from another that which they remembered to ask from the creator himself, pardon indeed from the creator’s abyss” / *non enim depetunt ab alio quod meminissent petendum sibi a creatore veniam scilicet abyssi creatoris* (Marc. 4.20.6; Evans 366).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 5.11. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη. [Mk1c]</p> <p>Mk1 5.12. καὶ παρεκάλεσαν αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. [Mk1c]</p> <p>Mk1 5.13. καὶ ἐπέτρεψεν αὐτοῖς. [Mk1c]</p>	<p>Lk1 8.32. «ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσελθῶσιν ὁ δὲ» ἔπέτρεψεν αὐτοῖς<sup>269</sup> [Mk1·Lk1]</p> <p>8.33 not present in Lk1<sup>270</sup></p>	<p>Mt1 8.30. ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. [Mk1·Mt1]</p> <p>Mt1 8.31. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. [Mk1·Mt1]</p> <p>Mt1 8.32. καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασι. [Mk1·Mt1]</p>	<p>Lk2 8.32. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. [Mk1Lk1·Lk2]</p> <p>Lk2 8.33. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. [Mt1·Lk2]</p>	<p>Mk3 5.11–12 same as Mk1</p> <p>Mk3 5.13. καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. [Mk1Mt1Lk2·Mk3]</p>

<sup>269</sup> The success of the request in Lk1 8.32 is thoroughly paraphrased by T: “Finally they obtained their request. By what merit?... Because they had not lied, because they recognized him as god of the abyss” / *Denique impetraverunt. Quo merito?... quia mentiti non erant quia deum abyssi et suum cognoverant* (Marc. 4.20.7; Evans 366).

<sup>270</sup> Lk2 8.33 is unattested for Lk1 along with 8.33–42a according to R (418), but as BD (105) maintained, all of these verses were likely not present, and Lk1 8.32 is the conclusion of this story. Mk1 5.13a supplies the end of the earliest version of the graveyard demoniac story, an ending followed by Lk1 8.32. MtR1 is the first to expand the story’s conclusion, followed by LkR2, then MkR3. See the note on Lk1 8.27 about the characteristically late combination of the lemmata for “unclean” and “spirit” seen previously in Mk3 5.2 and here again in Mk3 5.13.

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.34–39 not present in Lk1 <sup>271</sup>	<p>Mt1 8.33. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. [Mt1c]</p> <p>Mt1 8.34. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὀρίων αὐτῶν. [Mt1c]</p>	<p>Lk2 8.34. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός <u>ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν</u> καὶ εἰς τοὺς ἀγρούς. [Mt1·Lk2]</p> <p>Lk2 8.35. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἀφ’ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένοι καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. [Mt1·Lk2]</p> <p>Lk2 8.36. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς. [CINP]</p> <p>Lk2 8.37. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν <u>ἀπελθεῖν ἀπ’ αὐτῶν</u>, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. [Mt1·Lk2]</p> <p>Lk2 8.38. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· [CINP]</p> <p>Lk2 8.39. ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. [CINP]</p>	<p>Mk3 5.14. καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον <u>καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς</u>· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός [Mt1Lk2·:Mk3]</p> <p>Mk3 5.15. <u>καὶ ἔρχονται πρὸς τὸν Ἰησοῦν</u> καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, <u>καὶ ἐφοβήθησαν</u>. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.16. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων. [Lk2·Mk3]</p> <p>Mk3 5.17. καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.18. καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον <u>παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ’ αὐτοῦ ᾗ</u>. [Lk2·Mk3]</p> <p>Mk3 5.19. καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· <u>ὑπάγε εἰς τὸν οἶκόν σου</u> πρὸς τοὺς σοὺς καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. [Lk2·Mk3]</p> <p>Mk3 5.20. <u>καὶ ἀπῆλθεν</u> καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον. [Lk2·Mk3]</p>

<sup>271</sup> Regarding the absence of these verses from Lk1, see the note above on Lk1 8.33. K (683) attempts restorations from Lk2 8.34–37 but does omit 8.38–39 as absent from Lk1. A dense cluster of characteristic LkR2 features are evident throughout all of these verses: the lemmata “right-minded” / σωφρονέω (only here and in its Mk3 receptor in the canonical gospels), “clothe” / ἱματίζω (in the LXX-NT only here and in its Mk3 receptor), “fear” / φόβος, the Atticized form of “all” / ἅπας, “neighboring” / περίχωρος, “tell fully” / διηγέομαι (DD 1.1); the bigram “what happened” / 'δ@d\* γίνομαι@vp\*, the genitive relative transition “from which” / 'ἀπό@\* ὅς@rrg?s, two occurrences of the root “turn” / '\*στρέφ\*@\*, the preposition + relative pronoun bigram “from which” ('ἀπό@\* ὅς@rrg?s), and an arthrous substantival participle (“the demonized” / ὁ δαιμονισθεὶς) (DD 1.2); as well as the assumption of a healing recipient having a house (Lk2 8.39) (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 8.40–42a, 42b–46, 47, 48, 49–56

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A138. Hemorrhage healed	5.24b–25, 27, 30–31, 34	8.42b–46, 48	9.18–26	8.40–56	5.21–43

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.21–24a not present in Mk1</p> <p>Mk1 5.24b. και ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. [Mk1c]</p> <p>Mk1 5.25. και γυνή οὖσα ἐν ῥύσει αἵματος [Mk1c]</p>	<p>8.40–42a not present in Lk1<sup>272</sup></p> <p>Lk1 8.42b. ἔγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς ἡ συνέπνιγον αὐτόν οἱ ὄχλοι<sup>273</sup> [Mk1·Lk1]</p> <p>Lk1 8.43a. γυνή οὖσα ἐν ῥύσει αἵματος<sup>274</sup> [Mk1·Lk1]</p>	<p>Mt1 9.18. ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς ἐλθῶν προσεκύνη αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθῶν ἐπίθες τὴν χειρὰ σου ἐπ’ αὐτήν, καὶ ζήσεται. [Mt1c]</p> <p>Mt1 9.19. και ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. [Mt1c]</p> <p>Mt1 9.20a. και ἰδοὺ γυνή αἱμορροοῦσα δώδεκα ἔτη [Mk1·Mt1]</p>	<p>Lk2 8.40. ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. [Mk1Lk1·Lk2]</p> <p>Lk2 8.41. και ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαίρος και οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, και πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτόν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ [Mt1·Lk2]</p> <p>Lk2 8.42a. ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα και αὐτὴ ἀπέθνησκειν. [Mt1·Lk2]</p> <p>Lk2 8.42b. ἐν δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπνιγον αὐτόν. [Lk1·Lk2]</p> <p>Lk2 8.43a. και γυνή οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα [Mk1Mt1·Lk2]</p>	<p>Mk3 5.21. και διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ’ αὐτόν, και ἦν παρὰ τὴν θάλασσαν. [Mt1Lk2·Mk3]</p> <p>Mk3 5.22. και ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαίρος, και ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ [Mt1Lk2·Mk3]</p> <p>Mk3 5.23. και παρακαλεῖ αὐτόν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθῶν ἐπιθῆς τὰς χεῖρας αὐτῆ ἵνα σωθῆ και ζήσῃ. [Mt1Lk2·Mk3]</p> <p>Mk3 5.24. και ἀπῆλθεν μετ’ αὐτοῦ. και ἠκολούθει αὐτῷ ὄχλος πολὺς και συνέθλιβον αὐτόν. [Mk1Mt1Lk2·Mk3]</p> <p>Mk3 5.25. και γυνή οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη [Mk1Mt1·Mk3]</p>

<sup>272</sup> Lk2 8.40–42a is unattested for Lk1 along with all of 8.33–42a according to R (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. 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). Note the dense cluster of characteristic LkR2 features in these verses missing from Lk1: the word “year” / ἔτος, (DD 1.1); the root “rule/begin” / ἀρχ\* and the prepositional dative + infinitive trigram / ἐν@p\* \*1 ὁ@d\* \*@vn\* (DD 1.2); the public role of Jesus as benefactor in 8.40, the overt worshipping of Jesus and formal hospitality decorum in 8.41, the Elijah parallel in 8.42 (i.e., the daughter actually died) (DD 1.4). Note also how LkR2 adds that the daughter was “twelve years old” / ἐτῶν δώδεκα in 8.42a to stitch together the Mt1 doublet and its woman who bled for “twelve years” / δώδεκα ἔτη (Mt1 9.20a // Lk2 8.43a // Mk3 5.25) and is addressed by Jesus as “daughter” / θυγάτηρ (Mt1 9.22 // Lk2 8.48 // Mk3 5.34). The word “behold” / ἰδοὺ is highly characteristic of Mt1, here received by Lk2 (DD 1.1).

<sup>273</sup> The upgrades to Lk1 8.42b are based on the verbatim quotation of E: “Now it happened as they left, the crowds pressed upon him” / ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς συνέπνιγον αὐτόν οἱ ὄχλοι (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); GCS 31:109, 130), an effective transition from the Lk1 Gerasene demoniac story. “As they left”. He did not say, ‘as he left’, lest he depict him as ‘going’ in a way different than the custom of travelers. But as to, “The people pressed upon him”, the crowds could not press upon a spirit” / Ἐν τῷ ὑπάγειν αὐτοὺς, και οὐκ εἶπεν ἐν τῷ ὑπάγειν αὐτόν, ἵνα μὴ ἐτέρως αὐτὸν σχηματίσῃ παρὰ τὴν τῶν ὁδοιπορούντων ἀκολουθίαν. τὸ δὲ συνέπνιγον αὐτόν οἱ ὄχλοι, πνεῦμα οὐκ ἠδύναντο συμπίνειν οἱ ὄχλοι (*Pan.* 42.11.17 Ἔλ. ἰδ (14); GCS 31:130).

<sup>274</sup> The upgrade to Lk1 8.43a is based on T, “He is touched by a woman who had a flow of blood” / *tangitur a femina quae sanguine fluitabat* (*Marc.* 4.20.8; Evans 366), which neatly matches the Mk1 source, LkR2, and all Luke mss. E’s uses of the Matthean participle “hemorrhaging (woman)” / αἱμορροούσης in *Ancoratus* (*Ancor.* 31.6 in GCS nF 10.1:40; *Ancor.* 38.1 in GCS nF 10.1:47) are not quotations or rival attestations of Lk1, and this term is absent across all Luke mss. T and E make no mention of the “twelve year” tradition about the woman, pointing to its initial emergence in Mt1 before it was passed along to Lk2 and Mk3.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.26 not present in Mk1</p> <p>Mk1 5.27. ἤψατο τοῦ ἱματίου αὐτοῦ. [Mk1c]</p> <p>5.28–29 not present in Mk1</p>	<p>8.43b not present in Lk1<sup>275</sup></p> <p>Lk1 8.44a. ἤψατο τοῦ ἱματίου αὐτοῦ<sup>276</sup> [Mk1·Lk1]</p> <p>Lk1 8.44b. «καὶ» ῥῆμα ἰάθη<sup>277</sup> τοῦ αἵματος<sup>277</sup></p>	<p>Mt1 9.20b. προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. [Mk1·Mt1]</p> <p>Mt1 9.21. ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. [Mt1c]</p>	<p>Lk2 8.43b. ἦτις [ἰατροῖς προσαναλώσασα ὄλον τὸν βίον] οὐκ ἴσχυσεν ἀπ’ οὐδενὸς θεραπευθῆναι [CINP]</p> <p>Lk2 8.44a. προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ [Mk1Mt1·Lk2]</p> <p>Lk2 8.44b. καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. [Lk1·Lk2]</p>	<p>Mk3 5.26. καὶ πολλὰ παθοῦσα <u>ὑπὸ πολλῶν ἰατρῶν</u> καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ <u>μηδὲν ὠφεληθεῖσα</u> ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα [Mt1Lk2·Mk2]</p> <p>Mk3 5.27. ἀκούσασα περὶ τοῦ Ἰησοῦ, <u>ἐλθοῦσα</u> ἐν τῷ ὄχλῳ <u>ὀπισθεν</u> ἤψατο τοῦ ἱματίου αὐτοῦ. [Mk1Mt1·Mk2]</p> <p>Mk3 5.28. <u>ἔλεγεν γὰρ</u> ὅτι <u>ἐὰν ἄψωμαι</u> κἂν <u>τῶν ἱματίων αὐτοῦ σωθήσομαι</u>. [Mt1·Mk2]</p> <p>Mk3 5.29. καὶ <u>εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς</u> καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μᾶστιγος. [Lk1Lk2·Mk2]</p>

<sup>275</sup> Lk2 8.43b is unattested for Lk1, skipped by V (199\*), R (418), BD (105), yet restored by K ( ) and N (60). It was likely not present, containing characteristic Lk2 features such as the lemma “be strong/able” / *ισχύω* and the genitive masculine “of no one” / *οὐδενός* (DD 1.1); as well as dramatization, exaggeration, and a novelistic backstory about a character (DD 1.4).

<sup>276</sup> E summarizes Lk1 8.44a by referring to the woman twice as “a woman who touched him” / *γυνὴ ἀψαμένη αὐτοῦ* (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); R 6.4.18). T further confirms: “He is touched by a woman who had a flow of blood” / *tangitur a femina quae sanguine fluitabat* (*Marc.* 4.20.8; Evans 366). Later, T notes that she touched his “clothing”: “when his clothing is touched” / *dum tangitur vestimentum eius* (*Marc.* 4.20.13; Evans 370).

<sup>277</sup> While T moves directly from the woman touching Jesus to Jesus asking who touched him (*Marc.* 4.20.8; R 5.33), E twice explicitly describes the woman’s healing immediately after noting that she touched Jesus *yet before* noting that Jesus posed a question: “And a woman who touched him was healed from blood” / *καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος* (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); R 6.4.18). E’s phrase “was healed from blood” / *ἰάθη τοῦ αἵματος* is the basis of the emendation and upgrade to R (418).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 5.30. και εὐθὺς ὁ Ἰησοῦς ἔλεγεν· τίς μου ἤψατο; [Mk1c] Mk1 5.31. και ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε [Mk1c] 5.32 not present in Mk1	Lk1 8.45. και ἔλεγεν ὁ Ἰησοῦς· τίς μου ἤψατο «και ἔλεγον αὐτῷ» ἰοί μαθηται ἰοί ὄχλοι συνεχουσίν σε «και ἀποθλίβουσιν» <sup>278</sup> [Mk1·Lk1] Lk1 8.46. «και ἔλεγεν» ἤψατό μου τις γὰρ ἔγνω δύναμιν ἐξελοῦσαν ἀπ’ ἐμοῦ <sup>279</sup> [Mk1·Lk1]	Lk2 8.45. και εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος· ἐπιστάτα, οἱ ὄχλοι συνεχουσίν σε και ἀποθλίβουσιν. [Mk1Lk1·:Lk2] Lk2 8.46. ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τις, ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ. [Lk1·Lk2]	Mk3 5.30. και εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἤψατο τῶν ἱματίων; [Mk1Lk1·:Mk3] Mk3 5.31. και ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε και λέγεις· τίς μου ἤψατο; [Mk1Lk1·:Mk3] Mk3 5.32. και περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. [Mk3c]

<sup>278</sup> T 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 says. 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; Evans 366). R (5.33, 418) wavers between the LkR2 version wherein Peter speaks as the representative of the disciples and the Markan version wherein the disciples speak together. The Mk1 source (οἱ μαθηταὶ / “the disciples”) is the closest to Lk1 as T details it (*discipulis*), whereas LkR2 later changes the focus to Peter. Note that Lk1, likely reflecting Mk1, has a simpler rhetorical question (“Who touched me?”) rather than one putting a focus on the contagious healing power of clothing (“Who touched my garments?”) as in Mk3, which was quite possibly influenced by the early-orthodox magical trope of the healing power of clothes/relics in Ac 19.12. BD (106), K (690), N (60) are all likely correct in rendering the plural “crowds”, not just because Lk2 has it, but also because it is characteristic of Lk1 but not Qn (DD 1.1). The doubled verb is not consistent with Mk1, but it is supported by almost all Lk2 mss, including D and excepting 1071. BD (106) and K (60) render “teacher/preceptor” / διδάσκαλε in keeping with 157, while R (418) and N (60) render “manager” / ἐπιστάτα, in keeping with Lk2. There is a third and more likely possibility, to omit the honorific title altogether, in keeping with the Markan parallel.

<sup>279</sup> Lk1 8.46 is quoted verbatim twice by E, “And again, ‘Someone touched me’, and, ‘For I know power has gone out from me’” / και πάλιν ἤψατό μου τις. και γὰρ ἔγνω δύναμιν ἐξελοῦσαν ἀπ’ ἐμοῦ (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); R 6.4.18). Note the chiasmic genitive modifier in Mk3 5.30, a syntactical construction used frequently in 1 Peter, another mid-second century composition. Scholars would do well to undertake a careful stylometric comparison of 1 Peter and MkR3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.33 not present in Mk1</p> <p>Mk1 5.34. «καὶ εἶδεν αὐτὴν καὶ ἔλεγεν» αὐτῇ ἢ πίστις σου σέσωκέν σε [Mk1c]</p>	<p>8.47 not present in Lk1<sup>280</sup></p> <p>Lk1 8.48. «καὶ εἶδεν αὐτὴν καὶ εἶπεν» ἢ πίστις σου σέσωκέν σε<sup>281</sup> [Mk1·Lk1]</p>	<p>Mt1 9.22. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· θάρσει, θύγατερ· ἢ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἢ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. [Mk1Lk1·Mt1]</p>	<p>Lk2 8.47. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, <b>τρέμουσα</b> ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι’ ἦν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. [Mk1Mt1·Lk2]</p> <p>Lk2 8.48. ὁ δὲ εἶπεν αὐτῇ· <b>θυγάτηρ</b>, ἢ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [Mk1Mt1·Lk2]</p>	<p>Mk3 5.33. ἢ δὲ <b>γυνὴ φοβηθεῖσα</b> καὶ <b>τρέμουσα</b>, εἰδυῖα δὲ γέγονεν αὐτῇ, ἦλθεν καὶ <b>προσέπεσεν αὐτῷ</b> καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [Mt1Lk2·Mk3]</p> <p>Mk3 5.34. ὁ δὲ εἶπεν αὐτῇ <b>θυγάτηρ</b>, ἢ πίστις σου σέσωκέν σε <b>ὑπάγε εἰς εἰρήνην</b> καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου. [Mk1Mt1Lk2·Mk3]</p>

<sup>280</sup> Lk2 8.47 is unattested for Lk1 and thus passed over by V (199\*) and R (418). For the sake of narrative continuity, BD (106) restores one word, “she came” (i.e., ἦλθεν). K (690) makes a robust attempt at restoration from Lk2 and is thus followed by G (170) and N (61). The verse was probably not present in Lk1, given its dense cluster of characteristic Lk2 features: the lemmata “cause” / αἰτία, “people” / λαός, “in front of” / ἐνώπιον, and “immediately” / παραχρῆμα (DD 1.1); the participle + then introductory transitional bigram / \*@vp?n\* δὲ@\* (DD 1.2); the elaboration of character emotion and motivation, as well as the overt worship of Jesus (DD 1.4). Much of this is adapted and reworded in Mk3. MtR1’s brief use of “take courage” / θάρσει apparently opened the door to a vivid and growing elaboration of the woman’s fear in Lk2 and Mk3.

<sup>281</sup> For Lk1 8.48 the secure portion and clearly attested restoration are based on T, “He said, ‘Your faith has made you well’” / *dixit: fides tua te salvam fecit* (Marc. 4.20.9; Evans 368). 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 dramatized tradition of the woman voluntarily disclosing herself and the miracle in public, as in Lk2 and Mk3. The reference to the woman as “daughter” / θύγατερ—while universally attested in Luke mss and restored by K (691), G (170), and N (61)—likely first originated in Mt1 as part of its doublet tying together the stories of the younger and older woman. The closing benediction (“go in peace” / πορεύου εἰς εἰρήνην)—omitted by BD yet restored by K, G, and N—is likely LkR2 redaction and perhaps imitative of farewell benedictions in the Deuteronomistic History (DD 1.2).

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.49–56 not present in Lk1 <sup>282</sup>	<p>Mt1 9.23. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον [Mt1c]</p> <p>Mt1 9.24. ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. [Mt1c]</p> <p>Mt1 9.25. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. [Mt1c]</p> <p>Mt1 9.26. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. [Mt1c]</p>	<p>Lk2 8.49. ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον. [CINP]</p> <p>Lk2 8.50. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. [CINP]</p> <p>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]</p> <p>Lk2 8.52. ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν· ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1·Lk2]</p> <p>Lk2 8.53. καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν. [Mt1·Lk2]</p> <p>Lk2 8.54. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε. [Mt1·Lk2]</p> <p>Lk2 8.55. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. [CINP]</p> <p>Lk2 8.56. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός. [CINP]</p>	<p>Mk3 5.35. ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; [Lk2·Mk3]</p> <p>Mk3 5.36. ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε. [Lk2·Mk3]</p> <p>Mk3 5.37. καὶ οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. [Lk2·Mk3]</p> <p>Mk3 5.38. καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ, [Mt1Lk2·:Mk3]</p> <p>Mk3 5.39. καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.40. 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]</p> <p>Mk3 5.41. καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὃ ἐστὶν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.42. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλη. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.43. καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν. [Lk2·Mk3]</p>

<sup>282</sup> 8.49–56 is unattested according to R (418), but it, together with 8.33–42a, was likely not present in Lk1, as BD (106) also concluded. K (691) restores this entire section and is thus followed by G (170-71), but N (60-63) still rendered it as uncertain. The story of Jairus’ daughter, an *inclusio* built around the story of the hemorrhaging woman, was almost certainly completely absent from Lk1, reflective of its initial absence from Mk1 as well. We again see a dense cluster of characteristic LkR2 features in these verses: the lemma “synagogue-ruler” / ἀρχισυναγώγος (Lk2 8.49) (DD 1.1); a lemma with the root “turn” / \*στρέφ\*<sup>282</sup> and an arthrous substantival participle “what happened” / τὸ γεγονός (Lk2 8.56) (DD 1.2); hospitality decorum and filial/family piety (Lk2 8.51), gender synkrisis via the introduction of a female counterpart to the main male character (Lk2 8.51), the reference to a person’s “spirit” / πνεῦμα (Lk2 8.55) (DD 1.4). Broadcasting the earliest signals here, MtR1 has Jesus expel the mourning crowd from the house, whereas LkR2 has Jesus only allowing a privileged group of disciples and both parents enter the house to witness the miracle, while MkR3 elaborately synthesizes and expands Mt1 and Lk2 as its two sources, characteristically introduces and translates a novel Aramaicism (“*talitha koum*”, which is translated, “little girl I say to you get up” / ταλιθα κουμ ὃ ἐστὶν μεθερμηνευόμενον τὸ κοράσιον σοὶ λέγω ἔγειρε; Mk3 5.41), allows additional witnesses to accompany the family, and pictures the privileged miracle happening in a specific room within the house, apparently imagining it as a large house with multiple rooms in a way corresponding to the rise of the *domus ecclesiae* in mid-second century Christian social organization. That several Western mss (D d sy<sup>sc</sup>) of Luke follow the plural phrasing in Mk3 5.35 (ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες) instead of the singular in Lk2 8.49 (ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων) is not, *contra* K (695), a “clear indication for the existence of a pre-canonical text about the otherwise unattested pericope of Jairus’ daughter.”

Parallel Passages for Signals Tracing: GMarc 9.1–3, 4, 5–6

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138) & Acts	Mk2 (140s)	Mt2 (140s)
A142. Disciples sent	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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.7. καὶ προσκαλεῖται τοὺς «μαθητὰς» [Mk1c]	Lk1 9.1. «καὶ» ῥῥ «προσκαλεῖται» τοὺς ῥῥ «μαθητὰς» <sup>283</sup> [Mk1·Lk1]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [Mk1·Mt1]	Lk2 9.1 <u>συγκαλεσάμενος</u> δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν [Mk1Mt1·Lk2] Lk2 10.1. ... καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] [see A177]	Mk2 6.7. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς <u>ἐξουσίαν</u> τῶν πνευμάτων τῶν ἀκαθάρτων [Mk1Lk2·Mk2]	Mt2 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς <u>ἐξουσίαν</u> πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ <u>θεραπεύειν</u> πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·Mt2]

<sup>283</sup> Lk1 9.1 is apparently attested entirely and verbatim in *Adm*: “Now calling together the twelve he gave to them power and authority over all demons and to heal diseases” / *συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν* (*Adm* 82,2–5 (2.12); R 7.4.12). However, as elsewhere in *Adm*, especially in verses unattested by other GMarc witnesses, here again we see a dense cluster of highly characteristic Lk2 features: the lemma “disease” / (DD 1.1); the participle + δὲ construction, a συ- prefixed verb, and a middle participle (DD 1.2). We thus conclude that *Adm* was either quoting Lk2 or a version of GMarc that was made to conform to Lk2, and we restore the verse back to close proximity with the Mk1 and Mt1 strata here, consistent with the much briefer and simpler attestation of T, which combines Lk1 9.1 and 9.2: “He sent the disciples to preach the kingdom of god” / *dimittit discipulos ad praedicandum dei regnum* (*Marc.* 4.21.1; Evans 370). Based on T, we correct “the twelve” / τοὺς δώδεκα to “the disciples” / τοὺς μαθητὰς. The exclusive focus on the twelve here was likely not part of the Lk1 stratum, or even the Mk1 stratum before it. In Matthew, the passage of the 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. 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 in fact the earlier tradition, appearing in Qn before MkR1 and other later strata adapted it.

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>Lk1 9.2. και ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ<sup>284</sup> [Lk1c]</p> <p>QnLk1 7.22. ... ἴλεπροι καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται<sup>1</sup></p> <p>QnLk1 10.9. ἡ βασιλεία τοῦ θεοῦ ἤγγικεν</p>	<p>Mt1 10.5–6 not present in Mt1</p> <p>Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·:Mt1]</p> <p>10.8 not present in Mt1</p>	<p>Lk2 9.2 και ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ και ἰᾶσθαι [Lk1·Lk2]</p> <p>Lk2 10.9. και θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς και λέγετε αὐτοῖς· ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ</p>	<p>Mt2 10.5. τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε και εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε. [Mt2c]</p> <p>Mt2 10.6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. [Mt2c]</p> <p>Mt2 10.7 same as Mt1</p> <p>Mt2 10.8. ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [QnLk1Mt1·:Mt2]</p>

<sup>284</sup> Together with 9.1, Lk1 9.2 is quoted or closely paraphrased by T: “He sent the disciples to preach the kingdom of god” / *dimittit discipulos ad praedicandum dei regnum* (Marc. 4.21.1; Evans 370). The apparent attestation in *Adm* is close to that of T: “And he sent them to preach the kingdom of god and to heal” / και ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ και ἰᾶσθαι (82,2–5; 2.12; R 7.4.12). As indicated in the note on Lk1 9.1, however, we doubt that this quotation corresponds to the earliest retrievable text of GMarc. We thus take the concluding verb as an LkR2 insertion, matching its characteristic pattern of middle infinitives (\*@vn?m\*) (DD 1.2) and focus on healing (DD 1.4).

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 10.4. «ἔλεγεν αὐτοῖς μηδὲν αἶρετε εἶ» ῥῥ μὴ ῥάβδον μὴ ῥ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [see A177]	Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, «μὴ ὑποδήματα», μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [!Qn·Mk1] [see A177] 6.9 not present in Mk1	Lk1 9.3. «καὶ εἶπεν αὐτοῖς μηδὲν αἶρετε εἰς τὴν ὁδὸν» (μὴτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μὴτε πήραν μὴτε ῥάβδον μὴτε δύο χιτῶνας μὴτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν) <sup>285</sup> [Mk1·Lk1] Lk1 10.4. «παρήγγειλεν» «δὲ αὐτοῖς ἵνα αἴρωσιν» μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [!QnMk1·Lk1] [see A177]	Mt1 10.9. «καὶ εἶπεν αὐτοῖς μηδὲν αἶρετε μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν» [‡Mk1Lk1·Mt1] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μὴδὲ ὑποδήματα μηδὲ ῥάβδον [Mk1Lk1·Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῆ ἔαν δὲ ἀργύριον ψευδοπροφήτης ἐστί [QnMk1Mt1·Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἶρετε εἰς τὴν ὁδὸν, μὴτε ῥάβδον μὴτε πήραν μὴτε ἄρτον μὴτε ἀργύριον μὴτε [ἀνά] δύο χιτῶνας ἔχειν. [Mk1Lk1·Lk2] Lk2 10.4. μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [!QnMk1Mt1Dx·Lk2] [see A177] Ac 3.6. εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι [!MkLk1Mt1Dx·Ac] [see A177]	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 ἀργυρον μὴδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν [Mk1Lk1Mt1Lk2·Mt2] Mt2 10.10a same as Mt1

<sup>285</sup> Lk1 9.3 is attested “but no insight into wording can be gained” according to R (418). On the contrary, T provides a reasonable basis for some reconstruction of the 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; Evans 370). The opening improvised restoration is a transitional necessity based on D together with universal Luke mss attestation. *Adm* (22,5–9 (1.10)) also has an apparent attestation, one which R (7.4.13) prejudicially dismissed as “harmonized to Matt... [and] Mark”. For further reflections, see the footnote to Qn 10.4 below.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
6.10 not present in Mk1	9.4 not present in Lk1 <sup>286</sup> QnLk1 10.5. εἰς ἣν «δ'» ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ	Mt1 10.11. εἰς ἣν δ' ἂν εἰσέλθητε, <u>κάκει</u> μείνατε ἕως ἂν ἐξέλθητε. [QnLk1·Mt1] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν <u>ἀσπάσασθε αὐτήν</u> . [QnLk1·Mt1] 10.13 not present in Mt1	Lk2 9.4. καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, <u>ἐκεῖ μένετε</u> καὶ ἐκεῖθεν <u>ἐξέρχεσθε</u> . [QnLk1Mt1·Lk2] Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν εἰσερχησθε καὶ <u>δέχωνται ὑμᾶς</u> , ἐσθίετε τὰ παρατιθέμενα ὑμῖν [QnLk1·Lk2] [see A178]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, <u>ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν</u> . [QnLk1Lk2·Mk2]	Mt2 10.11. εἰς ἣν δ' ἂν <u>πόλιν</u> ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν <u>κάκει μείνατε ἕως ἂν ἐξέλθητε</u> . [QnLk1Mt1Lk2·Mt2] [see A178] Mt2 10.12 same as Mt1 Mt2 10.13 see A177

<sup>286</sup> Lk2 9.4 is unattested according to R (418), but it was likely not present in Lk1. Its absence amidst the abundance of attestation of the surrounding verses by both T and *Adm* is notable. Lk2 9.4 displays a characteristic LkR2 focus on hospitality and warning against transience, perhaps inspired by the hospitality protocols of *Didache* (e.g., 11.4–5, 12.3, 13.1). See parallel set A177 below for details.



Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 10.10–11 «καὶ οἱ ἄν» μὴ δέχωνται ὑμᾶς ῥῥ λέγετε ῥῥ πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ» ῥῥ ἐκτινάξατε ῥῥ τὸν κονιορτὸν «τῶν ποδῶν ὑμῶν» <εἰς μαρτύριον> [see A177]	Mk1 6.11. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν «κονιορτὸν» τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [Qn·Mk1] [see A177]	Lk1 9.5. «καὶ οἱ ἄν» μὴ ῥῥ δέχωνται! ῥῥ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ῥῥ ἐκτινάξατε ῥῥ εἰς μαρτύριον «αὐτοῖς» <sup>287</sup> [QnMk1Lk1·:Mt1]	Mt1 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [QnMk1Lk1·:Mt1]	Lk2 9.5. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς. [QnMk1Lk1·:Lk2]	Mk2 6.11. καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [QnMk1Lk1Lk2·:Mk2]	Mt2 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [QnMk1Mt1Lk2Mk2·:Mt2]

<sup>287</sup> T closely paraphrases Lk1 9.5: “And when he orders them to shake off the dust from their feet on those who did not accept them, he also mandates this be done as a witness” / *at cum iubet pulverem excutere de pedibus in eos a quibus excepti non fuissent et hoc in testimonium mandat fieri* (Marc. 4.21.1; R 5.34). Mk3 6.11 apparently picks up from Lk2 9.4 the theme of departing and the word “from there” / ἐκεῖθεν.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)
6.12–13 not present in Mk1	Lk1 9.6. ἐξερχόμενοι δὲ διήρχοντο ἑκατὰ πόλεις καὶ κώμας ἑὺαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ <sup>288</sup> [Lk1c]	Lk2 9.6. ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας ἑὺαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ. [Lk1·Lk2]	Mk2 6.12. καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν [Lk1·Mk2] Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [Lk1Js·:Mk2]

<sup>288</sup> The upgrade to and overall confirmation of Lk1 9.6 is based on the verbatim quotation in Greek: “As they left, they were passing through cities and villages heralding good news and healing everywhere” / ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας ἑὺαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ (*Adm* 82,5–7 (2.12); R 7.4.14). For the Mk2 signal (Lk1Js·:Mk2), the verse from James is 5.14. Note here we have one of the few clearly attested uses of the participle + δὲ construction in GMarc (\*@vp\* δὲ@\*; DD 1.2) and one of the few clear vocal signals originally generated by LkR1. Given this and other characteristic Lk2 features, we will eventually reconsider this verse for deletion from GMarc.

Parallel Passages for Signals Tracing: GMarc 9.7–9

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (75–80)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A143. Herod hears of Jesus	6.14–16	9.7–9	14.1–2	1.25	9.7–9	14.1–2	6.14–16

Parallel Verses for Signals Tracing: GMarc 9.7–8

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 6.14. καὶ ἤκουσεν ὁ Ἡρώδης ὅτι Ἰωάννης ἐγγύερται ἐκ νεκρῶν [Mk1c]</p> <p>Mk1 6.15. ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἶς τῶν προφητῶν. [Mk1c]</p>	<p>Lk1 9.7. «καὶ ἤκουσεν» ὁ Ἡρώδης ὑπὸ τινων ᾠόντι Ἰωάννης ἐκ νεκρῶν ἀνέστη» [Mk1·Lk1]</p> <p>Lk1 9.8. «ἄλλοι δὲ ἔλεγον ὅτι» Ἡλίας «ἐφάνη» ἄλλοι «δὲ ἔλεγον» ᾠόντι προφήτης ἄλλοι εἶς τῶν παλαιῶν ἄλλοι προφητῶν»<sup>289</sup> [Mk1·Lk1]</p>	<p>Mt1 14.1. ἤκουσεν Ἡρώδης τὴν ἀκοὴν Ἰησοῦ [Mk1·Mt1]</p>	<p>Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἡλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. [Mk1·Jn2] [see A016]</p> <p>Jn2 1.25. καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; [Mk1·Jn2] [see A016]</p>	<p>Lk2 9.7. ἤκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν [Mk1·Lk2]</p> <p>Lk2 9.8. ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [Mk1Lk1·:Lk2]</p> <p>Ac 12.1. κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.</p>	<p>Mt2 14.1. ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ [Mk1Mt1Lk2Ac·:Mt2]</p>	<p>Mk3 6.14. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγγύερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. [Mk1·Mk3]</p> <p>Mk3 6.15 same as Mk1</p>

<sup>289</sup> Lk1 9.7–8 are closely paraphrased by T: “That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection” / *nullum deum novum a Christo probatum illa etiam opinio omnium declaravit quia Christum Iesum alii Iohannem alii Heliam alii unum aliquem ex veteribus prophetis Herodi adseverabant. ex quibus quicumque fuisset non utique hoc est suscitatus ut alium deum post resurrectionem praedicaret* (Marc. 4.21.2; R 5.35). T’s testimony 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”. While the LkR2 adjective “old” / ἀρχαίων is a reasonable rendering for T’s veteribus, another possibility is more characteristic of Lk1, “old” / παλαιῶν, an adjective seen repeatedly in Lk1 5.36–37, both pulled from the Mk1 stratum (DD 1.1). The verb “appeared” / ἐφάνη is an improvised restoration based on all Lk2 mss except 118 (which uniquely has “called” / ἐφώνει). 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.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 6.16. ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. [Mk1c]	Lk1 9.9. «ἔλεγεν δὲ Ἡρώδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἠγέρθη» <sup>290</sup> [‡Mk1·Lk1]	Mt1 14.2. καὶ εἶπεν οὗτός ἐστιν Ἰωάννης· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν [Mk1·Mt1]	Lk2 9.9. εἶπεν δὲ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. [Mk1Lk1·:Lk2]	Mt2 14.2. καὶ εἶπεν τοῖς παισὶν αὐτοῦ οὗτός ἐστιν Ἰωάννης ὁ βαπτιστῆς αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. [Mk1Mt1Lk2·:Mt2]

<sup>290</sup> Lk2 9.9–11 is unattested according to R (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. D matches the nearly uniform Lk2 mss traditions, thus we take the Mk1 source as the optimal basis to restore the Lk1 substratum here. The combination of the lemmata “power” / δύναμις and “operating” / ἐνεργέω in Mk2 6.14 and Mt2 14.2 is characteristically Deutero-Pauline (see Eph 1.19, 3.7, 3.20; Col. 1.29).

Parallel Passages for Signals Tracing: GMarc 9.10a, 10b–17

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A145. Apostles return	———	———	———	———	———	9.10a	6.30–31
A146. Five thousand fed	6.32–44	9.10b–14, 16–17	14.13–21	6.1–5, 7–14	6.1–15	9.10b–17	6.32–44

Parallel Verses for Signals Tracing: GMarc 9.10a, 10b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
6.30–31 not present in Mk1 Mk1 6.32. και ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν. [Mk1c]	9.10a not present in Lk1 Lk1 9.10b. «καὶ ἀνεχώρησεν» «εἰς ἔρημον τόπον» «κατ’ ἰδίαν» <sup>291</sup> [Mk1·Lk1]	Mt1 14.12b. και ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ [see A017/A144] Mt1 14.13a. ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν. [‡Mk1Lk1·:Mt1]	Jn1 6.1. μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. [Jn1c]	Lk2 9.10a. και ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. [Mt1·Lk2] Lk2 9.10b. και παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ’ ἰδίαν εἰς πόλιν καλουμένην Βηθσαιδά. [Mk1Lk1·:Lk2]	Mk3 6.30. και συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν και ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐδίδαξαν. [Mt1Lk2·:Mt2] Mk3 6.31. και λέγει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον και ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι και οἱ ὑπάγοντες πολλοί, και οὐδὲ φαγεῖν εὐκαίρουν. [Mt1Lk2·:Mt2] Mk3 6.32 same as Mk1

<sup>291</sup> 9.10 is unattested according to R (418), but 9.10a was likely absent and 9.10b was likely present in Lk1, all in keeping with Mk1. Characteristic Lk2 features include: the lemma “return” / ὑποστρέφω (DD 1.1); collective speech and a return to conclude an *exitus-reditus* journey (DD 1.4). While R takes T’s brief notice that Jesus “feeds the people in the wilderness” / *pascit populum in solitudine* (Marc. 4.21.3; R 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. The improvised restorations here and below are 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<sup>23</sup> 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. Bethsaida had previously appeared in Jn1 1.44 (as the city of Philip) and appears afterwards in Mk3 8.22 (blind man healed).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 6.33. και «ὁ ὄχλος ἠκολούθει αὐτῷ» [Mk1c]</p> <p>Mk1 6.34. και ἐξελεθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτούς [Mk1c]</p>	<p>Lk1 9.11. «και ὁ ὄχλος ἠκολούθει αὐτῷ και ἐξελεθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτούς»<sup>292</sup> [‡Mk1·Lk1]</p> <p>QnLk1 6.10. ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ</p>	<p>Mt1 14.13b. και ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῆ ἀπὸ τῶν πόλεων. [Mk1·Mt1]</p> <p>Mt1 14.14. και ἐξελεθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτοῖς και ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. [Mk1·Mt1]</p> <p>Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, και καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [‡Mk1·Mt1]</p>	<p>Jn1 6.2. ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. [‡Mk1Mt1·:Jn1]</p> <p>Jn1 6.3. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς και ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. [Mk1Mt1·:Jn1]</p> <p>Jn1 6.4. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. [Jn1c]</p> <p>Jn1 6.5a. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς και θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν [Mk1Mt1·:Jn1]</p>	<p>Lk2 9.11. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· και ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, και τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο. [Mk1Mt1·:Lk2]</p>	<p>Mt2 9.36. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι και ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. [Mk1Lk2·:Mt2]</p>	<p>Mk3 6.33. και εἶδον αὐτοὺς ὑπάγοντας και ἐπέγνωσαν πολλοὶ και πεζῆ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ και προῆλθον αὐτοῦς. [Mk1Mt1Lk2·:Mk3]</p> <p>Mk3 6.34. και ἐξελεθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, και ἤρξατο διδάσκειν αὐτοὺς πολλά. [Mk1Mt1Lk2Mt2·:Mk3]</p>

<sup>292</sup> Lk1 9.11 is unattested according to R (418) and omitted by V (200\*), but BD (106), N (66), and K (706) all restored it in varying degrees. Some content was indeed likely present, in keeping with Mk1 and as a necessary opening to the narrative of the feeding of the five thousand. Characteristic Lk2 supplementations include: the lemma “treatment” / *θεραπεία* (DD 1.1); the opening article + *δὲ* + subject + participle quadrigram, the middle participle / *\*@vp?m\**, and the combination “need” + “have” / *'χρεία@\* ἔχω@\** (DD 1.2); as well as the reference to internal character knowledge (DD 1.4).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 6.35. και ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος και ἤδη ὥρα πολλή. [Mk1c]</p> <p>Mk1 6.36. ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς «τὰς» κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. [Mk1c]</p>	<p>Lk1 9.12. «και ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι» «ἔρημός» «ἐστιν ὁ τόπος και ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν»<sup>293</sup> [Mk1·Lk1]</p>	<p>Mt1 14.15. ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος και ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. [Mk1·Mt1]</p>	<p>Jn1 6.5b. λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; [Mk1·Jn1]</p> <p>6.6 not present in Jn1</p>	<p>Jn2 6.5b same as Jn1</p> <p>Jn2 6.6. τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. [Jn2c]</p>	<p>Lk2 9.12. ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλω κώμας και ἀγροὺς καταλύσωσιν και εὔρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. [Mk1Lk1·Lk2]</p>	<p>Mk3 6.35 same as Mk1</p> <p>Mk3 6.36. ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλω ἀγροὺς και κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. [Mk1Lk2·Mk3]</p>

<sup>293</sup> Lk1 9.12 is minimally attested at best, but it was likely present. As noted above, T briefly notes that Jesus “feeds the people in the wilderness” / *pascit populum in solitudine* (Marc. 4.21.3; R 5.36), 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 και εὔρωσιν ἐπισιτισμόν are characteristic LkR2. Given their absence in Mt1 and Jn1, the words “surrounding” / κύκλω and “fields” / ἀγροὺς likely entered the transmission cascade at Lk2 before being picked up by MkR3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 6.37. «καὶ λέγει» αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1c]</p> <p>Mk1 6.38. «καὶ» λέγουσιν «ἔχομεν ὧδε» πέντε «ἄρτους» καὶ δύο ἰχθύας. [Mk1c]</p>	<p>Lk1 9.13. «καὶ λέγει αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε» «ἄρτους» καὶ «δύο» ἰχθύας.<sup>294</sup> [Mk1·Lk1]</p>	<p>Mt1 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· οὐ χρειαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1·Mt1]</p> <p>Mt1 14.17. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. [Mk1·Mt1]</p>	<p>Jn1 6.7. ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ [τι] λάβῃ. [Jn1c]</p> <p>Jn1 6.8. λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου. [Jn1c]</p> <p>Jn1 6.9. ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς τοσούτους; [Mk1·Jn1]</p>	<p>Lk2 9.13. εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. [Mk1Lk1Mt1·Lk2]</p>	<p>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]</p> <p>Mk3 6.38. ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· πέντε, καὶ δύο ἰχθύας. [Mk1·Mk3]</p>

<sup>294</sup> For Lk1 9.13, T briefly recounts “loaves of bread and fish” / *panis et piscis* (Marc. 4.21.3; R 5.36). The phrase “give them something to eat” / δότε αὐτοῖς ὑμεῖς φαγεῖν is consistent across all strata, pointing to its place in Lk1, together with a basic dialogue between Jesus and anonymous disciples as best evidenced in Matthew. Improvised restorations to Lk1 are largely from Mk1 as source and Mt1 as independent Mk1 and Lk1 receptor. The idea of the people buying food for themselves apparently first appeared in Mk1 6.36 and Lk1 9.12, but Lk2 9.13 transferred that responsibility over to the 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)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ. [Mk1c] Mk1 6.40. καὶ ἀνέπεσαν «ἄνδρες ὡς πεντακισχίλιοι» [Mk1c]	Lk1 9.14. «καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν» ἄνδρες ὡς πεντακισχίλιοι <sup>295</sup> [Mk1·Lk1] 9.15 not present in Lk1 <sup>296</sup>	Mt1 14.18. ὁ δὲ εἶπεν· φέρετέ μοι ὧδε αὐτούς. [Mt1c] Mt1 14.19a. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου [Mk1·Mt1]	Jn1 6.10. εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. [Mk1·Jn1]	Lk2 9.14. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας [ὡσεὶ] ἀνὰ πενήκοντα. [Mk1Jn1·Lk2] Lk2 9.15. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. [Mk1Jn1·Lk2]	Mk3 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [Mk1·Mk3] Mk3 6.40. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πενήκοντα. [Mk1Jn1Lk2·Mk3]

<sup>295</sup> Regarding Lk1 9.14, T explicitly mentions “about five-thousand men” / *quinque circiter... milia hominum* (Marc. 4.21.3; R 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 πενήκοντα, and finally MkR3 elaborately describing “symposia upon symposia” / συμπόσια συμπόσια, “groups upon groups” / πρασιαὶ πρασιαὶ of “a hundred” / ἑκατὸν and “fifty” / πενήκοντα, and even a touch of color for the “green” / χλωρῷ grass.

<sup>296</sup> Lk2 9.15 is unattested according to R (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.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.41. και λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς [Mk1c]	Lk1 9.16. «καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας» ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ’ αὐτούς «καὶ κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις» <sup>297</sup> [Mk1·Lk1]	Mt1 14.19b. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. [‡Mk1Lk1·:Mt1]	Jn1 6.11. ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [Mk1·Jn1]	Lk2 9.16. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτούς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. [Mk1Lk1·:Lk2]	Mk3 6.41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. [Mk1Jn1·:Mk3]

<sup>297</sup> Lk1 9.16 is quoted verbatim times by E: “Looking up to the heaven he said a blessing over them” / ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ’ αὐτούς (*Pan.* 42.11.6 ιε (15); cp. 42.11.17 Σχ. ιε (15); restated in 42.11.17 Ἔλ. ιε (15); GCS 31:109, 130). The latter two references use the plural form of “heavens” / οὐρανοὺς, but this form is not likely representative of Lk1. *Adm* 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); R 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 αὐτούς, 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. και ἔφαγον πάντες και ἐχορτάσθησαν [Mk1c]	Lk1 9.17a. «και ἔφαγον πάντες και χορτάσθησαν» <sup>298</sup> [‡Mk1·Lk1]	Mt1 14.20a. και ἔφαγον πάντες και ἐχορτάσθησαν [Mk1·Mt1]	Jn1 6.12a. ὡς δὲ ἐνεπλήσθησαν. [Mk1·Jn1]	Jn2 6.12a same as Jn1	Lk2 9.17a. και ἔφαγον και ἐχορτάσθησαν πάντες [Mk1·Lk2]	Mk3 6.42 same as Mk1
Mk1 6.43. και ἦραν κλάσματα δώδεκα κοφίνων πληρώματα [Mk1c]	Lk1 9.17b. «και ἦρθη» τὸ ῥεῖσμα τῶν κλασμάτων κόφινου δώδεκα» <sup>299</sup> [Mk1·Lk1]	Mt1 14.20b. και 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 και 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. και ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινου δώδεκα. [Mk1Lk1·Lk2]	Mk3 6.43. και ἦραν κλάσματα δώδεκα κοφίνων πληρώματα και ἀπὸ τῶν ἰχθύων. [Mk1·Mk3]
Mk1 6.44. και ἦσαν οἱ φαγόντες πεντακισχίλιοι ἄνδρες. [Mk1c]	see Lk1 9.14 above	Mt1 14.21. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν και παιδίων. [Mk1·Mt1]	see Jn1 6.10 above	see Jn1 6.10 above	see Lk2 9.14 above	Mk3 6.44. και ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες. [Mk1·Mk3]
_____	_____	_____	Jn1 6.14. οἱ οὖν ἄνθρωποι ἰδόντες δὲ ἐποίησαν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. [Jn1c] 6.15 not present in Jn1	Jn2 6.14 same as Jn1 Jn2 6.15. Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι και ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. [Jn2c]	_____	_____

<sup>298</sup> 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<sup>3</sup>).

<sup>299</sup> T paraphrases Lk1 9.17b: “That he wished to bless in keeping with the ancient example, and not to let a paucity of sustenance suffice” / *ut et pabuli exiguitatem non tantum sufficere verum etiam exuberare de pristino voluerit exemplo* (Marc. 4.21.4; R 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	Jn1 (100-110)	Mk2 (140s)	Mt2 (140s)
A147. Walking on water <sup>300</sup>	6.16–21	6.45–52	14.22–33

Jn1 (100–110)	Mk2 (140s)	Mt2 (140s)
Jn1 6.16. ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν [Jn1c]	Mk2 6.45. καὶ εὐθύς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. [Mk2c]	Mt2 14.22. καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. [Mk2·Mt2]
Jn1 6.17. καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, [Jn1c]	Mk2 6.46. καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. [Mk2c]	Mt2 14.23. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. [Mk2·Mt2]
Jn1 6.18. ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. [Jn1c]	Mk2 6.47. καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [Jn1·Mk2]	Mt2 14.24. τὸ δὲ πλοῖον ἤδη σταδίου πολλοῦ ἀπὸ τῆς γῆς ἀπέειχεν βασιανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. [Jn1Mk2·Mt2]
Jn1 6.19. ἐληλακότες οὖν ὡς σταδίου εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. [Jn1c]	Mk2 6.48. καὶ ἰδὼν αὐτοὺς βασιανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθεῖν αὐτούς. [Jn1·Mk2]	Mt2 14.25. τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. [Jn1Mk2·Mt2]
Jn1 6.20. ὁ δὲ λέγει αὐτοῖς· ἐγὼ εἰμι· μὴ φοβεῖσθε. [Jn1c]	Mk2 6.49. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ ἀνέκραξαν. [Jn1·Mk2]	Mt2 14.26. οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. [Jn1Mk2·Mt2]
Jn1 6.21. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον. [Jn1c]	Mk2 6.50. πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. [Jn1·Mk2]	Mt2 14.27. εὐθύς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων· θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. [Jn1Mk2·Mt2]
	Mk2 6.51. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο. [Jn1·Mk2]	Mt2 14.28. ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα. [Mt2c]
	Mk2 6.52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη. [Mk2c]	Mt2 14.29. ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. [Mt2c]
		Mt2 14.30. βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με. [Mt2c]
		Mt2 14.31. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας; [Mt2c]
		Mt2 14.32. καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. [Jn1Mk2·Mt2]
		Mt2 14.33. οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ. [Mt2c]

<sup>300</sup> The story of Jesus walking on water does not appear in any first century strata. The earliest form of the tradition belongs to Jn1. MkR2 retells the story, adding many details for dramatization, as well as an introduction and conclusion linking it back more securely to the feeding of the five thousand. MtR2 finally combines and expands the Jn1 and Mk2 accounts, all the while adding a completely new mini-saga about Peter walking on water in Mt2 14.28–31.

Parallel Passages for Signals Tracing: Jn2 6.22–25

SQE. Shorthand	Lk1 (80s)	Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
A148. Gennesaret healings <sup>301</sup>	——	6.22–25	14.34–36	6.53–56

Parallel Verses for Signals Tracing: Jn2 6.22–25

Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
<p>Jn2 6.22. τῆ ἐπαύριον ὁ ὄχλος ὁ ἐστηκώς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. [Jn2c]</p> <p>Jn2 6.23. ἀλλὰ ἦλθεν πλοι[άρι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. [Jn2c]</p> <p>Jn2 6.24. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. [Jn2c]</p> <p>Jn2 6.25. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας; [Jn2c]</p>	<p>Mt2 14.34. καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. [Mt2c]</p> <p>Mt2 14.35. καὶ ἐπιγόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας [Mt2c]</p> <p>Mt2 14.36. καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν. [Mt2c]</p>	<p>Mk3 6.53. <u>καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ</u> καὶ προσωρμίσθησαν. [Mt2·Mk3]</p> <p>Mk3 6.54. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς <u>ἐπιγόντες αὐτὸν</u> [Mt2·Mk3]</p> <p>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]</p> <p>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 ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο</u>. [Mt2·Mk3]</p>

<sup>301</sup> This parallel set are conclusions to the previous, respective stories of Jesus walking on water. MacDonald (186n39) and von Wahlde conclude these verses were not part of Jn1. The synoptic traditions here have no clear relationship to the Johannine tradition, where the crowds serve to verify the previous miracle, go on a quest to find Jesus, and get on boats themselves to do so. Mt2 contains the earliest and simplest form of the synoptic signals, which are extensively quoted verbatim and significantly expanded in Mk3.

Parallel Passages for Signals Tracing: Mt2 15.21–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
A151. Foreigner's daughter <sup>302</sup>	———	7.24–30	15.21–28

Parallel Verses for Signals Tracing: Mt2 15.21–28

Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 15.4. τίς ἄνθρωπος πρόβατα ἀπολέσας [see A219]</p> <p>QnLk1 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ῥαύματα αὐτοῦ [see A228]</p>	<p>Mk3 7.24. ἐκεῖθεν δὲ ἀναστὰς ἀπήλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. [Mk2c]</p> <p>Mk3 7.25. ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. [Mt2·Mk3]</p> <p>Mk3 7.26. ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφονίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. [Mt2·Mk3]</p> <p>Mk3 7.27. καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. [Mk2c]</p> <p>Mk3 7.28. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. [Qn·Mk2?]</p> <p>Mk3 7.29. καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. [Mk2c]</p> <p>Mk3 7.30. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. [Mk2c]</p>	<p>Mt2 15.21. καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. [Mk2·Mt3] [see also A152]</p> <p>Mt2 15.22. καὶ ἰδοὺ γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦσα ἔκραζεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. [Mk2·Mt3]</p> <p>Mt2 15.23. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. [Mk2·Mt3]</p> <p>Mt2 15.24. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [Mt2c]</p> <p>Mt2 15.25. ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα· κύριε, βοήθει μοι. [Mk2·Mt3]</p> <p>Mt2 15.26. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. [Mk2·Mt3]</p> <p>Mt2 15.27. ἡ δὲ εἶπεν· ναὶ κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. [QnLk1Mk2·:Mt2]</p> <p>Mt2 15.28. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. [Mk2·Mt3]</p>

<sup>302</sup> This story was not present in QnLk1Lk2, though a clear signal from the fable of the rich man and Lazarus found its way into this cascade. Mk2 apparently contains the earliest and simplest form of the signals, setting the story inside of a house and describing the woman as a “Greek Syrophenician by birth”, and perhaps recalling Mt1 9.2a, “laid out upon a bed” / ἐπὶ κλίνης βεβλημένον. MtR2 retells the story quite freely, removing the house setting, but adding a reference to diaspora Jews, changing the woman’s ethnicity to a “Canaanite”, and adding (or clarifying and expanding) a synthesis with the Qn story of the rich man and Lazarus.

Parallel Passages for Signals Tracing: Mt2 15.29–31

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A152. Deaf mute healed <sup>303</sup>	15.29–31	7.31–37

Parallel Verses for Signals Tracing: Mt2 15.29–31

Qn (65–69) Lk1 (80s)	Mt2 (140s)	Mk3 (140s)
	<p>Mt2 15.21. καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. [Mt2c]</p> <p>Mt2 15.29. καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. [Mt2c]</p> <p>Mt2 15.30. καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἑτέρους πολλούς καὶ ἔρριψαν αὐτούς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c]</p> <p>Mt2 15.31. ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλούς ὑγιεῖς καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ. [Mt2c]</p>	<p>Mk3 7.31. καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. [Mt2·Mk3]</p> <p>Mk3 7.32. καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῆ αὐτῷ τὴν χεῖρα. [Mt2·Mk3]</p> <p>Mk3 7.33. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, [Mk3c]</p> <p>Mk3 7.34. καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ· Εφφαθα, ὃ ἐστὶν διανοίχθητι. [Mk3c]</p> <p>Mk3 7.35. καὶ [εὐθέως] ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς. [Mk3c]</p> <p>Mk3 7.36. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διετέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον. [Mk3c]</p> <p>Mk3 7.37. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφούς ποιεῖ ἀκούειν καὶ [τούς] ἀλάλους λαλεῖν. [Mt2·Mk3]</p>

<sup>303</sup> This story was not present in QnLk1Lk2. Mt2 apparently contains the earliest and simplest form of the signals. MkR3 expands and personalizes the story greatly, adding an Aramaicism as a magic formula and perhaps imitating the *Aesop Romance* regarding the divine gift of speaking well.

Parallel Passages for Signals Tracing: Mt2 15.32–39

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A153. Four thousand fed <sup>304</sup>	15.32–39	8.1–10

Parallel Verses for Signals Tracing: Mt2 15.32–39

Mt2 (140s)	Mk3 (140s)
Mt2 15.32. ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολυῖσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. [Mt2c]	Mk3 8.1. ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς· [Mt2·Mk3]
Mt2 15.33. καὶ λέγουσιν αὐτῷ οἱ μαθηταί· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; [Mt2c]	Mk3 8.2. σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· [Mt2·Mk3]
Mt2 15.34. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· ἑπτὰ καὶ ὀλίγα ἰχθύδια. [Mt2c]	Mk3 8.3. καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν. [Mt2·Mk3]
Mt2 15.35. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν [Mt2c]	Mk3 8.4. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταί αὐτοῦ ὅτι πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; [Mt2·Mk3]
Mt2 15.36. ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταί τοῖς ὄχλοις. [Mt2c]	Mk3 8.5. καὶ ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· ἑπτὰ. [Mt2·Mk3]
Mt2 15.37. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας πλήρεις. [Mt2c]	Mk3 8.6. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκον τῷ ὄχλῳ. [Mt2·Mk3]
Mt2 15.38. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. [Mt2c]	Mk3 8.7. καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. [Mt2·Mk3]
Mt2 15.39. καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν. [Mt2c]	Mk3 8.8. καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. [Mt2·Mk3]
	Mk3 8.9. ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. [Mt2·Mk3]
	Mk3 8.10. καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. [Mt2·Mk3]

<sup>304</sup> This story was not present in QnLk1Lk2. In future editions of this LODLIB, we will correlate the signals from A146 (Five thousand fed) with these signals. MtR2 apparently was the first to create this doublet, and then MkR3 expanded the story somewhat in its retelling, notably adding a second blessing specifically for the fish (Mk3 8.7).



<i>SQE. Shorthand</i>	<b>Mk3 (140s)</b>
A156. Bethsaida blind healed <sup>305</sup>	8.22–26

**Mk3 (140s)**

Mk3 8.22. καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. [Mk3c]

Mk3 8.23. καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἴ τι βλέπεις; [Mk3c]

Mk3 8.24. καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. [Mk3c]

Mk3 8.25. εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. [Mk3c]

Mk3 8.26. καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μηδὲ εἰς τὴν κώμην εἰσέλθης. [Mk3c]

<sup>305</sup> This story was not present in QnLk1Lk2 or any Matthean or Johannine strata. It apparently first emerged in Mk3.

Parallel Passages for Signals Tracing: GMarc 9.18–21

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

Parallel Verses for Signals Tracing: GMarc 9.18

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; [Mk1c]	Lk1 9.18. «καὶ ἐπηρώτησεν τοὺς μαθητὰς λέγων» ᾧ τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου; <sup>306</sup> [Mk1·Lk1]	Mt1 16.13. ἤρώτα «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]

<sup>306</sup> The upgrade to Lk1 9.18 in R (418) follows the verbatim quotation in *Adm*: “Who do people say that I am, the son of man?” / τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου; (84,1–5 (2.13); R 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).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.28. οἱ δὲ εἶπαν Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι «ἓνα» τῶν προφητῶν. [Mk1c]	Lk1 9.19. ῾οἱ δὲ εἶπαν ῾Ιωάννην τὸν βαπτιστὴν ἄλλοι δὲ ῾Ηλίαν ἄλλοι δὲ ὅτι ἓνα τῶν προφητῶν <sup>307</sup> [Mk1·Lk1]	Mt1 16.14. οἱ δὲ εἶπαν· οἱ μὲν ῾Ιωάννην τὸν βαπτιστὴν, ἄλλοι δὲ ῾Ηλίαν, ἕτεροι δὲ ῾Ιερεμίαν ἢ ἓνα τῶν προφητῶν. [Mk1Lk1·:Mt1]	Lk2 9.19. οἱ δὲ ἀποκριθέντες εἶπαν· ῾Ιωάννην τὸν βαπτιστὴν, ἄλλοι δὲ ῾Ηλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [Mk1Lk1·:Lk2]	Mk2 8.28. οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] ῾Ιωάννην τὸν βαπτιστὴν, καὶ ἄλλοι ῾Ηλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. [Mk1Lk2·:Mk3]

<sup>307</sup> The bulk of the verse is paraphrased and quoted in *Adm* (84,1–5 (2.13)): “The disciples say, ‘John the Baptist, but others Elijah, and others that a prophet, a certain one of the ancients, was raised’” / λέγουσιν οἱ μαθηταί Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ ῾Ηλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη / *dicunt ei discipuli alii Iohannem baptistam alii Heliam alii quia propheta aliquis antiquus surrexit*. D attests to a shorter and simpler tradition that matches the Matthean strata verbatim (“one of the prophets” / ἓνα τῶν προφητῶν). This likely reflects an earlier and more reliable tradition for GMarc than what is found in *Adm*, which apparently quotes a later version of GMarc contaminated by the LkR2 phrase “of the ancients was raised” / τῶν ἀρχαίων ἀνέστη, essentially a harmonization with Lk2 9.8. Note that the character trigram *ἀρχ\** is highly characteristic of Lk2 (DD 1.2), as are chronological and historiographical references (DD 1.4).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.29. «λέγει αὐτοῖς» ὕμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1c]	Lk1 9.20. «λέγει αὐτοῖς» ὕμεις δὲ τίνα ἄμε λέγετε εἶναι ἀποκριθεὶς ἰδὲ Πέτρος εἶπεν· σὺ εἶ ὁ χριστός <sup>308</sup> [Mk1·Lk1]  Lk1 4.41. ἐξήρχετο δὲ καὶ δαιμόνια «ἀπὸ πολλῶν» κραυγάζοντα· «καὶ λέγοντα ὅτι» σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν· οὐκ εἶα αὐτὰ λαλεῖν· [Mk1·Lk1]	Mt1 16.15. λέγει αὐτοῖς· ὕμεις δὲ τίνα με λέγετε εἶναι; [Mk1·Mt1]  Mt1 16.16. ἀποκριθεὶς δὲ Πέτρος εἶπεν· σὺ εἶ ὁ χριστός [Mk1·Mt1]	Lk2 9.20. εἶπεν δὲ αὐτοῖς· ὕμεις δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν τοῦ θεοῦ. [Mk1·Lk2]	Mk2 8.29. καὶ αὐτὸς ἐπηρώτα αὐτοῦς ὕμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1·Mk2]	Mt2 16.15. λέγει αὐτοῖς· ὕμεις 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. [Mk1Lk1Mt1Lk2·Mt2]

<sup>308</sup> Lk1 9.20 is attested in T (*Marc.* 4.21.6; R 5.37) and *Adm* (84,1–5 (2.13); R 7.4.16). T 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* (R 5.37), which is consistently attested across all strata. The explicit restoration is based on that same attestation by T, 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.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 8.30. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. [Mk1c]	Lk1 9.21. «καὶ» ῥ ἐπετίμησεν ῥ αὐτοῖς ἵνα μηδενὶ λέγειν τοῦτο <sup>309</sup> [Mk1·Lk1]	16.17–19 not present in Mt1  Mt1 16.20. «καὶ ἐπετίμησεν αὐτοῖς» ἵνα μηδενὶ εἴπωσιν «τοῦτο» [‡Mk1Lk1·:Mt1]	Lk2 9.21. ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο [‡Mk1Lk1·:Lk2]	Mt2 16.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. [Mt2c]  Mt2 16.18. καγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. [Mt2c]  Mt2 16.19. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. [Mt2c] [cp. Mt2 18.18 in A230]  Mt2 16.20. τότε διεστειλάτο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός. [Mt1·Mt2]

<sup>309</sup> T closely paraphrases Lk1 9.21: “and indeed commands silence... Yet he warns them not to tell this to anyone” / *immo et silentium indicens... ille autem praecepit ne cui hoc dicerent* (Marc. 4.21.6; R 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) as did V (201\*) and R (419), especially since LkR2 attests to the Mk1 verb in participial form and then adds παρήγγειλεν as a verbal doubling. T’s attestation, divided here by ellipses, more likely reflects his own restatement rather than a confirmation of the 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

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 17.25. πρῶτον ῥδέῃ δειῖ ῥτόν υἱόν ἀνθρώπου ῥπολλά παθεῖν καὶ ἀποδοκιμασθῆναι [see A235]	Mk1 8.31. ὅτι δειῖ τόν υἱόν τοῦ ἀνθρώπου πολλά παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας (ἐγερεθῆναι) [Qn·Mk1]  8.32–33 not present in Mk1	Lk1 9.22. (ὅτι) δειῖ τόν υἱόν τοῦ ἀνθρώπου πολλά παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερεθῆναι. <sup>310</sup> [QnMk1·Lk1]	Mt1 16.21. ὅτι δειῖ (τόν υἱόν τοῦ ἀνθρώπου) πολλά παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερεθῆναι. [QnMk1Lk1·Mt1]	Lk2 9.22. εἰπὼν ὅτι δειῖ τόν υἱόν τοῦ ἀνθρώπου πολλά παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερεθῆναι. [Qn Mk1Lk1Mt1·Lk2]	Mk2 8.31. καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δειῖ τόν υἱόν τοῦ ἀνθρώπου πολλά παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι [QnMk1·Mk2]  Mk2 8.32. καὶ παρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. [Mk2c]  Mk2 8.33. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. [Mk2c]	Mt2 16.21. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δειῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλά παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερεθῆναι. [QnMk1Lk1Mt1Mk2·Mt2]  Mt2 16.22. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· ἰλεῶς 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]

<sup>310</sup> Lk1 9.22 is attested by T, E, and *Adm*: “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; R 4.4.30). “Saying, ‘It is necessary for the son of man to suffer and to be killed and after three days to be raised’ / Λέγων, δειῖ τόν υἱόν τοῦ ἀνθρώπου πολλά παθεῖν καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερεθῆναι (*Pan.* 42.11.6 ις (16); 42.11.17 Σχ. ις (16); restated in 42.11.17 Ἐλ. ις (16); GCS 31:109, 130); δειῖ τόν υἱόν τοῦ ἀνθρώπου πολλά παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ σταυρωθῆναι καὶ μετ’ ἡμέρας τρεῖς ἀναστῆναι (*Adm* 198,1–4 (5.12); R 7.4.17). The explicit restoration of ὅτι and confirmation of the rest of the verse based on T. The word “because” / ὅτι appears in all strata, strengthening its case for Lk1, which leads T aptly to read this passage as a continuation of the last. Note that *Adm* changes the verb from “be killed” / ἀποκτανθῆναι to “be crucified” / σταυρωθῆναι, probably reflecting a later tradition or edit to Lk1. *Adm* is preferable to T, however, in the order of the list of those who reject Jesus. Like Mk1, Mt1, and Lk2, *Adm* has “elders and priests and scribes”, whereas T rearranges the last two in his list: “elders and scribes and priests”.

Parallel Passages for Signals Tracing: GMarc 9.23, 24, 25, 26, 27

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A160. Call of discipleship	8.35, 38	9.24, 26	16.25, 27	8.51–52	9.23–27	8.34–9.1	16.24–28

Parallel Verses for Signals Tracing: GMarc 9.23

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.34 not present in Mk1	9.23 not present in Lk1 <sup>311</sup>	16.24 not present in Mt1	Lk2 9.23. ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθείτω μοι. [CINP]	Mk2 8.34. 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]

<sup>311</sup> 9.23 is unattested according to R (419), but likely not present. Lk2 contains the earliest, simplest form of the signal. The idea that the followers of Jesus would voluntarily take up a cross—essentially made non-violent martyrs—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 Jewish-Christian and Rabbinic Jewish valorization of non-violent persons being executed voluntarily is what inspired Lucian's satirized Peregrinus as well as the critique of Christians by the Stoic philosopher-emperor Marcus Aurelius.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.35. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ σώσει αὐτήν. [Mk1c]	Lk1 9.24. ὁς ᾠ γὰρ ᾠ ἐὰν ᾠ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ᾠ ὁς ᾠ δ' ᾠ ᾠ ᾠ ἀπολέσει ᾠ τὴν ψυχὴν ᾠ αὐτοῦ ᾠ ἕνεκεν ἐμοῦ σώσει αὐτήν <sup>312</sup> [Mk1·Lk1]	Mt1 16.25. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. [Mk1·Mt1]	Lk2 9.24. ὁς γὰρ ᾠ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ᾠ ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν. [Mk1·Lk2]	Mk2 8.35. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ᾠ ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. [Mk1·Mk2]

<sup>312</sup> Lk1 9.24 is quoted verbatim by T: “He who wishes’, he said, ‘to make safe his soul must lose it, and he who loses it for my sake makes it safe” / *qui voluerit inquit animam suam salvam facere perdet illam et qui perdidit eam propter me salvam faciet eam* (Marc. 4.21.8; R 4.4.31). See also T’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). T refers to the Matthean tradition (“he will find” / *inveniet*) in *Scorp.* 11.1 (R 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.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.36–37 not present in Mk1	9.25 not present in Lk1 <sup>313</sup>	16.26 not present in Mt1	Lk2 9.25. τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; [CINP]	Mk2 8.36. τί γὰρ ὠφελεῖ ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; Mk2 8.37. τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [Mk2c]	Mt2 16.26. τί γὰρ ὠφελήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [Lk2Mk2.:Mt2]

<sup>313</sup> 9.25 is unattested according to R (419), but likely not present. Characteristic Lk2 vocabulary includes: “whole” / ὅλος,

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.38. ὅς γὰρ ἐὰν ἐπαισχυνηθῆ με, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν [Mk1c]	Lk1 9.26. ὅς γὰρ ἂν ἐπαισχυνηθῆ με «καὶ ὁ υἱὸς τοῦ ἀνθρώπου» ἴ ἐπαισχυνηθήσεται αὐτόν <sup>314</sup> [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 ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. [Mk1·Mt1]	Lk2 9.26. ὅς γὰρ ἂν ἐπαισχυνηθῆ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. [Mk1Lk1Mt1·:Lk2]	Mk2 8.38. ὅς γὰρ ἐὰν ἐπαισχυνηθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῶν καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. [Mk1Mt1Lk2·:Mk2]

<sup>314</sup> T 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; R 4.4.32). He restates the first part of it again in Marc. 4.21.12. T 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 R renders the crasis “I also” / *καγὼ* based on T, “and I” / *et ego*, and in place of “the son of man” / ὁ υἱὸς τοῦ ἀνθρώπου, the consistent presence of the latter phrase in all strata before and after Lk1 make it more likely that T was engaging in christological heightening, closing any possible identity gap between Jesus and the Danielic/Enochic son of man. Furthermore, crasis is characteristic of late gospel strata, especially Lk2, and the particular crasis “I also” / *καγὼ* is not attested here in any mss of Luke (DD 1.2). Characteristic Lk2 redactional features include the archaized possessive “mine” / *ἐμός* (DD 1.1) and the noun phrase split by a modifier (DD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.1 not present in Mk1	9.27 not present in Lk1 <sup>315</sup>	16.28 not present in Mt1	<p>Jn2 8.51. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. [Jn2c]</p> <p>Jn2 8.52b. ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. [Jn2c]</p>	<p>Lk2 9.27. λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. [Jn2·Lk2]</p>	<p>Mk2 9.1. καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. [Jn2Lk2·:Mk2]</p>	<p>Mt2 16.28. ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. [Jn2Lk2Mk2·:Mt2]</p>

<sup>315</sup> Lk2 9.27 is unattested according to R (419), but likely not present in Lk1. The Mt1 “truly I tell you” formulation and Jn2 topic of “not tasting death” are LkR2 redactions.

Parallel Passages for Signals Tracing: GMarc 9.28–31a, 31b, 32–35, 36

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.28. «καὶ» ῾ παραλαμβάνει ῾ (τρεῖς τῶν μαθητῶν) «καὶ» ῾ υπεχώρει ῾ εἰς τὸ ὄρος <sup>316</sup>	Mk1 9.2. καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους [Qn·Mk1]	Mt1 17.1. καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν. [Mk1·Mt1]	Lk2 9.28. ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτῶ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. [QnLk1·Lk2]

<sup>316</sup> The transfiguration is one of the most repeatedly and thoroughly attested passages for Lk1 (R 4.4.30–35; 6.4.20–21; 8.13). 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, and thus the inspiration of MkR1 later placing the calling of the twelve disciples on a mountain in Mk1 3.13–14, 16, and 19, followed in Lk1 6.12–14 and 16. It is suggestive that T describes Jesus in this episode being entrusted with Moses and Elijah as “new 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 (419) and BD (107), none of the numerous attestations to Lk1 by T, E, or Ephrem refer specifically to James and John being on the mountain with Jesus. As V noted (202\*), T does refer to “three disciples”: “He takes from the disciples three 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 T specifically mentions Peter: “Peter recognized” / *Petrus... agnoscens* the companions of Jesus as Moses and Elijah (Marc. 4.22.4). E 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 Πέτρον καὶ τὸ Μωυσέως καὶ τὸ Ἡλίου τῶν ὀφθέντων αὐτῷ* (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 (R 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 T’s attestation rather than assuming specific male names. I also reconstruct “he withdraws” / *υπεχώρει* instead of the LkR2 “he went up” / *ἀνέβη* based on T 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, which may suggest that he entered 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.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 9.29. «καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν» καὶ ὁ ἱματισμὸς λευκὸς ἔλαμψεν <sup>317</sup>	Mk1 9.2b. <u>καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν</u> [‡Qn·Mk1] Mk1 9.3. <u>καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν</u> [Qn·Mk1]	Mt1 17.2. <u>καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ</u> ὡς τὸ φῶς. [Mk1·Mt1]	Lk2 9.29. καὶ ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον. <u>καὶ ὁ 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 γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. [Mk1·Mk2]

<sup>317</sup> Lk1 9.29 is clearly attested in T, who mentions Jesus and his clothes glowing: “even his clothing flashed back” / *etiam vestitus eius refulsit* (Marc. 4.22.13). T’s translation is insufficient to establish the Lk2 NT *hapax legomenon* ἐξαστράπτω, which is not only absent from neighboring Markan and Matthean strata but also highly characteristic of Lk2 (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 an intertextual reference to Daniel (e.g., LXX 3.19, 5.6, Th 3.19, 5.6, 5.9). The verb “was othered” / ἠλλοιώθη also appears here in codex Koridethi (Θ).

Parallel Verses for Signals Tracing: GMarc 9.30

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.30. και ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἴηλίας και Μωϋσῆς <sup>318</sup>	Mk1 9.4. και ὤφθη αὐτοῖς Ἴηλίας σὺν Μωϋσεῖ και ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. [Qn·Mk1]	Mt1 17.3. και ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς και Ἴηλίας συλλαλοῦντες μετ' αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.30. και ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς και Ἴηλίας, [QnLk1Mt1·:Lk2]

<sup>318</sup> Lk1 9.30 is quoted verbatim and restated by E: “And behold two men were speaking with him, Elijah and Moses in glory” / και ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ, Ἴηλίας και Μωϋσῆς ἐν δόξῃ (*Pan.* 42.11.6 ἰζ (17); 42.11.17 Σχ. Ιζ (17); restated in 42.11.17 Ἔλ. ἰζ (17); GCS 31:109, 130), exactly as rendered above. T also confirms this verse, noting that Jesus “was speaking with them” / *illis loqui* (*Marc.* 4.22.3; R 4.4.35). The ordering of the names (Elijah first, Moses second) by E is probably correct for Lk1, followed by the Mk1 receptor, whereas Mt1 and Lk2 invert the order, perhaps for historiographical reasons. R (419) anachronistically applies the Lk2 order to Lk1.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.31a. ἐν δόξῃ <οἱ> ῥόφθεντες ᾠπρὸ τοῦ ἐξόδου αὐτοῦ» <sup>319</sup> 9.31b not present in QnLk1 <sup>320</sup>	Lk2 9.31. οἱ ῥόφθεντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἡμελλεν πληροῦν ἐν Ἱερουσαλήμ. [QnLk1“Lk2]

<sup>319</sup> For Lk1 9.31a, E multiply attests the phrase “in glory” / ἐν δόξῃ following immediately after “Moses” in the verse above (*Pan.* 23.6.2; 42.11.6 ιζ (17); 42.11.17 Σχ. ιζ(17); 42.11.17 ῥΕλ. ξγ (63); R 6.4.21). The formulation “they were seen” / οἱ ῥόφθεντες is multiply attested. E renders it in different forms: ῥόφθέντων (*Pan.* 42.11.6 ιζ (17); 64.17.10); ῥόφθησαν (*Pan.* 42.11.17 ῥΕλ. ξγ (63)). T clearly notes that “Moses and Elijah... were seen” / *Moyse et Helia... conspici* (*Marc.* 4.22.1). While the reference to Jesus’ “exodus” or “departure” / ἐξοδὸν 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 to downplay in a pacifist mode.

<sup>320</sup> Lk2 9.31b is probably attested as not present by E, at least in regard to the absence of “they spoke” / ἔλεγον and the conclusion about Jerusalem. “For even if Marcion does not want him shown conversing with the lord, but only standing” / *nam et si Marcion noluit eum conloquentem domino ostensum sed stantem* (*Marc.* 4.22.16; R 4.4.35). The lemmata “about to” / μέλλω and “fulfill” / πληρόω (DD 1.1), the placename Jerusalem, and the stress on salvation-history and future travel (DD 1.4) are all highly characteristic features of LkR2. In keeping with its historiographical and dramatic voice, LkR2 concludes this verse with a nostalgic, romanticized reference to Jerusalem as the city where the exodus/departure of Jesus came to its fulfillment as a pilgrimage or epic journey, perhaps evoking the doom of Achilles, Hector and the city of Troy. MacDonald (*Luke and Vergil*, 147–148, 203) instead sees here in both Mark and Luke imitations of the transfigurations of Odysseus (*Od.* 16.172–303) and Aeneas (*Aen.* 1.588–613).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.32. not present in QnLk1 <sup>321</sup>	Lk2 9.32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. [CINP]

<sup>321</sup> According to R, Lk1 9.32 is multiply attested, both by T and Ephrem (4.4.35, 8.13), leading to the following reconstruction: “they saw his glory... standing with him” / εἶδον τὴν δόξαν αὐτοῦ... συνεστῶτας αὐτῷ (419). On the contrary, this verse was likely not present in Lk1. The complete absence of this material from Mk1 and Mt1 is telling. Furthermore, the potentially relevant attestations to 9.32 likely apply to Lk1 9.31a and/or 9.33. T mentions that Jesus “shared with them his glory” / *eis gloriam suam communicare* (Marc. 4.22.3). While “his glory” could attest that precise phrase in 9.32, it also befits Lk1 9.31a. T 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, T uses the term “stand” three times in quick succession: “For even if Marcion does not want him shown conversing with the lord, but only standing, nevertheless even standing mouth to mouth he was standing face to face” / *nam et si Marcion noluit eum conloquentem domino ostensum sed stantem tamen et stans os ad os stabat et faciem ad faciem* (Marc. 4.22.16). However, this is less likely an explication of 9.32 or attestation of the LkR2 participle “standing” / συνεστῶτας (as in Harnack, 202\* and R) than a reading of the transfiguration as a fulfillment of Num 12.6–8, which T quoted just before this. Ephrem’s testimonies evince a similar pattern and are easily explained as references to Lk1 9.31 and 9.33 (*Against Marcion* I xxxix/87, xlii/91; R 8.13). All of Lk2 9.32 reads well as LkR2 redaction. Its reference to Peter is redundant with 9.33, and while Qn rarely mentions Peter, LkR2 makes concerted efforts to add him as a central, representative figure for the community. Its theme of being “weighed down with sleep” / βεβαρημένοι, never mentioned by witnesses to Lk1, is seen clearly in Ac 20.9. The compound lemma “keep awake” / διαγρηγορέω is an NT *hapax 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)
<p>QnLk1 9.33. «καί» ὁ Πέτρος «λέγει τῷ Ἰησοῦ» καλόν ἐστίν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηναὶς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν μὴ εἰδῶς ὁ λέγει<sup>322</sup></p>	<p>Mk1 9.5. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββί, καλόν ἐστίν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηναὶς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν. [Qn·Mk1] 9.6 not present in Mk1</p>	<p>Mt1 17.4. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· κύριε, καλόν ἐστίν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηναὶς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν. [QnMk1·:Mt1]</p>	<p>Lk2 9.33. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλόν ἐστίν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλίᾳ, μὴ εἰδῶς ὁ λέγει. [QnLk1Mk1Mt1·:Lk2]</p>	<p>Mk2 9.5 same as Mk1 Mk2 9.6. οὐ γὰρ ᾔδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο.</p>

<sup>322</sup> Lk1 9.33 is summarized and quoted in T: “Peter suggested a council: ‘It is good for us to be here... and let us make three tabernacles, one for you, and one for Moses, and one for Elijah.’ But he did not know what he was saying” / *eius suggerit consilium bonum est hic nos esse... et faciamus hic tria tabernacula unum tibi et Moysi unum et Heliae unum. sed nesciens quid diceret* (Marc. 4.22.4; R 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 in 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).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.34. «καὶ ἐγένετο» νεφέλη «καὶ» ἔπεσκίαζεν αὐτούς <sup>323</sup>	Mk1 9.7a. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς [Qn·Mk1]	Mt1 17.5a. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς [QnLk1·Mt1]	Lk2 9.34. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτούς εἰς τὴν νεφέλην. [QnLk1Mt1·Lk2]

<sup>323</sup> Lk1 9.34 is paraphrased by T: “and beneath that same covering of cloud” / *sub eodem etiam ambitu nubis* (Marc. 4.22.7; R 5.38).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.35. «καὶ» ἔγένετο ἔκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε <sup>324</sup>	Mk1 9.7b. καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. [Qn·Mk1]	Mt1 17.5b. καὶ ἰδοὺ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.35. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. [QnLk1Mk1Mt1·:Lk2]

<sup>324</sup> Lk1 9.35 is multiply attested by T and E. (*Marc.* 4.22.1, 4.22.10, 4.22.12, etc.; R 4.4.36); “from the cloud a voice, “This is my son the beloved” / ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 42.11.6 ιη (18); 42.11.6 Σχ. ιη (18); restated in 42.11.17 Ἐλ. ιη (18); GCS 31:110, 131). Given that “listen to him” / *hunc audite* is clearly attested by T, it is likely that E skipped over it in an abridged quotation of GMarc here. He clearly attests αὐτοῦ ἀκούετε in other sections (*Pan.* 51.20.6, 57.3.8, 76.39.12). While T refers 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), this likely reflects T engaging in metonymy or divine titular circumlocution for the word “cloud”.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.36 not present in QnLk1 <sup>325</sup>	Lk2 9.36. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐώρακαν. [CINP]	Mk2 9.8. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. [Lk2·Mk2] Mk2 9.9. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστειλάτο αὐτοῖς ἵνα μηδενὶ ἂ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. [Lk2·Mk2] Mk2 9.10. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. [Mk2c]	Mt2 17.6. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. Mt2 17.7. καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν· ἐγέρθητε καὶ μὴ φοβεῖσθε. Mt2 17.8. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον. [Lk2Mk2·:Mt2] Mt2 17.9. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· μηδενὶ εἴπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ. [Lk2Mk2·:Mt2]

<sup>325</sup> Lk2 9.36 is unattested along with all of Lk2 9.36–39 according to R (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)	Mt2 (140s)	Mk3 (140s)	Mt3 (150s)
A163. Faithless generation	9.14, 17–19	9.37–41	17.14–18	9.37–43a	17.14–20	9.14–29	17.14–21

## Parallel Verses for Signals Tracing: GMarc 9.37–39

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 9.14. «καὶ ἦλθεν πρὸς τὸν ὄχλον» 9.15–16 not present in Mk1</p> <p>Mk1 9.17. «καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν»</p> <p>Mk1 9.18a. καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν</p>	<p>Lk1 9.37. «καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον» [‡Mk1·Lk1]</p> <p>Lk1 9.38. «καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν» [‡Mk1·Lk1]</p> <p>Lk1 9.39. «λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν»<sup>326</sup> [‡Mk1·Lk1]</p>	<p>Mt1 17.14. καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν [Mk1·Mt1]</p> <p>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]</p>	<p>Lk2 9.37. ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήτησεν αὐτῷ ὄχλος πολὺς. [‡Mk1Lk1·Lk2]</p> <p>Lk2 9.38. καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενῆς μοί ἐστιν, [Mk1·Lk2]</p> <p>Lk2 9.39. καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντρίβον αὐτόν. [Mk1Lk1·Lk2]</p>	<p>Mk3 9.14. καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. [Mk1·Mk3]</p> <p>Mk3 9.15. καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτόν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν. [Mk3c]</p> <p>Mk3 9.16. καὶ ἐπηρώτησεν αὐτούς· τί συζητεῖτε πρὸς αὐτούς; [Mk3c]</p> <p>Mk3 9.17. καὶ ἀπεκρίθη αὐτῷ εἶς ἐκ τοῦ ὄχλου· διδάσκαλε, ἦνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον. [Mk1Lk2·Mk3]</p> <p>Mk3 9.18a. καὶ ὅπου ἐὰν αὐτόν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται [Mk1Lk2·Mk3]</p>

<sup>326</sup> Lk2 9.37–39 are unattested along with all of Lk2 9.36–39 according to R (419). Nevertheless, Lk1 9.37–39 was likely present in a simple form as part of the generally attested healing narrative, given the clear attestation of Lk1 9.40–41 as unintroduced direct speech, which reads as a request on behalf of another person. Along similar lines, BD (107) provides a modest reconstruction that avoids introducing the character of the son or his specific condition, “they had come down from the mountain... a man... saying, ‘... [... a spirit...].’” Here the improvised maximalist restoration, based on the likely existence of an underlying Mk1 source, is drawn from an eclectic combination of elements from Mk1, Mt1 as independent receptor of Mk1 and Lk1, as well as D. Occasionally unique elements in D are corroborated by various Lk2 manuscripts: e.g., the Markan word “throws down” / ῥήσσει appears not only in D, but also in 8, Θ, f<sup>1</sup>, 157, 579. The word “eight” / ἐξῆς in Lk2 9.37 is a characteristic LkR2 redaction, one absent from D and ℱ<sup>45</sup> (DD 1.1).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 9.18b. καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.	Lk1 9.40. «καὶ» ἐδεήθην τῶν μαθητῶν σου «καὶ» ᾧ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ <sup>327</sup> [Mk1·Lk1]	Mt1 17.16. καὶ <b>προσήνεκα</b> αὐτὸν τοῖς μαθηταῖς σου, καὶ <b>οὐκ ἠδυνήθησαν</b> αὐτὸν θεραπεῦσαι. [Mk1Lk1·Mt1]	Lk2 9.40. <b>καὶ ἐδεήθην τῶν μαθητῶν σου</b> ἵνα ἐκβάλωσιν αὐτό, καὶ <b>οὐκ ἠδυνήθησαν</b> . [Mk1Lk1·Lk2]
Mk1 9.19a–c. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν;	Lk1 9.41. «ὁ δὲ ἀποκριθεὶς λέγει» ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν; <sup>328</sup> [Mk1·Lk1]	Mt1 17.17a–c. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ’ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1·Mt1]	Lk2 9.41a–c. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος <b>καὶ διεστραμμένη</b> , ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1·Lk2]

<sup>327</sup> Lk1 9.40 is quoted verbatim by E: “I begged your disciples. But he had in addition to, ‘they could not cast it out’” / ἐδεήθην τῶν μαθητῶν σου. εἶχε δὲ παρὰ τό οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό (*Pan.* 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19)); restated in *Ἔλ.* ιθ (19); GCS 31:110, 131).

<sup>328</sup> Lk1 9.41 is quoted verbatim by E, continuing from the previous quotation: “and to them, ‘O faithless generation, how long will I endure you’” / καὶ πρὸς αὐτούς ὦ γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (*Pan.* 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19)); restated in 42.11.17 *Ἔλ.* ιθ (19); GCS 31:110, 131). In the elenchus E repeats “O faithless generation” / ὦ γενεὰ ἄπιστος (*Pan.* 42.11.17 *Ἔλ.* ιθ (19); FCS 31:131). T gives fuller quotations, confirming the presence of both Lk2 rhetorical questions in Lk1. “O unbelieving generation, how long will I be among you? How long will I put up with you?” / *o genitura incredula quousque ero apud vos? quousque sustinebo vos?* (*Marc.* 4.23.1); “I take up next the character of the disciples, on whom he has come down hard, ‘O unbelieving nation, how long will I be among you? How long will I put up with you?’” / *suscipio adhuc et personam discipulorum in quos insiliit: o natio incredula, quamdiu ero vobiscum quamdiu vos sustinebo?* (*Marc.* 4.23.2; R 5.39). We read the accusative *pros* formula “to them” / πρὸς αὐτούς as reflecting E’s introduction of a second quotation, rather than as part of that quotation, based on the lack of any such attestation in T, on the Mk1 source here having the dative of speech addressee, on neither Mt1 nor Lk2 receptors having any explicit reference in this location to speech addressees, and on the πρὸς + accusative speech addressee formula being highly characteristic of Lk2 (DD 1.1, 1.2). The one clear use of the *pros* + accusative bigram here in Lk1 stems from Mk1. R (419) reconstructs both instances, N (74) doubts the first instance, and K (735) doubts the second instance because of its absence in E. The Mt1 “with you” / μεθ’ ὑμῶν is a possible alternative to the second, perhaps corresponding to T’s “among you” / *apud vos*.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)	Mt3 (150s)			
9.20–27 not present in Mk1	9.41d–42 not present in Lk1 <sup>329</sup>	Mt1 17.17c. φέρετέ μοι αὐτὸν ὧδε. Mt1 17.18. καὶ ἐπέτιμῃσεν αὐτῶ ὁ Ἰησοῦς καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. [Mt1c]	Lk2 9.41d. προσάγαγε ὧδε τὸν υἱόν σου. Lk2 9.42. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπέτιμῃσεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἴασατο τὸν παιῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. [Mt1·Lk2]	Mt2 17.18 same as Mt1	Mk3 9.19d. φέρετε αὐτὸν πρὸς με. [Mt1·Mk3] Mk3 9.20. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. [Lk2·Mk3] Mk3 9.21. καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῶ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν. [Mk3c] Mk3 9.22. καὶ <b>πολλάκις</b> καὶ <b>εἰς πῦρ</b> αὐτὸν ἔβαλεν καὶ <b>εἰς ὕδατα</b> ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἶ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ’ ἡμᾶς. [Mt1·Mk3] [see Mt1 17.15] Mk3 9.23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῶ· τὸ εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι. [Mk3c] Mk3 9.24. εὐθύς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. [Mk3c] Mk3 9.25. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπέτιμῃσεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῶ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, <b>ἔξελθε ἐξ αὐτοῦ</b> καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. [Mt1Lk2·:Mk3] Mk3 9.26. καὶ κράξας καὶ πολλὰ <b>σπαράξας</b> ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. [Mt1Lk2·:Mk3] Mk3 9.27. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. [Mk3c] Mk3 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ’ ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1·Mk3] [see Lk1 9.40] Mk3 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ. [Mk3c]	17.19–20 not present in Mt1	Lk2 9.43a. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. [CINP]	Mt2 17.19. τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1·Mt2] [see Lk1 9.40] Mt2 17.20. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. [Qn·Mt2]	Mt3 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστειᾷ.] [AcMk3·:Mt3]
9.28–29 not present in Mk1 Mk 4.31 κόκκῳ σινάπεως [see A209]	9.43a not present in Lk1 <sup>330</sup> QnLk1 13.19 κόκκῳ σινάπεως [see A209]		Ac 14.23. προσευξάμενοι μετὰ νηστειῶν						

<sup>329</sup> Lk2 9.42–43 are unattested according to R (419), but along with 9.41d were likely not present in Lk1. The above narrative and Markan source (depending on how Mk1 is reconstructed) could point to some version of a healing or exorcism being present, but BD (107) was probably correct to omit these verses and transition directly from the exasperated pronouncement in Lk1 9.41 to the next saying in Lk1 9.44. The intervening material in Lk2 9.42 reads well as LkR2 redaction, exhibiting characteristics such as: a συ-prefixed verb (DD 1.1); an opening participial transitional phrase and the combination of “unclean” and “spirit” (DD 1.2). 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.).

<sup>330</sup> 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* μεγαλειός in Ac 2.11) (DD 1.1). LkR2 is evidently the earliest/simplest signal here. MtR2 instead repurposes a phrase from Lk1 9.40 as part of a private dialogue between Jesus and the disciples about their inability to cast out the demon and the importance of prayer. MkR3 ultimately turns this private dialogue into an emphatic exhortation to faith with numerous intertexts and some samples of bold, magical speech-acts.

Parallel Passages for Signals Tracing: GMarc 9.43b, 44, 45

<i>SQE</i> . Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A164. Son of man given over	9.31	9.44	17.22–23	9.43b–45	9.30–32

Parallel Verses for Signals Tracing: GMarc 9.43b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.30 not present in Mk1	9.43b not present in Lk1 <sup>331</sup>	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. κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ· [Mt1·Mk3]

<sup>331</sup> Lk2 9.43 is unattested according to R (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 synthesizes the MtR1 motif of traveling to Galilee with the LkR2 theme of private or secret communication with the disciples. Characteristic Lk2 features include: "be amazed" / θαυμάζω (DD 1.1); accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); δὲ + participle opening transition (DD 1.2)



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 9.31. ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων	Lk1 9.44. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων <sup>332</sup> [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. [Mt1c]	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]

<sup>332</sup> Quoted verbatim twice by E: “For the son of man is about to be handed over into people’s hands” / ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων (*Pan.* 42.11.6 κ (20); 42.11.17 Σχ. κ (20); restated in 42.11.17 Ἔλ. κ (20); GCS 31:110, 132). BD (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). MkR3 may have been influenced by this formulation, but if so, restates it in a more generic fashion, “He taught his disciples and said to them” / ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.32 not present in Mk1	9.45 not present in Lk1 <sup>333</sup>	Mt1 17.23b. καὶ ἐλυπήθησαν σφόδρα. [Mt1c]	Lk2 9.45. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. [CINP]	Mk3 9.32. οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι. [Lk2·Mk3]

<sup>333</sup> Lk2 9.45 is unattested according to R (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 αἰσθωνται 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 restated by MkR3. Characteristic and/or distinctive Lk2 features include: “word” / ῥῆμα, “to understand” / αἰσθάνομαι (NT *hapax legomenon*), “be ignorant” / ἀγνοέω (only in Lk2 9.45 and Mk3 9.32) (DD 1.1); periphrastic participle / 'εἰμί@\* \*@vp\* (DD 1.2).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A166. True greatness	9.34, 36–37	9.46–48	18.1–3, 5	9.46–48	18.1–5	9.33–37

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>9.33 not present in Mk1</p> <p>Mk1 9.34. «οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν» τίς μείζων</p> <p>9.35 not present in Mk1</p> <p>Mk1 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν αὐτοῖς·</p> <p>Mk1 9.37. ὃς ἂν «τὸ παιδίον» δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·</p>	<p>Lk1 9.46. «οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς μείζων»;<sup>334</sup> [Mk1·Lk1]</p> <p>Lk1 9.47. «καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν» [‡Mk1·Lk1]</p> <p>Lk1 9.48. «καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται» παιδίον «ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται» [Mk1·Lk1]</p>	<p>Mt1 18.1. ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; [Mk1·Mt1]</p> <p>Mt1 18.2. καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν [Mk1·Mt1]</p> <p>Mt1 18.3. καὶ εἶπεν</p> <p>18.4 not present in Mt1</p> <p>Mt1 18.5. ὃς ἂν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1·Mt1]</p>	<p>Lk2 9.46. εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. [Mk1·Lk2]</p> <p>Lk2 9.47. ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ’ αὐτῶ [Mk1·Lk2]</p> <p>Lk2 9.48. καὶ εἶπεν αὐτοῖς· ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστειλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. [Mk1Lk1·Lk2]</p>	<p>Mt2 18.1–2 same as Mt1</p> <p>Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Mt2c]</p> <p>Mt2 18.4. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [Mk1Mt1·Mt2]</p> <p>Mt2 18.5. καὶ ὃς ἂν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1Mt1·Mt2]</p>	<p>Mk3 9.33. καὶ ἦλθον εἰς Καφαρναοῦμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦς· τί ἐν τῇ ὁδῷ διελογίζεσθε; [Mk3c]</p> <p>Mk3 9.34. οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. [Mk3c]</p> <p>Mk3 9.35. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. [Mk3c]</p> <p>Mk3 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· [Mk1·Mk3]</p> <p>Mk3 9.37. ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστειλαντά με. [Mk1Mt1Lk2·Mk3]</p>

<sup>334</sup> T gives a passing, meager summary of this passage in Lk1, noting its favorable place in an antithesis Marcion made with the demiurge sending bears to kill boys in response to Elisha’s curse (2 Kgs 2.23-24): “Yet behold, the messiah loves the little ones, teaching that those who always wish to be greater should be like them” / *sed ecce Christus diligit parvulos tales docens esse debere qui semper maiores velint esse* (Marc. 4.23.4; R 5.40). Based on this, R (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, and elements of D, all set within a mapping of the gradual evolution of this cascade. The Mk1 active participle λαβὼν is preferable for Lk1 to the LkR2 middle participle ἐπιλαβόμενος, given that Lk2 characteristic features include the lemma “taking on” / ἐπιλαμβάνομαι (DD 1.1) and middle participles (\*@νpam\*; DD 1.2). The earliest form of the signal apparently only mentions “the child” / τὸ παιδίον (Lk1/Lk2) or “one child” / ἐν παιδίον (Mt1), whereas Mk2 pictures a group of children. The unique LkR2 note about “the least” / ὁ... μικρότερος may pull from Lk1 7.28 // Mt1 11.11 (“least in the kingdom of god/heaven”), or perhaps from the earlier references to the mustard seed as the “smallest” (Mk1 4.31, Mt1 13.31–32). LkR2 also apparently adds the detail of Jesus knowing “the disputes of their hearts” / εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν (Lk2 9.47). MtR2 transforms the teaching into a question and answer dialogue between the 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). MkR3 expands the narrative by adding introductory travel and hospitality details in Mk3 9.33–34, perhaps alluding to the LkR2 Emmaus Road story when Jesus asks, “What were you disputing on the road?” / τί ἐν τῇ ὁδῷ διελογίζεσθε. MkR3 also changes the focus to be about being “the first” / πρῶτος and may allude to the Johannine foot-washing traditions about Jesus being “servant of all”, while also adding a bit of warmth by having Jesus hold the child in his arms in Mk3 9.35.

Parallel Passages for Signals Tracing: GMarc 9.49–50

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

Parallel Verses for Signals Tracing: GMarc 9.49–50

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
9.49–50 not present in QnLk1 <sup>335</sup>	<p>Lk2 9.49. ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν. [CINP]</p> <p>Lk2 9.50. εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς· μὴ κωλύετε· ὅς γὰρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἔστιν. [CINP]</p>	<p>Mt2 10.42 [see A179]</p>	<p>Mk2 9.38. ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. [Lk2·Mk2]</p> <p>Mk2 9.39. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαί με. [Lk2·Mk2]</p> <p>Mk2 9.40. ὃς γὰρ οὐκ ἔστιν καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἔστιν. [Lk2·Mk2]</p> <p>Mk2 9.41 [see A179]</p>

<sup>335</sup> 9.49–53 are together unattested (R 420). The story of the strange exorcist was likely absent from Lk1, supported by its absence from Matthew and its characteristic LkR2 themes of expanding the stories of disciples, discussing the legitimacy of representing Jesus, the use of the name of Jesus as a magical formula, and coming to terms with plurality and unity among early Christian movements. MkR2 picks up these Lk2 motifs, expands them, adds a further rationale (miracle working in the name of Jesus precludes cursing Jesus), and has Jesus speak as an ongoing part of the community (compare LkR2 9.50, “Whoever is not against you is for you” to Mk2 9.40, “Whoever is not against us is for us”).

Parallel Passages for Signals Tracing: GMarc 9.51

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A174. Bound for Jerusalem	————	9.51	————	————
A251. Departure to Judea	————	9.51	10.1	19.1–2

Parallel Verses for Signals Tracing: GMarc 9.51

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.51 not present in Lk1 <sup>336</sup>	Lk2 9.51. ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. [CINP]	Mk2 10.1. καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. [Mk2c]	Mt2 19.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. [Mk2·Mt2] Mt2 19.2. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτούς ἐκεῖ. [Mk2·Mt2]

<sup>336</sup> Lk2 9.49–53 are together unattested according to R (420), but Lk2 9.51 in particular was likely not present in Lk1 (so also K 752), but instead was the product of the Lk2 redactor (so also K 754–55). It has a dense cluster of LkR2 characteristics, most notably the evocation of imperial majesty and ascension tropes: “now it happened when the days of his ascension were brought to fullness” / ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. Compare the highly similar construction in Acts 2.1 “and when the day of Pentecost was brought to fullness” / καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς. “Being fulfilled with” / συμπληροῦσθαι, both in its root lemma and as a prefixed verb, is characteristic of Lk2 (DD 1.1). Qn elsewhere attests once to the verb “set” / στηρίζω (Qn 16.26), but there it is applied to the divine order, the chasm “fixed” between the rich and poor in the afterlife, and not to a person’s “fixed” decision or direction, the latter pointing to yet another LkR2 word choice. The word for “face/presence” / πρόσωπον as used of Jesus or any person is extremely rare if not absent in Qn (possibly 9.29). The quick threefold repetition of that term here (9.51, 52, 53), without any clear attestation by Lk1 witnesses, evokes an imperial entourage and procession far more likely representing LkR2 redaction than Qn or LkR1. The bigram “then it happened” / ἐγένετο δὲ and temporal trigram “in the \*ing” / ἐν τῷ \*@vn\* are both characteristic of Lk2, even more so when combined (DD 1.2). The notices in Mk2 10.1 and Mt2 19.1–2 about Jesus going to “the region of Judea” may have been inspired by Lk2 9.51, but the texts are sufficiently distinct as not to necessitate their inclusion in this parallel set.

Parallel Passages for Signals Tracing: GMarc 9.52–55, 56

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A175. Samaritan rejection	9.52–55	9.52–56

Parallel Verses for Signals Tracing: GMarc 9.52

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.52. «καὶ εἰσῆλθον εἰς» <κώμην Σαμαριτῶν> <sup>337</sup>	Lk2 9.52. καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς ἐτοιμάσαι αὐτῶ. [†QnLk1·Lk2]

<sup>337</sup> Lk1 9.52 is considered unattested in R (420), who claims that “no insight into wording can be gained” for the whole passage of 9.52–56. On the contrary, T explicitly attests the phrase “village of the Samaritans” in his extended summary (so also K 752ff). “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; R 5.41). The opening phrase, “and he sent messengers/angels before his presence” / καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, is likely LkR2 redaction exhibiting characteristic affairs of state and proxied communication (DD 1.4), even the sort of diplomatic preparations and political decorum befitting an imperial visit such as that made to the Eastern provinces by Hadrian in the 130s.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.53. «καὶ οὐκ ἐδέξαντο αὐτόν» <sup>338</sup>	Lk2 9.53. καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. [‡QnLk1·Lk2]

<sup>338</sup> Lk1 9.53 is unattested according to R (420), but the refusal to show hospitality in Lk1 is probably implied by T 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 Ἱερουσαλήμ.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.54. <οἱ μαθηταὶ> «εἶπαν» <πῦρ> «καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς» <sup>339</sup>	Lk2 9.54. ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; [†QnLk1·Lk2]

<sup>339</sup> Lk1 9.54 is attested “but no insight into wording can be gained” according to R (420). On the contrary, T explicitly attests “disciples” / *discipulos* and “fire” / *ignium* in *Marc.* 4.23.7 as quoted above. The improvised restorations are necessary to the narrative and implied by T 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 (see A049). The disciples pausing to ask Jesus a question starting with “do you want” / *θέλεις* is also likely LkR2 redaction (cf. the similar formulations in Lk2 18.41, 22.9) intended to remove an embarrassing detail about the disciples invoking divine wrath and/or exercising authority to curse without seeking Jesus’ permission.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.55. «καὶ» ἐπετίμησεν αὐτοῖς <sup>340</sup>	Lk2 9.55. στραφείς δὲ ἐπετίμησεν αὐτοῖς. [†QnLk1·Lk2]

<sup>340</sup> For Lk1 9.55, Jesus “fixing censure” / *animadversionem destinantes* on the disciples is explicitly attested in T in *Marc.* 4.23.7 as quoted above. However, the lemma “turn” / στρέφω (DD 1.1) and transitional opening participle + δὲ bigram are both highly characteristic of LkR2, nowhere evidenced in GMarc, and thus omitted.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.56 not present in QnLk1 <sup>341</sup>	Lk2 9.56. <i>καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.</i> [CINP]

<sup>341</sup> Lk2 9.56 is unattested for Lk1 according to R (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).

Parallel Passages for Signals Tracing: GMarc 9.57–62

<i>SQE</i> . 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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.57. «καὶ λέγει τις αὐτῷ» ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ <sup>342</sup>	Mt1 8.18. ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. [Mt1c] Mt1 8.19. καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. [QnLk1·Mt1]	Lk2 9.57. καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. [QnLk1·Lk2]

<sup>342</sup> The main portion of Lk1 9.57 is quoted verbatim by T: “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; R 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”.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.58. «καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει» <sup>343</sup>	Mt1 8.20. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. [QnLk1·Mt1]	Lk2 9.58. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. [QnLk1·Lk2]

<sup>343</sup> While the explicit wording of Lk1 9.58 is indeed unattested (R 4.4.37, 420), that Jesus “refused him” / *recusat eum* is clearly attested in the above quotation by T (*Marc.* 4.23.9). Therefore, it is reasonable to attempt to reconstruct the text of QnLk1 based on Mt1 and Lk2 as independent yet virtually identical receptors. Note that “son of man” sayings are highly characteristic of Qn (DD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
<p>QnLk1 9.59. «καὶ λέγει» (τῷ Φιλίππῳ) «ἀκολουθεῖ μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ» θάψαι τὸν πατέρα μου<sup>344</sup></p> <p>QnLk1 9.60. «καὶ λέγει αὐτῷ» ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς σὺ δὲ «πορευθεὶς» διάγγελλε τὴν βασιλείαν τοῦ θεοῦ<sup>345</sup></p>	<p>Mt1 8.21. ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. [QnLk1·Mt1]</p> <p>Mt1 8.22. ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς. [QnLk1·Mt1]</p>	<p>1.43b. εὐρίσκει Φίλιππον· καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολουθεῖ μοι. [QnLk1·Jn1]</p>	<p>Lk2 9.59. εἶπεν δὲ πρὸς ἕτερον· ἀκολουθεῖ μοι. ὁ δὲ εἶπεν· [κύριε] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. [QnLk1Mt1·Lk2]</p> <p>Lk2 9.60. εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. [QnLk1Mt1·Lk2]</p>

<sup>344</sup> Lk1 9.59 is quoted in 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 νεκροὺς, σὺ δὲ ἀκολουθεῖ μοι* (*Strom.* 3.4.25.3; R 8.14). Without any stated reason, V (202\*) dismisses this as “nicht sicher” and R follows suit, that such a clear reference to Phillip was “not likely” to have been “drawn from Marcion’s Gospel” (8.14). BD 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” (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 reliable attestation to the earliest textual tradition of QnLk1 as well as the textual precursor to and inspiration for Jn1 1.43 and its separate account of the calling of Phillip, which otherwise has no parallel in the early gospel strata. Note also that MtR1 8.21 keeps the 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. Note also here that we have attested yet another dative form for the speech addressee, “to Phillip” / *τῷ Φιλίππῳ* instead of the characteristic Lk2 verb of speaking plus accusative *pros* (DD 1.2).

<sup>345</sup> Lk1 9.60 is clearly summarized and quoted in T: “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; R 4.4.37). Given the above cited corroboration of Clement of Alexandria, as well as Mt1 and Lk2 as Lk1 receptors, T’s felicitous placement of the possessive after the participle (or substantive adjective) in Latin does not warrant Roth’s (420) relocation of the participial phrase’s intervening possessive “their own” / *ἑαυτῶν* after “dead” / *νεκροὺς*. The hortatory participle “going” / *πορευθεὶς*, unique to D among Luke mss, is closer to T’s *vade*, carrying an earlier tradition than Lk2, “depart” / *ἀπελθὼν*, which R uses as a basis to reconstruct *ἀπελθε* (420).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 9.61. «καὶ λέγει τις ἀκολουθήσω σοι» (πρῶτον) «δὲ ἐπιτρέψόν μοι» ἀποτάξασθαι τῶν «ἰδίοις»<sup>346</sup></p> <p>QnLk1 9.62. «καὶ λέγει αὐτῷ» (μὴ) «βλέψῃς» εἰς τὰ ὀπίσω</p>	<p>Lk2 9.61. εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπιτρέψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. [QnLk1·Lk2]</p> <p>Lk2 9.62. εἶπεν δὲ [πρὸς αὐτόν] ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῆ βασιλείᾳ τοῦ θεοῦ. [QnLk1·Lk2]</p>

<sup>346</sup> Lk1 9.61–62 is clearly paraphrased by T: “Indeed when he prohibits that third one from looking back who first prepared to farewell his own” / *cum vero et tertium illum prius suis valedicere parantem prohibet retro respectare* (Marc. 4.23.11; R 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 “lord” / κύριε in 9.61 (as also possibly in 9.59) is likely LkR2 redaction, as is the agricultural metaphor or aphorism about “putting the hand upon the plow” / ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον, a metaphor completely absent from T’s close paraphrase. The Lk2 word “plow” / ἄροτρον is an NT *hapax legomenon* and the word “useful” / εὐθετός is a rare word characteristic of LkR2 redaction. The phrase “in my house” / εἰς τὸν οἶκόν μου is also omitted as another characteristic LkR2 phrase (cf. 5.24, 8.39, 11.24), and instead corrected with a literal translation from T’s “his own” / *suis* / ἰδίοις. The explicit restoration and emendation of “do not look” / μὴ βλέψῃς is based on T saying that Jesus “prohibits from looking back” / *prohibet retro respectare*. The prohibition thus stated may be reminiscent of LXX Gen 19.17.

Parallel Passages for Signals Tracing: GMarc 10.1, 2–3, 4–5, 6, 7–11, 12–15

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A177. Seventy sent <sup>347</sup>	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

Parallel Verses for Signals Tracing: GMarc 10.1

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 10.1. «καὶ» ῥῆξελεξατο ῥῆ ῥῆλλους ῥῆ βδομήκοντα ἀποστόλους «καὶ» ἀπέστειλεν «αὐτοὺς» εἰς ῥῆ πόλεις ῥῆ <sup>348</sup>	Mk1 6.7. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ῆδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [!Mk1Lk1·Mt1] [see A049]	Lk2 10.1. μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ῆβδομήκοντα [ῆδυο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [ῆδυο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ῆμελλεν αὐτὸς ῆρχεσθαι. [QnLk1·Lk2]	Mk2 6.7. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ῆρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [QnMk1Lk2·Mk2]

<sup>347</sup> See A142 (Twelve commissioned) above for additional notes and indirect parallels. This specific QnLk1 passage is well attested overall by T (R 4.4.38, 5.42).

<sup>348</sup> Lk1 10.1 is clearly referenced by T: “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” / ῆλλους 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 the LkR2 term “revealed” / ἀνέδειξεν as do V and R (5.42), I translate T’s word choice *adlegit* / “he chose” as ῆξελεξατο, 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 T’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 V and R (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 how 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 invalid assumption that Lk1 is derivative of Lk2, R (5.42) follows V in omitting “apostles” here in Lk1 despite its clear attestation in T. The expression “before his presence” / πρὸ προσώπου αὐτοῦ in Lk2 10.1 is likely LkR2 redaction that was not original to Qn; see the footnotes above on Lk2 9.51–53.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
10.2–3 not present in QnLk1 <sup>349</sup>	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. [Mt1c]	Lk2 10.2. ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. [CINP] Lk2 10.3. ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνas ἐν μέσῳ λύκων. [Mt1·Lk2]	Mt2 9.37. τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. [Jn2Lk2·Mt2?] Mt2 9.38. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. [Jn2Lk2·Mt2?] Mt2 10.16 same at Mt1

<sup>349</sup> Lk2 10.2–3 are unattested according to R (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” / ἄρνas 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 τετράμηγός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν. 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 αὐτοῖς μηδὲν αἴρετε εἶ» <sup>350</sup> «ἴ μὴ ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε» <sup>350</sup>	Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, «μὴ ὑποδήματα», μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [!Qn·Mk1] 6.9 not present in Mk1	Lk1 9.3. «καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδὸν» «μὴτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μὴτε πήραν, μὴτε ῥάβδον, μὴτε δύο χιτῶνας, μὴτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν» [!Mk1·Lk1] [see A142] Lk1 10.4. «παρήγγειλεν» «δὲ αὐτοῖς αἴρετε» μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [QnMk1·:Lk1]	Mt1 10.9. «καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν» [!Mk1Lk1·:Mt1] [see A142] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον [QnMk1Lk1·:Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῆ ἂν δὲ ἀργύριον ψευδοπροφήτης ἐστὶ [!QnMk1Mt1·:Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδὸν, μὴτε ῥάβδον μὴτε πήραν μὴτε ἄρτον μὴτε ἀργύριον μὴτε [ἀνά] δύο χιτῶνας ἔχειν. [!Mk1Lk1·:Lk2] [see A142] Lk2 10.4. μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [QnMk1Mt1Dx·:Lk2] Ac 3.6. εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι [Mk1Lk1Mt1Dx·:Ac]	Mk2 6.8 same as Mk1 Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. [!Lk1·Mk2] [see A142]	Mt2 10.9. μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν [!Mk1Lk1Mt1DxLk2·:Mt2] [see A142] Mt2 10.10a same as Mt1

<sup>350</sup> Lk1 10.4 is thoroughly described and partly quoted in T: “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; R 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” / εἴ 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 T using the word “ordered” / *praescripsit*, Lk1 probably had the term “ordered” / *παρήγγειλεν*, perhaps from Mk1 instead of from Qn. For the earliest signal here, “said” / *ἔλεγεν* is more 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)
<p>QnLk1 10.5. εἰς ἣν ἂν εἰσέλθῃτε οἰκίαν λέγετε εἰρήνην ᾧ οἴκῳ τούτῳ<sup>351</sup></p> <p>10.6 not present in QnLk1<sup>352</sup></p> <p>10.7ac not present in QnLk1<sup>353</sup></p> <p>QnLk1 10.7b. ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ<sup>354</sup></p> <p>10.8 not present in QnLk1<sup>355</sup></p>	<p>Mt1 10.11. εἰς ἣν δ' ἂν εἰσέλθῃτε, κάκει μείνατε ἕως ἂν ἐξέλθῃτε. [QnLk1·Mt1] [see A142]</p> <p>Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν [QnLk1·Mt1] [see A142]</p> <p>10.13 not present in Mt1</p> <p>Mt1 10.10b. ἄξιός ἐστιν ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. [QnLk1·Mt1]</p>	<p>Dx 11.4. πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος [QnLk1·Dx]</p> <p>Dx 11.5. οὐ μένει δὲ εἰ μὴ ἡμέραν μίαν ἐὰν δὲ ᾗ χρεῖα καὶ τὴν ἄλλην τρεῖς δὲ ἐὰν μείνη ψευδοπροφήτης [Dxc]</p> <p>Dx 12.3. εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι τεχνίτης ὧν ἐργαζέσθω καὶ φαγέτω [Dxc]</p> <p>Dx 13.1. πᾶς δὲ προφήτης ἀληθινός θέλων καθῆσθαι πρὸς ὑμᾶς ἄξιός ἐστι τῆς τροφῆς αὐτοῦ [QnMt1·Dx]</p>	<p>Lk2 10.5. εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε· εἰρήνη ᾧ οἴκῳ τούτῳ. [QnLk1Mt·Lk2]</p> <p>Lk2 10.6. καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει. [QnLk1Jn1·Lk2]</p> <p>Lk2 10.7ac. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν... μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [Mt1Dx·Lk2]</p> <p>Lk2 10.7b. ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [QnLk1·Lk2]</p> <p>Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν εἰσερχήσθε καὶ δεχθῶνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [QnLk1Mt1·Lk2]</p>	<p>Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. [QnLk1Lk2·Mk2] [see A142 and Lk2 9.4 for ἐκεῖθεν]</p>	<p>Mt2 10.11. εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κάκει μείνατε ἕως ἂν ἐξέλθῃτε. [QnLk1Mt1Lk2·Mt2]</p> <p>Mt2 10.12 same as Mt1</p> <p>Mt2 10.13. καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. [QnJn1Lk2·Mt2]</p> <p>Mt2 10.10b same as Mt1</p>

<sup>351</sup> Lk1 10.5 is clearly paraphrased by T: “So also the lord <commanded> that into whatever house they enter, to speak peace to it” / *sic et dominus ut in quam introissent domum <praescribat> pacem ei dicere* (Marc. 4.24.4; R 5.42). To recount the signals sequentially: QnLk1 calls for a customary, formal greeting (“peace be to this house”), MtR1 tempers the greeting (“greet it”), LkR2 repeats the QnLk1 formulation, and finally MtR2 10.11 instructs to “find someone in it [i.e., the city] who is worthy”, which effectively expands on the forthcoming Lk2 (10.8, 10, 12) intertexts with Gen 19 and reflects even deeper LXX knowledge and appropriation, and perhaps an implicit identification of second temple Jerusalem with Sodom and Gomorrah, doomed to divine destruction. Notice specifically that LkR2 10.8 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.

<sup>352</sup> Lk2 10.6 is unattested (R 420), but it was likely not present in Lk1, its conspicuous absence from Mark providing corroboration. The repeated Jn1 trope (20.19, 21, 26) about Jesus saying “peace be with you” and even conveying the spirit directly (20.21–22) as well as the Mt1 5.9 beatitude that “peacemakers” are “sons of god” may have inspired the unique formulation in Lk2 10.6, which MtR2 10.13 echoes and expands in further in keeping with Jn1. Note that the word “peace” / εἰρήνη is rare in Matthew but highly concentrated in the Lk2 stratum (DD 1.1).

<sup>353</sup> Lk1 10.7 is attested according to R (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 lord. Now one does not stay more than a day or one more if there is need. But if one stays three days, that is a false prophet” (11.4–5); “Now if one wants to remain with you as a craftsman, 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.

<sup>354</sup> Lk1 10.7b is quoted in T: “Nevertheless the worker is worthy of his wage” / *dignus autem operarius mercede sua* (Marc. 4.24.5; R 5.42). The order in QnLk1Lk2 corresponds perfectly with T's order in Marc. 4.24.4. While Jn2 4.36 (“The one who harvests receives a wage” / ὁ θερίζων μισθὸν λαμβάνει) and 1 Tim 5.18 (“The worker is worthy of his wage” / ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ) are not included here in their own columns, they could well have been QnLk1 and/or Mt1.

<sup>355</sup> Lk1 10.8 is considered attested according to R (5.42, 420), but only for the word “received” / δέχωνται. On the contrary, T's attestation of that term more likely applies to Lk1 10.10 (see below). Lk2 10.8 was likely not present in Lk1 and instead reflects the LkR2 doubling of the previous, simpler Qn/LkR1 tradition, which only pertained to the seventy apostles finding refuge in houses. In Lk2, the seventy enter not only “into whichever house” / εἰς ἣν δ' ἂν... οἰκίαν (10.5) but also “into whichever city” / εἰς ἣν ἂν πόλιν, a characteristic LkR2 word and setting. Notice the doubling of “into whichever” / εἰς ἣν ἂν between 10.5 and 10.8. As we will see in Lk2 10.12, the “city” setting anticipates an explicit intertext with the Gen 19 story of the inhospitality of Sodom and Gomorrah to the angels/messengers. Notice also that Lk2 10.8 uniquely evidences the characteristic LkR2 emphasis on hospitality, “eat whatever is set before you” / ἐσθίετε τὰ παρατιθέμενα ὑμῖν.

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>Qn 7.22. ... ῥλεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται ῥ</p> <p>Qn 10.9. «καὶ» ῥλέγετε αὐτοῖς ῥ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ<sup>356</sup></p>	<p>Lk1 7.22 same as Qn</p> <p>Lk1 9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [see A142]</p> <p>Lk1 10.9 same as Qn</p>	<p>Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·Mt1]</p> <p>10.8 not present in Mt1</p>	<p>Lk2 9.2 same as Lk1</p> <p>Lk2 10.9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ [QnLk1·Lk2]</p>	<p>Mt2 10.7 same as Mt1</p> <p>Mt2 10.8. <u>ἀσθενοῦντας θεραπεύετε</u>, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [QnLk1Mt1·:Mt2]</p>

<sup>356</sup> Lk1 10.9 is closely paraphrased by T: “The kingdom of god... he commands it be proclaimed as having drawn near” / *regnum dei ... illud iubet adnuntiari adpropinquasse* (Marc. 4.24.6; R 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 R (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 T’s verbatim quotation of Lk1 10.10–11 in Marc. 4.24.7 (see below) as well as the Mt1 and Lk2 strata for this signal transmission. Note that the presence of the apostles’ *kerygma* first in Qn—a text where John the baptizer is a marginal figure—entails that its verbatim repetition in later strata (Mk2 1.15; Mt2 3.2) 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 οἱ ἄν» μὴ δέχωνται ὑμᾶς ῥῥ λέγετε ῥῥ γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ» ῥῥ ἐκτινάξατε ῥῥ τὸν κονιορτὸν «τῶν ποδῶν ὑμῶν» (εἰς μαρτύριον) <sup>357</sup>	Mk1 6.11. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν «κονιορτὸν» τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [!Qn·Mk1] [see A142]	Lk1 9.5. «καὶ οἱ ἄν» μὴ ῥῥ δέχωνται ῥῥ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ῥῥ ἐκτινάξατε ῥῥ εἰς μαρτύριον «αὐτοῖς» [!Qn·Lk1] [see A142] Lk1 10.10–11 same as Qn	Mt1 10.14. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [!QnMk1Lk1·:Mt1] [see A142]	Lk2 10.10. εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε. [QnLk1·Lk2] Lk2 10.11. καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσοῦμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Lk2]	Mk2 6.11. καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [!QnMk1Lk1Lk2·:Mk2] [see A142]	Mt2 10.14. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [!QnMk1Mt1Lk2Mk2·:Mt2] [see A142]

<sup>357</sup> Lk1 10.10–11 is clearly attested in T 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; R 5.42). This reconstruction follows T’s order so that the apostles’ speech-act about the kingdom of god comes before the reference to the wiping off of dust and expresses the latter as a command, whereas LkR2 makes it part of the apostles’ speech-act. R (420) anachronistically applies to Lk1 the conflated LkR2 speech-act with its more erudite and dramatic first person middle, “we wipe clean” / ἀπομασσοῦμεθα 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 T’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 εἶπατε. 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 ὅσοι ἂν), the similarly reconstructed phrase in Lk1 9.5, and T 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 ἀπομασσοῦμεθα 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; T’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 <sup>358</sup>	<p>Lk2 10.12. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. [CINP]</p> <p>Lk2 10.13. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαιῖδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμενοι μετενόησαν. [CINP]</p> <p>Lk2 10.14. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. [CINP]</p> <p>Lk2 10.15. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ἄδου καταβήσῃ. [CINP]</p>	<p>Mt2 10.15. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. [Lk2·Mt2]</p> <p>Mt2 11.20. τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. [Mt2c]</p> <p>Mt2 11.21. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαιῖδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν. [Lk2·Mt2]</p> <p>Mt2 11.22. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. [Lk2·Mt2]</p> <p>Mt2 11.23. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ἄδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. [Lk2·Mt2]</p> <p>Mt2 11.24. πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. [Lk2·Mt2]</p>

<sup>358</sup> Lk2 10.12–15 is entirely unattested according to R (420), but all this content was likely not present in Lk1. Lk2 10.12 continues and expands the LkR2 redactions made in Lk2 10.10, making an entire city an object of divine punishment all the while adding an HB/LXX allusion to Gen 19. The comparative “more bearable” / ἀνεκτότερον reflects LkR2 erudition, a form appearing only here in this parallel set within the whole NT and nowhere in the LXX. The subsequent set of oracles against Chorazin, Bethsaida, and Capernaum in Lk2 10.13–15 were original to LkR2 then copied and expanded by MtR2, along with a nice little transitional statement in Mt2 11.20. Characteristic LkR2 vocabulary includes: “repent” / μετανοέω and “powers” / δυνάμεις (DD 1.1). Other LkR2 characteristic features include numerous place names, cities as direct addressees, and a rhetorical question asked and answered (10.15) (DD 1.4). The reference to LXX Isa 14.13–15 in Lk2 10.15 is also a characteristic LkR2 feature (DD 1.5) and is not attributable to Q (as in Fleddermann 97).

Parallel Passages for Signals Tracing: GMarc 10.16

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A179. Representation	10.16	13.20	10.16	10.40–42	9.41

Parallel Verses for Signals Tracing: GMarc 10.16

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 10.16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ «ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος» <sup>359</sup>	Jn2 13.20. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. [‡QnLk1·Jn2]	Lk2 10.16. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ <u>τὸν ἀποστείλαντά με.</u> [QnLk1Jn2·:Lk2]	Mt2 10.40. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται <u>τὸν ἀποστείλαντά με.</u> [QnLk1Jn2Lk2·:Mt2] Mt2 10.41. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. [Mt2c] Mt2 10.42. καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2c]	Mk3 9.41. ὅς γὰρ <u>ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι</u> ὅτι Χριστοῦ ἐστε, <u>ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.</u> [Mt2·Mk3]

<sup>359</sup> T quotes the first part verbatim: “Whoever spurns you, spurns me” / *qui vos spernet me spernet* (Marc. 4.24.8; R 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<sup>13</sup> and other Western tradition witnesses also have the spurning and hearing sayings transposed, 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.

Parallel Passages for Signals Tracing: GMarc 10.17–18, 19, 20

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

Parallel Verses for Signals Tracing: GMarc 10.17–18

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
10.17–18 not present in QnLk1 <sup>360</sup>	<p>Lk2 10.17. ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. [CINP]</p> <p>Lk2 10.18. εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [CINP]</p> <p>Ac 2.11. ... λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις...</p> <p>Ac 2.43. ... σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.</p> <p>Ac 4.30. ... σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.</p> <p>Ac 10.46. ... αὐτῶν λαλούντων γλώσσαις...</p> <p>Ac 19.6. ... ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον.</p>	<p>Mk3 16.17. <u>σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς</u> [Lk2Ac:Mk3]</p>

<sup>360</sup> Lk2 10.17–18 are unattested (R 420), but they were likely not present in Lk1. Apparently the seventy in Qn are sent ahead to prepare for the revolt/revolution as Joshua makes his way toward Jerusalem. LkR2, however, in keeping with its characteristic deployment of *exitus-reditus* journey narratives, makes the return of the seventy here the closure of its unique narrative *inclusio*. 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 the satan’s fall is similarly entirely absent elsewhere in the gospels but clearly present in Rev 12.9. In Qn, there is no return of the seventy, no *reditus* corresponding to the collective *exitus* to Jerusalem, thus the renaming of this parallel set.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 10.19. ῥῥ δῶσω τῆν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων<sup>361</sup></p>	<p>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 ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση. [QnLk1·Lk2]                      Ac 9.12. ... ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψη.                      Ac 28.8. ... ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν.</p>	<p>Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [Lk1Js·Mk3] [see A142]                      Mk3 16.18. [καὶ ἐν ταῖς χερσίν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν. [QnLk1Lk2Ac·Mk3]</p>

<sup>361</sup> Lk1 10.19 is both restated and paraphrased by T: “Who now will give the power of trampling upon serpents and scorpions?” / *quis nunc dabit potestatem calcandi super colubros et scorpios?* (Marc. 4.24.9); “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; R 4.4.39). R points out that T’s future tense verb (“will give” / *dabit*) does not clarify which verb (the perfect tense “I have given” / *δέδωκα* or the present tense “I give” / *δίδωμι*) is preferable between the two major variants among Luke mss. There is a third option that makes more sense: T’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 retrospectively that the disciples had already received this authority, in full alignment with the Lk2/Ac Pentecost tradition. The word “behold” / *ἰδοὺ* is unattested for GMarc but characteristic of Lk2 (DD 1.1). The genitive articular infinitive / *ῥῥ@dg\* \*@vn\**, here “of the stepping” / *τοῦ πατεῖν*, is highly characteristic of LkR2 (DD 1.2), so the definite article is removed from the reconstruction. T’s genitive participle “of trampling” / *calcandi* does not require it. The word formula “authority” / *ἐξουσία* + infinitive is present elsewhere in QnLk1 in 12.5. Note that the last half of the verse has the characteristic LkR2 term “power” / *δύναμιν* and also an implicit cosmology of satan as “the enemy” / *τοῦ ἐχθροῦ*; cf. Ac 13.10, “devil’s son, enemy of all righteousness” / *υἱὲ διαβόλου, ἐχθρὸς πάσης δικαιοσύνης*, likely influenced by Mt1 and Revelation. 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.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
10.20 not present in QnLk1 <sup>362</sup>	Lk2 10.20. πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς. [CINP]

<sup>362</sup> Lk2 10.20 is unattested (420), but it was likely not present in Lk1. The vocabulary and themes are characteristic of LkR2, including the transitional term “however” / πλὴν, the mention of “the spirits” / τὰ πνεύματα and the lemma “submit” / ὑποτάσσω. The grandiose claim, “your names have been inscribed in the heavens”, may echo the LkR2 heavenly celebratory themes appended to the fables of the Lost sheep (Lk2 15.7, “there will be joy in heaven” / χαρὰ ἐν τῷ οὐρανῷ ἔσται) and Lost coin (“there will be joy in the presence of angels of god” / γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ (Lk2 15.10). It also likely alludes to that theme in Revelation (Rev 3.5, 13.8, 17.8, and 20.15).

Parallel Passages for Signals Tracing: GMarc 10.21–24

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt2 (90s)	Lk2 (117–138)	Mt2 (140s)
A181. Thanksgiving	10.21–24	11.25–27	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)	Mt1 (90s)	Lk2 (117–138)
QnLk1 10.21. εὐχαριστῶ σοι καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι κρυπτά ῥα ταῦτα ἀπὸ σοφῶν <sup>363</sup> καὶ ῥα συνεισῶν <sup>363</sup> ἀπεκάλυψας νηπίοις καὶ ὁ πατήρ <sup>363</sup>	Mt1 11.25. ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· <u>ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνεισῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις.</u> [QnLk1·Mt1] Mt1 11.26. <u>καὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.</u> [QnLk1·Mt1]	Lk2 10.21. <u>ἐν αὐτῇ τῇ ὥρᾳ</u> ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· <u>ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνεισῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· καὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.</u> [QnLk1Mt1·Lk2]

<sup>363</sup> Both T and E 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; R 4.4.40); “I thank you, lord of heaven. He did not have ‘and the earth’, nor does he have ‘father.’ But he self-contradicts below, for he has, ‘Yes, father’” / εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχεν δὲ καὶ τῆς γῆς, οὔτε πάτερ εἶχεν. ἐλέγχεται δὲ κάτω γὰρ εἶχεν καὶ, ὁ πατήρ (Pan. 42.11.6 κβ (22); 42.11.17 Σχ. κβ (22); restated in 42.11.17 Ἐλ. κβ (22); GCS 31:110, 132). Both confirm (E explicitly and T tacitly) that “father” / πάτερ and “even of the earth” / καὶ τῆς γῆς were absent from the opening of the prayer in Lk1. E includes “father” in his quotation of this prayer in other sections (Pan. 21.6.2 in GCS nF 10.1:245; Pan. 40.7.9 in GCS 31:89), whether relying on the Matthean or Lukan version, which are identical in this regard. While “I give thanks” / εὐχαριστῶ is absent from LkR2 and MtR2, R (420) and V (205\*) were correct to keep it as a distinctive tradition, given that both T and E attest to it. While V (206\*) and R (420) posit dative forms / σοφοῖς καὶ συνεισῶν for “the wise and prudent” / *sapientibus et prudentibus*, T was almost certainly using the ablative case here, which fully supports the genitive forms with ablative force / ἀπὸ σοφῶν καὶ συνεισῶν found in LkR2 and MtR2. I also differ from V and R by opting for the LkR2 and MtR2 “these things” / ταῦτα as sufficiently confirmed by T, 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)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός οὐδείς γινώσκει τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἔάν ὁ υἱὸς ᾿ἀποκαλύψῃ<sup>364</sup></p>	<p>Mt1 11.27. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδείς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἔάν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1·Mt1]</p>	<p>Lk2 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδείς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἔάν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1Mt1·Lk2]</p>	<p>Mt2 11.27 same as Mt1</p> <p>Mt2 11.28. δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. [Mt2c]</p> <p>Mt2 11.29. ἄρατε τὸν ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. [Mt2c]</p> <p>Mt2 11.30. ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστίν. [Mt2c]</p>

<sup>364</sup> The opening clause of Lk1 10.22 is restated in the third person by T, “Everything has been given over to him by the father, he says” / *omnia sibi tradita dicit a patre* (Marc. 4.25.7; Evans 398), as well as Eznik (*de deo* 392; R 8.15). I concur with R 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.” *Adm* confirms this order: “No one knows the father except the son, nor does anyone know the son except the father” / οὐδείς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν τις γινώσκει εἰ μὴ ὁ πατήρ (42,30–44, 2 (1.23); R 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; R 8.15). So does T, 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; Evans 400). 3) The word “chooses” / βούληται should indeed be omitted in view of T’s attestation, which makes the corresponding infinitive form “to reveal” / ἀποκαλύψαι unnecessary. The Latin translation 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)
<p>QnLk1 10.23. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε</p> <p>QnLk1 10.24. λέγω γὰρ ὑμῖν ὅτι ᾠροφήται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε<sup>365</sup></p>	<p>Lk2 10.23. καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. [QnLk1·Lk2]</p> <p>Lk2 10.24. λέγω γὰρ ὑμῖν ὅτι πολλοὶ ᾠροφήται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [QnLk1·Lk2]</p>	<p>Mt2 13.16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. [QnLk1Lk2·:Mt2]</p> <p>Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ ᾠροφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [QnLk1Lk2·:Mt2]</p>

<sup>365</sup> T 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; R 5.44). The latter part of this quotation merits the upgrade. The additions in Lk2 are characteristic LkR2 redactions: “turning” / *στραφεῖς* 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*.

Parallel Passages for Signals Tracing: GMarc 10.25–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A182. Shema	10.25–28	22.34–40	10.25–28	12.28–34

Parallel Verses for Signals Tracing: GMarc 10.25–26

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 10.25. καὶ νομικός (ἀνέστη) ἔκπειράζων αὐτόν· τί ποιήσας ζωὴν κληρονομήσω; <sup>366</sup> QnLk1 10.26. εἶπεν ἐν τῷ νόμῳ τί γέγραπται; <sup>367</sup>	22.34 not present in Mt1 Mt1 22.35. καὶ ἐπηρώτησεν «νομικός» πειράζων αὐτόν· [QnLk1·Lk2] Mt1 22.36. διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [QnLk1·Lk2]	Lk2 10.25. καὶ ἰδοὺ νομικός τις ἀνέστη ἔκπειράζων αὐτόν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [QnLk1Mt1·:Lk2] Lk2 10.26. ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; [QnLk1·Lk2]	Mt2 22.34. οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, [Mt2c] Mt2 22.35. καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικός] πειράζων αὐτόν· Mt2 22.36 same as Mt1	Mk3 12.28. καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώτη πάντων; [QnLk1Mt1Lk2Mt2·:Mk3]

<sup>366</sup> Lk1 10.25 is repeatedly attested by T and passingly attested by E: “Behold a doctor of the law rose up testing him” / *ecce legis doctor adsurrexit temptans eum* (Marc. 4.19.7; SC 456:244; Evans 360); “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; SC 456:326; Marc. 4.25.14 in Evans 402); “Now it does not matter if our people have added ‘eternal’” / *Viderit nunc si aeternam nostri addiderunt* (Marc. 4.25.18; SC 456:328; Evans 404); “He said to the lawyer” / εἶπεν τῷ νομικῷ (Pan 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); GCS 31:110, 132).

The first attestation by T flashes forward to this episode that will appear later in his running polemical commentary on GMarc, and thus it may reflect a quotation from memory, either from Lk1 or Lk2. Still, it is a reasonable enough basis for the restoration of “behold” / ἰδοὺ, which is not a characteristic Lk2 word (DD 1.1).

While the quotation by E is specifically about Lk1 10.26, it still retrospectively corroborates the term “doctor of law” | “lawyer” in Lk1 10.25 and an individual interlocutor, consistent with the Lk2 receptor yet distinct from the Mt2 and Mk3 receptors, who both speak of the “one” / εἷς interlocutor as belonging to and representing a group, whether “Pharisees” / Φαρισαῖοι in Mt2 or “scribes” / γραμματέων in Mk3. These latter strata likely evince a particular concern with representative, proxied, and/or diplomatic communication, a signature of the Lk2/Ac stratum.

Note that the MtR1 receptor uses the term “testing” / πειράζων, providing additional confirmation of ἔκπειράζων in Lk1. The order of the opening and the improvised restoration of δὲ are based on D, which here, like Lk1, is missing the formal/respectful address “teacher” / διδάσκαλε seen in Lk2 and all Markan and Matthean strata. Its absence likely reflects an early textual tradition.

<sup>367</sup> E summarizes and quotes Lk1 10.26: “He said to the lawyer, ‘What has been written in the law?’” / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; (Pan 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); GCS 31:110, 132).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 10.27. «καὶ εἶπεν αὐτῷ» ἀγαπήσεις κύριον τὸν θεόν σου ἔξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος<sup>368</sup> (σου)</p>	<p>Mt1 22.37. ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. [QnLk1·Lk2]</p>	<p>Lk2 10.27. ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. [QnMk1·:Lk2]</p>	<p>Mt2 22.37 same as Mt1  Mt2 22.38. αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. [Mt2c]  Mt2 22.39. δευτέρα δὲ ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. [Mt2c]  Mt2 22.40. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. [Mt2c]</p>	<p>Mk3 12.29. ἀπεκρίθη ὁ Ἰησοῦς ὅτι <u>πρώτη ἐστίν</u>· ἀκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, [QnLk1Mt1Lk2·:Mk3]  Mk3 12.30. καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. [QnLk1Mt1·:Mk3]  Mk3 12.31. <u>δευτέρα αὕτη</u>· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολή οὐκ ἐστίν. [Mt2·Mk3]</p>

<sup>368</sup> Regarding Lk1 10.27, in T's telling, as in the Markan and Matthean strata, it was Jesus himself who quotes the *shema* (Deut. 6.5) whereas in Lk2 it is the lawyer who quotes it. "As the doctor appeared to inquire about that long life that is promised in the law by the creator, so also the lord has given a response to him in keeping with the law: 'Love the lord your god 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; R 4.4.43). E does not include the quotation of the *shema* in his account here, but he likely implies the earlier (QnLk1/Markan/Matthean) tradition of the lawyer quoting the *shema* when he specifically mentions that Jesus was "answering after the lawyer's answer" / *καὶ ἀποκριθεὶς μετὰ τὴν ἀπόκρισιν τοῦ νομικοῦ* (Pan 42.11.6 γγ (23); 42.11.17 Σχ. γγ (23); restated in 42.11.17 Ἔλ. γγ (23); GCS 31:110, 132). This transformation makes Jesus into more of a Socrates-like figure, putting questions to the lawyer, initiating more involved philosophical dialectic, and perhaps evoking a sympotic setting. Note that T's quotation lacks the additional mention of Lev. 19.18 ("love your neighbor as yourself"), suggesting it was absent from Lk1. Note also that Lk1 as T renders it has 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" / ὅλη διανοία is present in Lk2 and Markan and Matthean strata, but not in T's quotation, which again likely reflects the earliest textual tradition.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 10.28. «καὶ εἶπεν αὐτῷ» ὀρθῶς ἔειπες τούτο ποιεὶ καὶ ζήσῃ<sup>369</sup></p>	<p>Lk2 10.28. εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τούτο ποιεὶ καὶ ζήσῃ. [QnLk1·Lk2]</p>	<p>Mk3 12.32. καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, <b>διδάσκαλε</b>, ἐπὶ ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. [Qn·Mk1]</p> <p>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 περισσότερον ἐστὶν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. [Mk3c]</p> <p>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. [QnLk1·Mk3]</p>

<sup>369</sup> Lk1 10.28 is quoted verbatim by E, “He said, ‘You have spoken correctly. Do this and live’” / εἶπεν ὀρθῶς εἶπες τούτο ποιεὶ καὶ ζήσῃ (*Pan* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); restated in 42.11.17 Ἐλ. κγ (23); GCS 31:110, 132). Note that in the elenchus E renders the final quote slightly differently: “Do thus and live” / οὕτως ποιεὶ καὶ ζήσῃ, but this is more likely an improvisation or paraphrase, rather than a verbatim reflection of a textual source.

Parallel Passages for Signals Tracing: GMarc 10.29–37

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A183. Good Samaritan	———	10.29–37

Parallel Verses for Signals Tracing: GMarc 10.29–37

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
10.29–37 not present in QnLk1 <sup>370</sup>	<p>Lk2 10.29. ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; [CINP]</p> <p>Lk2 10.30. ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανή. [CINP]</p> <p>Lk2 10.31. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. [CINP]</p> <p>Lk2 10.32. ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν. [CINP]</p> <p>Lk2 10.33. Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [CINP]</p> <p>Lk2 10.34. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [CINP]</p> <p>Lk2 10.35. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [CINP]</p> <p>Lk2 10.36. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; [CINP]</p> <p>Lk2 10.37. ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποιεῖ ὁμοίως. [CINP]</p>

<sup>370</sup> Lk2 10.29–37 is unattested along with Lk2 10.29–42 in its entirety (R 420), but all this content was most likely not present in Lk1. 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, an *exitus-reditus* journey, all framed as a story within a story offering an extended *aggadic* rebuttal to the complaint against the protagonist made in the last passage. For additional context and related bibliography, see Mark G. Bilby, “Good Samaritan: New Testament”, *Encyclopedia of the Bible and Its Reception*, 10:638–39 (Boston; Berlin: de Gruyter, 2015) [doi.org/10.5281/zenodo.3746979](https://doi.org/10.5281/zenodo.3746979).



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
A184. Mary and Martha	——	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)
<p>[cp. A114. Anointing]</p> <p>QnLk1 7.37–38. ἡ δὲ γυνὴ στᾶσα ὀπίσω ἢ ἀμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας καὶ ταῖς θριξίν ἐξέμασεν καὶ ἤλειφεν καὶ κατεφίλει</p> <p>QnLk1 7.44–46. (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξεν τοὺς πόδας μου καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν καὶ ἤλειψεν καὶ κατεφίλει</p> <p>10.38–42 not present in QnLk1<sup>371</sup></p>	<p>Jn1 11.1. ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ <b>Βηθανίας</b>, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [!QnMk1:Jn1] [see A114]</p> <p>Jn1 11.2. ἦν δὲ Μαριάμ ἢ ἀλείψασα τὸν κύριον <b>μύρω</b> καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [!QnMk1:Jn1] [see A114]</p> <p>Jn1 11.20. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. [Jn1c]</p> <p>Jn1 11.39. λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἦδη ὄζει, τεταρταῖος γὰρ ἐστίν. [Jn1c]</p>	<p>Jn2 11.1–2, 20, 39 same as Jn1</p> <p>Jn2 11.21. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. [Jn2c]</p> <p>Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς <b>Βηθανίαν</b>, ὅπου ἦν Λάζαρος, ὃν ἠγειρεν ἐκ νεκρῶν Ἰησοῦς. [!QnMk1:Jn2] [see A114]</p> <p>Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c]</p> <p>Jn2 12.3. ἡ οὖν Μαριάμ λαβοῦσα λίτραν <b>μύρου νάρδου πιστικῆς πολυτίμου</b> ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ <b>μύρου</b>. [!QnMk1:Jn2] [see A114]</p>	<p>Lk2 10.38. ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι <b>Μάρθα</b> ὑπεδέξατο αὐτόν. [Jn1·Lk2]</p> <p>Lk2 10.39. καὶ <b>τῆδε</b> ἦν <b>ἀδελφὴ</b> καλουμένη <b>Μαριάμ</b>, [ἢ] καὶ <b>παρακαθησθεῖσα πρὸς τοὺς πόδας</b> τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. [QnLk1Jn1·Lk2]</p> <p>Lk2 10.40. ἡ δὲ <b>Μάρθα</b> περιεσπάτο περὶ πολλὴν <b>διακονίαν</b>· ἐπιστᾶσα δὲ εἶπεν, <b>κύριε</b>, οὐ μέλει σοι ὅτι ἡ <b>ἀδελφὴ</b> μου μόνη με κατέλιπεν <b>διακονεῖν</b>; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. [QnLk1Jn1:·Lk2]</p> <p>Lk2 10.41. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, [CINP]</p> <p>Lk2 10.42. ἐνὸς δὲ ἐστίν χρεία· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς. [CINP]</p>

<sup>371</sup> Lk2 10.38–42 is unattested for Lk1 as part of Lk2 10.29–42 in its entirety (R 420). Like the fable of the Good Samaritan, this one is also saturated with characteristic LkR2 features: the prepositional arthrous infinitive quadrigram / 'ἐν@p\* \*1 ὁ@d\* \*@vn\*, the periphrastic participle and bigram “which was called” / , a συ- prefixed verb, and a participle + δὲ transitional bigram (DD 1.2); multiple characters with clearly delineated narrative roles, hospitality protocols, a complaint against the protagonist, plot crisis, philosophical dialogue, a focus on women as disciples, and character synkrisis of ethics/piety, including a reliance on Jn1 and its Mary-Martha syncretic pairing, complete with Mary as the contemplative disciple who stays home and Martha as the persistent complainer who “serves” / διηκόνει (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 11.1–4

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
A185. Lord's prayer	11.1–4	6.9–13	8.2	11.1–4

Parallel Verses for Signals Tracing: GMarc 11.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.1. «καὶ» ἐν τόπῳ τινὶ (αὐτὸν) προσευχόμενον (ἐπαιρόμενον τῷ οὐρανῷ) εἶπέν τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ <sup>372</sup>	Lk2 11.1. καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. [QnLk1:Lk2]

<sup>372</sup> For Lk1 11.1, the minor upgrades are based on consistent Lk2 mss agreement and T's close summary and quotation: "When he was praying in a certain place... looking up to the heaven... a certain one of the 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; R 4.4.44). The opening phrase "and it happened" / καὶ ἐγένετο and related definitive article plus infinitive construction ("it happened when being" / ἐγένετο ἐν τῷ εἶναι) are together omitted as characteristic LkR2 transitional phrasing (DD 1.1, γίνομαι@vpa???s; DD 1.2, καὶ γίνομαι@viam3s). The explicit restoration based on T's attestation is corroborated by the highly similar opening of Joshua's first speech in QnLk1 6.20a, "lifting up his eyes" / ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, whose same verb also appears in participial form in QnLk1 11.27 and 16.23. LkR2 apparently removed this phrase to avoid any conflict with the upcoming fable of the Pharisee and publican (A237), the latter of whom is lauded for "not lifting his eyes" / οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι in prayer. LkR2 also added a brief indication of ritual piety or civility, that the disciple waited to ask the question "when he stopped" / ὡς ἐπαύσατο, i.e., stopped praying. The accusative *pros* formula ('πρός@pa \*@\*) is omitted as syntactically unnecessary and a characteristic LkR2 feature (DD 1.1, 1.2); it is included as possible by V (207\*), R (421) and N (86), while K (808) incorrectly claims it is attested verbatim.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
QnLk1 11.2. «καὶ εἶπεν οὕτω προσεύχεσθε» πάτερ (δίδου) «ἡμῖν» ἅγιον πνεῦμα ἐλθέτω ἡ βασιλεία σου <sup>373</sup>	Mt1 6.9. οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· <u>ἁγιασθήτω</u> τὸ ὄνομά σου· [QnLk1·Mt1] Mt1 6.10. <u>ἐλθέτω ἡ βασιλεία σου</u> · γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· [QnLk1·Mt1]	Dx 8.2a. οὕτω προσεύχεσθε· πάτερ <u>ἡμῶν ὁ ἐν τῷ οὐρανῷ</u> · <u>ἁγιασθήτω τὸ ὄνομά σου</u> · ἐλθέτω ἡ βασιλεία σου, <u>γενηθήτω τὸ</u> <u>θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς</u> · [QnLk1Mt1·:Dx]	Lk2 11.2. εἶπεν δὲ αὐτοῖς· <u>ὅταν προσεύχησθε</u> λέγετε· πάτερ, <u>ἁγιασθήτω τὸ ὄνομά σου</u> · ἐλθέτω ἡ <u>βασιλεία σου</u> · [QnLk1Mt1·:Lk2]

<sup>373</sup> The introductory improvised restoration to Lk1 11.2 is based on consistent attestation across all strata and all Lk2 mss. From Roth's reconstruction (421), the phrase "ours in the heaven" / ἡμῶν ὁ ἐν τῷ οὐρανῷ (which R annotated "may not have been present") is removed, since it is not attested for Lk1 and is missing from many early and reliable Lk2 mss (P<sup>75</sup> & B<sup>f</sup> etc.). At the start of his set of rhetorical questions, T merely asks, "Whom will I call 'father'?" / *cui dicam pater?* (Marc. 4.26.3; R 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 T'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; R 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 perfectly as a parallel to the next verse (11.3). Note that QnLk1 11.13 specifically recalls the theme of asking god for "good gifts" / δόματα ἀγαθὰ and pledges that god "will give holy spirit" / δώσει πνεῦμα ἅγιον, essentially ending an *inclusio* that matches the QnLk1 opening of the Lord's prayer. In the revolutionary context of Qn, the prayer's request for "holy spirit" smacks of military empowerment, akin to the spirit coming upon the great military judges of old (e.g., Jdg 3.10, 6.34, 11.29, 13.25, 14.19, 15.14) and their successors, the prophet-anointed kings (1 Sam 11.6, 1 Sam 16.13, etc.).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
QnLk1 11.3. τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν <sup>374</sup>	Mt1 6.11. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. [QnLk1·Mt1]	Dx 8.2b. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον [QnLk1Mt1·Dx]	Lk2 11.3. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν. [QnLk1Mt1·Lk2]

<sup>374</sup> 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, *fig.* 180 in Rauer, c3n47; R 8.16), clearly attesting to a unique tradition (“your” / σου instead of “our” / ἡμῶν) nowhere found in Lk2 mss. T also briefly paraphrases this petition: “Who will give me daily bread?” / *quis mihi dabit panem cottidianum?* (Marc. 4.26.4; R 4.4.46). Note also the confirmation by both Origen and T of the use of “daily” / τὸ καθ’ ἡμέραν / *cottidianum* rather than the Mt1/Dx “today” / σήμερον / *hodie*.

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mt3 (140s)
<p>Qn 11.4a–b. «καὶ» ἄφες ἡμῖν ἡμῶν ἡμῶν, ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν, [QnLk1Mt1·Dx]</p> <p>Qn 11.4c. «καὶ» ἡμῶν, ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν, [QnLk1Mt1·Dx]</p>	<p>Lk1 11.4a–b. «καὶ» ἄφες ἡμῖν τὰς ἀμαρτίας [Qn·Lk1]</p> <p>Lk1 11.4c. «καὶ» ἡμῶν, ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν, [QnLk1Mt1·Dx]</p>	<p>Mt1 6.12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς «ἀφίομεν» τοῖς ὀφειλέταις ἡμῶν. [Qn·Mt1]</p> <p>Mt1 6.13. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Qn·Mt1]</p> <p>Mt1 6.14. ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. [Mt1c]</p> <p>Mt1 6.15. ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]</p>	<p>Dx 8.2c. καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν, ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν, [QnLk1Mt1·Dx]</p> <p>Dx 8.2d. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σου ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. [QnLk1Mt1·Dx]</p>	<p>Lk2 11.4a. καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν. [QnLk1·Lk2]</p> <p>Lk2 11.4b. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. [QnLk1·Lk2]</p>	<p>Mt1 6.12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν. [QnLk1Mt1·Mt3]</p> <p>Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν. [!QnLk1Mt1Lk2·Mt3] [see A231/A275]</p> <p>Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν] [!Mt1·Mk3] [see A231/A275]</p>

<sup>375</sup> The upgrade to QnLk1 11.4 is based on T's close rhetorical questions paraphrasing the two concluding petitions: "Who will forgive 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; SC 456:334). T's *delicta* likely attests "sins" / ἀμαρτίας in Lk1, but it is complicated, given T's citation habits. When T quotes from Matthew, he clearly uses debt language: "The lord knows that he alone is without sin. Therefore he teaches we should pray our debts to be pardoned us. A petition for pardon is a confession, because the one who asks a pardon confesses sin" / *sciebat dominus se solum sine delicto esse. docet itaque petamus dimitti nobis debita nostra. exomologesis est petitio veniae quia qui petit veniam delictum confitetur* (Or. 7.1; CCSL 1:261). At the same time, he also notes that the two terms are essentially interchangeable, having the same meaning: "Yet a debt in the scriptures is a figure [of speech] for sin" / *debitum autem in scripturis delicti figura est* (Or. 7.2; CCSL 1:261). Given that Mt1 and Dx both use explicit debt language in their receptions of Qn, and the consistent focus of Qn on socio-economic inequality, "the debts" / τὰ ὀφειλήματα is the most likely restoration for Qn, thus leading us to distinguish Qn and Lk1 in separate columns. 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).

Parallel Passages for Signals Tracing: GMarc 11.5, 6, 7–8

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

Parallel Verses for Signals Tracing: GMarc 11.5

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.5. ἡ λέγει ἡ τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου ἡ αἰτῶν ἡ τρεῖς ἄρτους <sup>376</sup>	Lk2 11.5. καὶ εἶπεν πρὸς αὐτοῦς· τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἶπη αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους [QnLk1·Lk2]

<sup>376</sup> Lk1 11.5 is attested by E and T: “And he said, ‘Who among you has a friend and will go to him at midnight, asking for three loaves of bread?’ and the rest” / καὶ εἶπεν τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπὸν (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133); “Thus even the preceding fable sets forth a nocturnal beggar of bread, not a stranger, but one knocking at a friend’s, not someone unknown... he knocks unto him to whom he has a right, whose door he knows, whom he knows has bread” / *sic et praemissa similitudo nocturnum panis petitoem 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; R 4.4.48). Our reconstruction follows E to upgrade the introductory phrase and to correct to the explicit attestation of the verb “asking” / αἰτῶν instead of the introduction of direct speech in Lk2, “And he said to him, ‘Friend, grant me’” / καὶ εἶπη αὐτῷ φίλε, χρῆσόν μοι, as R (421) reconstructed as dubious. The omission of the direct speech is also reflected tacitly in the minimalist restorations of V (208\*) and R (421) and explicitly in the maximalist restorations of BD (109) and N (88), yet anachronistically included by K (826). Here and at the beginning of the verse, the differences between the two owe to characteristic features of Lk2: use of the accusative *pros* / ἡ πρὸς@pa, especially for the speech addressee (DD 1.1, 1.2); dialogue, hospitality decorum (DD 1.4). The later use of the accusative *pros* after a verb of motion is clearly attested by E, found elsewhere in Qn (DD 1.1), and consistently restored by H, R, K, and N.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.6 not present in QnLk1 <sup>377</sup>	Lk2 11.6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω δὲ παραθήσω αὐτῷ. [CINP]

<sup>377</sup> Lk2 11.6 is unattested according to R (421), but it was probably not present in Lk1. The surrounding content is thoroughly and clearly attested by T and E without any mention of the content in this verse. T attests to Lk1 11.4 (*Marc.* 4.26.4; SC 456:334), Lk1 11.5 (*Marc.* 4.26.8; SC 456:336), Lk1 11.7–8 (*Marc.* 4.26.9; SC 456:336, 338), and Lk1 11.9 (*Marc.* 4.26.5–6; SC 456:334, 336). E quotes Lk1 11.5 and Lk1 11.9 successively (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133), but uses the expression “and the rest” / καὶ λοιπόν between these verses to indicate the presence of at least some content known from the remainder of this passage in Lk2. This verse was not likely among that content, given that it contains a dense cluster of LkR2 characteristics: the lemma “since” / ἐπειδὴ and “road” / ὁδός (DD 1.1); the *pros* + accusative bigram (DD 1.1, 1.2); the addition of an additional/triangulated character, character motivation, involved dialogue, hospitality protocols, and friend/filial piety (DD 1.4). For LkR2, the arrival of a third party and the concomitant expectation of hospitality for this traveler explains the necessity of the late night, emergency request. The unique note in D that the friend is “from the field” / as opposed to all other Lk2 mss having “from the road” / ἐξ ὁδοῦ is an interesting possibility for an earlier tradition, but in our view unlikely for the Lk1 stratum.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.7. «καὶ ἔσωθεν εἶπεν μή μοι κόπους παρέχε ἢ θύρα κέκλεισται» ἴ και τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν <sup>378</sup>	Lk2 11.7. κάκεῖνος ἔσωθεν ἀποκριθεὶς εἶπη, μή μοι κόπους παρέχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. [QnLk1·Lk2]

<sup>378</sup> T clearly attests to some of the content in Lk1 11.7: “already in bed with the children” / *cubantem iam cum infantibus* (Marc. 4.26.8; R 5.45). As mentioned in the verse above, E skips from Lk1 11.5 to 11.9, summarizing (some) content in between as “the rest” / καὶ λοιπόν (Pan. 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). Some opening improvised restoration to Lk1 11.7 is necessitated by the clearly attested speech that follows, and its vocabulary is found elsewhere in QnLk1: “within” / ἔσωθεν (11.39–40), the phrase “cause troubles” / 'κόπος@ παρέχω@ (18.5), and “door” / θύρα (13.25) (DD 1.1). The opening conjunctive-demonstrative crasis (“and that one” / κάκεῖνος) is omitted from Lk1 as a characteristic LkR2 term and literary device nowhere attested for Lk1 (DD 1.2). In QnLk1, the children (perhaps slaves) being in bed apparently explains why *they* cannot provide the requested bread, whereas in Lk2 the house patron recognizes the responsibility to practice proper hospitality decorum, a characteristic Lk2 feature (DD 1.4).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.8. «λέγω ὑμῖν» εἰ καὶ ἄναστὰς ὁ δώσει φίλῳ ἀλλὰ τινι κρούσαντι <sup>379</sup>	Lk2 11.8. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. [QnLk1·Lk2]

<sup>379</sup> In his close paraphrase, T provides the main basis for restorations to Lk1 11.8: “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; R 4.4.48). As mentioned for the immediately preceding verses, E moves from Lk1 11.5 to 11.9 while confirming but not clarifying content between these verses (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). The opening improvised restoration to Lk1 11.8 is a necessary transitional phrase found elsewhere in QnLk1 (DD 1.2). T provides the basis for the upgrades and explicit restorations. R (4.4.48–49, 5.45) dismisses the presence of any verb of “knocking” because it is not in LkR2, even though, as he notes, almost every mention of this passage by T 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). QnLk1 uses the lemma “knock” / κρούω elsewhere (QnLk1 11.9, 13.25), possibly even including the participial form (QnLk1 12.36). Based on this extensive evidence, we make an explicit restoration of the word “knocking” at the end of QnLk1 11.8 as the reason for the benefactor’s action. Characteristic Lk2 features omitted from the reconstruction of Lk1 include: the lemma “shame” / ἀναίδεια (DD 1.1); the διὰ + accusative articular infinitive / 'διὰ@p\* \*1 ὁ@d\* \*@vn\*, here “because of being” / διὰ τὸ εἶναι, cp. “because of him being from the house and lineage of David” / διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ (DD 1.2); an overriding concern with civility, proper hospitality decorum, and the perspective of the house/slave-owner (DD 1.4). Regarding the latter, QnLk1 by contrast maintains the perspective of the beggar.

Parallel Passages for Signals Tracing: GMarc 11.9–13

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A187. Summons to pray	11.9–13	7.7–11	11.9–13

Parallel Verses for Signals Tracing: GMarc 11.9

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.9. αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ εὐρήσετε ἡ κρίση καὶ ἀνοιγήσεται <sup>380</sup>	Mt1 7.7. αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν. [QnLk1·Mt1]	Lk2 11.9. καὶ ἐγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν. [QnLk1Mt1·Lk2]

<sup>380</sup> For Lk1 11.9, E quotes the first of the three aphorisms: “ask and it shall be given” / αἰτεῖτε καὶ δοθήσεται (*Pan.* 42.11.17 Σχ. κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). T repeatedly attests to all three aphorisms (*Marc.* 4.26.5, 4.26.6; *Bapt.* 20.5; *Or.* 10; *Praesc.* 11.7–10; R 4.4.49). All of these except for *Bapt.* 20.5 are missing the two Lk2 references “to you” / *vobis*, leading me to concur with R (421) in omitting them here. The brief introductory phrase in LkR2 could come from QnLk1 (cf. 16.9, 20.8), but here it likely owes to Lk2, who was influenced by the common Mt1 sermon on the mount phrase “but I tell you” / ἐγὼ δὲ λέγω ὑμῖν (Mt1 5.22, 28, 32, 34, 39, 44). The use of crasis is omitted as unattested here and in general as highly characteristic of Lk2 (DD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.10. «λέγω ὑμῖν πᾶς ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγεται» <sup>381</sup>	Mt1 7.8. πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγεται. [CINP]	Lk2 11.10. πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγεται. [QnLk1Mt1:Lk2]

<sup>381</sup> Lk2 11.10 is unattested according to R (421), but it was likely present in Lk1. While both E and T make no direct reference to this verse, the same vocabulary and the threefold structure are attested by T for Lk1 11.9. The redundancy involved in the complementary parallelism reasonably explains why both T and E skipped over a direct reference to this verse. A restoration to Qn here is fully consistent with the judgment of the CEQ committee (216–17) and the presence of this logion in GThom 94. In keeping with the present tense verb forms in the surrounding context of Qn, the present “is opened” / ἀνοίγεται (so  $\mathfrak{P}^{75}$  B D) is preferable to the future forms “will be opened” / ἀνοιγήσεται (so  $\mathfrak{P}^{45}$  κ C L Θ f<sup>1</sup> f<sup>13</sup> 33 579 700 892 1241 2542 etc.) and ἀνοιχθήσεται (so A K W Γ Δ 565 1424 etc.), which are likely later traditions. The verse also reflects an especially dense cluster of characteristic Qn features: both signature (“ask” / αἰτέω, “knock” / κρούω) and common (“all” / πᾶς, “receive” / λαμβάνω, “seek” / ζητέω, “find” / εὕρισκω, “open” / ἀνοίγω) lemmata (DD 1.1); and typical themes such as prayer and begging (DD 1.4). Besides the conjunction “for” / γὰρ (DD 1.1), the verse is completely devoid of characteristic Lk2 features.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.11. τίνα ἄρα ἐξ ὑμῶν πατέρα αἰτήσῃ υἱὸς ἰχθύος καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; <sup>382</sup>	Mt1 7.9. ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; [QnLk1·Mt1]	Lk2 11.11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύος, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσῃ; [QnLk1·Lk2]
QnLk1 11.12. ἢ καὶ αἰτήσῃ ὄφιν μὴ ἐπιδώσῃ αὐτῷ σκορπίον; <sup>383</sup>	Mt1 7.10. ἢ καὶ ἰχθύν αἰτήσῃ, μὴ ὄφιν ἐπιδώσῃ αὐτῷ; [QnLk1·Mt1]	Lk2 11.12. ἢ καὶ αἰτήσῃ ὄφιν, ἐπιδώσῃ αὐτῷ σκορπίον; [QnLk1·Lk2]

<sup>382</sup> Lk1 11.11 is summarized by T and quoted by E and in *Adm*: “For if a son shall ask a fish from any of you who is a father, would he give a snake instead of a fish? / τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133); ‘For he says, ‘Who [of you whose] son shall ask a fish will give to him a snake?’ / λέγει γὰρ τίνα ὁ υἱὸς αἰτήσῃ ἰχθύν μὴ ὄφιν αὐτῷ ἐπιδώσῃ; (*Pan.* 42.11.17 Ἐλ. κδ (24); GCS 31:110, 133); ‘If his son asks bread, gives him a stone? Or if he asks a fish, gives him a snake?’ / αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ ἐὰν αἰτήσῃ ἰχθύν, μὴ ὄφιν ἐπιδώσῃ αὐτῷ;. Note how *Adm* prepends a third example, one reminiscent of the Mt1/Lk2 temptation narrative, but apparently unknown to T and E as an early/genuine GMarc tradition.

<sup>383</sup> Lk1 11.12 is also summarized by T and quoted by E and in *Adm*: “Not a serpent in place of a fish nor a scorpion in place of an egg” / *non serpentem pro pisce nec scorpium pro ovo* (*Marc.* 4.26.10; R 4.4.50); “or a scorpion instead of an egg?” / ἢ ἀντὶ ὄφιν σκορπίον; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἐλ. κδ (24); GCS 31:110, 133); “Or if he asks an egg, gives him a scorpion?” / ἢ καὶ αἰτήσῃ ὄφιν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον (110.1–6 (2.20); R 7.4.19). Apparently in the interest of avoiding redundancy and exercising literary economy, E leaves out the repetition of the two verbs (“ask” / αἰτήσῃ and “give” / ἐπιδώσῃ) found in his attestation to the previous verse. These repeated verbs are clearly present in *Adm*: ἢ καὶ αἰτήσῃ ὄφιν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον. The brief summation by T should not be enlisted to cast doubt on the presence of the verbs “ask” and “give” that are clearly present in two different Greek attestations. The variations in the Luke mss here are diverse numerous, but our reconstruction is most similar to  $\mathfrak{P}^{45}$ .

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.13. εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ πόσω μᾶλλον ὁ πατήρ δώσει πνεῦμα ἅγιον; <sup>384</sup>	Mt1 7.11. εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. [QnLk1·Mt1]	Lk2 11.13. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. [QnLk1Mt1·Lk2]

<sup>384</sup> Lk1 11.13 is clearly attested by T, E, and *Adm*: “Therefore, he also will give holy spirit” / *itaque et spiritum sanctum is dabit* (*Marc.* 4.26.10; R 4.4.50); “Therefore, if you evil ones know good gifts, how much more the father?” / εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ, πόσω μᾶλλον ὁ πατήρ; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἐλ. κδ (24); GCS 31:110, 133); (110.1–6 (2.20); R 7.4.19). In the *Ancoratus*, E also quotes this material, but given his use of the participle “being” / ὄντες, he was likely working from the Matthean tradition: “If you being evil know to give good gifts to your children’, speaking about fish and bread” / εἰ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν *περὶ ἰχθύος καὶ ἄρτου λέγων* (*Ancor.* 18.4; GCS nF 10.1:27). The two shortened quotations in the *Panarion* led R to downgrade “to give to your children” / διδόναι τοῖς τέκνοις ὑμῶν, though it is attested in *Adm*. In my view, the prepositional phrase “to your children” / τοῖς τέκνοις ὑμῶν was likely absent from QnLk1 and was instead 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 in E or *Adm*, but it is clearly attested in T.

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)
<p>QnLk1 11.14. (τότε ἐκβάλλει) δαιμόνιον κωφόν<sup>385</sup></p> <p>QnLk1 11.15. «καὶ εἶπον» ἐν Βεελζεβούλ ἐκβάλλει τὰ δαιμόνια<sup>386</sup></p> <p>11.16–17 not present in QnLk1<sup>387</sup></p> <p>QnLk1 11.18. «εἶπεν αὐτοῖς» ἵνα καὶ εἰ ὁ σατανᾶς ἐφ’ ἑαυτὸν ἐμερίσθη ἢ οὐ δύναται) «σταθῆναι ἢ βασιλεία αὐτοῦ»<sup>388</sup></p>	<p>Mk1 3.22. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [Qn·Mk1]</p> <p>Mk1 3.23. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; [Mt1c]</p> <p>Mk1 3.24. καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη. [Qn·Mk1]</p> <p>Mk1 3.25. καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη σταθῆναι. [Qn·Mk1]</p> <p>Mk1 3.26. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται σταθῆναι ἀλλὰ τέλος ἔχει. [Qn·Mk1]</p>	<p>Mt1 12.22. τότε προσηνήχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. [QnLk1·Mt1]</p> <p>Mt1 12.23. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; [QnLk1·Mt1]</p> <p>Mt1 12.24. οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. [QnMk1Lk1·Mt1]</p> <p>Mt1 12.25. εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθήσεται. [QnMk1Lk1·Mt1]</p> <p>Mt1 12.26. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἢ βασιλεία αὐτοῦ; [QnMk1Lk1·Mt1] [see Mk1 3.23]</p>	<p>Lk2 11.14. καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθέντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι. [QnLk1Mt1·Lk2]</p> <p>Lk2 11.15. τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [QnMk1Lk1·Lk2]</p> <p>Lk2 11.16. ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ. [CINP]</p> <p>Lk2 11.17. αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει. [QnMk1Lk1Mt1·Lk2]</p> <p>Lk2 11.18. εἰ δὲ καὶ ὁ σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἢ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. [QnMk1Lk1Mt1·Lk2]</p>

<sup>385</sup> Lk1 11.14 is confirmed and closely paraphrased by T: “when he had cast out the deaf demon” / *cum surdum daemonium expulisset* (Marc. 4.26.10; R 5.46), which reasonably attests “then” / τότε (confirmed by the Mt1 receptor), “casts out” / ἐκβάλλει (confirmed by the Mk1 receptor), and “deaf demon” / δαιμόνιον κωφόν (confirmed independently by Mt1 and Lk2 receptors). Characteristic Lk2 features include: the lemmata “be amazed” / θαυμάζω (DD 1.1); a periphrastic participle and “now it happened” / γίνομαι@vi\* δέ\* transitional statement (DD 1.2). D has “all were amazed” / πάντες ἐθαύμασαν at the end of the verse, but this is likely a conflation of Mt1 and Lk2 here.

<sup>386</sup> For Lk1 11.15, T 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; R 4.4.51, 5.46). R correctly notes that T 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 Beelzebub’” / *scilicet super ipso dicentes: hic non expellit daemonia nisi in Belzebule*.

<sup>387</sup> Lk2 11.16–17 is unattested (R 421) but was probably absent from Lk1. Lk2 11.16 was most likely an LkR2 addition tied to A191 below (where the Qn/Lk1 “no sign” eventually synthesizes into “the sign of Jonah”) 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.

<sup>388</sup> The upgrade to Lk1 11.18 is based on the clear attestation of T: “It is not possible for satan to be divided against himself” / *non posse satanan dividi adversus semetipsum* (Marc. 4.26.11; R 5.46). ἐμερίσθη is preferable to the LkR2 διεμερίσθη, both because the former is well attested in several early Lk2 mss, including  $\mathfrak{B}^{45}$  & C W, and because it is confirmed by Mk1 and Mt1 as independent receptors of Qn. The explicit restoration (“is not able” / οὐ δύναται) is based on T’s *non posse*. The closing improvised restoration is necessary to complement the dependent opening clause of the verse. This restoration reflects an eclectic combination of elements from Mk1 as a receptor of Qn (particularly in its threefold, alternating repetition of “cannot stand”), and the fact that all strata here mention “the kingdom” / ἡ βασιλεία and have a verb of standing.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.19. εἰ δὲ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; <sup>389</sup>	Mt1 12.27. καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. [QnLk1Mt1]	Lk2 11.19. εἰ δὲ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. [QnLk1Mt1:Lk2]

<sup>389</sup> Lk1 11.19 is quoted verbatim by T: “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; R 5.46). The closing phrase is not attested, but was apparently added by MtR1 and then restated by LkR2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.20. εἰ δὲ ἐγὼ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ; <sup>390</sup>	Mt1 12.28. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Mt1]	Lk2 11.20. εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Lk2]

<sup>390</sup> Lk1 11.20 is also quoted verbatim by T: “He added, ‘If I by god’s finger expel demons, therefore hasn’t the kingdom of god drawn near to you?’” / *subiungit quodsi ego in digito dei expello daemonia ergone adpropinquavit in vos regnum dei?* (Marc. 4.26.11; R 5.46). The first upgrade (ἐγὼ / *ego* / “I”) is minor and explicitly attested in T. The second is an upgrade and correction to use “has come before” or “has overtaken” / ἔφθασεν, given that T’s *adpropinquavit* could reasonably translate that term, its consistent reception in Mt1 and Lk2 as independent QnLk1 receptors, and its universal agreement in Luke mss. LkR2 precisely follows its QnLk1 source here even against Mt1 (note the difference between the Mt1 “spirit” / πνεύματι and Lk2 “finger” / δακτύλῳ of god), adding further corroboration that LkR2 was not following Mt1 against QnLk1 here.



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.21–22. «τὸν ἰσχυρὸν» ἰσχυρότερος «εἰσελθῶν» ἠνικήσῃ ἠ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι <sup>391</sup>	Mk1 3.27. ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθῶν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [Qn·Mk1]	Mt1 12.29. ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [QnMk1:·Mt1]	Lk2 11.21. ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. [QnLk1·Lk2] Lk2 11.22. ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθῶν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἧς ἐπεποιθεὶ καὶ τὰ σκεύη αὐτοῦ διαδίδωσιν. [QnLk1·Lk2]

<sup>391</sup> Wording from Lk1 11.21–22 is referenced twice by T: “Therefore deservedly he made a connection to the comparison of that armed strong man, whom another more powerful overthrew” / *merito igitur adplicuit ad parabolam fortis illius armati quem validior alius oppressit* (Marc. 4.26.12); “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; R 4.4.52). While the second reference appears much later and matches the wording that appears in Mk1 and Mt1 (τὰ σκεύη αὐτοῦ διὰρπάσαι / *vasa eius occupavit* / “his vessels seized”), the first parts of the respective quotations match each other perfectly and also match unique LkR2 wording quite well (*validior* / ἰσχυρότερος / “stronger”; *oppressit* / νικήσῃ / “overthrew”), leading me to take both quotations as attestations of Lk1 11.21–22 and make an explicit restoration accordingly. While T’s expression *armati* could attest to the LkR2 “fully armed” / καθωπλισμένος (so R 4.4.52 and 421, judged as secure), ἰσχυρὸς by itself can mean “strong” or “armed” or both (see e.g., LXX Num 20.20, Josh 1.14), and σκεύη / *vasa* can refer to weapons (see e.g., Judg 18.16–17). Furthermore, the lemma καθοπλίζω is NT *hapax legomenon* and also appears only once in the LXX (Jer. 26.9). As a technical military term, it is far more fitting of the erudite, historiographical tendencies of LkR2 (cf. 4 Mac 3.12, 4.10, 7.11, 11.22) than the simpler style of Qn or Lk1. The improvised restoration of “entering” / εἰσελθῶν is based on MkR1 participle (εἰσελθῶν) and the closely related MtR1 infinitive (εἰσελθεῖν) as independent QnLk1 receptors. LkR2 shifted the verb to “invading” / ἐπελθῶν to accommodate its aristocratic house setting that includes a “court” / αὐλήν, a setting absent from all earlier strata (QnLk1, Mk1 and Mt1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 11.23. «ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει» <sup>392</sup>	Mt1 12.30. <u>ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστὶν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.</u> [‡QnLk1ˆMt1]	Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὅς γάρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστὶν. [!CINP] [see A167] Lk2 11.23. <u>ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστὶν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.</u> [‡QnLk1ˆMt1]	Mk3 9.40. <u>ὅς γὰρ οὐκ ἔστιν καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἐστὶν.</u> [!Lk2ˆMk3] [see A167]

<sup>392</sup> Lk2 11.23 is unattested according to V (209\*) and R (421), omitted by BD (110), and doubted by K (833), but it was likely present, in keeping with 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).

Parallel Passages for Signals Tracing: GMarc 11.24–26

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

Parallel Verses for Signals Tracing: GMarc 11.24–26

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.24–26 not present in QnLk1 <sup>393</sup>	<p>Lk2 11.24. ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον· [τότε] λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· [CINP]</p> <p>Lk2 11.25. καὶ ἔλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. [CINP]</p> <p>Lk2 11.26. τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. [CINP]</p>	<p>Mt2 12.43. ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὐρίσκει. [Lk2·Mt2]</p> <p>Mt2 12.44. τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἔλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον. [Lk2·Mt2]</p> <p>Mt2 12.45. τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. [Lk2·Mt2]</p>

<sup>393</sup> Lk2 11.24–26 is entirely unattested according to V (209\*) and R (421), omitted by BD (110), but rendered as present by K (833). These verses were most likely not present in Lk1, nor in Qn, contrary to the judgment of the CEQ committee (238–43). They contain a dense cluster of LkR2 characteristic features: the lemmata “place” / τόπος, “return” / ὑποστρέφω, “house” / οἶκος, and a κατα-prefixed verb (DD 1.1); the bigrams “unclean spirit” / 'ἀκάθαρτος@\* \*1 πνεῦμα@\*, “evil spirit” / 'πνεῦμα@\* \*1 πονηρός@a\*, and substantive participles (DD 1.2); and the *exitus-reditus* plot pattern (even for a spirit!) (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 11.27–28

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. «καὶ» γυνή ἐκ τοῦ ὄχλου ᾠάνεκραξεῖ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας <sup>394</sup>	Lk2 11.27. ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνή ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. [QnLk1·Lk2]
QnLk1 11.28. «ὁ δὲ λέγει» μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ᾠοιοῦντες	Lk2 11.28. αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες. [QnLk1·Lk2]

<sup>394</sup> Lk1 11.27–28 are clearly attested together by T multiple times, while Ephrem briefly attests to Lk1 11.27 on its own. T’s closest rendering appears in the sequence of his running commentary: “A woman from the crowd cries out, blessed the womb that carried him, and the breasts that reared him. And the lord [replied]: ‘On the contrary, blessed those who hear and do god’s word’” / *exclamat mulier de turba beatum uterum qui illum portasset et ubera quae illum educassent. et dominus immo beati qui sermonem dei audiunt et faciunt* (Marc. 4.26.13; SC 456:342; Evans 412). In an earlier book of his polemic, T quoted Lk1 11.27, with several notable differences reflecting his *ad hoc* translation from the Greek: “For indeed a certain woman exclaimed. ‘Blessed the womb that carried you, and the breasts that you nursed’” / *nam et mulier quaedam exclamaverat beatus venter qui te portavit et ubera quae hausisti* (Marc. 3.11.3; SC 399:112; Evans 200). T may also have Lk1 11.27–28 in mind in another treatise in which he criticizes Marcion by name in the broader context: “Finally, in this same sense he responded to that exclamation, not denying his mother’s womb and breasts, but designating as more blessed those who hear god’s word” / *eodem sensu denique et illi exclamationi respondit non matris uterum et ubera negans sed feliciores designans qui verbum dei audiunt* (Carn. Chr. 7.13; SC 216:246). The woman’s beatitude here in GMarc is also corroborated by Ephrem or Ps-Ephrem (*Diat. com.* 11.9; R 8.17).

In his attestation of Lk1 4.33, T translates ἀνέκραξε as *exclamat*, hence the emendation here instead of the more erudite participial phrase in LkR2 “lifting up her voice” / ἐπάρασά... φωνήν.

The opening restoration to Lk1 11.28 is a necessary transitional phrase taken from the simple and unique formulation in D, as opposed to the characteristic transitional opening of Lk2 here: “now it happened” / καὶ γίνομαι@viam3s and “while he spoke” / ἐν@p\* \*1 ὁ@d\* \*@vn\* (DD 1.2).

The correction of “doing” / ποιοῦντες is based on T’s use of *faciunt* (Marc. 4.26.13; SC 456:342; Evans 412) and avoids the characteristic Lk2 “keeping/guarding” / φυλάσσω@vp\* (DD 1.1). The *gezarah shawah* T makes with Lk1 8.21 (“those who hear and do the word of god” / οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες), summarized immediately after his first quotation of Lk1 11.27–28 above, should not cast doubt on *faciunt* being translated as ποιοῦντες, as does R (4.4.53). Quite the opposite, it confirms the parallelism, in keeping with the reconstruction by V (209\*). The above quotation from *Carn. Chr.* 7.13 is abbreviated and does not therefore provide sufficient basis to cast doubt on the presence of ποιοῦντες in GMarc. Given its presence in Qn, it may well have inspired the later Lk2 angelic beatitude given directly to Mary as a greeting: “Blessed are you among women, and blessed is the fruit of your womb” / εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου (Lk2 1.42).

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>11.29a not present in QnLk1</p> <p>QnLk1 11.29b. ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ<sup>395</sup></p> <p>11.29d–32 not present in QnLk1<sup>396</sup></p> <p>QnLk1 12.56. ὑποκριταὶ τὸ ἄμεν ἄνθρωπον τοῦ οὐρανοῦ καὶ τῆς γῆς διακρίνειν ἄν τὸν δὲ καιρὸν τοῦτον οὐκ ἄδοκιμάζετε<sup>397</sup> [see A205]</p>	<p>Mk1 8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. [Mk1c]</p> <p>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]</p> <p>Mk1 8.13. καὶ ἀφίεις αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. [Mk1c]</p>	<p>Mt1 16.1. καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. [Mk1·Mt1]</p> <p>Mt1 16.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [see A205 for 16.2b–3]</p> <p>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]</p>	<p>Lk2 11.29a. τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν· [CINP]</p> <p>Lk2 11.29b–d. ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. [QnMk1·Lk2]</p> <p>Lk2 11.30. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. [Mk1·Lk2]</p> <p>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 ᾧδε. [Mk1·Lk2]</p> <p>Lk2 11.32. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε. [CENP]</p>	<p>Mt2 12.38. τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες· διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. [Mk1·Mt2]</p> <p>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]</p> <p>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]</p> <p>Mt2 12.41. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε. [Lk2·Mt2]</p> <p>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 ᾧδε. [Lk2·Mt2]</p> <p>Mt2 16.1–2a, 4 same as Mt1</p>

<sup>395</sup> Lk1 11.29b is multiply attested in T and E. From T we have two closely matching paraphrases: “He decrees to give to everyone who asks, and he himself does not give a sign to those who ask” / *iubet omni petenti dare et ipse signum petentibus non dat* (Marc. 4.27.1); “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; R 4.4.54). From E 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); restated in 42.11.17 Ἐλ. κε (25); GCS 31:110, 135). While brief, Lk2 11.29a has a dense cluster of characteristic Lk2 features: the plural form of “crowd” / ὄχλος, and the lemma “begin” / ἄρχω (DD 1.1); the article + δὲ + noun + participle quadrigram / ὁ@δ\* δὲ@\* \*@n\* \*@vp\* and the “begin” / ἄρχω + infinitive bigram, especially as a dramatic speech introduction formula / ἄρχω@\* λέγω@vn\* (DD 1.2). Without this transitional statement, the saying in QnLk1 11.29b reads as a continuation of Jesus’ response to the woman’s beatitude in QnLk1 11.27, perhaps implying that her praise was itself a request for a sign.

<sup>396</sup> Lk2 11.29d–32 was not present in Lk1 according to V (209\*), BD (110), R (422), and K (833–34). E details this omission quite precisely, contrasting it with the presence of the saying in 11.29: “The material about ‘Jonah the prophet’ has been deceptively cut out. For he has, ‘this generation, a sign will not be given to it’, but he did not have the material about ‘Ninevah’ and ‘the queen of the south’ and ‘Solomon’” / *παρακέοπται 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); GCS 31:110, 135). E repeats these details a third time (Pan. 42.11.17 Ἐλ. κε (25); GCS 31:135) while accusing Marcion of trying via omission to “hide the truth” / *λαθεῖν τὴν ἀλήθειαν*, whose bias V (209\*) echoes. The CEQ (250–55) committee was incorrect to render these verses as part of Q.

Parallel Passages for Signals Tracing: GMarc 11.33

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A192. Light and sight	11.33	4.21	5.15	11.33

Parallel Verses for Signals Tracing: GMarc 11.33

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 8.16. λύχνον (οὐδὲ) καλύπτει «ἀλλ’ ἐπὶ τὴν λυχνίαν τεθῆ ἵνα λάμπη πᾶσιν» [see A125]</p> <p>QnLk1 11.33. λύχνον (οὐδὲ καλύπτει ἀλλ’ ἐπὶ τὴν λυχνίαν (τεθῆ) ἵνα λάμπη πᾶσιν<sup>397</sup></p>	<p>Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; [!Qn·Mk1] [see A125]</p>	<p>Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [!QnMk1Lk1·Mt1] [see A125]</p>	<p>Lk2 8.16. οὐδεὶς δὲ λύχνον ἄψιας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [!QnMk1Mt1·Lk2] [see A125]</p> <p>Lk2 11.33. οὐδεὶς λύχνον ἄψιας εἰς κρύπτῃν τίθησιν [οὐδὲ ὑπὸ τὸν μῶδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. [QnMk1Mt1·Lk2]</p>

<sup>397</sup> Lk1 11.33 is quoted in T: “He says a light should not be concealed, but declares it should be placed on a lampstand, so that it illumines everyone” / *negat lucernam abstrudendam sed confirmat super candelabrum proponendam ut omnibus luceat* (Marc. 4.27.1; R 4.4.55). See also the apparent duplication of this saying in Lk1 8.16 and parallel set A125. T 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 Passages for Signals Tracing: GMarc 11.34–35, 36

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

Parallel Verses for Signals Tracing: 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 ἐάν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐάν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται»	Mt1 6.22. <u>ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐάν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.</u> [‡QnLk1·Mt1]	Lk2 11.34. <u>ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾗ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐπὰν δὲ πονηρὸς ᾗ, καὶ τὸ σῶμά σου σκοτεινὸν.</u> [‡QnLk1·Lk2]
QnLk1 11.35. «εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν τὸ σκότος πόσον»	Mt1 6.23. <u>ἐάν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν, τὸ σκότος πόσον.</u> [‡QnLk1·Mt1]	Lk2 11.35. <u>σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.</u> [‡QnLk1·Lk2]
11.36 not present in QnLk1 <sup>398</sup>		Lk2 11.36. <u>εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζῃ σε.</u> [‡QnLk1·Lk2]

<sup>398</sup> Lk2 11.34–36 is unattested according to V (210\*) and R (422), and omitted by BD (110), but much of this content was likely present. An exception to our fourth hypothesis is merited here, consistent with the judgment of the CEQ committee. The presence of this teaching in the Mt1 sermon on the mount—which is essentially a recombination and elaboration of elements largely borrowed from Qn—points to its presence earlier in QnLk1, as does its placement here in Lk2. Our reconstruction is somewhat similar to that of K (844), rendering Lk1 11.34–35 as present, but 11.36 as not. Lk2 11.36 reads as an LkR2 expansion beyond the traditions held in common between QnLk1 and Mt1. Despite its brevity, Lk2 11.36 exhibits a cluster of distinctive LkR2 vocabulary: “lightning” / ἀστραπή, “part” / μέρος, and the verb “enlighten” / φωτίζω, which only appears here in Luke, and only elsewhere in the NT gospels except in Jn1 1.9 (DD 1.1).

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)
<p>QnLk1 11.37. «ἔδεήθη»<sup>399</sup> «δὲ αὐτοῦ τις» Φαρισαῖος ἵνα ἁριστήσῃ «μετ’ αὐτῶ» «καὶ» ἀνέπεσεν</p> <p>QnLk1 11.38. «καὶ ὁ Φαρισαῖος» «διακρίνει» ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη (πρὸ) «τοῦ ἀρίστου»<sup>399</sup></p>	<p>Lk2 11.37. ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἁριστήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. [QnLk1·Lk2]</p> <p>Lk2 11.38. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. [QnLk1·Lk2]</p>	<p>Mt2 15.1. τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες. [Mt2c]</p> <p>Mt2 15.2. διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. [QnLk1Lk2·:Mt2]</p> <p>Mt2 15.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; [Mt2c]</p> <p>Mt2 15.4. ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. [Mt2c]</p> <p>Mt2 15.5. ὑμεῖς δὲ λέγετε· ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, [Mt2c]</p> <p>Mt2 15.6. οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. [Mt2c]</p> <p>Mt2 15.7. ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων· [Mt2c]</p> <p>Mt2 15.8. ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. [Mt2c]</p> <p>Mt2 15.9. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2c]</p>	<p>Mk3 7.1. καὶ <u>συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι</u> καὶ τινες τῶν <u>γραμματέων</u> ἐλθόντες <u>ἀπὸ Ἱεροσολύμων</u>. [Mt2·Mk3]</p> <p>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]</p> <p>Mk3 7.3. -οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ <u>νίβωνται τὰς χεῖρας</u> οὐκ <u>ἐσθίουσιν</u>, κρατοῦντες <u>τὴν παράδοσιν</u> τῶν πρεσβυτέρων, [QnLk1Lk2Mt2·:Mk3]</p> <p>Mk3 7.4 see below</p> <p>Mk3 7.5. καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· <u>διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων</u>, ἀλλὰ κοιναῖς <u>χερσίν ἐσθίουσιν</u> τὸν <u>ἄρτον</u>; [Mt2·Mk3]</p> <p>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 χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ</u>. [Mt2·Mk3]</p> <p>Mk3 7.7. <u>μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων</u>. [Mt2·Mk3]</p> <p>Mk3 7.8. <u>ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ</u> κρατεῖτε <u>τὴν παράδοσιν</u> τῶν ἀνθρώπων. [Mt2·Mk3]</p> <p>Mk3 7.9. καὶ ἔλεγεν αὐτοῖς· <u>καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ</u>, ἵνα <u>τὴν παράδοσιν ὑμῶν</u> στήσητε. [Mt2·Mk3]</p> <p>Mk3 7.10. Μωϋσῆς γὰρ <u>εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα</u> σου, <u>καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω</u>. [Mt2·Mk3]</p> <p>Mk3 7.11. ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· <u>κορβᾶν</u>, ὃ ἔστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, [Mk3c]</p> <p>Mk3 7.12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, [Mk3c]</p> <p>Mk3 7.13. ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. [Mk3c]</p>

<sup>399</sup> The corrections, upgrades, and explicit restoration to Lk1 11.37–38 are based on T’s attestation and its close match to D, a correlation that R (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 Phariseus qui illum vocarat ad prandium retractabat penes se cur non prius tinctus esset quam recubisset secundum legem* (Marc. 4.27.2; R 5.47). The improvised restorations are mostly based on D. One wonders whether the identity of this “certain Pharisee” in Qn might have prompted JnR1 to disclose the name Nicodemus, the Pharisee pictured as a dialogical counterpart and secret disciple of Jesus (Jn1 3.1, 4, 7.50, 19.39; Jn2 3.9). Given T’s attestation of *tinctus* instead of *baptizatus* and the fact that the verb “baptize” / βαπτίζω is characteristic of LkR2, the verb “wash” / νίπτω should be considered as a possible replacement for “baptize” / ἐβαπτίσθη in QnLk1. Characteristic Lk2 features missing/omitted from QnLk1 include: the participle “seeing” / ὁράω@vp and the verb “be amazed” / θαυμάζω (DD 1.1).



Mt2 (140s)	Mk3 (140s)
Mt2 15.10. και προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε· [Mt2c]	Mk3 7.14. και προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε. [Mt2·Mk3]
Mt2 15.11. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.15. οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον. [Mt2·Mk3] Mk3 7.16. [εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω]
Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; [Mt2c]	
Mt2 15.13. ὁ δὲ ἀποκριθεὶς εἶπεν· πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. [Mt2c]	Mk3 7.17. και ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. [Mt2·Mk3]
Mt2 15.14. ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται. [see A081]	
Mt2 15.15. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παραβολήν [ταύτην]. [Mt2c]	
Mt2 15.16. ὁ δὲ εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; [Mt2c]	Mk3 7.18. και λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι [Mt2·Mk3]
Mt2 15.17. οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; [Mt2c]	Mk3 7.19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα; [Mt2·Mk3]
Mt2 15.18. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]
Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. [Mt2c]	Mk3 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, [Mt2·Mk3]
Mt2 15.20. ταῦτά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον. [Mt2c]	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)
<p>QnLk1 11.39. «καὶ ὁ κύριος λέγει αὐτῶν» ῥοὶ Φαρισαῖοι ῥ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας<sup>400</sup></p> <p>QnLk1 11.40. «ἄφρονες» οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;<sup>401</sup></p> <p>QnLk1 11.41. δότε ῥ τὰ ὑπάρχοντα ῥ ἐλεημοσύνην (καὶ) πάντα καθαρὰ ὑμῖν ῥ ἔσται ῥ<sup>402</sup></p> <p>QnLk1 6.39. (εἶπεν δὲ καὶ παραβολὴν αὐτοῖς) (τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον)</p>	<p>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 ἀρπαγῆς καὶ πονηρίας. [QnLk1·Lk2]</p> <p>Lk2 11.40. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; [QnLk1·Lk2]</p> <p>Lk2 11.41. πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἔστιν. [QnLk1·Lk2]</p>	<p>Mt2 23.25. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. [QnLk1·Mt2]</p> <p>Mt2 23.26. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν. [Mt2c]</p> <p>Mt2 23.27b. οἵτινες ἔξωθεν μὲν φαίνονται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [QnLk1·Mt2]</p> <p>Mt2 23.28. οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. [QnLk1·Mt2]</p>	<p>Mk3 7.4. καὶ ἀπ’ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν] [QnLk1·Mk3?]</p>

<sup>400</sup> The improvised restoration at the start of Lk1 11.39 is based on typical Qn speech introduction formulas. The main portion is based on T’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; R 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.

<sup>401</sup> T 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; R 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.

<sup>402</sup> Lk1 11.41 is also quoted verbatim by T: “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; R 5.47). T’s future tense verb (*erunt*) differs from the LkR2 mss majority (*ἔστιν*) but is matched by D, ℘<sup>45</sup>, and f<sup>r</sup> (*ἔσται*).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.42. «οὐαὶ ὑμῖν τοῖς Φαρισαίοις» ἄποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ ἴ παρέρχεσθε τὴν κλήσιν καὶ τὴν ἀγάπην τοῦ θεοῦ <sup>403</sup>	Lk2 11.42. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρεῖναι. [QnLk1·Lk2]	Mt2 23.23. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι. [QnLk1Lk2·Mt2]

<sup>403</sup> 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 T: “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; R 5.47). E makes a helpful clarification that confirms T’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 κλήσιν τοῦ θεοῦ (Pan. 42.11.6 κς (26); 42.11.17 Σχ. κς (26); GCS 31:110, 135). Note that the word “calling” / κλήσιν 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. E mentions the verse again in the elenchus, but is apparently quoting from Lk2 and referring to content he believed was removed from GMarc, thus it (including its variants) has no bearing on the reconstruction of Lk1 here: “For if he said, ‘You hold on to the traditions of your elders and you pass by the mercy and the judgment of god’” / ἐὰν γὰρ εἶπη κατέχετε τὰς παραδόσεις τῶν πρεσβυτέρων ὑμῶν καὶ παρέρχεσθε [V παρέρχεσθαι, Vcorr παρέρχεσθε] τὸ ἔλεος καὶ τὴν κρίσιν τοῦ θεοῦ (Pan. 42.11.17 Ἐλ. κς (26); GCS 31:135). The closing sentence in Lk2, followed closely in Mt2, was apparently absent from Lk1. It contains characteristic LkR2 vocabulary such as “was necessary” / δεῖ, the crisis “and those” / καὶ+ἐκεῖνος, and the gospel *hapax legomenon* “neglect” / παρήμι (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 11.43. «ἀγαπάτε τὴν»            «πρωτοκλισίαν» «καὶ τοὺς» ἀσπασμοὺς<sup>404</sup></p>	<p>Lk2 11.43. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν <u>πρωτοκαθεδρίαν</u>            ἐν ταῖς συναγωγαῖς καὶ τοὺς <u>ἀσπασμοὺς</u> ἐν ταῖς ἀγοραῖς. [QnLk1·Lk2]</p>	<p>Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτῆρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt2c]            Mt2 23.6. φιλοῦσιν δὲ τὴν <u>πρωτοκλισίαν</u> ἐν τοῖς δείπνοις καὶ <u>τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</u> [QnLk1Lk2·:Mt2]            Mt2 23.7. <u>καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</u> καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [QnLk1Lk2·:Mt2]</p>

<sup>404</sup> Lk1 11.43 is attested in T: “When he likewise criticizes them for grasping primacy of place and the honor of salutations” / *primatum quoque captantes locorum et honorem salutationum cum incusat* (Marc. 4.27.5; R 5.47).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.44–45 not present in QnLk1 <sup>405</sup>	<p>Lk2 11.44. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν. [CINP]</p> <p>Lk2 11.45. ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. [CINP]</p>	<p>Mt2 23.27a. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις [Lk2·Mt2] [see LkR2 11.43 for Φαρισαίους]</p> <p>Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; [Mt2c]</p>

<sup>405</sup> Lk2 11.44–45 are unattested according to V ( ) and R (422), omitted by BD (111), yet restored by K (848). These verses were most likely not present in Lk1. Characteristic Lk2 features include: the lemma ὑβρίζω (only present in the NT in Mt2 22.6, Lk2 18.32, and Ac 14.5) (DD 1.1); a complaint against the protagonist, and introduction of additional dialogue (DD 1.4).

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 κινήσαι’ <sup>406</sup>	Lk2 11.46. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [QnLk1·Lk2]	Mt2 23.4. δεσμεύουσιν δὲ φορτία βάρεια [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. [QnLk1Lk2·:Mt2]

<sup>406</sup> T 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; R 5.48).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.47. οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς <sup>407</sup>	Lk2 11.47. οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. [QnLk1·Lk2]	Mt2 23.29. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, [QnLk1·Mt2] Mt2 23.30. καὶ λέγετε· εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. [QnLk1·Mt2]

<sup>407</sup> Lk1 11.47 is multiply attested. E quotes it verbatim: “Woe to you, because you build the memorials of the prophets and your fathers killed them” / οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (*Pan.* 42.11.6 κζ (27); 42.11.17 Σχ. κζ (27); restated in 42.11.17 Ἐλ. κζ (27); GCS 31:111, 136). T paraphrases it in a rhetorical question: “But why do they hear ‘woe’ since they had built monuments to the prophets cut down by their fathers?” / *cur autem vae audiunt etiam quod aedificarent prophetis monimenta interemptis a patribus eorum;* (*Marc.* 4.27.8; SC 456:352).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.48. μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν <sup>408</sup>	Lk2 11.48. ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. [QnLk1·Lk2]	Mt2 23.31. ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας. [QnLk1·Mt2] Mt2 23.32. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. [QnLk1·Mt2]

<sup>408</sup> T 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; R 5.48).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.49–51 not present in QnLk1 <sup>409</sup>	<p>Lk2 11.49. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, [CENP]</p> <p>Lk2 11.50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, [CENP]</p> <p>Lk2 11.51. ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. [CENP]</p>	<p>Mt2 23.34. <b>διὰ τοῦτο</b> ἰδοὺ ἐγὼ <b>ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ</b> σοφοὺς καὶ γραμματεῖς· <b>ἐξ αὐτῶν ἀποκτενεῖτε</b> καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· [Lk2·Mt2]</p> <p>Mt2 23.35. ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν <b>αἷμα</b> δίκαιον <b>ἐκχυνόμενον</b> ἐπὶ τῆς γῆς <b>ἀπὸ</b> τοῦ <b>αἵματος Ἄβελ</b> τοῦ δικαίου <b>ἕως</b> τοῦ <b>αἵματος Ζαχαρίου</b> υἱοῦ Βαραχίου, ὃν ἐφονεύσατε <b>μεταξὺ</b> τοῦ ναοῦ καὶ <b>τοῦ θυσιαστηρίου</b>. [Lk2·Mt2]</p> <p>Mt2 23.36. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα <b>ἐπὶ τὴν γενεὰν ταύτην</b>. [Lk2·Mt2]</p>

<sup>409</sup> Lk2 11.49–51 were omitted by V (211\*) and BD (111), and noted as not present according to R (422) and K (857), based on E: “He did not have, ‘For this reason the wisdom of god said, “I will send to them prophets” and concerning the blood of Zechariah and Abel and the prophets, that “it will be inquired from this generation”” / οὐκ εἶχεν διὰ τοῦτο εἶπεν ἡ σοφία τοῦ θεοῦ ἀποστέλλω εἰς αὐτοὺς προφῆτας 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); GCS 31:111, 137). Numerous characteristic LkR2 features are evident, including the lemmata “generation” / γενεά and the prefixed verb “seek out” / ἐκζητέω, which appears twice here (Lk2 11.50, 51), the only appearances of this lemma in the gospels (cf. Ac 15.17) (DD 1.1). The phrase “foundation of the world” / καταβολῆς κόσμου appears only in later gospel strata (Jn2 17.24, Lk2 11.50, Mt2 25.34) (DD 1.2). An encompassing awareness of the LXX is indicated by wisdom speaking as a personified figure (akin to Proverbs, Ecclesiastes, and Ecclesiasticus) in 11.49, the only example of this in the gospels. Lk2 11.51 shows further LXX devotion/usage, recounting not only the basic narrative of LXX Gen 4.8 but also a careful summary of LXX 2 Chr 24.20–21 (DD 1.5). The *CEQ* committee (284–89) was incorrect to reconstruct these verses for Q. The reference to Zechariah is not a Q reference to the son of Jehoiada, as various commentators have it, but instead an Lk2 historiographical reference to Zechariah son of Barachiah, whose 66 CE death Josephus recounted, making this yet another likely and characteristic Josephus reference in Lk2 (DD 1.4). MtR2 clarifies this historiographical reference while regularly supplementing the Lk2 narrative here.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.52. <u>οὐαὶ ὑμῖν γραμματεῖς</u> «ὅτι ἤρατε» τὴν κλεῖδα τῆς γνώσεως ἵνα οὐκ εἰσέλθατε καὶ (οὐδὲ) τοὺς εἰσερχομένους ἵνα ἀφίετε» <sup>410</sup>	Lk2 11.52. <u>οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσέλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.</u> [QnLk1·Lk2]	Mt2 23.13. <u>οὐαὶ δὲ ὑμῖν</u> , γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, <u>ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε</u> εἰσελθεῖν. [QnLk1Lk2·:Mt2]

<sup>410</sup> Lk1 11.52 is closely paraphrased twice by T. “What key indeed did the doctors of law hold except the interpretation of law? For the understanding of which neither they themselves 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 hypocrisis eorum taxarat... quae clavem agnitionis habens ne ipsa introiret nec alios sineret* (Marc. 4.28.2; R 4.4.56). *Adm* quotes “woe to you scribes” / οὐαὶ ὑμῖν γραμματεῖς (68,3 (2.5); R 7.4.20). While Z (474) and R (375) doubt that this quotation can be applied to Lk1 11.52, V (210\*) saw it as applicable either to Lk1 11.42 or Lk1 11.52. In my view, it is a viable, even optimal introduction to this third distinct curse statement in QnLk1 as part of its speech moving progressively through different, singular groups of opponents as targets: “Pharisees” / Φαρισαῖοις in QnLk1 11.42, then “lawyers” / νομικοῖς in QnLk1 11.46, and apparently here “scribes” / γραμματεῖς in QnLk1 11.52. LkR2 shifts to double-references for only two groups: “Pharisees” (Lk2 11.42, 11.43) and “lawyers” (Lk2 11.46, 11.52). MtR2 combines the “scribes and Pharisees” / γραμματεῖς καὶ Φαρισαῖοι into a collective and has Jesus issue six distinct curse statements against them (Mt2 23.13, 23.15, 23.23, 23.25, 23.27, 23.29), seven if one counts Mt2 23.16, “cursed are you, blind guides” / οὐαὶ ὑμῖν ὄδηγοὶ τυφλοὶ. While Lk2 is indeed missing any reference to “scribes”, that this language is found in Matthew is not only unproblematic for its presence in QnLk1, but indeed makes it more likely, given that Mt2 is a QnLk1 receptor.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.53–54 not present in QnLk1 <sup>411</sup>	Lk2 11.53. κακείθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχρην καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, [CINP] Lk2 11.54. ἐνεδρεύοντες αὐτὸν θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ. [CINP]

<sup>411</sup> Lk2 11.53–54 are unattested according to V (211\*) and R (422), omitted by DB (111), but restored by K (857). These verses were most likely not present in Lk1.

Characteristic Lk2 features include the lemmata “begin” / ἄρχω and “mouth” / στόμα (DD 1.1). The lemmata “question closely” / ἀποστοματίζω and “catch” / θηρεύω are both *hapax legomena* in the NT and not present in the LXX, “lie in wait” / ἐνεδρεύω is present only here and in Ac 23.21, and the dramatic adverb “terribly” / δεινῶς is only present in Lk2 and Mt 8.6 (DD 1.1). The opening crasis and participial transition are also characteristic of Lk2 (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 12.1

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	16.4c–6	8.13–21

Parallel Verses for Signals Tracing: GMarc 12.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>12.1a–b not present in QnLk1</p> <p>QnLk1 12.1c–d. «καὶ» ῥ λέγει τοῖς μαθηταῖς ᾗ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἣτις ἐστὶν ὑπόκρισις<sup>412</sup></p>	<p>Lk2 12.1a–b. ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, [CINP]</p> <p>Lk2 12.1c–d. ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. [QnLk1·Lk2]</p>	<p>Mt2 16.4c. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. [Mt2c]</p> <p>Mt2 16.5. καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. [Mt2c]</p> <p>Mt2 16.6. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. [QnLk1·Mt2]</p>	<p>Mk3 8.13. καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. [Mt2·Mk3]</p> <p>Mk3 8.14. καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. [Mt2·Mk3]</p> <p>Mk3 8.15. καὶ διεστέλλετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. [QnLk1Mt2·Mk3]</p> <p>Mk3 8.16. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. [Mk3c]</p> <p>Mk3 8.17. καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; [Mk3c]</p> <p>Mk3 8.18. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, [Mk3c]</p> <p>Mk3 8.19. ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ· δώδεκα. [Mk3c]</p> <p>Mk3 8.20. ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ]· ἑπτὰ. [Mk3c]</p> <p>Mk3 8.21. καὶ ἔλεγεν αὐτοῖς· οὐπω συνίετε; [Mk3c]</p>

<sup>412</sup> Lk1 12.1 is thoroughly summarized and quoted in T: “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. cavet inquit discipulis a fermento pharisaeorum quod est hypocrisis non praedicatio creatoris* (Marc. 4.28.1; R 5.49). Lk2 12.1a–b was likely not present in Lk1 but instead reflects a dense cluster of characteristic LkR2 features such as: the lemmata “trample” / καταπατέω, “myriad” / μυριάς, “start/rule” / ἄρχω, “gather together” / ἐπισυναγωγή and “one another” / ἀλλήλων, and the ordinal number “first” / πρῶτος (DD 1.1); an ἐν + dative relative pronoun construction / 'ἐν@\* ὅς@rrd?p, a participial phrase, and a dramatic cue for the opening of a speech, “he began to speak” / ἤρξατο λέγειν / 'ἄρχω@\* \*3 λέγω@vη\* (DD 1.2); as well as a focus on numbers and exaggerated crowd size (DD 1.4). The dative speech addressee formula corrects the anachronistic application by V (211\*), R (422), K (860), and N (100) of the LkR2 *pros* + accusative speech addressee formula / 'πρός@pa \*1 \*@na (DD 1.2), a decision influenced by its consistent presence among all Lk2 mss. Notice that the dative form here (αὐτοῖς / “to them”) is confirmed by T (*discipulis*) and by the parallels in both Matthean (Mt2 16.6) and Markan (Mk3 8.15) strata.

Parallel Passages for Signals Tracing: GMarc 12.2–5, 6–7, 8–9

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A196. Fearless confession	12.2–5, 8–9	10.26–33	12.2–9	8.38

Parallel Verses for Signals Tracing: GMarc 12.2–3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.2. οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.<sup>413</sup></p> <p>QnLk1 12.3. &lt;δ&gt; ῥ᾽ εἰς τὸ οὐκ ἐλάλησατε ῥ᾽ κηρυχθήσεται.<sup>414</sup> [cf. A125]</p>	<p>4.22. οὐ γὰρ ἐστὶν κρυπτόν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [!Qn·Mk1] [cf. A125]</p>	<p>Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται. [QnLk1·Mt1]</p> <p>Mt1 10.27. ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί, καὶ ὁ εἰς τὸ οὐκ ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων. [QnLk1·Mt1]</p>	<p>Lk2 12.2. οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται. [QnLk1·Lk2]</p> <p>Lk2 12.3. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί ἀκουσθήσεται, καὶ ὁ πρὸς τὸ οὐκ ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων. [QnLk1Mt1·Lk2]</p>

<sup>413</sup> Lk1 12.2 is quoted verbatim by T. “He adds: “Thus nothing is concealed that will not be clarified, and nothing hidden that will not be discerned” / *adicit nihil autem opertum quod non patefiet et nihil absconditum quod non dinoscetur* (Marc. 4.28.2; R 4.4.57). Contrary to the reconstructions of V (211\*) and R (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 (DD 1.1, 1.2). 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 T’s translation and thus restored by V (211\*) and R (422), is omitted as his own clarifying term, given its omission from both Mt1 and Lk2 as independent QnLk1 receptors.

<sup>414</sup> Lk1 12.3 is paraphrased by T: “Even when he suggests those things they were whispering or treating among themselves... would come forth into the open and into the future mouths of men from the gospel’s promulgation” / *cum subiciat etiam quae inter se mussitarent vel inter se tractarent... in apertum processura et in ore hominum futura ex evangelii promulgatione* (Marc. 4.28.2; R 4.4.58). The *pros* + accusative noun formula / ῥ᾽ εἰς τὸ οὐκ is anachronistically restored by V (211\*), R (422), K (860), and N (100) is a distinctive characteristic of LkR2 (DD 1.2), and is thus corrected with the more faithful reception by MtR1: “into the ear” / εἰς τὸ οὐκ.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ τοῦτο ἴ μὴ ἔχόντων περισσώτερόν τι ποιῆσαι. <sup>415</sup>	Mt1 10.28a. καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι [QnLk1·Mt1]	Lk2 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι. [QnLk1·Lk2]

<sup>415</sup> Lk1 12.4 is attested both by T and E. T 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’” / *deinde conversus ad discipulos: dico autem inquit vobis amicis nolite terreri ab eis qui vos solummodo occidere possunt nec post hoc ullam in vobis habent potestatem* (Marc. 4.28.3; R 4.4.59; Evans 420–21); “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; R 4.4.59; Evans 420–21). E also quotes and summarizes: “I say to my friends, do not fear those who kill the body” / λέγω τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα (Pan. 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἔλ. κθ (29)); GCS 31:111, 137). The correction follows T’s singular form “after this” / *post hoc* / μετὰ τοῦτο instead of the Lk2 plural “after these things” / μετὰ ταῦτα.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.5. “δείξω ἂν δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε <sup>416</sup> ”	Mt1 10.28b. φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέννη. [QnLk1·Mt1]	Lk2 12.5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. [QnLk1·Lk2]

<sup>416</sup> Lk1 12.5 is also quoted verbatim both by T and E. “But I will show you whom you should fear: fear him who after he kills has the power to send into gehenna’,—meaning the creator—‘indeed I tell you, fear him’” / *demonstrabo autem vobis quem timeatis: timete eum qui postquam occiderit potestatem habeat mittendi in gehennam—creatorem utique significans—; itaque dico vobis hunc timete* (Marc. 4.28.3; Evans 420–421). E also quotes: “Fear instead the one who after killing has authority to throw into gehenna” / φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἔλ. κθ (29)); GCS 31:111, 137). The closing emphatic statement, “Yes, I tell you, fear him” / ναὶ λέγω ὑμῖν τοῦτον φοβήθητε is correctly restored by V (212\*) and R (422) because of its presence in T even in spite of its absence from E. The word “yes” / ναὶ as part of closing/emphatic pronouncements are apparently found elsewhere in Qn (7.26, 10.21), though LkR2 does apparently imitate this Qn expression, “yes I tell you” / ναὶ λέγω ὑμῖν elsewhere (11.51). T’s “I will show” / *demonstrabo* is better translated by the more common lemma δείκνυμι than by the distinctive LkR2 compound form ὑποδείκνυμι (DD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.6–7 not present in QnLk1 <sup>417</sup>	<p>Mt1 10.29. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. [Mt1c]</p> <p>Mt1 10.30. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. [Mt1c]</p> <p>Mt1 10.31. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. [Mt1c]</p>	<p>Lk2 12.6. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ. [Mt1·Lk2]</p> <p>Lk2 12.7. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμῶνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. [Mt1·Lk2]</p>

<sup>417</sup> Lk2 12.6 was not present in Lk1 while Lk2 12.7 is unattested according to R (422), but both verses were likely not present in Qn, a conclusion V (212\*), BD (111) and K (861) also reached. E clarifies: “But he did not have, ‘Are not five sparrows sold for two farthings and not one of them is forgotten before god?’” / οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29)); restated in 42.11.17 Ἔλ. κθ (29)); GCS 31:111, 137). 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.”

Characteristic Lk2 features include: the compound lemma “forget” / ἐπιλανθάνομαι (LXX-NT *hapax legomenon*), “before” / ἐνώπιον, a perfect participle / \*@vpx, and the intensive negative adverb οὐχὶ, especially to begin rhetorical questions, here shared with Mt1 (DD 1.1); as well as a periphrastic participle / 'εἰμί@\* \*@vp\* (DD 1.2); a focus on numbers and counting, intensified from that of Mt1 (DD 1.4).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.8. λέγω ἑγὼ ὑμῖν πᾶς ὃς ὁμολογήσει ἑν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων ἑν αὐτῷ ἔμπροσθεν τοῦ θεοῦ <sup>418</sup>	Mt1 10.32. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς. [QnLk1·Mt1]	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. [QnLk1·Lk2]

<sup>418</sup> Lk1 12.8 is attested together with Lk1 12.9 by T. “For I say to you, everyone 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; R 4.4.60). E 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); 42.11.17 Σχ. λ (30); GCS 31:111, 138). R says that T’s *coram* “does not reveal the preposition used” (423), which in Greek could be “before” / ἔμπροσθεν or “before” / ἐνώπιον. While E attests the latter preposition here, he does elsewhere use the former in a clear quotation of Matt 10.32: “Every one who confesses in me, I also will confess in him before my father” / πᾶς ὁ ὁμολογῶν ἐν ἐμοὶ ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου (*Pan.* 65.2.3; GCS 37:4). Still, ἔμπροσθεν is more likely original to GMarc, given its consistent appearance in Mt1 and Lk2 as independent receptors of QnLk1. If this is correct, then E apparently reflects a later version of GMarc.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.9. (καὶ πᾶς) ὅς ἂν ἀρνήσῃταί με ἔμπροσθεν τῶν ἀνθρώπων ἀπαρνηθήσεται ἔμπροσθεν τοῦ θεοῦ <sup>419</sup>	Mt1 10.33. ὅστις δ' ἂν ἀρνήσῃταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς. [QnLk1·Mt1]	Lk2 12.9. ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. [QnLk1·Lk2]	Mk3 8.38. ὅς γὰρ ἔὰν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. [QnLk1Mt1Lk2·Mk3]

<sup>419</sup> Lk1 12.9 is attested in T and possibly also partly by *Adm*. The quotation by T is clear: “[A]nd everyone who has denied me before men will be denied before god” / *et omnis qui negavit me coram hominibus denegabitur coram deo* (*Marc.* 4.28.4; R 4.4.60); it provides the basis for the opening explicit restoration. *Adm* has two quotations: “In the saying, ‘Whoever has denied me before men, I also will deny him before my father who is in the heavens’” / ἐν τῷ λέξει ὅς ἂν με ἀρνήσῃταί ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς / *quicumque me negaverit coram hominibus et ego negabo eum coram patre meo qui est in coelis* (*Adm* 32,19–21 (1.15); R 7.4.21); “Whoever has denied me before men I also will deny him before my father who is in the heavens” / ὅς ἂν ἀρνήσῃταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς / *qui negaverit me coram hominibus et ego negabo eum coram patre meo qui in coelis est* (*Adm* 66,33–35 (2.5); R 7.4.21). V (212\*) and R (423) both dismiss these quotations completely, claiming they are based purely on Matthew. The phrase “mine in the heavens” / μου τοῦ ἐν [τοῖς] οὐρανοῖς is certainly a Matthean contamination, but the opening relative pronoun (“who” / ὅς vs. the Mt1 indefinite “whoever” / ὅστις) is not Matthean and is uniquely attested for Luke by ms H, in agreement with T and *Adm*. The aorist subjunctive “denied” / ἂν ἀρνήσῃταί, used twice in *Adm*, is as reasonable a basis for T’s perfect verb “has denied” / *negavit* as is the Lk2 aorist participle, and participial phrases are far more characteristic of Lk2 than QnLk1. The preposition “before” / ἔμπροσθεν is more likely original to QnLk1 here, corroborated by Mt1 and *Adm*, whereas the alternative “before” / ἐνώπιον is a characteristic feature of Lk2 (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 12.10

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk1 (140s)
A197. Blasphemous speech	12.10	3.28–29	12.31–32	12.10	3.28–30

Parallel Verses for Signals Tracing: GMarc 12.10

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 12.10. «καὶ ὅς ἂν εἶπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὅς δ' ἂν εἶπῃ εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ»<sup>420</sup></p>	<p>Mk1 3.28. ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν. [Qn·Mk1]</p> <p>Mk1 3.29. ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος. [Qn·Mk1]</p> <p>3.30 not present in Mk1</p>	<p>Mt1 12.31. διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. [QnMk1·:Mt1]</p> <p>Mt1 12.32. καὶ ὅς ἐὰν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἶπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. [QnMk1·:Mt1]</p>	<p>Lk2 12.10. καὶ πᾶς ὅς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. [QnMk1Mt1·:Lk2]</p>	<p>3.28–29 same as Mk1</p> <p>Mk3 3.30. ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. [Mk3c]</p>

<sup>420</sup> Lk1 12.10 is quoted in T: “the one who has spoken against the son of man, it will be forgiven him, but the one who has spoken against the holy spirit, it will not be forgiven him” / *qui dixerit in filium hominis remittetur illi qui autem dixerit in spiritum sanctum non remittetur ei* (Marc. 4.28.6; R 4.4.61). R and V (212\*n10) claimed this verse in Lk1 harmonized Matt 12.32 and Lk2 12.10, when it in fact exemplifies how Qn was a source used independently by Mk1, and how Mk1 and Lk1 were sources used independently by Mt1 and Lk2. Note that the noun and verbal forms (“blasphemy” / βλασφημία and “blaspheme” / βλασφημέω) are completely absent from QnLk1 but used multiple times across Lk2. The noun form is here used in Mt1 and then transformed into a participle by Lk2 as part of a characteristic Lk2 split arthrous substantival participial phrase (τῷ \*5 βλασφημήσαντι).

Parallel Passages for Signals Tracing: GMarc 12.11–12, 21.12–19

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A198. Inspired speech <sup>421</sup>	12.11–12	—	12.11–12	13.11	10.19–20
A100. Disciples' fate	12.11–12, 21.12–19	10.17–18	12.11–12, 21.12–19	13.9–13	10.17–25, 24.9–14
A289. Persecutions foretold	12.11–12, 21.12–19	10.17–18	12.11–12, 21.12–19	13.9–13	24.9–14, 10.17–22a

Parallel Verses for Signals Tracing: GMarc 12.11a, 21.12–13

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.11a. «ὅταν» παραδώσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς<sup>422</sup></p> <p>QnLk1 21.12. πρὸ δὲ τούτων διώξουσιν (ὑμᾶς)</p> <p>QnLk1 21.13. ἄποβήσεται ἡμῖν εἰς μαρτύριον<sup>423</sup></p>	<p>Jn2 16.2b. ἀποσυναγωγὸς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.</p>	<p>Mt1 10.17. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· [QnLk1·Mt1]</p> <p>Mt1 10.18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [QnLk1·Mt1]</p>	<p>Lk2 12.11a. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, [QnLk1]n2·:Lk2]</p> <p>Lk2 21.12. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου·</p> <p>Lk2 21.13. ἀποβήσεται ὑμῖν εἰς μαρτύριον. [QnLk1·Lk2]</p>	<p>Mk2 13.9. βλέπετε δὲ ὑμεῖς ἑαυτοῦς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.</p> <p>Mk2 13.10. καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.</p>	<p>Mt2 24.9a. τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς</p> <p>Mt2 24.10. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·</p> <p>Mt2 24.11. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·</p> <p>Mt2 24.12. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.</p> <p>Mt2 24.14. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.</p>

<sup>421</sup> 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. Cp. *Letter of Peter to Philip* 138.24ff.

<sup>422</sup> T 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; R 5.50).

<sup>423</sup> Lk1 21.12–13 is both restated and quoted by T. “Before these things he yet predicts persecutions and passions will come upon them, for martyrdom and certainly for salvation” / *ante haec autem persecutiones eis praedicat et passiones eventuras in martyrium utique et in salutem* (Marc. 4.39.4). Against V (230\*), I concur with R (5.83) and Braun (SC 456:477n3) to read T’s phrase “and also for salvation” / *utique et in salutem* as the commentator’s own expansion and not a statement original to Lk1. Contrary to R’s tentative wording (231), there is no basis in T for the phrase “leading away before kings and governors” / ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας.

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.11b. ἴ μὴ μεριμνήσητε τί λαλήσητε<sup>1</sup></p> <p>QnLk1 12.12. ἅγιον ἴ δὲ ἴ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε<sup>424</sup></p> <p>QnLk1 21.12–19 [see A289]</p> <p>QnLk1 12.53. διαμερισθήσεται πατήρ ἴ ἐπὶ ἴ υἱῶ καὶ υἱὸς ἐπὶ πατρί ἴ καὶ ἴ μήτηρ ἐπὶ ἴ θυγατρὶ ἴ καὶ θυγάτηρ ἐπὶ ἴ μητρὶ ἴ καὶ ἴ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν [see A204]</p>	<p>Jn2 14.26. ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἔγω]. [QnLk1·Jn2] [see A289]</p>	<p>Lk2 12.11b. μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε. [QnLk1·Lk2]</p> <p>Lk2 12.12. τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν. [QnLk1·Lk2]</p> <p>Lk2 21.12–19 [see A289]</p> <p>Ac 4.8. τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν...</p> <p>Ac 13.2. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον...</p> <p>Ac 21.11. ... τάδε λέγει τὸ πνεῦμα τὸ ἅγιον...</p>	<p>Mk2 13.11. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνάτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε. οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. [QnLk1Ac·Mk2]</p> <p>Mk2 13.12. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατήρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς [Mk2c]</p> <p>Mk2 13.13. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. [Mk2c]</p>	<p>Mt2 10.19. ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. <u>δοθήσεται</u> γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε. [QnLk1Lk2Mk2·Mt2]</p> <p>Mt2 10.20. <u>οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα</u> τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [QnLk1Lk2Mk2·Mt2]</p> <p>Mt2 10.21. <u>παραδώσει</u> δὲ <u>ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατήρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.</u> [Mk2·Mt2]</p> <p>Mt2 10.22. <u>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.</u> [Mk2·Mt2]</p> <p>Mt2 10.23. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. [Mt2c]</p> <p>Mt2 10.24. <u>οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.</u> [QnLk1Lk2·Mt1] [see A081]</p> <p>Mt2 10.25. <u>ἀρκετὸν</u> τῷ μαθητῇ ἵνα <u>γένηται ὡς ὁ διδάσκαλος αὐτοῦ</u> καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [QnLk1Lk2·Mt1] [see A081]</p> <p>Mt2 24.9–14 [see A289]</p>

<sup>424</sup> T 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 debeat* (Marc. 4.28.8; R 5.50). Without any basis in T, R (423) imports back into Lk1 the subtle LkR2 caveat about rhetorical style or delivery, “how or” / πῶς ἢ, together with characteristic LkR2 legal defense terminology, “you will make a defense” / ἀπολογήσησθε.

Parallel Passages for Signals Tracing: GMarc 12.13–14, 15

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

Parallel Verses for Signals Tracing: GMarc 12.13

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.13. «καὶ λέγει» τις «ἐκ τοῦ ὄχλου αὐτῶ» εἶπε τῷ ἀδελφῷ μου «μερίζειν» μετ’ ἐμοῦ τὴν κληρονομίαν <sup>425</sup>	Lk2 12.13. εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῶ· διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν. [QnLk1·Lk2]

<sup>425</sup> Lk1 12.13 is thoroughly summarized by T, “Christ indeed after having been demanded by someone to settle the dividing 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; R 5.51). The phrase “from the crowd” / ἐκ τοῦ ὄχλου is clearly attested in Qn 11.27, leading us to keep it here, despite the Lk2 tendency to mentions crowds. We opt for the active infinitive form “to divide” / μερίζειν rather than the middle μερίσασθαι, given that the latter (\*@vn?m\*) is characteristic of Lk2 (DD 1.2) and that T’s paraphrase, rendering “dividing” / *dividenda* as a participle, offers little guidance as to form.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.14. «καὶ λέγει αὐτοῖς» τίς με κατέστησεν κριτὴν ἐφ’ ὑμᾶς; <sup>426</sup>	Lk2 12.14. ὁ δὲ εἶπεν αὐτοῖς· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’ ὑμᾶς; [QnLk1·Lk2]

<sup>426</sup> Lk1 12.14 is quoted verbatim by T: “Who’, he said, ‘appointed me a judge over you?’” / *quis me inquit iudicem constituit super vos?* / (*Marc.* 4.28.10; R 5.51). While R reads “or mediator” / ἢ μεριστὴν as a possible phrase in Lk1, that phrase is completely missing from T’s quotation and thus omitted by V (214\*). Its noun lemma is *hapax legomenon* in the NT and absent from the LXX (DD 1.1), and thus it is more likely an LkR2 redaction showing aristocratic and/or legal sophistication.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.15 not present in QnLk1 <sup>427</sup>	Lk2 12.15. εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. [CINP]

<sup>427</sup> Lk2 12.15 is unattested according to R (423), but it was likely not present in QnLk1. The verse has signature LkR2 vocabulary such as the lemmata “guard” / φυλάσσω, “greed/covetousness” / πλεονεξία (which appears only here in Lk2-Acts and only elsewhere in Mark 7.22) (DD 1.1). The climactic pronouncement in QnLk1 12.14 served as a sufficient original ending to this episode, while the general moralization in Lk2 12.15 reflects the LkR2 tendency to supplement endings and invite philosophical/ethical reflection.



Parallel Passages for Signals Tracing: GMarc 12.16, 17, 18–21

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

Parallel Verses for Signals Tracing: GMarc 12.16

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.16. «καὶ λέγει αὐτοῖς» παραβολὴν ἄνθρωπου ἰπλουσίου <sup>428</sup>	Lk2 12.16. εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἄνθρωπου τινὸς πλουσίου εὐφώρησεν ἡ χώρα. [QnLk1·Lk2]

<sup>428</sup> The upgrade follows V based on T, “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; R 4.4.62), paraphrased more loosely in Or. 6.4. R 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” / εὐφωρέω, and another characteristic Lk2 term, “land” / χώρα (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.17 not present in QnLk1 <sup>429</sup>	Lk2 12.17. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; [CINP]

<sup>429</sup> Lk2 12.17 is unattested (R 423), but it was likely not present in Lk1. The internal dialogue or soliloquy is more characteristic of LkR2 than QnLk1.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.18. «εἶπεν καθελῶ τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου»	Lk2 12.18. καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου [‡QnLk1·Lk2]

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.19. «καὶ ἐρῶ τῇ ψυχῇ μου ψυχὴ ἔχεις πολλὰ ἀγαθὰ εὐφραίνου» <sup>430</sup>	Lk2 12.19. καὶ ἐρῶ τῇ ψυχῇ μου, ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. [‡QnLk1·Lk2]

<sup>430</sup> Lk2 12.19 is unattested (R 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 hoarding food but also for a long-term, work-free plan to do so: “set aside for many years: rest, eat, drink.” The word “year” / ἔτη is omitted as a characteristic LkR2 feature (DD 1.1), while the lemma “rejoice” / εὐφραίνω is maintained as original to Qn given its clear attestation elsewhere in Qn 16.19.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.20. εἶπεν δὲ αὐτῷ ὁ θεὸς ἄφρων ταύτη τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχὴν σου <sup>431</sup>	Lk2 12.20. εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίτι ἐστίν; [QnLk1·Lk2]

<sup>431</sup> Lk1 12.20 is quoted in T: “To whom god says, ‘Fool, on this night they will claim your life’” / *cui deus dicit stulte hac nocte animam tuam reposcent* (Marc. 4.28.11; R 4.4.62). R has τὴν ψυχὴν σου ἀπαιτοῦσιν instead of ἀπαιτοῦσιν τὴν ψυχὴν σου, but T and D confirm the latter order. English translations euphemistically make the verb passive: “your life will be demanded”, but the Greek verb is active, describing a group of people killing the rich man who would dare horde food from the community.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.21 not present in QnLk1 <sup>432</sup>	Lk2 12.21. οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν. [‡QnLk1·Lk2]

<sup>432</sup> Lk2 12.21 is unattested (R 423), but likely not present in QnLk1. The reflexive pronoun “himself” / *ἑαυτοῦ* is highly characteristic of Lk2 (DD 1.1). As a second, supplemental concluding pronouncement, it tempers the revolutionary tenor of the fable and ends on an ethical/philosophical note about benefaction and/or donor piety, befitting of the higher socioeconomic class of the Lk2 editor (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 12.22–24, 25–26, 27–32

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 12.22–23

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.22. «λέγω ὑμῖν» ἴμῃ μεριμνᾶτε ἰτῃ ψυχῃ ἴτί φάγητε μηδὲ ἰτῷ σῶματι ἴτί ἐνδύσησθε ἴ	Mt1 6.25a–c. <u>διὰ τοῦτο λέγω ὑμῖν· μῃ μεριμνᾶτε τῃ ψυχῃ ὑμῶν τί φάγητε</u> [ἴτί πίητε], <u>μηδὲ τῷ σῶματι ὑμῶν τί ἐνδύσησθε.</u> [QnLk1·Mt1]	Lk2 12.22. εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· <u>διὰ τοῦτο λέγω ὑμῖν· μῃ μεριμνᾶτε τῃ ψυχῃ τί φάγητε, μηδὲ τῷ σῶματι τί ἐνδύσησθε.</u> [QnLk1·Lk2]
QnLk1 12.23. ἴ ψυχῃ ἴπλεῖόν ἐστιν ἴτῆς τροφῆς «καὶ» τὸ σῶμα τοῦ ἐνδύματος <sup>433</sup>	Mt1 6.25d. οὐχὶ ἴ ψυχῃ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ <u>ἐνδύματος</u> ; [QnLk1·Mt1]	Lk2 12.23. ἴ γὰρ ψυχῃ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. [QnLk1·Lk2]

<sup>433</sup> T 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?... Who also 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 potiores esca et materiam ipsius corporis figuravit potiores tunica?* (Marc. 4.29.1; R 5.52). Mt1 and Lk2 are in full alignment except for the two MtR1 insertions of the word “your” / ὑμῶν. The absence of the references to “soul” and “body” here do not reflect “secondary intrusions” into Q (CEQ lxvi). That these terms were missing from GThom 36 in *P. Oxy.* 655 are not proof of their early absence, but rather a demonstration of GThom focusing and expanding on clothing and stature in a *midrashic* mode.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.24. « τοὺς » κόρακας « ὅτι » οὐ σπείρουσιν οὐδὲ θερίζουσιν ἠὲ συνάγουσιν εἰς ἀποθήκας ἠὲ καὶ ὁ θεὸς τρέφει αὐτούς <sup>434</sup>	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· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. [QnLk1Mt1·Lk2]

<sup>434</sup> Lk1 12.24 is closely paraphrased by T: “whose ravens also do not sow nor reap nor 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; R 4.4.63). Another brief reference appeared earlier in T’s running commentary: “who also feeds the ravens” / *qui et corvos alit* (Marc. 4.21.1; R 4.4.63). V (214\*n24) here dismisses T’s phrase “neither gather into barns” / *in apothecas condunt* because it aligns with Matthew against Luke, while R keeps it but downgrades its certainty (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 actual testimony of GMarc witnesses.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.25–26 not present in QnLk1 <sup>435</sup>	Mt1 6.27. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; [Mt1c] Mt1 6.28a. καὶ περὶ ἐνδύματος τί μεριμνᾶτε; [Mt1c]	Lk2 12.25. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; [Mt1·Lk2] Lk2 12.26. εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; [Mt1·Lk2]

<sup>435</sup> Lk2 12.25–26 are both unattested for Lk1 according to R (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, not to a secondary interpolation to Q (*CEQ* lxvi). Note the distinctive LkR2 vocabulary such as the superlative form of the lemma “lesser” / ἐλαχύς (otherwise found only in Lk2 16.10, 19.17) and the lemma “the rest” / λοιπός (DD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.27. τὰ κρίνα ἴσχυον κοπιᾶν οὐδὲ νήθει «λέγω δὲ ὑμῖν» οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>436</sup>	Mt1 6.28b-c. καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιᾶσιν· οὐδὲ νήθουσιν· [QnLk1·Mt1] Mt1 6.29. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. [QnLk1·Mt1]	Lk2 12.27. <b>κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾶ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.</b> [QnLk1Mt1·Lk2]

<sup>436</sup> Lk1 12.27 is multiply attested in T. The closest and longest paraphrase appears in its proper sequence in his running commentary: “whose lilies and grass neither weave nor spin and yet are clothed by him, whose most glorious Solomon was not more adorned than any little flower” / *cuius et lilia et foenum non texunt nec nent et tamen vestiuntur ab ipso cuius et Salomon gloriosissimus nec ullo tamen flosculo cultior?* (Marc. 4.29.1). Previously, T 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; R 4.4.64). While Harnack’s translation of “weave” / *texunt* as ὑφαίνει is certainly reasonable on its face, thus followed confidently by R (423), that word appears nowhere in the canonical NT and fairly rarely (#14) in the LXX, making its appearance in the earliest gospel stratum unlikely, hence our restoration of “labor” / κοπιᾶ in keeping with Mt1 and Lk2 as independent QnLk1 receptors.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.28a–b not present in QnLk1 QnLk1 12.28c. <i>ὀλιγόπιστοι</i> <sup>437</sup>	Mt1 6.30a–b. <i>εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, [Mt1C]</i> Mt1 6.30c. <i>ὀλιγόπιστοι</i> ; [QnLk1·Mt1]	Lk2 12.28a–b. <i>εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσω μᾶλλον ὑμᾶς, [QnLk1Mt1·Lk2]</i> Lk2 12.28c. <i>ὀλιγόπιστοι</i> . [QnLk1·Lk2]

<sup>437</sup> Only the expression “mini-faiths” is attested for Lk1 12.28. T 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 in SC 456:368; Marc. 4.29.2 at Evans 424). The bulk of the verse was probably not present, particularly its statement about god clothing the grass, based on the shorthand indication of E: “He does not have, ‘God clothes the grass’ / οὐκ ἔχει τὸ ὁ θεὸς ἀμφιέννυσι τὸν χόρτον (Pan. 42.11.6 λα (31); 42.11.17 Σχ. λα (31); GCS 31:111, 138).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.29 not present in QnLk1 <sup>438</sup>	Mt1 6.31. μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ· τί πίωμεν; ἢ· τί περιβαλώμεθα; [Mt1c]	Lk2 12.29. καὶ ὑμεῖς μὴ ζητεῖτε <u>τί φάγητε</u> καὶ <u>τί πίνητε</u> καὶ μὴ μετεωρίζεσθε· [Mt1·Lk2]

<sup>438</sup> Lk2 12.29 is unattested for Lk1 according to R (423), but it was likely not present. The redundancy and summarizing nature of the verse and its rapid succession of rhetorical questions are all characteristic of Mt1, yet tempered in the restatement by LkR2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.30. ταῦτα τὰ ἔθνη τοῦ κόσμου ἑπιζητοῦσιν ὁ ἰδεν δὲ ὁ πατήρ ἡμῶν ὅτι χρῆζετε τούτων <sup>439</sup>	Mt1 6.32. πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ἡμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. [QnLk1·Mt1]	Lk2 12.30. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ἡμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρῆζετε τούτων. [QnLk1 Mt1·Lk2]

<sup>439</sup> Lk1 12.30 is attested in T and E. “For when he adds: “These things the nations of the world seek’... further on he adds: “Yet the father knows there is need of these things for you” / *nam et cum subicit haec enim nationes mundi quaerunt... porro cum et adicit scit autem pater opus esse haec vobis* (Marc. 4.29.3; R 5.53). “But your father knows that you have need of these, even carnal things” / ἡμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρῆζετε τούτων, τῶν σαρκικῶν δὴ (*Pan.* 42.11.6 λβ (32); 42.11.17 Σχ. λβ (32); restated in 42.11.17”Ελ. λβ (32); GCS 31:111, 138). The word “all” / πάντα is not attested by T, is doubted by R (423), and is omitted here.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.31. ζητεῖτε ῥδὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν <sup>440</sup>	Mt1 6.33. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [QnLk1·Mt1] Mt1 6.34. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. [Mt1c]	Lk2 12.31. πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. [QnLk1·Lk2]

<sup>440</sup> Lk1 12.31 is multiply attested in T and E. T quotes it in his running commentary: “So seek’, he says, ‘the kingdom of god, and these things will be added to you” / *quaerite enim inquit regnum dei et haec vobis adicientur* (Marc. 4.29.5). Previously, outside of his running commentary, T included the Matthean word “first” / *primum* / *πρῶτον* in his quotation, perhaps made from memory: “And your gospel indeed has, ‘Seek first the kingdom of god, and these things will be added to you” / *et evangelium vestrum quoque habet quaerite primum regnum dei et haec adicientur vobis* (Marc. 3.24.8; R 4.4.65). E corroborates T, except for his inclusion of the word “all” / *πάντα*: “Now seek the kingdom of god and all these things will be added to you” / *ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν* (Pan. 42.11.6 λγ (33); 42.11.17 Σχ. λγ (33); restated in 42.11.17 Ὶλ. λγ (33); GCS 31:111, 139). That word, which is also missing from numerous Lk2 mss (P<sup>45</sup> P<sup>75</sup> B Δ L Q W etc.) was most likely not original to Lk1, but instead reflects a later version of GMarc or E harmonizing.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.32. ὁ πατήρ «δώσει ὑμῖν τὴν βασιλείαν» <sup>441</sup>	Lk2 12.32. μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. [QnLk1·Lk2]

<sup>441</sup> Lk1 12.32 is attested in E, but only two words. “Instead of ‘your father’ he has ‘father’” / ἀντὶ τοῦ ὁ πατήρ ὑμῶν ὁ πατήρ εἶχεν (*Pan.* 42.11.6 λδ (34); 42.11.17 Σχ. λδ (34); GCS 31:111, 139). Several words and phrases are characteristic of LkR2: the infinitive form of “give” / δίδωμι, the noun “flock” / ποίμνιον, the verb “please” / εὐδοκέω (DD 1.1); as well as the command “do not fear” / μὴ@x φοβέω@vdpms (DD 1.2). Once these are stripped away and typical Qn vocabulary is retained, the remaining tradition is a simple, political promise that the kingdom would be given to the followers of Joshua, a saying ignored by MtR1 but preserved yet rewritten by LkR2.

Parallel Passages for Signals Tracing: GMarc 12.33a, 33b–34

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

Parallel Verses for Signals Tracing: GMarc 12.33a, 33b–34

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.33a. «πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην»<sup>442</sup></p> <p>12.33b–34 not present in QnLk1</p> <p>18.22. πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι [see A254]</p>	<p>Mt1 6.19. μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν. [Mt1c]</p> <p>Mt1 6.20. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. [QnLk1·Mt1] [see A254]</p> <p>Mt1 6.21. ὅπου γὰρ ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. [Mt1c]</p>	<p>Lk2 12.33. πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει. [QnLk1Mt1·Lk2]</p> <p>Lk2 12.34. ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. [Mt1·Lk2]</p>

<sup>442</sup> Lk2 12.33–34 are unattested according to R (424), omitted by BD (113), and not included in *CEQ*. Outside of his running commentary, in the opening book of his treatise against Marcion, T does refer to “almsgiving and charity” / *eleemosynae et dilectionis* (*Marc.* 1.23.9), though given its location it is unclear if this verse or any text in Lk1 is in mind. Our fourth hypothesis, that reconstructing Qn typically involves omitting materials unattested for Lk1, allows occasional exceptions when a strong counterargument 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 in T, the first in *Marc.* 4.27.3 (see A194) and the latter in *Marc.* 4.36.4 (see A254); 5) the material up for consideration is quite brief, explaining how it could easily have been overlooked by T and other Lk1 witnesses. Our reconstruction is based on the following general tendencies consistently seen elsewhere: 1) Qn is not redundant; 2) Qn *mitsvot* 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 *mitsvah* for the rich: to sell possessions and practice almsgiving/*tsedakah*. The Mt1 sermon on the mount greatly elaborates on the concept of “treasure in heaven” borrowed from the story of the Rich Young Ruler (a Qn story popular enough for Mk1 to retell). Later LkR2 quotes the Qn *mitsvah* but attaches to it a restated version of the halakhic lesson from the great Mt1 sermon.



Parallel Passages for Signals Tracing: GMarc 12.35–48

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)
<p>QnLk1 12.35. &lt;ἔστωσαν&gt; αἱ ὀσφύες περιεζωσμένοι &lt;καὶ&gt; οἱ λύχνοι καιόμενοι καιόμενοι<sup>443</sup></p> <p>QnLk1 12.36. «καὶ ὑμεῖς ὅμοιοι ἀνθρώποις» προσδεχομένοι τὸν κύριον «πότε» ἀναλύση ἐκ τῶν γάμων «ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ»<sup>444</sup></p> <p>QnLk1 12.37. «μακάριοι οἱ» δοῦλοι «ἐκεῖνοι οὓς ἐλθὼν ὁ» κύριος «εὐρήσει γρηγοροῦντας»<sup>445</sup></p> <p>QnLk1 12.38. «καὶ εἰ ἐν τῇ» ἐσπερινῇ φυλακῇ «ἔλθη καὶ εὐρῆ οὕτως μακάριοι εἰσιν ἐκεῖνοι»<sup>446</sup></p>	<p>Lk2 12.35. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καιόμενοι. [QnLk1·Lk2]</p> <p>Lk2 12.36. καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν πότε ἀναλύση ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ. [QnLk1·Lk2]</p> <p>Lk2 12.37. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. [QnLk1·Lk2]</p> <p>Lk2 12.38. καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθη καὶ εὐρῆ οὕτως, μακάριοι εἰσιν ἐκεῖνοι. [QnLk1·Lk2]</p>	<p>Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. [see A295]</p> <p>Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. [see A295]</p> <p>Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295]</p> <p>Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὐρῆ ὑμᾶς καθεύδοντας. [see A295]</p> <p>Mk2 13.37. ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε. [see A295]</p>	<p>Mt2 25.1. τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.</p> <p>Mt2 25.2. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.</p> <p>Mt2 25.3. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον.</p> <p>Mt2 25.4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.</p> <p>Mt2 25.5. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.</p> <p>Mt2 25.6. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ].</p> <p>Mt2 25.7. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.</p> <p>Mt2 25.8. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.</p> <p>Mt2 25.9. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέση ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.</p> <p>Mt2 25.10. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα.</p> <p>Mt2 25.11. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἀνοίξον ἡμῖν.</p> <p>Mt2 25.12. ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.</p> <p>Mt2 25.13. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.</p>

<sup>443</sup> Lk1 12.35 is closely paraphrased by T. “We must gird up the loins... likewise have our lamps burning” / *succingere debemus lumbos... item lucernas ardentes habere* (Marc. 4.29.6; R 5.54). The explicit restoration of the imperative “be” / ἔστωσαν is based on T’s use of the word, “we must” / *debemus*, while the explicit restoration of “and” / καὶ is based on T’s “likewise” / *item*. D uniquely attests to singular noun, verb, and participle in the opening clause, “Let your belt be girded” / ἔστω ὑμῶν ἡ ὀσφύς περιεζωσμένη that should be considered as a possible Lk1 tradition here. Compare also *Didache* 16.1–3 and Christopher M. Tuckett, “Synoptic Tradition in the *Didache*”, in Jean-Marie Sevrin, ed., *The New Testament in Early Christianity: La Réception des Écrits Neotestamentaires dans le Christianisme Primitif*, BETL 86 (Leuven: Leuven University Press, 1989) 197–230. On the relevance of this *Didache* section as tied to how one delineates Q and Lukan redaction in this passage, see John S. Kloppenborg, “Conflated Citations of the Synoptic Gospels: The Beginnings of Christian Doxographic Tradition?” in Jens Schröter, Tobias Nicklas, and Joseph Verheyden, *Gospels and Gospel Traditions in the Second Century*, BZNTW 235 (Berlin: De Gruyter, 2019) 45–80 at 50–52.

<sup>444</sup> Lk1 12.36 is also paraphrased by T: “even so to await the lord... Whence does he return? If from nuptials” / *atque ita expectare dominum... unde redeuntem? si a nuptiis* (Marc. 4.29.6; R 5.54).

<sup>445</sup> The words “servants” and “lord” in Lk1 12.37 are attested by T: “Servants we are, for we have god as our lord” / *id sumus servi dominum enim habemus deum* (Marc. 4.29.6; R 5.54).

<sup>446</sup> A specific variation of Lk1 12.38 from Lk2 is attested by E: “Instead of ‘the second or third guard’, he has ‘evening guard’” / ἀντὶ τοῦ δευτέρᾳ ἢ τρίτῃ φυλακῇ εἶχεν ἐσπερινῇ φυλακῇ (Pan. 42.11.6 λε (35); 42.11.17 Σχ. λε (35)), cf. 42.11.17 Ἔλ. λε (35); GCS 31:112, 139).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 12.39. «γρηγορεῖτε ὅτι» εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ <sup>447</sup>	Mt1 24.42. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν ἔρχεται. [QnLk1·Mt1] Mt1 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐγγηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. [QnLk1·Mt1]	Lk2 12.39. τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. [QnLk1·Lk2]	Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωῖ, [see A295]

<sup>447</sup> Lk1 12.39 is closely paraphrased twice by T: “In the very comparison that follows one errs who posits the creator’s character as that thief whose hour if the father of the family had known would not have allowed his house to be undermined... Further, when he demonstrates the devil as our thief, whose hour indeed in the beginning if man had known would not have been undermined” / *in sequenti quoque parabola satis errat qui furem illum cuius horam si pater familiae sciret non sineret suffodi domum suam in personam disponit creatoris... porro cum furem nobis diabolum demonstret cuius horam etiam in primordio si homo scisset numquam ab eo suffossus esset* (Marc. 4.29.7; R 5.55). The phrase “he would have watched and” / ἐγγηγόρησεν ἂν καὶ is missing from both of T’s two paraphrases and among Lk2 mss is uniquely absent from  $\mathfrak{B}^{75}$ . R says the phrase was “possibly not present” (424), but it was most likely not present.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.40. «καὶ ὑμεῖς» γίνεσθε ἕτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται <sup>448</sup>	Mt1 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [QnLk1·Mt1]	Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [QnLk1·Lk2]

<sup>448</sup> Lk1 12.40 is also closely paraphrased by T: “Therefore he commands that we be prepared, because the son of man will come at an hour at which we do not think” / *propterea iubet ut parati simus quia qua non putamus hora filius hominis adveniet* (Marc. 4.29.7; R 5.55).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.41. <λέγει> «δὲ» ὁ Πέτρος ῥῆμῖν ἢ καὶ ῥ᾽ᾱσιν τὴν παραβολὴν λέγεις; <sup>449</sup>	Lk2 12.41. εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; [QnLk1`Lk2]

<sup>449</sup> Lk1 12.41 is attested in T: “Therefore when Peter inquires whether he had spoken the comparison to them or to all” / *itaque interroganti Petro in illos an et in omnes parabolam dixisset* (Marc. 4.29.9; R 5.55). The accusative *pros* / ῥῆμῖν@pa (DD 1.1), repeated twice here, especially as a speech formula (DD 1.2), is highly characteristic of Lk2. Its use with a first person personal pronoun / ῥῆμῖν@pa ἐγὼ@rpa?p is characteristic and rare (DD 1.2). These formulas are anachronistically applied by V (215\*), R (424), K (883), and N (108). We correct both to the dative, which is reasonable given T’s use of *in* as a preposition. By comparison, the Vulgate translates these two Lk2 *pros* formulas with the preposition *ad*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.42. «καὶ λέγει τίς ἄρα ἐστὶν ὁ πιστὸς» (οἰκονόμος) «ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ δοῦναι αὐτοῖς ἐν καιρῷ σιτομέτριον»; <sup>450</sup>	Mt1 24.45. τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; [‡QnLk1·Mt1]	Lk2 12.42. καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ [τὸ] σιτομέτριον; [QnLk1·Lk2]

<sup>450</sup> Lk1 12.42 is attested “but no insight into wording can be gained” according to R (424). On the contrary, T clearly attests the word “stewards” / *actorum* (*Marc.* 4.29.9), supporting the originality of “steward” / *οἰκονόμος* rather than the MtR1 word “slave” / *δοῦλος*. T also points to just one steward being rewarded for the way he treated his fellow slaves: “Of them the one who has treated his fellow slaves well during the lord’s absence” / *quorum qui bene tractaverit conservos absentia domini*, which provides some corroboration of the opening rhetorical question as well as the distribution of food in the latter part of the verse. The originality of the word “grain portion” / *σιτομέτριον* to Qn is corroborated by a succession of measurement terms with that same root in Qn 6.38: “a measure” / *μέτρον*, “to measure” / *μετρέω*, and “to measure back” / *ἀντιμετρέω*. MtR1 has the alternative “food/fare/nourishment” / *τροφή*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.43. «μακάριος ὁ» (δοῦλος) «ἐκεῖνος ὃν» ἐλθῶν ὁ κύριος «αὐτοῦ εὐρήσει ποιοῦντα οὕτως» <sup>451</sup>	Mt1 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθῶν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. [QnLk1·Mt1]	Lk2 12.43. μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθῶν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. [QnLk1·Lk2]

<sup>451</sup> Lk1 12.43 is briefly summarized by T: “the lord, when he returns” / *domini reverso eo* (Marc. 4.29.9; R 5.55). T’s word “fellow slaves” / *conservos* corroborates the switch from “house steward” / *οἰκονόμος* to “slave” / *δοῦλος* here in the QnLk1 and Lk2 narrative.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.44. «λέγω ὑμῖν ὅτι» ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ἑαυτοῦ καταστήσει αὐτόν <sup>452</sup>	Mt1 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [QnLk1·Mt1]	Lk2 12.44. ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [QnLk1Mt1·Lk2]

<sup>452</sup> Lk1 12.44 is closely paraphrased by T: “will be put over all his goods” / *omnibus bonis praeponetur* (Marc. 4.29.9; R 5.55). The adverb “truly” / ἀληθῶς is characteristic of Lk2 and is thus omitted from the restoration of QnLk1 as an LkR2 restatement of a typical MtR1 introductory phrase, “truly I tell you that” / ἀμὴν λέγω ὑμῖν ὅτι.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.45. «ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνῃ» <sup>453</sup>	Mt1 24.48. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, [‡QnLk1·Mt1] Mt1 24.49. καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων, [‡QnLk1·Mt1]	Lk2 12.45. ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι [QnLk1Mt1·:Lk2]

<sup>453</sup> Lk1 12.45 is attested “but no insight into wording can be gained” according to R (424). T provides a brief summary: “But the one who has acted otherwise” / *qui vero secus egerit* (Marc. 4.29.9; R 5.55), the opposite of the wise steward who in QnLk1 12.42 distributes portions of food at the proper time. The lack of any mention by T of the slave making a soliloquy or that the lord “is delayed” / *χρονίζει* are both notable, given that traditional Q proponents have adduced this as crucial evidence of the awareness of a delayed *parousia* in Q, in part leading to a post-war date for Q (Fleddermann, 158–159). The concern about a delayed *parousia* belongs to LkR2, not Qn.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.46. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου (ἐν) ἡμέρα (ἣ) οὐ προσδοκᾷ (καὶ ἐν) ὥρα (ἣ) οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει<sup>454</sup></p>	<p>Mt1 24.50. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρα ἣ οὐ προσδοκᾷ καὶ ἐν ὥρα ἣ οὐ γινώσκει [QnLk1·Mt1]</p> <p>Mt1 24.51. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [QnLk1·Mt1]</p>	<p>Lk2 12.46. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρα ἣ οὐ προσδοκᾷ καὶ ἐν ὥρα ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. [QnLk1·Lk2]</p>

<sup>454</sup> Lk1 12.46 is attested by T, E, and *Adm*. T closely paraphrases: “on the lord’s return on which day he did not think, at an hour he did not know... will be separated and his part will be placed with the unfaithful” / *reverso domino qua die non putaverit hora qua non scierit... segregabitur et pars eius cum infidelibus ponetur* (*Marc.* 4.29.9; R 5.55). E quotes selectively: “the lord of that slave will come and will cut him in half and will assign his portion with the unfaithful” / ἤξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 42.11.6 λς (36); 42.11.17 Σχ. λς (36); restated in 42.11.17 Ἐλ. λς (36); GCS 31:112, 139). Elsewhere E apparently quotes the Lk2 version: “because his master will come... and will cut the slave in half and assign his portion with the unfaithful” / ὅτι ἐλεύσεται ὁ αὐτοῦ δεσπότης... καὶ διχοτομήσει αὐτὸν τὸν δούλον καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 33.11.8; GCS nF 10.1:463); “which day they did not know nor which hour they did not expect their master would come” / ἣ οὐκ οἶδασιν ἡμέρα καὶ ἣ οὐ προσδοκῶσιν ὥρα ὁ δεσπότης αὐτῶν παραγίνεται (*Pan.* 69.44.2; GCS 37:192). *Adm* has some variants, but generally provides the fullest and most accurate quotation: “For thus it says that, “The lord of that evil slave will come on a day he does not know and at an hour which he does not expect and cut him in half and place his portion with the unfaithful” / οὕτως γὰρ λέγει ὅτι ἤξει ὁ κύριος τοῦ κακοῦ δούλου ἐν ἡμέρα ἣ οὐ γινώσκει καὶ ἐν ὥρα ἣ οὐ προσδοκᾷ καὶ διχοτομήσει αὐτὸν καὶ θήσει τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων (*Adm* 24,8–12 (1.10); R 7.4.22).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.47. <ὁ> δούλος ὁ γνοὺς ἴ και μὴ ποιήσας ἴ δαρήσεται ἴ πολλά <sup>455</sup>	Lk2 12.47. ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ και μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς. [QnLk1`Lk2]

<sup>455</sup> Lk1 12.47 is quoted verbatim in Greek: “For the slave who knew and did not do will be beaten many times” / ὁ γὰρ δούλος φησὶν ὁ γνοὺς και μὴ ποιήσας δαρήσεται πολλά (*Adm* 112,10–12 (2.21); R 7.4.23). T paraphrases this verse together with the following one: “Whom different should I understand who beats the slaves with few or with many beatings?” / *quem alium intellegam caedentem servos paucis aut multis plagis* (*Marc.* 4.29.11; R 5.55).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.48. ὁ δὲ μὴ γνοῦς ποιήσας δὲ ἄξια πληγῶν ἁραρήσεται ὀλίγα <sup>456</sup>	Lk2 12.48. ὁ δὲ μὴ γνοῦς, ποιήσας δὲ ἄξια πληγῶν ἁραρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. [QnLk1:Lk2]

<sup>456</sup> Lk1 12.48 is also quoted verbatim: “Now the one who did not know but who did things worthy of beatings will be beaten a few times” / ὁ δὲ μὴ γνοῦς ποιήσας δὲ ἄξια πληγῶν ἁραρήσεται ὀλίγα (*Adm* 112,10–12 (2.21); R 7.4.23). See the note above for T’s paraphrase (*Marc.* 4.29.11; R 5.55).

Parallel Passages for Signals Tracing: GMarc 12.49–53

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A204. Family divisions	12.49a, 51, 53	10.34–36	12.49–53	10.38

Parallel Verses for Signals Tracing: GMarc 12.49–51

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 12.49a. &lt;οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν οὐκ&gt; ἦλθον βαλεῖν &lt;εἰρήνην ἀλλὰ&gt; πῦρ<sup>457</sup></p> <p>12.49b–12.50 not present in QnLk1<sup>458</sup></p> <p>QnLk1 12.51. δοκεῖτε ὅτι ἦλθον εἰρήνην ἢ βαλεῖν ἐπὶ τὴν γῆν; οὐχὶ λέγω ὑμῖν ἀλλὰ διαμερισμόν<sup>459</sup></p>	<p>Mt1 10.34. μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. [QnLk1·Mt1]</p>	<p>Lk2 12.49. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη. [QnLk1·Lk2]</p> <p>Lk2 12.50. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ. [CINP]</p> <p>Lk2 12.51. δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. [QnLk1·Lk2]</p>	<p>Mk3 10.38. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ <b>βάπτισμα</b> ὃ ἐγὼ βαπτίζομαι <b>βαπτισθῆναι</b>; [Lk2·Mk3]</p>

<sup>457</sup> Lk1 12.49a is quoted verbatim in Greek: “I have not come’, he said, ‘to cast peace, but a sword’, and ‘I have not come to cast peace, but fire’” / οὐκ ἦλθον φησὶν βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν καὶ οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ πῦρ / *non veni, inquit, mittere pacem sed gladium, et: ignem veni mittere super terram* (Adamantius 66,35–68,2 (2.5); R 7.4.24). Compare T: “Your Christ cries out: ‘I have come to send fire on earth’” / *proclamat Christus tuus ignem veni mittere in terram* (Marc. 4.29.12).

<sup>458</sup> Lk2 12.49b–50 are not attested according to R (424), but they were likely not present. Their characteristic LkR2 features include the particle “until” / ἕως, the verb “hold” / συνέχω, the neuter relative pronoun ὅτου (ἴστικ@rr?n), and the verb “complete” / τελέω (DD 1.1).

<sup>459</sup> Lk1 12.51 is multiply attested in Greek and Latin. Tertullian quotes and comments extensively on this verse in connection with QnLk1 12.49a: “He himself will better interpret the character of that fire, saying, ‘You think I’ve come to send peace on earth? No, I tell you, but division.’ ‘Sword’ is what is actually written, but Marcion corrects it, as if division is not the work of a sword. Therefore the one who denies peace meant the fire of overthrow. Like battle, like inferno; like sword, like flame; neither befitting your lord” / *ipse melius interpretabitur ignis istius qualitatem, adiciens: putatis venisse me pacem mittere in terram? non, dico vobis, sed separationem. Machaeram quidem scriptum est sed Marcion emendat: quasi non et separatio opus sit machaerae. Igitur et ignem eversionis intendit qui pacem negavit. Quale proelium tale et incendium. Qualis machaera talis et flamma; neutra congruens domino* (Marc. 4.29.13–14; R 5.56).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.52 not present in QnLk1 <sup>460</sup>	Lk2 12.52. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν, [CINP]

<sup>460</sup> Lk2 12.52 is not attested according to R (424), and it was likely not present. It reflects characteristic LkR2 features such as an interest in numbers, a house setting, and an expansion of the LXX reference in the next verse.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.53. διαμερισθήσεται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί καὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ καὶ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν <sup>461</sup>	Mt1 10.35. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, [QnLk1·Mt1] Mt1 10.36. καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. [Mt1c]	Lk2 12.53. διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

<sup>461</sup> Lk1 12.53 is quoted in T. “Finally will be divided’, he says, ‘father with son and son with father and mother with daughter and daughter with mother and daughter-in-law with mother-in-law and mother-in-law with 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; R 5.56). This QnLk1 saying is a rare LXX/HB quotation, here to Mic 7.6, a connection expanded and clarified by MtR1 10.36, “and a man’s enemies his house members” / καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Cf. LXX Mic 7.6, “a man’s enemies all the men who are in his house” / ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. LkR2 in this verse stayed close to the original QnLk1 saying, but in the previous verse (Lk2 12.52) picked up the expanded Mt1 LXX reference to “a house”.

Parallel Passages for Signals Tracing: GMarc 12.54–55, 56

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

Parallel Verses for Signals Tracing: GMarc 12.54–55, 56

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt3 (150s)
<p>12.54–55 not present in QnLk1<sup>462</sup></p> <p>QnLk1 12.56. ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ἵνα δοκιμάζωσιν τὸν δὲ καιρὸν τοῦτον οὐκ ἵνα δοκιμάζετε<sup>463</sup></p>	<p>Lk2 12.54. ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως. [CINP]</p> <p>Lk2 12.55. καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. [CINP]</p> <p>Lk2 12.56. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν; [QnLk1·Lk2]</p>	<p>Mt3 16.2b–c. [ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός·</p> <p>Mt3 16.3. καὶ πρῶτ· σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;] [QnLk1·Mt2]</p>

<sup>462</sup> Lk2 12.54–55 is unattested according to R (424), but likely not present. These verses were LkR2 creations reflecting weather forecasting and perhaps augury, imitated later by MtR3. They are examples anticipating the saying in QnLk1 12.56.

<sup>463</sup> Lk1 12.56 is reconstructed closely following T, 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; R 5.57). μὲν is uniquely present in D. Note that there is significant disagreement among mss of Matthew about whether 16.2–3 should be included, excepting the consistently attested introductory formula (“now answering he said to them” / ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς). While T does use two different verbs (*probantes... dinoscentes*) and put them in participial form, the identical verbs and shift from infinitive to indicative mood in Lk2 is likely a more accurate reception. K (896) similarly renders both of these verbs identically, though he uses the indicative mood for both.

Parallel Passages for Signals Tracing: GMarc 12.57–59

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A206. Avoiding trials	12.57–59	5.25–26	12.57–59

Parallel Verses for Signals Tracing: GMarc 12.57

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.57. ἀφ' ἑαυτῶν κρίνετε τὸ δίκαιον <sup>464</sup>	Lk2 12.57. τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [QnLk1'Lk2]

<sup>464</sup> For Lk1 12.57, the omission of the interrogative introduction (τί δὲ) and final interrogative punctuation are consistent with V and R (4.4.66, 424). T'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 lord says, ‘Why then do you not judge for yourselves what is just?’” / *dicente domino cur autem non et a vobis ipsis quod iustum iudicatis?* (*Cor.* 4.5). As a command, this verse transitions seamlessly into the next.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.58. μή ποτε κατασύρη σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν <sup>465</sup>	Mt1 5.25. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ’ αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε παραδῶ 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 δὲς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ, μή ποτε κατασύρη σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. [QnLk1Mt1·Lk2]

<sup>465</sup> A portion of Lk1 12.58 is quoted in E: “Lest he drag you to the judge, and the judge hands you over to the enforcer” / μή ποτε κατασύρη σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι (*Pan.* 42.11.6 λζ (37); 42.11.17 Σχ. λζ (37); restated in 42.11.17 Ἐλ. λζ (37); GCS 31:112, 140). Elsewhere E has a mixture of quotation and paraphrase of the Matthean version: “be in harmony with your accuser quickly when you are with him on the road... lest the accuser hand you over to the judge and the judge to the attendant, and the attendant throw you into prison” / ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ἐν ᾧ εἶ ἐν τῇ ὁδῷ μετ’ αὐτοῦ... μή πως ὁ ἀντίδικος παραδῶ σε τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ ὁ ὑπηρέτης βάλῃ σε εἰς φυλακὴν (*Pan.* 27.5.3; GCS nF 10.1:306). T confirms the last clause about being thrown in jail, as well as 12.59: “For even a judge who puts in jail” / *nam et iudicem qui mittit in carcerem* (*Marc.* 4.29.16; R 4.4.67). The flow of thought from QnLk1 12.57 to 12.58 makes perfect sense without the missing LkR2 material. MtR1 first expanded on QnLk1 by introducing its characteristic theme of reconciliation, then LkR2 restated and expanded on that theme, introducing a “ruler” / ἄρχοντα. Regarding the Matthean dative article + noun or Lukan *pros* + accusative article + noun formula used for the judge, the latter is a highly characteristic LkR2 trigram (πρὸς@πα ὁ@da\* \*@na\*; DD 1.2), However, in keeping with the judgments of V (217\*), R (424), K (896), and N (114), here we find the *pros* + accusative more likely, given the verbatim quotation of E. Apparently Mt1 changed this to a dative, occasioned by swapping the verb “hand over” / παραδῶ for the QnLk1 “deliver” / κατασύρη.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.59. (καὶ) οὐ ἐξέλθῃς ἕως ἂν ῥ ἀποδώσ τὸν ἔσχατον κοδράντην <sup>466</sup>	Mt1 5.26. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδώσ τὸν ἔσχατον κοδράντην. [QnLk1·Mt1]	Lk2 12.59. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδώσ. [QnLk1Mt1·Lk2]

<sup>466</sup> Lk1 12.59 is clearly confirmed by T, continuing from his close paraphrase of the previous verse: “and does not release until the last farthing is resolved” / *nec ducit inde nisi soluto etiam novissimo quadrante* (*Marc.* 4.29.16; R 4.4.67). Elsewhere T paraphrases Lk2 12.59: “he resolves the last farthing” / *exsoluat novissimum quadrantem* (*An.* 35.1). As with Lk2 7.23, here again V (217\*) and R (424, judged as secure) anachronistically posit the characteristic Mt1/Lk2 emphatic double negative formula ('οὐ@b μὴ@x \*@vs\*; DD 1.2) back upon Lk1, when nothing in T's attestation warrants it.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A207. Repentance or destruction	———	13.1–9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.1–9 not present in QnLk1 <sup>467</sup>	<p>Lk2 13.1. παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. [CENP]</p> <p>Lk2 13.2. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασι; [CENP]</p> <p>Lk2 13.3. οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολείσθε. [CENP]</p> <p>Lk2 13.4. ἢ ἐκεῖνοι οἱ δεκαοκτῶ ἐφ’ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ; [CENP]</p> <p>Lk2 13.5. οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολείσθε. [CENP]</p> <p>Lk2 13.6. ἔλεγεν δὲ ταύτην τὴν παραβολὴν· συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. [CENP]</p> <p>Lk2 13.7. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω. ἔκκοψον [οὖν] αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; [CENP]</p> <p>Lk2 13.8. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, [CENP]</p> <p>Lk2 13.9. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν. [CENP]</p>

<sup>467</sup> Lk2 13.1–9 was not present according to V (217\*), BD (114), R (424), and K (901–4), based on E: “It was deceptively cut out from the part where some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices until where he talks about those eighteen who died in Siloam in the tower, and the statement ‘if you do not repent’ and so on until the comparison of the fig tree, concerning which the farmer said, ‘I will dig around and throw down manure and if it does not yield, cut it down’” / ἦν παρακεκομμένον ἀπὸ τοῦ ἦλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλάτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτῶ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τὸ ἐὰν μὴ μετανοήσῃτε καὶ <τὰ ἐξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἐκκόψω (*Pap.* 42.11.6 λη (38), 42.11.17 Σχ. λη (38), cf. 42.11.17 Ἔλ. λη (38); GCS 31:112, 140). This passage contains a thick cluster of characteristic Lk2 features: the lemmata “moment” / καιρός, “Galilee” / Γαλιλαία, the participial form of “answer” / ἀποκρίνομαι@vpp\*, the plural for “sinner” / ἁμαρτωλός@a??p\*, the verb “repent” / μετανοέω, a κατ- prefixed verb, and the verb “about to” / μέλλω (DD 1.1); the *pros* + accusative addressee formula / πρὸς@pa ὁ@d\* \*@na and arthrous substantival participle (DD 1.2); the mention of placenames (Galilee, Siloam), historiographical references, affairs of state, preoccupation with numbers, and chronological references (DD 1.4). Even as a defender of the priority of canonical Luke to GMarc, Volckmar still posited that 13.1–9 was a post-Marcion addition ( ), and Hilgenfeld followed this view for 13.1–5 ( ). Heike Leppä, *Luke’s Critical Use of Galatians* (Vantaa, Finland: Dark Oy, 2002), 143–47, finds in this passage a retelling of Mark 11.12–14, 20–21. Bovon (2:267n32) concurs with Blinzler (“Nidermetzelung”, 37) that “the incident of Luke 13:1 does not correspond to any episode that Josephus mentions”, and also notes (2:269) that the fall of the tower of Siloam in 13.4 has “no other ancient witness to the collapse of the tower”, citing only Josephus *Bellum* 6.7.2 §§363–64. However, that passage in Josephus only mentions a city-wide fire that went as far south as Siloam, and nothing about a tower of Siloam or its collapse. While Bovon (2:265) avers a consensus around L source material behind this material, it is far more likely an LkR2 exercise in verisimilitudinous historicized fiction deployed in the interest of vilifying Pilate as failing to practice legal restraint and devolving into profane barbarisms, which ultimately led to divine (i.e., Flavian) judgment on the city and its inhabitants. The narrative is Josephus-like, but not Josephus-sourced, nor sourced in any known historiographical record. Acts is of course filled with just this sort of fictive yet historical-sounding narrative. Note that the number of claimed victims (“eighteen” / δεκαοκτῶ) matches the numerical reference to the years of suffering endured by the woman in Lk2 13.11, the same number represented in Greek shorthand by the first two letters of the name of Jesus in Greek (ιη).

Parallel Passages for Signals Tracing: GMarc 13.10, 11–16, 17

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A208. Woman released	13.11–16	13.10–17

Parallel Verses for Signals Tracing: GMarc 13.10, 11–12, 13

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.10 not present in QnLk1 <sup>468</sup>	Lk2 13.10. ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. [CINP]
QnLk1 13.11. «καὶ ἰδοὺ γυνή»	Lk2 13.11. καὶ ἰδοὺ γυνή πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτῶ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. [‡QnLk1·Lk2]
QnLk1 13.12. «καὶ ὁ Ἰησοῦς λέγει αὐτῇ γύναι ἀπολέλυσαι»	Lk2 13.12. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου [‡QnLk1·Lk2]
QnLk1 13.13. «καὶ ἐδόξαζεν τὸν θεόν»	Lk2 13.13. καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν. [‡QnLk1·Lk2]

<sup>468</sup> Lk2 13.10–13 are unattested according to R (424), but most of this content was likely not present in Lk1. The verses are filled with characteristic LkR2 features: the lemmata “year” / ἔτος, “sickness” / ἀσθενεία (Lk2 5.15, 8.2), “stand up” / ἀνακύπτω, and “bent over” / συγκύπτω (an NT *hapax legomenon*) (DD 1.1); the bigram “having a sickness” / ἔχουσα ἀσθενείας and the trigram “for all time” / εἰς τὸ παντελές (a gospel *hapax legomenon* only elsewhere found in Heb 7.25 in the NT) (DD 1.2); a focus on numbers (“eighteen”; cf. Lk2 2.21, 9.28, 33, 13.16), and the laying on of hands to heal or convey power (DD 1.4). Note that the number eighteen in Greek is represented in shorthand by two letters (τη), an abbreviation explicitly attested in Codex Bezae, which happen to be the same letters at the start of the name of Jesus in Greek (Ἰησοῦς). The turn of phrase “in weakness” / ἐν ἀσθενείᾳ is characteristically Pauline (1 Cor 2.3, 2 Cor 12.9–10). Given all this, the reconstruction distills down the introduction to a simple form containing the minimal necessary details for the remainder of this generally attested narrative to make sense: Joshua freed a woman on the sabbath, she responded, he was questioned about it, and he gave a response.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.14. «τις ἔλεγεν» ᾽ τῷ σαββάτῳ ἐθεράπευσεν ᾽	Lk2 13.14. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἕξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. [QnLk1·Lk2]

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.15. «καὶ ὁ κύριος λέγει» ἕκαστος ὑμῶν ἰ τοῖς σάββασιν ἴ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; <sup>469</sup>	Lk2 13.15. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [QnLk1·Lk2]

<sup>469</sup> Lk1 13.14 is referenced and Lk1 13.15 successively quoted in T, “In what way did he strike down in return the questioning about healing on the sabbath<s>? ‘Which one of you on the sabbaths does not untie his donkey or untie his ox from the manger and lead it to water’” / *quaestionem rursus de curatione sabbati<s> facta quomodo discussit? unusquisque vestrum sabbatis non solvit asinum aut bovem suum a praesepe et ducit ad potum?* (Marc. 4.30.1; R 5.58). The simplified reconstruction omits the cluster of characteristic LkR2 features and terms: the lemmata “synagogue ruler” / ἀρχισυνάγωγος, “to work” / ἐργάζομαι, the number “six” / ἕξ, and “angry” or “indignant” / ἀγανακτέω (DD 1.1); the ἐν + dative relative pronoun bigram / ἐν@\* ὅς@rrd?p (DD 1.2); and a focus on numbers and character emotions (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.16. ταύτην δὲ θυγατέρα Ἀβραάμ ἔδησεν ὁ σατανᾶς «ἔλυσά ἀπὸ τοῦ δεσμοῦ τούτου τῷ σαββάτῳ» <sup>470</sup>	Lk2 13.16. ταύτην δὲ θυγατέρα Ἀβραάμ οὕσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; [QnLk1·Lk2]

<sup>470</sup> E quotes the opening of Lk1 13.16 verbatim: “This daughter of Abraham, whom satan bound” / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν ἔδησεν ὁ Σατανᾶς (*Pan.* 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); cf. 42.11.17 Ἔλ. λθ (39); GCS 31:112, 140). The restoration of QnLk1 omits the cluster of LkR2 features: the number “eighteen” / δέκα καὶ ὀκτὼ (see the note above on Lk2 13.11), the lemmata “be necessary” / δεῖ, “behold” / ἰδοὺ, and “year” / ἔτη (DD 1.1); and an aorist passive infinitive (DD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.17 not present in QnLk1 <sup>471</sup>	Lk2 13.17. καὶ ταῦτα λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ. [CINP]

<sup>471</sup> Lk2 13.17 is unattested (R 425), but it was likely not present. A dense cluster of characteristic LkR2 features are evident: the lemmata “rejoice” / ἔχαιρω, “shame” / κατασχύνω (also characteristic as a κατ- prefixed verb), “oppose/opponent” / ἀντίκειμαι, “glorious” / ἔνδοξος (DD 1.1); a participial transitional phrase and definite article + γίνομαι participle bigram ('ὁ@d\* γίνομαι@vp\*) (DD 1.2).



Parallel Passages for Signals Tracing: GMarc 13.18–19

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A209. Mustard seed similitude	13.18–19	4.30–32	13.31–32	13.18–19

Parallel Verses for Signals Tracing: GMarc 13.18–19

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 13.18. «καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;»<sup>472</sup></p> <p>QnLk1 13.19. Ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ αὐτοῦ.<sup>473</sup></p>	<p>Mk1 4.30. καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; [Qn·Mk1]</p> <p>Mk1 4.31. ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῆ ἐπὶ τῆς γῆς, μικρότερον ὢν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, [Qn·Mk1]</p> <p>Mk1 4.32. καὶ ὅταν σπαρῆ, ἀναβαίνει καὶ γίνεται μείζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. [Mk1c]</p>	<p>Mt1 13.31. ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. [QnLk1·Mt1]</p> <p>Mt1 13.32. ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ ἀυξηθῆ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. [Mk1·Mt1]</p>	<p>Lk2 13.18. ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; [QnLk1·Lk2]</p> <p>Lk2 13.19. ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἠύξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. [QnLk1Mt1·Lk2]</p>

<sup>472</sup> Together with Lk2 13.17, Lk2 13.18 is also unattested (R 425), but it was likely present. Its rhetorical questioning and focus on the kingdom of god are characteristic of Qn. Besides the transitional term “therefore” / οὖν, the terminology and syntax are wholly consistent with Qn vocal patterns: “similar” / ὅμοιος, “liken” / ὁμοιώω; “kingdom of god” / βασιλεία@\* ὁ@dgms θεός@ngmsc (DD 1.2).

<sup>473</sup> Lk1 13.19 is attested in T: “The kingdom of god is similar”, he says, “to a grain of mustard, that a man took and planted in his garden” / *simile est regnum dei inquit grano sinapis quod accepit homo et seminavit in horto suo* (Marc. 4.30.1; R 5.59). The simple possessive “his” / αὐτοῦ is preferable to the reflexive “his own” / ἑαυτοῦ, as R has it, given that T uses a simple possessive (*suo*), while reflexive possessives are highly characteristic of Lk2 (DD 1.1). Fleddermann (97) finds in Q 13.19 a reference to Th Dan 4.21, but QnLk1 does not make any such clear reference. The mustard seed and its planting are not part of that text in 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 τροφή πᾶσιν ἐν αὐτῷ ὑποκάτω αὐτοῦ κατῴκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ.

Parallel Passages for Signals Tracing: GMarc 13.20–21

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

Parallel Verses for Signals Tracing: GMarc 13.20–21

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 13.20. τὴν βασιλείαν τοῦ θεοῦ<sup>474</sup></p> <p>QnLk1 13.21. ὁμοία ἐστὶν ζύμη «ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα ἕως οὗ ἐζυμώθη ὅλον»</p>	<p>Mt1 13.33. ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.</p>	<p>Lk2 13.20. καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;</p> <p>Lk2 13.21. ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ [ἐν]έκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.</p>

<sup>474</sup> Lk1 13.20–21 are attested in T: “Clearly in the similitude that follows I fear that it by chance points to the other god’s kingdom. For he has compared it to leaven” / *de sequenti plane similitudine vereor ne forte alterius dei regno portendat. fermento enim comparavit illud* (Marc. 4.30.3; R 5.60).

Parallel Passages for Signals Tracing: GMarc 13. 13.22–23, 24–28, 29–30

<i>SQE</i> . 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

Parallel Verses for Signals Tracing: GMarc 13.22–23, 24

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
13.22–23 not present in QnLk1 QnLk1 13.24. «ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν» <sup>475</sup>	Mt1 7.13. εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι’ αὐτῆς. [QnLk1·Mt1] Mt1 7.14. τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. [Mt1c]	Lk2 13.22. καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. [CINP*] Lk2 13.23. εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς· [Mt1·Lk2] Lk2 13.24. ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. [QnLk1·Lk2]

<sup>475</sup> Lk2 13.22–24 are unattested according to R (425), but Lk2 13.22–23 was probably not present in Lk1, while Lk1 13.24 was likely present. In keeping with *CEQ* (406–7) 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 and a wartime setting. The improvised restoration is based primarily on Lk2, while omitting the characteristic Lk2 lemma “be strong” / *ισχύω* (DD 1.1) and postposed speech/oath formula (DD 1.3) from the reconstruction.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.25. ἂν ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν «καὶ» ἑκρουσοῦσιν ἀπεκρίθη ὃ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ <sup>476</sup>	Lk2 13.25. ἀφ' οὗ ἂν ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. [QnLk1·Lk2]
QnLk1 13.26. ἐφάγομεν ἑμπροσθεν ὃ σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας <sup>477</sup>	Lk2 13.26. τότε ἄρξῃσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· [QnLk1·Lk2]

<sup>476</sup> Lk1 13.25 is attested in T (R 5.61). *cum surrexerit inquit pater familiae;... et cluserit ostium... quibus pulsantibus respondebit nescio unde sitis*. The preposition plus relative pronoun (\*@pg\* ὅς@rr) and conditional (ἂν) are omitted as characteristic LkR2 features (DD 1.2) that provide supplemental transitional phrasing.

<sup>477</sup> Lk1 13.26 is attested in T (R 5.61). *et rursus enumerantibus quod coram illo ederint et biberint et in plateis eorum docuerit*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 13.27. <οὐδέποτε ἔγνω ὑμᾶς> ῥ᾽ ἀναχωρεῖτε ἅπ᾽ ἐμοῦ πάντες ἐργάται ῥ᾽ ἀνομίας <sup>478</sup> [see A083a]	Mt1 7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι <u>οὐδέποτε</u> <u>ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν</u> <u>ἀνομίαν.</u> [QnLk1·Mt1] [see A083a]	Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· <u>ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας.</u> [QnLk1·Lk2]	Mt2 7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι <u>οὐδέποτε ἔγνω</u> <u>ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.</u> [QnLk1Mt1Mt2] [see A083a]

<sup>478</sup> Lk1 13.27 is quoted verbatim both by T and in four places in *Adm*: “Depart from me all workers of iniquity” / *recedite a me omnes operarii iniquitatis* (*Marc.* 4.30.4; R 5.61); “I never knew you” / οὐδέποτε ἔγνω ὑμᾶς (*Adm* 44.15–16(1.23); 44,30(1.23); R 7.4.25); “depart from me, workers of lawlessness” / ἀναχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν (28,10–11(1.12), 44,15–16 (1.23)), repeated in a shorter form, “depart from me” / ἀναχωρεῖτε ἀπ᾽ ἐμοῦ (in 28,18(1.12)). This is a clear reference to Ps 6.8[9], for which the Hebrew and Greek traditions are virtually identical: “Depart from me, all you workers of evil” / MT אֲנִי בְּלִפְעֻלֵי אֲוֶן / LXX ἀπόστητε ἀπ᾽ ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 13.28. ὅτε ἴδῃτε πάντας τοὺς δικαίους εἰσερχομένους ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων<sup>479</sup></p> <p>13.29 not present in QnLk1<sup>480</sup></p>	<p>Mt1 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, [Mt1c]</p> <p>Mt1 8.12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [QnLk1·Mt1]</p>	<p>Lk2 13.28. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψήσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. [QnLk1Mt1·Lk2]</p> <p>Lk2 13.29. καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [Mt1·Lk2]</p>

<sup>479</sup> Lk1 13.28 is thoroughly attested both by T and E. Immediately after his quotation of Lk1 13.27, T quotes 13.28: “There will be weeping and gnashing of teeth” / *illic erit fletus et dentium frendor* (Marc. 4.30.4; SC 456:386). He continues: “Where? ‘Outside’, of course, where those excluded will be after the door is shut by him. Thus will be the punishment from the one who excludes in punishment, when they will see the righteous entering into god’s kingdom, but themselves kept outside” / *Ubi? foris scilicet ubi erunt exclusi ostia cluso ab eo. ergo erit poena a quo fit exclusio in poenam, cum videbunt iustos introeuntes in regnum dei, se vero detineri foris* (Marc. 4.30.5; SC 456:386). E carefully notes the differences between GMarc and Lk2: “Again he deceptively cut out, ‘then you will see Abraham and Isaac and Jacob and all the prophets in the kingdom of god’. But instead he put this, ‘when you see all the righteous in the kingdom of god, and you will be thrown out’—but he put ‘kept outside. There will be weeping and gnashing of teeth.’” / Παρέκοψε πάλιν τό τότε ὄψεσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἀντὶ δὲ τούτου ἐποίησεν ὅτε πάντας τοὺς δικαίους ἴδῃτε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε δὲ κρατουμένους ἔξω, ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (Pan. 42.11.17 Σχ. μ (40); cf. 42.11.17 Ἐλ. μ (40); GCS 31:112, 141). Later, in a completely different scholion and elenchus, E refers back to this one: “But to his shame he has left, “There will be weeping and gnashing of teeth” / ἀλλὰ ἐπὶ τῇ αὐτοῦ αἰσχύνῃ κατατέλειπεν τό ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (Pan. 42.11.17 Ἐλ. νς (56); GCS 31:146). The order in T and Lk2 led R (6.4.43) to locate the statement about “weeping and gnashing of teeth” at the start of the verse, in contrast to the order in Mt1 and E, which I take as more faithful to GMarc in its earliest retrievable form.

<sup>480</sup> Lk2 13.29, together with all of Lk2 13.29–35, was not present in GMarc according to R (425). Specifically, E says that Marcion “deceptively cut out” / παρέκοψε several successive passages, which he elaborates by way of brief citations. His citation of this verse is: “they will come from the east and west and will be seated in the kingdom” / ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ (Pan. 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141). This invalidates the claim (e.g., by Fleddermann 97) that LXX Ps 106.3 was referenced in Q 13.29: “[god] gathered them from the lands, from the east and west and north and sea” / ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης. Note how Lk2 picks up the brief geographical references in Mt1 (“from east and west” / ἀπὸ ἀνατολῶν καὶ δυσμῶν) and expands it to include all four directions of the compass (“and from north and south” / καὶ ἀπὸ βορρᾶ καὶ νότου), which contains distinctive Lk2 terms, “south” / βορέας and “north” / νότος (DD 1.1) and conveys a distinctive and intense interest in geographical details (DD 1.1, 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
13.30 not present in QnLk1 <sup>481</sup>	Mk1 10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.	Mt1 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. [Mk1·Mt1]	Lk2 13.30. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι. [Mk1·Lk2]

<sup>481</sup> Lk2 13.30, together with all of Lk2 13.29–35, was not present in GMarc according to R (425). E says that Marcion “deceptively cut out” / παρέκοψε several successive passages, elaborated by way of brief citations. His citation of this verse is: “the last will be first” / τὸ οἱ ἔσχατοι ἔσονται πρῶτοι (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141). Characteristic Lk2 features include the lemma “behold” / ἰδοὺ (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 13.31–33

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

Parallel Verses for Signals Tracing: GMarc 13.31–33

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.31–33 not present in QnLk1 <sup>482</sup>	<p>Lk2 13.31. ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. [CENP]</p> <p>Lk2 13.32. καὶ εἶπεν αὐτοῖς· πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι. [CENP]</p> <p>Lk2 13.33. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. [CENP]</p>

<sup>482</sup> Lk2 13.31–33, together with all of 13.29–35, were not present in GMarc. E says that Marcion “deceptively cut out” / παρέκοψε several successive passages, elaborated with brief citations. To indicate the absence of these verses in particular, he says: “the Pharisees approached, saying, ‘Depart and go, because Herod wants to kill you’, and he said, ‘As you go, tell that fox...’ until when he said, ‘it is impossible for a prophet to be killed outside Jerusalem’” / τὸ προσῆλθον οἱ Φαρισαῖοι λέγοντες, ἔξελθε καὶ πορεύου, ὅτι Ἡρώδης σε θέλει ἀποκτεῖναι καὶ τό εἶπεν πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ ἕως ὅπου εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141–42).

A dense cluster of characteristic LkR2 features are evident: the lemmata “want” / θέλω, “behold” / ἰδοὺ, “today” / σήμερον, “however” / πλὴν, and “it is necessary” / δεῖ (DD 1.1); mention of a placename (Jerusalem), gratuitous and verisimilitudinous chronological references (“in that same hour”, “today”, “tomorrow”), affairs of state, communication through proxies, salvation-history fulfillment, and Jesus issuing an official political/diplomatic reply to Herod (DD 1.4). The trope of the “third day” here is a displaced echo from the Mt1 stratum.



Parallel Passages for Signals Tracing: GMarc 13.34–35

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

Parallel Verses for Signals Tracing: GMarc 13.34–35

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
13.34–35 not present in QnLk1 <sup>483</sup>	<p>Lk2 13.34. Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [CENP]</p> <p>Lk2 13.35. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἧξει ὅτε] εἶπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [CENP]</p>	<p>Mt2 23.37. Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [Lk2·Mt2]</p> <p>Mt2 23.38. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. [Lk2·Mt2]</p> <p>Mt2 23.39. λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ’ ἄρτι ἕως ἂν εἶπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [Lk2·Mt2]</p>

<sup>483</sup> Lk2 13.34–35, together with all of 13.29–35, were not present in GMarc according to R (425). E specifically notes that Marcion “deceptively cut out” / παρέκοψε several successive passages, including this one: “Jerusalem, Jerusalem, who kills the prophets and stones those sent’, and, ‘Many times I have wished to gather like a bird your children’, and ‘your house is left bereft to you’, and ‘you will not see me until you say, “blessed”” / τό Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους καὶ τό πολλάκις ἠθέλησα ἐπισυνάξει ὡς ὄρνις τὰ τέκνα σου καὶ τό ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν καὶ τό οὐ μὴ ἴδητέ με, ἕως οὗ εἶπητε εὐλογημένος (*Pap.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112–13, 142).

This passage contains a thick cluster of characteristic LkR2 features: the lemmata “house” / οἶκος, “stoning” / λιθοβολέω, “gather” / ἐπισυνάγω, and “behold” / ἰδοὺ (DD 1.1); the arthrous substantive participle, πρὸς + accusative, and the expression “your children” / τὰ τέκνα σου (DD 1.2), the latter found in a later Lk2 oracle over Jerusalem (19.41–44) with clear connections to this one. Only here and in the derivative Mt2 parallel do we find the lemmata “brood” / νοσσία (Mt νοσσίον) and “wing” / πτέρυξ within the NT corpus (DD 1.1), as well as the bigram “what manner” / ὃν τρόπον (DD 1.2). The references to LXX Jer 22.5 and Ps 117.26 which Fleddermann (97) here ascribed to Q are instead the work of LkR2 (DD 1.5). Jer 22.5 reads, “this house will become a desolation” / εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος, while Ps 117.26 reads, “blessed is the one who comes in the name of the lord” / εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Along with Lk2 11.49–51, these verses have been routinely misattributed to Q and overdetermined its interpretation and genre assessment as primarily a collection of sayings (*CEQ* li-iv). Steck (*Israel und das gewaltname Geschick der Propheten*, 286) was sage to challenge these verses belonging to Q and to relocate them to a post-70 CE historical setting. The *ex eventu belli* characterization of Jesus as a second Jeremiah belongs to Lk2, not Qn.

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A214. Dropsy healed	——	——	——	——	14.1–6	——

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>14.1–6 not present in Qn</p> <p>Qn 11.11. τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [see A187]</p> <p>Qn 13.15. «ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά» ἕκαστος ὑμῶν ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίσει; [see A208]</p>	<p>Mk1 3.2. παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [see A047]</p> <p>Mk1 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι [see A047]</p>	<p>14.1–6 not present in Lk1<sup>484</sup></p> <p>Lk1 6.7. <u>παρετηροῦντο «αὐτόν»</u> (δὲ) οἱ Φαρισαῖοι ἔειπεν <u>τοῖς σάββασιν θεραπεύσει, ἵνα κατηγορήσωσιν αὐτοῦ</u> [!QnMk1:Lk1] [see A047]</p> <p>Lk1 6.9. <u>ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ μὴ ψυχὴν σῶσαι ἢ ἀπολέσαι;</u> [!Mk1:Lk1] [see A047]</p> <p>Lk1 11.11. τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [!QnLk1] [see A187]</p> <p>Lk1 13.15. «ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά» ἕκαστος ὑμῶν ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίσει; [!QnLk1] [see A208]</p>	<p>Mt1 12.10. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ <u>ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ.</u> [!Mk1Mt1] [see A047]</p>	<p>Lk2 14.1. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] <u>Φαρισαίων</u> σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν <u>παρατηρούμενοι αὐτόν.</u> [Mk1Lk1:Lk2]</p> <p>Lk2 14.2. <u>καὶ ἰδοὺ ἄνθρωπός</u> τις ἦν ὑδρωπικός ἔμπροσθεν αὐτοῦ. [Mt1Lk2]</p> <p>Lk2 14.3. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· <u>ἔξεστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὔ;</u> [Mk1Lk1Mt1:Lk2]</p> <p>Lk2 14.4. οἱ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσεν. [CINP]</p> <p>Lk2 14.5. καὶ πρὸς αὐτοὺς εἶπεν· τίνας ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου; [QnLk1Lk2]</p> <p>Lk2 14.6. καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα. [CINP]</p>	<p>Mk2 3.4. <u>ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι. οἱ δὲ ἠσύχασαν.</u> [Mk1Lk2:Mk2] [see A047]</p>

<sup>484</sup> Lk2 14.1–11 is unattested according to R (425), but likely not present in Lk1. This entire passage shows numerous indications of LkR2 redaction: the lemmata “dropsy” / ὑδρωπικός, “behold” / ἰδοὺ, “be able|strong” / ἰσχύω, and “answer again” / ἀνταποκρίνομαι in 14.6 (DD 1.1); the combination “Pharisees and lawyers” (cf. Lk2 7.30) (DD 1.2); hospitality protocols, philosophical/ethical dialogue, and a debate about Torah and *halakhah*, a conclusion stressing the silent response of the authorities, and influence from both Mk1 and Mt1 (DD 1.4). The episode reads as a creative pastiche, an eclectic synthesis of signals from several previous strata. The fact that it adds little to the narrative suggests that it was a creation in honor of a patron of LkR2, perhaps the Theophilus mentioned in the coordinated prefaces to Luke-Acts or one of his relatives.

Parallel Passages for Signals Tracing: GMarc 14.7–11, 12–14

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

Parallel Verses for Signals Tracing: GMarc 14.7–11

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
14.7–11 not present in Qn or GMarc <sup>485</sup>	<p>Lk2 14.7. ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς. [CINP]</p> <p>Lk2 14.8. ὅταν κληθῆς ὑπό τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ’ αὐτοῦ, [CINP]</p> <p>Lk2 14.9. καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. [CINP]</p> <p>Lk2 14.10. ἀλλ’ ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. [CINP]</p> <p>Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see Lk2 18.14 in A237]</p>	<p>Mt2 23.12. ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται. [!Lk2·Mt2] [see A284]</p>

<sup>485</sup> Lk2 14.1–11 are together unattested according to R (425), but these verses, including Lk2 14.7–11, were most likely not present in Lk1. A dense cluster of LkR2 characteristic features is evident: the lemmata “place” / τόπος, “begin” / ἄρχω, “glory” / δόξα, “before” / ἐνώπιον, and a συ- prefixed lemma “recline with” / συνανάκειμαι (DD 1.1); the accusative *pros* formula / 'πρός@πα, the split arthrous substantival participle / 'ὁ@\* \*3 \*@vp\* in 14.9 and its particular participial phrase “who called” / ὁ καλέσας (DD 1.2); hospitality decorum/protocols, concerns about social status and rank, character emotion, ethical/philosophical dialogue, and sympotic setting (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 14.12. (εἰς τὸ) ἄριστον ἢ δεῖπνον «μὴ» φώνει «τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους» <sup>486</sup>	Lk2 14.12. ἔλεγεν δὲ καὶ τῷ κεκληρότι αὐτόν· ὅταν ποιῆς 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. [QnLk1·Lk2]

<sup>486</sup> Lk1 14.12 is closely paraphrased by T: “What kind of people does he command be invited to lunch or to dinner?” / *ad prandium vel ad cenam quales vocari iubet?* (Marc. 4.31.1; R 5.62).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 14.13. «ἀλλ' ἄλει πτωχοῦς, ἀναπίρους, χωλοῦς, τυφλοῦς»<sup>487</sup></p> <p>QnLk1 7.22b. ἔτυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἔλεπροι καθαρίζονται ἔνεκροὶ ἐγείρονται ἔ</p>	<p>Lk2 14.13. ἀλλ' ὅταν δοχὴν ποιῆς, ἄλει πτωχοῦς, ἀναπίρους, χωλοῦς, τυφλοῦς. [‡QnLk1·Lk2]</p>

<sup>487</sup> Lk2 14.13 is unattested according to R (425), but it was likely present. The attestation of the verse above implies persons who were invited, not just that persons were excluded. The litany of types of marginalization here is quite similar to that found in Qn 7.22b. The lemma “feast” / *δοχή* is likely LkR2 redaction (DD 1.1), evoking a characteristic Lk2 sympotic setting (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 14.14. «καὶ μακάριος ἔσῃ ὅτι» οὐκ ἔχουσιν ἀνταποδοῦναί «ἀνταποδοθήσεται σοι» ἐν τῇ ἀναστάσει <sup>488</sup>	Lk2 14.14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. [QnLk1·Lk2]

<sup>488</sup> Lk1 14.14 is closely paraphrased by T (R 4.4.69): “Certainly those who cannot repay a turn of that kindness, which Christ forbids to be sought, promising it in the resurrection” / *qui scilicet humanitatis istius vicem retribuere non possint. hanc si Christus captari vetat in resurrectione eam repromittens* (Marc. 4.31.1). T quotes this verse outside of his treatise *Against Marcion*, a quotation that differs slightly: “It will be repaid to you in the resurrection of the just” / *retribuatur tibi in resurrectione iustorum* (Res. 33.7).

Parallel Passages for Signals Tracing: GMarc 14.-15, 16-24

<i>SQE</i> . 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

Qn (65-69) Lk1 (80s)	Lk2 (117-138)	Mt2 (140s)
14.15 not present in QnLk1 <sup>489</sup>	Lk2 14.15. ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [CINP]	Mt2 22.1. καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων·

<sup>489</sup> Lk2 14.15 is unattested according to R (425), but it was likely not present, as the *CEQ* committee also judged (432).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 14.16. ἄνθρωπός τις ἑποίησε δείπνον καὶ ἐκάλεσεν πολλοὺς<sup>490</sup></p> <p>QnLk1 14.17. ἀπέστειλεν «τὸν δοῦλον αὐτοῦ καλέσαι αὐτοὺς καὶ οὐκ ἤθελον ἐλθεῖν»<sup>491</sup></p>	<p>Lk2 14.16. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς [QnLk1·Lk2]</p> <p>Lk2 14.17. καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν. [QnLk1·Lk2]</p>	<p>Mt2 22.2. ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.</p> <p>Mt2 22.3. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.</p> <p>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.</p>

<sup>490</sup> Lk1 14.16 is attested in T: “A certain person made a feast and invited many” / *homo quidam fecit cenam et vocavit multos* (Marc. 4.31.2; R 5.63). See also the later parallel in GThom 64.1a: “a person had guests. And when he had prepared the dinner” (CEQ 432).

<sup>491</sup> Lk1 14.17 is attested in T: “Then if the one who prepared the dinner sends for guests” / *dehinc si is mittit ad convivas qui cenam paravit* (Marc. 4.31.3; R 5.63). See the later parallel in GThom 64.1b: “he sent his slave so that he might invite the guests” (CEQ 434).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 14.18. «οἱ ἐλάλησαν» ἀγρὸν ἠγόρασα ἔχε με παρητημένον)<sup>492</sup></p> <p>QnLk1 14.19. «καὶ» ζεύγη βοῶν ἠγόρασα</p> <p>QnLk1 14.20. «καὶ» γυναῖκα ἔγημα</p>	<p>Lk2 14.18. καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελεθῶν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. [QnLk1·Lk2]</p> <p>Lk2 14.19. καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. [QnLk1·Lk2]</p> <p>Lk2 14.20. καὶ ἕτερος εἶπεν, γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. [QnLk1·Lk2]</p>	<p>Mt2 22.5. οἱ δὲ ἀμελήσαντες ἀπήλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρὸν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·</p> <p>Mt2 22.6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.</p>

<sup>492</sup> Lk1 14.18–20 are all quoted in quick succession by T: “The invited excuse themselves” / *excusant se invitati* (Marc. 4.31.4); “I’ve bought a field”, and ‘I’ve purchased oxen’, and ‘I’ve taken a wife’” / *a agrum emi et boves mercatus sum et uxorem duxi* (Marc. 4.31.5; R 5.63; Evans 438). The litany of excuses in GThom 64.2–9 (CEQ 438) is far more involved, reflecting a significantly expanded later tradition, though it does corroborate several early elements such as “first” / πρῶτος, “I have bought” / ἠγόρασα, and the motif of marriage.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.21. ἀπήγγειλεν ἑπαρθεῖς ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως <sup>493</sup>	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 ἀναπεῖρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. [QnLk1·Lk2]	Mt2 22.7. ὁ δὲ βασιλεὺς ὀργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

<sup>493</sup> Lk1 14.21 is paraphrased extensively by T: “When this is reported to the family father, by this time provoked... he orders to make a second selection from the city’s streets and rows” / *hoc ut patri familiae renuntiatum est motus tunc... mandat de plateis et vicis civitatis facere sublectionem* (Marc. 4.31.5); “And so he sent for others to be invited from that same city” / *itaque misit ad alios vocandos ex eadem adhuc civitate* (Marc. 4.31.6; R 5.63). τότε is omitted as unattested as a characteristic Lk2 feature (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.22. <ἐπέταξας> «καὶ» ἔτι τόπος ἐστίν <sup>494</sup>	Lk2 14.22. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. [QnLk1·Lk2]	Mt2 22.8. τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

<sup>494</sup> Lk1 14.22 is closely paraphrased by T. “After that, with abundant room [remaining], he ordered” / *dehinc loco abundante praecepit* (Marc. 4.31.6; R 5.63). While the verb applies to the next command in QnLk1 14.23 it was likely prompted by the verb in 14.22.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 14.23. εἰς τὰς ὁδοὺς καὶ φραγμοὺς<sup>495</sup></p>	<p>Lk2 14.23. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· [QnLk1·Lk2]</p>	<p>Mt2 22.9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς γάμους.            Mt2 22.10. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.            Mt2 22.11. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου,</p>

<sup>495</sup> Lk1 14.23 is paraphrased by T: “he ordered they be assembled from the roads and boundaries” / *praecepit etiam de viis et sepibus colligi* (Marc. 4.31.6; R 5.63).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.24. οὐδείς γεύσεται <sup>496</sup>	Lk2 14.24. λέγω γὰρ ὑμῖν ὅτι οὐδείς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταιί μου τοῦ δείπνου. [QnLk1·Lk2]	<p>Mt2 22.12. καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.</p> <p>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.</p> <p>Mt2 22.14. πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.</p>

<sup>496</sup> Lk1 14.24 is also paraphrased by T: “of which hope the lord denies them to taste” / *spem... de qua illos gustaturos negat dominus* (Marc. 4.31.6; R 5.63).

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

## Parallel Verses for Signals Tracing: GMarc 14.25, 26, 27–32, 33

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>14.25 not present in QnLk1<sup>497</sup></p> <p>QnLk1 14.26. «ὅς οὐ μισεῖ πατέρα καὶ μητέρα καὶ υἱὸν καὶ θυγατέρα οὐ δύναται εἶναί μου μαθητής»<sup>498</sup></p> <p>14.27–32 not present in QnLk1<sup>499</sup></p> <p>QnLk1 14.33. «ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής»<sup>500</sup></p>	<p>Mt1 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. [‡QnLk1·Mt1]</p> <p>Mt1 10.38. καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. [‡QnMk1Lk1·Mt1]</p>	<p>Lk2 14.25. συνεπορεύοντο δὲ αὐτῶ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς. [CINP]</p> <p>Lk2 14.26. εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν αὐτοῦ, οὐ δύναται εἶναί μου μαθητής. [QnLk1·Lk2]</p> <p>Lk2 14.27. ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. [QnLk1Mt1·Lk2]</p> <p>Lk2 14.28. τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμὸν; [CINP]</p> <p>Lk2 14.29. ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῶ ἐμπαίζειν [CINP]</p> <p>Lk2 14.30. λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. [CINP]</p> <p>Lk2 14.31. ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν; [CINP]</p> <p>Lk2 14.32. εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. [CINP]</p> <p>Lk2 14.33. οὕτως οὖν πᾶς ἐξ ὑμῶν ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής. [QnLk1·Lk2]</p>

<sup>497</sup> Lk2 14.25 is unattested according to R (425) and omitted by V ( ) and BD (115). Characteristic LkR2 features include: a lemma with the root “turn” / \*στρέφ\*@\*, the bigram “many crowds” and *pros* + accusative formula (DD 1.2).

<sup>498</sup> Lk2 14.26 is unattested according to R (425). According to BD (115), though, it was present, consistent with the judgment of the CEQ committee.

<sup>499</sup> Lk2 14.27–32 are all unattested according to R (425) and omitted by BD (115). A dense cluster of characteristic LkR2 features is evident: the lemmata “for” / γὰρ, “want/wish” / θέλω, “begin” / ἄρχω (twice), “have strength” | “be able” / ἰσχύω (*bis*), and the intensive negative adverb οὐχὶ (*bis*), especially as part of rhetorical questions (DD 1.1); a *su*-prefixed verb and the trigram “the things that make for peace” / τὰ πρὸς εἰρήνην (DD 1.2); a complaint against the protagonist and extensive accounting, numerical references, and architectural details (DD 1.4).

<sup>500</sup> Lk2 14.33 is unattested according to R (425), present according to BD (115), and possibly present according to V ( ). It was likely present and is restored based on elements shared between the Mt1 and Lk2 receptors, with some adjustments to omit characteristic Mt1 and Lk2 redactional features. Again, we see the core *mitzvah* of the Qn community to give up possessions to be a follower of Joshua.

Parallel Passages for Signals Tracing: GMarc 14.34–35

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A218. Insipid salt	14.34–35	5.13	14.34–35	9.49–50

Parallel Verses for Signals Tracing: GMarc 14.34–35

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 14.34. «καλὸν τὸ ἄλας ἐὰν δὲ τὸ ἄλας μωρανθῆ ἐν τίνι ἀλισθήσεται;»<sup>501</sup></p> <p>QnLk1 14.35. «εἰς οὐδὲν ἰσχύει ἔξω βάλλουσιν αὐτὸ ὁ ἔχων ὦτα ἀκούειν ἀκουέτω»</p> <p>8.8b. ὁ ἔχων ὦτα ἀκουέτω</p>	<p>Mt1 5.13. ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [QnLk1·Mt1]</p>	<p>Lk2 14.34. καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀρτυθήσεται; [QnLk1·Lk2]</p> <p>Lk2 14.35. οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnLk1·Lk2]</p>	<p>Mk3 9.49. πᾶς γὰρ πυρὶ ἀλισθήσεται. [QnLk1Mt1·Mk2]</p> <p>Mk3 9.50. καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [QnLk1Lk2·Mk3]</p>

<sup>501</sup> Lk2 14.34–35 is unattested together with all Lk2 14.25–35 according to R (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 is largely a compilation and expansion of Qn material. 2) The tradition flows well thematically from the last attested verse, QnLk1 14.24, “No one will taste” / οὐδεὶς γεύσεται. 3) This tradition appears in Lk2 in a location that 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 T and other witnesses to Lk1.

Parallel Passages for Signals Tracing: GMarc 15.1–3, 4–7

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A219. Lost sheep fable	15.4–7	15.1–7	18.12–14

Parallel Verses for Signals Tracing: GMarc 15.1–3

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.1–2 not present in QnLk1 <sup>502</sup>	Lk2 15.1. ἦσαν δὲ αὐτῶ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. [CINP] Lk2 15.2. καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. [CINP]
15.3 not present in QnLk1 <sup>503</sup>	Lk2 15.3. εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων. [CINP]

<sup>502</sup> Lk2 15.1–2 is unattested according to R (425), but these verses were likely not present in Lk1. They reflect a dense cluster of characteristic LkR2 vocabulary: plural form for “tax-collectors” / τελῶναι and “sinners” / ἁμαρτωλοὶ, the enclitic “both” / τε, the participial introduction of “speaking” / λέγοντες, and the lemmata “complain” / διαγογγύζω, “welcome” / προσδέχομαι, and “eat together” / συνεσθίω (DD 1.1); a complaint against the protagonist

<sup>503</sup> Lk1 15.3 is not attested except for the word “comparison” / παραβολὴν according to R (4.4.70, 425). While T does speak of this passage and the next as “two comparisons” / *utriusque parabolae* (Marc. 4.32.2), this is not a clear attestation of the term from Lk1 15.3. Note that the versions in Matthew and GThom 107 both lack this term and that CEQ (478–79) does not include Lk2 15.3 as part of its reconstruction of Q. Lk2 15.3 reads more reasonably as a continuation of the LkR2 transitional phrasing in Lk2 15.1–2. Note especially how Jesus speaks “to them” / πρὸς αὐτούς, i.e., the interlocutors introduced by LkR2 in the previous two verses.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 15.4. τίς ἄνθρωπος πρόβατα ἀπολέσας<sup>504</sup></p>	<p>Lk2 15.4. τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνεήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὗρη αὐτό; [QnLk1·Lk2]</p>	<p>Mt2 18.12. τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνεήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;</p> <p>Mt2 18.13. καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεήκοντα ἑννέα τοῖς μὴ πεπλανημένοις.</p> <p>Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;</p> <p>Mt2 12.12. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. [ Mk1Mt1`Mt2]</p>

<sup>504</sup> Lk1 15.4 is attested in T (R 4.4.70).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.5. εὐρών <sup>505</sup>	Lk2 15.5. καὶ εὐρών ἐπιτίθησιν ἐπὶ τοὺς ἄμους αὐτοῦ χαίρων [QnLk1·Lk2]
QnLk1 15.6. ἔχαρη <sup>506</sup>	Lk2 15.6. καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός. [QnLk1·Lk2]

<sup>505</sup> Lk1 15.5 is attested in T (R 4.4.70). “He who has sought has found” /

<sup>506</sup> Lk1 15.6 is attested in T (R 4.4.70). “He who has found has rejoiced” / *is exultavit qui invenit* (Marc. 4.32.1; R 4.4.70).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 15.7. ἡ χαρὰ ἐπὶ ἀμαρτωλῶν μετανοοῦντι <sup>507</sup>	Lk2 15.7. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῶν μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. [QnLk1·Lk2]	Mt2 18.14. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

<sup>507</sup> Lk1 15.7 is attested in T (R 4.4.70).

Parallel Passages for Signals Tracing: GMarc 15.8–10

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A220. Lost coin fable	15.8–10	15.8–10

Parallel Verses for Signals Tracing: GMarc 15.8

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.8. δραχμὰς ἀπολέσῃ ζητεῖ <sup>508</sup>	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-Lk2]

<sup>508</sup> Lk1 15.8 is attested in T (R 4.4.70). “Who is the one seeking... a lost drachma?... Yet who has lost? Is not the one who had?... He lost who used to have. He sought who had lost” / *ovem et dracmam perditam quis requirit? nonne qui perdidit? quis autem perdidit? nonne qui habuit? quis vero habuit? nonne cuius fuit?... is perdidit qui habuit is requisivit qui perdidit* (Marc. 4.32.1; R 4.4.70).

Characteristic Lk2 features include: the intensive negative adverb οὐχὶ (*bis*), especially as part of rhetorical questions (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.9. εύροῦσα ἔχάρη <sup>509</sup>	Lk2 15.9. καὶ εύροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα. [QnLk1·Lk2]

<sup>509</sup> Lk1 15.9 is attested in T (R 4.4.70). “He found who had sought. He exalted who had found” / *is invenit qui quaesivit, is exultavit qui invenit* (Marc. 4.32.1; R 4.4.70).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.10. ἡ χαρὰ ἐπὶ ἁμαρτωλῶν μετανοοῦντι <sup>510</sup>	Lk2 15.10. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῶν μετανοοῦντι. [QnLk1·Lk2]

<sup>510</sup> Lk1 15.10 is attested in T (R 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)
15.11–32 not present in QnLk1 <sup>511</sup>	Mt1 22.4. <i>πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.</i>	<p>Lk2 15.11. εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. [CENP]</p> <p>Lk2 15.12. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. [CENP]</p> <p>Lk2 15.13. καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. [CENP]</p> <p>Lk2 15.14. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. [CENP]</p> <p>Lk2 15.15. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους, [CENP]</p> <p>Lk2 15.16. καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. [CENP]</p> <p>Lk2 15.17. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὤδε ἀπόλλυμαι. [CENP]</p> <p>Lk2 15.18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, [CENP]</p> <p>Lk2 15.19. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου. [CENP]</p> <p>Lk2 15.20. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. [CENP]</p> <p>Lk2 15.21. εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. [CENP]</p> <p>Lk2 15.22. εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, [CENP]</p> <p>Lk2 15.23. καὶ φέρετε τὸν μὸσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, [CENP]</p> <p>Lk2 15.24. ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλώς καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. [CENP]</p> <p>Lk2 15.25. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, [CENP]</p> <p>Lk2 15.26. καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί ἂν εἴη ταῦτα. [CENP]</p> <p>Lk2 15.27. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μὸσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. [CENP]</p> <p>Lk2 15.28. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. [CENP]</p> <p>Lk2 15.29. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. [CENP]</p> <p>Lk2 15.30. ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μὸσχον. [CENP]</p> <p>Lk2 15.31. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· [CENP]</p> <p>Lk2 15.32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλώς καὶ εὐρέθη. [CENP]</p>

<sup>511</sup> Lk2 15.11–32 was not present in Lk1 according to R (426), based on E: “Again he deceptively cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other” / *πάλιν παρέκοψε πᾶσαν τὴν παραβολὴν τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος καὶ τοῦ ἄλλου (Pan. 42.11.6 μβ (42); 42.11.17 Σχ. μβ (42); GCS 31:113, 142). The passage contains a huge cluster of characteristic Lk2 features: the lemmata “go abroad” / ἀποδημέω, “country” / χώρα, “distant” / μακρὸς, “squander” / διασκορπίζω, “sin” / ἁμαρτάνω, “before” / ἐνώπιον, “run” / τρέχω, “begin” / ἄρχω, “symphony” / συμφωνία, “chorus” / χορός, “inquire” / πυνθάνομαι, “sacrifice” / θύω, “be angry” / ὀργίζω, “command” / ἐντολή, “year” / ἔτος, “want” / θέλω, “behold” / ἰδοὺ and the archaized possessives “my” / ἐμός and “your” / σός (DD 1.1); accusative πρὸς, especially with verbs of speaking (DD 1.1, 1.2); κατα- and συ- prefixed verbs, a periphrastic participle, passive infinitives, transitional participle + δὲ and δὲ + participle (DD 1.2); novelistic storytelling, *exitus-reditus* journey, dramatization, character emotion, haste, filial piety, ethical synkrisis (DD 1.4).*

Parallel Passages for Signals Tracing: GMarc 16.1–9

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A222. Unjust steward fable	16.2, 4–7, 9a	16.1–9

Parallel Verses for Signals Tracing: GMarc 16.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.1 <sup>512</sup>	Lk2 16.1. ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. [CINP]

<sup>512</sup> Lk2 16.1 is unattested according to R (426).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.2. [Attested, but no wording] <sup>513</sup>	Lk2 16.2. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

<sup>513</sup> Lk1 16.2 is attested in T (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.3 <sup>514</sup>	Lk2 16.3. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. [CINP]

<sup>514</sup> Lk2 16.3 is unattested according to R (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.4. <sup>515</sup>	Lk2 16.4. ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνται με εἰς τοὺς οἴκους αὐτῶν.

<sup>515</sup> Lk1 16.4 is attested “but no insight into wording can be gained” according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.5. <sup>516</sup>	Lk2 16.5. και προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου;

<sup>516</sup> Lk1 16.5 is attested “but no insight into wording can be gained” according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.6. <sup>517</sup>	Lk2 16.6. ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πενήκοντα.

<sup>517</sup> Lk1 16.6 is attested “but no insight into wording can be gained” according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.7. <sup>518</sup>	Lk2 16.7. ἔπειτα ἐτέρω εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

<sup>518</sup> Lk1 16.7 is attested “but no insight into wording can be gained” according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.8 <sup>519</sup>	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 γενεάν τὴν ἑαυτῶν εἰσιν. [CINP]

<sup>519</sup> Lk2 16.8 is unattested according to R (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.9a. <i>καὶ ἐγὼ ἔγω ὑμῖν ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας</i> <sup>520</sup>	Lk2 16.9. <i>καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.</i> [QnLk1·Lk2]

<sup>520</sup> Lk1 16.9a is attested in T (R 4.4.71).



Parallel Passages for Signals Tracing: GMarc 16.10, 11–13

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A223. Faithfulness in mammon	16.10–12	16.10–12

Parallel Verses for Signals Tracing: GMarc 16.10, 11–12

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.10 not present in QnLk1 <sup>521</sup>	Lk2 16.10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. [CINP]
QnLk1 16.11. εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	Lk2 16.11. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [QnLk1·Lk2]
QnLk1 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὐρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν; <sup>522</sup>	Lk2 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; [QnLk1·Lk2]

<sup>521</sup> Lk2 16.10 is unattested according to R (426), but it was likely not present. Not only is it not included in *CEQ*, but the vocabulary and grammar are also highly characteristic of LkR2, including: the lemmata “faithful” / πιστὸς as a substantive adjective, “wicked” / ἄδικός, and “least” / ἐλαχύς (DD 1.1); not to mention the superlative / '\*@a????s\* more generally (DD 1.2). On the debate about whether 2 Clement quotes Lk2 here, see Tyson, *Marcion*, 80; Landry, “Reconsidering”, 186.

<sup>522</sup> Lk1 16.11–12 is attested in T. “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; R 5.65). The logical transition “therefore” / οὖν is omitted from QnLk 16.11 as both unattested and a characteristic LkR2 feature (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 16.13

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

Parallel Verses for Signals Tracing: GMarc 16.10, 11–13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 16.13. οὐδείς δύναται δυσὶ κυρίοις δουλεύειν ἐνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ <sup>523</sup>	Mt1 6.24. οὐδείς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. [QnLk1·Mt1]	Lk2 16.13. οὐδείς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. [QnLk1Mt1·Lk2]

<sup>523</sup> Lk1 16.13 is multiply attested and well-represented both by T and *Adm*. T gives a mix of quotations and close paraphrases: “That it is impossible to be enslaved to these two lords, because it is necessary that one be offended if the other is protected, he himself declares, setting forth god and mammon” / *quibus duobus dominis neget posse serviri quia alterum offendi sit necesse alterum defendi ipse declarat deum proponens et mammonam* (*Marc.* 4.33.1); “he has prepared to throw this thought: ‘it is not possible to serve god and mammon... in sum, it is not possible to serve god... and mammon’ / *amentavit hanc sententiam: non potestis deo servire et mammonae... denique non potestis deo servire... et mammonae* (*Marc.* 4.33.2; R 4.4.72). *Adm* quotes it multiple times: “No one can be enslaved to two lords” / οὐδείς δύναται δυσὶ κυρίοις δουλεύειν (56,11–12 (1.28)); “‘No one’, he says, ‘can be enslaved to two lords, for either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot be enslaved to god and mammon’ / οὐδείς φησὶν δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ (56,20–23 (1.28); R 7.4.26).

Parallel Passages for Signals Tracing: GMarc 16.14–15

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

Parallel Verses for Signals Tracing: GMarc 16.14–15

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.14. οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον	Lk2 16.14. ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν. [QnLk1·Lk2]
QnLk1 16.15. ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἔμπροσθεν ἡ τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ἵ τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ <sup>524</sup>	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]

<sup>524</sup> Lk1 16.14–15 is attested in T: *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; R 5.66).

Parallel Passages for Signals Tracing: GMarc 16.16–17

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)
<p>QnLk1 16.16. ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου [ἐξ οἱ ἀφ'] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται<sup>525</sup></p> <p>QnLk1 16.17. “παρελεύσεται ὁ οὐρανὸς” καὶ “ἡ γῆ” «οὐ μὴ» “παρελεύσεται μία κεραία” τῶν λόγων μου<sup>526</sup></p> <p>QnLk1 21.33 see A293</p>	<p>Mt1 5.17. μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. [QnLk1·Mt1]</p> <p>Mt1 5.18. ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [QnLk1·Mt1]</p> <p>5.19–20 not present in Mt1</p> <p>Mt1 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασται ἀρπάζουσιν αὐτήν. [QnLk1·Mt1]</p> <p>Mt1 11.13. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν· [QnLk1·Mt1]</p>	<p>Lk2 16.16. ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. [QnLk1·Lk2]</p> <p>Lk2 16.17. εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. [QnLk1Mt1·Lk2]</p> <p>Lk2 21.33 see A293</p>	<p>Mk2 13.31 see A293</p>	<p>Mt2 5.19. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.</p> <p>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.</p> <p>Mt2 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασται ἀρπάζουσιν αὐτήν. [QnLk1Mt1·Mt2]</p> <p>Mt2 24.35 see A293</p>

<sup>525</sup> Lk1 16.16 is attested in T (R 4.4.73). E states: “The law and the prophets until John and everyone forcibly enters it” / Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου καὶ πᾶς εἰς αὐτὴν βιάζεται (*Pan.* 42.11.6 μγ (43); 42.11.17 Σχ. μγ (43); cf. 42.11.17 Ἔλ. μγ (43); GCS 31:113, 142).

<sup>526</sup> Lk1 16.17 is closely paraphrased by T. “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; R 5.67). While T uses the comparative “more swiftly” / *citius*, this does not merit the reconstruction of Lk2 term “more easily” / *εὐκοπώτερον*, which is a signature Lk2 word (cf. Lk2 5.23, 18.25) not likely in QnLk1. The 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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ ᾿πᾶς ᾿γαμῶν ἄλλην μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν ᾿ομοίως μοιχὸς ἐστίν.<sup>527</sup></p>	<p>Mt1 5.32. ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ</u> παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὅς ἐάν <u>ἀπολελυμένην γαμήσῃ</u>, μοιχᾶται.</p>	<p>Lk2 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. [QnLk1·Lk2]</p>	<p>Mk2 10.2. καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, 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 ἀπολύσαι.  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 καταλείπει 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 σὰρξ.  Mk2 10.9. ὁ 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>ὅς ἐάν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν</u>. [Qn·Mk1]  Mk2 10.12. καὶ ἐάν <u>αὐτὴ ἀπολύσασα τὸν ἄνδρα</u> αὐτῆς γαμήσῃ ἄλλον μοιχᾶται. [Qn·Mk1]</p>	<p>Mt2 19.3. καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι 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 καταλείπει 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. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.  Mt2 19.7. λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν];  Mt2 19.8. λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως.  Mt2 19.9. λέγω δὲ ὑμῖν ὅτι <u>ὅς ἐάν 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 γαμήσαι.  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 χωρεῖτω.</p>

<sup>527</sup> Lk1 16.18 is attested in T (R 5.68).

Parallel Passages for Signals Tracing: GMarc 16.19–31

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

Parallel Verses for Signals Tracing: GMarc 16.19

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.19. ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς <sup>528</sup>	Lk2 16.19. ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς. [QnLk1·Lk2]

<sup>528</sup> Lk1 16.19 is attested both by *Adm* and E. E provides corroboration of the word “rich man” / πλούσιος: “concerning the rich man” / περὶ τοῦ πλουσίου (*Pan.* 42.11.6 μδ (44); 42.11.17 Σχ. μδ (44); GCS 31:113, 142). While E only provides a few quotations, elsewhere he attests to this entire fable being preserved in Marcion’s *Gospel*: “the remainders of these comparisons he left alone and did not deceptively cut out” / ὧν παραβολῶν τὰ λείψανα εἶασε καὶ οὐ παρέκοψεν (*Pan.* 42.11.17 Ἔλ. νς (56); GCS 31:146). On the debate as to whether this fable was referenced in a lost commentary of Basilides as quoted by Hegemonius, see Winrich A. Löhr, *Basilides und seine Schule: Eine Studie zur Theologie- und Kirchengeschichtes zweiten Jahrhunderts*, WUNT 1.83 (Tübingen: Mohr-Siebeck, 1996) and Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ: An Investigation of the Collection and Origin of the Canonical Gospels* (Harrisburg: Trinity Press International, 2000); Tyson, *Marcion*, 81-82; Gregory, *Reception*, 78; Landry, “Reconsidering the Date of Luke”, 185.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα ἡλικωμένος <sup>529</sup>	Lk2 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλικωμένος [QnLk1·Lk2]

<sup>529</sup> Lk1 16.20 is attested both by E and *Adm* (R 7.4.27). E specifically corroborates the words “poor man” / πτωχὸς and “Lazarus” / Λάζαρος (“Lazarus the beggar” / Λαζάρου τοῦ πτωχοῦ (*Pan.* 42.11.6 μδ (44); *Pan.* 42.11.17 Σχ. μδ (44); GCS 31:113, 142; see also *Pan.* 42.11.17 Ἔλ. νς (56); GCS 31:146). The upgrade to “into” / εἰς corrects its prejudicial downgrading by R (426) because of its disagreement with the characteristic LkR2 πρὸς + accusative noun formula / 'πρὸς@pa \*1 \*@na\* (DD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.21. και ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ῥαύματα ἑαυτοῦ <sup>530</sup>	Lk2 16.21. και ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. [QnLk1·Lk2]

<sup>530</sup> Lk1 16.21 is quoted in T and *Adm* (R 4.4.74) (R 7.4.27). The word “wounds” / *τραύματα* shows up later in the fable of the Good Samaritan created by LkR2, suggesting that the Qn fable of Dives and Lazarus partly inspired the creation of that later fable. The Mk3 story of the Syrophenician woman



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.22. ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη <sup>531</sup>	Lk2 16.22. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη [QnLk1·Lk2]

<sup>531</sup> Lk1 16.22 is quoted in T, E and *Adm* (R 4.4.74) (R 7.4.27). E corroborates the phrase “carried away by the angels into the bosom of Abraham” / ἀπηνέχθη ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ. (*Pan.* 42.11.6 μδ (44); 42.11.17 Σχ. μδ (44); R 6.4.47).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.23. ἐν τῷ ἄδη ἐπάρας ἴσθιν <sup>532</sup> τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ <sup>532</sup>	Lk2 16.23. καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. [QnLk1·Lk2]

<sup>532</sup> Lk1 16.23 is quoted in T and *Adm* (R 5.69) (R 7.4.27).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.24. καὶ αὐτὸς φωνήσας εἶπεν πᾶτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ <sup>533</sup>	Lk2 16.24. καὶ αὐτὸς φωνήσας εἶπεν· πᾶτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. [QnLk1·Lk2]

<sup>533</sup> Lk1 16.24 is quoted in *Adm* (R 7.4.27). It is also closely paraphrased retrospectively in a later elenchus of E: “But a finger dipped in water after departure from here and a tongue quenched by water, as the rich man said to Abraham on account of Lazarus” / δακτύλου δὲ ἐμβρεχομένου εἰς ὕδωρ μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν καὶ γλώσσης καταψυχομένης ὕδατι ὡς ὁ πλούσιος ἔφη τῷ Ἀβραάμ διὰ τὸν Λάζαρον (*Pan.* 42.11.17”Ελ. νς (56); GCS 31:146).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.25. Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε ἴ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι <sup>534</sup>	Lk2 16.25. εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. [QnLk1·Lk2]

<sup>534</sup> Lk1 16.25 is quoted verbatim in its entirety by *Adm*, and also quoted partly by E. “Now Abraham said, ‘Child, remember that you received good things in your life and similarly Lazarus bad things. But now here he is comforted, but you are in agony’ / Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά. νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι (*Adam. Dial.* 76,16–78,6 (2.10); R 7.4.27). “But now here Lazarus himself is comforted” / νῦν δὲ ὧδε παρακαλεῖται ὁ αὐτὸς Λάζαρος (*Pan.* 42.11.6 με (45); 42.11.17 Σχ. με (45); GCS 31:113, 143). For the quotation from E, we follow the variant ὧδε in VM over ὄδε.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.26. και ἐπὶ πάντων τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν <sup>535</sup>	Lk2 16.26. καὶ ἐν παντί τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. [QnLk1·Lk2]

<sup>535</sup> Lk1 16.26 is quoted in Greek and Latin. “And besides all this, between you and us a great chasm has been established, so that those who are here cannot pass through to you, nor can they cross through here from there” / και ἐπὶ πάντων τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν (*Adm*; R 7.4.27). Note that the one attested use of *pros* + accusative here, while rare in Qn, fits its custom of being prefaced by a verb of motion (DD 1.1). Note also the absence of the characteristic Lk2 verb “wish/want” / θέλω (DD 1.1) as well as the second, additional use of the *pros* + accusative, both of which are universally attested in Lk2 mss and anachronistically restored by K (970), but correctly omitted by V (222\*), BD (117), R (427), and N (134). T has... (R 5.69).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.27. ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τῆς οἰκίας τοῦ πατρὸς μου <sup>536</sup>	Lk2 16.27. εἶπεν δέ· ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, [QnLk1·Lk2]

<sup>536</sup> Lk1 16.27 is quoted verbatim: “Therefore I ask you, father, that you send him to the house of my father” / ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρὸς μου (*Adm* 76,16–78,6 (2.10); R 7.4.27).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.28. ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου <sup>537</sup>	Lk2 16.28. ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. [QnLk1·Lk2]

<sup>537</sup> Lk1 16.28 is quoted in Greek: “For I have there five brothers, so that he may testify to them lest they also come to this place of torment” / ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου (*Adm*; R 7.4.27).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.29. λέγει Ἀβραάμ· αὐτῶ ἔχουσι ἐκεῖ Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν <sup>538</sup>	Lk2 16.29. λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. [QnLk1·Lk2]

<sup>538</sup> Lk1 16.29 is quoted in T (R 4.4.75) and *Adm* (R 7.4.27). E quotes this verse several times: “Abraham said, “They have Moses and the prophets. Let them listen to them, since they will not listen to someone raised from the dead” / εἶπεν Ἀβραάμ· ἔχουσι Μωσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν, ἐπεὶ οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούσουσιν (*Pan.* 42.11.6 μς (46); *Pan.* 42.11.17 Σχ. μς (46); paraphrased in 42.11.17 Ἔλ. μς (46); GCS 31:113, 143). E returns to it in a later elenchus: “Abraham said after his death, “They have Moses and the prophets, let them listen to them” / ἔλεγεν ὁ Ἀβραάμ μετὰ τὴν τελευτὴν ὅτι ἔχουσι Μωσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν (*Pan.* 42.11.17 Ἔλ. νθ (59); GCS 31:147).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.30. ὁ δὲ εἶπεν οὐχὶ πάτερ ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν <sup>539</sup>	Lk2 16.30. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν. [QnLk1·Lk2]

<sup>539</sup> Lk1 16.30 is quoted in *Adm* (R 7.4.27). Note that the rare appearance of *pros* + accusative / 'πρός@pa \*@\* here in Qn is prefaced, as is customary for Qn, by a verb of motion (DD 1.1, 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.31. ὁ δὲ εἶπεν ἑὶ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ <sup>540</sup>	Lk2 16.31. εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἂν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται. [QnLk1·Lk2]

<sup>540</sup> Lk1 16.31 is quoted both in E and *Adm* (R 7.4.27). “since they will not listen to someone raised from the dead” / ἐπει οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούουσιν (*Pan.* 42.11.6 μς (46); 42.11.17 Σχ. μς (46); R 6.4.47). 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 ἣ 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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 17.1. &lt;λέγει τοῖς μαθηταῖς&gt; οὐαὶ &lt;ἐκείνῳ δι’ οὗ&gt; “τὸ σκάνδαλον” &lt;ἔρχεται&gt;<sup>541</sup></p> <p>QnLk1 17.2. “συνέφερον” αὐτῶ εἰ “μύλος περιέκειται” περι τὸν τράχηλον αὐτοῦ καὶ “ἔρριπται” εἰς τὴν θάλασσαν ἢ ἵνα ἓνα τῶν μικρῶν τούτων σκανδαλίση<sup>542</sup></p> <p>QnLk1 17.3a. &lt;προσέχετε&gt;<sup>543</sup></p>	<p>Lk2 17.1. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι’ οὗ ἔρχεται. [QnLk1·Lk2]</p> <p>Lk2 17.2. λυσιτελεῖ αὐτῶ εἰ λίθος μυλικὸς περιέκειται περι τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα. [QnLk1·Lk2]</p> <p>Lk2 17.3a. προσέχετε ἑαυτοῖς. [QnLk1·Lk2]</p>	<p>Mt2 18.6. <u>ὃς δ’ ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων</u> εἰς ἐμέ, συμφέρει αὐτῶ ἵνα κρεμασθῇ <u>μύλος ὄνικος</u> περι τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. [QnLk1·Mt2]</p> <p>Mt2 18.7. οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· <u>ἀνάγκη</u> γὰρ <u>ἐλθεῖν τὰ σκάνδαλα</u>, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται. [QnLk1·Mt2]</p> <p>Mt2 18.8. εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. [Mt2c]</p> <p>Mt2 18.9. καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. [Mt2c]</p> <p>[cf Mt 26.24]</p>	<p>Mk3 9.42. καὶ <u>ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῶ</u> μᾶλλον εἰ περιέκειται μύλος ὄνικος <u>περι τὸν τράχηλον αὐτοῦ</u> καὶ βέβληται εἰς τὴν θάλασσαν. [QnLk1Mt2·Mk3]</p> <p>Mk3 9.43. καὶ <u>ἐὰν σκανδαλίση σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα</u> ἀπελθεῖν εἰς τὴν γέενναν, <u>εἰς τὸ πῦρ τὸ ἄσβεστον</u>. [Mt2·Mk3]</p> <p>Mk3 9.44. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c]</p> <p>Mk3 9.45. καὶ <u>ἐὰν ὁ πούς σου σκανδαλίση σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ</u> τοὺς <u>δύο πόδας ἔχοντα βληθῆναι εἰς</u> τὴν γέενναν. [Mt2·Mk3]</p> <p>Mk3 9.46. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c]</p> <p>Mk3 9.47. <u>καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίση σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν</u>, [Mt2·Mk3]</p> <p>Mk3 9.48. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. [Mk3c]</p> <p>Mk3 9.49. πᾶς γὰρ πυρὶ ἀλισθήσεται. [QnLk1Mt1·Mk2] [see A218]</p> <p>Mk3 9.50. καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [QnLk1Lk2·Mk2] [see A218]</p> <p>[cf Mk 14.21]</p>

<sup>541</sup> Lk1 17.1 is clearly attested both by T and in *Adm*. T’s attestation provides the basis for the opening explicit restoration, which is also a necessary transition from the previous episode: “At that time turning to the disciples, ‘Woe’, he says, ‘to the originator of scandals’ / *conversus ibidem ad discipulos vae dicit auctori scandalorum* (*Marc.* 4.35.1; R 5.70). The dative “to the disciples” / τοῖς μαθηταῖς is restored in favor of the characteristic Lk2 verb of speaking with *pros* + accusative addressee (DD 1.2). T’s description of Jesus “turning to the disciples” repeats a common LkR2 formula used elsewhere but not here in Lk2. Thus it does not substantiate this formula here in Lk1, but merely shows T using his own introduction of the addressees of the speech act. The second and final explicit restorations are based on *Adm*: “Woe to that one through whom the scandal comes” / οὐαὶ ἐκείνῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται; / *vae sit illi homini per quem scandalum venit?* (88,4–5 (2.15); R 7.4.28). Both Lk2 and Mt2 as independent receptors confirm the “through whom” / δι’ οὗ construction. While T and Lk2 render the plural for “scandals”, the use of the singular form in *Adm* is taken here as reflecting the earliest tradition, followed by Mt2 as independent QnLk1 receptor. We plan to evaluate 1 Clem 46.8 as an intertext in a later version.

<sup>542</sup> Continuing directly from his above attestation of Lk1 17.1, T continues by quoting Lk1 17.2: “expedient for him, if he had not been born, or if with a millstone bound to his neck he had been thrown from a cliff into the depths, than that he scandalize one of these little 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; R 5.70). Instead of “stone” / λίθος—a characteristic Lk2 lemma—we correct to “millstone” / μύλος (DD 1.1). The phrase “if he had not been born or” (which V reconstructed as εἰ οὐκ ἐγεννήθη ἢ and R rendered as possible) was probably not part of this passage, but instead reflects T 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 αὐτῶ εἰ; compare Mk 9.42 above: καλὸν ἐστὶν αὐτῶ. The use of pluperfect verbs (περιέκειτο, ἔρριπτο) by V and R do not match typical QnLk1 verbal patterns and are thus corrected to present and perfect, matching Lk2 and Mk3. The formulaic repetition in Mk3 9.44, 9.46, and 9.48 suggests liturgical usage and may have taken inspiration from Sir 7.17 and/or Jdt 16.17.

<sup>543</sup> While Lk1 17.3a is unattested, it was likely present. The same plural imperative form (“watch!” / προσέχετε) appears elsewhere in QnLk1 (12.1) and was likely present elsewhere also (QnLk1 21.34). It was likely implied by T’s verb choice for 17.4, “he commands” / *iubet* (see below). Notice how thoroughly T attests the content in 17.2 and 17.3b, suggesting that this imperative in 17.3a was also present.

Parallel Passages for Signals Tracing: GMarc 17.3b-4

SQE. Shorthand	Qn (65-69) Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)	Mt2 (140s)
A230. Forgiveness	17.3b-4	18.15	17.3b-4	18.15
A170. Reproving one's brother	17.3b	18.15	17.3b	18.15-18
A171. Two or three gathered	-----	-----	-----	18.19-20
A172. Reconciliation	17.4	18.21	17.4	18.21-22

Parallel Verses for Signals Tracing: GMarc 17.3b

Qn (65-69) Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)	Mt2 (140s)
QnLk1 17.3b. «ἐάν» ἀμαρτή ὁ ἀδελφός ἐπιτίμησον «αὐτῷ» <sup>544</sup>	Mt1 18.15. ἐάν δὲ ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου «ἐπιτίμησον αὐτῷ» [QnLk1·Mt2]	Lk2 17.3b-c. ἐάν ἀμαρτή ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐάν μετανοήσῃ ἄφες αὐτῷ. [QnLk1Mt1·Lk2]	Mt2 18.15. ἐάν δὲ ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. [QnLk1Mt1·Mt2] Mt2 18.16. ἐάν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. [Mt2c] Mt2 18.17. ἐάν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [Mt2c] Mt2 18.18. ἀμὴν λέγω ὑμῖν· ὅσα ἐάν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐάν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. [Mt2c] [cp. Mt2 16.19 in A158] Mt2 18.19. πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐάν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐάν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. [Mt2c] Mt2 18.20. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. [Mt2c]

<sup>544</sup> Lk1 17.3b is closely paraphrased by T: “He commands the sinning brother be rebuked” / *peccantem fratrem iubet corripi* (Marc. 4.35.2; R 5.70). The improvised restoration of the particle “if” / ἐάν befits the subjunctive verb, and the improvised restoration of “him” / αὐτῷ is a necessary object of the command. Both Lk2 and Mt2 as independent receptors of QnLk1 confirm these restorations.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 17.4. «καὶ» ἐὰν ἐπτάκις ἁμαρτήσῃ εἰς σὲ ἄφες «αὐτῷ» <sup>545</sup>	Mt1 18.21. «καὶ ἐὰν» ἐπτάκις «ἁμαρτήσῃ εἰς σὲ ἄφες» αὐτῷ [QnLk1·Mt2]	Lk2 17.4. καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, ἀφήσεις αὐτῷ. [QnLk1·Lk2]	Mt2 18.21. τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; [QnLk1·Mt1] Mt2 18.22. λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἐβδομηκοντάκις ἑπτὰ. [QnLk1·Mt2]

<sup>545</sup> Lk1 17.4 is paraphrased by T: “But he commands you give forgiveness even to the brother who offends you, even seven times” / *sed et veniam des fratri in te delinquenti iubet etiam septies* (Marc. 4.35.3; R 4.4.76). Both the words “and” / καὶ and “him” / αὐτῷ are improvised restorations necessitated by syntax and confirmed by Lk2 and Mt2 as independent QnLk1 receptors. Note the addition of several Lk2 characteristic features unattested for GMarc: “day” / ἡμέρα, “turn” / ἐπιστρέφω, “saying” / λέγω@vpp, “repent” / μετανοέω (DD 1.1).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
A231. On faith	-----	17.5–6	9.28–29	17.19–21, 21.21	9.28–29; 11.22–23
A275. Fig tree withered	-----	-----	-----	21.20–22	11.20–26

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
<p>17.5–6 not present in QnLk1<sup>546</sup></p> <p>QnLk1 13.18. «καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;» [see A209]</p> <p>QnLk1 13.19. ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ [see A209]</p>	<p>Mt1 6.14. ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. [Mt1c]</p> <p>Mt1 6.15. ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]</p>	<p>Lk2 17.5. καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθεσ ἡμῖν πίστιν. [CINP]</p> <p>Lk2 17.6. εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ]· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. [CINP]</p>	<p>Mk2 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ’ ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [see A163]</p> <p>Mk2 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ. [see A163]</p>	<p>Mt2 17.19. τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1Mk2.:Mt2] [see A163]</p> <p>Mt2 17.20. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μεταβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. [QnMk1Lk2.:Mt2] [see A163]</p> <p>Mt2 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ] [see A163]</p> <p>Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; [Mt2c]</p> <p>Mt2 21.21. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· [Lk2.Mt2]</p> <p>Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε. [Mt2c]</p>	<p>Mk3 9.28–29 same as Mk2</p> <p>Mk3 11.20. καὶ παραπορευόμενοι πρωτὶ εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν. [Mt2.Mk3]</p> <p>Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. [Mt2.Mk3]</p> <p>Mk3 11.22. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. [Mt2.Mk3]</p> <p>Mk3 11.23. ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. [Mt2.Mk3]</p> <p>Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. [Mt2.Mk3]</p> <p>Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. [QnLk1Mt1Lk2.:Mt3] [see A231/A275]</p> <p>Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν] [Mt1.Mk3] [see A231/A275]</p>

<sup>546</sup> Lk2 17.5–10a is unattested according to R (427), but 17.5–6 was likely not present in Lk1. T’s running commentary moves immediately and smoothly from Lk1 17.4 (*Marc.* 4.35.3; SC 456:430; Evans 458) to Lk1 17.11 (*Marc.* 4.35.4; SC 456:432). A dense cluster of characteristic Lk2 features are also evident here: the lemma “mulberry tree” / *συκαμίνος* is NT *hapax legomenon*, the lemma “uproot” / *ἐκριζώω* only occurs here in Lk2, while the verb “plant” / *φυτεύω* is only found in uniquely Lk2 verses (DD 1.1); the “apostles” speaking collectively as a *collegium* is nowhere found in Lk1, but quite characteristic of Lk2 (see also Lk2 9.10, 24.10) and Acts (Ac 4.33, 4.36, 5.29, etc.), reflecting early orthodox ecclesiology and perhaps even antiphonal liturgical patterns (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 17.7–10

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

Parallel Verses for Signals Tracing: GMarc 17.7–10

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.7–10 not present in QnLk1 <sup>547</sup>	<p>Lk2 17.7. τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε, [CENP]</p> <p>Lk2 17.8. ἀλλ’ οὐχὶ ἐρεῖ αὐτῷ· ἐτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; [CENP]</p> <p>Lk2 17.9. μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; [CENP]</p> <p>Lk2 17.10. οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν. [CENP]</p>

<sup>547</sup> Lk2 17.5–10a is unattested and Lk2 17.10b was not present according to R (427), but the entirety of 17.7–10 was likely not present in Lk1. When E specifically quotes 17.10b, he is probably making a shorthand reference to the entire passage (17.7–10) about the slaves not being present. “He deceptively cut out, ‘Say that we are worthless slaves; we have done what we were supposed to do’” / παρέκοψε τό λέγετε ὅτι ἀχρεῖοι δοῦλοι ἐσμεν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν (*Pan.* 42.11.6 μζ (47); 42.11.17 Σχ. μζ (47); GCS 31:113, 143). As noted in the above passage, T’s running commentary moves immediately from Lk1 17.4 (*Marc.* 4.35.3; SC 456:430) to Lk1 17.11 (*Marc.* 4.35.4; SC 456:432).

This passage is filled with characteristic LkR2 vocabulary and themes: the lemmata “feast” / δειπνέω, “order” / διατάσσω (twice), the verb “shepherd” / ποιμαίνω (only here in Lk2), “plow” / ἀροτριῶ (a gospel *hapax* that only appears elsewhere in the NT once), and the intensive negative adverb οὐχὶ as part of a rhetorical question (DD 1.1); an arthrous substantival participle / ὁ@\* \*@vp\* and aorist passive participle / \*@vpap\* (DD 1.2); as well as hospitality protocols and ethics from a slave-owner perspective (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 17.11-12b, ~~12e-13~~, 17.14, 4.27, 17.15-16, ~~17~~, 18-19

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

Qn (65-69) Lk1 (80s)	Lk2 (117-138)
17.11-12a <εἶς> «κώμην» <Σαμαρείας> <sup>548</sup>	Lk2 17.11. καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσον <u>Σαμαρείας</u> καὶ Γαλιλαίας. [QnLk1·Lk2] Lk2 17.12a. καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ <u>κώμην</u> [QnLk1·Lk2]

<sup>548</sup> Lk2 17.11 is attested according to R (427), particularly the word “of Samaria” / *Σαμαρείας*. Though it falls later in his attestation of this passage, T does clearly refer to the episode taking place “in the regions of Samaria” / *in Samariae regionibus* (*Marc.* 4.35.9; SC 456:436). In the flow of the QnLk1 narrative, the reader has not left Samaria; “a village of Samaritans” / *viculum Samaritarum* in QnLk1 9.52 was the last place clearly mentioned (*Marc.* 4.23.7; SC 456:298, 300; 4.23.8 in Evans 388), and subsequent to that the Lord’s prayer was taught “in a certain place” / *in quodam loco* (*Marc.* 4.26.1; SC 456:330; Evans 404). Based on the previous usage in QnLk1 9.52 of a “village” in relation to Samaria, the mention of a “village” / *κώμην* here in Lk2 17.12a is taken as authentic to QnLk1 and thus restored. Given that this passage in QnLk1 comes immediately after a sequence of sayings about Forgiveness (A230), Reproving a brother (A170), and Reconciliation (A172), Joshua’s sayings and actions here may well point to a political alliance between Galileans and Samaritans, perhaps in common cause against Roman-controlled Jerusalem. Besides the brief geographical notice, the rest of the material in Lk2 17.11-12a was most likely not present, reflecting a cluster of characteristic Lk2 features: the introductory “and it happened” / *καὶ ἐγένετο* bigram, the prepositional infinitive, a middle participle, and a participial transitional phrase (DD 1.2); as well as a focus on placenames and travel (DD 1.4).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.12b. <ότε συνήντησαν> οἱ δέκα λεπροί <sup>549</sup>	Lk2 17.12b. ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες [QnLk1·Lk2]

<sup>549</sup> Confirmation of and upgrade to Lk1 17.12b based on the quotation by E: “When the ten lepers encountered him” / ὅτε συνήντησαν οἱ δέκα λεπροί (*Pap.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.12c–13 not present in QnLk1 <sup>550</sup>	Lk2 17.12c. οἱ ἔστησαν πόρρωθεν [CENP] Lk2 17.13. καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. [CENP]

<sup>550</sup> Lk2 17.13 was not present in Lk1 according to R (427), based on E, but his statement likely indicates that 17.12c was also not present, and that GMarc transitioned immediately from 17.12b to 17.14. “When the ten lepers encountered him’, he deceptively cut out much and he put, ‘he sent them away saying, “show yourselves to the priests”’ / ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.14. ἀπέστειλεν αὐτοὺς λέγων ἰδὲ δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἐν τῇ ὁδῷ ἑκαθαρίσθησαν <sup>551</sup>	Lk2 17.14. καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἑκαθαρίσθησαν. [QnLk1·Lk2]

<sup>551</sup> Lk1 17.14 is attested in T (R 5.71). E says: “he put, ‘he sent them away saying, “show yourselves to the priests”” / ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143). Several highly characteristic of LkR2 are omitted: the plural participle + plural imperative formula / *\*@vp??n?p\* \*@vd??p*, narrative voice bigram “and it happened” / *'καὶ γίνονται@viam3s*, and the prepositional infinitive construction / *'ἐν@\* δ@dd?s \*@vn\** here, “when they were departing” / ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς (DD 1.2). This transitional phrase is completely absent from the testimony of E, and T’s phrase “on the road he cleansed” / *in itinere purgavit* does not establish it, contrary to R (5.71; 428). Our emendation “on the road” / ἐν τῇ ὁδῷ follows T precisely, using a phrase found elsewhere in QnLk1 12.58. Also contrary to R, the participle “going” / *πορευθέντες* is omitted for lack of attestation by T and E.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 4.27. «καὶ» πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος <sup>552</sup>	Lk2 4.27. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ <u>Ναιμὰν ὁ Σύρος</u> . [QnLk1·Lk2]

<sup>552</sup> Lk1 4.27 is attested as part of this passage (A233 rather than A033) by T (*Marc.* 4.35.6; SC 456:432) and E (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113–14, 143); see also R 5.2, 6.4.2, 6.4.49. T quotes it verbatim: “Now although he has previously mentioned that there were many lepers within Israel in the days of Elisha the prophet and that none of them were cleansed except Namaan the Syrian” / *nunc etsi praefatus est multos tunc fuisse leprosos apud Israhelem in diebus Helisaei prophetae et neminem eorum purgatum nisi Neman Syrum* (*Marc.* 4.35.6; SC 456:432). The quotation of E largely matches: “he put other words in place of other words, saying ‘that there were many lepers in the days of Elisha the prophet and not one was cleansed except Naaman the Syrian’” / ἄλλα ἀντὶ ἄλλων ἐποίησε λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113–14, 143). While this clearly cites a story known from the Hebrew Nevi’im, it does not comprise a clear quotation or paraphrase of the LXX.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.15. εἶς ἐξ αὐτῶν <sup>553</sup>	Lk2 17.15. εἶς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, [QnLk1·Lk2]
QnLk1 17.16. Σαμαρίτης <sup>554</sup>	Lk2 17.16. καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. [QnLk1·Lk2]
17.17 not present in QnLk1 <sup>555</sup>	Lk2 17.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ; [CINP]
QnLk1 17.18. (ὑπέστρεψεν) δοῦναι δόξαν τῷ θεῷ <sup>556</sup>	Lk2 17.18. οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; [QnLk1·Lk2]

<sup>553</sup> Lk1 17.15 is attested in T: “only that one of the ten” / *unum illum solutum ex decem* (*Marc.* 4.35.11; SC 456:438). The expression “glorified god” / *ἐδοξάζων τὸν θεόν* appears elsewhere in QnLk1 in 7.16, and likely 13.13. The verb “return” is characteristic of Lk2, but QnLk1 has two other examples (23.56, 24.9). We take the doubling of the “return... glory/glorify god” expression in 17.15 and 17.18 as evidence of Lk2 redaction. The other features in this verse are characteristic of Lk2, particularly the participle “seeing” / *ὁράω@vp\** (DD 1.1) and the bigram “great voice” / *φωνή@n\* μέγας@a\** (DD 1.2).

<sup>554</sup> Lk1 17.16 is minimally attested by T, particularly the word “Samaritan” / *Samariten* attested (*Marc.* 4.35.11; SC 456:438). The rest of the verse reflects a cluster of Lk2 features: the lemmata “fall” / *πίπτω* and “face” / *πρόσωπον* (DD 1.1); and the theme of worshipping Jesus (DD 1.4).

<sup>555</sup> According to R (5.71), 17.17 is attested for GMarc, “but no insight into wording can be gained.” On the contrary, it was likely not present. Nothing in the attestations of T or E reflects Jesus asking rhetorical questions, or the explicit mention of the number “nine”. The mention of “ten” / *decem* in T (*Marc.* 4.35.11; SC 456:438) simply echoes that word in QnLk1 17.12b. While E does mention the number “nine” within his paraphrase of Lk2 17.17-18, it appears in a section of *Panarion* on the Manicheans, not one treating directly of Marcion’s *Gospel*: “The lord cleansed ten lepers and the nine departing did not give glory to god, but the one returning stayed” / *ὁ κύριος δέκα λεπρούς ἐκαθάρισε καὶ οἱ ἑννέα ἀπελθόντες οὐκ ἔδωκαν δόξαν τῷ θεῷ, ὁ δὲ εἷς ὑποστρέψας ἔμεινεν* (*Pan.* 66.41.1; GCS 37:78).

Highly characteristic Lk2 features include the intensive negative adverb *οὐχὶ* as part of a rhetorical question (DD 1.1); the opening participial transitional phrase (DD 1.2); as well as the focus on numbers (DD 1.4).

<sup>556</sup> Lk1 17.18 is paraphrased by T: “He did not command him to offer a gift by law, because by returning he already offered sufficient glory to god” / *unde et unum illum solutum ex decem memorem divinae gratiae Samariten miratus non mandat offerre munus ex lege, quia satis iam obtulerat gloriam deo reddens* (*Marc.* 4.35.11; SC 456:438). The word “offer” / *obtulerat* reasonably attests “to give” / *δοῦναι*. The phrase “glory to god” / *δόξαν τῷ θεῷ* / *gloriam deo* is attested verbatim. The participle “returning” / *reddens*, while singular in contrast to the plural in Lk2 17.18, likely establishes “he returned” / *ὑπέστρεψεν* as received in Lk2 17.15. Notice how the Lk2 expansion doubles the “return... glorify god” / “returning to give glory to god” expression, inserting new content between them.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.19. «καὶ ὁ Ἰησοῦς λέγει αὐτῷ» ἡ πίστις σου σέσωκέν σε <sup>557</sup>	Lk2 17.19. καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. [QnLk1·Lk2]

<sup>557</sup> The concluding pronouncement in Lk1 17.19 is attested verbatim by T: “Your faith has made you well,’ he heard” / *ides tua te salvum fecit audiit* (Marc. 4.35.11; SC 456:438; Evans 462). The opening improvised restoration is a necessary speech introduction that follows customary speech patterns in QnLk1 and is consistent with elements found in Lk2 17.17 (“Jesus” / ὁ Ἰησοῦς) and here in Lk2 17.19. The initial command, “rising go” / reflects Lk2 redaction, both in the participle + imperative bigram (DD 1.2) and in its provision of a response to the previous LkR2 17.16 scene of the leper falling down on his face at the feet to worship Jesus.

Parallel Passages for Signals Tracing: GMarc 17.20–21

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A234. Kingdom within	17.20–21	13.21	24.23	17.20–21

Parallel Verses for Signals Tracing: GMarc 17.20

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.20. «καὶ» (οἱ Φαρισαῖοι ἐν κρυπτῷ λέγουσιν) πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ οὐκ ἔρχεται (καὶ λέγει) οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως <sup>558</sup>	Lk2 17.20. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, [CINP]

<sup>558</sup> Lk1 17.20 is summarized and quoted in T. “Yet not even the Pharisees could be seen to have consulted the lord about another god’s kingdom, when it was to come... ‘The kingdom of god’, he said, ‘does not come with observation’ / *sed nec Pharisaei possunt videri de alterius dei regno consuluisse dominum quando venturum sit... non venit inquit regnum dei cum observatione* (Marc. 4.35.12; SC 456:438, 440). V and R anachronistically default to the Lk2 phrase, “Now he was asked by the Pharisees” / ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, when T lays stress on the secrecy of the Pharisees’ question, hence our explicit restoration, “and the Pharisees asked in secret” / οἱ Φαρισαῖοι ἐν κρυπτῷ λέγουσιν. The compound verb and the nominative participle + δὲ introductory bigram are highly characteristic of LkR2 (DD 1.1, 1.2). The lemma “secret” / κρυπτός is used elsewhere in Qn 8.17, and the generic verb of speaking λέγω is regularly used for questions in Qn (e.g., 7.19–20, 12.41, 18.19, 22.70). This reconstruction suggests that QnLk1 17.20 may have inspired the extended Johannine *aggadah* and Socratic dialogue about Nicodemus the Pharisee coming to Jesus “at night” / νυκτός (Jn2 3.1) to discuss “the kingdom of god” / τὴν βασιλείαν τοῦ θεοῦ (Jn2 3.3).

Parallel Verses for Signals Tracing: GMarc 17.21

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 17.21. οὐδὲ ῥέγουσιν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν <sup>559</sup>	Mk1 13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε·	Mt2 24.23. τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός, ἢ· ὧδε, μὴ πιστεύσητε·	Lk2 17.21. οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἢ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

<sup>559</sup> Lk1 17.21 is twice quoted in T: “Neither do they say, ‘Here it is’, or ‘There it is’, for god’s kingdom is inside you... is inside you” / *nec dicunt ecce hic ecce illic ecce enim regnum dei intra vos est... intra vos est* (Marc 4.35.12); “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; R 5.72).



Parallel Passages for Signals Tracing: GMarc 17.22–37

<i>SQE</i> . 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

Parallel Verses for Signals Tracing: GMarc 17.22

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 <sup>560</sup>	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 εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

<sup>560</sup> Lk1 17.22 is attested in E: “The days are coming when you will desire to see one of the days of the son of man” / ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσῃτε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*Pan.* 42.11.6 μθ (49); 42.11.17 Σχ. μθ (49)); paraphrased in 42.11.17 Ἐλ. μθ (49); GCS 31:114, 144).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.23–24 <sup>561</sup>	<p>Lk2 17.23. καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, [ἦ·] ἰδοὺ ᾧδε· μὴ ἀπέλθῃτε μηδὲ διώξῃτε.</p> <p>Lk2 17.24. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].</p>	<p>13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ·</p> <p>13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.</p> <p>13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ᾧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε·</p> <p>13.22. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.</p>	<p>24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.</p> <p>24.11. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·</p> <p>24.23. τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ᾧδε ὁ χριστός, ἦ· ᾧδε, μὴ πιστεύσητε·</p> <p>24.26. ἐάν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·</p> <p>24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·</p>

<sup>561</sup> Lk2 17.23–24 is unattested according to R (428). Given the presence of 17.23–24 in *CEQ* and the parallels in Matthew and *GThom*, 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 relevant vocal strata.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 17.25. πρῶτον ᾿δὲ δεῑ ᾿τόν υἱόν ἀνθρώπου ᾿πολλά παθεῖν καὶ ἀποδοκιμασθῆναι <sup>562</sup> [see A159]	Lk2 17.25. πρῶτον δὲ δεῖ αὐτόν πολλα παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.	13.14. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ,

<sup>562</sup> Lk1 17.25 is closely paraphrased by T (R 5.73). “For when saying that the son of man must beforehand suffer many things and be rejected before his coming” / *dicens enim filium hominis ante multa pati et reprobari oportere ante adventum suum* (Marc. 4.35.14). The characteristic LkR2 term “generation” / γενεά was apparently missing (DD 1.1).

Parallel Verses for Signals Tracing: GMarc 17.26

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.26. ἔν ταις ἡμέραις Νῶε <sup>563</sup>	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.

<sup>563</sup> Lk1 17.26 is attested in T (R 5.73).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.27 <sup>564</sup>	Lk2 17.27. ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμός καὶ ἀπώλεσεν πάντας.		<p>24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,</p> <p>24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.</p> <p>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,</p> <p>24.39a. καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.</p>

<sup>564</sup> Lk2 17.27 is unattested according to R (428). Given the presence of 17.27 in *CEQ* and the parallels in Matthew, we plan to consider the possibility of restoring some of this son of man saying to Qn once we have attained a higher degree of linguistic and grammatical clarity for all relevant vocal strata. Fleddermann (97) finds here in Q a reference to LXX Gen 7.7, 13.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.28. ἔν ταις ἡμέραις Λώτ <sup>565</sup>	Lk2 17.28. ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἥσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·		

<sup>565</sup> Lk1 17.28 is attested in T (R 5.73).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.29–31 <sup>566</sup>	<p>Lk2 17.29. ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπόλεσεν πάντας.</p> <p>Lk2 17.30. κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</p> <p>Lk2 17.31. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῶ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.</p>		<p>24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·</p> <p>24.27. ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·</p>

<sup>566</sup> Lk2 17.29–31 are unattested according to R (428), but they were likely not present. Characteristic Lk2 features include: the *kata* + accusative article bigram / 'κατά@πα ὁ@da\*' and a lemma with the root “turn” / '\*στρέφ\*@\*(DD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.32. μνημονεύετε τῆς γυναικὸς Λώτ <sup>567</sup> 21.8, 17.21, 9.24	Lk2 17.32. μνημονεύετε τῆς γυναικὸς Λώτ.		

<sup>567</sup> Lk1 17.32 is attested in T (R 5.73).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.33–37 <sup>568</sup>	<p>Lk2 17.33. ὅς ἐάν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὅς δ' ἂν ἀπολέσῃ ζωογονήσῃ αὐτήν.</p> <p>Lk2 17.34. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.</p> <p>Lk2 17.35. ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἢ μία παραλημφθήσεται, ἢ δὲ ἑτέρα ἀφεθήσεται.</p> <p>Lk2 17.36.</p> <p>Lk2 17.37. καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.</p>	<p>13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.</p> <p>13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἢν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.</p> <p>13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.</p> <p>13.23. ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα.</p>	<p>24.28. ὅπου ἐάν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.</p> <p>24.41. δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.</p>

<sup>568</sup> Lk2 17.33–37 are unattested according to R (428). Our fourth hypothesis thus leads us to exercise rigorous skepticism about any of this content being in Qn. *CEQ* does include material from 17.34–35, 37, material which has Matthean parallels. We will consider these for possible restoration to Q once we have attained greater clarity about the vocal stratum patterns of Qn, Mt1, Lk2, and Mt2.

Parallel Passages for Signals Tracing: GMarc 18.1–7, 8

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

Parallel Verses for Signals Tracing: GMarc 18.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.1. «ἔλεγεν δὲ» παραβολὴν «αὐτοῖς» προσεύχεσθαι πάντοτε καὶ μὴ ἐγκακεῖν <sup>569</sup>	Lk2 18.1. ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, [QnLk1·Lk2]

<sup>569</sup> Lk1 18.1 is attested as part of a brief summary of this episode by T: “For commanding perseverance and earnestness in praying he sets forth a comparison of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption” / *nam et orandi perseverantiam et instantiam mandans parabola iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (Marc. 4.36.1; R 5.74). The lemma ἐγκακέω is *hapax* in the canonical Gospels and is typically Pauline, especially the negative formulation (2 Cor 4.1, 16; Gal 6.9; 2 Th 3.13), but we restore it in keeping with T’s twice-doubled formula, “perseverance and earnestness... earnestness and perseverance”. The *pros* + accusative formula and the verb “it is necessary” / δεῖ are characteristic of LkR2 (DD 1.1); as is the articular infinitive and infinitive followed by its subject (“they” / αὐτοὺς) in the accusative (DD 1.2). These characteristic Lk2 features are anachronistically included in the restorations by V (224\*), BD (118), R (428), K (1004), and N (144). The verb “it is necessary” / δεῖ does occur once elsewhere in Qn (DD 1.1), but it indicates fate/destiny, not a command, and is thus not merited by T’s reference to “commanding” / *mandans*. The infinitive “praying” / προσεύχεσθαι can serve a hortatory function on its own.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.2. κριτής «ἦν» <sup>570</sup>	Lk2 18.2. λέγων· κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντροπόμενος. [QnLk1·Lk2]

<sup>570</sup> For Lk1 18.2 only the word “judge” / κριτής is attested according to R (5.74; 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 ἐντροπόμενος)—repeated verbatim in Lk2 18.4—is excluded from QnLk1 as reflecting characteristic LkR2 phrases (DD 1.2) and tendencies to elaborate on character motivation and piety (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.3. «καὶ» χήρα «ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου» <sup>571</sup>	Lk2 18.3. χήρα δὲ ἦν ἐν τῇ πόλει ἐκεῖνη καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [QnLk1·Lk2]

<sup>571</sup> Only the word “widow” / *χήρα* is attested for Lk1 18.3 according to R (5.74; 428). Even so, “the earnestness and perseverance of her interruption” / *instantia et perseverantia interpellationum eius* is a reasonable basis for some reconstruction, and involved restorations have been accordingly made by BD (118), K (1004), and N (144), though not by V (224\*) or R (428). The geographical notice, “in a certain city” / *ἐν τῇ πόλει ἐκεῖνη*, is characteristic LkR2 redaction (DD 1.2) and thus should be omitted. But the remainder of the verse stems reasonably from QnLk1. The lemma *ἀντίδικος* is present in QnLk1 12.58 and the lemma *ἐκδικέω* is nowhere else in evidence in Lk2 or Acts (DD 1.1). While *pros* + accusative (*πρός@pa \*@\**) is rare in Qn and characteristically abundant in Lk2, here it follows the typical Qn pattern of being prefaced by a verb of motion (DD 1.1). K and N both maintain its presence here as well.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.4 «καὶ ἦλθεν εἰς ἑαυτὸν καὶ λέγει» <sup>572</sup>	Lk2 18.4. καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, [≠QnLk1·Lk2]

<sup>572</sup> Lk1 18.4 is unattested according to R (428). However, given T'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 have partly inspired the theme of the lost son's "coming to himself" / εἰς ἑαυτὸν δὲ ἐλθὼν in Lk2 15.17. The concluding soliloquy or internal dialogue—a self-indicting philosophical reflection that recounts similar phrases found in 18.2, is characteristic of Lk2: "If I do not even fear god nor respect a person".

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 ὑπωπιάζη με» <sup>573</sup>	Lk2 18.5. διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με. [‡QnLk1·Lk2]

<sup>573</sup> Lk1 18.5 is unattested according to R (428), but some resolution or response by the judge is implicit in T's summary quoted above (*Marc.* 4.36.1; R 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* (DD 1.1), the theme of the poor tormenting, disrupting, and threatening the wealthy and powerful is hallmark Qn.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.6. «καὶ λέγει ὁ κύριος» <sup>574</sup>	Lk2 18.6. εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει· [‡QnLk1·Lk2]

<sup>574</sup> Lk1 18.6 is unattested according to R (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 f<sup>r</sup>. The denigration of the judge’s character (“of wickedness” / τῆς ἀδικίας) is excluded as an LkR2 characteristic feature.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.7. ὁ θεὸς ἑποίησεν τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός <sup>575</sup>	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]

<sup>575</sup> Most of Lk1 18.7 is closely paraphrased attested in T: “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; R 5.74). T’s restatement is not in the form of a rhetorical question, lacks the concluding phrase, and gives no indication of the emphatic double negative, which is a characteristic Lk2 feature and thus omitted from our restoration. The correction to the dative “to him” / αὐτῷ in place of R’s “to him” / πρὸς αὐτόν to translate T’s *ad eum* aligns our restoration both with typical QnLk1 speech patterns and the Lk2 receptor here, while avoiding the characteristic Lk2 *pros* + accusative (DD 1.2).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.8 not present in QnLk1 <sup>576</sup>	Lk2 18.8. λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; [QnLk1·Lk2]

<sup>576</sup> Lk1 18.8 is unattested according to R (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” / ἄρα, 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 made you well” (QnLk1 7.50, 17.19, 18.42).

Parallel Passages for Signals Tracing: GMarc 18.9–14

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A237. Pharisee and publican	18.10–14	18.9–14	23.12

Parallel Verses for Signals Tracing: GMarc 18.9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.9 not present in QnLk1 <sup>577</sup>	Lk2 18.9. εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. [CINP]

<sup>577</sup> Lk2 18.9 is unattested according to R (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.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.10. ἄνθρωποι δύο εἰς τὸ ἱερόν προσεύξασθαι «ὁ» Φαρισαῖος «καὶ ὁ» τελώνης <sup>578</sup>	Lk2 18.10. ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [QnLk1·Lk2]

<sup>578</sup> T clearly paraphrases Lk1 18.10 together with the basic features of this fable: “And yet when he introduces the creator’s temple and describes two people worshipping 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; R 4.4.77). The infinitive “praying” / προσεύξασθαι is not clearly established by T’s “worshipping” / *adorantes*, but that exact form is common across Qn (11.1, 18.1) and is reasonable here. The improvised restoration that “they ascended” / is based on T’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 in T and omitted by V (225\*), R (428), and here also as a characteristic LkR2 lemma (DD 1.1: Qn #0 Lk2 #9 Ac #19).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.11. «ὁ Φαρισαῖος προσήχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς ὁ τελώνης οὗτος» <sup>579</sup>	Lk2 18.11. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· [‡QnLk1·Lk2]

<sup>579</sup> Lk1 18.11 is generally attested in T in the quotation given in the note above. As R notes, the specific wording is unattested, except for the representation that the Pharisees worshipped “in pride” / *in superbia*. Lk2 18.11 here bears several indications of significant LkR2 redaction and characteristic features: the lemma “the rest” / *λοιπός* (cf. Lk2 18.9) and the *pros* + accusative “to himself” / *πρὸς ἑαυτὸν* (DD 1.1); and the philosophical catalog of vices (DD 1.4). Several mss (D L Q Ψ 28) have “like” / *ὡς* in place of “just as” / *ὡσπερ* and several others (A K Π f<sup>3</sup>) invert “this” / *οὗτος* and “the tax collector” / *ὁ τελώνης* at the end of the verse, both of which are read here as the earlier traditions.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.12 not present in QnLk1 <sup>580</sup>	Lk2 18.12. νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. [CINP]

<sup>580</sup> Lk2 18.12 is attested without wording according to R (428), but none of its content was actually attested, and this verse was most likely not present in QnLk1. 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.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.13. «ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπάρει εἰς τὸν οὐρανόν λέγει ὁ θεός ἰλάσθητί μοι τῷ ἁμαρτωλῷ» <sup>581</sup>	Lk2 18.13. ὁ δὲ τελώνης μακρόθεν ἐστῶς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάρει εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. [‡QnLk1·Lk2]

<sup>581</sup> Lk1 18.13 is attested without wording according to R (428). T merely describes the “tax-collector worshipping in humility” / *adorantes... publicanum in humilitate*. The theme of “lifting eyes” / *τοὺς ὀφθαλμοὺς ἐπάρει* 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* and the piety and/or lamentation conveyed in the statement that the tax-collector “beat his breast” / *ἔτυπτεν τὸ στήθος αὐτοῦ* (cf. Lk2 23.48).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.14. «λέγω ὑμῖν» κατέβη ῥούτος ἰδεδικαιωμένος <sup>582</sup>	Lk2 18.14. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [QnLk1·Lk2]	Mt2 23.12. ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται. [Lk2·Mt2]

<sup>582</sup> Elements of Lk1 18.14 are clearly attested in T in the summary quoted above (*Marc.* 4.36.1; R 4.4.77), particularly that the tax-collector “descended” / *descendisse* / κατέβη “having been justified” / *iustificatum* / δεδικαιωμένος. T 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 “this one 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.

Parallel Passages for Signals Tracing: GMarc 18.15–17

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A253. Children welcomed	18.15–17	10.13–16	18.3, 19.13–15	18.15–17

Parallel Verses for Signals Tracing: GMarc 18.15–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
18.15–17 not present in QnLk1 <sup>583</sup>	<p>Lk2 18.15. προσέφερον δὲ αὐτῶ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. [CINP]</p> <p>Lk2 18.16. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [CINP]</p> <p>Lk2 18.17. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [CINP]</p>	<p>Mk2 10.13. καὶ προσέφερον αὐτῶ παιδιά ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2·Mk2]</p> <p>Mk2 10.14. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Lk2·Mk2]</p> <p>Mk2 10.15. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [Lk2·Mk2]</p> <p>Mk2 10.16. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά. [Mk2c]</p>	<p>Mt2 19.13. τότε προσηνέχθησαν αὐτῶ παιδιά ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2Mk2·Mt2] [see Mk2 10.16]</p> <p>Mt2 19.14. ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk2·Mt2]</p> <p>Mt2 19.15. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. [Mk2·Mt2]</p> <p>Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Lk2·Mt2] [see A166]</p>

<sup>583</sup> Lk2 18.15 and 18.17 are both unattested for GMarc according to R (429), and *Adamantius Dialogue* is the only apparent attestation of 18.16: “Now the good lord says, ‘Let the children come to me, for of such is the kingdom of the heavens’ / ὁ δὲ ἀγαθὸς κύριος ἄφετε φησὶν τὰ παιδιά ἔρχεσθαι πρὸς με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν / *bonus autem dominus dicit sinite pueros venire ad me; talium enim est regnum coelorum* (*Adm* 32,26–27 (1.16); R 7.4.29). As elsewhere, here we also find *Adm* to be an unreliable witness to the earliest restorable text of Lk1, though it may reflect a later edition of GMarc accommodated to canonical Luke. Note how T moves immediately from QnLk1 18.14 to 18.18, and how well the QnLk1 narrative flows between the fable of the Pharisee and tax collector and the multiply attested story of the rich man in QnLk1 18.18ff. Thus these touching stories (pun intended) are all most likely second century traditions. The theme of the laying on of hands to include people in the community of Jesus’ followers is rooted in Lk2/Ac, but there it applies only to adults. Note specifically that Lk2 18.15 refers to “infants” / βρέφη, while Mk2 and Mt2 change that word to “children” / παιδιά. When set alongside its positive portrayal of the infant Jesus being circumcised and acting the part of a rabbi both as a child and an adult, Lk2 may well reflect a debate in early-orthodox communities about whether infants should be circumcised and an engagement with Hadrian’s prohibition against circumcision, picturing Jesus as born into pious Jewish tradition as a child and engaging in religious civil disobedience by performing circumcision as an adult. Reflecting deference to Hadrianic policy and the emergence of early orthodox ritual as distinct from late-Pharisaic, Rabbinic Judaism, in Mk2 and Mt2 the focus shifts away from infant circumcision and toward paedobaptism as a sanctioned practice and rite of passage intended as a rival substitute for circumcision. The motif of childlikeness blurring the boundary between adult and child recipients of baptism in effect infantilizes the entire community under the authority of a newly emerging patriarchal hierocracy.



Parallel Passages for Signals Tracing: GMarc 18.18–23

<i>SQE</i> . 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

Parallel Verses for Signals Tracing: GMarc 18.18

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 18.18. ῥτις ῥλέγει αὐτῶν ῥ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; <sup>584</sup>	Mk1 10.17. καὶ «ἰδοῦ» εἰς «προσελθὼν αὐτῶ» εἶπεν διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;	Mt1 19.16. καὶ ἰδοῦ εἰς προσελθὼν αὐτῶ 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 προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

<sup>584</sup> Lk1 18.18 is attested in T, E, and *Adm* (R 5.75) (R 6.4.51) (R 7.4.30). “A certain one said to him, ‘Good teacher, what by doing will I inherit eternal life?’” / εἶπέ τις πρὸς αὐτὸν διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); GCS 31:114, 144). In a later section of the *Panarion* against Arius, E quotes the same verse, likely in its Lk2 form, but still identical with his earlier quotation of GMarc: “Good teacher, what by doing will I inherit eternal life?” / διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (*Pan.* 69.57.3; GCS 37:205). The verb of speaking plus accusative πρὸς in E’s GMarc attestation is likely his own wording, since it does not fit typical QnLk1 usage nor is it found in any Lk2 mss here.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.19. ἔειπεν Ἰησοῦς ἅ τί με λέγεις ἀγαθόν; οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός ὁ πατήρ <sup>585</sup>	Mk1 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός.	Mt1 19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.	Lk2 18.19. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός.	Mk2 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός.	Mt2 19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.

<sup>585</sup> Lk1 18.19 is attested in T (R 5.75), *Adm* (R 7.4.30) and (R 8.18). E attests the initial response of Jesus as a prohibition rather than a rhetorical question: “But he said, ‘Do not call me good. One is good, god.’ He added, ‘the father’” / ὁ δὲ μὴ με λέγε ἀγαθόν. εἷς ἐστὶν ἀγαθός ὁ θεός. προσέθετο ἐκεῖνος ὁ πατήρ (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); GCS 31:114, 144). Given its central place in christological and trinitarian debates, E frequently quotes the second part of the verse elsewhere, sometimes in an abbreviated form combining Matthean and Lukan/Markan elements, e.g., “One is good, god” / εἷς ἐστὶν ἀγαθός ὁ θεός (*Ancor.* 18.3; GCS nF 10.1:26) and “Why do you call me good? One is good, god” / τί με λέγεις ἀγαθόν; εἷς ἐστὶν ἀγαθός ὁ θεός (*Pan.* 69.19.1; GCS 37:168). At other times, he fully quotes its Lk2/Markan form, e.g., “No one is good except one, god” / οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός (*Ancor.* 18.1; GCS nF 10.1:26) and “Why do you call me good? No one is good except one, god” / τί με λέγεις ἀγαθόν; οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός (*Pan.* 69.57.4; GCS 37:205). Across these quotations E consistently avoids the Matthean form of the first question, “Why do you ask me about what is good?” Previously in the *Panarion* in the section on Ptolemaeus, E paraphrases in a way reminiscent of the unique GMarc version, including the word “father”: “For one alone is good, god his own father,’ our savior evidenced” / ἓνα γὰρ μόνον εἶναι ἀγαθόν θεὸν τὸν ἑαυτοῦ πατέρα ὁ σωτὴρ ἡμῶν ἀπεφήνατο (*Pan.* 33.7.5; GCS nF 10.1:456).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.20. τὰς ἐντολὰς οἶδας μὴ φονεύσης, μὴ μοιχεύσης μὴ κλέψης μηδὲ ψευδομαρτυρήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα Ἰ σου <sup>586</sup>	Mk1 10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mt1 19.17b «τὰς ἐντολὰς οἶδας» Mt1 19.18. τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, Mt1 19.19. τίμα τὸν πατέρα καὶ τὴν μητέρα,	Lk2 18.20. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mk2 10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mt2 19.17b. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολὰς. Mt2 19.18. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπεν· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, Mt2 19.19. τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

<sup>586</sup> Lk1 18.20 is attested in T and *Adm* (R 5.75) (R 7.4.30). E quotes the opening of this verse, and notes that its imperative contrasts with the indicative in Lk2: “and instead of ‘you know the commandments,’ he says, ‘know the commandments’” / καὶ ἀντὶ τοῦ τὰς ἐντολὰς οἶδας λέγει τὰς ἐντολὰς οἶδα (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); restated in Ἔλ. ν (50); GCS 31:114, 144).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.21. ταῦτα πάντα ἐφύλαξα ἐκ νεότητος <sup>587</sup>	Mk1 10.20. ὁ δὲ ἔφη αὐτῶ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.		Lk2 18.21. ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.	Mk2 10.20. ὁ δὲ ἔφη αὐτῶ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	

<sup>587</sup> Lk1 18.21 is attested in T and *Adm* (R 5.75) (R 7.4.30).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.22. ἠκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι <sup>588</sup>	Mk1 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι.	Mt1 19.20. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; Mt1 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.	Lk2 18.22. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἐν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.	Mk2 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ 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 ἀκολουθεῖ μοι.

<sup>588</sup> Lk1 18.22 is quoted both in T and *Adm*. “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; R 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 Ἰησοῦς εἶπεν αὐτῷ ἐν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ (*Adm* 92,24–32 (2.17); R 7.4.30).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.23. <sup>589</sup>	Mk1 10.22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	Mt1 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.

<sup>589</sup> Lk1 18.23 is attested “but no insight into wording can be gained” according to R (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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.24–30 not present in QnLk1 <sup>590</sup>	<p>Lk2 18.24. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον] εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται. [CINP]</p> <p>Lk2 18.25. εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [CINP]</p> <p>Lk2 18.26. εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; [CINP]</p> <p>Lk2 18.27. ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν. [CINP]</p> <p>Lk2 18.28. εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι. [CINP]</p> <p>Lk2 18.29a. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [CINP]</p> <p>Lk2 18.29b. οὐδεὶς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, [CINP]</p> <p>Lk2 18.30. ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. [CINP]</p> <p>see also Lk2 22.28–30</p>	<p>Mt2 19.23. ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Lk2·Mt2]</p> <p>Mt2 19.24. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2]</p> <p>Mt2 19.25. ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; [Lk2·Mt2]</p> <p>Mt2 19.26. ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. [Lk2·Mt2]</p> <p>Mt2 19.27. τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; [Lk2·Mt2]</p> <p>Mt2 19.28. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. [Lk2·Mt2]</p> <p>Mt2 19.29. καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζῶν αἰώνιον κληρονομήσει. [Lk2·Mt2]</p> <p>Mt2 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.</p>	<p>Mk3 10.23. καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.24. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2·Mk3]</p> <p>Mk3 10.25. εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.26. οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι; [Lk2Mt2·:Mk3]</p> <p>Mk3 10.27. ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.28. ἤρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.29a. ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, [Lk2Mt2·:Mk3]</p> <p>Mk3 10.29b. οὐδεὶς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, [Lk2Mt2·:Mk3]</p> <p>Mk3 10.30. ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι. [Mt2·Mk3]</p>

<sup>590</sup> Lk2 18.24–30 is unattested as a whole according to R (429), but all of this content was probably not present in Lk1. LkR2 characteristic features include: “behold” / ἰδοὺ, participle “seeing” / ἰδὼν, the intensive negative adverb οὐχὶ (DD 1.1); (DD 1.1); a split arthrous participle and arthrous substantival participle (DD 1.2); Mt1 influence (e.g., future reward), extended back-and-forth philosophical dialogue, and Peter as spokesperson (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 18.31–34

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A262. Passion prediction 3	———	18.31–34	20.17–19	10.32–34

Parallel Verses for Signals Tracing: GMarc 18.31–34

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.31–34 not present in QnLk1 <sup>591</sup>	<p>Lk2 18.31a. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· [CENP]</p> <p>Lk2 18.31b. ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· [CENP]</p> <p>Lk2 18.32. παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται [CENP]</p> <p>Lk2 18.33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. [CENP]</p> <p>Lk2 18.34. καὶ αὐτοὶ οὐδὲν τούτων συνήκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. [CENP]</p>	<p>Mt2 20.17. καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητάς] κατ’ ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς· [Lk2·Mt2]</p> <p>Mt2 20.18. ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ [Lk2·Mt2]</p> <p>Mt2 20.19. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Lk2·Mt2]</p>	<p>Mk3 10.32. ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτούς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν [Lk2Mt2·:Mk3]</p> <p>Mk3 10.33a. ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν [Lk2Mt2·:Mk3]</p> <p>Mk3 10.34. καὶ ἐμπαῖξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται. [Lk2·Mk3]</p>

<sup>591</sup> Lk2 18.31–33 was not present and 18.34 was unattested according to R (429), but all of this content was likely not present. E extensively quotes from the passage: “He deceptively cut out ‘when taking the twelve he said, “Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised,”’ all these things he deceptively cut out” / παρέκοψε τὸ παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου. παραδοθήσεται γὰρ καὶ ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται ὅλα ταῦτα παρέκοψε (Pan. 42.11.6 νβ (52); 42.11.17 Σχ. νβ (52); GCS 31:114, 145). While E does not explicitly quote any words from Lk2 18.34, his quotations above can reasonably be taken as shorthand indications of the absence of the entire passage, rather than as precise start and stop points. A dense cluster of characteristic Lk2 features are evident: the lemmata “behold” / ἰδοὺ, “write” / γράφω and “word” / ῥῆμα (DD 1.1); participle + δὲ transitional opening, verb of speaking with accusative πρὸς, arthrous substantival participles, split periphrastic participle (DD 1.2); placename, chronological references, and perhaps a reference to Jewish ritual piety in pilgrimage/ascent to Jerusalem (DD 1.4).



Parallel Passages for Signals Tracing: GMarc 18.35–43

<i>SQE</i> . 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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 18.35. ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ ἡ τῶν τυφλῶν ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδὸν <sup>592</sup>			Lk2 18.35. ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.	Mt2 20.29. καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.	Mk3 10.46. καὶ ἔρχονται εἰς Ἱεριχὼ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.

<sup>592</sup> Lk1 18.35 is attested in T and *Adm* (R 5.76) (R 7.4.31). E has: “Now it happened while he was approaching Jericho a blind man bellowed, ‘Jesus, son of David, have mercy on me’, and when he was healed, ‘Your faith has made you well’” / Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν τῇ Ἱεριχὼ τυφλὸς ἐβόα Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. καὶ ὅτε ἰάθη, φησὶν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἐλ. να (51); GCS 31:114, 144).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 18.36. ἀκούσας<sup>593</sup></p> <p>QnLk1 18.37. ἠπήγγελλθη δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται<sup>594</sup></p> <p>QnLk1 18.38. καὶ ἐβόησεν Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με<sup>595</sup></p>		<p>9.27. καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ] δύο τυφλοὶ κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ.</p> <p>9.28. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε.</p>	<p>Lk2 18.36. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο.</p> <p>Lk2 18.37. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.</p> <p>Lk2 18.38. καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με.</p>	<p>10.47. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.</p> <p>10.48. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με.</p> <p>10.49. καὶ στὰς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· θάρσει, ἔγειρε, φωνεῖ σε.</p>	<p>20.30. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυὶδ.</p> <p>20.31. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.</p> <p>20.32. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν;</p>

<sup>593</sup> Lk1 18.36 is quoted verbatim in *Adm* (200,21–30 (5.14); R 7.4.31), which perfectly matches the Lk2 script and is thus copied in Roth’s reconstruction (429): “Now when he heard a crowd going through, he inquired what this might be” / ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί ἂν εἶη τοῦτο. However, *Adm* here likely reflects a later version of GMarc harmonized with Lk2. As Lieu (188) noted, “the text he cites here (Luke 18.35–43) displays no significant variants”. It not only lacks any corroboration from T and E who closely paraphrase this episode, but it exhibits numerous highly distinctive Lk2 elements: the lemma “inquire” / πυνθάνομαι (DD 1.1); the rare optative tense (\*@vo\*) embedded within the “what might” + optative trigram (τίς@\* ἄν@x \*@vo\*), and the nominative participle + δὲ introductory bigram (\*@vp?n\* δὲ@\*) (DD 1.2); as well as internal thought ascribed to a character (DD 1.4). T attests that “the blind man heard” / *caecus audisset* (Marc. 4.36.9; R 5.76), confirming the participle “hearing” / ἀκούσας, present also in Lk2 and Mark.

<sup>594</sup> Lk1 18.37 is attested in T and *Adm* (R 5.76) (R 7.4.31).

<sup>595</sup> Lk1 18.38 is attested in T (R 4.4.79), E, and *Adm* (R 7.4.31). “a blind man bellowed, ‘Jesus, son of David, have mercy on me’” / τυφλὸς ἐβόα Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με. καὶ ὅτε ἰάθη (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. να (51); GCS 31:114, 144).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 18.39. ῥοὶ δὲ ῥοράγοντες ἐπετίμων ῥτῶ τυφλῶ ῥαὐτῶ ῥνα σιγήσῃ<sup>596</sup></p>		<p>9.29. τότε ῥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· κατὰ τὴν πίστιν ῥμῶν γενηθήτω ῥμῖν.            9.30. καὶ ῥνεῶχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήθη αὐτοῖς ὁ ῥησοῦς λέγων· ὀρᾶτε μηδεὶς γινωσκέτω.            9.31. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὄλῃ τῆ γῆ ἐκεῖνη.</p>	<p>Lk2 18.39. καὶ οἱ προάγοντες ἐπετίμων αὐτῶ ῥνα σιγήσῃ, αὐτὸς δὲ πολλῶ μᾶλλον ῥκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.</p>	<p>10.50. ὁ δὲ ἀποβαλὼν τὸ ῥμάτιον αὐτοῦ ἀναπηδήσας ῥλθεν πρὸς τὸν ῥησοῦν.</p>	<p>20.33. λέγουσιν αὐτῶ· κύριε, ῥνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ῥμῶν.            20.34. σπλαγχνισθεὶς δὲ ὁ ῥησοῦς ῥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ῥκολούθησαν αὐτῶ.</p>

<sup>596</sup> Lk1 18.39 is attested in T: “but those ahead were rebuking the blind man to be quiet” / *sed antecedentes increpabant caecum uti taceret* (Marc. 4.36.9; SC 456:450).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
18.40 not present in QnLk1 <sup>597</sup>			Lk2 18.40. σταθεις δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν. [CINP]

<sup>597</sup> Lk1 18.40 is quoted verbatim by *Adm* (200,21–30 (5.14); R 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 T and E, who otherwise thoroughly attest this passage. It also exhibits several LkR2 characteristic features: the lemmata “draw near” / ἐγγίζω and “implore” / ἐπερωτάω (DD 1.1) as well as two instances of the transitional nominative participle + δὲ bigram (\*@vp??n\* δὲ@\*) (DD 1.2).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
18.41 not present in QnLk1 <sup>598</sup>			Lk2 18.41. τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· ἵνα ἀναβλέψω. [CINP]

<sup>598</sup> Lk1 18.41 is quoted verbatim by *Adm* (200,21–30 (5.14); R 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 T and E, 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.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 18.42. ῥκαὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ῥἀνάβλεψον ἢ πίστις σου σέσωκέν σε <sup>599</sup>	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· ἢ πίστις σου σέσωκέν σε.

<sup>599</sup> Lk1 18.42 is attested in T, E, and *Adm*. E “and when he was healed, ‘Your faith has made you well’” / καὶ ὅτε ἰάθη, φησὶν ἢ πίστις σου σέσωκέν σε (*Pan*. 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 ῥΕλ. να (51); GCS 31:114, 144).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 18.43. και παραχρήμα ανέβλεψεν <sup>600</sup>	10.52. και ο Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. και εὐθύς ανέβλεψεν και ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ	20.34.	Lk2 18.43. και παραχρήμα ανέβλεψεν και ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. και πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

<sup>600</sup> Lk1 18.43 is attested in T, E, and *Adm*. The closing response of the crowd in Lk2 18.43 is paraphrased by T in the 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; R 5.76), which led R (430) to reconstruct και πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ. However, this conclusion was probably missing from GMarc. In its verbatim quotation of the passage in Greek, *Adm* concludes this passage, “and immediately he saw again” / και παραχρήμα ανέβλεψεν / *et statim vidit* (200, 21–30 (5.14); R 7.4.31). The people’s response is also missing from the verbatim quotation by E, which ends with “and when he was healed, ‘Your faith has made you well’” / και ὅτε ἰάθη, φησὶν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. να (51); GCS 31:114, 144), recounting QnLk1 18.43 then 18.42. Characteristic Lk2 features in 18.43 include: the lemmata “people” / λαὸς, a participial form of “see” / ὁράω@vp\*, “praise” / αἶνος (a Lukan *hapax* only elsewhere in the NT in Mt2 21.16) (DD 1.1); collective action, and perhaps even ritual piety (DD 1.4). As he started into his comments on the GMarc version of the story of Zacchaeus, T apparently paraphrased Lk2 18.43 from memory, rather than working directly from the corresponding GMarc text.

Parallel Passages for Signals Tracing: GMarc 19.1, 2, 3–5, 6, 7, 8–10

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

Parallel Verses for Signals Tracing: GMarc 19.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.1 not present in QnLk1 <sup>601</sup>	Lk2 19.1. καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. [CINP]

<sup>601</sup> Lk2 19.1 is unattested according to R (430), but it was likely not present. Its introductory participial phrase of movement and placename (Jericho) are characteristic of LkR2.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.2. «καὶ ἄνθρωπος ὀνόματι» Ζακχαῖος «ἦν τελώνης πλούσιος» <sup>602</sup>	Lk2 19.2. καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· [QnLk1-Lk2]

<sup>602</sup> The name “Zacchaeus” / *Zacchaei* in Lk1 19.2 is attested by T (*Marc.* 4.37.1; R 5.77). QnLk1 characteristically uses the generic “human” / ἄνθρωπος, which here serves as a necessary introduction and a substitution for the characteristic Lk2 lemma “man/male” / ἀνὴρ (DD 1.1). The use of the dative “by name” / ὀνόματι as a character introduction formula is elsewhere evident in QnLk1 (e.g., 16.20).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.3–5 not present in QnLk1 <sup>603</sup>	<p>Lk2 19.3. καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστὶν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. [CINP]</p> <p>Lk2 19.4. καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. [CINP]</p> <p>Lk2 19.5. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. [CINP]</p>

<sup>603</sup> Lk2 19.3–5 are unattested according to R (430), but these verses were likely not present in Lk1. A thick cluster of Lk2 features is evident: the lemmata “sycamore tree” / συκομορέα, “place” / τόπον, “today” / σήμερον, and accusative *pros* / πρὸς@pa (DD 1.1); the language of haste (“running” / προδραμῶν and “hurrying” / σπεύσας), dramatization, focus on hospitality decorum, and imitation of the Euripidean *Bacchae* (climbing a tree to spy on the god and his devotees) (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.6. «καὶ» ὑπεδέξατο αὐτὸν <sup>604</sup>	Lk2 19.6. καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. [QnLk1·Lk2]

<sup>604</sup> Part of Lk1 19.6 is paraphrased by T: “Receiving into his house, he fed the lord” / *exceptum domo sua pascens dominum* (Marc. 4.37.1; R 5.77). The language of “hurrying” / *σπεύσας* in its opening phrase and of “rejoicing” / *χαίρων* are characteristic of LkR2 (DD 1.1, 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.7 not present in QnLk1 <sup>605</sup>	Lk2 19.7. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῶν ἀνδρὶ εἰσῆλθεν καταλύσαι. [CINP]

<sup>605</sup> Lk2 19.7 is unattested according to R (430), but it was likely not present in Lk1. The complaint against the protagonist is characteristic of LkR2 (DD 1.4), as is its vocabulary of “grumbling” / διεγόγγυζον, “sinner” / ἁμαρτωλῶν (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.8. «καὶ λέγει» τὰ ἡμίση τῶν ὑπαρχόντων ἰσοῦς πτωχοῖς δίδωμι καὶ εἴ τι νὸς τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι <sup>606</sup>	Lk2 19.8. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ ἡμίση μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τι νὸς τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. [QnLk1·Lk2]

<sup>606</sup> Lk1 19.8 is both closely paraphrased and quoted by T: “He was promising this fully, offering half his substance for all works of mercy... saying, ‘And if I have snatched away anything by false claim, I will pay back quadruple’” / *hoc cum maxime promittebat in omnia misericordiae opera dimidium substantiae offerens... dicendo: et si cui quid per calumniam eripui quadruplum reddo* (Marc. 4.37.1; R 5.77). Characteristic Lk2 features added include: “behold” / ἰδοὺ (DD 1.1); the accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); and the nominative participle + δὲ introductory bigram / '\*@vp??n\* δὲ@\*' (DD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.9. «καὶ Ἰησοῦς λέγει» σήμερον σωτηρία τούτῳ τῷ οἴκῳ <sup>607</sup>	Lk2 19.9. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· [QnLk1-Lk2]

<sup>607</sup> Lk1 19.9 is quoted by T: “Thus the lord said, ‘Today salvation to this house’” / *itaque dominus: hodie inquit salus huic domui* (Marc. 4.37.1; R 5.77). The word “today” / *σήμερον* only appears here in Qn; the Zacchaeus story may thus have inspired the numerous eschatological uses of that term in Lk2 (DD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός <sup>608</sup>	Lk2 19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. [QnLk1·Lk2]	Mt2 18.11. [ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου <b>ζητῆσαι καὶ</b> σῶσαι τὸ ἀπολωλός] [QnLk1Lk2·Mt2]

<sup>608</sup> Lk1 19.10 is quoted by T: “When indeed he says, ‘For the son of man has come to save what was lost’” / *cum vero dicit: venit enim filius hominis salvum facere quod periit* (Marc. 4.37.2; R 4.4.81). The words “to seek and” / *ζητῆσαι καὶ* are unattested. Operating from the assumption of GMarc being subsequent to Lk2, R leaves it as a possible element in his reconstruction (430), while V (227\*), Braun (SC 456:459n9), TS (118–119), and BD (120) omit it. The overt theme of seeking “the lost” (as a perfect participle) was elsewhere apparently absent from Qn but characteristic of Lk2 (cf. 15.6, 15.9, 15.32), suggesting that the Zacchaeus story of Qn was a major inspiration behind the editing of the threefold narratives of finding “what was lost” in Lk2 15.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
A266. Pounds fable	19.11, 13, 22–23, 26	13.34	19.11–27	25.14–30

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 19.11. παραβολήν<sup>609</sup></p> <p>19.12<sup>610</sup></p> <p>QnLk1 19.13. δούλους ἔδωκεν αὐτοῖς μνᾶς<sup>611</sup></p> <p>19.14–17<sup>612</sup></p>	<p>Mk1 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δούσ τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.</p>	<p>Lk2 19.11. ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.</p> <p>Lk2 19.12. εἶπεν οὖν· ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. [CINP]</p> <p>Lk2 19.13. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ᾧ ἔρχομαι. [CINP]</p> <p>Lk2 19.14. οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς. [CINP]</p> <p>Lk2 19.15. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γοῖ τί διεπραγματεύσαντο. [CINP]</p> <p>Lk2 19.16. παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. [CINP]</p> <p>Lk2 19.17. καὶ εἶπεν αὐτῷ· εὐγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. [CINP]</p>	<p>Mt2 25.14. ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,</p> <p>Mt2 25.15. καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως</p> <p>Mt2 25.16. πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·</p> <p>Mt2 25.17. ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.</p> <p>Mt2 25.18. ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.</p> <p>Mt2 25.19. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ’ αὐτῶν.</p> <p>Mt2 25.20. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.</p> <p>Mt2 25.21. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.</p>

<sup>609</sup> The word “comparison” / *parabola* in Lk1 19.11 is attested in T (R 5.78), but much of the verse’s content was likely not present in Lk1, reflecting instead characteristic LkR2 features including an opening participial phrase, a placename (Jerusalem), and foreshadowing (of the meaning of the forthcoming fable). Most of the content of this fable is also unattested for 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 GThom 41 parallel, merits careful consideration for possible restoration to Q once we have attained greater clarity about the vocal stratum patterns of Qn, Mt1, Lk2, and Mt2.

<sup>610</sup> Lk2 19.12 is unattested according to R (430), but most of it was likely not present. Characteristic Lk2 features include: a lemma with the root “turn” / \*στρέφ\*<sup>\*</sup> (DD 1.2); a focus on aristocracy, affairs of state, and an *exitus-reditus* journey (DD 1.4). 19.12–13, 15–24 and 26 are adduced as evidence of a consciousness of a delayed *parousia* in Q (Fleddermann, 158), but such concerns are absent from Qn and reflect instead the work of LkR2.

<sup>611</sup> Lk1 19.13 is attested in T (R 5.78). Again, the LkR2 characteristic nominative participle + δὲ introductory bigram goes unattested (DD 1.2).

<sup>612</sup> Lk2 19.14–17 are unattested along with the entirety of Lk2 19.14–17 according to R (430), but.... Several lemmata are characteristic of Lk2: “lesser” / ἐλαχύς. Several grammatical features are also characteristic of Lk2: the superlative (DD 1.2).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>19.18–21<sup>613</sup>  QnLk1 19.22. αὐστηρός  ᾿αἴρων ᾽ οὐκ ἔθηκα καὶ  ᾽θερίζων ᾽ οὐκ ἔσπειρα<sup>614</sup>  QnLk1 19.23. ᾽σὺν τόκῳ ᾽  19.24–25<sup>615</sup>  QnLk1 19.26. «λέγω ὑμῖν  ὅτι παντὶ τῷ ἔχοντι  δοθήσεται ἀπὸ δὲ τοῦ μὴ  ἔχοντος» καὶ ᾽ ἔχει ᾽  ᾽ἀρθήσεται ᾽<sup>616</sup>  19.27<sup>617</sup></p>	<p>Lk2 19.18. καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνα̃ σου, κύριε, ἐποίησεν πέντε μνα̃ς. [CINP]  Lk2 19.19. εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. [CINP]  Lk2 19.20. καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνα̃ σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ· [CINP]  Lk2 19.21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὁ οὐκ ἔθηκας καὶ θερίζεις ὁ οὐκ ἔσπειρας. [CINP]  Lk2 19.22. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων ὁ οὐκ ἔθηκα καὶ θερίζων ὁ οὐκ ἔσπειρα;  Lk2 19.23. καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; ἀγῶ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.  Lk2 19.24. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ’ αὐτοῦ τὴν μνα̃ν καὶ δότε τῷ τὰς δέκα μνα̃ς ἔχοντι [CINP]  Lk2 19.25. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνα̃ς- [CINP]  Lk2 19.26. λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται.  Lk2 19.27. πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. [CINP]</p>	<p>Mt2 25.22. προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.  Mt2 25.23. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  Mt2 25.24. προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν· κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας,  Mt2 25.25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σόν.  Mt2 25.26. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;  Mt2 25.27. ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.  Mt2 25.28. ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.  Mt2 25.29. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.  Mt2 25.30. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>

<sup>613</sup> Lk2 19.14–21 are unattested according to R (430), but.... Characteristic Lk2 features include: the lemmata “behold” / ἰδοὺ (DD 1.1).

<sup>614</sup> Lk1 19.22 is attested in T (R 5.78). Characteristic Lk2 features include: “mouth” / στόμα (DD 1.1).

<sup>615</sup> Lk2 19.23–25 are unattested according to R (430), but.... Characteristic Lk2 features include: the lemmata “commit” / πράσσω (DD 1.1).

<sup>616</sup> Lk1 19.26 is attested in T (R 5.78).

<sup>617</sup> Lk2 19.27 is unattested according to R (430), but...

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A269. Triumphal entry	——	12.12–19	19.28–40	11.1–10	21.1–11, 14–16

Parallel Verses for Signals Tracing: 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 <sup>618</sup>	<p>Jn1 12.12. τῆ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα [Jn1c]</p> <p>Jn1 12.13a. ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ [Jn1c]</p> <p>Jn1 12.14. εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ’ αὐτό, καθὼς ἐστὶν γεγραμμένον· [Jn1c]</p> <p>Jn1 12.15. μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. [Jn1c]</p>	<p>Lk2 19.28. καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. [Jn1·Lk2?]</p> <p>Lk2 19.29. καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν [CENP]</p> <p>Lk2 19.30. λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. [CENP]</p> <p>Lk2 19.31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει. [CENP]</p> <p>Lk2 19.32. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. [CENP]</p> <p>Lk2 19.33. λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; [CENP]</p> <p>Lk2 19.34. οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει. [CENP]</p> <p>Lk2 19.35. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιδείξαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. [CENP]</p> <p>Lk2 19.36. πορευομένου δὲ αὐτοῦ ὑπεστρώννυσον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [CENP]</p>	<p>Mk2 11.1. καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ [Lk2·Mk2]</p> <p>Mk2 11.2. καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. [Lk2·Mk2]</p> <p>Mk2 11.3. καὶ ἐάν τις ὑμῖν εἴπη· τί ποιεῖτε τοῦτο; εἶπατε· ὁ κύριος αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [Lk2·Mk2]</p> <p>Mk2 11.4. καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἕξω ἐπὶ τοῦ ἀμφόδου καὶ λύουσιν αὐτόν. [Lk2·Mk2]</p> <p>Mk2 11.5. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύνοντες τὸν πῶλον; [Lk2·Mk2]</p> <p>Mk2 11.6. οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφήκαν αὐτούς. [Lk2·Mk2]</p> <p>Mk2 11.7. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτόν. [Lk2·Mk2]</p> <p>Mk2 11.8. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. [Lk2·Mk2]</p>	<p>Mt2 21.1. καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς [Lk2Mk2·:Mt2]</p> <p>Mt2 21.2. λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετέ μοι. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.3. καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρειαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.4. τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 21.5. εἶπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι· πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. [Jn1·Mt2?]</p> <p>Mt2 21.6. πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς [Lk2·Mt2]</p> <p>Mt2 21.7. ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπ’ αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.8. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυσον ἐν τῇ ὁδῷ. [Lk2Mk2·:Mt2]</p>

<sup>618</sup> Lk2 19.28 is unattested and Lk2 19.29–46 were not present according to R (430), but all of this content was likely not present. E says that Marcion “deceptively cut out” / παρέκοψεν passages including this one, which he summarizes as: “the one about the donkey and Bethphage” / τὸ περὶ τῆς ὄνου καὶ Βηθφαγῆ (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in *Ἐλ.* νγ (53); GCS 31:114, 145). The summary is certainly brief and does not define precise start and stop points, but instead picks out two distinctive words found in Lk2 19.29, 19.33, and 19.35. Be that as it may, Lk2 19.28 makes sense as the start of the passage, clearly reflects typical LkR2 transitional phrasing, and perhaps even contains a characteristic Lk2 reference to Jewish ritual piety in Jesus making *aliyah*, “ascending into Jerusalem” / ἀναβαίνων εἰς Ἱεροσόλυμα. MkR2 clearly expands the Lk2 narrative while omitting much of Lk2 19.39–40 (see the following page). MtR2 synthesizes the Lk2 and Mk2 narratives while adding new LXX references and even a new animal so as to picture Jesus as fulfilling scripture (even misinterpreted Hebrew parallelisms)!

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.37–40 not present in QnLk1 <sup>619</sup>	<p>Jn1 12.13b. και ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [και] ὁ βασιλεὺς τοῦ Ἰσραήλ. [Jn1c]</p> <p>Jn1 12.16. ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. [Jn1c]</p> <p>Jn1 12.17. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. [Jn1c]</p> <p>Jn1 12.18. διὰ τοῦτο [και] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. [Jn1c]</p> <p>Jn1 12.19. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. [Jn1c]</p>	<p>Lk2 19.37. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῆ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλη περὶ πασῶν ὧν εἶδον δυνάμεων, [CINP]</p> <p>Lk2 19.38. λέγοντες· <u>εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.</u> [Jn1·Lk2]</p> <p>Lk2 19.39. καὶ <u>τινες τῶν Φαρισαίων</u> ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. [CINP]</p> <p>Lk2 19.40. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν. [CINP]</p>	<p>Mk2 11.9. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες <u>ἐκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.</u> [Jn1·Mk2]</p> <p>Mk2 11.10. εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· <u>ὡσαννά ἐν τοῖς ὑψίστοις.</u> [Lk2·Mk2]</p>	<p>Mt2 21.9. οἱ δὲ ὄχλοι <u>οἱ προάγοντες</u> αὐτὸν <u>καὶ οἱ ἀκολουθοῦντες ἐκραζον</u> λέγοντες· ὡσαννά τῷ υἱῷ Δαυὶδ· <u>εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννά ἐν τοῖς ὑψίστοις.</u> [Jn1Lk2Mk2·Mt2]</p> <p>Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστὶν οὗτος; [Mt2c]</p> <p>Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας. [Mt2c]</p> <p>Mt2 21.12–13. [see A273]</p> <p>Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c]</p> <p>Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννά τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν [Mt2c]</p> <p>Mt2 21.16. καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; [Mt2c]</p>

<sup>619</sup> See the note on the page above regarding this content not being present. Characteristic Lk2 features include: the bigram “great voice” / 'φωνή@n μέγας@a (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 19.41–44

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

Parallel Verses for Signals Tracing: GMarc 19.41–44

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.41–44 not present in QnLk1 <sup>620</sup>	<p>Lk2 19.41. και ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν [CENP]</p> <p>Lk2 19.42. λέγων ὅτι εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ και σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. [CENP]</p> <p>Lk2 19.43. ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ και παρεμβалоῦσιν οἱ ἐχθροὶ σου χάρακά σοι και περικυκλώσουσίν σε και συνέξουσίν σε πάντοθεν, [CENP]</p> <p>Lk2 19.44. και ἔδαφιοῦσίν σε και τὰ τέκνα σου ἐν σοί, και οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ’ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. [CENP] [see A287 for more parallels]</p>

<sup>620</sup> Lk2 19.29–46 are not present in Lk1 according to R (430). E says that Marcion “deceptively cut out” / παρέκοψεν several passages, including this one, which he summarizes as “the one about the city” / τὸ περὶ τῆς πόλεως (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in Ἐλ. νγ (53); GCS 31:114, 145). The passage is saturated with characteristic LkR2 terms and phrases, including the lemmata “see” as a participle / ὀράω@νρ\*, “city” / πόλις, “now” / νῦν, “oppressed” / συνέχω (DD 1.1). The lemma “oversight” / ἐπισκοπή is a gospel *hapax legomenon*, while the lemmata “put up” / παρεμβάλλω, “palisade” / χάρακα, “surround” / περικυκλώ and “raze” / ἔδαφίζω are all NT *hapax legomena*. Characteristic Lk2 phrases include: Jesus “drew near” / ἤγγισεν a city (cf. Lk2 7.12, 18.35, 19.29, 24.28), the bigram “that day” / ἡμέρα@n\* οὗτος@r\*, the trigram “the things that make for peace” / τὰ πρὸς εἰρήνην (Lk2 14.32), and the trigram “your children” / τὰ τέκνα σου (Lk2 13.34) (DD 1.2). That last trigram is found in an earlier Lk2 oracle over Jerusalem (13.34–35) with clear connections to this passage, both depicting Jesus as a second Jeremiah in keeping with the theological historiography not only of the Deuteronomistic history and Jeremiah, but also Josephus. That “they will not leave stone on stone” is reminiscent of Roman military practice to flatten conquered walls and towers as stages in the siege of a city as detailed by Josephus.

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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
19.45–47a not present in QnLk1 <sup>621</sup>	<p>Jn1 2.13. καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.</p> <p>Jn1 2.14. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστάς καθημένους,</p> <p>Jn1 2.15. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν,</p> <p>Jn1 2.16. καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.</p>	<p>Jn2 2.13–16 same as Jn1</p> <p>Jn2 2.17. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.</p>	<p>Lk2 19.45. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας [Jn1·Lk2]</p> <p>Lk2 19.46. λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. [Jn2·Lk2]</p> <p>Lk2 19.47a. καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ. [CINP]</p> <p>Lk2 13.6–9 [see A207 for fig tree fable]</p>	<p>Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστὶν οὗτος;</p> <p>Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.</p> <p>Mt2 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]</p> <p>Mt2 21.13. καὶ λέγει αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. [Jn1Lk2·Mt2]</p> <p>Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.</p> <p>Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν</p> <p>Mt2 21.16. καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;</p> <p>Mt2 21.17. καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ἠύλισθη ἐκεῖ.</p>	<p>Mk3 11.11. καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερὸν καὶ περιβλεψάμενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.</p> <p>Mk3. 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 περιστεράς κατέστρεψεν, [Lk2Mt2·:Mk2]</p> <p>Mk3. 11.16. καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.</p> <p>Mk3. 11.17. καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν. [Jn1Lk2Mt2·:Mk2]</p>

<sup>621</sup> Lk2 19.45–47a were not present in Lk1 according to R (430). E specifically states that Marcion “deceptively cut out” / παρέκοψεν successive passages including this one, which he introduces and quotes: “and the one about the city and the temple. ‘It was written, ‘My house will be called a house of prayer,’ and you make it a cave of bandits” / καὶ τὸ περὶ τῆς πόλεως καὶ τοῦ ἱεροῦ ὅτι γεγραμμένον ἦν ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, καὶ ποιεῖτε αὐτὸν σπήλαιον ληστῶν (Pan. 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); GCS 31:114–15, 145). As the signal tracing demonstrates, the temple cleansing story first broadcast in Jn1, was slightly expanded in Jn2, and then entered the later strata of the synoptic tradition through Lk2, where it was relocated to the week of the death of Jesus, thus providing an explanation for his execution. LkR2 takes inspiration from the quotation of LXX Ps 69.9 (“zeal for my house has consumed me” / ὁ ζῆλος τοῦ οἴκου σου κατέφαγεν με) in Jn2 and forges a new LXX hybrid intertext that combined Isa 56.7 (“for my house will be called a house of prayer for all nations” / ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν) and Jer 7.11 (“Is not my house, which is called by my name upon it, a cave of bandits here before you?” / μὴ σπήλαιον ληστῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν). MtR2 uses Lk2 as its frame and adds “will be called” / κληθήσεται to its LXX Isa 56.7 quotation, but mainly expands its dramatic depiction by retrieving several elements from the earlier Johannine tradition. MkR3 synthesizes elements from Lk2 and Mt2, expands the LXX Isa 56.7 quotation to include “all the nations” / πᾶσιν τοῖς ἔθνεσιν and also adds some of its own unique content, particularly the statement in Mk3 11.16 that “he did not even allow anyone to carry a vessel through the temple.”

Parallel Passages for Signals Tracing: Mt2 21.18–22

SQE. Shorthand	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A272. Fig tree cursed	———	21.18–19	11.12–14
A275. Fig tree withered	———	21.20–22	11.20–26

Parallel Verses for Signals Tracing: Mt2 21.18–22

Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk2 13.6–9 [see A207 for fig tree fable]	<p>Mt2 21.18. πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.</p> <p>Mt2 21.19. καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτὴν καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.</p> <p>Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;</p> <p>Mt2 21.21. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἄν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.</p> <p>Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.</p>	<p>Mk3 11.12. καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.</p> <p>Mk3 11.13. καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσιν φύλλα ἦλθεν, εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὔρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.</p> <p>Mk3 11.14. καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.</p> <p>Mk3 11.20. καὶ παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ριζῶν.</p> <p>Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξηράνεται.</p> <p>Mk3 11.22. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ.</p> <p>Mk3 11.23. ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπη τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ.</p> <p>Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.</p> <p>Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν.</p> <p>Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν]</p>

Parallel Passages for Signals Tracing: GMarc 19.47b–48

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

Parallel Verses for Signals Tracing: GMarc 19.47b–48

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
19.47b–48 not present in QnLk1 <sup>622</sup>	<p>Lk2 19.47b. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ [CINP]</p> <p>Lk2 19.48. καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. [CINP]</p>	<p>Mk3 11.18. καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. [Lk2·Mk3]</p> <p>Mk3 11.19. καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. [Mk3c]</p>

<sup>622</sup> Lk2 19.47b–48 are unattested according to R (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.

Parallel Passages for Signals Tracing: GMarc 20.1–8

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A276. Authority questioned	20.1–8	20.1–8	11.27–33	21.23–27

Parallel Verses for Signals Tracing: GMarc 20.1–2

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.1. ῥοὶ Φαρισαῖοι<sup>623</sup></p> <p>QnLk1 20.2. «ἔλεγον αὐτῷ ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;»<sup>624</sup></p>	<p>11.27. καὶ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;</p>	<p>21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;</p>	<p>Lk2 20.1. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις</p> <p>Lk2 20.2. καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;</p>	<p>11.27. καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;</p>	<p>21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;</p>

<sup>623</sup> The interlocutors of this episode in Lk1 20.1 are attested as “the Pharisees” by T (R 4.4.82).

<sup>624</sup> Lk2 20.2 was not attested according to R (430), but...



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.3. «ὁ δὲ εἶπεν αὐτοῖς ἐρωτήσω ὑμᾶς λόγον καὶ εἶπατέ μοι»<sup>625</sup></p> <p>QnLk1 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων<sup>626</sup></p>	<p>11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.</p>	<p>21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κάγω ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων</p>	<p>Lk2 20.3. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κάγω λόγον, καὶ εἶπατέ μοι·</p> <p>Lk2 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων;</p>	<p>11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.</p>	<p>21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κάγω ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων</p>

<sup>625</sup> Lk2 20.3 was not attested according to R (430), but.... . LkR2 characteristic features include: the nominative participle + δὲ introductory bigram (DD 1.2).

<sup>626</sup> Lk1 20.4 is attested in T (R 4.4.82).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.5. «ἐὰν εἴπωμεν» ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ <sup>627</sup>	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	Lk2 20.5. οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ· διὰ τί [οὐκ] οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

<sup>627</sup> Lk1 20.5 is attested in T (R 5.79).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.6. «ἀλλὰ εἴπωμεν» (ἐξ) ἀνθρώπων «ὁ ὄχλος» «λιθάσει ἡμᾶς» <sup>628</sup>	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 γὰρ ἐστὶν 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.

<sup>628</sup> Lk1 20.6 is attested in T (R 5.79).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.7<sup>629</sup>                      QnLk1 20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ<sup>630</sup></p>	<p>11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>Lk2 20.7. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.                      Lk2 20.8. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>

<sup>629</sup> Lk1 20.7 is attested “but not insight into wording can be gained” according to R (5.79), citing T.

<sup>630</sup> Lk1 20.8 is attested in T (R 5.79).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A278. Husbandmen fable	——	20.9–19	12.1–12	21.33–46

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.9–12 not present in QnLk1 <sup>631</sup>	<p>Lk2 20.9. ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἀνθρωπὸς [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἰκανούς. [CINP]</p> <p>Lk2 20.10. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. [CINP]</p> <p>Lk2 20.11. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κάκεϊνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. [CINP]</p> <p>Lk2 20.12. καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. [CINP]</p>	<p>Mk2 12.1. καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἀνθρωπὸς ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2·Mk2]</p> <p>Mk2 12.2. καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος. [Lk2·Mk2]</p> <p>Mk2 12.3. καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. [Lk2·Mk2]</p> <p>Mk2 12.4. καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεϊνον ἐκεφαλῶσαν καὶ ἠτίμασαν. [Lk2·Mk2]</p> <p>Mk2 12.5. καὶ ἄλλον ἀπέστειλεν· κάκεϊνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτένοντες. [Lk2·Mk2]</p>	<p>Mt2 21.33. ἄλλην παραβολὴν ἀκούσατε. ἀνθρωπὸς ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.34. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.35. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.36. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. [Lk2Mk2·:Mt2]</p>

<sup>631</sup> Lk2 20.9–17 was not present according to R (430), based on E: “Again he cut off the things about the vineyard leased to farmers and ‘therefore, what is the stone that the builders rejected?’” / πάλιν ἀπέκοψε τὰ περὶ τοῦ ἀμπελῶνος τοῦ ἐκδεδομένου γεωργοῖς καὶ τό τί οὖν ἐστὶ τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (*Pan.* 42.11.6 νε (55); 42.11.17 Σχ. νε (55); GCS 31:115, 146). A dense cluster of characteristic LkR2 features are in evidence: “begin” / ἄρχω and “people” / λαός (DD 1.1); accusative πρὸς, especially with verbs of speaking (DD 1.1, 1.2); the bigram “begins to speak” / 'ἀρχω@\* \*4 λέγω@vnp\*, and crasis, here καὶ+ἐκεῖνος (DD 1.2); gratuitous numerical references, especially using ordinal numbers, and a prolonged, distant *exitus-reditus* journey, “going abroad a long time” / ἀπεδήμησεν χρόνους ἰκανούς (DD 1.4). Note also the participial form of “wounded” / τραυματίσαντες (Lk2 20.12), just as seen in the Lk2 fable of the Good Samaritan. The patterns of expansion and synthesis across the strata are well in evidence. MkR2 12.1 adds to the Lk2 narrative several new details about the owner’s investment in the land, “he put a wall around it and dug a winepress and built a tower” / καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον. The number of persons sent also increases from LkR2 (three) to MkR2 (three and “many others” / πολλοὺς ἄλλους). MkR2 12.5 is the first to introduce the idea that some of these emissaries are “killed” / ἀποκτένοντες. MtR2 simultaneously repeats, condenses, and expands these MkR2 features, apparently having the first three slaves sent in a group (21.35), only to be followed by a bigger group later (21.36). MtR2 not only has the MkR2 “killed” / ἀπέκτειναν, but also adds “stoned” / ἐλιθοβόλησαν.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>20.13–18 not present in QnLk1<sup>632</sup></p>	<p>Lk2 20.13. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. [CINP]</p> <p>Lk2 20.14. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. [CINP]</p> <p>Lk2 20.15a. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. [CINP]</p> <p>Lk2 20.15b. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; [CINP]</p> <p>Lk2 20.16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. [CINP]</p> <p>Lk2 20.17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; [CINP]</p> <p>Lk2 20.18. πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. [CINP]</p>	<p>Mk2 12.6. ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου. [Lk2·Mk2]</p> <p>Mk2 12.7. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. [Lk2·Mk2]</p> <p>Mk2 12.8. καὶ λαβόντες ἀπέκτειναν αὐτόν καὶ ἐξέβαλον αὐτόν ἔξω τοῦ ἀμπελῶνος. [Lk2·Mk2]</p> <p>Mk2 12.9a. τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; [Lk2·Mk2]</p> <p>Mk2 12.9b. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. [Lk2·Mk2]</p> <p>Mk2 12.10. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. [Lk2·Mk2]</p> <p>Mk2 12.11. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; [Mk2c]</p>	<p>Mt2 21.37. ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονται τὸν υἱόν μου. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.38. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ, [Lk2Mk2·:Mt2]</p> <p>Mt2 21.39. καὶ λαβόντες αὐτόν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.40. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; [Lk2·Mt2]</p> <p>Mt2 21.41. λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτοὺς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. [Lk2·Mt2]</p> <p>Mt2 21.42a-b. λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.42c. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; [Mk2·Mt2]</p> <p>Mt2 21.43. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνη ποιοῦντι τοὺς καρποὺς αὐτῆς. [Mt2c]</p> <p>Mt2 21.44. [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.]</p>

<sup>632</sup> See the footnote on the page above about the absence of Lk2 20.13–17 from Lk1. Lk2 20.18 is unattested according to R (430), but it also was likely not present. Notice how E moves sequentially from elenchus 53 (*Pan.* 42.11.17 Ἔλ. νγ (53); GCS 31:145) and scholion 54 (*Pan.* 42.11.6 νδ (54); 42.11.17 Σχ. νδ (54); GCS 31:115, 145)—which both note that Lk2 20.19 was present—to scholion 55 (*Pan.* 42.11.6 νε (55); 42.11.17 Σχ. νε (55); GCS 31:115, 146) and its assertion that Lk2 20.9–17 was absent. While not precisely in the correct order, it suggests that E backtracked here and that Lk2 20.18 was also not present in GMarc. Furthermore, Lk2 20.18 reads well as a concluding summary for Lk2 20.9–17. Across all of these verses, we also see numerous characteristic LkR2 features: the lemmata “each other” / ἀλλήλους, accusative *pros* / πρὸς@πα, “therefore” / οὖν, “gaze upon” / ἐμβλέπω, “seeing” as a participle / ὁράω@vp\*, “stone” / λίθος (*bis*), and “fall” / πίπτω (*bis*) (DD 1.1); transitional participle + δὲ bigrams, arthrous substantival participles, including an arthrous substantival participle split with δὲ, and an optative verb / \*@vo\* (DD 1.2); laying hands on a person, character emotion and internal character knowledge (DD 1.4); LXX quotation (DD 1.5). 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.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.19. ἔγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ ἔζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν <sup>633</sup>	Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην. [QnLk1·Lk2]	Mk2 12.12. καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον. [QnLk1Lk2·:Mk2]	Mt2 21.45. καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. [Lk2·Mt2] Mt2 21.46. καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον. [QnLk1Lk2Mk2·:Mt2]

<sup>633</sup> Lk1 20.19 is quoted by E, both in its own scholion and in the elenchus of the previous scholion. “And they sought to throw hands upon him and were afraid” / καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν (*Pan.* 42.11.6 νδ (54); 42.11.17 Σχ. νδ (54); GCS 31:115, 145); “But so as to be rebuked by his own mouth, he says, ‘It happened on one of those days as he was teaching in the temple they sought to throw hands upon him and were afraid, just as after this section 54 has’ / ἵνα δὲ ἐλεγχθῆ ἀπὸ τοῦ ἰδίου στόματος, φησὶν ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ, ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν, ὡς ἔχει τὸ μετὰ τοῦτο κεφάλαιον νδ (*Pan.* 42.11.17 Ἐλ. νγ (53); GCS 31:145). Notice that the verse as clearly quoted by E makes no mention of the preceding parable, which E had previously said was absent, and yet which other gospel strata clearly refer back to in this verse as a fable designed to shame them. Note also several characteristic Lk2 additions not attested for GMarc: “people” / λαός, “chief-priests” / ἀρχιερεῖς, especially in the plural form (DD 1.1); accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); a word with ἀρχι- in the root, and the bigram “that hour” (DD 1.2); verisimilitudinous chronological detail (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 20.20–26

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A280. Caesar's tribute	20.19, 24–25	12.13–17	22.15–22	20.20–26

Parallel Verses for Signals Tracing: GMarc 20.19

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.19. ἔγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ ἔζητησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν <sup>634</sup>	12.13. καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	22.15. τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

<sup>634</sup> For Lk1 20.19, see the footnote on the page above.



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.20–23 <sup>635</sup>	<p>12.14. καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;</p> <p>12.15. ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.</p>	<p>22.16. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,</p> <p>22.17. εἰπέ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;</p> <p>22.18. γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;</p> <p>22.19. ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.</p>	<p>Lk2 20.20. καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.</p> <p>Lk2 20.21. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·</p> <p>Lk2 20.22. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;</p> <p>Lk2 20.23. κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·</p>

<sup>635</sup> Lk2 20.20–23 are unattested according to R (430), but.... LkR2 characteristic features include: the nominative participle + δὲ introductory bigram (DD 1.2).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.24. δηνάριον Καίσαρος <sup>636</sup>	Mk1 12.16. οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφὴ; οἱ δὲ εἶπαν αὐτῶ· Καίσαρος.	Mt1 22.20. καὶ λέγει αὐτοῖς· τίνος ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφὴ; Mt1 22.21a. λέγουσιν αὐτῶ· 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 ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος.

<sup>636</sup> Lk1 20.24 is attested in T (R 5.80).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.25. ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ <sup>637</sup>	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 ἀπήλθαν.	Lk2 20.25. ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

<sup>637</sup> Lk1 20.25 is attested in T (R 4.4.83).

Parallel Verses for Signals Tracing: GMarc 20.26

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.26 <sup>638</sup>			Lk2 20.26. και οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ και θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

<sup>638</sup> Lk2 20.26 is unattested according to R (431). Characteristic Lk2 features include: the lemmata “word” / ῥῆμα, “people” / λαός, and “be amazed” / θαυμάζω (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 20.27–29, 30–32, 33–36, 37–38, 39, 40

<i>SQE. Shorthand</i>	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A281. Resurrection question	20.27–29, 33–36, 39		22.23–33	20.27–40	12.18–27

Parallel Verses for Signals Tracing: GMarc 20.27

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.27. ῥῥ Σαδδουκαῖοι ῥ οῖ λέγοντες ἀνάστασιν μὴ εἶναι. <sup>639</sup>	Mk1 12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες·	22.23. ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν	Lk2 20.27. προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν	12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες·

<sup>639</sup> Lk1 20.27 is attested in T (5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.28. Ῥωϋσῆς ἔγραψεν <sup>640</sup>	Mk1 12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	22.24. λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν· ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	Lk2 20.28. λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

<sup>640</sup> Lk1 20.28 is attested in T (5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 20.29. ἑπτὰ ἀδελφοὶ ῥαβῶν ἡ γυναῖκα<sup>641</sup></p> <p>QnLk1 20.30.</p> <p>QnLk1 20.31.<sup>642</sup></p> <p>20.32<sup>643</sup></p>	<p>Mk1 12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·</p> <p>12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·</p> <p>12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἕσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.</p>	<p>22.25. ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·</p> <p>22.26. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν ἑπτὰ.</p> <p>22.27. ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή·</p>	<p>Lk2 20.29. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·</p> <p>Lk2 20.30. καὶ ὁ δεύτερος</p> <p>Lk2 20.31. καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.</p> <p>Lk2 20.32. ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.</p>	<p>12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·</p> <p>12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·</p> <p>12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἕσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.</p>

<sup>641</sup> Lk1 20.29 is attested in T (5.81).

<sup>642</sup> Lk1 20.30–31 are attested but “no insight into wording can be gained” according to R (431).

<sup>643</sup> Lk2 20.32 is unattested according to R (431).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.33. ἐν τῇ ἀναστάσει ἑτίνος αὐτῶν γίνεται γυνή <sup>644</sup>	Mk1 12.23. ἐν τῇ ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	22.28. ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.	Lk2 20.33. ἡ 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.

<sup>644</sup> Lk1 20.33 is attested in T (5.81).



Parallel Verses for Signals Tracing: GMarc 20.34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.34. ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ ᾠγαμίσκονται <sup>645</sup>	12.24. ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;	22.29. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·	Lk2 20.34. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,	12.24. ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

<sup>645</sup> Lk 20.34 is attested in T. “He responded, “Thus the sons of this age marry” / *respondit igitur huius quidem aevi filios nubere* (Marc. 4.38.5); “The sons of this age marry and are married” / *fili huius aevi nubunt et nubuntur* (Marc. 4.38.8; R 5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 20.35. οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ᾠγαμίζονται<sup>646</sup></p> <p>QnLk1 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν, ἰσάγγελοι γὰρ εἰσιν ᾠκαὶ υἱοὶ εἰσιν<sup>647</sup> θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες<sup>647</sup></p>	<p>12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.</p>	<p>22.30. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.</p>	<p>Lk2 20.35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται.</p> <p>Lk2 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.</p>	<p>12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.</p>

<sup>646</sup> Lk 20.35 is attested in T. “Those whom god has made worthy of that age...” / *quos vero dignatus sit deus illius aevi possessione et resurrectione a mortuis neque nubere neque nubi, quia nec morituri iam sint, cum similes angelorum sint dei, resurrectionis filii facti* (Marc. 4.38.5); “Whom yet god has made worthy of that age...” / *nacti enim scripturae textum ita in legendo decucurrerunt: quos autem dignatus est deus illius aevi, deo adiungant, quo alium deum faciant illius aevi, cum sic legi oportet* (Marc. 4.38.7; R 4.4.84).

<sup>647</sup> Lk 20.36 is attested in T (R 4.4.84).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
20.37–38 not present in QnLk1 <sup>648</sup>	<p>Mt1 22.31. περι δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος. [Mt1c]</p> <p>Mt1 22.32. ἐγὼ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. [Mt1c]</p>	<p>Lk2 20.37. ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσε ἐπὶ τῆς βάρου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ. [Mt1·Lk2]</p> <p>Lk2 20.38. θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. [Mt1·Lk2]</p>	<p>Mk2 12.26. περι δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάρου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ; [Mt1Lk2·Mk2]</p> <p>Mk2 12.27. οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε. [Mt1·Mk2]</p>

<sup>648</sup> Lk2 20.37–38a is not present and 20.38b is unattested according to R (431), based on E, but all of this content was likely not present. E oddly notes the omission twice, claiming that it is “because the savior repeated the comparison, it has been inserted twice by us” / διὰ τὸ δευτερώσαι τὸν σωτήρα τὴν παραβολήν, διττῶς παρ’ ἡμῶν ἐντέτακται (*Pan.* 42.11.17 Ἐλ. νζ (57); GCS 31:146). Of the two, the second notice is a more condensed and less accurate quotation. “He deceptively cut out the part, ‘That the dead are raised Moses reported at the bush, just as he says, ‘the lord, the god of Abraham and Isaac and Jacob.’ He is god of the living and not the dead” / Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροί Μωϋσῆς ἐμήνυσε ἐπὶ τῆς βάρου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δὲ ἐστὶ ζώντων καὶ οὐχι νεκρῶν (*Pan.* 42.11.6 νς (56); 42.11.17 Σχ. νς (56); GCS 31:115, 146); “That the dead are raised even Moses reported, saying, ‘god of Abraham and god of Isaac and god of Jacob of the living” / οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροί καὶ Μωϋσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων (*Pan.* 42.11.6 νζ (57); 42.11.17 Σχ. νζ (57); GCS 31:115, 146). While R (330) and TS (120) are correct that E does not attest the concluding phrase, “For all are alive to him” / πάντες γὰρ αὐτῷ ζῶσιν, as not present, it belongs to the same unit of thought as the portion explicitly indicated as not present. While Harnack’s incorrect *a priori* assumptions led him (330\*) to claim that this phrase was “erased” / *getilgt* by Marcion, he was correct that it was most likely not present in GMarc. Characteristic Mt1 features include the lemmata “read” / ἀναγινώσκω and “saying” / ῥηθὲν (DD 1.1). Lk2R changes the Mt1 reference to Exodus by adding more narrative setting and changing the direct divine speech to mediated divine speech through Moses, perhaps in the interest of divine circumlocution and/or to focus on human mediators as spokespersons for the divine. Mk2 synthesizes wording and framing from both Mt1 and Lk2, while adding extra details (“in the book” / ἐν τῇ βίβλῳ, “you are much deceived” / πολὺ πλανᾶσθε) and emphasizing the Mt1 rendition of direct divine speech, yet conveyed through the written text, “how it said god said to him” / πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, taking the antecedent of εἶπεν here as the book rather than the “bush” / βάρου.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 20.39. ἄτινες τῶν γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας<sup>649</sup></p> <p>20.40 not present in QnLk1<sup>650</sup></p>	<p>22.33. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.</p>	<p>Lk2 20.39. ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας.</p> <p>Lk2 20.40. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. [CINP]</p>	

<sup>649</sup> Lk1 20.39 is attested in T (R 5.81).

<sup>650</sup> Lk2 20.40 is unattested according to R (431), but it was likely not present in Lk1. It instead reflects the characteristic LkR2 emphasis on the silent response of the rhetorical opponents of Jesus.

Parallel Passages for Signals Tracing: GMarc 20.41, 42–43, 44

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A283. David's son?	20.41, 44	20.41–44	12.35–37a	22.41–46

Parallel Verses for Signals Tracing: GMarc 20.41

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.41. «καὶ λέγει αὐτοῖς» ἵ πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; <sup>651</sup>	Lk2 20.41. εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; [QnLk1·Lk2]	Mk2 12.35. καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστίν; [QnLk1·Mk2]	Mt2 22.41. συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτούς <u>ὁ Ἰησοῦς</u> [Mk2·Mt2] Mt2 22.42. λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνας <u>υἱὸς ἐστίν</u> ; λέγουσιν αὐτῷ· τοῦ <u>Δαυὶδ</u> . [QnLk1Lk2Mk2·Mt2] Mt2 22.43. λέγει αὐτοῖς· πῶς οὖν <u>Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον</u> λέγων· [Lk2Mk2·Mt2]

<sup>651</sup> Lk1 20.41 and 20.44 are jointly and successively paraphrased by T: “If then the scribes have been considering that the messiah is David’s son, yet David himself calls him lord, how [can this apply] to the messiah? David was not striking an error of the scribes, but instead procuring honor for the messiah, the messiah whom David was confirming as lord more than son” / *si autem scribae Christum filium David existimabant ipse autem David dominum eum appellat quid hoc ad Christum? non David errorem scribarum obtundebat sed honorem Christo David procurabat quem dominum Christum magis quam filium David confirmabat* (Marc. 4.38.10; R 5.82). The opening improvised restoration to 20.41 is a necessary transition from the previous episode and based on LkR2, with the verb of speaking rendered in the present instead of aorist tense in keeping with typical Qn patterns. Note that MkR2 adds introductory material, including Jesus “answering” / ἀποκριθεὶς, “teaching in the temple” / διδάσκων ἐν τῷ ἱερῷ, and making “scribes” / γραμματεῖς dialectical interlocutors. MtR2 swaps in the “Pharisees” / Φαρισαίων instead as interlocutors and transforms the introduction into a rapid-fire dialectic in which Jesus peppers his rivals with two opening questions and elicits their response (Mt2 22.42).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.42–43 not present in QnLk1 <sup>652</sup>	<p>Lk2 20.42. αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, [CINP]</p> <p>Lk2 20.43. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. [CINP]</p>	<p>Mk2 12.36. αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. [Lk2·Mk2]</p>	<p>22.44. εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; [Lk2Mk2·Mt2]</p>

<sup>652</sup> Lk2 20.42–43 are unattested according to R (431), but they were likely not present in Lk1, or Mk1 or Mt1 for that matter. As noted above, these verses were skipped in T’s successive paraphrase of Lk1 20.41 and 20.44. LkR2 here makes a characteristic insertion of an LXX quotation, followed by MkR2 who adds the phrase “holy spirit” / τῷ πνεύματι τῷ ἁγίῳ, and ultimately transformed into a rhetorical question by MtR2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.44. Δαυιδ κύριον αὐτὸν καλεῖ, «καὶ πῶς αὐτοῦ» (υἱός) «ἐστίν»; <sup>653</sup>	Lk2 20.44. Δαυιδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστίν; [QnLk1·Lk2]	Mk2 12.37a. αὐτὸς Δαυιδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστίν υἱός; [QnLk1·Lk2]	Mt2 22.45. εἰ οὖν Δαυιδ καλεῖ αὐτὸν κύριον, πῶς υἱός αὐτοῦ ἐστίν; [QnLk1Lk2·Mt2] Mt2 22.46. καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

<sup>653</sup> Lk1 20.44 is clearly paraphrased by T (*Marc.* 4.38.10; R 5.82; see quotation above). The closing explicit restoration and improvised restorations to 20.44 are based on T’s use of a rhetorical question and his mention of the “son” / *filium* tradition in the above quotation, as well as consistent attestation of this tradition across later strata. BD offers essentially the same reconstruction: “David... calls him a master; so how is he his child?” (122). Note the longer, unique conclusion to this episode in Mt2 22.46, which clarifies and celebrates the Socratic dialectical victory of Jesus over his rivals.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A284. Scribes/Pharisees cursed	——	20.45–47	12.37b–40	23.1–36

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>20.45–46a not present in QnLk1<sup>654</sup></p> <p>QnLk1 11.46. «καὶ ὑμῖν τοῖς νομικοῖς οὐαί ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα «καὶ» τῷ δακτύλῳ ὅτι οὐ θέλουσιν κινήσαι» [see A194]</p>	<p>Lk2 20.45. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ]. [CINP]</p> <p>Lk2 20.46a. προσέχετε ἀπὸ τῶν γραμματέων [CINP]</p> <p>Lk2 11.46. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [!QnLk1·Lk2] [see A194]</p>	<p>Mk2 12.37b. καὶ [ὁ] πολλὸς ὄχλος ἤκουεν αὐτοῦ ἡδέως. [Lk2·Mk2]</p> <p>Mk2 12.38a. καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων [Lk2·Mk2]</p>	<p>Mt2 23.1. τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ [Lk2Mk2·:Mt2]</p> <p>Mt2 23.2. λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. [Mt2c]</p> <p>Mt2 23.3. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. [Mt2c]</p> <p>Mt2 23.4. δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. [!QnLk1Lk2·:Mt2] [see A194]</p>

<sup>654</sup> Lk2 20.45–46a are unattested according to R (431), but these verses were likely not present in Lk1. They contain numerous LkR2 characteristics, such as “the people” / τοῦ λαοῦ (DD 1.1) and collective action, i.e., “all” / παντὸς of the people “listening” / ἀκούοντος (DD 1.4).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.46b–c not present in QnLk1 <sup>655</sup>	Lk2 20.46b–c. τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [CINP]	Mk2 12.38b–c. τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς [Lk2·Mk2] Mk2 12.39. καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [Lk2·Mk2]	Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt2c] Mt2 23.6. φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς [Lk2·Mt2] Mt2 23.7. καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [Lk2·Mt2]

<sup>655</sup> Lk2 20.46b–c is unattested according to R (431), but this verse was likely not present in Lk1. They contain numerous LkR2 characteristics, such as the lemmata “wish/want” / θέλω (DD 1.1), references to clothing and a concern with social status (DD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 6.40. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον (οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ) [see A081]</p> <p>QnLk1 11.52. (οὐαὶ ὑμῖν γραμματεῖς) «ὅτι ἤρατε» τὴν κλεῖδα τῆς γνώσεως ἑαυτοὶ οὐκ εἰσήλθατε καὶ (οὐδὲ) τοὺς εἰσερχομένους ἀφίετε” [see A194]</p>	<p>Lk2 6.40. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον· <b>κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.</b> [!QnLk1Mt1:Lk2] [see A081]</p> <p>Lk2 11.52. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. [!QnLk1:Lk2] [see A194]</p> <p>Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see A215]</p> <p>Lk2 18.14. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [!QnLk1:Lk2] [see A237]</p>	<p>_____</p>	<p>Mt2 23.8. ὑμεῖς δὲ μὴ κληθῆτε ραββί· εἷς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἔστε. [Mt2c]</p> <p>Mt2 23.9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. [Mt2c]</p> <p>Mt2 23.10. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἔστιν εἷς ὁ Χριστός. [Mt2c]</p> <p>Mt2 23.11. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [cp. Jn2 13.12–17]</p> <p>Mt2 23.12. <b>ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.</b> [!Lk2:Mt2] [see A215, A237]</p> <p>Mt2 23.13. οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. [!QnLk1Lk2:Mt2] [see A194]</p>
<p>20.47 not present in QnLk1<sup>656</sup></p>	<p>Lk2 20.47. οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα. [CINP]</p>	<p>Mk2 12.40. <b>οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.</b> [Lk2:Mk2]</p>	<p>Mt2 23.14. [οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <b>κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι</b> διὰ τοῦτο <b>λήψεσθε περισσότερον κρίμα.</b>] [Lk2:Mt2]</p> <p>see A194 for additional parallels between Lk2 and Mt2 23.15–36</p>

<sup>656</sup> Lk2 20.47 is unattested according to R (431), but this verse was likely not present in Lk1. Characteristic Lk2 vocabulary includes: “crime” / κρίμα (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 21.1–4

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A286. Widow's mite	———	21.1–4	12.41–44

Parallel Verses for Signals Tracing: GMarc 21.1–4

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
21.1–4 not present in QnLk1 <sup>657</sup>	<p>Lk2 21.1. ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. [CINP]</p> <p>Lk2 21.2. εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο [CINP]</p> <p>Lk2 21.3. καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν. [CINP]</p> <p>Lk2 21.4. πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν. [CINP]</p>	<p>Mk3 12.41. καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ. [Lk2·Mk3]</p> <p>Mk3 12.42. καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης. [Lk2·Mk3]</p> <p>Mk3 12.43. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον. [Lk2·Mk3]</p> <p>Mk3 12.44. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς. [Lk2·Mk3]</p>

<sup>657</sup> Lk2 21.1–6 are entirely unattested according to R (431), but Lk2 21.1–4 in particular were most likely not present in Lk1. This passage has a cluster of characteristic LkR2 features: the comparative term “more” / πλείον (DD 1.1); the nominative participle + δὲ introductory bigram (DD 1.2); as well as a focus on Jewish temple piety and ethical synkrisis (DD 1.4). The tradition only appears in two strata, making the signals more difficult to triangulate and sequence, but in keeping with the aforementioned signature features and the additional sequencing criteria of rhetorical and conceptual simplicity and complexity, Lk2 appears to have broadcast the earliest form of the signals, followed by Mk3, which copies and expands Lk2 in several ways, including the addition of a currency calculation and translation (“two lepta” / λεπτὰ δύο = “a quadrans” / κοδράντης), perhaps inspired by the usage of the latter term in Mt1 5.26.

Parallel Passages for Signals Tracing: GMarc 21.5–6

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A287. Jerusalem’s fall	———	21.5–6	13.1–2	24.1–2

Parallel Verses for Signals Tracing: GMarc 21.5–6

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
21.5–6 not present in QnLk1 <sup>658</sup>	<p>Lk2 21.5. καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν· [CINP]</p> <p>Lk2 21.6. ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται. [CINP]</p>	<p>Mk2 13.1. καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. [Lk2·Mk2]</p> <p>Mk2 13.2. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ. [Lk2·Mk2]</p>	<p>Mt2 24.1. καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομάς τοῦ ἱεροῦ. [Lk2Mk2·Mt2]</p> <p>Mt2 24.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται. [Lk2Mk2·Mt2]</p>

<sup>658</sup> Lk2 21.1–6 are entirely not attested according to R (431), but Lk2 21.5–6 in particular were most likely not present in Lk1. This passage has a dense cluster of characteristic LkR2 vocabulary, grammar and themes: the lemmata “beautify” or “put in order” / κοσμέω, “throw down” or “ruin” / καταλύω, “stone” / λίθος (*bis*), and “votive offering” / ἀνάθημα (NT *hapax legomenon*); the opening participial phrase (DD 1.2); as well as the portrayal of Jesus as a second Jeremiah and the prediction of the fall of Jerusalem. Note the clear parallels with A270, another originally LkR2 passage (Lk2 19.41–44).

Parallel Passages for Signals Tracing: 21.7–11

<i>SQE. Shorthand</i>	<b>Qn (65–69) Lk1 (80s)</b>	<b>Mk1 (75–80)</b>	<b>Mt1 (90s)</b>	<b>Lk2 (117–138)</b>	<b>Mk3 (140s)</b>
A288. End signs	21.7–11	13.3–8, 21–23	24.3–8, 11, 23–26	21.7–11	13.3–8, 21–23

Parallel Verses for Signals Tracing: GMarc 21.7

<b>Qn (65–69) Lk1 (80s)</b>	<b>Lk2 (117–138)</b>	<b>Mt1 (90s)</b>	<b>Mk3 (140s)</b>
QnLk1 21.7. «καί λέγουσιν αὐτῷ» ῥοί μαθηταί ᾠ «πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ταῦτα γίνεσθαι;» <sup>659</sup>	Lk2 21.7. ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;	24.3. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταί κατ’ ἰδίαν λέγοντες· εἰπέ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;	13.3. καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτη αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· 13.4. εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;

<sup>659</sup> Lk1 21.7 is attested in T (R 4.4.85). R anachronistically applies to Lk1 the opening Lk2 phrase, “Now they asked him” / ἐπηρώτησαν δὲ αὐτὸν.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)	Mk3 (140s)
<p>QnLk1 21.8. «καί λέγει αὐτοῖς» πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἔγώ εἰμι ὁ χριστὸς<sup>660</sup></p>	<p>Lk2 21.8. ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι, καί· ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν.</p>	<p>24.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ· 24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.</p>	<p>13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.</p>

<sup>660</sup> Lk1 21.8 is attested in T (R 4.4.86).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 21.9. πολέμους δεῖ ταῦτα γενέσθαι <sup>661</sup>	24.6. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.	Lk2 21.9. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.	13.7. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

<sup>661</sup> Lk1 21.9 is attested in T (R 4.4.86).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 21.10. βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ’ ἔθνος<sup>662</sup></p> <p>QnLk1 21.11. λοιμοὶ καὶ λιμοὶ σεισμοὶ τε φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ<sup>663</sup></p>	<p>24.7. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·</p> <p>24.8. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.</p>	<p>Lk2 21.10. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,</p> <p>Lk2 21.11. σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσται.</p>	<p>13.8. ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα.</p>

<sup>662</sup> Lk1 21.10 is attested in T (R 4.4.87).

<sup>663</sup> Lk1 21.11 is attested in T (R 4.4.87).



Parallel Passages for Signals Tracing: GMarc 21.12–19

<i>SQE</i> . 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

Parallel Verses for Signals Tracing: GMarc 21.14–15

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 21.12–13 see A198</p> <p>QnLk1 21.14. μὴ προμελετᾶν ἀπολογηθῆναι<sup>664</sup></p> <p>QnLk1 21.15. σοφίαν ἢ οὐ δυνήσονται ἀντιστῆναι ᾧ οὐδὲ ἀντειπεῖν ᾧ πάντες<sup>665</sup></p>	<p>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]</p>	<p>Lk2 21.12–13 see A198</p> <p>Lk2 21.14. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι.</p> <p>Lk2 21.15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἢ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.</p>	<p>13.11. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.</p>	

<sup>664</sup> Lk1 21.14 is attested in T (R 5.83).

<sup>665</sup> Lk1 21.15 is attested in T (R 5.83). Characteristic Lk2 features include: the lemmata “mouth” / στόμα and the Atticized form of “whole|all” / ἅπας (DD 1.1); arthrous substantival participle (DD 1.2).

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.16. ῥ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων <sup>666</sup>	-----	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.	

<sup>666</sup> Lk1 21.16 is attested in T (R 5.83).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>QnLk1 21.17. μισούμενοι διὰ τὸ ὄνομά μου<sup>667</sup>                      21.18 not present in QnLk1<sup>668</sup></p>	<p>Mk1 13.13a. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.</p>	<p>Mt1 24.9b. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.</p>	<p>-----</p>	<p>Lk2 21.17. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.                      Lk2 21.18. καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. [CINP]</p>

<sup>667</sup> Lk1 21.17 is attested in T (R 5.83).

<sup>668</sup> Lk2 21.18 was not present according to R (432), based on E: “Again he deceptively cut out ‘the hair of your head will not perish’” / πάλιν παρέκοψε τὸ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται (*Pan.* 42.11.6 νη (58); 42.11.17 Σχ. νη (58); GCS 31:115, 147).

Parallel Verses for Signals Tracing: GMarc 21.19

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.19. ἐν τῇ ὑπομονῇ ἑαυτοῦς <sup>669</sup>	Mk1 13.13b. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.	Mt1 24.13. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.	_____	Lk2 21.19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

<sup>669</sup> Lk1 21.19 is attested in T (R 5.83).

Parallel Passages for Signals Tracing: GMarc 21.20, 21–24

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A290a. Desolation	21.20	21.20	24.15	13.14
A290b. Fleeing Judea	————	21.21–24	24.15–22	13.15–20

Parallel Verses for Signals Tracing: GMarc 21.20, 21–24

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 21.20. <ὅταν ἴδητε Ἱερουσαλήμ> κυκλουμένην ὑπὸ στρατοπέδων «γνώτε ὅτι ἤγγικεν» ἢ ἐρήμωσις αὐτῆς <sup>670</sup>	Mk1 13.14a–b. «ὅταν δὲ ἴδητε Ἱερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνώτε ὅτι ἤγγικεν ἢ ἐρήμωσις αὐτῆς» [‡Qn·Mk1]	Mt1 24.15. «ὅταν δὲ ἴδητε Ἱερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνώτε ὅτι ἤγγικεν ἢ ἐρήμωσις αὐτῆς» [‡QnLk1·Mt1]	Lk2 21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γνώτε ὅτι ἤγγικεν ἢ ἐρήμωσις αὐτῆς. [QnLk1·Lk2]	Mt2 24.15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω [QnLk1·Mt2]	Mk3 13.14a–b. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω [QnLk1Mt2·Mk3]

<sup>670</sup> Lk1 21.20 is closely paraphrased by T: “but after that revealing the time of military destruction, when Jerusalem would begin to be surrounded by armies” / *sed monstrato dehinc tempore excidii <cum> coepisse<t> vallari exercitibus Hierusalem (Marc. 4.39.9; R 5.84)*. The construction is modeled after the better attested parallel in QnLk1 21.30.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
21.21–24 not present in QnLk1 <sup>671</sup>	<p>Lk2 21.21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, [CENP]</p> <p>Lk2 21.22. ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. [CENP]</p> <p>Lk2 21.23. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργη τῷ λαῷ τούτῳ, [CENP]</p> <p>Lk2 21.24. καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. [CENP]</p>	<p>Mt2 24.16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [Lk2·Mt2]</p> <p>Mt2 24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, [Mt2c]</p> <p>Mt2 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. [Mt2c]</p> <p>Mt2 24.19. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [Lk2·Mt2]</p> <p>Mt2 24.20. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω. [Mt2c]</p> <p>Mt2 24.21. ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται. [Lk2·Mt2]</p> <p>Mt2 24.22. καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. [Lk2·Mt2]</p>	<p>Mk3 13.14c. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [Lk2·Mk3]</p> <p>Mk3 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ, [Mt2·Mk3]</p> <p>Mk3 13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. [Mt2·Mk3]</p> <p>Mk3 13.17. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [Lk2·Mk3]</p> <p>Mk3 13.18. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος. [Mt2·Mk3]</p> <p>Mk3 13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ’ ἀρχῆς κτίσεως ἢν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. [Lk2Mt2·:Mk3]</p> <p>Mk3 13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὐς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. [Lk2Mt2·:Mk3]</p>

<sup>671</sup> Lk2 21.21–22 were not present and Lk2 21.23–24 are unattested according to R (432), based on E: “Again he deceptively cut out these things, ‘Then those in Judea will flee to the mountains’ etc., through what follows until ‘all that has been written is fulfilled’” / *πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἐξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῆναι πάντα τὰ γεγραμμένα* (*Pan.* 42.11.6 νθ (59); 42.11.17 Σχ. νθ (59); GCS 31:115, 147). But these verses were all most likely not present in GMarc. E’s indications mostly quote material from 21.21–22, and while “until” / ἕως could be a paraphrase of “days” / ἡμέραι in 21.22, it may well be a restatement and conflation with the word “until” / ἄχρι from 21.24.

These verses together evidence a thick cluster of signature LkR2 features: the lemmata “country” / χώρα, “vengeance” / ἐκδικησις, “write” / γράφω, “stomach|womb” / γαστήρ, “people” / λαός, “necessity” / ἀνάγκη, “anger” / ὄργη, “mouth” / στόμα, “nation” / ἔθνος (*bis*, both in the plural), “trample” / πατέω, and two different lemmata for “fulfill” / πίμπλημι / πληρώω (DD 1.1); arthrous substantival participles, including a split arthrous participle, split arthrous imperatives, the bigram “that day” / ἐκεῖνος@\* \*1 ἡμέρα@\* or ἡμέρα@\* \*1 ἐκεῖνος@\*, the participial bigram “what was written” / ὁ@\* γράφω@vr\*, and a periphrastic participle / εἰμί@\* \*@vr\* (DD 1.2); the placename Jerusalem, historiographical retrospect/details, and focus on salvation history (DD 1.4). It also contains rare lemmata such as “lead captive” / αἰχμαλωτίζω as well as three successive third person plural imperatives / \*@vd??3p, a form found only here in Mark and Matthew in its parallels derived from Lk2 (DD 1.2). While we label Mt2 24.17–18 as clear Mt2 signals, they effectively break out and restate the threefold Lk2 plural imperatives, making the final two singular and changing the settings, but still keeping the Lk2 split arthrous imperative clauses.

Parallel Passages for Signals Tracing: GMarc 21.25–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)	Mt2 (140s)
A292. Son of man comes	21.25–28	21.25–28	13.24–27	24.29–31

Parallel Verses for Signals Tracing: GMarc 21.25–26

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 21.25. «καὶ ἔσονται» σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ῥῆχους θαλάσσης ῥ καὶ σάλου<sup>672</sup></p> <p>QnLk1 21.26. προσδοκίας ῥ κακῶν ῥ τῶν ἐπερχομένων ῥ τῷ κόσμῳ ῥ (καὶ) αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται</p>	<p>Mk1 13.24. ἀλλὰ μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς [Qn·Mk1]</p> <p>Mk1 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις «τῶν οὐρανῶν» σαλευθήσονται. [Qn·Mk1]</p>	<p>Mt1 24.29. εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [QnMk1·:Mt1]</p>	<p>Lk2 21.25. καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ῥχους θαλάσσης καὶ σάλου [QnLk1·Lk2]</p> <p>Lk2 21.26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκουμένη, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [QnLk1·Lk2]</p>	<p>Mk3 13.24. ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς [QnMk1Mt1·:Mk3]</p> <p>Mk3 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.</p>

<sup>672</sup> Lk1 21.25–26 are together closely paraphrased by T: “He now describes the signs of the final end, portents of sun and moon and stars, and on earth the anguish of nations stupefied as by the roar of a sea wave by the expectation of evils threatening the world, and even that the powers of the heavens must be shaken” / *signa iam ultimi finis enarrat, solis et lunae siderumque prodigia et in terra angustias nationum obstupescentium velut a sonitu maris fluctuantis pro expectatione imminentium orbi malorum quod et ipsae vires caelorum concuti habeant* (Marc. 4.39.9; R 4.4.88). The correction “and a wave” / καὶ σάλου in place of “swelling” / κυμαινούσης is a simplification that aligns with Lk2. T’s use of the participle *fluctuantis* did not merit the wooden participial restoration by V (231\*), followed by R (432), of the rare lemma *κυμαίνω*, which appears nowhere in the NT (DD 1.1). The correction “to the world” / τῷ κόσμῳ instead of “to the inhabited world” / τῇ οἰκουμένῃ is based on the respective typical lemmata of Qn and Lk2 (DD 1.1).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς<sup>673</sup></p>	<p>Mk1 13.26. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 13.27 not present in Mk1</p>	<p>Mt1 24.30. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 24.31 not present in Mt1</p>	<p>Lk2 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.</p>	<p>Mk2 13.26 same as Mk1 Mk2 13.27. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυναξεί τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.</p>	<p>Mt2 24.30. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. Mt2 24.31. καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.</p>

<sup>673</sup> Lk1 21.27 is attested in T (R 4.4.89).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 21.28. <i>ῥούτων δὲ γινομένων</i> ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι <i>ἔγγιζει</i> ἡ ἀπολύτρωσις ὑμῶν <sup>674</sup>	Lk2 21.28. ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι <i>ἔγγιζει</i> ἡ ἀπολύτρωσις ὑμῶν.

<sup>674</sup> Lk1 21.28 is attested in T (R 4.4.89).

Parallel Passages for Signals Tracing: GMarc 21.29–33

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (90s)
A293. Fig tree fable	21.29–33	21.29–33	13.28–32	24.32–36

Parallel Verses for Signals Tracing: GMarc 21.29–30

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 21.29. παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα<sup>675</sup></p> <p>QnLk1 21.30. ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν<sup>676</sup></p>	<p>Lk2 21.29. καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·</p> <p>Lk2 21.30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν</p>	<p>13.28. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·</p>	<p>24.32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·</p>

<sup>675</sup> Lk1 21.29 is quoted in T. “Finally consider the example of the same comparison: ‘Behold the fig tree and all trees’” / *in summa ipsius parabolae considera exemplum: adspice ficum et arbores omnes* (Marc. 4.39.16; R 5.85).

<sup>676</sup> Lk1 21.30 is quoted in T “When they bring forth fruit, people know that summer has approached” / *cum fructum protulerint intellegunt homines aestatem adpropinquasse*; (Marc. 4.39.16; R 5.85).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα ᾠνεσθαι <sup>677</sup> γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ <sup>677</sup>	Lk2 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.	13.29. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	24.33. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

<sup>677</sup> Lk1 21.31 is quoted twice by T: “Certainly in the time of the kingdom, to which this comparison will apply. “Therefore, you also, when you see all these things happen, know god’s kingdom has drawn near!” / *in tempore scilicet regni de quo subiecta erit ipsa parabola. sic et vos cum videritis omnia haec fieri scitote adpropinquasse regnum dei* (Marc. 4.39.10); “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; R 4.4.90). V (232\*) and R (432) both render T’s infinitive “to happen” / *fieri* to conform to the Lk2 participle “what happened” / *γινόμενα*, a term notably absent from Mt2 as a QnLk1 receptor. Given participial forms of *γίνομαι* are frequently attested for Lk2 but nowhere for QnLk1 (DD 1.1), we opt for a more literal translation of the infinitive *γίνεσθαι*, elsewhere attested in Qn 21.19.

Parallel Verses for Signals Tracing: GMarc 21.32

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.32. «λέγω ὑμῖν» ἵ οὐ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται <sup>678</sup>	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.

<sup>678</sup> Lk1 21.32 is attested in T: “Now he tosses in that heaven and earth will not pass except everything be finished” / *adhuc ingerit non transiturum caelum ac terram nisi omnia peragantur* (Marc. 4.39.18; R 5.85).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 21.33. ὁ οὐρανὸς καὶ ἡ γῆ ῥα παρελεύσεται ὁ δὲ λόγος μου ῥα μένει εἰς τὸν αἰῶνα<sup>679</sup></p>	<p>Lk2 21.33. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.</p>	<p>13.31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 13.32. περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.</p>	<p>24.35. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 24.36. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ μόνος.</p>

<sup>679</sup> Lk1 21.33 is attested in T (R 4.4.91).

Parallel Passages for Signals Tracing: GMarc 21.34–35a, 35b–36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A295. Take heed, watch (Luke)	21.34–35a	21.34–36	13.33–37	24.43–51
A294. Take heed, watch (Mark)		19.12–13	13.33–37	25.13–15

Parallel Verses for Signals Tracing: GMarc 21.34

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.34. ᾿προσέχετε ᾿μήποτε ᾿βαρηθῶσιν ᾿αἱ καρδίαι ὑμῶν ᾿έν ᾿κραιπάλη καὶ μέθη καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῆ ᾿ἐφ ᾿ὑμᾶς αἰφνίδιος <sup>680</sup>	Lk2 21.34. προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλη καὶ μέθη καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῆ ᾿ἐφ ᾿ὑμᾶς αἰφνίδιος ἢ ἡμέρα ἐκεῖνη	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.	Mt2 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾿ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. Mt2 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ᾿ἦ οὐ δοκεῖτε ὥρα 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 τροφήν ἐν καιρῷ;

<sup>680</sup> Lk1 21.34 is thoroughly paraphrased by T: “And the disciples are admonished, lest their heart ever be weighed down with intoxication and drunkenness and worldly cares, and that day press quickly upon them like a snare” / *admoneantur et discipuli ne quando graventur corda eorum crapula et ebrietate et saecularibus curis et insinat eis repentinus dies ille velut laqueus* (Marc. 4.39.18; R 5.86). Several GMarc editors anachronistically restore the characteristic Lk2 reflexive “yourselves” / ἑαυτοῖς (DD 1.1) at the start of the verse and the characteristic phrase “on that day” / ἢ ἡμέρα ἐκεῖνη (DD 1.2) at the conclusion, neither of which are present in T’s close and lengthy paraphrase. Notice that the command to “watch out” / βλέπετε is present in Mark without the reflexive.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.40. γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται [see A203]</p> <p>QnLk1 21.35a. ὡς παγίς<sup>681</sup></p> <p>21.35b–36 not present in QnLk1<sup>682</sup></p>	<p>Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [see A203]</p> <p>Lk2 21.35. ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. [QnLk1·Lk2]</p> <p>Lk2 21.36. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. [CINP]</p>	<p>Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωτῆ,</p> <p>Mk2 13.36. μὴ ἐλθῶν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας.</p> <p>Mk2 13.37. ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.</p>	<p>Mt2 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθῶν ὁ κύριος αὐτοῦ εὕρησει οὕτως ποιοῦντα·</p> <p>Mt2 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.</p> <p>Mt2 24.48. ἐὰν δὲ εἶπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος,</p> <p>Mt2 24.49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ καὶ πίνη μετὰ τῶν μεθυόντων,</p> <p>Mt2 24.50. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,</p> <p>Mt2 24.51. καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>

<sup>681</sup> The first two words of Lk1 21.35a are attested as the conclusion of the above sentence: “like a snare” / *velut laqueus* / ὡς παγίς (*Marc.* 4.39.18; R 5.86). The traditional versification should not elicit an impression of T’s testimony being patchy here.

<sup>682</sup> Lk2 21.35b–36 are unattested according to R (432). For now we bracket them as not present in Lk1, but we will reconsider this material for QnLk1 once our vocal strata analysis is more complete.

Parallel Passages for Signals Tracing: GMarc 21.37–38

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
A301. Temple teaching	21.37–38	8.1–2	21.37–38

Parallel Verses for Signals Tracing: GMarc 21.37

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.37. “καθ’ ἡμέραν” ἐν τῷ ἱερῷ “ἐδίδασκεν” τὰς «δὲ» νύκτας “ἐπορεύθη” εἰς ἐλαιῶν <sup>683</sup>	Jn2 8.1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. [QnLk1·Jn2]	Lk2 21.37. ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. [QnLk1Jn2·Lk2]

<sup>683</sup> Lk1 21.37 is closely paraphrased by T. “But indeed each day he was teaching in the temple... At night he would withdraw to (the mount of) Olives” / *sed enim per diem in templo docebat... ad noctem vero in Elaeonem secedebat* (Marc. 4.39.19; R 5.87). We correct “the days” / τὰς ἡμέρας to “daily” / καθ’ ἡμέραν based on the use of this formula elsewhere in QnLk1 (11.3, 16.9) and as a more precise rendering of T’s *per diem*.



Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.38. «καὶ» ἤλθον ὄρθρου ἰκούειν αὐτοῦ <sup>684</sup>	Jn2 8.2. ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. [QnLk1·Jn2]	Lk2 21.38. καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτόν ἐν τῷ ἱερῷ ἰκούειν αὐτοῦ. [QnLk1Jn2·Lk2]

<sup>684</sup> Lk1 21.38 is attested in T. “There were also proper times for hearing. It was befitting at dawn” / *erant horae quoque auditorio competentes. diluculo conveniendum erat* (Marc. 4.39.19; R 5.87). QnLk1 elsewhere apparently had the word “at dawn” / ὄρθρου (QnLk1 24.1), which finds a perfect match here in the Jn2 receptor and is a more precise rendering of T’s *diluculo* / “at dawn” than the Lk2 lemma “rising at dawn” / ὄρθρίζω. While R viewed the verbal form as “unproblematic” (258), it is an NT *hapax legomenon* that more likely reflects Lk2 than QnLk1.

Parallel Passages for Signals Tracing: GMarc 22.1–2

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A305. Pascha approaches	22.1, 19.47, 21.37	11.47–55	22.1–2, 21.37	14.1–2	26.1–5

Parallel Verses for Signals Tracing: GMarc 22.1–2

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.1. πάσχα <sup>685</sup> 22.2 <sup>686</sup>	<p>Jn1 11.47. συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;</p> <p>Jn1 11.48. ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.</p> <p>Jn1 11.49. εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν,</p> <p>Jn1 11.50. οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.</p> <p>Jn1 11.51. τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,</p> <p>Jn1 11.52. καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.</p> <p>Jn1 11.53. ἀπ’ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.</p> <p>Jn1 11.54. ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.</p> <p>Jn1 11.55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς.</p>	<p>Lk2 19.47–48 see A274</p> <p>Lk2 21.37 see A301</p> <p>Lk2 22.1. ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. [QnLk1Jn1:Lk2]</p> <p>Lk2 22.2. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. [QnLk1Jn1:Lk2]</p>	<p>Mk2 11.18–19 see A274</p> <p>Mk2 14.1. ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.</p> <p>Mk2 14.2. ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.</p>	<p>Mt2 26.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ·</p> <p>Mt2 26.2. οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.</p> <p>Mt2 26.3. τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα</p> <p>Mt2 26.4. καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.</p> <p>Mt2 26.5. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.</p>

<sup>685</sup> Lk1 22.1 is attested in T (R 5.88).

<sup>686</sup> Lk2 22.2 is unattested according to R (432).

Parallel Passages for Signals Tracing: GMarc 22.3–6

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A307. Betrayal by Judas	22.3–5	14.10–11	26.14–16	22.3–6

Parallel Verses for Signals Tracing: GMarc 22.3–6

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 22.3. «καὶ» ἰούδας<sup>687</sup></p> <p>QnLk1 22.4. συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς<sup>688</sup></p> <p>QnLk1 22.5. «καὶ ἐπηγγείλαντο αὐτῷ» ἀργύριον «δοῦναι»<sup>689</sup></p> <p>22.6 not present in QnLk1<sup>690</sup></p>	<p>14.10. καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς.</p> <p>14.11. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.</p>	<p>26.14. τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς</p> <p>26.15 not present in Mt1</p> <p>26.16. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.</p>		<p>Lk2 22.3. εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα</p> <p>Lk2 22.4. καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν.</p> <p>Lk2 22.5. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.</p> <p>Lk2 22.6. καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.</p>	<p>26.15. εἶπεν· τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.</p>

<sup>687</sup> Lk1 22.3 is attested by E and T. E briefly mentions “Judas” in his elenchus on Lk1 22.4: “He conferred, who other than Judas? What did he do other than betray the savior?” / *συνελάλησεν, τίς ἄλλ’ ἢ Ἰούδας; τὸ τί ποιῆσαι ἄλλ’ ἢ παραδοῦναι τὸν σωτήρα;* (*Pan.* 42.11.17 “Ελ. ξ (60); GCS 31:147). T also notes that Judas is the one who betrayed Jesus: “He could have been betrayed by any stranger you please” / *poterat et ab extraneo quolibet tradi* (*Marc.* 4.40.2; SC 456:496). Subsequent to his running commentary, T specifically notes the omission in GMarc of the Lk2 tradition vilifying and demonizing Judas: “For it is written in my [gospel] satan entered into Judas” / *scriptum est enim apud me Satanam in Iudam introisse* (*Marc.* 5.6.7; SC 483:154). Both BD (123) and R (5.89) find in T’s first attestation a justification for possibly reconstructing “being one of the number of the twelve” / *ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα*, but K (1114) omits it as LkR2 redaction, and N (172) renders it as dubious. In my view, “one of the twelve” was not present in QnLk1, but instead was first introduced into the signal cascade with MkR1, and LkR2 expanded on it by adding a participle “being” / *ὄντα* and the word “number” / *ἀριθμοῦ*. T’s attestation certainly indicates betrayal by someone familiar to Jesus, but that does not require an overt mention of twelve disciples, a tradition which is missing from Qn but emphatically stressed in Mk1 and later strata. We also correct R’s accusative form (derived from the LkR2 participial phrase) to the nominative form for the name of Judas, in keeping with the Markan and Matthean strata.

<sup>688</sup> Lk1 22.4 is quoted verbatim by E: “He conferred with the soldiers about how he would hand him over to them” / *συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς* (*Pan.* 42.11.6 ξ (60); 42.11.17 Σχ. ξ (60); restated in 42.11.17 “Ελ. ξ (60); GCS 31:115, 147). T also confirms this verse, particularly the word “hand over” or “betray” (see above).

<sup>689</sup> Lk1 22.5 is paraphrased by T: “He could also have been betrayed without reward” / *poterat et sine praemio tradi* (*Marc.* 4.40.2; SC 456:496). BD (124), R (5.89), K (1114), and N (172) concur that this establishes the word “silver” / *ἀργύριον*. While R omits any verb, BD, K, and N all posit the Lk2 verb “agreed” / *συνέθεντο*. Given that *συ*-prefixed verbs are generally characteristic of Lk2, I opt instead here for the Mk1 verb “promised” / *ἐπηγγείλαντο* as more likely.

<sup>690</sup> Lk2 22.6 is unattested according to R (432), but it was likely not present in Lk1. Its signature LkR2 features include the terms “without” / *ἄτερ* (DD 1.1), the articular infinitive (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 22.7–14

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A308. Pascha preparations	22.8, 14	14.12–17	26.17–20	22.7–14

Parallel Verses for Signals Tracing: GMarc 22.7, 8

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.7 <sup>691</sup> QnLk1 22.8. ἰκαὶ λέγει ἐτοιμάσατε ἵνα φάγωμεν τὸ πάσχα <sup>692</sup>		26.17. τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;	Lk2 22.7. ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ἧ ἔδει θύεσθαι τὸ πάσχα. Lk2 22.8. καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.	14.12. καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυσον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;	

<sup>691</sup> Lk2 22.7 is unattested according to R (432).

<sup>692</sup> Lk1 22.8 is quoted by E: “And he said to Peter and to the others, ‘After leaving prepare so we can eat the pasch’ / καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα (*Pan.* 42.11.6 ξα (61); *Pan.* 42.11.17 Σχ. ξα (61); restated in Ἔλ. ξα (61); GCS 31:115, 148).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.9–13 not present in QnLk1 <sup>693</sup>		<p>26.18. ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.</p> <p>26.19. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἠτοίμασαν τὸ πάσχα.</p>	<p>Lk2 22.9. οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἐτοιμάσωμεν;</p> <p>Lk2 22.10. ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται,</p> <p>Lk2 22.11. καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;</p> <p>Lk2 22.12. ἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.</p> <p>Lk2 22.13. ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.</p>	<p>14.13. καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ</p> <p>14.14. καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότη ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;</p> <p>14.15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἐτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.</p> <p>14.16. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.</p>	

<sup>693</sup> Lk2 22.9–13 is unattested according to R (433), but likely not present in Lk1. The QnLk1 narrative flows well from Lk1 22.8 to Lk1 22.14 as a simple command and result. Lk2 22.9–13 has many characteristic LkR2 features: the lemmata “behold” / ἰδοὺ, “house-master” / οἰκοδεσπότη, and a “guest room” or “dining room” / κατάλυμ- (DD 1.1); the trigrams “into the city” / εἰς τὴν πόλιν and “into a house” / εἰς τὴν οἰκίαν (DD 1.2); collective speech and a rhetorical question by the disciples (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 22.14–20

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A311. Last supper	22.14–15, 17, 19–20	14.22–24	26.26–28	11.22–25	22.15–20	14.22–25	26.26–29

Parallel Verses for Signals Tracing: GMarc 22.14–15

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 22.14. και άνεπεσεν και οι δώδεκα απόστολοι σύν αύτῶ<sup>694</sup></p> <p>QnLk1 22.15. και είπεν έπιθυμία έπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ύμῶν πρό τοῦ με παθεῖν</p>	-----	26.20. όψίας δέ γενομένης άνέκειτο μετά τῶν δώδεκα.	1Co 11.23. ... ό κύριος Ἰησοῦς έν τῇ νυκτι ἧ παρεδίδετο	<p>Lk2 22.14. και ότε έγένετο ή ώρα, άνεπεσεν και οι απόστολοι σύν αύτῶ.</p> <p>Lk2 22.15. και είπεν πρός αύτούς· <u>έπιθυμία έπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ύμῶν πρό τοῦ με παθεῖν</u>. [QnLk1`Lk2]</p>	14.17. και όψίας γενομένης έρχεται μετά τῶν δώδεκα.

<sup>694</sup> Lk1 22.14–15 is quoted together by E: “And he reclined, and the twelve apostles with him, and he said, ‘With desire I have desired to eat this the pasch with you before my suffering’” / και άνεπεσε και οι δώδεκα απόστολοι σύν αύτῶ και είπεν έπιθυμία έπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ύμῶν πρό τοῦ με παθεῖν (*Pan.* 42.11.6 ξβ (62); 42.11.17 Σχ. ξβ (62); restated in 42.11.17 Ἔλ. ξβ (62); GCS 31:115, 149). E quotes and restates Lk2 22.15 several times elsewhere (*Pan.* 30.22.3 in GCS nF 10.1:362; *Pan.* 42.11.17 Ἔλ. ξα (61) in GCS 31:149; *Pan.* 51.27.2–3 in GCS 31:298; *Pan.* 77.27.1 in GCS 37:439). None of these supplemental attestations changes the restoration of GMarc here, which makes sense given the alignment of the dominical saying in Lk1 and Lk2. T also attests to Lk1 22.14: T (R 4.4.92).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>22.16 not present in QnLk1<sup>695</sup></p> <p>QnLk1 22.17. ῥποτήριον<sup>696</sup></p> <p>22.18 not present in QnLk1<sup>697</sup></p> <p>QnLk1 22.19. λαβών ἄρτον ἔδωκεν ῥαυτοῖς ῥοῦτό ἐστιν τὸ σῶμά μου ῥὸ ὑπὲρ ὑμῶν διδόμενον<sup>698</sup></p> <p>QnLk1 22.20. τοῦτο τὸ ποτήριον ἡ διαθήκη ἐν τῷ αἵματί μου<sup>699</sup></p>	<p>Mk1 14.22. καὶ ἐσθιόντων αὐτῶν λαβών ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. [Qn·Mk1]</p> <p>Mk1 14.23. καὶ λαβών ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. [Qn·Mk1]</p> <p>Mk1 14.24. καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. [Qn·Mk1]</p> <p>14.25 not present in Mk1</p>	<p>Mt1 26.26. ἐσθιόντων δὲ αὐτῶν λαβών ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. [QnMk1·Mt1]</p> <p>Mt1 26.27. καὶ λαβών ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· πίετε ἐξ αὐτοῦ πάντες [QnMk1·Mt1]</p> <p>Mt1 26.28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεςιν ἁμαρτιῶν. [QnMk1·Mt1]</p> <p>26.29 not present in Mt1</p>	<p>1Co 11.23b. ἔλαβεν ἄρτον</p> <p>1Co 11.24. καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· τοῦτό μου ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn·Pl]</p> <p>1Co 11.25. ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn·Pl]</p>	<p>Lk2 22.16. λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [CENP]</p> <p>Lk2 22.17. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς [QnMk1·Lk2]</p> <p>Lk2 22.18. λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. [CINP]</p> <p>Lk2 22.19. καὶ λαβών ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [QnPl·Lk2]</p> <p>Lk2 22.20. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. [QnPl·Lk2]</p>	<p>Mk2 14.22–24 same as Mk1</p> <p>Mk2 14.25. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [Lk2·Mk2]</p>	<p>Mt2 26.26–28 same as Mt1</p> <p>Mt2 26.29. λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ’ ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. [Lk2Mk2·Mt2]</p>

<sup>695</sup> Lk2 22.16 is not present in Lk1 according to R (433), based on E: “He deceptively cut out the part, ‘For I say to you, I will not eat it completely, until it is fulfilled in the kingdom of god’” / παρέκοψε τό λέγω γὰρ ὑμῖν οὐ μὴ φάγω αὐτὸ ἀπάρτι ἕως ἂν πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (Pan. 42.11.6 ξγ (63); 42.11.17 Σχ. ξγ (63); GCS 31:115, 150).

<sup>696</sup> Lk1 22.17 may be attested in *Adm* (R 7.4.32).

<sup>697</sup> Lk2 22.18 is unattested according to R (433). Note the formulaic/ritualistic repetition of the oath formula in Lk2 22.16 (clearly attested as not present) and here in 22.18, as well as the lack of any reception of 22.16 in Markan and Matthean strata.

<sup>698</sup> Lk1 22.19 is attested in T (R 4.4.93) and *Adm* (R 7.4.32). Characteristic Lk2 additions include the archaized possessive “mine” / ἐμός (DD 1.1) and the noun phrase split by a modifier (DD 1.2).

<sup>699</sup> Lk1 22.20 is attested in T (R 5.90).

Parallel Passages for Signals Tracing: GMarc 22.21–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A312/ A310. Betrayal foretold	22.22b	13.21–30	22.21–23	14.18–21	26.21–25

Parallel Verses for Signals Tracing: GMarc 22.21–23

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>22.21–22a not present in QnLk1<sup>700</sup></p> <p>QnLk1 22.22b. οὐαὶ δι’ οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου<sup>701</sup></p> <p>22.23<sup>702</sup></p>	<p>Lk2 22.21. πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης. [CINP]</p> <p>Lk2 22.22. ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.</p> <p>Lk2 22.23. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. [CINP]</p>	<p>Mk2 14.18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ’ ἐμοῦ.</p> <p>Mk2 14.19. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἷς· μήτι ἐγώ;</p> <p>Mk2 14.20. ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς τὸ τρύβλιον.</p> <p>Mk2 14.21. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.</p>	<p>Mt2 26.21. καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.</p> <p>Mt2 26.22. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος· μήτι ἐγώ εἰμι, κύριε;</p> <p>Mt2 26.23. ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ’ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει.</p> <p>Mt2 26.24. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.</p> <p>Mt2 26.25. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν· μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· σὺ εἶπας.</p>

<sup>700</sup> Lk2 22.21–22a are unattested according to R (433), but it was likely not present. Characteristic Lk2 features include: “however” / πλὴν, “behold” / ἰδοὺ (DD 1.1).

<sup>701</sup> Lk1 22.22b is quoted by T: “‘Woe’, he says, ‘through whom the son of man is betrayed’” / *vae ait per quem traditur filius hominis* (Marc. 4.41.1; R 5.90).

<sup>702</sup> Lk2 22.23–32 are unattested according to R (433). Characteristic Lk2 features include: the lemmata “commit” / πράσσω (DD 1.1).



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt1 (90s)	Mk3 (75–80)
A313. Disciple rank	———	13.4–5, 12–17	22.24–30	20.20–28, 19.28	10.35–45
A263. Disciple rank	———	13.4–5, 12–17	22.24–30	20.20–28, 19.28	10.35–45

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
22.24–30 not present in QnLk1 <sup>703</sup>	<p>Jn2 13.4. ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβῶν λέντιον διέζωσεν ἑαυτόν·</p> <p>Jn2 13.5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.</p> <p>Jn2 13.12. ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν;</p> <p>Jn2 13.13. ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ.</p> <p>Jn2 13.14. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·</p> <p>Jn2 13.15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.</p> <p>Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.</p> <p>Jn2 13.17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.</p>	<p>Lk2 22.24. ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.</p> <p>Lk2 22.25. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.</p> <p>Lk2 22.26. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.</p> <p>Lk2 22.27. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.</p> <p>Lk2 22.28. ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·</p> <p>Lk2 22.29. καὶ γὰρ διατίθεται ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,</p> <p>Lk2 22.30. ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραήλ.</p>	<p>Mt2 20.20. τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.</p> <p>Mt2 20.21. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.</p> <p>Mt2 20.22. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.</p> <p>Mt2 20.23. λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου.</p> <p>Mt2 20.24. καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.</p> <p>Mt2 20.25. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.</p> <p>Mt2 20.26. οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,</p> <p>Mt2 20.27. καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·</p> <p>Mt2 20.28. ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.</p> <p>Mt2 19.28. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ.</p>	<p>Mk3 10.35. καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν σε ποιήσης ἡμῖν.</p> <p>Mk3 10.36. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιήσω ὑμῖν;</p> <p>Mk3 10.37. οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.</p> <p>Mk3 10.38. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;</p> <p>Mk3 10.39. οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,</p> <p>Mk3 10.40. τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται.</p> <p>Mk3 10.41. καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.</p> <p>Mk3 10.42. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.</p> <p>Mk3 10.43. οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν, ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος,</p> <p>Mk3 10.44. καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος·</p> <p>Mk3 10.45. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.</p>

<sup>703</sup> Lk2 22.23–32 are entirely unattested according to R (433), and Lk2 22.24–30 in particular were most likely not present. CEQ does include 22.28 and 22.30, so we will reconsider this material once we have reached a greater state of clarity about the relevant strata.

Characteristic Lk2 features include: “nation” / ἔθνος (especially in the plural), the intensive negative adverb οὐχὶ as part of a rhetorical question, and “Israel” / Ἰσραήλ (DD 1.1); “now it happened” / γίνονται@v\* δέ@\* narrative transitional bigram, use of crasis, arthrous substantive participle / ὁ@\* \*@vp\* (eight times!), periphrastic participle / εἰμί@\* \*1 \*@vp\*, and future middle verb / \*@v?fm (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 22.33–34

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A315. Denial predicted	22.33–34	13.36a, 37b–38	13.36–38		22.31–34	14.26–31	26.30–35

Parallel Verses for Signals Tracing: GMarc 22.31–32, 33

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.31–32 <sup>704</sup> QnLk1 22.33 <sup>705</sup>	Jn1 13.36a. λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; Jn1 13.37b. διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.	Jn2 13.36a same as Jn1 Jn2 13.36b–c. ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. Jn2 13.37a. λέγει αὐτῷ ὁ Πέτρος· κύριε, Jn2 13.37b same as Jn1		Lk2 22.31. Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· [CINP] Lk2 22.32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στηρίσον τοὺς ἀδελφούς σου. [CINP] Lk2 22.33. ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.	Mk2 14.26. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Mk2 14.27. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. Mk2 14.28. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Mk2 14.29. ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.	Mt2 26.30. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Mt2 26.31. τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ· πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς. Mt2 26.32. μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Mt2 26.33. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

<sup>704</sup> Lk2 22.23–32 are altogether unattested according to R (433), but 22.31–32 was likely not present. Characteristic LkR2 features include: the lemmata “behold” / ἰδοὺ (DD 1.1); a lemma with the root “turn” / \*στρέφ\* (DD 1.2); an intense focus on Petrine authority and his future restoration (DD 1.4)

<sup>705</sup> Lk1 22.33 is attested but according to R “no insight into wording can be gained” (433). T says... (R 5.91),

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.34. ἀπαρνήση <sup>706</sup>	Jn1 13.38. ἀποκρίνεται Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.	Jn2 13.38 same as Jn1		Lk2 22.34. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.	14.30. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 14.31. ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.	Mt2 26.34. ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι ἐν ταύτη τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. Mt2 26.35. λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

<sup>706</sup> Lk1 22.34 is attested in T (R 5.91).

Parallel Passages for Signals Tracing: GMarc 22.35–38

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A316. Two swords	———	22.35–38

Parallel Verses for Signals Tracing: GMarc 22.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
22.35–38 not present in QnLk1 <sup>707</sup>	<p>Lk2 22.35. καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. [CENP]</p> <p>Lk2 22.36. εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. [CENP]</p> <p>Lk2 22.37. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. [CENP]</p> <p>Lk2 22.38. οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἰκανόν ἐστιν. [CENP]</p>

<sup>707</sup> Lk2 22.35–38 was not present according to R (433), based on E: “He deceptively cut out, ‘When I sent you, did you lack anything?’ etc., ‘And this is necessary to complete what was written, that “he was counted among the lawless”” / παρέκοψε τὸ ὅτε ἀπέστειλα ὑμᾶς, μὴ τινος ὑστερήσατε; καὶ τὰ ἐξῆς, διὰ τό καὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι, τό καὶ μετὰ ἀνόμων συνελογίσθη (*Pan.* 42.11.6 ξδ (64); 42.11.17 Σχ. ξδ (64); GCS 31:116, 150). Numerous LkR2 features are evident: the lemmata “for” / γὰρ (*bis*), “now” / νῦν, and “behold” / ἰδοὺ (DD 1.1); the bigram “what has been written” / τὸ γεγραμμένον (DD 1.2); LXX quotation, question and answer dialogue, salvation-historical fulfillment (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 22.39–40, 41, 42–46

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A330. Gethsemane	22.41	18.1	12.27, 18.1		22.39–46	14.32–42	26.36–46

Parallel Verses for Signals Tracing: GMarc 22.39–40, 41

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.39–40 <sup>708</sup> QnLk1 22.41. ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσηύχετο <sup>709</sup>	Jn1 18.1. ταῦτα εἰπὼν Ἰησοῦς ἔξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	Jn2 12.27. νῦν ἡ ψυχὴ μου τετάρρακται, καὶ τί εἶπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ῥᾶν ταύτην.		Lk2 22.39. καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἔλαιων, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. [CINP] Lk2 22.40. γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. [CINP] Lk2 22.41. καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσηύχετο	Mk2 14.32. καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι. Mk2 14.33. καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ’ αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν Mk2 14.34. καὶ λέγει αὐτοῖς· περίλυπός ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. Mk2 14.35. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστὶν παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα,	Mt2 26.36. τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξωμαι. Mt2 26.37. καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Mt2 26.38. τότε λέγει αὐτοῖς· περίλυπός ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ. Mt2 26.39a. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστὶν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.

<sup>708</sup> Lk2 22.39–40 are unattested according to R (433). These verses have several characteristic LkR2 features: the lemmata “custom” / ἔθος and “place” / τόπος, as well as a participial form of “become” / γίνομαι (DD 1.1); a middle participle and a nominative participle + δὲ introductory bigram (DD 1.2).

<sup>709</sup> Lk1 22.41 is quoted verbatim by E: “He withdrew from them about a stone’s throw and getting on his knees he prayed” / ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσηύχετο (*Pan.* 42.11.6 ξε (65); 42.11.17 Σχ. ξε (65); partly restated in 42.11.17 Ἔλ. ξε (65); GCS 31:116, 150). A restatement of Lk2 22.41 in the section on the Arians (*Pan.* 69.60.1; GCS 37:208) has no bearing on the reconstruction of GMarc here.

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.42–46 not present <sup>710</sup>	12.27. νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		<p>Lk2 22.42. λέγων· <b>πάτερ</b>, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. [CINP]</p> <p>Lk2 22.43. ὤφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. [CINP]</p> <p>Lk2 22.44. καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. [CINP]</p> <p>Lk2 22.45. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, [CINP]</p> <p>Lk2 22.46. καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. [CINP]</p>	<p>14.36. καὶ ἔλεγεν· <b>αββα</b> ὁ πατήρ, πάντα δυνατὰ σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· ἀλλ’ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.</p> <p>14.37. καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;</p> <p>14.38. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.</p> <p>14.39. καὶ <b>πάλιν</b> ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν.</p> <p>14.40. καὶ <b>πάλιν</b> ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.</p> <p>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.</p> <p>14.42. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.</p>	<p>26.39b-c. <b>πάτερ μου</b>, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.</p> <p>26.40. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὕτως οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ;</p> <p>26.41. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.</p> <p>26.42. <b>πάλιν</b> ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· <b>πάτερ μου</b>, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.</p> <p>26.43. καὶ ἐλθὼν <b>πάλιν</b> εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.</p> <p>26.44. καὶ <b>ἀφείς</b> αὐτοὺς <b>πάλιν</b> ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν <b>πάλιν</b>.</p> <p>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.</p> <p>26.46. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.</p>

<sup>710</sup> Lk2 22.42–46 are unattested according to R (433), but they were likely not present in Lk1. In 1983, Bart Ehrman and M. A. Plunkett made the widely-accepted argument that the drops of blood are a later interpolation to Luke; see “The Angel and the Agony: The Textual Problem of Luke 22:43–44”, *CBQ* 45 (1983) 401–16; an argument which led to major revisions to UBS4 and other critical editions. More recently, Clivaz has carefully examined the breadth and depth of evidence for her thorough argument—first suggested by F. Bovon (429n80)—that  $\mathfrak{B}^{69}$  corresponds to Marcion’s *Gospel* in regard to the absence of Luke 22.42–45a: “The Angel and the Sweat like ‘Drops of Blood’ (Lk 22:43–44):  $\mathfrak{B}^{69}$  and  $f^{1,3}$ ”, *HTR* 98.4 (2005): 419–40; [jstor.org/stable/4125275](https://www.jstor.org/stable/4125275). While Lk2 22.43–44 is absent from  $\mathfrak{B}^{75}$  and is relocated in  $f^{1,3}$  to appear after Matt 26.39, Clivaz crucially notes that Lk 22.44 is present in the neglected early fragment 0171 and that the polemic of Celsus called specific attention to the divergent versions of this tradition (Origen, *Contra Celsum* 2.27). Working from the traditional assumption of Marcion as a later editor of an earlier textual tradition, Clivaz explains the omission in terms of Marcion’s theology (431), rather than as an attestation of an earlier version of Luke, as we read it here.

Parallel Passages for Signals Tracing: GMarc 22.47-48, 49-53

SQE. Shorthand	Qn (65-69) Lk1 (80s)	Mk1 (75-80)	Mt1 (90s)	Jn1 (100-110)	GP (115-117)	Lk2 (117-138)
A331. Arrest	22.47-48	14.43-52	26.47-56	18.2-12		22.47-53

Parallel Verses for Signals Tracing: GMarc 22.47

Qn (65-69) Lk1 (80s)	Jn1 (100-110)	GP (115-117)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.47. και Ἰούδας ἤγγισε καταφιλήσαι αὐτόν καὶ εἶπεν <sup>711</sup>	18.2. 18.3.		Lk2 22.47. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν.	14.43. καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 14.44. δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.	26.47. καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 26.48. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν.

<sup>711</sup> Lk1 22.47 is quoted in E: “And Judas drew near to kiss him and said” / καὶ ἤγγισε καταφιλήσαι αὐτόν Ἰούδας εἶπεν (*Pan.* 42.11.6 ξς (66); 42.11.17 Σχ. ξς (66); restated in 42.11.17 Ἔλ. ξς (66); GCS 31:116, 150). Again, E recounts the story of Judas’ betrayal in other sections (*Pan.* 38.4.13 in GCS 31:68; *Pan.* 66.63.9-10; GCS 37:102), but these make no difference to the reconstruction of GMarc here. Characteristic Lk2 features added include: the lemma “behold” / ἰδοὺ (DD 1.1).

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.48. φιλήματι παραδίδως <sup>712</sup>	18.4. 18.5. 18.6. 18.7. 18.8. 18.9.		Lk2 22.48. Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;	14.45. 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 πᾶρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.



Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.49–53 not present in Lk1 <sup>713</sup>	18.9. 18.10. 18.11. 18.12.		<p>Lk2 22.49. ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; [CENP]</p> <p>Lk2 22.50. καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [CENP]</p> <p>Lk2 22.51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἔατε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. [CENP]</p> <p>Lk2 22.52. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; [CENP]</p> <p>Lk2 22.53. καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ, ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. [CENP]</p>	<p>14.47. εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.</p> <p>14.48. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;</p> <p>14.49. καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.</p> <p>14.50. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.</p> <p>14.51. καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδῶνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν.</p> <p>14.52. ὁ δὲ καταλιπὼν τὴν σινδῶνα γυμνὸς ἔφυγεν.</p>	<p>26.51. καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.</p> <p>26.52. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.</p> <p>26.53. ἡ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;</p> <p>26.54. πῶς οὖν πληρωθῶσιν αἱ γραφαί ὅτι οὕτως δεῖ γενέσθαι;</p> <p>26.55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενος διδάσκων καὶ οὐκ ἐκρατήσατέ με.</p> <p>26.56. τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.</p>

<sup>713</sup> Lk2 22.49 is unattested, 22.50–51 were not present, and 22.52–53 are unattested according to R (433), but all of this content was likely not present in GMarc. E clearly indicates the absence of the core of this passage: “He deceptively cut out what Peter did, when he struck and severed the ear of the slave of the high priest” / παρέκοψεν ὁ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως (*Pan.* 42.11.6 ζζ (67); 42.11.17 Σχ. ζζ (67); GCS 31:116, 151). In the elenchus, E specifies that “the lord taking again the ear healed it” / τὸ ὠτίον ὁ κύριος πάλιν λαβὼν ἰάσατο (*Pan.* 42.11.17 Ἐλ. ζζ (67); GCS 31:151). Most likely E was referring to the whole passage as absent by shorthand reference to its most memorable and distinctive elements. Throughout the entire passage we find a dense cluster of Lk2 characteristic features: lemmata such as the participial form of “see” / , and “chief-priest” / (*bis*) (DD 1.1); nominative participle + δὲ introductory bigrams (*bis*), arthrous substantival participles, πρὸς with a verb of speaking (DD 1.2); an early orthodox focus on pacifism (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 22.54–62, 63–64, 65, 66–67, 68, 69–71

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A332. Sanhedrin trial	22.63–64, 66–67, 69–71	14.53–72	26.57–68	18.13–24, 25–27, 2.9		22.54–71
A333. Peter's denial		14.66–72	26.69–75			22.56–62

Parallel Verses for Signals Tracing: GMarc 22.54–62

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.54–62 <sup>714</sup>	<p>14.66. και ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως</p> <p>14.67. και ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· και σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.</p> <p>14.68. ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις· και ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [και ἀλέκτωρ ἐφώνησεν].</p> <p>14.69. και ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν.</p> <p>14.70. ὁ δὲ πάλιν ἠρνεῖτο· και μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ, και γὰρ Γαλιλαῖος εἶ.</p> <p>14.71. ὁ δὲ ἤρξατο ἀναθεματίζειν και ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.</p> <p>14.72. και εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· και ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· και ἐπιβαλὼν ἔκλαιεν.</p>	<p>26.69. ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· και προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· και σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.</p> <p>26.70. ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις.</p> <p>26.71. ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη και λέγει τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.</p> <p>26.72. και πάλιν ἠρνήσατο μετὰ ὄρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον.</p> <p>26.73. μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς και σὺ ἐξ αὐτῶν εἶ, και γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.</p> <p>26.74. τότε ἤρξατο καταθεματίζειν και ὀμνύνειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον· και εὐθέως ἀλέκτωρ ἐφώνησεν.</p> <p>26.75. και ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με· και ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.</p>			<p>Lk2 22.54. συλλαβόντες δὲ αὐτὸν ἤγαγον και εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.</p> <p>Lk2 22.55. περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς και συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.</p> <p>Lk2 22.56. ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς και ἀτενίσασα αὐτῷ εἶπεν· και οὗτος σὺν αὐτῷ ἦν.</p> <p>Lk2 22.57. ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν, γύναι.</p> <p>Lk2 22.58. και μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· και σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί.</p> <p>Lk2 22.59. και διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διῖσχυρίζετο λέγων· ἐπ' ἀληθείας και οὗτος μετ' αὐτοῦ ἦν, και γὰρ Γαλιλαῖός ἐστιν.</p> <p>Lk2 22.60. εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις· και παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.</p> <p>Lk2 22.61. και στραφείς ὁ κύριος ἐνόησεν τῷ Πέτρῳ, και ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.</p> <p>Lk2 22.62. και ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.</p>

<sup>714</sup> Lk2 22.52–62 are unattested according to R (433). These verses have several characteristic LkR2 features: the participial form of “seeing” / (*bis*), “word” / ῥῆμα, “immediately” / παραχρῆμα (DD 1.1); nominative participle + δὲ introductory bigrams, a lemma with the root “turn” / \*στρέφ\* @\* (DD 1.2); chronological references (DD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες (καὶ)</p> <p>QnLk1 22.64. ᾿“τύπτοντες”᾿ (καὶ) λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε;<sup>715</sup></p>					<p>Lk2 22.63. καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες,</p> <p>Lk2 22.64. καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστὶν ὁ παῖσας σε;</p>

<sup>715</sup> Lk1 22.63–64 are together quoted verbatim in Greek by E: “Those who had seized him mocked, beating and smiting and saying, ‘Prophesy who is the one who disciplined you?’” / οἱ συνέχοντες ἐνέπαιζον δέροντες καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε; (*Pan.* 42.11.6 ξη (68); 42.11.17 Σχ. ξη (68); GCS 31:116, 151). The emendation and upgrade of τύπτοντες is based verbatim on E, where R had downgraded and transformed the participle into an imperfect active verb, “they were smiting” / ἔτυπτον (6.4.68, 433). In the elenchus, E provides a blend of paraphrase and quotation: “That they seized and mocked and beat and smote and ‘prophesy who is the one who disciplined you’, this was not appearance, but demonstrative of bodily joint and enfleshed substance” / ὅτι τὸ συνέχοντες καὶ τὸ ἐνέπαιζον καὶ τὸ δεῖραι καὶ τὸ τύψαι καὶ τὸ προφήτευσον τίς ἐστὶν ὁ παῖσας σε, τοῦτο οὐ δόκησις ἦν, ἀλλὰ ἀφ᾿ ἑστί σωματικῆς καὶ ἐνσάρκου ὑποστάσεως δηλωτικόν (*Pan.* 42.11.17 Ἔλ. ξη (68); GCS 31:151).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.65 <sup>716</sup>					Lk2 22.65. και ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν.

<sup>716</sup> Lk2 22.65 is unattested according to R (433). It was likely not present, reflecting typical LkR2 vocabulary such as *ἕτερα* instead of *ἄλλα* for “other”, the lemma “blaspheme” / *βλασφημέω* and the tendency toward Christological heightening implicit in the latter word.

Parallel Verses for Signals Tracing: GMarc 22.66

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.66. <καὶ> ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον <sup>717</sup>					Lk2 22.66. καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

<sup>717</sup> Lk1 22.66 is attested in T: “after he was brought to an assembly” / *perductus in consessum* (Marc. 4.41.3; R 5.93).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 22.67. «καὶ λέγουσιν» σὺ εἶ ὁ χριστός; «καὶ λέγει» ἐὰν ἔρω ἡμῖν οὐ πιστεύσετε<sup>718</sup></p> <p>22.68 not present in QnLk1<sup>719</sup></p>	<p>Mk1 14.61b. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;</p> <p>Mk1 14.62a. ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι,</p>	<p>Mt1 26.63b. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.</p> <p>Mt1 26.64a. λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας.</p>			<p>Lk2 22.67. λέγοντες· εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·</p> <p>Lk2 22.68. ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.</p>

<sup>718</sup> Lk1 22.67 is summarized and quoted by T: “he is asked whether he is Christ... ‘If in fact I tell you’, he says, ‘you will not believe’” / *an ipse esset Christus interrogator... si dixero enim inquit vobis non credetis* (Marc. 4.41.3; R 5.93). We correct the subjunctives to indicatives based on T quotation. The emphatic double negative plus subjunctive construction, “will never believe” / οὐ@b μὴ@x πιστεύω@\*, is restored by R (433, judged as very likely), but this lacks support in T’s attestation and is instead characteristic of Lk2 (DD 1.2). V (234\*) only restores μὴ and not οὐ.

<sup>719</sup> Lk2 22.68 is unattested according to R (433), but it was likely not present. It is redundant, lacks support in any other strata, and invites a Socratic dialogue that does not take place.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.69. ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ <sup>720</sup>	Mk1 14.62b. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.	Mt1 26.64b. πλὴν λέγω ὑμῖν· ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.			Lk2 22.69. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

<sup>720</sup> Lk1 22.69 is by T, once as a quotation, and again as a paraphrase: “Henceforth’, he says, ‘the son of man will be seated at the right side of god’s power’” / *abhinc inquit erit filius hominis sedens ad dexteram virtutis dei* (Marc. 4.41.4); “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; R 4.4.94).

Parallel Verses for Signals Tracing: GMarc 22.70

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.70. «καὶ λέγουσιν» σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὑμεῖς λέγετε <sup>721</sup>					Lk2 22.70. εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.

<sup>721</sup> Lk1 22.70 is repeatedly restated and quoted by T: “‘Therefore’, they said, ‘you are the son of god’” / *ergo inquiunt tu dei filius es* (Marc. 4.41.4); “‘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; R 5.93).



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.71 not present in QnLk1 <sup>722</sup>					Lk2 22.71. οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. [CINP]

<sup>722</sup> Lk1 22.71 is attested according to R, but “no insight into wording can be gained” (433). V (234\*) and TS (124) both read it as unattested. Braun (SC 456:509n6) read it as implicit in the closing summary of 22.70. “And so this was his proclamation, so that they persisted in that which his proclamation meant” / *et adeo sic fuit pronuntiatio eius ut perseveraverint in eo quod pronuntiatio sapiebat* (Marc. 4.41.5; R 5.93). The action of the interlocutors in QnLk1 23.1 to take him to Pilate is itself a response that makes sense of T’s summary. Most likely this verse was not present in GMarc.

Its dense cluster of characteristic Lk2 features includes: the feminine lemma for “witness” / *μαρτυρία* (contrasted with the neuter *μαρτύριον* in Qn 21.13 and Lk1 5.14, 9.5), as well as the lemmata “necessity” / *χρεία*, “for” / *γὰρ*, and “mouth” / *στόμα* (DD 1.1).

Parallel Passages for Signals Tracing: GMarc 23.1–3, 4–5

<i>SQE. Shorthand</i>	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A334/A336. Pilate trial	23.1–3	15.2–5	27.11–14	18.29–38, 19.8–15		23.1–5

Parallel Verses for Signals Tracing: GMarc 23.1

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.1. ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον <sup>723</sup>					Lk2 23.1. καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

<sup>723</sup> Lk1 23.1–2 is briefly paraphrased by T “For when he was brought over to Pilate they began to press that he said he was messiah / *perductum enim illum ad Pilatum onerare coeperunt quod se regem diceret Christum* (Marc. 4.42.1; R 5.94). The opening phrase is omitted as characteristic LkR2, including the lemmata “all” / ἅπας and “multitude” / πλῆθος (DD 1.1) and the collective action of a crowd (DD 1.4). The opening verb makes perfect sense on its own as the action of the sanhedrin mentioned in the previous passage.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.2. «καὶ λέγουσιν» τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας «καὶ» ἡ κελεύοντα ἰσχυροὺς μὴ δοῦναι <sup>724</sup> καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα <sup>724</sup>		-----			Lk2 23.2. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.

<sup>724</sup> Lk1 23.2 is briefly summarized by T (quoted above), but far more thoroughly attested by E, who devotes two scholia to detail his claim that Marcion added two phrases to this verse: “He added after ‘we find this one corrupting the nation’, ‘and destroying the law and the prophets’” / προσέθετο μετὰ τὸ τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (*Pan.* 42.11.6 ξθ (69); 42.11.17 Σχ. ξθ (69); GCS 31:116, 151); “An addition after ‘ordering not to give tributes’, ‘and turning aside the women and the children’” / προσθήκη μετὰ τὸ κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα (*Pan.* 42.11.6 ο (70); 42.11.17 Σχ. ο (70); GCS 31:116, 152). The elenchus for the first scholion repeats and expands the claim of insertion: “For here you add what has not been written, flattering yourself... saying that ‘we have found this one destroying the law and the prophets’, the opposite of this refutes you... since the savior himself said, ‘I have not come to destroy the law and the prophets, but to fulfill’. Therefore, the same one who says, ‘I have not come to destroy’ cannot be accused of destroying. For the saying was not thus, but ‘We have found this one turning aside the people, calling himself messiah king’” / ὅταν γὰρ ἐνταῦθα προσθείης τὸ μὴ γεγραμμένον, συκοφαντῶν σεαυτὸν... λέγων ὅτι τοῦτον ἡύραμεν καταλύοντα τὸν νόμον καὶ τοὺς προφήτας, τὸ ἀντιζυγον τοῦτου ἐλέγξει σε... αὐτοῦ τοῦ σωτῆρος λέγοντος οὐκ ἤλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας, ἀλλὰ πληρῶσαι οὐ δύναται τοίνυν ὁ αὐτὸς <ὁ> λέγων οὐκ ἤλθον καταλῦσαι διὰ τὸ καταλύειν κατηγορεῖσθαι. οὐ γὰρ εἶχεν οὕτως τὸ ῥητόν, ἀλλὰ ἡύρομεν τοῦτον διαστρέφοντα τὸν λαόν, λέγοντα ἑαυτὸν Χριστὸν βασιλέα (*Pan.* 42.11.17 Ἐλ. ξθ (69); GCS 31:151). The second elenchus briefly retorts: “for Jesus did not turn aside the women and the children” / οὐ γὰρ ἀπέστρεψεν Ἰησοῦς γυναῖκας ἢ τέκνα (*Pan.* 42.11.17 Ἐλ. ο (70); GCS 31:152). The opening two words “they started to accuse” / ἤρξαντο κατηγορεῖν as reconstructed by V (235\*) and R (5.94, 433, var. ἔρξαντο) do have a reasonable basis in T’s phrase, “they began to oppress” / *onerare coeperunt* (see Lk1 23.1). However, both lemmata are highly characteristic of Lk2: “start/rule” / ἄρχω and “accuse” / κατηγορέω (DD 1.1), especially when combined as a dramatic cue of a speech opening (DD 1.2), leading us to read T’s phrasing as reflecting his own habits and making an improvised restoration to Lk1 of a customary Qn active verb of speaking, “they say” / λέγουσιν. The closing phrase “and calling himself the anointed” / καὶ λέγοντα ἑαυτὸν χριστὸν is not only unattested for GMarc by T and E, but directly noted by E as an alternative, correct reading found in canonical Luke. Contrary to several GMarc editors, we thus omit it, based on E and on its use of the characteristic Lk2 reflexive pronoun “himself” / ἑαυτοῦ (DD 1.1). Note the similarity of the mention of “the law and the prophets” to 4 Mac 18.10: ὃς ἐδίδασκεν ὑμᾶς ἔτι ὡν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας.

Parallel Verses for Signals Tracing: GMarc 23.3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.3. ὁ δὲ Πιλάτος ἠρώτησεν· σὺ εἶ ὁ χριστός; σὺ λέγεις <sup>725</sup>		———			Lk2 23.3. ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

<sup>725</sup> Lk1 23.3 is closely paraphrased and quoted in T: “Then Pilate asked, ‘Are you messiah?’ Then: ‘You say’” / *Pilato quoque interroganti tu es Christus? proinde tu dicis* (Marc. 4.42.1; R 5.94).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.4–5 not present in QnLk1 <sup>726</sup>					<p>Lk2 23.4. ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. [CINP]</p> <p>Lk2 23.5. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε. [CINP]</p>

<sup>726</sup> Lk2 23.4–5 is unattested according to R (434), but it was likely not present. These verses contain an extremely dense cluster of characteristic LkR2 features: the lemmata “chief-priest” / ἀρχιερεύς, “people” / λαός, and “guilty” / αἴτιος (DD 1.1); a focus on affairs of state, additional third parties, collective speech, and its evocation of a potentially threatening mob, gratuitous geographical references, rhetorical exaggeration/dramatization, the official pronouncement of innocence, and the imitation of Socrates (DD 1.4). About the latter, see Greg Sterling, “*Mors philosophi*: The Death of Jesus in Luke”, *HThR* 94.4 (2002) 383–402.

Parallel Passages for Signals Tracing: GMarc 23.6, 7–9, 10–12

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A337. Herod trial	23.7–9	15.3–4	27.12			23.6–12

Parallel Verses for Signals Tracing: GMarc 23.6, 7–8

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.6 <sup>727</sup>					Lk2 23.6. Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, [CINP]
23.7a not present in QnLk1 QnLk1 23.7b. ἀνέπεμψεν αὐτὸν ἄ τῷ Ἡρώδῃ <sup>728</sup> 23.7c not present in QnLk1		-----			Lk2 23.7. καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
QnLk1 23.8a. ὁ Ἡρώδης ἑίδεν <sup>729</sup> τὸν Ἰησοῦν «καὶ» ἠὺφράνθη <sup>730</sup> 23.8b not present in QnLk1 <sup>730</sup>					Lk2 23.8a. ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, Lk2 23.8b. ἦν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἠλπιζέεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον. [CINP]

<sup>727</sup> Lk2 23.6 is unattested according to R (5.95, 264 n414), but this verse was likely not present in Lk1. It reflects instead characteristic LkR2 transitional phrasing, affairs of state and Roman jurisprudence (DD 1.4), essentially providing a legal justification of jurisdiction that necessitated the transfer of the case of Jesus from Pilate to Herod. Similar legal transfers based on jurisdiction are repeatedly portrayed in the case of Paul in Acts and likely owe to the influence of the policies of Pliny the Younger on Lk2/Ac, on which see Mark Glen Bilby, “Pliny’s Correspondence and the Acts of the Apostles: An Intertextual Relationship?”, in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul and Christianity: What Did He Really Know?*, BTS 29 (Leuven: Peeters, 2017) 147–69, [doi.org/10.5281/zenodo.3745661](https://doi.org/10.5281/zenodo.3745661).

<sup>728</sup> Lk1 23.7b is attested in T: “For when he was sent as if a gift from Pilate to Herod” / *nam et Herodi velut munus a Pilato missus* (Marc. 4.42.3; R 5.95). The correction is based on the use of the dative article and form for Herod’s name in T and D, corroborated by N (184), is distinct from the characteristic LkR2 use of the πρὸς + accusative noun bigram (ἑπρὸς@pa \*@na; DD 1.2) which is anachronistically applied by V (235\*), R (434), and K (1175).

<sup>729</sup> Lk1 23.8a is attested in T: “Herod was delighted at last by the sight of Jesus” / *delectatus est denique Herodes viso Iesu* (Marc. 4.42.3; R 5.95). Evans (501) and R (5.95; 434) read *delectatus* incorrectly as a superlative, when it is a perfect participle. Thus, *contra* R, it not an attestation of “exceedingly” / λίαν, a word omitted from the reconstruction as a characteristic Lk2 exaggeration. V and R both apply the characteristic Lk2 lemma for “rejoice” / χαίρω (DD 1.1), but the lemma εὐφραίνω is a more reasonable rendering, both because it is clearly attested elsewhere in Greek for QnLk1 (16.19), and because the Vulgate translates εὐφραίνω with *delectatus* in 1 Mac 11.44 and Ps 76.4, while instances of χαίρω in the LXX tend to be translated into Latin with the verbs *gaudeo* (Gen 45.16, 1 Mac 10.26, etc.) or *laeto* (Ex 4.14, 1 Sam 19.5, etc.).

<sup>730</sup> Lk2 23.8b is unattested, but it was likely not present. It contains a compact cluster of several characteristic Lk2 features: the lemmata “sufficient” / ἰκανός, “time” / χρόνος, “hope” / ἐλπίζω, and the participial form of γίνομαι (DD 1.1); the periphrastic participle, here split, but cp. ἐίμί@\* \*@vp\* (DD 1.2); and internal character motivation/intention (DD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 23.9. ἰαὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ<sup>731</sup></p> <p>23.10–12 not present in QnLk1<sup>732</sup></p>	<p>15.3. καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.</p> <p>15.4. ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.</p>	<p>27.12. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.</p>			<p>Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p> <p>Lk2 23.10. εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. [CINP]</p> <p>Lk2 23.11. ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. [CINP]</p> <p>Lk2 23.12. ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. [CINP]</p>

<sup>731</sup> Lk1 23.9 is attested in T. “[B]ut he did not hear any voice from him” / *nec vocem ullam ab eo audivit* (Marc. 4.42.3; R 5.95).

<sup>732</sup> Lk2 23.10–12 is unattested together with all of Lk2 23.10–17 according to R (434). These verses have numerous LkR2 characteristic features such as: the nominative participle + δὲ introductory bigram in 23.11 (DD 1.2) and affairs of state (DD 1.4). The claim of newfound political union between Pilate and Herod Antipas could be interpreted as in keeping with the emphasis on reconciliation and harmony in Acts. It could also provide an explanation for Pilate’s future death being deserved because of his alliance with Antipas, who was later exiled to Spain for treason against Caligula.

Parallel Passages for Signals Tracing: GMarc 23.13–16

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A338. Pilate exonerates	———	———		18.36b		23.13–16

Parallel Verses for Signals Tracing: GMarc 23.13–16

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.13–16 not present in QnLk1 <sup>733</sup>					<p>Lk2 23.13. Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν [CINP]</p> <p>Lk2 23.14. εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ. [CINP]</p> <p>Lk2 23.15. ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. [CINP]</p> <p>Lk2 23.16. παιδεύσας οὖν αὐτὸν ἀπολύσω. [CINP]</p>

<sup>733</sup> Lk2 23.13–16 is unattested together with all of Lk2 23.10–17 according to R (434). This passage has a thick cluster of characteristic Lk2 feature, including: the lemmata “before” / ἐνώπιον, “commit” / πράσσω, “people” / λαός, “behold” / ἰδοὺ (*bis*), “therefore” / οὖν (DD 1.1); accusative *pros*, especially with a verb of speaking (DD 1.1, 1.2); a lemma with the root “turn” / \*στρέφ\*@\*, δὲ + participle transition, arthrous substantival participles, periphrastic participle (DD 1.2); affairs of state (DD 1.4). As in the materials missing from Lk1 and present in Lk2 in A334 and A337 above, this passage reveals an occupation with Roman jurisprudence, quite befitting of the post-Pliny historical setting of Lk2: Jesus is charged with presenting the threat of mob violence (Lk2 23.14), his case is transferred in keeping with proper jurisdiction (Lk2 23.15), Pilate make two additional pronouncements of innocence (Lk2 23.14, 16), the last of which includes Herod in implicit consensus with Pilate (Lk2 23.16).



Parallel Passages for Signals Tracing: GMarc 23.17, 18–19, 20–21, 22–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
A339. Barabbas	23.18–19, 22–23	15.6–14	27.15–23	18.39–40		23.17–23

Parallel Verses for Signals Tracing: GMarc 23.17, 18–19

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>23.17 not present in QnLk1<sup>734</sup></p> <p>QnLk1 23.18. Βαραββᾶν<sup>735</sup></p> <p>QnLk1 23.19. ῥδιὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ<sup>736</sup></p>			<p>Lk2 23.17. [[ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα]] [CINP]</p> <p>Lk2 23.18. ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·</p> <p>Lk2 23.19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.</p>	<p>15.6. κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο.</p> <p>15.7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.</p> <p>15.8. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.</p> <p>15.9. ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;</p> <p>15.10. ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.</p> <p>15.11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.</p>	<p>27.15. κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῶ ὄχλω δέσμιον ὃν ἤθελον.</p> <p>27.16. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν.</p> <p>27.17. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;</p> <p>27.18. ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.</p> <p>27.19. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἢ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῶ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.</p> <p>27.20. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.</p> <p>27.21. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.</p>

<sup>734</sup> Lk2 23.17 is unattested together with all of Lk2 23.10–17 according to R (434), but it was likely not present.

<sup>735</sup> The name “Barabbas” in Lk1 23.18 is attested in T (R 5.96).

<sup>736</sup> Lk1 23.19 is attested in T (R 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)	GP (115–117)	Lk2 (117–138)
<p>23.20–21<sup>737</sup></p> <p>23.22 not present in QnLk1<sup>738</sup></p> <p>QnLk1 23.23. «αἰτοῦσιν αὐτὸν σταυρωθῆναι»<sup>739</sup></p>	<p>15.12. ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων;</p> <p>15.13. οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν.</p> <p>15.14. ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν.</p>	<p>27.22. λέγει αὐτοῖς ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες· σταυρωθήτω.</p> <p>27.23. ὁ δὲ ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρωθήτω.</p>	<p>19.4. καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.</p>		<p>Lk2 23.20. πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.</p> <p>Lk2 23.21. οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν.</p> <p>Lk2 23.22. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.</p> <p>Lk2 23.23. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.</p>

<sup>737</sup> Lk2 23.20–21 is unattested according to R (434) but these verses were likely not present in Lk1. They evidence a cluster of characteristic Lk2 features: the lemma “want/desire” / (DD 1.1); collective speech, extended back and forth dialogue (DD 1.4). This is further corroborated by the next verse, which explicitly counts out a third exchange between Pilate and the crowd, making the exchange in 23.20–21 the second.

<sup>738</sup> Lk1 23.22 is attested but “no insight into wording can be gained” according to R (434), but this verse was likely not present. It exudes distinctive LkR2 redactional features, the cardinal number “third” / τρίτον, the legal term “cause” / αἴτιον, the accusative *pros* (DD 1.1); and yet another formal pronouncement of innocence (DD 1.4). T says... (R 5.96).

<sup>739</sup> Lk1 23.23 is attested but “no insight into wording can be gained” according to R (434). T attests (R 5.96). Characteristic Lk2 features include: the bigram “great voice” / 'φωνή@n\* μέγας@a (DD 1.2).

Parallel Passages for Signals Tracing: GMarc 23.24, 25

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Jn1 (110–117)	Lk2 (117–138)
A341. Mob justice	23.25	15.15	27.24–26	19.16		19.16	23.24–25
A342. Soldiers mocking	-----						
A340. Ecce homo	-----	15.17–20a	27.28–31a	19.1–11a, 13–15		19.1–15	

Parallel Verses for Signals Tracing: GMarc 23.24, 25, 26–31

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
23.24 <sup>740</sup>					Lk2 23.24. καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν. [CINP]
QnLk1 23.25. ἀπέλυσεν <sup>741</sup>					Lk2 23.25. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

<sup>740</sup> Lk2 23.24 is unattested according to R (434).

<sup>741</sup> Lk1 23.25 is attested in T (R 5.96).

Parallel Passages for Signals Tracing: GMarc 23.26–32a

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A343. Carrying the cross	-----	19.17		23.26–32	27.31c–32	15.20c–22
A343b. Daughters of Jerusalem	-----			23.27–31	-----	-----

Parallel Verses for Signals Tracing: GMarc 23.26

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.26 <sup>742</sup>	19.17. καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,		Lk2 23.26. καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.	27.31c. καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι. 27.32. ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	15.20c. καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν. 15.21. καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

<sup>742</sup> Lk2 23.26–31 are entirely unattested according to R (434), and 23.26 in particular..

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.27–31 not present in QnLk1 <sup>743</sup>	—		<p>Lk2 23.27. ήκολούθει δὲ αὐτῶ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. [CINP]</p> <p>Lk2 23.28. στραφεῖς δὲ πρὸς αὐτάς [ὁ] Ἰησοῦς εἶπεν· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἐφ’ ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, [CINP]</p> <p>Lk2 23.29. ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. [CINP]</p> <p>Lk2 23.30. τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς. [CINP]</p> <p>Lk2 23.31. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; [CINP]</p>		

<sup>743</sup> Lk2 23.26–31 are entirely unattested according to R (434), and 23.27–31 were likely not present. LkR2 characteristic features include: the lemmata “people” / λαός, “however” / πλὴν, “behold” / ἰδοὺ, “barren” / στείρα, “belly|womb” / κοιλία, “birth|beget” / γεννάω (DD 1.1); lemmata with the root ἄρχ- and the root “turn” / \*στρέφ\*@\*, nominative participle + δὲ introduction/transition bigram and “begins to speak” / ' ἄρχω@v\* λέγω@\* bigram (DD 1.2).

Parallel Verses for Signals Tracing: GMarc 23.32a

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.32a <sup>744</sup>			Lk2 23.32a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,	27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,	15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

<sup>744</sup> Lk2 23.32 is attested according to R (434), but this only applies to content in Lk1 23.32b (see below).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)
A344. Crucifixion 1 (co-crucified, Golgotha, wine, garments, soldiers)	23.32b–33	15.22–27	27.33–38	19.17b–27	19.17b–27	4.10	23.32b–38

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 23.32b. «καὶ» κακοῦργοι δύο (σταυροῦνται σὺν αὐτῷ)<sup>745</sup></p> <p>QnLk1 23.33. καὶ ἔλθόντες εἰς τὸν τόπον λεγόμενον Ἐβραϊστὶ Γολγοθα, ἔσταύρωσαν αὐτὸν<sup>746</sup></p> <p>23.34b<sup>747</sup></p>	<p>Jn1 19.17b. ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἐβραϊστὶ Γολγοθα,</p> <p>Jn1 19.18. ὅπου αὐτὸν ἔσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.</p>	<p>19.17b–18 same as Jn1</p>	<p>4.10. καὶ ἤνεγκον δύο κακούργους καὶ ἔσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κν [QnLk1Jn1·Pt]</p>	<p>Lk2 23.32b. ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.</p> <p>Lk2 23.33a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον</p> <p>Lk2 23.33b. ἐκεῖ ἔσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. [QnLk1Jn1·Lk2]</p> <p>Lk2 23.34a see Last Sayings parallel set</p> <p>Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.</p> <p>Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p>	<p>15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευσόμενον Κρανίου Τόπος.</p> <p>15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.</p> <p>15.24. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ’ αὐτὰ τίς τί ἄρη.</p> <p>15.25. ἦν δὲ ὥρα τρίτη καὶ ἔσταύρωσαν αὐτόν.</p> <p>15.26. καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.</p> <p>15.27. καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.</p>	<p>27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,</p> <p>27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.</p> <p>27.35. σταυρώσαντες δὲ αὐτόν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,</p> <p>27.36. καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.</p> <p>27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.</p> <p>27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.</p>

<sup>745</sup> The confirmation and restoration of Lk1 23.32b is based on the clear attestation of T: “But two evildoers were also fastened with him” / *sed et duo scelesti circumfiguntur illi* (Marc. 4.42.4; R 5.97).

<sup>746</sup> E quotes this verse: “And after coming to the place called skull place they crucified him” / καὶ ἐλθόντες εἰς τόπον λεγόμενον κρανίου τόπος ἔσταύρωσαν αὐτόν (Pan. 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). The elenchus restates and elaborates, pointing out the apparent contradiction of Marcion’s docetism and his gospel’s crucifixion account: “For one not having flesh cannot be crucified... For if he was really crucified, how do you not see the crucified is tangible and his hands and feet fastened with nails?... For even by you the lord is confessed as nailed to a cross” / ὁ γὰρ μὴ σάρκα ἔχων οὔτε σταυρωθῆναι δύναται... εἰ γὰρ ὄλως ἔσταυρώθη, πῶς οὐ βλέπεις τὸν ἔσταυρωμένον ἀφῆν ἔχοντα καὶ ἡλοῖς τὰς χεῖρας πηγνύμενον καὶ πόδας;... ἐπειδὴ ὁμολογεῖται καὶ παρὰ σοὶ σταυρῶ προσπαγεῖς ὁ κύριος (Pan. 42.11.17 Ἔλ. οα (71); GCS 31:152). 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” / *κύριος* and for Golgotha as “skull” / *κρανίον*, especially given that the latter reference is oddly missing from *Peter* when it was present across prior Gospel strata (QnLk1, Mk1, Mt1, Jn1).

<sup>747</sup> T and E contradict each other about the existence of Lk2 23.34b in Lk1. According to T: “Apparently Marcion withdrew the clothing divided by the soldiers granted in parts by lot” / *vestitum plane eius a militibus divisum partim sorti concessum Marcion abstulit* (Marc. 4.42.4; R 5.97). Yet according to E: “and they divided his garments” / καὶ διεμερίσαντο τὰ ἱμάτια αὐτοῦ (Pan. 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). Both can be right. T likely reflects the earlier text of QnLk1, which was missing the Mk1/Mt1 tradition tying the crucifixion to LXX Psalm 22. E apparently quotes from a later edited version of GMarc that had come to include this popular bit of salvation-history and prophetic scriptural fulfillment from the other gospels.

Parallel Passages for Signals Tracing: GMarc 23.33–34

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)
A344. Crucifixion (titulus)	———	15.23, 26	27.34, 37	19.19–22	19.19–24		23.35–38	15.23, 25–26

Parallel Verses for Signals Tracing: GMarc 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)
23.35–38 not present in QnLk1 <sup>748</sup>	<p>15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρτισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.</p> <p>15.25 not in Mk1</p> <p>15.26. καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.</p>	<p>27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.</p> <p>27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.</p>	<p>19.19. ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.</p> <p>19.20. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.</p> <p>19.21. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεὺς εἰμι τῶν Ἰουδαίων.</p> <p>19.22. ἀπεκρίθη ὁ Πιλάτος· ὁ γέγραφα, γέγραφα.</p>	<p>19.19-22 same as Jn1</p> <p>19.23. οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.</p> <p>19.24. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πληρωθῇ [ἡ λέγουσα]· διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.</p>		<p>Lk2 23.35. καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτῆρίζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.</p> <p>Lk2 23.36. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ</p> <p>Lk2 23.37. καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.</p> <p>Lk2 23.38. ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.</p>	<p>15.23 same as Mk1</p> <p>15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.</p> <p>15.26 same as Mk1</p>

<sup>748</sup> Lk2 23.35–42 are all unattested according to R (434), but Lk2 23.35–38 in particular was most likely not present. Note that E mentions nothing about the mocking and *titulus* in his sequential summary of the crucifixion scene in GMarc, moving immediately from 23.33–34 to 23.45: “And after coming to the place called skull place they crucified him and divided his garments and the sun was darkened” / καὶ ἐλθόντες εἰς τόπον λεγόμενον κρανίου τόπος ἐσταύρωσαν αὐτόν καὶ διμερίσαντο τὰ ἱμάτια αὐτοῦ καὶ ἐσκοτίσθη ὁ ἥλιος (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). The early orthodox assumption of canonical Lukan primacy is the only reason to see this as an attestation gap, rather than a reflect of later layers of editorial insertion.



Parallel Passages for Signals Tracing: GMarc 23.33–34

<i>SQE. Shorthand</i>	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)
A344. Crucifixion (third hour)								

Parallel Verses for Signals Tracing: GMarc 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)

Parallel Passages for Signals Tracing: GMarc 23.33–34

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)
A345. Mockery on cross	——	15.27–32a	27.38–43	/19.18, /19.29			23.35–38

Parallel Verses for Signals Tracing: GMarc 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)

Parallel Passages for Signals Tracing: GMarc 23.35–38

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A340. Beating	————	15.15b–20	27.26b–31a	19.1–3		23.34b

Parallel Verses for Signals Tracing: GMarc 23.35–38

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.34b not present in QnLk1 <sup>749</sup>			————		Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἰμάτια αὐτοῦ ἔβαλον κλήρους.

<sup>749</sup> Lk2 23.34b is attested as not present by T yet present by E (R 434). T says... (R 5.97). E says... (R 6.4.70).

Parallel Passages for Signals Tracing: Last Sayings of Jesus

SQE. Shorthand	Mk1 (75–80)	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110s)	GP (115–117)	Lk2 (117–138)
Last Sayings	15.34	23.46	27.46	19.25–26a, 26c–28, 30	19.25–26a, 26c–28, 30	4.10, 5.19	23.34a, 43, 46

Parallel Verses for Signals Tracing: GMarc 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110s)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 23.34a<sup>750</sup></p> <p>QnLk1 23.46. και φωνήσας φωνῆ μεγάλη ἐξέπνευσεν<sup>751</sup></p>	<p>15.34. και τῆ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῆ <u>μεγάλη</u>. ελωι ελωι λεμα σαβαχθاني; ὃ ἐστιν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;</p>	<p>27.46. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῆ <u>μεγάλη</u> λέγων· ἡλι ἡλι λεμα σαβαχθاني; τοῦτ' ἐστιν· Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;</p>	<p>Jn1 19.25. εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ και ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ και Μαρία ἡ Μαγδαληνή.</p> <p>Jn1 19.26a. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα</p> <p>Jn1 19.26c. λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου.</p> <p>Jn1 19.27. εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. και ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.</p> <p>Jn1 19.28. μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ.</p> <p>Jn1 19.30. ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, και κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.</p>	<p>Jn2 19.25 same as Jn1</p> <p>Jn2 19.26. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα και τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου.</p> <p>Jn2 19.27–28 same as Jn1</p> <p>Jn2 19.30 same as Jn1</p>	<p>4.10.</p> <p>5.19.</p>	<p>Lk2 23.34a. ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.</p> <p>Lk2 23.43. και εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.</p> <p>Lk2 23.46. και φωνήσας φωνῆ <u>μεγάλη</u> ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.</p>

<sup>750</sup> The last saying in Lk2 23.34a is attested in Ephrem yet unattested in T and E (R 434). Ephrem says... (R 8.20).

<sup>751</sup> The narration of the death of Jesus and his final saying is attested ambiguously by witnesses. T says (R 4.4.96). E says (R 6.4.72). *Adm* says (R 7.4.33). Other witnesses say (R 8.21).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (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 23.32–33

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 23.32. κακοῦργοι δύο (σὺν αὐτῷ ἀναιρεθῆναι)<sup>752</sup></p> <p>QnLk1 23.33. καὶ ἔλθόντες ἑῖς τὸν τόπον λεγόμενον Κρανίον τὸν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν<sup>753</sup></p>	<p>Mk1 15.27. καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.</p> <p>Mk1 14.61. ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν.</p>	<p>Mt1 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.</p> <p>Mt1 26.63. ὁ δὲ Ἰησοῦς ἐσιώπα.</p>	<p>19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.</p>	<p>GP 4.10. καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κν αὐτὸς δὲ ἐσιώπα ὡς μηδὲν πόνον ἔχων [QnMk1JnPt]</p>	<p>Lk2 23.32. ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.</p> <p>Lk2 23.33. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.</p> <p>Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p>

<sup>752</sup> Lk1 23.32 is closely paraphrased by T: “But two evildoers were also fastened with him” / *sed et duo scelesti circumfiguntur illi* (Marc. 4.42.4; R 5.97).

<sup>753</sup> Lk1 23.33 is attested in T (R 5.97) and E (R 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 GP 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](https://doi.org/10.5281/zenodo.3746738) [doi.org/10.1515/ebr.golgothacalvary](https://doi.org/10.1515/ebr.golgothacalvary).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.39–43 not present in QnLk1 <sup>754</sup>	15.32b.	Mt1 27.44. τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες σὺν αὐτῷ ὠνειδίζον αὐτόν.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. 19.32. ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.		Lk2 23.39. εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων· οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. [CENP] Lk2 23.40. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆθι σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; [CENP] Lk2 23.41. καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξεν. [CENP] Lk2 23.42. καὶ ἔλεγεν· Ἰησοῦ, μνησθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. [CENP] Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. [CENP]

<sup>754</sup> Lk2 23.39–42 are unattested together with 35–38, and 23.43 was not present, according to R (434). But Lk2 23.39–43 was likely not present in its entirety, a view shared by Ritschl (52), Z (492), V (236\*), TS (126), and BD (126), while Hahn (480), K (1194) include 23.39–42, and N (190) renders it dubious. E states that Marcion “deceptively cut out, “Today you will be with me in paradise” / παρέκοψε σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ (*Pan.* 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἔλ. οβ (72); GCS 31:116, 153). As noted above, E also says nothing about the mocking and *titulus* in his sequential summary of the crucifixion scene in GMarc, moving immediately from 23.33–34 to 23.45 (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). As I noted in my dissertation and later monograph on this passage, several fragments of Eustathius (*frag.* 23–25 in CCSG 51.87–88), which to my knowledge have not previously been noted in the major studies and editions of Marcion’s *Gospel*, criticize Marcionites by name for their interpretation of this passage (including Lk2 23.43), “which they are using constructively to support a docetic doctrine of Christ’s resurrection” (Bilby, *As the Bandit*, 2A). While I previously cast doubt on the testimony of E based on this ambiguous evidence, I already had a good sense then that “Marcion had no reason to remove the passage” and that it reflected a later redaction to Luke that was dependent on the *Gospel of Peter* (2B). I am now completely convinced that E was correct and attests to the absence of all of Lk2 23.39–43 in the early version of GMarc, that later Marcionite interpretation of Lk2 23.39–43 attested by Eustathius does not provide sufficient counter-evidence to doubt E, and that there was either later significant variation in the text of GMarc for this episode or that his followers felt no qualms about invoking and interpreting the scriptures of their orthodox opponents. Luke 23.39–42 and 23.43 are inextricably linked; neither makes sense on its own, since 23.43 answers the plea in 23.42. More significantly, this passage is chalk full of characteristic LkR2 features: lemmata such as “hang” / κρεμάννυμι, “blaspheme” / βλασφημέω, “yourself” / σεαυτοῦ, “other” / ἕτερος, “justly” / δικαίως (gospel *harpax*), “out of place” / ἄτοπος, and “today” / σήμερον (DD 1.1); δὲ + participle bigram, nominative participle + δὲ bigram, arthrous substantival participle (DD 1.2); a story within a story, use of litotes, back and forth dialogue, a complaint against the protagonist, the posing of an ethical-philosophical question, ethical synkrisis, repentance, the insistence on the innocence of Jesus, minor characters made prominent, a triangulated character, salvation-history fulfillment, and perhaps even a *reditus* matching the *exitus* of LXX Gen. 1–3 (DD 1.4); LXX intertexts are also evident, esp. to the paradise traditions of Gen. 1–3 and Saul’s noble death in 1 Samuel (DD 1.5).

Parallel Passages for Signals Tracing: GMarc 23.44–46a, ~~46b–49~~

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A347–348. Death	15.33–39	23.44–46a	27.45–54	19.28–30		23.44–49

Parallel Verses for Signals Tracing: GMarc 23.44–46a, ~~46b–48~~

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.44. ὥρα ἕκτη καὶ σκότος ἐφ’ τὴν γῆν <sup>755</sup>					Lk2 23.44. καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
QnLk1 23.45. ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ <sup>756</sup>		24.29. εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	_____		Lk2 23.45. τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

<sup>755</sup> Lk1 23.44 is attested in T (R 4.4.95) and (R 8.21).

<sup>756</sup> Lk1 23.45 is attested in T (R 4.4.95), and (R 8.21). E provides a partial quotation: “and the sun was darkened” / καὶ ἐσκοτίσθη ὁ ἥλιος (*Pan.* 42.11.6 *oa* (71); 42.11.17 *Σχ.* *oa* (71); GCS 31:116, 152).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.46. και φωνήσας φωνῆ μεγάλη ἐξέπνευσεν <sup>757</sup>		-----			Lk2 23.46a. και φωνήσας φωνῆ μεγάλη ὁ Ἰησοῦς εἶπεν... τοῦτο δὲ εἰπὼν ἐξέπνευσεν.
QnLk1 23.47. «ὁ ἑκατοντάρχης εἶπεν» <sup>758</sup>					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 <sup>759</sup>					Lk2 23.48. και πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. [CINP]  Lk2 23.49. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν και γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα. [CINP]

<sup>757</sup> Lk1 23.46 is attested in T (R 4.4.96), *Adm* (R 7.4.33), and (R 8.21). E says: “and yelling with a great yell he expired” / και φωνήσας φωνῆ μεγάλη ἐξέπνευσεν (*Pan.* 42.11.6 ογ (73); 42.11.17 Σχ. ογ (73); restated in 42.11.17 Ἐλ. ογ (73); GCS 31:116, 153).

<sup>758</sup> Lk2 23.47 is not attested according to R (434), but it was likely present in an early and simple form, given its consistent attestation across synoptic strata. In Qn, the presence of the centurion forms an *inclusio* for the entire gospel, from the first miracle of Joshua to his final breath. This further suggests that the centurion was a known, named figure, as well as a companion to and protector of Joshua. Characteristic LkR2 features include: the nominative participle + δὲ introductory bigram and the bigram “what happened” / 'ὁ@d\* γίνομαι@vp\* (DD 1.2).

<sup>759</sup> Lk2 23.48–49 are both unattested according to R (434), but they were both likely not present. They are filled with characteristic LkR2 features, such as: συ-prefixed participles, the bigram “what happened” / 'ὁ@d\* γίνομαι@vp\*, and a lemma with the root “turn” / '\*στρέφ\*@\* (DD 1.2); dramatization, exaggerated distance, language about public spectacle, and solidarity. The episode clearly connects back to three earlier discrete LkR2 lament scenes that cumulatively picture Jesus as a prophet like Jeremiah, predicting the fall of Jerusalem and whose own doom is tied up with that of the Judean capital. Hector-imitations are also likely envisioned and enacted in these texts, which have an epic quality.



Parallel Passages for Signals Tracing: GMarc 23.50–53

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A350. Funerary honors	15.43–46	23.50–53	27.57–60			23.50–53

Parallel Verses for Signals Tracing: GMarc 23.50–51

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 23.50a. «καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ»<sup>760</sup></p> <p>23.50b not present in QnLk1<sup>761</sup></p> <p>QnLk1 23.51. οὐκ «συνεφωνήθη» τῇ βουλῇ «καὶ τῇ πράξει αὐτῶν»<sup>762</sup></p>	<p>Mk1 15.43a. ἐλθὼν Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ [Qn·Mk1]</p>	<p>Mt1 27.57. ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ. [Mk1·Mt1]</p>	<p>————</p>		<p>Lk2 23.50a. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς</p> <p>Lk2 23.50b. ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος [CINP]</p> <p>Lk2 23.51. οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν— ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ. [QnMk1·Lk2]</p>

<sup>760</sup> Lk1 23.50a is quoted verbatim by E and *Adm*: “And behold a man, Joseph by name” / καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ (*Pan.* 42.11.6 οδ (74); 42.11.17 Σχ. οδ (74); restated in “Ελ. οδ (74); GCS 31:116, 153); “And behold a man, Joseph by name” / καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ (*Adm* 198.8–12 (5.12); R 7.4.33). T corroborates the name “Joseph” / *Ioseph* (*Marc.* 4.42.7; R 5.98), but no other wording in this verse.

<sup>761</sup> Lk2 23.50b is unattested for Lk1, but it was likely not present. None of the witnesses to the surrounding verses (Lk1 23.50a and 23.51) give any indication of this wording, though T’s expression “with all piety” / *tota pietate* (*Marc.* 4.42.8) resonates in a general sense with the Lk2 description of Joseph “living as a good and righteous man” / ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος.

<sup>762</sup> Lk1 23.51 is attested in T. “This Joseph, who did not consent to crime with the Jews” / *ille Ioseph qui non consenserat in scelere Iudaeis?* (*Marc.* 4.42.8; R 5.98). R notes that T’s “in (their) crime” / *in scelere* apparently refers to τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, though neither T, nor E (6.4.73), nor *Adm* (7.4.33) evidence this precise wording. In my reconstruction, the Markan term βουλευτῆς / “council-member” likely depends on τῇ βουλῇ being present in Qn, but the phrase “and their practice” / καὶ τῇ πράξει is likely an LkR2 expansion.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.52. τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα <sup>763</sup>	Mk1 15.43b. <u>τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.</u> [Qn·Mk1]	Mt1 27.58. οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι. [QnMk1·:Mt1]			Lk2 23.52. οὗτος <u>προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ</u> [QnLk1Mt1·:Lk2]

<sup>763</sup> Lk1 23.52 is attested in T (R 5.98) and *Adm* (7.4.33). “Nothing asked of Pilate” / *nihil de Pilato postulatum* (*Marc.* 4.42.7; R 5.98).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
QnLk1 23.53. καθελὼν τὸ σῶμα ἔνετύλιξε ἔν σινδόνι καὶ ἔθηκεν ἐν καινῷ μνήματι λαξευτῷ <sup>764</sup>	Mk1 15.46. καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. [Qn·Mk1]	Mt1 27.59. καὶ λαβὼν τὸ σῶμα ὃ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ Mt1 27.60. καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. [QnMk1·:Mt1]	Jn1 19.42. μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος [QnMk1Mt1·:Jn]		Lk2 23.53. καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπω κείμενος. [QnMk1Mt1Jn1·:Lk2]

<sup>764</sup> Lk1 23.53 is attested in T (R 5.98), and *Adm* (7.4.33). “lowering the body wrapped it in linen and placed it in a hewn tomb” / καθελὼν τὸ σῶμα ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ (*Pan.* 42.11.6 οδ (74); 42.11.17 Σχ. οδ (74); restated in 42.11.17 Ἐλ. οδ (74); GCS 31:116, 153). Most of E’s other references to this story are paraphrases that make no difference for the restoration (*Pan.* 44.3.7 in GCS 31:194; *Pan.* 77.8.2 in GCS 37:423; *Pan.* 77.28.1 in GCS 37:441). But in the section on Origen in the *Panarion*, E gives a close paraphrase that mentions “new tomb” / μνήματι καινῷ, which reads closest to the Lukan (Lk1 and Lk2) tradition and thus informs our reconstruction: “through Joseph he was wrapped in linen and placed in a new tomb he arose, completely that you deny” / τὸ διὰ τοῦ Ἰωσήφ κεκηδευμένον ἐν σινδόνι καὶ ἐν μνήματι καινῷ τεθὲν ἀνέστη, πάντως ὅτι οὐκ ἀρνήση (*Pan.* 64.67.17; GCS 31:511).

To chart the influence in reverse, LkR2 borrows “in which no one had been laid” / οὗ οὐκ ἦν οὐδεὶς οὐπω κείμενος from Jn1 19.42, “a new tomb in which no one had ever been placed” / μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος, which borrowed from Mt1 27.60 the description of the Jesus being placed in a “new tomb” / καινῷ... μνημείῳ, which was inspired by the description in Mk1 15.46 of the tomb “having been hewn out of stone” / ὃ ἦν λελατομημένον ἐκ πέτρας, which borrowed from Qn the description of a “hewn tomb” / μνήματι λαξευτῷ. Hence our final, five-node synthesized signal: QnMk1Mt1Jn1·:Lk2. Ain’t signals tracing fun?!

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mk3 (140s)
A352a. Memorializing women	15.47–16.2	23.55–24.1	27.61–28.1		23.54–24.1	

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>23.54 not present in QnLk1<sup>765</sup></p> <p>QnLk1 23.55. &lt;καί&gt; αἱ γυναῖκες<sup>766</sup></p> <p>QnLk1 23.56. ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον<sup>7</sup></p> <p>QnLk1 24.1. «καί» «πρὶν πρωὶ» ἦλθον ἐπὶ τὸ μνήμα «καί» ἠτοίμασαν ἀρώματα<sup>767</sup></p>	<p>15.47 not present in Mk1</p> <p>Mk1 16.1–2. καὶ λίαν πρωὶ τῆ μιᾷ τῶν σαββάτων αἱ «γυναῖκες» ἠγόρασαν ἀρώματα «καί» ἔρχονται ἐπὶ τὸ μνημεῖον [Qn·Mk1]</p>	<p>Mt1 27.61. ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. [Mk1·Mt1]</p> <p>Mt1 28.1. ὁψὲ δὲ σαββάτων εἰς μίαν σαββάτων ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. [Mk1·Mt1]</p>		<p>Lk2 23.54. καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν. [CINP]</p> <p>Lk2 23.55. κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνελθουσῶν ἐκ τῆς Γαλιλαίας αὐτῶ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ [QnMk1·Lk2]</p> <p>Lk2 23.56. ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.</p> <p>Lk2 24.1. τῆ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἠτοίμασαν ἀρώματα. [QnMk1·Lk2]</p>	<p>Mt2 28.1. ὁψὲ δὲ σαββάτων, τῆ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.</p>	<p>Mk3 15.47. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται.</p> <p>Mk3 16.1. καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.</p> <p>Mk3 16.2. καὶ λίαν πρωὶ τῆ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.</p>

<sup>765</sup> Lk2 23.54 is not attested according to R (434).

<sup>766</sup> Lk1 23.55–56 are attested in T (R 5.98) and E. “And the women returning rested on the sabbath according to the law” / καὶ ὑποστρέψασαι αἱ γυναῖκες ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον (*Pan.* 42.11.6 οε (75); 42.11.17 Σχ. οε (75); restated in the elenchus, 42.11.17 Ἔλ. οε (75); GCS 31:116, 153). The explicit restoration of “and” / καὶ is based on the quotation by E. While “the women” / αἱ γυναῖκες are omitted in two manuscripts (V M) of the *Panarion*, both the scholion and elenchus in all manuscripts confirm their presence, and the clearly attested plural feminine participle supports their inclusion as the subject of the participle. Another paraphrase by E mentions “the women” as witnesses of the burial, but this reflects Lk2 rather than Lk1: “At the same time the women also could see where the remains were left, so that they could honor them with myrrhs and perfumes, as at the start” / ἅμα δὲ καὶ αἱ γυναῖκες εἶχον ἰδεῖν ποῦ κατελείφθη τὰ λείψανα, ἵνα αὐτὰ τιμήσωσι διὰ μύρων καὶ ἀρωμάτων, ὡς τὸ πρῶτον (*Pan.* 44.3.8; GCS 31:194). Another loose paraphrase has no bearing on the reconstruction (*Pan.* 56.2.7; GCS 31:341). While not as developed as Lk2, Lk1 has overtly positive references to Torah-observance and sabbath-keeping by followers of Joshua that run directly counter to claims that Marcion edited its text with an antinomian or anti-Jewish bent. Other characteristic Lk2 features absent from Lk1 include: “command” / ἐντολή, “Galilee” / Γαλιλαία, “behold” / θεάομαι (DD 1.1); a participle + δὲ transition and periphrastic participle (DD 1.2). Notice also that LkR2 adds the poignant word “myrrh” / μύρα, which appears in later strata (DD 1.1).

<sup>767</sup> Lk1 24.1 is closely paraphrased by T. “Before light they gathered at the tomb with preparations of fragrance” / *ante lucem convenerunt ad sepulcrum cum odorum paratura* (*Marc.* 4.43.1; R 5.98). Note that QnLk1 24.1 describes the women preparing the spices once, apparently at the memorial site, but LkR2 (Lk2 23.56) doubles the references to preparing spices, emphasizing that they the script so that the women prepare the spices before they go to the memorial site, making them more scrupulous observers of Torah, in keeping with the characteristic Lk2 emphasis on Jewish ritual piety (DD 1.4). Note the Lk2, in the interest of the women faithfully keeping the sabbath, doubles the references to the spices.

Parallel Passages for Signals Tracing: GMarc 24.3–7, 8, 9

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
A352b. Missing body	24.3–7, 9	16.5–6	27.61–28.1		24.3–9

Parallel Verses for Signals Tracing: GMarc 24.3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
24.2 not present in QnLk1 <sup>768</sup> QnLk1 24.3. «και» οὐχ εὔρον τὸ σῶμα <sup>769</sup>	Mk1 16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1?]	Mt1 28.2. και ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 28.6. οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. [Mk1·Mt1]		Lk2 24.2. εὔρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, Lk2 24.3. εἰσελθοῦσαι δὲ οὐχ εὔρον τὸ σῶμα. [QnLk1·Lk2]

<sup>768</sup> Lk2 24.2 is not attested according to R (435), but it was likely not present. The theme of the stone is borrowed from Mt1 28.2.

<sup>769</sup> Lk1 24.3 is attested in T (R 5.99).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.4. δύο ἄνδρες ἔν ἐσθῆτι ἑλαμπρᾶ <sup>770</sup>	Mk1 16.5. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκων καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. [Qn·Mk1?]	Mt1 28.3. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. [Mk1·Mt1]	_____	Lk2 24.4. καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτύσει. [QnLk1Mt1·Lk2]

<sup>770</sup> Lk1 24.4 is clearly attested by T and E. E says: “Those in shining clothes said” / εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾶ (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); GCS 31:117, 153). The opening transitional phrase “and it happened when they were perplexed about this” / ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου is restored by R (235), it is wholly unattested in the GMarc witnesses. Characteristic Lk2 features include: “be perplexed” / ἀπορέω, “behold” / ἰδοὺ (DD 1.1); the prepositional infinitive / ἐν@pd ὁ@\* ἀπορέω@vn\*, the middle infinitive / '\*@vn?m (DD 1.2); focus on character emotion/thought (DD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.5. «καὶ λέγουσιν αὐταῖς» τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν <sup>771</sup>	Mk1 16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν <u>ζητεῖτε</u> τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1]	Mt1 28.5. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν· μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν <u>τὸν ἐσταυρωμένον ζητεῖτε</u> . [Mk1·Mt1]		Lk2 24.5. <u>ἐμφόβων δὲ γενομένων αὐτῶν</u> καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν· [QnLk1Mt1·Lk2]

<sup>771</sup> Lk1 24.5 is quoted verbatim by E: “Those in shining clothes said, ‘Why do you seek the living among the dead?’” / εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾷ τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ἠγέρθη (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); GCS 31:117, 153). The opening reflects a dense cluster of characteristic Lk2 features: the lemma “face” / πρόσωπον (DD 1.1); the accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); δὲ + participial transition (DD 1.2); character emotion (DD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ὑμῖν ἔτι ὦν ἐν τῇ Γαλιλαίᾳ <sup>772</sup>	-----	-----		Lk2 24.6. οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὦν ἐν τῇ Γαλιλαίᾳ [QnLk1·Lk2]

<sup>772</sup> Lk1 24.6 is attested in T and E. T provides a mix of introductory summary and verbatim quotation: “Can it be that the angels said the same things to the women: ‘Remember the things which he spoke to you in Galilee?’” / *an eadem et angeli ad mulieres: rememoramini quae locutus sit vobis in Galilaea* (Marc. 4.43.5; R 5.99). E also provides a quotation: “He was raised. Remember the things which he spoke when he was still with you” / ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ἔτι ὦν μεθ’ ὑμῶν (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); paraphrased in 42.11.17 Ἔλ. ος (76); GCS 31:117, 153–54). In the first *Panarion* quotation, “with you” / μεθ’ ὑμῶν is omitted by mss V and M. Those words are also omitted from our restoration, given their absence from T.



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
<p>QnLk1 24.7. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι<sup>773</sup></p> <p>24.8 not present in QnLk1<sup>774</sup></p>	<p>—</p>	<p>Mt1 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1˙Jn]</p>		<p>Lk2 24.7. λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. [QnLk1˙Lk2]</p> <p>Lk2 24.8. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. [CINP]</p> <p>Lk2 24.26. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;</p>

<sup>773</sup> Lk1 24.7 is clearly quoted by T and E. T has: “saying that it was necessary for the son of man to be handed over and be crucified and on the third day resurrect” / *dicens quod oportet tradi filium hominis et crucifigi et tertia die resurgere?* (*Marc.* 4.43.5; R 5.99). E has: “that it was necessary for the son of man to suffer and to be handed over” / ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παθεῖν καὶ παραδοθῆναι (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); paraphrased in 42.11.17 Ἔλ. ος (76); GCS 31:117, 153–54). Notice that the characteristic LkR2 term “sinners” / ἀμαρτωλῶν is missing from Lk1 here.

<sup>774</sup> Lk2 24.8 is unattested according to R (435), but it was likely not present in Lk1. Characteristic Lk2 features include: the plural “sinners” / ἀμαρτωλός@a???p\*, “word” / ῥῆμα (DD 1.1); remembrance and internal character thought.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.9. ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα <sup>775</sup>	Mk1 16.8. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [Qn·Mk1]	Mt1 28.8. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. [QnMk1·Mt1]		Lk2 24.9. καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [QnLk1Mt1·Lk2]

<sup>775</sup> Lk1 24.9 is closely paraphrased by T: “And returning from the tomb and from that vision of angels the women were certainly to report back the lord’s resurrection” / *revertentes quoque a sepulcro mulieres et ab illa angelorum visione ad renuntiandam scilicet domini resurrectionem* (Marc. 4.43.2; R 5.99). While the concluding bigram “all these things” / ταῦτα πάντα is unattested, it is clearly attested elsewhere in QnLk1 (DD 1.2), and its antecedent is certainly the “lord’s resurrection” / *domini resurrectionem* narrated in the previous verses. The same feminine plural aorist participle seen here (“returning” / ὑποστρέψασαι) is clearly attested by E for Lk1 23.56.

SQE. Shorthand	Qn (65–69) 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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 24.9. ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ἅ ταῦτα πάντα<sup>776</sup></p> <p>QnLk1 24.10. «Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ σὺν αὐταῖς ἔλεγον τοῖς μαθηταῖς ταῦτα»<sup>777</sup></p> <p>QnLk1 24.11. Ἕ καὶ ἠπίστουν αὐταῖς<sup>778</sup></p> <p>24.12 not present in QnLk1<sup>779</sup></p>	<p>Jn1 20.1. τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.</p> <p>Jn2 20.2–11a not in Jn1</p> <p>Jn1 20.11b–13. [two angels console Mary Magdalene]</p> <p>Jn1 20.14–17a. [Jesus appears to Mary Magdalene]</p> <p>Jn1 20.18. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλουσα τοῖς μαθηταῖς ὅτι ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. [QnLk1·Jn1]</p>	<p>Jn2 20.1 same as Jn1</p> <p>Jn2 20.2. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.</p> <p>Jn2 20.3. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἦρχοντο εἰς τὸ μνημεῖον.</p> <p>Jn2 20.4. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον</p> <p>Jn2 20.5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.</p> <p>Jn2 20.6. ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα</p> <p>Jn2 20.7. καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.</p> <p>Jn2 20.11–13. [two angels console Mary Magdalene]</p> <p>Jn2 20.14–17a. [Jesus appears to Mary Magdalene]</p> <p>Jn2 20.18 same as Jn1</p>	<p>Lk2 8.3. Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ’ ἧς δαιμόνια ἐπτὰ ἐξεληλύθει</p> <p>Lk2 24.9. καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [QnLk1Mt1·:Lk2]</p> <p>Lk2 24.10. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα [‡Lk1·Lk2]</p> <p>Lk2 24.11. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. [Lk1·Lk2]</p> <p>Lk2 24.12. ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπήλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. [Jn2·Lk2]</p>	<p>Mk3 16.9. ἀναστὰς δὲ πρῶτῃ σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ’ ἧς ἐκβεβλήκει ἐπτὰ δαιμόνια. [Jn1·Mk2]</p> <p>Mk3 16.10. ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ’ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν. [QnLk1Jn2·:Mk2]</p> <p>Mk3 16.11. κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν. [QnLk1Lk2·:Mk2]</p>

<sup>776</sup> See note above.

<sup>777</sup> Lk1 24.10 is unattested according to R (435), but it was almost certainly present in some form. T clearly indicates *multiple women witnesses* of the risen Jesus and their *collective announcement* of the resurrection to the 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). Moreover, the women’s return in QnLk1 24.9 and the disciples’ response in QnLk 24.11 are both clearly attested, pointing by implication to an intermediate speech act. 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! The dative “to the disciples” / τοῖς μαθηταῖς is restored in favor of the characteristic LkR2 *pros* + accusative formula / ἵπρός@pa \*1 \*@na\* with a verb of speaking (DD 1.1, 1.2).

<sup>778</sup> The upgrade to Lk1 24.11 is based on T, “the disbelief of the disciples was persisting” / *incredulitas discipulorum perseverabat* (Marc. 4.43.2; R 5.99) and Marc. 4.43.5 quoted just above. Characteristic Lk2 features omitted from the reconstruction of Lk1 include: “before” / ἐνώπιον and “word” / ῥῆμα (DD 1.1).

<sup>779</sup> Lk2 24.12 is unattested according to R (435), but it was likely not present. It instead reflects a dense cluster of characteristic LkR2 features such as: the lemma “be amazed” / θαυμάζω, the accusative πρὸς, and the reflexive pronoun / ἑαυτοῦ@rx\* (DD 1.1); the bigram “what happened” / τὸ γεγονός and δὲ + participle transition (DD 1.2); and a focus on Peter, haste, and dramatization (DD 1.4).

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A355. Sighting by two	24.25	24.13, 15, 18, 21a, 25, 30–31, 35	20.9, 21.4, 21.13	24.13–35	16.12

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.13. δύο ἐξ αὐτῶν (ἀπῆλθόν) <sup>780</sup> 24.14 not present in QnLk1 <sup>781</sup> Lk1 24.15. καὶ Ἰησοῦς (συνήνητησεν αὐτοῖς) <sup>782</sup> 24.16 not present in QnLk1 <sup>783</sup> 24.17 not present in QnLk1 <sup>784</sup> 24.18 not present in QnLk1 <sup>785</sup>	Jn2 21.4. πρῶτας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. [Jn2c] Jn2 20.2–7 [after seeing the rock removed, Mary Magdalene tells Peter, who goes to the tomb with the beloved disciple]	Lk2 24.13. καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαοῦς, [Lk1·Lk2] Lk2 24.14. καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. [CINP] Lk2 24.15. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, [Lk1·Lk2] Lk2 24.16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. [Jn2·Lk2] Lk2 24.17. εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. [CINP] Lk2 24.18. ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπάς εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [CINP*]	Mk3 16.12. μετὰ δὲ ταῦτα <b>δυσὶν ἐξ αὐτῶν περιπατοῦσιν</b> ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευόμενοις <b>εἰς</b> ἀγρόν· [Lk1Jn2Lk2·Mk2]

<sup>780</sup> Lk1 24.13 is clearly attested by T (R 5.100) and E. “For when two of them were taking a journey” / *nam cum duo ex illis iter agerent* (Marc. 4.43.3; SC 456:522); Evans 504). E confirms the presence of two persons, but the indication is difficult, given that E does not clearly differentiate between present and absent content: “He deceptively cut out what was said to Cleopas and the other” / *παρέκοψε τὸ εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον* (Pan. 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). The explicit restoration of “they left” / *ἀπῆλθόν* is based on T saying that they “made a trip” / *iter agerent*, the later appearance of this verb and form in Lk2 24.24, and its attested presence elsewhere in QnLk1 (DD 1.1). Characteristic Lk2 features include: “behold” / *ἰδοὺ* (DD 1.1); verisimilitudinous and gratuitous geographical/itinerary details, including distances and placenames, as well as the beginning of an *exitus-reditus* journey (DD 1.4).

<sup>781</sup> Lk2 24.14 is not attested according to R (435), but it was likely not present. It may be part of the content that E ambiguously indicated was absent. It reflects LkR2 characteristic features such as the lemma “each other” / *ἀλλήλων*, an antrous substantive participle / *ὁ@\* \*@vp\** (DD 1.2).

<sup>782</sup> Lk1 24.15 is attested in T (R 5.100) and E (R 6.4.76). E says that “he met with them” / *συνήνητησεν αὐτοῖς* (Pan. 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). Characteristic Lk2 features include: the transitional bigram, “and it happened” / *,*, prepositional articular infinitive / *,*, and *su*-prefixed verb (*bis*) (DD 1.2).

<sup>783</sup> Lk1 24.16 is attested “but no insight into wording can be gained” according to R (435). It may be part of the content E ambiguously indicated was absent. T says... (R 5.100).

<sup>784</sup> Lk2 24.17 is not attested according to R ( ), but it was likely not present. It may be part of the content E ambiguously indicated was absent. Moreover, it reflects LkR2 characteristic features such as: lemma “each other” / *ἀλλήλων* (DD 1.1); the accusative *πρὸς*, especially to indicate speech addressees (DD 1.1, 1.2).

<sup>785</sup> Lk2 24.18 is minimally attested according to R (435), who is of the view that only the name “Cleopas” / *Κλεοπάς* can be restored. E does indeed mention the name, but likely does so as part of content missing from GMarc. “He deceptively cut out what was said to Cleopas and the other, when he met with them” / *παρέκοψε τὸ εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον ὅτε συνήνητησεν αὐτοῖς* (DD 1.2). In his section against Satornilus, E has the savior “appearing to Nathaniel and Cleopas” / *ὤφθαι κατὰ τὴν ὁδὸν τοῖς περὶ τὸν Ναθαναὴλ καὶ τὸν Κλεόπαν* (Pan. 23.6.5; GCS nF 10.1:255), but this reflects a later insertion into Lk2, rather than an earlier tradition reflective of Lk1. Characteristic LkR2 features include: the nominative participle + *δὲ* introductory bigram and “which happened” / *ὁ@\* γίνομαι@vp\** bigram (DD 1.2).

Qn (65-69)	Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Qn 24.25. ὧ ἀνόητοι και βραδεῖς τῆ καρδιά	24.19 not present in QnLk1 <sup>786</sup>		Lk2 24.19. και εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῶ· τὰ περι Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ και λόγῳ ἐναντίον τοῦ θεοῦ και παντὸς τοῦ λαοῦ, [CINP]
	24.20 not present in QnLk1 <sup>787</sup>		Lk2 24.20. ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς και οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου και ἐσταύρωσαν αὐτόν. [CINP]
	Lk1 24.21a. ἡμεῖς δὲ ἔνομιζομεν ὅτι αὐτὸς ἐστὶν ὁ λυτρωτῆς τοῦ Ἰσραηλ <sup>788</sup> [Lk1c]		Lk2 24.21. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλὰ γε και σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ’ οὗ ταῦτα ἐγένετο. [Lk1·Lk2]
	24.22–24 not present in QnLk1 <sup>789</sup>	Jn2 20.9. οὐδέπω γὰρ ἤδειςαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.22. ἀλλὰ και γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, [CINP]
	Lk1 24.25. «και εἶπεν αὐτοῖς» ὧ ἀνόητοι και βραδεῖς τῆ καρδιά τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησα ἔμῃν <sup>790</sup> [Qn·Lk1]		Lk2 24.23. και μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἤλθον λέγουσαι και ὀπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. [CINP] [cf. Lk2 24.1–9]
	Lk1 24.26. οὐχὶ ταῦτα ἔδει παθεῖν; [Lk1c]		Lk2 24.24. και ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον και εὔρον οὕτως καθὼς και αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. [CINP] [cf. Lk2 24.10–12]
24.27 not present in QnLk1 <sup>791</sup>		Lk2 24.25. και αὐτὸς εἶπεν πρὸς αὐτούς· ὧ ἀνόητοι και βραδεῖς τῆ καρδιά τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· [QnLk1·Lk2]	
			Lk2 24.26. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν και εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; [Jn2·Lk2]
			Lk2 24.27. και ἀρξάμενος ἀπὸ Μωϋσέως και ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περι ἑαυτοῦ. [Lk1Jn2·:Lk2]
			Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· [Lk1Jn2·:Lk2]

<sup>786</sup> Lk2 24.19 is attested but “no insight into wording can be gained” according to R (435), but it was likely not present. It may have been part of the content E ambiguously indicated was absent, and it clearly reflects characteristic LkR2 features such as Socratic dialogue, historiographical retrospect, a placename (Nazareth), and dependence on the *Antiquities* of Josephus. For the sequential, dense, and linguistically unique set of parallels between the Lk2 version of the Emmaus Road story and the *Antiquities*, see G.J. Goldberg, “The Coincidences of the Emmaus Road Narrative of Luke and the Testimonium of Josephus”, *JSP* 13 (1995) 59–77. That the Testimonium Flavianum was a later interpolation into the *Antiquities* is likely. It should be considered whether that interpolation was made by the redactor of Lk2 or contemporaneously with him, and whether it served as propaganda against Simon bar Kochba as the new messiah.

<sup>787</sup> Lk2 24.20 is not attested according to R (435), but it was likely not present. It reflects LkR2 characteristic features such as the enclitic “and” / τε (DD 1.1); lemmata with the root “rule/begin” / ἄρχ- (*bis*) (DD 1.2).

<sup>788</sup> Lk1 24.21a is closely paraphrased by T: ‘We were thinking’, they said, ‘that he was Israel’s redeemer’ / *putabamus inquit ipsum esse redemptorem Israhelis* (*Marc.* 4.43.3; R 5.100). Regarding the preference for “we were thinking” / *ἐνομιζομεν* over “we had hoped” / *ἠλπίζομεν*, as R notes (267) the IGNTP “indicates that it is also attested by the Arabic and Persian Diatessaron, as well as Ambrosiaster.” Following T and V (238\*), the noun “redeemer” / *λυτρωτῆς* is preferable to the LkR2 infinitive “to redeem” / *λυτροῦσθαι*, given that the verb *μέλλω* that stages the infinitive and the middle infinitive itself are both highly characteristic of LkR2 (DD 1.1, 1.2).

<sup>789</sup> Lk2 24.22–24 are unattested according to R (435), but they were likely not present. They reflect LkR2 characteristic features such as the lemmata: “vision” / *ὀπτασία* (DD 1.1); participial form of

<sup>790</sup> Lk1 24.25 is attested by T, E, and *Adm* (6.4.76, 7.4.34). T says: “He was made plain to them, ‘O dullards and sluggards in heart in not believing everything that was told to you’” / *plane invecutus est in illos: O insensati et tardi corde in non credendo omnibus quae locutus est ad vos* (*Marc.* 4.43.4; R 5.100). E quotes and carefully distinguishes between Lk1 and Lk2 here: ‘O dullards and sluggards to believe in everything which the prophets spoke. Were not these things necessary to suffer?’ And in place of ‘which the prophets spoke’ he put ‘which I said to you’” / *τό ὧ ἀνόητοι και βραδεῖς τοῦ πιστεύειν πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται οὐχὶ ταῦτα ἔδει παθεῖν; και ἀντι δὲ τοῦ ἐφ’ οἷς ἐλάλησαν οἱ προφῆται ἐποίησεν ἐφ’ οἷς ἐλάλησα ὑμῖν* (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); restated in 42.11.17 Ἐλ. οζ (77); GCS 31:117, 154–55). As Steve Reece (“‘Aesop,’ ‘Q’ and ‘Luke,’” *NTS* 61 (2016) 357–77) observes, the expression “O dullards and sluggards in heart” / ὧ ἀνόητοι και βραδεῖς τῆ καρδιά happens to occur “verbatim, in the same iambic trimeter, in two poetic versions of animal fables attributed to the famous Greek fabulist Aesop”, specifically “The Fox and the Goat in the Well” and “The Frogs at the Wedding of the Sun”. It reads perfectly as the conclusion of Qn and closure of its Aesop *inclusio*. Though the *pros* + accusative is present in Greek *Adm*, its Latin translation uses the dative: “I spoke to you” / *ἐλάλησα πρὸς ὑμᾶς* / *locutus sum vobis*. The use of the *pros* + accusative for speech addressees in Lk2 is highly characteristic of Lk2 (DD 1.1, 1.2) and is corrected to the dative. The Greek text is precisely quoted by E (“which I spoke to you” / *ἐλάλησα ὑμῖν*) as a variant from the text of Luke.

<sup>791</sup> Lk2 24.27 is unattested according to R (435), but it was likely not present. It may have been part of the content E ambiguously indicated was absent. In the *Panarion* section against Saturnilus, E says the savior “admonished them from the Psalms and from the prophets” / *τούτους νενουθετηκέναι ἀπὸ τῶν ψαλμῶν και ἀπὸ τῶν προφητῶν* (*Pan.* 23.6.5; GCS nF 10.1:255), but this reflects Lk2, not Lk1. Characteristic LkR2 features include: a reflexive pronoun / *ἑαυτοῦ* (DD 1.1); a lemma with the root “rule/begin” / ἄρχ-, middle participle / \*@vp, and “the things concerning” / *ὁ@danp περι@pg* bigram (DD 1.2); an overt reference to Jewish scriptural piety and implied literacy of the protagonist (DD 1.4).

Lk1 (80s)	John (100–117)	Lk2 (117–138)	Mk3 (140s)
<p>24.28–29 not present in QnLk1<sup>792</sup></p> <p>Lk1 24.30. (ὅτε) ᾠ ἔκλασε τὸν ἄρτον<sup>793</sup> [Lk1c]</p> <p>Lk1 24.31. ᾠ ἡνεώχθησαν αὐτῶν<sup>794</sup> οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν<sup>794</sup> [Lk1c]</p> <p>24.32–35 not present in Lk1<sup>794</sup></p> <p>QnLk1 24.11. ᾠ καὶ ἠπίστουν αὐταῖς<sup>794</sup></p> <p>Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν</p>	<p>21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως. [Lk1Jn]</p>	<p>Lk2 24.28. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. [CINP]</p> <p>Lk2 24.29. καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶν καὶ κέλκιεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς. [CINP]</p> <p>Lk2 24.30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν λαβὼν <u>τὸν ἄρτον</u> εὐλόγησεν καὶ κλάσας <u>ἐπέδίδου αὐτοῖς</u> [Lk1Jn:Lk2]</p> <p>Lk2 24.31. αὐτῶν δὲ διηνοίχθησαν <u>οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν</u> αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. [Lk1Lk2]</p> <p>Lk2 24.32. καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν <u>τὰς γραφάς</u>; [Lk1Jn:Lk2]</p> <p>Lk2 24.33. καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ καὶ εὔρον ἠθροισμένους τοὺς ἔνδεκα καὶ τοὺς σὺν αὐτοῖς, [CINP]</p> <p>Lk2 24.34. λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. [CINP]</p> <p>Lk2 24.35. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. [CINP]</p>	<p>Mk3 16.13. κάκεινοι ἀπελθόντες <u>ἀπήγγειλαν τοῖς λοιποῖς</u>· οὐδὲ ἐκείνοις ἐπίστευσαν. [Lk1Lk2Mk2]</p>

<sup>792</sup> Lk2 24.28–29 are unattested according to R (435), but they were likely not present. It may have been part of the content E ambiguously indicated was absent. They clearly reflect a dense cluster of characteristic LkR2 features such as: the accusative *pros* / πρὸς@pa (DD 1.1); a bigram about approaching a place, an articular infinitive (DD 1.2); hospitality decorum, gratuitous and verisimilitudinous geographical/itinerary details, and the mid-point on an *exitus-reditus* journey (DD 1.4).

<sup>793</sup> Lk1 24.30–31 are together attested by E: “But he has been reprov’d, because ‘when he broke the bread their eyes were opened and they knew him’” / ἐλέγχεται δὲ ὅτι ὅτε ἐκλάσε τὸν ἄρτον, ἡνεώχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). E provides the basis in Lk1 24.30 for the explicit restoration of “when”, the correction to an active verb from the participial form (“breaking” / κλάσας) that R (435) rendered because of overdependence on Lk2, and the upgrade of confidence of that and the final two words. E also provides the basis in Lk1 24.31 for the opening upgrade and correction to R (αὐτῶν δὲ διηνοίχθησαν, again slavishly following Lk2 over a clear, verbatim attestation), and the upgrade of “him” / αὐτόν as the object of the final verb. While in the first scholion, mss V and M omitted αὐτόν (*Pan.* 42.11.6 οζ (77); GCS 31:117), the second scholion has it (*Pan.* 42.11.17 Σχ. οζ (77); GCS 31:154), and the elenchus repeats it twice (*Pan.* 42.11.17 Ἐλ. οζ (77); GCS 31:154), as does the Lk2 receptor here. Characteristic Lk2 features added include: “open wide” / διανοίγω (DD 1.1).

<sup>794</sup> Lk2 24.32–35 are unattested according to R (435), but they were likely not present. They reflect LkR2 characteristic features such as: “each other” / ἀλλήλων, “open wide” / διανοίγω (DD 1.1); accusative πρὸς, especially with a verb of speaking (DD 1.1, 1.2); a verb with the root “turn” / \*στρέφ\*@\*, periphrastic participle (DD 1.2), and the conclusion of an *exitus-reditus* journey (DD 1.4).

Parallel Passages for Signals Tracing: GMarc 24.36–43

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
A365. Sighting in Jerusalem	24.37–39, 41–43	28.9–10	20.9, 19–23, 21.12–13	24.36–43

Parallel Verses for Signals Tracing: GMarc 24.36, 37

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>24.36 not present in Lk1<sup>795</sup></p> <p>Lk1 24.37. «και» ἔδόκουν ἰ φάντασμα ἰ θεωρεῖν<sup>796</sup> [Lk1c]</p>	<p>28.9. και ἰδοῦ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας και προσεκύνησαν αὐτῶ.</p> <p>28.10. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ἀκεῖ με ὄψονται.</p>	<p>Jn2 20.19. τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων</p> <p>Jn2 20.20, 24–29. [Jesus shows the disciples and Thomas that he has a body and is not just a ghost/spirit]</p>	<p>Lk2 24.36. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν και λέγει αὐτοῖς· εἰρήνη ὑμῖν. [Lk1Jn2:Lk2?]</p> <p>Lk2 24.37. πτοηθέντες δὲ και ἐμφοβοὶ γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. [Lk1Jn2:Lk2?] [Lk1Mt1:Lk2?]</p>

<sup>795</sup> 24.36 is unattested according to R (435), but it was likely not present in Lk1. The opening participial phrase and greeting “peace be with you” / are both characteristic of Lk2 (DD 1.2).

<sup>796</sup> Lk1 24.37 is quoted or closely paraphrased in Greek: “They thought him to be a phantasm” / δοκοῦσιν αὐτὸν φαντασίαν εἶναι / *cum et ipsi putarent eum phantasma esse* (*Adm* 198,17–21 (5.12); R 7.4.35). T closely paraphrases in Latin: “When they were doubting whether he was a phantom, or indeed believing he was a phantasm” / *cum haesitantibus eis ne phantasma esset immo phantasma credentibus* (*Marc.* 4.43.6; R 4.4.97). In his reference to GMarc 4.29, drawing a parallel between Jesus’ escape from Nazareth and his resurrection, Jerome also confirms that Marcion used the word “phantasm”: “Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain’s brow, he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?” / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis transivit per medios id est elapsus est de manibus eorum. nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (*c. Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]). In two later gospel strata, Mk2 6.49 and Mt2 14.26, we find this same word (“phantasm” / φάντασμα) used of Jesus as he walks on the sea, an episode likely influenced by the earlier Lk1 resurrection narrative.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.38. «και» (εἶπεν) «αὐτοῖς» τί τεταραγμένοι ἐστέ και τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὰς καρδίας ὑμῶν; <sup>797</sup> [Lk1c]		---	Lk2 24.38. και εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ και διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; [Lk1:Lk2]

<sup>797</sup> Lk1 24.38 was multiply attested in T, E, and *Adm*. E only quotes, “Why are you troubled?” / τί τεταραγμένοι ἐστέ (*Pan.* 42.11.6 οη (78)); 42.11.17 Σχ. οη (78); GCS 31:117, 155), before proceeding to the next verse. *Adm* provides a fuller quotation in both Greek and Latin: “Why are you troubled? And why are disputes rising in your hearts?” / τί τεταραγμένοι ἐστέ; και ἵνα τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὴν καρδίαν ὑμῶν; / *dicit: quid conturbatis estis? et quare cogitationes ascendant in cordibus vestris?* T also quotes this verse verbatim: “Why are you troubled?’ he said, ‘And why do considerations arise in your heart?’” / *quid turbati estis? et quid cogitationes subeunt in corda vestra?* (*Marc.* 4.43.6; R 4.4.97).



Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>Lk1 24.39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός ὅτι πνεῦμα ὀστέα καὶ σάρκα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα<sup>798</sup> [Lk1c]</p> <p>24.40 not present in Lk1<sup>799</sup></p>		<p>Jn2 20.20. καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. [Lk1 Jn2?]</p>	<p>Lk2 24.39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· <u>ψηλαφήσατέ</u> με καὶ ἴδετε, ὅτι πνεῦμα <u>σάρκα</u> καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. [Lk1Jn2:Lk2]</p> <p>Lk2 24.40. καὶ <u>τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας</u>. [Lk1Jn2:Lk2]</p>

<sup>798</sup> Lk1 24.39 is multiply attested in T (R 4.4.97), E, and *Adm* (R 7.4.35). E has “Look at my hands and my feet, because a spirit does not have bones, just as you see me having” / ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι πνεῦμα ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (*Pan.* 42.11.6 οἷ (78)); 42.11.17 Σχ. οἷ (78); GCS 31:117, 155). The second scholion and elenchus have a different form of the word “bones” (ὀστέα) compared to the first scholion (ὀστέα). Citations outside of E’s main section on Marcion, implicitly or explicitly drawing the term from Lk2, tend to align with the latter: ὀστέα (*Pan.* 64.64.7 in GCS 31:504) vs. ὀστέα (*Ancor.* 91.6 in GCS nF 10.1:112; *Pan.* De incarnatione 3.4 in GCS nF 10.1:231; *Pan.* 69.67.3 in GCS 37:215; *Pan.* 77.9.5 in GCS 37:424). The former also appears in D and minuscules 33 and 157, all of which commends it as the more likely tradition for Lk1. The phrase “touch me and see” / ψηλαφήσατέ με καὶ ἴδετε is missing from the quotation in the latter. LkR2 added that phrase under the influence of the Jn2 Thomas narrative.

<sup>799</sup> Lk2 24.40 is unattested according to R (436), but it was likely not present. It reflects a continuation of the LkR2 redaction seen in Lk2 24.39 and its adoption of motifs from the Jn2 narrative about doubting Thomas.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν «εἶπεν αὐτοῖς ἔχετε» τι βρώσιμον; <sup>800</sup> [Lk1c]		Jn2 21.12. λέγει αὐτοῖς ὁ Ἰησοῦς· <u>δεῦτε ἀριστήσατε</u> . οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. [Lk1·Jn2?]	Lk2 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετε <u>τι βρώσιμον</u> ἐνθάδε; [Lk1·Lk2]
Lk1 24.42. «οἱ δὲ ἐπέδωκαν αὐτῷ» ῥῖχθῦος <sup>801</sup> [Lk1c]		Jn2 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ <u>τὸ ὄψαριον</u> ὁμοίως. [Lk1·Jn2?]	Lk2 24.42. οἱ δὲ ἐπέδωκαν αὐτῷ <u>ἰχθύος</u> ὀπτοῦ μέρος· [Lk1·Lk2]
Lk1 24.43. «καὶ λαβῶν» ῥῥφαγεν <sup>1</sup> [Lk1c]			Lk2 24.43. καὶ λαβῶν ἐνώπιον αὐτῶν <u>ἔφαγεν</u> . [Lk1·Lk2]

<sup>800</sup> Lk1 24.41 is closely paraphrased by T: “But yet even when they still did not believe he desired food so that he might show them that he had teeth” / *atquin adhuc eis non credentibus propterea cibum desideravit ut se ostenderet etiam dentes habere* (Marc. 4.43.8; R 5.101). Characteristic Lk2 terms include: “be amazed” / *θανμάζω* (DD 1.1).

<sup>801</sup> The tradition in Lk1 24.42–43 of Jesus eating fish is attested in Armenian by Eznik: “So too, those ones will not eat fish now, but there in the resurrection, just as he too after his resurrection ate the fish which he found among the fisherman” (*De deo* 407; R 8.22). See also Ignatius, *Smyrneans* 3.2 and Gregory, *Reception*, 71. Characteristic Lk2 terms omitted from the reconstruction of Lk1 are: “before” / *ἐνώπιον* (DD 1.1).

Parallel Passages for Signals Tracing: Mark 16.14-20

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110-117)	Lk2 (117-138)	Mk3 (140s)
A363. Longer Ending of Mark	24.47	28.17, 19	20.9, 21.22	24.44-52	16.14-20

Parallel Verses for Signals Tracing: GMarc 24.44-46

Lk1 (80s)	Mt1 (90s)	Jn2 (110-117)	Lk2 (117-138)	Mk3 (140s)
<p>24.44-46 not present in Lk1<sup>802</sup></p> <p>QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ἑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ]</p> <p>QnLk1 24.31. ἑαυτῶν δὲ διηνοιχθησαν ὁ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ἑαυτόν</p>	<p>_____</p>	<p>Jn2 20.9. οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]</p>	<p>Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι <b>δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς</b> περὶ ἐμοῦ. [Lk1·Jn2·Lk2]</p> <p>Lk2 24.45. τότε διηνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι <b>τὰς γραφάς</b>.</p> <p>Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως <b>γέγραπται</b> παθεῖν τὸν χριστὸν καὶ <b>ἀναστῆναι</b> ἐκ <b>νεκρῶν</b> τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]</p>	<p>Mk3 16.14. ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανέρωθη καὶ ἠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγεμένον οὐκ ἐπίστευσαν.</p> <p>Mk3 16.16. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.</p> <p>Mk3 16.17. σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,</p> <p>Mk3 16.18. [καὶ ἐν ταῖς χερσίν] ὄφεις ἀροῦσιν καὶ θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.</p> <p>Mk3 16.20. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.</p>

<sup>802</sup> See note on the page below.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη <sup>803</sup> [Lk1c]  24.48–52 not present in Lk1 <sup>804</sup>	Mt1 28.19. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1]  Mt1 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.	Jn2 21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.	Lk2 24.47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ [Lk1Mt1·Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [CINP] Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [CINP] Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [CINP] Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [CINP] Lk2 24.52. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1·Lk2]	Mk3 16.15. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·Mk2]  Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανόν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk2]

<sup>803</sup> See note on the page below.<sup>804</sup> See note on the page below.

Parallel Passages for Signals Tracing: GMarc 24.44–46, 47, 48–52

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A365. Ending of Luke	24.47	28.17, 19	20.9, 21.22	24.44–52	16.15, 19

Parallel Verses for Signals Tracing: GMarc 24.44–46, 47, 48–53

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>24.44–46 not present in Lk1<sup>805</sup></p> <p>QnLk1 24.6. ἠγγέρθη μνήσθητε ὅσα ἐλάλησεν ἡμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ<sup>7</sup></p> <p>Lk1 24.31. ἡ αὐτῶν δὲ διηνοίχθησαν ἡ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ἡ αὐτόν<sup>7</sup></p>	<p>-----</p>	<p>Jn2 20.9. οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]</p>	<p>Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. [Lk1Jn2·Lk2]</p> <p>Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.</p> <p>Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]</p>	<p>-----</p>

<sup>805</sup> Lk2 24.44–46 are unattested according to R (436), but they were probably not present in Lk1. Characteristic LkR2 features include: the lemmata “fulfill” / πληρῶω, “write” / , , “then” / τότε, and “open wide” / διανοίγω (DD 1.1); accusative πρὸς, especially with a verb of speaking (*bis*) (DD 1.1, 1.2); articular infinitive and arthrous substantival participle, especially “what was written” / , gratuitous chronological reference, and use of an ordinal number (DD 1.2); Mt1 influence, salvation-historical fulfillment, literacy of protagonists, LXX/TaNaKh devotion, and education as illumination (DD 1.4).

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη<sup>806</sup></p> <p>24.48–53 not present in Lk1<sup>807</sup></p>	<p>Mt1 28.19. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1]</p> <p>Mt1 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.</p>	<p>Jn2 21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.</p>	<p>Lk2 24.47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλήμ [Lk1Mt1·Lk2]</p> <p>Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [!CINP]</p> <p>Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [!CINP]</p> <p>Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [!CINP]</p> <p>Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [!CINP]</p> <p>Lk2 24.52. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης [Mt1·Lk2]</p> <p>Lk2 24.53. καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.</p>	<p>Mk3 16.15. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·Mk3]</p> <p>Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk3]</p>

<sup>806</sup> T quotes Lk1 24.47 as the final verse of Marcion’s *Gospel*: “accordingly also sending apostles to preach to all nations” / *siquidem et apostolos mittens ad praedicandum universis nationibus* (*Marc.* 4.43.9; R 5.102).

<sup>807</sup> Lk2 24.48–53 are unattested (R 436), but these verses were not present. Lk1 24.47 is noted by T as the last verse of Marcion’s *Gospel*. Furthermore, Lk2 24.48–53 reflects a dense cluster of characteristic LkR2 themes: a lemma with the root “turn” / \*στρέφ\* @\* (DD 1.2); being witnesses/martyrs/μάρτυρες, the future sending of the spirit as the promise of god, the apostles receiving “power from on high”, placenames (Bethany), the ascension, worshipping Jesus, and Jerusalem temple piety (DD 1.4). For additional Lk2 parallels for the longer ending of Mark, specifically Mk3 16.17–18, see A180 and A363 above.

## Data Dictionary: Vocal Strata Profiles

These Data Dictionary tables are a working platform to identify, unmask, disambiguate, and partition signature linguistic-syntactical elements of each vocal stratum.

There are seven major sections in the Data Dictionary:

- DD 1.1. Lemmata-Specific Features
- DD 1.2. General, Complex, and Compound Morphological and Syntactical Features
- DD 1.3. Discourse Analysis and Rhetorical Techniques
- DD 1.4. Thematic, Dramatic, and Literary Features
- DD 1.5. HB/LXX Intertexts
- DD 1.6. GMarc Edition Texts Compared
- DD 1.7. GMarc Edition Features Compared

To facilitate meaningful analysis and avoid duplicative data, element locations are indicated only for the earliest stratum within a given textual formation. For example, in DD 1.1, 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 feature occurs, not the number of times a feature occurs. For example, a given lemma is sometimes used more than once in a given verse, but our analysis during the manual prototyping phase focuses on location and distribution, rather than density. The LXX counts in DD 1.1 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-commercial distribution. This allows 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 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.” For example, *ἀποκρίνομαι*@vp??nf\* queries all instances of the 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 (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

3 (gender). m (masculine) f (feminine) n (neuter)

4. (number). s (singular) p (plural) d (dual)

1. i (interjection)

1. n (noun)

2 (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

3 (gender). m (masculine) f (feminine) n (neuter)

4 (number). s (singular) p (plural) d (dual)

5 (type). p (proper) c (common)

1. p (prepositions)

2 (case). g (genitive) d (dative) a (accusative)

1. r (pronoun)

2 (type). p (personal) r (relative) d (demonstrative) q (interrogative) i (indefinite) t (intensive) x (reflexive) e (reciprocal) f (indefinite relative) g (correlative)

3 (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

4 (gender). m (masculine) f (feminine) n (neuter)

5 (number). s (singular) p (plural) d (dual)

1. v (verb)

2 (mood). i (indicative) s (subjunctive) o (optative) d (imperative) n (infinitive) (see below for participles)

3 (tense). p (present) i (imperfect) f (future) a (aorist) x (perfect) y (pluperfect) z (future perfect)

4 (voice). a (active) m (middle) p (passive) e (middle passive)

5 (person). 1 (1st) 2 (2nd) 3 (3rd)

6 (number). s (singular) p (plural) d (dual)

2. p (participle)

3 (tense). p (present) i (imperfect) f (future) a (aorist) x (perfect) y (pluperfect) z (future perfect)

4 (voice). a (active) m (middle) p (passive) e (middle passive)

5 (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

6 (gender). m (masculine) f (feminine) n (neuter)

7 (number). s (singular) p (plural) d (dual)

1. x (particle)

## DD 1.1: Lemmata-Specific Features

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
num	neut																			
num	neut																			
num	neut																			
num	neut																			
num	neut																			
num	neut																			
witness	neut	via*																		
witness	neut	vix*																		
geo	bad	n		ἄβυσσος, ου, ή	#48	#8	#0	#1: 8.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vd???p		ἀγαπάω	#3	#6	#1: 6.27	#0	#1: 6.35	#0	#0	#0	#0	#1: 5.44	#0	#0	#0	#0	#0	
social	good	vd???s		ἀγαπάω	#6	#1	#0	#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	#0	Mk 12.33
social	good	vo*		ἀγαπάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vp???p		ἀγαπάω	#49	#10	#0	#0	#2: 6.32	#0	#0	#0	#0	#1: 5.46	#0	#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		ἄγγειον, ου, τό	#22	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 25.4
comm	neut	v		ἄγγέλλω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 20.18
vessel	good	n		ἄγγος, ους, τό	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 13.48
body	neut	n		ἀγκάλη, ης, ή	#3	#0	#0	#0	#1: 2.28	#0	#0	#0	#0	#0	#0	#0	#0	#0		
fishing	good	v		ἄγκιστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 17.27
piety	good	n		ἀγνισμός, οὔ, ό	#5	#0	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0		
ignorance	bad	v		ἀγνοέω	#21	#17			#1: 9.45	#2: 13.27, 17.23	#0		9.32							
thought	neut	a		ἄγνωστος, ον	#4	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0		
lit	bad	a		ἀγράμματος, ον	#0	#0	#0	#0	#0	#1: 4.13	#0	#0	#0	#0	#0	#0	#0	#0		
house	bad	v		ἀγραυλέω	#0	#0	#0	#0	#1: 2.8	#0	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
violence	bad	v		ἀγρεύω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.13
geo, agri	neut	n		ἀγρός, οὔ, ό	#226	#0	14.18c	c9.12u	#8: 8.34, 12.28, 14.18, 15.15, 15.25, 17.7, 17.31, 23.26	#1: 4.37		5.14, 6.36,	6.56, 10.29, 10.30	6.28, 6.30	11.8	#0	#0	#0	Mt 13.24, 13.27, 13.31, 13.36, 13.38, 13.44, 19.29, 22.5, 24.18, 24.40, 27.7, 27.8, 27.10, Mk 13.16, 15.21, 16.12
emotion	bad	n		ἀγωνία, ας, ή	#3	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	n		ἀδικία, ας, ή	#216	#17	#1: 16.9	#0	#3: 13.27, 16.8, 18.6	#2: 1.18, 8.23	#0	#0	#0	#0	#0				Jn 7.18
chron	neut	b		ἀεί	#13	#6	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		ἀθροίζω	#15	#0	#0	#0	#1: 24.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἄϊδιος, ον	#2	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, sickness	bad	v		αἰμορροέω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 9.20
favor	good	v		αἰρετίζω	#28	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.18
knowledge	neut	v		αἰσθάνομαι	#11	#0	#0	#0	#1: 9.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		αἰτέω	#85	#13	#8: 6.30, 11.9, 11.10, 11.11, 11.12, 12.48, 23.23c, 23.52	#0	#3: 1.63, 11.13, 23.25c	#10: 3.2, 3.14, 7.46, 9.2, 12.20, 13.21, 13.28, 16.29, 25.3, 25.15				7.7, 7.8, 7.9, 7.10, 7.11					Mt 5.42, 6.8, 14.7, 18.19, 20.20, 20.22, 21.22, 27.20, 27.58; Mk 6.22, 6.23, 6.24, 6.25, 10.35, 10.38, 11.24, 15.8, 15.42; Jn 4.9, 4.10, 11.22, 14.13, 14.14, 15.7, 15.16, 16.23, 16.24, 16.26
legal	bad	a		αἴτιος, ία, ον	#8	#1			23.4, 23.14, 23.22	#1: 19.40	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n		αἰτίωμα, τος, τό	#0	#0	#0	#0	#0	#1: 25.7	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	a		αἰφνίδιος, ον	#3	#1	21.34c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
slavery	bad	v		αἰχμαλωτίζω	#22	#3	#0	#0	#1: 21.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
slavery	bad	n		αἰχμάλωτος, ώτου, ό	#25	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		αἰών, αἰώνος, ό	#658	#64	#2: 20.34, 20.35	#0	#5: 1.33, 1.55, 1.70, 16.8, 18.30	#2: 3.21, 15.18									Mt 12.32, 13.22, 13.39, 13.40, 13.49, 21.19, 24.3, 28.20; Mk 3.29, 4.19, 10.30, 11.14; Jn 4.14, 6.51, 6.58, 8.35, 8.51, 8.52, 9.32, 10.28, 11.26, 12.34, 13.8, 14.16
chron	neut	a		αἰώνιος, ία, ον	#157	#37	#1: 18.18	#0	#3: 10.25*, 16.9*, 18.30	#2: 13.46, 13.48									Mt 18.8, 19.16, 19.29, 25.41, 25.46; Mk 3.29, 10.17, 10.30, 16.8; Jn 3.15, 3.16, 3.36, 4.14, 4.36, 5.24, 5.39, 6.27, 6.40, 6.47, 6.54, 6.68, 10.28, 12.25, 12.50, 17.2, 17.3
drama	neut	b		ἀκμήν	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.16
nuance	good	n		ἀκρίβεια, ας, ή	#5	#0	#0	#0	#0	#1: 22.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	a		ἀκριβής, ές	#8	#0	#0	#0	#0	#5: 18, 26, 23.15, 23.20, 24.22, 26.5	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b		ἀκριβῶς	#3	#2	#0	#0	#1: 1.3	#1: 18.25	#0	#0	#0	#0	2.8	#0	#0	#0	
location	neut	n		ἀκρατήριον, ου, τό	#0	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
nature, chron	neut	n		ἀλεκτοροφωνία, ας, ή	#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				Jn 1.9, 4.23, 4.37, 6.32, 7.28, 8.16, 15.1, 17.3, 19.35
fish	good	v		ἀλιεύω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.3

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
piety	bad	n		άλισημα, ατος, τό	#0	#0	#0	#0	#0	#1: 15.20	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		άλλαχόθεν	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.1
geo	neut	b		άλλαχοῦ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
group	neut	rea?p		άλλήλων	#25	#36	#0	#0	#9: 2.15, 4.36, 6.11, 8.25, 12.1, 20.14, 24.14, 24.17, 24.32	#6: 4.15, 7.26, 21.6, 26.31, 28.4, 28.25									Mt 24.10, Mk 4.41, 8.16, 9.34, 15.31, Jn 4.33, 6.52, 13.22, 13.34, 15.12, 15.17, 16.17, 19.24
group	neut	red?p		άλλήλων	#15	#9	#0	#0	#1: 7.32	#1: 19.38	#0	#0	#0	#0	#0				Jn 13.35
group	neut	reg?p		άλλήλων	#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		άλλογενής	#46	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a??f		άλλος, 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		άλλος, 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		άλλος, η, ο	#29	#8	#0	#0	#0	#2: 19.32, 21.34									Mt 13.5, 13.7, 13.8, 25.16, 25.17, 25.20, 25.22; Mk 4.5, 4.7, 4.8, 4.36, 7.4; Jn 6.22, 6.23, 10.16, 20.30, 21.25
genealogy	neut	a		άλλόφυλος, ον	#275	#0	#0	#0	#0	#1: 10.28	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	n		άλόη, ης, ή	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
legal	neut	a		άμάρτυρος, ον	#0	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	a???p?		άμαρτωλός, 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?		άμαρτωλός, 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		άμεμπτος, ον	#16	#4	#0	#0	#1h: 1.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		άμπελογόος, οῦ, ό	#4	#0	#0	#0	#1: 13.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	v		άμύνομαι	#10	#0	#0	#0	#0	#1: 7.24	#0	#0	#0	#0	#0	#0	#0	#0	
fish	good	v		άμφιβάλλω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.16
fishing	good	n		άμφίβλητρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 4.18
clothing	good	v		άμφιέζω   άμφιάζω	#2	#0	#0	#0	#1: 12.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		άμφοδον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.4
number	neut	a		άμφότεροι, αι, α	#137	#3	#0	#0	#5: 1.6, 1.7, 5.7, 6.39, 7.42	#3: 8.38, 19.16, 23.8	#0	#0	#0			#0	#0	#0	Mt 9.17, 13.30, 15.14
motion	neut	v	ανά	άναβαίνω	#622	#19	#0	#1: 6.12m	#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,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			10.32, 10.33, 15.8; Jn 1.51, 2.13, 3.13, 5.1, 6.62, 7.8, 7.10, 7.14, 10.1, 11.55, 12.20, 20.17, 21.11
legal	neut	v	ανά	αναβάλλω	#6	#0	#0	#0	#0	#1: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	
fishing	neut	v	ανά	αναβιβάζω	#40	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.48
witness	good	v	ανά	αναβλέπω	#34	#0	#3: 7.22, 18.42, 18.43	#1: 9.16m	#3: 18.41, 19.5, 21.1	#4: 9.12, 9.17, 9.18, 22.13	6.41			14.19					Mt 11.5, 20.34; Mk 7.34, 8.24, 10.51, 10.52, 16.4; Jn 9.11, 9.15, 9.18; Qn and Ac "see again", Lk1 and Lk2, "look up"
freedom	good	n	ανά	ανάβλεψις, εως, ή	#1	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	ανά	αναβοάω	#47	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.46
legal	neut	n	ανά	αναβολή, ής, ή	#3	#0	#0	#0	#0	#1: 25.17	#0	#0	#0	#0	#0	#0	#0	#0	
house	neut	n	ανά	ανάγκαιον, ου, τό	#0	#0	#0	#0	#1: 22.12	#0				#0	#0	#0	#0	#0	Mk 14.15
lit	neut	n	ανά	αναγινώσκω	#61	#7	#0	#0	#3: 4.16, 6.3, 10.26*	#7: 8.28, 8.30, 8.32, 13.27, 15.21, 15.31, 23.34									Mt 12.3, 12.5, 19.4, 21.16, 21.42, 22.31, 24.15; Mk 2.25, 12.10, 12.26, 13.14; Jn 19.20
authority, compel	bad	v	ανά	αναγκάζω	#20	#4	#0	#0	#1: 14.23*	#2: 26.11, 28.19						#0	#0	#0	Mt 14.22; Mk 6.45
necessity	neut	n	ανά	ανάγκη, ης, ή	#42	#14	#0	#0	#2: 14.28, 21.23	#0	#0	#0	#0			#0	#0	#0	Mt 18.7
identity	neut	v	ανά	αναγνωρίζω	#1	#0	#0	#0	#0	#1: 7.13	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ανά	ανάγω	#109	#2	#0	#0	#3: 2.22, 4.5, 8.22	#17	#0	#0	#0			#0	#0	#0	Mt 4.1
witness	neut	v	ανά	αναδείκνυμι	#19	#0	#0	#0	#1: 10.1	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0	
order	good	n	ανά	ανάδειξις, εως, ή	#1	#0	#0	#0	#1: 1.80	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	ανά	αναδίδωμι	#2	#0	#0	#0	#0	#1: 23.33	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	v	ανά	αναζάω	#0	#1	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	v	ανά	αναζητέω	#3	#0	#0	#0	#2: 2.44, 2.45	#1: 11.25	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	n	ανά	ανάθημα, ατος, τό	#1	#0	#0	#0	#1h: 21.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n	ανά	αναΐδεια, ας, ή	#1	#0	#1: 11.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n	ανά	αναΐρεσις, εως, ή	#5	#0	#0	#0	#0	#1: 8.1	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	ανά	αναιρέω	#82	#2	#0	#0	#2: 22.2, 23.32	#18	#0	#0	#0			#0	#0	#0	Mt 2.16
posture	good	v	ανά	ανακαθίζω	#0	#0	#0	#0	#1: 7.15	#1: 9.40	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ανά	ανακάμπτω	#13	#1	#0	#0	#1: 10.6	#1: 18.21	#0	#0	#0			#0	#0	#0	Mt 2.12
posture, hospitality, feast	neut	v	ανά	ανάκειμαι	#2	#0	#0	#0	#1: 22.27	#0									Mt 9.10, 22.10, 22.11, 26.7, 26.20; Mk 6.26, 14.18, 16.14; Jn 6.11, 12.2, 13.23, 13.28
motion	neut	v	ανά	ανακλίνω	#1	#0	#0	#0	#2: 2.7, 12.37	#0						#0	#0	#0	Mt 8.11, 14.19; Mk 6.39
comm	neut	v	ανά	ανακράζω	#14	#0	#0	#1: 4.33m	#2: 8.28, 23.18	#0	1.23			#0	#0	#0	#0	#0	Mk 6.49
	neut	v	ανά	ανακρίνω	#6	#8	#0	#0	#1: 23.14	#5: 4.9, 12.19, 17.11, 24.8, 28.18	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n	ανά	ανάκρισις, εως, ή	#1	#0	#0	#0	#0	#1: 25.26	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	v	ανά	ανακύπτω	#2	#0	21.28c	#0	#1: 13.11	#0	#0	#0	#0	#0	#0				Jn 8.7, 8.10
honor	good	n	ανά	ανάλημψις, εως, ή	#1	#0	#0	#0	#1: 9.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	ανά	αναλίσκω	#20	#1	#1: 9.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
flavor/flav	bad	a	ανά	ἄναλος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.50

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
motion	neut	v	ανά	ἀναλύω	#17	#1	#1: 12.36c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	a	ανά	ἀναμάρτητος, ον	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 8.7
memory	good	n	ανά	ἀνάμνησις, εως, ή	#5	#3	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
persuasion	neut	a	ανά	ἀναντίρρητος, ον	#0	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	b	ανά	ἀναντιρρήτως	#0	#0	#0	#0	#0	#1: 10.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	n	ανά	ἀνάπαυσις, εως, ή	#60	#2	#0	#0	#1: 11.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	v	ανά	ἀναπαύω	#68	#7	#0	#0	#1: 12.19	#0						#0	#0	#0		Mt 11.28, 26.45; Mk 6.31, 14.41
persuasion	good	v	ανά	ἀναπειθω	#2	#0	#0	#0	#0	#1: 18.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a	ανά	ἀνάπειρος, ον	#2	#0	#0	#0	#2: 14.13c, 14.21c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ανά	ἀναπέμπω	#0	#1	#1: 23.7	#0	#2: 23.11, 23.15	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion, drama	good	v	ανά	ἀναπηδάω	#10	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	#0	Mk 10.50
posture	neut	v	ανά	ἀναπίπτω	#8	#0	#1: 11.37	#0	#1: 14.10	#0										Mt 15.35, Mk 6.40, 8.6; Jn 6.10, 13.12, 13.25, 21.20
lit	good	v	ανά	ἀναπτύσσω	#5	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fire	neut	v	ανά	ἀνάπτω	#24	#1	#0	#0	#1: 12.49*	#0										#0
violence, mob	bad	v	ανά	ἀνασειώ	#0	#0	#0	#0	#1: 23.5	#0				#0	#0	#0	#0	#0	#0	Mk 15.11
emotion, negative	bad	v	ανά	ἀνασκεινάζω	#0	#0	#0	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	good	v	ανά	ἀνασπάω	#4	#0	#0	#0	#1: 14.5	#1: 11.10	#0	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n	ανά	ἀνάστασις, εως, ή	#6	#14	#5: 14.14, 20.27, 20.33, 20.35, 20.36	#0	#1: 2.34	#11: 1.22, 2.31, 4.2, 4.33, 17.18, 17.32, 23.6, 23.8, 24.15, 24.21, 26.23										Mt 22.23, 22.28, 22.30, 22.31; Mk 12.18, 12.23; Jn 5.29, 11.24, 11.25
emotion, bitter	bad	v	ανά	ἀναστενάζω	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	#0	Mk 8.12
history	good	v	ανά	ἀνατάσσομαι	#0	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ανά	ἀνατέλλω	#59	#3	#0	#0	#1: 12.54	#0						#0	#0	#0		Mt 4.16, 5.45, 13.6; Mk 4.6, 16.2
nature, direction	neut	n	ανά	ἀνατολή, ής, ή	#180	#3	#0	#0	#2: 1.78, 13.29	#0				8.11	2.1, 2.2, 2.9	#0	#0	#0		Mt 24.27; Mk 16.8
witness	good	v	ανά	ἀναφαίνω	#6	#0	#0	#0	#1: 19.11	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ανά	ἀναφέρω	#162	#6	#0	#0	#1: 24.51					#0	#0	#0	#0	#0	#0	Mk 9.2
comm, drama	neut	v	ανά	ἀναφωνέω	#5	#0	#0	#0	#1: 1.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n	ανά	ἀνάψυξις, εως, ή	#1	#0	#0	#0	#0	#1: 3.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Ἀνδρέας, ου, ό	#0	#0	#0	#0	#1: 6.14	#1: 1.13		3.18	1.29							Mt 4.18, 10.2, Mk 1.16, 13.3, Jn 1.40, 1.44, 6.8, 12.22
security	good	a		ἀνέκλειπτος, ον	#0	#0	#0	#0	#1h: 12.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		ἄνεμος, ου, ό																
necessity	neut	a		ἀνένδεκτος, ον	#0	#0	#0	#0	#1: 17.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	bad	a		ἀνεύθετος, ον	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
piety	neut	n		ἄνηθον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 23.23	
social	neut	namp*		ἄνῆρ, ἀνδρός, ό	#232	#3	#0	#0	#1: 9.32	#15: 6.3, 6.11, 8.3, 9.2, 9.38, 10.5, 10.21, 11.3, 15.22, 15.25, 17.5, 19.37, 21.26, 21.38, 22.4	#0	#0	#0	#0	#0				Jn 4.18	
social	neut	ngmp*		ἄνῆρ, ἀνδρός, ό	#161	#0	#0	#0	#2: 11.31, 14.24	#5: 1.21, 4.4, 5.14, 5.36, 17.12	#0	#0	#0	#0	#0	#0	#0	#0		
social	neut	nnmp*		ἄνῆρ, ἀνδρός, ό	#392	#5	#1: 24.4	#1: 9.14	#7: 5.18, 7.20, 9.30, 11.32, 17.12, 22.63, 24.4	#17: 1.10, 2.5, 2.14, 5.25, 8.2, 8.12, 9.7, 10.17, 10.19, 11.11, 11.20, 17.34, 19.7, 20.30, 21.23, 23.21, 25.24						#0	#0	#0	Mt 12.41, 14.21, 14.35, 15.38, Mk 6.44	
social	neut	nnms*		ἄνῆρ, ἀνδρός, ό	#513	#22	#1: 23.50	#1: 5.12u	#7: 5.8, 8.27, 8.38, 8.41, 9.38, 19.2*, 24.19	#14	#0	#0	#0						Mt 1.19; Jn 1.30, 4.18	
piety	good	v		ἀνομολογέομαι	#5	#0	#0	#0	#1: 2.38	#0	#0	#0	#0	#0	#0	#0	#0	#0		
social	neut	nnms*		ἄνθρωπος, ου, ό	#418	#28	6.45, 7.34, 13.19, 14.16, 16.19	4.33, 6.6	2.25, 4.4, 7.8, 9.25, 10.30, 14.2, 14.30, 15.4, 15.11, 16.1, 19.12, 19.21, 19.22, 20.9, 22.10, 23.6, 23.47	#10	#>	#>	#14	#>	#21	#>	#>	#21	run post dataset compilation	
posture	neut	vd???p	ανά	ἀνίστημι	#23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
posture	neut	vd???s	ανά	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	ανά	ἀνίστημι	#68	#2	#0	#0	#1: 11.32	#2: 6.9, 20.30	#0	#0	#0			#0	#0	#0	Mt 12.41	
posture	neut	vi???s	ανά	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*	ανά	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*	ανά	ἀνίστημι	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
posture	neut	vp???p	ανά	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	ανά	ἀνίστημι	#62	#1	#1: c11.8	#1: c5.28u	#12: 1.39, 4.38, 4.39, 5.25*, 6.8, 11.7, 15.18, 15.20, 17.19, 22.45, 23.1*, 24.12	#20: 1.15, 3.26, 5.17, 5.34, 8.27, 9.11, 9.18, 9.39, 10.13, 10.20, 10.23, 11.7, 11.28, 13.16, 13.33, 14.20, 15.7, 17.31, 22.10, 22.16										Mt 9.9, 26.62, Mk 1.35, 2.14, 7.24, 10.1, 14.60, 16.9;
posture	neut	vs???p	ανά	ἀνίστημι	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mk 12.23, 12.25	
posture	neut	vs???s	ανά	ἀνίστημι	#15	#0	#0	#0	#1: 16.31*	#0				#0	#0				Mk 9.9, Jn 6.39	
resource	good	v		ἀνοίγω	#170	#30	#3: 11.9, 11.10u, 12.36u		#3: 1.64, 3.21, 13.25c	#16									Mt 2.11, 3.16, 5.2, 7.7, 7.8, 9.30, 13.35, 17.27, 20.33, 25.11, 27.52; Mk 7.35; Jn 1.51, 9.10, 9.14, 9.17, 9.21, 9.26, 9.30, 9.32, 10.3, 10.21, 11.37; 25 of 30 in NT are in Rev	
comm	neut	v	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		



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
hosp	neut	v	άντι	άντικαλέω	#0	#0	#0	#0	#1: 14.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	v	άντι	άντικειμαι	#13	#6	#0	#0	#2: 13.17, 21.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	p	άντι	άντικρυς	#1	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	
econ	neut	v	άντι	άντιμετρέω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	p	άντι	άντιπέρα	#0	#0	#0	#0	#1: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
conflict	bad	v	άντι	άντιπίπτω	#3	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	neut	n		άντλημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.11
conflict	neut	v		άντοφθαλμέω	#1	#0	#0	#0	#0	#1: 27.15	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		άνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5									Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
direction	neut	b		άνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5									Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
location	neut	a		άνωτεριός, ον	#0	#0	#0	#0	#0	#1: 19.1	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v		άξιόω	#56	#4	#0	#0	#1: 7.7	#2: 15.38, 28.22									
death	bad	v		άπάγχω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.5
comm	neut	v	άπο	άπαγγέλλω	#239	#5	#4: 7.22u, 14.21c, 18.37, 24.9	#1: 8.20	#6: 7.18*, 8.34, 8.36, 8.47, 9.36, 13.1	#15									Mt 2.8, 8.33, 11.4, 12.18, 14.12, 28.8, 28.10, 28.11; Mk 5.14, 5.19, 6.30, 16.10, 16.13; Jn 16.25
action	good	n		άπαρισμός, οϋ, ό	#0	#0	#0	#0	#1bh: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		άπας, ασα, αν	#75	#3	#0	#0	#11: 3.21, 4.6, 4.40, 5.26, 8.37, 9.15, 19.37, 19.48, 20.6, 21.15, 23.1	#12: 2.7, 2.44, 4.31, 4.32, 5.12, 5.16, 10.8, 11.10, 16.3, 16.38, 25.24, 27.33									Mt 6.32, 24.39, 28.11, Mk 1.27, 8.25, 11.32, 16.15, Jn 4.25
social, comm	neut	v		άπασπάζομαι	#1	#0	#0	#0	#0	#1: 21.6	#0	#0	#0	#0	#0	#0	#0	#0	
motion	bad	v	άπο	άπελαύνω	#3	#0	#0	#0	#0	#1: 18.16	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n		άπελεγμός, οϋ, ό	#0	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, expectation	neut	v	άπο	άπελπίζω	#6	#0	#0	#0	#1: 6.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	a		άπερίτμητος, ον	#32	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
				άπέρχομαι	#217	#12	9.57, 9.59u, 24.13	5.14, 5.25u, 8.31u	1.23, 1.38, 2.15, 5.13*, 7.24, 8.37, 8.39, 9.60*, 10.30, 17.23c, 19.32, 22.4*, 22.13, 24.12, 24.24	#6	#>	#>	#23	#>	#35	#>	#>	#20	
travel	neut	a	άπο	άπόδημος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.34
finance	neut	v	άπο	άποδίδωμι	#204	#16	#3: c12.59, 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	άπο	άποθλίβω	#1	#0	#0	#0	#1h: 8.45*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n	άπο	άποκατάστασις, εως, ή	#0	#0	#0	#0	#0	#1: 3.21	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v	άπο	άποκλείω	#38	#0	c13.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp???nms	άπο	άποκρίνομαι	#36	#0	#1: 7.22	#3: 8.21m, 9.20m, 9.41m	#28: 1.19, 1.35, 3.11, 4.8, 4.12, 5.5, 5.22, 5.31, 6.3, 7.40, 7.43, 9.49, 10.27, 10.41,	#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,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									11.7, 11.45, 13.2, 13.8, 13.14, 13.25*, 14.3, 15.29, 17.17, 19.40, 20.3, 22.51, 23.3, 23.40, 24.18										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	ἀπο	ἀποκρίνομαι	#4	#0	#0	#0	#3: 9.19, 17.37, 20.39	#1: 4.19						#0	#0	#0	Mt 21.27, 26.66, Mk 11.33
resource	neut	v	ἀπο	ἀπολαμβάνω	#6	#4	#2: 6.34, 16.25	#0	#3: 15.27, 18.30, 23.41	#0						#0	#0	#0	Mk 7.33
resource	bad	v	ἀπο	ἀπόλλυμι	#365	#22	#3: 15.4, 15.8, 19.10	#5: 4.34m, 5.37m, 6.9m, 8.24mu, 9.24m	#16: 9.25, 11.51, 13.3, 13.5, 13.33, 15.6, 15.9, 15.17, 15.24, 15.32, 17.27, 17.29, 17.33, 19.47, 20.16, 21.18	#2: 5.37, 27.34	1.24, 2.22, 3.6, 4.38, 8.35		11.18	8.25, 9.17, 12.14, 16.25					Mt 2.13, 5.29, 5.30, 10.6, 10.28, 10.39, 10.42, 15.24, 18.14, 21.41, 22.7, 26.52, 27.20; Mk 9.22, 9.41, 12.9; Jn 3.16, 6.12, 6.27, 6.39, 10.10, 10.28, 11.50, 12.25, 17.12, 18.9; Qn lost; later strata killed/destroyed
legal	bad	v	ἀπο	ἀπολογέομαι	#3	#2	c21.14	#0	#1: 12.11	#6: 19.33, 24.10, 25.8, 26.1, 26.2, 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v	ἀπο	ἀπομάσσω	#1	#0	#0	#0	#1: 10.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	v	ἀπο	ἀποníπτω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.24
motion	bad	v	ἀπο	ἀποníπτω	#10	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0	
thought	bad	v	ἀπο	ἀπορέω	#14	#2	#0	#0	#1h: 24.4	#1: 25.20	#0	#0	#0	#0	#0				Jn 13.22
emotion, anxiety	bad	n	ἀπο	ἀπορία, ας, ή	#10	#0	c21.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	neut	v	ἀπο	ἀπορίπτω	#43	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	v	ἀπο	ἀποστεγάζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 2.4
authority, motion	neut	v	ἀπο	ἀποστέλλω	#654	#12	#3: 10.1, 10.16, 14.17c	#1: 9.2	#21: 1.19, 1.26, 4.18, 4.43*, 7.3*, 7.20, 7.27*, 9.48*, 9.52*, 10.3, 11.49, 13.34, 14.32, 19.14, 19.29, 19.32, 20.10, 20.20, 22.8, 22.35, 24.49	#24	#>	#>	#20	#>	#22	#>	#>	#27	
comm	bad	v	ἀπο	ἀποστοματίζω	#0	#0	#0	#0	#1: 11.53	#0	#0	#0	#0	#0	#0	#0	#0	#0	
trade	neut	v	ἀπο	ἀποφορτίζομαι	#0	#0	#0	#0	#0	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0	
death, drama	bad	v	ἀπο	ἀποψύχω	#1	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	vi		ἄπτω	#44	#1	#0	#3: 5.13, 8.44, 8.46	#4: 7.14, 7.39, 8.47, 15.8	#0	1.41, 5.27, 5.30								Mt 8.3, 8.15, 9.20, 9.29, 14.36, 20.34, Mk 5.31, 6.56, 7.33
social	neut	vn		ἄπτω	#10	#1	#0	#1: 6.19	#0										
social	neut	vp		ἄπτω	#40	#0	#0	#0	#4: 8.16, 8.45, 11.33, 22.51	#1: 28.2	#0	#0	#0	#0	#1: 17.7	#0	#0	#0	
social	neut	vs		ἄπτω	#0	#0	#0	#0	#1: 18.15	#0					9.21	#0	#0	#0	Mt 14.36, Mk 3.10, 5.28, 6.56, 8.22, 10.13

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	x		ἄρα	#73	#31	11.20	8.25c	1.66, 11.48*, 12.42, 18.8, 22.23	#6: 8.22, 8.30, 11.18, 12.18, 17.27, 21.38	4.41c								Mt 7.20, 12.28, 17.26, 18.1, 19.25, 19.27, 24.45; Mk 4.41, 11.13	
clothing	good	a		ἄραφος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 19.23
trade, idolatry	bad	n		ἀργυροκόπος, ου, ό	#2	#0	#0	#0	#0	#1: 19.24	#0	#0	#0	#0	#0	#0	#0	#0		
authority	good	n		Ἄρεοπαγίτης, ου, ό	#0	#0	#0	#0	#0	#1: 17.34	#0	#0	#0	#0	#0	#0	#0	#0		
animal	neut	n		ἀρήν, ἀρνός, ό	#37	#0	#0	#0	#1: 10.3	#0	#0	#0	#0	#0	#0	#0	#0	#0		
agri	neut	v		ἀροτριάω	#12	#1	#0	#0	#1: 17.7	#0	#0	#0	#0	#0	#0	#0	#0	#0		
agri	neut	n		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, ό	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	b		ἄρτι	#12	#16	#0	#0	#0	#0	#0	#0	#0							Mt 3.15, 9.18, 11.12, 23.39, 26.29, 26.53, 26.64; Jn 2.10, 5.17, 9.19, 9.25, 13.7, 13.19, 13.33, 13.37, 14.7, 16.12, 16.24, 16.31
chron	neut	a		ἀρχαῖος, αία, αἶον	#27	#4	#0	#0	#2: 9.8*, 9.19*	#3: 15.7, 15.21, 21.16	#0	#0	#0			#0	#0	#0		Mt 5.21, 5.33
chron	neut	n		ἀρχή, ἥς, ἥ	#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, ό	#0	#2	#0	#1: 9.22	#11: 19.47, 20.1, 20.19, 22.2, 22.4, 22.52, 22.66, 23.4, 23.10, 23.13, 24.20	#10: 4.33, 5.24, 9.14, 9.21, 22.30, 23.14, 25.2, 25.15, 26.10, 26.12	8.31	11.18		16.21	2.4					Mt 20.18, 21.15, 21.23, 21.45, 26.3, 26.14, 26.47, 26.59, 27.1, 27.3, 27.6, 27.12, 27.20, 27.41, 27.62, 28.11, Mk 10.33, 11.27, 14.1, 14.10, 14.43, 14.53, 14.55, Jn 11.47, 11.57, 12.10, 18.3, 18.35, 19.6, 19.15, 19.21
status	neut	n??s*		ἀρχιερεύς, έως, ό	#43	#15	#0	#0	#3: 3.2, 22.50, 22.54	#12: 4.6, 5.17, 5.21, 5.27, 7.1, 9.1, 19.14, 22.5, 23.2, 23.4, 23.5, 24.1										Mt 26.3, 26.51, 26.57, 26.58, 26.62, 26.63, 26.65, Mk 2.26, 14.47, 14.53, 14.54, 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, ό	#0	#0	#0	#0	#2: 8.49, 13.14	#3: 13.15, 18.8, 18.17	#0	#4: 5.22, 5.35, 5.36, 5.38	#0	#0	#0	#0	#0	#0		
status	bad	n		ἀρχιτελώνης, ου, ό	#0	#0	#0	#0	#1: 19.2	#0	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	b		ἄρτι	#12	#16	#0	#0	#0	#0	#0	#0	#0							Mt 3.15, 9.18, 11.12, 23.39, 26.29, 26.53, 26.64; Jn 2.10, 5.17, 9.19, 9.25, 13.7, 13.19, 13.33, 13.37, 14.7, 16.12, 16.24, 16.31

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
drama, speaking cues	neut	v		ἄρχω	#165	#3	#0	#0	#31: 3.8, 3.23, 4.21, 5.21*, 7.15, 7.24*, 7.38*, 7.49, 9.12*, 11.29*, 11.53, 12.1*, 12.45, 13.25*, 13.26*, 14.9, 14.18*, 14.29, 14.30, 15.14, 15.24, 19.37, 19.45, 20.9, 21.28*, 22.23, 23.2*, 23.5, 23.30, 24.27, 24.47	#10: 1.1, 1.22, 2.4, 8.35, 10.37, 11.4, 11.15, 18.26, 24.2, 27.35										Mt 4.17, 11.7, 11.20, 12.1, 14.30, 16.21, 16.22, 18.24, 20.8, 24.49, 26.22, 26.37, 26.74; Mk 1.45, 2.23, 4.1, 5.17, 5.20, 6.2, 6.7, 6.34, 6.55, 8.11, 8.31, 8.32, 10.28, 10.32, 10.41, 10.42, 10.47, 11.15, 12.1, 13.5, 14.19, 14.33, 14.65, 14.69, 14.71, 15.8, 15.18; Jn 8.9, 13.5
status	neut	n		ἄρχων, οντος, ό	#605	#5	#0	#0	#8: 8.41*, 11.15*, 12.58*, 14.1, 18.18*, 23.13, 23.35, 24.20	#10				12.24					Mt 9.18, 9.23, 9.34, 20.25; Mk 3.22c; Jn 3.1, 7.26, 7.48, 12.31, 12.42, 14.30, 16.11; Jn 3.1, 7.26, 7.48, 12.31, 12.42, 14.30, 16.11	
sense	good	n		ἄρωμα, ατος, τό	#16	#1: 24.1	#0	#0	#1: 23.56	#0	16.1	#0	#0	#0	#0				Jn 19.40	
style	bad	a		ἄσημος, ον	#3	#0	#0	#0	#0	#1: 21.39	#0	#0	#0	#0	#0	#0	#0	#0		
sickness	bad	n		ἀσθένεια, ας, ή	#7	#15	#0	#0	#4: 5.15, 8.2, 13.11, 13.12	#1: 28.9	#0	#0	#0			#0	#0	#0	Mt 8.17	
sickness	bad	v		ἀσθενέω	#74	#16	#0	#0	#1: 4.40	#3: 9.37, 19.12, 20.35									Mt 10.8, 25.36, 25.39, Mk 6.56, Jn 4.46, 5.3, 5.7, 6.2, 11.1, 11.2, 11.3, 11.6	
politics	neut	n		Ἀσιάρχης, ου, ό	#0	#0	#0	#0	#0	#1: 19.31	#0	#0	#0	#0	#0	#0	#0	#0		
need	bad	n		ἀσιτία, ας, ή	#0	#0	#0	#0	#0	#1: 27.21	#0	#0	#0	#0	#0	#0	#0	#0		
piety, need	bad	a		ἄσιτος, ον	#0	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0		
action	neut	v		ἀσκέω	#1	#0	#0	#0	#0	#1: 24.16	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, joy	good	b		ἀσμένως	#3	#0	#0	#0	#0	#1: 21.17	#0	#0	#0	#0	#0	#0	#0	#0		
social	good	v		ἀσπάζομαι	#12	#36	#1: 10.4	#0	#1: 1.40	#5: 18.22, 20.1, 21.7, 21.19, 25.13				5.47					Mt 10.12, Mk 9.15, 15.18	
location	neut	b		ἄσσον	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0		
nature	neut	n		ἀστραπή, ής, ή	#24	#4	#0	#0	#3: 10.18, 11.36, 17.24	#0	#0	#0	#0			#0	#0	#0	Mt 24.27, 28.3	
nature	good	v		ἀστράπτω	#2	#0	#0	#0	#2: 17.24, 24.4	#0	#0	#0	#0	#0	#0	#0	#0	#0		
drama	bad	b		ἀσώτως	#0	#0	#0	#0	#1: 15.13	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	p		ἄτερ	#1	#0	#0	#0	#2: 22.6, 22.35	#0	#0	#0	#0	#0	#0	#0	#0	#0		
piety	bad	a		ἄτοπος, ον	#8	#1	#0	#0	#1: 23.41	#2: 25.5, 28.6	#0	#0	#0	#0	#0	#0	#0	#0		
chron	good	n		αὐγή, ής, ή	#2	#0	#0	#0	#0	#1: 20.11	#0	#0	#0	#0	#0	#0	#0	#0		
history	good	n		αὐτόπτης, ου, ό	#0	#0	#0	#0	#1: 1.2	#0	#0	#0	#0	#0	#0	#0	#0	#0		
identity	neut	r		αὐτός, αυτή, αυτό	#15675	#903	#>	#>	#695	#502	#>	#>	#454	#>	#617	#>	#>	#527		
geo	neut	b		αὐτοῦ	#9	#0	#0	#0	#1: 9.27	#2: 18.19, 21.4	#0	#0	#0			#0	#0	#0	Mt 26.36	
legal	bad	a		αὐτόφωρος, ον	#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, ή	#0	#0	#0	#0	#0	#1: 2.46	#0	#0	#0	#0	#0	#0	#0	#0		
travel	neut	n		ἄφιξις, εως, ή	#1	#0	#0	#0	#0	#1: 20.29	#0	#0	#0	#0	#0	#0	#0	#0		
haste	neut	b		ἄφνω	#10	#0	#0	#0	#0	#3: 2.2, 16.26, 28.6	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
drama, sickness	bad	n		ἀφρός, οὔ, ό	#0	#0	#0	#0	#1: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, sleep	bad	v		ἀφουπνώω	#0	#0	#0	#1: 8.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger	bad	n		ἀχλύς, ύος, ή	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		βάθος, ους, τό	#23	#5	#0	#0	#1: 5.4	#0						#0	#0	#0	Mt 13.5; Mk 4.5
detail	neut	v		βαθύνω	#3	#0	#0	#0	#1: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
plant, Coptic	neut	n		βάϊον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.13
action	neut	v		βάλλω	#53	#26	#5: 12.49, 12.58, 14.35u, 16.20, 23.19	#2: 5.37m, 5.38m	#11: 3.9, 4.9L, 12.28L, 13.8, 13.19*, 21.1, 21.2, 21.3, 21.4, 23.25c, 23.34*	#5: 16.23, 16.24, 16.37, 22.23, 27.14	2.22		12.41, 12.42, 12.43, 12.44	4.6, 5.13q, 5.25q, 6.30q, 9.17	3.10				Mk 4.26, 7.27, 7.30, 7.33, 9.22, 9.42, 9.45, 9.47, 11.23, 15.24; Mt 4.18, 5.13, 5.25, 5.29, 5.30, 6.30, 7.6, 7.19, 8.6, 8.14, 9.2, 10.34, 13.42, 13.47, 13.48, 13.50, 15.26, 17.27, 18.8, 18.9, 18.30, 21.21, 25.27, 26.12, 27.6, 27.35; Jn 3.24, 5.7, 8.7, 8.59, 12.6, 13.2, 13.5, 15.6, 18.11, 19.24, 20.25, 20.27, 21.6, 21.7; #24 of NT #26 are Rev
social	good	v		βαπτίζω	#3	#10	#1: c11.38	#0	#7: 3.7, 3.12, 3.16, 3.21, 7.29, 7.30, 12.50	#19: 1.5, 2.38, 2.41, 8.12, 8.13, 8.16, 8.36, 8.38, 9.18, 10.47, 10.48, 11.16, 16.15, 16.33, 18.8, 19.3, 19.4, 19.5, 22.16									Mt 3.6, 3.11, 3.13, 3.14, 3.16, 28.19, Mk 1.4, 1.5, 1.8, 1.9, 6.14, 6.24, 7.4, 10.38, 10.39, 16.16, Jn 1.25, 1.26, 1.28, 1.31, 1.33, 3.22, 3.23, 3.26, 4.1, 4.2, 10.40
piety	good	n		βάπτισμα, ατος, τό	#0	#3	#1: 20.4c	#0	#3: 3.3, 7.29, 12.50	#6: 1.22, 10.37, 13.24, 18.25, 19.3, 19.4						#0	#0	#0	Mt 3.7, 21.25; Mk 1.4, 10.38, 10.39, 11.30
name	good	n		βαπτιστής, οὔ, ό	#0	#0	#0	#1: 9.19	#2: 7.20, 7.33	#0	8.28								Mt 3.1, 11.11, 11.12, 14.2, 14.8, 16.14, 17.13, Mk 6.25
name	neut	n		Βαρθολομαῖος	#0	#0	#0	#0	#1: 6.14	#1: 1.13									Mt 10.3, Mk 3.18
finance	good	a		βαρύτιμος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.7
legal	bad	n		βασανιστής, οὔ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.34
politics	neut	n		βασιλίσσα	#26	#1	#0	#0	#1: 11.31	#1: 8.27	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
body	neut	n		βάσις, εως, ή	#60	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		βατταλογέω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
craft	neut	n		βελόνη, ης, ή	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		βιάζω	#14	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#1: 11.12	#0	#0	#0	#0	
violence	bad	a		βίαιος, α, ον	#12	#0	#0	#0	#0	#1: 2.2	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		βιαστής, οὔ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 11.12
lit	good	n		βιβλίον, ου, τό	#178	#23	#0	#0	#2: 4.17, 4.20	#0									Mt 19.7, Mk 10.4, Jn 20.30, 21.25; Rev #19
lit	good	n		βίβλος, ου, ή	#30	#3	#0	#0	#2: 3.4, 20.42	#3: 1.20, 7.42, 19.19	#0	#0	#1: 12.26	#0	#1: 1.1	#0	#0	#0	
food	good	v		βιβρώσκω	#42	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.13
philosophy	neut	n		βίωσις, εως, ή	#1	#0	#0	#0	#0	#1: 26.4	#0	#0	#0	#0	#0	#0	#0	#0	
piety, comm	bad	v		βλασφημέω	#9	#19	#0	#0	#3: 12.10, 22.65, 23.39	#4: 13.45, 18.6, 19.37, 26.11									Mt 9.3, 26.65, 27.39; Mk 2.7, 3.28, 3.29, 15.29; Jn 10.36

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
necessity	neut	a		βλητέος, α, ον	#0	#0	#0	#0	#1: 5.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social, work	good	v		βοηθέω	#106	#3	#0	#1	#0	#2: 16.9, 21.28						#0	#0	#0	Mt 15.25; Mk 9.22, 9.24
action	neut	n		βολή, ἥς, ἥ	#3	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		βορρᾶς, ᾶ, ὀ	#155	#1	#0	#0	#1: 13.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate	neut	n		βουλή, ἥς, ἥ	#165	#3	#0	#0	#2: 7.30, 23.51	#7: 2.23, 4.28, 5.38, 13.36, 20.27, 27.12, 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		βουνός, οὔ, ὀ	#89	#0	#0	#0	#2: 3.5, 23.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		βραδυπλοέω	#0	#0	#0	#0	#0	#1: 27.7	#0	#0	#0	#0	#0	#0	#0	#0	
amount	neut	a		βραχύς, εἶα, ὕ	#18	#3	#0	#0	#1: 22.58	#2: 5.34, 27.28	#0	#0	#0	#0	#0				Jn 6.7
violence	bad	v		βρύχω	#5	#0	#0	#0	#0	#1: 7.54	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		βρώσιμος	#3	#0	c24.41	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nautical	bad	v		βυθίζω	#1	#1	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n		βύσσος, ου, ἥ	#38	#0	c16.19	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		βωμός, οὔ, ὀ	#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, ἥ	#27	#0	#1: 24.6	#1: 4.31	#11: 1.26, 2.4, 2.39, 3.1, 4.14, 5.17, 8.26, 17.11, 23.5, 23.49, 23.55	#3: 9.31, 10.37, 13.31				c3.13, c4.18, c4.23, 4.25	2.22, 4.12, 4.15, 4.23				Mt 15.29, 17.22, 19.1, 21.11, 26.32, 27.55, 28.7, 28.10, 28.16, Mk 1.9, 1.14, 1.16, 1.28, 1.39, 3.7, 6.21, 7.31, 9.30, 14.28, 15.41, 16.7, Jn 1.43, 2.1, 2.11, 4.3, 4.43, 4.45, 4.46, 4.47, 4.54, 6.1, 7.1, 7.9, 7.41, 7.52, 12.21, 21.2
social	good	v		γαμίσκω	#0	#0	c20.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	c		γάρ	#1487	#578	#8: 7.33uc, 10.24uc, 16.28A, 17.21T, 18.16A, 19.10T, 20.36Tc, 21.26c	#4: 8.46, 9.24m, 9.26m, 9.44	#80: 1.15, 1.18, 1.30, 1.44, 1.48, 1.66, 1.76, 2.10, 3.8, 4.10L, 5.9*, 5.39, 6.23*, 6.26*, 6.32, 6.33, 6.38*, 6.43*, 6.44, 6.45*, 7.5, 7.6, 7.8, 8.17*, 8.18*, 8.29, 8.40, 8.52, 9.14*, 9.25, 9.48*, 9.50, 10.7*, 10.42, 11.4*, 11.10*, 11.30, 12.12*, 12.23*, 12.30*, 12.34, 12.52, 12.58*, 14.14*, 14.24*, 14.28, 16.2*, 16.13*, 17.24, 18.23, 18.25, 18.32, 19.5, 19.21, 19.48, 20.6, 20.19*, 20.33*, 20.38, 20.40, 20.42, 21.4, 21.8*, 21.9*, 21.15*, 21.23, 21.35*, 22.2, 22.16, 22.18, 22.27, 22.37, 22.59, 22.71,	#73	4.22, 4.25, 8.38	8.36	#63	4.6, 6.21, 6.24, 6.32, 7.8, 10.10, 10.26, 13.12, 16.27	#123; 16.26		#61	Is "for I tell you" / λέγω γὰρ ὑμῖν distinctive to LkR2?	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
									23.8, 23.12, 23.15, 23.22, 23.34, 23.41											
body	neut	n		γαστήρ, τρός, ή	#66	#3	#0	#0	#2: 1.31, 21.23	#0						#0	#0	#0	Mt 1.18, 1.23, 24.19; Mk 13.17	
style	neut	x		γέ	#159	#10	#0	#2: 5.36, 5.37	#6: 10.6, 11.8, 13.9, 14.32, 18.5, 24.21	#3: 2.18, 8.30, 17.27	#0	#0	#0			#0	#0	#0	6.1, 7.20, 9.17, 17.26	
genealogy	neut	n		γενεά, ἄς, ή	#186	#5	#1: 11.29	#1: 9.41	#11: 1.48, 1.50, 7.31, 11.30, 11.31, 11.32, 11.50, 11.51, 16.8, 17.25, 21.32	#5: 2.40, 8.33, 13.36, 14.16, 15.21					12.41, 12.42	#0	#0	#0	Mt 1.17, 11.16, 12.39, 12.45, 16.4, 17.17, 23.36, 24.34, Mk 8.12, 8.38, 9.19, 13.30	
life	good	v		γεννάω	#187	#18	#0	#0	#4: 1.13, 1.35, 1.57, 23.29	#7: 2.8, 7.8, 7.20, 7.29, 13.33, 22.3, 22.28				1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14, 1.15, 1.16, 1.20, 2.1, 2.4					Mt 19.12, 26.24; Mk 14.21; Jn 1.13, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8, 8.41, 9.2, 9.19, 9.20, 9.32, 9.34, 16.21, 18.37	
chron	neut	n		γενετή, ἥς, ή	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 9.1
authority, age	neut	n		γερουσία, ας, ή	#34	#0	#0	#0	#0	#1: 5.21	#0	#0	#0	#0	#0	#0	#0	#0		
elderly	bad	n		γέρων, οντος, ό	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 3.4
elderly	bad	n		γῆρας, ως γήρα, τό	#45	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	vn*		γίνομαι	#85	#17	#2: 21.9, 21.31	#0	#7: 3.22, 9.36, 10.36, 21.7, 21.28c, 21.36, 23.24	#14: 1.22, 4.28, 4.30, 7.39, 10.40, 14.3, 19.21, 20.16, 22.17, 26.22, 26.29, 27.16, 27.29, 27.33									Mt 20.26, 24.6, 26.54; Mk 1.17, 10.43, 13.7; Jn 1.12, 3.9, 5.6, 8.58, 9.27, 12.29, 13.19, 14.29	
hist	neut	vp*		γίνομαι	#178	#30	#0	#0	#25: 1.2, 2.15, 4.23, 4.42, 6.48, 8.34, 8.35, 8.56, 9.7*, 10.13, 10.32, 13.17, 18.24, 21.31*, 22.40, 22.44, 23.8, 23.19, 23.47, 23.48, 24.5, 24.12, 24.18, 24.22, 24.37	#43										Mt 8.16, 11.21, 11.23, 13.21, 14.6, 14.15, 14.23, 16.2, 18.31, 20.8, 26.6, 26.20, 27.1, 27.54, 27.57, 28.11; Mk 1.32, 4.17, 4.35, 5.14, 6.2, 6.21, 6.26, 6.35, 6.47, 9.33, 13.29, 14.17, 15.33, 15.42, 16.10; Jn 2.9, 6.19, 13.2, 21.4
hist	neut	vpa??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

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
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	vpv*		γίνομαι	#35	#5	#0	#0	#5: 2.15, 8.34, 8.35, 8.56, 24.12	#3: 4.21, 5.7, 13.12				#0	#0	#0	#0	#0	Mk 5.14
food	good	n		γλεῦκος, ους, τό	#1	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		γογγύζω	#15	#1	#0	#0		#0	#0	#0	#0						Mt 20.11; Jn 6.41, 6.43, 6.61, 7.32
craft	good	n		γναφεύς, έως, ό	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3
wisdom	neut	n		γνώστης, ου, ό	#5	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		γραφή, ής, ή	#45	#20	#0	#0	#4: 4.21, 24.27, 24.32, 24.45	#7: 1.16, 8.32, 8.35, 17.2, 17.11, 18.24, 18.28									Mt 21.42, 22.29, 26.54, 26.56, Mk 12.10, 12.24, 14.49, Jn 2.22, 5.39, 7.38, 7.42, 10.35, 13.18, 17.12, 19.24, 19.28, 19.36, 19.37, 20.9
lit	good	v		γράφω	#288	#110	#2: c10.26, c20.28	#0	#18: 1.3, 1.63, 2.23, 3.4, 4.4, 4.8, 4.10, 4.17, 7.27, 16.6, 16.7, 18.31, 19.46, 20.17, 21.22, 22.37, 24.44, 24.46	#11: 1.20, 7.42, 13.29, 13.33, 15.15, 15.23, 18.27, 23.5, 23.25, 24.14, 25.26				4.4, 4.6, 4.7, 4.10	2.5				Mt 11.10, 21.13, 26.24, 26.31, 27.37, Mk 1.2, 7.6, 9.12, 9.13, 10.4, 10.5, 11.17, 12.19, 14.21, 14.27, Jn 1.45, 2.17, 5.46, 6.31, 6.45, 8.8, 8.17, 10.34, 12.14, 12.16, 15.25, 19.19, 19.20, 19.21, 19.22, 20.30, 20.31, 21.24, 21.25
spirit	bad	n		δαίμων, ονος, ό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 8.31
emotion, lament	bad	n		δάκρυον, ου, τό	#34	#5	#2: 7.38, 7.44	#0	#0	#2: 20.19, 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v		δακρύω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.35
status	good	n		δακτύλιος, ου, ό	#37	#0	#0	#0	#1h: 15.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	n		δάν(ε)ιον, ου, τό	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27
finance	neut	n		δανιστής, οῦ, ό	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	n		δαπάνη, ης, ή	#9	#0	#0	#0	#1: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
necessity	neut	v		δεῖ	#50	#36	#1: 17.25	#1: 9.22m	#17: 2.49, 4.43, 9.22, 11.42, 12.12, 13.14, 13.16, 13.33, 15.32, 18.1, 19.5, 21.9, 22.7, 22.37, 24.7, 24.26, 24.44	#22: 1.16, 1.21, 3.21, 4.12, 5.29, 9.6, 9.16, 14.22, 15.5, 16.30, 17.3, 19.21, 19.36, 20.35, 23.11, 24.19, 25.10, 25.24, 26.9, 27.21, 27.24, 27.26									Mt 16.21, 17.10, 18.33, 23.23, 24.6, 25.27, 26.35, 26.54, Mk 8.31, 9.11, 13.7, 13.10, 13.14, 14.31, Jn 3.7, 3.14, 3.30, 4.4, 4.20, 4.24, 9.4, 10.16, 12.34, 20.9
witness	neut	v		δείκνυμι	#120	#13	17.14	5.14m	20.24c, 22.12, 24.40	#2: 7.3, 10.28	1.44								Mt 4.8, 8.4, 16.21; Mk 14.15; Jn 2.18, 5.20, 10.32, 14.8, 14.9, 20.20
emotion, fear	bad	v		δειλιάω	#17	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 14.27
person	neut	n		δεῖνα, ό, ή, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.18



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
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, ή	#0	#0	#0	#0	#0	#1: 25.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δεισιδαίμων, ον	#0	#0	#0	#0	#0	#1: 17.22	#0	#0	#0	#0	#0	#0	#0	#0	
math	neut	a		δέκα	#294	#7	#0	#0	#10: 13.16, 14.31, 15.8, 17.12, 17.17, 19.13, 19.16, 19.17, 19.24, 19.25	#1: 25.6						#0	#0	#0	Mt 20.24, 25.1, 25.28; Mk 10.41
military	bad	n		δεξιολάβος, ου, ό	#0	#0	#0	#0	#0	#1: 23.23	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	good	v		δέομαι	#94	#6	#0	#1: c9.40u	#7: 5.12, 8.28, 8.38, 9.38, 10.2, 21.36, 22.32	#7: 4.31, 8.22, 8.24, 8.34, 10.2, 21.39, 26.3	#0	#0	#0			#0	#0	#0	Mt 9.38
agri	neut	n		δέσμη, ης, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
command, chron	neut	b		δεῦρο	#77	#3	#1: 18.22c	#0	#0	#2: 7.3, 7.34									Mt 19.21, Mk 10.21, Jn 11.43
chron	neut	a		δευτεραῖος, αία, ον	#0	#0	#0	#0	#0	#1: 28.13	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δέυτερος, α, ον	#147	#28	#0	#0	#3: 12.38, 19.18, 20.30	#5: 7.13, 10.15, 11.9, 12.10, 13.33	#0	#0	#0						Mt 22.26, 22.39, 26.42, 12.21, 12.31, 14.72, Jn 3.4, 4.54, 9.24, 21.16
style	neut	x		δή	#317	#1	#0	#0	#1: 2.15	#2: 13.2, 15.36	#0	#0	#0			#0	#0	#0	Mt 13.23
comm, public	neut	v		δημηγορέω	#2	#0	#0	#0	#0	#1: 12.21	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	δια	διαβάλλω	#5	#0	#0	#0	#1: 16.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	n	δια	διάγνωσις, εως, ή	#1	#0	#0	#0	#0	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	δια	διαγογγύζω	#10	#0	#0	#0	#2: 15.2, 19.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v	δια	διαγρηγορέω	#0	#0	#0	#0	#1: 9.32	#0	#0	#0	#0	#0	#0	#0	#0	#0	
give	neut	v	δια	διαδέχομαι	#8	#0	#0	#0	#0	#1: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	
authority, politics	neut	n	δια	διάδοχος, ου, ό	#7	#0	#0	#0	#0	#1: 24.27	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v	δια	διακαθαίρω	#0	#0	#0	#0	#1: 3.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v	δια	διακαθαρίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0		3.12	#0	#0	#0	
comm	neut	v	δια	διακατελέγχομαι	#0	#0	#0	#0	#0	#1: 18.28	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v	δια	διακονέω	#0	#12	#1: 8.3	#0	#6: 4.39, 10.40, 12.37, 17.8, 22.26, 22.27	#2: 6.2, 19.22									Mt 4.11, 8.15, 20.28, 25.44, 27.55, Mk 1.13, 1.31, 10.45, 15.41, Jn 12.2, 12.26
legal	bad	v	δια	διακούω	#2	#0	#0	#0	#0	#1: 23.35	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διακωλύω	#2	#0	#0	#0	#0	#0	#0	#0	#0		3.14	#0	#0	#0	
comm	neut	v	δια	διαλαλέω	#0	#0	#0	#0	#2: 1.65, 6.11*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διαλείπω	#13	#0	#0	#0	#1h: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
peace	good	v	δια	διαλλάσσομαι	#10	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.24
comm	bad	v	δια	διαλογίζομαι	#12	#0	#0	#1: 6.11uc	1.29, 3.15, 5.21*, 5.22, 12.17, 20.14	#0						#0	#0	#0	Mt 16.7, 16.8, 21.25; Mk 2.6, 2.8, 8.16, 8.17, 9.33, 11.31
comm	bad	n	δια	διαλογισμός, οὔ, ό	#24	#6	#0	#0	#5: 2.35, 5.22, 6.8, 9.46, 9.47, 24.38	#0						#0	#0	#0	Mt 15.19, Mk 7.21

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
destroy	bad	v	δια	διαλύω	#12	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0	
dispute	bad	v	δια	διαμάχομαι	#4	#0	#0	#0	#0	#1: 23.9	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διαμένω	#20	#3	#0	#0	#2: 1.22, 22.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		διαμερίζω	#20	#0	#1: 12.53	#0	#5: 11.17, 11.18, 12.52, 22.17, 23.34	#2: 2.3, 2.45									Mt 27.35, Mk 15.24, Jn 19.24
violence	bad	n		διαμερισμός, οὔ, ὄ	#2	#0	#1: 12.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
share	neut	v	δια	διανέμω	#1	#0	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v	δια	διανεύω	#2	#0	#0	#0	#1: 1.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
thought, internal	neut	n	δια	διανόημα, ατος, τό	#13	#0	#0	#0	#1h: 11.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	good	v	δια	διανοίγω	#34	#0	#0	#0	#4: 2.23, 24.31*, 24.32, 24.45	#3: 7.56, 16.14, 17.3				#0	#0	#0	#0	#0	
piety	good	v	δια	διανυκτερεύω	#1	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	δια	διανύω	#1	#0	#0	#0	#0	#1: 21.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	δια	διαπλέω	#0	#0	#0	#0	#0	#1: 27.5	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v	δια	διαπραγματεύομαι	#0	#0	#0	#0	#1: 19.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	δια	διαρρήγνυμι	#83	#0	#0	#1: 5.6	#1: 8.29	#1: 14.14						#0	#0	#0	Mt 26.65, Mk 14.63
finance	bad	v	δια	διασείω	#1	#0	#0	#0	#1: 3.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
duration	neut	n	δια	διάστημα, ατος, τό	#14	#0	#0	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v	δια	διαστρέφω	#33	#1	c23.2	#0	#1: 9.41*	#3: 13.8, 13.10, 20.30	#0	#0	#0	#0	#0	#0	#0	#0	Mt 17.17
emotion, fear, anxiety	bad	v	δια	διαταράσσω	#0	#0	#0	#0	#1: 1.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v	δια	διατάσσω	#23	#6	#0	#0	#4: 3.13, 8.55, 17.9, 17.10	#5: 7.44, 18.2, 20.13, 23.31, 24.23	#0	#0	#0	#0	#0	#0	#0	#0	
wait	neut	v	δια	διατελέω	#5	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	good	v	δια	διαφεύγω	#15	#0	#0	#0	#0	#1: 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
guard	good	v	δια	διαφυλάσσω	#30	#0	#0	#0	#1h: 4.10	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v	δια	διαχλεύαζω	#0	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διαχωρίζω	#24	#0	#0	#0	#1h: 9.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n?mp		διδάσκαλος, ου, ὄ	#0	#5	#0	#0	#1: 2.46	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	nams		διδάσκαλος, ου, ὄ	#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, ὄ	#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, ὄ	#0	#0	c18.18, c20.39	#0	#9: 3.12, 7.40, 9.38, 10.25, 11.45, 12.13*, 19.39, 20.21, 20.28*	#0									Mt 8.19, 12.38, 19.16, 22.16, 22.24, 22.36, Mk 4.38, 9.17, 9.38, 10.17, 10.20, 10.35, 12.14, 12.19, 12.32, 13.1, Jn 1.38, 8.4, 20.16
learning	good	n		διδασχί, ἦς, ἦ	#1	#13	#0	#1: 4.32	#0	#4: 2.42, 5.28, 13.12, 17.19									Mt 7.28, 16.12, 22.33, 1.22, 1.27, 4.2, 11.18, 12.38; Jn 7.16, 7.17, 18.19
give	good	vn*		δίδωμι	#172	#7	#1: 23.2	#0	#12: 1.73, 1.77, 2.24, 8.55, 11.7*, 11.13*, 12.32, 12.42*, 12.51*, 17.18c, 20.22, 22.5	#6: 5.31, 7.5, 7.39, 19.31, 20.32, 20.35									Mt 7.11, 14.7, 14.9, 19.7, 20.14, 20.23, 20.28, 22.17, 24.45, 26.9, 26.15; Mk 5.43,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			10.40, 10.45, 12.14, 14.5, 14.11; Jn 6.52
thought	neut	v		διενθυμέομαι	#0	#0	#0	#0	#0	#1: 10.19	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n	δια	διέξοδος, ου, ή	#31	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.9
motion	neut	v	δια	διεγείρω	#5	#2	#0	#0	#1: 8.24 ( <i>bis</i> )	#0	#0	#0	#1: 4.39	#0	#0				Jn 6.18; #2 NT both 2 Pet
travel	neut	v	δια	διέρχομαι	#145	#5	#0	8.22, 9.6	2.15, 2.35, 4.30*, 5.15, 11.24, 17.11, 19.1, 19.4	#21	4.35								Mt 12.43, 19.24; Mk 10.25; Jn 4.4, 4.15
comm	neut	v	δια	διερωτάω	#0	#0	#0	#0	#0	#1: 10.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		διετής, ές	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1: 2.16	#0	#0	#0	
chron	neut	n		διετία, ας, ή	#0	#0	#0	#0	#0	#2: 24.27, 28.30	#0	#0	#0	#0	#0	#0	#0	#0	
history	good	v	δια	διηγέομαι	#63	#1	#0	#0	#2: 8.39, 9.10	#3: 8.33, 9.27, 12.17	#0	5.16	9.9	#0	#0	#0	#0	#0	
history	good	n	δια	διήγησις, εως, ή	#12	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geography	neut	a		διθάλασος, ον	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δίκαιος, αία, ον	#403	#38	#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
piety	good	b		δικαίως	#12	#4	#0	#0	#1: 23.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry, piety	neut	a		διοπετής, ές	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
legal	good	n		διόρθωμα, ατος, τό	#0	#0	#0	#0	#0	#1: 24.2	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δισχίλιοι	#45	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.13
feast	bad	v		διϋλίζω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24
violence	bad	v		διχαίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 10.35
status	good	n		δόξα, ης, ή	#429	#108	#3: 9.31, 12.27c, 17.18c	#0	#10: 2.9, 2.14, 2.32, 4.6, 9.26, 9.32, 14.10, 19.38, 21.27*, 24.26	#4: 7.2, 7.55, 12.23, 22.11									Mt 4.8, 6.29, 16.27, 19.28, 24.30, 25.31; Mk 8.38, 10.37, 13.26; Jn 1.14, 2.11, 5.41, 5.44, 7.18, 8.50, 8.54, 9.24, 11.4, 11.40, 12.41, 12.43, 17.5, 17.22, 17.24
status	bad	na?p		δοῦλος, ου, ό	#28	#7	c19.13	#0	#2: 15.22, 19.15	#1: 2.18	#0	#0	#0						Mt 21.34, 21.35, 21.36, 22.3, 22.4, 22.6, 25.14, Jn 15.15
status	bad	na?s		δοῦλος, ου, ό	#47	#2	#0	#0	#9: 2.29, 7.3, 7.10, 14.17, 14.23*, 17.7, 20.10, 20.11, 22.50	#0									Mt 25.30, 26.51, Mk 12.2, 12.4, 14.47, Jn 18.10
status	bad	nd?p		δοῦλος, ου, ό	#25	#4	#0	#0	#0	#1: 4.29						#0	#0	#0	Mt 22.8, Mk 13.34
status	bad	nd?s		δοῦλος, ου, ό	#31	#1	#0	#0	#3: 7.8, 14.21*, 17.9	#0	#0	#0	#0						Mt 8.9, Jn 18.10
status	bad	ng?p		δοῦλος, ου, ό	#48	#2	#0	#0	#0	#0	#0	#0	#0						Mt 18.23, 25.19, Jn 18.26
status	bad	ng?s		δοῦλος, ου, ό	#52	#3	c12.46	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27, 24.50
status	bad	nn?p		δοῦλος, ου, ό	#52	#14	c12.37	#0	#1: 17.10	#1: 16.17	#0	#0	#0						Mt 13.27, 13.28, 22.10, Jn 4.51, 18.18
status	bad	nn?s		δοῦλος, ου, ό	#80	#14	c12.47	#0	#5: 7.2, 12.43*, 12.45, 14.21*, 14.22*	#0	#0	#0	#0						Mt 10.24, 10.25, 18.26, 18.28, 20.27, 24.45, 24.46, 24.48; Jn 8.34, 8.35, 13.16, 15.15, 15.20
status	bad	nv?s		δοῦλος, ου, ό	#0	#0	#0	#0	#2: 19.17, 19.22*	#0	#0	#0	#0			#0	#0	#0	Mt 18.32, 25.21, 25.23, 25.26

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
ability	neut	vipm2p		δύναμαι	#1	#6	#1: 16.13	#0	#2: 5.34*, 12.26	#2: 15.1, 27.31									Mt 6.24, 12.34, 16.3, 20.22; Mk 10.38, 14.7; Jn 5.44, 7.34, 7.36, 8.21, 8.22, 8.43, 13.33, 15.5, 16.12
resource, authority	neut	n		δύναμις, εως, ή	#561	#68	#3: c21.26, 21.27, 22.69	#2: 8.46, 9.1	#10: 1.17, 1.35, 4.14, 4.36, 5.17, 6.19, 10.13, 10.19*, 19.37, 24.49	#10: 1.8, 2.22, 3.12, 4.7, 4.33, 6.8, 8.10, 8.13, 10.38, 19.11						#0	#0	#0	Mt 7.22, 11.20, 11.21, 11.23, 13.54, 13.58, 14.2, 22.29, 24.29, 24.30, 25.15, 26.64; Mk 5.30, 6.2, 6.5, 6.14, 9.1, 9.39, 12.24, 13.25, 13.26, 14.62; Qn only has heavenly (21.26), son of man (21.27), and divine throne (22.69); Lk1 and Lk2 have power given to disciples
geo	neut	n		δυσμή, ής, ή	#60	#1	#0	#0	#2: 12.54, 13.29	#0	#0	#0	#0	#1: 8.11	#0	#0	#0	#0	
style	neut	v		δύνω	#0	#0	#0	#0	#1: 4.40	#0				#0	#0	#0	#0	#0	Mk 1.32
num	neut	a		δύο	#611	#21	#5: 9.30, c16.13, 18.10, 23.32, 24.4	#4: 5.2u, 9.13m, 9.16m, 24.13	#18: 2.24, 3.11, 7.18, 7.41, 9.3, 9.32, 10.1, 10.17, 10.35, 12.6, 12.52, 15.11, 17.34, 17.35, 19.29, 21.2, 22.38	#12: 1.10, 1.23, 1.24, 7.29, 9.38, 10.7, 12.6, 19.10, 19.22, 19.34, 21.33, 23.23				4.18, 4.21, 5.41					Mt 6.24, 8.28, 9.27, 10.10, 10.29, 14.17, 14.19, 18.8, 18.9, 18.16, 18.19, 18.20, 19.5, 19.6, 20.21, 20.24, 20.30, 21.1, 21.28, 21.31, 22.40, 24.40, 24.41, 25.15, 25.17, 25.22, 26.2, 26.37, 26.60, 27.21, 27.38, 27.51, Mk 6.7, 6.9, 6.38, 6.41, 9.43, 9.45, 9.47, 10.8, 11.1, 12.42, 14.1, 14.13, 15.27, 15.38, 16.12, Jn 1.35, 1.37, 1.40, 2.6, 4.40, 4.43, 6.9, 8.17, 11.6, 19.18, 20.4, 20.12, 21.2
geo	neut	n		δύσις, εως, ή	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.8
burden	bad	a		δύσκολος	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.24
num	good	a		δώδεκα	#86	#12	c22.3	#3: 6.13, 9.1m, c9.17u	#8: 2.42, 8.1, 8.42, 8.43, 9.12, 18.31, 22.30, 22.47	#4: 6.2, 7.8, 19.7, 24.11									Mt 9.20, 10.1, 10.2, 10.5, 11.1, 14.20, 19.28, 20.17, 26.14, 26.20, 26.47, 26.53, Mk 3.14, 3.16, 4.10, 5.25, 5.42, 6.7, 6.43, 8.19, 9.35, 10.32, 11.11, 14.10, 14.17, 14.20, 14.43, Jn 6.13, 6.67, 6.70, 6.71, Jn 11.9, 20.24
history	good	n		δωδεκάφυλον, ου, τό	#0	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
comm, drama	bad	i		ἔα	#3	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
uncertainty	neut	x		ἐάν	#1173	#128	#8: 7.23, 9.57, 10.22, 12.45u, 14.34u, 16.30, 17.3u, 17.4	#1: 5.12	#18: 4.6, 4.7, 6.33, 6.34, 9.48, 10.6, 13.3, 13.5, 15.8, 16.31c, 17.33c, 19.31, 19.40, 20.5, 20.6, 20.28, 22.67, 22.68	#10	1.40	#>	#32	5.46, 5.47, 8.2, 8.19, 11.6, 18.5, 24.48	#56	#>	#>	#54	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	rx		ἑαυτοῦ	#595	#141	#6: 9.60, 11.18, 12.57, 16.15, 17.14	#0	#50: 1.24, 2.3, 2.39, 3.8, 7.30, 7.39, 7.49, 9.23, 9.25, 9.47, 9.60, 10.29, 11.17, 11.21*, 11.26, 12.1*, 12.17, 12.21, 12.33*, 12.36*, 13.19*, 13.34, 14.11, 14.26, 14.27, 14.33, 15.17, 15.20, 16.3, 16.5, 16.8, 16.9, 17.3, 18.4, 18.9, 18.11, 18.14*, 19.12, 19.13, 20.5*, 20.20, 21.30*, 21.34*, 22.17*, 22.23, 23.2*, 23.28, 23.35, 24.12, 24.27	#20	#>	#>	#24	#>	#29	#>	#>	#26	QnLk1 9.60 ἑαυτοῦ@rxgmp, 11.18 ἐπί@pa ἑαυτοῦ@rxams, 12.57 ἀπό@pg ἑαυτοῦ@rxgmp, 16.15 δικαίω@vppanmp ἑαυτοῦ@rxamp 17.3 προσέχω@vdpa2p ἑαυτοῦ@rxamp 17.14 ἐπιδείκνυμι@vdaa2p ἑαυτοῦ@rxamp; verb of speaking + reflexive singular is soliloquy formula, used often in Lk2 (18.4)
num, LXX	neut	b		ἑβδομηκοντάκις	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.22
motion	neut	v		ἐγγίζω	#154	#7	#6: 10.9, 10.11, 18.35, 21.20u, 22.47, 24.15	#0	#12: 7.12, 12.33*, 15.1, 15.25, 18.40, 19.29, 19.37, 19.41, 21.8, 21.28, 22.1, 24.28	#6: 7.17, 9.3, 10.9, 21.33, 22.6, 23.15						#0	#0	#0	Mt 3.2, 4.17, 10.7, 21.1, 21.34, 26.45, 26.46; Mk 1.15, 11.1, 14.42
lit	good	v		ἐγγράφω	#3	#2	#0	#0	#1: 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n		ἔγερσις, εως, 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, ἰων, τά	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.22
emotion	bad	v		ἐγκακέω	#0	#5	#0	#0	#1: 18.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
birth	good	a		ἔγκυος, ον	#1	#0	#0	#0	#1: 2.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
military	bad	v		ἔδαφίζω	#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	Mt 27.15; Mk 10.1
uncertainty	neut	c		εἰ	#615	#234	#15: 4.27, 10.22, 11.8, 11.13, 11.18, 11.19, 11.20, 12.39, 16.11, 16.12, 16.31, 17.2, 18.19,	#3: 5.21, 5.36, 5.37,	#27: 4.3, 4.9, 4.26, 6.4, 6.32, 7.39, 8.51, 9.13, 9.23, 10.6, 10.13, 11.29*, 11.36, 12.26, 12.28, 12.49*, 13.9, 14.26c, 14.32, 17.6, 17.18*, 18.4, 19.42, 22.42, 23.31, 23.35, 23.37	#17			#28		#50			#46	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							19.8, 22.67													
vision	good	n		εἰδέα, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 28.3	
num	neut	a		εἴκοσι	#258	#6	#0	#0	#1: 14.31	#2: 1.15, 27.28	#0	#0	#0	#0	#0	#0	#0	#0		
peace	good	n		εἰρήνη, ης, ἡ	#270	#57	#2: 10.5, 12.51	#0	#11: 1.79, 2.14, 2.29, 7.50*, 8.48*, 10.6, 11.21*, 14.32, 19.38, 19.42, 24.36	#7: 7.26, 9.31, 10.36, 12.20, 15.33, 16.36, 24.2			5.34		10.13				Mt 10.34; Jn 14.27, 16.33, 20.19, 20.21, 20.26	
peace	good	a		εἰρηνοποιός, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1: 5.9		#0	#0	#0		
num	neut	acafs		εἶς, μία, έν	#111	#12	#3: 9.33, c16.17, c17.22	#0	#1: 15.8*	#3: 12.10, 21.7, 28.13						#0	#0	#0	Mt 5.19, 5.36, 17.4, 19.5, 20.12, 21.19, 26.40, 28.1; Mk 9.5, 10.8, 14.37	
num	neut	acams		εἶς, μία, έν	#157	#7	#1: 17.2	#0	#4: 15.19, 15.26, 16.5, 16.13*	#5: 1.22, 1.24, 2.3, 20.31, 23.17									Mt 6.24, 6.27, 10.42, 13.46, 16.14, 18.6, 18.16, 18.28, 21.24, 23.15, 27.15; Mk 8.14, 9.42, 11.29, 12.6, 15.6, 15.27; Jn 8.41, 18.14, 18.39, 20.7, 20.12	
num	neut	acans		εἶς, μία, έν	#69	#7	#0	c5.3u	#0	#2: 21.19, 28.25									Mt 5.41, 12.11, 18.5, 25.15, 25.18, 25.24, 27.14; Mk 9.37; Jn 3.27, 7.21, 9.25, 11.52, 17.23, 21.25	
num	neut	acdfs		εἶς, μία, έν	#76	#8	#0	#0	#6: 5.12*, 5.17, 8.22, 13.10, 20.1, 24.1	#1: 20.7				#0	#0				Mk 16.2; Jn 20.1, 20.19	
num	neut	acdms		εἶς, μία, έν	#67	#4	#0	#0	#6: 4.40*, 11.46*, 12.52, 15.7, 15.10, 15.15	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 25.40, 25.45	
num	neut	acdns		εἶς, μία, έν	#20	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	acgfs		εἶς, μία, έν	#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		εἶς, μία, έν	#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		εἶς, μία, έν	#33	#6	#0	#0	#1: 10.42	#0	#0	#0	#0			#0	#0	#0	Mt 18.10	
num	neut	acnfs		εἶς, μία, έν	#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		εἶς, μία, έν	#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		εἶς, μία, έν	#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	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
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		ἐκατόν	#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		ἐκατονταετής, ἐς	#1	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
danger, travel	bad	n		ἐκβολή, ἤς, ἡ	#2	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0		
violence	bad	n		ἐκδίκησις, εως, ἡ	#74	#5			18.7, 18.8, 21.22	#1: 7.24	#0	#0	#0	#0	#0	#0	#0	#0		
violence	bad	a		ἔκδοτος, ον	#1	#0	#0	#0	#0	#1: 2.23	#0	#0	#0	#0	#0	#0	#0	#0		
geo, location	neut	b		ἐκεῖ	#719	#11	#3: 12.18u, 13.28c, 17.21	#2: 6.6m, 8.32mu,	#11: 2.6, 9.4, 10.6, 11.26, 12.34, 15.13, 17.23, 17.37, 21.2, 22.12, 23.33*	#6: 9.33, 16.1, 17.14, 19.21, 25.9, 25.14					#28			#22	Mk 1.38, 2.6, 3.1, 5.11, 6.5, 6.10, 6.33, 11.5, 13.21, 14.15, 16.7; Jn 2.1	
geo, direction	neut	b		ἐκεῖθεν	#140	#1	c16.26	#0	#2: 9.4, 12.59	#4: 13.4, 18.7, 20.13, 27.12									Mt 4.21, 5.26, 9.9, 9.27, 11.1, 12.9, 12.15, 13.53, 14.13, 15.21, 15.29, 19.15, Mk 6.1, 6.10, 6.11, 7.24, 10.1, Jn 4.43, 11.54	
emotion, drama	neut	a		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				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	
motion	neut	v		ἐκπορεύομαι	#167	#9	#0	#0	#3: 3.7, 4.22, 4.37	#3: 9.28, 19.12, 25.4									Mt 3.5, 4.4, 15.11, 15.18, 20.29; Mk 1.5, 6.11, 7.15, 7.19, 7.20, 7.21, 7.23, 10.17, 10.46, 11.19, 13.1; #8 NT are Rev	
agri	bad	v		ἐκριζόω	#11	#1	#0	#0	#1: 17.6	#0	#0	#0	#0			#0	#0	#0	Mt 13.29, 15.13	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
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, ὄνος, ὄ	#9	#0	#0	#0	#0	#1: 1.12	#0	#0	#0	#0	#0	#0	#0	#0	
quant	neut	a		ἐλαχύς	#34	#8	#0	#0	#3: 12.26, 16.10, 19.17	#0									Mt 2.6, 5.19, 25.40, 25.45; Jn 2.10
motion	neut	n		ἐλευσις, εως, ἡ	#0	#0	#0	#0	#0	#1: 7.52	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	v		ἐλκώω	#0	#0	c16.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
expect	good	v		ἐλπίζω	#113	#24	#1: 6.34	#0	#2: 23.8, 24.21	#2: 24.26, 26.7	#0	#0	#0			#0	#0	#0	Mt 12.21
style	neut	rx		ἐμαντοῦ	#56	#14	#1: 7.8	#0	#1: 7.7	#4: 20.24, 24.10, 26.2, 26.9	#0	#0	#0	#1: 8.9	#0	#>	#>	#16	
action	neut	v		ἐμβάλλω	#83	#0	#0	#0	#1h: 12.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		ἐμβιβάζω	#1	#0	#0	#0	#0	#1: 27.6	#0	#0	#0	#0	#0	#0	#0	#0	
sense, vision	neut	v		ἐμβλέπω	#23	#0			20.17, 22.61	#2: 1.11, 22.11									Mt 6.26, 19.26; Mk 8.25, 10.21, 10.27, 14.67
emotion, anger	bad	v		ἐμμαίνομαι	#0	#0	#0	#0	#0	#1: 26.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἐμπίρημι	#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		ἐμπροσθεν	#51	#2	#0	#0	#2: 19.4, 19.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
position	neut	pg		ἐμπροσθεν	#108	#9	#4: 7.27, 12.8, 12.9*, 13.26	#0	#5: 5.19, 10.21*, 14.2, 19.27, 21.36	#2: 10.4, 18.17	11.26								Mt 5.16, 5.24, 6.1, 6.2, 7.6, 10.32, 10.33, 11.10, 11.26, 17.2, 18.14, 23.13, 25.32, 26.70, 27.11, 27.29; Mk 2.12, 9.2; Jn 1.15, 1.30, 3.28, 10.4, 12.37
breath	good	v		ἐμφυσάω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.22
poverty	bad	a		ἐνδεής, ἐς	#24	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἐνδεκα	#16	#0	#0	#0	#2: 24.9*, 24.33	#2: 1.26, 2.14						#0	#0	#0	Mt 28.16, Mk 16.14
fate	neut	v		ἐνδέχομαι	#2	#0	#0	#0	#1: 13.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	good	a		ἐνδοξος	#66	#2	#0	#0	#2: 7.25, 13.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἐνεδρευω	#33	#0	#0	#0	#1: 11.54	#1: 23.21	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	bad	v		ἐνειλέω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.46
position	neut	v		ἐνειμι	#8	#4	#0	#0	#1: 11.41*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	a		ἐνός, 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		ἐνθεν	#33	#0	#0	#0	#1: 16.26*	#0	#0	#0	#0			#0	#0	#0	Mt 17.20
chron	neut	n		ἐνιαυτός, οὔ, ό	#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		ἐννυχος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.35



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
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, ἦς, 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	
chron, position	neut	p		ἐνώπιον	#532	#52	#0	#0	#20: 1.15, 1.17, 1.19, 1.75, 1.76, 4.7, 5.18*, 5.25*, 8.47, 12.6, 12.9*, 13.26*, 14.10, 15.10*, 15.18, 15.21, 16.15*, 23.14, 24.11*, 24.43*	#13: 2.25, 4.10, 4.19, 6.5, 6.6, 7.46, 9.15, 10.30, 10.31, 10.33, 19.9, 19.19, 27.35	#0	#0	#0	#0	#0				Jn 20.30
listen	good	v		ἐνωτίζομαι	#36	#0	#0	#0	#0	#1: 2.14	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἐξ	#85	#5	#0	#0	#2: 4.25 (3+6), 13.14	#3: 11.12, 18.11, 27.37									Mt 17.1, Mk 9.2, Jn 2.6, 12.1
comm	neut	v		ἐξαιτέω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξαίφνης	#9	#0	#0	#0	#2: 2.13, 9.39*	#2: 9.3, 22.6				#0	#0	#0	#0	#0	Mk 13.36
action	neut	v		ἐξάλλομαι	#6	#0	#0	#0	#0	#1: 3.8	#0	#0	#0	#0	#0	#0	#0	#0	
drama, suspense	neut	b		ἐξάπινα	#15	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.8
haste	neut	b		ἐξάπινα	#15	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mk 9.8
drama	neut	v		ἐξαστρέπτω	#4	#0	#0	#0	#1: 9.29 (see ἀστράπτω)	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξαυτής	#0	#1	#0	#0	#0	#4: 10.33, 11.11, 21.32, 23.30				#0	#0	#0	#0	#0	Mk 6.25
motion	neut	v		ἐξέρχομαι	#699	#31	#5: 7.24, 8.5, 12.59, 14.21cu, 14.23cu	#5: 4.35m, 4.41, 6.19u, 8.46c, 9.6c	#31: 1.22, 2.1, 4.14, 4.36, 4.42*, 5.8, 5.27*, 6.12*, 7.17, 7.25, 7.26, 8.2*, 8.27*, 8.29, 8.33, 8.35, 8.38, 9.4, 9.5*, 10.10*, 11.14*, 11.24, 11.53, 13.31, 14.18*, 15.28, 17.29, 21.37*, 22.39, 22.52, 22.62	#28	#>	#>	#39	#>	#43	#>	#>	#30	
comm	neut	v		ἐξετάζω	#12	#0	#0	#0	#0	#0	#0	#0	#0						Mt 2.8, 10.11; Jn 21.12
violence	bad	v		ἐξολεθρεύω	#207	#0	#0	#0	#0	#1: 3.23	#0	#0	#0	#0	#0	#0	#0	#0	
oath	bad	v		ἐξορκίζω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.63
magic, spirit	good	n		ἐξορκιστής, οὔ, ὁ	#0	#0	#0	#0	#0	#1: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ἐξουθενέω	#7	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.12
shame	bad	v		ἐξουθενέω	#8	#8	#0	#0	#2: 18.9, 23.11	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n		ἐξοχή, ἦς, 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		ἐξυπνος, ον	#1	#0	#0	#0	#0	#1: 16.27	#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
direction	neut	b		ἔξωθεν	#48	#5	#2: 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 23.25, 23.27, 23.28; Mk 7.15, 7.18
num	neut	v		ἐπαθροίζω	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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	ἐπι	ἐπεισέρχομαι	#1	#0	#0	#0	#1: 21.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b	ἐπι	ἔπειτα	#2	#13	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0				Jn 11.7
location	neut	b	ἐπι	ἐπέκεινα	#18	#0	#0	#0	#0	#1: 7.43	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n	ἐπι	ἐπενδύτης, ου, ό	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.7
motion	neut	v	ἐπι	ἐπέρχομαι	#107	#2	#1: 21.26	#0	#2: 1.35, 11.22	#4: 1.8, 8.24, 13.40, 14.19	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v	ἐπι	ἐπερωτάω	#74	#2	#0	#2: 8.30mu, 9.18mu	#15: 2.46, 3.10, 3.14, 6.9*, 8.9, 17.20*, 18.18*, 18.40, 20.21, 20.27, 20.40, 21.7*, 22.64*, 23.6, 23.9*	#2: 5.27, 23.34	5.9, 8.27	#>	#25						Mt 12.10, 16.1, 17.10, 22.23, 22.35, 22.41, 22.46, 27.11; Jn 9.23, 18.7
shame	bad	v	ἐπι	ἐπηρεάζω	#0	#1	#0	#0	#1: 6.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
family	neut	v	ἐπι	ἐπιγαμβρεύω	#9	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.24
posture	neut	v	ἐπι	ἐπικαθίζω	#8	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 21.7
danger, travel	bad	v	ἐπι	ἐπικέλλω	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
philosophy	neut	n	ἐπι	Ἐπικούρειος, ου, ό	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n	ἐπι	ἐπικουρία, ας, ἡ	#1	#0	#0	#0	#0	#1: 26.22	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	ἐπι	ἐπικρίνω	#2	#0	#0	#0	#1: 23.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ἐπι	ἐπιλαμβάνομαι	#51	#4	#0	#0	#5: 9.47, 14.4, 20.20, 20.26, 23.26	#7: 9.27, 16.19, 17.19, 18.17, 21.30, 21.33, 23.19									Mt 14.31, Mk 8.23
thinking	bad	v	ἐπι	ἐπιλανθάνομαι	#116	#5	#0	#0	#1: 12.6	#0	#0	#0	#1: 8.14	#0	#1: 16.5	#0	#0	#0	
food	bad	v	ἐπι	ἐπιλείχω	#0	#0	#0	#0	#1: 16.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n	ἐπι	ἐπιμέλεια, ας, ἡ	#10	#0	#0	#0	#0	#1: 27.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b	ἐπι	ἐπιμελῶς	#15	#0	#0	#0	#1: 15.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	good	v	ἐπι	ἐπινεύω	#5	#0	#0	#0	#0	#1: 18.20	#0	#0	#0	#0	#0	#0	#0	#0	
thought	neut	n	ἐπι	ἐπίνοια, ας, ἡ	#8	#0	#0	#0	#0	#1: 8.22	#0	#0	#0	#0	#0	#0	#0	#0	
oath	bad	v	ἐπι	ἐπιορκέω	#2	#0	#0	#0	#0	#0	#0	#0	#0	5.33		#0	#0	#0	
action	neut	v	ἐπι	ἐπιπίπτω	#53	#2	#0	#0	#2: 1.15, 15.20	#6: 8.16, 10.44, 11.15, 19.17, 20.10, 20.37				#0	#0	#0	#0	#0	Mk 3.10
travel	neut	v	ἐπι	ἐπιπορεύομαι	#5	#0	#0	#0	#1h: 8.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v	ἐπι	ἐπιράπτω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 2.21
resources	good	n	ἐπι	ἐπισιτισμός, οὔ, ό	#15	#0	#0	#0	#1h: 9.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	neut	v	ἐπι	ἐπισκευάζομαι	#7	#0	#0	#0	#0	#1: 21.15	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
motion	neut	n	ἐπι	ἐπισκοπή, ἥς, ἡ	#43	#2	#0	#0	#1: 19.44	#1: 1.20	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v	ἐπι	ἐπισπείρω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.25
social	good	n	ἐπι	ἐπιστάτης, ου, ὁ	#12	#0	#0	#0	#6: 5.5, 8.24, 8.45, 9.33, 9.49, 17.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἐπι	ἐπιστρέφω	#503	#8	#0	#0	#7: 1.16, 1.17, 2.39, 8.55, 17.4, 17.31, 22.32	#10: 9.35, 9.40, 11.21, 14.15, 15.19, 15.36, 16.18, 26.18, 26.20, 28.27									Mt 10.13, 12.44, 13.15, 24.18, Mk 4.12, 5.30, 8.33, 13.16, Jn 21.20
comm	good	n	ἐπι	ἐπιστροφή, ἥς, ἡ	#11	#0	#0	#0	#0	#1: 15.3	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	ἐπι	ἐπισυνάγω	#49	#0	#0	#0	#3: 12.1, 13.34, 17.37	#0					23.37	#0	#0	#0	Mk 1.33, 13.27; Mt 24.31
haste, drama	neut	v	ἐπι	ἐπισυντρέχω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.25
danger	bad	a	ἐπι	ἐπισφαλής, ἐς	#1	#0	#0	#0	#0	#1: 27.9	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	v	ἐπι	ἐπισχύω	#2	#0	#0	#0	#1: 23.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order, authority, command	neut	v	ἐπι	ἐπιτάσσω	#36	#1	#1: 14.22	#3: 8.25, 8.31u, 9.14u	#1: 4.36	#1: 23.2	6.39		1.27	#0	#0	#0	#0	#0	Mk 1.27, 6.27, 9.25
comm	bad	v	ἐπι	ἐπιτιμάω	#10	#2	#3: 9.55, 17.3, 18.39*	#4: 4.35m, 4.41, 8.24m, 9.21m	#5: 4.39, 9.42, 18.15, 19.39, 23.40	#0	1.25, 4.39, 8.30	8.32, 8.33, 10.13	9.25	8.26, 16.20u, 17.18, 18.15u	16.22, 19.13	#0	#0	#0	Mt 12.16, 20.31; Mk 3.12, 10.48; Qn rebuke disciples and brothers; Mk1 + later, rebuke spirits, others
authority, comm	neut	n	ἐπι	ἐπιτροπή, ἥς, ἡ	#1	#0	#0	#0	#0	#1: 26.12	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a	ἐπι	ἐπιφανής, ἐς	#21	#0	#0	#0	#0	#1: 2.20	#0	#0	#0	#0	#0	#0	#0	#0	
chron	good	v	ἐπι	ἐπιφώσκω	#0	#0	#0	#0	23.54	#0	#0	#0	#0			#0	#0	#0	Mt 28.1
liquid	good	v	ἐπι	ἐπιχέω	#22	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἐπτὰ	#178	#24	#1: c20.29	#0	#5: 2.36, 8.2, 11.26, 20.31, 20.33	#8: 6.3, 13.19, 19.14, 20.6, 21.4, 21.8, 21.28, 28.14						#0	#0	#0	Mt 12.45, 15.34, 15.36, 15.37, 16.10, 18.22, 22.25, 22.26, 22.26, Mk 8.5, 8.6, 8.8, 8.20, 8.20, 12.20, 12.22, 12.23, 16.9
action	neut	vd*		ἐργάζομαι	#11	#1	#0	#0	#0	#0	#0	#0	#0						Mt 21.28; Jn 6.27
action	neut	vi*		ἐργάζομαι	#37	#8	#0	#0	#0	#2: 13.41, 18.3									Mt 25.16, 26.10; Mk 14.6; Jn 5.17, 6.30
action	neut	vn*		ἐργάζομαι	#17	#3	#0	#0	#1: 13.14*	#0	#0	#0	#0	#0	#0				Jn 9.4
action	neut	vp*		ἐργάζομαι	#49	#10	#0	#0	#0	#1: 10.35	#0	#0	#0	#1: 7.23	#0				Jn 3.21
action	neut	vs*		ἐργάζομαι	#4	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.28
action	neut	n		ἐργάτης, ου, ὁ	#4	#5	#2: 10.7, 13.27	#0	#1: 10.2	#1: 19.25	10.10	#0	#0	#0	9.37, 9.38	#0	#0	#0	Mt 20.1, 20.2, 20.8
action	neut	n		ἔργον, ου, τό	#543	#113	#2: 7.18, 11.48	#0	#1: 24.19	#9: 5.38, 7.22, 7.41, 9.36, 13.2, 13.41, 14.26, 15.38, 26.20	11.2, 11.19					#>	#>	#25	Mt 5.16, 23.3, 23.5, 26.10
motion	bad	v		ἐρείδω	#11	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		ἐρεύγομαι	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.35
comm	bad	v		ἐρίζω	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.19
animal	bad	n		ἐρίφιον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.33
				ἔρχομαι															

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
comm	neut	v		ἠρωτάω	#67	#6	#2: 16.27, 23.3	#1: 5.3u	#12: 4.38, 7.3, 7.36*, 8.37, 9.45, 11.37*, 14.18*, 14.19*, 14.32, 19.31, 20.3, 22.68	#7: 1.6, 3.3, 10.48, 16.39, 18.20, 23.18, 23.20						#>	#>	#26	Mt 15.23, 16.13, 19.17, 21.24; Mk 4.10, 7.26, 8.5
chron	neut	n		ἐσπέρα, ας, ἡ	#121	#0	#0	#0	#1: 24.29	#2: 4.3, 28.23	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἐσπερινός, ἡ, ὄν	#8	#0	#1: 12.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Qn hapax not in Lk2
chron	neut	a		ἔσχατος, η, ον	#152	#20	#1: 12.59	#0	#4: 11.26, 13.30, 14.9, 14.10	#3: 1.8, 2.17, 13.47									Mt 5.26, 12.45, 19.30, 20.8, 20.12, 20.14, 20.16, 27.64; Mk 9.35, 10.31, 12.6, 12.22; Jn 6.39, 6.40, 6.44, 6.54, 7.37, 11.24, 12.48; Qn 12.59 "last" for quantity, "last farthing"
chron	neut	b		ἔσχάτως	#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		ἐταῖρος, ου, ὁ	#25	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 22.12, 26.50
style	neut	a?f		ἕτερος, α, ον	#42	#7	#0	#0	#5: 4.43, 8.3, 9.56, 16.18*, 17.35	#3: 2.4, 20.15, 27.3									Mt 10.23, Mk 16.12, Jn 19.37
style	neut	a?m		ἕτερος, α, ον	#159	#24	#1: 16.13	#0	#16: 7.41, 9.59*, 9.61*, 10.1*, 11.16, 14.19*, 14.20*, 14.31, 16.7, 17.34, 18.10, 19.20, 20.11, 22.58, 23.32*, 23.40	#11: 1.20, 2.13, 2.40, 7.18, 8.34, 12.17, 13.35, 15.35, 17.7, 17.34, 27.1	#0	#0	#0			#0	#0	#0	Mt 6.24, 8.21, 11.3, 15.30, 16.14, 21.30
style	neut	a?n		ἕτερος, α, ον	#35	#3	#0	#1: c5.7u	#8: 3.18, 6.6*, 8.6*, 8.7*, 8.8*, 9.29*, 11.26, 22.65	#3: 4.12, 17.21, 23.6	#0	#0	#0			#0	#0	#0	Mt 11.16, 12.45
chron	neut	b		ἔτι	#516	#41	#3: 14.22, c20.36, 24.6	#0	#13: 1.15, 8.49, 9.42, 14.26, 14.32, 15.20, 16.2, 18.22*, 22.47*, 22.60, 22.71, 24.41, 24.44	#5: 2.26, 9.1, 10.44, 18.18, 21.28									Mt 5.13, 12.46, 17.5, 18.16, 19.20, 26.47, 26.65, 27.63; Mk 5.35, 12.6, 14.43, 14.63; Jn 4.35, 7.33, 11.30, 12.35, 13.33, 14.19, 16.12, 20.1
action	neut	v		ἐτοιμάζω	#166	#11	#2: 22.8, 24.1	#0	#12: 1.17, 1.76, 2.31, 3.4, 9.52, 12.20*, 12.47*, 17.8, 22.9, 22.12, 22.13, 23.56*	#1: 23.23									Mt 3.3, 20.23, 22.4, 25.34, 25.41, 26.17, 26.19; Mk 1.3, 10.40, 14.12, 14.15, 14.16; Jn 14.2, 14.3
chron	neut	n		ἔτος, ους, τό	#600	#16	#0	#1: 3.1	#14: 2.36, 2.37, 2.41, 2.42, 3.23, 4.25, 8.42, 8.43, 12.19, 13.7, 13.8, 13.11, 13.16, 15.29	#11: 4.22, 7.6, 7.30, 7.36, 7.42, 9.33, 13.20, 13.21, 19.10, 24.10, 24.17	#0	5.25, 5.42		9.20	#0				Jn 2.20, 5.5, 8.57
comm	good	v	εὐ	εὐαγγελίζω	#20	#26	#1: c16.16	#1: 9.6A	#8: 1.19, 2.10, 3.18, 4.18, 4.43, 7.22, 8.1, 20.1	#15: 5.42, 8.4, 8.12, 8.25, 8.35, 8.40, 10.36, 11.20, 13.32, 14.7, 14.15, 14.21, 15.35, 16.10, 17.18	#0	#0	#0			#0	#0	#0	Mt 11.5
exclamation	good	b		εὐγε	#9	#0	#0	#0	#1: 19.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
weather	good	n		εὐδία, ας, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 16.2
emotion, joy	good	v	εὐ	εὐδοκέω	#59	#15	#0	#0	#2: 3.22, 12.32*	#0						#0	#0	#0	Mt 3.17, 12.18, 17.5; Mk 1.11

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
emotion, thought	good	n	εὐ	εὐδοκία, ας, ἡ	#28	#6	#0	#0	#2: 2.14, 10.21*	#0	#0	#0	#0			#0	#0	#0	Mt 11.26
character	good	v	εὐ	εὐεργετέω	#10	#0	#0	#0	#0	#1: 10.38	#0	#0	#0	#0	#0	#0	#0	#0	
politics	neut	n	εὐ	εὐεργέτης, ου, ό	#6	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	good	a		εὐθετος, ον	#2	#1	#0	#0	#2: 9.62, 14.35*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθέως	#15	#4	#0	#1: 5.13m	#5: 12.36*, 12.54, 14.5, 17.7, 21.9*	#9: 9.18, 9.20, 9.34, 12.10, 16.10, 17.10, 17.14, 21.30, 22.29									Mt 4.20, 4.22, 8.3, 13.5, 14.22, 14.31, 20.34, 21.2, 24.29, 25.15, 26.49, 26.74, 27.48; Mk 7.35; Jn 5.9, 6.21, 18.27
emotion, joy	good	a		εὐθυμος, ον	#1	#0	#0	#0	#0	#1: 27.36	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, joy	good	b		εὐθύμως	#0	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθύς	#69	#1	#0	#0	#3: 3.4, 3.5, 6.49	#4: 8.21, 9.11, 10.16, 13.10	#>	#>	#41						Mt 3.3, 3.16, 13.20, 13.21, 14.27, 21.3; Jn 13.30, 13.32, 19.34
chron	good	v	εὐ	εὐκαιρέω	#0	#1	#0	#0	#0	#1: 17.21									Mk 6.31
chron	good	n	εὐ	εὐκαιρία, ας, ἡ	#5	#0	#0	#0	#1: 22.6	#0	#0	#0	#0			#0	#0	#0	Mt 26.16
chron	good	a	εὐ	εὐκαιρος, ον	#5	#1	#0	#0	#0	#0									Mk 6.21
peace	good	v	εὐ	εὐνοέω	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.25
resource	good	v	εὐ	εὐπορέω	#4	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	
finance	good	n	εὐ	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, ό	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	via		εὐρίσχω	#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		εὐρίσχω	#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		εὐρίσχω	#8	#1	#0	#0	#1: 19.48	#1: 7.11				#0	#0	#0	#0	#0	Mk 14.55
action	neut	vip		εὐρίσχω	#20	#2	#1: 11.10	#0	#3: 11.25, 13.7, 23.4	#2: 10.27, 23.9									Mt 7.8, 12.43, 12.44, 26.40, Mk 14.37, Jn 1.41, 1.43, 1.45, 5.14, 18.38, 19.4, 19.6
action	neut	vix		εὐρίσχω	#31	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Jn 1.41, 1.45
action	neut	vn		εὐρίσχω	#21	#4	#0	#0	#0	#1: 19.1	#0	#0	#0						Mt 18.13
action	neut	vp		εὐρίσχω	#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		εὐρίσχω	#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		εὐφωρέω	#0	#0	#0	#0	#1h: 12.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
pleasure, resource	neut	v		εὐφραίνω	#238	#6	#3: 12.19u,	#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

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							16.19, 23.9*													
magic, spirit	neut	v		ἐφάλλομαι	#3	#0	#0	#0	#0	#1: 19.16	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	a		ἐφήμερος, ον	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
magic, Aramaic	good	v		ἐφφαθά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 7.34
chron	neut	b		ἐχθές	#34	#1	#0	#0	#0	#1: 7.28										Jn 4.52
social	bad	n		ἐχθρα, ας, ή	#24	#5	#0	#0	#1: 23.12	#0	#0	#0	#0	#0	#0	#0	#0	#0		
social	bad	a		ἐχθρός, ά, όν	#425	#14	#1: 6.27	#0	#7: 1.71, 1.74, 6.35, 10.19, 19.27, 19.43, 20.43	#1: 2.35				5.43, 5.44		#0	#0	#0		Mt 10.36, 13.25, 13.28, 13.39, 22.4, Mk 12.36
chron	neut	p		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
style	neut	n		ζεῦγος, ους, τό	#15	#0	#0	#0	#2: 2.24, 14.19	#0	#0	#0	#0	#0	#0	#0	#0	#0		
resource, travel	neut	n		ζεουκτηρία, ας, ή	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0		
resource	bad	v		ζημιόω	#7	#3	#0	#0	#1: 9.25	#0										Mt 16.26; Mk 8.36
motion, thought	neut	v		ζητέω	#304	#23	#7: 6.19, 11.9, 11.10, 12.31, 12.48c, 13.24u, 15.8c	#0	#19: 2.48, 2.49, 5.18*, 9.9, 11.10, 11.16, 11.24, 11.29*, 12.29, 13.6, 13.7, 17.33, 19.3, 19.10, 19.47, 20.19, 22.2, 22.6, 24.5	#10: 9.11, 10.19, 10.21, 13.8, 13.11, 16.10, 17.5, 17.27, 21.31, 27.30									#32	Mt 2.13, 2.20, 6.33, 7.7, 7.8, 12.43, 12.46, 12.47, 13.45, 18.12, 21.46, 26.16, 26.59, 28.5; Mk 1.37, 3.32, 8.11, 8.12, 11.18, 12.12, 14.1, 14.11, 14.55, 16.6; Qn always "seek", Lk2 sometimes "try"
clothing	good	v		ζωννύω	#20	#0	#0	#0	#0	#1: 12.8	#0	#0	#0	#0	#0					Jn 21.18
politics	neut	n		ήγεμονία ας, ή	#7	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
politics	neut	v		ήγέομαι	#165	#21	#0	#0	#1: 22.26	#4: 7.10, 14.12, 15.22, 26.2	#0	#0	#0	#0	2.6	#0	#0	#0		
emotion	good	b		ήδέως	#11	#3	#0	#0	#0	#0		12.37b		#0	#0	#0	#0	#0		Mk 6.20
chron	neut	b		ήδη	#62	#15	#0	#0	#9: 3.9, 7.6*, 11.7c*, 12.49*, 14.17*, 19.37, 21.30*, 23.44*, 24.29	#2: 4.3, 27.9										Mt 3.10, 5.28, 14.15, 14.24, 15.32, 17.12, 24.32; Mk 4.37, 6.35, 8.2, 11.11, 13.28, 15.42, 15.44; Jn 3.18, 4.35, 4.51, 5.6, 6.17, 7.14, 9.22, 9.27, 11.17, 11.39, 13.2, 15.3, 19.28, 19.33, 21.4, 21.14

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	#8: 11.3, 12.46, 16.19, 17.22, 17.26, 17.28, 18.7, 24.7	#3: 5.35u, 6.13u, 9.22,	#68: 1.5, 1.7, 1.18, 1.20, 1.23, 1.24, 1.25, 1.39, 1.59, 1.75, 1.80, 2.1, 2.6, 2.21, 2.22, 2.36, 2.37, 2.43, 2.44, 2.46, 4.2, 4.16*, 4.25, 4.42*, 5.17, 5.35, 6.12*, 6.23*, 8.22*, 9.12*, 9.23, 9.28*, 9.36, 9.37*, 9.51, 10.12, 13.14*, 13.16*, 14.5, 15.13, 17.4*, 17.24, 17.27, 17.29, 17.30, 17.31, 18.33, 19.42, 19.43, 19.47, 20.1*, 21.6, 21.22, 21.23, 21.34, 21.37, 22.7, 22.53, 22.66*, 23.7, 23.12, 23.29, 23.54, 24.13*, 24.18*, 24.21*, 24.29, 24.46	#90	#>	#>	#25	#>	#42	#>	#>	#30	Mt 2.1, 3.1, 4.2, 6.34, 7.22, 9.15, 10.15, 11.12, 11.22, 11.24, 12.36, 12.40, 13.1, 15.32, 16.21, 17.1, 17.23, 20.2, 20.6, 20.12, 20.19, 22.23, 22.46, 23.30, 24.17, 24.22, 24.29, 24.36, 24.37, 24.38, 24.42, 24.50, 25.13, 26.2, 26.29, 26.55, 26.61, 27.40, 27.63, 27.64, 28.15, 28.20; Mk 1.9, 1.13, 2.1, 2.20, 4.27, 4.35, 5.5, 6.21, 8.1, 8.2, 8.31, 9.2, 9.31, 10.34, 13.17, 13.19, 13.20, 13.24, 13.32, 14.1, 14.12, 14.25, 14.49, 14.58, 15.29; Jn 1.39, 2.1, 2.12, 2.19, 2.20, 4.40, 4.43, 5.9, 6.39, 6.40, 6.44, 6.54, 7.37, 8.56, 9.4, 9.14, 11.6, 11.9, 11.17, 11.24, 11.53, 12.1, 12.7, 12.48, 14.20, 16.23, 16.26, 19.31, 20.19, 20.26; QnLk1 11.3 and 16.19 “daily” not an historical marker, 17.26 “days” in past or future; Lk2 specific days for historiographical sequencing
death	bad	a		ἡμιθανής, ἐς	#1	#0	#0	#0	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	cs		ἥπερ	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.43
name	bad	n		Ἡρώδης, ου, ὁ	#0	#0	#3: 8.3, c23.7, c23.8	#2: 9.7, c9.9u	#7: 1.5, 3.1, 3.19, 13.31, 23.11, 23.12, 23.15	#8: 4.27, 12.1, 12.6, 12.11, 12.19, 12.21, 13.1, 23.35	6.14, 6.16,				2.1, 2.3, 2.7, 2.12, 2.13, 2.15, 2.16, 2.19, 2.22	#0	#0	#0	Mt 14.1, 14.3, 14.6, Mk 6.17, 6.18, 6.20, 6.21, 6.22, 8.15
comm	neut	v		ἡσυχάζω	#49	#1	c23.56	#0	#1: 14.4	#2: 11.18, 21.14	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Θαδδαῖος, ου, ὁ	#0	#0	#0	#0	#0	#0						#0	#0	#0	Mt 10.3, Mk 3.18
emotion, piety	good	n		θάμβος, ους, τό and θάμβος, ου, ὁ	#6	#0	#0	#0	#2: 4.36, 5.9	#1: 3.10	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	a		θανάσιμος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.18
emotion, drama	good	a		θανμάσιος, α, ον	#60	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 21.15
emotion, drama	good	v		θανμάζω	#57	#8	#0	#0	#13: 1.21, 1.63, 2.18, 2.33, 4.22, 7.9*, 8.25*, 9.43, 11.14*, 11.38*, 20.26, 24.12, 24.41*	#5: 2.7, 3.12, 4.13, 7.31, 13.41				8.27					Mt 8.10, 9.33, 15.31, 21.20, 22.22, 27.14; Mk 5.20, 6.6, 15.5, 15.44; Jn 3.7, 4.27, 5.20, 5.28, 7.15, 7.21

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
idolatry, piety	bad	n		θεά, ἄς, ἡ	#2	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
vision	good	v		θεάομαι	#9	#4	#0	#0	#3: 5.27*, 7.24*, 23.55*	#3: 1.11, 21.27, 22.9									Mt 6.1, 11.7, 22.11, 23.5; Mk 16.11, 16.14; Jn 1.14, 1.32, 1.38, 4.38, 6.5, 11.45
intent, desire	neut	n		θέλημα, ατος, τό	#49	#37	#0	#0	#3: 12.47, 22.42, 23.25	#3: 13.22, 21.14, 22.14									Mt 6.10, 7.21, 12.50, 18.14, 21.31, 26.42; Mk 3.35; Jn 1.13, 4.34, 5.30, 6.38, 6.39, 6.40, 7.17, 9.31
intent, desire	neut	v		θέλω	#159	#72	#2: 6.31T, 11.46T	#3: 5.12m, 5.13m, 9.24m	#23: 1.62, 4.6, 5.39, 8.20*, 9.23, 9.54*, 10.24*, 10.29, 12.49*, 13.31, 13.34, 14.28, 15.28, 16.26, 18.4, 18.13, 18.41, 19.14, 19.27, 20.46, 22.9, 23.8, 23.20	#13	8.35			16.25					Mt 1.19, 2.18, 5.40, 5.42, 7.12, 8.2, 8.3, 9.13, 11.14, 12.7, 12.38, 13.28, 14.5, 15.28, 15.32, 16.24, 17.4, 17.12, 18.23, 18.30, 19.17, 19.21, 20.14, 20.15, 20.21, 20.26, 20.27, 20.32, 21.29, 22.3, 23.4, 23.37, 26.15, 26.17, 26.39, 27.15, 27.17, 27.21, 27.34, 27.43; Mk 1.40, 1.41, 3.13, 6.19, 6.22, 6.25, 6.26, 6.48, 7.24, 8.34, 9.13, 9.30, 9.35, 10.35, 10.36, 10.43, 10.44, 10.51, 12.38, 14.7, 14.12, 14.36, 15.9, 15.12; Jn 1.43, 3.8, 5.6, 5.21, 5.35, 5.40, 6.11, 6.21, 6.67, 7.1, 7.17, 7.44, 8.44, 9.27, 12.21, 15.7, 16.19, 17.24, 21.18, 21.22, 21.23
intent, desire	neut	vd??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	#11: 5.39, 9.23, 9.54*, 12.49*, 13.31, 13.34, 15.28, 18.4, 18.13, 18.41, 22.9	#8: 2.12, 7.28, 10.10, 14.13, 16.3, 17.20, 19.33, 25.9									Mt 2.18, 8.3, 9.13, 12.7, 13.28, 15.28, 15.32, 16.24, 17.4, 18.23, 18.30, 19.17, 19.21, 20.14, 20.15, 20.21, 21.29, 23.37, 26.17, 26.39, 27.34, 27.43; Mk 1.41, 3.13, 6.19, 6.25, 6.26, 6.48, 7.24, 8.34, 9.30, 9.35, 10.51, 14.12, 14.36; Jn 1.43, 3.8, 5.6, 5.21, 7.1, 17.24, 21.18
intent, desire	neut	vn*		θέλω	#1	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vo*		θέλω	#1	#1	#0	#0	#1: 1.62	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vp??p		θέλω	#9	#7	#0	#0	#4: 8.20*, 16.26*, 19.27, 20.46	#0									Mk 12.38



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
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
piety	bad	a		θεομάχος, ον	#0	#0	#0	#0	#0	#1: 5.39	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		θεοσεβής, ές	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.31
name	neut	n		Θεόφιλος, ου, ό	#0	#0	#0	#0	#1: 1.3	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	
health	good	n		θεραπεία, ας, ή	#6	#1	#0	#0	#2: 9.11*, 12.42*										
chron	neut	n		θέρος, ους, τό	#8	#0	#1: 21.30	#0	#0	#0						#0	#0	#0	Mt 24.32, Mk 13.28
sight	neut	vp		θεωρέω	#21	#1	#0	#0	#3: 14.29, 23.35, 23.48	#5: 4.13, 8.13, 9.7, 17.16, 28.6									Mt 27.55, Mk 15.40, Jn 2.23, 6.40, 9.8, 12.45
sight	neut	n		θεωρία, ας, ή	#4	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		θήκη, ης, ή	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.11
resource	neut	v		θηλάζω	#29	#0	#1: 11.27	#0	#1: 21.23	#0	#0	#0	#1: 13.17		24.19	#0	#0	#0	Mt 21.16
violence	bad	v		θηρεύω	#17	#0	#0	#0	#1h: 11.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	
disturb	bad	v		θορυβάζω	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		θραύω	#24	#0	#0	#0	#1h: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		θρέμμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.12
liquid	bad	n		θρόμβος, ου, ό	#0	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		θυμιάω	#66	#0	#0	#0	#1: 1.9	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		θυμομαχέω	#0	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	n		θυμός, οὔ, ό	#311	#16	#0	#0	#1: 4.28	#1: 19.28	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		θυμώω	#64	#0	#0	#0	#0	#0	#0	#0	#0	#0	2.16	#0	#0	#0	
name	neut	n		Θωμάς, ἄ, ό	#0	#0	#0	#0	#1: 6.15	#1: 1.13									Mt 10.3, Mk 3.18, Lk 6.15, Jn 11.16, 14.5, 20.24, 20.26, 20.27, 20.28, 21.2
name	good	n		Ίάκωβος, ου, ό	#0	#6	#1: 24.10u	#1: 5.10u	#6: 6.14, 6.15, 6.16, 8.51, 9.28, 9.54	#5: 1.13, 12.2, 12.17, 15.13, 21.18						#0	#0	#0	Mt 4.21, 10.2, 10.3, 13.55, 17.1, 27.56, Mk 1.19, 1.29, 3.17, 3.18, 5.37, 6.3, 9.2, 10.35, 10.41, 13.3, 14.33, 15.40, 16.1
health	good	v		ιάομαι	#64	#3	#1: 7.7u	#2: 6.19u, 9.2	#8: 5.17, 6.18, 8.47, 9.11*, 9.42, 14.4, 17.15*, 22.51	#4: 9.34, 10.38, 28.8, 28.27									Mt 8.8, 8.13, 13.15, 15.28; Mk 5.29; Jn 4.47, 5.13, 12.40
possessive	neut	an?fp		ἴδιος, 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

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
possessive	neut	an?np		ἴδιος, ἰα, ον	#11	#3	#0	#0	#1: 18.28	#1: 21.6	#0	#0	#0	#0	#0				Jn 1.11, 8.44, 10.3, 10.4, 10.12, 16.32, 19.27		
possessive	neut	an?ns		ἴδιος, ἰα, ον	#11	#12	#0	#0	#1: 10.34	#3: 4.32, 20.28, 28.30	#0	#0	#0	#0	#0				Jn 5.43, 15.19		
sight	neut	i		ἰδοῦ	#1125		7.27, 9.30, 23.50c		1.20, 1.31, 1.36, 1.38, 1.44, 1.48, 2.10, 2.25, 2.34, 2.48, 5.12L*, 5.18L*, 6.23*, 7.12*, 7.25L*, 7.34L*, 7.37*, 8.41L*, 9.38, 9.39, 10.3, 10.19*, 10.25*, 11.31, 11.32, 11.41, 13.7, 13.11*, 13.16*, 13.30, 13.32, 13.35, 14.2, 15.29, 17.21c, 17.23c, 18.28, 18.31, 19.2, 19.8, 19.20, 22.10, 22.21, 22.31, 22.38, 22.47*, 23.14, 23.15, 23.29, 24.4, 24.13*, 24.49	#23			#>	#59							Mk 1.2, 3.32, 4.3, 10.28, 10.33, 14.41, 14.42; Jn 4.35, 12.15, 16.32, 19.5; QnLk1 7.27 is quote of Mal 3.1
suffering, liquid	bad	n		ἰδρώς, ὠτος, ὀ	#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, ὀ	#1	#0	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0			
num	neut	a		ἱκανός, ἦ, ὄν	#46	#6	#0	#0	#9: 3.16, 7.6, 7.12, 8.27, 8.32, 20.9, 22.38, 23.8, 23.9	#18: 8.11, 9.23, 9.43, 11.24, 11.26, 12.12, 14.3, 14.21, 17.9, 18.18, 19.19, 19.26, 20.8, 20.11, 20.37, 22.6, 27.7, 27.9						#0	#0	#0	Mt 3.11, 8.8, 28.12; Mk 1.7, 10.46, 15.15		
liquid	good	n		ἱμάς, ἄδος, ἦ	#2	#0	#0	#0	#1: 8.6	#0	#0	#0	#0	#0	#0	#0	#0	#0			
clothing	good	v		ἱματίζω	#0	#0	#0	#0	#1: 8.35	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0			
style	neut	b		ἱνατί	#0	#1	#0	#0	#1: 13.7	#2: 4.25, 7.26	#0	#0	#0			#0	#0	#0	Mt 9.4, 27.46		
name	neut	n		Ἰούδας Ἰακώβου	#0	#0	#0	#0	#1: 6.16	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0			
piety	good	a		ἰσάγγελος, ον	#0	#0	#1: c20.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0			
name	bad	n		Ἰσκαριώθ	#0	#0	#0	#0	#1: 6.16*	#0				#0	#0	#0	#0	#0	Mk 3.19, 14.10		
name	bad	n		Ἰσκαριώτης, ου, ὀ	#0	#0	#0	#1: 6.16*	#1: 22.3*	#0	#0	#0	#0						Mt 10.4, 26.14, Jn 6.71, 12.4, 13.2, 13.26, 14.22		
compare	neut	a		ἴσος, η, ον	#33	#2	#0	#0	#1: 6.34	#1: 11.17									Mt 20.12; Mk 14.56, 14.59; Jn 5.18; only Luke and Acts have preceding *@d; only 4 Mac in LXX has same convention		
history	neut	n		Ἰσραήλ, ὀ	#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		ἴστημι	#13	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0			
posture	neut	vd???s		ἴστημι	#31	#1	#0	#0	#1: 6.8	#1: 26.16	#0	#0	#0	#0	#0	#0	#0	#0			

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
posture	neut	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		ισχύω	#104	#5	#0	#0	#8: 6.48, 8.43, 13.24, 14.6, 14.29, 14.30, 16.3, 20.26	#6: 6.10, 15.10, 19.16, 19.20, 25.7, 27.16									Mt 5.13, 8.28, 9.12, 26.40, Mk 2.17, 5.4, 9.18, 14.37, Jn 21.6	
nuance	neut	b		ἴσως	#10	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	#0		
name		n		Ἰωσήφ, ἢ οὐ ἦτος, ὁ															Mk 6.3, 15.40, 15.47	
lit	neut	n		ἰῶτα, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.18	#0	#0	#0	#0		
transition	neut	cs		καθά	#110	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.10	
agri	neut	v		καθαίρω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 15.2	
chron	neut	b		καθεξῆς	#0	#0	#0	#0	#2: 1.3, 8.1	#3: 3.24, 11.4, 18.23	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	a		καθημερινός, ἡ, ὄν	#1	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0		
hyperbole	neut	b		καθόλου	#7	#0	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0		
military	neut	v		καθοπλιζῶ	#9	#0	#0	#0	#1: 11.21	#0	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	n		καιρός, οὔ, ὁ	#393	#41	#1: 12.56	#0	#11: 1.20, 4.13, 8.13, 12.42, 13.1, 18.30, 19.44, 20.10, 21.8, 21.24, 21.36	#9: 1.7, 3.20, 7.20, 12.1, 13.11, 14.17, 17.26, 19.23, 24.25									Mt 8.29, 11.25, 12.1, 13.30, 14.1, 16.3, 21.34, 21.41, 24.45, 26.18, Mk 1.15, 10.30, 11.13, 12.2, 13.33, Jn 7.6, 7.8	
nuance	neut	cs		καίτοιγε	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.2	
piety	bad	a		κακοῦργος, ον	#4	#1	#1: 23.32	#0	#2: 23.33, 23.39	#0	#0	#0	#0	#0	#0	#0	#0	#0		
sickness	bad	n		κάκωσις, εως, ἡ	#18	#0	#0	#0	#0	#1: 7.34	#0	#0	#0	#0	#0	#0	#0	#0		
nature	neut	n		κάλαμος, ου, ὁ	#22	#3	#1: 7.24u	#0	#0	#0				11.7		#0	#0	#0	Mt 12.20, 27.29, 27.30, 27.48; Mk 15.19, 15.36	
comm	neut	v		καλέω	#483	#52	#4: 6.46, 14.16, 14.17u, 20.44	#0	#34: 1.13, 1.31, 1.32, 1.35, 1.36, 1.59, 1.60, 1.61, 1.62, 1.76, 2.4, 2.21, 2.23, 5.32, 6.15, 7.11, 8.2*, 9.10*, 14.7, 14.8, 14.9, 14.10, 14.12, 14.13, 14.24, 15.19, 15.21, 19.2*, 19.13, 19.29, 21.37*, 22.3*, 22.25, 23.33*	#18										Mt 1.21, 1.23, 1.25, 2.7, 2.15, 2.23, 4.21, 5.9, 5.19, 9.13, 20.8, 21.13, 22.3, 22.4, 22.8, 22.9, 22.43, 22.45, 23.7, 23.8, 23.9, 23.10, 25.14, 27.8; Mk 1.20, 2.17, 3.31, 11.17; Jn 1.42, 2.2

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
comm	neut	vp*		καλέω	#28	#22	#1: 14.17u	#0	#20: 1.36, 2.21, 6.15, 7.11, 7.39, 8.2*, 9.10*, 10.39, 14.7, 14.8, 14.9, 14.10, 14.12, 14.24, 19.2*, 19.13, 19.29, 21.37*, 22.3*, 23.33*	#15						#0	#0	#0	Lk2 has “invitor” or “invited” in 14.7-24; mostly passive “called” to introduce character or place in a narrative voice; other strata use λεγόμεν- for this; Mt 2.7, 22.3, 22.4, 22.8; Mk 3.31
food	good	a		καρποφόρος, ον	#3	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	
burden	bad	v	κατα	καταβαρύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.40
geo, travel	neut	n	κατα	κατάβασις, εως, ή	#12	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, public	neut	n	κατα	καταγγελεύς, έως, ό	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	v	κατα	καταγράφω	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.6
health, help	good	v	κατα	καταδέω	#8	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n	κατα	καταδίκη, ης, ή	#1	#0	#0	#0	#0	#1: 25.15	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	καταδιώκω	#88	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.36
oath	bad	v	κατα	καταθεματίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.74
shame, status	bad	v	κατα	καταισχύνω	#74	#11	#0	#0	#1h: 13.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v	κατα	κατακληρονομέω	#58	#0	#0	#0	#0	#1: 13.19	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατακόπτω	#22	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.5
violence	bad	v	κατα	κατακρημνίζω	#4	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	κατα	κατακρίνω	#8	#7	#0	#0	#2: 11.31, 11.32	#0					12.41, 12.42				Mt 20.18, 27.3, Mk 10.33, 14.64, 16.16, Jn 8.10, 8.11
posture	neut	v	κατα	κατακύπτω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.8
violence	bad	v	κατα	καταλιθάζω	#0	#0	#0	#0	#1: 20.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a	κατα	κατάλοιπος, ον	#89	#0	#0	#0	#0	#1: 15.17	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	καταλύω	#62	#3	#0	#0	#3: 9.12, 19.7, 21.6	#3: 5.38, 5.39, 6.14						#0	#0	#0	Mt 5.17, 24.2, 26.61, 27.40, Mk 13.2, 14.58, 15.29
wisdom	good	v	κατα	καταμανθάνω	#8	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.28
house	neut	v	κατα	καταμένω	#7	#0	#0	#0	#0	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0	
gesture	neut	v	κατα	κατανεύω	#0	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατανύσσομαι	#19	#0	#0	#0	#0	#1: 2.37	#0	#0	#0	#0	#0	#0	#0	#0	
violence, mob	bad	v	κατα	καταπατέω	#48	#1	#0	#0	#2: 8.5, 12.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 5.13, 7.6
travel	neut	v	κατα	καταπλέω	#0	#0	#0	#0	#1h: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v	κατα	καταράομαι	#63	#2	#0	#0	#1: 6.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	κατα	καταριθμέω	#3	#0	#0	#0	#0	#1: 1.17	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	v	κατα	καταρτίζω	#17	#9	#0	#0	#0: 6.40	#0						#0	#0	#0	Mt 4.21, 21.16, Mk 1.19
evil	bad	v	κατα	κατασοφίζομαι	#3	#0	#0	#0	#0	#1: 7.19	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατασύρω	#3	#0	#1: 12.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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, οϋ, ό	#3	#0	#0	#0	#0	#1: 13.41	#0	#0	#0	#0	#0	#0	#0	#0	
comfort, rest	good	v	κατα	καταψύχω	#1	#0	#1: 16.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry	bad	a	κατα	κατειδωλος, ον	#0	#0	#0	#0	#0	#1: 17.16	#0	#0	#0	#0	#0	#0	#0	#0	
position, geo	neut	p	κατα	κατέναντι	#84	#3	#0	#0	#1: 19.30	#0						#0	#0	#0	Mt 21.2, Mk 11.2, 12.41, 13.3

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
resource	bad	v	κατα	κατεσθίω	#139	#7	#1: 8.5	#0	#2: 15.30, 20.47	#0	4.4			13.4					Mk 12.40; Jn 2.17	
bless	good	v	κατα	κατευλογέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.16	
violence	bad	v	κατα	κατεφίσταμαι	#0	#0	#0	#0	#0	#1: 18.12	#0	#0	#0	#0	#0	#0	#0	#0		
legal	bad	v	κατα	κατηγορέω	#6	#2	#0	#1: 6.7m	#3: 23.2, 23.10, 23.14	#9: 22.30, 24.2, 24.8, 24.13, 24.19, 25.5, 25.11, 25.16, 28.19									Mt 12.10, 27.12; Mk 15.3, 15.4; Jn 5.45, 8.6	
house	neut	v	κατα	κατοικέω	#602	#15	#0	#0	#2: 11.26, 13.4	#19: 1.19, 1.20, 2.5, 2.9, 2.14, 4.16, 7.2, 7.4, 7.48, 9.22, 9.32, 9.35, 11.29, 13.27, 17.24, 17.26, 19.10, 19.17, 22.12	#0	#0	#0		2.23, 4.13, 12.45	#0	#0	#0	Mt 23.21	
house	neut	n	κατα	κατοίκησις, εως, ή	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.3	
house	good	n	κατα	κατοικία, ας, ή	#36	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0		
compare	neut	b	κατα	κατωτέρω	#0	#0	#0	#0	#0	#0	#0	#0	#0		2.16	#0	#0	#0		
geo	neut	n		Καφαρναούμ	#0	#0	c7.1u	#1: 4.31	#2: 4.24, 10.15										Mt 4.13, 8.5, 11.23, 17.24, Mk 1.21, 2.1, 9.33, Jn 2.12, 4.46, 6.17, 6.24, 6.59	
craft	neut	n		χειρία, ας, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44	
command, comm	neut	v		κελεύω	#28	#0	#1: 23.2	#0	#1: 18.40	#17: 4.15, 5.34, 8.38, 12.19, 16.22, 21.33, 21.34, 22.24, 22.30, 23.3, 23.10, 23.35, 25.6, 25.17, 25.21, 25.23, 27.43										Mt 8.18, 14.9, 14.19, 14.28, 18.25, 27.58, 27.64
craft, home	neut	n		κέραμος, ου, ό	#1	#0	#0	#0	#1: 5.19	#0	#0	#0	#0	#0	#0	#0	#0	#0		
food, livestock	bad	n		κεράτιον, ου, τό	#0	#0	#0	#0	#1: 15.16	#0	#0	#0	#0	#0	#0	#0	#0	#0		
resource	bad	v		κερδαίνω	#0	#7			9.25	#1: 27.21									Mt 16.26, 18.15, 25.16, 25.17, 25.20, 25.22; Mk 8.36	
finance	neut	n		κέρμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15	
finance	neut	n		κερματιστής, ού, ό	#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, ού, ό	#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, ό	#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	#3: 6.21, 6.25, 7.38	#0	#6: 7.13, 7.32*, 8.52, 19.41, 22.62, 23.28	#2: 9.39, 21.13					2.18				Mt 26.75, Mk 5.38, 5.39, 14.72, 16.10, Jn 11.31, 11.33, 16.20, 20.11, 20.13, 20.16; in Qn, those who weep are blessed; in Lk2, Jesus weeps and tells others not to weep	
house	neut	n		κλινάριον, ου, τό	#0	#0	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
hospitality, dining	good	n		κλίσια, ας, ή	#1	#0	#0	#0	#1: 9.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nature	bad	n		κλύδων, ωνος, ό	#9	#1	#0	#0	#1: 8.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1 Jas 1.6
name	neut	n		Κλωπᾶς, ᾶ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.24
sleep	bad	n		κοίμησις, εως, ή	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.13
house	neut	n		κοιτών, ώνος, ό	#15	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	neut	v		κολυμβάω	#0	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0	
location, Latin	neut	n		κολωνία, ας, ή	#0	#0	#0	#0	#0	#1: 16.12	#0	#0	#0	#0	#0	#0	#0	#0	
compare	good	b		κομψότερον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.52
emotion, lament	bad	n		κοπετός, ου, ό	#18	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		κοπιάω	#50	#14	#1: u12.27	u5.5c	#0	#1: 20.35	#0	#0	#0						Mt 6.28, 11.28; Jn 4.6, 4.38
agri, manure	bad	n		κοπρία, ας, ή	#12	#0	#0	#0	#1: 14.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, manure	bad	n		κόπριον, ου, τό	#4	#0	#0	#0	#1: 13.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence, emotion	bad	v		κόπτω	#88	#2	#1: 7.32u	#0	#2: 8.52, 23.27	#0		11.8		11.17	21.8	#0	#0	#0	#2 NT are both Rev; Mt 24.30
animal	neut	n		κόραξ, ακος, ό	#12	#0	#1: 12.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, Aramaic	neut	t		κορβᾶν	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.11
finance, piety, Hebrew	neut	n		κορβανᾶς, ᾶ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.6
measure	neut	n		κόρος, ου, ό	#11	#0	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	good	v		κοσμέω	#23	#5	#0	#0	#2: 11.25, 21.5	#0	#0	#0	#0		12.44	#0	#0	#0	Mt 23.29, 25.7
order, nature	neut	n		κόσμος, ου, ό	#70	#78	#1: 12.30	#0	#2: 9.25, 11.50	#1: 17.24						#>	#>	#57	Mt 4.8, 5.14, 13.35, 13.38, 16.26, 18.7, 24.21, 25.34, 26.13; Mk 8.36, 14.9, 16.15
Aramaic, magic	good	v		κοῦμ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.41
lessen	neut	v		κουφίζω	#11	#0	#0	#0	#0	#1: 27.38	#0	#0	#0	#0	#0	#0	#0	#0	
vice	bad	n		κραιπάλη, ης, ή	#0	#0	#1: 21.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	neut	n		κράσπεδον, ου, τό	#4	#0	#0	#0	#1: 8.44	#0						#0	#0	#0	Mt 9.20, 14.36, 23.5, Mk 6.56
honor	good	a		κράτιστος, η, ον	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		κρεμάννυμι	#34	#1	#0	#0	#1: 23.39	#3: 5.30, 10.39, 28.4	#0	#0	#0	#0	#0	#0	#0	#0	
legal, piety	bad	n		κρίμα, ατος, τό	#249	#20	#0	#0	#3: 20.47, 23.40, 24.20	#1: 24.25									Mt 7.2; Mk 12.40; Jn 9.39
beg	neut	v		κρούω	#3	#1	#5: 11.8, 11.9, 11.10, 12.36u, 13.25	#0	#0	#2: 12.13, 12.16	#0	#0	#0	#2: 7.7, 7.8	#0	#0	#0	#0	
house	bad	n		κρύπτη, ης, ή	#0	#0	#0	#0	#1: 11.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	bad	a		κρυπτός, ή, όν	#19	#6	#1: 8.17	#0	#0	#0									Mt 6.4, 6.6, 10.26; Mk 4.22; Jn 7.4, 7.10, 18.20

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
witness	bad	v		κρύπτω	#143	#6	#0	#0	#2: 18.24, 19.42	#0	#0	#0	#0						Mt 5.14, 11.25, 13.35, 13.44, 25.18, 25.25, Jn 8.59, 12.36, 19.38
resource	neut	v		κτάομαι	#95	#1	#0	#0	#1: 21.19	#3: 1.18, 8.20, 22.28	#0	#0	#0			#0	#0	#0	Mt 10.9
status	neut	n		κτήτωρ, ορος, ό	#0	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		κυκλόθεν	#88	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fantastic voyage	neut	v		κυλίω	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.20
nature	bad	v		κυμαίνω	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		κύμινον, ου, τό	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.23
piety	neg	v		κωλύω	#33	#7	#0	#0	#6: 6.29*, 9.49, 9.50, 11.52*, 18.16*, 23.2*	#6: 8.36, 10.47, 11.17, 16.6, 24.23, 27.43									Mt 19.14; Mk 9.38, 9.39, 10.14;
geo	neut	n		κώμη, ης, ή	#79	#0	#2: 9.52m, 17.12a	#0	#10: 5.17, 8.1, 9.6, 9.12, 9.56, 10.38, 13.22, 19.30, 24.13, 24.28	#1: 8.25			6.56	c10.11	9.35				Mt 14.15, 21.2, Mk 6.6, 6.36, 8.23, 8.26, 8.27, 11.2, Jn 7.42, 11.1, 11.30
geo	neut	n		κωμόπολις, εως, ή	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
feast	bad	n		κώνωψ, ωπος, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24
silence	bad	a		κωφός, ή, όν	#13	#0	#2: c7.22u, 11.14	#0	#1: 1.22	#0						#0	#0	#0	Mt 9.32, 9.33, 11.5, 12.22, 15.30, 15.31, Mk 7.32, 7.37
name	neut	n		Λάζαρος, ου, ό	#0	#0	#4: 16.20, 16.23, 16.24, 16.25	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.1, 11.2, 11.5, 11.6, 11.11, 11.14, 11.17, 11.43, 12.1, 12.2, 12.9, 12.10, 12.17
violence	bad	v		λακάω	#0	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λακτίζω	#0	#0	#0	#0	#0	#1: 26.14	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		λαλέω	#1088	#91	#>	#>	#31	#59	#>	#>	#19	#>	#21	#>	#>	#51	
comm	neut	vd???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	
comm	neut	vi???p		λαλέω	#97	#19	#1: 12.3	#0	#2: 2.15, 24.25*	#8: 3.24, 4.31, 11.20, 16.13, 16.32, 19.6, 26.22, 26.31									Mt 12.36, Mk 16.17, Jn 3.11
comm	neut	vi???s		λαλέω	#700	#24	#3: 6.45, 24.6, 24.25*	#0	#11: 1.55, 1.64, 1.70, 2.20, 2.38, 2.50, 5.21, 9.11, 11.14, 24.32, 24.44	#16: 2.31, 3.21, 6.10, 7.6, 8.26, 9.6, 9.27, 9.29, 11.14, 18.25, 22.10, 23.9, 26.26, 27.25, 28.21, 28.25									Mt 9.33, 12.34, 13.3, 13.10, 13.13, 13.33, 13.34, 14.27, 23.1, 26.13, 28.18; Mk 2.2, 2.7, 4.33, 4.34, 6.50, 7.35, 8.32, 11.23, 14.9, 14.31; Jn #45
comm	neut	vn*		λαλέω	#86	#19	#0	#1: 4.41m	#5: 1.19, 1.20, 1.22, 7.15, 11.37*	#12: 2.4, 4.17, 4.20, 4.29, 5.40, 11.15, 13.42, 13.46, 14.1, 16.6, 21.39, 23.18	1.34								Mt 12.22, 12.34, 12.46, 12.47; Mk 7.37, 12.1, 16.19; Jn 8.26
comm	neut	vo*		λαλέω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp???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

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
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	
resource	neut	v		λαμβάνω	#1243	#84	#5: 6.34c, 11.10u, 13.19, 20.29, 22.19	#3: 5.5u, 9.16mu, 9.39mu,	#13: 5.26*, 6.4*, 7.16*, 13.21*, 19.12, 19.15, 20.21, 20.28, 20.31, 20.47, 22.17, 24.30, 24.43	#29			#19		#49			#41		
light	good	a		λαμπρός, ά, όν	#7	#7	#0	#0	#1: 23.11	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0		
hyperbole	good	n		λαμπρότης, ητος, ή	#6	#0	#0	#0	#0	#1: 26.13	#0	#0	#0	#0	#0	#0	#0	#0		
light	good	b		λαμπρῶς	#0	#0	#1: 16.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
craft	neut	a		λαξευτός, ή, όν	#1	#0	#1: 23.53d	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
social	neut	n		λαός, οῦ, ό	#1832	#36	#1: 7.16	#0	#35: 1.10, 1.17, 1.21, 1.68, 1.77, 2.10, 2.31, 2.32, 3.15, 3.18, 3.21, 6.17, 7.1, 7.29, 8.47, 9.13, 18.43, 19.47, 19.48, 20.1, 20.6, 20.9, 20.19, 20.26, 20.45, 21.23, 21.38, 22.2, 22.66, 23.5, 23.13, 23.14, 23.27, 23.35, 24.19	#47: 2.47, 3.9, 3.11, 3.12, 3.13, 4.1, 4.2, 4.8, 4.10, 4.17, 4.21, 4.25, 4.27, 5.12, 5.13, 5.20, 5.25, 5.26, 5.34, 5.37, 6.8, 6.12, 7.17, 7.34, 10.2, 10.41, 10.42, 12.4, 12.11, 13.15, 13.17, 13.24, 13.31, 15.14, 18.10, 19.4, 21.28, 21.30, 21.36, 21.39, 21.40, 23.5, 26.17, 26.23, 28.17, 28.26, 28.27				c4.23	1.21, 2.4, 2.6, 4.16					Mt 13.15, 15.8, 21.23, 26.3, 26.5, Mt 26.47, 27.1, 27.25, 27.64, Mk 7.6, 14.2, Jn 8.2, 11.50, 18.14; only QnLk1 instance is LXX quotation
comm	neut	v		λέγω	#5581	#289	#>	#>	#453	#216	#>	#>	#248	#>	#414	#>	#>	#369	R #73; V #81	
comm	neut	vd???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	#3: 9.54u, 11.15u, 20.39c	#2: 5.33u, 9.19m	#26: 1.61, 3.12, 6.2, 7.20*, 9.12*, 9.13*, 12.3*, 17.5, 18.26, 19.25, 19.33, 19.34, 19.39, 20.2, 20.16, 20.24, 22.9, 22.35, 22.38, 22.49, 22.70*, 22.71, 24.5*, 24.19, 24.24, 24.32	#19	#>	#>	#>	#>	#>	#>	#>	#>	Mt #21; Mk #9;; Jn #42	
comm	neut	via??s		λέγω	#3011	#19	#>	#>	#224	#77	#>	#>	#57	#>	#127	#>	#>	#136	R #26 via*; V #30 via*	
comm	neut	vif		λέγω	#359	#17	#2: c12.19u	#0	#15: 4.23, 12.10, 13.25, 13.27, 14.9, 14.10, 15.18, 17.7, 17.8, 17.21, 17.23,	#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	



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									19.31, 20.5, 22.11, 23.29										
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	#26: 6.27, 6.46, 7.9, 7.14u, 7.26u, 7.28u, 9.33, 10.24, 11.8u, 12.4, 12.5, 12.8, 12.22u, 12.27u, 12.41, 12.44u, 12.51, 12.59u, 16.9, 16.29, 18.6u, 18.14u, 18.19, 19.26u, 20.8, 21.32u	5.24mu	#42: 3.8, 4.24m, 4.25, 5.39, 7.8, 7.32*, 7.47, 9.27, 10.12, 11.9*, 11.24, 11.45, 11.51, 12.37*, 13.3, 13.5, 13.8, 13.24*, 13.35, 14.24*, 15.7, 15.10, 16.7, 17.34, 18.8, 18.17, 18.29, 19.22, 19.40, 20.21, 20.37, 20.42, 21.3, 22.11, 22.16, 22.18, 22.34, 22.37, 22.60, 23.3, 23.43, 24.36	#13	2.11	#>	#80	#>	#114	#>	#>	#157	R #19 (vip*); V #21 (vip*)
comm	neut	vip?1p		λέγω	#0	#2	#0	#0	#0	#1: 21.23	#0	#0	#0	#0	#0				Jn 8.48

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
comm	neut	vip?2p		λέγω	#15	#0	#1: c22.70	#1: 9.20m	#5: 7.33*, 7.34*, 11.18*, 12.54, 12.55	#0	8.29			16.15					Mt 15.5, 16.2, 23.30; Mk 7.11, 14.71, 15.12; Jn 4.20, 4.35, 8.54, 9.19, 9.41, 10.36
comm	neut	vip?3p		λέγω	#44	#6	#3: 7.33*, 7.34*, 20.41	#1: 9.18m	#2: 17.37, 24.23	#3: 21.23, 23.8, 24.14	8.27			11.17, 11.18, 11.19, 16.13					Mt 13.28, 13.51, 14.17, 15.12, 15.33, 17.10, 19.7, 19.10, 20.7, 20.22, 20.33, 21.16, 21.31, 21.41, 22.21, 22.42, 23.3, 27.22; Mk 1.30, 1.37, 2.18, 3.32, 4.38, 6.37, 6.38, 8.19, 8.20, 9.11, 11.33, 12.14, 12.18, 12.35, 14.12; Jn 7.26, 8.4, 9.17, 11.8, 11.34, 12.22, 16.29, 20.13, 21.3
comm	neut	vix		λέγω	#24	#8	#0	#0	#1: 4.12	#3: 8.24, 13.34, 17.28	#0	#0	#0	#0	#0				Jn 4.18, 6.65, 12.50, 14.29, 15.15
comm	neut	viy		λέγω	#0	#0	#0	#0	#1: 22.13	#1: 20.38	#0	#0	#0	#0	#0				Jn 11.13
comm	neut	vn*		λέγω	#49	#15	#0	#1: 9.21m	#18: 3.8, 4.21, 5.14, 5.23, 6.42, 7.24, 7.40, 7.49, 8.56, 9.7, 11.27*, 11.29, 12.1, 12.12*, 13.26*, 14.17*, 20.9, 23.30	#8: 2.29, 10.28, 17.18, 17.21, 21.37, 23.30, 24.10									R #5; V #6; Mt 3.9, 4.17, 9.5, 11.7, 13.54, 26.22; Mk 2.9, 9.26, 10.28, 10.32, 10.47, 13.5, 14.19, 14.65, 14.69; Jn 16.12
comm	neut	vo*		λέγω	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp????p		λέγω	#321	#29	#2: 21.8, 22.64	#3: 4.41u, 5.26u, 8.24u	#37: 1.66, 2.13, 3.10, 3.14, 4.36, 5.21*, 5.30, 7.4, 7.16*, 8.25*, 10.17, 13.25*, 13.31, 14.30, 15.2, 17.13, 18.34, 19.7, 19.14, 19.38, 20.2, 20.5*, 20.14, 20.21, 20.28*, 21.5, 21.7*, 22.67*, 23.2*, 23.5, 23.18*, 23.21, 23.35, 23.37, 24.23, 24.29, 24.34	#31									Mt #50; Mk 1.27, 2.12, 3.11, 5.12, 5.35, 6.2, 7.37, 8.28, 9.11, 10.26, 10.35, 10.49, 11.31, 12.18, 13.6, 14.57, 15.29; Jn 4.31, 4.51, 6.52, 7.15, 9.2, 9.19, 11.3, 12.21, 18.40, 19.6, 19.12
comm	neut	vp????s		λέγω	#872	#62	#2: 7.19, 23.2	#3: 4.35mu, 5.12mu, 9.18mu	#57: 1.24, 1.63, 1.67, 2.24, 3.16, 5.8*, 5.13*, 7.6*, 7.20*, 7.39, 8.8*, 8.38, 8.49, 8.54, 9.22*, 9.34*, 9.35*, 9.38*, 10.25*, 11.45*, 12.16*, 12.17, 13.17, 13.27*, 14.3, 14.7, 15.3, 15.6*, 15.9*, 17.4*, 18.2*, 18.3*, 18.13*, 18.16*, 18.18, 18.38*, 19.16, 19.18, 19.20, 19.28, 19.30, 19.42, 19.46, 22.1, 22.8*, 22.19*, 22.20*, 22.42, 22.47*, 22.57, 22.59, 23.3*,	#57	1.25	1.7, 1.15	1.24						Mt #85; Mk 1.40, 5.23, 6.25, 8.15, 8.26, 8.27, 9.25, 12.6, 12.26, 14.39, 14.44, 14.58, 14.60, 14.68, 15.4, 15.7, 15.9, 15.36; Jn #32; R #11 (vp*); V #12 (vp*)

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									23.39, 23.46, 23.47*, 24.7*, 24.40										
comm	neut	vs??p		λέγω	#43	#6	#2: 20.5u, 20.6u	#0	#4: 6.26*, 9.54*, 12.11*, 13.35	#0						#0	#0	#0	Mt 5.11, 16.20, 17.9, 21.21, 21.24, 21.25, 21.26, 23.3, 23.39, 24.26, 27.64; Mk 7.36, 8.30, 11.31, 11.32
comm	neut	vs??s		λέγω	#89	#14		#0	#4: 11.5*, 11.7, 12.45, 22.67	#0									Mt 2.13, 5.22, 8.4, 12.32, 15.5, 21.3, 24.23, 24.48, 26.63; Mk 1.44, 7.11, 11.3, 11.23, 13.21; Jn 2.5, 3.12, 8.55, 12.27, 12.49
geo	neut	a		λεῖος, α, ον	#5	#0		#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		λειτουργέω	#93	#2		#0	#0	#1: 13.2	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		λειτουργία, ας, ή	#45	#5		#0	#1: 1.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		λεπίς, ίδος, ή	#6	#0		#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0	
thought	bad	n		λήρος, οὔ, ό	#1	#0		#0	#1h: 24.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama	neut	b		λίαν	#20	#3		#0	#1: 23.8	#0						#0	#0	#0	Mt 2.16, 4.8, 8.28, 27.14, Mk 1.35, 6.51, 9.3, 16.2
status	good	n		Λιβερτίνος, ου, ό	#0	#0		#0	#0	#1: 6.9	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λιθάζω	#2	#2	#1: 20.6	#0	#0	#2: 5.26, 14.19	#0	#0	#0	#0	#0				Jn 8.5, 10.31, 10.32, 10.33, 11.8
violence	bad	v		λιθοβολέω	#27	#1		#0	#1: 13.34	#3: 7.58, 7.59, 14.5	#0	#0	#0			#0	#0	#0	Mt 21.35, 23.37
architecture, geo, violence	neut	n		λίθος, ου, ό	#275	#16	#1: 22.41	#0	#11: 3.8, 4.3, 4.11, 17.2*, 19.40, 19.44, 20.17, 20.18, 21.5, 21.6, 24.2	#2: 4.11, 17.29				4.3, 4.6	3.9				Mt 7.9, 21.42, 21.44, 24.2, 27.60, 27.66, 28.2; Mk 5.5, 12.10, 13.1, 13.2, 15.46, 16.3, 16.4; Jn 8.7, 8.59, 10.31, 11.38, 11.39, 11.41, 20.1
geo	neut	a		λιθόστρωτος, ον	#3	#0		#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13
geo, travel	good	n		λιμήν, ένος, ό	#9	#0		#0	#0	#2: 27.8, 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		λίμνη, ης, ή	#5	#5		#0	#5: 5.1, 5.2, 8.22, 8.23, 8.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	n		λίψ, λιβός, ό	#40	#0		#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	a		λόγιος, ία, ιον	#0	#0		#0	#0	#1: 18.24	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		λόγχη, ης, ή	#11	#0		#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
identity	neut	a		λοιπός, ή, όν	#117	#36		#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	#1: 14.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λυμαίνω	#17	#0		#0	#0	#1: 8.3	#0	#0	#0	#0	#0	#0	#0	#0	
compare, benefit	neut	v		λυσιτελέω	#5	#0		#0	#1h: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n		λυτρωτής, οὔ, ό	#4	#0		#0	#0	#1: 7.35	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαγδαληνή, ής, ή	#0	#0		#0	#2: 8.2, 24.10	#0									Mt 27.56, 27.61, 28.1, Mk 15.40, 15.47, 16.1, 16.9, Jn 19.25, 20.1, 20.18
evil	bad	n		μαγεία, ας, ή	#0	#0		#0	#0	#1: 8.11	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	v		μαγεύω	#0	#0		#0	#0	#1: 8.9	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		μαθήτρια, ας, ή	#0	#0		#0	#0	#1: 9.36	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαθηταίος	#0	#0		#0	#1: 6.15	#1: 1.13						#0	#0	#0	Mt 9.9, 10.3, Mk 3.18

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
geo, space	neut	b		μακρὰ	#75	#2	#0	#0	#2: 7.6, 15.20	#3: 2.39, 17.27, 22.21									Mt 8.30, Mk 12.34, Jn 21.8
geo, travel	neut	b		μακρόθεν	#38	#3	#1: 16.23	#0	#3: 18.13, 22.54, 23.49	#0									Mt 26.58, 27.55; Mk 5.6, 8.3, 11.13, 14.54, 15.40
patience	neut	v		μακροθυμέω	#8	#6	#0	#0	#1: 18.7*	#0									Mt 18.26, 18.29
character	good	b		μακροθύμως	#0	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama, compare	neut	b		μᾶλλον	#49	#49	#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, ή	#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, ή	#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, ή	#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	
body	good	n		μαστός, οὔ, ό	#34	#1	#1: 11.27	#0	#1: 23.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a		μεγαλείος, α, ον	#15	#0	#0	#0	#0	#1: 2.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n		μεγαλειότης, ητος, ή	#4	#1	#0	#0	#1h: 9.43	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	a????c		μέγας, μεγάλη, μέγα	#22	#15	7.28, 9.46, 12.18u	#0	22.24c, 22.26c, 22.27c	#0									Mt 11.11, 12.6, 13.32, 18.1, 18.4, 20.31, 23.11, 23.17, 23.19; Mk 4.32, 9.34, 12.31; Jn 1.50, 4.12, 5.20, 5.36, 8.53, 10.29, 13.16, 14.12, 14.28, 15.13, 15.20, 19.11
status	neut	a???pn		μέγας, μεγάλη, μέγα	#120	#9	#0	#0	1.49, 21.11**, 23.23*	#2: 6.8, 8.13									Mt 20.25, 24.24; Mk 4.32, 10.42, 13.2; Jn 21.11; Rev is 8 of 9 in NT outside G-A
status	neut	a???sn		μέγας, μεγάλη, μέγα	#709	#82	#3: 7.16, 16.26, 23.46c	#0	#19: 1.15, 1.32, 1.42, 2.9, 2.10, 4.25, 4.33*, 4.38, 5.29, 6.49, 8.28*, 8.37, 9.48*, 14.16*, 17.15*, 19.37, 21.23, 22.12, 24.52	#27				#>	#29	#>	#>	#17	Mk 1.26, 4.37, 4.39, 4.41, 5.7, 5.11, 5.42, 10.43, 14.15, 15.34, 15.37, 16.4; Mt 2.10, 4.16, 5.19, 5.35, 7.27, 8.24, 8.26, 15.28, 20.26, 22.36, 22.38, 24.21, 24.31, 27.46, 27.50, 27.60; Jn 6.18, 7.37, 11.43, 19.31; check "great voice" in DD 1.2
vice	bad	v		μεθύσχω	#37	#3	#0	#0	#1: 12.45	#0	#0	#0	#0	#0	#0				Jn 2.10
vice	bad	v		μεθύω	#12	#3	#0	#0	#0	#1: 2.15	#0	#0	#0	#1: 24.49	#0	#0	#0	#0	
chron	neut	v		μέλλω	#44	#39	#0	#1: 9.44	#11: 3.7, 7.2*, 9.31*, 10.1*, 13.9, 19.4,	#33									Mt 2.13, 3.7, 11.14, 12.32, 16.27, 17.12, 17.22, 20.22,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
									19.11, 21.7*, 21.36, 22.23, 24.21										24.6; Mk 10.32, 13.4; Jn 4.47, 6.6, 6.15, 6.71, 7.35, 7.39, 11.51, 12.4, 12.33, 14.22, 18.32	
style	neut	x		μενοῦν	#0	#0	#1: 11.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
legal	neut	n		μεριστής, οὔ, ὄ	#0	#0	#0	#0	#1: 12.14	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	n		μέρος, ους, τό	#118	#21	#1: 12.46	#0	#3: 11.36, 15.12, 24.42	#7: 2.10, 5.2, 19.1, 19.27, 20.2, 23.6, 23.9									Mt 2.22, 15.21, 16.13, 24.51, Mk 8.10, Jn 13.8, 19.23, 21.6	
chron	neut	n		μεσημβρία, ας, 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	#2: 4.30, 8.7u	#1: 6.8u	#10: 2.46, 4.35, 5.19, 10.3, 17.11, 21.21, 22.27, 22.55, 23.45*, 24.36	#10: 1.15, 1.18, 2.22, 4.7, 17.22, 17.33, 23.10, 26.13, 27.21, 27.27									Mt 10.16, 13.25, 13.49, 14.6, 18.2, 18.20, 25.6; Mk 3.3, 6.47, 7.31, 9.36, 14.60; Jn 1.26, 8.3, 8.9, 19.18, 20.19, 20.26	
geo	neut	v		μεσῶ	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.14	
resource	good	v		μεστόω	#2	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0		
resource	neut	v	μετα	μεταδίδωμι	#7	#4	#0	#0	#1: 3.11	#0	#0	#0	#0	#0	#0	#0	#0	#0		
piety	neut	v	μετα	μετανοέω	#23	#11	#3: c15.7, c15.10, 16.30	#0	#6: 10.13, 11.32, 13.3, 13.5, 17.3, 17.4	#5: 2.38, 3.19, 8.22, 17.30, 26.20					12.41				Mt 3.2, 4.17, 11.20, 11.21, Mk 1.15, 6.12	
piety	neut	n	μετα	μετάνοια, ας, ἡ	#6	#8			3.3, 3.8, 5.32, 15.7, 24.47	#6: 5.31, 11.18, 13.24, 19.4, 20.21, 26.20						#0	#0	#0	Mt 3.8, 3.11; Mk 1.4	
chron	neut	pg		μεταξύ	#4	#1	#1: 16.26	#0	#1: 11.51	#3: 12.6, 13.42, 15.9	#0	#0	#0						Mt 18.15, 23.25; Jn 4.31	
anxiety	bad	v		μετεωρίζομαι	#9	#0	#0	#0	#1: 12.29	#0	#0	#0	#0	#0	#0	#0	#0	#0		
work, social	neut	a		μέτοχος, ον	#7	#5	#0	#1: 5.7u	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#5 Heb	
liquid vessel	neut	n		μετρητής, οὔ, ὄ	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.6	
style	neut	b		μετρίως	#1	#0	#0	#0	#0	#1: 20.12	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	p		μέχρι	#68	#11	#0	#0	#1: 16.16*	#2: 10.30, 20.7						#0	#0	#0	Mt 11.23, 28.15; Mk 13.30	
negative	neut	x		μηδέ	#124	#26	#4: 12.22, 14.12u, 16.26, 17.23u?	#0	#1: 3.14 (poetically pairing μηδένα and μηδέ)	#2: 4.18, 21.21 (reported speeches of others!)									Mt 6.25, 7.6, 10.9, 10.10, 10.14, 22.29, 23.10, 24.20; Mk 2.2, 3.20, 6.11, 8.26, 12.24, 13.15; Jn 4.15, 14.27	
drama	neut	r		μηδαίς, μηδεμία, μηδέν	#52	#43	#1: 10.4	#2: c9.3u, c9.21	#6: 3.13, 3.14, 4.35, 5.14*, 6.35, 8.56	#21: 4.17, 4.21, 8.24, 9.7, 10.20, 10.28, 11.12, 11.19, 13.28, 15.28, 16.28, 19.36, 19.40, 23.14, 23.22, 23.29, 24.23, 25.17, 25.25, 28.6, 28.18						#0	#0	#0		Mt 8.4, 9.30, 16.20, 17.9, 27.19; Mk 1.44, 5.26, 5.43, 6.8, 7.36, 8.30, 9.9, 11.14
chron	neut	b		μηδέποτε	#4	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		μηδέπω	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		μηκέτι	#15	#11	#0	#0	#1: 8.49	#3: 4.17, 13.34, 25.24									Mt 21.19, Mk 1.45, 2.2, 9.25, 11.14; Jn 5.14, 8.11	
agri	good	v		μηχύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.27	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
chron	neut	n		μήν, μηνός, ό	#269	#9	#0	#0	#5: 1.24, 1.26, 1.36, 1.56, 4.25	#5: 7.20, 18.11, 19.8, 20.3, 28.11	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b/c		μήποτε	#112	#5	#1: 21.34	#0	#6: 3.15, 4.11, 12.58*, 14.8, 14.12*, 14.29	#2: 5.39, 28.27									Mt 4.6, 5.25, 7.6, 13.15, 13.29, 15.32, 25.9, 27.64; Mk 4.12, 14.2; Jn 7.26
chron	neut	b		μήπω	#0	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
negative	neut	b/c		μήτε	#11	#6	#1: 7.33u*2	#1: 9.3*5	#0	#4: 23.8, 23.12, 23.21, 27.20	#0	#0	#0	5.34j, 5.35j, 5.36j		#0	#0	#0	Mt 5.34, 5.35, 5.36, 11.18
negative	neut			μήτι	#1	#6	#0	#0	#2: 6.39*, 9.13*	#1: 10.47									Mt 7.16, 12.23, 26.22, 26.25; Mk 4.21, 14.19; Jn 4.29, 8.22, 18.35
liquid	good	n		μίγμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
size	neut	a		μικρός	#160	#15	#2: 7.28, 17.2	#0	#3: 9.48, 12.32, 19.3	#2: 8.10, 26.22									Mt 10.42, 11.11, 13.32, 18.6, 18.10, 18.14, 26.39, 26.73; Mk 4.31, 9.42, 14.35, 14.70, 15.40; Jn 7.33, 12.35, 13.33, 14.19, 16.16, 16.17, 16.18, 16.19
geo, Latin	neut	n		μίλιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.41		#0	#0	#0	
thought	good	v		μιμνήσκομαι	#268	#9			1.54, 1.72, 16.25, 23.42, 24.6, 24.8	#2: 10.31, 11.16	#0	#0	#0						Mt 5.23, 26.75, 27.63; Jn 2.17, 2.22, 12.16
emotion	bad	v		μισέω	#172	#14	6.22, 6.28, 14.26, 16.13		1.71, 6.27, 19.14, 21.17										Mt 5.43, 6.24, 10.22, 24.9, 24.10; Mk 13.13; Jn 3.20, 7.7, 12.25, 15.18, 15.19, 15.23, 15.24, 15.25, 17.14
comm, LXX	bad	a		μογιλάλος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.32
style	neut	b		μόγισ	#1	#0	#0	#0	#1h: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry	bad	v		μοσχοποιέω	#0	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	a		μυλικός, ή, όν	#0	#0	#0	#0	#1: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	n		μυριάς, άδος, ή	#47	#4	#0	#0	#1: 12.1	#2: 19.19, 21.20	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	v		μυρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.8
num	neut	a		μύριοι, αι, α	#14	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.24
geo	neut	a		Ναζαρηνός, ή, όν	#0	#0	#0	#0	#2: 4.34, 24.19	#0	#0	#0	#4: 1.24, 10.47, 14.67, 16.6	#0	#0	#0	#0	#0	
travel, trade	neut	n		ναύκληρος, ου, ό	#0	#0	#0	#0	#0	#1: 27.11	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ναῦς, acc. ναῦν, ή	#13	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	a????c		νέος, α, ον	#75	#6	#0	#0	#3: 15.12, 15.13, 22.26	#1: 5.6	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v		νεύω	#2	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0				Jn 13.24
idolatry, piety	neut	n		νεωκόρος, ου, ό	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		νησίον, ου, τό	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	v		νηστεύω	#25	#0	#0	#3: 5.33m,	#1: 18.12	#2: 13.2, 13.3	#3: 2.18,	#0	#0	#5: 6.16, 6.17,	#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
								5.34m, 5.35m			2.19, 2.20			6.18, 9.14, 9.15					
liquid vessel	good	n		νιπτήρ, ἥρος, ὄ	#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, ὄ	#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, ἥ	#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		νοσσία, ἄς, ἥ	#17	#0	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		νοσσίον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.37
animal	neut	n		νοσσός, οῦ, ὄ	#0	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		νότος, ου, ὄ	#81	#1	#0	#0	#3: 11.31, 12.55, 13.29	#2: 27.13, 28.13	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
wisdom	good	b		νουνεχῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.34
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, ἥ	#283	#18	#3: 12.20, 18.7, 21.37	#1: 5.5c	#3: 2.8, 2.37, 17.34	#15: 5.19, 9.24, 9.25, 12.6, 16.9, 16.33, 17.10, 18.9, 20.31, 23.11, 23.23, 23.31, 26.7, 27.23, 27.27									Mt 2.14, 4.2, 12.40, 14.25, 25.6, 26.31, 26.34, 28.13; Mk 4.27, 5.5, 6.48, 14.30; Jn 3.2, 9.4, 11.10, 13.30, 19.39, 21.3
violence	bad	v		νύσσω	#3	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
chron	neut			νυχθήμερον, ου	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	good	n		ξέστης, ου, ὄ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.4
resource	bad	a		ξηρός, ἄ, ὄν	#37	#1	#0	#2: 6.6m, 6.8m	#1: 23.31	#0	#2: 3.1u, 3.3	#0	#0	#1: 12.10		#0	#0	#0	Mt 23.15
resource	neut	n		ξύλον, ου, τό	#274	#8	#0	#0	#2: 22.52, 23.31	#4: 5.30, 10.39, 13.29, 16.24						#0	#0	#0	Mt 26.47, 26.55; Mk 14.43, 14.48
travel	neut	v		ὄδεύω	#1	#0	#0	#0	#1h: 10.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		ὄδοιπορέω	#0	#0	#0	#0	#0	#1: 10.9	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n??p*		ὄδος, οῦ, ἥ	#280	#6	#1: 14.23	#0	#2: 1.76, 3.5	#3: 2.28, 13.10, 14.16									Mt 22.9, 22.10
geo	neut	n??s*		ὄδος, οῦ, ἥ	#538	#12	#4: 7.27, 8.5u, 10.4, 18.35c	#1: 9.3mu	#12: 1.79, 2.44, 3.4, 8.12, 9.57*, 10.31, 11.6, 12.58*, 19.36, 20.21, 24.32, 24.35	#17: 1.12, 8.26, 8.36, 8.39, 9.2, 9.17, 9.27, 16.17, 18.25, 18.26, 19.9, 19.23, 22.4, 24.14, 24.22, 25.3, 26.13									Mt 2.12, 3.3, 4.15, 5.25, 7.13, 7.14, 8.28, 10.5, 10.10, 11.10, 13.4, 13.19, 15.32, 20.17, 20.30, 21.8, 21.19, 21.32, 22.16; Mk 1.2, 1.3, 2.23, 4.4, 4.15, 6.8, 8.3, 8.27, 9.33, 9.34, 10.17, 10.32, 10.46, 10.52,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			11.8, 12.14; Jn 1.23, 14.4, 14.5, 14.6
smell	neut	v		ὀζω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39
direction	neut	b		ὄθεν	#42	#7	#0	#0	#1: 11.24	#3: 14.26, 26.19, 28.13	#0	#0	#0			#0	#0	#0	Mt 12.44, 14.7, 25.24, 25.26
thought	neut	vp*		οἶδα	#51	#31	#1: 9.33	#0	#3: 8.53, 9.47*, 11.17	#4: 2.30, 5.7, 20.22, 24.22									Mt 12.25, 22.29, Mk 5.33, 6.20, 12.15, 12.24, Jn 6.61, 13.1, 13.3, 18.4, 19.28, 21.12
house	neut	n		οἰκετεία, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.45
location	neut	n		οἶκημα, ατος, τό	#3	#0	#0	#0	#0	#1: 12.7	#0	#0	#0	#0	#0	#0	#0	#0	
craft		v		οικοδομέω	#426	#10	#2: 11.47, c12.18	#0	#9: 4.29, 6.48, 6.49, 7.5, 11.48*, 14.28, 14.30, 17.28, 20.17	#4: 7.47, 7.49, 9.31, 20.32									Mt 7.24, 7.26, 16.18, 21.33, 21.42, 23.29, 26.61, 27.40, Mk 12.1, 12.10, 14.58, 15.29, Jn 2.20
trade	neut	n		οικοδόμος, ου, 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	
authority, house	neut	n		οἰκονόμος, ου, ὁ	#15	#6	#1: 12.42	#0	#3: 16.1, 16.3, 16.8	#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	#3: 7.36, 12.39, 16.27	#1: 6.4m	#15: 1.23, 1.33, 1.40, 1.56, 5.24*, 5.25*, 7.10, 8.39, 8.41, 9.61*, 11.17*, 11.24, 14.1, 15.6*, 18.14*	#11: 2.2, 2.46, 5.42, 7.10, 7.47, 7.49, 10.22, 11.12, 16.15, 16.34, 21.8	2.26								Mt 9.6, 9.7, 12.4, 12.44; Mk 2.11, 3.20, 5.19, 5.38, 7.17, 7.30, 8.3, 8.26, 9.28; Jn 2.16, 7.53
house, arch	neut	ndmp*		οἶκος, ου, ὁ	#17	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 11.8
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	#22	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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	#22	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
house, arch	neut	nnms*		οἶκος, ου, ὁ	#226	#3	#0	#0	#4: 11.17*, 13.35, 14.23*, 19.46	#5: 2.36, 7.42, 11.14, 16.15, 16.31						#0	#0	#0	Mt 21.13, 23.38; Mk 11.17
geo	neut	n		οἰκουμένη, ης, ἡ	#47	#6	#0	#0	#3: 2.1, 4.5, 21.26	#5: 11.28, 17.6, 17.31, 19.27, 24.5	#0	#0	#0			#0	#0	#0	Mt 24.14
chron	neut	v		ὀκνέω	#10	#0	#0	#0	#0	#1: 9.38	#0	#0	#0	#0	#0	#0	#0	#0	
chron/num	neut	a		ὀκταήμερος, ον	#0	#1	#0	#0	#0		#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ὀκτώ	#81	#1	#0	#0	#4: 2.21, 9.28, 9.33, 13.16 (10+8)	#2: 9.33, 25.6 (10+8)	#0	#0	#0	#0	#0				Jn 5.5 (30+8), 20.26
piety	bad	n		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	Mt 6.30, 8.26, 14.31, 16.8
size, quantity	neut	a		ὀλίγος, η, ον	#94	#14	#1: 12.48	#0	#4: 5.3*, 7.47, 10.2, 13.23	#10: 12.18, 14.28, 15.2, 17.4, 17.12, 19.23, 19.24, 26.28, 26.29, 27.20						#0	#0	#0	Mt 7.14, 9.37, 15.34, 22.14, 25.21, 25.23; Mk 1.19, 6.5, 6.31, 8.7
healing	good	n		ὀλοκληρία, ας, ἡ	#0	#0	#0	#0	#0	#1: 3.16	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ὄλος, η, ον	#243	#26	#2: 10.27, 11.34u	#1: 5.5u	#11: 1.65, 4.14, 7.17, 8.39, 8.43, 9.25, 11.36, 13.21, 23.5, 23.44	#19: 2.2, 2.47, 5.11, 7.10, 7.11, 9.31, 9.42, 10.22, 10.37, 11.26, 11.28, 13.6, 13.49,									Mt 1.22, 4.23, 4.24, 5.29, 5.30, 6.22, 6.23, 9.26, 9.31, 13.33, 14.35, 16.26, 20.6, 22.37, 22.40, 24.14, 26.13,



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
										15.22, 18.8, 19.27, 21.30, 21.31, 28.30									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, ό	#7	#0	#0	#0	#1h: 12.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	a		ὅμοιος, οία, οιον	#81	#20	#5: 7.31u, 7.32u, 13.18, 13.19, 13.21	#0	#4: 6.47, 6.48, 6.49, 12.36	#1: 17.29	11.16, 13.31, 13.33								Mt 13.44, 13.45, 13.47, 13.52, 20.1, 22.39; Jn 8.55, 9.9
compare	neut	v		ὁμοιάω	#39	#2	#2: 7.31u, 13.18u	#0	#1: 13.20c	#1: 14.11	7.24, 7.26, 11.16					#0	#0	#0	Mt 6.8, 13.24, 18.23, 22.2, 25.1; Mk 4.30
compare	neut	v		ὁμολογέω	#12	#13	#1: 12.8	#0	#0	#3: 7.17, 23.8, 24.14									Mt 7.23, 10.32, 14.7; Jn 1.20, 9.22, 12.42
trade, social	good	a		ὁμότεχνος, ον	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		ὄνάριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.14
shame	bad	v		ὄνειδίζω	#56	#3	#2: 6.22, 6.28u	#0	#0	#0				5.11					Mt 11.20, 27.44, Mk 15.32, 16.14
shame	bad	n		ὄνειδος, ους, τό	#53	#0	#0	#0	#1h: 1.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	n?np*		ὄνομα, ατος, τό	#81	#7	#0	#0	#1: 10.20	#2: 1.15, 18.15				10.2		#0	#0	#0	Mk 3.17
social	neut	nans*		ὄνομα, ατος, τό	#365	#31	#2: 6.22, 21.17	#0	#2: 1.13, 1.31	#9: 2.21, 8.16, 9.14, 9.15, 9.21, 19.5, 19.13, 22.16, 26.9									Mt 1.21, 1.23, 1.25, 10.22, 10.41, 10.42, 18.20, 24.9, 28.19; Mk 3.16, 3.17, 13.13; Jn 1.12, 2.23, 3.18, 10.3, 12.28, 15.21, 17.6, 17.26
social	neut	ndns*		ὄνομα, ατος, τό	#184	#13	#4: 16.20, 19.2, 21.8c, 23.50	#1: 9.48mu	#11: 1.5, 1.59, 1.61, 5.27*, 9.49, 10.17, 10.38, 13.35, 19.38, 24.18, 24.47	#35									Mt 7.22, 12.21, 18.5, 21.9, 23.39, 24.5, 27.32; Mk 5.22, 9.37, 9.38, 9.39, 9.41, 11.9, 13.6, 16.17; Jn 5.43, 10.25, 12.13, 14.13, 14.14, 14.26, 15.16, 16.23, 16.24, 16.26, 17.11, 17.12, 20.31
social	neut	ngns*		ὄνομα, ατος, τό	#41	#7	#0	#0	#1: 21.12	#8: 3.16, 4.30, 5.41, 8.12, 9.16, 10.43, 15.26, 21.13	#0	#0	#0			#0	#0	#0	Mt 19.29
social	neut	nnns*		ὄνομα, ατος, τό	#311	#11	#0	#1: 8.30m	#10: 1.5, 1.26, 1.27, 1.49, 1.63, 2.21, 2.25, 8.41, 11.2*, 24.13*	#6: 3.16, 4.12, 13.6, 13.8, 15.17, 19.17									Mt 6.9; Mk 5.9, 6.14, 14.32; Jn 1.6, 3.1, 18.10
position	neut	b		ὄπισθεν	#18	#2	#0	#0	#2: 8.44*, 23.26	#0						#0	#0	#0	Mt 9.20, 15.23; Mk 5.27; NT #2 in Rev
position	neut	p		ὀπίσω	#350	#7	#2: 7.38, 9.62	#0	#5: 9.23, 14.27, 17.31, 19.14, 21.8	#2: 5.37, 20.30									Mt 3.11, 4.19, 10.38, 16.23, 16.24, 24.18, Mk 1.7, 1.17, 1.20, 8.33, 8.34, 13.16, Jn 1.15, 1.27, 1.30, 6.66, 12.19, 18.6, 20.14
witness	neut	v		ὀπτάνομαι	#2	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	n		ὀπτασία, ας, ή	#9	#1	#0	#0	#2: 1.22, 24.23	#1: 26.19									

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
cooking, craft, meal	neut	a		ἄπτως, ἡ, ὄν	#2	#0	#0	#0	#1h: 24.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	vi?p*		ὄραω	#84	#9	#0	#0	#3: 1.11, 22.43, 24.34	#7: 2.3, 7.2, 7.26, 7.30, 13.31, 16.9, 26.16						#0	#0	#0	Mt 17.3, Mk 9.4
witness	neut	vip*		ὄραω															
witness	neut	vpa*		ὄραω	#100	#6	#2: 9.31, 23.8	#1: 5.20m	#29: 1.12, 2.17, 2.48, 5.8, 5.12, 7.13, 7.39, 8.28, 8.34, 8.36, 8.47f, 9.54, 10.31, 10.32, 10.33, 11.38, 13.12, 17.14, 17.15, 18.15, 18.24, 18.43, 19.7, 19.41, 20.14, 22.49, 22.56f, 22.58, 23.47	#20: 3.3, 3.12, 7.24, 7.31, 7.34, 7.35, 8.18, 9.17, 9.40, 11.23, 12.3, 13.12, 13.45, 14.9, 14.11, 16.19, 16.27, 16.40, 21.32, 28.15	2.5								Mt 2.10, 2.16, 3.7, 5.1, 8.18, 8.34, 9.2, 9.4, 9.8, 9.11, 9.22, 9.23, 9.36, 12.2, 14.26, 18.31, 21.15, 21.19, 21.20, 21.32, 21.38, 26.8, 27.3, 27.24, 27.54, 28.17; Mk 2.16, 5.6, 5.16, 5.22, 6.48, 6.49, 7.2, 8.33, 9.15, 9.20, 9.25, 10.14, 11.13, 12.28, 12.34, 14.67, 14.69, 15.39; Jn 5.6, 6.14, 11.31, 11.32, 19.26, 20.20, 20.29, 21.21
		vpa??s		ὄραω															
witness	neut	vpp*		ὄραω	#48	#2	#0	#0	#1: 23.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	vpx*		ὄραω	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.45, 14.9, 19.35
chron	neut	v		ὀρθρίζω	#64	#0	#0	#0	#1h: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ὀρθρινός, ἡ, ὄν	#4	#0	#0	#0	#1h: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ὀρθρος, ου, ὄ	#35	#0	#2: 21.38*, 24.1	#0	#0	#1: 5.21	#0	#0	#0	#0	#0				Jn 8.2
geo		n		ὄριον, ου, τό	#265	#0	#0	#0	#0	#1: 13.50			5.17, 7.24, 7.31,		2.16, 4.13, 15.22, 15.39, 19.1	#0	#0	#0	Mt 8.34c, Mk 10.1c
location	good	n		ὀροθεσία, ας, ἡ	#0	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n?p*		ὄρος, ους, τό	#209	#6	#0	#0	#2: 21.21, 23.30	#0						#0	#0	#0	Mt 18.12, 24.16, Mk 5.5, 13.14
geo	neut	n?s*		ὄρος, ους, τό	#407	#10	#3: 4.29, 6.12, 9.28	#2: 8.32uc, 9.37uc,	#5: 3.5, 19.29, 19.37, 21.37, 22.39	#3: 1.12, 7.30, 7.38									Mt 4.8, 5.1, 5.14, 8.1, 14.23, 15.29, 17.1, 17.9, 17.20, 21.1, 21.21, 24.3, 26.30, 28.16; Mk 3.13, 5.11, 6.46, 9.2, 9.9, 11.1, 11.23, 13.3, 14.26; Jn 4.20, 4.21, 6.3, 6.15, 8.1
style	neut	rr		ὄσος, η, ὄν	#561	#36	#1: 18.22	#0	#8: 4.23*, 4.40*, 8.39*, 9.5*, 9.10*, 11.8*, 12.3*, 18.12*	#17: 2.39, 3.22, 3.24, 4.6, 4.23, 4.28, 4.34, 5.36, 4.37, 9.13, 9.16, 9.39, 10.45, 13.48, 14.27, 15.4, 15.12									Mt 7.12, 9.15, 13.44, 13.46, 14.36, 17.12, 18.18, 18.25, 21.22, 22.9, 23.3, 25.40, 25.45, 28.20; Mk 2.19, 3.8, 3.10, 3.28, 5.19, 5.20, 6.30, 6.56, 7.36, 9.13, 10.21, 11.24, 12.44; Jn 1.12, 4.29, 4.45, 6.11, 10.8, 10.41, 11.22, 16.13, 16.15, 17.7
body	neut	n		ὄστέον ὄστούν, οὔ, τό	#109	#1	#0	#1: 24.39	#0	#0	#0	#0	#0						Mt 23.27; Jn 19.36

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
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
chron	neut			ὅταν	#196	#34	#6: 6.22, 13.28, 17.22*, 21.20, 21.30, 21.31	#7: 5.35m	#20: 8.13, 9.26*, 11.2*, 11.21*, 11.24, 11.34*, 11.36, 12.11*, 12.54, 12.55*, 14.8, 14.10, 14.12*, 14.13*, 16.4, 16.9*, 17.10, 21.7*, 21.9*, 23.42	#2: 23.35, 24.22										Mt 5.11, 6.2, 6.5, 6.6, 6.16, 9.15, 10.19, 10.23, 12.43, 13.32, 15.2, 19.28, 21.40, 23.15, 24.15, 24.32, 24.33, 25.31, 26.29; Mk 2.20, 3.11, 4.15, 4.16, 4.29, 4.31, 4.32, 8.38, 9.9, 11.19, 11.25, 12.23, 12.25, 13.4, 13.7, 13.11, 13.14, 13.28, 13.29, 14.7, 14.25; Jn 2.10, 4.26, 5.7, 7.27, 7.31, 8.28, 8.44, 9.5, 10.4, 13.19, 14.29, 15.26, 16.4, 16.13, 16.21, 21.18
chron	neut	x		ὅτε	#166	#35	#0	#1: 6.3m	#11: 2.21, 2.22, 2.42, 4.25, 6.13, 13.35, 15.30, 17.22*, 22.14*, 22.35, 23.33*	#10: 1.13, 8.12, 8.39, 11.2, 12.6, 21.5, 21.35, 22.20, 27.39, 28.16										Mt 7.28, 9.25, 11.1, 12.3, 13.26, 13.48, 13.53, 19.1, 21.1, 21.34, 26.1, 27.31; Mk 1.32, 2.25, 4.6, 4.10, 6.21, 7.17, 8.19, 8.20, 11.1, 14.12, 15.20, 15.41; Jn 1.19, 2.22, 4.21, 4.23, 4.45, 5.25, 6.24, 9.4, 12.16, 12.17, 13.12, 13.31, 16.25, 17.12, 19.6, 19.8, 19.23, 19.30, 20.24, 21.15, 21.18
style	bad	b		οὐ	#5159	#612	#42: 6.40, 6.43, 6.46, 7.6u, 7.32u, 8.17, 9.53u, 9.58u, 10.24, 11.8, 11.29, 11.38, 11.40, 11.46, 11.52, 12.2, 12.10, 12.24,	#6: 4.41m, 5.31m, 5.36, 5.37, 6.2m, 9.40m	#108: 1.7, 1.15, 1.20, 1.22, 1.33, 1.34, 1.37, 2.7, 2.37, 2.43, 2.49, 2.50, 3.16, 4.2, 4.4, 4.12, 5.32, 6.4, 6.37*, 6.41, 6.42*, 6.44, 6.48, 7.6, 7.44, 7.45*, 7.46*, 8.13, 8.14, 8.19, 8.27, 8.43, 8.47, 8.51, 8.52, 9.13*, 9.27, 9.49, 9.50, 10.19*, 10.40, 10.42, 11.6, 11.7*, 11.44, 12.6, 12.15, 12.17, 12.33, 12.57*, 13.6, 13.7, 13.24*, 13.27*, 13.33, 13.34, 13.35, 14.3, 14.5, 14.6, 14.20*, 14.26, 14.27,	#104		#108	#173						#250	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							12.27, 12.39, 12.40, 12.46, 12.56, 12.59, 13.15, 13.16u, 13.25, 14.14, 16.11, 16.12, 16.13, 16.31, 17.20, 18.11u, 19.22, 20.5, 21.15, 21.32, 22.67, 23.51, 24.3, 24.39		14.30, 14.33, 15.4*, 15.7*, 15.13, 15.28, 16.2*, 16.3*, 17.18*, 17.22*, 18.4*, 18.7*, 18.13*, 18.17, 18.34, 19.3, 19.14, 19.21, 19.23*, 19.44, 19.48, 20.21, 20.22, 20.26, 20.31, 20.38, 21.6, 21.9*, 21.18, 21.33*, 22.16, 22.18, 22.26, 22.34*, 22.53, 22.57, 22.58, 22.60, 22.68, 23.29, 23.34*, 23.53*, 24.6*, 24.18*, 24.24											
shame	bad	i		οὐά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.29	
drama	neut	b		οὐδαμῶς	#7	#0	#0	#0	#0	#0	#0	#0	#0		2.6	#0	#0	#0		
style	neut	r		οὐδεῖς, οὐδεμία, οὐδέν	#180	#63	#6: 10.22, 12.2, 14.24u, 16.13, 18.19, 23.9	#1: 5.5cu	#27: 1.61, 4.2*, 4.24*, 4.26*, 4.27*, 5.36, 5.37*, 5.39*, 7.28*, 8.16*, 8.43*, 9.36*, 9.62*, 10.19*, 11.33*, 15.16, 18.29, 18.34, 19.30, 20.40, 22.35, 23.4, 23.14, 23.15, 23.22, 23.41, 23.53	#27	#>	#>	#25	#>	#19	#>	#>	#53	Lk2 has virgin ass and virgin tomb	
chron	neut			οὐδέποτε	#4	#3	#0	#0	#1: 15.29	#3: 10.14, 11.8, 14.8									Mt 7.23, 9.33, 21.16, 21.42, 26.33; Mk 2.12, 2.25; Jn 7.46	
chron	neut	b		οὐδέπω	#1	#0	#0	#0	#0	#1: 8.16	#0	#0	#0	#0	#0				Jn 7.39, 19.41, 20.6	
chron	neut	b		οὐκέτι	#106	#18	#0	#0	#3: 15.19, 15.21, 20.40	#3: 8.39, 20.25, 20.38									Mt 19.6, 22.46; Mk 5.3, 7.12, 9.8, 10.8, 12.34, 14.25, 15.5; Jn 11.54, 14.19, 14.30, 15.15, 16.10, 16.16, 16.21. 16.25, 17.11, 21.6	
transition	neut	b		οὐκοῦν	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.37	
logic, transition	neut	b		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*,	#60				#>	#56	#>	#>	#194	Mk 10.9, 11.31, 12.9, 13.35, 15.12, 16.19	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									20.44*, 21.7*, 21.14*, 23.16, 23.22										
chron	neut	b		οὔπω	#8	#7	#0	#0	#1: 23.53	#0									Mt 16.9, 24.6; Mk 4.40, 8.17, 8.21, 11.2, 13.7; Jn 2.4, 3.24, 6.17, 7.6, 7.8, 7.30, 7.39, 8.20, 8.57, 11.30, 20.17
direction	neut	b		οὐρανόθεν	#1	#0	#0	#0	#0	#1: 26.13	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	namp		οὐρανός, οὐ, ό															
geo	neut	nnmp		οὐρανός, οὐ, ό	#21	#6	#0	#0	#0	#0	#0	#0	#0	3.16	#0	#0	#0	#0	
geo	neut	ngmp		οὐρανός, οὐ, ό	#16	#4	c21.26							3.17, 5.3, 5.10, 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; Mk 1.11
style	bad	b		οὐχί	#195	#18	12.51, 16.30		1.60, 4.22, 6.39*, 12.6, 13.3, 13.5, 14.28, 14.31, 15.8, 17.8, 17.17, 18.30, 22.27, 23.39, 24.26, 24.32	#2: 5.4, 7.50	#0	#0	#0						Mt 5.46, 5.47, 6.25, 10.29, 12.11, 13.27, 13.56, 18.12, 20.13; Jn 9.9, 11.9, 13.10, 13.11, 14.22; in Qn, “no” as answer to question; in Lk2, start of rhetorical question expecting positive answer
debt, finance	bad	v		ὀφείλω	#16	#21	#1: 11.4	#0	#4: 7.41, 16.5, 16.7, 17.10	#1: 17.29	#0	#0	#0						Mt 18.28, 18.30, 18.34, 23.16, 23.18; Jn 13.14, 19.7
geo, shape	neut	n		ὀφρῦς, ύος, ή	#1	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ὀχλέω	#2	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ὀχλοποιέω	#0	#0	#0	#0	#0	#1: 17.5	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	n??p*		ὄχλος, ου, ό	#15	#1	#0	#4: 4.42, 5.3u, 8.42, 8.45u	#12: 3.7, 3.10, 5.15, 7.24L*, 9.11*, 9.18*, 11.14*, 11.29*, 12.54*, 14.25*, 23.4*, 23.48*	#7	#0	#1: 10.1	#0	11.7					Mt 4.25, 5.1, 7.28, 8.1, 9.8, 9.33, 9.36, 12.15, 12.23, 12.46, 13.2, 13.34, 13.36, 14.13, 14.15, 14.19, 14.22, 14.23, 15.30, 15.36, 15.39, 19.2, 21.9, 21.11, 21.46, 22.33, 23.1, 26.55, 27.20
social	neut	n??s*		ὄχλος, ου, ό	#36	#3	#2: 11.27, 12.13u	#1: 9.37mu	#23: 5.1*, 5.19, 5.29, 6.17*, 6.19, 7.9*, 7.11, 7.12*, 8.4*, 8.19, 8.40*, 9.12*, 9.16*, 9.37, 9.38*, 12.1*, 13.14*, 13.17*, 18.36*, 19.3, 19.39, 22.6, 22.47*	#15									Mt 8.18, 9.23, 9.25, 13.2, 14.5, 14.14, 15.10, 15.31, 15.32, 15.33, 15.35, 17.14, 20.29, 20.31, 21.8, 21.26, 26.47, 27.15, 27.24; Mk 2.4, 2.13, 3.9, 3.20, 3.32, 4.1, 4.36, 5.21, 5.24, 5.27, 5.30, 5.31, 6.34, 6.45, 7.14, 7.17, 7.33, 8.1, 8.2, 8.6, 8.34, 9.14, 9.15, 9.17, 9.25, 10.46, 11.18, 11.32, 12.12, 12.37, 12.41, 14.43, 15.8, 15.11, 15.15; Jn 5.13, 6.2, 6.5, 6.22, 6.24, 7.12, 7.20, 7.31, 7.32, 7.40, 7.43, 7.49, 11.42, 12.9, 12.12, 12.17, 12.18, 12.29, 12.34; Qn

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			uses ἐκ τοῦ ὄχλου, Lk2 ἀπό τοῦ ὄχλου
chron	neut	b		ὀψέ	#4	#0	#0	#0	#0	#0									Mt 28.1; Mk 11.19, 13.35
chron	neut	n		ὀψία, ας, ή	#1	#0	#0	#0	#0	#0									Mt 8.16, 14.15, 14.23, 16.2, 20.8, 26.20, 27.57; Mk 1.32, 4.35, 6.47, 11.11, 14.17, 15.42; Jn 6.16, 20.19
violence	bad	v		παγιδεύω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.15
violence	bad	a		παθητός, 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
age	neut	n		παιδίον, ου, τό	#152	#6	#3: 7.32u, 11.7, 18.16	#2: 9.47u, 9.48	#8: 1.59, 1.66, 1.76, 1.80, 2.17, 2.27, 2.40, 18.17c	#0									Mt 2.8, 2.9, 2.11, 2.13, 2.14, 2.20, 2.21, 11.16, 14.21, 15.38, 18.2, 18.3, 18.4, 18.5, 19.13, 19.14; Mk 5.39, 5.40, 5.41, 7.28, 7.30, 9.24, 9.36, 9.37, 10.13, 10.14, 10.15; Jn 4.49, 16.21, 21.5
chron	neut	b		πάλαι	#8	#4	#0	#0	#1: 10.13	#0						#0	#0	#0	Mt 11.21; Mk 15.44
chron	neut			παλαιός, ά, όν	#17	#7	#0	#2: 5.36m, 5.37m	#1: 5.39	#0	2: 2.21, 2.22	#0	#0	9.16, 9.17		#0	#0	#0	Mt 13.52
solidarity	neut	b		παμπληθεί	#0	#0	#0	#0	#1h: 23.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel, hospitality	good	n		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, ό	#0	#0	#0	#0	#1h: 10.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
family	good	b		πανοικεί	#0	#0	#0	#0	#0	#1: 16.34	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	b		πανταχῆ	#3	#0	#0	#0	#0	#1: 21.28	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole	neut	b		πάντη	#2	#0	#0	#0	#0	#1: 24.3	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		πάντοθεν	#11	#1	#0	#0	#1: 19.43	#0				#0	#0	#0	#0	#0	Mk 1.45
chron	neut	b		πάντοτε	#2	#28	#0	#0	#2: 15.31, 18.1	#0									Mt 26.11; Mk 14.7; Jn 6.34, 7.6, 8.29, 11.42, 12.8, 18.20
hyperbole	neut	b		πάντως	#3	#5	#0	#0	#1: 4.23	#2: 21.22, 28.4	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	pa		παρά	#249	#24	#3: 7.38, 8.5u, 18.35	5.1c	3.13, 5.1c, 5.2, 8.12, 8.35, 8.41, 13.2, 13.4, 17.16, 18.14	#8: 4.35, 5.2, 7.58, 10.6, 10.32, 16.13, 18.13, 22.3	4.4			13.4		#0	#0	#0	Mt 4.18, 13.1, 13.19, 15.29, 15.30, 20.30; Mk 1.16, 2.13, 4.1, 4.15, 5.21, 10.46; “more than” in Lk2 13.2, 4, 18.14; falling “at the feet” in Lk2 8.35, 8.41, 17.16; Qn “alongside the road” 8.5, 18.35
style	neut	pd		παρά	#169	#20	#0	#0	#6: 1.30, 2.52, 9.47, 11.37*, 18.27, 19.7	#8: 9.43, 10.6, 18.3, 21.7, 21.8, 21.16, 26.8, 28.14	#0	#0	#1: 10.27		19.26				Mt 6.1, 8.10, 22.25, 28.15; Jn 1.39, 4.40, 8.38, 14.17, 14.23, 14.25, 17.5, 19.25
style	neut	pg		παρά	#412	#20	#1: 6.34	#1: 6.19	#6: 1.37, 1.45, 2.1, 8.49, 10.7*, 11.16, 12.48	#13: 2.33, 3.2, 3.5, 7.16, 9.2, 9.14, 10.22, 17.9, 20.24, 22.5, 24.8, 26.10, 28.22						#>	#>	#24	Mt 2.4, 2.7, 2.16, 18.19, 21.42; Mk 3.21, 5.26, 8.11, 12.2, 12.11, 14.43, 16.9
action	neut	v	παρα	παραβάλλω	#8	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
drama			παρα	παράδοξος, ον	#8	#0	#0	#0	#1: 5.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	a	παρα	παραθαλάσσιος, ία, ον	#6	#0	#0	#0	#0	#0	#0	#0	#0		4.13	#0	#0	#0	
need	bad	v	παρα	παραθεωρέω	#0	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	
position, posture, staging	good	v	παρα	παρακαθέζομαι	#0	#0	#0	#0	#1h: 10.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, help	neut	v	παρα	παρακαλέω	#132	#58	#1: 16.25	#2: 8.31m, 8.32m	#4: 3.18, 7.4, 8.41, 15.28	#22	5.10, 5.12								Mt 2.18, 5.4, 8.5, 8.31, 8.34, 14.36, 18.29, 18.32, 26.53; Mk 1.40, 5.17, 5.18, 5.23, 6.56, 7.32, 8.22; Qn = comforted; Mk1 and later = request
hide	bad	v		παρακαλύπτω	#2	#0	#0	#0	#1h: 9.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
education	good	v	παρα	παρακολουθέω	#2	#2	#0	#0	#1: 1.3	#0	#0	#0	#1: 16.17	#0	#0	#0	#0	#0	
geo		a	παρα	παράλιος, ον	#4	#0	#0	#0	#1: 6.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a	παρα	παραλυτικός, ή, όν	#0	#0	#0	#3: 5.18m*, 5.20m*, 5.24m*	#0	#0	#3: 2.3, 2.5, 2.10		2.4, 2.9	9.2, 9.6		#0	#0	#0	Mt 4.24, 8.6
sickness	bad	v	παρα	παραλύω	#24	#1	#0	#0	#2: 5.18*, 5.24*	#2: 8.7, 9.33	#0	#0	#0	#0	#0	#0	#0	#0	
crime, legal	bad	v	παρα	παρανομέω	#10	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	παρα	παραπλέω	#0	#0	#0	#0	#0	#1: 20.16	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	παρα	παραπορεύομαι	#36	#0	#0	#0	#0	#0			11.20			#0	#0	#0	Mt 27.39; Mk 2.23, 9.30, 15.29
piety, chron	good	n	παρα	παρασκευή, ής, ή															
chron	neut	v	παρα	παρατείνω	#7	#0	#0	#0	#0	#1: 20.7	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n	παρα	παρατήρησις, εως, ή	#0	#0	#1h: 17.20c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	v	παρα	παρατυγχάνω	#0	#0	#0	#0	#0	#1: 17.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron, travel	neut	v	παρα	παραχειμάζω	#0	#2	#0	#0	#0	#2: 27.12, 28.11	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n	παρα	παραχειμασία, ας, ή	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b	παρα	παραχρήμα	#19	#0	#1: 18.43	#0	#9: 1.64, 4.39, 5.25, 8.44, 8.47, 8.55, 13.13, 19.11, 22.60	#6: 3.7, 5.10, 12.23, 13.11, 16.26, 16.33	#0	#0	#0			#0	#0	#0	Mt 21.19, 21.20
military, violence	bad	v	παρα	παρεμβάλλω	#187	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
bother	bad	v	παρα	παρενοχλέω	#17	#0	#0	#0	#0	#1: 15.19	#0	#0	#0	#0	#0	#0	#0	#0	
move		v	παρα	παρέρχομαι	#141	#4	#5: 11.42, 16.17, 18.37, 21.32, 21.33	#0	#3: 12.37, 15.29, 17.7	#2: 16.8, 27.9				5.18					Mt 8.28, 14.15, 24.34, 14.35, 26.39, 26.42, Mk 6.48, 13.30, 13.31, 14.35
chastity	good	n		παρθενία, ας, ή	#12	#0	#0	#0	#1h: 2.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	v	παρα	παρήμι	#19	#1	#0	#0	#1: 11.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	v	παρα	παροίχομαι	#0	#0	#0	#0	#0	#1: 14.16	#0	#0	#0	#0	#0	#0	#0	#0	
compare	bad	v	παρα	παρομοιάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.27
compare	neut	a	παρα	παρόμοιος, (α), ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.13

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
violence	bad	v	παρα	παροτρύνω	#0	#0	#0	#0	#0	#1: 13.50	#0	#0	#0	#0	#0	#0	#0	#0	
feast	bad	n	παρα	παροψίς, ίδος, ή	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.25
style	neut	a??fpa		πᾶς, πᾶσα, πᾶν															
style	neut	a??fpd		πᾶς, πᾶσα, πᾶν															
style	neut	a??fpg		πᾶς, πᾶσα, πᾶν															
style	neut	a??fpm		πᾶς, πᾶσα, πᾶν															
style	neut	a??fpv		πᾶς, πᾶσα, πᾶν															
style	neut	a??fsa		πᾶς, πᾶσα, πᾶν															
style	neut	a??fsd		πᾶς, πᾶσα, πᾶν															
style	neut	a??fsg		πᾶς, πᾶσα, πᾶν															
style	neut	a??fsn		πᾶς, πᾶσα, πᾶν															
style	neut	a??fsv		πᾶς, πᾶσα, πᾶν															
style	neut	a??mpa		πᾶς, πᾶσα, πᾶν															
style	neut	a??mpd		πᾶς, πᾶσα, πᾶν															
style	neut	a??mpg		πᾶς, πᾶσα, πᾶν															
style	neut	a??mpn		πᾶς, πᾶσα, πᾶν															
style	neut	a??mpv		πᾶς, πᾶσα, πᾶν															
style	neut	a??msa		πᾶς, πᾶσα, πᾶν															
style	neut	a??msd		πᾶς, πᾶσα, πᾶν															
style	neut	a??msg		πᾶς, πᾶσα, πᾶν															
style	neut	a??msn		πᾶς, πᾶσα, πᾶν															
style	neut	a??msv		πᾶς, πᾶσα, πᾶν															
style	neut	a??npa		πᾶς, πᾶσα, πᾶν															
style	neut	a??npd		πᾶς, πᾶσα, πᾶν															
style	neut	a??npg		πᾶς, πᾶσα, πᾶν															
style	neut	a??npi		πᾶς, πᾶσα, πᾶν															
style	neut	a??npv		πᾶς, πᾶσα, πᾶν															
style	neut	a??nsa		πᾶς, πᾶσα, πᾶν															
style	neut	a??nsd		πᾶς, πᾶσα, πᾶν															
style	neut	a??nsg		πᾶς, πᾶσα, πᾶν															
style	neut	a??nsn		πᾶς, πᾶσα, πᾶν															
style	neut	a??nsv		πᾶς, πᾶσα, πᾶν															
violence	bad	v		πατέω	#19	#3	#1: 10.19	#0	#1: 21.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#3 Rev
geo	neut	a		πεδινός, ή, όν	#24	#0	#0	#0	#1: 6.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		πεζεύω	#0	#0	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	
social		v		πειθω	#171	#28	#0	#0	#4: 11.22, 16.31, 18.9, 20.6	#17: 5.36, 5.37, 5.39, 12.20, 13.43, 14.19, 17.4, 18.4, 19.8, 19.26, 21.14, 23.21, 26.26, 26.28, 27.11, 28.23, 28.24									Mt 27.20, 27.43, 28.14
action	neut	v		πειράω	#7	#0	#0	#0	#0	#1: 26.21	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πέμπτος, η, ον	#59	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
genealogy	neut	n		πενθερός, ου, ό	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.13



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
poverty	bad	a		πεινιχρός, ά, όν	#3	#0	#0	#0	#1h: 21.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		πεντακόσιοι, αι, α	#57	#1	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πέντε	#217	#4	#1: 16.28	#2: 9.13u, 9.16u	#6: 1.24, 12.6, 12.52, 14.19, 19.18, 19.19	5: 4.4, 7.14, 19.19, 20.6, 24.1									Mt 14.17, 14.19, 16.9, 25.2, 25.15, 25.16, 25.20; Mk 6.38, 6.41, 8.19; Jn 4.18, 5.2, 6.9, 6.13, 6.19
num	neut	a		πεντεκαίδεκατος, η, ον	#22	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πεντήκοντα	#150	#0	#0	#0	#2: 9.14, 16.6	#1: 13.20				#0	#0				Mk 6.40; Jn 8.57, 21.11
location	neut	b	περι	περαιτέρω	#0	#0	#0	#0	#0	#1: 19.39	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	b		πέραν	#98	#0	#0	#1: 8.22	#0	#0									Mt 4.15, 4.25, 8.18, 8.28, 14.22, 16.5, 19.1; Mk 3.8, 4.35, 5.1, 5.21, 6.45, 8.13, 10.1; Jn 1.28, 3.26, 6.1, 6.17, 6.22, 6.25, 10.40, 18.1
geo	neut	n		πέρασ, ατος, τό	#56	#2	#0	#0	#1: 11.31	#0	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
craft, fire	neut	v	περι	περιάπτω	#1	#0	#0	#0	#1h: 22.55	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v	περι	περιδέω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44
action	neut	v	περι	περιέχω	#34	#1	#0	#0	#1: 5.9	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing, preparation	neut	v	περι	περιζώννυμι	#42	#3	#1: 12.35	#0	#2: 12.37, 17.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
control	good	a	περι	περικρατής, ές	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
sight		v	περι	περικρύβω	#0	#0	#0	#0	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
military, violence	bad	v	περι	περικυκλώω	#16	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
wait	neut	v	περι	περιμένω	#2	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	b		πέριξ	#0	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	v	περι	περιοικέω	#0	#0	#0	#0	#1bh: 1.65	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	a	περι	περίοικος, ον	#6	#0	#0	#0	#1h: 1.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	n	περι	περιοχή, ής, ή	#25	#0	#0	#0	#0	#1: 8.32	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	περι	περιρήγνυμι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
thought, emotion	bad	v	περι	περισπάω	#5	#0	#0	#0	#1h: 10.40	#0	#0	#0	#0	#0	#0	#0	#0	#0	
amount, resource	good	n	περι	περίσσευμα, ατος, τό	#1	#1	#1: 6.45	#0	#0	#0				#1: 12.34	#0	#0	#0	#0	Mk 8.8
amount, resource	good	v	περι	περισσεύω	#9	#22	#0	#0	#4: 9.17, 12.15, 15.17, 21.4	#1: 16.5									Mt 5.20, 13.12, 14.20, 15.37, 25.29, Mk 12.44, Jn 6.12, 6.13
action	neut	v	περι	περιτρέπω	#1	#0	#0	#0	#0	#1: 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v	περι	περιτρέχω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.55
geo	neut	a	περι	περίχωρος	#21	#0	#0	#0	#5: 3.3, 4.14, 4.37, 7.17, 8.37	#1: 14.6		1.28			3.5				Mt 14.35
herb, food	neut	n		πήγανον, ου, τό	#0	#0	#0	#0	#1bh: 11.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	neut	v		πιέζω	#1	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Πιλάτος, ου, ό	#0	#1	#3: 23.1, 23.3, 23.52	#1: 3.1	#8: 13.1, 23.4, 23.6, 23.11, 23.12, 23.13, 23.20, 23.24	#0						#>	#>	#19	Mt 27.2, 27.13, 27.17, 27.22, 27.24, 27.58, 27.62, 27.65; Mk 15.1, 15.2, 15.4, 15.5, 15.9, 15.12, 15.14, 15.15, 15.43, 15.44

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
liquid, action	neut	v		πίμπλημι	#112	#0	#0	#0	#13: 1.15, 1.23, 1.41, 1.57, 1.67, 2.6, 2.21, 2.22, 4.28, 5.7, 5.26, 6.11*, 21.22	#9: 2.4, 3.10, 4.8, 4.31, 5.17, 9.17, 13.9, 13.45, 19.29	#0	#0	#0			#0	#0	#0	Mt 22.10, 27.48
lit	good	n		πινακίδιον, ου, τό	#0	#0	#0	#0	#1h: 1.63	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		πίπτω	#400	#31	8.5u, 8.7u, 8.8u, 16.21		5.12, 8.14, 8.41, 10.18, 11.17, 13.4, 14.5, 16.17, 17.16, 20.18, 21.24, 23.30	1.26, 5.5, 5.10, 9.4, 10.25, 13.11, 15.16, 20.9, 22.7	4.4, 4.5, 4.7, 4.8			13.4, 13.5, 13.7, 13.8					Mt 2.11, 4.9, 7.25, 7.27, 10.29, 15.14, 15.27, 17.6, 17.15, 18.26, 18.29, 21.44, 24.29, 26.39; Mk 5.22, 9.20, 13.25, 14.35; Qn only seeds and crumbs "fall"; in Lk2 people, satan, tower, animals, letters fall
piety	good	v		πιστεύω	#85	#65	#3: 16.11, 20.5, 22.67	#0	#6: 1.20, 1.45, 8.12, 8.13, 8.50, 24.25	#35			16.13, 16.14, 16.16, 16.17			#>	#>	#85	Mt 8.13, 9.28, 18.6, 21.22, 21.25, 21.32, 24.23, 24.26, 27.42; Mk 1.15, 5.36, 9.23, 9.24, 9.42, 11.23, 11.24, 11.31, 13.21, 15.32
piety	good	n		πίστις, εως, ή	#57	#189	#4: 7.9, 7.50, 17.19, 18.42	#2: 5.20m, 8.48m	#5: 8.25, 17.5, 17.6, 18.8, 22.32	#14: 3.16, 6.5, 6.7, 11.24, 13.8, 14.9, 14.22, 14.27, 15.9, 16.5, 17.31, 20.21, 24.24, 26.18						#0	#0	#0	Mt 8.10, 9.2, 9.22, 9.29, 15.28, 17.20, 21.21, 23.23; Mk 2.5, 4.40, 5.34, 10.52, 11.22
piety	good	a		πιστός, ή, όν	#72	#50	#2: 16.11, 16.12	#0	#3: 12.42, 16.10, 19.17	#4: 10.45, 13.34, 16.1, 16.15	#0	#0	#0						Mt 24.45, 25.21, 25.23; Jn 20.27
geo	neut	n		πλατύς, εία, ύ	#65	#3	#1: 13.26	#0	#2: 10.10, 14.21c	#1: 5.15	#0	#0	#0			#0	#0	#0	Mt 6.5, 7.13, 12.19
finance	bad	n		πλεονεξία, ας, ή	#8	#8	#0	#0	#1: 12.15	#0				#0	#0	#0	#0	#0	Mk 7.22
num	neut	n		πλήθος, ους, τό	#276	#3	#1: 6.17	c5.6u	#6: 1.10, 2.13, 8.37, 19.37, 23.1, 23.27	#16: 2.6, 4.32, 5.14, 5.16, 6.2, 6.5, 14.1, 14.4, 15.12, 15.30, 17.4, 19.9, 21.36, 23.7, 25.24, 28.3		#2: 3.7, 3.8							Jn 5.3, 21.6
weather, water, disaster	bad	n		πλήμμυρα, ης, ή	#1	#0	#0	#0	#1h: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	b		πλήν	#234	#6	#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		πληρώω	#110	#28	#0	#0	#9: 1.20, 2.40, 3.5, 4.21, 7.1, 9.31, 21.24, 22.16, 24.44	#16: 1.16, 2.2, 2.28, 3.18, 5.3, 5.28, 7.23, 7.30, 9.23, 12.25, 13.25, 13.27, 13.52, 14.26, 19.21, 24.27				1.22, 2.15, 2.17, 2.23, 3.15					Mt 4.14, 5.17, 8.17, 12.17, 13.35, 13.48, 21.4, 23.32, 26.54, 26.56, 27.9, Mk 1.15, 14.49, Jn 3.29, 7.8, 12.3, 12.38, 13.18, 15.11, 15.25, 16.6, 16.24, 17.12, 17.13, 18.9, 18.32, 19.24, 19.36
divine	neut	n??p*		πνεῦμα, ατος, τό					#3: 4.36, 10.20, 11.26	#3: 8.7, 19.12, 19.13									Mk 1.27, 3.11, 5.13, 8.16, Mt 12.45
direction	neut	b		πόθεν	#46	#3	#1: 13.25c	#0	#3: 1.43, 13.27*, 20.7	#0						#>	#>	#11	Mt 13.27, 13.54, 13.56, 15.33, 21.25; Mk 6.2, 8.4, 12.37

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	a		ποικίλος, η, ον	#25	#6	#0	#0	#1: 4.40	#0			#1: 1.34						Mt 4.24
agri, authority	neut	v		ποιμαίνω	#52	#7	#0	#0	#1: 17.7	#1: 20.28	#0	#0	#0	#0	2.6	#0	#0	#0	Jn 21.16
agri	neut	n		ποίμνιον, ου, τό	#70	#2	#0	#0	#1: 12.32	#2: 20.28, 20.29	#0	#0	#0	#0	#0	#0	#0	#0	
question	neut	a		πόϊος, α, ον	#13	#2	#3: 6.34, 12.39, 20.8	#0	#5: 5.19, 6.32, 6.33, 20.2, 24.19	#2: 4.7, 23.34									Mt 19.18, 21.23, 21.24, 21.27, 22.36, 24.42, 24.43; Mk 11.28, 11.29, 11.33, 12.28
geo	neut	n?fp*		πόλις, εως, ή	#483	#3	#0	#1: 4.43	#4: 5.12, 13.22, 19.17, 19.19	#5: 5.16, 8.40, 14.6, 16.4, 26.11					9.35				Mt 9.35, 10.23, 11.1, 11.20, 14.13, Mk 6.33, 6.56
geo	neut	nafs		πόλις, εως, ή	#334	#13	#0	#0	#17: 1.26, 1.39, 2.3, 2.4, 2.39, 4.31, 7.11, 8.1, 8.4, 8.34, 8.39, 9.10, 10.1, 10.8, 10.10, 19.41, 22.10	#14: 8.5, 9.6, 12.10, 14.20, 14.21, 15.21, 15.36, 16.11, 16.20, 17.5, 17.16, 19.35, 20.23, 24.12		1.45, 5.14	4.5, 8.33, 9.1	2.23, 10.5, 10.11					Mt 21.18, 22.7, 23.34, 26.18, 27.53, 28.11, Mk 14.13, 14.16, Jn 4.5, Jn 4.8, 4.28, 11.54
geo	neut	ndfs		πόλις, εως, ή	#173	#3	#0	#0	#7: 2.11, 7.37*, 10.12, 18.2*, 18.3*, 23.19*, 24.49	#9: 4.27, 8.8, 8.9, 10.9, 11.5, 16.12, 18.10, 21.29, 22.3	#0	#0	#0			#0	#0	#0	Mt 10.15, 10.23
geo	neut	ngfs		πόλις, εως, ή	#326	#9	#1: 14.21	#0	#7: 2.4, 4.29, 7.12, 8.27, 9.5, 10.11, 23.51	#10: 7.58, 13.50, 14.4, 14.13, 14.19, 16.14, 16.39, 21.5, 21.39, 25.23					10.14				Mt 21.17, 23.34, Mk 11.19, Jn 1.44, 4.30, 4.39, 19.20
geo	neut	nnfs		πόλις, εως, ή	#145	#9	#0	#0	#1: 4.29	#5: 13.44, 16.12, 19.29, 21.30, 27.8		1.33	5.14, 5.35, 8.34, 12.25	21.10					"city" speaks in Mk2 1.33 and Mt2 21.10; #9 in NT outside gospels and Acts are all in Rev
num, hyperbole	neut	a		πολλαπλασίων, ον	#0	#0	#0	#0	#1bh: 18.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		πολυλογία, ας, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
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
direction	neut	b		πόρρωθεν	#16	#1	#0	#0	#1: 17.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
trade	neut	n		πορφυρόπωλις, ιδος, ή	#0	#0	#0	#0	#0	#1: 16.14	#0	#0	#0	#0	#0	#0	#0	#0	
chron, num	neut	b		ποσάκις	#5	#0	#0	#0	#1: 13.34	#0	#0	#0	#0		23.37	#0	#0	#0	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	
action	neut	v		πράσσω	#38	#17	#0	#0	#6: 3.13, 19.23, 22.23, 23.15, 23.41 (x2)	#13: 3.17, 5.35, 15.29, 16.28, 17.7, 19.19, 19.36, 25.11, 25.25, 26.9, 26.20, 26.26, 26.31	#0	#0	#0	#0	#0				Jn 3.20, 5.29
direction	neut	b		πρηγής	#4	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		προαύλιον, ου, τό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.68

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
animal	neut	a		προβατικός, ή, όν	#3	#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	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, public	neut	v	προ	προκηρύσσω	#0	#0	#0	#0	#0	#1: 13.24	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	v	προ	προμελετάω	#0	#0	c21.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anxiety	bad	v	προ	προμεριμνάω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.11
motion	neut	v	προ	προπορεύομαι	#33	#0	#0	#0	#1: 1.76	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	pd		πρός	#68	#1	#0	#0	#1: 19.37	#0				#0	#0				Mk 5.11; Jn 18.16, 20.11, 20.12
style	neut	pa		πρός	#3566	#172	#6: 11.5, 12.58, 16.26, 16.30, 18.3uc, 18.16	#1: 9.37mu	#150: 1.13, 1.18, 1.19, 1.27, 1.28, 1.34, 1.43, 1.55, 1.61, 1.73, 1.80, 2.15, 2.18, 2.20, 2.34, 2.48, 2.49, 3.9, 3.12, 3.12, 4.4, 4.11, 4.21, 4.23*, 4.26, 4.36, 4.40*, 4.43*, 5.4*, 5.10*, 5.22, 5.30, 5.31*, 5.33*, 5.34*, 5.36*, 6.3*, 6.9*, 6.11*, 6.47, 7.3*, 7.4*, 7.7*, 7.19*, 7.20*, 7.24*, 7.40, 7.44, 7.50*, 8.4*, 8.13, 8.19, 8.21*, 8.22*, 8.25*, 8.35, 9.3*, 9.13*, 9.14*, 9.23, 9.33*, 9.43, 9.50, 9.57*, 9.59*, 9.62*, 10.2, 10.23*, 10.26*, 10.29, 10.39, 11.1*, 11.6, 11.39*, 12.1*, 12.3*, 12.15, 12.16*, 12.22*, 12.41*, 12.47*, 13.7, 13.23, 13.34, 14.3, 14.5, 14.6, 14.7, 14.23*, 14.25, 14.26, 14.32, 15.3, 15.18, 15.20, 15.22, 16.1, 16.20*, 17.1*, 17.4*, 17.22*, 18.1*, 18.9, 18.11, 18.31, 18.40, 19.5, 19.8*, 19.9*, 19.13*, 19.29, 19.33, 19.35, 19.39, 19.42, 20.2, 20.3, 20.5*, 20.9, 20.10, 20.14, 20.19*, 20.23, 20.25, 20.41*, 21.38*, 22.15*, 22.23, 22.45, 22.52, 22.56,	#121	#61	#41	#88	Qn 11.5, 16.26, 16.30, 18.3, 18.16 and Lk1 9.37 are verb of motion + πρὸς; 12.58 is action verb + πρὸς; R #16; V #18					

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes			
									22.70*, 23.4, 23.7*, 23.12, 23.14, 23.15, 23.22, 23.28, 24.5*, 24.10, 24.12, 24.14, 24.17, 24.18, 24.25*, 24.29, 24.32, 24.44, 24.50													
chron	neut	n	προ	προσάββατον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.42			
begging	bad	v	προς	προσαιτέω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.8			
motion, status	neut	v	προς	προσαναβαίνω	#10	#0	#0	#0	#1h: 14.10	#0	#0	#0	#0	#0	#0	#0	#0	#0				
finance	bad	v	προς	προσαναλίσκω οι προσαναλώ	#0	#0	#0	#0	#1bh: 8.43	#0	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	προς	προσαπειλέω	#0	#0	#0	#0	#0	#1: 4.21	#0	#0	#0	#0	#0	#0	#0	#0				
finance	bad	v	προς	προσδαπανάω	#0	#0	#0	#0	#1bh: 10.35	#0	#0	#0	#0	#0	#0	#0	#0	#0				
need	neut	v	προς	προσδέομαι	#6	#0	#0	#0	#0	#1: 17.25	#0	#0	#0	#0	#0	#0	#0	#0				
wait	neut	v	προς	προσδέχομαι	#46	#6	#1: 12.36	#0	#4: 2.25, 2.38, 15.2, 23.51	#2: 23.21, 24.15	#1: 15.43	#0	#0	#0	#0	#0	#0	#0				
chron	neut	v	προς	προσδοκάω	#13	#3	#3: 7.19, 7.20, 12.46	#0	#2: 1.21, 3.15	#4: 3.5, 10.24, 27.33, 28.6									Mt 11.3, 24.50			
comm	neut	v		προσεάω	#0	#0	#0	#0	#0	#1: 27.7	#0	#0	#0	#0	#0	#0	#0	#0				
finance	neut	v	προς	προσεργάζομαι	#0	#0	#0	#0	#1bh: 19.16	#0	#0	#0	#0	#0	#0	#0	#0	#0				
ethics	neut	v	προς	προσέχω	#121	#8	#0	#0	#1: 20.46a	#6: 5.35, 8.6, 8.10, 8.11, 16.14, 20.28	#0	#0	#0			#0	#0	#0	Mt 6.1, 7.15, 10.17, 16.6, 16.11, 16.12			
house	neut	v	προς	προσκεφάλαιον, ου, τό	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.38			
social	good	v	προς	προσκληρώ	#0	#0	#0	#0	#0	#1: 17.4	#0	#0	#0	#0	#0	#0	#0	#0				
social	neut	v	προς	προσκλίνω	#1	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0				
piety	good	n	προς	προσκυνητής, οὔ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.23			
travel, nautical	good	v	προς	προσορμίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.53			
need	bad	a	προς	πρόσπεινος, ον	#0	#0	#0	#0	#0	#1: 10.10	#0	#0	#0	#0	#0	#0	#0	#0				
violence	neut	v	προς	προσπήγνυμι	#0	#0	#0	#0	#0	#1: 2.23	#0	#0	#0	#0	#0	#0	#0	#0				
drama, act	neut	v	προς	προσποιέω	#4	#0	#0	#0	#1h: 24.28	#0	#0	#0	#0	#0	#0	#0	#0	#0				
motion	neut	v	προς	προσπορεύομαι	#17	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.35			
fish	good	n	προς	προσφάγιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.5			
chron	neut	b	προς	προσφάτως	#5	#0	#0	#0	#0	#1: 18.2	#0	#0	#0	#0	#0	#0	#0	#0				
touch	neut	v	προς	προσψαύω	#0	#0	#0	#0	#1bh: 11.46	#0	#0	#0	#0	#0	#0	#0	#0	#0				
favor	bad	a	προς	προσωπολήμπτης, ου, ὁ	#0	#0	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0				
sense	neut	n	προς	πρόσωπον, ου, τό	#1205	#34	#2: 7.27, 12.56	#0	#11: 2.31, 5.12*, 9.29*, 9.51, 9.52*, 9.53*, 10.1*, 17.16*, 20.21, 21.35*, 24.5*	#11: 2.28, 3.13, 3.20, 5.41, 6.15, 7.45, 13.24, 17.26, 20.25, 20.38, 25.16						#0	#0	#0	Mt 6.16, 6.17, 11.10, 16.3, 17.2, 17.6, 18.10, 22.16, 26.39, 26.67; Mk 1.2, 12.14, 14.65; Qn face/presence of god and of heaven/sky; Lk2 often has face on the ground in worship			
violence	bad	v	προ	προτείνω	#7	#0	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0				
persuasion	neut	v	προ	προτρέπω	#5	#0	#0	#0	#0	#1: 18.27	#0	#0	#0	#0	#0	#0	#0	#0				

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
comm	neut	v	προ	προφθάνω	#20	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
favor	good	v	προ	προχειροτονέω	#0	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρωῖ	#182	#0	#0	#0	#0	#1: 28.23									Mt 16.3, 20.1, 21.18; Mk 1.35, 11.20, 13.35, 15.1, 16.2, 16.9; Jn 18.28, 20.1
chron	neut	a		πρωίνος, ή, όν	#12	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	ao?f*		πρώτος, η, ον	#55	#17	#0	#0	#2: 2.2, 15.22	#4: 12.10, 16.12, 17.4, 20.18						#0	#0	#0	Mt 22.38, 26.17, 27.64; Mk 12.28, 12.29, 14.12, 16.9
num	neut	ao?m*		πρώτος, η, ον	#115	#15	#0	#0	#6: 13.30, 14.18, 16.5, 19.16, 19.47, 20.29*	#7: 1.1, 13.50, 25.2, 26.23, 27.43, 28.7, 28.17									Mt 10.2, 17.27, 19.30, 20.8, 20.10, 20.16, 20.27, 21.31, 21.36, 22.25; Mk 6.21, 9.35, 10.31, 10.44, 12.20; Jn 1.15, 1.30, 8.7, 19.32, 20.4, 20.8
num	neut	ao?n*		πρώτος, η, ον	#59	#8	#0	#0	#1: 11.26	#1: 26.20	#0	#0	#0		12.45				Mt 21.28; Jn 10.40, 12.16, 19.39
authority	bad	n		πρωτοστάτης, ου, ό	#1	#0	#0	#0	#0	#1: 24.5	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρώτως	#0	#0	#0	#0	#0	#1: 11.26	#0	#0	#0	#0	#0	#0	#0	#0	
body, LXX	neut	n		πτέρνα, ης, ή	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 13.18
nature	neut	n		πτέρυξ	#63	#3	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	23.37	#0	#0	#0	
liquid	neut	n		πτύσμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.6
lit	neut	v		πτύσσω		#0	#0	#0	#1: 4.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence, LXX	bad	n		πυγμή, ής, ή	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.3
idolatry, piety	neut	n		πύθων, ωνος, ό	#0	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πυκνός, 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
style	neut	b		πῶς	#129	#41	#4: 8.18, 20.41, 20.44, 22.4c	#0	#12: 1.34, 6.42*, 8.36, 10.26*, 11.18*, 12.11*, 12.27*, 12.50, 12.56*, 14.7, 18.24, 22.2	#9: 2.8, 4.21, 8.31, 9.27, 11.13, 12.17, 15.36, 20.18, 27.12	#>	#>	#14	#>	#14	#>	#>	#20	
evil	bad	n		ῥαδιούργημα, ατος, τό	#0	#0	#0	#0	#0	#1: 18.14	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	n		ῥαδιουργία, ας, ή	#0	#0	#0	#0	#0	#1: 13.10	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		ῥακά	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.22
liquid	neut	v		ῥέω	#39	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.38
destroy	bad	n		ῥήγμα, ατος, τό	#4	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		ῥήγνυμι	#39	#1	#0	#1: 5.37u	#1: 9.42	#0	2.22			9.17		#0	#0	#0	Mt 7.6, Mk 9.18
comm	neut	n		ῥήμα, ατος, τό	#514	#14	#0	#0	#18: 1.37, 1.38, 1.65, 2.15, 2.17, 2.19, 2.29, 2.50, 2.51, 3.2, 5.5*, 7.1*, 9.45, 18.34, 20.26, 22.61, 24.8, 24.11	#14									Mt 4.4, 12.36, 18.16, 26.75, 27.14; Mk 9.32, 14.72; Jn 3.34, 5.47, 6.63, 6.68, 8.20, 8.47, 10.21, 12.47, 12.48, 14.10, 15.7, 17.8

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
legal	neut	n		ῥήτωρ, ορος, ό	#0	#0	#0	#0	#0	#1: 24.1	#0	#0	#0	#0	#0	#0	#0	#0	
translate	neut	b		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, ή	#7	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.47
Action	neut	v		σαλεύω	#77	#3	#2: 7.24u, 21.26c	#0	#2: 6.38*, 6.48	#4: 2.25, 4.31, 16.26, 17.13						#0	#0	#0	Mt 11.7, 24.29; Mk 13.25
travel, nautical	bad	n		σάλος, ου, ό	#9	#0	#0	#0	#1: 21.25*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	n		σανίς, ίδος, ή	#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	
style	neut	rx		σεαυτοῦ	#221	#16	#1: 4.23	#1: 5.14	#4: 4.9, 10.27*, 23.37, 23.39	#3: 9.34, 16.28, 26.1				4.6					Mt 8.4, 19.19, 22.39, 27.40; Mk 1.44, 12.31, 15.30; Jn 1.22, 7.4, 8.13, 8.53, 10.33, 14.22, 17.5, 18.34, 21.18
divine	neut	n		σημεῖον, ου, τό	#115	#15	#3: 11.29, c21.11, c21.25	#0	#6: 2.12, 2.34, 11.16, 11.30, 21.7, 23.8	#13: 2.19, 2.22, 2.43, 4.16, 4.22, 4.30, 5.12, 6.8, 7.36, 8.6, 8.13, 14.3, 15.12			16.17, 16.20						Mt 12.38, 12.39, 16.1, 16.3, 24.3, 24.24, 24.30, 26.48, Mk 8.11, 8.12, 13.4, 13.22, Jn 2.11, 2.18, 2.23, 3.2, 4.48, 4.54, 6.2, 6.14, 6.26, 6.30, 7.31, 9.16, 10.41, 11.47, 12.18, 12.37, 20.30
chron	neut	b		σήμερον	#274	#11	#1: 19.9	#0	#10: 2.11, 4.21, 5.26, 12.28, 13.32, 13.33, 19.5, 22.34, 22.61, 23.43	#9: 4.9, 13.33, 19.40, 20.26, 22.3, 24.21, 26.2, 26.29, 27.33						#0	#0	#0	Mt 6.11, 6.30, 11.23, 16.3, 21.28, 27.8, 27.19, 28.15, Mk 14.30
violence, Latin	bad	n		σικάριος, ου, ό	#0	#0	#0	#0	#0	#1: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	
food	bad	n		σίκερα, τό	#14	#0	#0	#0	#1: 1.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing, Latin	neut	n		σιμικίνθιον, ου, τό	#0	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		σινιάζω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		σιτίον, ου, τό	#1	#0	#0	#0	#0	#1: 7.12	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		σιτιστός, ή, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.4
food	neut	n		σιτομέτριον, ου, τό	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		σιωπάω	#33	#0	#0	#0	#2: 1.20, 19.40	#1: 18.9						#0	#0	#0	Mt 20.31, 26.63, Mk 3.4, 4.39, 9.34, 10.48, 14.61
resource	neut	n		σκευή, ής, ή	#6	#0	#0	#0	#0	#1: 27.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		σκηνοπηγία, ας, ή	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.2
trade	good	n		σκηνοποιός, οὔ, ό	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	a		σκληροτράχηλος, ον	#8	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
military	bad	n		σκούλον, ου, τό	#93	#0	#0	#0	#1: 11.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame, decay	bad	a		σκωληκόβρωτος, ον	#0	#0	#0	#0	#0	#1: 12.23	#0	#0	#0	#0	#0	#0	#0	#0	
death, insect	bad	n		σκώληξ, ηκος, ό	#18	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.48
liquid	neut	v		συμυρνίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.23
ritual	bad	n		σορός, οϋ, ή	#3	#0	#0	#0	#1: 7.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		σοφία, ας, ή	#246	#34	#1: c21.15	#0	#4: 2.40, 2.52, 11.31, 11.49	#4: 6.3, 6.10, 7.10, 7.22					12.42	#0	#0	#0	Mt 11.19, 13.54, Mk 6.2
violence	bad	n		σπεκουλάτωρ, ορος, ό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.27
trade	bad	a		σπερμολόγος, ον	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
emotion	good	v		σπλαγχνίζομαι	#1	#0	#0	#0	#3: 7.13, 10.33, 15.20	#0									Mt 9.36, 14.14, 15.32, 18.27, 20.34; Mk 1.41, 6.34, 8.2, 9.22
emotion	good	n		σπλάγχνον, ου, τό	#17	#9	#0	#0	#1: 1.78	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		στάδιον, ου, τό	#0	#2	#0	#0	#1: 24.13	#0	#0	#0	#0						Mt 14.24, Jn 6.19, 11.18
military	bad	n		στασιαστής, οϋ, ό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.7
finance	good	n		στατήρ, ήρος, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.27
piety	neut	n		στέμμα, ατος, τό	#0	#0	#0	#0	#0	#1: 14.13	#0	#0	#0	#0	#0	#0	#0	#0	
fertility	bad	n		στείρα, ας, ή	#16	#2	#0	#0	#3: 1.7, 1.36, 23.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
plant	good	n		στιβάς, άδος, ή	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.8
chron	neut	n		στιγμή, ής, ή	#2	#0	#0	#0	#1h: 4.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	v		στίλβω	#8	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3
philosophy	neut	a		Στοιικός, 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	συ	συγγένεια, ας, ή					1.61										
family	good	n	συ	συγγενίς, ίδος, ή	#0	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hide, sight	bad	v	συ	συγκαλύπτω	#18	#0	#0	#0	#2: 12.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	συ + κατα	συγκαταβαίνω	#4	#0	#0	#0	#0	#1: 25.5	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v	συ + κατα	συγκατατίθημι	#3	#0	#0	#0	#1: 23.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	συ	συγκαταψηφίζομαι	#0	#0	#0	#0	#0	#1: 1.26	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	συ	συγινέω	#0	#0	#0	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	v	συ	συγομιζω	#1	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
sickness, mourning	bad	v	συ	συγκύπτω	#3	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate, style	neut	n	συ	συγκυρία, ας, ή	#0	#0	#0	#0	#1: 10.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	συ	συγχράομαι	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.9
violence	bad	n	συ	σύγχυσις, εως, ή	#4	#0	#0	#0	#0	#1: 19.29	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	σुकάμινος, ου, ή	#6	#0	#0	#0	#1: 17.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
agri, food	good	n	συ	συκομορέα, ας, ή	#0	#0	#0	#0	#1: 19.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	σῦκον, ου, τό															
comm, discuss	neut	v	συ	συλλογίζομαι	#5	#0	#0	#0	#1: 20.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v	συ	συλλυπέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 3.5
legal	bad	n	συ	συμβούλιον, ου, τό	#0	#0	#0	#0	#0	#1: 25.12									Mt 12.14, 22.15, 27.1, 27.7, 28.12; Mk 3.6, 15.1
solidarity	good	n	συ	συμμαθητής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.16
help, solidarity	good	v	συ	συμπαράγινομαι	#1	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v	συ	συμπάρειμι	#3	#0	#0	#0	#0	#1: 25.24	#0	#0	#0	#0	#0	#0	#0	#0	
touch	good	v	συ	συμπεριλαμβάνω	#1	#0	#0	#0	#0	#1: 20.10	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	v	συ	συμπίνω	#1	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	
fall, destroy	bad	v	συ	συμπίπτω	#15	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fill	Neut	v	συ	συμπληρώω	#0	#0	#0	#0	#2: 8.23, 9.51	#1: 2.1	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v	συ	συμφύω	#1	#0	#0	#0	#1: 8.7*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
music, joy	good	n	συ	συμφωνία, ας, ή	#6	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	συ	συμψηφίζω	#0	#0	#0	#0	#0	#1: 19.19	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	n	συ	συναγωγή, ἥς, ή	#214	#3		4.31, 6.6u	4.15, 4.16, 4.20, 4.28, 4.33, 4.38, 4.44, 7.5, 8.41, 11.43*, 12.11*, 13.10, 20.46, 21.12	#19				4.23	9.35				Mt 6.2, 6.5, 10.17, 12.9, 13.54, 23.6, 23.34; Mk 1.21, 1.23, 1.29, 1.39, 3.1, 6.2, 12.39, 13.9; Jn 6.59, 18.20
social	neut	v	συ	συναλίζω	#0	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v	συ	συναλλάσσω	#0	#0	#0	#0	#0	#1: 7.26	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v	συ	συναυξάνω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
haste, danger, mob	bad	n	συ	συνδρομή, ἥς, ή	#2	#0	#0	#0	#0	#1: 21.30	#0	#0	#0	#0	#0	#0	#0	#0	
authority	bad	n	συ	συνέδριον, ου, τό															
violence	bad	v	συ	συνεπιτίθημι	#6	#0	#0	#0	#0	#1: 24.9	#0	#0	#0	#0	#0	#0	#0	#0	
social, motion	neut	v	συ	συνέπομαι	#3	#0	#0	#0	#0	#1: 20.4	#0	#0	#0	#0	#0	#0	#0	#0	
food, solidarity	good	v	συ	συνεσθίω	#4	#2	#0	#0	#1: 15.2	#2: 10.41, 11.3	#0	#0	#0	#0	#0	#0	#0	#0	
thought	good	v	συ	σύνεσις, εως, ή					2.47										
violence	bad	v	συ	συνεφίστημι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
strain	bad	v	συ	συνέχω	#49	#2	#0	#0	#4: 4.38, 8.37, 8.45, 12.50	#3: 9.57, 18.5, 28.8	#0	#0	#0			#0	#0	#0	Mt 4.24
violence	bad	v		συνθρύπτω	#0	#0	#0	#0	#0	#1: 21.13	#0	#0	#0	#0	#0	#0	#0	#0	
travel	good	v	συ	συνοδεύω	#2	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	good	n	συ	συνοδία, ας, ή	#2	#0	#0	#0	#1h: 2.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v	συ	συνομιλέω	#0	#0	#0	#0	#0	#1: 10.27	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	v	συ	συνομορέω	#0	#0	#0	#0	#0	#1: 18.7	#0	#0	#0	#0	#0	#0	#0	#0	
emotion	bad	v	συ	συνοχή, ἥς, ή															
chron	neut		συ	συντέλεια, ας, ή	#79	#1	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.39, 13.40, 13.49, 24.3, 28.20
complete	good	v	συ	συντελέω	#207	#2	#0	#0	#2: 4.2, 4.13	#1: 21.27				#0	#0	#0	#0	#0	Mk 13.4

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
chron	neut	b	συ	συντόμως	#3	#0	#0	#0	#0	#1: 24.4	#0	#0	#1: 16.8	#0	#0	#0	#0	#0	
family	neut	n	συ	σύντροφος, ου, ό	#2	#0	#0	#0	#0	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	συ	συντυγχάνω	#1	#0	#0	#0	#1h: 8.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
crime	bad	n	συ	συνωμοσία, ας, ή	#0	#0	#0	#0	#0	#1: 23.13	#0	#0	#0	#0	#0	#0	#0	#0	
military	neut	n		σύσσημον, ου, τό	#5	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.44
piety, sacrifice	neut	n		σφάγιον, ου, τό	#5	#0	#0	#0	#0	#1: 7.42	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama	neut	b		σφόδρα	#391	#1	#0	#0	#1: 18.23	#1: 6.7						#0	#0	#0	Mt 2.10, 17.6, 17.23, 18.31, 19.25, 26.22, 27.54; Mk 16.4
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, οὔ, τό	#0	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
location, learning	good	n		σχολή, ἥς, ή	#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	
thought, health	good	v		σωφρονέω	#0	#4	#0	#0	#1: 8.35	#0	#0	#0	#1: 5.15	#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, ἥς, ή	#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	#0	#0	#0	
haste	neut	b		ταχύς, εἶα, ύ	#45	#7	#0	#0	#1: 15.22	#0									Mt 5.25, 28.7, 28.8; Mk 9.39; Jn 11.29
style	neut	x		τέ	#239	#43	#0	#0	#8: 2.16, 12.45*, 14.26, 15.2, 21.11*, 22.66*, 23.12, 24.20	#138									Mt 22.10, 27.48, 28.12; Jn 2.15, 4.42, 6.18; Heb has 19, Rom 14
persuasion	neut	n		τεκμήριον, ου, τό	#3	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	
age	neut	n		τέκνον, ου, τό	#287	#50	#2: 7.35u, 16.25	#0	#12: 1.7, 1.17, 2.48, 3.8, 11.13, 13.34, 14.26, 15.31, 18.29, 19.44, 20.31, 23.28	#5: 2.39, 7.5, 13.33, 21.5, 21.21	7.11				2.18, 3.9				Mt 9.2, 10.21, 15.26, 18.25, 19.29, 21.28, 22.24, 23.37, 27.25; Mk 2.5, 7.27, 10.24, 10.29, 10.30, 12.19, 13.12; Jn 1.12, 8.39, 11.52
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, ἥς, ή	#27	#0	#0	#0	#0	#0	#0	#0	#0		2.15	#0	#0	#0	
chron	neut	v		τελέω	#24	#14	#0	#0	#4: 2.39, 12.50, 18.31, 22.37	#1: 13.29				#0	#0				Mt 7.28, 10.23, 11.1, 13.53, 17.24, 19.1, 26.1; Jn 19.28, 19.30
chron	neut	n		τέλος, ους, τό	#165	#25	#1: 18.5uc	#0	#3: 1.33, 21.9*, 22.37	#0									Mt 10.22, 17.25, 24.6, 24.13, 24.14, 26.58; Mk 3.26, 13.7, 13.13; Jn 13.1
finance	bad	n??p*		τελώνης, ου, ό	#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,	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
															21.31, 21.32					
finance	bad	n??s*		τελώνης, ου, ό	#0	#0	#3: 18.10, 18.11, 18.13	#0	#1: 5.27	#0	#0	#0	#0			#0	#0	#0	Mt 10.3, 18.17	
finance	bad	n		τελώνιον, ου, τό	#0	#0	#0	#1: 5.27m	#0	#0	#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	#0	#0	#0	#0	#0	#2: 7.23, 13.18	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	a		τεταρταίος, α, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39	
authority	neut	v		τετραρχέω	#0	#0	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0		
authority	neut	n		τετράρχης, ου, ό	#0	#0	#0	#0	#2: 3.19, 9.7	#1: 13.1	#0	#0	#0			#0	#0	#0	Mt 14.1	
military	neut	n		τετράδιον, ου, τό	#0	#0	#0	#0	#0	#1: 12.4	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	a		τετράμηνος, ον	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.35	
numc	neut	a		τετραπλοῦς, ἥ, οὖν	#0	#0	#1: 19.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
vision, drama	good	b		τηλαυγῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.25	
identity	neut	ai??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	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
identity	neut	rq?f		τίς	#29	#5	#0	#0	#2: 7.39, 8.9	#2: 10.21, 17.19						#0	#0	#0	Mt 12.48; Mk 3.33, 6.2
identity	neut	rqd		τίς	#65	#3	11.19, 14.34uc	#0	6.47, 7.31c, 12.20c, 13.18c, 13.20c, 14.34	#1: 4.9			9.50	5.13					Mt 11.16, 12.27; Jn 12.38
identity	neut	rqgmp		τίς	#1	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
border	neut	n		τοῖχος, ου, ό	#73	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		τότε	#281	#17	#2: 6.42, 21.27	#1: 5.35m	#12: 11.24, 11.26, 13.26c*, 14.9, 14.10, 14.21, 16.16*, 21.10*, 21.20, 21.21, 23.30, 24.45	#21	2.20			#>	#89	#>	#>	#25	Mk 3.27, 13.14, 13.21, 12.26, 13.27
person	neut	d+n		τοῦνομα	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.57
finance	bad	n		τραπεζίτης, ου, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.27
sickness	bad	n		τραῦμα, ατος, τό	#16	#0	#1: 16.21*	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		τρεις, τρία	#336	#19	#2: 9.33, 11.5	#1: 9.22m*	#7: 1.56, 2.46, 4.25 (3+6), 10.36, 12.52, 13.7, 13.21	#14: 5.7, 7.20, 9.9, 10.19, 11.11, 17.2, 19.8, 20.3, 25.1, 28.7, 28.11, 28.12, 28.15, 28.17								Mt2 12.40, 13.33, 15.32, 17.4, 18.16, 18.20, 26.61, 27.40, 27.63, Mk 8.2, 8.31, 9.5, 9.31, 10.34, 14.58, 15.29, Jn 2.6, 2.19, 2.20, 21.11	
resource	good	v		τρέφω	#25	#3	#1: 12.24	#0	#2: 4.16, 23.29	#1: 12.20	#0	#0	#0	6.26		#0	#0	#0	Mt 25.37
craft	neut	n		τρήμα, ατος, τό	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τριακοντα	#167	#1	#0	#0	#1: 3.23	#0									Mt 13.8, 13.23, 26.15, 27.3, 27.9, Mk 4.8, 4.20, Lk 3.23, Jn 5.5, 6.19
numc	neut	a		τριακόσιοι, αι, α	#86	#0	#0	#0	#0	#0				#0	#0				Mk 14.5, Jn 12.5
chron	neut			τριετία, ας	#0	#0	#0	#0	#0	#1: 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
chron, numo	neut	n		τριετία, ας, ή	#0	#0	#0	#0	#0	#1: 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
pain	bad	v		τρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.18
chron	neut	a		τρίμηνος, ου	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	n		τρίστεγον, ου, τό	#0	#0	#0	#0	#0	#1: 20.9	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τρισχίλιοι, αι, α	#36	#0	#0	#0	#0	#1: 2.41	#0	#0	#0	#0	#0	#0	#0	#0	
numo	neut	a		τρίτος, η, ον	#169	#20	#1: 24.7	#0	#9: 9.22*, 12.38, 13.32, 18.33, 20.12, 20.31, 23.22, 24.21, 24.46	#4: 2.15, 10.40, 23.23, 27.19								Mt 16.21, 17.23, 20.3, 20.19, 22.26, 26.44, 27.64, Mk 12.21, 14.41, 15.25, Jn 2.1, 21.14, 21.17	
help	good	v		τροποφορέω	#0	#0	#0	#0	#0	#1: 13.18	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		τροφή, ής, ή	#31	#3	#1: 12.23	#0	#0	#7: 2.46, 9.19, 14.17, 27.33, 27.34, 27.36, 27.38	#0	#0	#0	6.25, 24.45	3.4				Mt 10.10; Jn 4.8
animal, piety, sacrifice	good	n		τρυγών, όνος, ή	#15	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	n		τρυμαλιά, ας, ή	#6	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.25
craft	neut	n		τύπημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 19.24
violence	bad	v		τύπτω	#41	#1	#0	#0	#4: 6.29*, 12.45, 18.13*, 23.48	#4: 18.17, 21.32, 23.2, 23.3						#0	#0	#0	Mt 24.49, 27.30; Mk 15.19
action	neut	v		τύφω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.20
danger, nature	bad	a		τυφωνικός, ή, όν	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ύβρίζω	#6	#2	#0	#0	#2: 11.45, 18.32	#1: 14.5	#0	#0	#0			#0	#0	#0	Mt 22.6

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
health	good	v		ὑγιαίνω	#37	#9	#0	#0	#3: 5.31, 7.10, 15.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	8x in pastorals!
liquid, agri	good	a		ὑγρός, á, óν	#6	#0	#0	#0	#1: 23.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a		ὑδρωπικός, ή, óν	#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
style	neut	v		ὑπάρχω	#150	#17	#5: 8.3, 12.33, 12.44, 16.23, c19.8	#0	#10: 7.25, 8.41, 9.48*, 11.13*, 11.21*, 12.15, 14.33, 16.1, 16.14*, 23.50	#14: 2.30, 3.2, 3.6, 4.32, 4.34, 4.37, 5.4, 7.55, 8.16, 10.12, 16.3, 16.20, 16.37, 17.24, 17.27, 17.29, 19.36, 19.40, 21.20, 22.3, 27.12, 27.21, 27.34, 28.7, 28.18	#0	#0	#0			#0	#0	#0	Mt 19.21, 24.47, 25.14; consider additional restorations of this signature Qn word
liquid, resource	good	v	ὑπερ	ὑπερεχχύνω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	n	ὑπερ	ὑπερηφανία, ας, ή	#56	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.22
comm	bad	v	ὑπερ	ὑπεροράω	#42	#0	#0	#0	#0	#1: 17.30	#0	#0	#0	#0	#0	#0	#0	#0	
drama	good	b	ὑπερ	ὑπερπερισσῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.37
violence	bad	v	ὑπο	ὑποβάλλω	#1	#0	#0	#0	#0	#1: 6.11	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	v	ὑπο	ὑποδείκνυμι	#58	#0	#0	#0	#3: 3.7, 6.47, 12.5*	#2: 9.16, 20.35	#0	#0	#0			#0	#0	#0	Mt 3.7
secure	good	v	ὑπο	ὑποζώννυμι	#2	#0	#0	#0	#0	#1: 27.17	#0	#0	#0	#0	#0	#0	#0	#0	
deception, evil	bad	v	ὑπο	ὑποκρίνομαι	#10	#0	#0	#0	#1: 20.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	good	n	ὑπο	ὑπολήγιον, ου, τό	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.1
nature	good	v	ὑπο	ὑποπνέω	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0	
drama, transition	neut	v	ὑπο	ὑποστρέφω	#17	#3	#3: 17.18, 23.56, 24.9	#0	#18: 1.56, 2.20, 2.43, 2.45, 4.1, 4.14, 7.10, 8.37, 8.39, 8.40, 9.10a, 10.17, 11.24, 17.15, 19.12, 23.48, 24.33, 24.52	#11: 1.12, 8.25, 8.28, 12.25, 13.13, 13.34, 14.21, 20.3, 21.6, 22.17, 23.32	#0	#0	#0	#0	#0	#0	#0	#0	All uses in Qn uses mean “return”, i.e., motion; LkR2 distinctively uses as a dramatic gesture, for turning of face or body
action	neut	v	ὑπο	ὑποστρωννύω	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
caste	good	v	ὑπο	ὑποτάσσω	#29	#28	#0	#0	#3: 2.51, 10.17, 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste, travel	neut	v	ὑπο	ὑποτρέχω	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
bother, violence	bad	v		ὑπωπιάζω	#0	#1	#1: c18.5u	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ὑφαίνω	#14	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	a		ὑφαντός, ή, óν	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.23
honor, divine	good	a????s		ὑψιστος, η, ον	#100	#1	#0	#0	#7: 1.32, 1.35, 1.76, 2.14, 6.35*, 8.28, 19.38	#2: 7.48, 16.17						#0	#0	#0	Mt 21.9, Mk 5.7, 11.10
light	good	n		φανός, οὔ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.3
status	neut	n		φαντασία, ας, ή	#6	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	bad	n		φάραγξ, αγγος, ή	#76	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	n		φάσις, εως, ή	#0	#0	#0	#0	#0	#1: 21.31	#0	#0	#0	#0	#0	#0	#0	#0	
motion	bad	v		φεύγω	#236	#10	#0	#0	#3: 3.7, 8.34, 21.21	#2: 7.29, 27.30			5.14	8.33	3.7				Mt 2.13, 10.23, 23.33, 24.16, 26.56; Mk 13.14, 14.50, 14.52, 16.8; Jn 10.5, 10.12

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
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, ό	#4	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		φιμόω	#3	#2	#0	#0	#1: 4.35	#0			#2: 1.25, 4.39		22.12				Mt 22.34
emotion, horror	bad	v		φοβέω	#443	#23	#3: 12.4, 12.5, 20.19c	#1: 5.10	#17: 1.13, 1.30, 1.50, 2.9, 2.10, 8.25c, 8.35, 8.50, 9.34*, 9.45, 12.7, 12.32, 18.2c, 18.4*, 19.21c, 22.2, 23.40	#14: 5.26, 9.26, 10.2, 10.22, 10.35, 13.16, 13.26, 16.38, 18.9, 22.29, 23.10, 27.17, 27.24, 27.29									Mt 1.20, 2.22, 9.8, 10.26, 10.28, 10.31, 14.5, 14.27, 14.30, 17.6, 17.7, 21.26, 21.46, 25.25, 27.54, 28.5, 28.10; Mk 4.41, 5.15, 5.33, 5.36, 6.20, 6.50, 9.32, 10.32, 11.18, 11.32, 12.12, 16.8; Jn 6.19, 6.20, 9.22, 12.15, 19.8; Qn is 2 <sup>nd</sup> plural aorist subj/imp; Mt1/Lk2 have 2 <sup>nd</sup> plural present; add DD 1.2 "fear* god"
emotion, horror	bad	n		φόβηθρον, ου, τό	#1	#0	c21.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, horror	bad	n		φόβος, ου, ό	#193	#25	#0	#0	#7: 1.12, 1.65, 2.9, 5.26*, 7.16*, 8.37, 21.26*	#5: 2.43, 5.5, 5.11, 9.31, 19.17									Mt 14.26, 28.4, 28.8; Mk 4.41; Jn 7.13, 19.38, 20.19
violence	bad	n		φραγγέλιον, 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		φρῦσσω	#3	#0	#0	#0	#0	#1: 4.25	#0	#0	#0	#0	#0	#0	#0	#0	
wilderness	neut	n		φρύγανον, ου, τό	#6	#0	#0	#0	#0	#1: 28.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	bad	n		φυγή, ής, ή	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.20
chron	neut			φυλακή, ής	#110	#7	#3: 12.38,	#0	#5: 2.8, 3.20, 21.12, 22.33, 23.25	#16									Mt 5.25, 14.3, 14.10, 14.25, 18.30, 24.43, 25.36, 25.39,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							12.58, 23.19													25.43, 25.44; Mk 6.17, 6.27, 6.48; Jn 3.24
violence	bad	v		φυλακίζω	#1	#0	#0	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0		
piety	neut	n		φυλακτήριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.5	
resource	neut	v		φυλάσσω	#447	#12	c18.21	#0	#5: 2.8, 8.29, 11.21, 11.28, 12.15	#8: 7.53, 12.4, 16.4, 21.24, 21.25, 22.20, 23.35, 28.16								Mt 19.20, Mk 10.20, Jn 12.25, 12.47, 17.12		
plant	neut	n		φυτεία, ας, ή	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.13	
agri	good	v		φυτεύω	#47	#4	#0	#0	#4: 13.6, 17.6, 17.28, 20.9	#0						#0	#0	#0	Mt 15.13, 21.33, Mk 12.1	
comm	neut	v		φωνή, ής, ή	#556	#59	#2: 9.35, 23.46	#0	#11: 1.44, 3.4, 3.22, 4.33*, 8.28*, 9.36, 11.27*, 17.13, 17.15*, 19.37, 23.23	#27									Jn 1.23, 3.8, 3.29, 5.25, 5.28, 5.37, 10.3, 10.4, 10.5, 10.16, 10.27, 11.43, 12.28, 12.30, 18.37	
sight	good	v		φωτίζω	#38	#9	#0	#0	#1: 11.36	#0	#0	#0	#0	#0	#0	#1: 1.9	#0	#0		
emotion, joy	good	v		χαίρω	#84	#34	#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	Mk 7.4	
military	bad	n		χάραξ, ακος, ό	#13	#0	#0	#0	#1: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0		
favor	good	v		χαρίζομαι	#12	#12	#0	#0	#3: 7.21, 7.42, 7.43	#4: 3.14, 25.11, 25.16, 27.24	#0	#0	#0	#0	#0	#0	#0	#0		
favor	good	n		χάρις, ιτος, ή	#130	#119	#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	#1: 16.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
danger, travel	bad	v		χειμάζω	#1	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0		
liquid	good	n		χείμαρρος, ου, ό	#91	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.1	
help	good	a		χειραγωγός, ον	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	a		χιλιάς, άδος, ή	#284	#11	#0	#0	#1: 14.31	#1: 4.4	#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	a		χίλιοι, αι, α	#116	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
shame	bad	v		χλευάζω	#3	#0	#0	#0	#0	#1: 17.32	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, anger	bad	v		χολάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.23	
joy	good	n		χορός, οϋ, ό	#24	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0		
food	good	n		χόρτασμα, ατος, τό	#10	#0	#0	#0	#0	#1: 7.11	#0	#0	#0	#0	#0	#0	#0	#0		
scarcity	bad	n		χρεία, ας, ή	#54	#21	#0	#1: 5.31	#6: 9.11, 10.42, 15.7, 19.31, 19.34, 22.71	#5: 2.45, 4.35, 6.3, 20.34, 28.10								Mt 3.14, 6.8, 9.12, 14.16, 21.3, 26.65; Mk 2.17, 2.25, 11.3, 14.63; Jn 2.25, 13.10, 13.29, 16.30		
finance	bad	n		χρήμα, ατος, τό	#40	#0	#0	#0	#1: 18.24	#4: 4.37, 8.18, 8.20, 24.26				#0	#0	#0	#0	#0	Mk 10.23	
chron	neut			χρονίζω	#27	#1	#0	#0	#2: 1.21, 12.45	#0	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
chron	neut	n		χρόνος, ου, ό	#130	#21	#0	#0	#7: 1.57, 4.5, 8.27, 8.29, 18.4, 20.9, 23.8	#16: 1.6, 1.7, 1.21, 3.21, 7.17, 7.23, 8.11, 13.18, 14.3, 14.28, 15.33, 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
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, ό	#12	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		χώρα, ας, ή	#227	#1	#0	#0	#8: 2.8, 3.1, 8.26, 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, ό	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		ψαλμός, οῦ, ό	#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		ψάχω	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v		ἠνέομαι	#0	#0	#0	#0	#0	#1: 7.16	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		ῶν, οῦ, τό	#5	#0	#1: 11.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ῶρα, ας, ή	#74	#18	#5: 12.12, 12.39, 12.40, 12.46, 23.44	#0	#11: 1.10, 2.38, 7.21, 10.21*, 13.31, 14.17*, 20.19*, 22.14*, 22.53, 22.59, 24.33	#11: 2.15, 3.1, 5.7, 10.3, 10.9, 10.30, 16.18, 16.33, 19.34, 22.13, 23.23						#>	#>	#24	Mk 6.35, 11.11, 13.11, 13.32, 14.35, 14.37, 14.41, 15.25, 15.33, 15.34; Mt 8.13, 9.22, 10.19, 14.15, 15.28, 17.18, 18.1, 20.3, 20.5, 20.9, 20.12, 24.36, 24.44, 24.50, 25.13, 26.40, 26.45, 26.55, 27.45, 27.46
chron	good	a		ῶραιος, α, ον	#37	#1	#0	#0	#0	#2: 3.2, 3.10	#0	#0	#0			#0	#0	#0	Mt 23.27



DD 1.2: General, Complex, and Compound Morphological and Syntactical Features

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
compare	neut	*@a????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
style	neut	*@a?n* @a?d*	#20	#3	#0	#0	#1: 6.34	#2: 5.34, 19.17	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	*@nvfp*	#16	#1	#0	#0	#1: 23.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	*@nvfs*	#116	#4	#3: 7.50, 12.19, 13.12	#1: 9.41	#5: 1.30, 10.13, 10.15, 10.41, 13.34, 22.57	#1: 9.40									Mt 2.6, 4.15, 9.22, 11.21, 11.23, 15.28, 17.17, 23.37, Mk 9.19, Jn 2.4, 4.21, 8.10, 19.26, 20.13, 20.15, 20.16; R #1; V #0
style	neut	*@nvmp*	#46	#85	#2: 12.56, 13.27	#0	#1: 13.15	#32: 1.11, 1.16, 2.22, 2.29, 2.37, 3.12, 3.17, 4.8, 5.35, 6.3, 7.2, 7.26, 13.15, 13.16, 13.26, 13.38, 14.15, 15.7, 15.13, 16.30, 17.22, 19.25, 19.35, 21.28, 22.1, 23.1, 23.5, 23.6, 27.10, 27.21, 27.25, 28.17	#0	#0	#0			#0	#0	#0	Mt 15.7, 22.18, 23.13, 23.15, 23.23, 23.25, 23.27, 23.29, 23.33; R #2; V #3
style	neut	*@nvms*	#1127	#25	#>	#>	#75	#42	#>	#>	#24	#>	#63	#>	#>	#54	R #20; V #21
style	neut	*@nvnp*	#24	#12	#0	#0	#1: 3.7	#0									Mt 3.7, 12.34, 23.33, Mk 10.24, Jn 13.33, 21.5; R #0; V #0
style	neut	*@nvns*	#84	#2	c16.25	#0	#3: 1.76, 2.48, 15.31	#0						#0	#0	#0	Mk 2.5, Mt 9.2 21.28; R #1; V #1
style	neut	*@pa ὄς@rr*	#143	#45	#1: 10.5	#0	#9: 5.25*, 8.47, 9.4, 10.8, 10.10, 13.4, 19.30, 20.18, 22.10	#16: 4.22, 7.4, 10.21, 11.6, 14.23, 15.11, 15.17, 22.24, 23.28, 25.16, 26.7, 26.17, 26.26, 27.25, 27.39, 28.8									Mt 10.11, 12.18, 21.44, 26.50; Mk 11.2; Jn 1.33, 5.45, 6.21, 6.29, 10.35, 18.1, 19.37
style	neut	*@pa οὔτος@rd*															
style	neut	*@pd ὄς@rr*	#243	#61	#0	#0	#10: 1.78, 5.34*, 11.22, 12.1*, 13.14*, 19.13, 19.30, 21.6, 22.7, 23.29	#18									Mt 3.17, 7.2, 11.20, 17.5, 27.56; Mk 2.19, 4.24, 15.40; Jn 1.47, 4.52, 4.53, 5.7, 5.28, 9.14, 11.6, 19.41; mostly ἐν; ἐπί only in Lk 11.22, Ac 7.33
style	neut	*@pd οὔτος@rd*															

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	'*@pg ὄς@rr*	#353	#53	#4: 6.34, 7.27, 17.1, 22.22	#0	#19: 1.4, 1.20, 4.29*, 7.45, 8.2, 8.35, 8.38, 9.9*, 12.3*, 13.7, 13.21, 13.25*, 15.8*, 17.27, 19.44, 21.24, 22.18, 24.21, 24.49	#21										Mt 1.16, 1.25, 11.10, 13.33, 14.22, 17.9, 18.7, 18.34, 24.38, 26.24, 26.36; Mk 13.30, 14.21, 16.9; Jn 1.30, 13.24, 13.38, 17.9; QnLk1 6.34 has παρ' ὧν; QnLk1 7.27 has περὶ οὗ; QnLk1 17.1 and 22.22 both have δι' οὗ
style	neut	'*@pg οὐτος@rd*																
command	neut	*@vd*	#4295	#505	#>	#>	#206	#93	#>	#>	#108	#>	#210	#>	#>	#100	R #78; V #75	
command, repetition	neut	'*@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	#4: c12.35, 21.21 (x3)	#4: 16.37, 19.38, 24.20, 25.5	#0	#0	#1: 13.14	#0	#1: 24.16	#0	#0	#0		
command	neut	*@vd??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	'*@via* *@vn*	#356	#21	#4: 7.24, 12.39, 12.49, 12.51c	#2: 4.34m, 5.21m	#29: 1.1, 1.19, 1.25, 1.59, 4.16, 6.18, 6.48, 7.15, 7.21, 7.25, 7.26, 7.38*, 8.51, 9.12, 10.24, 10.40, 11.29*, 12.1*, 13.34, 14.6, 14.30, 15.14, 15.24, 19.7, 19.15, 19.45, 20.26, 22.23, 23.24	#34	1.24, 2.7	#>	#31	#>	#25				Jn 1.43, 5.35, 13.5	
style	neut	'*@vna*	#3855	#333	#>	#>	#191	#207	#>	#>	#87	#>	#151	#>	#>	#69	R #55; V #58	
style	neut	'*@vnap*	#470	#43	#7: 12.39, 16.21, 16.22, 17.25, 21.14c, 23.23uc, 24.7	#2: 9.22m, 24.47	#25: 1.54, 1.72, 2.21, 3.7, 3.12, 3.21, 6.18, 8.43, 8.55, 12.50, 13.16, 14.6, 15.16, 15.19, 15.21, 15.32, 18.26, 18.40, 19.15, 21.22, 21.36, 22.37, 23.32*, 24.30*, 24.44	#35									Mt 2.18, 3.13, 3.14, 4.1, 5.14, 5.32, 5.40, 6.1, 14.9, 14.19, 16.21, 18.8, 18.9, 18.25, 19.25, 20.28, 22.46, 23.5, 24.12, 24.43, 26.2, 26.9, 26.32, 27.58, 27.64; Mk 1.4, 3.24, 3.25, 5.43, 7.27, 8.31, 8.36, 9.45, 9.47, 10.26, 10.38, 10.45, 13.10, 14.5, 14.28; Jn 3.4, 3.7, 3.14, 5.35, 10.35, 12.24	
style	neut	'*@vn?m*	#858	#87	#8: 7.24Tc, 9.61Tc, 11.1T, 18.1T, 18.10T, 18.16Ac, 21.7uc, 21.9T	#1: 6.19E	#40: 1.1, 1.19, 2.3, 2.5, 3.22, 4.18, 4.42*, 4.43*, 5.7, 5.17, 5.21*, 6.1*, 6.12*, 6.19, 9.2*, 9.23, 9.28*, 9.29*, 9.36, 9.51*, 10.1*, 10.35, 10.38, 11.1, 12.13*, 12.45*, 13.14*, 13.33, 14.18*, 17.11, 17.33, 19.4, 20.26, 21.28*, 21.36*, 22.33*, 23.24*, 24.4*, 24.21*, 24.28	#63									Mt 5.42, 6.5, 11.7, 11.14, 13.2, 14.23, 16.27, 20.1, 20.26, 22.11, 24.6, 26.54; Mk 1.17, 1.45, 2.12, 2.23, 3.20, 4.1, 4.32, 6.46, 10.14, 10.43, 13.7, 15.8, 15.18; Jn 1.12, 3.9, 4.4, 5.6, 6.15, 7.35, 8.58, 9.4, 9.27, 13.10, 13.19, 13.24, 14.29; Qn uses pray in middle; Lk2 uses wide variety of verbs, especially verbs of motion	
style	neut	'*@vnf*	#63	#1	#0	#0	#0	#3: 11.28, 23.30, 24.15, 27.10	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0	
style	neut	'*@vnp*	#1839	#329	#>	#>	#130	#176	#>	#>	#69	#>	#62	#>	#>	#58	R #43; V #47	
style	neut	'*@vn?p*																

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	*@vnpp*	#90	#38	#0	#1: 9.44	#12: 1.62, 5.1*, 5.7*, 5.15, 9.7*, 9.33*, 9.51, 12.45*, 15.14, 15.24, 19.11*, 22.7*	#31						#0	#0	#0	Mt 5.13, 8.24, 13.30, 13.54, 14.30, 17.22, 23.7, 26.37, 27.12; Mk 2.15, 4.37, 13.4, 14.19, 14.33;
style	neut	*@vnx*	#100	#26	#0	#0	#7: 6.48, 10.36, 12.58*, 13.25*, 20.7, 22.34*, 24.23	#9: 8.11, 12.14, 14.19, 16.27, 18.2, 25.25, 26.32, 27.9, 27.13				#0	#0				Mk 5.4*3; Jn 12.18, 12.29, 14.5; R #0; V #0
style	neut	*@vo*	#460	#35	#0	#0	#10: 1.29, 1.38, 1.62, 3.15, 6.11, 8.9, 9.46, 15.26, 18.36, 20.16, 22.23	#15: 5.24, 8.20, 8.31, 10.17, 17.11, 17.18, 17.27, 20.16, 21.33, 24.19, 25.16, 25.20, 26.29, 27.12, 27.39	#0	#0	#0	#0	#0				Jn 13.25; R #1; V #1
style	neut	*@vp*	#10384	#1519			#698	#738			#371		#599			#350	R #179; V #179
transition	neut	*@vp??a?p δè@*	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
transition	neut	*@vp??a?s δè@*	#10	#2	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mt 26.71
transition	neut	*@vp??d?p δè@*	#0	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
transition	neut	*@vp??d?s δè@*	#4	#1	#0	#0	#1: 8.27	#0				#0	#0	#0	#0	#0	Mt 9.28
transition	neut	*@vp??g?p δè@*	#12	#0	#0	#0	#7: 7.24*, 8.23*, 8.45*, 19.11*, 19.33, 21.28*, 22.55	#12	#0	#0	#0			#0	#0	#0	Mt 2.13, 17.22, 17.24, 22.41, 25.10, 26.26, 28.11
transition	neut	*@vp??g?s δè@*	#40	#6	#0	#0	#9: 3.15, 4.40*, 4.42*, 8.4*, 15.14, 18.40, 19.36, 19.37, 20.45	#21	#0	#0	#0			#0	#0	#0	Mt 2.19, 8.1, 8.5, 13.21, 17.26, 18.24, 18.25, 24.3, 25.5, 27.19
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
transition	neut	*@vp??n?p δè@*	#61	#10	#0	#1: 9.6A	#24: 2.17, 2.44, 7.20*, 8.24*, 8.25*, 8.33, 8.34, 9.12*, 9.32, 9.54, 18.15, 19.32, 20.14, 20.16, 20.27*, 20.39*, 22.13, 22.49, 22.54, 23.34, 23.55*, 23.56*, 24.3*, 24.37	#52	#0	#0	#0			#0	#0	#0	Mt 2.10, 6.7, 9.8, 9.13, 10.7, 10.12, 12.14, 13.27, 17.8, 19.25, 20.11, 21.6, 21.15, 26.8, 27.32, 27.35
transition	neut	*@vp??n?s δè@*	#196	#8	#1: 12.48	#1: 9.1A	#47: 1.22, 1.39, 3.11, 4.38, 5.3, 5.8, 5.12*, 5.22, 6.40*, 7.3, 7.9*, 7.39, 8.28*, 8.47, 8.51, 9.16, 9.41, 9.49, 9.55*, 10.34, 10.40, 10.41, 11.37, 11.45, 13.12, 13.14, 14.15, 17.17, 17.20, 18.22*, 18.24, 18.31, 18.36, 18.40, 19.8, 19.13, 20.3, 20.23, 21.1, 22.40, 22.51, 22.56, 23.11, 23.28, 23.40, 23.47, 24.18	#54				#>	#46				Mk 6.16, 9.25, 10.14, 15.36, 15.39, 16.9; Jn 1.38, 6.61, 8.10, 11.4, 12.14, 19.38; QnLk1 12.48 used as a contrastive formula, not an introductory or transitional formula
style	neut	*@vp?p*	#2533	#416	#19: 6.25, 6.38, 7.22, 7.24u, 7.25u, 9.31, 12.2, 12.35, 14.18, 16.19, 16.20, 18.11u, 18.14, 21.17, 21.20, 22.19, 23.19, 23.33, 23.51c	#8: 8.21mu, 8.24m, 8.25mu, 8.32mu, 9.12mu, 9.20m, 9.41mu, 24.38	#169: 1.1, 1.17, 1.19, 1.27, 1.28, 1.35, 1.36, 1.42, 1.45, 1.60, 1.74, 2.5, 2.12, 2.16, 2.17, 2.18, 2.21, 2.24, 2.26, 2.27, 2.33, 2.34, 2.40, 2.48, 2.51, 3.11, 3.13, 3.19, 3.21, 4.2, 4.8, 4.12, 4.15, 4.16*, 4.17, 4.18, 4.38, 5.5*, 5.18*, 5.22, 5.24*, 5.29, 5.31*, 6.3*, 6.15, 6.18, 6.40*, 7.8, 7.9*, 7.10, 7.11, 7.22, 7.29, 7.30, 7.40, 7.43, 7.44, 8.2*, 8.6*, 8.7*, 8.8*, 8.29, 8.35, 8.36, 9.10*, 9.13*, 9.19*, 9.25,	#157			#72	#170				#66	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes				
							9.32*, 9.35*, 9.41, 9.45, 9.49, 9.52*, 9.55*, 10.8, 10.11*, 10.23*, 10.27*, 10.39, 10.41, 11.7*, 11.8*, 11.17*, 11.21*, 11.26, 11.29*, 11.45, 11.50, 12.1*, 12.6, 12.19*, 12.28*, 12.33*, 12.52, 13.2, 13.6, 13.8, 13.14*, 13.23, 13.25*, 13.28*, 13.32, 13.34, 13.35, 14.3, 14.7, 14.8, 14.10, 14.17*, 14.19, 14.21*, 14.24*, 14.25, 15.15, 15.29, 16.18*, 16.19*, 16.20, 17.9, 17.10, 17.14*, 17.17*, 17.20*, 17.37*, 18.2*, 18.31, 18.34, 18.40, 19.2*, 19.8*, 19.20, 19.29, 19.30, 19.32, 19.38, 19.40, 20.3*, 20.6*, 20.17, 20.35, 20.39*, 21.12*, 21.22, 21.24, 21.37*, 22.1*, 22.3*, 22.8*, 22.12, 22.20*, 22.22*, 22.37, 22.47*, 22.51, 22.61, 23.3*, 23.15, 23.25*, 23.28, 23.39, 23.40, 24.2, 24.18*, 24.32, 24.33, 24.37*, 24.44*														
style	neut	*@vpa*	#2649	#344	#>	#>	#345	#441	#>	#>	#218	#>	#362	#>	#>	#125	R #59; V #57				
style	neut	*@vpa*	#1876	#214	#>	8.46	#248	#334	#>	#>	#166	#>	#251	#>	#>	#118	R #44; V #43				
style	neut	*@vpam*	#356	#71	#0	#2: 6.13, 9.1	#39: 1.2, 4.23*, 4.42*, 6.10*, 6.13*, 6.48, 7.4, 7.18, 7.20, 8.45, 9.11*, 9.47*, 10.13, 10.32, 11.51, 12.9*, 14.4, 14.21*, 15.26, 16.5*, 17.8, 18.24, 22.17*, 22.40*, 22.44, 22.51, 22.52*, 23.5, 23.13, 23.19*, 23.26, 23.47*, 23.48, 24.5*, 24.18*, 24.22, 24.27, 24.37*, 24.47*	#114	#>	#>	#36	#>	#27	#>	#>	#6	R #3; V #3				
style	neut	*@vpap*	#645	#96	#>	#>	#85	#57	#>	#>	#30	#>	#106	#>	#>	#6	R #12; V #11				
style	neut	*@vpf*	#65	#5	#0	#0	#1: 22.49	#5: 8.27, 20.22, 22.5, 24.11, 24.17	#>	#>	#1	#>	#0	#>	#>	#1	R #0; V #0				
style	neut	*@vpp*	#7222	#1128	#>	#>	#421	#423	#>	#>	#197	#>	#337	#>	#>	#211	R #104; V #105				
style	neut	*@vppa*	#5665	#882	#>	#>	#335	#327	#>	#>	#154	#>	#273	#>	#>	#173	R #79; V #77				
style	neut	*@vppm*	#1602	#239	#>	#>	#82	#118	#>	#>	#41	#>	#51	#>	#>	#33	R #16; V #19				
style	neut	*@vppp*	#647	#167	#>	#>	#52	#57	#>	#>	#22	#>	#38	#>	#>	#23	R #9; V #9				
style	neut	*@vpx*	#2035	#263	#>	#>	#97	#89	#>	#>	#38	#>	#53	#>	#>	#71	R #15; V #16				
style	neut	*@vpxa*	#633	#82	#2: 9.33, 19.10	#1: 5.1u	#33: 1.3, 1.7, 1.11, 1.18, 1.19, 2.15, 2.36, 4.16*, 5.2, 5.17, 7.12*, 8.34, 8.35, 8.46*, 8.53, 8.56, 9.27, 9.32, 9.47*, 11.17, 14.10, 14.12*, 15.4*, 15.6*, 15.24, 15.32, 18.9, 18.13*, 19.24, 22.28, 23.55*, 24.12, 24.14	#41	#>	#>	#15	#>	#14	#>	#>	#32	R #3; V #6; Mt 6.5, 10.6, 12.25, 15.24, 16.28, 20.3, 20.6, 21.5, 22.29, 24.15, 25.24, 26.73, 26.75, 27.47; Mk 5.14, 5.15, 5.33, 6.20, 7.30, 9.1, 11.5, 12.15, 12.24, 13.14, 14.47, 14.69, 14.70, 15.35, 15.39; Jn 1.51, 2.9, 3.29, 4.6, 4.45, 6.13, 6.19, 6.22, 6.61, 7.15, 8.31, 11.39, 11.42, 11.44, 11.56, 12.29, 12.37, 13.1, 13.2,				

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																	13.3, 14.9, 18.4, 18.18, 18.21, 18.25, 19.26, 19.28, 19.33, 19.35, 20.14, 21.12
style	neut	'*@vpxm*	#111	#18	#0	#0	#0	#2	#>	#>	#3	#>	#2	#>	#>	#1	R #0; V #0
style	neut	'*@vpxp*	#1370	#176	#10: 6.25, 7.25, 12.2, 12.35, 14.18, 16.18, 16.20, 18.14, 23.51c, 24.38	#0	#54: 1.1, 1.17, 1.27, 1.28, 1.42, 1.45, 2.5, 2.12, 2.24, 2.26, 2.27, 3.13, 4.16*, 4.17, 4.18, 5.18*, 5.24*, 6.38, 6.40*, 8.2*, 8.35, 9.32, 9.35*, 9.41*, 9.45, 11.21*, 11.25, 11.50, 12.6, 12.52, 13.6, 13.34, 13.35, 14.7, 14.8, 14.17*, 14.19*, 14.24, 18.31, 18.34, 19.30, 19.32, 19.38, 20.6*, 20.17, 21.22, 22.12, 22.22*, 22.37, 23.15, 23.25, 24.2, 24.33, 24.44	#52	#>	#>	#22	#>	#37	#>	#>	#39	R #12; V #10
style	neut	'*@vpy*	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	'*@vpz*	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	'*@vs??1p	#380	#96	#7: 7.19, 7.20, 9.33, 9.54, 20.5u, 20.6u, 22.8	#1: 8.22m	#8: 2.15, 3.10, 3.12, 3.14, 9.13*, 15.23, 20.14, 22.9	#7: 2.37, 4.16, 4.17, 15.36, 21.16, 23.14, 27.29									Mt 6.31, 13.28, 17.27, 21.25, 21.26, 21.38, 26.17, 26.46, 27.49; Mk 1.38, 4.30, 4.35, 5.12, 6.37, 9.5, 10.35, 10.37, 11.31, 11.32, 12.7, 12.14, 14.12, 14.42, 15.32, 15.36; Jn 1.22, 6.5, 6.28, 6.30, 11.7, 11.15, 11.16, 11.48, 14.31, 19.24
style	neut	'*@vs??1s	#387	#81	#>	#>	4.6, 6.42*, 12.17, 13.8, 15.29, 16.3, 16.4*, 17.8, 18.41, 20.13, 20.43, 22.11, 22.16, 22.18, 22.67, 22.68	#10: 2.25, 2.35, 7.3, 7.34, 8.19, 16.30, 22.10, 24.4, 25.21, 25.26						#>	#>	#34	Mt 2.8, 2.13, 7.4, 9.21, 19.16, 20.32, 22.44, 26.29, 26.36, 26.42, 26.48, 27.17, 27.21, 27.22; Mk 1.38, 5.28, 6.24, 8.3, 10.17, 10.36, 10.51, 12.15, 12.36, 14.14, 14.25, 14.32, 14.44, 15.9, 15.12
style	neut	'*@vs?2p			#>	#>			#>	#>		#>		#>	#>		
style	neut	'*@vs?2s			#>	#>			#>	#>		#>		#>	#>		
style	neut	'*@vs?3p			#>	#>			#>	#>		#>		#>	#>		
style	neut	'*@vs?3s			#>	#>			#>	#>		#>		#>	#>		
style	neut	'*@vs* *@vn*	#92	#7	#0	#0	#5: 3.8, 6.7, 12.45, 21.36, 22.34	#2: 9.38, 26.5	#0	#0	#0		1.20, 3.9				Mt 18.13, 24.49; Jn 8.6, 21.22, 21.23
travel	neut	'*πλέω@*	#8	#1	#0	#0	#2: 8.23, 8.26	#15: 13.4, 14.26, 15.39, 18.18, 20.6, 20.15, 20.16, 21.3, 27.1, 27.2, 27.4, 27.5, 27.6, 27.7, 27.24	#0	#0	#0	#0	#0	#0	#0	#0	R #1; V #1
magic	bad	'ἀκάθαρτος@* *1 πνεῦμα@*			#0	#0	#2: 4.36, 11.24	#0	#0	#0	#0			#0	#0	#0	Mt 12.43
exorcism	neut	'ἀπό@* *1 πνεῦμα@ng*															
style	neut	'ἀπό@* ὄς@rrg?p	#5	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'ἀπό@* ὄς@rrg?s	#50	#6	#0	#0	#7: 7.45*, 8.2*, 8.35, 8.38, 13.7, 13.25, 24.21	#3: 1.25, 20.18, 24.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	'ἀρχ*	#1042	#67	#1: 12.11	#1: 9.22m	#29: 1.2, 3.2, 3.23, 8.41*, 8.49, 9.8*, 9.19*, 11.15*, 12.58*, 13.14*, 14.1, 18.18*, 19.2*, 19.47, 20.1, 20.19*, 20.20, 21.28, 22.2, 22.4*, 22.50, 22.52, 22.54,	#43			#31		#36			#37	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							22.66, 23.4, 23.10, 23.13, 23.35, 24.20											
status	neut	'ἀρχι*	#147	#21	#0	#1: 9.22m	#17: 3.2, 8.49, 13.14*, 19.2*, 19.47, 20.1, 20.19*, 22.2, 22.4*, 22.50, 22.52, 22.54, 22.66, 23.4, 23.10, 23.13, 24.20	#25			#25		#24				#22	17 of 21 NT in Heb
drama	neut	'ἄρχω@* *3 *@vn*	#87	#1	#0	#0	#23: 3.8, 4.21, 5.21*, 7.15*, 7.24*, 7.38*, 7.49, 9.12*, 11.29, 12.1*, 12.45*, 13.25*, 13.26*, 14.18*, 14.29, 14.30, 15.14, 15.24, 19.45, 21.28*, 22.23, 23.2*, 23.30	#6: 1.1, 2.4, 11.15, 18.26, 24.2, 27.35										Mt 4.17, 11.7, 11.20, 12.1, 14.30, 16.21, 16.22, 18.24, 24.49, 26.2, 26.37, 26.74; Mk 4.45, 2.23, 4.1, 5.17, 5.20, 6.2, 6.7, 7.34, 8.11, 8.31, 8.32, 10.28, 10.32, 10.41, 10.47, 11.15, 12.1, 13.5, 14.19, 14.33, 14.65, 14.69, 14.71, 15.8, 15.18; Jn 13.5
drama	neut	'ἄρχω@* *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	#0	#6: 2.38, 10.21*, 12.12*, 13.31, 20.19, 24.33	#2: 16.18, 22.13										
style	neut	'γίνομαι@viam3s δε@*																
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
style	neut	'διά@pa* οὐτός@rd*																
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@* θεός@ng*	#1	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		1-2 Cor #4; 2 Tim #1; 1 Pt #1
magic	good	'δύναμις@* κύριος@ng*	#5	#0	#0	#0	#1: 5.17	#0	#0	#0	#0	#0	#0	#0	#0	#0		
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	#31: 1.20, 1.22, 2.51, 4.16, 4.17, 4.20, 4.31*, 4.38, 4.44, 5.16, 5.17, 5.18, 6.12, 8.2, 9.32, 9.45, 9.53, 11.14, 12.6, 13.11, 14.1, 14.8, 15.24, 19.22, 19.47, 21.17, 21.24, 23.15, 23.51, 23.55, 24.13	#25: 1.13, 1.14, 2.2, 4.31, 4.36, 8.1, 8.13, 9.33, 10.24, 11.11, 13.48, 14.26, 16.9, 16.15, 18.7, 18.25, 20.8, 20.13, 21.3, 21.33, 22.5, 22.19, 22.20, 22.29, 25.14									Mt 1.18, 1.23, 5.25, 9.36, 10.22, 10.26, 13.21, 16.19, 18.18, 24.9; Mk 5.5, 5.41, 8.29, 9.4, 10.32, 13.13, 14.54, 15.22, 15.34, 15.43, 15.46; Jn 1.41, 3.21, 3.24, 3.27, 6.31, 6.45, 6.65, 10.21, 10.34, 12.14, 13.5, 13.23, 16.24, 17.23, 19.11, 19.20, 19.41, 20.30, 21.12	
		'εἰμί@* δε@* *@vp*																
		'εἰς ὁ αἰwn*																
	neut	'εἰς ὁ ἴδιος	#11	#1	#0	#0	#0	#0	#0	#0	#0							Mt 9.1, 22.5; Jn 1.11, 16.32, 19.27
	neut	'εἰς 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	'εἰς@* ὄς@rr*	#62	#19	#1: 10.5	#0	#4: 9.4, 10.8, 10.10*, 22.10	#6: 7.4, 11.6, 14.23, 26.7, 26.17, 27.39										Mt 10.11, 12.18, 19.6, 21.24; Jn 1.3, 5.45, 6.21, 6.29, 18.1, 19.37

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	'εις@p* *1 δ@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	
style	neut	'εις@pa* ούτος@rd*																
divine	neut	'εκ@* δ@dg?s τοῦ οὐρανοσ@ng?s																
style	neut	'εκ@* δς@rr*	#20	#8	#0	#0	#0	#1: 15.29	#0	#0	#0			#0	#0	#0	Mt 1.16	
chron	neut	'εκεινος@* *1 ημερα@*																
chron	neut	'εκεινος@* *1 ωρα@*	#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	'εν@p* *1 δ@d* *@vn*	#504	#7	#2: 8.42, 18.35	#0	#29: 1.8, 1.21, 2.6, 2.27, 2.43, 3.21, 5.12*, 8.5*, 8.40, 9.18*, 9.29*, 9.33*, 9.34*, 9.36, 9.51, 10.35, 10.38, 11.1*, 11.27*, 11.37*, 12.15, 14.1, 17.11, 17.14*, 19.15, 24.4*, 24.15, 24.30, 24.51	#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	
chron	neut	'εν@p* *1 χρονος@*	#13	#0	#0	#0	#1: 4.5	#2: 1.6, 1.21	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	'επι@* *1 χρονος@*	#0	#3	#0	#0	#1: 18.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#3 NT are all “as long as” / ἐφ’ ὅσον χρόνον (Rom 7.1, 1 Cor 7.39, Gal 4.1)	
chron	neut	'εως αν@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	'ημερα@* *1 εκεινος@*																
		'ημερα@* *1 ουτος@*																
heal	good	'θεραπειω@* *1 απο@* or 'απο@* *3 θεραπειω@*	#0	#0	#0	#0	#5: 5.15, 6.18, 7.21, 8.2, 8.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	cp Ac 19.12
style	neut	'και γινομαι@viam3s	#588	#11	#0	#1: 8.24um	#28: 1.23, 1.41, 1.59, 1.65, 2.15, 2.46, 4.36, 5.12*, 5.17, 6.49, 7.11, 8.1, 9.18*, 9.29*, 9.33, 11.1*, 13.19*, 14.1, 17.11, 17.14*, 19.15, 19.29, 20.1*, 22.44, 24.4, 24.15, 24.30, 24.51	#6: 2.2, 5.5, 5.11, 7.29, 10.13, 21.30						#0	#0	#0	Mt 7.28, 8.26, 9.10, 11.1, 13.53, 19.1, 26.1; Mk 1.9, 2.23, 4.4, 4.39, 9.7, 9.26	
crasis	neut	και+αν@b&x	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.56	
crasis	neut	και+εαν@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	και+εαν@cc	#9	#2	#0	#0	#2: 12.38. 13.9	#0	#0	#0	16.18	#0	#0				Jn 8.55	
crasis	neut	και+εγω@*	#92	#32	#0	#0	#6: 1.3, 2.48, 11.9, 19.23, 20.3, 22.29	#4: 8.19, 10.28, 22.13, 22.19					2.8				Mt 10.32, 10.33, 11.28, 16.18, 18.33, 21.24, 26.15, Jn 1.31, 1.33, 1.34, 5.17, 6.44, 6.54, 6.56, 6.57, 7.28, 8.26, 10.15, 10.27, 10.28, 10.38, 12.32, 14.16, 14.20, 14.21, 15.4, 15.5, 15.9, 16.32, 17.6, 17.11, 17.18, 17.21, 17.22, 17.26, 20.15, 20.21	
crasis	neut	και+εκει@*	#4	#0	#0	#0	#0	#5: 14.7, 17.13, 22.10, 25.20, 27.6						#0	#0	#0	Mt 5.23, 10.11, 28.10, Mk 1.35	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
crasis	neut	καί+ἐκεῖθεν@*	#0	#0	#0	#0	#1: 11.53	#8: 7.4, 13.21, 14.26, 16.12, 20.15, 21.1, 27.4, 28.15				#0	#0	#0	#0	#0	Mk 9.30	
crasis	neut	καί+ἐκεῖνος@*	#4	#4	#0	#0	#4: 11.7, 11.42, 20.11, 22.12	#3: 5.37, 15.11, 18.19									Mt 15.18, 23.23, Mk 12.4, 12.5, 16.11, 16.13, Jn 6.57, 7.29, 10.16, 14.12, 17.24	
style	neut	'κατά*@b	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'κατά*@a*	#123	#3	#0	#0	#0	#1: 15.17	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'κατά*@n???c	#435	#43	#2: 9.58u, 23.45	#0	#5: 2.7, 11.50, 17.27, 19.37, 22.11	#6: 7.5, 7.45, 7.49, 13.41, 17.18, 25.15										Mt 8.20, 13.35, 24.38, 24.39, 25.34, 27.51; Mk 14.14, 15.38; Jn 17.24
style	neut	'κατά*@v*	#2433	#169	4.29, 5.7u, 6.37, 7.27, 7.36, 7.38, 7.45, 8.5, 9.54, 16.13, 16.24, 18.14		1.17, 2.51, 3.17, 3.20, 3.22, 5.11*, 5.25*, 5.28*, 5.29, 6.17*, 6.28*, 6.40*, 6.41, 7.37, 8.6*, 8.23*, 8.26, 8.53, 9.12*, 9.14*, 9.15*, 9.16*, 10.15, 10.30, 10.31, 10.34, 10.40, 11.31, 11.32, 12.1*, 12.24*, 12.27*, 12.58*, 13.7, 13.17, 13.19*, 14.8, 15.4*, 15.20, 17.31*, 19.5, 19.6*, 19.7, 19.27, 20.6*, 20.23, 20.31, 20.35*, 21.6, 22.44, 23.55, 24.30*	#89	6.28, 9.24, 13.32				#>	#>	#31	Mt 3.12, 3.16, 4.13, 4.21, 5.13, 5.17, 6.24, 6.28, 7.3, 7.6, 7.25, 7.27, 8.1, 9.24, 11.10, 11.23, 12.7, 12.20, 12.37, 12.41, 12.42, 13.30, 13.32, 13.40, 14.29, 14.30, 16.4, 17.9, 18.6, 19.5, 20.18, 20.25, 21.12, 21.16, 21.17, 23.24, 24.2, 24.17, 25.41, 26.7, 26.49, 26.61, 26.62, 26.74, 27.3, 27.13, 27.40, 27.42, 28.2; Mk 1.2, 1.10, 1.19, 1.30, 1.36, 2.4, 2.15, 3.22, 4.32, 5.5, 5.40, 6.41, 9.9, 9.18, 10.7, 10.33, 10.42, 11.15, 11.21, 12.19, 12.21, 13.2, 13.15, 14.3, 14.40, 14.45, 14.52, 14.58, 114.60, 14.64, 15.29, 15.30, 15.32, 16.16		
style	neut	'κατά@pa δ@da*	#618	#78	#0	#0	#19: 1.9, 1.38, 2.22, 2.24, 2.27, 2.29, 2.39, 2.42, 4.16*, 6.23*, 6.26, 9.6, 10.4, 10.32, 15.14, 17.30, 22.22*, 22.39, 23.56	#26										Mt 2.16, 9.29, 16.27, 25.15; Mk 7.5; Jn 2.6, 8.15, 18.31, 19.7
style	neut	'λαλέω@* πρὸς@pa	#167	#2	#0	#0	#5: 1.19, 1.55, 2.15, 2.20, 24.44	#4: 3.22, 8.26, 21.39, 26.31	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'λέγω@* δέ@* *@n* πρὸς@pa	#65	#0	#0	#0	#3: 1.34, 12.16, 22.52	#0	#0	#0	#0	#0	#0	#0	#0	#0		62 out of 65 in LXX are in Gen and Exod! Peculiar pattern of one LXX translator.
style	neut	'λέγω@* δέ@* πρὸς@pa	#7	#0	#0	#0	#20: 1.13, 7.50*, 9.13*, 9.14*, 9.23, 9.50, 9.59*, 9.62*, 10.2, 12.15, 12.22, 13.7, 14.7, 15.3, 17.1, 17.22*, 19.9*, 20.41*, 24.17, 24.44	#2: 1.7, 9.15	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'λέγω@* πρὸς@pa	#497	#3	#0	#0	#48: 1.61, 2.34, 2.48, 2.49, 3.12, 3.13, 4.21, 4.23*, 4.43*, 5.4, 5.10*, 5.22*, 5.31*, 5.33*, 5.34*, 7.24*, 7.40, 8.21*, 8.22*, 8.25, 9.3, 9.43*, 10.26*, 10.29, 11.5*, 12.1*, 13.23, 14.3, 14.7, 14.25, 18.31, 19.5, 19.8*, 19.13*, 19.39, 20.2, 20.3, 20.23, 20.25*, 22.15*, 23.4, 23.14, 23.22, 24.5*, 24.10*, 24.18*, 24.25*, 24.32	#14: 3.25, 4.8, 4.19, 7.3, 8.20, 9.10, 15.7, 15.36, 18.6, 22.10, 22.21, 22.25, 26.14, 28.17	4.41, 10.26	#0	#1: 3.15							Mk 16.3; Jn 3.4, 4.15, 4.49, 6.5, 12.19
piety	good	'λόγος@n* δ@dgms θεός@ngmsc	#3	#16	#1: 11.28	#0	#1: 5.1, 8.11, 8.21	#11: 4.31, 6.2, 6.7, 8.14, 11.1, 12.24, 13.5, 13.7, 13.46, 17.13, 18.11										Mt 15.6; Mk 7.13; Jn 10.35
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,					Mt 13.55, 27.56, 27.61, 28.1, Mk 6.3, 15.40, 15.47, 16.1



Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
													1.20, 2.11					
name	neut	'Μαρία δ@d* Ἰάκωβος@*	#0	#0	#1: 24.10	#0	#0	#0	#1: 16.1	#0	#0	#0	#0	#0	#0	#0		
		'μέγας@a* φωνή@n*																
chron	neut	'μετὰ@p* *1 δ@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	'μὴ ἔχω@vp*	#6	#10	#1: 12.4	#0	#5: 3.11, 7.42, 11.36, 19.26, 22.36	#0										Mt 9.36, 18.25, 22.12, 22.24, 22.25, 25.29; Mk 6.34, 8.1
comfort, epiphany	good	'μὴ@x φοβέω@vdpms	#42	#1	#0	#1: 5.10	#4: 1.13, 1.30, 8.50, 12.32*	#2: 18.9, 27.24				#0	#0					Mk 5.36, Jn 12.15
question	neut	'μὴ@x* τις@*	#10	#15	#0	#0	#1: 22.35	#2: 8.31, 27.42										Mt 24.4, Mk 13.5, Jn 3.3, 3.5, 4.33, 5.19, 6.12, 7.48, 15.6, 21.5
style	neut	'δ@d* δὲ@* *@n*	#534	#68	#7: 9.58u, 11.47u, 16.15T, 18.13u, 21.33T, 21.37, 23.3	#1: 5.2u	#35: 1.57, 1.80, 2.19, 2.40, 3.17, 3.19, 5.34*, 6.41, 7.6*, 7.30, 7.40, 8.46*, 8.50, 9.11*, 9.12*, 9.32, 9.47, 10.2, 10.40, 11.29*, 11.38*, 15.28, 18.7*, 18.16*, 19.14*, 19.47, 20.21, 22.54, 22.58, 23.4, 23.8*, 23.25*, 23.34*, 24.12, 24.16	#41			#37		#66					Jn 2.9, 5.17, 7.6, 7.27, 8.6, 8.35, 11.41, 12.2, 12.3, 12.23, 14.10, 14.26, 16.20, 18.15, 18.16, 19.9; Qn tends to be contrastive formula (“but”), not a sequential transition (“now”)
style	neut	'δ@d* δὲ@* *@n* *@vp*	#23	#2	#0	#0	#8: 8.50, 9.11*, 9.47*, 11.29*, 11.38*, 21.37*, 23.8*, 24.12	#6: 7.31, 10.19, 19.33, 25.21, 27.30, 27.43						#0	#0	#0	Mt 2.1, 9.22, 11.2, 12.2, 12.15, 12.24, 14.26, 15.32, 20.25, 21.38, 22.34, 23.24, 26.6, 27.26; Mk 5.33, 5.36, 9.27, 10.21, 14.63, 15.15, 15.37	
style	neut	'δ@d* αὐτός@rp*	#187	#56	#0	#0	#7: 2.8, 6.23*, 6.26*, 6.33, 17.30, 17.35, 23.40	#8: 1.15, 2.1, 2.44, 2.47, 4.26, 14.1, 15.27, 16.33										Mt 5.46, 5.47, 22.34, 26.44; Mk 5.4, 14.39
hist	neut	'δ@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	'δ@d* καλέω@vp*	#16	#12	#0	#0	#14: 1.36, 2.21, 6.15*, 7.39, 8.2*, 14.7, 14.10, 14.12*, 14.17*, 14.24*, 19.29, 21.37*, 22.3*, 23.33	#10: 1.12, 1.23, 3.11, 8.10, 9.11, 10.1, 13.1, 15.22, 15.37, 27.14	#0	#0	#0			#0	#0	#0	can be used for retrospective nicknames as well as hospitality decorum	
solidarity	neut	'δ@d??p μετὰ@*	#69	#4	#0	6.3c	6.4	#0	2.25c	#0	#3: 1.36, 5.40, 16.10	12.3	12.4					Mt 26.51, 27.54; Jn 9.40
split inf	neut	'δ@d* μὴ@x *@vn*	#185	#18	#0	#0	#2: 4.42, 8.6	#6: 7.19, 10.47, 14.18, 20.20, 20.27, 21.12						#0	#0	#0		Mt 13.5, 13.6, Mk 4.5, 4.6
split part	neut	'δ@d* μὴ@x *@vp*	#43	#28	#1: 11.23u		#4: 3.11, 19.26*, 19.27, 22.36	#0	#0	#0	#0							Mt 12.30, 18.13; Jn 5.23, 6.64, 7.49, 9.39, 10.1, 14.24, 20.29
solidarity	neut	'δ@d??p σὺν@*	#13	#4	#0	#0	#4: 5.9*, 9.32*, 24.24, 24.33	#4: 5.17, 5.21, 19.38, 26.13	#0	#1: 2.26	#0	#0	#0	#0	#0	#0		
solidarity	neut	'δ@d??p *1 σὺν@*																
gen	neut	'δ@d??p τέχνον@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

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
purpose	neut	'ὁ@d?np πρὸς@*	#63	#4	#0	#0	#2: 14.32, 19.42	#2: 23.30, 28.10				#0	#0	#0	#0	#0	Mk 2.2
relative	neut	'ὁ@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	'ὁ@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	24.45					Mt 2.13, 3.13, 11.1, 13.3, 21.32; Jn 13.19
chron	neut	'ὁ@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
		'ὄς@r* *@v															
custom	neut	'ὄς@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	'ὄτι ὄς@r	#5	#6	12.40	#0	#1: 7.43	#1: 21.24									Mt 19.9, 24.44; Mk 11.23; Jn 3.11, 5.38, 18.9
style	neut	'οὐ@b μή@x *@vs*	#500	#19	#0	#0	#15: 1.15, 6.37*, 8.17*, 9.27, 10.19*, 12.59*, 13.35, 18.7*, 18.17, 21.18, 21.32, 22.16, 22.18, 22.67*, 22.68	#2: 13.41, 28.26									Mt 5.18, 5.20, 6.26, 10.23, 10.42, 13.14, 16.28, 18.3, 24.2, 24.21, 24.34, 24.35, 25.9, 26.29; Mk 9.1, 9.41, 10.15, 13.2, 13.19, 13.30, 14.25; Jn 4.48, 6.35, 6.37, 8.12, 8.51, 8.52, 10.28, 11.26, 11.56, 13.8, 18.11, 20.25
thought	bad	'οὐ@b μή@x πιστεύω@*	#4	#0	#0	#0	#1: 22.67	#1: 13.41	#0	#0	#0	#0	#0				Jn 4.48, 20.25
chron	neut	'οὔτος@* ἡμέρα@*	#7	#1	#0	#0	#1: 24.21	#1: 1.5	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	'οὔτος@* ὁ@* ἡμέρα@*	#12	#0	#0	#0	#2: 1.24, 23.7	#3: 5.36, 21.38, 23.1	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	'οὔτος@* ὁ@* ὥρα@*	#5	#0	#0	#0	#0	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'πάντα ταῦτα	#27	#0	#0	#0	#0	#0						#0	#0	#0	Mt 19.20, 24.33, 24.34; Mk 7.23
style	neut	'παρα*@b	#33	#3	#0	#0	#10: 1.64, 4.39, 5.25, 8.44, 8.47, 8.55, 13.13, 18.43, 19.11, 22.60	#6	#0	#0	#0	#0	#2: 21.19, 21.20	#0	#0	#0	all paraxrhma
style	neut	'παρα*@a*	#93	#0	#0	#0	#2: 5.26*, 6.17*	#1: 28.11	#3: 2.3, 2.5, 2.10	#0	#2: 2.4, 2.9	#3: 8.6, 9.2, 9.6	#2: 4.13, 4.24	#0	#0	#0	Almost all “paralytic” in Mk and Mt; Mt 4.13 parathallassian, plural paralytics
style	neut	'παρα*@n???c	#279	#70	#9: 6.24, 6.39, 8.4, 12.16, 12.41, 17.20, 18.1, 19.11, 21.29	#0	#15: 2.25, 4.23, 5.36*, 8.9, 8.10, 8.11, 13.6, 14.7, 15.3, 18.1, 18.9, 20.9, 20.19, 23.43, 23.54	#7									Mt 6.14, 6.15, 13.3, 13.10, 13.13, 13.18, 13.24, 13.31, 13.33, 13.34, 13.35, 13.36, 13.53, 15.2, 15.3, 15.6, 15.15, 21.33, 21.45, 22.1, 24.32, 27.62; Mk 3.23, 4.2, 4.10, 4.11, 4.13, 4.30, 4.33, 4.34, 7.3, 7.5, 7.8, 7.9, 7.13, 7.17, 11.25, 12.1, 12.12, 13.28, 15.42; Jn 14.16, 14.26, 15.26, 16.7, 19.14, 19.31, 19.42; most “parable” in synoptics
style	neut	'παρα*@v*	#1145	#143	#10: 9.28, 10.22, 12.58, 14.18c, 16.25, 21.16c, 22.4c, 22.22, 22.48, 24.7	#5: 6.7m, 8.31m, 8.32m, 9.16mu, 9.44m	#44: 1.2, 1.3, 3.18, 4.6, 5.14*, 5.18*, 5.24*, 7.4, 7.20*, 8.19, 8.29, 8.41, 8.56, 9.10*, 9.21*, 9.45, 10.8, 10.39, 11.6, 11.26, 12.48*, 12.51*, 12.58, 14.1, 14.19*, 14.21*, 15.28, 17.34,	#95			#53	4.5, 4.8	#70			#24	Qn παραδίδωμι (#), παρακαλέω (to receive comfort) (#1); Lk2 παραγίνομαι, παραγγέλλω

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							17.35, 18.31, 18.32, 19.16, 20.20, 21.12, 22.6, 22.21, 22.42, 22.48, 22.52, 23.25*, 23.46*, 24.12, 24.20, 24.29											
geo	neut	'παρά@p* *1 θάλασσα@*	#15	#0	#0	#0	#0	#2: 10.6, 10.32										Mt 4.18, 13.1, 15.29, Mk 1.16, 2.13, 4.1, 5.21
beg	neut	'παρέχω@* κόπος@*			11.7, 18.5r													
magic	bad	'πνεῦμα@* *1 ἀκάθαρτος@a*	#0	#1	#0	#0	#1: 6.18	#2: 5.16, 8.7						#0	#0	#0		Mt 10.1; Mk 1.23, 3.30, 5.2, 7.25
magic	bad	'πνεῦμα@* *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					
piety	good	'πορεύομαι@vd* *1 εἰρήνην	#5	#0	#0	#0	#2: 7.50, 8.48	#1: 16.36	#0	#0	#0	#0	#0	#0	#0	#0		1 Sam 1.17, 20.42, 29.7; Jdt 8.35; cp Mk 5.35, ὑπάγε εἰς εἰρήνην and Js 2.16, ὑπάγετε ἐν εἰρήνῃ
style	neut	'πρός*@b	#13	#0	#0	#0	#0	#1: 18.2	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'πρός*@a*	#17	#4	#0	#0	#0	#1: 10.10						#0	#0	#0		Mt 13.21; Mk 4.17
style	neut	'πρός*@n???c	#1619	#79	#2: 7.27, 21.26	#1: 6.12	#14: 2.31, 5.12, 9.29, 9.51, 9.52, 9.53, 10.1, 12.56, 17.16, 19.46, 20.21, 21.35, 22.45, 24.5	#27										Mt 6.16, 6.17, 11.10, 16.3, 17.2, 17.6, 18.10, 21.13, 21.22, 22.16, 23.15, 26.39, 26.67; Mk 1.2, 4.38, 9.29, 10.46, 11.17, 12.14, 14.65, 15.42; Jn 4.23, 9.8, 21.5
style	neut	'πρός*@v*	#1573	#117	#15: 7.19, 7.20, 7.32u, 11.1, 11.2u, 12.1, 12.31, 12.36, 12.46, 17.3, 18.1, 18.10, 18.11u, 21.34, 22.41	#3: 5.14, 5.16, 9.12u	#60: 1.10, 1.21, 2.25, 2.38, 3.15, 3.20, 3.21, 4.7, 4.8, 4.11, 5.8, 6.12*, 6.13, 6.28*, 6.48, 6.49, 7.14*, 7.18*, 8.24*, 8.28*, 8.40, 8.43, 8.44*, 8.47*, 9.18*, 9.28, 9.29*, 9.41*, 9.42, 10.34, 10.35, 11.46*, 12.25, 13.12*, 13.31, 14.10, 15.2, 15.26, 16.5, 17.3, 17.5, c18.15, 18.16*, 19.11*, 19.16, 20.11, 20.12, 20.27*, 20.46, 20.47, 22.40, 22.44, 22.46, 23.14, 23.20, 23.36, 23.51*, 23.52*, 24.28, 24.52	#89	#>	#>	#43	4.3, 4.6, 4.9, 4.10, 5.44, 7.25, 7.27, 11.16	#108				Jn 4.20, 4.21, 4.22, 4.23, 4.24, 9.8, 9.38, 11.9, 11.10, 12.20, 12.21, 16.2, 19.29; Qn only has “expect” (#3), “pray” (#5), and “watch” (#3); Lk2 has “arrive”, “call to”, “summon”, “welcome”, “add”, “go on” and many others	
peace	good	'πρός εἰρήνην	#0	#0	#0	#0	#2: 14.32, 19.42	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'πρός@pa *@na	#1388	#35	#0	#0	#11: 1.27, 1.73, 2.34, 4.11, 4.26, 8.13, 14.32, 19.42, 23.7*, 24.29, 24.50	#9: 3.25, 8.26, 11.3, 15.36, 21.18, 23.24, 25.21, 26.14, 27.12										Mt 2.12, 4.6, 26.47, 27.62; Mk 6.45, 11.4; Jn 4.35, 5.33, 5.35, 6.5, 11.4, 13.6, 18.13, 18.24, 20.2
style	neut	'πρός@pa αὐτός@r??fs	#93	#0	#0	#0	#3: 1.28, 1.61, 13.34	#3: 5.8, 5.9, 12.15	#0	#0	#0	#0	#0	#0	#0	#0		Only Lk2-Acts have formal speech formula to women; other gospels use λέγω@* αὐτός@rpdfs
style	neut	'πρός@pa αὐτός@r??ms	#381	#6	#1: 7.18	#0	#26: 1.13, 2.48, 3.12, 4.4, 4.40, 5.33, 7.3, 7.20, 7.40, 8.4, 8.19, 9.50, 9.57, 9.62, 10.26, 11.1, 11.5, 11.39, 18.3, 18.40, 19.5, 19.9, 19.39, 20.2, 21.38, 24.18	#22						#>	#>	#28		Mt 3.5, 3.15, 13.2, 27.19; Mk 1.5, 1.32, 1.40, 1.45, 2.3, 2.13, 3.8, 3.13, 3.31, 4.1, 7.1, 9.20, 10.1, 11.27, 12.13, 12.18
style	neut	'πρός@pa αὐτός@r???p	#271	#3	#1: 16.30	#0	#44: 2.18, 2.20, 2.49, 3.13, 4.21, 4.23, 4.43*, 5.22*, 5.31*, 5.34*, 5.36*, 6.3*, 6.9*, 8.21*, 8.22*, 9.3*, 9.13*, 10.2, 11.5*, 12.15, 12.16*, 13.23, 14.5, 14.7, 14.25,	#19										Mt 14.25, 21.37; Mk 6.48, 6.51, 9.14, 9.16, 12.4, 12.6, 12.12; Jn 6.17, 7.50, 18.29, 20.10; preceded by verb of motion in Qn 16.30

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							15.3, 18.31, 19.13, 19.33, 20.3, 20.19*, 20.23, 20.25*, 20.41*, 22.15*, 22.70*, 23.12, 23.14, 23.22, 23.28, 24.5*, 24.17, 24.25, 24.44											
style	neut	'πρός@pa έαυτοῦ@*	#19	#0	#0	#0	#4: 18.11*, 20.5*, 22.23*, 24.12*	#0				#0	#0					Mk 1.27, 9.10, 10.26, 11.31, 12.7, 14.4, 16.3; Jn 7.35, 12.19
style	neut	'πρός@pa έγώ@rpa?p	#58	#1			12.41*, 16.26*, 23.15	#2: 14.11, 21.11						#0	#0	#0		Mt 13.56, 27.4; Mk 6.3
style	neut	'πρός@pa έγώ@rpa?s	#375	#4			1.43, 6.47, 11.6, 14.26*, 18.16	#8: 11.11, 22.8, 22.10, 22.13, 22.21, 23.22, 24.19, 26.14										Mt 11.28, 19.14, 25.36; Mk 9.19, 10.14; Jn 5.40, 6.35, 6.37, 6.44, 6.45, 6.65, 7.37
style	neut	'πρός@pa ό@d *@vη*																
style	neut	'πρός@pa ό@d *@vρ*																
style	neut	'πρός@pa ός@*																
style	neut	'πρός@pa ουδείς@*																
style	neut	'πρός@pa ούτος@*																
style	neut	'πρός@pa σύ@rpa- s																
style	neut	'πρός@pa σύ@rpa- p																
style	neut	'πρός@pa δè@* *@na																
style	neut	'πρός@pa ό@da* *@na*	#789	#33	#1: 12.58	#0	#41: 1.18, 1.34, 1.55, 1.80, 3.9, 5.4*, 5.10*, 5.30, 7.4, 7.19*, 7.24*, 7.44*, 7.50*, 8.35, 9.14*, 9.33*, 9.43*, 10.23*, 10.29, 10.39, 12.1*, 12.3*, 12.22*, 12.47*, 13.7, 14.23*, 15.18, 15.20, 15.22, 16.1, 16.20*, 17.1*, 17.22*, 19.8*, 19.29, 19.35, 20.9, 22.45, 22.56, 23.4, 24.10*	#38										Mt 3.10, 3.13, 10.6, 14.29, 17.14, 19.8, 21.34, 26.14, 26.18, 26.40, 26.46; Mk 1.33, 2.2, 3.7, 4.1, 5.15, 5.22, 6.25, 6.30, 7.25, 9.14, 10.5, 10.7, 10.50, 11.1, 11.7, 12.2, 14.10, 14.53, 14.54, 15.43; Jn 1.1, 1.2, 1.42, 3.20, 3.21, 3.26, 5.45, 7.45, 9.13, 11.19, 11.21, 11.32, 11.45, 11.46, 13.1, 13.3, 14.6, 14.12, 14.28, 16.10, 16.17, 16.28, 20.17; run εις@pa *1 *@na*
result	neut	'πρός@pd ό@d* *@vη*	#13	#1	#0	#0	#1: 18.1	#0						#0	#0	#0		Mt 5.28, 6.1, 13.30, 23.5, 26.12; Mk 13.22
name	neut	'Σίμων ό ζηλωτής	#0	#0	#0	#0	#1: 6.15	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0		
name	good	'Σίμων@* Πέτρος@*	#0	#0	#1: 6.14	#0	#1: 5.8	#6: 1.13, 10.5, 10.17, 10.18, 10.32, 11.13										Mt 4.18, 10.2, 16.16, Mk 3.16, 14.37, Jn 1.40, 1.42, 6.8, 6.68, 13.6, 13.9, 13.24, 13.36, 18.10, 18.15, 18.25, 20.2, 20.6, 21.2, 21.3, 21.7, 21.11, 21.15, 21.17
style	neut	*στρέφ*@*	#1217	#27	#3: 17.18, 23.56, 24.9	#0	#35: 1.16, 1.17, 1.56, 2.20, 2.39, 2.43, 2.45, 4.1, 4.14, 7.9*, 7.10, 7.44, 8.37, 8.39, 8.40, 8.55, 9.10*, 9.41*, 9.55*, 10.17, 10.23*, 11.24, 14.25, 17.4*, 17.15*, 17.31, 19.12, 22.32, 22.61, 23.2, 23.14, 23.28*, 23.48, 24.33, 24.52	#33										Mt 5.39, 5.42, 7.6, 9.22, 10.13, 12.44, 13.15, 16.23, 17.17, 17.22, 18.3, 21.12, 24.18, 26.52, 27.3; Mk 4.12, 5.30, 8.33, 11.15, 13.16; Jn 1.38, 12.40, 20.14, 20.16
style	neut	'συ*@a*	#160	#32	#3: 10.21, 14.12u, 21.16	#0	#2: 1.58, 2.44	#3: 10.24, 13.1, 13.7	#1: 6.4	#0	#0	#1: 11.25	#0	#0	#0	#0		
style	neut	'συ*@b	#42	#0	#0	#0	#0	#1: 24.4	#0	#0	#1: 16.8	#0	#0	#0	#0	#0		

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	'συ*@n???c	#1068	#69	#4: 4.16, 21.25, 21.29, 22.66c	#1: 6.6u	#24: 1.36, 1.61, 2.44, 2.47, 4.15, 4.16, 4.20, 4.28, 4.33, 4.38, 4.44, 6.44, 7.5, 8.41, 10.31, 11.43*, 12.11*, 13.6, 13.7, 13.10, 15.25, 17.6, 19.4, 20.46, 21.12	#43					#31					Mk 1.21, 1.23, 1.29, 1.39, 3.1, 3.6, 6.2, 6.39, 11.13, 11.20, 11.21, 12.33, 12.39, 13.9, 13.28, 14.44, 14.55, 15.1; Jn 1.48, 1.50, 6.59, 11.16, 11.47, 18.20, 18.39; V #4; R #3
style	neut	'συ*@v*	#2190	#136	#6: 9.30, 11.23u, 11.48, 12.18u, 22.63, 23.51	#3: 5.36, 8.42m, 8.45m	#68: 1.24, 1.31, 1.36, 1.58, 2.19, 2.21, 2.50, 3.14, 3.14, 4.2, 4.13, 4.36, 4.38, 5.6, 5.7, 5.9*, 5.15, 6.44, 6.49, 7.11, 7.49, 8.4*, 8.7*, 8.10, 8.14, 8.19, 8.23*, 8.29, 8.37, 9.1, 9.18*, 9.32*, 9.37*, 9.39*, 9.42, 9.51, 10.40, 12.2*, 12.17, 12.50, 13.11*, 14.10, 14.15, 14.25, 14.31, 15.2, 15.6*, 15.9*, 15.13, 18.34, 19.43, 20.5*, 20.18, 22.4, 22.5, 22.10, 22.23, 22.54, 22.55*, 22.66, 23.13, 23.48, 23.49, 23.51, 23.55, 24.14, 24.15, 24.45	#98	#>	#>	#44	#>	#66	#>	#>	#20	R #14; V #11	
style	neut	'ταῦτα πάντα	#30	#0	#2: 18.21, 24.9	#0	#2: 16.14c, 21.36c	#1: 7.50										Mt 6.33, 13.34, 13.51, 13.56, 23.36, 24.2; Mk 10.20, 13.30; Jn 15.21
style	neut	'τίς@* ἄν@x *@vo*	#5	#0	#0	#0	#4: 1.62, 6.11, 9.46, 15.26	#3: 5.24, 10.17, 17.18	#0	#0	#0	#0	#0					Jn 13.24
	neut	'φωνή@n μέγας@a																
chron	neut	'ῥα@* *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	'ῥα@* *1 ἐκείνος@*	#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	'ῥα@* οὗτος@*	#4	#0	#0	#0	#0	#0				#0	#0					Mk 13.11, Jn 12.27

Most of the features that follow are based on the work of Stephen H. Levinsohn for the BART (Bible Analysis and Research Tool) to apply [discourse analysis tagging to the books of the New Testament](#).

### DD 1.3: Discourse Analysis and Rhetorical Techniques

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Articular pronoun (Art)			#71										
Cataphoric expressions (Cata)	#1: 18.22	#1: 6.3	#18: 1.43, 2.12, 3.20, 4.23*, 8.11, 10.11*, 10.20, 12.18, 12.39*, 13.6, 15.3, 18.9, 18.11, 19.31, 20.9, 20.17, 22.37, 24.44a										
Dominant focal elements (Emb)			#300										
Dominant focal elements split (Emb Split)													
Historical present (solid green boxes)													
Incorporated nouns (Incorp)	#3: 7.32u, 13.19, 13.21	#2: 5.24, 5.31	#8: 6.48, 6.49, 9.11, 13.22, 15.7, 19.17, 19.31, 19.34										
Intensified verbs (dashed red boxes)													
Left-dislocated constituents (L-Dis)	#7: 6.31, 8.18, 12.8, 12.10, 12.48, 17.26, 21.20	#2: 9.24, 9.26	#16: 1.36, 6.47, 8.14, 8.15, 9.4, 9.5, 9.48*, 11.30, 12.34, 13.4, 13.34, 17.24, 17.37, 20.17, 20.18, 21.6										
Level 5	#0	#2: 9.7-8	#15: 1.4, 1.55, 1.78, 2.20, 2.26, 2.32, 8.43c, 11.50, 11.54, 12.36*, 16.4, 19.11*, 19.44, 20.46, 24.23										
Level 6	#0	#0	#4: 1.74, 1.79, 19.11c, 24.23										
Level 7	#0	#0	#2: 1.74-75										
Negative pro-forms in P2 (Constit)	#7: 4.27, 10.4, 10.22, 12.2, 14.24?, 16.13, 18.19,	#4: 5.5u, 5.36, 9.3, 9.21	#25: 1.61, 3.14, 4.24, 4.26, 4.35*, 5.14*, 5.37*, 6.35, 7.28*, 8.16*, 8.43*, 8.56, 9.36, 9.62, 10.19*, 11.33*, 15.16, 18.29, 18.34, 19.30, 23.4, 23.14, 23.15, 23.22, 23.41										
Oracular/poetic speech	#0	#0	#63: 1.13-17, 1.19-20, 1.30-33, 1.35-37, 1.42-55, 1.68-79, 2.10-12, 2.29-32, 2.34-35, 10.12-16, 13.32-34, 19.42-44										
Postposed topical subject (ThS+)			#38										
Preposed pronominal genitive (TopGen)	#1: 6.29	#0	#24: 6.47, 7.44, 7.45*, 7.48, 10.29, 11.17, 12.18, 12.35, 14.23*, 14.24*, 14.27, 14.29, 14.33, 15.30, 16.6, 16.7, 19.23, 19.35,										

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
			20.20, 20.23, 20.26, 22.34, 22.53, 24.45										
Pre-verbal topical subject (Top)			#859										
Right-dislocated constituents (R-Dis)	#3: 9.33, 21.35, 22.14	#5: 4.34, 5.33, 6.3, 6.17, 9.3	#21: 1.35, 1.64, 1.65, 2.3, 5.10*, 5.23, 5.35, 6.18, 7.17, 7.29, 8.1, 8.2*, 8.3*, 8.9, 8.22*, 8.51, 11.51, 18.18*, 19.47, 22.27, 23.49										
Situational point of departure (Sit)	#57: 6.31, 6.34, 6.38, 7.38, 8.5u, 8.8, 9.61u, 10.5, 10.26, 11.1, 11.8, 11.11, 11.13, 11.18, 11.19, 11.20, 11.21, 12.4, 12.5, 12.11, 12.20, 12.21u, 12.39, 12.45, 13.15, 13.28, 15.7c, 16.11, 16.12, 16.23, 16.25, 16.26, 16.30, 16.31, 17.3, 17.4, 17.26, 17.28, 18.5, 18.35, 19.8, 19.9, 20.5c, 20.6, 20.33, 21.12, 21.20, 21.25, 21.27, 21.30, 21.31, 21.37, 22.67, 22.69, 23.56, 24.1	#14: 3.1, 4.33, 5.4u, 5.5u, 5.10, 5.12, 5.24, 5.36, 5.37, 6.1, 6.13u, 8.42, 9.22, 9.37	#152: 1.1, 1.8, 1.9, 1.23, 1.24, 1.26, 1.41, 1.44, 1.48, 1.59, 2.1, 2.6, 2.14, 2.15, 2.21, 2.22, 2.27, 2.29, 2.39, 2.42, 2.43, 2.46, 3.2, 3.9, 3.21, 4.3, 4.7, 4.9, 4.21, 5.1, 5.12*, 5.17, 5.27, 6.6, 6.32, 6.33, 7.1, 7.11, 7.12, 7.21, 7.39, 7.45*, 8.1, 8.13, 8.22, 8.27, 8.40, 9.4, 9.18, 9.23, 9.28, 9.29, 9.33, 9.36, 9.51, 10.1, 10.6, 10.8, 10.13, 10.21*, 10.35, 10.38, 11.1*, 11.2, 11.22*, 11.24, 11.27*, 11.30, 11.36, 11.37*, 11.39*, 11.53, 12.26, 12.28, 12.34, 12.38*, 12.54, 12.55, 12.58, 13.3, 13.5, 13.9, 13.31, 13.32, 14.1, 14.8, 14.9, 14.10, 14.12*, 14.13*, 14.26, 14.32, 14.33, 14.34, 15.8c, 15.10, 15.13, 15.25, 15.30, 16.4, 16.9*, 16.16*, 17.6, 17.10, 17.11, 17.14, 17.24, 17.29, 17.31, 17.34, 17.37, 18.4, 18.30, 18.33, 19.3, 19.5, 19.15, 19.17, 19.29, 19.31, 19.39, 19.41, 19.42, 20.1, 20.10, 20.28c, 20.32, 20.37, 21.9c*, 22.14, 22.32, 22.35, 22.36, 22.42, 22.58, 22.61, 22.66*, 22.68, 23.20, 23.26, 23.31, 23.33*, 23.37, 23.43, 24.1*, 24.4*, 24.13*, 24.15*, 24.21*, 24.30, 24.46, 24.51										Lk2 Sit examples tend to be significantly longer than Qn examples
Speech within speech (magenta)													
Tail-Head linkage (T-H)	#1: 22.67	#0	#14: 8.5, 8.8*, 8.49, 9.34, 11.27, 13.17, 19.28, 22.47,										

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
			22.60, 23.46*, 24.15*, 24.36, 24.40, 24.51										
Thematic prominence at P1 (Top+)			#100										
Thematic prominence not at P1 (Th+)			#236										



DD 1.4: Thematic, Dramatic, and Literary Features

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Affairs of state	23.7b		2.1-5, 3.1b-2a, 3.19-20, [19.41-44], 23.4-8, 23.10-16										
Ancestry/Genealogy/Progeny/Relatives	6.23, 6.26		1.5, 1.7, 1.13, 1.27, 1.32, 1.35-36, 1.58, 1.61, 1.73, 2.4, 2.7, 3.8, 3.23-38, 6.15										Qn views ancestors negatively; Lk2 largely positively
Angels as characters	#1: 16.22	#0	#40: 1.11-20, 1.26-38, 2.9-15, 2.21, 4.10, 9.26*, 12.8*, 12.9*, 15.10*, 22.43, 24.4-5?, 24.23	#16: 5.19, 6.15, 7.30, 7.35, 7.38, 7.53, 8.26, 10.3, 10.7, 10.22, 11.13, 12.7-11, 12.15, 12.23, 23.8-9; 27.23	1.13			4.11	1.20-24; 2.13, 2.19				Qn only has impersonal angels in context of fable and associated with death; Mk1 and Mt1 angels are impersonal; Mt 13.39, 13.41, 13.49, 16.27, 18.10, 22.30, 24.31, 24.36, 25.31, 26.53, 28.2, 28.5; Mk 8.38, 12.25, 13.27, 13.32; Jn 1.51, 12.29, 20.12
Aristocratic identity/patronage			1.3-5										
Begging	11.5, 11.7-13, 16.20-21		11.6										
Christlikeness			6.40b, 9.23										
Cities as addressees and/or characters			8.1?, 10.11-15, 13.34-35						21.10				Mk 1.33
Cities as settings			1.9-23										
Collective action/speech			1.10, 1.21-22, 4.36, 7.4-5, 20.45, 23.1, 23.5										
Collective speech of apostles			9.10, 17.5, 24.10	4.33, 4.36, 5.29									
Communication via proxies			7.4-5, 7.18, 7.20, 13.31-32										
Complaint against protagonist			1.18										
Deference to authority/order			1.8-9, 1.19, 1.23										
Divine passive			1.11, 1.13, 1.19										
Divine name circumlocution													
Dramatization			7.4-5										
Elderly persons			1.5, 1.18										
Elijah imitations			7.12, 7.15										
Emotion/motivation			1.12, 1.21-22, 1.65										
Ethical-philosophical dialogue													
Euripidean imitations			2.7, 2.12, 24.13-35										
<i>Exitus-Reditus</i> journey			1.9-25,										
Family/Filial/Marital piety			1.5-25										
Fearing god/angels	12.4-5		1.12-13, 18.2, 18.4, 23.40	10.2, 10.22, 13.16, 13.26									
Female piety			1.6										
Foreshadowing			1.66										
Forgiveness of sins													

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Future reward													
Haste / Hurry / Run / Quick / Speed			1.39, 2.16, 7.4, 8.34, 15.20, 15.22, 19.4-6, 22.58, 24.12	3.11, 8.30, 12.14, 20.16, 21.32, 22.18, 27.41									Mt 5.25, 28.7, 28.8; Mk 9.39; Jn 11.29, 20.2
Historiographical details			1.1-3										
Hospitality decorum/protocols													
Internal thought/dialogue			1.21, 1.66										
Joy/rejoicing			1.14										
Kingdom of heaven(s)													
Land-owner/slave-owner concerns													
Laying on of hands by disciples													
Laying on of hands by Jesus													
Literacy/reading/recording/writing			1.63, 4.17-20										
Magical/oath formula			1.19	19.13									
Mob danger/violence													
Narrative crisis			1.20-22										
Novelistic storytelling			1.5-25, 24.13-35										
Peter as interlocutor			18.28										
Placenames													
Priest characters			1.5-25										
Pronouncements of innocence													
Prophet contemporaries			1.15-17, 1.67, 1.76, 1.80										
Ritual/Temple piety			1.6, 1.8-10, 1.15, 1.21, 1.23										
Repentance			1.16, 13.3, 13.5, 17.3, 17.4										
Respecting people			18.2, 18.4										
Ritual/temple piety			1.59, 7.4-5										
Salvation-history fulfillment			1.2, 1.6, 1.68-79										
Silent response			1.20, 1.22										
Socrates imitations			23.5-6										
Son of man coming	12.40, 17.22, 17.25, 18.8r, 21.25-28												
Synkrisis of characters (money/power)													
Synkrisis of characters (piety/ethics)			1.5-38										
Symposium settings													
Torah/halakhah debates													
Third party questions/comments			4.36										
Trial proceedings	23.1-3, 7-9		23.3-16										
Worshipping Jesus													

During the manual prototyping phase, we limit ourselves to clear quotations. Future NLP-based research will trace specific paraphrases of and allusions to the HB/LXX across gospel strata.

DD 1.5: HB/LXX Intertexts

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Mal 3.1	7.27q					1.2q		11.10q					
Isa 6.9,10			8.10q	28.26-27q		4.12q			13.14-15q				Jn 12.40q
Isa 14.13-15			10.15										
1 Kgs 17.23			7.15										
Deut 10.20			4.8q										
Deut 8.3			4.4q					4.4q					
Isa 61.1,2			4.18-19q										
Deut 6.16			4.12q					4.7q					
Ps 90.11,12			4.10-11q					4.6q					
Isa 40.3-5			3.4-6q										
Ps 30.5			23.46q										
Hos 10.8			23.30q										
Ps 109.1			20.42-43q	2.34-35q									Mt 22.44q, Mk 12.36q, Heb 1.13q
Ps 117.22,23			20.17q	4.11q									Mt 21.42q, Mk 12.10-11q, 1 Pet 2.7q
Lev 12.8			2.24q										
Exod 13.2			2.23q										
Mal 4.6			1.17q										
Isa 7.14									1.23q				
Mic 5.2									2.6q				
Hos 11.1									2.15q				
Jer 38.15									2.18q				
Isa 40.3						1.3q			3.3q	1.23q			
Deut 6.13								4.10q					
Isa 9.1,2									4.15-16q				
Isa 53.4									8.17q				
Hos 6.7									9.13q				
Mic 7.6													Mt 10.35-36q
Isa 42.1-4													Mt 12.18-21q
Ps 77.2													Mt 13.35q
Exod 20.12									15.4q				
Deut 5.16													Mk 7.10q, Eph 6.2-3q
Exod 21.16									15.4q				Mk 7.10q
Isa 29.13													Mt 15.8-9q, Mk 7.6-7q
Deut 19.15													Mt 18.16q, 2 Cor 13.1q
Gen 2.24													Mt 19.5q, Mk 10.7-8q, 1 Cor 6.16q, Eph 5.31q
Zech 9.9													Mt 21.5q, Jn 12.15q
Ps 117.26													Mt 21.9q, Lk 13.35q, Lk 19.38q, Jn 12.13q
Isa 56.7													Mt 21.13q
Jer 7.11													Mk 11.17q
Ps 8.2													Mt 21.16q

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Deut 25.5													Mt 22.24q
Exod 3.6													Mt 22.32q, Mk 12.26q, Ac 7.32q
Deut 6.5													Mt 22.37q
Deut 10.12													Mk 12.30q
Deut 30.6													Lk 10.27q
Lev 19.18													Mt 22.39q, Mk 12.31q, Rom 13.9q, Gal 5.14q, Jas 2.8q
Zech 13.7													Mt 26.31q, Mk 14.27q
Zech 11.12													Mt 27.9q
Ps 21.18													Mt 27.35q, Jn 19.24q
Ps 21.1													Mt 27.46q, Mk 15.34q
Isa 66.24													Mk 9.44q
Gen 1.27													Mk 10.6q
Deut 6.4													Mk 12.29q
Isa 53.12													Mk 15.28q, Lk 22.37q
Ps 68.9													Jn 2.17q, Rom 15.3q
Isa 54.13													Jn 6.45q
Ps 81.6													Jn 10.34q
Isa 53.1													Jn 12.38q, Rom 10.16q
Ps 40.9													Jn 13.18q
Ps 68.4													Jn 15.25q
Ps 33.20													Jn 19.36q
Exod 12.46													Jn 19.36q
Zech 12.10													Jn 19.37q
Ps 68.25				1.20q									
Ps 108.8				1.20q									
Joel 2.28–32				2.17–21q									Rom 10.13q
Ps 15.8–11				2.25–28, 13.35q									
Deut 18.15				3.22–23q									
Deut 18.18–19				7.37q									
Gen 22.18				3.25q									Gal 3.8q
Gen 26.4				3.25q									Gal 3.8q
Gen 28.14				3.25q									Gal 3.8q
Ps 2.1–2				4.25–26q									
Gen 12.1				7.3q									
Gen 15.14				7.7q									
Exod 3.12				7.7q									
Exod 2.14				7.27–28q									
Exod 3.5				7.33q									
Exod 3.7,8				7.34q									
Exod 3.10				7.34q									
Exod 32.1				7.40q									
Exod 32.23				7.40q									
Amos 5.25–27				7.42–43q									

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Isa 66.1,2				7.49-50q									
Isa 53.7,8				8.32-33q									
1 Sam 13.14				13.22q									
Ps 88.20				13.22q									
Ps 2.7				13.33q									Heb 1.5q, 5.5q
Isa 55.3				13.34q									
Hab 1.5				13.41q									
Isa 42.6				13.47q									
Isa 49.6				13.47q									
Amos 9.11,12				15.16-17q									
Exod 22.28				23.5q									

A recent surge of scholarly interest in Marcion's *Gospel* has led to the production of several editions to rival the classical work of Harnack (V), most notably those by BeDuhn (BD), Roth (R), Klinghardt (K), and Gianotto and Nicolotti (N).<sup>808</sup> The Italian translation of Gramaglia (G) is based on Klinghardt's edition; while footnoting critical disagreements, it does not provide a self-standing, independent edition amenable to statistical analysis.<sup>809</sup> Thus in this section we compare the major, mutually independent editions to provide a panoramic view of the breadth of scholarship and a means of evaluating respective methodological assumptions and lenses. We include our own current conclusions for comparison (M) and list editorial decisions about what verses are included or not included (whether UN = unattested or NP = not present), together with word counts.

#### DD 1.6: GMarc Edition Texts Compared

SQE. Shorthand	Lk2	Type	V	R	M	BD	N	K	Lk2#	V#	R#	M#	BD#	N#	K#	H%	R%	M%	BD%	N%	K%
A001. Preface	1.1–4	SingleNP	NP	NP	NP	NP	NP	NP	42	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A002. John's birth foretold	1.5–25	SingleNP	NP	NP	NP	NP	NP	NP	377	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A003. Annunciation	1.26–38	SingleNP	NP	NP	NP	NP	NP	NP	209	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A004. Visitation	1.39–56	SingleNP	NP	NP	NP	NP	NP	NP	232	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A005. Birth of John	1.57–80	SingleNP	NP	NP	NP	NP	NP	NP	326	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A007. Birth of Jesus	2.1–7	SingleNP	NP	NP	NP	NP	NP	NP	104	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A008. Adoration	2.8–20	SingleNP	NP	NP	NP	NP	NP	NP	207	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A009. Circumcision/Presentation	2.21–38	SingleNP	NP	NP	NP	NP	NP	NP	311	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A011. Childhood	2.39–40	SingleNP	NP	NP	NP	NP	NP	NP	31	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A012. Boy Jesus at temple	2.41–52	SingleNP	NP	NP	NP	NP	NP	NP	196	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A013a. Historical preface	3.1–2a	SingleAT	3.1	3.1	3.1a	3.1	3.1	3.1	39	10	14	11	9	8	9	26%	36%	28%	24%	21%	23%
A013b. John introduced	3.2b–6	TripleNP	NP	NP	NP	NP	NP	NP	76	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A014. John's repentance	3.7–9	DoubleNP	NP	NP	NP	NP	NP	NP	72	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A015. John's protreptic	3.10–14	SingleNP	NP	NP	NP	NP	NP	NP	73	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A016. John's messiah	3.15–18	TripleNP	NP	NP	NP	NP	NP	NP	86	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A017. John imprisoned	3.19–20	TripleNP	NP	NP	NP	NP	NP	NP	34	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A018. Baptism	3.21–22	TripleNP	NP	NP	NP	NP	NP	NP	43	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A019. Genealogy	3.23–38	SingleNP	NP	NP	NP	NP	NP	NP	165	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A020. Temptation	4.1–13	DoubleNP	NP	NP	NP	NP	NP	NP	203	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A030. Ministry in Galilee	4.14–15	TripleUN	UN	UN	NP	NP	NP	NP	31	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A033. Escaping Nazareth	4.16–30	SingleAT	4.16, 23, 29–30	4.16, 23, 29–30	4.16, 23, 29–30	4.16, 23, 29–30	4.16, 23–24, 29–30	4.16, 22–24, 28–30	271	33	16	34	69	68	98	12%	6%	13%	26%	25%	36%
A035. Capernaum lesson	4.31–32	TripleAT	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	27	28	25	21	23	25	36	104%	93%	78%	86%	93%	133%
A036. Synagogue demon	4.33–37	OtherAT	4.34–35	4.34–35	4.33–37	4.33–35	4.33–37	4.33–37	92	19	20	46	39	93	95	21%	22%	50%	43%	101%	103%
A037. Peter's in-law healed	4.38–39	TripleUN	UN	UN	NP	NP	NP	NP	38	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A038. Sick healed	4.40–41	TripleAT	4.41	4.40–41	4.40b–41	4.40–41	4.40–41	4.40–41	52	14	22	30	36	42	50	27%	42%	58%	70%	81%	96%
A039/A040. Desert and cities	4.42–44	TripleAT	4.42–43	4.42–43	4.42–43	4.42–43	4.42–43	4.42–44	54	15	18	21	39	44	54	28%	33%	39%	71%	81%	100%
A041. Miraculous catch	5.4–9	OtherAT	5.9	5.9	5.4–7, 9	5.6, 8–9	5.4–9	5.4–9	105	6	9	65	9	103	104	6%	9%	62%	9%	98%	99%
A041a. Disciples called	5.1–3, 10–11	TripleAT	5.3, 10–11	5.2, 10–11	5.1–3, 10–11	5.2–3, 10–11	5.1–3, 10–11	5.1–3, 10–11	102	14	23	78	23	92	97	14%	23%	76%	23%	90%	95%
A042. Leper(s) cleansed	5.12–16	TripleAT	5.12–14	5.12–14	5.12–14	5.12–14	5.12–14	5.12–14	98	21	34	47	41	67	96	21%	35%	48%	42%	68%	98%

<sup>808</sup> BeDuhn, *First New Testament* (2013); Roth, *Text of Marcion's Gospel* (2015); Klinghardt, *Das älteste Evangelium* (2015/2020), trans. *The Oldest Gospel* (2021); Gianotto and Nicolotti, *Il Vangelo di Marcione* (2019). Since BeDuhn's edition is only in English, we provide estimates of his underlying Greek text using a ratio of 0.77 Greek words for every English word, which we base on an analysis of BeDuhn's translation habits for his most densely restored passages (e.g., A079, A083a, A125, A158, A176, A179, A187, A191a, A192, A194a, A197, A198, A204, A206, A225–A230, A234, A254, A264, A288, A290a, A292–A293, A301, A352a) so that they cumulatively average around 100%. For comparison, the translation ratio of the BibleWorks GNT4 Greek (19482) to NRSV English (24571) is 0.79, which means that BeDuhn is slightly wordier in his translation habits than the NRSV translators. By way of a crucial example, for the most thoroughly attested extended passage in GMarc (A228, Lk2 16.19–31), BeDuhn has 313 English words, which roughly equates to 241 underlying Greek words. By comparison, the Greek word count of Lk2 is 244, while GMarc has 241 words according to N, 239 words according to H, 238 according to R, and 237 according to me.

<sup>809</sup> Gramaglia, *Marcione e il Vangelo (di Luca)* (2017).

<i>SQE</i> . Shorthand	Lk2	Type	V	R	M	BD	N	K	Lk2#	V#	R#	M#	BD#	N#	K#	H%	R%	M%	BD%	N%	K%
A043. Healing of paralytic	5.17-26	TripleAT	5.18, 21, 24	5.18, 21, 24, 26	5.18, 20-21, 24-26	5.18-22, 24-25	5.17-26	5.17-26	213	30	37	80	63	197	205	14%	17%	38%	30%	92%	96%
A044. Calling of Levi	5.27-32	TripleAT	5.27, 30-31	5.27, 30-31	5.27-28, 31	5.27, 31	5.27-32	5.27-32	94	14	20	29	19	93	93	15%	21%	31%	20%	99%	99%
A045. Fasting	5.33-39	TripleAT	5.33-36, 38	5.33-35, 37, 36	5.33-35, 37-38, 36	5.33-35, 37-38, 36	5.33-36a, 37-38, 36b	5.33-35, 37-38, 36	142	38	42	116	100	125	124	27%	30%	82%	70%	88%	87%
A046. Sabbath grain	6.1-5	TripleAT	6.1-4	6.1-5	6.1-5	6.1-4	6.1-4	6.1-4	92	41	38	68	69	81	107	45%	41%	74%	75%	88%	116%
A047. Withered hand	6.6-11	TripleAT	6.6-7, 9, 5	6.6-9	6.6-11	6.6-10, 5	6.6-10, 5, 11	6.6-10, 5, 11	115	38	24	81	88	122	115	33%	21%	70%	76%	106%	100%
A049. Twelve chosen	6.12-16	TripleAT	6.12-14, 16	6.12-14, 16	6.12-14, 16	6.12-16	6.12-16	6.12-16	76	21	19	29	63	91	74	28%	25%	38%	83%	120%	97%
A077/A050. Speech setting	6.17-20a	TripleAT	6.17, 19	6.17, 19, 20a	6.17, 19a, 20a	6.17, 19a, 20a	6.17-20a	6.17-20a	73	23	30	26	30	63	63	32%	41%	36%	41%	86%	86%
A078/A051. Blessings	6.20b-23	DoubleAT	6.20b-23	6.20b-23	6.20b-23	6.20b-23	6.20b-23	6.20b-23	73	49	49	49	50	50	50	67%	67%	67%	69%	68%	68%
A079. Curses	6.24-26	SingleAT	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26	43	36	43	36	42	39	36	84%	100%	84%	98%	91%	84%
A080. Impartial love	6.27-36	DoubleAT	6.27-31, 34-36	6.27-31, 34-36	6.27-30a, 31, 34a, 35c-36	6.27-31, 34-36	6.27-31, 34-36	6.27-31, 34-36	161	93	86	87	115	109	118	58%	53%	54%	71%	68%	73%
A081. Judging	6.37-42	DoubleAT	6.37-38, 40	6.37-38, 40	6.37-40, 6.42d-e	6.37-40, 6.42	6.37-42	6.37-42	135	40	41	70	112	112	124	30%	30%	52%	83%	83%	92%
A082. Tree known by fruit	6.43-45	TripleAT	6.43	6.43, 45	6.43, 45	6.43, 45	6.43-45	6.43-45	63	13	29	47	33	62	61	21%	46%	75%	53%	98%	97%
A083a. Lord lord	6.46	DoubleAT	6.46	6.46	6.46	6.46	6.46	6.46	11	10	11	11	12	11	9	91%	100%	100%	105%	100%	82%
A083b. House built on rock	6.47-49	DoubleUN	UN	UN	NP	6.47-48	NP	NP	83	0	0	0	24	0	0	0%	0%	0%	29%	0%	0%
A085. Centurion	7.1-10	DoubleAT	7.9	7.9	7.1-3, 6-7, 9	7.7-9	7.2-10	7.1-10	186	9	9	68	33	160	176	5%	5%	37%	18%	86%	95%
A086. Widow's son raised	7.11-17	SingleAT	7.16	7.16	7.12, 14-16	7.12, 14-17	7.11-17	7.11-17	126	15	17	60	48	121	114	12%	13%	48%	38%	96%	90%
A106. Messages with John	7.18-23	DoubleAT	7.19, 22-23	7.19, 22-23	7.18-20, 22-23	7.19-23	7.18-20, 22-23	7.18-23	103	20	21	75	87	87	78	19%	20%	73%	84%	84%	76%
A107. Identity of John	7.24-35	DoubleAT	7.24, 26-28	7.24, 26-28	7.24b-c, 25b, 26b-28, 31-35	7.24, 26-28	7.24-28	7.24-28	202	52	48	60	72	95	98	26%	24%	30%	35%	47%	49%
A114. Anointing	7.36-50	TripleAT	7.36-38, 44, 50	7.36-38, 44-46, 50	7.36-38, 44c-46, 50	7.36-38, 44-45, 48, 50	7.36-40, 44-50	7.36-40, 44, 46, 45, 47-50	273	40	36	63	89	178	150	15%	13%	23%	32%	65%	55%
A115. Women patrons	8.1-3	SingleAT	8.2-3	8.2-3	8.2-3	8.2-3	8.2-3	8.2-3	62	12	12	20	12	39	39	19%	19%	32%	20%	63%	63%
A122. Sower fable	8.4-8	TripleAT	8.4, 8	8.4, 8	8.4-8	8.4-8	8.4-8	8.4-8	90	5	6	76	69	90	92	6%	7%	84%	76%	100%	102%
A123. Reason for fables	8.9-10	TripleUN	UN	UN	NP	NP	NP	8.9-10a, 18, 10b	36	0	0	0	0	0	61	0%	0%	0%	0%	0%	169%
A124. Sower fable meaning	8.11-15	TripleUN	UN	UN	NP	NP	NP	8.11-15	109	0	0	0	0	0	107	0%	0%	0%	0%	0%	98%
A125. Disclosure	8.16-18	TripleAT	8.16-18	8.16-18	8.16-18	8.16-18	8.16-18	8.16-17	61	26	26	37	73	43	23	43%	43%	61%	120%	70%	38%
A135. Real family	8.19-21	TripleAT	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21	54	32	31	39	33	38	40	59%	57%	72%	61%	70%	74%
A136. Storm stilled	8.22-25	TripleAT	8.22-25	8.22-25	8.22-25	8.22-25	8.22-25	8.22-25	94	29	34	59	49	91	89	31%	36%	63%	52%	97%	95%
A137. Graveyard demoniac	8.26-39	TripleAT	8.27-28, 30-31	8.27-28, 30-32	8.26-28, 30-32	8.27-28, 30-32	8.26-28, 30-31	8.26-37	293	31	25	72	69	94	213	11%	9%	25%	24%	32%	73%
A138. Hemorrhage healed	8.40-56	TripleAT	8.42-46, 48	8.42-46, 48	8.42b-46, 48	8.42-47, 49	8.42-48	8.40-56	287	46	51	67	67	127	276	16%	18%	23%	23%	44%	96%
A142. Twelve sent	9.1-6	TripleAT	9.1-2, 5-6	9.1-2, 5-6	9.1-3, 5-6	9.1-3, 5-6	9.1-6	9.1-6	93	49	49	81	69	93	88	53%	53%	87%	75%	100%	95%
A143. Herod hears of Jesus	9.7-9	TripleAT	9.7-8	9.7-8	9.7-9	9.7-8	9.7-9	9.7-9	52	12	18	35	33	51	43	23%	35%	67%	64%	98%	83%
A146. Five thousand fed	9.10-17	TripleAT	9.12-14, 16-17	9.12-14, 16-17	9.10b-14, 16-17	9.10-14, 16-17	9.10-17	9.10-17	164	21	16	127	98	160	163	13%	10%	77%	60%	98%	99%
A158. Peter's confession	9.18-21	TripleAT	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21	66	50	42	52	63	57	61	76%	64%	79%	96%	86%	92%
A159. Passion prediction	9.22	TripleAT	9.22	9.22	9.22	9.22	9.22	9.22	25	24	23	24	22	25	25	96%	92%	96%	86%	100%	100%
A160. Call of discipleship	9.23-27	TripleAT	9.24, 26	9.24, 26	9.24, 26	9.24, 26	9.24, 26	9.23-27	106	26	26	33	26	26	81	25%	25%	31%	25%	25%	76%
A161. Transfiguration	9.28-36	TripleAT	9.28-30, 32-35	9.28-35	9.28-31a, 33-35	9.28-35	9.28-35	9.28-31, 33-36	178	68	79	81	91	134	124	38%	44%	46%	51%	75%	70%
A163. Faithless generation	9.37-43a	TripleAT	9.40-41	9.40-41	9.37-41	9.37-41	9.37-43a	9.37-43a	124	28	22	55	39	118	113	23%	18%	44%	32%	95%	91%
A164. Son of man given over	9.43b-45	TripleAT	9.44	9.44	9.44	9.44	9.43b-45	9.43b-45	54	10	10	10	15	53	45	19%	19%	19%	27%	98%	83%
A166. True greatness	9.46-48	TripleAT	9.46-47	9.46, 48	9.46-48	9.47-48	9.46-48	9.46-48	60	4	2	33	22	48	49	7%	3%	55%	36%	80%	82%
A167. Strange exorcist	9.49-50	DoubleNP	NP	NP	NP	NP	NP	9.49-50	38	0	0	0	0	0	48	0%	0%	0%	0%	0%	126%

<b>SQE. Shorthand</b>	<b>Lk2</b>	<b>Type</b>	<b>V</b>	<b>R</b>	<b>M</b>	<b>BD</b>	<b>N</b>	<b>K</b>	<b>Lk2#</b>	<b>V#</b>	<b>R#</b>	<b>M#</b>	<b>BD#</b>	<b>N#</b>	<b>K#</b>	<b>H%</b>	<b>R%</b>	<b>M%</b>	<b>BD%</b>	<b>N%</b>	<b>K%</b>
A174. Departure to Judea	9.51	TripleUN	UN	UN	NP	NP	NP	NP	19	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A175. Samaritan rejection	9.52–56	SingleAT	NP	NP	9.52–55	9.52–55	9.52–56	9.52–56	55	0	0	24	49	47	72	0%	0%	44%	88%	85%	131%
A176. Following Joshua	9.57–62	DoubleAT	9.57, 59–62	9.57, 59–62	9.57–62	9.57–62	9.57–62	9.57–62	117	35	35	102	109	119	120	30%	30%	87%	93%	102%	103%
A177. Seventy sent (doublet)	10.1–11	TripleAT	10.1, 4–5, 7–11	10.1, 4–5, 7–11	10.1, 4–5, 7b, 9–11	10.1–5, 7–11	10.1–11	10.1–11	199	59	55	72	122	191	189	30%	28%	36%	62%	96%	95%
A178. Woes against cities	10.12–15	DoubleNP	NP	NP	NP	NP	NP	10.12–15	63	0	0	0	0	0	62	0%	0%	0%	0%	0%	98%
A179. Representation	10.16	DoubleAT	10.16	10.16	10.16	10.16	10.16	10.16	19	5	5	10	22	19	19	26%	26%	53%	118%	100%	100%
A180. Snakes and scorpions	10.17–20	OtherAT	10.19	10.19	10.19	10.19	10.17–20	10.17–20	74	10	9	9	20	71	72	14%	12%	12%	27%	96%	97%
A181. Thanksgiving	10.21–24	DoubleAT	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24	113	74	67	67	86	89	85	65%	59%	59%	76%	79%	75%
A182. Shema	10.25–28	TripleAT	10.25–27	10.25–28	10.25–28	10.25–28	10.25–28	10.25–28	73	39	40	50	48	59	42	53%	55%	68%	65%	81%	58%
A183. Good Samaritan	10.29–37	SingleUN	UN	UN	NP	NP	NP	NP	156	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A184. Mary and Martha	10.38–42	SingleUN	UN	UN	NP	NP	NP	10.38–42	90	0	0	0	0	0	80	0%	0%	0%	0%	0%	89%
A185. Lord's prayer	11.1–4	DoubleAT	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4	74	63	52	68	61	70	92	85%	70%	92%	82%	95%	124%
A186. Midnight begging	11.5–8	SingleAT	11.5, 7–8	11.5, 7–8	11.5, 7–8	11.5, 7–8	11.5–8	11.5–8	86	41	46	52	55	83	88	48%	53%	60%	64%	97%	102%
A187. Summons to pray	11.9–13	DoubleAT	11.9, 11–13	11.9, 11–13	11.9–13	11.9, 11–13	11.9–13	11.9–13	75	50	50	50	72	68	73	67%	67%	67%	97%	91%	97%
A188. Beelzebub dispute	11.14–23	TripleAT	11.14–15, 18–22	11.14–15, 18–22	11.14–15, 18–23	11.14–15, 17–22	11.14–15, 18–22	11.14–22	168	53	51	91	105	108	154	32%	30%	54%	63%	64%	92%
A189. Unclean spirit returns	11.24–26	DoubleUN	UN	UN	NP	NP	11.24–26	11.24–26	55	0	0	0	0	52	54	0%	0%	0%	0%	95%	98%
A190. Benediction	11.27–28	SingleAT	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28	39	27	26	29	35	40	39	69%	67%	74%	89%	103%	100%
A191a. No sign	11.29	TripleAT	11.29	11.29	11.29	11.29	11.29	11.29	24	13	7	7	22	19	19	54%	29%	29%	93%	79%	79%
A191b. Sign of Jonah	11.30–32	DoubleNP	NP	NP	NP	NP	NP	NP	72	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A192. Light and sight	11.33	TripleAT	11.33	11.33	11.33	11.33	11.33	11.33	20	9	9	11	15	10	17	45%	45%	55%	77%	50%	85%
A193. Sound eye	11.34–36	DoubleUN	UN	UN	11.34–35	NP	11.34–36	11.34–35	63	0	0	43	0	42	44	0%	0%	68%	0%	67%	70%
A194a/A150. Defilement	11.37–41	TripleAT	11.37–41	11.37–41	11.37–41	11.37–40	11.37–41	11.37–41	73	62	53	28	72	73	75	85%	73%	38%	98%	100%	103%
A194b. vs. Pharisees/Lawyers	11.42–54	DoubleAT	11.42–43, 46–48, 52	11.42–43, 46–48, 52	11.42–43, 46–48, 52	11.42–43, 46–48, 52	11.42–48, 52–54	11.42–48, 52–54	233	59	71	128	107	171	178	25%	30%	55%	46%	73%	76%
A195. Pharisees' leaven	12.1	TripleAT	12.1	12.1	12.1	12.1	12.1	12.1	27	14	14	14	15	23	24	52%	52%	52%	57%	85%	89%
A196. Fearless confession	12.2–9	DoubleAT	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	146	88	85	85	116	99	111	60%	58%	58%	79%	68%	76%
A197. Blasphemous speech	12.10	TripleAT	12.10	12.10	12.10	12.10	12.10	12.10	21	23	25	23	22	25	29	110%	119%	110%	106%	119%	138%
A198. Inspired speech	12.11–12	TripleAT	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12	35	27	26	22	35	33	27	77%	74%	63%	99%	94%	77%
A199. Inheritance division	12.13–15	SingleAT	12.13–14	12.13–14	12.13–14	12.13–14	12.13–15	12.13–15	54	15	16	22	22	51	52	28%	30%	41%	40%	94%	96%
A200. Rich fool	12.16–21	SingleAT	12.16, 20	12.16, 20	12.16, 18–21	12.16–20	12.16–20	12.16–20	94	23	24	69	42	75	76	24%	26%	73%	44%	80%	81%
A201. Don't worry	12.22–32	DoubleAT	12.22–24, 27–31	12.22–24, 27–28, 30–32	12.22–24, 27–28, 30–32	12.22–32	12.22–27, 29–32	12.22–27, 29–32	175	87	74	77	132	152	147	50%	42%	44%	76%	87%	84%
A202. Divest and donate	12.33–34	DoubleUN	UN	UN	12.33a	NP	12.33–34	12.33–34	36	0	0	7	0	36	29	0%	0%	19%	0%	100%	81%
A203. Be watchful (doublet)	12.35–48	DoubleAT	12.35–44, 46–48	12.35–41, 43–44, 46–48	12.35–44, 46–48	12.35–48	12.35–48	12.35–48	270	121	123	126	213	222	249	45%	46%	47%	79%	82%	92%
A204. Family divisions	12.49–53	DoubleAT	12.49, 51, 53	12.49, 51, 53	12.49a, 51, 53	12.49–51, 53	12.49, 51, 53	12.49–53	80	45	45	45	89	46	64	56%	56%	56%	111%	58%	80%
A205. Interpreting signs	12.54–56	DoubleAT	12.56	12.56	12.56	12.56	12.56	12.54–56	48	16	17	16	14	18	41	33%	35%	33%	29%	38%	85%
A206. Avoiding trials	12.57–59	DoubleAT	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59	58	37	33	51	66	56	58	64%	57%	88%	114%	97%	100%
A207. Repentance or destruction	13.1–9	SingleNP	NP	NP	NP	NP	NP	NP	169	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A208. Woman released	13.10–17	SingleAT	13.10, 15–16	13.14–16	13.11–16	13.10–12, 14–16	13.10–17	13.10–17	160	30	28	60	57	150	153	19%	18%	38%	36%	94%	96%
A209. Mustard seed similitude	13.18–19	TripleAT	13.18–19	13.19	13.18–19	13.18–19	13.18–19	13.18–19	40	14	16	16	30	40	40	35%	40%	40%	75%	100%	100%
A210. Leaven similitude	13.20–21	DoubleAT	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21	24	7	7	7	19	27	25	29%	29%	29%	80%	113%	104%



<i>SQE</i> Shorthand	Lk2	Type	V	R	M	BD	N	K	Lk2#	V#	R#	M#	BD#	N#	K#	H%	R%	M%	BD%	N%	K%
A211. Exclusion from kingdom	13.22–30	DoubleAT	13.25–28	13.25–28	13.24–28	13.25–28	13.25–28	13.23–28	161	56	59	63	69	81	109	35%	37%	39%	43%	50%	68%
A212. Beware Herod	13.31–33	SingleNP	NP	NP	NP	NP	NP	NP	56	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A213. Jerusalem lament	13.34–35	DoubleNP	NP	NP	NP	NP	NP	NP	53	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A214. Dropsy healed	14.1–6	SingleUN	UN	UN	NP	NP	NP	14.2–6	82	0	0	0	0	0	59	0%	0%	0%	0%	0%	72%
A215. Inclusive feasts	14.7–14	SingleAT	14.12, 14	14.12, 14	14.12–14	14.12–14	14.12–14	14.7–10, 12–14	154	11	10	33	38	53	142	7%	6%	21%	25%	34%	92%
A216. Great supper fable	14.15–24	DoubleAT	14.16–24	14.16–24	14.16–24	14.16, 18–23	14.16–24	14.15–24	180	42	41	41	72	159	176	23%	23%	23%	40%	88%	98%
A217. Discipleship conditions	14.25–33	DoubleAT	14.33	UN	14.26, 33	14.26, 33	NP	14.25–33	163	2	0	52	31	0	160	1%	0%	32%	19%	0%	98%
A218. Insipid salt	14.34–35	TripleUN	UN	UN	14.34–35	NP	NP	14.34–35	29	0	0	22	0	0	28	0%	0%	76%	0%	0%	97%
A219. Lost sheep fable	15.1–7	DoubleAT	15.4	15.3–7	15.4–7	15.4–5, 7	15.3–7	15.3–5, 7	117	2	9	13	45	52	60	2%	8%	11%	39%	44%	51%
A220. Lost coin fable	15.8–10	SingleAT	15.8, 10	15.8–10	15.8–10	15.8, 10	15.8–10	15.8, 10	53	6	9	9	25	37	31	11%	17%	17%	46%	70%	58%
A221. Lost son fable	15.11–32	SingleNP	NP	NP	NP	NP	NP	NP	391	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A222. Unjust steward fable	16.1–9	SingleAT	16.9	16.9	16.2, 4–7, 9a	16.1–7, 9	16.1–9	16.1–9	188	12	12	25	113	167	170	6%	6%	13%	60%	89%	90%
A223. Faithfulness in mammon	16.10–12	SingleAT	16.11–12	16.11–12	16.11–12	16.11–12	16.10–12	16.11–12	46	25	27	27	32	45	26	54%	59%	59%	70%	98%	57%
A224. Serving two lords	16.13	DoubleAT	16.13	16.13	16.13	16.13	16.13	16.13	28	17	17	17	19	18	28	61%	61%	61%	69%	64%	100%
A225. Pharisees reproved	16.14–15	SingleAT	16.14–15	16.14–15	16.14–15	16.14–15	16.14–15	16.14–15	38	19	28	27	42	37	37	50%	74%	71%	111%	97%	97%
A226. Torah and nevi'im	16.16–17	DoubleAT	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17	34	35	33	35	36	31	30	103%	97%	103%	106%	91%	88%
A227. Divorce	16.18	TripleAT	16.18	16.18	16.18	16.18	16.18	16.18	17	18	20	20	19	16	19	106%	118%	118%	113%	94%	112%
A228. Rich man and Lazarus	16.19–31	SingleAT	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31	244	239	238	237	241	241	248	98%	98%	97%	99%	99%	102%
A229. Scandals	17.1–3a	TripleAT	17.1–2	17.1–2	17.1–2	17.1–2	17.1–3a	17.1–3a	42	34	29	34	42	46	48	81%	69%	81%	99%	110%	114%
A230. Forgiveness	17.3b–4	DoubleAT	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4	29	12	12	12	34	32	31	41%	41%	41%	117%	110%	107%
A231. On faith	17.5–6	DoubleUN	UN	UN	NP	NP	NP	17.5–6	34	0	0	0	0	0	37	0%	0%	0%	0%	0%	109%
A232. Unworthy slaves	17.7–10	SingleUN	UN	UN	NP	NP	NP	17.7–10	68	0	0	0	0	0	60	0%	0%	0%	0%	0%	88%
A233. Ten lepers cleansed	17.11–19	SingleAT	17.11–12, 14a, 4.27, 17.14b–19	17.11–12, 4.27, 17.14–16, 18–19	17.12b, 14, 4.27, 17.15–19	17.11–12, 14a, 4.27, 17.14b–19	17.11–12, 4.27, 17.14–19	17.11–18 4.27, 17.19	117	62	51	55	106	118	135	53%	44%	47%	91%	101%	115%
A234. Kingdom within you	17.20–21	TripleAT	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21	38	35	34	34	36	39	38	92%	89%	89%	95%	103%	100%
A235. Day of son of man	17.22–37	TripleAT	17.22, 25–26, 28, 32	17.22, 25–26, 28, 32	17.22, 25–26, 28, 32	17.22, 25–26, 28, 32	17.22–37	17.22–37	242	30	34	34	50	240	242	12%	14%	14%	21%	99%	100%
A236. Judge and widow fable	18.1–8	SingleAT	18.1–2, 7	18.1–3, 7	18.1–8	18.1–7	18.1–8	18.1–8	138	21	28	98	82	140	140	15%	20%	71%	59%	101%	101%
A237. Pharisee and publican	18.9–14	SingleAT	18.10, 14	18.10, 14	18.10–11, 13–14	18.9–14	18.9–14	18.9–14	117	16	13	40	107	112	104	14%	11%	34%	91%	96%	89%
A253. Children welcomed	18.15–17	TripleUN	18.16	18.16	NP	18.16	18.15–17	18.15–17	57	14	14	0	15	52	50	25%	25%	0%	26%	91%	88%
A254. Rich young man	18.18–23	TripleAT	18.18–22	18.18–22	18.18–23	18.18–22	18.18–23	18.18–23	92	65	74	74	89	86	86	71%	80%	80%	96%	93%	93%
A255. Riches vs. rewards	18.24–30	TripleUN	UN	UN	NP	18.24	NP	18.24, 26–30	110	0	0	0	11	0	96	0%	0%	0%	10%	0%	87%
A262. Passion prediction 3	18.31–34	TripleNP	NP	NP	NP	NP	NP	NP	61	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A264. Blind beggar healed	18.35–43	TripleAT	18.35–43	18.35–43	18.35–43	18.35–42	18.35–43	18.35–38, 40–43	108	97	90	84	102	96	82	90%	83%	78%	95%	89%	76%
A265. Zacchaeus	19.1–10	SingleAT	19.1, 6, 8–10	19.2, 6, 8–10	19.2, 6, 8–10	19.2, 6, 8–10	19.1–10	19.1–6, 8–10	147	29	31	35	49	131	122	20%	21%	24%	34%	89%	83%
A266. Pounds fable	19.11–27	DoubleAT	19.13, 22, 26	19.11, 13, 22–23, 26	19.11, 13, 22–23, 26	19.11–13, 15–24, 26	19.11–13, 15–18, 20–24, 26	19.11–13, 15–18, 20–24, 26–27	279	24	22	22	195	197	212	9%	8%	8%	70%	71%	76%
A269. Triumphal entry	19.28–40	TripleNP	NP	NP	NP	NP	19.28	19.28, 36–40	193	0	0	0	0	8	79	0%	0%	0%	0%	4%	41%
A270. Jerusalem lament 2	19.41–44	SingleNP	NP	NP	NP	NP	NP	NP	73	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A273. Temple cleansed	19.45–47a	TripleNP	NP	NP	NP	NP	NP	NP	34	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A274. Conspiracy	19.47b–48	OtherUN	UN	UN	NP	NP	NP	NP	27	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%

<i>SQE</i> . Shorthand	Lk2	Type	V	R	M	BD	N	K	Lk2#	V#	R#	M#	BD#	N#	K#	H%	R%	M%	BD%	N%	K%
A276. Authority questioned	20.1-8	TripleAT	20.1, 4-6, 8	20.1, 4-6, 8	20.1-8	20.1-3, 5-8	20.1-8	20.1-8	118	26	29	30	84	115	113	22%	25%	25%	71%	97%	96%
A278. Husbandmen fable	20.9-18	TripleNP	NP	NP	NP	NP	NP	NP	170	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A280. Caesar's tribute	20.19-26	TripleAT	20.19, 25	20.19, 24-25	20.19, 24-25	20.19, 21-25	20.19-26	20.19-26	133	19	32	31	56	119	102	14%	24%	23%	42%	89%	77%
A281. Resurrection question	20.27-40	TripleAT	20.27-31, 33-36, 39	20.27-29, 33-36, 39	20.27-29, 33-36, 39	20.27-31, 33-36, 39	20.27-36, 39-40	20.27-36, 39-40	185	60	73	72	124	147	148	32%	39%	39%	67%	79%	80%
A283. David's son?	20.41-44	TripleAT	20.41, 44	20.41, 44	20.41, 44	20.41-42, 44	20.41-44	20.41-44	47	16	11	20	32	46	60	34%	23%	43%	67%	98%	128%
A284. Scribes/Pharisees cursed	20.45-47	TripleUN	UN	UN	NP	NP	NP	20.46-47	48	0	0	0	0	0	38	0%	0%	0%	0%	0%	79%
A286. Widow's mite	21.1-4	OtherUN	UN	UN	NP	NP	NP	21.2-4	58	0	0	0	0	0	51	0%	0%	0%	0%	0%	88%
A287. Jerusalem's fall	21.5-6	TripleUN	UN	UN	NP	NP	21.5-6	21.5-6	28	0	0	0	0	31	30	0%	0%	0%	0%	111%	107%
A288. End signs	21.7-11	TripleAT	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11	88	37	41	41	85	71	88	42%	47%	47%	97%	81%	100%
A289. Persecutions foretold	21.12-19	TripleAT	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	98	30	45	45	72	85	93	31%	46%	46%	74%	87%	95%
A290a. Desolation	21.20	TripleAT	21.20	21.20	21.20	21.20	21.20	21.20	14	7	7	7	14	14	14	50%	50%	50%	99%	100%	100%
A290b. Fleeing Judea	21.21-24	TripleNP	NP	NP	NP	NP	21.23-24	21.23-24	79	0	0	0	0	46	40	0%	0%	0%	0%	58%	51%
A292. Son of man comes	21.25-28	TripleAT	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28	67	58	59	59	65	63	66	87%	88%	88%	97%	94%	99%
A293. Fig tree fable	21.29-33	TripleAT	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33	66	64	60	60	62	63	67	97%	91%	91%	95%	95%	102%
A295. Take heed, watch	21.34-36	TripleAT	21.34-35	21.34-35	21.34-35a	21.34-35	21.34-36	21.34-36	57	25	24	25	35	55	57	44%	42%	44%	61%	96%	100%
A301. Temple teaching	21.37-38	SingleAT	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38	31	23	14	14	32	32	25	74%	45%	45%	102%	103%	81%
A305. Pascha approaches	22.1-2	TripleAT	22.1	22.1	22.1	22.1	22.1-2	22.1-2	24	2	1	1	10	23	23	8%	4%	4%	42%	96%	96%
A307. Betrayal by Judas	22.3-6	TripleAT	22.3-5	22.3-5	22.3-5	22.3-5	22.3-6	22.4-6	44	21	16	16	33	26	23	48%	36%	36%	75%	59%	52%
A308. Pascha preparations	22.7-14	TripleAT	22.8, 14	22.8, 14	22.8, 14	22.8, 14	22.7-14	22.7-14	107	21	21	21	31	102	105	20%	20%	20%	29%	95%	98%
A311. Last supper	22.15-20	TripleAT	22.15, 19-20	22.15, 17, 19-20	22.15, 17, 19-20	22.15, 19-20	22.15, 17-20	22.15, 17-19	111	47	37	37	51	69	59	42%	33%	33%	46%	62%	53%
A312. Betrayal foretold	22.21-23	TripleAT	22.22	22.22	22.22b	22.22	22.21-22	22.21-23	46	8	8	8	9	30	48	17%	17%	17%	20%	65%	104%
A313. Disciple rank	22.24-30	TripleUN	UN	UN	NP	NP	NP	22.24-30	110	0	0	0	0	0	113	0%	0%	0%	0%	0%	103%
A315. Denial predicted	22.31-34	TripleAT	22.34	22.34	22.33-34	22.33-34	22.31, 33-34	22.31, 33-34	62	1	1	1	35	51	49	2%	2%	2%	56%	82%	79%
A316. Two swords	22.35-38	SingleNP	NP	NP	NP	NP	NP	NP	79	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A330. Gethsemane	22.39-46	TripleAT	22.41	22.41	22.41	22.41, 45-46	22.39-42, 45-46	22.39-42, 45-46	114	13	11	11	43	85	86	11%	10%	10%	38%	75%	75%
A331a. Arrest	22.47-49, 52-53	TripleAT	22.47-48	22.47-48	22.47-48	22.47-48	22.47-48, 52-53	22.47-48, 52-53	93	11	9	9	35	83	75	12%	10%	10%	37%	89%	81%
A331b. Ear restored	22.50-51	SingleNP	NP	NP	NP	NP	NP	NP	31	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%
A332. Sanhedrin trial	22.54-71	TripleAT	22.63-64, 66-67, 69-70	22.63-64, 66-67, 69-70	22.63-64, 66-67, 69-71	22.54, 56-61, 63-64, 67, 69-70	22.63-67, 69-71	22.54-61, 63-67, 69-71	263	56	51	53	166	102	240	21%	19%	20%	63%	39%	91%
A334/A336. Pilate trial	23.1-5	TripleAT	23.1-3	23.1-3	23.1-3	23.1-3	23.1-5	23.1-5	89	49	43	43	52	93	96	55%	48%	48%	58%	104%	108%
A337. Herod trial	23.6-12	SingleAT	23.7-9	23.7-9	23.7-9	23.6-9	23.6-9	23.6-12	121	17	17	17	17	54	92	14%	14%	14%	14%	45%	76%
A338. Pilate declares innocent	23.13-16	SingleUN	UN	UN	NP	NP	23.13-16	23.13-16	60	0	0	0	0	54	57	0%	0%	0%	0%	90%	95%
A339. Barabbas	23.17-23	TripleAT	23.18-19	23.18-19	23.18-19	23.18	23.18-23	23.18-19, 17, 20-23	77	3	9	9	4	81	78	4%	12%	12%	5%	105%	101%
A341. Mob justice	23.24-25	TripleAT	23.25	23.25	23.25	23.25	23.24-25	23.24-25	26	8	1	1	21	25	24	31%	4%	4%	80%	96%	92%
A343a. Road to Golgotha	23.26	TripleUN	UN	UN	NP	NP	NP	23.26	19	0	0	0	0	0	19	0%	0%	0%	0%	0%	100%
A343b. Daughters of Jerusalem	23.27-31	SingleUN	UN	UN	NP	NP	NP	23.27-31	83	0	0	0	0	0	81	0%	0%	0%	0%	0%	98%
A344. Crucifixion	23.32-34	TripleAT	23.32b-34a	23.32-33	23.32b-34a	23.32-34	23.32-33	23.32-33	51	35	19	15	44	31	29	69%	37%	29%	86%	61%	57%
A345. Mockery on cross	23.35-38	TripleUN	UN	UN	NP	NP	NP	23.35-38	56	0	0	0	0	0	55	0%	0%	0%	0%	0%	98%
A346. Criminals contrasted	23.39-43	SingleNP	UN/NP	UN/NP	NP	NP	NP	23.39-42	73	0	0	0	0	0	49	0%	0%	0%	0%	0%	67%

<i>SQE. Shorthand</i>	<i>Lk2</i>	<i>Type</i>	<i>V</i>	<i>R</i>	<i>M</i>	<i>BD</i>	<i>N</i>	<i>K</i>	<i>Lk2#</i>	<i>V#</i>	<i>R#</i>	<i>M#</i>	<i>BD#</i>	<i>N#</i>	<i>K#</i>	<i>H%</i>	<i>R%</i>	<i>M%</i>	<i>BD%</i>	<i>N%</i>	<i>K%</i>
A347/A348. Death	23.44-49	TripleAT	23.44-46	23.44-46	23.44-46	23.44-46	23.44-49	23.44-49	95	38	34	25	43	93	98	40%	36%	26%	45%	98%	103%
A350. Funerary honors	23.50-53	TripleAT	23.50-53	23.50-53	23.50-53	23.50-53	23.50-53	23.50, 53	59	29	31	31	34	34	15	49%	53%	53%	57%	58%	25%
A352a. Memorializing women	23.54-24.1	TripleAT	23.55-56, 24.1	23.55-56, 24.1	23.55-56, 24.1	23.55-24.1	23.54-24.1	23.54-24.1	56	42	19	19	49	42	48	75%	34%	34%	88%	75%	86%
A352b. Missing body	24.2-9	TripleAT	24.3-7, 9	24.3-7, 9	24.3-7, 9	24.3-7, 9	24.3-7, 9	24.2-7, 9	107	55	53	53	60	81	77	51%	50%	50%	56%	76%	72%
A353. Women emissaries	24.10-12	OtherAT	24.11	24.11	24.10-11	24.11	24.10-11	24.10-11	54	1	3	20	3	32	21	2%	6%	37%	6%	59%	39%
A355. Sighting by two	24.13-35	OtherAT	24.13, 15, 18, 21, 25-26, 30-31	24.13, 15, 18, 21, 25-26, 30-31	24.13, 15-16, 18, 21, 25, 30-31, 35	24.13, 15-19, 21, 25-26, 30-31	24.13-35	24.13-23, 25-26, 28-35	391	48	47	46	94	376	290	12%	12%	12%	24%	96%	74%
A365. Sighting in Jerusalem	24.36-43	OtherAT	24.37-39, 41-43	24.37-39, 41-43	24.37-39, 41-43	24.37-39, 41-44	24.36-39, 41-43	24.36-39, 41-43	101	48	43	45	72	81	67	48%	43%	45%	71%	80%	66%
A365a. Commission	24.44-50	TripleAT	24.47	24.47	24.47	24.47	24.44-49	24.50	115	5	5	5	5	97	24	4%	4%	4%	5%	84%	21%
A365b. Ascent	24.51-53	OtherUN	UN	UN	NP	NP	NP	24.51-53	35	0	0	0	0	0	24	0%	0%	0%	0%	0%	69%

**Lk2 Passages and Restored GMarc Passages**

Tradition	Lk2	H	R	M	BD	N	K
Single Lk2 3-24	38	22	22	23	23	24	29
Single Lk2	48	22	22	23	23	24	29
Double	39	28	27	30	29	30	34
Triple	96	75	75	76	76	78	86
Other	9	6	6	6	6	6	8
Total Lk2	192	131	130	135	134	138	157
Total Lk2 3-24	182	131	130	135	134	138	157

**Restored GMarc Passages / Lk2 Passages**

Tradition	H%	R%	M%	BD%	N%	K%
Single / Lk2 3-24	57.9%	57.9%	60.5%	60.5%	63.2%	76.3%
Single / Lk2	45.8%	45.8%	47.9%	47.9%	50.0%	60.4%
Double	71.8%	69.2%	76.9%	74.4%	76.9%	87.2%
Triple	78.1%	78.1%	79.2%	79.2%	81.3%	89.6%
Other	66.7%	66.7%	66.7%	66.7%	66.7%	88.9%
Total / Lk2	68.2%	67.7%	70.3%	69.8%	71.9%	81.8%
Total / Lk2 3-24	72.0%	71.4%	74.2%	73.6%	75.8%	86.3%

**GMarc Passages Not Restored**

Tradition	H	R	M	BD	N	K
Single Lk2 3-24	16	16	15	15	14	9
Single Lk2	26	26	25	25	24	19
Double	11	12	9	10	9	5
Triple	21	21	20	20	18	10
Other	3	3	3	3	3	1
Total Lk2	61	62	57	58	54	35
Total Lk2 3-24	51	52	47	48	44	25

**GMarc Passages Not Restored / Lk2 Passages**

Tradition	H%	R%	M%	BD%	N%	K%
Single / Lk2 3-24	42.1%	42.1%	39.5%	39.5%	36.8%	23.7%
Single / Lk2	54.2%	54.2%	52.1%	52.1%	50.0%	39.6%
Double	28.2%	30.8%	23.1%	25.6%	23.1%	12.8%
Triple	21.9%	21.9%	20.8%	20.8%	18.8%	10.4%
Other	33.3%	33.3%	33.3%	33.3%	33.3%	11.1%
Total / Lk2	31.8%	32.3%	29.7%	30.2%	28.1%	18.2%
Total / Lk2 3-24	28.0%	28.6%	25.8%	26.4%	24.2%	13.7%

**GMarc Passages Restored Over 100% of Lk2**

Tradition	H	R	M	BD	N	K
Single	0	0	0	2	4	5
Double	1	0	1	6	3	6
Triple	3	2	3	3	8	16
Other	0	0	0	0	1	1
Total	4	2	4	11	16	28

**Over 100% Restored / Total GMarc Passages Restored**

Tradition	H%	R%	M%	BD%	N%	K%
Single	0.0%	0.0%	0.0%	8.7%	16.7%	17.2%
Double	3.6%	0.0%	3.3%	20.7%	10.0%	17.6%
Triple	4.0%	2.7%	3.9%	3.9%	10.3%	18.6%
Other	0.0%	0.0%	0.0%	0.0%	16.7%	12.5%
Total	3.1%	1.5%	3.0%	8.2%	11.6%	17.8%

**Lk2 and GMarc Word Count**

Tradition	Lk2#	3-24#	H#	R#	M#	BD#	N#	K#
Single	6107	4072	722	720	1034	1324	1942	2434
Double	4066	4066	1150	1122	1557	2113	2480	2995
Triple	8372	8372	2203	2198	3030	3757	5697	6702
Other	937	937	132	131	231	237	756	724
Total	19482	17447	4207	4171	5852	7431	10875	12855

**GMarc / Lk2 Word Count**

Tradition	H%	R%	M%	BD%	N%	K%
Single / Lk2 3-24	17.7%	17.7%	25.4%	32.5%	47.7%	59.8%
Single / Lk2	11.8%	11.8%	16.9%	21.7%	31.8%	39.9%
Double	28.3%	27.6%	38.3%	52.0%	61.0%	73.7%
Triple	26.3%	26.3%	36.2%	44.9%	68.0%	80.1%
Other	14.1%	14.0%	24.7%	25.3%	80.7%	77.3%
Total / Lk2	21.6%	21.4%	30.0%	38.1%	55.8%	66.0%
Total / Lk2 3-24	24.1%	23.9%	33.5%	42.6%	62.3%	73.7%

**GMarc Attested Passage Average Word Counts**

Tradition	Lk2#	H#	R#	M#	BD#	N#	K#
Single	105.3	31.4	31.3	45.0	57.5	82.1	89.0
Double	117.6	41.1	40.1	53.8	74.6	83.9	97.2
Triple	92.8	29.4	29.3	40.1	49.9	74.8	80.5
Other	136.2	22.0	21.8	38.5	39.5	126.0	108.2
All	102.3	31.9	31.6	43.8	56.0	80.3	86.8

**GMarc Attested Passage Average Word Count / Lk2**

Tradition	H%	R%	M%	BD%	N%	K%
Single	29.8%	29.7%	42.7%	54.6%	77.9%	84.5%
Double	34.9%	34.1%	45.7%	63.4%	71.3%	82.6%
Triple	31.6%	31.6%	43.2%	53.8%	80.6%	86.7%
Other	16.2%	16.0%	28.3%	29.0%	92.5%	79.4%
All	31.2%	30.9%	42.8%	54.8%	78.6%	84.9%

**Lk2 and GMarc Word Count Internals**

Tradition	Lk2%	Lk2 3-24%	H%	R%	M%	BD%	N%	K%
Single	31.3%	23.3%	17.2%	17.3%	17.7%	17.8%	17.9%	18.9%
Double	20.9%	23.3%	27.3%	26.9%	26.6%	28.4%	22.8%	23.3%
Triple	43.0%	48.0%	52.4%	52.7%	51.8%	50.6%	52.4%	52.1%
Other	4.8%	5.4%	3.1%	3.1%	3.9%	3.2%	7.0%	5.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

DD 1.7: GMarc Edition Features Compared

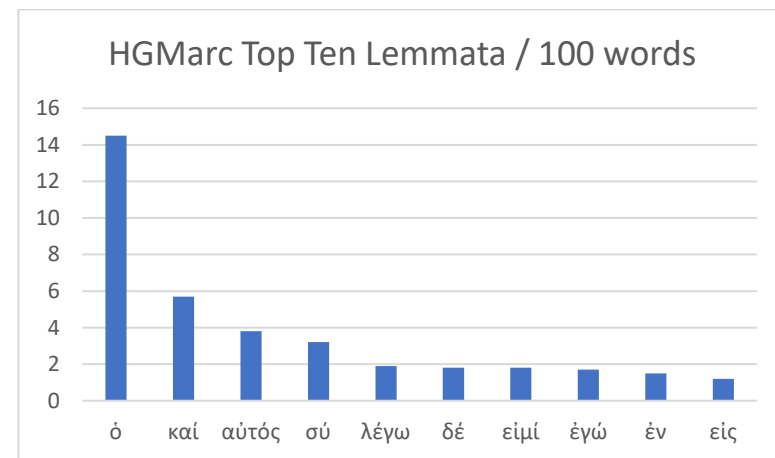
Feature	Lk2	Lk2#	Type	H	H#	H%	BD	BD#	BD%	R	R#	R%	K/G	K#	K%	N	N#	N%	M	M#	M %

## Data Visualizations

For our first jump into visualizations, we start with a simple stylometric overview of author writing habits via graphs of Top Ten Lemmata for each of our compiled datasets. We should note that RGMarc is our dataset based on Roth’s critical edition of the *Gospel* of Marcion, and that we are currently in conversations with editors from Brill (the copyright holder) about how best to publish that dataset and other datasets based on critical editions under copyright. The datasets are based on the respective editions of Harnack (#4199), Roth (#4170), CENP (#4024), CINP (#3879), Acts (#18451), and John (#15635). The top line for each table contains frequencies for each 100 words, while the second line contains raw word counts. Compared to Lk1/GMarc, CENP and CINP have a significantly higher frequency of the lemmata “and” / *καί* and “in” / *ἐν* but a significantly lower frequency of the lemma “you” / *σύ*. CINP and Acts share a significantly higher frequency of the lemma “now” / *δέ*.

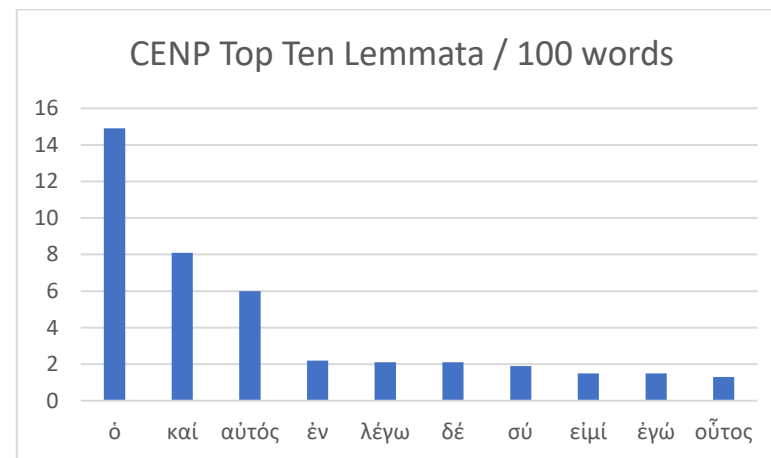
VGMarc Top Ten Lemmata

ὁ	καί	αὐτός	σύ	λέγω	δέ	εἰμί	ἐγώ	ἐν	εἰς
14.5	5.7	3.8	3.2	1.9	1.8	1.8	1.7	1.5	1.2
609	239	160	136	80	76	76	70	63	50



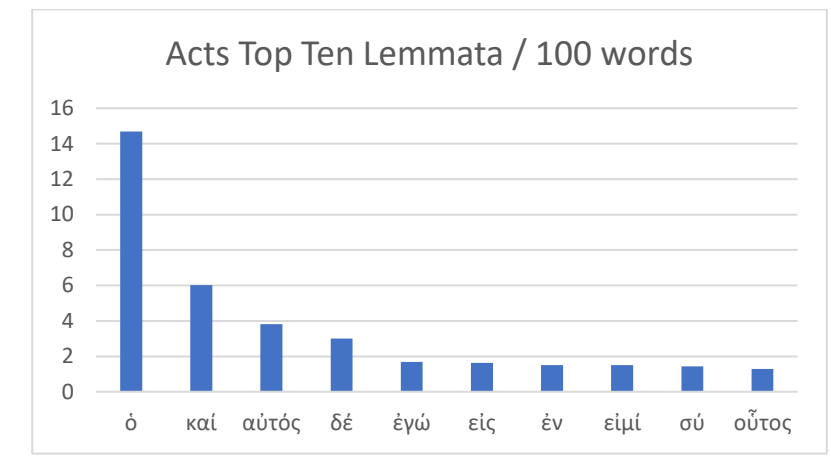
CENP Top Ten Lemmata

ὁ	καί	αὐτός	ἐν	λέγω	δέ	σύ	εἰμί	ἐγώ	οὗτος
14.9	8.1	6.0	2.2	2.1	2.1	1.9	1.5	1.5	1.3
600	324	243	87	85	84	78	62	59	51



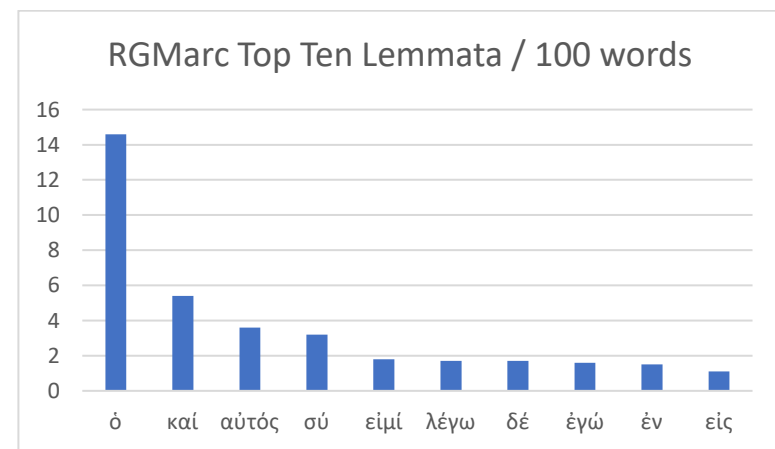
Acts Top Ten Lemmata

ὁ	καί	αὐτός	δέ	ἐγώ	εἰς	ἐν	εἰμί	σύ	οὗτος
14.7	6.0	3.8	3.0	1.7	1.6	1.5	1.5	1.4	1.3
2709	1110	703	554	310	302	279	278	263	236



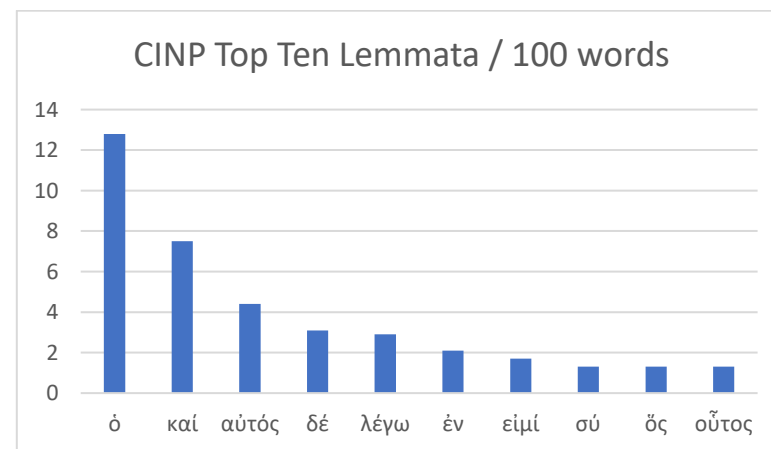
RGMarc Top Ten Lemmata

ὁ	καί	αὐτός	σύ	εἰμί	λέγω	δέ	ἐγώ	ἐν	εἰς
14.6	5.4	3.6	3.2	1.8	1.7	1.7	1.6	1.5	1.1
610	227	151	133	74	71	71	68	61	47



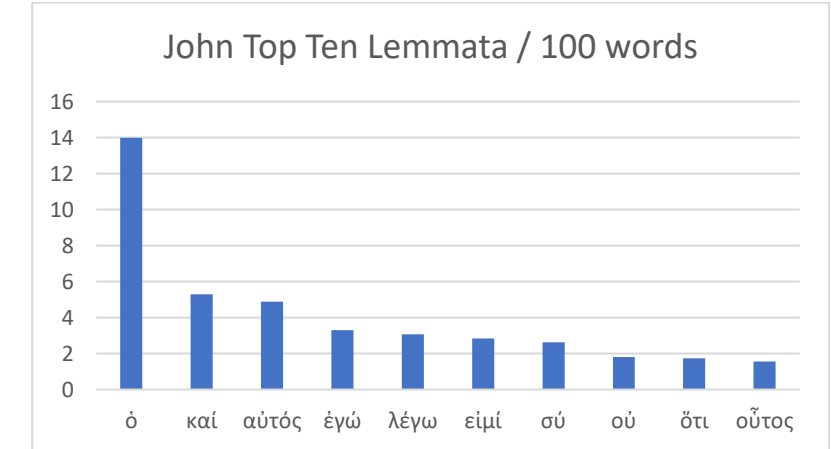
CINP Top Ten Lemmata

ὁ	καί	αὐτός	δέ	λέγω	ἐν	εἰμί	σύ	ὅς	οὗτος
12.8	7.5	4.4	3.1	2.9	2.1	1.7	1.3	1.3	1.3
497	291	172	119	111	80	65	52	51	50



John Top Ten Lemmata

ὁ	καί	αὐτός	ἐγώ	λέγω	εἰμί	σύ	οὐ	ὅτι	οὗτος
14.0	5.3	4.9	3.3	3.1	2.8	2.6	1.8	1.7	1.6
2186	828	764	515	480	444	411	282	271	243





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

Qn narrates a single journey, from Nazareth (4.16) to Capernaum (7.1) then “into the mountain” (9.28) then to “a village of the Samaritans” (9.52) then “a certain place” (11.1) then again “in Samaria” (17.11) then to Jericho (18.35) in Judea and finally to the Jerusalem temple and Mount of Olives (21.37), then being sent to Pilate (23.1), then Herod (23.7), then sentenced to crucifixion at Skull Place (23.33), and finally the placement of his body in “a new hewn tomb” (23.53).

Lk1 borrows significantly from the Mk1 source to expand the Galilean travel references in the first half of the narrative: placing Jesus first in Capernaum (4.31) before he goes to Nazareth (4.16) then Lake Gennesaret (5.1), thereafter journeying “along the sea” (5.27) then “up on the mountain” (6.12) before returning to Capernaum (7.1), then the Gerasenes (8.26), then “cities and villages” (9.6), then “the wilderness” (9.12), and lastly following the Qn sequence to and in Jerusalem for the remainder of the narrative.

Lk2, by contrast, not only includes all the QnLk1 travel references, but also adds many lengthy trips back and forth between Galilee and Judea, not only by Jesus himself, but also by his relatives and parents (Luke 1-2). Even two of his followers get an *exitus-reditus* journey in the conclusion (Lk1/GMarc 24.13–35), a journey that is absent from Lk1.

# Signal Tabulations and Signal Strength Reports

## Tabulations of Signal Transmission Tags

See [our online spreadsheet](#) for the latest version. Feel free to copy it to start making your own signal tallies. We are presently reformatting this spreadsheet and are planning to publish an in-book update in a future version.

Having completed signal transmission tagging for most of Lk1/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.

## Sourcing Profiles: Signal Strength Reports

*Nota bene:* This section has not been significantly updated since the first few versions of this LODLIB were released back in July 2020, and it only covers Mk1, Lk1, and Mt1. A significant update should be forthcoming after the parallel sets and reconstruction are nearly complete.

For a robust evaluation of signal strength and echoing, we have to look simultaneously at 1) *the receptions of Mk1* and 2) *the sources of Mt1*, evaluating relative signal strength in both directions from both end-points: from Mk1 to both Lk1 and Mt1; and to Mt1 from both Mk1 and Lk1.

Our analysis ranks signals as either Strong, Weak, or Null. A rank of Strong indicates a dense and distinct cluster of words was clearly transmitted and received. Strong signals do not have to match completely or perfectly in content or word order. Each node has the freedom and capacity to adapt, re-sequence, unpack, compress, or ignore signals. It should also be clarified that for two receptions of the same signal to be ranked as Strong does not necessarily indicate equal strength, just that neither is absent or weak. Mk1 2:16, for example, is much more strongly received in Mt1 9.11 than in Lk1 5.30, but the latter still evidences a clear signal (a perfect sequence of five distinct words).

We also note the important distinction between first order (simple transmission and reception) and second order (direct and indirect transmission, or signal sending, retransmission, and receiving). On the one hand, a well-received and re-transmitted signal in the first wave can make it more difficult to gauge the actual source of the signal in the second wave, yet the signal itself is intact, whatever its source. For example, Mk1 1.44 was received clearly by Lk1 5.14 and by Matthew 8.4, yet because Mt1 apparently picked up a new distinctive element from Lk1 5.14 (“the gift”), it is difficult to tell whether Mt1 got the bulk of the Mk1 signal directly or secondarily as transmitted through Lk1. On the other hand, a weakly received signal in the first wave can make it nearly impossible to detect any propagation in the second wave. For example, the calling of the disciples in Mk1 1.16-18 is weakly received in Lk1 5.10, and this fuzziness made it difficult for that signal to resonate in Mt1 4.19, 21. A good question to ask oneself when gauging signal propagation is, “If the text of the original source went missing (in the above case, Mark), and all we could do was compare GMarc to Matthew, would we still find a distinctive cluster of words clearly signaled between the two?” The answer to that question is signal propagation.

Our focus is thus to gauge the overall extent to which Lk1/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 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 Echo

[major update forthcoming after reconstructions complete; SINPO ratings might be applied to tags]

<i>Origin</i>	<i>Signal Reception</i>			<i>Mediator</i>	<i>Signal Propagation</i>			<i>Receiver</i>
<b>Mk1</b>	<b>Lk1</b>	<b>Mt1</b>	<b>Closest</b>	<b>Lk1</b>	<b>Closest</b>	<b>Mk1</b>	<b>Lk1</b>	<b>Mt1</b>
1.21	Strong	Weak	Lk1	4.31	Lk1	Weak	Strong	4.13, 23
1.22	Strong	Strong	Mt1	4.32	Mk1	Strong	Strong	7.28-29
1.24	Strong	Null	Lk1	4.34	Null	Null	Null	-----
1.25	Strong	Null	Lk1	4.35	Null	Null	Null	-----
1.34a	Weak	Strong	Mt1	4.40	Mk1	Strong	Weak	8.16
1.34b	Strong	Weak	Lk1	4.41	Mk1	Weak	Null	7.22, 16.16
1.35	Weak	Null	Lk1	4.42	Mk1	Strong	Null	4.1
1.38	Weak	Null	Lk1	4.43	Null	Null	Null	-----
1.16	Weak	Strong	Mt1	5.2	Mk1	Strong	Null	4.18
4.1-2	Null	Null	Null	5.9	Null	Null	Null	-----
1.16-18	Weak	Strong	Mt1	5.10	Mk1	Strong	Null	4.19, 21
1.20	Weak	Strong	Mt1	5.11	Mk1	Strong	Strong	4.22
1.40	Weak	Strong	Mt1	5.12	Mk1	Strong	Null	8.2
1.41	Strong	Strong	Mt1	5.13	Mk1	Strong	Strong	8.3
1.44	Strong	Strong	Mt1	5.14	Mk1	Strong	Strong	8.4
2.3	Weak	Weak	Mt1	5.18	Mk1	Weak	Null	9.2
2.7	Strong	Null	Lk1	5.21	Null	Null	Null	-----
2.14	Strong	Strong	Mt1	5.27	Mk1	Strong	Strong	9.9
2.17	Strong	Strong	Mt1	5.31	Mk1	Strong	Strong	9.12
2.18	Strong	Strong	Lk1	5.33	Mk1	Strong	Strong	9.14
2.19	Strong	Strong	Mt1	5.34	Lk1	Strong	Strong	9.15a
2.20	Strong	Strong	Mt1	5.35	Mk1	Strong	Strong	9.15b
2.21-22	Strong	Strong	Mt1	5.38, 36	Mk1	Strong	Null	9.16-17
2.23	Strong	Strong	Mt1	6.1	Mk1	Strong	Strong	12.1
2.24	Weak	Strong	Mt1	6.2	Mk1	Strong	Weak	12.2
2.25	Strong	Strong	Mt1	6.3	Mk1	Strong	Strong	12.3
2.26	Strong	Strong	Mt1	6.4	Mk1	Strong	Strong	12.4
2.28	Strong	Strong	Lk1	6.5	Equal	Strong	Strong	12.8
3.1	Weak	Strong	Mt1	6.6	Mk1	Strong	Weak	12.9-10
3.2	Strong	Strong	Mt1	6.7	Mk1	Strong	Strong	12.10
3.4	Strong	Weak	Lk1	6.9	Mk1	Strong	Weak	12.10
3.13	Strong	Strong	Mt1	6.12	Lk1	Strong	Strong	5.1b
3.14	Weak	Null	Lk1	6.13	Lk1	Weak	Weak	10.1
3.16	Weak	Weak	Lk1	6.14	Mk1	Weak	Weak	10.2
3.19	Weak	Weak	Lk1	6.16	Mk1	Weak	Weak	10.4
3.7-8	Strong	Strong	Lk1	6.17	Mk1	Strong	Weak	4.25
3.9-10	Weak	Null	Lk1	6.19	Null	Null	Null	5.1a
1.35, 3.13, 6.46	Null	Strong	Mt1	6.20a	Mk1	Null	Strong	5.1b

Total signal transmissions by Mk1 in this evaluation: 38

## Summary of Mk1—Lk1—Mt1 Signal Strength and Propagation

	Mk1 Signal Transmission		Mt1 Signal Reception	
	Lk1	Mt1	Mk1	Lk1
<b>Strong</b>	23 (60%)	24 (63%)	26 (68%)	17 (45%)
<b>Weak</b>	14 (39%)	6 (16%)	6 (16%)	8 (21%)
<b>Null</b>	1 (3%)	8 (21%)	6 (16%)	13 (34%)

## Initial Tally of Mk1—Lk1—Mt1 Signal Strength and Propagation

Stronger signal reception of Mk1: Lk1 15 (39%) vs. Mt1 22 (58%) vs. Null 1 (3%)

Stronger signal reception by Mt1: Mk1 27 (71%) vs. Lk1 4 (11%) vs. Equal 1 (3%) vs. Null 6 (16%)

A flat comparison of the Mk1 signal evidence in Mt1 and that obtainable from Lk1 as it exists is the *least generous way* of interpreting the data, all because of the phenomenon that we call Early-orthodox Signal Degradation (hereafter ESD). There was, in fact, significant signal degradation of Lk1 between its composition (80s CE) and its attestation (late 2<sup>nd</sup> century and after) both from the active early-orthodox suppression of the text and the Marcionite movement, as well from unclear or partial attestation of the text by its opponents/witnesses.

## Initial Conclusions about Mk1—Lk1—Mt1 Signal Strength and Propagation

Conclusion 1.1. Regarding Mk1 signal transmission, Lk1 is almost as apt 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 propagation and echoing, it is not always clear if Mt1 gets the Mk1 signal firsthand (direct from Mk1) or secondhand (from Mk1 through Lk1), but it is clear that Mt1 is typically tuned into Mk1 more than into Lk1; i.e., Mt1 is copying directly from Mk1, not just copying Lk1 where Lk1 is itself copying Mk1.

Conclusion 1.6. Regarding Mt1 signal reception, Mk1 and Lk1 are almost equally apt to have transmitted a weak signal (16% vs. 21%), but that certainly is the exception. When Mt1 uses sources, they are signaled clearly; i.e., Mt1 does not do shoddy copy work. The effect of ESD is a complete toss-up here. We simply cannot speculate on how the signals degraded or destroyed in Lk1 might or might not have been received in Mt1.

Conclusion 1.7. Regarding Mt1 signal reception, Lk1 is more than twice as likely to yield a null reception as Mk1 is (34% vs. 16%). MtR1 apparently feels more free to ignore the Mk1 signals relayed through Lk1 than the signals coming directly from Mk1; i.e., for Mk1 traditions, Mt1 does not feel a compelling need to copy the parallel traditions in Lk1.

Conclusion 1.8. Regarding Mt1 signal reception, Mk1 is far more often the stronger signal source than Lk1 is (71% vs. 11%). Mt1 is much more likely to get a better signal from Mk1 than from Lk1, even in resonant signals; i.e., Mt1 knows that it is far preferable to get Mk1 traditions directly from Mk1, not through Lk1 as intermediary. ESD could account for some shift here, but even a fully intact Lk1 would not alter the basic imbalance here. Mt1 has a strong tendency to use Mk1 directly, not as mediated through Lk1.

Conclusion 1.9. Regarding Mt1 signal reception, 11% of the time from Lk1 is still significant! Roughly one out of every 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.



Wide-Scale Signal Inventory of Mk1-Lk1-Matt-Lk2: Table 1

<i>SQE</i> . Shorthand	Mk1	Lk1	Mt1	Lk2
Date	75–80	80s	90s	117-138
A001. Prologue	X	Not present (see 3.1)	X	X
A002. Birth of John foretold	-----	Not present	-----	X
A003. Annunciation	-----	Not present	-----	X
A004. Visitation	-----	Not present	-----	X
A005. Birth of John	-----	Not present	-----	X
A007. Nativity	-----	Not present	X	X
A008. Adoration of infant Jesus	-----	Not present	X	X
A013b. John introduced	X	Not present	X	X
A014. John preaches repentance	-----	Not present	X	X
A015. John's protreptic	-----	Not present	-----	X
A016. John's messianic message	X	Not present	X	X
A019. Genealogy	-----	Not present	X (A006)	X
A018. Baptism	X	Not present	X	X
A020. 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. Disciples called (Mk1 vers.)	X	Not present (see A041)	X	X
A035. Capernaum lesson	X	X	X	X
A036. Synagogue demoniac	X	X	-----	X
A037. Peter's in-law healed	X	Unattested	X	X
A038. Sick healed	X	X	X	X
A039. Leaving Capernaum	X	X	-----	X
A040. Preaching tour	X	Unattested	X	X
A041. Miraculous catch (Lk2 vers)	-----	X	-----	X
A042. Leper(s) cleansed	X	X	X	X
A043. Healing of paralytic	X	X	X	X
A044. Calling of Levi	X	X	X	X
A045. Question about fasting	X	X	X	X
A046. Grain-plucking	X	X	X	X
A047. Withered hand	X	X	X	X
A049. Twelve chosen	X	X	X	X
A050/048/077. Sermon setting	X	X	X	X

The synoptic song selection chart we provided at the beginning is here repurposed. We take the list back to the beginning of Luke, take out the verse numbers, add a column for Lk2, follow the Lukan order while including all Mk1 passages, and add all synoptic parallels corresponding to Mark and Lk2 up to the point we have covered so far in our analysis (up to Lk1 6.20).

It is striking that, for someone who listens to Mk1 so devotedly, consistently, and sequentially, Lk1 skips right over the first 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 propagation report for Qn vis-à-vis Mt1 and Lk2. To make our rankings, we exclude words from Mt1 and Lk2 when those words could have been composed first by Mt1 and then transmitted to Lk2. Q 6.23 // Mt1 5.12 is a good example of this.

**Qn (65–69) Lk1 (80s)**

**6.23.** κατὰ [ταῦτα οἱ πατέρες αὐτῶν] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

**Mt1 (90s)**

**5.12.** χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

**Lk2 (117–138)**

**6.23.** χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

In our judgment, this should still count as 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)**

**6.27.** Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,

**Mt1 (90s)**

**Lk2 (117–138)**

**6.27.** Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

Again, in our 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 archiving our datasets and code outside of this book in a commercially-owned repository such as Git or Github, and rather than hide datasets while they are in flux or going through peer-review, we opt instead to fold this valuable, iterative data into this LODLIB as a new kind of digital property deposited in an international open science repository and made legally and freely accessible to the world.

Each major update to our datasets and code published in this LODLIB restarts a virtuous cycle that increases the value of our LODLIB with enriched scientific knowledge content, driving more web traffic and expanding the potential audiences and uses of this digital property.

We leverage the innate benefits of the LODLIB format 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 hypotheses, methods, proofs, analyses, documentation, datasets, code, visualizations, and feedback co-exist openly and harmoniously within an iterative, digital codex.

Author and coder have become one.

Reader and user have become one.

Book and software have become one.



## Digital Edition of Hahn's 1832 Reconstruction of the *Gospel* of Marcion

### Abstract

This dataset is the first released digital edition of the first major reconstruction of Marcion's *Gospel*, that made by August Hahn in 1832,<sup>810</sup> the fruit of his extensive 1823 study on the topic.<sup>811</sup> As R (9) notes, "Hahn's work was particularly important in that he provided the first attempt to present comprehensively Marcion's Gospel as reconstructed from the available sources." While his maximalist, continuous approach to reconstruction was critiqued by many later editors, Hahn still provided a starting point for all future reconstructions. In our view, Hahn restores far too much Lk2 content that was not attested as part of Lk1, resulting in a massively contaminated, noisy dataset.

For now, we provide human-readable Greek, but we plan to release a lemmatized and morphologically tagged Greek version in the future. Hahn's indications are relatively sparse and simple, with some words and phrases placed in parentheses to indicate that they are necessary for the surrounding words to make sense or that there may be some doubt about them. These indications are preserved in the digital version that follows. Attentive readers will note that we have now started adding supplemental version identifiers (here 01H = for the first edition of GMarc by Hahn) to the beginning of each line. We do this to facilitate version identification in Computational Linguistics environments and so as to facilitate the future creation of consistently sorted, interlinear arrangements of past editions of Marcion's *Gospel*. According to our current count, the dataset consists of 14400 words.

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<sup>810</sup> August Hahn, "Evangelium Marcionis ex Auctoritate Veterum Monumentorum", in Ioannis Caroli Thilo, ed., *Codex apocryphus Novi Testamenti* (Lipsius: F.C.G. Vogel, 1832), 401–86, [archive.org/details/codexapocryphusn00thil](https://archive.org/details/codexapocryphusn00thil).

<sup>811</sup> *Idem.*, *Das Evangelium Marcions in seiner ursprünglichen Gestalt, nebst dem vollständigsten Beweise dargestellt, daß es nicht selbstständig, sondern ein verstümmeltes und verfälschtes Lukas-Evangelium war, den Freunden des Neuen Testaments und den Kritikern insbesondere, namentlich Herrn Hofrath, Ritter und Professor Dr. Eichhorn zur strengen Prüfung vorgelegt*. Königsberg: Universitäts Buchhandlung, 1823.

03.01.01H ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος  
04.31.01H ὁ θεὸς κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων ἐν τοῖς σάββασι  
04.32.01H καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ  
04.33.01H καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξε φωνῇ μεγάλη  
04.34.01H λέγων ἕα τί ἡμῖν καὶ σοὶ Ἰησοῦ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ  
04.35.01H καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων φιμώθητι καὶ ἐξέλθε ἐξ καὶ ρῖψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν  
04.36.01H 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;  
04.37.01H καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου  
04.38.01H ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἐρώτησαν αὐτὸν περὶ αὐτῆς  
04.39.01H καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ καὶ ἀφῆκεν αὐτὴν παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς  
04.16.01H καὶ ἦλθεν εἰς τὴν Ναζαρέτ καὶ εἰσῆλθεν εἰς τὴν συναγωγὴν  
04.20.01H καὶ ἐκάθισε καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ  
04.21.01H ἠρξάτο δὲ λέγειν πρὸς αὐτοὺς  
04.22.01H καὶ πάντες ἐθαύμαζον ἐπὶ τοῖς λόγοις τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ  
04.23.01H καὶ εἶπε πρὸς αὐτούς πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς Καφαρναοὺμ ποίησον καὶ ὧδε  
04.28.01H καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα  
04.29.01H καὶ ἀναστάντες ἐξέβαλον αὐτόν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτόν ἕως τῆς ὄφρου τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο ὥστε κατακρημνίσαι αὐτόν  
04.30.01H αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο  
04.40.01H δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχαν ἀσθενοῦντας νόσοις ποικίλαις  
04.41.01H ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ἠδειςαν τὸν χριστὸν αὐτόν εἶναι  
04.42.01H γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν  
04.43.01H ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπέσταλμαι  
04.44.01H καὶ ἦν κηρῦσσω ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας  
05.01.01H ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ  
05.02.01H καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυνον τὰ δίκτυα  
05.03.01H ἐμβὰς δὲ εἰς ἐν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος ἠρώτησεν αὐτόν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους  
05.04.01H ὡς δὲ ἐπαύσατο λαλῶν εἶπε πρὸς τὸν Σίμωνα ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν  
05.05.01H καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ ἐπιστάτα δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον  
05.06.01H καὶ τοῦτο ποιήσαντες συνέκλεισαν ἰχθύων πλῆθος πολὺ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν  
05.07.01H καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτὰ

05.08.01H ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασι τοῦ Ἰησοῦ λέγων ἔξελθε ἀπ' ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε

05.09.01H θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἧ συνέλαβον

05.10.01H ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι καὶ εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν

05.11.01H καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ

05.12.01H καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας καὶ ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων κύριε ἐὰν θέλῃς δύνασαι με καθαρίσαι

05.13.01H καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ

05.14.01H καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶς εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένευγε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξε Μωϋσῆς εἰς μαρτύριον ὑμῖν

05.15.01H διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν

05.16.01H αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος

05.17.01H καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ δυνάμεις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτοὺς

05.18.01H καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἀνθρώπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ

05.19.01H καὶ μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ

05.20.01H καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ ἄνθρωπε ἀφένονται σοι αἱ ἁμαρτίαι σου

05.21.01H καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ θεός;

05.22.01H ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

05.23.01H τί ἐστὶν εὐκοπώτερον εἰπεῖν ἀφένονται σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν ἔγειραι καὶ περιπάτει;

05.24.01H ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας (εἶπεν τῷ παραλελυμένῳ) σοὶ λέγω ἔγειραι καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου

05.25.01H καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας ἐφ' ᾧ κατέκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν

05.26.01H καὶ ἕκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον

05.27.01H καὶ μετὰ ταῦτα ἐξῆλθε καὶ ἐθεάσατο τελώνην ὀνόματι Λεὺν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι

05.28.01H καὶ καταλιπὼν ἅπαντα ἀναστὰς ἠκολούθησεν αὐτῷ

05.29.01H καὶ ἐποίησε δοχὴν μεγάλην ὁ Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος τελωνῶν πολλὸς καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι

05.30.01H καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

05.31.01H καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς οὐ χρειᾶν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες

05.32.01H οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν

05.33.01H οἱ δὲ εἶπον πρὸς αὐτόν διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;

05.34.01H ὁ δὲ εἶπε πρὸς αὐτούς μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί ποιῆσαι νηστεύειν;

05.35.01H ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις

05.36.01H ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μὴγε καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ

05.37.01H καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴγε ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται

05.38.01H ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον καὶ ἀμφότεροι συντηροῦνται

06.01.01H ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους καὶ ἤσθιον ψύχοντες ταῖς χερσὶ

06.02.01H τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν;

06.03.01H καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὁπότε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;

06.04.01H ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε καὶ ἔδωκε τοῖς μετ' αὐτοῦ οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

06.05.01H καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου

06.06.01H ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά

06.07.01H παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὕρωσιν κατηγορίαν αὐτοῦ

06.08.01H αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα ἔγειραι καὶ στήθι εἰς τὸ μέσον ὃ δὲ ἀναστὰς ἔστη

06.09.01H εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς ἐπερωτήσω ὑμᾶς τί ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι;

06.10.01H καὶ περιβλεψάμενος πάντας αὐτούς εἶπε τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρά σου ὃ δὲ ἐποίησεν οὕτω καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη

06.11.01H αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ

06.12.01H ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ

06.13.01H καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησε τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασε

06.14.01H Σίμωνα ὃν καὶ ὠνόμασε Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ Ἰάκωβον καὶ Ἰωάννην Φίλιππον καὶ Βαρθολομαῖον

06.15.01H Ματθαῖον καὶ Θωμᾶν Ἰάκωβον τὸν Ἀλφαιίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν

06.16.01H Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ ἐγένετο προδότης

06.17.01H καὶ καταβὰς ἐν αὐτοῖς ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος

06.18.01H οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο

06.19.01H καὶ πᾶς ὁ ὄχλος ἐζήτηε ἄπτεσθαι αὐτοῦ ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας

06.20.01H καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε μακάριοι οἱ πτωχοὶ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ

06.21.01H μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε

06.22.01H μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου

06.23.01H χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν

06.24.01H πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν

06.25.01H οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ ὑμῖν οἱ γελῶντες νῦν ὅτι πενήθησете καὶ κλαύσετε

06.26.01H οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν

06.27.01H ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς

06.28.01H εὐλογεῖτε τοὺς καταρωμένους ὑμῖν προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς

06.29.01H τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης

06.30.01H παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει

06.31.01H καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως

06.32.01H καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι

06.33.01H καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι

06.34.01H καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσι τὰ ἴσα

06.35.01H πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς

06.36.01H γίνεσθε οὖν οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί

06.37.01H καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε

06.38.01H δίδετε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν

06.39.01H εἶπε δὲ παραβολὴν αὐτοῖς μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται;

06.40.01H οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ

06.41.01H τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

06.42.01H ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου ἀδελφέ ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου

06.43.01H οὐ γὰρ ἐστί δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν

06.44.01H ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα οὐδὲ ἐκ βάλτου τρυγῶσι σταφυλὴν

06.45.01H ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ

06.46.01H τί δέ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;

06.47.01H πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος

06.48.01H ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψε καὶ ἐβάθυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν πλημμύρης δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτὴν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν

06.49.01H ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου ἢ προσέρρηξεν ὁ ποταμὸς καὶ εὐθέως ἔπεσε καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα

07.01.01H ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσηλθεν εἰς Καφαρναοῦμ

07.02.01H ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἡμελλε τελευτᾶν ὃς ἦν αὐτῷ ἔντιμος

07.03.01H ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ

07.04.01H οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἀξιός ἐστιν ᾧ παρέξει τοῦτο

07.05.01H ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν

07.06.01H ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς ἡδὴ δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ κύριε μὴ σκύλλου οὐ γὰρ εἰμι ἰκανός ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς

07.07.01H διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν ἀλλὰ εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου

07.08.01H καὶ γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλω ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ

07.09.01H ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον

07.10.01H καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὔρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα

07.11.01H καὶ ἐγένετο ἐν τῷ ἔξῃς ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἰκανοὶ καὶ ὄχλος πολὺς

07.12.01H ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ χήρα καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῇ

07.13.01H καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ μὴ κλαῖε

07.14.01H καὶ προσελθὼν ἤψατο τῆς σοροῦ (οἱ δὲ βασταζόντες ἔστησαν) καὶ εἶπε νεανίσκε σοὶ λέγω ἐγέρθητι

07.15.01H καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ

07.16.01H ἔλαβεν δὲ φόβος ἅπαντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἐγγήγερται ἐν ἡμῖν καὶ ὅτι ἐπεσκέφατο ὁ θεὸς τὸν λαὸν αὐτοῦ

07.17.01H καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ

07.18.01H καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

07.19.01H ἔπεμψεν πρὸς τὸν Ἰησοῦν λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

07.20.01H παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

07.21.01H ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν

07.22.01H καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἤκούσατε ὅτι τυφλοὶ ἀναβλέπουσι χωλοὶ περιπατοῦσι λεπροὶ καθαρίζονται κωφοὶ ἀκούουσι νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται

07.23.01H καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί

07.24.01H ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

07.25.01H ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν

07.26.01H ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου

07.27.01H οὗτός ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου

07.28.01H λέγω γὰρ ὑμῖν μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστὶν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστὶ

07.36.01H ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη

07.37.01H καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἦτις ἦν ἁμαρτωλὸς ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου

07.38.01H καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειψε τῷ μύρῳ

07.39.01H ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἦτις ἄπτεται αὐτοῦ ὅτι ἁμαρτωλὸς ἐστὶ

07.40.01H καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δὲ φησι διδάσκαλε εἰπέ

07.44.01H καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὐτῇ δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε

07.45.01H φίλημά μοι οὐκ ἔδωκας αὐτῇ δὲ ἄφ' ἧς εἰσῆλθον οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας

07.46.01H ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας αὐτῇ δὲ μύρῳ ἤλειψέ μου τοὺς πόδας

07.47.01H οὗ χάριν λέγω σοὶ ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ ὅτι ἠγάπησε πολὺ ὧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ

07.48.01H εἶπε δὲ αὐτῇ ἀφένονται σοὶ αἱ ἁμαρτίαι

07.49.01H καὶ ἤρξαντο οἱ συνανακαίμενοι λέγειν ἐν ἑαυτοῖς τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν;

07.50.01H εἶπε δὲ πρὸς τὴν γυναῖκα ἢ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην

08.01.01H καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ

08.02.01H καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἢ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει

08.03.01H καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαὶ αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς

08.04.01H συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς

08.05.01H ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό

08.06.01H καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα

08.07.01H καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό

08.08.01H καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα ταῦτα λέγων ἐφώνει ὁ ἔχων ὧτα ἀκούειν ἀκουέτω

08.09.01H ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες τίς εἶη ἡ παραβολὴ αὕτη

08.10.01H ὁ δὲ εἶπεν ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν

08.11.01H ἐστὶ δὲ αὕτη ἡ παραβολὴ ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ

08.12.01H οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν

08.13.01H οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ρίζαν οὐκ ἔχουσιν οἱ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται

08.14.01H τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσιν οἱ ἀκούσαντες καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι

08.15.01H τὸ δὲ ἐν τῇ καλῇ γῆ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι καὶ καρποφοροῦσιν ἐν ὑπομονῇ

08.16.01H οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς

08.17.01H οὐ γὰρ ἐστὶ κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ

08.18.01H βλέπετε οὖν πῶς ἀκούετε ὃς γὰρ ἂν ἔχη δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχη καὶ ὃ δοκεῖ ἔχει ἀρθήσεται ἀπ' αὐτοῦ

08.20.01H καὶ ἀπηγγέλη αὐτῷ λεγόντων ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντές

08.21.01H ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς τίς μοι μήτηρ καὶ οἱ ἀδελφοί; μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν

08.22.01H καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπε πρὸς αὐτούς διέλθωμεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν

08.23.01H πλεόντων δὲ αὐτῶν ἀφύπνωσε καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνεον

08.24.01H προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες ἐπιστάτα ἐπιστάτα ἀπολλύμεθα ὃ δὲ ἐγερθεὶς τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη

08.25.01H εἶπε δὲ αὐτοῖς ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι καὶ ὑπακούουσιν αὐτῷ;

08.26.01H καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας

08.27.01H ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνημασιν

08.28.01H ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλη εἶπε τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με βασανίσῃς

08.29.01H παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοὶς γὰρ χρόνοις σινηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσει αἱ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους

08.30.01H ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων τί σοι ὄνομά ἐστιν; ὃ δὲ εἶπε λεγεῶν ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν

08.31.01H καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν

08.32.01H ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν καὶ ἐπέτρεψεν αὐτοῖς

08.33.01H ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη

08.34.01H ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς

08.35.01H ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν

08.36.01H ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς

08.37.01H καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν

08.38.01H ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων



08.39.01H ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησε σοι ὁ θεός καὶ ἀπῆλθεν καθ' ὄλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς

08.40.01H ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος ἧσαν γὰρ πάντες προσδοκῶντες αὐτόν

08.41.01H καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ

08.42.01H ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκει ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν

08.43.01H καὶ γυνὴ οὓσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἦτις εἰς ἰατροὺς προσαναλώσασα ὄλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι

08.44.01H προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς

08.45.01H καὶ εἶπεν ὁ Ἰησοῦς τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτῷ ἐπιστάτα οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι καὶ λέγεις τίς ὁ ἀψάμενός μου;

08.46.01H ὁ δὲ Ἰησοῦς εἶπεν ἤψατό μου τις ἐγὼ γὰρ ἔγνω δύναμις ἐξελθοῦσαν ἀπ' ἐμοῦ

08.47.01H ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε τρέμουσα ἦλθε καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα

08.48.01H ὁ δὲ εἶπεν αὐτῇ θάρσει θυγάτηρ ἡ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην

08.49.01H ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου μὴ σκύλλε τὸν διδάσκαλον

08.50.01H ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων μὴ φοβοῦ μόνον πίστευε καὶ σωθήσεται

08.51.01H εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα

08.52.01H ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν ὁ δὲ εἶπε μὴ κλαίετε οὐκ ἀπέθανεν ἀλλὰ καθεύδει

08.53.01H καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν

08.54.01H αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων ἡ παῖς ἔγειρου

08.55.01H καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν

08.56.01H καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός

09.01.01H συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς δύναμις καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν

09.02.01H καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας

09.03.01H καὶ εἶπε πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ῥάβδους μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνά δύο χιτῶνας ἔχειν

09.04.01H καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε

09.05.01H καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς

09.06.01H ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ

09.07.01H ἤκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γενόμενα ὑπ' αὐτοῦ πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν

09.08.01H ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη ἄλλων δὲ ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη

09.09.01H καὶ εἶπεν ὁ Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δέ ἐστιν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν

09.10.01H καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδᾶ

09.11.01H οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο

09.12.01H ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμὸν ὅτι ὥδε ἐν ἐρήμῳ τόπῳ ἐσμέν

09.13.01H εἶπε δὲ πρὸς αὐτούς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ εἶπον οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες εἰ μὴ τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα

09.14.01H ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα

09.15.01H καὶ ἐποίησαν οὕτω καὶ ἀνέκλιναν ἅπαντας

09.16.01H λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασε καὶ ἐδίδου τοῖς μαθηταῖς παρατιθεῖναι τῷ ὄχλῳ

09.17.01H καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινος δώδεκα

09.18.01H καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενος καταμόνας συνῆσαν αὐτῷ οἱ μαθηταὶ καὶ ἐπηρώτησεν αὐτοὺς λέγων τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

09.19.01H οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη

09.20.01H εἶπε δὲ αὐτοῖς ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τὸν χριστὸν τοῦ θεοῦ

09.21.01H ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν τοῦτο

09.22.01H 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

09.23.01H ἔλεγε δὲ πρὸς πάντας εἰ τις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι

09.24.01H ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν

09.25.01H τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθεῖς;

09.26.01H ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων

09.27.01H λέγω δὲ ὑμῖν ἀληθῶς εἰσὶ τινες τῶν ὧδε ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ

09.28.01H ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι

09.29.01H καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων

09.30.01H καὶ ἰδοὺ ἄνδρες δύο συνέστησαν αὐτῷ οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας

09.31.01H ὀφθέντες ἐν δόξῃ αὐτοῦ

09.32.01H ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ

09.33.01H καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν ἐπιστάτα καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηναὶς τρεῖς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ μίαν Ἡλίᾳ μὴ εἰδῶς ὁ λέγει

09.34.01H ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτοὺς ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην

09.35.01H καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός αὐτοῦ ἀκούετε

09.36.01H καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασιν

09.37.01H ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήνησεν αὐτῷ ὄχλος πολὺς

09.38.01H και ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων διδάσκαλε δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου ὅτι μονογενὴς ἐστὶ μοι

09.39.01H και ἰδοὺ πνεῦμα λαμβάνει αὐτὸν και ἐξαίφνης κράζει και σπαράσσει αὐτὸν μετὰ ἀφροῦ και μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντριβὸν αὐτόν

09.40.01H και ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτὸ και οὐκ ἠδυνήθησαν

09.41.01H ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ὦ γενεὰ ἄπιστος και διεστραμμένη ἕως πότε ἔσομαι πρὸς ὑμᾶς και ἀνέξομαι ὑμῶν; προσάγαγε ὦδε τὸν υἱόν σου

09.42.01H ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον και συνεσπάραξεν ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ και ἰάσατο τὸν παῖδα και ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ

09.43.01H ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ

09.44.01H θέσθε ὑμεῖς εἰς τὰ ὄψα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων

09.45.01H οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο και ἦν παρακεκαλυμμένοι ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτὸ και ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου

09.46.01H εἰσῆλθε δὲ διαλογισμὸς ἐν

09.47.01H ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ

09.48.01H και εἶπεν αὐτοῖς ὅς ἐάν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται και ὅς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστειλαντὰ με ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστι μέγας

09.49.01H ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν ἐπιστάτα εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια και ἐκωλύσαμεν αὐτόν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν

09.50.01H και εἶπε πρὸς αὐτόν ὁ Ἰησοῦς μὴ κωλύετε ὅς γὰρ οὐκ ἔστι καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν

09.51.01H ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ και αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ

09.52.01H και ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ και πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὥστε ἐτοιμάσαι αὐτῷ

09.53.01H και οὐκ ἐδέξαντο αὐτόν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ

09.54.01H ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος και Ἰωάννης εἶπον κύριε θέλεις εἶπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ και ἀναλῶσαι αὐτούς ὡς και Ἡλίας ἐποίησε;

09.55.01H στραφεὶς δὲ ἐπετίμησεν αὐτοῖς και εἶπεν οὐκ οἴδατε οἴου πνεύματος ἐστὲ ὑμεῖς

09.56.01H ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι και ἐπορεύθησαν εἰς ἑτέραν κώμην

09.57.01H ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτόν ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ κύριε

09.58.01H και εἶπεν αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσι και τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει οὗτος υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει

09.59.01H εἶπε δὲ πρὸς ἕτερον ἀκολουθεῖ μοι ὁ δὲ εἶπε κύριε ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου

09.60.01H εἶπε δὲ αὐτῷ ὁ Ἰησοῦς ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ

09.61.01H εἶπε δὲ και ἕτερος ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου

09.62.01H εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον και βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ

10.01.01H μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλον αὐτὸς ἔρχεσθαι

10.02.01H ἔλεγεν οὖν πρὸς αὐτοὺς ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἐργάται ὀλίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ

10.03.01H ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων

10.04.01H μὴ βαστάζετε βαλάντιον μὴ πήραν μὴδὲ ὑποδήματα καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσησθε

10.05.01H εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε πρῶτον λέγετε εἰρήνη τῷ οἴκῳ τούτῳ

10.06.01H καὶ ἐὰν μὲν ἦ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν εἰ δὲ μὴγε ἐφ' ὑμᾶς ἀνακάμψει

10.07.01H ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν

10.08.01H καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν

10.09.01H καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ

10.10.01H εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε

10.11.01H καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ

10.16.01H ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με

10.17.01H ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου

10.18.01H εἶπε δὲ αὐτοῖς ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα

10.19.01H ἰδοὺ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθρου οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει

10.20.01H πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς

10.21.01H ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιᾶσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν ἐξομολογοῦμαι σοι κύριε τοῦ οὐρανοῦ ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις καὶ ὁ πατὴρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου

10.22.01H πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατὴρ καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι

10.23.01H καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε

10.24.01H λέγω γὰρ ὑμῖν ὅτι προφητῆται οὐκ εἶδον ἃ ὑμεῖς βλέπετε

10.25.01H καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων διδάσκαλε τί ποιήσας ζῶν κληρονομήσω;

10.26.01H ὁ δὲ εἶπε πρὸς αὐτὸν ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

10.27.01H ὁ δὲ ἀποκριθεὶς εἶπεν ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτὸν

10.28.01H εἶπε δὲ αὐτῷ ὀρθῶς ἀπεκρίθης τοῦτο ποιεῖ καὶ ζῆση

10.29.01H ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν καὶ τίς ἐστὶ μου πλησίον;

10.30.01H ὑπολαβὼν ὁ Ἰησοῦς εἶπεν ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσαν οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγγάνοντα

10.31.01H κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκεῖνη καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν

10.32.01H ὁμοίως δὲ καὶ λευίτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν

10.33.01H Σαμαρεῖτης δὲ τις ὁδεύων ἦλθε κατ' αὐτὸν καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη

10.34.01H καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ

10.35.01H και ἐπὶ τὴν αὐριον ἐξελθὼν ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ και εἶπεν αὐτῷ ἐπιμελήθητι αὐτοῦ και ὅ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι

10.36.01H τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπειρόντος εἰς τοὺς ληστές;

10.37.01H ὁ δὲ εἶπεν ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς πορεύου και σὺ ποιεῖ ὁμοίως

10.38.01H ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς και αὐτὸς εἰσηλθεν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν εἰς τὸν οἶκον αὐτῆς

10.39.01H και τῆδε ἦν ἀδελφὴ καλουμένη Μάρθα ἣ και παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ

10.40.01H ἣ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπε κύριε οὐ μέλει σοι ὅτι ἣ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἶπε οὖν αὐτῇ ἴνα μοι συναντιλάβηται

10.41.01H ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα μεριμνᾷς και τυρβάζῃ περὶ πολλά

10.42.01H ἐνὸς δὲ ἐστὶ χρεία Μάρθα δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς

11.01.01H και ἐγένετο ἐν τῷ εἶναι αὐτόν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπαύσατο εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς και Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ

11.02.01H εἶπε δὲ αὐτοῖς ὅταν προσεύχησθε λέγετε πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου ἐλθέτω ἣ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ και ἐπὶ τῆς γῆς

11.03.01H τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν

11.04.01H και ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν και γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν και μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν

11.05.01H και εἶπε πρὸς αὐτούς τίς ἐξ ὑμῶν ἔξει φίλον και πορεύσεται πρὸς αὐτόν μεσονυκτίου και εἶπη αὐτῷ φίλε χρῆσόν μοι τρεῖς ἄρτους

11.06.01H ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με και οὐκ ἔχω ὃ παραθήσω αὐτῷ

11.07.01H κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη μὴ μοι κόπους πάρεχε ἤδη ἣ θύρα κέλειται και τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναί σοι

11.08.01H λέγω ὑμῖν εἰ και οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει

11.09.01H κἀγὼ ὑμῖν λέγω αἰτεῖτε και δοθήσεται ὑμῖν ζητεῖτε και εὐρήσετε κρούετε και ἀνοιγήσεται ὑμῖν

11.10.01H πᾶς γὰρ ὁ αἰτῶν λαμβάνει και ὁ ζητῶν εὐρίσκει και τῷ κρούοντι ἀνοιγήσεται

11.11.01H τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἣ και ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

11.12.01H ἣ και ἐὰν αἰτήσῃ ὠὸν μὴ ἐπιδώσει αὐτῷ σκορπίον;

11.13.01H 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

11.14.01H και ἦν ἐκβάλλων δαιμόνιον και αὐτὸ ἦν κωφόν ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς και ἐθαύμασαν οἱ ὄχλοι

11.15.01H τινὲς δὲ ἐξ αὐτῶν εἶπον ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια

11.16.01H ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ

11.17.01H αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται και οἶκος ἐπὶ οἶκον πίπτει

11.18.01H εἰ δὲ και ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη πῶς σταθήσεται ἣ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια

11.19.01H εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται

11.20.01H εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ' ὑμᾶς ἣ βασιλεία τοῦ θεοῦ

11.21.01H ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ

11.22.01H ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧς ἐπεποιθεὶ καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν

11.23.01H ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει

11.24.01H ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον

11.25.01H καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον

11.26.01H τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνονται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων

11.27.01H ἐγένετο δὲ ἐν τῷ λέγειν αὐτόν ταῦτα ἐπάρασα τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας

11.28.01H αὐτὸς δὲ εἶπε μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτόν

11.29.01H τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ

11.33.01H οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν

11.34.01H ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς ὅταν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστὶν ἐπὶ δὲ πονηρὸς ᾖ καὶ τὸ σῶμά σου σκοτεινόν

11.35.01H σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν

11.36.01H εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν μὴ ἔχον τί μέρος σκοτεινὸν ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε

11.37.01H ἐν δὲ τῷ λαλῆσαι ἡρώτα αὐτόν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν

11.38.01H ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου

11.39.01H εἶπε δὲ ὁ κύριος πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας

11.40.01H ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε;

11.41.01H πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστὶν

11.42.01H ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κληῖσιν καὶ τὴν ἀγάπην τοῦ θεοῦ

11.43.01H οὐαὶ ὑμῖν Φαρισαίοις ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

11.44.01H οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν

11.45.01H ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις

11.46.01H ὁ δὲ εἶπε καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις

11.47.01H οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς

11.48.01H ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα

11.52.01H οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους ἐκωλύσατε

11.53.01H λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτόν περὶ πλειόνων

11.54.01H ἐνεδρεύοντες αὐτόν καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ

12.01.01H ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἧτις ἐστὶν ὑπόκρισις

12.02.01H οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται

- 12.03.01H ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὁ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων
- 12.04.01H λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι
- 12.05.01H ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν καὶ λέγω ὑμῖν τοῦτον φοβήθητε
- 12.08.01H λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τοῦ θεοῦ
- 12.09.01H ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τοῦ θεοῦ
- 12.10.01H καὶ πᾶς ὃς ἔρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται
- 12.11.01H ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἶπητε
- 12.12.01H τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν
- 12.13.01H εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου διδάσκαλε εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν
- 12.14.01H ὁ δὲ εἶπεν αὐτῷ ἄνθρωπε τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;
- 12.15.01H εἶπε δὲ πρὸς αὐτούς ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζῶν αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ
- 12.16.01H εἶπε δὲ παραβολὴν πρὸς αὐτούς λέγων ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα
- 12.17.01H καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου
- 12.18.01H καὶ εἶπε τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματα μου καὶ τὰ ἀγαθὰ μου
- 12.19.01H καὶ ἐρῶ τῇ ψυχῇ μου ψυχὴ ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά ἀναπαύου φάγε πίε εὐφραίνου
- 12.20.01H εἶπε δὲ αὐτῷ ὁ θεὸς ἄφρον ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἠτοίμασας τίνι ἔσται;
- 12.21.01H οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν
- 12.22.01H εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε
- 12.23.01H ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος
- 12.24.01H κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτούς πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;
- 12.25.01H τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;
- 12.26.01H εἰ οὖν οὔτε ἐλάχιστον δύνασθε τί περὶ τῶν λοιπῶν μεριμνᾶτε;
- 12.27.01H κατανοήσατε τὰ κρίνα πῶς αὐξάνει οὐ κοπιᾷ οὐδὲ νήθει λέγω δὲ ὑμῖν οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων
- 12.28.01H εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν πόσῳ μᾶλλον ὑμᾶς ὀλιγόπιστοι;
- 12.29.01H καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε
- 12.30.01H ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων
- 12.31.01H πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν
- 12.32.01H μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν
- 12.33.01H πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει
- 12.34.01H ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται

- 12.35.01H ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καιόμενοι
- 12.36.01H καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ
- 12.37.01H μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς καὶ παρελθὼν διακονήσει αὐτοῖς
- 12.38.01H καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὐρῆ οὕτω μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι
- 12.39.01H τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ
- 12.40.01H καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται
- 12.41.01H εἶπε δὲ αὐτῶ ὁ Πέτρος κύριε πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;
- 12.42.01H εἶπε δὲ ὁ κύριος τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῶ τὸ σιτομέτριον;
- 12.43.01H μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως
- 12.44.01H ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν
- 12.45.01H ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι
- 12.46.01H ἤξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει
- 12.47.01H ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς
- 12.48.01H ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας παντὶ δὲ ὧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ὧ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν
- 12.49.01H πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν καὶ τί θέλω εἰ ἤδη ἀνήφθῃ
- 12.50.01H βάπτισμα δὲ ἔχω βαπτισθῆναι καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ
- 12.51.01H δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμὸν
- 12.52.01H ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισὶ
- 12.53.01H διαμερισθήσεται πατὴρ ἐφ' οὐίῳ καὶ υἱὸς ἐπὶ πατρὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς
- 12.54.01H ἔλεγε δὲ καὶ τοῖς ὄχλοις ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε ὄμβρος ἔρχεται καὶ γίνεται οὕτω
- 12.55.01H καὶ ὅταν νότον πνέοντα λέγετε ὅτι καύσων ἔσται καὶ γίνεται
- 12.56.01H ὑποκριταὶ τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;
- 12.57.01H τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;
- 12.58.01H ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς σε παραδῶ τῶ πράκτορι καὶ ὁ πράκτωρ σε βαλῆ εἰς φυλακὴν
- 12.59.01H λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς
- 13.10.01H ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι
- 13.11.01H καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτῶ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές
- 13.12.01H ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ γύναι ἀπολέλυσαι τῆς ἀσθενείας σου
- 13.13.01H καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν



13.14.01H ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγε τῷ ὄχλῳ ἕξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὐκ ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου

13.15.01H ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν ὑποκριτὰ ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;

13.16.01H ταύτην δὲ θυγατέρα Ἀβραὰμ οὕσαν ἦν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

13.17.01H καὶ ταῦτα λέγοντος αὐτοῦ κατηγοχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπὲρ αὐτοῦ

13.18.01H ἔλεγε δὲ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;

13.19.01H ὁμοία ἐστὶ κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ καὶ ἠύξησε καὶ ἐγένετο εἰς δένδρον μέγα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ

13.20.01H καὶ πάλιν εἶπε τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;

13.21.01H ὁμοία ἐστὶν ζύμῃ ἣν λαβοῦσα γυνὴ ἐνέκρυψε εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον

13.22.01H καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα

13.23.01H εἶπε δὲ τις αὐτῷ κύριε εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτοῦς

13.24.01H ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης ὅτι πολλοὶ λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν

13.25.01H ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξῃσθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες κύριε κύριε ἀνοιξὸν ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ

13.26.01H τότε ἄρξεσθε λέγειν ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας

13.27.01H καὶ ἐρεῖ λέγω ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται ἀδικίας

13.28.01H ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψῃσθε πάντας τοὺς δικαίους ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους καὶ κρατουμένους ἕξω

14.01.01H καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν

14.02.01H καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ

14.03.01H καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;

14.04.01H οἱ δὲ ἠσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσε

14.05.01H καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;

14.06.01H καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα

14.12.01H ἔλεγε δὲ καὶ τῷ κεκληκῶτι αὐτόν ὅταν ποιῆς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι καὶ γένηται σοι ἀνταπόδομα

14.13.01H ἀλλ' ὅταν ποιῆς δοχὴν κάλει πτωχοὺς ἀναπήρους χωλοὺς τυφλοὺς

14.14.01H καὶ μακάριος ἔση ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων

14.15.01H ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ

14.16.01H ὁ δὲ εἶπεν αὐτῷ ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσε πολλοὺς

14.17.01H καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε ὅτι ἤδη ἔτοιμά ἐστι πάντα

14.18.01H καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες ὁ πρῶτος εἶπεν αὐτῷ ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρητημένον

14.19.01H και ἕτερος εἶπε ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτὰ ἐρωτῶ σε ἔχε με παρητημένον

14.20.01H και ἕτερος εἶπε γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν

14.21.01H και παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε

14.22.01H και εἶπεν ὁ δοῦλος κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστί

14.23.01H και εἶπεν ὁ κύριος πρὸς τὸν δοῦλον ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ ὁ οἶκος μου

14.24.01H λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου

14.25.01H συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ στραφεῖς εἶπε πρὸς αὐτοὺς

14.26.01H εἴ τις ἔρχεται πρὸς με καὶ οὐ καταλείπει τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου μαθητὴς εἶναι

14.27.01H και ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται μου εἶναι μαθητὴς

14.28.01H τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ πρὸς ἀπαρτισμὸν;

14.29.01H ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξουσιν αὐτῷ

14.30.01H λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι

14.31.01H ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

14.32.01H εἰ δὲ μήγε ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην

14.33.01H οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητὴς

14.34.01H καλὸν τὸ ἄλλας ἐὰν δὲ τὸ ἄλλας μωρανθῇ ἐν τίνι ἀρτυθήσεται;

14.35.01H οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν ἔξω βάλλουσιν αὐτό ὃ ἔχων ὧτα ἀκούειν ἀκουέτω

15.01.01H ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ

15.02.01H και διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς

15.03.01H εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων

15.04.01H τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐν ἐξ αὐτῶν οὐ καταλείπει τὰ ἑννενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὗρη αὐτό;

15.05.01H και εὐρῶν ἐπιτίθησιν ἐπὶ τοὺς ὠμούς ἑαυτοῦ χαίρων

15.06.01H και ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς συγχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλὸς

15.07.01H λέγω ὑμῖν ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἑννενηκονταεννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας

15.08.01H ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρη;

15.09.01H και εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα συγχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα

15.10.01H οὕτω λέγω ὑμῖν χαρὰ γίνεται ἐνώπιον τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι

16.01.01H ἔλεγε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ

16.02.01H και φωνήσας αὐτὸν εἶπεν αὐτῷ τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν

16.03.01H εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω ἐπαιτεῖν αἰσχύνομαι

16.04.01H ἔγνω τί ποιήσω ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν

16.05.01H καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλητῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ πόσον ὀφείλεις τῷ κυρίῳ μου;

16.06.01H ὁ δὲ εἶπεν ἑκατὸν βάτους ἐλαίου καὶ εἶπεν αὐτῷ δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα

16.07.01H ἔπειτα ἐτέρῳ εἶπε σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν ἑκατὸν κόρους σίτου καὶ λέγει αὐτῷ δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα

16.08.01H καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι

16.09.01H ἀγῶ ὑμῖν λέγω ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς

16.10.01H ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶ καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν

16.11.01H εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

16.12.01H καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἔμον τίς ὑμῖν δώσει;

16.13.01H οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ

16.14.01H ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν

16.15.01H 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 ἐστὶν

16.16.01H ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἢ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται

16.17.01H εὐκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ὡς καὶ ὁ νόμος καὶ οἱ προφῆται ἢ τῶν λόγων τοῦ κυρίου μίαν κεραίαν πεσεῖν

16.18.01H πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν γαμῶν μοιχεύει

16.19.01H ἄνθρωπός δὲ τις ἦν πλούσιος καὶ ἐνεδιδύσκειο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς

16.20.01H πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο εἰς τὸν πυλῶνα αὐτοῦ ἠλκωμένος

16.21.01H καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ

16.22.01H ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη

16.23.01H καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ

16.24.01H καὶ αὐτὸς φωνήσας εἶπε 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

16.25.01H εἶπε δὲ Ἀβραάμ τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι

16.26.01H καὶ ἐπὶ πᾶσιν τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς μὴ δύνανται μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν

16.27.01H εἶπε δὲ ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου

16.28.01H ἔχω γὰρ πέντε ἀδελφοὺς ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου

16.29.01H λέγει αὐτῷ Ἀβραάμ ἔχουσι Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν  
16.30.01H ὁ δὲ εἶπεν οὐχὶ πάτερ Ἀβραάμ ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν  
16.31.01H εἶπε δὲ αὐτῷ εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται  
17.01.01H εἶπε δὲ πρὸς τοὺς μαθητὰς ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι' οὗ ἔρχεται  
17.02.01H λυσιτελεῖ αὐτῷ εἰ οὐκ ἐγεννήθη ἢ λίθος μωλυντικός περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση ἓνα τῶν μικρῶν τούτων  
17.03.01H προσέχετε ἑαυτοῖς ἐάν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐάν μετανοήσῃ ἄφες αὐτῷ  
17.04.01H καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ λέγων μετανοῶ ἀφήσεις αὐτῷ  
17.05.01H καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ πρόσθετες ἡμῖν πίστιν  
17.06.01H εἶπε δὲ ὁ κύριος εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ καὶ ὑπήκουσεν ἂν ὑμῖν  
17.11.01H καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας  
17.12.01H καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήνητησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἱ ἔστησαν πόρρωθεν  
17.13.01H καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς  
17.14.01H καὶ ἰδὼν εἶπεν αὐτοῖς πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν  
04.27.01H καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος  
17.15.01H εἰς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν  
17.16.01H καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν Σαμαρείτης  
17.17.01H ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;  
17.18.01H οὐχὲν εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;  
17.19.01H καὶ εἶπεν αὐτῷ ἀναστάς πορεύου ἢ πίστις σου σέσωκέ σε  
17.20.01H ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως  
17.21.01H οὐδὲ ἐροῦσιν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν  
17.22.01H εἶπε δὲ πρὸς τοὺς μαθητὰς ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε  
17.23.01H καὶ ἐροῦσιν ὑμῖν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ μὴ ἀπέλθητε μηδὲ διώξητε  
17.24.01H ὥσπερ γὰρ ἡ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ  
17.25.01H πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης  
17.26.01H καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου  
17.27.01H ἦσθιον ἔπινον ἐγάμουν ἐξεγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας  
17.28.01H ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ ἦσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ὠκοδόμουν  
17.29.01H ἢ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας  
17.30.01H κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται  
17.31.01H ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἄραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω

17.32.01H μνημονεύετε τῆς γυναικὸς Λῶτ  
17.33.01H ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτὴν καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν ζωογονήσῃ αὐτὴν  
17.34.01H λέγω ὑμῖν ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς ὃ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται  
17.35.01H δύο ἔσονται ἀλήθουςαι ἐπὶ τὸ αὐτό ἢ μία παραλημφθήσεται καὶ ἡ ἕτερα ἀφεθήσεται  
17.36.01H δύο ἔσονται ἐν τῷ ἀγρῷ ὃ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται  
17.37.01H καὶ ἀποκριθέντες λέγουσιν αὐτῷ ποῦ κύριε; ὃ δὲ εἶπεν αὐτοῖς ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἄετοί  
18.01.01H ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐκκακεῖν  
18.02.01H λέγων κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος  
18.03.01H χήρα δὲ τις ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου  
18.04.01H καὶ οὐκ ἤθελεσεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι  
18.05.01H διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτὴν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με  
18.06.01H εἶπε δὲ ὁ κύριος ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει  
18.07.01H ὃ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός καὶ μακροθυμῶν ἐπ' αὐτοῖς;  
18.08.01H λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;  
18.09.01H εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεπειθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην  
18.10.01H ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι ὃ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης  
18.11.01H ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο ὃ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμί ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἄρπαγες ἄδικοι μοιχοὶ ἢ καὶ ὡς οὗτος ὃ τελώνης  
18.12.01H νηστεύω δις τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι  
18.13.01H καὶ ὃ τελώνης μακρόθεν ἔστῶς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων ὃ θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ  
18.14.01H λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἐκεῖνος ὅτι πᾶς ὃ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὃ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται  
18.15.01H προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς  
18.16.01H ὃ δὲ Ἰησοῦς προσεκαλεσάμενος αὐτὰ εἶπεν ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτὰ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ  
18.17.01H ἀμὴν λέγω ὑμῖν ὃς ἐὰν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτὴν  
18.18.01H καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθὲ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;  
18.19.01H εἶπε δὲ αὐτῷ ὃ Ἰησοῦς τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὃ θεὸς  
18.20.01H τὰς ἐντολὰς οἶδας; μὴ μοιχεύσης μὴ φονεύσης μὴ κλέψῃς μὴ ψευδομαρτυρήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου  
18.21.01H ὃ δὲ εἶπε ταῦτα πάντα ἐφύλαξάμην ἐκ νεότητός μου  
18.22.01H ἀκούσας δὲ ταῦτα ὃ Ἰησοῦς εἶπεν αὐτῷ ἔτι ἐν σοὶ λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι  
18.23.01H ὃ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο ἦν γὰρ πλούσιος σφόδρα  
18.24.01H ἰδὼν δὲ αὐτὸν ὃ Ἰησοῦς περίλυπον γενόμενον εἶπε πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ

18.25.01H εύκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν

18.26.01H εἶπον δὲ οἱ ἀκούσαντες καὶ τίς δύναται σωθῆναι;

18.27.01H ὁ δὲ εἶπε τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστι παρὰ τῷ θεῷ

18.28.01H εἶπε δὲ ὁ Πέτρος ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα ἠκολουθήσαμέν σοι

18.29.01H ὁ δὲ εἶπεν αὐτοῖς ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ γυναῖκα ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ

18.30.01H ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον

18.35.01H ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν

18.36.01H ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο

18.37.01H ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται

18.38.01H καὶ ἐβόησε λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με

18.39.01H καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν υἱὲ Δαυίδ ἐλέησόν με

18.40.01H σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν

18.41.01H λέγων τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε κύριε ἵνα ἀναβλέψω

18.42.01H καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ ἀνάβλεψον ἢ πίστις σου σέσωκέ σε

18.43.01H καὶ παραχρῆμα ἀνέβλεψε καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεὸν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ

19.01.01H καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχὼ

19.02.01H καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος

19.03.01H καὶ ἐζήτηε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν

19.04.01H καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι δι' ἐκείνης ἡμέλλε διέρχεσθαι

19.05.01H καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν Ζακχαῖε σπεύσας κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι

19.06.01H καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων

19.07.01H καὶ ἰδόντες ἅπαντες διεγόγγυζον λέγοντες ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλυῶσαι

19.08.01H σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου κύριε δίδωμι τοῖς πτωχοῖς καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν

19.09.01H εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο

19.10.01H ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλὸς

19.11.01H ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι

19.12.01H εἶπεν οὖν ἀνθρωπὸς τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι

19.13.01H καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε πρὸς αὐτούς πραγματεύεσθε ἕως ἔρχομαι

19.14.01H οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς

19.15.01H καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν λαβόντα τὴν βασιλείαν καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον ἵνα γινῶ τίς τί διεπραγματεύσατο

19.16.01H παρεγένετο δὲ ὁ πρῶτος λέγων κύριε ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς

19.17.01H καὶ εἶπεν αὐτῷ εὖ ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων

19.18.01H καὶ ἦλθεν ὁ δεύτερος λέγων κύριε ἡ μνᾶ σου ἐποίησε πέντε μνᾶς

19.19.01H εἶπε δὲ καὶ τούτῳ καὶ σὺ γίνου ἐπάνω πέντε πόλεων

19.20.01H και ἕτερος ἦλθε λέγων κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ  
19.21.01H ἐφοβούμην γὰρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἴρεις ὁ οὐκ ἔθηκας καὶ θερίζεις ὁ οὐκ ἔσπειρας  
19.22.01H λέγει δὲ αὐτῷ ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι αἴρων ὁ οὐκ ἔθηκα καὶ θερίζων ὁ οὐκ ἔσπειρα;  
19.23.01H καὶ διατί οὐκ ἔδωκας τὸ ἀργύριον μου ἐπὶ τὴν τράπεζαν; καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;  
19.24.01H καὶ τοῖς παρεστῶσιν εἶπεν ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι  
19.25.01H καὶ εἶπαν αὐτῷ κύριε ἔχει δέκα μνᾶς  
19.26.01H λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ  
19.27.01H πλὴν τοὺς ἐχθροὺς μου ἐκείνους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου  
19.28.01H καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα  
19.47.01H καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ  
19.48.01H καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων  
20.01.01H καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων διδάσκωντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις  
20.02.01H καὶ εἶπον πρὸς αὐτὸν λέγοντες εἰπέ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;  
20.03.01H ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον καὶ εἶπατέ μοι  
20.04.01H τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;  
20.05.01H οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν ἐξ οὐρανοῦ ἐρεῖ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;  
20.06.01H ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι  
20.07.01H καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν  
20.08.01H καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ  
20.19.01H καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβήθησαν τὸν λαόν  
20.20.01H καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι ἵνα ἐπιλάβωνται αὐτοῦ λόγου εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος  
20.21.01H καὶ ἐπηρώτησαν αὐτὸν λέγοντες διδάσκαλε οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις  
20.22.01H ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι ἢ οὐ;  
20.23.01H κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτοὺς  
20.24.01H ἐπιδείξατέ μοι δηνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ἀποκριθέντες δὲ εἶπον Καίσαρος  
20.25.01H ὁ δὲ εἶπεν αὐτοῖς ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ  
20.26.01H καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν  
20.27.01H προσελθόντες δὲ τινες τῶν Σαδδουκαίων (οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι) ἐπηρώτησαν αὐτὸν  
20.28.01H λέγοντες διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα καὶ οὗτος ἄτεκνος ἀποθάνῃ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ  
20.29.01H ἐπτά οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος  
20.30.01H καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος  
20.31.01H καὶ ὁ τρίτος ἔλαβεν αὐτὴν ὡσαύτως δὲ καὶ οἱ ἐπτά οὐ κατέλιπον τέκνα καὶ ἀπέθανον

20.32.01H ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή  
20.33.01H ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα  
20.34.01H καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται  
20.35.01H οὐς δὲ κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τυχεῖν (καὶ) τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε  
γαμοῦσιν οὔτε ἐγαμίσκονται  
20.36.01H οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γὰρ εἰσι καὶ υἱοὶ εἰσι θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες  
20.39.01H ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον διδάσκαλε καλῶς εἶπας  
20.40.01H οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν  
20.41.01H εἶπε δὲ πρὸς αὐτούς πῶς λέγουσι τὸν χριστὸν υἷον Δαβὶδ εἶναι;  
20.42.01H καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου  
20.43.01H ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;  
20.44.01H Δαβὶδ οὖν κύριον αὐτὸν καλεῖ καὶ πῶς υἱὸς αὐτοῦ ἐστίν;  
20.45.01H ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ  
20.46.01H προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς  
ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις  
20.47.01H οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται οὔτοι λήμψονται  
περισσότερον κρίμα  
21.05.01H καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται εἶπε  
21.06.01H ταῦτα ἂ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται  
21.07.01H ἐπηρώτησαν δὲ αὐτὸν λέγοντες διδάσκαλε πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ  
ταῦτα γίνεσθαι;  
21.08.01H ὁ δὲ εἶπεν βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ  
εἰμι καὶ ὁ καιρὸς ἤγγικεν μὴ πορευθῆτε ὀπίσω αὐτῶν  
21.09.01H ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ'  
οὐκ εὐθέως τὸ τέλος  
21.10.01H τότε ἔλεγεν αὐτοῖς ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν  
21.11.01H σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ  
μεγάλα ἔσται  
21.12.01H πρὸ δὲ τούτων πάντων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν  
παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου  
21.13.01H ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον  
21.14.01H θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι  
21.15.01H ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἧ οὐ δυνήσονται ἀντιπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ  
ἀντικείμενοι ὑμῖν  
21.16.01H παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ  
ὑμῶν  
21.17.01H καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου  
21.19.01H ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν  
21.20.01H ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις  
αὐτῆς  
21.23.01H οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη  
μεγάλη ἐπὶ τῆς γῆς καὶ ὄργη ἐν τῷ λαῷ τούτῳ  
21.24.01H καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλὴμ  
ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσι καιροὶ ἐθνῶν  
21.25.01H καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν καὶ ἀπορία  
ἠχοῦσης θαλάσσης καὶ σάλου



21.26.01H ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκουμένη αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται

21.27.01H καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως πολλῆς

21.28.01H ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν

21.29.01H καὶ εἶπε παραβολὴν αὐτοῖς ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα

21.30.01H ὅταν προβάλωσιν ἤδη βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγύς τὸ θέρος ἐστίν

21.31.01H οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ θεοῦ

21.32.01H ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἕως ἂν πάντα γένηται

21.33.01H ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι

21.34.01H προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη

21.35.01H ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς

21.36.01H ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι

21.37.01H ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἔλαιῶν

21.38.01H καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ

22.01.01H ἤγγιξε δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα

22.02.01H καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν ἐφοβοῦντο γὰρ τὸν λαόν

22.03.01H ἀπῆλθε δὲ Ἰούδας ὁ ἐπικαλούμενος Ἰσκαριώτης ὢν ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα

22.04.01H καὶ συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς

22.05.01H καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι

22.06.01H καὶ ἐξωμολόγησε καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου

22.07.01H ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων ἐν ἧ ἔδει θύεσθαι τὸ πάσχα

22.08.01H καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν

22.09.01H οἱ δὲ εἶπον αὐτῷ ποῦ θέλεις ἐτοιμάσωμεν;

22.10.01H ὁ δὲ εἶπεν αὐτοῖς ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται

22.11.01H καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας λέγει σοι ὁ διδάσκαλος ποῦ ἐστὶ τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

22.12.01H ἀκακεῖνος ὑμῖν δείξει ἀνάγειν μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε

22.13.01H ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς καὶ ἐτοίμασαν τὸ πάσχα

22.14.01H καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ

22.15.01H καὶ εἶπε πρὸς αὐτούς ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν

22.17.01H καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπε λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς

22.18.01H λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου ἕως ἡ βασιλεία τοῦ θεοῦ ἔλθῃ

22.19.01H καὶ λαβὼν ἄρτον εὐχαριστήσας ἐκλάσε καὶ ἔδωκεν αὐτοῖς λέγων τοῦτο ἐστὶ τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

22.20.01H ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον

22.21.01H πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης

22.22.01H καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται

22.23.01H καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἶναι ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν

22.24.01H ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων

22.25.01H ὁ δὲ εἶπεν αὐτοῖς οἱ βασιλεῖς τῶν ἔθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται

22.26.01H ὑμεῖς δὲ οὐχ οὕτως ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν

22.27.01H τίς γὰρ μείζων; ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἶμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν

22.28.01H ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου

22.29.01H ἀγῶ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν

22.31.01H εἶπε δὲ ὁ κύριός Σίμων Σίμων ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον

22.32.01H ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἡ πίστις σου καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου

22.33.01H ὁ δὲ εἶπεν αὐτῷ κύριε μετὰ σοῦ ἔτοιμός εἶμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι

22.34.01H ὁ δὲ εἶπε λέγω σοι Πέτρε οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με

22.39.01H καὶ ἐξεληθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἔλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ

22.40.01H γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν

22.41.01H καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσηύχετο

22.45.01H καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ εὔρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης

22.46.01H καὶ εἶπεν αὐτοῖς τί καθεύδετε; ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν

22.47.01H ἔτι δὲ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτῶν καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν

22.48.01H ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἰούδα φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω;

22.52.01H εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;

22.53.01H καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους

22.54.01H συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτὸν εἰς τὴν οἰκίαν τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει μακρόθεν

22.55.01H ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων αὐτῶν ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν

22.56.01H ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπε καὶ οὗτος σὺν αὐτῷ ἦν

22.57.01H ὁ δὲ ἠρνήσατο αὐτόν λέγων γύναι οὐκ οἶδα αὐτόν

22.58.01H καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη καὶ σὺ ἐξ αὐτῶν εἶ ὁ δὲ Πέτρος εἶπεν ἄνθρωπε οὐκ εἶμι

22.59.01H καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διῖσχυρίζετο λέγων ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν

22.60.01H εἶπε δὲ ὁ Πέτρος ἄνθρωπε οὐκ οἶδα ὃ λέγεις καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ὁ ἀλέκτωρ

22.61.01H καὶ στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι ἀπαρνήσῃ με τρίς

22.62.01H καὶ ἐξεληθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς

22.63.01H καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες

22.64.01H καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ ἐπηρώτων αὐτὸν λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε;

22.65.01H καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν

22.66.01H καὶ ὡς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον ἑαυτῶν

- 22.67.01H λέγοντες εἰ σὺ εἶ ὁ Χριστός εἶπε ἡμῖν εἶπε δὲ αὐτοῖς ἐὰν ὑμῖν εἶπω οὐ μὴ πιστεύσητε
- 22.68.01H ἐὰν δὲ καὶ ἐρωτήσω οὐ μὴ ἀποκριθῆτέ μοι ἢ ἀπολύσητε
- 22.69.01H ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ
- 22.70.01H εἶπον δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι
- 22.71.01H οἱ δὲ εἶπον τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ
- 23.01.01H καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον
- 23.02.01H ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὖρομεν διαστρέφοντα τὸ ἔθνος καὶ κωλύοντα Καίσαρι φόρους διδόναι λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι
- 23.03.01H ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων σὺ εἶ ὁ βασιλεὺς (τῶν Ἰουδαίων); ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη σὺ λέγεις
- 23.04.01H ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ
- 23.05.01H οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασειεὶ τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε
- 23.06.01H Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι
- 23.07.01H καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις
- 23.08.01H ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον
- 23.09.01H ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ
- 23.10.01H εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ
- 23.11.01H ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ
- 23.12.01H ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς
- 23.13.01H Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
- 23.14.01H εἶπεν πρὸς αὐτούς προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαὸν καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὖρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ
- 23.15.01H ἀλλ' οὐδὲ Ἡρώδης ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ
- 23.16.01H παιδεύσας οὖν αὐτὸν ἀπόλυσα
- 23.18.01H ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα
- 23.19.01H ἀνέκραξαν δὲ παμπληθεὶ λέγοντες αἶρε τοῦτον ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν
- 23.17.01H ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν
- 23.20.01H πάλιν οὖν δὲ ὁ Πιλάτος προσεφώνησε θέλων ἀπολύσαι τὸν Ἰησοῦν
- 23.21.01H οἱ δὲ ἐπεφώνουν λέγοντες σταύρωσον σταύρωσον αὐτόν
- 23.22.01H ὁ δὲ τρίτον εἶπε πρὸς αὐτούς τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὖρον ἐν αὐτῷ παιδεύσας οὖν αὐτὸν ἀπόλυσα
- 23.23.01H οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων
- 23.24.01H ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν
- 23.25.01H ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ἠτοῦντο τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν
- 23.26.01H καὶ ὡς ἀπήγαγον αὐτόν ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ
- 23.27.01H ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ καὶ ἐκόπτοντο καὶ ἐβρόνχον αὐτόν

23.28.01H στραφείς δὲ πρὸς αὐτάς ὁ Ἰησοῦς εἶπε θυγατέρες Ἱερουσαλήμ μὴ κλαίετε ἐπ' ἐμέ πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν

23.29.01H ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι μακάριαι αἱ στεῖραι καὶ κοιλῖαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν

23.30.01H τότε ἄρξονται λέγειν τοῖς ὄρεσι πέσετε ἐφ' ἡμᾶς καὶ τοῖς βουνοῖς καλύψατε ἡμᾶς

23.31.01H ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν ἐν τῷ ξηρῷ τί γένηται;

23.32.01H ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι

23.33.01H καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὁμοῦ ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν

23.34.01H ὁ δὲ Ἰησοῦς ἔλεγε πᾶτερ ἄφες αὐτοῖς οὐ γὰρ οἶδασι τί ποιοῦσι

23.35.01H καὶ εἰστήκει ὁ λαὸς θεωρῶν ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες ἄλλους ἔσωσε σωσάτω ἑαυτὸν εἰ οὗτός ἐστιν ὁ χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός

23.36.01H ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ

23.37.01H καὶ λέγοντες εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον σεαυτὸν

23.38.01H ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς οὗτος ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων

23.39.01H εἶς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων εἰ σὺ εἶ ὁ χριστὸς σῶσον σεαυτὸν καὶ ἡμᾶς

23.40.01H ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτίμα αὐτῷ λέγων οὐδὲ φοβῆ σὺ τὸν θεόν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

23.41.01H καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε

23.42.01H καὶ ἔλεγεν τῷ Ἰησοῦ μνήσθητί μου κύριε ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου

23.44.01H ἦν δὲ ὡσεὶ ὥρα ἔκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης

23.45.01H καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον

23.46.01H καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε πᾶτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου καὶ τοῦτα εἰπὼν ἐξέπνευσεν

23.50.01H καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος

23.51.01H (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ

23.52.01H οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ

23.53.01H καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος

23.54.01H καὶ ἡμέρα ἦν παρασκευὴ καὶ σάββατον ἐπέφωσκε

23.55.01H κατακολουθήσασαι δὲ καὶ γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ

23.56.01H ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολὴν

24.01.01H τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθείως ἦλθον ἐπὶ τὸ μνήμα φέρουσαι ἃ ἠτοίμασαν ἀρώματα καὶ τινες σὺν αὐταῖς

24.02.01H εὔρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου

24.03.01H καὶ εἰσελθοῦσαι οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ

24.04.01H καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς περὶ τούτου καὶ ἰδοὺ δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθῆσεσιν ἀστραπτούσαις

24.05.01H ἐμόρφων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν εἶπον πρὸς αὐτάς τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

24.06.01H οὐκ ἔστιν ὧδε ἀλλ' ἠγέρθη μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ

24.07.01H λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι

24.08.01H καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ

24.09.01H καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἔνδεκα καὶ πᾶσι τοῖς λοιποῖς

24.10.01H ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα

24.11.01H καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν καὶ ἠπίστουν αὐταῖς

24.12.01H ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός

24.13.01H καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ ἧ ὄνομα Ἐμμαοῦς

24.14.01H καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων

24.15.01H καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς

24.16.01H οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν

24.17.01H εἶπε δὲ πρὸς αὐτούς τίνες οἱ λόγοι οὗτοι οὐς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστε σκυθρωποί;

24.18.01H ἀποκριθεὶς δὲ ὁ εἷς ὃ ὄνομα Κλεοπᾶς εἶπε πρὸς αὐτόν σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

24.19.01H καὶ εἶπεν αὐτοῖς ποῖα; οἱ δὲ εἶπον αὐτῷ τὰ περὶ Ἰησοῦ (τοῦ Ναζαραίου) ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ

24.20.01H ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν

24.21.01H ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο

24.22.01H ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον

24.23.01H καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέσαι οἱ λέγουσιν αὐτόν ζῆν

24.24.01H καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὔρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον αὐτόν δὲ οὐκ εἶδον

24.25.01H καὶ αὐτὸς εἶπε πρὸς αὐτούς ὡς ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς ἐλάλησαν ὑμῖν

24.26.01H οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

24.28.01H καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο καὶ αὐτὸς προσεποιεῖτο πορρώτερω πορεύεσθαι

24.29.01H καὶ παρεβιάσαντο αὐτόν λέγοντες μείνον μεθ' ἡμῶν ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέκλικεν ἡ ἡμέρα καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς

24.30.01H καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτόν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησε καὶ κλάσας ἐπεδίδου αὐτοῖς

24.31.01H αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν

24.32.01H καὶ εἶπον πρὸς ἀλλήλους οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ;

24.33.01H καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὔρον συνηθροισμένους τοὺς ἔνδεκα καὶ τοὺς σὺν αὐτοῖς

24.34.01H λέγοντας ὅτι ἠγέρθη ὁ κύριος ὄντως καὶ ὤφθη Σίμωνι

24.35.01H καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου

24.36.01H ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν

24.37.01H πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν φάντασμα θεωρεῖν

24.38.01H καὶ εἶπεν αὐτοῖς τί τεταραγμένοι ἐστέ καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

- 24.39.01H ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι αὐτὸς ἐγὼ εἰμι ὅτι πνεῦμα (σάρκα καὶ) ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα
- 24.40.01H καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας
- 24.41.01H ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς ἔχετε τι βρώσιμον ἐνθάδε;
- 24.42.01H οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου
- 24.43.01H καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν
- 24.44.01H εἶπε δὲ αὐτοῖς οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν
- 24.46.01H ὅτι οὕτως ἔδει παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ
- 24.47.01H καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη

## Digital Editions of Harnack's Reconstruction of the *Gospel* of Marcion

[NB v2.02: this introduction and related datasets are now in the third round of review for the *Journal of Open Humanities Data*]

### Abstract

These two datasets are the first published digital editions of Harnack's classic reconstruction of Marcion's *Gospel*. The first dataset consists of human-readable Greek and the second of lemmatized and morphologically tagged Greek using the BibleWorks Greek Morphology (BGM) schema. The recent deluge of critical editions of Marcion's *Gospel* makes Harnack's classic reconstruction even more relevant, especially given current debates about the relevance of Marcion's *Gospel* for the compositional and redactional history of the earliest Gospels and the New Testament canon. These datasets anticipate and resource Marcion's *Gospel* becoming a major topic of interest in Computational Linguistics research.

### (1) Overview

#### Context

Harnack published his critical study and reconstruction of Marcion's *Gospel* (GMarc) in 1921, followed by a second edition in 1924. Both works are now in the public domain. In 1990 the latter edition was translated into English, but without the appendices that contained Harnack's reconstruction of GMarc and related critical notes. No digital versions of Harnack's Greek reconstruction of GMarc have yet been published.

As a text deemed heretical and suppressed for some eighteen centuries, GMarc does not exist in any known manuscripts. At the same time, GMarc is a version (whether earlier or later) of the Gospel of Luke, and its text is attested hundreds of times by many ancient Christian writers, thus it is not lost to history nor necessarily relegated to obscurity. Editions of GMarc require painstaking reconstruction making use of a combination of patristic (i.e., early-orthodox Christian) polemical quotations and paraphrases, manuscript variants of the canonical Gospel of Luke, and comparisons with close parallels in the canonical Gospels of Mark, Matthew, and Luke.

Prior to Harnack, August Hahn in Ioannis Caroli Thilo's *Codex apocryphus Novi Testamenti* (401–486) in 1832 was the first to produce a fully continuous Greek text of GMarc along with a studious compilation of attestations. In the second volume of his *Geschichte des neutestamentlichen Kanons* (2.2:455–529), published in 1892, Theodor Zahn produced an often discontinuous Greek text, pared down to correct and rival that of Thilo. Harnack largely followed Zahn's approach in his often discontinuous Greek text, even while correcting and supplementing the earlier work of Hahn and Zahn. The recent edition of GMarc by Roth in 2015 follows Harnack's discontinuous approach while separating out attestations and critical notes into separate chapters. Editions by Klinghardt in 2015/2020/2021 and Gianotto and Nicolotti in 2019 take up Hahn's maximalist approach and provide robust text critical apparatus immediately after or just below the main text. These recent critical

editions of GMarc still frequently cite Harnack's text and often follow his proposed reconstructions, showing its ongoing relevance.

## (2) Method

### Challenges

Several challenges present themselves to anyone attempting to build datasets based on Harnack's reconstruction. The text in the main body is often discontinuous and regularly points readers to the footnotes, which are not a consistently organized critical apparatus. Instead, they are a hodgepodge: extended quotations compiled from attestations to GMarc (i.e., Tertullian, Epiphanius, *Adamantius Dialogue*, etc.), notes about whether certain words or phrases were attested or not, the relative likelihood of a given attestation, notes on relevant manuscript variants in the canonical Gospel of Luke, and other secondary analysis. For example, for the running text of at 7.22 (p. 197\*) Harnack says only "s.u." (*siehe unten*), and in the relevant footnote on the previous page (p. 196\*) we find Eznik of Kolb's attestation to this verse, given without accompanying analysis or evaluation of how it should be used in a reconstruction. Harnack also frequently uses ellipses in the main text ambiguously, both to note gaps in content and to designate segments of content where GMarc clearly aligns with canonical Luke. When Harnack abbreviates κτλ (the Greek equivalent of etc.) in front of ellipses, as in 18.20, he clearly communicates an alignment between GMarc and canonical Luke, but he often uses ellipses for lacunae, i.e., segments of the text of canonical Luke unattested in patristic witnesses to GMarc. Harnack also uses parentheses ambiguously, usually for an apparent reading that followed from clearly attested words, but sometimes for an alternative reading. As an example of the former, see GMarc 16.17, εὐκοπώτερον (δέ ἐστιν), and as an example of the latter, see GMarc 16.16, ἐξ (ἀπ') οὗ ἡ βασιλεία. Finally, Harnack sometimes slips into his native German in the main text to indicate the presence of certain Greek words or expressions in an unclear fashion, as for instance at GMarc 5.33, when he says "Christi Jünger" instead of clarifying whether he preferred the canonical Lukan 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 μαθηταὶ σου.

### Quality and Version Control

A minimalist approach to dataset compilation would simply ignore Harnack's footnotes, ellipses, and German phrases and render only the Greek words in the main body. A maximalist approach would try to tame his footnotes into a proper critical apparatus with variants. Our approach is moderate: making educated judgments as needed for the main text, occasionally informed by the footnotes, so as to render a clear Greek text that stays as close as possible to the restorable text of GMarc as Harnack reconstructed it.

To enrich Harnack's work, we also add morphological tags, representing another layer of educated judgment essential for Computational Linguistics. The BibleWorks Greek Morphology (BGM) schema was an ideal choice for this work, given its common use in Biblical studies, its lightweight schema that is easy to create and to query both in word processors and advanced Computational Linguistics environments, and the fact that scholars have already applied BGM tagging to the canonical Gospels,



which often have close or exact parallels to Harnack's text of GMarc. For ambiguous options (e.g., conjunctive vs. adverbial *καί*), BGM allows for multiple tags separated by a forward slash.

Given these many educated judgments, other scholars may take issue with certain aspects of our datasets. That is not only expected but desired. We welcome constructive feedback and suggestions for improvement from other scholars. We will gladly archive updated versions of our datasets to accommodate specific, constructive feedback from other scholars, and we encourage other scholars (individuals or teams) to use and improve upon our work.

#### **(4) Reuse potential**

A recent surge of scholarly interest and of new yet highly divergent critical editions and translations of GMarc (BeDuhn 2013; Roth 2015; Klinghardt 2015/2021; Gramaglia 2017; Gianotto and Nicolotti 2019)—most of which have hundreds of citations to Harnack's edition—makes this classic work still highly relevant today, especially amidst intense scholarly debates about the place of GMarc in the Synoptic Problem and the history of the formation and transmission of the earliest Gospels. Numerous comparable datasets exist for the canonical Gospels, but as a non-canonical text, GMarc has suffered neglect in New Testament, Classics, and Computational Linguistics. These datasets anticipate and resource the emergence of GMarc as a major interdisciplinary topic of research.

## Harnack's Reconstruction of the *Gospel* of Marcion: Greek Text

- 3.1. ἐν τῷ ἰε' [πεντεκαϊδεκάτῳ] ἔτει Τιβερίου Καίσαρος ἐπὶ τῶν χρόνων Πιλάτου
- 4.31. κατήλθεν ὁ Ἰησοῦς εἰς Καφαρναοὺμ καὶ ἦν διδάσκων ἐν τῇ συναγωγῇ
- 4.32. ἐξεπλήσοντο δὲ πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ
- 4.34. τί ἡμῖν καὶ σοὶ 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. ἰατρὲ θεράπευσον σεαυτὸν
- 4.29. ἐξέβαλον αὐτὸν ἡγαγον αὐτὸν ἕως τῆς ὄφρυός τοῦ ὄρους
- 4.30. διὰ μέσου αὐτῶν ἐπορεύετο
- 4.41. ἐξήρχετο δαιμόνια κράζοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ἐπιτιμῶν οὐκ εἶα 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
- 5.9. θάμβος ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
- 5.10. υἱοὺς Ζεβεδαίου μὴ φοβοῦ ἀπὸ τοῦ νῦν γὰρ ἀνθρώπους ἔση ζωγρῶν
- 5.11. ἀφέντες ἠκολούθησαν αὐτῷ
- 5.12. ἀνὴρ λεπρὸς
- 5.13. ἤψατο
- 5.14. ἀπελθε δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωϋσῆς ἵνα ᾗ ὑμῖν τοῦτο εἰς μαρτύριον
- 5.18. παραλελυμένος
- 5.21. δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ θεός
- 5.24. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς ἔγειρε καὶ ἄρον τὸν κράβαττόν σου
- 5.27. τελώνης
- 5.30. μετὰ τῶν τελωνῶν
- 5.31. οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες
- 5.33. οἱ μαθηταὶ Ἰωάννου πυκνὰ νηστεύουσιν καὶ δεήσεις ποιοῦνται οἱ δὲ μαθηταὶ σου ἐσθίουσιν καὶ πίνουσιν
- 5.34. μὴ δύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νύμφιος
- 5.35. ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νύμφιος νηστεύουσιν
- 5.36. παραβολὴν
- 5.37. νέους
- 6.1. ἐν σαββάτῳ ἐπέινασαν οἱ μαθηταὶ ἔτιλλον τοὺς στάχτας ψώχοντες ταῖς χερσίν
- 6.2. Φαρισαῖοι
- 6.3. ὁ Χριστός οὐδὲ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 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. χεῖρ ξηρὰ
- 6.7. παρετηροῦντο Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ
- 6.9. ἐπερωτῶ εἰ ἔξεστιν τοῖς σάββασις ἀγαθοποιῆσαι ἢ μὴ ψυχὴν 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 πλήθος πολὺ ἀπὸ τῆς Τύρου καὶ ἄλλων τε χωρῶν καὶ τῆς περαίας ἐληλυθότων
- 6.19. καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ
- 6.20. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ
- 6.21. μακάριοι οἱ πεινῶντες ὅτι χορτασθήσονται μακάριοι οἱ κλαίοντες ὅτι γελάσουσιν
- 6.22. μακάριοι 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 πενήσετε
- 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα γὰρ 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 ἐπηραζόντων ὑμᾶς
- 6.29. ἐάν τις σὲ ῥαπίσῃ εἰς τὴν σιαγόνα παράθες αὐτῷ καὶ τὴν ἄλλην καὶ ἐάν τις σου ἄρη 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 ἐάν δανίσῃτε παρ' ὧν ἐλπίζετε ἀπολαβεῖν ποία χάρις ἐστὶν ὑμῖν
- 6.35. καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς
- 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ὠκτεῖρεν ὑμᾶς
- 6.37. μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε
- 6.38. δίδετε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπισμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν
- 6.40. οὐκ ἔστιν μαθητῆς ὑπὲρ τοῦ διδασκάλου
- 6.43. οὐκ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν 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 εὔρον
- 7.16. ἐδόξαζον τὸν θεὸν μέγας προφήτης προῆλθεν ἐν ἡμῖν καὶ ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ
- 7.19. σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν
- 7.22. λεπροὶ καθαρίζονται νεκροὶ ἐγείρονται τυφλοὶ ἀναβλέπουσιν
- 7.23. μακάριός ὅς οὐ μὴ σκανδαλισθῆ ἐν ἐμοί
- 7.24. ἤρξατο λέγειν περὶ Ἰωάννου τί ἐξεληλύθατε θεάσασθαι εἰς τὴν ἔρημον
- 7.26. προφήτην ναὶ καὶ περισσώτερον
- 7.27. αὐτὸς ἐστὶ περὶ οὗ γέγραπται ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου
- 7.28. μείζων πάντων τῶν γεννητῶν γυναικῶν προφήτης Ἰωάννης ἐστὶν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ μείζων αὐτοῦ ἐστὶν
- 7.36. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη
- 7.37. γυνὴ ἁμαρτωλὸς
- 7.38. στᾶσα ὀπίσω παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν 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. γυνὴ ἐπιτρόπου Ἡρώδου αἵτινες καὶ διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐτῶν
- 8.4. παραβολὴ

- 8.8. ὁ ἔχων ὦτα ἀκουέτω  
8.16. λύχνον καλύπτει  
8.17. κρυπτόν φανερόν γενήσεται  
8.18. βλέπετε πῶς ἀκούετε ὅς γὰρ ἂν ἔχη δοθήσεται αὐτῷ ὅς δ' ἂν μὴ ἔχη καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ  
8.20. ἀπηγγέλη αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν 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 θαλάσῃ ἐπαύσαντο  
8.25. τίς ἄρα οὗτός ἐστιν ὅς τοῖς ἀνέμοις ἐπιτάσσει καὶ τῇ θαλάσῃ  
8.27. δαιμόνια  
8.28. Ἰησοῦ υἱὲ τοῦ θεοῦ μὴ με βασανίσῃς  
8.30. ὁ Ἰησοῦς λέγων τί σοί ἐστὶν ὄνομα ὁ δὲ εἶπεν λεγεῶν 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. ἤψατο καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος  
8.45. καὶ εἶπεν ὁ κύριος τίς μου ἤψατο οἱ μαθηταὶ  
8.46. καὶ πάλιν ἤψατό μου τις γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ  
8.48. ἡ πίστις σου σέσωκέν σε  
9.1. συγκαλεσάμενος δὲ ὁ Ἰησοῦς τοὺς ἰβ' 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. Ἡρώδης Ἰωάννης ἠγέρθη ἐκ νεκρῶν  
9.8. ὑπὸ τινων Ἡλείας 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 μαθηταὶ 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. ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὅς ἀπολέσῃ αὐτήν ἕνεκεν ἐμοῦ σώσει αὐτήν  
9.26. ὅς γὰρ ἂν ἐπαισχυνθῇ με κάγῳ 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 καλὸν ἐστὶν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε σκηνὰς τρεῖς μίαν σοὶ καὶ Μωϋσεὶ μίαν καὶ Ἡλίας μίαν μὴ εἰδῶς ὃ λέγει
- 9.34. ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς
- 9.35. φωνὴ ἐκ τοῦ οὐρανοῦ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε
- 9.40. ἐδεήθην τῶν μαθητῶν σου καὶ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό
- 9.41. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς ὧ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς ἕως πότε ἀνέξομαι ὑμῶν
- 9.44. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
- 9.46. οἱ μαθηταὶ μείζων
- 9.47. παιδίον
- 9.57. ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ
- 9.59. θάψαι τὸν πατέρα μου
- 9.60. ἄφες τοὺς νεκροὺς θάψαι τοὺς νεκροὺς 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 ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε
- 10.5. εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ
- 10.7. ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ
- 10.8. δέχονται
- 10.9. λέγετε αὐτοῖς ἡγγικεν ἡ βασιλεία τοῦ θεοῦ
- 10.10. μὴ δέχονται ὑμᾶς
- 10.11. τὸν κονιορτὸν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκεσθε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ
- 10.16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ
- 10.19. δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων
- 10.21. εὐχαριστῶ σοὶ καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι ἅτινα ἦν κρυπτὰ σοφοῖς καὶ συνετοῖς ἀπεκάλυψας νηπίοις καὶ ὁ πατήρ ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου
- 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱός καὶ τίς ἐστὶν ὁ υἱός εἰ μὴ ὁ πατήρ καὶ ὃ ἂν ὁ υἱὸς ἀποκαλύψῃ
- 10.23. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε
- 10.24. λέγω γὰρ ὑμῖν ὅτι προφητῆται οὐκ ἴδαν ἃ ὑμεῖς βλέπετε
- 10.25. νομικός τις ἐκπειράζων αὐτόν τί ποιήσας ζῶν 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 ἰσχυί 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 καθάρισατω ἡμᾶς ἐλθάτω ἡ βασιλεία σου
- 11.3. τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν
- 11.4. καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν καὶ μὴ ἄφες ἡμᾶς εἰσενεχθῆναι εἰς πειρασμόν
- 11.5. καὶ εἶπεν τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου τρεῖς ἄρτους
- 11.7. ἡ θύρα κέκλεισται καὶ τὰ παιδιά μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν
- 11.8. εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ διὰ 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 ὦν μὴ ἐπιδώσει αὐτῷ σκορπίον
- 11.13. εἰ οὖν ὑμεῖς πονηροὶ 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 Βεελζεβούλ 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 θεοῦ
- 11.21. ὁ ἰσχυρὸς
- 11.22. ἐὰν ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν
- 11.27. ἐπαράσασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου μακαρία ἡ κοιλία 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 πονηρὰ ἐστὶν σημεῖον ζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ
- 11.33. λύχνον εἰς κρύπτῃν 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 ἀρπαγῆς 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 πῆγανον 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 μαθητάς προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἧτις ἐστὶν ὑπόκρισις
- 12.2. οὐδὲν δὲ συνκεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ οὐδὲν κρυπτόν ὃ οὐ γνωσθήσεται
- 12.3. ἐν τῷ φωτὶ ὃ πρὸς τὸ οὖς ἐλάλησατε κηρυχθήσεται
- 12.4. λέγω δὲ τοῖς φίλοις μὴ φοβηθῆτε ἀπὸ τῶν ὑμᾶς μόνον ἀποκτείνων 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 καὶ λέγω ὑμῖν τοῦτον φοβήθητε
- 12.8. λέγω γὰρ ὑμῖν πᾶς ὃς ὁμολογήσῃ με ἐνώπιον τῶν ἀνθρώπων ὁμολογήσω ἐν αὐτῷ ἐνώπιον τοῦ θεοῦ
- 12.9. πᾶς ὃς ἡρνήσατο 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 θεὸς ἄφρων ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἡτοίμασας τίνος ἔσται
- 12.22. μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσῃσθε
- 12.23. ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος

- 12.24. κατανοήσατε τούς κόρακας οὔτε σπείρουσιν οὔτε θερίζουσιν ἀποθήκη
- 12.27. τὰ κρίνα οὐχ ὑφαίνει οὔτε νήθει οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων
- 12.28. ὀλιγόπιστοι
- 12.29. καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίνητε καὶ μὴ μετεωρίζεσθε
- 12.30. ταῦτα γὰρ τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ οἶδεν δὲ ὁ πατὴρ ὅτι χρήζετε τούτων
- 12.31. ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν
- 12.32. τὸ μικρὸν ποίμνιον ὁ πατὴρ
- 12.35. αἱ ὀσφύες περιεζωσμένοι οἱ λύχνοι καιόμενοι
- 12.36. προσδεχομένοι τὸν κύριον πότε ἀναλύσει ἐκ τῶν γάμων
- 12.37. δοῦλοι
- 12.38. ἑσπερινῇ φυλακῇ
- 12.39. εἰ ἤδει ὁ οἰκοδεσπότης ποία ὥρα 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. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει καὶ ἀποχωρίσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει
- 12.47. ὁ γὰρ δοῦλος ὁ γνούς καὶ μὴ ποιήσας δαρήσεται πολλά
- 12.48. ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγα ὧ ἐδόθη ζητηθήσεται παρ' αὐτοῦ καὶ ὧ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν
- 12.49. πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν
- 12.51. δοκεῖτε ὅτι ἤλθον εἰρήνην βαλεῖν ἐπὶ τὴν γῆν οὐχὶ λέγω ὑμῖν ἀλλὰ διαμερισμόν
- 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
- 12.56. ὑποκριταὶ 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 κατασύρη σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν
- 12.59. οὐ μὴ ἐξέλθης ἐκεῖθεν ἕως καὶ τὸν ἔσχατον κοδράντην ἀποδῶς
- 13.10. ἐν τοῖς σάββασιν
- 13.15. ἕκαστος ὑμῶν τοῖς σάββασιν οὐ λύει τὸν ὄνον αὐτοῦ ἢ τὸν βοῦν ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει
- 13.16. ταύτην δὲ θυγατέρα Ἀβραάμ οὐσαν ἦν ἔδωκεν 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. ἀνθρώπος τις ἐποίησε δεῖπνον καὶ ἐκάλεσεν πολλούς

- 14.17. ἀπέστειλεν τὸν δοῦλον αὐτοῦ  
14.18. ἤρξαντο παραιτεῖσθαι ἀγρὸν ἡγόρασα  
14.19. ζεύγη βοῶν ἡγόρασα  
14.20. γυναῖκα ἔγημα  
14.21. ἀπήγγειλεν τότε ἐπαρθεὶς ὁ οἰκοδεσπότης εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως  
14.22. ἔτι τόπος ἐστίν  
14.23. εἰς τὰς ὁδοὺς καὶ φραγμούς  
14.24. οὐδεὶς γεύσεται  
14.33. ἀποτάσσεται πᾶσιν  
15.4. πρόβατα ἀπολέσας  
15.8. δραχμὰς ἀπολέσῃ  
15.10. χαρὰ ἐνώπιον τοῦ θεοῦ  
16.9. καὶ ἐγὼ λέγω ὑμῖν ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας  
16.11. εἰ ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει  
16.12. εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐχ εὐρέθητε τὸ ἐμὸν τίς δώσει ὑμῖν  
16.13. οὐδεὶς δύναται δυοῖς κυρίοις δουλεύειν ἐνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾶ  
16.14. οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον  
16.15. ὑμεῖς 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 δὲ ἐστὶν 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 μοιχὸς ἐστίν  
16.19. ἄνθρωπός τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς  
16.20. πτωχὸς δὲ 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 ἄδη ἐπάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὄρᾳ Ἀβραάμ 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 ἀγαθὰ 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 δύνανται μηδὲ οἱ ἐκεῖθεν ὧδε διαπερῶσιν  
16.27. εἶπεν δὲ 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 οὐχὶ πάτερ ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσωσιν  
16.31. ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ προφητῶν οὐκ ἤκουσαν οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσωσιν αὐτοῦ  
17.1. σκάνδαλα οὐαὶ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται  
17.2. συνέφερον αὐτῷ εἰ οὐκ ἐγεννήθη ἢ εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ περιέκειτο καὶ ἔρριπτο εἰς τὴν θάλασσαν ἢ ἵνα ἓνα τῶν μικρῶν τούτων σκανδαλίση



- 17.3. ἐὰν ἄμαρτη ὁ ἀδελφός σου ἐπιτίμησον  
17.4. ἐὰν ἐπτάκις ἄμαρτήσῃ εἰς 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 ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν  
17.22. ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσῃτε 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. κριτῆς τις χήρα  
18.7. ὁ θεὸς ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ  
18.10. ἄνθρωποι δύο εἰς τὸ ἱερόν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης  
18.14. δεδικαιωμένος ὁ ταπεινῶν  
18.16. ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
18.18. εἶπέ τις πρὸς αὐτόν  
18.19. ὁ δὲ τί με λέγεις ἀγαθόν εἷς ἐστὶν ἀγαθὸς θεὸς ὁ πατὴρ  
18.20. τὰς ἐντολὰς οἶδας μὴ φονεύσης μὴ μοιχεύσης μὴ κλέψῃς μὴ ψευδομαρτυρήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα  
18.21. καὶ φησιν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος  
18.22. ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἔξεις θησαυρόν ἐν οὐρανοῖς καὶ δεῦρο ἀκολουθεῖ μοι  
18.35. ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτόν εἰς Ἱεριχῶ καὶ τις τυφλὸς ἐπαϊτῶν ἐκάθητο παρὰ τὴν ὁδόν  
18.36. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυθάνετο τί ἂν εἴη τοῦτο  
18.37. ἀπηγγέλθη δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται  
18.38. καὶ ἐβόησε λέγων Ἰησοῦ υἱέ Δαυὶδ ἐλέησόν με  
18.39. οἱ δὲ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν υἱέ Δαυὶδ ἐλέησόν με  
18.40. σταθεὶς δὲ ἐκέλευσεν αὐτόν 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 μᾶς πραγματεύσασθε  
19.22. αὐστηρός ἄιρων 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 διὰ τί οὐκ ἐπιστεύσατε αὐτῷ  
20.6. ἐξ ἀνθρώπων καταλιθάσει ἡμᾶς  
20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσία 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. ἀποκριθεὶς οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται  
20.35. οὓς δὲ 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 Δαυεὶδ  
20.44. Δαυεὶδ κύριον αὐτὸν καλεῖ  
21.7. ἐπηρώτησαν αὐτὸν οἱ μαθηταί  
21.8. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ἐγὼ εἰμι ὁ Χριστός  
21.9. πολέμους δεῖ ταῦτα γενέσθαι  
21.10. βασιλείαν ἐπὶ βασιλείαν καὶ ἔθνος ἐπ' ἔθνος  
21.11. λοιμοὶ καὶ λιμοὶ σεισμοὶ 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 ἑαυτοὺς  
21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ  
21.25. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνων ἐν ἀπορίᾳ ὡς ἦχος θαλάσσης κυμαινούσης  
21.26. προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένη 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 κεφαλὰς διότι ἤγγικεν ἡ ἀπολύτρωσις ὑμῶν  
21.29. παραβολὴν 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 ἢ ἡμέρα ἐκείνη
- 21.35. ὡς παγίς
- 21.37. ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν τὰς νύκτας ἐξερχόμενος εἰς Ἐλαιῶν
- 21.38. καὶ πᾶς ὁ λαὸς ὄρθηριζεν 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 παραδῶ αὐτοῖς
- 22.5. ἀργύριον
- 22.8. καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ πάσχα
- 22.14. καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ
- 22.15. εἶπεν πρὸς αὐτούς ἐπιθυμία 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 ἢ διαθήκη ἐν τῷ αἵματι μου
- 22.22. οὐαὶ δι' οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
- 22.34. ἀπαρνῆση
- 22.41. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσήχετο
- 22.47. Ἰούδας καὶ ἤγγισε καταφιλήσαι αὐτὸν καὶ εἶπεν χαῖρε ῥαββί
- 22.48. φιλήματι παραδίδω
- 22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες
- 22.64. καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστιν ὁ παῖσας 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 ἐπὶ τὸν Πειλᾶτον
- 23.2. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας 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 Ἡρώδη
- 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. ἀπέλυσε Χριστόν τί κακὸν ἐποίησε αἰτούμενοι αὐτὸν σταυρωθῆναι
- 23.32. ἤγοντο δὲ καὶ δύο 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 πᾶτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν
- 23.44. ὥρα ἔκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν
- 23.45. καὶ ἐσκοτίσθη ὁ ἥλιος ἐσχίσθη καὶ τὸ καταπέτασμα τοῦ ναοῦ
- 23.46. καὶ φωνήσας μεγάλη φωνῇ ὁ Ἰησοῦς εἶπεν πᾶτερ εἰς χειράς 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 ἤτήσατο τὸ σῶμα
- 23.53. καθελῶν τὸ σῶμα ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ
- 23.56. ὑποστρέψασαι ἡτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ σάββατον ἡσύχασαν κατὰ τὸν νόμον
- 23.55. κατακολουθήσασαι δὲ αἱ γυναῖκες αἵτινες ἦσαν συνεληλυθῦσαι ἐκ τῆς Γαλιλαίας αὐτῷ ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ
- 24.1. ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνήμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα
- 24.3. οὐχ εὔρον 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. ἠγέρθη 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 ἑνδεκα
- 24.11. ἠπίστουν
- 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 Ἰσραὴλ
- 24.25. ὧ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησεν πρὸς ὑμᾶς
- 24.26. ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστόν
- 24.30. τὸν ἄρτον κλάσας
- 24.31. ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν
- 24.37. ἐδόκουν αὐτόν 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 ἐγὼ εἰμι αὐτός ὅτι πνεῦμα ὀστέα οὐκ ἔχει καθὼς ἐμε θεωρεῖτε ἔχοντα
- 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν τι βρώσιμον
- 24.42. ἰχθύος
- 24.43. ἔφαγεν
- 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη

## Harnack's Reconstruction of the *Gospel* of Marcion: Lemmatized with Morphological Tags

- 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 καί@cc εἰμί@viia3s διδάσκω@vrpanms ἐν@pd ὁ@ddfs συναγωγῆ@ndfsc
- 4.32. ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὁ@ddfs διδαχῆ@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms
- 4.34. τίς@rqns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmssp ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p οἶδα@vixa1s τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc
- 4.35. ἐπιτιμᾶω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp
- 4.16. ἔρχομαι@vrpanms δέ@cc εἰς@pa Ναζαρά@nafsp ὅπου@cs εἰμί@viia3s κατά@pa ὁ@dans εἶθα@vrxaans ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgnp σάββατον@ngnrc εἰς@pa ὁ@dafs συναγωγῆ@nafsc
- 4.23. ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams
- 4.29. ἐκβάλλω@viaa3p αὐτός@rpams ἄγω@viaa3p αὐτός@rpams ἔως@pg ὁ@dgfs ὀφρῦς@ngfsc ὁ@dngns ὄρος@ngnsc
- 4.30. διά@rpg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s
- 4.41. ἐξέρχομαι@viim3s δαιμόνιον@nnnrc κράζω@vrpannp σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc ἐπιτιμᾶω@vrpanms οὐ@b ἔαω@viia3s αὐτός@rpanp λαλέω@vrpa
- 4.42. πορεύομαι@viar3s 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
- 5.9. θάμβος@nnmsc ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc
- 5.10. υἱός@nampc Ζεβεδαῖος@ngmsp μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgms νῦν@b γάρ@cc ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vrpanms
- 5.11. ἀφίημι@vrpanmp ἀκολουθέω@viaa3p αὐτός@rpdms
- 5.12. ἀνήρ@nnmsc λέπρα@ngfsc
- 5.13. ἄπτω@viam3s
- 5.14. ἀπέρχομαι@vdaa2s δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερέυς@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@vrpxnms
- 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@vrpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc ἐγείρω@vdpa2s καί@cc αἶρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s
- 5.27. τελώνης@nnmsc
- 5.30. μετά@rpg ὁ@dgmp τελώνης@ngmpc
- 5.31. οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vrpanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vrpanmp

- 5.33. ό@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp πυκνός@b/ananpn νηστεύω@vipa3p καί@cc  
 δέησις@nafpc ποιέω@vipm3p ό@dnmp δέ@cc μαθητής@nnmpc σύ@rpg-s έσθίω@vifa3p καί@cc  
 πίνω@vifa3p
- 5.34. μή@x δύναμαι@vipm3p νηστεύω@vnpa ό@dnmp υίός@nnmpc ό@dgms νυμφών@ngmsc έπί@pa  
 όσος@trans μετά@rpg αυτός@rpgmp είμί@vifa3s ό@dnms νυμφίος@nnmsc
- 5.35. όταν@cs άπαίρω@vsap3s άπό@rpg αυτός@rpgmp ό@dnms νυμφίος@nnmsc νηστεύω@vifa3p
- 5.36. παραβολή@nafsc
- 5.37. νέος@anampn
- 5.38. καινός@anampn
- 6.1. έν@pd σάββατον@ndnsc πεινάω@viaa3p ό@dnmp μαθητής@nnmpc τίλλω@vifa3p ό@damp  
 στάχυς@nampc ψώχω@vppanmp ό@ddfp χείρ@ndfpc
- 6.2. Φαρισαίος@nnmpp
- 6.3. ό@dnms Χριστός@nnmsp ουδέ@b ούτος@rdans άναγινώσκω@viaa2p τίς@rqans ποιέω@viaa3s  
 Δαυίδ@nnmsp καί@cc ό@dnmp μετά@rpg αυτός@rpgms είμί@vppanmp
- 6.4. εισέρχομαι@viaa3s εις@pa ό@dams οίκος@namsc ό@dgms θεός@ngmsc καί@cc ό@damp  
 άρτος@nampc ό@dgfs πρόθεσις@ngfsc λαμβάνω@viaa3s καί@cc έσθίω@viaa3s και@cc δίδωμι@viaa3s
- 6.6. χείρ@nnfsc ξηρός@annfsn
- 6.7. παρατηρέω@viim3p Φαρισαίος@nnmpp ει@x έν@pd ό@ddns σάββατον@ndnsc θεραπεύω@vifa3s  
 ίνα@cs εύρίσκω@vsaa3p κατηγορέω@vnpa αυτός@rpgms
- 6.9. έπερωτάω@vifa1s ει@x έξειμι@vifa3s ό@ddnp σάββατον@ndnpc άγαθοποιέω@vnaa ή@cc μή@x  
 ψυχή@nafsc σίζω@vnaa ή@cc άπόλλυμι@vnaa
- 6.5. καί@cc λέγω@vifa3s αυτός@rpdmp ότι@cs κύριος@nnmsc είμί@vifa3s ό@dnms υίός@nnmsc  
 ό@dgms άνθρωπος@ngmsc καί@cc ό@dgms σάββατον@ngnsc
- 6.12. εις@pa ό@dans όρος@nansc προσεύχομαι@vnam διανυκτερεύω@vppanms έν@pd ό@ddfs  
 προσευχή@ndfsc ό@dgms πατήρ@ngmsc
- 6.13. έκλέγω@vppanms δώδεκα@ac---n άπόστολος@nampc
- 6.14. Σίμων@namsp ονομάζω@viaa3s Πέτρος@namsp
- 6.16. Ἰούδας@namsp Ἰσκαριώθ@namsp ός@rrnms γίνομαι@viam3s προδότης@nnmsc
- 6.17. καταβαίνω@viaa3s έν@pd αυτός@rpdmp πλήθος@nnnsc άπό@rpg ό@dgfs Τύρος@ngfsp και@cc  
 άλλος@aigfnp τέ@cc χώρα@ngfpc καί@cc ό@dgfs περαιός@angfsn έρχομαι@vpxagmp
- 6.19. καί@cc πᾶς@ainmsn ό@dnms όχλος@nnmsc ζητέω@vifa3s άπτω@vnpm αυτός@rpgms
- 6.20. μακάριος@annmpn ό@dnmp πτωχός@annmpn ότι@cs αυτός@rpgmp είμί@vifa3s ό@dnfs  
 βασιλεία@nnfsc ό@dgms θεός@ngmsc
- 6.21. μακάριος@annmpn ό@dnmp πεινάω@vppanmp ότι@cs χορτάζω@vifp3p μακάριος@annmpn  
 ό@dnmp κλαίω@vppanmp ότι@cs γελάω@vifa3p
- 6.22. μακάριος@annmpn είμί@vifm2p όταν@cs σύ@rpa-p μισέω@vifa3p ό@dnmp άνθρωπος@nnmpc  
 καί@cc όνειδίζω@vifa3p καί@cc εκβάλλω@vifa3p ό@dans όνομα@nansc σύ@rpg-p ώς@cs  
 πονηρός@anansn ένεκα@rpg ό@dgms υίός@ngmsc ό@dgms άνθρωπος@ngmsc
- 6.23. κατά@pa ούτος@rdanp ποιέω@vifa3p ό@ddmp προφήτης@ndmpc ό@dnmp πατήρ@nnmpc  
 αυτός@rpgmp
- 6.24. ουαί@i ό@ddmp πλούσιος@andmpn ότι@cs άπέχω@vifa2p ό@dafs παράκλησις@nafsc σύ@rpg-p
- 6.25. ουαί@i ό@dnmp έμπίπλημι@vpxrnpn ότι@cs πεινάω@vifa2p ουαί@i ό@dnmp γελάω@vppanmp  
 νύν@b ότι@cs πενθέω@vifa2p
- 6.26. ουαί@i όταν@cs σύ@rpa-p καλώς@b λέγω@vsaa3p ό@dnmp άνθρωπος@nnmpc κατά@pa  
 ούτος@rdanp γάρ@cc ποιέω@vifa3p καί@cc ό@ddmp ψευδοπροφήτης@ndmpc ό@dnmp πατήρ@nnmpc  
 αυτός@rpgmp

6.27. ἀλλά@cc σύ@rpd-p λέγω@vīpa1s 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@vndpm2p 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@b ὁ@dafs ἄλλος@aiafsn καί@cc ἐάν@cs τὶς@rinms σύ@rpg-s αἶρω@vsaa3s ὁ@dams  
χιτῶν@namsc προστίθημι@vdaa2s αὐτός@rpdms καί@b ὁ@dans ἱμάτιον@nansc

6.30. πᾶς@aidmsn αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s

6.31. καί@cc καθώς@cs σύ@rpd-p γίνομαι@vnhpm θέλω@vīpa2p 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@vīpa2p ἀπολαμβάνω@vnaa  
ποῖος@aqnfsn χάρις@nnfsc εἰμί@vīpa3s σύ@rpd-p

6.35. καί@cc εἰμί@vīfm2p υἱός@nnmpc θεός@ngmsc ὅτι@cs αὐτός@rtnms χρηστός@annmsn  
εἰμί@vīpa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn

6.36. γίνομαι@vndpm2p οἰκτίρων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpg-p  
οἰκτίρων@viaa3s σύ@rpa-p

6.37. μή@x κρίνω@vdpa2p ἴνα@cs μή@x κρίνω@vsap2p μή@x καταδικάζω@vdpa2p ἴνα@cs μή@x  
καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vīfp2p

6.38. δίδωμι@vdpa2p καί@cc δίδωμι@vīfp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vnxpans  
καί@cc ὑπερεκχύννω@vpppans δίδωμι@vīfa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὁ@ddms  
αὐτός@atdmsn μέτρον@ndnsc ὅς@rrdns μετρέω@vīpa2p ἀντιμετρέω@vīfp3s σύ@rpd-p

6.40. οὐ@b εἰμί@vīpa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dgms διδάσκαλος@ngmsc

6.43. οὐ@b εἰμί@vīpa3s δένδρον@nnnsc καλός@annnsn ποιέω@vppanns καρπός@namsc  
σαπρός@anamsn οὐδέ@cc δένδρον@nnnsc σαπρός@annnsn ποιέω@vppanns καρπός@namsc  
καλός@anamsn

6.46. τὶς@rqans ἐγώ@rpa-s καλέω@vīpa2p κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vīpa2p  
ὅς@rranp λέγω@vīpa1s

7.9. λέγω@vīpa1s σύ@rpd-p τοιοῦτος@adafsn πίστις@nafsc οὐδέποτε@b ἐν@pd ὁ@ddms  
Ἰσραήλ@ndmsp εὐρίσκω@viaa1s

7.16. δοξάζω@vīia3p 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@vīpa2s ὁ@dnms ἔρχομαι@vppmms ἦ@cc ἄλλος@aiamsn  
προσδοκάω@vīpa1p/vspa1p

7.22. λεπρός@annmpn καθαρίζω@vīpp3p νεκρός@annmpn ἐγείρω@vīpp3p τυφλός@annmpn  
ἀναβλέπω@vīpa3p

7.23. μακάριος@annmsn ὅς@rrnms οὐ@b μή@x σκανδαλίζω@vsap3s ἐν@pd ἐγώ@rpd-s

7.24. ἄρχω@vīam3s λέγω@vnhpa περί@pg Ἰωάννης@ngmsp τὶς@rqans ἐξέρχομαι@vīxa2p  
θεάομαι@vnam εἰς@pa ὁ@dafs ἔρημος@nafsc

7.26. προφήτης@namsc ναί@x καί@cc/b περισσός@anamsc/anansc

7.27. αὐτός@rpnms εἰμί@vīpa3s περί@pg ὅς@rrgms γράφω@vīxp3s ἰδού@i ἐγώ@rpnms  
ἀποστέλλω@vīpa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s  
ὅς@rrnms κατασκευάζω@vīfa3s 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@vīpa3s ὁ@dnms δέ@cc μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc  
μέγας@annmsc αὐτός@rpgms εἰμί@vīpa3s

7.36. και@cc εισέρχομαι@vpaanms εις@pa ο@dams οϊκος@namsc ο@dgms Φαρισαϊος@ngmsp  
κατακλίνω@viap3s

7.37. γυνή@nnfsc άμαρτωλός@annfsn

7.38. ίστημι@vpaanfs οπίσω@b παρά@pa ο@damp πούς@nampc βρέχω@viaa3s ο@ddnp  
δάκρυον@ndnrc ο@damp πούς@nampc και@cc αλείφω@viaa3s και@cc καταφιλέω@viaa3s

7.44. οϋτος@rdnfs ο@ddnp δάκρυον@ndnrc βρέχω@viaa3s ο@damp πούς@nampc έγώ@rpg-s και@cc  
αλείφω@viaa3s και@cc καταφιλέω@viaa3s

7.50. ο@dnfs πίστις@nnfsc σύ@rpg-s σώζω@vixa3s σύ@rpa-s

8.2. γυνή@nnfpc

8.3. γυνή@nnfsc επίτροπος@ngmsc Ἡρώδης@ngmsp ὅστις@rrnfp και@cc διακονέω@viaa3p  
αυτός@rpdms από@rpg ο@dgnp ύπάρχω@vppagnp αυτός@rpgfp

8.4. παραβολή@nnfsc

8.8. ο@dnms έχω@vppanms οϋς@nanpc ακούω@vdpa3s

8.16. λύχνος@namsc καλύπτω@vipa3s

8.17. κρυπτός@annnsn φανερός@annnsn γίνομαι@vifm3s

8.18. βλέπω@vdpa2p πώς@b ακούω@vipa2p ὅς@rrnms γάρ@cc άν@x έχω@vspa3s δίδωμι@vifp3s  
αυτός@rpdms ὅς@rrnms δέ@cc άν@x μή@x έχω@vspa3s και@b ὅς@rrans δοκέω@vipa3s έχω@vnpa  
αἴρω@vifp3s από@rpg αυτός@rpgms

8.20. άπαγγέλλω@viap3s αυτός@rpdms ὅτι@cs ο@dnfs μήτηρ@nnfsc σύ@rpg-s και@cc ο@dnmp  
άδελφός@nnmpc σύ@rpg-s ίστημι@vixa3p ἔξω@b ὀράω@vnaa σύ@rpa-s θέλω@vppanmp

8.21. τίς@rqnfs έγώ@rpd-s μήτηρ@nnfsc και@cc τίς@rqnmp έγώ@rpd-s άδελφός@nnmpc ει@cs μή@x  
ο@dnmp ο@damp λόγος@nampc έγώ@rpg-s ακούω@vppanmp και@cc ποιέω@vppanmp αυτός@rpamp

8.22. διέρχομαι@vsaa1p εις@pa ο@dans πέραν@b

8.23. πλέω@vppagmp δέ@cc αυτός@rpgmp άφυπνώω@viaa3s

8.24. ο@dnms δέ@cc εγείρω@vnapnms επιτιμάω@viaa3s ο@ddms άνεμος@ndmsc και@cc ο@ddfs  
θάλασσα@ndfsc παύω@viam3p

8.25. τίς@rqnms ἄρα@x οϋτος@rdnms ειμί@vipa3s ὅς@rrnms ο@ddmp άνεμος@ndmpc  
επιτάσσω@vipa3s και@cc/b ο@ddfs θάλασσα@ndfsc

8.27. δαιμόνιον@nanpc

8.28. Ἰησοϋς@nvmsp υίός@nvmsc ο@dgms θεός@ngmsc μή@x έγώ@rpa-s βασανίζω@vsaa2s

8.30. ο@dnms Ἰησοϋς@nnmsp λέγω@vppanms τίς@aqnnsn σύ@rpd-s ειμί@vipa3s ὄνομα@nnnsc  
ο@dnms δέ@cc λέγω@viaa3s λειών@nnfsc δαιμόνιον@nnnrc πολύς@annnrc

8.31. παρακαλέω@viaa3p αυτός@rpams ἵνα@cs μή@x επιτάσσω@vsaa3s αυτός@rpdnp εις@pa ο@dafs  
ἄβυσσος@nafsc άπέρχομαι@vnaa

8.42. γίνομαι@viam3s δέ@cc έν@pd ο@ddns ύπάγω@vnpa αυτός@rpams συμπνίγω@viaa3p  
αυτός@rpams ο@dnmp ὄχλος@nnmpc

8.43. έν@pd ρύσις@ndfsc αίμα@ngnsc

8.44. ἄπτω@viam3s και@cc γυνή@nnfsc ἄπτω@vpamnfs αυτός@rpgms ιάομαι@viap3s ο@dgns  
αίμα@ngnsc

8.45. και@cc λέγω@viaa3s ο@dnms κύριος@nnmsc τίς@rqnms έγώ@rpg-s ἄπτω@viam3s ο@dnmp  
μαθητής@nnmpc

8.46. και@cc πάλιν@b ἄπτω@viam3s έγώ@rpg-s τίς@rinms γάρ@cc γινώσκω@viaa1s δύναμις@nafsc  
ἐξέρχομαι@vpaafs από@rpg έγώ@rpg-s

8.48. ο@dnfs πίστις@nnfsc σύ@rpg-s σώζω@vixa3s σύ@rpa-s



- 9.1. συγκαλέω@vnpamnms δέ@cc ό@dnms Ἰησοῦς@nnmsp ό@damp δώδεκα@ac---n δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ό@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa
- 9.2. καί@cc ἀποστέλλω@viaa3s αὐτός@rpnmp κηρύσσω@vnpa ό@dafs βασιλεία@nafsc ό@dgmς θεός@ngmςc καί@cc ἰάομαι@vnpm
- 9.5. μή@x δέχομαι@vnpm ό@dams κονιορτός@namsc ἀπό@pg ό@dgmς πούς@ngmςc ὑποτινάσσω@vnpa εἰς@pa μαρτύριον@nansc
- 9.6. ἐξέρχομαι@vppmnp δέ@cc διέρχομαι@viim3p κατά@pa πόλις@nafpc καί@cc κώμη@nafpc εὐαγγελίζω@vppmnp καί@cc θεραπεύω@vppanmp πανταχοῦ@b
- 9.7. Ἡρώδης@nnmsp Ἰωάννης@nnmsp ἐγείρω@viap3s ἐκ@pg νεκρός@angmnp
- 9.8. ὑπό@pg τίς@rigmς Ἡλίας@nnmsp εἶς@acnmsn ό@dgmς ἀρχαῖος@angmnp προφήτης@ngmςc
- 9.12. ἐν@pd ἔρημος@andmsn
- 9.13. ἐσθίω@vnaa
- 9.14. ἀνήρ@nnpςc πεντακισχίλιοι@acnmpn
- 9.16. ό@damp πέντε@ac---n ἄρτος@nampc καί@cc ό@damp δύο@acampn ἰχθύς@nampc ἀναβλέπω@vnaans εἰς@pa ό@dams οὐρανός@namsc εὐλογέω@viaa3s ἐπί@pa αὐτός@rpnmp
- 9.17. ό@dnns περισσεύω@vnaans
- 9.18. ἐπερωτάω@viaa3s τίς@rqams ἐγώ@rpa-s λέγω@vipa3p εἰμί@vnpa ό@dnmp ἄνθρωπος@nnpςc ό@dams υἱός@namsc ό@dgmς ἄνθρωπος@ngmςc
- 9.19. λέγω@vipa3p αὐτός@rpdms ό@dnmp μαθητής@nnpςc ό@dnmp ἄλλος@ainmpn Ἰωάννης@namsp ό@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἡλίας@namsp ἄλλος@ainmpn δέ@cc ὅτι@cs προφήτης@nmsc τίς@ainmsn ό@dgmς ἀρχαῖος@angmnp 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@vnpapnms δέ@cc Πέτρος@nnmsp λέγω@viaa3s ό@dams Χριστός@namsp
- 9.21. παραγγέλλω@viaa3s μηδεὶς@ridms λέγω@vnpa οὗτος@rdans
- 9.22. λέγω@vppanms δεῖ@vipa3s ό@dams υἱός@namsc ό@dgmς ἄνθρωπος@ngmςc πολὺς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ό@dgmς πρεσβύτερος@angmςc καί@cc γραμματεὺς@ngmςc καί@cc ἀρχιερεὺς@ngmςc καί@cc ἀποκτείνω@vnap καί@cc μετὰ@pa τρεῖς@acafpn ἡμέρα@nafpc ἀνίστημι@vnaa
- 9.24. ὅς@rrnms γάρ@cc ἐάν@x θέλω@vspa3s ό@dafs ψυχὴ@nafsc αὐτός@rpgms σῶζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpfafs καί@cc ὅς@rrnms ἀπόλλυμι@vsaa3s αὐτός@rpfafs ἕνεκα@pg ἐγώ@rpg-s σῶζω@vifa3s αὐτός@rpfafs
- 9.26. ὅς@rrnms γάρ@cc ἂν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s καί+ἐγώ@b&rpnms ἐπαισχύνομαι@vifp1s αὐτός@rpnms
- 9.28. ἀναβαίνω@viaa3s εἰς@pa ό@dans ὄρος@nansc
- 9.29. καί@cc ό@dnms ἱματισμός@nmsc αὐτός@rpgms λευκός@annmsn ἐξαστράπτω@vppanms
- 9.30. καί@cc ἰδού@i δύο@acnmpn ἀνὴρ@nnpςc συνίστημι@viaa3p αὐτός@rpdms Ἡλίας@nnmsp καί@cc Μωϋσῆς@nnmsp ἐν@pd δόξα@ndfsc αὐτός@rpgms
- 9.32. συνίστημι@vpxaamp
- 9.33. ἐν@pd ό@ddns διαχωρίζω@vnprr ό@dnms Πέτρος@nnmsp καλός@annmsn εἰμί@vipa3s ὧδε@b ἐγώ@rpa-p εἰμί@vnpa καί@cc ποιέω@vsaa1p ὧδε@b σκηνὴ@nafpc τρεῖς@acafpn εἶς@acafsn σύ@rpd-s καί@cc Μωϋσῆς@ndmsp εἶς@acafsn καί@cc Ἡλίας@ndmsp εἶς@acafsn μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s
- 9.34. γίνομαι@viam3s νεφέλη@nnpςc καί@cc ἐπισκιάζω@viia3s αὐτός@rpnmp
- 9.35. φωνή@nnpςc ἐκ@pg ό@dgmς οὐρανός@ngmςc οὗτος@rdnms εἰμί@vipa3s ό@dnms υἱός@nmsc ἐγώ@rpg-s ό@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p

9.40. δέομαι@viap1s ό@dgmp μαθητής@ngmpc σύ@rpg-s και@cc ού@b δύναμαι@viap3p  
έκβάλλω@vnaa αυτός@rpan

9.41. άποκρίνομαι@vnapnms δέ@cc ό@dnms 'Ιησοϋς@nnmsp λέγω@viaa3s προς@pa αυτός@rpamp ώ@i  
γενεά@nvfsc άπιστος@anvfn έως@b/rp πότε@b ειμί@vifm1s προς@pa σύ@rpa-p έως@b/rp πότε@b  
άνέχω@vifm1s σύ@rpg-p

9.44. ό@dnms γάρ@cc υίός@nnmsc ό@dgms άνθρωπος@ngmsc μέλλω@vira3s παραδίδωμι@vnpp  
εις@pa χείρ@nafpc άνθρωπος@ngmpc

9.46. ό@dnmp μαθητής@nnmpc μέγας@annmsc

9.47. παιδίον@nansc

9.57. άκολουθέω@vifa1s σύ@rpd-s όπου@cs εάν@x άπέρχομαι@vspm2s

9.59. θάπτω@vnaa ό@dams πατήρ@namsc έγώ@rpg-s

9.60. άφίημι@vdaa2s ό@damp νεκρός@anampn θάπτω@vnaa ό@damp νεκρός@anampn έαυτοϋ@rxgmp  
σύ@rpnms δέ@cc άπέρχομαι@vdaa2s και@cc διαγγέλλω@vdpa2s ό@dafs βασιλεία@nafsc ό@dgms  
θεός@ngmsc

9.61. άποτάσσω@vnam ό@ddmp εις@pa ό@dams οίκος@namsc έγώ@rpg-s

9.62. βλέπω@vrpanms εις@pa ό@danp όπισω@b

10.1. άναδείκνυμι@viaa3s και@cc έτερος@aiampn έβδομήκοντα@ac---n και@cc άποστέλλω@viaa3s  
εις@pa πᾶς@aiafsn πόλις@nafsc

10.4. μηδέ@x ράβδος@nafsc μή@x ύπόδημα@nanpc μηδείς@riams κατά@pa ό@dafs όδός@nafsc  
άσπάζομαι@vsam2p

10.5. εις@pa ός@rrafs δέ@cc άν@x εισέρχομαι@vsaa2p οικία@nafsc λέγω@vdpa2p ειρήνη@nnfsc  
ό@ddms οίκος@ndmsc οϋτος@rddms

10.7. άξιος@annmsn ό@dnms εργάτης@nnmsc ό@dgms μισθός@ngmsc αυτός@rpgms

10.8. δέχομαι@vspm3p

10.9. λέγω@vdpa2p αυτός@rpdmp έγγιζω@vixa3s ό@dnfs βασιλεία@nnfsc ό@dgms θεός@ngmsc

10.10. μή@x δέχομαι@vspm3p σύ@rpa-p

10.11. ό@dams κονιορτός@namsc άπομάσσω@vipm1p σύ@rpd-p πλήν@cc οϋτος@rdans  
γινώσκω@vdpp2p ότι@cs έγγιζω@vixa3s ό@dnfs βασιλεία@nnfsc ό@dgms θεός@ngmsc

10.16. ό@dnms άθετέω@vrpanms σύ@rpa-p έγώ@rpa-s άθετέω@vira3s

10.19. δίδωμι@vixa1s σύ@rpd-p ό@dafs έξουσία@nafsc ό@dgms πατέω@vnpa επάνω@pg όφεις@ngmpc  
και@cc σκορπίος@ngmpc

10.21. εύχαριστέω@vira1s σύ@rpd-s και@cc έξομολογέω@vipm1s κύριος@nvmsc ό@dgms  
ούρανός@ngmsc ότι@cs όστις@rrnnp ειμί@vira3s κρυπτός@annpn σοφός@andmpn και@cc  
συνετός@andmpn άποκαλύπτω@viaa2s νήπιος@andmpn ναί@x ό@dnms πατήρ@nnmsc ότι@cs οϋτω@b  
εύδοκία@nnfsc γίνομαι@viam3s έμπροσθεν@pg σύ@rpg-s

10.22. πᾶς@ainnpn έγώ@rpd-s παραδίδωμι@viap3s ύπό@pg ό@dgms πατήρ@ngmsc και@cc  
ούδείς@rinms γινώσκω@vira3s τίς@rqnms ειμί@vira3s ό@dnms πατήρ@nnmsc ει@cs μή@x ό@dnms  
υίός@nnmsc και@cc τίς@rqnms ειμί@vira3s ό@dnms υίός@nnmsc ει@cs μή@x ό@dnms  
πατήρ@nnmsc και@cc ός@rrdms εάν@x ό@dnms υίός@nnmsc άποκαλύπτω@vsaa3s

10.23. μακάριος@annmpn ό@dnmp όφθαλμός@nnmpc ό@dnmp βλέπω@vrpanmp ός@rranp  
βλέπω@vira2p

10.24. λέγω@vira1s γάρ@cc σύ@rpd-p ότι@cs προφήτης@nnmpc ού@b όράω@viaa3p ός@rranp  
σύ@rpn-p βλέπω@vira2p

10.25. νομικός@annmsn τίς@ainmsn εκπειράζω@vrpanms αυτός@rpams τίς@rqans ποιέω@vpaanms  
ζή@nafsc κληρονομέω@vifa1s

10.26. ό@dnms δέ@cc κύριος@nnmsc άποκρίνομαι@vrapnms λέγω@viaa3s έν@pd ό@ddms νόμος@ndmsc γράφω@vixp3s

10.27. άγαπάω@vifa2s κύριος@namsc ό@dams θεός@namsc σύ@rpg-s έκ@pg όλος@angfsn ό@dgfs καρδιά@ngfsc σύ@rpg-s και@cc έκ@pg όλος@angfsn ό@dgfs ψυχή@ngfsc σύ@rpg-s και@cc έν@pd όλος@andfsn ό@ddfs ισχύς@ndfsc σύ@rpg-s

11.1. έν@pd ό@ddns ειμί@vnpa αυτός@rpams έν@pd τόπος@ndmsc τics@aidmsn προσεύχομαι@vppmams λέγω@viaa3s τics@rinms ό@dgmρ μαθητής@ngmpc προς@pa αυτός@rpams κύριος@nvmc διδάσκω@vdaa2s έγώ@rpa-p προσεύχομαι@vnpm καθώς@cs και@b 'Ιωάννης@nnmsp ό@damp μαθητής@nampc αυτός@rpgms διδάσκω@viaa3s

11.2. πατήρ@nvmc έρχομαι@vdaa3s ό@dnnns άγιος@annnsn πνεύμα@nnnsc σύ@rpg-s επί@pa έγώ@rpa-p καθαρίζω@vdaa3s έγώ@rpa-p έρχομαι@vdaa3s ό@dnfs βασιλεία@nnfsc σύ@rpg-s

11.3. ό@dams άρτος@namsc σύ@rpgms ό@dams έπιούσιος@anamsn δίδωμι@vdpa2s έγώ@rpd-p ό@dans κατά@pa ήμέρα@nafsc

11.4. και@cc άφήμι@vdaa2s έγώ@rpd-p ό@dafp άμαρτία@nafpc έγώ@rpg-p και@b μή@x άφήμι@vdaa2s έγώ@rpa-p εισφέρω@vnap εις@pa πειρασμός@namsc

11.5. και@cc λέγω@viaa3s τics@rqnms έκ@pg σύ@rpg-p έχω@vifa3s φίλος@anamsn και@cc πορεύομαι@vifm3s προς@pa αυτός@rpams μεσονύκτιον@ngnsc τρεις@acampn άρτος@nampc

11.7. ό@dnfs θύρα@nnfsc κλείω@vixp3s και@cc ό@dnnp παιδίον@nnnp μετά@pg έγώ@rpg-s εις@pa ό@dafs κοίτη@nafsc ειμί@vipa3p

11.8. ει@cs και@cc ου@b δίδωμι@vifa3s αυτός@rpdms άνίστημι@vpaanms διά@pa ό@dans ειμί@vnpa φίλος@anamsn αυτός@rpgms διά@pa γέ@x ό@dafs αναιδεια@nafsc

11.9. αιτέω@vdpa2p και@cc δίδωμι@vifp3s

11.11. εάν@x τics@aqamsn έκ@pg σύ@rpg-p αιτέω@vsaa3s ό@dnms υίός@nnmsc αυτός@rpgms άρτος@namsc μή@x λίθος@namsc επιδίδωμι@vifa3s αυτός@rpdms ή@cc εάν@x αιτέω@vsaa3s ιχθύς@namsc μή@x όφισ@namsc επιδίδωμι@vifa3s αυτός@rpdms

11.12. ή@cc και@b ώόν@nansc μή@x επιδίδωμι@vifa3s αυτός@rpdms σκορπίος@namsc

11.13. ει@cs ου@cc σύ@rpn-p πονηρός@annmpn ειμί@vppanmp οίδα@vixa2p δόμα@nanpc άγαθός@ananpn δίδωμι@vnpa ό@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μάλλον@b ό@dnms πατήρ@nnmsc δίδωμι@vifa3s πνεύμα@nansc άγιος@anansn

11.14. δαιμόνιον@nansc κωφός@annnsn

11.15. έν@pd Βεελζεβούλ@ndmsp έκβάλλω@vipa3s ό@danp δαιμόνιον@nanpc

11.18. ει@cs δέ@cc και@b ό@dnms Σατανάς@nnmsp επί@pa έαυτοϋ@rxams διαμερίζω@viap3s

11.19. ει@cs έγώ@rpn-s έν@pd Βεελζεβούλ@ndmsp έκβάλλω@vipa1s ό@danp δαιμόνιον@nanpc ό@dnmp υίός@nnmpc σύ@rpg-p έν@pd τics@rqdms έκβάλλω@vipa3p

11.20. ει@cs δέ@cc έγώ@rpn-s έν@pd δάκτυλος@ndmsc θεός@ngmsc έκβάλλω@vipa1s ό@danp δαιμόνιον@nanpc άρα@x φθάνω@viaa3s επί@pa σύ@rpa-p ό@dnfs βασιλεία@nnfsc ό@dgms θεός@ngmsc

11.21. ό@dnms ισχυρός@annmsn καθοπλίζω@vpxpnm

11.22. εάν@x ισχυρός@annmsc αυτός@rpgms έπέρχομαι@vpaanms νικάω@vsaa3s αυτός@rpams

11.27. έπαίρω@vpaanfs τics@ainfsn φωνή@nafsc γυνή@nnfsc έκ@pg ό@dgms όχλος@ngmsc μακάριος@annfsn ό@dnfs κοιλία@nnfsc ό@dnfs βαστάζω@vpaanfs σύ@rpa-s και@cc μαστός@nnmpc ός@rramp θηλάζω@viaa2s

11.28. μενούω@x μακάριος@annmpn ό@dnmp ό@dams λόγος@namsc ό@dgms θεός@ngmsc ακούω@vppanmp και@cc ποιέω@vppanmp

11.29. ό@dnfs γενεά@nnfsc ου@ccτος@rdnfs γενεά@nnfsc πονηρός@annfsn ειμί@vipa3s σημείον@nansc ζητέω@vipa3s και@cc σημείον@nnnsc ου@b δίδωμι@vifp3s αυτός@rpdfs

- 11.33. λύχνος@namsc είς@pa κρύπτη@nafsc υπό@pa ό@dams módιος@namsc ίνα@cs πᾶς@aidmpn λάμπω@vspa3s
- 11.37. έρωτάω@vipa3s αυτός@rpams Φαρισαίος@nnmsp όπως@cs άριστάω@vsaa3s παρά@pd αυτός@rpdms
- 11.38. άρχω@viam3s ό@dnms Φαρισαίος@nnmsp διακρίνω@vppmnms έν@pd έαυτού@rxdns λέγω@vnpa διά@pa τίς@rqans ού@b πρώτος@b βαπτίζω@viap3s
- 11.39. λέγω@viaa3s δέ@cc ό@dnms κύριος@nnmsc πρόσ@pa αυτός@rpams νύν@b σύ@rpn-p ό@dnmp Φαρισαίος@nnmpp ό@dgns ποτήριον@ngnsc και@cc ό@dgms πίναξ@ngmsc ό@dans έξωθεν@b καθαρίζω@vipa2p ό@dnnns δέ@cc έσωθεν@b σύ@rpg-p γέμω@vipa3s άρπαγή@ngfsc και@cc πονηρία@ngfsc
- 11.40. ού@b ό@dnms ποιέω@vpaanms ό@dans έξωθεν@b και@b ό@dans έσωθεν@b ποιέω@viaa3s
- 11.41. δίδωμι@vdaa2p ό@danp ύπάρχω@vppaanp έλεημοσύνη@nafsc πᾶς@ainnnpn καθαρός@annnnpn είμί@vifm3s σύ@rpd-p
- 11.42. ουαί@i σύ@rpd-p γραμματεύς@nvmpc ότι@cs άποδεκατόω@vipa2p ό@dans ήδύοσμον@nansc και@cc ό@dans πήγανον@nansc και@cc πᾶς@aiansn λάχανον@nansc και@cc παρέρχομαι@vipm2p ό@dafs κλήσις@nafsc και@cc ό@dafs άγάπη@nafsc ό@dgms θεός@ngmsc
- 11.43. πρωτοκαθεδρία@nafsc άσπασμός@nampc
- 11.46. ουδέ@cc ό@ddms δάκτυλος@ndmsc
- 11.47. ουαί@i σύ@rpd-p ότι@cs οικόδομέω@vipa2p ό@danp μνήμα@nanpc ό@dgmp προφήτης@ngmpc και@cc ό@dnmp πατήρ@nnmpc σύ@rpg-p άποκτείνω@viaa3p αυτός@rpamp
- 11.48. άρα@x μάρτυς@nnmpc είμί@vipa2p μή@x συνευδοκέω@vnpa
- 11.52. ό@ddmp νομικός@andmpn ό@dafs κλείς@nafsc ό@dgfs γνώσις@ngfsc αυτός@rtnmp ού@b εισέρχομαι@viaa2p και@cc ό@damp εισέρχομαι@vppmamp κωλύω@viaa2p
- 12.1. άρχω@viam3s λέγω@vnpa πρόσ@pa ό@damp μαθητής@nampc προσέχω@vdpa2p από@pg ό@dgfs ζύμη@ngfsc ό@dgmp Φαρισαίος@ngmpp όστις@rrnfs είμί@vipa3s ύπόκρισις@nnfsc
- 12.2. ουδέίς@rinns δέ@cc συγκαλύπτω@vrxpnnns ός@rrnns ού@b άποκαλύπτω@vifp3s και@cc ουδέίς@rinns κρυπτός@annnsn ός@rrnns ού@b γινώσκω@vifp3s
- 12.3. έν@pd ό@ddns φῶς@ndnsc ός@rrans πρόσ@pa ό@dans ούς@nansc λαλέω@viaa2p κηρύσσω@vifp3s
- 12.4. λέγω@vipa1s δέ@cc ό@ddmp φίλος@andmpn μή@x φοβέω@vsap2p από@pg ό@dgmp σύ@rpa-p μόνος@b άποκτείνω@vnpa δύναμαι@vppmgmp και@cc μετά@pa ούτος@rdanp μηδείς@aiafsn είς@pa σύ@rpa-p έχω@vppagmp έξουσία@nafsc
- 12.5. ύποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p φοβέω@vdap2p ό@dams μετά@pa ό@dans άποκτείνω@vnaa έχω@vppaams έξουσία@nafsc βάλλω@vnaa είς@pa γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p ούτος@rdams φοβέω@vdap2p
- 12.8. λέγω@vipa1s γάρ@cc σύ@rpd-p πᾶς@ainmsn ός@rrnms όμολογέω@vsaa3s έγώ@rpa-s ένώπιον@pg ό@dgmp άνθρωπος@ngmpc όμολογέω@vifa1s έν@pd αυτός@rpdms ένώπιον@pg ό@dgms θεός@ngmsc
- 12.9. πᾶς@ainmsn ός@rrnms άρνέομαι@viam3s έγώ@rpa-s ένώπιον@pg ό@dgmp άνθρωπος@ngmpc άπαρνέομαι@vifp3s ένώπιον@pg ό@dgms θεός@ngmsc
- 12.10. και@cc ός@rrnms άν@x λέγω@vsaa3s είς@pa ό@dams υίός@namsc ό@dgms άνθρωπος@ngmsc άφήμι@vifp3s αυτός@rpdms ό@ddms δέ@cc άν@x λέγω@vsaa3s είς@pa ό@dans πνεύμα@nansc ό@dans άγιος@anansn ού@b άφήμι@vifp3s αυτός@rpdms
- 12.11. προσφέρω@vspa3p έπί@pa ό@dafp αρχή@nafpc μή@x μεριμνάω@vsaa2p πῶς@b ή@cc τίς@rqans άπολογέομαι@vsam2p ή@cc τίς@rqans λέγω@vsaa2p

12.12. ό@dnms γάρ@cc άγιος@annnsn πνεύμα@nnnsc διδάσκω@vifa3s σύ@rpa-p έν@pd  
αυτός@atdfsn/rtdfs ό@ddfs ώρα@ndfsc τίς@rqans δεΐ@vifa3s λέγω@vnaa σύ@rpa-p

12.13. τίς@rinms ό@ddms άδελφός@ndmsc μερίζω@vnam μετά@pg έγώ@rpg-s ό@dafs  
κληρονομία@nafsc

12.14. λέγω@viaa3s τίς@rqnms έγώ@rpa-s καθίστημι@viaa3s κριτής@namsc επί@pa σύ@rpa-p

12.16. πλούσιος@angmsn εύφορέω@viaa3s ό@dnfs χώρα@nnfsc

12.20. λέγω@viaa3s αυτός@rpdms ό@dnms θεός@nnmsc άφρων@anvmsn ούτος@rddfs ό@ddfs  
νύξ@ndfsc ό@dafs ψυχή@nafsc σύ@rpg-s άπαιτέω@vifa3p άπό@pg σύ@rpg-s ός@rranp δέ@cc  
έτοιμάζω@viaa2s τίς@rqgms είμί@vifm3s

12.22. μή@x μεριμνάω@vdpa2p ό@ddfs ψυχή@ndfsc τίς@rqans έσθίω@vsaa2p μηδέ@x ό@ddns  
σώμα@ndnsc τίς@rqans ένδύω@vsam2p

12.23. ό@dnfs ψυχή@nnfsc πολύς@anansc είμί@vifa3s ό@dgfs τροφή@ngfsc καιί@cc ό@dnms  
σώμα@nnnsc ό@dgns ένδυμα@ngnsc

12.24. κατανοέω@vdaa2p ό@damp κόραξ@nampc ούτε@b σπείρω@vifa3p ούτε@b θερίζω@vifa3p  
άποθήκη@nafpc

12.27. ό@danh κρίνον@nanpc ού@b ύφαίνω@vifa3s ούτε@b νήθω@vifa3s ούδέ@cc Σολομών@nnmsp  
έν@pd πᾶς@aidfsn ό@ddfs δόξα@ndfsc αυτός@rpgms περιβάλλω@viam3s ώς@cs είς@acnnsn  
ούτος@rdgnp

12.28. όλιγόπιστος@anvmpn

12.29. καιί@cc/b σύ@rpn-p μή@x ζητέω@vdpa2p τίς@rqans έσθίω@vsaa2p καιί@cc τίς@rqans  
πίνω@vsaa2p καιί@cc μή@x μετεωρίζομαι@vdpp2p

12.30. ούτος@rdanp γάρ@cc ό@dnnp έθνος@nnnnc ό@dgms κόσμος@ngmsc έπιζητέω@vifa3s  
οΐδα@vixa3s δέ@cc ό@dnms πατήρ@nnmsc ότι@cs χρήζω@vifa2p ούτος@rdgnp

12.31. ζητέω@vdpa2p δέ@cc ό@dafs βασιλεία@nafsc ό@dgms θεός@ngmsc καιί@cc ούτος@rdnnp  
προστίθημι@vifp3s σύ@rpd-p

12.32. ό@dnms μικρός@annnsn ποιμνιον@nnnsc ό@dnms πατήρ@nnmsc

12.35. ό@dnfp όσφύς@nnfpc περιζώννυμι@vnxpnpf ό@dnmp λύχνος@nnmpc καιίω@vpppnmp

12.36. προσδέχομαι@vppmdmp ό@dams κύριος@namsc πότε@b αναλύω@vifa3s έκ@pg ό@dgmp  
γάμος@ngmpc

12.37. δοϋλος@nnmpc

12.38. έσπερινός@andfsn φυλακή@ndfsc

12.39. εί@cs οΐδα@vifa3s ό@dnms οικοδεσπότης@nnmsc ποΐος@aqdfsn ώρα@ndfsc ό@dnms  
κλέπτης@nnmsc έρχομαι@vipm3s ού@b άν@x άφήμι@viaa3s διορύσσω@vnap ό@dams οΐκος@namsc  
αυτός@rpgms

12.40. ό@dnms υίός@nnmsc ό@dgms άνθρωπος@ngmsc

12.41. ό@dnms Πέτρος@nnmsp προς@pa έγώ@rpa-p ή@cc καιί@b προς@pa πᾶς@aiampn ό@dafs  
παραβολή@nafsc λέγω@vifa2s

12.42. επί@pg θεραπεία@ngfsc

12.43. ό@dnms δοϋλος@nnmsc έρχομαι@vpaanms ό@dnms κύριος@nnmsc

12.44. επί@pd πᾶς@aidnnp ό@ddnp ύπάρχω@vppadnp καθίστημι@vifa3s αυτός@rpams

12.46. ήκω@vifa3s ό@dnms κύριος@nnmsc ό@dgms δοϋλος@ngmsc εκείνος@rdgms έν@pd  
ήμέρα@ndfsc ός@rrdfs/cor ού@b προσδοκάω@vifa3s καιί@cc έν@pd ώρα@ndfsc ός@rrdfs ού@b  
γινώσκω@vifa3s καιί@cc άποχωρίζω@vifa3s αυτός@rpams καιί@cc ό@dans μέρος@nansc αυτός@rpgms  
μετά@pg ό@dgmp άπιστος@angmpn τίθημι@vifa3s

12.47. ό@dnms γάρ@cc δοϋλος@nnmsc ό@dnms γινώσκω@vpaanms καιί@cc μή@x ποιέω@vpaanms  
δέρω@vifp3s πολύς@ananpn

12.48. ό@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc άξιος@ananpn πληγή@ngfpc δέρω@vifp3s όλιγος@ananpn ός@rrdms δίδωμι@viap3s ζητέω@vifp3s παρά@pg αυτός@rpgms και@cc ός@rrdms παρατίθημι@viam3p πολύς@anansn περισσός@anansc αίτέω@vifa3p αυτός@rpgms

12.49. πύρ@nansc έρχομαι@viaa1s βάλλω@vnaa έπί@pg ό@dafs γή@nafsc

12.51. δοκέω@vipa2p ότι@cs έρχομαι@viaa3p ειρήνη@nafsc βάλλω@vnaa έπί@pa ό@dafs γή@nafsc ούχί@b λέγω@vipa1s σύ@rpd-p αλλά@cc διαμερισμός@namsc

12.53. διαμερίζω@vifp3s πατήρ@nnmsc έπί@pd υίός@ndmsc και@cc υίός@nnmsc έπί@pd πατήρ@ndmsc και@cc μήτηρ@nnfsc έπί@pd θυγάτηρ@ndfsc και@cc θυγάτηρ@nnfsc έπί@pa μήτηρ@ndfsc και@cc πενθερά@nnfsc έπί@pa ό@dafs νύμφη@nafsc και@cc νύμφη@nnfsc έπί@pa ό@dafs πενθερά@nafsc

12.56. ύποκριτής@nvmpc ό@dans πρόσωπον@nansc ό@dgms ούρανός@ngmsc και@cc ό@dgfs γή@ngfsc δοκιμάζω@vipa2p ό@dams δέ@cc καιρός@namsc ούτος@rdams ού@b οίδα@vixa2p δοκιμάζω@vnpa

12.57. και@b ό@dans δίκαιος@anansn ού@b από@pg έαυτοϋ@rxgmp κρίνω@vipa2p

12.58. μήποτε@cs κατασύρω@vspra3s σύ@rpa-s πρός@pa ό@dams κριτής@namsc και@cc ό@dnms κριτής@nnmsc παραδίδωμι@vifa3s σύ@rpa-s ό@ddms πράκτωρ@ndmsc και@cc ό@dnms πράκτωρ@nnmsc σύ@rpa-s βάλλω@vifa3s εις@pa φυλακή@nafsc

12.59. ού@b μή@x έξέρχομαι@vsaa2s εκείθεν@b έως@cs και@b ό@dams έσχατος@anamsn κοδράντης@namsc αποδίδωμι@vsaa2s

13.10. έν@pd ό@ddnp σάββατον@ndnrc

13.15. έκαστος@ainmsn σύ@rpg-p ό@ddnp σάββατον@ndnrc ού@b λύω@vipa3s ό@dams όνος@namsc αυτός@rpgms ή@cc ό@dams βοϋς@namsc από@pg ό@dgfs φάτνη@ngfsc και@cc άπάγω@vpaanms ποτίζω@vipa3s

13.16. ούτος@rdafs δέ@cc θυγάτηρ@nafsc Άβραάμ@ngmsp ειμί@vppaafs ός@rrafs δέω@viaa3s ό@dnms Σατανάς@nnmsp

13.18. ό@dnfs βασιλεία@nnfsc ό@dgms θεός@ngmsc

13.19. όμοιος@annfsn ειμί@vipa3s κόκκος@ndmsc σίναπι@ngnsc ός@rrams λαμβάνω@vpaanms άνθρωπος@nnmsc σπείρω@viaa3s εις@pa κήπος@namsc

13.20. ό@dafs βασιλεία@nafsc ό@dgms θεός@ngmsc

13.21. όμοιος@annfsn ειμί@vipa3s ζύμη@ndfsc

13.25. εάν@x έγείρω@vsap3s ό@dnms οικοδοεσπότης@nnmsc και@cc αποκλείω@vsaa3s ό@dafs θύρα@nafsc κρούω@vnpa αποκρίνομαι@vrapnms λέγω@vifa3s ού@b οίδα@vixa1s σύ@rpa-p πόθεν@b ειμί@vipa2p

13.26. λέγω@vnpa έσθίω@viaa1p ένώπιον@pg σύ@rpg-s και@cc πίνω@viaa1p και@cc έν@pd ό@ddfp πλατύς@andfnp έγώ@rpg-p διδάσκω@viaa2s

13.27. άφίστημι@vdaa2p από@pg έγώ@rpg-s πᾶς@aivmpn εργάτης@nvmpc άδικία@ngfsc

13.28. εκεί@b ειμί@vifm3s ό@dnms κλαυθμός@nnmsc και@cc ό@dnms βρυγμός@nnmsc ό@dgmp όδούς@ngmpc ότε@cs ό@damp δίκαιος@anampn όράω@vsaa2p έν@pd ό@ddfs βασιλεία@ndfsc ό@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp έξω@b

14.12. άριστον@nansc ή@cc δειπνον@nansc μή@x φωνέω@vdpa2s

14.14. ού@b έξω@vipa3p άνταποδίδωμι@vnaa έν@pd ό@ddfs άνάστασις@ndfsc

14.16. άνθρωπος@nnmsc τισ@ainmsn ποιέω@viaa3s δειπνον@nansc και@cc καλέω@viaa3s πολύς@anampn

14.17. αποστέλλω@viaa3s ό@dams δοϋλος@namsc αυτός@rpgms

14.18. άρχω@viam3p παραιτέομαι@vnpm άγρός@namsc αγοράζω@viaa1s

14.19. ζεύγος@nanpc βοϋς@ngmpc αγοράζω@viaa1s

14.20. γυνή@nafsc γαμέω@viaa1s  
 14.21. ἀπαγγέλλω@viaa3s τότε@b ἐπαίρω@vrapnms ό@dnms οἰκοδεσπότης@nmmsc εἰς@pa ό@dafp  
 πλατύς@anafpn καί@cc ρύμη@nafpc ό@dgfs πόλις@ngfsc  
 14.22. ἔτι@b τόπος@nmmsc εἰμί@vipa3s  
 14.23. εἰς@pa ό@dafp όδός@nafpc καί@cc φραγμός@nampc  
 14.24. οὐδείς@rinms γεύω@vifm3s  
 14.33. ἀποτάσσω@vipm3s πᾶς@aidnpr  
 15.4. πρόβατον@nanpc ἀπόλλυμι@vpaanms  
 15.8. δραχμή@nafpc ἀπόλλυμι@vsaa3s  
 15.10. χαρά@nnfsc ἐνώπιον@pg ό@dgms θεός@ngmsc  
 16.9. καί@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ποιέω@vdaa2p σύ@rpd-p φίλος@anampn ἐκ@pg  
 ό@dgms μαμωνᾶς@ngmsc ό@dgfs ἀδικία@ngfsc  
 16.11. εἰ@cs ἐν@pd ό@ddms ἄδικος@andmsn μαμωνᾶς@ndmsc πιστός@annmpn οὐ@b  
 γίνομαι@viam2p ό@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa  
 16.12. εἰ@cs ἐν@pd ό@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὐρίσκω@viap2p ό@dans  
 ἐμός@asansn τίς@rqnms δίδωμι@vifa3s σύ@rpd-p  
 16.13. οὐδείς@ainmsn δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa εἶς@acgmsn  
 καταφρονέω@vifa3s καί@cc ό@dgms ἕτερος@aigmsn ἀντέχω@vifm3s οὐ@b δύναμαι@vipm2p  
 θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc  
 16.14. ό@dnmp Φαρισαῖος@nmmpp φιλάργυρος@annmpn ἐκμυκτηρίζω@viia3p  
 16.15. καί@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p εἰμί@vipa2p ό@dnmp δικαίω@vppanmp  
 ἑαυτοῦ@rxamp ἐνώπιον@pg ό@dgmp ἄνθρωπος@ngmpc ό@dnms δέ@cc θεός@nmmsc γινώσκω@vipa3s  
 ό@dafp καρδία@nafpc σύ@rpg-p  
 16.16. ό@dnms νόμος@nmmsc καί@cc ό@dnmp προφήτης@nmmpc ἕως@cs Ἰωάννης@ngmsp ἐκ@pg  
 ὅς@rrgns ό@dnfs βασιλεία@nnfsc ό@dgms θεός@ngmsc εὐαγγελίζω@vippp3s καί@cc πᾶς@ainmsn  
 εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s  
 16.17. εὐχοπος@annsc δέ@cc εἰμί@vipa3s ό@dams οὐρανός@namsc καί@cc ό@dafs γῆ@nafsc  
 παρέρχομαι@vnaa ἦ@cc ό@dgmp λόγος@ngmpc ἐγώ@rpg-s εἶς@acafsn κεραία@nafsc πίπτω@vnaa  
 16.18. ό@dnms ἀπολύω@vppanms ό@dafs γυνή@nafsc αὐτός@rpgms καί@cc γαμέω@vppanms  
 ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc ό@dnms ἀπολύω@vrxpafs ἀπό@pg ἀνήρ@ngmsc  
 γαμέω@vppanms ὁμοίως@b μοιχός@nmmsc εἰμί@vipa3s  
 16.19. ἄνθρωπος@nmmsc τίς@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 τίς@ainmsn ὄνομα@ndnsc Λάζαρος@nmmpp βάλλω@viyp3s εἰς@pa  
 ό@dams πυλών@namsc ἐλκώ@vrxpnms  
 16.21. καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ό@dgnp πίπτω@vppagnp ἀπό@pg ό@dgfs  
 τράπεζα@ngfsc ό@dgms πλούσιος@angmsn ἀλλά@cc καί@b ό@dnmp κύων@nmmpc  
 ἔρχομαι@vppmnp λείχω@viia3p ό@danp τραῦμα@nanpc αὐτός@rpgms  
 16.22. γίνομαι@viam3s δέ@cc ἀποθνήσκω@vnaa ό@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap  
 αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ό@dams κόλπος@namsc Ἀβραάμ@ngmsp  
 ἀποθνήσκω@viaa3s δέ@cc καί@b ό@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s  
 16.23. ἐν@pd ό@ddms ἄδης@ndmsc ἐπαίρω@vpaanms οὖν@cc ό@damp ὀφθαλμός@nampc  
 αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὀράω@vipa3s Ἀβραάμ@namsp ἀπό@pg  
 μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ό@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 ό@dans

ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs  
 γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vip1s 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 ζώῃ@ndfsc σύ@rpg-s καί@cc  
 Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc ὥδε@b παρακαλέω@vip3s σύ@rpn-  
 s δέ@cc ὀδυνάω@vip2s  
 16.26. καί@cc ἐν@pd πᾶς@aidnnp οὗτος@rddnp μεταξὺ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p  
 χάσμα@nnsc μέγας@annsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp ἐνταῦθα@b διαβαίνω@vnaa πρὸς@pa  
 σύ@rpa-p μή@x δύναμαι@vsmp3p μηδέ@cc ὁ@dnmp ἐκεῖθεν@b ὥδε@b διαπεράω@vsap3p  
 16.27. ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmc 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@vsmp3s  
 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@nvmc ἀλλά@cc ἐάν@cs τις@rinms ἐκ@pg  
 νεκρός@angmpn πορεύομαι@vsap3s πρὸς@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@x τις@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s ἀκούω@vsaa3p  
 αὐτός@rpgms  
 17.1. σκάνδαλον@nanpc οὐαί@i ἐκεῖνος@rddms διά@pg ὅς@rrgms ὁ@dnms σκάνδαλον@nnsc  
 ἔρχομαι@vipm3s  
 17.2. συμφέρω@vii3s αὐτός@rpdms εἰ@cs οὐ@b γεννάω@viap3s ἢ@cc εἰ@cs μυλικός@annmsn  
 λίθος@nnmsc περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms περικειμαι@viip3s καί@cc  
 ῥίπτω@vixp3s εἰς@pa ὁ@dafs θάλασσα@nafsc ἢ@cc ἵνα@cs εἶς@acamsn ὁ@dgmp μικρός@angmpn  
 οὗτος@rdgmp σκανδαλίζω@vsaa3s  
 17.3. ἐάν@cs ἀμαρτάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc σύ@rpgms ἐπιτιμάω@vdaa2s  
 17.4. ἐάν@cs ἐπτάκις@b ἀμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s ἀφήμι@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. πολὺς@annmpn λεπρός@annmpn εἰμί@vii3p 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@vrapnmp δείκνυμι@vdaa2p ἐαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc καί@cc  
 γίνομαι@viam3s ἐν@pd ὁ@ddms ὑπάγω@vnpa καθαρίζω@viap3p  
 17.15. εἶς@acnmsn ἐκ@pg αὐτός@rpgmp δοξάζω@vppanms ὁ@dams θεός@namsc  
 17.16. αὐτός@rtnms εἰμί@vii3s 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 σῶζω@vixa3s σύ@rpa-s  
 17.20. ἐπερωτάω@vrapnms 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 ἰδοῦ@i ὤδε@b ἰδοῦ@i ἐκεῖ@b ἰδοῦ@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 εἶς@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 πολὺς@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. πρὸς@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 εἶς@acnmsn Φαρισαῖος@nnmsp καί@cc ὁ@dnms ἕτερος@ainmsn τελώνης@nnmsc

18.14. δικαίω@vpxpms ὁ@dnms ταπεινῶ@vppanms

18.16. ἀφήμι@vdaa2p ὁ@dandp παιδίον@nanpc ἔρχομαι@vnpm πρὸς@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 πρὸς@pa αὐτός@rpams

18.19. ὁ@dnms δέ@cc τὶς@rqans ἐγώ@rpa-s λέγω@vifa2s ἀγαθός@anamsn εἶς@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@vifa3s οὗτος@rdanp πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc

18.22. ἀκούω@vpaanms οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s εἶς@acnmsn σύ@rpd-s λείπω@vifa3s πᾶς@aianpn ὅσος@rranp ἔχω@vifa2s 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 Ἱεριχώ@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 τὶς@rqans ἄν@x εἰμί@vopa3s οὗτος@rdnms

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 Δαβὶδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s

18.39. ὁ@dnmp δέ@cc προάγω@vppanmp ἐπιτιμάω@vifa3p αὐτός@rtnms ἵνα@cs σιωπάω@vsaa3s αὐτός@rtnms δέ@cc πολὺς@andnsn μᾶλλον@b κράζω@vifa3s υἱός@nvmsc Δαβὶδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s

18.40. ἴστημι@vnapnms δέ@cc κελεύω@viaa3s αὐτός@rpams ἄγω@vnap ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams

18.41. τὶς@rqans σύ@rpd-s θέλω@vifa2s ποιέω@vsaa1s ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s

18.42. καί@cc ἀποκρίνομαι@vrapnms λέγω@viaa3s ό@dnms Ἰησοῦς@nnmsp ἀναβλέπω@vdaa2s  
ό@dnfs πίστις@nnfsc σύ@rpg-s σῶζω@vixa3s σύ@rpa-s  
18.43. καί@cc παραχρήμα@b ἀναβλέπω@viaa3s καί@cc πᾶς@ainmsn ό@dnms λαός@nnmsc  
αἴνος@namsc δίδωμι@viaa3s ό@ddms θεός@ndmsc  
19.1. Ζακχαῖος@nnmsp  
19.6. ὑποδέχομαι@viam3s αὐτός@rpams  
19.8. ό@danp ἡμισυς@ananpn ό@dgnp ὑπάρχω@vppagnp δίδωμι@vipa1s καί@cc εἶ@cs τῖς@rigms  
τῖς@rians συκοφαντέω@viaa1s τετραπλοῦς@anansn ἀποδίδωμι@vipa1s  
19.9. σήμερον@b σωτηρία@nnfsc οὗτος@rddms ό@ddms οἶκος@ndmsc  
19.10. ἔρχομαι@viaa3s γάρ@cc ό@dnms υἱός@nnmsc ό@dgms ἄνθρωπος@ngmsc σῶζω@vnaa ό@dans  
ἀπόλλυμι@vrxaans  
19.13. δοῦλος@nampc δίδωμι@viaa3s αὐτός@rpdmp μὲν@nafpc πραγματεύομαι@vdam2p  
19.22. αὐστηρός@annmsn αἶρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms  
ὅς@rrans οὐ@b σπείρω@viaa1s  
19.26. ἀπό@pg ό@dgms μή@x ἔχω@vppagms καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnra αἶρω@vifp3s  
20.1. ό@dnmp Φαρισαῖος@nnmpp  
20.4. ό@dnns βάπτισμα@nnnsc ό@dnns Ἰωάννης@ngmsp  
20.5. ἐκ@pg οὐρανός@ngmpc διά@pa τῖς@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 ό@dafp χεῖρ@nafpc καί@cc  
φοβέω@viap3p  
20.25. ἀποδίδωμι@vdaa2p ό@danp Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ό@danp ό@dgms  
θεός@ngmsc ό@ddms θεός@ndmsc  
20.27. Σαδδουκαῖος@ngmpp  
20.28. Μωϋσῆς@nnmsp γράφω@viaa3s  
20.29. ἐπτὰ@ac---n ἀδελφός@nnmpc  
20.31. ό@dnmp ἐπτὰ@ac---n ἀποθνήσκω@viaa3p  
20.33. τῖς@rqgms αὐτός@rpgmp γίνομαι@vipm3s γυνή@nnfsc ἐν@pd ό@ddfs ἀνάστασις@ndfsc  
20.34. ἀποκρίνομαι@vrapnms ό@dnmp υἱός@nnmpc ό@dgms αἰών@ngmsc οὗτος@rdgms  
γαμέω@vipa3p καί@cc γαμίσκω@vip3p  
20.35. ὅς@rramp δέ@cc καταξιώω@viaa3s ό@dnms θεός@nnmsc ό@dgms αἰών@ngmsc ἐκεῖνος@rdgms  
τυγχάνω@vnaa ό@dgfs ἀνάστασις@ngfsc ό@dgfs ἐκ@pg νεκρός@angmpn οὔτε@cc γαμέω@vipa3p  
οὔτε@cc γαμίζω@vip3p  
20.36. οὐδέ@cc γάρ@cc ἀποθνήσκω@vnaa ἔτι@b μέλλω@vipa3p ἰσάγγελος@annmpn γάρ@cc  
εἰμί@vipa3p ό@dgms θεός@ngmsc ό@dgfs ἀνάστασις@ngfsc υἱός@nnmpc  
20.39. γραμματεὺς@nnmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s  
20.41. τῖς@rqns σύ@rpd-p δοκέω@vipa3s περί@pg ό@dgms Χριστός@ngmsp τῖς@rqgms υἱός@nnmsc  
εἰμί@vipa3s λέγω@vipa3p αὐτός@rpdms Δαυίδ@ngmsp  
20.44. Δαυίδ@nnmsp κύριος@namsc αὐτός@rpams καλέω@vipa3s  
21.7. ἐπερωτάω@viaa3p αὐτός@rpams ό@dnmp μαθητής@nnmpc  
21.8. πολὺς@annmpn ἔρχομαι@vifm3p ἐπί@pd ό@dnds ὄνομα@ndnsc ἐγώ@rpg-s λέγω@vppanmp  
ἐγώ@rpn-s εἰμί@vipa1s ό@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@nmmrc καί@cc λιμός@nnfrc/nmmrc σεισμός@nmmrc τέ@cc φόβητρον@nmmrc τέ@cc καί@cc σημείον@nmmrc από@pg ούρανός@ngmsc

21.12. πρό@pg δέ@cc οὔτος@rdgnp διώκω@vifa3p

21.13. αποβαίνω@vifm3s σύ@rpd-p είς@pa μαρτύριον@nansc καί@cc σωτηρία@nafsc

21.14. μή@x προμελετάω@vnpa απολογέομαι@vnap

21.15. ἐγώ@rpn-s δίδωμι@vifa1s σύ@rpd-p σοφία@nafsc

21.16. ὑπό@pg συγγενής@angmpn

21.17. μισέω@vrppnmp διά@pa ό@dans ὄνομα@nansc ἐγώ@rpg-s

21.19. ἐν@pd δέ@cc ό@ddfs ὑπομονή@ndfsc σῶζω@vifa2p ἑαυτοῦ@rxamp

21.20. ὅταν@cs δέ@cc ὀράω@vsaa2p κυκλώω@vrpppafs ὑπό@pg στρατόπεδον@ngnrc Ἱερουσαλήμ@nafsp

21.25. σημείον@nmmrc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnrc καί@cc ἐπί@pg ό@dghs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnrc ἐν@pd ἀπορία@ndfsc ὡς@cs ἦχος@ngnsc θάλασσα@ngfsc κυμαίνω@vrppagfs

21.26. προσδοκία@ngfsc ό@dgnp ἐπέρχομαι@vrppmgnp ό@ddfs οἰκουμένη@ndfsc αὐτός@rpnfp γάρ@cc ό@dnpf δύναμις@nnfrc ό@dgnp οὔρανός@ngmpc σαλεύω@vifp3p

21.27. καί@cc τότε@b ὀράω@vifm3p ό@dams υἱός@namsc ό@dghs ἄνθρωπος@ngmsc ἔρχομαι@vrppmams από@pg ό@dgnp οὔρανός@ngmpc μετά@pg δύναμις@ngfsc πολὺς@angfsn

21.28. οὔτος@rdgnp δέ@cc γίνομαι@vrppmgnp ἀνακύπτω@vdaa2p καί@cc ἐπαίρω@vdaa2p ό@dafp κεφαλή@nafrc διότι@cs ἐγγίζω@vixa3s ό@dnpf ἀπολύτρωσις@nnfsc σύ@rpg-p

21.29. παραβολή@nafsc ὀράω@vdaa2p ό@dafs συκῆ@nafsc καί@cc πᾶς@aianpn ό@dnpn δένδρον@nanpc

21.30. ὅταν@cs προβάλλω@vsaa3p ό@dams καρπός@namsc αὐτός@rpgmp γινώσκω@vipa3p ό@dnp ἄνθρωπος@nmmrc ὅτι@cs ό@dms θέρος@nnnsc ἐγγίζω@vixa3s

21.31. οὔτω@b καί@b σύ@rpn-p ὅταν@cs ὀράω@vsaa2p οὔτος@rdanp γίνομαι@vrppmanp γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ό@dnpf βασιλεία@nnfsc ό@dghs θεός@ngmsc

21.32. ἀμήν@t λέγω@vifa1s σύ@rpd-p οὐ@b μή@x παρέρχομαι@vsaa3s ό@dms οὔρανός@nmmrc καί@cc ό@dnpf γῆ@nnfsc εἰ@cs μή@x πᾶς@ainnpn γίνομαι@vsam3s

21.33. ό@dnpf γῆ@nnfsc καί@cc ό@dms οὔρανός@nmmrc παρέρχομαι@vifm3s ό@dms δέ@cc λόγος@nmmrc ἐγώ@rpgms μένω@vipa3s είς@pa ό@dams αἰών@namsc

21.34. προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxamp μήποτε@cs βαρέω@vsap3p σύ@rpg-p ό@dnpf καρδία@nnfrc ἐν@pd κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc βιωτικός@andfnp μέριμνα@ndfpc καί@cc ἐπίσθημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ό@dnpf ἡμέρα@nnfsc ἐκεῖνος@rdnfs

21.35. ὡς@cs παγίς@nnfsc

21.37. εἰμί@vifa3s δέ@cc ό@dafp ἡμέρα@nafrc ἐν@pd ό@dms ἱερόν@ndnsc διδάσκω@vrppanms ό@dafp νύξ@nafrc ἐξέρχομαι@vrppmnms είς@pa ἑλαία@ngfpc

21.38. καί@cc πᾶς@aainmsn ό@dms λαός@nmmrc ὀρθρίζω@vifa3s ἐν@pd ό@dms ἱερόν@ndnsc ἀκούω@vnpa αὐτός@rpgms

22.1. ἑορτή@nnfsc πάσχα@nnnsc

22.3. ἀπέρχομαι@vrpaanms δέ@cc Ἰούδας@nnmsp ό@dms καλέω@vrppnms Ἰσκαριώθ@nnmsp εἰμί@vrppanms ἐκ@pg ό@dghs ἀριθμός@ngmsc ό@dgnp δώδεκα@ac---n

22.4. συλλαλέω@viaa3s ό@dmp στρατηγός@ndmpc ό@dms πῶς@b αὐτός@rpdmp παραδίδωμι@vsaa3s αὐτός@rpdmp

22.5. ἀργύριον@nansc

22.8. καί@cc λέγω@viaa3s ό@dms Πέτρος@ndmsp καί@cc ό@dmp λοιπός@andmpn ἀπέρχομαι@vrpaanmp ἐτοιμάζω@vdaa2p ἴνα@cs ἐσθίω@vsaa1p ό@dms πάσχα@nansc

22.14. και@cc αναπίπτω@viaa3s και@cc ο@dnmp δώδεκα@ac---n απόστολος@nnmpc σύν@pd  
αυτός@rpdms

22.15. λέγω@viaa3s προς@pa αυτός@rpamp επιθυμία@ndfsc επιθυμέω@viaa1s ο@dans πάσχα@nansc  
έσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ο@dgns έγώ@rpa-s πάσχω@vnaa

22.19. λαμβάνω@vpaanms ἄρτος@namsc εὐλογέω@vpaanms δίδωμι@viaa3s ο@ddmp μαθητής@ndmpc  
οὗτος@rdnns εἰμί@vipa3s ο@dnnns σῶμα@nnsnc έγώ@rpg-s ο@dnnns ὑπέρ@pg σύ@rpg-p  
δίδωμι@vpppnns οὗτος@rdans ποιέω@vdpa2p εἰς@pa ο@dafs ἐμός@asafsn ἀνάμνησις@nafsc

22.20. και@cc ο@dans ποτήριον@nansc ὡσαύτως@b οὗτος@rdnns ο@dnnns ποτήριον@nnsnc ο@dnfs  
διαθήκη@nnsnc ἐν@pd ο@ddns αἷμα@ndnsc έγώ@rpg-s

22.22. οὐαί@i διά@pg ὅς@rrgms παραδίδωμι@vip3s ο@dnnms υἱός@nmsnc ο@dgms ἄνθρωπος@ngmsc

22.34. ἀπαρνέομαι@vsam2s

22.41. και@cc αυτός@rpnms ἀποσπάω@viap3s ἀπό@pg αυτός@rpgmp ὡσεὶ@b λίθος@ngmsc  
βολή@nafsc και@cc τίθημι@vpaanms ο@dand γόνυ@nanpc προσεύχομαι@viim3s

22.47. Ἰούδας@nmspc και@cc ἐγγίζω@viaa3s καταφιλέω@vnaa αυτός@rpams και@cc λέγω@viaa3s  
χαίρω@vdpa2s ῥαββί@nmsc

22.48. φίλημα@ndnsc παραδίδωμι@vipa2s

22.63. ο@dnmp συνέχω@vppanmp ἐμπαίζω@viaa3p δέρω@vppanmp

22.64. και@cc τύπτω@vppanmp και@cc λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s  
ο@dnnms παίω@vpaanms σύ@rpa-s

22.66. ἀπάγω@viaa3p εἰς@pa ο@dans συνέδριον@nansc

22.67. εἰ@cs σύ@rpn-s εἰμί@vipa2s Χριστός@nmspc λέγω@viaa3s ἐάν@cs λέγω@vsaa1s σύ@rpd-p  
οὐ@b μή@x πιστεύω@vsaa2p

22.69. ἀπό@pg ο@dgns νῦν@b εἰμί@vifm3s ο@dnnms υἱός@nmsnc ο@dgms ἄνθρωπος@ngmsc  
κάθημαι@vppmms ἐκ@pg δεξιός@angnnp ο@dgfs δύναμις@ngfsc ο@dgms θεός@ngmsc

22.70. σύ@rpn-s οὖν@cc ο@dnnms υἱός@nmsnc ο@dgms θεός@ngmsc εἰμί@vipa2s ο@dnnms δέ@cc  
ἀποκρίνομαι@viap3s σύ@rpn-p λέγω@vipa2p

23.1. ἄγω@viaa3p αυτός@rpams ἐπί@pa ο@dams Πιλάτος@namsp

23.2. ἄρχω@viam3p δέ@cc κατηγορέω@vnpa αυτός@rpgms λέγω@vppanmp οὗτος@rdams  
εὐρίσκω@viaa1p διαστρέφω@vppaams ο@dans ἔθνος@nansc και@cc καταλύω@vppaams ο@dams  
νόμος@namsc και@cc ο@damp προφήτης@nampc και@cc κελεύω@vppaams φόρος@nampc μή@x  
δίδωμι@vnaa και@cc ἀποστρέφω@vppaams ο@dafp γυνή@nafpc και@cc ο@dand τέκνον@nanpc  
και@cc λέγω@vppaams ἑαυτοῦ@rxams βασιλεύς@namsc Χριστός@namsp

23.3. ο@dnnms Πιλάτος@nmspc ἐρωτάω@viaa3s σύ@rpn-s εἰμί@vipa2s ο@dnnms χριστός@annmsn  
φημί@viaa3s σύ@rpn-s λέγω@vipa2s

23.7. Πιλάτος@nmspc ἀναπέμπω@viaa3s αυτός@rpams προς@pa Ἡρώδης@namsp

23.8. ο@dnnms Ἡρώδης@nmspc ὁράω@vpaanms ο@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b

23.9. αυτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αυτός@rpdms

23.18. Βαραββᾶς@namsp

23.19. διά@pa φόνος@namsc

23.25. ἀπολύω@viaa3s χριστός@anamsn τίς@rqans κακός@anansn ποιέω@viaa3s αἰτέω@vppmnm  
αὐτός@rpams σταυρόω@vnap

23.32. ἄγω@viip3p δέ@cc και@b δύο@acnmpn κακοῦργος@annmpn

23.33. σταυρόω@viaa3p ὅς@rrams μέν@x ἐκ@pg δεξιός@angnnp ὅς@rrams δέ@cc ἐκ@pg  
ἀριστερός@angnnp και@cc ἔρχομαι@vpaanmp εἰς@pa τόπος@namsc λέγω@vpppams κρανίον@nnsnc  
τόπος@nmsc σταυρόω@viaa3p αυτός@rpams

23.34. ό@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viiā3s πατήρ@nvm̄sc ἀφίημι@vdaa2s αὐτός@rpdmp  
οὐ@b γάρ@cc οἶδα@vixa3p τίς@rqans ποιέω@vīpa3p

23.44. ὦρα@nnfsc ἔκτος@aonf̄sn καί@cc σκότος@nn̄nsc γίνομαι@viam3s ἐπί@pa ὄλος@anaf̄sn ό@daf̄s  
γῆ@naf̄sc

23.45. καί@cc σκοτίζω@viap3s ό@dnms ἥλιος@nn̄m̄sc σχίζω@viap3s καί@cc ό@dn̄ns  
καταπέτασμα@nn̄nsc ό@d̄gms ναός@nḡm̄sc

23.46. φωνέω@vpaanms μέγας@andf̄sn φωνή@ndf̄sc ό@dnms Ἰησοῦς@nnmsp λέγω@vīaa3s  
πατήρ@nvm̄sc εἰς@pa χεῖρ@naf̄pc σύ@rpg-s παρατίθημι@vīpa1s ό@dans πνεῦμα@nansc ἐγώ@rpg-s  
οὗτος@rdans δέ@cc λέγω@vpaanms ἐκπνέω@vīaa3s

23.50. καί@cc ἰδού@i ἀνὴρ@nn̄m̄sc ὄνομα@nd̄nsc Ἰωσήφ@nn̄msp

23.51. οὐ@b εἰμί@vīia3s συγκατατίθεμαι@vppm̄nms ό@d̄dfs βουλή@ndf̄sc καί@cc ό@d̄dfs  
πρᾶξις@ndf̄sc αὐτός@rpgmp

23.52. ό@d̄dms Πιλᾶτος@nd̄msp αἰτέω@viam3s ό@dans σῶμα@nansc

23.53. καθαιρέω@vpaanms ό@dans σῶμα@nansc ἐντυλίσσω@vīaa3s σινδών@ndf̄sc καί@cc  
τίθημι@vīaa3s ἐν@pd μνήμα@nd̄nsc λαξευτός@and̄sn

23.56. ὑποστρέφω@vpaan̄p ἐτοιμάζω@vīaa3p ἄρωμα@nan̄pc καί@cc μύρον@nan̄pc καί@cc ό@dans  
σάββατον@nansc ἡσυχάζω@vīaa3p κατά@pa ό@dams νόμος@nam̄sc

23.55. κατακολουθέω@vpaan̄p δέ@cc ό@dn̄p γυνή@nn̄f̄pc ὅστις@rrn̄f̄p εἰμί@vīia3p  
συνέρχομαι@vpxan̄p ἐκ@pg ό@d̄gfs Γαλιλαία@ngf̄sp αὐτός@rpdms θεάομαι@viam3p ό@dans  
μνημεῖον@nansc καί@cc ὡς@cs τίθημι@viap3s ό@dn̄ns σῶμα@nn̄nsc αὐτός@rpgms

24.1. ὄρθρος@nḡm̄sc βαθύς@anḡm̄sn ἔρχομαι@vīaa3p ἐπί@pa ό@dans μνήμα@nansc φέρω@vppan̄p  
ὅς@rran̄p ἐτοιμάζω@vīaa3p ἄρωμα@nan̄pc

24.3. οὐ@b εὐρίσκω@vīaa3p ό@dans σῶμα@nansc

24.4. ἐν@pd ό@d̄d̄ns ἀπορέω@vn̄pm αὐτός@rpāf̄p περί@pg οὗτος@rd̄gns καί@cc δύο@acn̄mpn  
ἄγγελος@nn̄mpc ἐν@pd ἐσθής@ndf̄sc λαμπρός@andf̄sn

24.5. τίς@rqans ζητέω@vīpa2p ό@dams ζάω@vppaams μετά@pg ό@d̄gmp νεκρός@anḡmpn

24.6. ἐγείρω@viap3s μιμνήσκομαι@vdap2p ὅσος@rran̄p λαλέω@vīaa3s σύ@rpd-p ἐν@pd ό@d̄dfs  
Γαλιλαία@ndf̄sp

24.7. λέγω@vppanms ὅτι@cs δεῖ@vīpa3s παραδίδωμι@vnap ό@dams υἱός@nam̄sc ό@d̄gms  
ἄνθρωπος@nḡm̄sc καί@cc σταυρόω@vnap καί@cc ό@d̄dfs τρίτος@aodf̄sn ἡμέρα@ndf̄sc ἀνίστημι@vnaa

24.9. ὑποστρέφω@vpaan̄p ἀπό@pg ό@d̄gns μνημεῖον@nḡnsc ἀπαγγέλλω@vīaa3p πᾶς@aian̄pn  
οὗτος@rdan̄p ό@d̄d̄mp ἔνδεκα@ac---n

24.11. ἀπιστέω@vīia3p

24.13. δύο@acn̄mpn ἐκ@pg αὐτός@rpgmp πορεύομαι@vppm̄nmp

24.15. Ἰησοῦς@nn̄msp ἐγγίζω@vpaanms αὐτός@rpdmp

24.18. Κλεοπᾶς@nn̄msp

24.21. ἐγώ@rpn-p δέ@cc νομίζω@vīia1p ὅτι@cs αὐτός@rtnms εἰμί@vīpa3s ό@dnms λυτρωτής@nn̄m̄sc  
ό@dams Ἰσραήλ@nam̄sp

24.25. ὦ@i ἀνόητος@an̄vmpn καί@cc βραδύς@an̄vmpn ό@d̄dfs καρδία@ndf̄sc ό@d̄gns πιστεύω@vnpa  
ἐπί@pd πᾶς@aīdn̄pn ὅς@rrdn̄p λαλέω@vīaa3p πρὸς@pa σύ@rpam̄p

24.26. ὅτι@cs δεῖ@vīia3s οὗτος@rdan̄p πάσχω@vnaa ό@dams Χριστός@nam̄sp

24.30. ό@dams ἄρτος@nam̄sc κλάω@vpaanms

24.31. ἀνοίγω@viap3p αὐτός@rpgmp ό@dn̄mp ὀφθαλμός@nn̄mpc καί@cc ἐπιγινώσκω@vīaa3p  
αὐτός@rpams

24.37. δοκέω@vīia3p αὐτός@rpams φάντασμα@nansc εἰμί@vnpa

- 24.38. και@cc λέγω@viaa3s αυτός@rpdmp τίς@rqans ταράσσω@vpxpnmmp είμί@vipa2p και@cc ίνα@cs  
τίς@rqans διαλογισμός@nnmpc αναβαίνω@vipa3p είς@pa ό@dafs καρδία@nafsc σύ@rpg-p
- 24.39. όράω@vdaa2p ό@dafp χείρ@nafpc έγώ@rpg-s και@cc ό@damp πούς@nampc έγώ@rpg-s ότι@cs  
έγώ@rpn-s είμί@vipa1s αυτός@rtnms ότι@cs πνεύμα@nnnsc όστέον@nanpc ού@b έχω@vipa3s  
καθώς@cs έγώ@rpa-s θεωρέω@vipa2p έχω@vppaams
- 24.41. έτι@b δέ@cc άπιστέω@vppagmp αυτός@rpgmp τίς@rians βρώσιμος@anansn
- 24.42. ίχθύς@ngmsc
- 24.43. έσθίω@viaa3s
- 24.47. κηρύσσω@vnap είς@pa πᾶς@aianpn ό@danp έθνος@nanpc

## Harnack's Reconstruction of the *Gospel* of Marcion: TEI XML

We are in the process of creating a script to transform the above morphology into TEI XML as well as adding more tags (e.g., persons, placenames, topics, gaps, different editorial options, external permanent iDs and links, etc.). After our Harnack datasets above are peer-reviewed for publication, we will likely also submit the complete TEI XML dataset for peer-review as well. For now we simply give a sample of the schema we have adopted.

```
<?xml version="1.0" encoding="utf-8"?>
<!DOCTYPE TEI PUBLIC "-//TEI P5//DTD Main Document Type//EN" "tei_all.dtd">
<TEI xmlns = "http://www.tei-c.org/ns/1.0">
  <teiHeader>
    <fileDesc>
      <titleStmt>
        <title type="main">Harnack's Edition of the Gospel of Marcion</title>
        <author>
          <name type="main">Adolf Harnack</name>
          <dateRange>(1851-1930)</dateRange>
        </author>
        <editor>
          <name type="main">Mark G. Bilby</name>
          <dateRange>(1976-)</dateRange>
        </editor>
        <respStmt>
          <resp>converted into TEI-conformant markup by</resp>
          <name type="contributor">Mark G. Bilby</name>
        </respStmt>
      </titleStmt>
      <publicationStmt>
        <publisher> </publisher>
        <distributor>Available through the publisher's FigShare repository at
        <xptr url="https://*/HGMarc.xml" />.</distributor>
        <availability status="free">
          <p>This document is distributed under the GNU v3 Public License.</p>
        </availability>
      </publicationStmt>
    </fileDesc>
    <profileDesc>
      <creation>
        <date value="1924">1924</date>
      </creation>
      <edition>
        <date value="2021">2021</date>
      </edition>
    </profileDesc>
  </teiHeader>
  <langUsage>
```

```

        <language>Greek</language>
</langUsage>
<textClass>
  <keywords>
    <list>
      <item>Marcion of Sinope</item>
      <item>Gospel of Luke</item>
    </list>
  </keywords>
</textClass>
</profileDesc>
  <vocabulary-key>
    <div-type xml:id="SQE" which="Aland Synopsis parallel set"/>
    <div-type xml:id="morph" which="morphology"/>
  </vocabulary-key>
</teiHeader>
<text>
<front></front>
<body xml:lang="grc">
  <div1 type="SQE" n="A013">
    <div2 type="verse" n="3.1"><w lemma="έν" morph="pd">έν</w><w lemma="ό"
    morph="ddns">τῶ</w><w lemma="πεντεκαιδέκατος"
    morph="aodnsn">πεντεκαιδεκάτω<abbr>ιε'</abbr></w><w lemma="έτος"
    morph="ndnsc">έτει</w><name type="person"><w lemma="Τιβέριος"
    morph="ngmsp">Τιβεριού</w><w lemma="Καΐσαρ"
    morph="ngmsp">Καΐσαρος</w></name><w lemma="έπί" morph="pg">έπι</w><w
    lemma="ό" morph="dgmp">τῶν</w><w lemma="χρόνος"
    morph="ngmpc">χρόνων</w><w lemma="Πιλᾶτος"
    morph="ngmsp">Πιλᾶτου</w></div2>
  </div1>
  <div1 type="SQE" n="A035">
    <div2 type="verse" n="4.31"><w lemma="κατέρχομαι"
    morph="viaa3s">κατῆλθεν</w><w lemma="ό" morph="dnms">ό</w><w
    lemma="Ιησοῦς" morph="nnmsp">Ιησοῦς</w><w lemma="εἰς"
    morph="pa">εἰς</w><w lemma="Καφαρναούμ" morph="nafsp">Καφαρναούμ</w><w
    lemma="καί" morph="cc">καί</w><w lemma="εἰμί" morph="viia3s">ῆν</w><w
    lemma="διδάσκω" morph="vppanms">διδάσκων</w><w lemma="έν"
    morph="pd">έν</w><w lemma="ό" morph="ddfs">τῆ</w><w lemma="συναγωγή"
    morph="ndfsc">συναγωγῆ</w></div2>
  </div1>
</body>
<back></back>
</text>
</TEI>

```



This lemmatized and morphologically tagged dataset contains all verses in Lk2 that 1) are explicitly indicated as not present in the *Gospel* of Marcion by its witnesses *and* 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CENP = “Lk2 Clear Explicitly Not Present.” The dataset records LkR2 speaking free of noise or contamination from earlier gospel vocal-textual strata. It thus provides optimal training data for computational modeling of the Lk2 vocal stratum.

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

A lack of clarity from Epiphanius has given rise to different conclusions about the exact range of other content indicated as not present. For example, Epiphanius states that Marcion “cut out, ‘Today you will be with me in paradise’” / παρέκοψε σήμερον μετ’ ἐμοῦ ἔση ἐν τῷ παραδείσῳ.<sup>812</sup> But does this merely indicate the absence of the paradise logion in Lk2 23.43 or is it shorthand for the absence of the entirety of Lk2 23.39–43, a passage unique to Luke among the synoptics? Based on my extensive prior research on the early Christian reception of this very passage—research that includes additional evidence from the *Gospel of Peter*, Origen and Eustathius that are unaccounted for by Roth—I find the latter to be the far more likely scenario (see A346 in the reconstruction).<sup>813</sup> A similar situation obtains in regard to Epiphanius’ notice of omission of Lk2 17.10b, which Roth reads as applying only to that half verse, whereas I take it as a shorthand reference to the omission of all of Lk2 17.7–10 (see A232). The same applies to the notice of omission in the quotation of Lk2 22.50–51, which Roth takes as signifying only those two verses, where I take it as a shorthand reference to the whole passage of Lk2 22.49–53 (see A331). Three other minor quibbles pertain to single verses—whether to read Lk2 18.34, 19.28, and 20.18 as part of passages indicated as not present (see A262, A269, and A278).

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

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

<sup>812</sup> 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἔλ. οβ (72). See parallel set A346 for the verse in context.

<sup>813</sup> Bilby, *As the Bandit*, 2A. This position is shared by Z (492), V (236\*), TS (126), and BD (126).

ancient citation habits, rather than drawing overly thin or tentative conclusions out of an overabundance of caution and/or the unwarranted assumption of rigid consistency in citation habits.

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

- 3.2b (Mk1)
- 3.3 (Mk1Jn1)
- 3.4 (Jn1)
- 3.7 (Mt1)
- 3.8–9 (QnLk1Mt1)
- 3.15 (Jn2)
- 3.16 (Mk1Mt1)
- 3.20 (Jn1)
- 3.21–22 (Mk1Mt1)
- 4.1–13 (Mt1)
- 8.19 (Mk1)
- 11.30–31 (Mk1)
- 12.6 (Mt1)
- 12.28a–b (Mt1)
- 19.28 (Jn1)
- 19.38 (Jn1)

Hence, the list of our compiled Lk2-CENP voice samples is: 1.1–2.52, 3.1c–2a, 3.5–6, 3.10–14, 3.17–19, 3.23–38, 9.31b, 11.32, 11.49–51, 13.1–9, 13.31–35, 15.11–32, 17.7–10, 17.12c–13, 18.31–34, 19.29–37, 19.39–46, 20.9–18, 20.37–38a, 21.18, 21.21–22, 22.16, 22.35–38, 22.49–53, 23.34b, and 23.39–43.

Given our respect for copyright law, the existence of numerous open access Greek critical edition texts of Lk2 (the Gospel of Luke in its early-orthodox canonical form), and our desire to be judicious in our use of this digital book space, we limit our dataset below only to the relevant verses from the BibleWorks Greek Morphology (BGM), which is ideal for deep CL analysis.<sup>814</sup>

This dataset now totals 4086 words, representing about 21% of the total word count of Lk2. While CL and NLP analyses typically work better on higher word counts than this, our training dataset is still highly valuable, not least because ancient Greek has a deeper and richer grammatical and morphological texture than most modern languages (especially English) and provides much thicker data by contrast when thoroughly tagged and processed.

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<sup>814</sup> The BibleWorks Greek Morphology (BGM) is © 1999–2001 by BibleWorks LLC. It is openly licensed for non-commercial distribution. See:

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

- 1.1. ἐπειδήπερ@cs πολὺς@annmpn ἐπιχειρέω@viaa3p ἀνατάσσομαι@vnam διήγησις@nafsc περί@pg  
ὁ@dgnp πληροφορέω@vrxpgrp ἐν@pd ἐγὼ@rpd-p πρᾶγμα@ngnrc
- 1.2. καθὼς@cs παραδίδωμι@viaa3p ἐγὼ@rpd-p ὁ@dnmp ἀπό@pg ἀρχή@ngfsc αὐτόπτης@nnmpc  
καί@cc ὑπηρέτης@nnmpc γίνομαι@vpanmmp ὁ@dgms λόγος@ngmsc
- 1.3. δοκέω@viaa3s καί+ἐγὼ@b&rpd-s παρακολουθῶ@vrxadms ἄνωθεν@b πᾶς@aidnnpn ἀκριβῶς@b  
καθεξῆς@b σύ@rpd-s γράφω@vnaa κράτιστος@anvmss Θεόφιλος@nvmnp
- 1.4. ἴνα@cs ἐπιγινώσκω@vsaa2s περί@pg ὅς@rrgmp κατηχέω@viap2s λόγος@ngmpc ὁ@dafs  
ἀσφάλεια@nafsc
- 1.5. γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Ἡρώδης@ngmsp βασιλεύς@ngmsc ὁ@dgfs  
Ἰουδαία@ngfsp ἱερεὺς@nnmsc τις@ainmsn ὄνομα@ndnsc Ζαχαρίας@nnmsp ἐκ@pg ἐφημερία@ngfsc  
Ἀβιά@ngmsp καί@cc γυνή@nnfsc αὐτός@rpdms ἐκ@pg ὁ@dgfp θυγάτηρ@ngfpc Ἀαρών@ngmsp  
καί@cc ὁ@dnns ὄνομα@nnnsc αὐτός@rpgfs Ἐλισάβετ@nnfsp
- 1.6. εἰμί@viaa3p δέ@cc δίκαιος@annmpn ἀμφοτέροι@annmpn ἐναντίον@pg ὁ@dgms θεός@ngmsc  
πορεύομαι@vppmnp ἐν@pd πᾶς@aidfnp ὁ@ddfp ἐντολή@ndfpc καί@cc δικαίωμα@ndnrc ὁ@dgms  
κύριος@ngmsc ἄμειπτος@annmpn
- 1.7. καί@cc οὐ@b εἰμί@viaa3s αὐτός@rpdmp τέκνον@nnnsc καθότι@cs εἰμί@viaa3s ὁ@dnfs  
Ἐλισάβετ@nnfsp στεῖρα@nnfsc καί@cc ἀμφοτέροι@annmpn προβαίνω@vrxanmp ἐν@pd ὁ@ddfp  
ἡμέρα@ndfpc αὐτός@rpgmp εἰμί@viaa3p
- 1.8. γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἱερατεύω@vnpa αὐτός@rpams ἐν@pd ὁ@ddfs τάξις@ndfsc  
ὁ@dgfs ἐφημερία@ngfsc αὐτός@rpgms ἐναντι@pg ὁ@dgms θεός@ngmsc
- 1.9. κατὰ@pa ὁ@dans ἔθος@nansc ὁ@dgfs ἱερατεία@ngfsc λαγχάνω@viaa3s ὁ@dgns θυμιάω@vnaa  
εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams ναός@namsc ὁ@dgms κύριος@ngmsc
- 1.10. καί@cc πᾶς@ainnsn ὁ@dnns πλῆθος@nnnsc εἰμί@viaa3s ὁ@dgms λαός@ngmsc  
προσεύχομαι@vppmnns ἔξω@b ὁ@ddfs ὦρα@ndfsc ὁ@dgns θυμίαμα@ngnsc
- 1.11. ὁράω@viap3s δέ@cc αὐτός@rpdms ἄγγελος@nnmsc κύριος@ngmsc ἴστημι@vrxanms ἐκ@pg  
δεξιός@angnnp ὁ@dgns θυσιαστήριον@ngnsc ὁ@dgns θυμίαμα@ngnsc
- 1.12. καί@cc τάρασσω@viap3s Ζαχαρίας@nnmsp ὁράω@vpaanms καί@cc φόβος@nnmsc  
ἐπιπίπτω@viaa3s ἐπί@pa αὐτός@rpams
- 1.13. λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpams ὁ@dnms ἄγγελος@nnmsc μή@x φοβέω@vdpm2s  
Ζαχαρίας@nvmnp διότι@cs εἰσακούω@viap3s ὁ@dnfs δέησις@nnfsc σύ@rpg-s καί@cc ὁ@dnfs  
γυνή@nnfsc σύ@rpg-s Ἐλισάβετ@nnfsp γεννάω@vifa3s υἱός@namsc σύ@rpd-s καί@cc καλέω@vifa2s  
ὁ@dans ὄνομα@nansc αὐτός@rpgms Ἰωάννης@namsp
- 1.14. καί@cc εἰμί@vifm3s χαρά@nnfsc σύ@rpd-s καί@cc ἀγαλλίασις@nnfsc καί@cc πολὺς@annmpn  
ἐπί@pd ὁ@ddfs γένεσις@ndfsc αὐτός@rpgms χαίρω@vifp3p
- 1.15. εἰμί@vifm3s γάρ@cc μέγας@annmsn ἐνώπιον@pg ὁ@dgms κύριος@ngmsc καί@cc οἶνος@namsc  
καί@cc σίκερα@nansc οὐ@b μή@x πίνω@vsaa3s καί@cc πνεῦμα@ngnsc ἅγιος@angnnp  
πίμπλημι@vifp3s ἔτι@b ἐκ@pg κοιλία@ngfsc μήτηρ@ngfsc αὐτός@rpgms
- 1.16. καί@cc πολὺς@anampn ὁ@dgmp υἱός@ngmpc Ἰσραήλ@ngmsp ἐπιστρέφω@vifa3s ἐπί@pa  
κύριος@namsc ὁ@dams θεός@namsc αὐτός@rpgmp
- 1.17. καί@cc αὐτός@rtnms προέρχομαι@vifm3s ἐνώπιον@pg αὐτός@rpgms ἐν@pd πνεῦμα@ndnsc  
καί@cc δύναμις@ndfsc Ἡλίας@ngmsp ἐπιστρέφω@vnaa καρδία@nafpc πατὴρ@ngmpc ἐπί@pa  
τέκνον@nanpc καί@cc ἀπειθής@anampn ἐν@pd φρόνησις@ndfsc δίκαιος@angmpn ἐτοιμάζω@vnaa  
κύριος@ndmsc λαός@namsc κατασκευάζω@vrxpams
- 1.18. καί@cc λέγω@viaa3s Ζαχαρίας@nnmsp πρὸς@pa ὁ@dams ἄγγελος@namsc κατὰ@pa τις@rqans  
γινώσκω@vifm1s οὗτος@rdans ἐγὼ@rpn-s γάρ@cc εἰμί@vifa1s πρεσβύτης@nnmsc καί@cc ὁ@dnfs  
γυνή@nnfsc ἐγὼ@rpg-s προβαίνω@vrxanf ἐν@pd ὁ@ddfp ἡμέρα@ndfpc αὐτός@rpgf

- 1.19. καί@cc ἀποκρίνομαι@vrapnms ό@dnms ἄγγελος@nnmsc λέγω@viaa3s αὐτός@rpdms ἐγώ@rpn-s εἰμί@vira1s Γαβριήλ@nnmsp ό@dnms παρίστημι@vrxanms ἐνώπιον@prg ό@dgms θεός@ngmsc καί@cc ἀποστέλλω@viarp1s λαλέω@vnaa πρὸς@pa σύ@rpa-s καί@cc εὐαγγελίζω@vnam σύ@rpd-s οὗτος@rdanp
- 1.20. καί@cc ἰδού@i εἰμί@vifm2s σιωπάω@vppanms καί@cc μή@x δύναμαι@vppmms λαλέω@vnaa ἄχρι@prg ὅς@rrrgfs ἡμέρα@ngfsc γίνομαι@vsam3s οὗτος@rdnnp ἀντί@prg ὅς@rrgnp οὐ@b πιστεύω@viaa2s ό@ddmp λόγος@ndmpc ἐγώ@rpg-s ὅστις@rtnmp πληρώω@vifp3p εἰς@pa ό@dams καιρός@namsc αὐτός@rpgmp
- 1.21. καί@cc εἰμί@viia3s ό@dnms λαός@nnmsc προσδοκάω@vppanms ό@dams Ζαχαρίας@namsp καί@cc θαυμάζω@viia3p ἐν@pd ό@ddns χρονίζω@vnra ἐν@pd ό@ddms ναός@ndmsc αὐτός@rpams
- 1.22. ἐξέρχομαι@vpaanms δέ@cc οὐ@b δύναμαι@viim3s λαλέω@vnaa αὐτός@rpdmp καί@cc ἐπιγινώσκω@viaa3p ὅτι@cs ὀπτασία@nafsc ὀράω@vixa3s ἐν@pd ό@ddms ναός@ndmsc καί@cc αὐτός@rtnms εἰμί@viia3s διανεύω@vppanms αὐτός@rpdmp καί@cc διαμένω@viia3s κωφός@annmsn
- 1.23. καί@cc γίνομαι@viam3s ὡς@cs πίμπλημι@viarp3p ό@dnfp ἡμέρα@nnfpc ό@dgfs λειτουργία@ngfsc αὐτός@rpgms ἀπέρχομαι@viaa3s εἰς@pa ό@dams οἶκος@namsc αὐτός@rpgms
- 1.24. μετὰ@pa δέ@cc οὗτος@rdafp ό@dafp ἡμέρα@nafpc συλλαμβάνω@viaa3s Ἐλισάβετ@nnfsp ό@dnfs γυνή@nnfsc αὐτός@rpgms καί@cc περικύβω@viia3s ἑαυτοῦ@rxafs μὴν@nampc πέντε@ac---n λέγω@vppanf
- 1.25. ὅτι@cs οὕτω@b ἐγώ@rpd-s ποιέω@vixa3s κύριος@nnmsc ἐν@pd ἡμέρα@ndfpc ὅς@rrdfp ἐφοράω@viaa3s ἀφαιρέω@vnaa ὄνειδος@nansc ἐγώ@rpg-s ἐν@pd ἄνθρωπος@ndmpc
- 1.26. ἐν@pd δέ@cc ό@ddms μὴν@ndmsc ό@ddms ἔκτος@aodmsn ἀποστέλλω@viarp3s ό@dnms ἄγγελος@nnmsc Γαβριήλ@nnmsp ἀπό@prg ό@dgms θεός@ngmsc εἰς@pa πόλις@nafsc ό@dgfs Γαλιλαία@ngfsp ὅς@rrdfs ὄνομα@nnsc Ναζαρά@nnfsp
- 1.27. πρὸς@pa παρθένος@nafsc μνηστεύω@vrxpafs ἀνὴρ@ndmsc ὅς@rrdms ὄνομα@nnsc Ἰωσήφ@nnmsp ἐκ@prg οἶκος@ngmsc Δαβὶδ@ngmsp καί@cc ό@dms ὄνομα@nnsc ό@dgfs παρθένος@ngfsc Μαρία@nnfsp
- 1.28. καί@cc εἰσέρχομαι@vpaanms πρὸς@pa αὐτός@rpafs λέγω@viaa3s χαίρω@vdpa2s χαριτόω@vrxpvs ό@dnms κύριος@nnmsc μετὰ@prg σύ@rpg-s
- 1.29. ό@dnfs δέ@cc ἐπί@pd ό@ddms λόγος@ndmsc διαταράσσω@viarp3s καί@cc διαλογίζομαι@viim3s ποταπός@aqnmsn εἰμί@vora3s ό@dnms ἀσπασμός@nnmsc οὗτος@rdnms
- 1.30. καί@cc λέγω@viaa3s ό@dnms ἄγγελος@nnmsc αὐτός@rpdfs μή@x φοβέω@vdpm2s Μαρία@vnfsp εὐρίσκω@viaa2s γάρ@cc χάρις@nafsc παρά@pd ό@ddms θεός@ndmsc
- 1.31. καί@cc ἰδού@i συλλαμβάνω@vifm2s ἐν@pd γαστήρ@ndfsc καί@cc τίκτω@vifm2s υἱός@namsc καί@cc καλέω@vifa2s ό@dans ὄνομα@nansc αὐτός@rpgms Ἰησοῦς@namsp
- 1.32. οὗτος@rdnms εἰμί@vifm3s μέγας@annmsn καί@cc υἱός@nnmsc ὑψιστος@angmss καλέω@vifp3s καί@cc δίδωμι@vifa3s αὐτός@rpdms κύριος@nnmsc ό@dnms θεός@nnmsc ό@dams θρόνος@namsc Δαβὶδ@ngmsp ό@dgms πατὴρ@ngmsc αὐτός@rpgms
- 1.33. καί@cc βασιλεύω@vifa3s ἐπί@pa ό@dams οἶκος@namsc Ἰακώβ@ngmsp εἰς@pa ό@damp αἰών@nampc καί@cc ό@dgfs βασιλεία@ngfsc αὐτός@rpgms οὐ@b εἰμί@vifm3s τέλος@nnsc
- 1.34. λέγω@viaa3s δέ@cc Μαρία@nnfsp πρὸς@pa ό@dams ἄγγελος@namsc πῶς@b εἰμί@vifm3s οὗτος@rdnms ἐπεὶ@cs ἀνὴρ@namsc οὐ@b γινώσκω@vira1s
- 1.35. καί@cc ἀποκρίνομαι@vrapnms ό@dnms ἄγγελος@nnmsc λέγω@viaa3s αὐτός@rpdfs πνεῦμα@nnsc ἅγιος@annsn ἐπέρχομαι@vifm3s ἐπί@pa σύ@rpa-s καί@cc δύναμις@nnfsp ὑψιστος@angmss ἐπισκιάζω@vifa3s σύ@rpd-s διό@cc καί@b ό@dms γεννάω@vpppnms ἅγιος@annsn καλέω@vifp3s υἱός@nnmsc θεός@ngmsc

- 1.36. και@cc ιδού@i Ἐλισάβητ@nnfsp ό@dnfs συγγενίς@nnfsc σύ@rpg-s και@b αὐτός@rtnfs συλλαμβάνω@vixa3s υίός@namsc έν@pd γῆρας@ndnsc αὐτός@rpgfs και@cc οὗτος@rdnms μῆν@nnmsc ἔκτος@aoonmsn εἰμί@vnpa3s αὐτός@rpdfs ό@ddfs καλέω@vpppdfs στείρα@ndfsc
- 1.37. ὅτι@cs οὐ@b ἀδυνατέω@vifa3s παρά@pg ό@dgms θεός@ngmsc πᾶς@ainnsn ῥῆμα@nnnsc
- 1.38. λέγω@viaa3s δέ@cc Μαρία@nnfsp ιδού@i ό@dnfs δούλη@nnfsc κύριος@ngmsc γίνομαι@voam3s ἐγώ@rpd-s κατά@pa ό@dans ῥῆμα@nansc σύ@rpg-s και@cc ἀπέρχομαι@viaa3s ἀπό@pg αὐτός@rpgfs ό@dnms ἄγγελος@nnmsc
- 1.39. ἀνίστημι@vpaanfs δέ@cc Μαρία@nnfsp έν@pd ό@ddfp ἡμέρα@ndfpc οὗτος@rddfp πορεύομαι@viap3s εἰς@pa ό@dafs ὀρεινός@nafsc μετά@pg σπουδή@ngfsc εἰς@pa πόλις@nafsc Ἰούδας@ngmsp
- 1.40. και@cc εἰσέρχομαι@viaa3s εἰς@pa ό@dams οἶκος@namsc Ζαχαρίας@ngmsp και@cc ἀσπάζομαι@viam3s ό@dafs Ἐλισάβητ@nafsp
- 1.41. και@cc γίνομαι@viam3s ὡς@cs ἀκούω@viaa3s ό@dams ἀσπασμός@namsc ό@dgfs Μαρία@ngfsp ό@dnfs Ἐλισάβητ@nnfsp σκιρτάω@viaa3s ό@dnns βρέφος@nnnsc έν@pd ό@ddfs κοιλία@ndfsc αὐτός@rpgfs και@cc πίμπλημι@viap3s πνεῦμα@ngnsc ἄγιος@angnsn ό@dnfs Ἐλισάβητ@nnfsp
- 1.42. και@cc ἀναφωνέω@viaa3s κραυγή@ndfsc μέγας@andfsn και@cc λέγω@viaa3s εὐλογέω@vpxpnsf σύ@rpn-s έν@pd γυνή@ndfpc και@cc εὐλογέω@vpxpnsf ό@dnms καρπός@nnmsc ό@dgfs κοιλία@ngfsc σύ@rpg-s
- 1.43. και@cc πόθεν@b ἐγώ@rpd-s οὗτος@rdnms ἴνα@cs ἔρχομαι@vsaa3s ό@dnfs μήτηρ@nnfsc ό@dgms κύριος@ngmsc ἐγώ@rpg-s πρὸς@pa ἐγώ@rpa-s
- 1.44. ιδού@i γάρ@cc ὡς@cs γίνομαι@viam3s ό@dnfs φωνή@nnfsc ό@dgms ἀσπασμός@ngmsc σύ@rpg-s εἰς@pa ό@dandp οὗς@nanpc ἐγώ@rpg-s σκιρτάω@viaa3s έν@pd ἀγαλλίασις@ndfsc ό@dnns βρέφος@nnnsc έν@pd ό@ddfs κοιλία@ndfsc ἐγώ@rpg-s
- 1.45. και@cc μακάριος@annfsn ό@dnfs πιστεύω@vpaanfs ὅτι@cs εἰμί@vifm3s τελείωσις@nnfsc ό@dandp λαλέω@vpxpandp αὐτός@rpdfs παρά@pg κύριος@ngmsc
- 1.46. και@cc λέγω@viaa3s Μαρία@nnfsp μεγαλύνω@vnpa3s ό@dnfs ψυχή@nnfsc ἐγώ@rpg-s ό@dams κύριος@namsc
- 1.47. και@cc ἀγαλλιάω@viaa3s ό@dnns πνεῦμα@nnnsc ἐγώ@rpg-s ἐπί@pd ό@ddms θεός@ndmsc ό@ddms σωτήρ@ndmsc ἐγώ@rpg-s
- 1.48. ὅτι@cs ἐπιβλέπω@viaa3s ἐπί@pa ό@dafs ταπεινώσις@nafsc ό@dgfs δούλη@ngfsc αὐτός@rpgms ιδού@i γάρ@cc ἀπό@pg ό@dgms νῦν@b μακαρίζω@vifa3p ἐγώ@rpa-s πᾶς@ainfnp ό@dandp γενεά@nnfpc
- 1.49. ὅτι@cs ποιέω@viaa3s ἐγώ@rpd-s μέγας@ananpn ό@dnms δυνατός@annmsn και@cc ἄγιος@annnsn ό@dnns ὄνομα@nnnsc αὐτός@rpgms
- 1.50. και@cc ό@dnns ἔλεος@nnnsc αὐτός@rpgms εἰς@pa γενεά@nafpc και@cc γενεά@nafpc ό@dandp φοβέω@vppmdmp αὐτός@rpa3s
- 1.51. ποιέω@viaa3s κράτος@nansc έν@pd βραχίων@ndmsc αὐτός@rpgms διασκορπίζω@viaa3s ὑπερήφανος@anampn διάνοια@ndfsc καρδιά@ngfsc αὐτός@rpgmp
- 1.52. καθαιρέω@viaa3s δυνάστης@nampc ἀπό@pg θρόνος@ngmpc και@cc ὑψόω@viaa3s ταπεινός@anampn
- 1.53. πεινάω@vppaamp ἐμπίπλημι@viaa3s ἀγαθός@angnnpn και@cc πλουτέω@vppaamp ἔξαποστέλλω@viaa3s κενός@anampn
- 1.54. ἀντιλαμβάνομαι@viam3s Ἰσραήλ@ngmsp παῖς@ngmsc αὐτός@rpgms μιμησχομαι@vnap ἔλεος@ngnsc
- 1.55. καθώς@cs λαλέω@viaa3s πρὸς@pa ό@damp πατήρ@nampc ἐγώ@rpg-p ό@ddms Ἀβραάμ@ndmsp και@cc ό@dandp σπέρμα@ndnsc αὐτός@rpgms εἰς@pa ό@dams αἰών@namsc

- 1.56. μένω@viaa3s δέ@cc Μαρία@nnfsp σύν@pd αυτός@rpdfs ώς@b μὴν@nampc τρεῖς@acampn  
καί@cc ὑποστρέφω@viaa3s εἰς@pa ὁ@dams οἶκος@namsc αυτός@rpgfs
- 1.57. ὁ@ddfs δέ@cc Ἑλισάβετ@ndfsp πίμπλημι@viap3s ὁ@dnms χρόνος@nnmsc ὁ@dgns τίκτω@vnaa  
αὐτός@rpfafs καί@cc γεννάω@viaa3s υἱός@namsc
- 1.58. καί@cc ἀκούω@viaa3p ὁ@dnmp περίοικος@annmpn καί@cc ὁ@dnmp συγγενής@annmpn  
αὐτός@rpgfs ὅτι@cs μεγαλύνω@viaa3s κύριος@nnmsc ὁ@dans ἔλεος@nansc αὐτός@rpgms μετά@pg  
αὐτός@rpgfs καί@cc συχαίρω@viia3p αὐτός@rpdfs
- 1.59. καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@ddfs ὄγδοος@aodfscn ἔρχομαι@viaa3p  
περιτέμνω@vnaa ὁ@dans παιδίον@nansc καί@cc καλέω@viia3p αὐτός@rpanc ἐπί@pd ὁ@ddns  
ὄνομα@ndnsc ὁ@dgms πατήρ@ngmsc αὐτός@rpgms Ζαχαρίας@namsp
- 1.60. καί@cc ἀποκρίνομαι@vpapnfs ὁ@dnfs μήτηρ@nnfsc αὐτός@rpgms λέγω@viaa3s οὐχί@b ἀλλά@cc  
καλέω@vifp3s Ἰωάννης@nnmsp
- 1.61. καί@cc λέγω@viaa3p πρὸς@pa αὐτός@rpfafs ὅτι@cs οὐδεὶς@rinms εἰμί@vipa3s ἐκ@pg ὁ@dgfs  
συγγένεια@ngfsc σύ@rpg-s ὅς@rrnms καλέω@vipp3s ὁ@ddns ὄνομα@ndnsc οὗτος@rddns
- 1.62. ἐννεύω@viia3p δέ@cc ὁ@ddms πατήρ@ndmsc αὐτός@rpgms ὁ@dans τίς@rqans ἄν@x  
θέλω@vopa3s καλέω@vnpp αὐτός@rpanc
- 1.63. καί@cc αἰτέω@vpaanms πινακίδιον@nansc γράφω@viaa3s λέγω@vppanms Ἰωάννης@nnmsp  
εἰμί@vipa3s ὄνομα@nnnsc αὐτός@rpgms καί@cc θαυμάζω@viaa3p πᾶς@ainmpn
- 1.64. ἀνοίγω@viap3s δέ@cc ὁ@dnns στόμα@nnnsc αὐτός@rpgms παραχρῆμα@b καί@cc ὁ@dnfs  
γλῶσσα@nnfsc αὐτός@rpgms καί@cc λαλέω@viia3s εὐλογέω@vppanms ὁ@dams θεός@namsc
- 1.65. καί@cc γίνομαι@viam3s ἐπί@pa πᾶς@aiaampn φόβος@nnmsc ὁ@damp περιοικέω@vppaamp  
αὐτός@rpamp καί@cc ἐν@pd ὅλος@andfscn ὁ@ddfs ὀρεινός@ndfsc ὁ@dgfs Ἰουδαία@ngfsc  
διαλαλέω@viip3s πᾶς@ainmpn ὁ@dnnp ῥῆμα@nnnpc οὗτος@rdnnp
- 1.66. καί@cc τίθημι@viam3p πᾶς@ainmpn ὁ@dnmp ἀκούω@vpaanmp ἐν@pd ὁ@ddfs καρδία@ndfsc  
αὐτός@rpgmp λέγω@vppanmp τίς@rqnns ἄρα@x ὁ@dnns παιδίον@nnnsc οὗτος@rdnns εἰμί@vifm3s  
καί@b γάρ@cc χεῖρ@nnfsc κύριος@ngmsc εἰμί@viia3s μετά@pg αὐτός@rpgms
- 1.67. καί@cc Ζαχαρίας@nnmsp ὁ@dnms πατήρ@nnmsc αὐτός@rpgms πίμπλημι@viap3s  
πνεῦμα@ngnsc ἅγιος@angnsn καί@cc προφητεύω@viaa3s λέγω@vppanms
- 1.68. εὐλογητός@annmsn κύριος@nnmsc ὁ@dnms θεός@nnmsc ὁ@dgms Ἰσραήλ@ngmsp ὅτι@cs  
ἐπισκέπτομαι@viam3s καί@cc ποιέω@viaa3s λύτρωσις@nafsc ὁ@ddms λαός@ndmsc αὐτός@rpgms
- 1.69. καί@cc ἐγείρω@viaa3s κέρας@nansc σωτηρία@ngfsc ἐγώ@rpd-p ἐν@pd οἶκος@ndmsc  
Δαυίδ@ngmsp παῖς@ngmsc αὐτός@rpgms
- 1.70. καθώς@cs λαλέω@viaa3s διά@pg στόμα@ngnsc ὁ@dgmp ἅγιος@angmpn ἀπό@pg αἰών@ngmsc  
προφήτης@ngmpc αὐτός@rpgms
- 1.71. σωτηρία@nafsc ἐκ@pg ἐχθρός@angmpn ἐγώ@rpg-p καί@cc ἐκ@pg χεῖρ@ngfsc πᾶς@aigmpn  
ὁ@dgmp μισέω@vppagmp ἐγώ@rpa-p
- 1.72. ποιέω@vnaa ἔλεος@nansc μετά@pg ὁ@dgmp πατήρ@ngmpc ἐγώ@rpg-p καί@cc  
μιμνήσκομαι@vnap διαθήκη@ngfsc ἅγιος@angfscn αὐτός@rpgms
- 1.73. ὄρκος@namsc ὅς@rrams ὄμνυμι@viaa3s πρὸς@pa Ἀβραάμ@namsp ὁ@dams πατήρ@namsc  
ἐγώ@rpg-p ὁ@dgns δίδωμι@vnaa ἐγώ@rpd-p
- 1.74. ἀφόβως@b ἐκ@pg χεῖρ@ngfsc ἐχθρός@angmpn ῥύομαι@vpapamp λατρεύω@vnpa αὐτός@rpdms
- 1.75. ἐν@pd ὀσιότης@ndfsc καί@cc δικαιοσύνη@ndfsc ἐνώπιον@pg αὐτός@rpgms πᾶς@aifpn ὁ@ddfs  
ἡμέρα@ndfpc ἐγώ@rpg-p
- 1.76. καί@b σύ@rpn-s δέ@cc παιδίον@vnsc προφήτης@nnmsc ὑψιστος@angmss καλέω@vifp2s  
προπορεύομαι@vifm2s γάρ@cc ἐνώπιον@pg κύριος@ngmsc ἐτοιμάζω@vnaa ὁδός@nafpc αὐτός@rpgms

- 1.77. ό@dgns δίδωμι@vnaa γνώσις@nafsc σωτηρία@ngfsc ό@ddms λαός@ndmsc αυτός@rpgms έν@pd  
 άφεις@ndfsc άμαρτία@ngfpc αυτός@rpgmp
- 1.78. διά@pa σπλάγχνον@nanpc έλεος@ngnsc θεός@ngmsc έγώ@rpg-p έν@pd ός@rrdnf  
 έπισκέπτομαι@vifm3s έγώ@rpa-p άνατολή@nnfsc έκ@pg ύψος@ngnsc
- 1.79. έπιφαίνω@vnaa ό@ddmp έν@pd σκότος@ndnsc και@cc σκιά@ndfsc θάνατος@ngmsc  
 κάθημαι@vppmdmp ό@dgns κατευθύνω@vnaa ό@damp πούς@nampc έγώ@rpg-p εις@pa όδός@nafsc  
 ειρήνη@ngfsc
- 1.80. ό@dnns δέ@cc παιδίον@nnnsc αύξάνω@viia3s και@cc κραταιόω@viip3s πνεύμα@ndnsc και@cc  
 ειμί@viia3s έν@pd ό@ddfp έρημος@ndfpc έως@pg ήμέρα@ngfsc άνάδειξις@ngfsc αυτός@rpgms  
 προς@pa ό@dams 'Ισραήλ@namsp
- 2.1. γίνομαι@viam3s δέ@cc έν@pd ό@ddfp ήμέρα@ndfpc εκείνος@rddfp έξέρχομαι@viaa3s  
 δόγμα@nnnsc παρά@pg Καϊσαρ@ngmsp Αύγουστος@ngmsp άπογράφω@vnpe πᾶς@aiafsn ό@dafs  
 οϊκουμένη@nafsc
- 2.2. ούτος@rdnfs άπογραφή@nnfsc πρώτος@aonfsn γίνομαι@viam3s ήγεμονεύω@vppagms ό@dgfs  
 Συρία@ngfsp Κυρήνιος@ngmsp
- 2.3. και@cc πορεύομαι@viim3p πᾶς@ainmpn άπογράφω@vnpm έκαστος@ainmsn εις@pa ό@dafs  
 έαυτοϋ@rxgms πόλις@nafsc
- 2.4. άναβαίνω@viaa3s δέ@cc και@b 'Ιωσήφ@nnmsp άπό@pg ό@dgfs Γαλιλαία@ngfsp έκ@pg  
 πόλις@ngfsc Ναζαρά@ngfsp εις@pa ό@dafs 'Ιουδαία@nafsp εις@pa πόλις@nafsc Δαυίδ@ngmsp  
 όστις@rrnfs καλέω@vip3s Βηθλέεμ@nnfsp διά@pa ό@dans ειμί@vnra αυτός@rpams έκ@pg  
 οϊκος@ngmsc και@cc πατριά@ngfsc Δαυίδ@ngmsp
- 2.5. άπογράφω@vnam σύν@pd Μαρία@ndfsp ό@ddfs μνηστεύω@vrxpdfs αυτός@rpdms ειμί@vppadfs  
 έγκυσ@andfsn
- 2.6. γίνομαι@viam3s δέ@cc έν@pd ό@ddns ειμί@vnra αυτός@rpamp εκεί@b πίμπλημι@viap3p ό@dnf  
 ήμέρα@nnfpc ό@dgns τίκτω@vnaa αυτός@rpfsc
- 2.7. και@cc τίκτω@viaa3s ό@dams υίός@namsc αυτός@rpgfs ό@dams πρωτότοκος@anamsn και@cc  
 σπαργανόω@viaa3s αυτός@rpams και@cc άνακλίνω@viaa3s/viia3s αυτός@rpams έν@pd φάτνη@ndfsc  
 διότι@cs οϋ@b ειμί@viia3s αυτός@rpdmp τόπος@nnmsc έν@pd ό@ddns κατάλυμα@ndnsc
- 2.8. και@cc ποιμήν@nnmpc ειμί@viia3p έν@pd ό@ddfs χώρα@ndfsc ό@ddfs αυτός@atdfsn  
 άγραυλέω@vppanmp και@cc φυλάσσω@vppanmp φυλακή@nafpc ό@dgfs νύξ@ngfsc επί@pa ό@dafs  
 ποίμνη@nafsc αυτός@rpgmp
- 2.9. και@cc άγγελος@nnmsc κύριος@ngmsc έφίστημι@viaa3s αυτός@rpdmp και@cc δόξα@nnfsc  
 κύριος@ngmsc περιλάμπω@viaa3s αυτός@rpamp και@cc φοβέω@viap3p φόβος@namsc μέγας@anamsn
- 2.10. και@cc λέγω@viaa3s αυτός@rpdmp ό@dnms άγγελος@nnmsc μή@x φοβέω@vdpm2p ιδού@i  
 γάρ@cc εύαγγελίζω@vipm1s σύ@rpd-p χαρά@nafsc μέγας@anafsn όστις@rrnfs ειμί@vifm3s  
 πᾶς@aidsn ό@ddms λαός@ndmsc
- 2.11. ότι@cs τίκτω@viap3s σύ@rpd-p σήμερα@b σωτήρ@nnmsc ός@rrnms ειμί@vipa3s  
 Χριστός@nnmsp κύριος@nnmsc έν@pd πόλις@ndfsc Δαυίδ@ngmsp
- 2.12. και@cc οϋτος@rdnns σύ@rpd-p ό@dnns σημεϊον@nnnsc εύρίσκω@vifa2p βρέφος@nansc  
 σπαργανόω@vrxpans και@cc κείμαι@vppans έν@pd φάτνη@ndfsc
- 2.13. και@cc έξαίφνης@b γίνομαι@viam3s σύν@pd ό@ddms άγγελος@ndmsc πληθος@nnnsc  
 στρατιά@ngfsc οϋράνιος@angfsn αινέω@vppagmp ό@dams θεός@namsc και@cc λέγω@vppagmp
- 2.14. δόξα@nnfsc έν@pd ύψιστος@andnps θεός@ndmsc και@cc επί@rpg γή@ngfsc ειρήνη@nnfsc έν@pd  
 άνθρωπος@ndmpc εύδοκία@ngfsc
- 2.15. και@cc γίνομαι@viam3s ώς@cs άπέρχομαι@viaa3p άπό@pg αυτός@rpgmp εις@pa ό@dams  
 οϋρανός@namsc ό@dnmp άγγελος@nnmpc ό@dnmp ποιμήν@nnmpc λαλέω@viia3p προς@pa

ἀλλήλων@reamp διέρχομαι@vsaa1p δῆ@x ἕως@pg Βηθλέεμ@ngfsp καί@cc ὀράω@vsaa1p ὁ@dans  
ῥῆμα@nansc οὗτος@rdans ὁ@dans γίνομαι@vpxaans ὅς@rrans ὁ@dnms κύριος@nmsc  
γνωρίζω@viaa3s ἐγώ@rpd-p

2.16. καί@cc ἔρχομαι@viaa3p σπεύδω@vpaanmp καί@cc ἀνευρίσκω@viaa3p ὁ@dafs τέ@cc  
Μαρία@nafsp καί@cc ὁ@dams Ἰωσήφ@namsp καί@cc ὁ@dans βρέφος@nansc κείμαι@vpppans ἐν@pd  
ὁ@ddfs φάτνη@ndfsc

2.17. ὀράω@vpaanmp δέ@cc γνωρίζω@viaa3p περί@pg ὁ@dgnns ῥῆμα@ngnsc ὁ@dgnns λαλέω@vpapgnns  
αὐτός@rpdmp περί@pg ὁ@dgnns παιδίον@ngnsc οὗτος@rdgnns

2.18. καί@cc πᾶς@ainmpn ὁ@dnmp ἀκούω@vpaanmp θαυμάζω@viaa3p περί@pg ὁ@dgnp  
λαλέω@vpapgnp ὑπό@pg ὁ@dgnmp ποιμὴν@ngmpc πρὸς@pa αὐτός@rpamp

2.19. ὁ@dnfs δέ@cc Μαρία@nnfsp πᾶς@aianpn συντηρέω@viaa3s ὁ@dandp ῥῆμα@nanpc οὗτος@rdandp  
συμβάλλω@vppanfs ἐν@pd ὁ@ddfs καρδιά@ndfsc αὐτός@rpgfs

2.20. καί@cc ὑποστρέφω@viaa3p ὁ@dnmp ποιμὴν@nmpc δοξάζω@vppanmp καί@cc αἰνέω@vppanmp  
ὁ@dams θεός@namsc ἐπί@pd πᾶς@aidnnp ὅς@rrdnnp ἀκούω@viaa3p καί@cc ὀράω@viaa3p καθώς@cs  
λαλέω@viap3s πρὸς@pa αὐτός@rpamp

2.21. καί@cc ὅτε@cs πίμπλημι@viap3p ἡμέρα@nnfpc ὀκτώ@ac---n ὁ@dgnns περιτέμνω@vnaa  
αὐτός@rpams καί@b καλέω@viap3s ὁ@dnns ὄνομα@nmsc αὐτός@rpgms Ἰησοῦς@nmsp ὁ@dnns  
καλέω@vpapnns ὑπό@pg ὁ@dgnms ἄγγελος@ngmsc πρὸ@pg ὁ@dgnns συλλαμβάνω@vnap αὐτός@rpams  
ἐν@pd ὁ@ddfs κοιλία@ndfsc

2.22. καί@cc ὅτε@cs πίμπλημι@viap3p ὁ@dnfp ἡμέρα@nnfpc ὁ@dgnms καθαρισμός@ngmsc  
αὐτός@rpgmp κατά@pa ὁ@dams νόμος@namsc Μωϋσῆς@ngmsp ἀνάγω@viaa3p αὐτός@rpams εἰς@pa  
Ἱεροσόλυμα@nanpp παρίστημι@vnaa ὁ@ddms κύριος@ndmsc

2.23. καθώς@cs γράφω@vixp3s ἐν@pd νόμος@ndmsc κύριος@ngmsc ὅτι@cs πᾶς@ainnsn  
ἄρσην@annnsn διανοίγω@vppanns μήτρα@nafsc ἅγιος@annnsn ὁ@ddms κύριος@ndmsc καλέω@vifp3s

2.24. καί@cc ὁ@dgnns δίδωμι@vnaa θυσία@nafsc κατά@pa ὁ@dans λέγω@vpxpans ἐν@pd ὁ@ddms  
νόμος@ndmsc κύριος@ngmsc ζεύγος@nansc τρυγών@ngfpc ἢ@cc δύο@acampn νοσσοῦς@nampc  
περιστερά@ngfpc

2.25. καί@cc ἰδοῦ@i ἄνθρωπος@nmsc εἰμί@viia3s ἐν@pd Ἱερουσαλήμ@ndfsp ὅς@rrdms ὄνομα@nmsc  
Συμεών@nmsp καί@cc ὁ@dnms ἄνθρωπος@nmsc οὗτος@rdnms δίκαιος@annmsn καί@cc  
εὐλαβῆς@annmsn προσδέχομαι@vppmms παράκλησις@nafsc ὁ@dgnms Ἰσραήλ@ngmsp καί@cc  
πνεῦμα@nmsc εἰμί@viia3s ἅγιος@annnsn ἐπί@pa αὐτός@rpams

2.26. καί@cc εἰμί@viia3s αὐτός@rpdms χρηματίζω@vpxpnns ὑπό@pg ὁ@dgnns πνεῦμα@ngnsc ὁ@dgnns  
ἅγιος@angnsn μή@x ὀράω@vnaa θάνατος@namsc πρὶν@cs ἢ@cc ἄν@x ὀράω@vsaa3s ὁ@dams  
Χριστός@namsp κύριος@ngmsc

2.27. καί@cc ἔρχομαι@viaa3s ἐν@pd ὁ@ddns πνεῦμα@ndnsc εἰς@pa ὁ@dans ἱερόν@nansc καί@cc  
ἐν@pd ὁ@ddns εἰσάγω@vnaa ὁ@damp γονεύς@nampc ὁ@dans παιδίον@nansc Ἰησοῦς@namsp ὁ@dgnns  
ποιέω@vnaa αὐτός@rpamp κατά@pa ὁ@dans ἐθίζω@vpxpans ὁ@dgnms νόμος@ngmsc περί@pg  
αὐτός@rpgms

2.28. καί@cc αὐτός@rtnms δέχομαι@viam3s αὐτός@rpans εἰς@pa ὁ@dafp ἀγκάλη@nafpc καί@cc  
εὐλογέω@viaa3s ὁ@dams θεός@namsc καί@cc λέγω@viaa3s

2.29. νῦν@b ἀπολύω@vipa2s ὁ@dams δοῦλος@namsc σύ@rpg-s δεσπότης@nmsc κατά@pa ὁ@dans  
ῥῆμα@nansc σύ@rpg-s ἐν@pd εἰρήνη@ndfsc

2.30. ὅτι@cs ὀράω@viaa3p ὁ@dnmp ὀφθαλμός@nmpc ἐγώ@rpg-s ὁ@dans σωτήριον@nansc σύ@rpg-s

2.31. ὅς@rrans ἐτοιμάζω@viaa2s κατά@pa πρόσωπον@nansc πᾶς@aigmpn ὁ@dgnmp λαός@ngmpc

2.32. φῶς@nansc εἰς@pa ἀποκάλυψις@nafsc ἔθνος@ngnpc καί@cc δόξα@nafsc λαός@ngmsc σύ@rpg-s  
Ἰσραήλ@ngmsp



2.33. και@cc ειμι@viiia3s ο@dnms πατήρ@nnmsc αυτός@rpgms και@cc ο@dnfs μήτηρ@nnfsc  
θαυμάζω@vppanmp επί@pd ο@ddnp λαλέω@vpppdnp περί@pg αυτός@rpgms

2.34. και@cc εύλογέω@viaa3s αυτός@rpamp Συμεών@nnmsp και@cc λέγω@viaa3s πρὸς@pa  
Μαρία@nafsp ο@dafs μήτηρ@nafsc αυτός@rpgms ιδού@i οὔτος@rdnms κείμαι@vipp3s εἰς@pa  
πτῶσις@nafsc και@cc ἀνάστασις@nafsc πολὺς@angmpn ἐν@pd ο@ddms Ἰσραήλ@ndmsp και@cc  
εἰς@pa σημεῖον@nansc ἀντιλέγω@vpppans

2.35. και@b σύ@rpg-s δέ@cc αυτός@rpgfs ο@dafs ψυχὴ@nafsc διέρχομαι@vifm3s ῥομφαία@nnfsc  
ὅπως@cs ἄν@x ἀποκαλύπτω@vsap3p ἐκ@pg πολὺς@angfnp καρδία@ngfpc διαλογισμός@nnmpc

2.36. και@cc ειμι@viiia3s Ἄννα@nnfsp προφήτις@nnfsc θυγάτηρ@nnfsc Φανουήλ@ngmsp ἐκ@pg  
φυλὴ@ngfsc Ἀσθήρ@ngmsp οὔτος@rdnfs προβαίνω@vpxanf ἐν@pd ἡμέρα@ndfpc πολὺς@andfnp  
ζάω@vpaanf μετά@pg ἀνὴρ@ngmsc ἔτος@nanpc ἐπτά@ac---n ἀπό@pg ο@dgfs παρθενία@ngfsc  
αὐτός@rpgfs

2.37. και@cc αυτός@rtnfs χήρα@nnfsc ἕως@pg ἔτος@ngnpc ὀγδοήκοντα@ac---n τέσσαρες@acgnpn  
ὄς@rrnfs οὐ@b ἀφίστημι@viim3s ο@dgns ἱερόν@ngnsc νηστεία@ndfpc και@cc δέησις@ndfpc  
λατρεύω@vppanf νύξ@nafsc και@cc ἡμέρα@nafsc

2.38. και@cc αυτός@atdfsn/rtdfs ο@ddfs ὥρα@ndfsc ἐφίστημι@vpaanf ἀνθομολογέομαι@viim3s  
ο@ddms θεός@ndmsc και@cc λαλέω@viiia3s περί@pg αυτός@rpgms πᾶς@aidmpn ο@ddmp  
προσδέχομαι@vppmdmp λύτρωσις@nafsc Ἱερουσαλήμ@ngfsp

2.39. και@cc ὡς@cs τελέω@viaa3p πᾶς@aianpn ο@danp κατά@pa ο@dams νόμος@namsc  
κύριος@ngmsc ἐπιστρέφω@viaa3p εἰς@pa ο@dafs Γαλιλαία@nafsp εἰς@pa πόλις@nafsc ἑαυτοῦ@rxgmp  
Ναζαρά@nafsp/ngfsp

2.40. ο@dnns δέ@cc παιδίον@nnnsc αὐξάνω@viiia3s και@cc κραταιόω@viip3s πληρώω@vpppnns  
σοφία@ndfsc και@cc χάρις@nnfsc θεός@ngmsc ειμι@viiia3s ἐπί@pa αυτός@rpans

2.41. και@cc πορεύομαι@viim3p ο@dnmp γονεύς@nnmpc αυτός@rpgms κατά@pa ἔτος@nansc εἰς@pa  
Ἱερουσαλήμ@nafsp ο@ddfs ἑορτὴ@ndfsc ο@dgns πάσχα@ngnsc

2.42. και@cc ὅτε@cs γίνομαι@viam3s ἔτος@ngnpc δώδεκα@ac---n ἀναβαίνω@vppagmp αὐτός@rpgmp  
κατά@pa ο@dans ἔθος@nansc ο@dgfs ἑορτὴ@ngfsc

2.43. και@cc τελειόω@vpaagmp ο@dafp ἡμέρα@nafpc ἐν@pd ο@ddns ὑποστρέφω@vnpa αὐτός@rpamp  
ὑπομένω@viaa3s Ἰησοῦς@nnmsp ο@dnms παῖς@nnmsc ἐν@pd Ἱερουσαλήμ@ndfsp και@cc οὐ@b  
γινώσκω@viaa3p ο@dnmp γονεύς@nnmpc αὐτός@rpgms

2.44. νομίζω@vpaanmp δέ@cc αὐτός@rpams ειμι@vnpa ἐν@pd ο@ddfs συνοδία@ndfsc ἔρχομαι@viaa3p  
ἡμέρα@ngfsc ὁδός@nafsc και@cc ἀναζητέω@viiia3p αὐτός@rpams ἐν@pd ο@ddmp συγγενής@andmpn  
και@cc ο@ddmp γνωστός@andmpn

2.45. και@cc μή@x εὐρίσκω@vpaanmp ὑποστρέφω@viaa3p εἰς@pa Ἱερουσαλήμ@nafsp  
ἀναζητέω@vppanmp αὐτός@rpams

2.46. και@cc γίνομαι@viam3s μετά@pa ἡμέρα@nafpc τρεῖς@acafnp εὐρίσκω@viaa3p αὐτός@rpams  
ἐν@pd ο@ddns ἱερόν@ndnsc καθέζομαι@vppmams ἐν@pd μέσος@andnsn ο@dgmp διδάσκαλος@ngmpc  
και@cc ἀκούω@vppaams αὐτός@rpgmp και@cc ἐπερωτάω@vppaams αὐτός@rpamp

2.47. ἐξίστημι@viim3p δέ@cc πᾶς@ainmpn ο@dnmp ἀκούω@vppanmp αὐτός@rpgms ἐπί@pd ο@ddfs  
σύνεσις@ndfsc και@cc ο@ddfp ἀπόκρισις@ndfpc αὐτός@rpgms

2.48. και@cc ὀράω@vpaanmp αὐτός@rpams ἐκπλήσσω@viap3p και@cc λέγω@viaa3s πρὸς@pa  
αὐτός@rpams ο@dnfs μήτηρ@nnfsc αὐτός@rpgms τέκνον@vnsc τίς@rqans ποιέω@viaa2s ἐγώ@rpd-p  
οὔτω@b ιδού@i ο@dnms πατήρ@nnmsc σύ@rpg-s και+ἐγώ@cc&rpn-s ὀδυνάω@vpppnmp  
ζητέω@viiia1p σύ@rpa-s

2.49. καί@cc λέγω@viaa3s πρὸς@pa αὐτός@rpamp τίς@rqnns ὅτι@cs ζητέω@viiia2p ἐγώ@rpa-s οὐ@b οἶδα@viiia2p ὅτι@cs ἐν@pd ὁ@ddnp ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s δεῖ@viiia3s εἰμί@viiia3s ἐγώ@rpa-s

2.50. καί@cc αὐτός@rtnmp οὐ@b συνίημι@viaa3p ὁ@dans ῥῆμα@nansc ὅς@rrans λαλέω@viaa3s αὐτός@rpdmp

2.51. καί@cc καταβαίνω@viaa3s μετά@pg αὐτός@rpgmp καί@cc ἔρχομαι@viaa3s εἰς@pa Ναζαρά@nafsp καί@cc εἰμί@viiia3s ὑποτάσσω@vpppnms αὐτός@rpdmp καί@cc ὁ@dnfs μήτηρ@nnfsc αὐτός@rpgms διατηρέω@viiia3s πᾶς@aianpn ὁ@danp ῥῆμα@nanpc ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgfs

2.52. καί@cc Ἰησοῦς@nnmsp προκόπτω@viiia3s ἐν@pd ὁ@ddfs σοφία@ndfsc καί@cc ἡλικία@ndfsc καί@cc χάρις@ndfsc παρά@pd θεός@ndmsc καί@cc ἄνθρωπος@ndmpc

3.1c. ὁ@dgfs Ἰουδαία@ngfsp καί@cc τετρααρχέω@vppagms ὁ@dgfs Γαλιλαία@ngfsp Ἡρώδης@ngmsp Φίλιππος@ngmsp δέ@cc ὁ@dgms ἀδελφός@ngmsc αὐτός@rpgms τετρααρχέω@vppagms ὁ@dgfs Ἰουραῖος@ngfsp καί@cc Τραχωνίτις@ngfsp χώρα@ngfsc καί@cc Λυσανίας@ngmsp ὁ@dgfs Ἀβιλιηνή@ngfsp τετρααρχέω@vppagms

3.2a. ἐπί@rpg ἀρχιερέως@ngmsc Ἄννας@ngmsp καί@cc Καϊάφας@ngmsp γίνομαι@viiia3s ῥῆμα@nnnsc θεός@ngmsc ἐπί@pa Ἰωάννης@namsp ὁ@dams Ζαχαρίας@ngmsp υἱός@namsc

3.5. πᾶς@ainfsn φάραγξ@nnfsc πληρώω@vifp3s καί@cc πᾶς@ainnsn ὄρος@nnnsc καί@cc βουνός@nnmsc ταπεινός@vifp3s καί@cc εἰμί@vifm3s ὁ@ddnp σκολιός@annpn εἰς@pa εὐθύς@anafsn καί@cc ὁ@dnfp τραχὺς@annfn εἰς@pa ὁδός@nafpc λείος@anafpn

3.6. καί@cc ὁράω@vifm3s πᾶς@ainfsn σάρξ@nnfsc ὁ@dans σωτήριον@nansc ὁ@dgms θεός@ngmsc

3.10. καί@cc ἐπερωτάω@viiia3p αὐτός@rpams ὁ@ddnp ὄχλος@nnmpc λέγω@vppanmp τίς@rqans οὖν@cc ποιέω@vsaa1p

3.11. ἀποκρίνομαι@vrapnms δέ@cc λέγω@viiia3s αὐτός@rpdmp ὁ@dnms ἔχω@vppanms δύο@acamnp χιτῶν@nampc μεταδίδωμι@vdaa3s ὁ@ddms μή@x ἔχω@vppadms καί@cc ὁ@dnms ἔχω@vppanms βρῶμα@nanpc ὁμοίως@b ποιέω@vdpas

3.12. ἔρχομαι@viaa3p δέ@cc καί@b τελώνης@nnmpc βαπτίζω@vnap καί@cc λέγω@viaa3p πρὸς@pa αὐτός@rpams διδάσκαλος@nvmsc τίς@rqans ποιέω@vsaa1p

3.13. ὁ@dnms δέ@cc λέγω@viaa3s πρὸς@pa αὐτός@rpamp μηδεὶς@rians πολὺς@anansc παρά@pa ὁ@dans διατάσσω@vrxpans σύ@rpd-p πράσσω@vdpas

3.14. ἐπερωτάω@viiia3p δέ@cc αὐτός@rpams καί@b στρατεύω@vppmnp λέγω@vppanmp τίς@rqans ποιέω@vsaa1p καί@b ἐγώ@rpn-p καί@cc λέγω@viaa3s αὐτός@rpdmp μηδεὶς@riams διασειώ@vsaa2p μηδέ@x συκοφαντέω@vsaa2p καί@cc ἀρκέω@vdpp2p ὁ@ddnp ὀψώνιον@ndnpc σύ@rpg-p

3.17. ὅς@rrgms ὁ@dnms πτύον@nnnsc ἐν@pd ὁ@ddfs χεῖρ@ndfsc αὐτός@rpgms διακαθαίρω@vnaa ὁ@dafs ἄλων@nafsc αὐτός@rpgms καί@cc συνάγω@vnaa ὁ@dams σῖτος@namsc εἰς@pa ὁ@dafs ἀποθήκη@nafsc αὐτός@rpgms ὁ@dans δέ@cc ἄχυρον@nansc κατακαίω@vifa3s πῦρ@ndnsc ἄσβεστος@andnsn

3.18. πολὺς@anpn μὲν@x οὖν@cc καί@cc ἕτερος@aianpn παρακαλέω@vppanms εὐαγγελίζω@viiim3s ὁ@dams λαός@namsc

3.19. ὁ@dnms δέ@cc Ἡρώδης@nnmsp ὁ@dnms τετραάρχης@nnmsc ἐλέγχω@vpppnms ὑπό@pg αὐτός@rpgms περί@pg Ἡρωδιάς@ngfsp ὁ@dgfs γυνή@ngfsc ὁ@dgms ἀδελφός@ngmsc αὐτός@rpgms καί@cc περί@pg πᾶς@aignpn ὅς@rrgnp ποιέω@viaa3s πονηρός@angpn ὁ@dnms Ἡρώδης@nnmsp

3.23. καί@cc αὐτός@rtnms εἰμί@viiia3s Ἰησοῦς@nnmsp ἄρχω@vppmnmms ὡσεὶ@b ἔτος@ngnpc τριάκοντα@ac---n εἰμί@vppanms υἱός@nnmsc ὡς@cs νομίζω@viiip3s Ἰωσήφ@ngmsp ὁ@dgms Ἡλί@ngmsp

3.24. ὁ@dgms Μαθθάτ@ngmsp ὁ@dgms Λευί@ngmsp ὁ@dgms Μελχί@ngmsp ὁ@dgms Ἰανναί@ngmsp ὁ@dgms Ἰωσήφ@ngmsp

3.25. ὁ@dgms Ματταθίας@ngmsp ὁ@dgms Ἀμώς@ngmsp ὁ@dgms Ναούμ@ngmsp ὁ@dgms Ἑσλί@ngmsp ὁ@dgms Ναγγαί@ngmsp

3.26. ὁ@dgms Μάαθ@ngmsp ὁ@dgms Ματταθίας@ngmsp ὁ@dgms Σεμεΐν@ngmsp ὁ@dgms Ἰωσήχ@ngmsp ὁ@dgms Ἰωδά@ngmsp

3.27. ὁ@dgms Ἰωανάν@ngmsp ὁ@dgms Ῥησά@ngmsp ὁ@dgms Ζοροβαβέλ@ngmsp ὁ@dgms Σαλαθιήλ@ngmsp ὁ@dgms Νηρί@ngmsp

3.28. ὁ@dgms Μελχί@ngmsp ὁ@dgms Ἀδδί@ngmsp ὁ@dgms Κωσάμ@ngmsp ὁ@dgms Ἐλμαδάμ@ngmsp ὁ@dgms Ἡρ@ngmsp

3.29. ὁ@dgms Ἰησοῦς@ngmsp ὁ@dgms Ἐλιέζερ@ngmsp ὁ@dgms Ἰωρίμ@ngmsp ὁ@dgms Μαθθάτ@ngmsp ὁ@dgms Λευί@ngmsp

3.30. ὁ@dgms Συμεών@ngmsp ὁ@dgms Ἰούδας@ngmsp ὁ@dgms Ἰωσήφ@ngmsp ὁ@dgms Ἰωνάμ@ngmsp ὁ@dgms Ἐλιακίμ@ngmsp

3.31. ὁ@dgms Μελεά@ngmsp ὁ@dgms Μεννά@ngmsp ὁ@dgms Ματταθά@ngmsp ὁ@dgms Ναθάμ@ngmsp ὁ@dgms Δαυίδ@ngmsp

3.32. ὁ@dgms Ἰεσσαί@ngmsp ὁ@dgms Ἰωβήδ@ngmsp ὁ@dgms Βόες@ngmsp ὁ@dgms Σαλά@ngmsp ὁ@dgms Ναασσών@ngmsp

3.33. ὁ@dgms Ἀμιναδάβ@ngmsp ὁ@dgms Ἀδμίν@ngmsp ὁ@dgms Ἀρνί@ngmsp ὁ@dgms Ἑσρώμ@ngmsp ὁ@dgms Φάρες@ngmsp ὁ@dgms Ἰούδας@ngmsp

3.34. ὁ@dgms Ἰακώβ@ngmsp ὁ@dgms Ἰσαάκ@ngmsp ὁ@dgms Ἀβραάμ@ngmsp ὁ@dgms Θάρα@ngmsp ὁ@dgms Ναχώρ@ngmsp

3.35. ὁ@dgms Σερούχ@ngmsp ὁ@dgms Ῥαγαύ@ngmsp ὁ@dgms Φάλεκ@ngmsp ὁ@dgms Ἐβερ@ngmsp ὁ@dgms Σαλά@ngmsp

3.36. ὁ@dgms Καϊνάμ@ngmsp ὁ@dgms Ἀρφαξάδ@ngmsp ὁ@dgms Σήμ@ngmsp ὁ@dgms Νῶε@ngmsp ὁ@dgms Λάμεχ@ngmsp

3.37. ὁ@dgms Μαθουσαλά@ngmsp ὁ@dgms Ἐνώχ@ngmsp ὁ@dgms Ἰάρετ@ngmsp ὁ@dgms Μαλελεήλ@ngmsp ὁ@dgms Καϊνάμ@ngmsp

3.38. ὁ@dgms Ἐνώς@ngmsp ὁ@dgms Σήθ@ngmsp ὁ@dgms Ἀδάμ@ngmsp ὁ@dgms θεός@ngmsc

9.31b ὅς@rrafs μέλλω@viiia3s πληρώω@vnpa ἐν@pd Ἱερουσαλήμ@ndfsc

11.32. ἀνήρ@nnpnc Νινευίτης@nnpmp ἀνίστημι@vifm3p ἐν@pd ὁ@ddfs κρίσις@ndfsc μετά@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs καί@cc κατακρίνω@vifa3p αὐτός@rpfsc ὅτι@cs μετανοέω@viiia3p εἰς@pa ὁ@dans κήρυγμα@nansc Ἰωνᾶς@ngmsp καί@cc ἰδού@i πολὺς@anansc Ἰωνᾶς@ngmsp ὧδε@b

11.49. διά@pa οὗτος@rdans καί@b ὁ@dnfs σοφία@nnfsc ὁ@dgms θεός@ngmsc λέγω@viiia3s ἀποστέλλω@vifa1s εἰς@pa αὐτός@rpamp προφήτης@nampc καί@cc ἀπόστολος@nampc καί@cc ἐκ@pg αὐτός@rpgmp ἀποκτείνω@vifa3p καί@cc διώκω@vifa3p

11.50. ἴνα@cs ἐκζητέω@vnsap3s ὁ@dnns αἷμα@nnnsc πᾶς@aigmpn ὁ@dgmp προφήτης@ngmpc ὁ@dnns ἐκχέω@vnxp3ns ἀπό@pg καταβολή@ngfsc κόσμος@ngmsc ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs

11.51. ἀπό@pg αἷμα@ngnsc Ἀβελ@ngmsp ἕως@pg αἷμα@ngnsc Ζαχαρίας@ngmsp ὁ@dgms ἀπόλλυμι@vnamgms μεταξὺ@pg ὁ@dgnσ θυσιαστήριον@ngnsc καί@cc ὁ@dgms οἶκος@ngmsc ναί@x λέγω@viiia1s σύ@rpd-p ἐκζητέω@vifp3s ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs

13.1. πάρειμι@viiia3p δέ@cc τις@rinmp ἐν@pd αὐτός@atdmsn/rtdms ὁ@ddms καιρός@ndmsc ἀπαγγέλλω@vppanmp αὐτός@rpdms περί@pg ὁ@dgmp Γαλιλαῖος@angmpn ὅς@rrgmp ὁ@dans αἷμα@nansc Πιλάτος@nnmsp μίγνυμι@viiia3s μετά@pg ὁ@dgfp θυσία@ngfpc αὐτός@rpgmp

13.2. καί@cc ἀποκρίνομαι@vrapnms λέγω@viaa3s αὐτός@rpdmp δοκέω@vira2p ὅτι@cs ὁ@dnmp Γαλιλαῖος@annmpn οὗτος@rdnmp ἀμαρτωλός@annmpn παρά@pa πᾶς@aianmpn ὁ@damp Γαλιλαῖος@anampn γίνομαι@viam3p ὅτι@cs οὗτος@rdanp πάσχω@vixa3p

13.3. οὐχί@b λέγω@vira1s σύ@rpd-p ἀλλά@cc ἐάν@cs μή@x μετανοέω@vspa2p πᾶς@ainmpn ὁμοίως@b ἀπόλλυμι@vifm2p

13.4. ἡ@cc ἐκεῖνος@rdnmp ὁ@dnmp δεκαοκτώ@ac---n ἐπί@pa ὅς@rramp πίπτω@viaa3s ὁ@dnms πύργος@nmsc ἐν@pd ὁ@ddms Σιλωάμ@ndmsp καί@cc ἀποκτείνω@viaa3s αὐτός@rpamp δοκέω@vira2p ὅτι@cs αὐτός@rtnmp ὀφειλέτης@nmpc γίνομαι@viam3p παρά@pa πᾶς@aianmpn ὁ@damp ἄνθρωπος@nampc ὁ@damp κατοικέω@vppaamp Ἱερουσαλήμ@nafsp

13.5. οὐχί@b λέγω@vira1s σύ@rpd-p ἀλλά@cc ἐάν@cs μή@x μετανοέω@vspa2p πᾶς@ainmpn ὡσαύτως@b ἀπόλλυμι@vifm2p

13.6. λέγω@viiia3s δέ@cc οὗτος@rdafs ὁ@dafs παραβολή@nafsc συκῆ@nafsc ἔχω@viiia3s τις@rinms φυτεύω@vnxpafs ἐν@pd ὁ@ddms ἀμπελών@ndmsc αὐτός@rpgms καί@cc ἔρχομαι@viaa3s ζητέω@vppanms καρπός@namsc ἐν@pd αὐτός@rpdfs καί@cc οὐ@b εὐρίσκω@viaa3s

13.7. λέγω@viaa3s δέ@cc πρὸς@pa ὁ@dams ἀμπελουργός@namsc ἰδού@i τρεῖς@acanpn ἔτος@nanpc ἀπό@pg ὅς@rrgns ἔρχομαι@virm1s ζητέω@vppanms καρπός@namsc ἐν@pd ὁ@ddfs συκῆ@ndfsc οὗτος@rddfs καί@cc οὐ@b εὐρίσκω@vira1s ἐκκόπτω@vdaa2s οὖν@cc αὐτός@rpafs ἰνατί@b καί@b ὁ@dafs γῆ@nafsc καταργέω@vira3s

13.8. ὁ@dnms δέ@cc ἀποκρίνομαι@vrapnms λέγω@vira3s αὐτός@rpdms κύριος@nvmc ἀφήμι@vdaa2s αὐτός@rpafs καί@b οὗτος@rdans ὁ@dans ἔτος@nansc ἕως@pg ὅστις@rrgns σκάπτω@vsaa1s περί@pa αὐτός@rpafs καί@cc βάλλω@vsaa1s κόπριον@nanpc

13.9. καί+ἐάν@cc&cs μὲν@x ποιέω@vsaa3s καρπός@namsc εἰς@pa ὁ@dans μέλλω@vppaans εἰ@cs δέ@cc μή@x γέ@x ἐκκόπτω@vifa2s αὐτός@rpafs

13.31. ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὦρα@ndfsc προσέρχομαι@viaa3p τις@ainmpn Φαρισαῖος@nmppp λέγω@vppanmp αὐτός@rpdms ἐξέρχομαι@vdaa2s καί@cc πορεύομαι@vdpm2s ἐντεῦθεν@b ὅτι@cs Ἡρώδης@nmsp θέλω@vira3s σύ@rpa-s ἀποκτείνω@vnaa

13.32. καί@cc λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vrapnmp λέγω@vdaa2p ὁ@ddfs ἀλώπηξ@ndfsc οὗτος@rddfs ἰδού@i ἐκβάλλω@vira1s δαιμόνιον@nanpc καί@cc ἴασις@nafpc ἀποτελέω@vira1s σήμερον@b καί@cc αὔριον@b καί@cc ὁ@ddfs τρίτος@aodfsn τελειόω@vipp1s

13.33. πλὴν@cc δεῖ@vira3s ἐγώ@rpa-s σήμερον@b καί@cc αὔριον@b καί@cc ὁ@ddfs ἔχω@vppmdfs πορεύομαι@vnpmp ὅτι@cs οὐ@b ἐνδέχομαι@virm3s προφήτης@namsc ἀπόλλυμι@vnam ἔξω@pg Ἱερουσαλήμ@ngfsp

13.34. Ἱερουσαλήμ@nvfsp Ἱερουσαλήμ@nvfsp ὁ@dnfs ἀποκτείνω@vppanfs ὁ@damp προφήτης@nampc καί@cc λιθοβολέω@vppanfs ὁ@damp ἀποστέλλω@vnxpamp πρὸς@pa αὐτός@rpafs ποσάκις@b θέλω@viaa1s ἐπισυνάγω@vnaa ὁ@damp τέκνον@nanpc σύ@rpg-s ὅς@rrams τρόπος@namsc ὄρνις@nnfsc ὁ@dafs ἐαυτοῦ@rxgfs νοσσία@nafsc ὑπό@pa ὁ@dafp πτέρυξ@nafpc καί@cc οὐ@b θέλω@viaa2p

13.35. ἰδού@i ἀφήμι@vipp3s σύ@rpd-p ὁ@dnms οἶκος@nmsc σύ@rpg-p λέγω@vira1s δέ@cc σύ@rpd-p οὐ@b μή@x ὀράω@vsaa2p ἐγώ@rpa-s ἕως@cs ἤκω@vifa3s ὅτε@cs λέγω@vsaa2p εὐλογέω@vnxpnm ὁ@dnms ἔρχομαι@vppmnm ἐν@pd ὄνομα@ndnsc κύριος@ngmsc

15.11. λέγω@viaa3s δέ@cc ἄνθρωπος@nmsc τις@ainmsn ἔχω@viiia3s δύο@acampn υἱός@nampc

15.12. καί@cc λέγω@viaa3s ὁ@dnms νέος@annmsc αὐτός@rpgmp ὁ@ddms πατήρ@ndmsc πατήρ@nmsc δίδωμι@vdaa2s ἐγώ@rpd-s ὁ@dans ἐπιβάλλω@vppaans μέρος@nansc ὁ@dgfs οὐσία@ngfsc ὁ@dnms δέ@cc διαιρέω@viaa3s αὐτός@rpdmp ὁ@dams βίος@namsc

15.13. καί@cc μετά@pa οὐ@b πολὺς@anafpn ἡμέρα@nafpc συνάγω@vpaanms πᾶς@aianpn ὁ@dnms νέος@annmsc υἱός@nmsc ἀποδημέω@viaa3s εἰς@pa χώρα@nafsc μακρός@anafsn καί@cc ἐκεῖ@b διασκορπίζω@viaa3s ὁ@dafs οὐσία@nafsc αὐτός@rpgms ζάω@vppanms ἀσώτως@b

15.14. δαπανάω@vpaagms δέ@cc αυτός@rpgms πᾶς@aianpn γίνομαι@viam3s λιμός@nnfsc ἰσχυρός@annfsn κατά@pa ό@dafs χώρα@nafsc ἐκεῖνος@rdafs καί@cc αυτός@rtnms ἄρχω@viam3s ὑστερέω@vnpp

15.15. καί@cc πορεύομαι@vrapnms κολλᾶω@viap3s εἶς@acdmsn ό@dgmpp πολίτης@ngmpc ό@dgfs χώρα@ngfsc ἐκεῖνος@rdgfs καί@cc πέμπω@viaa3s αυτός@rpams εἰς@pa ό@damp ἀγρός@nampc αυτός@rpgms βόσκω@vnra χοῖρος@nampc

15.16. καί@cc ἐπιθυμέω@viia3s χορτάζω@vnap ἐκ@rpg ό@dgnp κεράτιον@ngnrc ός@rrgnp ἐσθίω@viia3p ό@dnmp χοῖρος@nnmpc καί@cc οὐδείς@rinms δίδωμι@viia3s αυτός@rpdms

15.17. εἰς@pa ἑαυτοῦ@rxams δέ@cc ἔρχομαι@vpaanms φημί@viaa3s/viia3s πόσος@aqnmpn μίσθιος@nnmpc ό@dgms πατήρ@ngmsc ἐγώ@rpg-s περισσεύω@virm3p ἄρτος@ngmpc ἐγώ@rpn-s δέ@cc λιμός@ndfsc/ndmsc ὧδε@b ἀπόλλυμι@virm1s

15.18. ἀνίστημι@vpaanms πορεύομαι@vifm1s πρόσ@pa ό@dams πατήρ@namsc ἐγώ@rpg-s καί@cc λέγω@vifa1s αυτός@rpdms πατήρ@nvmcc ἁμαρτάνω@viaa1s εἰς@pa ό@dams οὐρανός@namsc καί@cc ἐνώπιον@pg σύ@rpg-s

15.19. οὐκέτι@b εἰμί@vira1s ἄξιος@annmsn καλέω@vnap υἱός@nnmsc σύ@rpg-s ποιέω@vdaa2s ἐγώ@rpa-s ὡς@cs εἶς@acamsn ό@dgmpp μίσθιος@ngmpc σύ@rpg-s

15.20. καί@cc ἀνίστημι@vpaanms ἔρχομαι@viaa3s πρόσ@pa ό@dams πατήρ@namsc ἑαυτοῦ@rxgms ἔτι@b δέ@cc αυτός@rpgms μακράν@b ἀπέχω@vppagms ὀράω@viaa3s αυτός@rpams ό@dnms πατήρ@nnmsc αυτός@rpgms καί@cc σπλαγχνίζομαι@viap3s καί@cc τρέχω@vpaanms ἐπιπίπτω@viaa3s ἐπί@pa ό@dams τράχηλος@namsc αυτός@rpgms καί@cc καταφιλέω@viaa3s αυτός@rpams

15.21. λέγω@viaa3s δέ@cc ό@dnms υἱός@nnmsc αυτός@rpdms πατήρ@nvmc ἁμαρτάνω@viaa1s εἰς@pa ό@dams οὐρανός@namsc καί@cc ἐνώπιον@pg σύ@rpg-s οὐκέτι@b εἰμί@vira1s ἄξιος@annmsn καλέω@vnap υἱός@nnmsc σύ@rpg-s

15.22. λέγω@viaa3s δέ@cc ό@dnms πατήρ@nnmsc πρόσ@pa ό@damp δοῦλος@nampc αυτός@rpgms ταχύς@b ἐκφέρω@vdaa2p στολή@nafsc ό@dafs πρῶτος@aofsn καί@cc ἐνδύω@vdaa2p αυτός@rpams καί@cc δίδωμι@vdaa2p δακτύλιος@namsc εἰς@pa ό@dafs χεῖρ@nafsc αυτός@rpgms καί@cc ὑπόδημα@nanpc εἰς@pa ό@damp πούς@nampc

15.23. καί@cc φέρω@vdpa2p ό@dams μόνος@namsc ό@dams σιτευτός@anamsn θύω@vdaa2p καί@cc ἐσθίω@vpaanmp εὐφραίνω@vsap1p

15.24. ὅτι@cs οὗτος@rdnms ό@dnms υἱός@nnmsc ἐγώ@rpg-s νεκρός@annmsn εἰμί@viia3s καί@cc ἀναζάω@viaa3s εἰμί@viia3s ἀπόλλυμι@vpxanms καί@cc εὐρίσκω@viap3s καί@cc ἄρχω@viam3p εὐφραίνω@vnpp

15.25. εἰμί@viia3s δέ@cc ό@dnms υἱός@nnmsc αυτός@rpgms ό@dnms πρεσβύτερος@annmsc ἐν@pd ἀγρός@ndmsc καί@cc ὡς@cs ἔρχομαι@vppmnms ἐγγίζω@viaa3s ό@ddfs οἰκία@ndfsc ἀκούω@viaa3s συμφωνία@ngfsc καί@cc χορός@ngmpc

15.26. καί@cc προσκαλέομαι@vpaanms εἶς@acamsn ό@dgmpp παῖς@ngmpc πυνθάνομαι@viim3s τίς@rqnns ἄν@x εἰμί@vora3s οὗτος@rdnmp

15.27. ό@dnms δέ@cc λέγω@viaa3s αυτός@rpdms ὅτι@cs ό@dnms ἀδελφός@nnmsc σύ@rpg-s ἤκω@vira3s καί@cc θύω@viaa3s ό@dnms πατήρ@nnmsc σύ@rpg-s ό@dams μόνος@namsc ό@dams σιτευτός@anamsn ὅτι@cs ὑγιαίνω@vppaams αυτός@rpams ἀπολαμβάνω@viaa3s

15.28. ὀργίζω@viap3s δέ@cc καί@cc οὐ@b θέλω@viia3s εἰσέρχομαι@vnaa ό@dnms δέ@cc πατήρ@nnmsc αυτός@rpgms ἐξέρχομαι@vpaanms παρακαλέω@viia3s αυτός@rpams

15.29. ό@dnms δέ@cc ἀποκρίνομαι@vrapnms λέγω@viaa3s ό@ddms πατήρ@ndmsc αυτός@rpgms ἰδού@i τοσοῦτος@adanpn ἔτος@nanpc δουλεύω@vira1s σύ@rpd-s καί@cc οὐδέποτε@b ἐντολή@nafsc σύ@rpg-s παρέρχομαι@viaa1s καί@cc ἐγώ@rpd-s οὐδέποτε@b δίδωμι@viaa2s ἔριφος@namsc ἵνα@cs μετὰ@pg ό@dgmpp φίλος@angmpn ἐγώ@rpg-s εὐφραίνω@vsap1s

15.30. ὅτε@cs δέ@cc ὁ@dnms υἱός@nmsc σύ@rpg-s οὗτος@rdnms ὁ@dnms κατεσθίω@vpaanms  
σύ@rpg-s ὁ@dams βίος@namsc μετά@pg πόρνη@ngfpc ἔρχομαι@viaa3s θύω@viaa2s αὐτός@rpdms  
ὁ@dams σιτευτός@anamsn μόσχος@namsc

15.31. ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms τέκνον@vnsc σύ@rpn-s πάντοτε@b μετά@pg  
ἐγώ@rpg-s εἰμί@vipa2s καί@cc πᾶς@ainnprn ὁ@dnp ἐμός@asnprn σός@asnprn εἰμί@vipa3s

15.32. εὐφραίνω@vnap δέ@cc καί@cc χαίρω@vnap δεῖ@viaa3s ὅτι@cs ὁ@dnms ἀδελφός@nmsc  
σύ@rpg-s οὗτος@rdnms νεκρός@annmsn εἰμί@viaa3s καί@cc ζάω@viaa3s καί@cc ἀπόλλυμι@vpxanms  
καί@cc εὐρίσκω@viap3s

17.7. τίς@rqnms δέ@cc ἐκ@pg σύ@rpg-p δοῦλος@namsc ἔχω@vppanms ἀροτριάω@vppaams ἡ@cc  
ποιμαίνω@vppaams ὅς@rrnms εἰσέρχομαι@vpaadms ἐκ@pg ὁ@dgms ἀγρός@ngmsc λέγω@vifa3s  
αὐτός@rpdms εὐθέως@b παρέρχομαι@vpaanms ἀναπίπτω@vdaa2s

17.8. ἀλλά@cc οὐχί@b λέγω@vifa3s αὐτός@rpdms ἐτοιμάζω@vdaa2s τίς@rqans δειπνέω@vsaa1s  
καί@cc περιζώννυμι@vpanms διακονέω@vdpa2s ἐγώ@rpd-s ἕως@cs ἐσθίω@vsaa1s καί@cc  
πίνω@vsaa1s καί@cc μετά@pa οὗτος@rdanp ἐσθίω@vifm2s καί@cc πίνω@vifm2s σύ@rpn-s

17.9. μή@x ἔχω@vipa3s χάρις@nafsc ὁ@ddms δοῦλος@ndmsc ὅτι@cs ποιέω@viaa3s ὁ@danp  
διατάσσω@vrapanp

17.10. οὕτω@b καί@b σύ@rpn-p ὅταν@cs ποιέω@vsaa2p πᾶς@aianprn ὁ@danp διατάσσω@vrapanp  
σύ@rpd-p λέγω@vdpa2p ὅτι@cs δοῦλος@nmpc ἀχρεῖος@annmpn εἰμί@vipa1p ὅς@rrans  
ὀφείλω@viaa1p ποιέω@vnaa ποιέω@vixa1p

17.12c. ὅς@rrnmp ἴστημι@viaa3p πόρρωθεν@b

17.13. καί@cc αὐτός@rtnmp αἴρω@viaa3p φωνή@nafsc λέγω@vppanmp Ἰησοῦς@nvmsp  
ἐπιστάτης@nvmsc ἐλεέω@vdaa2s ἐγώ@rpa-p

18.31. παραλαμβάνω@vpaanms δέ@cc ὁ@damp δώδεκα@ac---n λέγω@viaa3s πρὸς@pa αὐτός@rpamp  
ἰδού@i ἀναβαίνω@vipa1p εἰς@pa Ἰερουσαλήμ@nafsp καί@cc τελέω@vifp3s πᾶς@ainnprn ὁ@dnp  
γράφω@vpxpnpn διά@pg ὁ@dgmprn προφήτης@ngmpc ὁ@ddms υἱός@ndmsc ὁ@dgms  
ἄνθρωπος@ngmsc

18.32. παραδίδωμι@vifp3s γάρ@cc ὁ@ddnp ἔθνος@ndnprc καί@cc ἐμπαιζώ@vifp3s καί@cc  
ὑβρίζω@vifp3s καί@cc ἐμπτύω@vifp3s

18.33. καί@cc μαστιγώω@vpaanmp ἀποκτείνω@vifa3p αὐτός@rpams καί@cc ὁ@ddfs ἡμέρα@ndfsc  
ὁ@ddfs τρίτος@aodfsn ἀνίστημι@vifm3s

18.34. καί@cc αὐτός@rtnmp οὐδείς@rians οὗτος@rdgnp συνήμι@viaa3p καί@cc εἰμί@viaa3s ὁ@dnms  
ῥῆμα@nmsc οὗτος@rdnms κρύπτω@vpxpnms ἀπό@pg αὐτός@rpgmp καί@cc οὐ@b γινώσκω@viaa3p  
ὁ@danp λέγω@vppanp

19.29. καί@cc γίνομαι@viam3s ὡς@cs ἐγγίζω@viaa3s εἰς@pa Βηθφαγή@nafsp καί@cc Βηθανία@nafsp  
πρὸς@pa ὁ@dans ὄρος@nansc ὁ@dans καλέω@vppans ἐλαία@ngfpc ἀποστέλλω@viaa3s δύο@acamprn  
ὁ@dgmprn μαθητής@ngmpc

19.30. λέγω@vppanms ὑπάγω@vdpa2p εἰς@pa ὁ@dafs κατέναντι@b κώμη@nafsc ἐν@pd ὅς@rrdfs  
εἰσπορεύομαι@vppmnp εὐρίσκω@vifa2p πῶλος@namsc δέω@vpxpams ἐπί@pa ὅς@rrams  
οὐδείς@rinms πώποτε@b ἄνθρωπος@ngmpc καθίζω@viaa3s καί@cc λύω@vpaanmp αὐτός@rpams  
ἄγω@vdaa2p

19.31. καί@cc ἐάν@cs τίς@rinms σύ@rpa-p ἐρωτάω@vsaa3s διά@pa τίς@rqans λύω@vipa2p οὕτω@b  
λέγω@vifa2p ὅτι@cs ὁ@dnms κύριος@nmsc αὐτός@rpgms χρεῖα@nafsc ἔχω@vipa3s

19.32. ἀπέρχομαι@vpaanmp δέ@cc ὁ@dnmp ἀποστέλλω@vpxpnp εὐρίσκω@viaa3p καθώς@cs  
λέγω@viaa3s αὐτός@rpdmp

19.33. λύω@vppagmp δέ@cc αὐτός@rpgmp ὁ@dams πῶλος@namsc λέγω@viaa3p ὁ@dnmp  
κύριος@nmsc αὐτός@rpgms πρὸς@pa αὐτός@rpamp τίς@rqans λύω@vipa2p ὁ@dams πῶλος@namsc

19.34. ό@dnmp δέ@cc λέγω@viaa3p ότι@cs ό@dnms κύριος@nnmsc αυτός@rpgms χρεία@nafsc έχω@vipa3s

19.35. και@cc άγω@viaa3p αυτός@rpams προς@pa ό@dams Ίησοϋς@namsp και@cc έπιρίπτω@vpaanmp αυτός@rpgmp ό@danp ιμάτιον@nanpc έπί@pa ό@dams πώλος@namsc έπιβιβάζω@viaa3p ό@dams Ίησοϋς@namsp

19.36. πορεύομαι@vrppmgms δέ@cc αυτός@rpgms ύποστρωννύω@viaa3p ό@danp ιμάτιον@nanpc αυτός@rpgmp έν@pd ό@ddfs όδός@ndfsc

19.37. έγγίζω@vrppagms δέ@cc αυτός@rpgms ήδη@b προς@pd ό@ddfs κατάβασις@ndfsc ό@dgnsc όρος@ngnsc ό@dgfp έλαία@ngfpc άρχω@viam3p άπας@annsn ό@dnms πληθος@nnnsc ό@dgmp μαθητής@ngmpc χείρω@vrppanmp αινέω@vnpa ό@dams θεός@namsc φωνή@ndfsc μέγας@andfsc περί@pg πās@aigfnp ός@rrgfp όράω@viaa3p δύναμις@ngfpc

19.38. λέγω@vrppanmp εύλογέω@vrpxnms ό@dnms έρχομαι@vrppmnmms ό@dnms βασιλεύς@nnmsc έν@pd όνομα@ndnsc κύριος@ngmsc έν@pd ούρανός@ndmsc ειρήνη@nnfsc και@cc δόξα@nnfsc έν@pd ύψιστος@andnps

19.39. και@cc τις@rinmp ό@dgmp Φαρισαίος@ngmpp από@pg ό@dgmms όχλος@ngmsc λέγω@viaa3p προς@pa αυτός@rpams διδάσκαλος@nvmsc έπιτιμάω@vdaa2s ό@ddmp μαθητής@ndmpc σύ@rpg-s

19.40. και@cc άποκρίνομαι@vrpapnms λέγω@viaa3s λέγω@vipa1s σύ@rpd-p εάν@cs ούτος@rdnmp σιωπάω@vifa3p ό@dnmp λίθος@nnmpc κράζω@vifa3p

19.41. και@cc ώς@cs έγγίζω@viaa3s όράω@vpaanms ό@dafs πόλις@nafsc κλαίω@viaa3s έπί@pa αυτός@rpfafs

19.42. λέγω@vrppanms ότι@cs εί@cs γινώσκω@viaa2s έν@pd ό@ddfs ήμέρα@ndfsc ούτος@rddfs και@b σύ@rpn-s ό@danp προς@pa ειρήνη@nafsc νύν@b δέ@cc κρύπτω@viap3s από@pg όφθαλμός@ngmpc σύ@rpg-s

19.43. ότι@cs ήκω@vifa3p ήμέρα@nnfpc έπί@pa σύ@rpa-s και@cc παρεμβάλλω@vifa3p ό@dnmp έχθρός@annmpn σύ@rpg-s χάραξ@namsc σύ@rpd-s και@cc περικυκλώω@vifa3p σύ@rpa-s και@cc συνέχω@vifa3p σύ@rpa-s πάντοθεν@b

19.44. και@cc έδαφίζω@vifa3p σύ@rpa-s και@cc ό@danp τέκνον@nanpc σύ@rpg-s έν@pd σύ@rpd-s και@cc ού@b άφήμι@vifa3p λίθος@namsc έπί@pa λίθος@namsc έν@pd σύ@rpd-s άντί@pg ός@rrgnp ού@b γινώσκω@viaa2s ό@dams καιρός@namsc ό@dgfs έπισκοπή@ngfsc σύ@rpg-s

19.45. και@cc εισέρχομαι@vpaanms είς@pa ό@dans ιερόν@nansc άρχω@viam3s εκβάλλω@vnpa ό@damp πωλέω@vrppaamp

19.46. λέγω@vrppanms αυτός@rpdmp γράφω@vixp3s και@b ειμί@vifm3s ό@dnms οίκος@nnmsc έγώ@rpg-s οίκος@nnmsc προσευχή@ngfsc σύ@rpn-p δέ@cc αυτός@rpams ποιέω@viaa2p σπήλαιον@nansc ληστής@ngmpc

20.9. άρχω@viam3s δέ@cc προς@pa ό@dams λαός@namsc λέγω@vnpa ό@dafs παραβολή@nafsc ούτος@rdafs άνθρωπος@nnmsc τις@ainmsn φυτεύω@viaa3s άμπελών@namsc και@cc εκδίδωμι@viam3s αυτός@rpams γεωργός@ndmpc και@cc άποδημέω@viaa3s χρόνος@nampc ικανός@anampn

20.10. και@cc καιρός@ndmsc άποστέλλω@viaa3s προς@pa ό@damp γεωργός@nampc δοϋλος@namsc ίνα@cs από@pg ό@dgms καρπός@ngmsc ό@dgms άμπελών@ngmsc δίδωμι@vifa3p αυτός@rpdms ό@dnmp δέ@cc γεωργός@nnmpc έξαποστέλλω@viaa3p αυτός@rpams δέρω@vpaanmp κενός@anamsn

20.11. και@cc προστίθιμι@viam3s έτερος@aiaimsn πέμπω@vnaa δοϋλος@namsc ό@dnmp δέ@cc και+έκεϊνος@b&adamsn δέρω@vpaanmp και@cc άτιμάζω@vpaanmp έξαποστέλλω@viaa3p κενός@anamsn

20.12. και@cc προστίθιμι@viam3s τρίτος@aoamsn πέμπω@vnaa ό@dnmp δέ@cc και@b ούτος@rdams τραυματίζω@vpaanmp εκβάλλω@viaa3p

20.13. λέγω@viaa3s δέ@cc ό@dnms κύριος@nmsc ό@dgms άμπελών@ngmsc τίς@rqans ποιέω@vsaa1s πέμπω@vifa1s ό@dams υίός@namsc έγώ@rpg-s ό@dams άγαπητός@anamsn ίσως@b ούτος@rdams έντρέπω@vifp3p

20.14. όράω@vpaanmp δέ@cc αυτός@rpams ό@dnmp γεωργός@nmpc διαλογίζομαι@viim3p πρός@pa άλλήλων@reamp λέγω@vppanmp ούτος@rdnms είμί@vifa3s ό@dnms κληρονόμος@nmsc άποκτείνω@vsaa1p αυτός@rpams ίνα@cs έγώ@rpg-p γίνομαι@vsam3s ό@dnfs κληρονομία@nnfsc

20.15. και@cc έκβάλλω@vpaanmp αυτός@rpams έξω@pg ό@dgms άμπελών@ngmsc άποκτείνω@viaa3p τίς@rqans ούν@cc ποιέω@vifa3s αυτός@rpdmp ό@dnms κύριος@nmsc ό@dgms άμπελών@ngmsc

20.16. έρχομαι@vifm3s και@cc άπόλλυμι@vifa3s ό@damp γεωργός@nampc ούτος@rdamp και@cc δίδωμι@vifa3s ό@dams άμπελών@namsc άλλος@aidmpn άκούω@vpaanmp δέ@cc λέγω@viaa3p μή@x γίνομαι@voam3s

20.17. ό@dnms δέ@cc έμβλέπω@vpaanms αυτός@rpdmp λέγω@viaa3s τίς@rqans ούν@cc είμί@vifa3s ό@dnms γράφω@vrxpnms ούτος@rdnms λίθος@namsc ός@rrams άποδοκιμάζω@viaa3p ό@dnmp οίκοδομέω@vppanmp ούτος@rdnms γίνομαι@viap3s είς@pa κεφαλή@nafsc γωνία@ngfsc

20.18. πᾶς@ainmsn ό@dnms πίπτω@vpaanms επί@pa εκείνος@rdams ό@dams λίθος@namsc συνθλάω@vifp3s επί@pa ός@rrams δέ@cc άν@x πίπτω@vsaa3s λιχμάω@vifa3s αυτός@rpams

20.37. ότι@cs δέ@cc έγείρω@vip3p ό@dnmp νεκρός@annmpn και@b Μωϋσής@nmsp μηνύω@viaa3s επί@pg ό@dgfs βάτος@ngfsc ώς@cs λέγω@vifa3s κύριος@namsc ό@dams θεός@namsc Άβραάμ@ngmsp και@cc θεός@namsc Ίσαάκ@ngmsp και@cc θεός@namsc Ίακώβ@ngmsp

20.38a. θεός@nmsc δέ@cc ού@b είμί@vifa3s νεκρός@angmpn αλλά@cc ζάω@vppagmp

21.18. και@cc θριξ@nnfsc εκ@pg ό@dgfs κεφαλή@ngfsc σύ@rpg-p ού@b μή@x άπόλλυμι@vsam3s

21.21. τότε@b ό@dnmp έν@pd ό@ddfs Ίουδαία@ndfsp φεύγω@vdpa3p είς@pa ό@damp όρος@nanpc και@cc ό@dnmp έν@pd μέσος@andnsn αυτός@rpgfs εκχωρέω@vdpa3p και@cc ό@dnmp έν@pd ό@ddfp χώρα@ndfpc μή@x εισέρχομαι@vdpm3p είς@pa αυτός@rpafs

21.22. ότι@cs ήμέρα@nnfpc εκδίκησις@ngfsc ούτος@rdnfp είμί@vifa3p ό@dgns πίμπλημι@vnap πᾶς@aianpn ό@damp γράφω@vrxpanp

22.16. λέγω@vifa1s γάρ@cc σύ@rpd-p ότι@cs ού@b μή@x έσθίω@vsaa1s αυτός@rpans έως@pg όστις@rrgns πληρώω@vsap3s έν@pd ό@ddfs βασιλεία@ndfsc ό@dgms θεός@ngmsc

22.35. και@cc λέγω@viaa3s αυτός@rpdmp ότε@cs άποστέλλω@viaa1s σύ@rpa-p άτερ@pg βαλλάντιον@ngnsc και@cc πήρα@ngfsc και@cc ύπόδημα@ngnpc μή@x τίς@rigns ύστερέω@viaa2p ό@dnmp δέ@cc λέγω@viaa3p ούδείς@rigns

22.36. λέγω@viaa3s δέ@cc αυτός@rpdmp αλλά@cc νύν@b ό@dnms έχω@vppanms βαλλάντιον@nansc αίρω@vdaa3s όμοίως@b και@b πήρα@nafsc και@cc ό@dnms μή@x έχω@vppanms πωλέω@vdaa3s ό@dans ίμάτιον@nansc αυτός@rpgms και@cc άγοράζω@vdaa3s μάχαιρα@nafsc

22.37. λέγω@vifa1s γάρ@cc σύ@rpd-p ότι@cs ούτος@rdans ό@dans γράφω@vrxpans δεί@vifa3s τελέω@vnap έν@pd έγώ@rpd-s ό@dans και@cc/b μετά@pg άνομος@angmpn λογίζομαι@viap3s και@b γάρ@cc ό@dnms περί@pg έγώ@rpg-s τέλος@nansc έχω@vifa3s

22.38. ό@dnmp δέ@cc λέγω@viaa3p κύριος@nmsc ιδού@i μάχαιρα@nnfpc ώδε@b δύο@acnfpn ό@dnms δέ@cc λέγω@viaa3s αυτός@rpdmp ίκανός@annsn είμί@vifa3s

22.49. όράω@vpaanmp δέ@cc ό@dnmp περί@pa αυτός@rpams ό@dans είμί@vrfmans λέγω@viaa3p κύριος@nmsc εί@x πατάσσω@vifa1p έν@pd μάχαιρα@ndfsc

22.50. και@cc πατάσσω@viaa3s είς@acnmsn τίς@ainmsn εκ@pg αυτός@rpgmp ό@dgms άρχιερέυς@ngmsc ό@dams δοϋλος@namsc και@cc άφαιρέω@viaa3s ό@dans ούς@nansc αυτός@rpgms ό@dans δεξιός@anansn



22.51. ἀποκρίνομαι@vrapnms δέ@cc ό@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ἐάω@vdpa2p ἕως@pg οὔτος@rdgns καί@cc ἄπτω@vrapmms ό@dgns ώτιον@ngnsc ἰάομαι@viam3s αὐτός@rpams

22.52. λέγω@viaa3s δέ@cc Ἰησοῦς@nnmsp πρός@pa ό@damp παραγίνομαι@vrapamap ἐπί@pa αὐτός@rpams ἀρχιερέυς@nampc καί@cc στρατηγός@nampc ό@dgns ἱερόν@ngnsc καί@cc πρεσβύτερος@anampc ώς@cs ἐπί@pa ληστής@namsc ἐξέρχομαι@viaa2p μετά@pg μάχαιρα@ngfpc καί@cc ξύλον@ngnpc

22.53. κατά@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s μετά@pg σύ@rpg-p ἐν@pd ό@ddns ἱερόν@ndnsc οὐ@b ἐκτείνω@viaa2p ό@dafp χεῖρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὔτος@rdnfs εἰμί@vipa3s σύ@rpg-p ό@dnfs ὥρα@nnfsc καί@cc ό@dnfs ἐξουσία@nnfsc ό@dgns σκότος@ngnsc

23.34b. διαμερίζω@vppmnmmp δέ@cc ό@damp ἰμάτιον@nanpc αὐτός@rpgms βάλλω@viaa3p κλήρος@nampc

23.39. εἶς@acnmsn δέ@cc ό@dgmp κρεμάννυμι@vrapgmp κακοῦργος@angmpn βλασφημέω@viia3s αὐτός@rpams λέγω@vppanms οὐχί@b σύ@rpn-s εἰμί@vipa2s ό@dnms Χριστός@nnmsp σῶζω@vdaa2s σεαυτοῦ@rxams καί@cc ἐγώ@rpa-p

23.40. ἀποκρίνομαι@vrapnms δέ@cc ό@dnms ἕτερος@ainmsn ἐπιτιμάω@vppanms αὐτός@rpdms φημί@viaa3s/viia3s οὐδέ@b φοβέω@vipm2s σύ@rpn-s ό@dams θεός@namsc ὅτι@cs ἐν@pd ό@ddns αὐτός@atdnsn κρίμα@ndnsc εἰμί@vipa2s

23.41. καί@cc ἐγώ@rpn-p μέν@x δικαίως@b ἄξιος@ananpn γάρ@cc ὅς@rrgnp πράσσω@viaa1p ἀπολαμβάνω@vipa1p οὔτος@rdnms δέ@cc οὐδείς@rians ἄτοπος@anansn πράσσω@viaa3s

23.42. καί@cc λέγω@viia3s Ἰησοῦς@nnmsp μιμνήσκομαι@vdap2s ἐγώ@rpg-s ὅταν@cs ἔρχομαι@vsaa2s εἰς@pa ό@dafs βασιλεία@nafsc σύ@rpg-s

23.43. καί@cc λέγω@viaa3s αὐτός@rpdms ἀμήν@t σύ@rpd-s λέγω@vipa1s σήμερον@b μετά@pg ἐγώ@rpg-s εἰμί@vifm2s ἐν@pd ό@ddms παράδεισος@ndmsc

This lemmatized and morphologically tagged dataset contains all verses in Lk2 that 1) are unattested for the *Gospel* of Marcion by its witnesses and which, according to our hypotheses and signal-tracing methodology, 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CINP = “Lk2 Clear Implicitly Not Present.” Like Lk2-CENP, this dataset is a recording of LkR2 speaking freely apart from earlier gospel vocal-textual models. It thus provides another set of training data for computational modeling of the Lk2 vocal stratum.

Given that our restoration of QnLk1 and other early strata within parallel sets is still underway, future versions of our LODLIB will make occasional additions or deletions to this dataset. Nevertheless, considered on the whole, it should remain relatively stable. Corrections will be noted in the first footnote to this introductory page.<sup>815</sup>

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

The current dataset word count is 3901, representing about 20% of the total word count of Lk2. Its verses are: 4.15, 4.36–39, 4.17–22, 4.23a–b, 4.25–26, 4.28, 4.44, 5.8, 5.15–17, 5.19, 5.29–30, 5.32, 6.15, 6.18, 6.34b, 7.5, 7.11, 7.13, 7.17, 7.21, 7.29–30, 7.40, 7.42–44b, 7.47–49, 8.1, 8.9–15, 8.25a, 8.26, 8.29, 8.36, 8.38–39, 8.43b, 8.49–50, 8.55–56, 9.23, 9.25, 9.32, 9.36, 9.43, 9.45, 9.49–51, 9.56, 10.2, 10.12–15, 10.17–18, 10.20, 10.29–37, 10.41–42, 11.6, 11.16, 11.24–26, 11.29a, 11.44–45, 11.53–54, 12.1a–b, 12.15, 12.17, 12.50, 12.52, 12.54–55, 13.10, 13.17, 14.4, 14.6–10, 14.15, 14.25, 14.28–32, 15.1–3, 16.1, 16.3, 16.8, 16.10, 17.5–6, 17.17, 17.20, 17.29–31, 17.33–37, 18.9, 18.12, 18.15–17, 18.24–30, 18.40–41, 19.1, 19.3–5, 19.7, 19.12–21, 19.24–25, 19.27, 19.37, 19.39–40, 19.47–48, 20.9–18, 20.40, 20.42–43, 20.45–47, 21.1–6, 21.18, 21.36, 22.21, 22.23, 22.31–32, 22.39–40, 22.49, 22.52–53, 22.71, 23.4–6, 23.8b, 23.10–17, 23.24, 23.27–31, 23.50b, 23.54, 24.8, 24.14, 24.17, 24.19–20, 24.22–24, 24.28–29, 24.33–35, 24.48–51.

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<sup>815</sup> In v1.46, we added 4.23a–b, 5.8, 6.34b, 7.13, 8.26, 9.45, and 12.50, but removed 14.33. In v1.49 we removed 7.8. In v1.50 we removed 17.3a. In v1.53 we removed 17.11–12a but added 17.17. In v1.54 we removed 13.13. In v2.02 we added 8.25a, 11.29a, 18.15–17, 19.39, 24.35 but moved 22.49 and 52–53 to the CENP dataset.

4.15. και@cc αυτος@rtnms διδασκω@viiia3s εν@pd ο@ddfp συναγωγή@ndfpc αυτος@rpgmp δοξαζω@vrppnms υπο@pg πας@aigmpn

4.36. και@cc γινομαι@viam3s θαμβος@nnmsc/nnsc επι@pa πας@aiaampn και@cc συλλαλω@viiia3p προς@pa αλληλων@reamp λεγω@vrpanmp τις@rqnms/aqnmsn ο@dnms λογος@nnmsc ουτος@rdnms οτι@cs εν@pd εξουσια@ndfsc και@cc δυναμις@ndfsc επιτάσσω@vipa3s ο@ddnp ακαθαρτος@andnpn πνευμα@ndnrc και@cc εξερχομαι@vipm3p

4.37. και@cc εκπορευομαι@viim3s ηχος@nnmsc περι@pg αυτος@rpgms εις@pa πας@aiaampn τοπος@namsc ο@dgfs περιχωρος@angfsn

4.38. ανισημι@vrpaanms δε@cc απο@pg ο@dgfs συναγωγή@ngfsc εισερχομαι@viiia3s εις@pa ο@dafs οικια@nafsc Σιμων@ngmsp πενθερα@nnfsc δε@cc ο@dgms Σιμων@ngmsp ειμι@viiia3s συνεχω@vrppnfs πυρετος@ndmsc μεγας@andmsn και@cc ερωταω@viiia3p αυτος@rpams περι@pg αυτος@rpgfs

4.39. και@cc εφιστημι@vrpaanms επανω@pg αυτος@rpgfs επιτιμαω@viiia3s ο@ddms πυρετος@ndmsc και@cc αφημι@viiia3s αυτος@rpfafs παραχρημα@b δε@cc ανισημι@vrpaanfs διακονεω@viiia3s αυτος@rpdmp

4.17. και@cc επιδιδωμι@viap3s αυτος@rpdms βιβλιον@nnmsc ο@dgms προφητης@ngmsc Ησαϊας@ngmsp και@cc αναπτυσσω@vrpaanms ο@dans βιβλιον@nansc ευρισκω@viiia3s ο@dams τοπος@namsc ος@b ειμι@viiia3s γραφω@vrpxpns

4.18. πνευμα@nnmsc κυριος@ngmsc επι@pa εγω@rpa-s ος@rrgns ενεκα@pg χριω@viiia3s εγω@rpa-s ευαγγελιζω@vnam πτωχος@andmpn αποστελλω@vixia3s εγω@rpa-s κηρυσσω@vnaa αιχμαλωτος@andmpn αφεις@nafsc και@cc τυφλος@andmpn αναβλεψις@nafsc αποστελλω@vnaa θραυω@vrpxpamp εν@pd αφεις@ndfsc

4.19. κηρυσσω@vnaa ενιαυτος@namsc κυριος@ngmsc δεκτος@anamsn

4.20. και@cc πτυσσω@vrpaanms ο@dans βιβλιον@nansc αποδιδωμι@vrpaanms ο@ddms υπηρετης@ndmsc καθιζω@viiia3s και@cc πας@aigmpn ο@dnmp οφθαλμος@nnmpc εν@pd ο@ddfs συναγωγή@ndfsc ειμι@viiia3p ατενιζω@vrpanmp αυτος@rpdms

4.21. αρχω@viam3s δε@cc λεγω@vrpa προς@pa αυτος@rpamp οτι@cs σημερον@b πληρωω@vixp3s ο@dnfs γραφη@nnfsc ουτος@rdnfs εν@pd ο@ddnp ος@ndnrc συ@rpg-p

4.22. και@cc πας@ainmpn μαρτυρω@viiia3p αυτος@rpdms/rpdns και@cc θαυμαζω@viiia3p επι@pd ο@ddmp λογος@ndmpc ο@dgfs χαρις@ngfsc ο@ddmp εκπορευομαι@vrppmdmp εκ@pg ο@dgms στομα@ngnsc αυτος@rpgms και@cc λεγω@viiia3p ουχι@b υιος@nnmsc ειμι@vipa3s Ιωσηφ@ngmsp ουτος@rdnms

4.23. και@cc λεγω@viiia3s προς@pa αυτος@rpamp παντως@b λεγω@vifa2p εγω@rpd-s ο@dafs παραβολη@nafsc ουτος@rdafs

4.25. επι@pg αληθεια@ngfsc δε@cc λεγω@vipa1s συ@rpd-p πολυς@annfnp χηρα@nnfpc ειμι@viiia3p εν@pd ο@ddfp ημερα@ndfpc Ηλιας@ngmsp εν@pd ο@ddms Ισραηλ@ndmsp οτε@cs κλειω@viap3s ο@dnms ουρανός@nnmsc επι@pa ετος@nanpc τρεις@acanpc και@cc μην@nampc εξ@ac---n ως@b γινομαι@viam3s λιμος@nnmsc μεγας@annmsn επι@pa πας@aiafnsn ο@dafs γη@nafsc

4.26. και@cc προς@pa ουδεις@riafs αυτος@rpgfp πεμπω@viap3s Ηλιας@nnmsp ει@cs μη@x εις@pa Σαρεπτα@nanpp ο@dgfs Σιδωνιος@angfsn προς@pa γυνη@nafsc χηρα@nafsc

4.28. και@cc πιμπλημι@viap3p πας@ainmpn θυμος@ngmsc εν@pd ο@ddfs συναγωγή@ndfsc ακουω@vrpanmp ουτος@rdanp

4.44. και@cc ειμι@viiia3s κηρυσσω@vrpaanms εις@pa ο@dafp συναγωγή@nafpc ο@dgfs Ιουδαία@ngfsp

5.8. ραω@vrpaanms δε@cc Σιμων@nnmsp Πετρος@nnmsp προσπιπτω@viiia3s ο@ddnp γονυ@ndnrc Ιησους@ngmsp λεγω@vrpaanms εξερχομαι@vdaa2s απο@pg εγω@rpg-s οτι@cs ανηρ@nnmsc αμαρτωλος@annmsn ειμι@vipa1s κυριος@nvmsc

5.15. διέρχομαι@viim3s δέ@cc μᾶλλον@b ὁ@dnms λόγος@nnmsc περί@pg αὐτός@rpgms καί@cc συνέρχομαι@viim3p ὄχλος@nnmpc πολὺς@annmpn ἀκούω@vnpa καί@cc θεραπεύω@vnpp ἀπό@pg ὁ@dgfp ἀσθένεια@ngfpc αὐτός@rpgmp

5.16. αὐτός@rtnms δέ@cc εἰμί@viia3s ὑποχωρέω@vnppanms ἐν@pd ὁ@ddfp ἔρημος@ndfpc καί@cc προσεύχομαι@vnppmms

5.17. καί@cc γίνομαι@viam3s ἐν@pd εἶς@acdfsn ὁ@dgfp ἡμέρα@ngfpc καί@cc αὐτός@rtnms εἰμί@viia3s διδάσκω@vnppanms καί@cc εἰμί@viia3p κἀθημαι@vnppmmp Φαρισαῖος@nnmpc καί@cc νομοδιδάσκαλος@nnmpc ὅς@rrnmp εἰμί@viia3p ἔρχομαι@vnpxanmp ἐκ@pg πᾶς@aigfns κώμη@ngfsc ὁ@dgfs Γαλιλαία@ngfsc καί@cc Ἰουδαία@ngfsc καί@cc Ἱερουσαλήμ@ngfsc καί@cc δύναιμι@nnfsc κύριος@ngmsc εἰμί@viia3s εἰς@pa ὁ@dans ἰάομαι@vnppm αὐτός@rtpams

5.19. καί@cc μή@x εὕρισκω@vnppanmp ποῖος@aagfns εἰσφέρω@vnsaa3p αὐτός@rtpams διά@pa ὁ@dams ὄχλος@namsc ἀναβαινώ@vnppanmp ἐπί@pa ὁ@dans δῶμα@nansc διά@pg ὁ@dgmp κέραμος@ngmpc καθήμι@viaa3p αὐτός@rtpams σύν@pd ὁ@ddns κλινίδιον@ndnsc εἰς@pa ὁ@dans μέσος@anansn ἔμπροσθεν@pg ὁ@dgms Ἰησοῦς@ngmsp

5.29. καί@cc ποιέω@viaa3s δοχὴ@nafsc μέγας@anafsn Λευί@nnmsp αὐτός@rpdms ἐν@pd ὁ@ddfs οἰκία@ndfsc αὐτός@rpgms καί@cc εἰμί@viia3s ὄχλος@nnmsc πολὺς@annmsn τελώνης@ngmpc καί@cc ἄλλος@rigmp ὅς@rrnmp εἰμί@viia3p μετὰ@pg αὐτός@rpgmp κατάκειμαι@vnppmmp

5.30. καί@cc γογγύζω@viia3p ὁ@dnmp Φαρισαῖος@nnmpc καί@cc ὁ@dnmp γραμματεὺς@nnmpc αὐτός@rpgmp πρὸς@pa ὁ@damp μαθητῆς@nampc αὐτός@rpgms λέγω@vnppanmp διά@pa τίς@rqans μετὰ@pg ὁ@dgmp τελώνης@ngmpc καί@cc ἁμαρτωλός@angmpn ἐσθίω@vira2p καί@cc πίνω@vira2p

5.32. οὐ@b ἔρχομαι@vixa1s καλέω@vnaa δίκαιος@anampn ἀλλά@cc ἁμαρτωλός@anampn εἰς@pa μετάνοια@nafsc

5.39. καί@cc οὐδεὶς@rinms πίνω@vnppanms παλαιός@anamsn θέλω@vira3s νέος@anamsn λέγω@vira3s γάρ@cc ὁ@dnms παλαιός@annmsn χρηστός@annmsn εἰμί@vira3s

6.15. καί@cc Μαθθαῖος@namsp καί@cc Θωμᾶς@namsp καί@cc Ἰάκωβος@namsp Ἀλφαῖος@ngmsp καί@cc Σίμων@namsp ὁ@dams καλέω@vnpppams ζηλωτῆς@namsp

6.18. ὅς@rrnmp ἔρχομαι@viaa3p ἀκούω@vnaa αὐτός@rpgms καί@cc ἰάομαι@vnap ἀπό@pg ὁ@dgfp νόσος@ngfpc αὐτός@rpgmp καί@cc ὁ@dnmp ἐνοχλέω@vnppmmp ἀπό@pg πνεῦμα@ngnrc ἀκάθαρτος@angnrc θεραπεύω@viip3p

6.34. καί@b ἁμαρτωλός@annmpn ἁμαρτωλός@andmpn δανίζω@vira3p ἵνα@cs ἀπολαμβάνω@vnsaa3p ὁ@damp ἴσος@anampn

7.5. ἀγαπάω@vira3s γάρ@cc ὁ@dans ἔθνος@nansc ἐγώ@rpg-p καί@cc ὁ@dafs συναγωγή@nafsc αὐτός@rtnms οἰκοδομέω@viaa3s ἐγώ@rpd-p

7.11. καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddms ἐξῆς@b πορεύομαι@viap3s εἰς@pa πόλις@nafsc καλέω@vnpppafs Ναῖν@nafsp καί@cc συμπορεύομαι@viim3p αὐτός@rpdms ὁ@dnmp μαθητῆς@nnmpc αὐτός@rpgms καί@cc ὄχλος@nnmsc πολὺς@annmsn

7.13. καί@cc ὀράω@vnppanms αὐτός@rpfsc ὁ@dnms κύριος@nnmsc σπλαγχνίζομαι@viap3s ἐπί@pd αὐτός@rpdfs καί@cc λέγω@viaa3s αὐτός@rpdfs μή@x κλαίω@vndpa2s

7.17. καί@cc ἐξέρχομαι@viaa3s ὁ@dnms λόγος@nnmsc οὗτος@rdnms ἐν@pd ὄλος@andfns ὁ@ddfs Ἰουδαία@ndfsc περί@pg αὐτός@rpgms καί@cc πᾶς@aidfns ὁ@ddfs περίχωρος@andfns

7.21. ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ὥρα@ndfsc θεραπεύω@viaa3s πολὺς@anampn ἀπό@pg νόσος@ngfpc καί@cc μᾶστιξ@ngfpc καί@cc πνεῦμα@ngnrc πονηρός@angnrc καί@cc τυφλός@andmpn πολὺς@andmpn χαρίζομαι@viam3s βλέπω@vnppa

7.29. καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ἀκούω@vnppanms καί@cc/b ὁ@dnmp τελώνης@nnmpc δικαιοῦ@viaa3p ὁ@dams θεός@namsc βαπτίζω@vnppanmp ὁ@dans βάπτισμα@nansc Ἰωάννης@ngmsp

7.30. ὁ@dnmp δέ@cc Φαρισαῖος@nnmpp καί@cc ὁ@dnmp νομικός@annmpn ὁ@dafs βουλή@nafsc ὁ@dgms θεός@ngmsc ἀθετέω@viaa3p εἰς@pa ἑαυτοῦ@rxamp μῆ@x βαπτίζω@vrapnmp ὑπό@pg αὐτός@rpgms

7.40. καί@cc ἀποκρίνομαι@vrapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρὸς@pa αὐτός@rpams Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τίς@rians λέγω@vnaa ὁ@dnms δέ@cc διδάσκαλος@nvmsc λέγω@vdaa2s φημί@vipa3s

7.42. μῆ@x ἔχω@vppagmp αὐτός@rpgmp ἀποδίδωμι@vnaa ἀμφοτέροι@andmpn χαρίζομαι@viam3s τίς@rqnms οὖν@cc αὐτός@rpgmp πολὺς@anansc ἀγαπάω@vifa3s αὐτός@rpams

7.43. ἀποκρίνομαι@vrapnms Σίμων@nnmsp λέγω@viaa3s ὑπολαμβάνω@vipa1s ὅτι@cs ὅς@rrdms ὁ@dans πολὺς@anansc χαρίζομαι@viam3s ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ὀρθῶς@b κρίνω@viaa2s

7.44a-b. καί@cc στρέφω@vrapnms πρὸς@pa ὁ@dafs γυνή@nafsc ὁ@ddms Σίμων@ndmsp φημί@viaa3s/viaa3s βλέπω@vipa2s οὗτος@rdafs ὁ@dafs γυνή@nafsc

7.47. ὅς@rrgns χάριν@pg λέγω@vipa1s σύ@rpd-s ἀφήμι@vixp3p ὁ@dnfp ἁμαρτία@nnfpc αὐτός@rpgfs ὁ@dnfp πολὺς@annfpc ὅτι@cs ἀγαπάω@viaa3s πολὺς@anansn ὅς@rrdms δέ@cc ὀλίγος@annsn ἀφήμι@vipp3s ὀλίγος@b/anansn ἀγαπάω@vipa3s

7.48. λέγω@viaa3s δέ@cc αὐτός@rpdfs ἀφήμι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc

7.49. καί@cc ἄρχω@viam3p ὁ@dnmp συνανᾶμαι@vppmnp λέγω@vnpa ἐν@pd ἑαυτοῦ@rxamp τίς@rqnms οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@b ἁμαρτία@nafpc ἀφήμι@vipa3s

8.1. καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddms καθεξῆς@b καί@cc αὐτός@rtnms διοδεύω@viaa3s κατὰ@pa πόλις@nafsc καί@cc κώμη@nafsc κηρύσσω@vppanms καί@cc εὐαγγελίζω@vppmms ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ὁ@dnmp δώδεκα@ac---n σύν@pd αὐτός@rpdms

8.9. ἐπερωτάω@viaa3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητῆς@nnmpc αὐτός@rpgms τίς@rqnfs/aqfnfs οὗτος@rdnfs εἰμί@vopa3s ὁ@dnfs παραβολή@nnfsc

8.10. ὁ@dnms δέ@cc λέγω@viaa3s σύ@rpd-p δίδωμι@vixp3s γινώσκω@vnaa ὁ@danp μυστήριον@nanpc ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc ὁ@ddmp δέ@cc λοιπός@andmpn ἐν@pd παραβολή@ndfpc ἵνα@cs βλέπω@vppanmp μῆ@x βλέπω@vspa3p καί@cc ἀκούω@vppanmp μῆ@x συνίημι@vspa3p

8.11. εἰμί@vipa3s δέ@cc οὗτος@rdnfs ὁ@dnfs παραβολή@nnfsc ὁ@dnms σπόρος@nnmsc εἰμί@vipa3s ὁ@dnms λόγος@nnmsc ὁ@dgms θεός@ngmsc

8.12. ὁ@dnmp δέ@cc παρά@pa ὁ@dafs ὁδός@nafsc εἰμί@vipa3p ὁ@dnmp ἀκούω@vpaanmp εἶτα@b ἔρχομαι@vipm3s ὁ@dnms διάβολος@nnmsc καί@cc αἶρω@vipa3s ὁ@dams λόγος@namsc ἀπό@pg ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἵνα@cs μῆ@x πιστεύω@vpaanmp σφίζω@vsap3p

8.13. ὁ@dnmp δέ@cc ἐπί@pg ὁ@dgfs πέτρα@ngfsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετὰ@pg χαρά@ngfsc δέχομαι@vipm3p ὁ@dams λόγος@namsc καί@cc οὗτος@rdnmp ρίζα@nafsc οὐ@b ἔχω@vipa3p ὅς@rrnmp πρὸς@pa καιρός@namsc πιστεύω@vipa3p καί@cc ἐν@pd καιρός@ndmsc πειρασμός@ngmsc ἀφίστημι@vipm3p

8.14. ὁ@dnms δέ@cc εἰς@pa ὁ@dafp ἄκανθα@nafpc πίπτω@vpaanms οὗτος@rdnmp εἰμί@vipa3p ὁ@dnmp ἀκούω@vpaanmp καί@cc ὑπό@pg μέριμνα@ngfpc καί@cc πλοῦτος@ngmsc καί@cc ἡδονή@ngfpc ὁ@dgms βίος@ngmsc πορεύομαι@vppmnp συμπνίγω@vipp3p καί@cc οὐ@b τελεσφορέω@vipa3p

8.15. ὁ@dnms δέ@cc ἐν@pd ὁ@ddfs καλός@andfsc γῆ@ndfsc οὗτος@rdnmp εἰμί@vipa3p ὅστις@rrnmp ἐν@pd καρδία@ndfsc καλός@andfsc καί@cc ἀγαθός@andfsc ἀκούω@vpaanmp ὁ@dams λόγος@namsc κατέχω@vipa3p καί@cc καρποφορέω@vipa3p ἐν@pd ὑπομονή@ndfsc

8.25a. λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b ὁ@dnfs πίστις@nnfsc σύ@rpg-p

8.26. καί@cc καταπλέω@viaa3p είς@pa ό@dafs χώρα@nafsc ό@dgmp Γερασηνός@angmpn  
 όστις@rrnfs είμί@vira3s άντιπέρα@pg ό@dgfs Γαλιλαία@ngfsp

8.29. παραγγέλλω@viaa3s γάρ@cc ό@ddns πνεύμα@ndnsc ό@ddns άκάθατος@andnsc  
 έξέρχομαι@vnaa από@pg ό@dgms άνθρωπος@ngmsc πολύς@andmpn γάρ@cc χρόνος@ndmpc  
 συναρπάζω@viya3s αυτός@rpams καί@cc δεσμεύω@viip3s άλυσις@ndfpc καί@cc πέδη@ndfpc  
 φυλάσσω@vrppnms καί@cc διαρρήγνυμι@vrppnms ό@damp δεσμός@nanpc έλαύνω@viip3s ύπό@pg  
 ό@dgns δαιμόνιον@ngnsc είς@pa ό@dafp έρημος@nafpc

8.36. άπαγγέλλω@viaa3p δέ@cc αυτός@rpdmp ό@dnmp όράω@vpaanmp πώς@b σφίζω@viap3s  
 ό@dnms δαιμονίζομαι@vrppnms

8.38. δέομαι@viim3s δέ@cc αυτός@rpgms ό@dnms άνήρ@nnmsc από@pg ός@rrgms έξέρχομαι@viya3s  
 ό@dnnp δαιμόνιον@nnnpc είμί@vnpa σύν@pd αυτός@rpdms άπολύω@viaa3s δέ@cc αυτός@rpams  
 λέγω@vrppnms

8.39. ύποστρέφω@vdpa2s είς@pa ό@dams οίκος@namsc σύ@rpg-s καί@cc διηγέομαι@vdpm2s  
 όσος@rranp σύ@rpd-s ποιέω@viaa3s ό@dnms θεός@nnmsc καί@cc άπέρχομαι@viaa3s κατά@pa  
 όλος@anafsn ό@dafs πόλις@nafsc κηρύσσω@vrppnms όσος@rranp ποιέω@viaa3s αυτός@rpdms  
 ό@dnms Ίησοϋς@nnmsp

8.43b. όστις@rrnfs ιατρός@ndmpc προσαναλίσκω@vpaanfs όλος@anamsn ό@dams βίος@namsc ού@b  
 ισχύω@viaa3s από@pg ουδείς@rigms θεραπεύω@vnap

8.49. έτι@b αυτός@rpgms λαλέω@vrppagms έρχομαι@vipm3s τίς@rinms παρά@pg ό@dgms  
 άρχισυνάγωγος@ngmsc λέγω@vrppnms ότι@cs θνήσκω@vixa3s ό@dnfs θυγάτηρ@nnfsc σύ@rpg-s  
 μηκέτι@b σκύλλω@vdpa2s ό@dams διδάσκαλος@namsc

8.50. ό@dnms δέ@cc Ίησοϋς@nnmsp άκούω@vpaanms άποκρίνομαι@viap3s αυτός@rpdms μή@x  
 φοβέω@vdpm2s μόνος@b πιστεύω@vdaa2s καί@cc σφίζω@vifp3s

8.55. καί@cc επιστρέφω@viaa3s ό@dnns πνεύμα@nnnsc αυτός@rpgfs καί@cc άνίστημι@viaa3s  
 παραχρήμα@b καί@cc διατάσσω@viaa3s αυτός@rpdfs δίδωμι@vnap έσθίω@vnaa

8.56. καί@cc έξίστημι@viaa3p ό@dnmp γονεύς@nnmpc αυτός@rpgfs ό@dnms δέ@cc  
 παραγγέλλω@viaa3s αυτός@rpdmp μηδείς@ridms λέγω@vnaa ό@dans γίνομαι@vrpxaans

9.23. λέγω@viia3s δέ@cc προς@pa πās@aiaampn εί@cs τίς@rinms θέλω@vira3s όπίσω@pg έγώ@rpg-s  
 έρχομαι@vnpm άρνέομαι@vdam3s έαυτοϋ@rxams καί@cc αίρω@vdaa3s ό@dams σταυρός@namsc  
 αυτός@rpgms κατά@pa ήμέρα@nafsc καί@cc άκολουθέω@vdpa3s έγώ@rpd-s

9.25. τίς@rqans γάρ@cc ώφελέω@vipp3s άνθρωπος@nnmsc κερδαίνω@vpaanms ό@dams  
 κόσμος@namsc όλος@anamsn έαυτοϋ@rxams δέ@cc άπόλλυμι@vpaanms ή@cc ζημιώω@vrppnms

9.32. ό@dnms δέ@cc Πέτρος@nnmsp καί@cc ό@dnmp σύν@pd αυτός@rpdms είμί@viia3p  
 βαρέω@vrpxnmp ύπνος@ndmsc διαγρηγορέω@vpaanmp δέ@cc όράω@viaa3p ό@dafs δόξα@nafsc  
 αυτός@rpgms καί@cc ό@damp δύο@acampn άνήρ@nampc ό@damp συνίστημι@vrpxaamp  
 αυτός@rpdms

9.36. καί@cc έν@pd ό@ddns γίνομαι@vnam ό@dafs φωνή@nafsc εύρίσκω@viap3s Ίησοϋς@nnmsp  
 μόνος@annmsn καί@cc αυτός@rtnmp σιγάω@viaa3p καί@cc ουδείς@ridms άπαγγέλλω@viaa3p έν@pd  
 εκείνος@rddfp ό@ddefp ήμέρα@ndfpc ουδείς@rians ός@rrgnp όράω@vixa3p

9.43. έκπλήσσω@viip3p δέ@cc πās@aiaampn επί@pd ό@ddefp μεγαλειότης@ndfsc ό@dgms θεός@ngmsc  
 πās@aigmpn δέ@cc θαυμάζω@vrppagmp επί@pd πās@aiaampn ός@rrdnpc ποιέω@viia3s λέγω@viaa3s  
 προς@pa ό@damp μαθητής@nampc αυτός@rpgms

9.45. ό@dnmp δέ@cc άγνοέω@viia3p ό@dans ρήμα@nansc οϋτος@rdans καί@cc είμί@viia3s  
 παρακαλύπτω@vrpxnns από@pg αυτός@rpgmp ίνα@cs μή@x αισθάνομαι@vsam3p αυτός@rpans  
 καί@cc φοβέω@viim3p έρωτάω@vnaa αυτός@rpams περί@pg ό@dgns ρήμα@ngnsc οϋτος@rdgns

9.49. ἀποκρίνομαι@vrapnms δέ@cc Ἰωάννης@nnmsp λέγω@viaa3s ἐπιστάτης@nvmcsc ὁράω@viaa1p  
 τῖς@riams ἐν@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s ἐκβάλλω@vppaams δαιμόνιον@nanpc καί@cc  
 κωλύω@viia1p αὐτός@rpams ὅτι@cs οὐ@b ἀκολουθέω@vipa3s μετὰ@pg ἐγώ@rpg-p

9.50. λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp μὴ@x κωλύω@vdpa2p  
 ὅς@rrnms γάρ@cc οὐ@b εἰμί@vipa3s κατὰ@pg σύ@rpg-p ὑπέρ@pg σύ@rpg-p εἰμί@vipa3s

9.51. γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns συμπληρώω@vnpp ὁ@dafp ἡμέρα@nafpc ὁ@dgfs  
 ἀνάληψις@ngfsc αὐτός@rpgms καί@cc αὐτός@rtnms ὁ@dans πρόσωπον@nansc στηρίζω@viaa3s  
 ὁ@dgnsc πορεύομαι@vnpm εἰς@pa Ἱερουσαλήμ@nafsp

9.56. καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc

10.2. λέγω@viia3s δέ@cc πρὸς@pa αὐτός@rpamp ὁ@dnms μὲν@x θερισμός@nvmcsc πολὺς@annmsn  
 ὁ@dnmp δέ@cc ἐργάτης@nnmpc ὀλίγος@annmpn δέομαι@vdap2p οὖν@cc ὁ@dgms κύριος@ngmsc  
 ὁ@dgms θερισμός@ngmsc ὅπως@cs ἐργάτης@nampc ἐκβάλλω@vsaa3s εἰς@pa ὁ@dams  
 θερισμός@namsc αὐτός@rpgms

10.12. λέγω@vipa1s σύ@rpd-p ὅτι@cs Σόδομα@ndnpp ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ἐκεῖνος@rddfs  
 ἀνεκτός@annnsc εἰμί@vifm3s ἢ@cc ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs

10.13. οὐαί@i σύ@rpd-s Χοραζίν@nvfsp οὐαί@i σύ@rpd-s Βηθσαϊδὰ@nvfsp ὅτι@cs εἰ@cs ἐν@pd  
 Τύρος@ndfsp καί@cc Σιδῶν@ndfsp γίνομαι@viap3p ὁ@dnfp δύναμις@nnfpc ὁ@dnfp γίνομαι@vpanfpc  
 ἐν@pd σύ@rpd-p πάλαι@b ἄν@x ἐν@pd σάκκος@ndmnc καί@cc σποδός@ndfsc κάθημαι@vppmmp  
 μετανοέω@viaa3p

10.14. πλήν@cc Τύρος@ndfsp καί@cc Σιδῶν@ndfsp ἀνεκτός@annnsc εἰμί@vifm3s ἐν@pd ὁ@ddfs  
 κρίσις@ndfsc ἢ@cc σύ@rpd-p

10.15. καί@cc/b σύ@rpn-s Καφαρναούμ@nvfsp μὴ@x ἕως@pg οὐρανός@ngmsc ὑψώω@vifp2s ἕως@pg  
 ὁ@dgms ἄδης@ngmsc καταβαίνω@vifm2s

10.17. ὑποστρέφω@viaa3p δέ@cc ὁ@dnmp ἐβδομήκοντα@ac---n δύο@acnmpn μετὰ@pg χαρά@ngfsc  
 λέγω@vppanmp κύριος@nvmcsc καί@b ὁ@dnnp δαιμόνιον@nnnpc ὑποτάσσω@vipp3s ἐγώ@rpd-p  
 ἐν@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s

10.18. λέγω@viaa3s δέ@cc αὐτός@rpdmp θεωρέω@viia1s ὁ@dams Σατανᾶς@namsp ὡς@cs  
 ἀστραπή@nafsc ἐκ@pg ὁ@dgms οὐρανός@ngmsc πίπτω@vpaams

10.20. πλήν@cc ἐν@pd οὗτος@rddns μὴ@x χαίρω@vdpa2p ὅτι@cs ὁ@dnnp πνεῦμα@nnnpc σύ@rpd-p  
 ὑποτάσσω@vipp3s χαίρω@vdpa2p δέ@cc ὅτι@cs ὁ@dnnp ὄνομα@nnnpc σύ@rpg-p ἐγγράφω@vixp3s  
 ἐν@pd ὁ@ddmp οὐρανός@ndmpc

10.29. ὁ@dnms δέ@cc θέλω@vppanms δικαιοῶ@vnaa εἰς@rxams λέγω@viaa3s πρὸς@pa ὁ@dams  
 Ἰησοῦς@namsp καί@b τῖς@rqnms εἰμί@vipa3s ἐγώ@rpg-s πλησίον@b

10.30. ὑπολαμβάνω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ἄνθρωπος@nvmcsc τῖς@ainmsn  
 καταβαίνω@viia3s ἀπὸ@pg Ἱερουσαλήμ@ngfsp εἰς@pa Ἱεριχώ@nafsp καί@cc ληστής@ndmpc  
 περιπίπτω@viaa3s ὅς@rrnmp καί@cc/b ἐκδύω@vpaanmp αὐτός@rpams καί@cc πληγὴ@nafpc  
 ἐπιτίθημι@vpaanmp ἀπέρχομαι@viaa3p ἀφήμι@vpaanmp ἡμιθανής@anamsn

10.31. κατὰ@pa συγκυρία@nafsc δέ@cc ἱερέυς@nvmcsc τῖς@ainmsn καταβαίνω@viia3s ἐν@pd ὁ@ddfs  
 ὁδός@ndfsc ἐκεῖνος@rddfs καί@cc ὁράω@vpaanms αὐτός@rpams ἀντιπαρέρχομαι@viaa3s

10.32. ὁμοίως@b δέ@cc καί@b Λευίτης@nnmsp γίνομαι@vpanms κατὰ@pa ὁ@dams τόπος@namsc  
 ἔρχομαι@vpaanms καί@cc ὁράω@vpaanms ἀντιπαρέρχομαι@viaa3s

10.33. Σαμαρίτης@nnmsp δέ@cc τῖς@ainmsn ὁδεύω@vppanms ἔρχομαι@viaa3s κατὰ@pa αὐτός@rpams  
 καί@cc ὁράω@vpaanms σπλαγχνίζομαι@viap3s

10.34. καί@cc προσέρχομαι@vpaanms καταδέω@viaa3s ὁ@danp τραῦμα@nanpc αὐτός@rpgms  
 ἐπιχέω@vppanms ἔλαιον@nansc καί@cc οἶνος@namsc ἐπιβιβάζω@vpaanms δέ@cc αὐτός@rpams  
 ἐπί@pa ὁ@dans ἴδιος@anamsn κτήνος@nansc ἄγω@viaa3s αὐτός@rpams εἰς@pa πανδοχεῖον@nansc

καί@cc έπιμελέομαι@viap3s αὐτός@rpgms  
10.35. καί@cc έπί@pa ό@dafs αὐριον@b έκβάλλω@vpaanms διδωμι@viaa3s δύο@acanpn  
δηνάριον@nanpc ό@ddms πανδοχεύς@ndmsc καί@cc λέγω@viaa3s έπιμελέομαι@vdap2s αὐτός@rpgms  
καί@cc ός@rrans τὶς@rians ἄν@x προσδαπανάω@vsaa2s ἐγώ@rpn-s ἐν@pd ό@ddns  
ἐπανέρχομαι@vnpnm ἐγώ@rpa-s ἀποδίδωμι@vifa1s σύ@rpd-s  
10.36. τὶς@rqnmς οὗτος@rdgmp ό@dgmpr τρεῖς@acgmprn πλησίον@b δοκέω@vira3s σύ@rpd-s  
γίνομαι@vnxa ό@dgmς έμπίπτω@vpaagms εἰς@pa ό@damp ληστής@nampc  
10.37. ό@dnms δέ@cc λέγω@viaa3s ό@dnms ποιέω@vpaanms ό@dans ἔλεος@nansc μετά@pg  
αὐτός@rpgms λέγω@viaa3s δέ@cc αὐτός@rpdms ό@dnms Ἰησοῦς@nnmsp πορεύομαι@vdpm2s καί@cc  
σύ@rpn-s ποιέω@vdp2s όμοίως@b  
10.41. ἀποκρίνομαι@vnapnms δέ@cc λέγω@viaa3s αὐτός@rpdms ό@dnms κύριος@nnmsc Μάρθα@vnfsp  
Μάρθα@vnfsp μεριμνάω@vira2s καί@cc θορυβάζω@vipp2s περί@pa πολὺς@ananpn  
10.42. εἶς@acgnsn δέ@cc εἰμί@vira3s χρεῖα@nnfsc Μαρία@nnfsp γάρ@cc ό@dafs ἀγαθός@anafsn  
μερίς@nafsc ἐκλέγω@viam3s ὅστις@rrnfs οὐ@b ἀφαιρέω@vifp3s αὐτός@rpgfs  
11.6. ἐπειδή@cs φίλος@annmsn ἐγώ@rpg-s παραγίνομαι@viam3s ἐκ@pg ὁδός@ngfsc πρὸς@pa  
ἐγώ@rpa-s καί@cc οὐ@b ἔχω@vira1s ός@rrans παρατίθημι@vifa1s αὐτός@rpdms  
11.16. ἕτερος@ainmpn δέ@cc πειράζω@vppanmp σημείον@nansc ἐκ@pg οὐρανός@ngmsc ζητέω@vii3p  
παρά@pg αὐτός@rpgms  
11.24. ὅταν@cs ό@dnms ἀκάθαρτος@annsn πνεῦμα@nnnsc ἐξέρχομαι@vsaa3s ἀπό@pg ό@dgmς  
ἄνθρωπος@ngmsc διέρχομαι@vipm3s διά@pg ἄνδρος@angmpn τόπος@ngmpc ζητέω@vppans  
ἀνάπαυσις@nafsc καί@cc μή@x εύρίσκω@vppans τότε@b λέγω@vira3s ὑποστρέφω@vifa1s εἰς@pa  
ό@dams οἶκος@namsc ἐγώ@rpg-s ὅθεν@b ἐξέρχομαι@viaa1s  
11.25. καί@cc ἔρχομαι@vpaans εύρίσκω@vira3s σαρώω@vpxpams καί@cc κοσμέω@vpxpams  
11.26. τότε@b πορεύομαι@vipm3s καί@cc παραλαμβάνω@vira3s ἕτερος@aianpn πνεῦμα@nanpc  
πονηρός@ananpc έαυτοῦ@rxgns ἐπτά@ac---n καί@cc εἰσέρχομαι@vpaanpr κατοικέω@vira3s ἐκεῖ@b  
καί@cc γίνομαι@vipm3s ό@dnnp ἔσχατος@annnprn ό@dgmς ἄνθρωπος@ngmsc ἐκεῖνος@rdgmς  
κακός@annnprc ό@dgnp πρῶτος@aoagnp  
11.29. ό@dgmpr δέ@cc ὄχλος@ngmpc ἐπαθροίζω@vpppgmp ἄρχω@viam3s λέγω@vnpa  
11.44. οὐαί@i σύ@rpd-p ὅτι@cs εἰμί@vira2p ὡς@cs ό@dnnp μνημεῖον@nnnprc ό@dnnp  
ἄδελφος@annnprn καί@cc ό@dnnp ἄνθρωπος@nnmpc ό@dnnp περιπατέω@vppanmp ἐπάνω@b οὐ@b  
οἶδα@vixa3p  
11.45. ἀποκρίνομαι@vnapnms δέ@cc τὶς@rinms ό@dgmpr νομικός@angmpn λέγω@vira3s  
αὐτός@rpdms διδάσκαλος@nvmsc οὗτος@rdanp λέγω@vppanms καί@b ἐγώ@rpa-p ὑβρίζω@vira2s  
11.53. καί+ἐκεῖθεν@cc&cc ἐξέρχομαι@vpaagms αὐτός@rpgms ἄρχω@viam3p ό@dnnp  
γραμματεὺς@nnmpc καί@cc ό@dnnp Φαρισαῖος@nnmpp δεινῶς@b ἐνέχω@vnpa καί@cc  
ἀποστοματίζω@vnpa αὐτός@rpams περί@pg πολὺς@angnprc  
11.54. ἐνεδρεύω@vppanmp αὐτός@rpams θηρεύω@vnaa τὶς@rians ἐκ@pg ό@dgnς στόμα@ngnsc  
αὐτός@rpgms  
12.1a–b. ἐν@pd ός@rrdnpr έπισυνάγω@vnapgfp ό@dgnpr μυριάς@ngfpc ό@dgmς ὄχλος@ngmsc ὥστε@cs  
καταπατέω@vnpa ἀλλήλων@reamp  
12.15. λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpamp ὀράω@vdpa2p καί@cc φυλάσσω@vdpm2p ἀπό@pg  
πᾶς@aigfsn πλεονεξία@ngfsc ὅτι@cs οὐ@b ἐν@pd ό@ddns περισσεύω@vnpa τὶς@ridms ό@dnfs  
ζωή@nnfsc αὐτός@rpgms εἰμί@vira3s ἐκ@pg ό@dgnp ὑπάρχω@vppagnp αὐτός@rpdms  
12.17. καί@cc διαλογίζομαι@viim3s ἐν@pd έαυτοῦ@rxdms λέγω@vppanms τὶς@rqans ποιέω@vsaa1s  
ὅτι@cs οὐ@b ἔχω@vira1s ποῦ@b συνάγω@vifa1s ό@damp καρπός@nampc ἐγώ@rpg-s



12.50. βάπτισμα@nansc δέ@cc έχω@vipa1s βαπτίζω@vnap και@cc πώς@b συνέχω@vipr1s έως@pg  
ὄστις@rrgns τελέω@vsap3s

12.52. εἰμί@vifm3p γάρ@cc ἀπό@pg ὁ@dgms νῦν@b πέντε@ac---n ἐν@pd εἶς@acdmsn οἶκος@ndmsc  
διαμερίζω@vrxpnmr τρεῖς@acnmpn ἐπί@pd δύο@acdmpn και@cc δύο@acnmpn ἐπί@pd  
τρεῖς@acdmpn

12.54. λέγω@viia3s δέ@cc και@b ὁ@ddmp ὄχλος@ndmpc ὅταν@cs ὀράω@vsaa2p ὁ@dafs  
νεφέλη@nafsc ἀνατέλλω@vnpaafs ἐπί@pg δυσμή@ngfpc εὐθέως@b λέγω@vipa2p ὅτι@cs  
ἄμβροσ@nnmsc ἔρχομαι@vipm3s και@cc γίνομαι@vipm3s οὕτω@b

12.55. και@cc ὅταν@cs νότος@namsc πνέω@vnpaams λέγω@vipa2p ὅτι@cs καύσων@nnmsc  
εἰμί@vifm3s και@cc γίνομαι@vipm3s

13.10. εἰμί@viia3s δέ@cc διδάσκω@vppanms ἐν@pd εἶς@acdfsn ὁ@dgfp συναγωγή@ngfpc ἐν@pd  
ὁ@ddnp σάββατον@ndnrc

13.17. και@cc οὗτος@rdanp λέγω@vppagms αὐτός@rpgms καταισχύνω@viip3p πᾶς@ainmpn ὁ@dnmp  
ἀντίκειμαι@vppmnmr αὐτός@rpdms και@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc χαίρω@viia3s  
ἐπί@pd πᾶς@aidnnp ὁ@ddnp ἔνδοξος@andnnp ὁ@ddnp γίνομαι@vppmdnp ὑπό@pg αὐτός@rpgms

14.4. ὁ@dnmp δέ@cc ἡσυχάζω@viaa3p και@cc ἐπιλαμβάνω@vnpamms ἰάομαι@viam3s αὐτός@rpams  
και@cc ἀπολύω@viaa3s

14.6. και@cc οὐ@b ἰσχύω@viaa3p ἀνταποκρίνομαι@vnap πρὸς@pa οὗτος@rdanp

14.7. λέγω@viia3s δέ@cc πρὸς@pa ὁ@damp καλέω@vrxpamp παραβολή@nafsc ἐπέχω@vppanms  
πῶς@b ὁ@dafp πρωτοκλισία@nafpc ἐκλέγω@viim3p λέγω@vppanms πρὸς@pa αὐτός@rpamp

14.8. ὅταν@cs καλέω@vsap2s ὑπό@pg τίς@rigms εἰς@pa γάμος@nampc μή@x κατακλίνω@vsap2s  
εἰς@pa ὁ@dafs πρωτοκλισία@nafsc μήποτε@cs ἔντιμος@annmsc σύ@rpg-s εἰμί@vsap3s  
καλέω@vrxpnmms ὑπό@pg αὐτός@rpgms

14.9. και@cc ἔρχομαι@vpaanms ὁ@dnms σύ@rpa-s και@cc αὐτός@rpams καλέω@vpaanms  
λέγω@vifa3s σύ@rpd-s δίδωμι@vdaa2s οὗτος@rddms τόπος@namsc και@cc τότε@b ἄρχω@vifm2s  
μετά@pg αἰσχύνη@ngfsc ὁ@dams ἔσχατος@anamsn τόπος@namsc κατέχω@vnpa

14.10. ἀλλά@cc ὅταν@cs καλέω@vsap2s πορεύομαι@vrapnms ἀναπίπτω@vdaa2s εἰς@pa ὁ@dams  
ἔσχατος@anamsn τόπος@namsc ἵνα@cs ὅταν@cs ἔρχομαι@vsaa3s ὁ@dnms καλέω@vrxanms σύ@rpa-s  
λέγω@vifa3s σύ@rpd-s φίλος@anvmsn προσαναβαίνω@vdaa2s ἀνώτερος@anansc τότε@b εἰμί@vifm3s  
σύ@rpd-s δόξα@nnfsc ἐνώπιον@pg πᾶς@aigmpn ὁ@dgmp συνανάκειμαι@vppmgmp σύ@rpd-s

14.25. συμπορεύομαι@viim3p δέ@cc αὐτός@rpdms ὄχλος@nnmpc πολὺς@annmpn και@cc  
στρέφω@vrapnms λέγω@viaa3s πρὸς@pa αὐτός@rpamp

14.28. τίς@rqnms γάρ@cc ἐκ@pg σύ@rpg-p θέλω@vppanms πύργος@namsc οἰκοδομέω@vnaa οὐχί@b  
πρῶτος@b καθίζω@vpaanms ψηφίζω@vipa3s ὁ@dafs δαπάνη@nafsc εἰ@x ἔχω@vipa3s εἰς@pa  
ἀπαρτισμός@namsc

14.29. ἵνα@cs μήποτε@cs τίθημι@vpaagms αὐτός@rpgms θεμέλιος@namsc και@cc μή@x  
ἰσχύω@vppagms ἐκτελέω@vnaa πᾶς@ainmpn ὁ@dnmp θεωρέω@vppanmp ἄρχω@vsam3p  
αὐτός@rpdms ἐμπαίζω@vnpa

14.30. λέγω@vppanmp ὅτι@cs οὗτος@rdnms ὁ@dnms ἄνθρωπος@nnmsc ἄρχω@viam3s  
οἰκοδομέω@vnpa και@cc οὐ@b ἰσχύω@viaa3s ἐκτελέω@vnaa

14.31. ἡ@cc τίς@aqnmsn βασιλεύς@nnmsc πορεύομαι@vppmnmms ἕτερος@aidmsn βασιλεύς@ndmsc  
συμβάλλω@vnaa εἰς@pa πόλεμος@namsc οὐχί@b καθίζω@vpaanms πρῶτος@b βουλεύω@vifm3s εἰ@x  
δυνατός@annmsn εἰμί@vipa3s ἐν@pd δέκα@ac---n χιλιάς@ndfpc ὑπαντάω@vnaa ὁ@ddms μετά@pg  
εἴκοσι@ac---n χιλιάς@ngfpc ἔρχομαι@vppmdms ἐπί@pa αὐτός@rpams

14.32. εἰ@cs δέ@cc μή@x γέ@x ἔτι@b αὐτός@rpgms πόρρω@b εἰμί@vppagms πρεσβεία@nafsc  
ἀποστέλλω@vpaanms ἐρωτάω@vipa3s ὁ@danp πρὸς@pa εἰρήνη@nafsc

15.1. εἰμί@viiia3p δέ@cc αὐτός@rpdms ἐγγίζω@vppanmp πᾶς@ainmpn ὁ@dnmp τελώνης@nnmpc  
καί@cc ὁ@dnmp ἁμαρτωλός@annmpn ἀκούω@vnpa αὐτός@rpgms

15.2. καί@cc διαγογγύζω@viiia3p ὁ@dnmp τέ@cc Φαρισαῖος@nnmpp καί@cc ὁ@dnmp  
γραμματεὺς@nnmpc λέγω@vppanmp ὅτι@cs οὗτος@rdnms ἁμαρτωλός@anampn προσδέχομαι@vipm3s  
καί@cc συνεσθίω@vira3s αὐτός@rpdmp

15.3. λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs  
λέγω@vppanms

16.1. λέγω@viiia3s δέ@cc καί@b πρὸς@pa ὁ@damp μαθητῆς@nampc ἄνθρωπος@nnmsc τὶς@ainmsn  
εἰμί@viiia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viiia3s οἰκονόμος@namsc καί@cc οὗτος@rdnms  
διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp ὑπάρχω@vppaanp  
αὐτός@rpgms

16.3. λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τὶς@rqans ποιέω@vsaa1s  
ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc ἀπό@pg  
ἐγώ@rpg-s σκάπτω@vnpa οὐ@b ἰσχύω@vira1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s

16.8. καί@cc ἐπαινέω@viaa3s ὁ@dnms κύριος@nnmsc ὁ@dams οἰκονόμος@namsc ὁ@dgfs ἀδικία@ngfsc  
ὅτι@cs φρονίμως@b ποιέω@viaa3s ὅτι@cs ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms  
φρόνιμος@annmpc ὑπέρ@pa ὁ@damp υἱός@nampc ὁ@dgms φῶς@ngnsc εἰς@pa ὁ@dafs γενεά@nafsc  
ὁ@dafs ἑαυτοῦ@rxgmp εἰμί@vira3p

16.10. ὁ@dnms πιστός@annmsn ἐν@pd ἐλαχὺς@andnss καί@b ἐν@pd πολὺς@andnss πιστός@annmsn  
εἰμί@vira3s καί@cc ὁ@dnms ἐν@pd ἐλαχὺς@andnss ἄδικος@annmsn καί@b ἐν@pd πολὺς@andnss  
ἄδικος@annmsn εἰμί@vira3s

17.5. καί@cc λέγω@viaa3p ὁ@dnmp ἀπόστολος@nnmpc ὁ@ddms κύριος@ndmsc προστίθημι@vdaa2s  
ἐγώ@rpd-p πίστις@nafsc

17.6. λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc εἰ@cs ἔχω@vira2p πίστις@nafsc ὡς@cs  
κόκκος@namsc σίναπι@ngnsc λέγω@viiia2p ἂν@x ὁ@ddfs συκάμινος@ndfsc οὗτος@rddfs  
ἐκρίζω@vdap2s καί@cc φυτεύω@vdap2s ἐν@pd ὁ@ddfs θάλασσα@ndfsc καί@cc ὑπακούω@viaa3s  
ἂν@x σύ@rpd-p

17.17. ἀποκρίνομαι@vrapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s οὐχί@b ὁ@dnmp δέκα@ac-  
--n καθαρίζω@viap3p ὁ@dnmp δέ@cc ἐννέα@ac---n ποῦ@b

17.20. ἐπερωτάω@vrapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s  
ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc  
λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετὰ@pg  
παρατήρησις@ngfsc

17.29. ὅς@rrdfs δέ@cc ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λῶτ@nnmsp ἀπό@pg Σόδομα@ngnpp  
βρέχω@viaa3s πῦρ@nansc καί@cc θεῖον@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s  
πᾶς@aiampn

17.30. κατὰ@pa ὁ@danp αὐτός@rpanp εἰμί@vifm3s ὅς@rrdfs ἡμέρα@ndfsc ὁ@dnms υἱός@nnmsc  
ὁ@dgms ἄνθρωπος@ngmsc ἀποκαλύπτω@vippp3s

17.31. ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc ὅς@rrnms εἰμί@vifm3s ἐπί@pg ὁ@dgms  
δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnpc αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μὴ@x  
καταβαίνω@vdaa3s αἶρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ἀγρός@ndmsc ὁμοίως@b μὴ@x  
ἐπιστρέφω@vdaa3s εἰς@pa ὁ@danp ὀπίσω@b

17.33. ὅς@rrnms ἐάν@x ζητέω@vsaa3s ὁ@dafs ψυχὴ@nafsc αὐτός@rpgms περιποιέω@vnam  
ἀπόλλυμι@vifa3s αὐτός@rpafp ὅς@rrnms δέ@cc ἂν@x ἀπόλλυμι@vsaa3s ζωογονέω@vifa3s αὐτός@rpafp

17.34. λέγω@vipa1s σύ@rpd-p οὔτος@rddfs ό@ddfs νύξ@ndfsc εἰμί@vifm3p δύο@acnmpn ἐπί@pg κλίνη@ngfsc εἶς@acgfsn ό@dnms εἶς@acnmsn παραλαμβάνω@vifp3s καί@cc ό@dnms ἕτερος@ainmsn ἀφήμι@vifp3s

17.35. εἰμί@vifm3p δύο@acnfpn ἀλήθω@vrpanfp ἐπί@pa ό@dans αὐτός@rpans ό@dnfs εἶς@acnfsn παραλαμβάνω@vifp3s ό@dnfs δέ@cc ἕτερος@ainfsn ἀφήμι@vifp3s

17.36. δύο@acnmpn ἐν@pd ό@ddms ἀγρός@ndmsc εἶς@acnmsn παραλαμβάνω@vifp3s καί@cc ό@dnms ἕτερος@ainmsn ἀφήμι@vifp3s

17.37. καί@cc ἀποκρίνομαι@vrapnmp λέγω@vipa3p αὐτός@rpdms ποῦ@b κύριος@nvmsc ό@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὅπου@cs ό@dms σῶμα@nnsc ἐκεῖ@b καί@b ό@dnmp ἀετός@nnmpc ἐπισυνάγω@vifp3p

18.9. λέγω@viaa3s δέ@cc καί@b πρὸς@pa τὶς@riamp ό@damp πείθω@vrxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vrpaamp ό@damp λοιπός@anampn ό@dafs παραβολή@nafsc οὔτος@rdafs

18.12. νηστεύω@vipa1s δὶς@b ό@dgnms σάββατον@ngnsc ἀποδεκατόω@vipa1s πᾶς@aianpn ὅσος@rranp κτάομαι@virm1s

18.15. προσφέρω@viia3p δέ@cc αὐτός@rpdms καί@b ό@danp βρέφος@nanpc ἴνα@cs αὐτός@rpgnp ἄπτω@vspm3s ὁράω@vrpaanmp δέ@cc ό@dnmp μαθητῆς@nnmpc ἐπιτιμάω@viia3p αὐτός@rpdmp

18.16. ό@dnms δέ@cc Ἰησοῦς@nnmsp προσκαλέομαι@viam3s αὐτός@rpanp λέγω@vrpanms ἀφήμι@vdaa2p ό@danp παιδίον@nanpc ἔρχομαι@vnrm πρὸς@pa ἐγώ@rpa-s καί@cc μή@x κωλύω@vdpa2p αὐτός@rpanp ό@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ό@dnfs βασιλεία@nnfsc ό@dgnms θεός@ngmsc

18.17. ἀμὴν@t λέγω@vipa1s σύ@rpd-p ὅς@rrnms ἄν@x μή@x δέχομαι@vsam3s ό@dafs βασιλεία@nafsc ό@dgnms θεός@ngmsc ὡς@cs παιδίον@nnsc οὐ@b μή@x εἰσέρχομαι@vsaa3s εἰς@pa αὐτός@rpa

18.24. ὁράω@vrpaanms δέ@cc αὐτός@rpams ό@dnms Ἰησοῦς@nnmsp περίλυπος@anamsn γίνομαι@vrpamams λέγω@viaa3s πῶς@b δυσκόλως@b ό@dnmp ό@danp χρῆμα@nanpc ἔχω@vrpanmp εἰς@pa ό@dafs βασιλεία@nafsc ό@dgnms θεός@ngmsc εἰσπορεύομαι@virm3p

18.25. εὐκοπος@annsc γάρ@cc εἰμί@vipa3s κάμηλος@namsc/nafsc διά@pg τρῆμα@ngnsc βελόνη@ngfsc εἰσέρχομαι@vnnaa ἢ@cc πλούσιος@anamsn εἰς@pa ό@dafs βασιλεία@nafsc ό@dgnms θεός@ngmsc εἰσέρχομαι@vnnaa

18.26. λέγω@viaa3p δέ@cc ό@dnmp ἀκούω@vrpaanmp καί@cc/b τίς@rqnms δύναμαι@virm3s σφίζω@vnap

18.27. ό@dnms δέ@cc λέγω@viaa3s ό@dnnp ἀδύνατος@annpn παρά@pd ἄνθρωπος@ndmpc δυνατός@annpn παρά@pd ό@ddms θεός@ndmsc εἰμί@vipa3s

18.28. λέγω@viaa3s δέ@cc ό@dnms Πέτρος@nnmsp ἰδοὺ@i ἐγώ@rpn-p ἀφήμι@vrpaanmp ό@danp ἴδιος@ananpn ἀκολουθῶ@viaa1p σύ@rpd-s

18.29. ό@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀμὴν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐδείς@rinms εἰμί@vipa3s ὅς@rrnms ἀφήμι@viaa3s οἰκία@nafsc ἢ@cc γυνή@nafsc ἢ@cc ἀδελφός@nampc ἢ@cc γονεὺς@nampc ἢ@cc τέκνον@nanpc ἕνεκα@pg ό@dgnfs βασιλεία@ngfsc ό@dgnms θεός@ngmsc

18.30. ὅς@rrnms οὐχί@b μή@x ἀπολαμβάνω@vsaa3s πολλαπλασίων@ananpn ἐν@pd ό@ddms καιρός@ndmsc οὔτος@rddms καί@cc ἐν@pd ό@ddms αἰών@ndmsc ό@ddms ἔρχομαι@vrppmdms ζωή@nafsc αἰώνιος@anafsn

18.40. ἴστημι@vrapnms δέ@cc ό@dnms Ἰησοῦς@nnmsp κελεύω@viaa3s αὐτός@rpams ἄγω@vnap πρὸς@pa αὐτός@rpams ἐγγίζω@vrpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams

18.41. τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s ό@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc  
 ίνα@cs άναβλέπω@vsaa1s

19.1. καί@cc εισέρχομαι@vpaanms διέρχομαι@viim3s ό@dafs Ίεριχώ@nafsp

19.3. καί@cc ζητέω@viia3s όράω@vnaa ό@dams Ίησοϋς@namsp τίς@rqnms ειμί@vipa3s καί@cc ού@b  
 δύναμαι@viim3s από@pg ό@dgms όχλος@ngmsc ότι@cs ό@ddfs ήλικία@ndfsc μικρός@annmsn  
 ειμί@viia3s

19.4. καί@cc προτρέχω@vpaanms εις@pa ό@dans έμπροσθεν@b άναβαίνω@viaa3s επί@pa  
 συκομορέα@nafsc ίνα@cs όράω@vsaa3s αυτός@rpams ότι@cs εκείνος@rdgfs μέλλω@viia3s  
 διέρχομαι@vnpm

19.5. καί@cc ώς@cs έρχομαι@viaa3s επί@pa ό@dams τόπος@namsc άναβλέπω@vpaanms ό@dnms  
 Ίησοϋς@nnmsp λέγω@viaa3s προς@pa αυτός@rpams Ζακχαΐος@nvmsp σπεύδω@vpaanms  
 καταβαίνω@vdaa2s σήμερα@b γάρ@cc έν@pd ό@ddms οΐκος@ndmsc σύ@rpg-s δεΐ@vipa3s έγώ@rpa-  
 s μένω@vnaa

19.7. καί@cc όράω@vpaanmp πᾶς@ainmpn διαγογγύζω@viia3p λέγω@vppanmp ότι@cs παρά@pd  
 άμαρτωλός@andmsn άνήρ@ndmsc εισέρχομαι@viaa3s καταλύω@vnaa

19.12. λέγω@viaa3s οὖν@cc άνθρωπος@nnmsc τίς@ainmsn ευγενής@annmsn πορεύομαι@viap3s εις@pa  
 χώρα@nafsc μακρός@anafsn λαμβάνω@vnaa έαυτοϋ@rxdms βασιλεία@nafsc καί@cc ύποστρέφω@vnaa

19.13. καλέω@vpaanms δέ@cc δέκα@ac---n δοϋλος@nampc έαυτοϋ@rxgms δίδωμι@viaa3s  
 αυτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s προς@pa αυτός@rpamp  
 πραγματεύομαι@vdam2p έν@pd ός@rrdms έρχομαι@vipm1s

19.14. ό@dnmp δέ@cc πολίτης@nnmpc αυτός@rpgms μισέω@viia3p αυτός@rpams καί@cc  
 αποστέλλω@viaa3p πρεσβεία@nafsc όπισω@pg αυτός@rpgms λέγω@vppanmp ού@b θέλω@vipa1p  
 οϋτος@rdams βασιλεύω@vnaa επί@pa έγώ@rpa-p

19.15. καί@cc γίνομαι@viam3s έν@pd ό@ddns επανέρχομαι@vnaa αυτός@rpams λαμβάνω@vpaams  
 ό@dafs βασιλεία@nafsc καί@cc λέγω@viaa3s φωνέω@vnap αυτός@rpdms ό@damp δοϋλος@nampc  
 οϋτος@rdamp ός@rrdmp δίδωμι@viia3s ό@dans άργύριον@nansc ίνα@cs γινώσκω@vsaa3s τίς@rqans  
 διαπραγματεύομαι@viam3p

19.16. παραγίνομαι@viam3s δέ@cc ό@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ό@dnfs  
 μνᾶ@nnfsc σύ@rpg-s δέκα@ac---n προσεργάζομαι@viam3s μνᾶ@nafpc

19.17. καί@cc λέγω@viaa3s αυτός@rpdms εϋγε@b άγαθός@anvmsn δοϋλος@nvmsc ότι@cs έν@pd  
 έλαχϋς@andnss πιστός@annmsn γίνομαι@viam2s ειμί@vdp2s έξουσία@nafsc έχω@vppanms  
 επάνω@pg δέκα@ac---n πόλις@ngfpc

19.18. καί@cc έρχομαι@viaa3s ό@dnms δεϋτερος@aonmsn λέγω@vppanms ό@dnfs μνᾶ@nnfsc  
 σύ@rpg-s κύριος@nvmsc ποιέω@viaa3s πέντε@ac---n μνᾶ@nafpc

19.19. λέγω@viaa3s δέ@cc καί@b οϋτος@rddms καί@cc/b σύ@rpn-s επάνω@pg γίνομαι@vdpm2s  
 πέντε@ac---n πόλις@ngfpc

19.20. καί@cc ό@dnms έτερος@ainmsn έρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ιδού@i ό@dnfs  
 μνᾶ@nnfsc σύ@rpg-s ός@rrafs έχω@viia1s άπόκειμαι@vpppafs έν@pd σουδάριον@ndnsc

19.21. φοβέω@viim1s γάρ@cc σύ@rpa-s ότι@cs άνθρωπος@nnmsc αστηρός@annmsn ειμί@vipa2s  
 αίρω@vipa2s ός@rrans ού@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ός@rrans ού@b σπείρω@viaa2s

19.24. καί@cc ό@ddmp παρίστημι@vpxadmp λέγω@viaa3s αίρω@vdaa2p από@pg αυτός@rpgms  
 ό@dafs μνᾶ@nafsc καί@cc δίδωμι@vdaa2p ό@ddms ό@dafp δέκα@ac---n μνᾶ@nafpc έχω@vppadms

19.25. καί@cc λέγω@viaa3p αυτός@rpdms κύριος@nvmsc έχω@vipa3s δέκα@ac---n μνᾶ@nafpc

19.27. πλήν@cc ό@damp έχθρός@anampn έγώ@rpg-s οϋτος@rdamp ό@damp μή@x θέλω@vpaamp  
 έγώ@rpa-s βασιλεύω@vnaa επί@pa αυτός@rpamp άγω@vdaa2p ὤδε@b καί@cc κατασφάζω@vdaa2p  
 αυτός@rpamp έμπροσθεν@pg έγώ@rpg-s

19.37. ἐγγίζω@vppagms δέ@cc αὐτός@rpgms ἦδη@b πρὸς@pd ὁ@ddfs κατάβασις@ndfsc ὁ@dgn  
ῥος@ngnsc ὁ@dgifp ἐλαία@ngfpc ἄρχω@viam3p ἄπας@annnsn ὁ@dnns πλῆθος@nnnsc ὁ@dgm  
μαθητῆς@ngmpc χαίρω@vppanmp αἰνέω@vnpa ὁ@dams θεός@namsc φωνή@ndfsc μέγας@andfsn  
περί@pg πᾶς@aigfpn ὅς@rrgfp ὀράω@viaa3p δύναμις@ngfpc  
19.39. καί@cc τίς@rinmp ὁ@dgm Φαρισαῖος@ngmpp ἀπὸ@pg ὁ@dgm ὄχλος@ngmsc λέγω@viaa3p  
πρὸς@pa αὐτός@rpams διδάσκαλος@nvmsc ἐπιτιμάω@vdaa2s ὁ@ddmp μαθητῆς@ndmpc σύ@rpg-s  
19.40. καί@cc ἀποκρίνομαι@vrapnms λέγω@viaa3s λέγω@vipa1s σύ@rpd-p ἐάν@cs οὗτος@rdnmp  
σιωπάω@vifa3p ὁ@dnmp λίθος@nnmpc κρᾶζω@vifa3p  
19.47. καί@cc εἰμί@viia3s διδάσκω@vppanms ὁ@dans κατά@pa ἡμέρα@nafsc ἐν@pd ὁ@ddns  
ἱερόν@ndnsc ὁ@dnmp δέ@cc ἀρχιερέυς@nnmpc καί@cc ὁ@dnmp γραμματεὺς@nnmpc ζητέω@viia3p  
αὐτός@rpams ἀπόλλυμι@vnaa καί@cc ὁ@dnmp πρῶτος@aonmpn ὁ@dgm λαός@ngmsc  
19.48. καί@cc οὐ@b εὕρισκω@viia3p ὁ@dans τίς@rqans ποιέω@vsaa3p ὁ@dnms λαός@nnmsc γάρ@cc  
ἄπας@annmsn ἐκκρεμάννυμι@viim3s αὐτός@rpgms ἀκούω@vppanms  
20.9. ἄρχω@viam3s δέ@cc πρὸς@pa ὁ@dams λαός@namsc λέγω@vnpa ὁ@dafs παραβολή@nafsc  
οὗτος@rdafs ἄνθρωπος@nnmsc τίς@ainmsn φυτεύω@viaa3s ἀμπελών@namsc καί@cc ἐκδίδωμι@viam3s  
αὐτός@rpams γεωργός@ndmpc καί@cc ἀποδημέω@viaa3s χρόνος@nampc ἱκανός@anampn  
20.10. καί@cc καιρός@ndmsc ἀποστέλλω@viaa3s πρὸς@pa ὁ@damp γεωργός@nampc δοῦλος@namsc  
ἵνα@cs ἀπὸ@pg ὁ@dgm καρπός@ngmsc ὁ@dgm ἀμπελών@ngmsc δίδωμι@vifa3p αὐτός@rpdms  
ὁ@dnmp δέ@cc γεωργός@nnmpc ἐξαποστέλλω@viaa3p αὐτός@rpams δέρω@vpaanmp κενός@anamsn  
20.11. καί@cc προστίθῃμι@viam3s ἕτερος@aiamsn πέμπω@vnaa δοῦλος@namsc ὁ@dnmp δέ@cc  
καί+ἐκεῖνος@b&adamsn δέρω@vpaanmp καί@cc ἀτιμάζω@vpaanmp ἐξαποστέλλω@viaa3p  
κενός@anamsn  
20.12. καί@cc προστίθῃμι@viam3s τρίτος@aοamsn πέμπω@vnaa ὁ@dnmp δέ@cc καί@b οὗτος@rdams  
τραυματίζω@vpaanmp ἐκβάλλω@viaa3p  
20.13. λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc ὁ@dgm ἀμπελών@ngmsc τίς@rqans  
ποιέω@vsaa1s πέμπω@vifa1s ὁ@dams υἱός@namsc ἐγώ@rpg-s ὁ@dams ἀγαπητός@anamsn ἴσως@b  
οὗτος@rdams ἐντρέπω@vifp3p  
20.14. ὀράω@vpaanmp δέ@cc αὐτός@rpams ὁ@dnmp γεωργός@nnmpc διαλογίζομαι@viim3p πρὸς@pa  
ἀλλήλων@reamp λέγω@vppanmp οὗτος@rdnms εἰμί@vipa3s ὁ@dnms κληρονόμος@nnmsc  
ἀποκτείνω@vsaa1p αὐτός@rpams ἵνα@cs ἐγώ@rpg-p γίνομαι@vsam3s ὁ@dnfs κληρονομία@nnfsc  
20.15. καί@cc ἐκβάλλω@vpaanmp αὐτός@rpams ἔξω@pg ὁ@dgm ἀμπελών@ngmsc  
ἀποκτείνω@viaa3p τίς@rqans οὖν@cc ποιέω@vifa3s αὐτός@rpdmp ὁ@dnms κύριος@nnmsc ὁ@dgm  
ἀμπελών@ngmsc  
20.16. ἔρχομαι@vifm3s καί@cc ἀπόλλυμι@vifa3s ὁ@damp γεωργός@nampc οὗτος@rdamp καί@cc  
δίδωμι@vifa3s ὁ@dams ἀμπελών@namsc ἄλλος@aaidmpn ἀκούω@vpaanmp δέ@cc λέγω@viaa3p μή@x  
γίνομαι@voam3s  
20.17. ὁ@dnms δέ@cc ἐμβλέπω@vpaanms αὐτός@rpdmp λέγω@viaa3s τίς@rqans οὖν@cc εἰμί@vipa3s  
ὁ@dnns γράφω@vpxpns οὗτος@rdnns λίθος@namsc ὅς@rrams ἀποδοκιμάζω@viaa3p ὁ@dnmp  
οἰκοδομέω@vppanmp οὗτος@rdnms γίνομαι@viap3s εἰς@pa κεφαλὴ@nafsc γωνία@ngfsc  
20.18. πᾶς@ainmsn ὁ@dnms πίπτω@vpaanms ἐπὶ@pa ἐκεῖνος@rdams ὁ@dams λίθος@namsc  
συνθλάω@vifp3s ἐπὶ@pa ὅς@rrams δέ@cc ἄν@x πίπτω@vsaa3s λιχμάω@vifa3s αὐτός@rpams  
20.40. οὐκέτι@b γάρ@cc τολμάω@viia3p ἐπερωτάω@vnpa αὐτός@rpams οὐδεὶς@rians  
20.42. αὐτός@rtmns γάρ@cc Δαυὶδ@nnmsp λέγω@vipa3s ἐν@pd βίβλος@ndfsc ψαλμός@ngmpc  
λέγω@viaa3s κύριος@nnmsc ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s κάθημαι@vdpm2s ἐκ@pg  
δεξιός@angnpn ἐγώ@rpg-s

20.43. ἕως@cs ἄν@x τίθημι@vsaa1s ὁ@damp ἐχθρός@anampn σύ@rpg-s ὑποπόδιον@nansc ὁ@dgmpr  
 πούς@ngmpc σύ@rpg-s

20.45. ἀκούω@vppagms δέ@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc λέγω@viaa3s ὁ@ddmp  
 μαθητῆς@ndmpc αὐτός@rpgms

20.46. προσέχω@vndpa2p ἀπό@rpg ὁ@dgmpr γραμματεὺς@ngmpc ὁ@dgmpr θέλω@vppagmp  
 περιπατέω@vnpa ἐν@pd στολή@ndfpc καί@cc φιλέω@vppagmp ἀσπασμός@nampc ἐν@pd ὁ@ddfp  
 ἀγορά@ndfpc καί@cc πρωτοκαθεδρία@nafpc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc  
 πρωτοκλισία@nafpc ἐν@pd ὁ@ddnp δεῖπνον@ndnpc

20.47. ὅς@rrnmp κατεσθίω@vnpa3p ὁ@dafp οἰκία@nafpc ὁ@dgifp χήρα@ngfpc καί@cc πρόφασις@ndfsc  
 μακρός@b/anampn προσεύχομαι@vimp3p οὗτος@rdnmp λαμβάνω@vifm3p περισσός@anansc  
 κρίμα@nansc

21.1. ἀναβλέπω@vpaanms δέ@cc ὀράω@viaa3s ὁ@damp βάλλω@vppaamp εἰς@pa ὁ@dans  
 γαζοφυλάκιον@nansc ὁ@danp δῶρον@nanpc αὐτός@rpgmp πλούσιος@anampn

21.2. ὀράω@viaa3s δέ@cc τὶς@aiafsn χήρα@nafsc πενιχρός@anafsn βάλλω@vppaafs ἐκεῖ@b  
 λεπτός@anampn δύο@acanpn

21.3. καί@cc λέγω@viaa3s ἀληθῶς@b λέγω@vnpa1s σύ@rpd-p ὅτι@cs ὁ@dnfs χήρα@nnfsc οὗτος@rdnfs  
 ὁ@dnfs πτωχός@annfsn πολὺς@anansc πᾶς@aigmpn βάλλω@viaa3s

21.4. πᾶς@ainmpn γάρ@cc οὗτος@rdnmp ἐκ@rpg ὁ@dgnsc περισσεύω@vppagns αὐτός@rpdmp  
 βάλλω@viaa3p εἰς@pa ὁ@danp δῶρον@nanpc οὗτος@rdnfs δέ@cc ἐκ@rpg ὁ@dgnsc ὑστέρημα@ngnsc  
 αὐτός@rpgfs πᾶς@aiafsn ὁ@dams βίος@namsc ὅς@rrams ἔχω@viaa3s βάλλω@viaa3s

21.5. καί@cc τὶς@rigmp λέγω@vppagmp περί@rpg ὁ@dgnsc ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc  
 καλός@andmpn καί@cc ἀνάθημα@ndnpc κοσμέω@vixp3s λέγω@viaa3s

21.6. οὗτος@rdanp ὅς@rranp θεωρέω@vnpa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b  
 ἀφήμι@vifp3s λίθος@nmsc ἐπί@pd λίθος@ndmsc ὅς@rrnms οὐ@b καταλύω@vifp3s

21.18. καί@cc θριξί@nnfsc ἐκ@rpg ὁ@dgifp κεφαλή@ngfsc σύ@rpg-p οὐ@b μή@x ἀπόλλυμι@vsam3s

21.36. ἀγρυπνέω@vndpa2p δέ@cc ἐν@pd πᾶς@aidsn καιρός@ndmsc δέομαι@vppmmp ἵνα@cs  
 κατισχύω@vsaa2p ἐκφεύγω@vnaa οὗτος@rdanp πᾶς@aianpn ὁ@danp μέλλω@vppaanp γίνομαι@vnpm  
 καί@cc ἴστημι@vnap ἔμπροσθεν@rpg ὁ@dgmms υἱός@ngmsc ὁ@dgmms ἄνθρωπος@ngmsc

22.21. πλήν@cc ἰδοὺ@i ὁ@dnfs χεῖρ@nnfsc ὁ@dgmms παραδίδωμι@vppagms ἐγώ@rpa-s μετὰ@rpg  
 ἐγώ@rpg-s ἐπί@rpg ὁ@dgifp τράπεζα@ngfsc

22.23. καί@cc αὐτός@rtnmp ἄρχω@viam3p συζητέω@vnpa πρὸς@pa ἑαυτοῦ@rxamp ὁ@dans  
 τὶς@rqnms ἄρα@x εἰμί@vopa3s ἐκ@rpg αὐτός@rpgmp ὁ@dnms οὗτος@rdans μέλλω@vppanms  
 πράσσω@vnpa

22.31. Σίμων@nvmsp Σίμων@nvmsp ἰδοὺ@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p  
 ὁ@dgnsc σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc

22.32. ἐγώ@rpn-s δέ@cc δέομαι@viap1s περί@rpg σύ@rpg-s ἵνα@cs μή@x ἐκλείπω@vsaa3s ὁ@dnfs  
 πίστις@nnfsc σύ@rpg-s καί@cc σύ@rpn-s ποτέ@b ἐπιστρέφω@vpaanms στηρίζω@vdaa2s ὁ@damp  
 ἀδελφός@nampc σύ@rpg-s

22.39. καί@cc ἐξέρχομαι@vpaanms πορεύομαι@viap3s κατὰ@pa ὁ@dans ἔθος@nansc εἰς@pa ὁ@dans  
 ὄρος@nansc ὁ@dgifp ἐλαία@ngfpc ἀκολουθεῶ@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp  
 μαθητῆς@nnmpc

22.40. γίνομαι@vpaanms δέ@cc ἐπί@rpg ὁ@dgmms τόπος@ngmsc λέγω@viaa3s αὐτός@rpdmp  
 προσεύχομαι@vndpm2p μή@x εἰσέρχομαι@vnaa εἰς@pa πειρασμός@namsc

22.71. ὁ@dnmp δέ@cc λέγω@viaa3p τὶς@rqans ἔτι@b ἔχω@vnpa1p μαρτυρία@ngfsc χρεία@nafsc  
 αὐτός@rtnmp γάρ@cc ἀκούω@viaa1p ἀπό@rpg ὁ@dgnsc στόμα@ngnsc αὐτός@rpgms

23.4. ό@dnms δέ@cc Πιλᾶτος@nnmsp λέγω@viaa3s πρός@pa ό@damp ἀρχιερέυς@nampc και@cc ό@damp ὄχλος@nampc οὐδείς@rians εύρίσκω@vipa1s αἴτιος@anansn έν@pd ό@ddms ἄνθρωπος@ndmsc οὗτος@rddms

23.5. ό@dnmp δέ@cc έπισχύω@viia3p λέγω@vppanmp ὅτι@cs ἀνασειώ@vipa3s ό@dams λαός@namsc διδάσκω@vppanms κατά@pg ὄλος@angfsn ό@dgfs Ἰουδαία@ngfsp και@b ἄρχω@vpannms από@pg ό@dgfs Γαλιλαία@ngfsp ἕως@pg ὤδε@b

23.6. Πιλᾶτος@nnmsp δέ@cc ἀκούω@vpaanms έπερωτάω@viaa3s εί@x ό@dnms ἄνθρωπος@nnmsc Γαλιλαῖος@annmsn είμί@vipa3s

23.8b. είμί@viia3s γάρ@cc έκ@pg ικανός@angmpn χρόνος@ngmpc θέλω@vppanms ὀράω@vnaa αὐτός@rpams διά@pa ό@dans ἀκούω@vnpa περί@pg αὐτός@rpgms και@cc έλπίζω@viia3s τῖς@aiansn σημείον@nansc ὀράω@vnaa ὑπό@pg αὐτός@rpgms γίνομαι@vppmans

23.10. ἴστημι@viia3p δέ@cc ό@dnmp ἀρχιερέυς@nnmpc και@cc ό@dnmp γραμματεύς@nnmpc εύτόνωσ@b κατηγορέω@vppanmp αὐτός@rpgms

23.11. έξουθενέω@vpaanms δέ@cc αὐτός@rpams και@b ό@dnms Ἡρώδης@nnmsp σύν@pd ό@ddnp στράτευμα@ndnrc αὐτός@rpgms και@cc έμπαίζω@vpaanms περιβάλλω@vpaanms έσθής@nafsc λαμπρός@anafsn ἀναπέμπω@viaa3s αὐτός@rpams ό@ddms Πιλᾶτος@ndmsp

23.12. γίνομαι@viam3p δέ@cc φίλος@annmpn ό@dnms τέ@cc Ἡρώδης@nnmsp και@cc ό@dnms Πιλᾶτος@nnmsp έν@pd αὐτός@atdfsn/rtdfs ό@ddfs ἡμέρα@ndfsc μετά@pg ἀλλήλων@regmp προϋπάρχω@viia3p γάρ@cc έν@pd έχθρα@ndfsc είμί@vppanmp πρός@pa αὐτός@rpamp

23.13. Πιλᾶτος@nnmsp δέ@cc συγκαλέω@vpannms ό@damp ἀρχιερέυς@nampc και@cc ό@damp ἄρχων@nampc και@cc ό@dams λαός@namsc

23.14. λέγω@viaa3s πρός@pa αὐτός@rpamp προσφέρω@viaa2p έγώ@rpd-s ό@dams ἄνθρωπος@namsc οὗτος@rdams ὡς@cs ἀποστρέφω@vppaams ό@dams λαός@namsc και@cc ιδού@i έγώ@rpn-s ένώπιον@pg σύ@rpg-p ἀνακρίνω@vpaanms οὐδείς@aiansn εύρίσκω@viaa1s έν@pd ό@ddms ἄνθρωπος@ndmsc οὗτος@rddms αἴτιος@anansn ὅς@rrgnp κατηγορέω@vipa2p κατά@pg αὐτός@rpgms

23.15. ἀλλά@cc οὐδέ@b Ἡρώδης@nnmsp ἀναπέμπω@viaa3s γάρ@cc αὐτός@rpams πρός@pa έγώ@rpa-p και@cc ιδού@i οὐδείς@rinns ἄξιος@annnsn θάνατος@ngmsc είμί@vipa3s πρᾶσσω@vpxpns αὐτός@rpdms

23.16. παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s

23.17. ἀνάγκη@nafsc δέ@cc ἀπολύω@vnpa αὐτός@rpdmp κατά@pa έορτή@nafsc είς@acamsn

23.24. και@cc Πιλᾶτος@nnmsp έπικρίνω@viaa3s γίνομαι@vnam ό@dans αίτημα@nansc αὐτός@rpgmp

23.27. ἀκολουθέω@viia3s δέ@cc αὐτός@rpdms πολύς@annnsn πλήθος@nnnsnc ό@dgms λαός@ngmsc και@cc γυνή@ngfrc ὅς@rrnfp κόπτω@viim3p και@cc θρηνέω@viia3p αὐτός@rpams

23.28. στρέφω@vpannms δέ@cc πρός@pa αὐτός@rpafr ό@dnms Ἰησοῦς@nnmsp λέγω@viaa3s θυγάτηρ@vnfrc Ἰερουσαλήμ@ngfsp μή@x κλαίω@vdpa2p επί@pa έγώ@rpa-s πλήν@cc επί@pa έαυτοῦ@txafr κλαίω@vdpa2p και@cc επί@pa ό@danp τέκνον@nanpc σύ@rpg-p

23.29. ὅτι@cs ιδού@i έρχομαι@vimp3p ἡμέρα@nnfrc έν@pd ὅς@rrdfp λέγω@vifa3p μακάριος@annfrc ό@dnpf στείρα@nnfrc και@cc ό@dnpf κοιλία@nnfrc ὅς@rrnfp οὐ@b γεννάω@viaa3p και@cc μαστός@nnmpc ὅς@rrnmp οὐ@b τρέφω@viaa3p

23.30. τότε@b ἄρχω@vifm3p λέγω@vnpa ό@ddnp ὄρος@ndnrc πίπτω@vdaa2p επί@pa έγώ@rpa-p και@cc ό@ddmp βουνός@ndmpc καλύπτω@vdaa2p έγώ@rpa-p

23.31. ὅτι@cs εί@cs έν@pd ό@ddns ὑγρός@andnsn ξύλον@ndnsc οὗτος@rdanp ποιέω@vipa3p έν@pd ό@ddns ξηρός@andnsn τῖς@rqns γίνομαι@vsam3s

23.50b. ὑπάρχω@vppanms και@cc/b ἀνήρ@nnmsc ἀγαθός@annmsn και@cc δίκαιος@annmsn

23.54. και@cc ἡμέρα@nnfsc είμί@viia3s παρασκευή@ngfsc και@cc σάββατον@nnnsnc έπιφώσκω@viia3s

24.8. και@cc μιμνήσκομαι@viap3p ό@dgnp ρῆμα@ngnrc αὐτός@rpgms

24.14. καί@cc αὐτός@rtnmp ὀμιλέω@viaa3p πρὸς@pa ἀλλήλων@reamp περί@pg πᾶς@aigmpn ὁ@dgnp  
συμβαίνω@vpxagnp οὗτος@rdgnp

24.17. λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpamp τίς@rqnmp/aqnmpn ὁ@dnmp λόγος@nnmpc  
οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρὸς@pa ἀλλήλων@reamp περιπατέω@vppanmp καί@cc  
ἴστημι@viap3p σκυθρωπός@annmpn

24.19. καί@cc λέγω@viaa3s αὐτός@rpdmp ποῖος@rqanp ὁ@dnmp δέ@cc λέγω@viaa3p αὐτός@rpdms  
ὁ@danp περί@pg Ἰησοῦς@ngmsp ὁ@dgms Ναζαρηνός@angmsn ὅς@rrnms γίνομαι@viam3s  
ἀνὴρ@nnmsc προφήτης@nnmsc δυνατός@annmsn ἐν@pd ἔργον@ndnsc καί@cc λόγος@ndmsc  
ἐναντίον@pg ὁ@dgms θεός@ngmsc καί@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc

24.20. ὅπως@cs τέ@cc παραδίδωμι@viaa3p αὐτός@rpams ὁ@dnmp ἀρχιερέυς@nnmpc καί@cc ὁ@dnmp  
ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρώω@viaa3p  
αὐτός@rpams

24.22. ἀλλά@cc καί@b γυνή@nnfpc τίς@ainfnpn ἐκ@pg ἐγώ@rpg-p ἐξίστημι@viaa3p ἐγώ@rpa-p  
γίνομαι@vpanfnp ὀρθρινός@annfnpn ἐπί@pa ὁ@dans μνημεῖον@nansc

24.23. καί@cc μή@x εὐρίσκω@vpaanfnp ὁ@dans σῶμα@nansc αὐτός@rpgms ἔρχομαι@viaa3p  
λέγω@vppanfnp καί@b ὀπτασία@nafsc ἄγγελος@ngmpc ὀράω@vnxa ὅς@rrnmp λέγω@vipa3p  
αὐτός@rpams ζάω@vnpa

24.24. καί@cc ἀπέρχομαι@viaa3p τίς@rinmp ὁ@dgmnp σύν@pd ἐγώ@rpd-p ἐπί@pa ὁ@dans  
μνημεῖον@nansc καί@cc εὐρίσκω@viaa3p οὕτω@b καθώς@cs καί@b ὁ@dnfnp γυνή@nnfpc λέγω@viaa3p  
αὐτός@rpams δέ@cc οὐ@b ὀράω@viaa3p

24.28. καί@cc ἐγγίζω@viaa3p εἰς@pa ὁ@dafs κώμη@nafsc ὅς@b πορεύομαι@viim3p καί@cc  
αὐτός@rtnms προσποιέω@viam3s πόρρω@b πορεύομαι@vnpm

24.29. καί@cc παραβιάζομαι@viam3p αὐτός@rpams λέγω@vppanmp μένω@vdaa2s μετά@pg ἐγώ@rpg-  
p ὅτι@cs πρὸς@pa ἐσπέρα@nafsc εἰμί@vipa3s καί@cc κλίνω@vixa3s ἤδη@b ὁ@dnfs ἡμέρα@nnfsc  
καί@cc εἰσέρχομαι@viaa3s ὁ@dgnms μένω@vnaa σύν@pd αὐτός@rpdmp

24.33. καί@cc ἀνίστημι@vpaanmp αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὑποστρέφω@viaa3p εἰς@pa  
Ἰερουσαλήμ@nafsp καί@cc εὐρίσκω@viaa3p ἀθροίζω@vpxpamp ὁ@damp ἔνδεκα@ac---n καί@cc  
ὁ@damp σύν@pd αὐτός@rpdmp

24.34. λέγω@vppaamp ὅτι@cs ὄντως@b ἐγείρω@viap3s ὁ@dnms κύριος@nnmsc καί@cc ὀράω@viap3s  
Σίμων@ndmnp

24.35. καί@cc αὐτός@rtnmp ἐξηγέομαι@viim3p ὁ@danp ἐν@pd ὁ@ddfs ὀδός@ndfsc καί@cc ὡς@cs  
γινώσκω@viap3s αὐτός@rpdmp ἐν@pd ὁ@ddfs κλάσις@ndfsc ὁ@dgms ἄρτος@ngmsc

24.48. σύ@rpn-p μάρτυς@nnmpc οὗτος@rdgnp

24.49. καί@cc ἰδοὺ@i ἐγώ@rpn-s ἀποστέλλω@vipa1s ὁ@dafs ἐπαγγελία@nafsc ὁ@dgms πατήρ@ngmsc  
ἐγώ@rpg-s ἐπί@pa σύ@rpa-p σύ@rpn-p δέ@cc καθίζω@vdaa2p ἐν@pd ὁ@ddfs πόλις@ndfsc ἕως@pg  
ὅς@rrgnms ἐνδύω@vsam2p ἐκ@pg ὕψος@ngnsc δύναιμι@nafsc

24.50. ἐξάγω@viaa3s δέ@cc αὐτός@rpamp ἔξω@b ἕως@pg πρὸς@pa Βηθανία@nafsp καί@cc  
ἐπαίρω@vpaanms ὁ@dafp χεῖρ@nafpc αὐτός@rpgms εὐλογέω@viaa3s αὐτός@rpamp

24.51. καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εὐλογέω@vnpa αὐτός@rpams αὐτός@rpamp  
διῖστημι@viaa3s ἀπό@pg αὐτός@rpgmp καί@cc ἀναφέρω@viip3s εἰς@pa ὁ@dams οὐρανός@namsc



## R G2E (Greek to English) Transliteration Code

Microsoft is making great strides toward interoperability with open source operating systems. Be that as it may, encoding is still a problem when moving between Windows and Linux machines in RStudio. Windows does not allow for its system console to use UTF-8 encoding, which essentially forces those of us working in both environments or aiming for cross-platform compatibility to write Unicode endpoints or devise a workaround. This is especially the case for Greek texts, which thoroughly leverage UTF-8 character encodings. Having scoured CRAN, R-bloggers, StackOverFlow, and other sites, I did not see a ready-made script, function, or regular expression that would quickly and accurately transliterate all possible Greek Unicode characters into simplified, ASCII-compatible English equivalent characters.

What follows is an R script that I have put together that does precisely this. The transliterated file output bypasses common errors with Greek texts. It also allows those who are not adept in classical Greek to conduct their own CL analysis effectively without having to learn Greek.<sup>816</sup> If others would like to make and share with me a simpler version of this script, you are invited to do so. I will gladly add it to future versions of this LODLIB with your permission. If more experienced R coders think my script should be published as a package on CRAN, please let me know.

```
rm(list = ls()) # clear workspace
```

```
HG_word_v <- scan("GMarc_data/HGMarc.txt", what="character", sep="\n", encoding="UTF-8") #
scan in Greek file and preserve UTF-8 encoding
G2E <- HG_word_v # create G2E vector
G2E <- gsub("\u0386", "a", G2E) # Α
G2E <- gsub("\u0388", "e", G2E) # Ε
G2E <- gsub("\u0389", "h", G2E) # Η
G2E <- gsub("\u038A", "i", G2E) # Ι
G2E <- gsub("\u038C", "o", G2E) # Ο
G2E <- gsub("\u038E", "u", G2E) # Υ
G2E <- gsub("\u038F", "w", G2E) # Ω
G2E <- gsub("\u0390", "i", G2E) # ἰ
G2E <- gsub("\u0391", "a", G2E) # Α
G2E <- gsub("\u0392", "b", G2E) # Β
G2E <- gsub("\u0393", "g", G2E) # Γ
G2E <- gsub("\u0394", "d", G2E) # Δ
G2E <- gsub("\u0395", "e", G2E) # Ε
G2E <- gsub("\u0396", "z", G2E) # Ζ
G2E <- gsub("\u0397", "h", G2E) # Η
G2E <- gsub("\u0398", "q", G2E) # Θ
G2E <- gsub("\u0399", "i", G2E) # Ι
```

---

<sup>816</sup> For those desiring with desire an introduction to Computational Linguistics in RStudio, I recommend Matthew L. Jockers and Rosamond Thalken, *Text Analysis with R: For Students of Literature*, 2d ed., Quantitative Methods in the Humanities and Social Sciences (Springer 2020).

G2E <- gsub("\u039A", "k", G2E) # K  
G2E <- gsub("\u039B", "l", G2E) # Λ  
G2E <- gsub("\u039C", "m", G2E) # M  
G2E <- gsub("\u039D", "n", G2E) # N  
G2E <- gsub("\u039E", "c", G2E) # Ξ  
G2E <- gsub("\u039F", "o", G2E) # O  
G2E <- gsub("\u03A0", "p", G2E) # Π  
G2E <- gsub("\u03A1", "r", G2E) # P  
G2E <- gsub("\u03A3", "s", G2E) # Σ  
G2E <- gsub("\u03A4", "t", G2E) # T  
G2E <- gsub("\u03A5", "u", G2E) # Υ  
G2E <- gsub("\u03A6", "f", G2E) # Φ  
G2E <- gsub("\u03A7", "x", G2E) # X  
G2E <- gsub("\u03A8", "y", G2E) # Ψ  
G2E <- gsub("\u03A9", "w", G2E) # Ω  
G2E <- gsub("\u03AA", "i", G2E) # Ï  
G2E <- gsub("\u03AB", "u", G2E) # Ÿ  
G2E <- gsub("\u03AC", "a", G2E) # á  
G2E <- gsub("\u03AD", "e", G2E) # é  
G2E <- gsub("\u03AE", "h", G2E) # ή  
G2E <- gsub("\u03AF", "i", G2E) # í  
G2E <- gsub("\u03B0", "u", G2E) # ü  
G2E <- gsub("\u03B1", "a", G2E) # α  
G2E <- gsub("\u03B2", "b", G2E) # β  
G2E <- gsub("\u03B3", "g", G2E) # γ  
G2E <- gsub("\u03B4", "d", G2E) # δ  
G2E <- gsub("\u03B5", "e", G2E) # ε  
G2E <- gsub("\u03B6", "z", G2E) # ζ  
G2E <- gsub("\u03B7", "h", G2E) # η  
G2E <- gsub("\u03B8", "q", G2E) # θ  
G2E <- gsub("\u03B9", "i", G2E) # ι  
G2E <- gsub("\u03BA", "k", G2E) # κ  
G2E <- gsub("\u03BB", "l", G2E) # λ  
G2E <- gsub("\u03BC", "m", G2E) # μ  
G2E <- gsub("\u03BD", "n", G2E) # ν  
G2E <- gsub("\u03BE", "c", G2E) # ξ  
G2E <- gsub("\u03BF", "o", G2E) # ο  
G2E <- gsub("\u03C0", "p", G2E) # π  
G2E <- gsub("\u03C1", "r", G2E) # ρ  
G2E <- gsub("\u03C2", "s", G2E) # ς  
G2E <- gsub("\u03C3", "s", G2E) # σ  
G2E <- gsub("\u03C4", "t", G2E) # τ  
G2E <- gsub("\u03C5", "u", G2E) # υ  
G2E <- gsub("\u03C6", "f", G2E) # φ  
G2E <- gsub("\u03C7", "x", G2E) # χ  
G2E <- gsub("\u03C8", "y", G2E) # ψ

G2E <- gsub("\u03C9", "w", G2E) # ω  
 G2E <- gsub("\u03CA", "i", G2E) # ï  
 G2E <- gsub("\u03CB", "u", G2E) # ü  
 G2E <- gsub("\u03CC", "o", G2E) # ó  
 G2E <- gsub("\u03CD", "u", G2E) # ú  
 G2E <- gsub("\u03CE", "w", G2E) # ó  
 G2E <- gsub("\u1F00", "a", G2E) # à  
 G2E <- gsub("\u1F01", "a", G2E) # á  
 G2E <- gsub("\u1F02", "a", G2E) # â  
 G2E <- gsub("\u1F03", "a", G2E) # ã  
 G2E <- gsub("\u1F04", "a", G2E) # ä  
 G2E <- gsub("\u1F05", "a", G2E) # å  
 G2E <- gsub("\u1F06", "a", G2E) # Æ  
 G2E <- gsub("\u1F07", "a", G2E) # Å  
 G2E <- gsub("\u1F08", "a", G2E) # 'A  
 G2E <- gsub("\u1F09", "a", G2E) # 'A  
 G2E <- gsub("\u1F0A", "a", G2E) # "A  
 G2E <- gsub("\u1F0B", "a", G2E) # 'A  
 G2E <- gsub("\u1F0C", "a", G2E) # "A  
 G2E <- gsub("\u1F0D", "a", G2E) # 'A  
 G2E <- gsub("\u1F0E", "a", G2E) # "A  
 G2E <- gsub("\u1F0F", "a", G2E) # 'A  
 G2E <- gsub("\u1F10", "e", G2E) # é  
 G2E <- gsub("\u1F11", "e", G2E) # ê  
 G2E <- gsub("\u1F12", "e", G2E) # ë  
 G2E <- gsub("\u1F13", "e", G2E) # ì  
 G2E <- gsub("\u1F14", "e", G2E) # í  
 G2E <- gsub("\u1F15", "e", G2E) # î  
 G2E <- gsub("\u1F18", "e", G2E) # 'E  
 G2E <- gsub("\u1F19", "e", G2E) # 'E  
 G2E <- gsub("\u1F1A", "e", G2E) # "E  
 G2E <- gsub("\u1F1B", "e", G2E) # 'E  
 G2E <- gsub("\u1F1C", "e", G2E) # "E  
 G2E <- gsub("\u1F1D", "e", G2E) # 'E  
 G2E <- gsub("\u1F20", "h", G2E) # ħ  
 G2E <- gsub("\u1F21", "h", G2E) # ħ  
 G2E <- gsub("\u1F22", "h", G2E) # ħ  
 G2E <- gsub("\u1F23", "h", G2E) # ħ  
 G2E <- gsub("\u1F24", "h", G2E) # ħ  
 G2E <- gsub("\u1F25", "h", G2E) # ħ  
 G2E <- gsub("\u1F26", "h", G2E) # ħ  
 G2E <- gsub("\u1F27", "h", G2E) # ħ  
 G2E <- gsub("\u1F28", "h", G2E) # 'H  
 G2E <- gsub("\u1F29", "h", G2E) # 'H  
 G2E <- gsub("\u1F2A", "h", G2E) # "H  
 G2E <- gsub("\u1F2B", "h", G2E) # 'H

G2E <- gsub("\u1F2C", "h", G2E) # ʰ  
 G2E <- gsub("\u1F2D", "h", G2E) # ʱ  
 G2E <- gsub("\u1F2E", "h", G2E) # ʲ  
 G2E <- gsub("\u1F2F", "h", G2E) # ʳ  
 G2E <- gsub("\u1F30", "i", G2E) # ï  
 G2E <- gsub("\u1F31", "i", G2E) # ĩ  
 G2E <- gsub("\u1F32", "i", G2E) # İ  
 G2E <- gsub("\u1F33", "i", G2E) # ĩ̇  
 G2E <- gsub("\u1F34", "i", G2E) # İ̇  
 G2E <- gsub("\u1F35", "i", G2E) # İ̇̇  
 G2E <- gsub("\u1F36", "i", G2E) # İ̇̇̇  
 G2E <- gsub("\u1F37", "i", G2E) # İ̇̇̇̇  
 G2E <- gsub("\u1F38", "i", G2E) # ɪ  
 G2E <- gsub("\u1F39", "i", G2E) # ɨ  
 G2E <- gsub("\u1F3A", "i", G2E) # ɩ  
 G2E <- gsub("\u1F3B", "i", G2E) # ɪ̇  
 G2E <- gsub("\u1F3C", "i", G2E) # ɨ̇  
 G2E <- gsub("\u1F3D", "i", G2E) # ɩ̇  
 G2E <- gsub("\u1F3E", "i", G2E) # ɪ̇̇  
 G2E <- gsub("\u1F3F", "i", G2E) # ɨ̇̇  
 G2E <- gsub("\u1F40", "o", G2E) # ɔ̂  
 G2E <- gsub("\u1F41", "o", G2E) # ɔ̃  
 G2E <- gsub("\u1F42", "o", G2E) # ɔ̄  
 G2E <- gsub("\u1F43", "o", G2E) # ɔ̅  
 G2E <- gsub("\u1F44", "o", G2E) # ɔ̆  
 G2E <- gsub("\u1F45", "o", G2E) # ɔ̇  
 G2E <- gsub("\u1F48", "o", G2E) # ɔ̈  
 G2E <- gsub("\u1F49", "o", G2E) # ɔ̉  
 G2E <- gsub("\u1F4A", "o", G2E) # ɔ̊  
 G2E <- gsub("\u1F4B", "o", G2E) # ɔ̋  
 G2E <- gsub("\u1F4C", "o", G2E) # ɔ̌  
 G2E <- gsub("\u1F4D", "o", G2E) # ɔ̍  
 G2E <- gsub("\u1F50", "u", G2E) # ɔ̎  
 G2E <- gsub("\u1F51", "u", G2E) # ɔ̏  
 G2E <- gsub("\u1F52", "u", G2E) # ɔ̐  
 G2E <- gsub("\u1F53", "u", G2E) # ɔ̑  
 G2E <- gsub("\u1F54", "u", G2E) # ɔ̒  
 G2E <- gsub("\u1F55", "u", G2E) # ɔ̓  
 G2E <- gsub("\u1F56", "u", G2E) # ɔ̔  
 G2E <- gsub("\u1F57", "u", G2E) # ɔ̕  
 G2E <- gsub("\u1F59", "u", G2E) # ɔ̗  
 G2E <- gsub("\u1F5B", "u", G2E) # ɔ̙  
 G2E <- gsub("\u1F5D", "u", G2E) # ɔ̛  
 G2E <- gsub("\u1F5F", "u", G2E) # ɔ̝  
 G2E <- gsub("\u1F60", "w", G2E) # ɔ̞  
 G2E <- gsub("\u1F61", "w", G2E) # ɔ̟

G2E <- gsub("\u1F62", "w", G2E) # ò  
G2E <- gsub("\u1F63", "w", G2E) # ò  
G2E <- gsub("\u1F64", "w", G2E) # ò  
G2E <- gsub("\u1F65", "w", G2E) # ò  
G2E <- gsub("\u1F66", "w", G2E) # ò  
G2E <- gsub("\u1F67", "w", G2E) # ò  
G2E <- gsub("\u1F68", "w", G2E) # 'Ω  
G2E <- gsub("\u1F69", "w", G2E) # 'Ω  
G2E <- gsub("\u1F6A", "w", G2E) # "Ω  
G2E <- gsub("\u1F6B", "w", G2E) # "Ω  
G2E <- gsub("\u1F6C", "w", G2E) # "Ω  
G2E <- gsub("\u1F6D", "w", G2E) # "Ω  
G2E <- gsub("\u1F6E", "w", G2E) # ?Ω  
G2E <- gsub("\u1F6F", "w", G2E) # ?Ω  
G2E <- gsub("\u1F70", "a", G2E) # à  
G2E <- gsub("\u1F71", "a", G2E) # á  
G2E <- gsub("\u1F72", "e", G2E) # è  
G2E <- gsub("\u1F73", "e", G2E) # é  
G2E <- gsub("\u1F74", "h", G2E) # ÿ  
G2E <- gsub("\u1F75", "h", G2E) # ÿ  
G2E <- gsub("\u1F76", "i", G2E) # ì  
G2E <- gsub("\u1F77", "i", G2E) # í  
G2E <- gsub("\u1F78", "o", G2E) # ò  
G2E <- gsub("\u1F79", "o", G2E) # ó  
G2E <- gsub("\u1F7A", "u", G2E) # ù  
G2E <- gsub("\u1F7B", "u", G2E) # ú  
G2E <- gsub("\u1F7C", "w", G2E) # ò  
G2E <- gsub("\u1F7D", "w", G2E) # ó  
G2E <- gsub("\u1F80", "a", G2E) # à  
G2E <- gsub("\u1F81", "a", G2E) # á  
G2E <- gsub("\u1F82", "a", G2E) # â  
G2E <- gsub("\u1F83", "a", G2E) # ã  
G2E <- gsub("\u1F84", "a", G2E) # ä  
G2E <- gsub("\u1F85", "a", G2E) # å  
G2E <- gsub("\u1F86", "a", G2E) # Æ  
G2E <- gsub("\u1F87", "a", G2E) # Ç  
G2E <- gsub("\u1F88", "a", G2E) # Å  
G2E <- gsub("\u1F89", "a", G2E) # Å  
G2E <- gsub("\u1F8A", "a", G2E) # Å  
G2E <- gsub("\u1F8B", "a", G2E) # Å  
G2E <- gsub("\u1F8C", "a", G2E) # Å  
G2E <- gsub("\u1F8D", "a", G2E) # Å  
G2E <- gsub("\u1F8E", "a", G2E) # Å  
G2E <- gsub("\u1F8F", "a", G2E) # Å  
G2E <- gsub("\u1F90", "h", G2E) # ÿ  
G2E <- gsub("\u1F91", "h", G2E) # ÿ

G2E <- gsub("\u1F92", "h", G2E) # ħ  
 G2E <- gsub("\u1F93", "h", G2E) # ħ  
 G2E <- gsub("\u1F94", "h", G2E) # ħ  
 G2E <- gsub("\u1F95", "h", G2E) # ħ  
 G2E <- gsub("\u1F96", "h", G2E) # ħ  
 G2E <- gsub("\u1F97", "h", G2E) # ħ  
 G2E <- gsub("\u1F98", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F99", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9A", "h", G2E) # ĥ  
 G2E <- gsub("\u1F9B", "h", G2E) # ĥ  
 G2E <- gsub("\u1F9C", "h", G2E) # ĥ  
 G2E <- gsub("\u1F9D", "h", G2E) # ĥ  
 G2E <- gsub("\u1F9E", "h", G2E) # ĥ  
 G2E <- gsub("\u1F9F", "h", G2E) # ĥ  
 G2E <- gsub("\u1FA0", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA1", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA2", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA3", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA4", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA5", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA6", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA7", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA8", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FA9", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAA", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAB", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAC", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAD", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAE", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAF", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FB0", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB1", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB2", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB3", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB4", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB6", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB7", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB8", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FB9", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FBA", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FBB", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FBC", "a", G2E) # Ⴖ  
 G2E <- gsub("\u1FC2", "h", G2E) # Ⴖ  
 G2E <- gsub("\u1FC3", "h", G2E) # Ⴖ  
 G2E <- gsub("\u1FC4", "h", G2E) # Ⴖ  
 G2E <- gsub("\u1FC6", "h", G2E) # Ⴖ

```

G2E <- gsub("\u1FC7", "h", G2E) # ħ
G2E <- gsub("\u1FC8", "e", G2E) # Ę
G2E <- gsub("\u1FC9", "e", G2E) # Ě
G2E <- gsub("\u1FCA", "h", G2E) # Ĥ
G2E <- gsub("\u1FCB", "h", G2E) # Ħ
G2E <- gsub("\u1FCC", "h", G2E) # Ĩ
G2E <- gsub("\u1FD0", "i", G2E) # ĩ
G2E <- gsub("\u1FD1", "i", G2E) # ī
G2E <- gsub("\u1FD2", "i", G2E) # ï
G2E <- gsub("\u1FD3", "i", G2E) # ĭ
G2E <- gsub("\u1FD6", "i", G2E) # ĭ̇
G2E <- gsub("\u1FD7", "i", G2E) # ĭ̈
G2E <- gsub("\u1FD8", "i", G2E) # Ĩ̇
G2E <- gsub("\u1FD9", "i", G2E) # Ĩ̈
G2E <- gsub("\u1FDA", "i", G2E) # Ĩ̇̈
G2E <- gsub("\u1FDB", "i", G2E) # Ĩ̈̇
G2E <- gsub("\u1FE0", "u", G2E) # ů
G2E <- gsub("\u1FE1", "u", G2E) # ū̇
G2E <- gsub("\u1FE2", "u", G2E) # ṻ
G2E <- gsub("\u1FE3", "u", G2E) # ū̇̈
G2E <- gsub("\u1FE4", "r", G2E) # ŕ̇
G2E <- gsub("\u1FE5", "r", G2E) # ŕ̈
G2E <- gsub("\u1FE6", "u", G2E) # ů̇
G2E <- gsub("\u1FE7", "u", G2E) # ů̈
G2E <- gsub("\u1FE8", "u", G2E) # Ÿ̇
G2E <- gsub("\u1FE9", "u", G2E) # Ÿ̈
G2E <- gsub("\u1FEA", "u", G2E) # `Υ
G2E <- gsub("\u1FEB", "u", G2E) # `Υ̇
G2E <- gsub("\u1FEC", "r", G2E) # `P
G2E <- gsub("\u1FF2", "w", G2E) # Ϙ̇
G2E <- gsub("\u1FF3", "w", G2E) # Ϙ̈
G2E <- gsub("\u1FF4", "w", G2E) # Ϙ̇̈
G2E <- gsub("\u1FF6", "w", G2E) # Ϙ̈̇
G2E <- gsub("\u1FF7", "w", G2E) # Ϙ̇̈̇
G2E <- gsub("\u1FF8", "o", G2E) # `O
G2E <- gsub("\u1FF9", "o", G2E) # `Ȯ
G2E <- gsub("\u1FFA", "w", G2E) # `Ω
G2E <- gsub("\u1FFB", "w", G2E) # `Ω̇
G2E <- gsub("\u1FFC", "w", G2E) # `Ω̇̈

```

write.table(G2E, "GMarc\_data/HGMarcE.txt", fileEncoding="UTF-8", row.names = FALSE, quote = FALSE, sep = "(") # create a new txt file; note its first line is a necessary column header named x and that this top row should be deleted after the file is created, before it is used in the code below

Once you have your Greek and English transliteration txt files ready to process, it is time to load them into RStudio, then sort and process them as seven different vectors that will allow for a full range of deep CL analysis.

```
rm(list = ls()) # clear workspace
```

```
HG_word_v <- scan("GMarc_data/HGMarc.txt", what="character", sep="\n", encoding="UTF-8")
HG_whole_v <- HG_word_v # create Greek lemmatized morphological vector
HG_lemma_v <- HG_word_v # create Greek lemmata-only vector
HG_morph_v <- HG_word_v # create Greek morphology-only vector
```

```
HG_whole_v <- gsub("^[^ ]+ ", "", HG_whole_v) # remove chp and verse references
HG_whole_v <- trimws(HG_whole_v) # trim whitespace from the end of lines
HG_whole_v <- paste(HG_whole_v, collapse = " ") # paste items together into a list
HG_whole_v <- strsplit(HG_whole_v, " ") # split the list into words
HG_whole_v <- unlist(HG_whole_v) # turn the list into a vector
not_blanks_v <- which(HG_whole_v != "") # identify non-blanks
HG_whole_v <- HG_whole_v[not_blanks_v] # retain only non-blanks
```

```
HG_lemma_v <- gsub("@[^ ]+ ", "", HG_lemma_v) # remove morphology tags from lemmata
HG_lemma_v <- gsub("^[^@ ]+ ", "", HG_lemma_v) # remove chp and verse references
HG_lemma_v <- trimws(HG_lemma_v) # trim whitespace from the end of lines
HG_lemma_v <- paste(HG_lemma_v, collapse = " ") # paste items together into a list
HG_lemma_v <- strsplit(HG_lemma_v, " ") # split the list into words
HG_lemma_v <- unlist(HG_lemma_v) # turn the list into a vector
not_blanks_v <- which(HG_lemma_v != "") # identify non-blanks
HG_lemma_v <- HG_lemma_v[not_blanks_v] # retain only non-blanks
```

```
HG_morph_v <- gsub("[^@ ]+@", "@", HG_morph_v) # remove lemmata from morphology tags
HG_morph_v <- gsub("^[^@ ]+@", "@", HG_morph_v) # remove chp and verse references
HG_morph_v <- trimws(HG_morph_v) # trim whitespace from the end of lines
HG_morph_v <- paste(HG_morph_v, collapse = " ") # paste items together into a list
HG_morph_v <- strsplit(HG_morph_v, " ") # split the list into words
HG_morph_v <- unlist(HG_morph_v) # turn the list into a vector
not_blanks_v <- which(HG_morph_v != "") # identify non-blanks
HG_morph_v <- HG_morph_v[not_blanks_v] # retain only non-blanks
```

```
HGE_word_v <- scan("GMarc_data/HGMarcE.txt", what="character", sep="\n", encoding="UTF-8")
HGE_whole_v <- HGE_word_v # create English lemmatized morphological vector
HGE_lemma_v <- HGE_word_v # create English lemmata-only vector
HGE_morph_v <- HGE_word_v # create English morphology-only vector
```



```

HGE_whole_v <- gsub("@^[^ ]+ ", "", HGE_whole_v) # remove chp and verse references
HGE_whole_v <- trimws(HGE_whole_v) # trim whitespace from the end of lines
HGE_whole_v <- paste(HGE_whole_v, collapse = " ") # paste items together into a list
HGE_whole_v <- strsplit(HGE_whole_v, " ") # split the list into words
HGE_whole_v <- unlist(HGE_whole_v) # turn the list into a vector
not_blanks_v <- which(HGE_whole_v != "") # identify non-blanks
HGE_whole_v <- HGE_whole_v[not_blanks_v] # retain only non-blanks

```

```

HGE_lemma_v <- gsub("@^[^ ]+ ", "", HGE_lemma_v) # remove morphology tags from lemmata
HGE_lemma_v <- gsub("@^[^ ]+ ", "", HGE_lemma_v) # remove chp and verse references
HGE_lemma_v <- trimws(HGE_lemma_v) # trim whitespace from the end of lines
HGE_lemma_v <- paste(HGE_lemma_v, collapse = " ") # paste items together into a list
HGE_lemma_v <- strsplit(HGE_lemma_v, " ") # split the list into words
HGE_lemma_v <- unlist(HGE_lemma_v) # turn the list into a vector
not_blanks_v <- which(HGE_lemma_v != "") # identify non-blanks
HGE_lemma_v <- HGE_lemma_v[not_blanks_v] # retain only non-blanks

```

```

str(HG_word_v)
str(HG_whole_v)
str(HG_lemma_v)
str(HG_morph_v)
str(HGE_word_v)
str(HGE_whole_v)
str(HGE_lemma_v)

```

## 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. Elsewhere in this book we follow the customary, rigorous scholarly habits of scholarly indication. But here our singular goal is to let nothing detract from our reader having a fresh encounter with a full rendition of the First Gospel, experiencing it as a coherent whole on its own terms, logic and structure, all as close to the original Greek performed text as possible. Since ancient manuscripts often lacked first letter capitalization and punctuation, and since these conventions are themselves interpretations, we minimize them here and invite readers to read actively and interpret for themselves. We also aim to replicate the performative feel, logic, and structure of the 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

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Joshua came into Nazareth to teach in the synagogue

physician heal yourself

and they expelled him

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

but he passed through their midst

and he raising his eyes said

blessed be the beggars for theirs is the kingdom of god

blessed be the hungry for they will be filled

blessed be the weeping for they will laugh

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

cursed be the rich for you have received your advocacy

cursed be the filled for you will go hungry

cursed be those rejoicing now for you will mourn

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

but I say to you who hear  
love your enemies  
bless those who hate you and pray for those who revile you  
if anyone strikes you on the cheek offer to him also the other  
if anyone takes 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 to them  
if you love those who love you what favor is that for you?  
and if you lend to those from whom you hope to receive what favor is that for you?  
and be sons of god for the same is kind toward those without favor and the evil  
be merciful just as your father is merciful to you  
judge not lest you be judged  
condemn not lest you be condemned  
destroy and you will be destroyed  
give and it will be given to you  
a good measure pressed 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  
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  
out of the abundance of the heart the mouth speaks  
for from the heart evil disputes come out  
why now do you call me lord lord and do not do what I say?

and he came to Capernaum

and a centurion approached him

and says

my slave is in the house paralytic

and he says to him

coming I will heal him

and the centurion says

lord I am not enough that you should enter under my roof

only speak with a word and my boy will be healed

I also am a person under authority having soldiers under me

and I say to this one go and he goes

and to another come and he comes

and to my slave do this and he does

Joshua says to him

now I tell you I have not found such faith in Israel

and a widow's son was deceased

and he says

little boy little boy I say to you be raised

and the deceased sat up

and they glorified god that a great prophet he has raised up among us

and that god has watched over his people

and when John heard in prison the deeds of the anointed

he sent his disciples to him saying

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

and they said

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

and answering he said to them

when you go report to John what you have 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

and blessed is the one who is not scandalized by me

concerning John what did you depart to the desert to behold?

a reed shaken by the wind?

a person dressed in soft things?

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

this is the one about whom it has been written

behold I am sending my messenger before your presence

who will prepare your path before your presence

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

but he who is least in the kingdom of god is greater than him  
now to what shall I compare this generation?  
it is comparable to children seated in the marketplaces  
that calling out to others say

we fluted for you and you did not dance

we dirged and you did not mourn

for John came neither eating nor drinking

and they say he has a demon

the son of man came eating and drinking

and they say behold this person a glutton and drunkard

and wisdom is justified by her children

and entering into the house of the Pharisee he reclined

now the woman standing behind the sinner by his feet

flooded his feet with her tears

and wiped with braids and anointed and kissed

and Joshua says

again she flooded my feet with tears

and wiped with her braids and anointed and kissed

and he says to her

woman your faith has made you well

and certain women Miryam and Joanna a woman of Herod's guardian Chudza and Susanna and many others served him from their possessions

he spoke this sort of comparison to them

the sower went out to sow his seed

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

and other fell upon rocky where it did not have much earth and it sprang up and withered

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

but others fell into beautiful soil and gave fruit

the one who has ears hear

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

for there is nothing hidden that will not become clear

watch how you listen

whoever has it will be given him

and whoever does not have even what one has will be taken away from him  
and he takes three of the disciples and withdraws into the mountain  
and his face and his clothing shone white  
and beyond two men were speaking with him Elijah and Moses  
in glory they were seen before his exodus  
and Peter says to Joshua  
    it is lovely for us to be here  
    and let us make here three tents  
    one for you and one for Moses and one for Elijah  
not knowing what he is saying  
and a cloud came and overshadows them  
from the cloud there was a voice  
    this is my son the beloved  
    listen to him  
and they entered into a village of Samaritans  
and they did not welcome him  
the disciples spoke fire to descend from heaven and destroy them  
and he censured them  
someone says to him  
    I will follow you wherever you are departing  
and Joshua says to him  
    the foxes have dens and the birds of heaven nests  
    but the son of man does not have anywhere to rest his head  
then he says to Phillip  
    follow me  
but he said  
    permit me first to return and bury my father  
then he says to him  
    let the dead bury their own dead  
    but as you go keep announcing the kingdom of god  
then someone says  
    I will follow you  
    but first permit me to farewell those in my house

and he says to him

do not look at what is behind

and he selected seventy other apostles

and he sent them into cities

and he said to them

take nothing except a staff alone no shoes

and greet no one down the road

into whatever house you enter say peace to this house

now the worker is worth his wages

and tell them

the kingdom of god has come near

and as many as do not receive you say

know that the kingdom of god has come near

and shake off the dust of your feet for a testimony

whoever spurns you spurns me

whoever hears me hears the one who sent

I will give the authority to walk over snakes and scorpions

I thank you and I confess you heaven's lord

that these things hidden from the wise and learned you have revealed to infants

yes father

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

lord teach us to pray just as John also taught his disciples  
pray:

father give us holy spirit  
let your kingdom come  
your daily bread give us each day  
and pardon us our debts as we ourselves also pardon our debtors  
and do not pardon us to be led into trial

and he says

who of you has a friend  
and goes to him at midnight asking three loaves of bread  
and from inside he said

do not bother me the door has been closed and my children are with me in bed  
I tell you if gets up he will not give to a friend but to someone knocking  
ask and it will be given  
seek and you will find  
knock and it will opened  
for what father among you whose son asks for a fish would give a snake instead of a fish?  
or also asks for an egg would will 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 god's word

this generation a sign will not be given her

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

now a certain Pharisee beseeched him to have breakfast with him

and entering he reclined

now the Pharisee began passing judgment on him saying

why was he not first washed before breakfast

then the lord said to him

the Pharisees clean the outside of the cup and the bowl

but your inside is full of greed and evil

you clean the outside of the cup and you do not clean the inside

did not the one who made the outside also make the inside?

give your possessions as alms and everything is clean in you

you tithe mint and rue and every herb

and you pass by the calling and love of god

you love the chief-seat and the greetings

and you lawyers are cursed because you burden the people with burdens difficult to carry

and you do not lift a finger

cursed are you because you build the memorials of the prophets

yet your fathers killed them

you are witnesses to not approving the deeds of your fathers

you have taken away the key of knowledge

and you yourselves have not entered

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

## Iterative Critical Edition and Translation of the Third Gospel Stratum

What follows is an iterative critical edition and translation of our reconstructed text of Qn (the first gospel) together with Lk1 (the *Gospel* of Marcion). Note that the latest restorations may be found in the parallel sets of the Comparative Reconstruction section. Revisions are regularly being made to all chapters as we consider all of the relevant evidence of GMarc witnesses and clarify vocal strata. We have started to add cross-references to recent editions (Roth, Nicolotti, Klinghardt) and translations (BeDuhn and Gramaglia) as additional glosses.

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
403	455	183	77	99	412	513	120	2	3.1	LkR1	ἐν ἔτει πεντεκαιδεκάτῳ ἰηγεμονίας ἰβηρίου καίσαρος (ἐν χρόνοις) ἰοντίου ἰιλᾶτου (τῆς ἰουδαίας ἐφάνη)	in the fifteenth year of the reign of Tiberius Caesar in the times of Pontius Pilate of Judea he appeared
403	455-6	183-4	77	99	412	513	120-1	2	4.31	Mk1	κατελθὼν εἰς καφαρναοὺμ (τῆς γαλιλαίας) διδάσκειν ἐν τῇ συναγωγῇ	descending into Capernaum of Galilee to teach in the synagogue
403-4	456	184	77	99	412	513	121	2	4.32	Mk1	καὶ ἐξεπλήσσοντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ	and all were astonished at his teaching because his word had authority
404	456	184 ganw	77	99	412 na	513	121	2	4.33	Mk1	καὶ ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων πνεῦμα δαιμονίων καὶ ἀνέκραξεν	and there was in the synagogue a person who had a demonic spirit and cried out
404	456	185	77	99	412	513	121	2-4	4.34	Mk1	τί ἡμῖν καὶ σοὶ ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ	what is there between us and you Jesus? did you come to destroy us? I know who you are the holy one of god
404	456	185	77	99	412	513	121	4	4.35	Mk1	ἐπετίμησεν αὐτῷ ὁ ἰησοῦς λέγων ἔξελθε ἀπὸ αὐτοῦ καὶ ρεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύζοντα τε ἐξῆλθεν ἀπὸ αὐτοῦ	Jesus censured him saying depart from him and the demon throwing him down howling also departed from him
404	456-7	185-6	77	99	412	521	122	4	4.16	Qn	ἦλθεν (ἰησοῦς) εἰς ναζαρέθ διδάσκειν ἐν τῇ συναγωγῇ	Joshua came into Nazareth to teach in the synagogue
405	457	186	77	99	412	521	122-3	4	4.23	Qn	ἰατρὲ θεράπευσον σεαυτὸν	physician heal yourself
405	457	186	78	99	412	521	123	6	4.29	Qn	καὶ ἐξέβαλον αὐτὸν καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ὥστε κατακρημνίσαι αὐτόν	and they expelled him and led him to the mountain's brow to cast him down
405	457	186	78	99	413	521	123	6	4.30	Qn	αὐτὸς δὲ διὰ μέσου αὐτῶν ἐπορεύετο	but he passed through their midst
405	457	187	78 ganw	99	413	531	123-4	6	4.40b	Mk1	πολλοὺς κακῶς ἔχοντας τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς	by placing his hands upon many who had illness he healed them
405	457-8	187	78	99	413	531	124	6	4.41	Mk1	ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν	now demons also came out from many howling you are the son of god and censuring he did not permit them to speak
405	458	187	78	99	413	533	124	8	4.42	Mk1	καὶ ἐπορεύθη εἰς τὴν ἔρημον καὶ οἱ ὄχλοι κατεῖχον αὐτόν	he went to the wilderness and the crowds detained him
405	458	187	78	99	413	533	124	8	4.43	Mk1	καὶ λέγει με δεῖ καὶ εἰς τὰς ἄλλας πόλεις εὐαγγελισθαι τὴν βασιλείαν τοῦ θεοῦ	and he says I am bound also to the other cities to herald good news the kingdom of god

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
406	458	--	78	--	413	537	124	8	5.1	Mk1 LkR1	«καὶ ἐστῶτος παρὰ τὴν θάλασσαν Γεννησαρέτ»	and as he was standing alongside the sea of Gennesaret
406	458	--	78 ganw	100	413	537	124- 5	8	5.2	Mk1 LkR1	ῥοὶ ἀλιεῖς ἅποβάντες ἔπλυνον τὰ δίκτυα»	the fishermen having offboarded were washing the nets
406	458	187	78 ganw	100	--	537	125	8	5.3	Mk1 LkR1	«ἐμβὰς δὲ εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τοὺς ὄχλους ἐπὶ τῆς γῆς»	then boarding onto a boat and sitting he taught the crowds upon the land
406	458	--	78 ganw	--	413 na	537	125	8- 10	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
406	458	--	78 ganw	--	413 na	537	125	10	5.5	LkR1	«Σίμων δὲ εἶπεν αὐτῷ διδάσκαλε δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι»	but Simon said to him teacher through the whole night toiling we took nothing but I will never carelessly heed your word
406	458	--	78 ganw	--	413 na	537	125	10	5.6	LkR1	«καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολὺ ὥστε τὰ δίκτυα ῥήσσεσθαι»	and they cast and took a huge abundance of fish so that the nets were tearing
406	458	--	78 ganw	--	413 na	537	125- 6	10	5.7	LkR1	«καὶ κατένευον τοῖς ἐν τῷ ἐτέρῳ πλοίῳ βοηθεῖν»	and they were signaling to those in the other boat to help
406	458	187- 8	78 ganw	100	413	537	126	10	5.9	LkR1	«ἔλαβεν δὲ φόβος» αὐτὸν ἐπὶ τῇ ἄγρα τῶν ἰχθύων	then fear at the catch of fish took him
406	458	188	78	100	413	537	126- 7	10	5.10	Mk1 LkR1	«ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάννην» υἱοὺς Ζεβεδαίου «καὶ» ῥεῖπεν ῥεῖπεν τῷ Σίμωνι ῥεῖπεν μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν	and likewise James and John sons of Zebedee and he said to Simon fear not from now on you will be capturers of people
406	458	188	78	100	413	537	127	10	5.11	Mk1 LkR1	«καὶ» πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ	and leaving the boats they followed him

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
406-7	458	188	78	100	413	543	128	12	5.12	Mk1	«καὶ ἰδοὺ ἀνὴρ» ῥλεπρὸς ἃ «ἔρχεται πρὸς αὐτὸν λέγων κύριε ἐὰν θέλῃς δύνασαι με καθαρίσαι»	and a leper man came to him saying lord if you wish you can cleanse me
407	458	188	78	100	413	543	128	12	5.13	Mk1	«καὶ ἐκτείνας τὴν χεῖρα» ἤψατο «αὐτοῦ καὶ» ῥλέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη ῥ	and stretching out his hand he touched him and says I wish it be cleansed and immediately he was cleansed
407	458	188-9	78	100	413	543-4	128-9	12	5.14	Mk1	ῥἄπελθε ῥ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ῥ τὸ δῶρον ῥ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ἢ εἰς μαρτύριον ὑμῖν	depart show yourself to the priest and offer the gift for your cleansing just as Moses commanded in order to be a witness to you
407	458	189	78	100	413	549	131	14	5.18	Mk1	«καὶ ἰδοὺ προσέφερον πρὸς αὐτὸν» ῥ παραλυτικὸν ῥ	and behold they carried to him a paralytic
407-8	458	--	78 ganw	100	413 anw	549	131	14	5.20	Mk1	«καὶ ἰδὼν Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ τέκνον ἀφίενταί σου αἱ ἁμαρτίαι»	then Jesus seeing their faith says to the paralytic child your sins are forgiven
408	458	189	79	100	413	549	131-2	14	5.21	Mk1	«καὶ ἰδοὺ τινες τῶν γραμματέων ἔλεγον βλασφημεῖ» τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ῥεῖς ῥ ὁ θεός;	and behold some of the scribes were saying he blasphemes who is able to forgive sins except one god?
408	458	--	79 ganw	100	413 na	549	132	14	5.22	Mk1	«καὶ ὁ Ἰησοῦς» ῥ λέγει αὐτοῖς	and Jesus says to them
408	458	189	79	100	413	549	132	14-6	5.24	Mk1	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς «λέγει τῷ παραλυτικῷ σοὶ λέγω» ἔγειρε καὶ ἄρον τὸν κράβαττόν σου	now so that you may know that the son of man has authority to forgive sins upon the earth he says to the paralytic I tell you rise and take your mat
408	458 na	--	79 ganw	100	413 na	549	132	16	5.25	Mk1	«καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν»	and he got up and immediately taking the bed he left
408	458 na	--	79 ganw	--	413	549	132	16	5.26	Mk1	«ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως» ῥ οὐδέποτε ῥ εἶδομεν ῥ	in front of everyone and they were filled with amazement saying thus we have never seen

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
408	458	189	79	100	413	556	133	16	5.27	Mk1	«καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ» ῥ λέγει αὐτῷ ἀκολουθεῖ μοι ᾠ	and going along he saw Levi seated at the tax booth and says to him follow me
408	458 na	--	79 ganw	--	413 na	556	133	16	5.28	Mk1	«καὶ ἀναστὰς ἠκολούθει αὐτῷ»	and arising he followed him
408-9	459	189	79	100	413	556	133-4	16	5.31	Mk1	«καὶ λέγει» οὐ χρεῖαν ἔχουσιν οἱ ῥ ισχύοντες ᾠ ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες	and he says the healthy have no need of a doctor but those who have illness
409	459	189	79	100	413	559	134	18	5.33	Mk1	«καὶ λέγουσιν αὐτῷ» οἱ μαθηταὶ ᾠ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ῥ οἱ δὲ σοὶ ᾠ μαθηταὶ ἔσθίουσιν καὶ πίνουσιν	and they say to him the disciples of John fast regularly and make prayers but your disciples eat and drink
409	459	189	79	100	414	559	134-5	18	5.34	Mk1	«καὶ λέγει αὐτοῖς ὁ ᾠ Ἰησοῦς» μὴ ῥ δύνανται νηστεύειν οἱ υἱοὶ ᾠ τοῦ νυμφῶνος ῥ ἔφ ᾠ ὅσον ᾠ μετ ᾠ αὐτῶν ἔστιν ὁ νυμφίος	and Jesus says to them the sons of the wedding hall cannot fast as long as the bridegroom is with them
409	459	189	79	100	414	559	135	18	5.35	Mk1	«ἐλεύσονται δὲ ἡμέραι» ὅταν ἀπαρθῆ ἀπ ᾠ αὐτῶν ὁ νυμφίος ᾠ τότε νηστεύουσιν	but the days will come when the bridegroom is taken from them then they will fast
409	459	189-90	79	100	414	560	135	18	5.37	Mk1	ᾠ οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ ῥ ἐπίβλημα ῥάκους ἀγνάφου ᾠ ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μὴ γε ᾠ ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ ᾠ ὁ οἶνος ἐκχεῖται ᾠ καὶ οἱ ἀσκοὶ ἀπόλλυνται ᾠ	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
409	459	190	79	100	414	560	135	18	5.38	Mk1	ᾠ ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται ᾠ	instead they put new wine into new skins and both of them are preserved together
409	459	189	79-80	101	414	560	135-6	16-8	5.36	Mk1	ᾠ οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ ᾠ εἰ δὲ μὴ γε καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μείζον γὰρ σχίσμα γενήσεται ᾠ	no one puts a patch of unshrunk cloth on an old garment otherwise the whole thing tears and will not match the old for a tear will become greater

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
410	459	190	80	101	414	570	136-7	20	6.1	Mk1	«καὶ ἐπορεύθη» ἐν σαββάτῳ «διὰ σπορίμων καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ «καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ «καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ	and he went on the sabbath through planted fields and the disciples hungered and plucked the grains losing them with their hands
410	459	190	80	101	414	570	137	20	6.2	Mk1	«καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ «καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ «καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ	and the Pharisees were saying to him look is not what your disciples are doing on the sabbaths not allowed?
410	459	190	80	101	414	570	137	20- 2	6.3	Mk1	«καὶ λέγει αὐτοῖς» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ «καὶ λέγει αὐτοῖς» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ «καὶ λέγει αὐτοῖς» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ	and he says to them have you never read this what David did when he himself hungered and those with him
410	459	190	80	101	414	570	137-8	22	6.4	Mk1	«καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (κλάσας) τοὺς ἄρτους τῆς προθέσεως;	how he entered into the house of god breaking the bread of the presence?
410	459- 60	190	81	101	414	578	140	24	6.5	Mk1	κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου	the son of man is lord even of the sabbath
410	460	190	81	101	414	578	139	22	6.6	Mk1	«καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν σαββάτῳ καὶ ἦν ἄνθρωπος» ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ	and he entered again into the synagogue on a sabbath and there was a person who had a withered hand
410	460	190	81	101	414	578	139	22	6.7	Mk1	ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ	the Pharisees were observing him if on the sabbaths he would heal so that they might accuse him
410	460	--	81 na	101	414	578	139	22	6.8	Mk1	«καὶ λέγει τῷ τὴν χειρὰ ἔχοντι ξηρὰν ἔγειρε καὶ στήθι εἰς τὸ μέσον»	and he says to the one who had the withered hand rise and stand in the middle
411	460	190	81	101	414	578	139	22- 4	6.9	Mk1	ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ ῥεπείνασαν οἱ μαθηταὶ	is it required on the sabbaths to do good or not? to save life or destroy?
411	460	--	81 ganw	101	414 na	578	139- 40	24	6.10	Mk1	«καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χειρὰ σου καὶ ἐξέτεινεν καὶ ἔκτεινον τὴν χειρὰ σου καὶ ἐξέτεινεν καὶ ἔκτεινον τὴν χειρὰ σου καὶ ἐξέτεινεν καὶ	and he says to the person stretch out your hand and he stretched out and his hand was restored just like the other
411	460	--	81 na	--	414 na	578	140	24	6.11	Mk1	«καὶ διαλογίζοντο πῶς ἀπολέσωσιν αὐτὸν»	and they disputed with each other how they could destroy him



H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
411	460	190- 1	81	101	414	585	141	24	6.12	Mk1	ἠ ανέβη ἰ εἰς τὸ ὄρος διανυκτερεύων ἐν τῇ προσευχῇ	he went up on the mountain to spend the whole night in prayer
411	460	191	81	101	414	585	141	24	6.13	Mk1	«καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ» ἐκλεξάμενος δώδεκα ἀποστόλους	and when day came he called his disciples and after choosing twelve apostles
411	460	191	81	101	414 na	585- 6	141	24	6.14	Mk1	Σίμωνα ὠνόμασεν Πέτρον	Simon he named Peter
411	460	191	81	101	414	586	142	26	6.16	Mk1	«καὶ» Ἰούδαν ἰ Ἰσκαριώτην ἰ ὃς ἐγένετο προδότης	and Judas [he named] Iscariot who became a traitor
411- 2	460	191	81	101	414	589	142- 3	26	6.17	Mk1	ἠ κατέβη ἰ ἐν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ «Σιδῶνος» ἠ καὶ ἠ «πέραν» ἠ (τοῦ ἰ Ἰορδάνου)	he went down to them a multitude from Tyre and Sidon and the region of the Jordan
412	460	191	81- 2	101	414	589	143	26	6.19	Lk1	καὶ πᾶς ὁ ὄχλος ἐζήτει ἠ ἄπτεσθαι αὐτοῦ «ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἠ ἰᾶτο πάντας»	and the whole crowd were seeking to touch him because power went out from him and healed everyone

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
412	460	191	82	102	414	597	144	28	6.20	Qn	καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ «ἔλεγεν» μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ	and he raising his eyes said blessed be the beggars for theirs is the kingdom of god
412	460	191-2	82	102	414	597-8	144	28	6.21	Qn	μακάριοι οἱ πεινῶντες ὅτι ἡ χορτασθήσονται ἡ μακάριοι οἱ κλαίοντες ὅτι ἡ γελήσουσιν	blessed be the hungry for they will be filled blessed be the weeping for they will laugh
412	461	192	82	102	414	598	144-5	28	6.22	Qn	μακάριοι ἐστε ὅταν ἡμισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσουσιν καὶ ἡ ἐκβάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου	blessed are you when persons hate you and revile and cast out your name as evil because of the son of man
412	461	192	82-3	102	415	598	145	28	6.23	Qn	κατὰ ἡ ταῦτα ἡ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν	just as your fathers did these things to the prophets
412	461	192	83	102	415	598	145	28	6.24	Qn	οὐαὶ τοῖς πλουσίοις ὅτι ἡ ἀπέχετε τὴν παράκλησιν ὑμῶν	cursed be the rich for you have received your advocacy
413	461	192	83	102	415	598	145	28-30	6.25	Qn	οὐαὶ οἱ ἐμπεπλησμένοι ὅτι ἡ πεινάσετε οὐαὶ οἱ γελῶντες νῦν ὅτι ἡ πενθήσετε	cursed be the filled for you will go hungry cursed be those rejoicing now for you will mourn
413	461	192	83	102	415	598	145-6	30	6.26	Qn	οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ἡ ταῦτα ἡ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν	cursed when persons speak well of you just as these things their fathers said to the false prophets
413	461	192-3	83	102	415	606	146	30	6.27	Qn	ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἡ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν	but I say to you who hear love your enemies
413	461	193	83	102	415	606	146	30	6.28	Qn	εὐλογεῖτε ἡ τοὺς μισοῦντάς ὑμᾶς καὶ ἡ εὐχεσθε ἡ περὶ τῶν ὀνειδιζόντων ὑμᾶς	bless those who hate you and pray for those who revile you
413	461	193	83-4	102	415	606	146	30-2	6.29	Qn	(ἡ ἐάν τις σὲ ῥαπίσῃ εἰς) ἡ τὴν σιαγόνα ἡ παράθεσ ἡ (αὐτῷ) καὶ τὴν ἄλλην (ἡ ἐάν τις) ἡ σου ἡ ἄρη ἡ τὸ ἡμάτιον ἡ πρόσθεσ ἡ αὐτῷ καὶ ἡ 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
413	461	193	84	102	415	606	146-7	32	6.30	Qn	παντὶ αἰτοῦντί σε δίδου	to everyone who asks you give
413	461-2	193-4	84	102	415	606	147	32	6.31	Qn	καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων ἡ οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς	and just as you wish to be treated by people thus also you must do to them
413	462 na	194 na	84 na	--	415 na	606 Lk2	147	32	6.32	Qn	«ἡ ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;»	if you love those you love you what grace is that for you?
414	462	194	84	102	415	606	148	32	6.34a	Qn	καὶ ἐὰν ἡ δανίσῃτε ἡ παρ' ὧν ἐλπίζετε ἡ ὑμεῖς ἡ ἀπολαβεῖν ποία χάρις ἐστὶν ὑμῖν;	and if you lend to those from whom you hope to receive what sort of grace is that for you?
414	462	194	84	102	415	606	148	32	6.35b	Qn	καὶ ἡ ἔσεσθε υἱοὶ ἡ θεοῦ ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς	and be sons of god for the same is kind toward those who are graceless and evil
414	462	194	84	102	415	606	149	32	6.36	Qn	γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ἡ οἰκτίρμων ἡ ὑμᾶς	be merciful just as your father is merciful to you

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
414	462	194	85	102	415	606	149	32-4	6.37	Qn	μη κρίνετε ἵνα μη κριθῆτε μη καταδικάζετε ἵνα μη καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε	judge not lest you be judged condemn not lest you be condemned destroy and you will be destroyed
414	462-3	194	85	102	415	606	149	34	6.38	Qn	δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ὃ 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 you measure with it will be measured back to you
414	463	194 anw	85	102	415 anw	618	149	34	6.39	Qn	〈εἶπεν δὲ καὶ παραβολὴν αὐτοῖς〉 〈τυφλὸς δὲ τυφλὸν ὀδηγεῖ εἰς βόθυνον〉	and then he spoke a comparison to them now a blind person leads a blind person into a pit
414	463	194	85	103	415	618	149-50	34	6.40	Qn	οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον	a disciple is not above the teacher
415	463	194-5	85	103	415	618	151	34-6	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
415	463	195 anw	85	103	416	618	151	36	6.45	Qn	᾿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〉	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
415	463	195	86	103	416	618	152	36	6.46	Qn	τί ᾿δέ᾿ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ᾿ἀ λέγω;	why now do you call me lord lord and do not do what I say?

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
416	463	195 ganw	86 ganw	103	416 na	625	152	36	7.1	Qn	«καὶ ἦλθεν εἰς Καφαρναοῦμ»	and he came into Capernaum
416	463	195 ganw	86 ganw	--	416	625	152	36-8	7.2	Qn	«καὶ προσῆλθεν αὐτῷ» ἑκατόνταρχος <sup>1</sup>	and a centurion approached him
416	463	195 ganw	86 ganw	--	416 na	625	152	38	7.3	Qn	«καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός»	and says my slave boy is in the house paralytic
416	463	195 ganw	86 ganw	--	416 na	625	152	38	7.6	Qn	«καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν»	and he says to him I will come and heal him
416	463	195 ganw	86 ganw	--	416 na	625	152-3	38	7.7	Qn	«καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐ γὰρ ἰκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς»	and the centurion says lord I am not enough that you should enter under my roof
416	463	195 ganw	86 ganw	--	416 na	625	153	38	7.8	Qn	«ἀλλὰ εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου» «καὶ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ' ἑμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ»	only speak with a word and my slave boy will be healed I also am a person under authority having soldiers under me and I say to this one go and he goes and to another come and he comes and to my slave do this and he does
416	463	195-6	86	103	416	625	153	38	7.9	Qn	«λέγει αὐτῷ ὁ Ἰησοῦς» λέγω (δὲ) ὑμῖν ἑτοσαύτην ἰσθμὴν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον	Joshua says to him now I tell you I have not found such faith in Israel
416	463	196 ganw	86 ganw	103	416	635	154	40	7.12	Qn	«καὶ» (υἱὸς χήρας νεκρὸς) «ἦν»	and a widow's son was deceased
417	463	196 ganw	86 ganw	103	416 anw	635	154	40	7.14	Qn	«καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι»	and he says little boy little boy I say to you be raised
417	463	196 ganw	86 ganw	103	416 anw	635	154	40	7.15	Qn	«καὶ ἀνεκάθισεν ὁ νεκρὸς»	and the deceased sat up
417	463	196	86	103	416	635	154	40	7.16	Qn	«καὶ» ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ἔγέρθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ	and they glorified god that a great prophet he has raised up among us and that god has watched over his people

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
417	463	196 ganw	86	--	416	638	155	40	7.18	Qn	«και Ἰωάννης» ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν»	and when John heard in the prison the deeds of the anointed he sent his disciples to him
417	463	197	86	103	416	638	155	40-2	7.19	Qn	«λέγων» σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον ἢ προσδοκῶμεν;	saying are you the one to come or should we await another?
417	463	197 ganw	86	103	416 anw	638	155	42	7.20	Qn	«και εἶπαν» (σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;)	and they said are you the one to come or should we await another?
417	463	196-7 ganw	86	103-4	416	638	155-6	42	7.22	Qn	«και» ἀποκριθεὶς «εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε» (Ἰωάννη) «ἂ ἀκούετε και βλέπετε» ἴ τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἴ λεπροὶ καθαρίζονται ἴ νεκροὶ ἐγείρονται ἴ «πτωχοὶ εὐαγγελίζονται»	and answering he said to them when you go report to John what you have heard and seen the blind receive back sight the crippled walk the lepers are cleansed the deaf hear the dead are raised the poor are heralded good news
417	463	197	86	104	416	638	156	42	7.23	Qn	«και» μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί	and blessed is the one who is not scandalized by me
417-8	463	197	86	104	416	647	156	42-4	7.24	Qn	περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; «κάλαμον ὑπὸ ἀνέμου σαλευόμενος;»	concerning John what did you depart to the desert to behold? a reed shaken by the wind?
418	463	--	86 na	--	416 na	647	156	44	7.25	Qn	«ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον;»	a person dressed in soft things?
418	463	197	86-7	104	416	647	156	44	7.26	Qn	προφήτην; ναὶ «λέγω ὑμῖν» και περισσότερον (προφήτου)	a prophet? yes I tell you and more than a prophet
418	464	197	87	104	416	647-8	156-7	44	7.27	Qn	οὗτός ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου ἴ «λέγω ὑμῖν» μείζων ἐν γεννητοῖς ἴ γυναικῶν Ἰωάννου ἴ ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν ἴ	this is the one about whom it has been written behold I am sending my messenger before your presence who will prepare your path before your presence I say to you none is greater among those born of women than John but he who is least in the kingdom of god is greater than him
418	464	197 np	87 na	--	416 na	652 Lk2	--	--	7.31	Qn	«τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην»	now to what shall I compare this generation?
418	464	197 np	87 na	--	416 na	652 Lk2	--	--	7.32	Qn	«ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς ἀγοραῖς ἂ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ἠυλόησαμεν ὑμῖν και οὐκ ὤρχησασθε ἔθρηνησαμεν και οὐκ ἐκόψασθε»	it is comparable to children seated in the marketplaces that calling out to others say we fluted for you and you did not dance we dirged and you did not mourn
418	464	197 np	87 na	--	416 na	652 Lk2	--	--	7.33	Qn	«ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων και λέγουσιν δαιμόνιον ἔχει»	for John came neither eating nor drinking and they say he has a demon
418	464	197 np	87 na	--	416 na	652 Lk2	--	--	7.34	Qn	«ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων και πίνων και λέγουσιν ἰδοὺ ἄνθρωπος φάγος και οἰνοπότης»	the son of man came eating and drinking and they say behold this person a glutton and drunkard
418	464	197 np	87 na	--	416 na	652 Lk2	--	--	7.35	Qn	«και ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς»	and wisdom is justified by her children

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
418	464	197	87	104	416	654	157	44	7.36	Qn	καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη	and entering into the house of the Pharisee he reclined
418-9	464	197	87	104	416-7	654	157-58	44-6	7.37-38	Qn	ἡ δὲ) γυνὴ σταῖσα ὀπίσω ἡ) ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας (καὶ) ταῖς θριξίν ἐξέμασεν (καὶ) ἤλειφεν (καὶ) κατεφίλει	now the woman standing behind the sinner by his feet flooded his feet with her tears and wiped with braids and anointed and kissed
419	464	197	87	104	417	654	159	46	7.44-46	Qn	«καὶ ὁ Ἰησοῦς λέγει» (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξεν τοὺς πόδας μου (καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν καὶ) ἤλειψεν (καὶ) «κατεφίλει»	and Joshua says and again she flooded my feet with tears and wiped with her braids and anointed and kissed
419	464	197	87	104	417	654	159	48	7.50	Qn	«καὶ λέγει αὐτῇ γύναι» ἡ πίστις σου σέσωκέν σε	and he says to her woman your faith has made you well
420	464	197	88	104	417	667	160	48	8.2	Qn	«καὶ» γυναῖκές «τινες Μαρία»	and certain women Miryam
420	464	197	88	104	417	667	160	48	8.3	Qn	«καὶ Ἰωάννα» γυνὴ «Χουζᾶ» ἐπιτρόπου Ἡρώδου «καὶ Σουσάννα» διηκόνου «αὐτῶν» ἀπὸ τῶν ὑπαρχόντων αὐταῖς	and Joanna a woman of Herod's guardian Chudza and Susanna served him out of their possessions
420	464	198	88	104	417	668	160	48	8.4	Qn	«ἔλεγεν» «παραβολὴν» «τοιαύτην αὐτοῖς»	he spoke this sort of comparison to them
420	464	--	88 ganw	104	417 na	668	160	48-50	8.5	Qn	«ἔξῃλθεν ὁ σπείρων σπείραι καὶ ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἤλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό»	the sower went out to sow his seed and some fell by the road and the birds came and devoured it
420	464	--	88 ganw	104	417 na	668	160	50	8.6	Qn	«καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν καὶ ἐξηράνθη»	and other fell upon rocky where it did not have much earth and it sprung up and withered
420	464	--	88 ganw	104	417 na	668	160	50	8.7	Qn	«καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἔπνιξαν αὐτό»	and other fell amidst the thorns and the thorns rose up and choked it
420	464	--	88	104	417	668	160	50	8.8	Qn	«καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν» ὁ ἔχων ὦτα ἀκουέτω	but others fell into the beautiful soil and yielded fruit the one who has ears hear
421	464	198	88	105	417	669	161-62	52	8.16	Qn	λύχνον «οὐδὲ» καλύπτει «ἀλλ' ἐπὶ τὴν λυχνίαν τεθῆ ἵνα λάμπη πᾶσιν»	one does not hide a light but instead places it upon a lampstand so that it illumines all
421	464	198	88	105	417	669	162	52	8.17	Qn	«οὐ γὰρ ἐστίν» κρυπτόν «ὁ οὐ» φανερόν «ἔσται»	for there is nothing hidden that will not become clear
421	464	198	88	105	417	668	162	52	8.18	Qn	βλέπετε πῶς ἀκούετε ὃς «ἔχει» δοθήσεται αὐτῶ «καὶ» ὃς «οὐκ ἔχει» καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ	watch how you listen whoever has it will be given to him and whoever does not have even what he seems to have will be taken away from him

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
421	464	198	88	105	417	674	163-4	52	8.20	Mk1	ἀπηγγέλη «δὲ» αὐτῷ (ἰδοὺ) ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ῥητοῦντές σε	then it was announced to him behold your mother and your brothers have been standing outside seeking you
421	464-5	198	88	105	417	674-5	164	52	8.21	Mk1	«καὶ ἀποκριθεὶς αὐτοῖς λέγει» τίς (ἐστίν) 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?
422	465	198	89	105	417	679	165	54	8.22	Mk1	«καὶ λέγει αὐτοῖς» διέλθωμεν εἰς τὸ πέραν	and he says to them let us cross over to the other side
422	465	198-9	89	105	417	679	165	54	8.23	Mk1	«καὶ» πλεόντων αὐτῶν ἀφύπνωσεν «καὶ γίνεται» ῥαῖλαψ ἀνέμου ἡ «πολλή»	and as they were boating he fell asleep and a great hurricane of wind happened
422	465	199	89	105	417	679	165	54	8.24	Mk1	«καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα» ὁ δὲ ῥεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσῃ ἡ «καὶ ἐγένετο γαλήνη μεγάλη»	and they roused him saying lord lord we are being destroyed but he arising censured the wind and the sea and there was great calm
422	465	199	89	105	417	679	165	54	8.25	Mk1	«καὶ ἐθαύμασαν καὶ ἔλεγον» τίς ἄρα οὗτός ἐστιν «ὅτι» καὶ τοῖς ἀνέμοις καὶ τῇ θαλάσῃ ἐπιτάσσει	and they were astonished and said who then is this that even commands the winds and the sea?
422	465	199	89	105	417	682	166	54-6	8.27	Mk1	ἄνθρωπος ἡ «ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια	and a person from the tombs who had demons met him
422	465	199	89	105	417	682-3	166-7	56	8.28	Mk1	«καὶ κράζας λέγει τί ἐμοὶ καὶ σοί» Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς	he crying out he says what is there between me and you Jesus son of god do not torment me
422	465	199	89	105	417	683	167	56	8.30	Mk1	«καὶ ἐπηρώτα αὐτόν» τί σοι ἐστίν ὄνομά; ὁ δὲ εἶπε λεγιών «ὄνομά μοι ὅτι» πολλὰ δαιμόνια «ἐσμὲν»	and he asked him what is your name? and he said legion is my name because we are many demons
422	465	199	89	105	417	683	167	56	8.31	Mk1	«καὶ» παρεκάλουν «αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς» εἰς τὴν ἄβυσσον «ἀπελθεῖν»	and they begged not to order them to depart into the abyss
422	465	199	89	105	418	683	167	56	8.32	Mk1	«ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσελθῶσιν ὁ δὲ» ῥεπέτρεψεν αὐτοῖς	now there was a herd of pigs there grazing on the mountain and they begged him to enter into pigs and he permitted them

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
423	465	199	89	105	418	690	168	58-60	8.42b	Mk1	ἔγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς ἰσχυροὶ οἱ ὄχλοι	and it happened when they were departing the crowds pressed around him
423	465	199	89	105	418	690	168-9	60	8.43	Mk1	γυνή ἡ ὄψα ἐν ῥύσει αἵματος	a woman who was bleeding
423-4	465	199	89	105	418	690	169	60	8.44	Mk1	ἤψατο τοῦ ἱματίου αὐτοῦ «καὶ» ἡ ἰάθη τοῦ αἵματος	touched his garment and was healed from the bleeding
424	465	199	89	105-6	418	690	169	60	8.45	Mk1	καὶ ἔλεγεν ὁ Ἰησοῦς τίς μου ἤψατο «καὶ ἔλεγον αὐτῷ» οἱ μαθηταὶ οἱ ὄχλοι συνέχουσίν σε «καὶ ἀποθλίβουσιν»	and Jesus said who touched me and the disciples said to him the crowds are holding you fast and pressing upon you
424	465	199-200	89	106	418	690	169	60	8.46	Mk1	«καὶ ἔλεγεν» ἤψατό μου τις γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ	and he said someone touched me for I know power has gone out from me
424	465	200	89	106	418	691	170	60	8.48	Mk1	«καὶ εἶδεν αὐτὴν καὶ εἶπεν» ἡ πίστις σου σέσωκέν σε	and he saw her and said your faith has made you well
425	465	200	90	106	418	697	171	62	9.1	Mk1	«καὶ» ἡ προσκαλεῖται τοὺς μαθητάς	then he summons the disciples
425	465	200	90	106	418	697	171	62	9.2	Lk1	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ	and sent them to preach the kingdom of god
425	465	200 anw	90	106	418 anw	697	171-2	62	9.3	Mk1	«καὶ εἶπεν αὐτοῖς μηδὲν αἶρετε εἰς τὴν ὁδόν» «μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν μήτε ῥάβδον μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν»	and he said to them take nothing on the road neither shoes on your feet nor a pouch nor a staff nor two tunics nor money in your belts
425	465	200	90	106	418	697	172	62-4	9.5	Mk1	«καὶ οἱ ἄν» μὴ δέχωνται ὑμᾶς τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἕκτινάξατε εἰς μαρτύριον «αὐτοῖς»	and as many as do not welcome you shake off the dust from your feet as a testimony to them
425	465-6	200	90	106	418	697	172	64	9.6	Lk1	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
425	466	200	90	106	418	703	173	64	9.7	Mk1	«καὶ ἤκουσεν» ὁ Ἡρώδης ὑπὸ τινῶν ὅτι Ἰωάννης ἐκ νεκρῶν ἀνέστη	Herod heard from some that John was raised from the dead
425	466	200	90	106	418	703	173	64	9.8	Mk1	«ἄλλοι δὲ ἔλεγον ὅτι» Ἡλίας «ἑφάνη» «ἄλλοι» «δὲ ἔλεγον» ὅτι προφήτης τις εἷς τῶν παλαιῶν προφητῶν	but others said that Elijah has appeared yet others say that it is some prophet one of the ancient prophets
425	466	--	90 ganw	--	418 na	703	173-4	64	9.9	Mk1	«ἔλεγεν δὲ Ἡρώδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἡγήθη»	but Herod said John whom I beheaded this one was raised



H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
425-6	466	--	90na	106	418na	706	174	64	9.10b	Mk1	«και ανεχώρησεν» <εις ἔρημον τόπον> «κατ' ἴδιαν»	and he withdrew to a wilderness place by himself
426	466	--	90na	106	418na	706	174	66	9.11	Mk1	«και ὁ ὄχλος ἠκολούθει αὐτῷ και ἐξελθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ' αὐτούς»	and the crowd followed him and leaving he saw a great crowd and was gut-wrenched over them
426	466	200	90	106	418	706	174	66	9.12	Mk1	«και ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι» ἔρημός ἔστιν ὁ τόπος και 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
426	466	200	90	106	418	706-7	174-5	66	9.13	Mk1	«και λέγει αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε» ἄρτους και «δύο» ἰχθύας	then he says to them you give them to eat but they say we have here five loaves of bread and two fish
426	466	200	90	106	418	707	175	66	9.14	Mk1	«και ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ και ἀνέπεσαν» ἄνδρες <ὡς> πεντακισχίλιοι	and he ordered them to recline on the grass and about five-thousand men set down
426	466	200	90	106	418	707	175	66	9.16	Mk1	«και λαβὼν τοὺς πέντε ἄρτους και τοὺς δύο ἰχθύας» ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτούς «και κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις»	then taking the five loaves of bread and the two fish looking up to the heaven he blessed upon them and breaking he gave to the disciples to hand out to the crowds
426	466	200	90	106	418	707	175	66	9.17	Mk1	«και ἔφαγον πάντες και χορτάσθησαν» «και ἤρθη» τὸ ἑπίσσευμα ἑστῶν κλασμάτων κόφιοι δώδεκα»	and all ate and were satisfied and the abundance was taken up twelve baskets of pieces
426	466	201	91	106	418	713	176	68	9.18	Mk1	«και ἐπηρώτησεν τοὺς μαθητὰς λέγων» τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;	and he asked the disciples saying who do the people say the son of man is?
426	466	201	91	106	418	713	177	68	9.19	Mk1	οἱ δὲ εἶπαν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν ἄλλοι δὲ ὅτι ἓνα τῶν προφητῶν	then said to him John the Baptist but others Elijah and others one of the prophets
426	466	201	91	107	418	713	177	68	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 who do you say I am then answering Peter said you are the anointed
426	466	201	92	107	419	713	177	68	9.21	Mk1	«και» ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγειν τοῦτο	and he censured them to tell this to no one
426-7	466	201	92	107	419	713	177-8	68	9.22	Mk1	<ὅτι> δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν και ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων και ἀρχιερέων και γραμματέων και ἀποκτανθῆναι και 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
427	466	201	92	107	419	723	178-9	68-70	9.24	Mk1	ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὅς 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
427	466	201	92-3	107	419	723	180	70	9.26	Mk1	ὅς γὰρ ἂν ἐπαισχυνθῇ με «και ὁ υἱὸς τοῦ ἀνθρώπου» ἐπαισχυνθήσεται αὐτόν	for whoever is ashamed of me the son of man will also be ashamed of him

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

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
428-9	467 na	--	94 ganw	107	419 na	735	183	72	9.37	Mk	«καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον»	he came from the mountain to the crowd
429	467 na	--	94 ganw	107	419 na	735	183	74	9.38	Mk	«καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν»	and a person says teacher have mercy on my son
429	467 na	--	94 ganw	107	419 na	735	183	74	9.39	Mk	«λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν»	for a spirit takes him and convulses him
429	467-8	203	94	107	419	735	183	74	9.40	Mk	«καὶ» ἐδεήθην τῶν μαθητῶν σου «καὶ» ῥοὺκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ <sup>1</sup>	and I prayed your disciples and they were unable to expel it
429	468	203	94	107	419	735	183- 4	74	9.41	Mk	«ὁ δὲ ἀποκριθεὶς λέγει» ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν;	then answering he says to them O faithless generation until when will I be with you? until when will I endure you?
429	468	203	94	107	419	736	184	74	9.44	Mk	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	for the son of man is about to be handed over into human hands
429- 30	468	203	94	--	420	744	185- 6	76	9.46	Mk	«οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς» μείζων;	the disciples say to Jesus who is the greatest?
430	468	203	94	107	420	744	186	76	9.47	Mk	«καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν»	and picking up a child he set it in their midst
430	468	203 ganw	94	107	420 anw	744- 5	186	76	9.48	Mk	«καὶ εἶπεν αὐτοῖς ὅς ἂν δέξηται» παιδίον «ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται»	and he said to them whoever welcomes a child in my name welcomes me

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
430	468	204 ganw	94	107	420 na	752	187	76	9.52	Qn	«καὶ εἰσῆλθον εἰς» (κώμην Σαμαριτῶν)	and they entered into a village of Samaritans
430	468	204 ganw	94 ganw	107	420 na	752	187	76	9.53	Qn	«καὶ οὐκ ἐδέξαντο αὐτόν»	and they did not welcome him
430	468	204	94	107- 8	420 anw	752	187- 8	76- 8	9.54	Qn	«οἱ μαθηταὶ» «εἶπαν» (πῦρ) «καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς»	the disciples spoke fire to descend from the heaven and to destroy them
430	468	204	94	108	420 anw	752	188	78	9.55	Qn	«καὶ» (ἐπετίμησεν αὐτοῖς)	and he censured them
431	468	204	94	108	420	759	188	78	9.57	Qn	«καὶ λέγει τις αὐτῷ» ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ	someone says to him I will follow you wherever you are departing
431	468 na?	204 ganw	94	108	420 anw	759	188	78	9.58	Qn	«καὶ λέγει αὐτῷ ὁ Ἰησοῦς» αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν»	and Joshua says to him the foxes have dens and the birds of heaven nests but the son of man does not have anywhere to rest his head
431	468	204	94	108	420	759	189	78	9.59	Qn	«καὶ λέγει» (τῷ Φιλίππῳ) «ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ» θάψαι τὸν πατέρα μου	and he says to Phillip follow me but he said permit me first to leave and to bury my father
431	468	204	94-5	108	420	759	189	78	9.60	Qn	«καὶ λέγει αὐτῷ» ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς σύ δὲ «πορευθεὶς» διάγγελλε τὴν βασιλείαν τοῦ θεοῦ	and he says to him let the dead bury their own dead but you go and proclaim the kingdom of god
431	468	204	95	108	420	759	190	78	9.61	Qn	«καὶ λέγει τις ἀκολουθήσω σοι» (πρῶτον) «δὲ ἐπίτρεψόν μοι» ἀποτάξασθαι «τοῖς ἰδίῳις»	then someone says I will follow you but first permit me to farewell my own
431	468	204- 5	95	108	420	759	190	78	9.62	Qn	«καὶ λέγει αὐτῷ» (μὴ) «βλέψῃς» εἰς τὰ ὀπίσω	and he says to him do not look at what is behind

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
431	468	205	95	108	420	767	190-1	80	10.1	Qn	«και» ῥῥ ἐξελέξατο ῥῥ ῥῥ ἄλλους ῥ ἑβδομήκοντα (ἀποστόλους) «και» ἀπέστειλεν «αὐτούς» εἰς ῥ πόλεις ῥ	and he chose seventy other apostles and he sent them into cities
431-2	468	205	96	108	420	767	191-2	80	10.4	Qn	«ἔλεγεν αὐτοῖς μηδὲν αἴρετε εἰ» ῥῥ ῥῥ μὴ ῥ ῥάβδον μὴ ῥ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε	he said to them take nothing except a staff alone no shoes and greet no one along the road
432	468	205	96	108	420	767	192	80	10.5	Qn	εἰς ἣν ἂν εἰσέλθῃτε οἰκίαν λέγετε εἰρήνην ῥ τῷ οἴκῳ τούτῳ ῥ	into whatever house you enter say peace to this house
432	468na	205	96	108	420	767	192	80	10.7	Qn	ἄξιός ῥ δὲ ῥ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ	now the worker is worth his wages
432	468-9	205	96	108	420	767	192	80-2	10.9	Qn	«και» ῥ λέγετε αὐτοῖς ῥ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ	and tell them the kingdom of god has come near
432	469	205	96	108	420	767	192-3	82	10.10-11	Qn	«και οἱ ἂν» μὴ δέχονται ὑμᾶς ῥῥ ῥ λέγετε ῥῥ γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «και» ῥῥ ῥ ἐκτινάξατε ῥῥ τὸν κονιορτὸν «τῶν ποδῶν ὑμῶν» (εἰς μαρτύριον)	and as many as do not receive you say know that the kingdom of god has come near and shake off the dust of your feet for a testimony
432	469	205	96	108	420	768	194	82	10.16	Qn	ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ «ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος»	whoever spurns you spurns me whoever hears me hears the one who sent
432	469	205	96	108-9	420	780	194	82-4	10.19	Qn	ῥῥ δώσω ῥῥ τὴν ἐξουσίαν πατεῖν ἐπάνω ὄφεων και σκορπίων	I will give the authority to walk over snakes and scorpions
433	469-70	205-6	96	109	420	780	195	84	10.21	Qn	εὐχαριστῶ σοι και ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ῥ ταῦτα ἀπὸ σοφῶν ῥ και ῥ συνετῶν ῥ ἀπεκάλυψας νηπίοις ναι ὁ πατήρ	I thank you and I confess you heaven's lord that these things hidden from the wise and learned you have revealed to infants yes father
433	470	206	96-7	109	420	780	195-6	84	10.22	Qn	πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός οὐδεὶς γινώσκει τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς και τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ και ὃ ἔάν ὁ υἱὸς ῥ ἀποκαλύψῃ ῥ	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
433-4	470	206	97	109	420	780	197	84	10.23	Qn	μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἅ βλέπετε	blessed are the eyes that have seen what you see
434	470	206	97	109	420	780	197	84	10.24	Qn	λέγω γὰρ ὑμῖν ὅτι ῥ προφήται οὐκ εἶδαν ἅ ὑμεῖς βλέπετε ῥ	for I tell you that prophets did not see what you are seeing

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

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
435-6	471	207	99	109	421	808	201	86-8	11.1	Qn	«και» ἐν τόπῳ τινὶ (αὐτὸν) προσευχόμενον (ἐπαιρόμενον τῷ οὐρανῷ) εἶπέν τις τῶν μαθητῶν κύριε δίδαξόν ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ	and in a certain place when he was praying looking up to heaven a certain one of the disciples said lord teach us to pray just as John also taught his disciples
436	471-2	207	99	109	421	808	201-3	88	11.2	Qn	«και εἶπεν οὕτω προσεύχεσθε» πάτερ (δίδου) «ἡμῖν» ἅγιον πνεῦμα ἐλθέτω ἡ βασιλεία σου	and he said thus you should pray father give us holy spirit let your kingdom come
436	472	207	99	109	421	808	203	88	11.3	Qn	τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν	your daily bread give us each day
436	472-3	207	99	109	421	808	203-4	88	11.4	Qn	«και» ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς και ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν» «και» 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
436	473	208	99	109	421	826	204	88	11.5	Qn	καὶ λέγει τις ἐξ ὑμῶν ἔξει φίλον και πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ αἰτῶν τρεῖς ἄρτους	and he says who of you has a friend and goes to him at midnight asking three loaves of bread
436	473	208	99-100	109	421	826	204-5	90	11.7	Qn	«και ἔσωθεν εἶπεν μή μοι κόπους πάρεχε ἡ θύρα κέκλεισται» καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν	and from inside he said do not bother me the door has been closed and my children are with me in bed
436	473	208	100	109	421	826	205	90	11.8	Qn	«λέγω ὑμῖν» εἰ και ἄναστὰς οὐ δώσει (φίλῳ) ἀλλὰ (τινὶ κρούσαντι)	I tell you if he gets up he will not give to a friend but to someone knocking
436	473	208	100	110	421	826	205	90	11.9	Qn	αἰτεῖτε και δοθήσεται ζητεῖτε και εὐρήσετε κρούετε και ἀνοιγήσεται	ask and it will be given seek and you will find knock and it will opened
436	473 na	208	100 na	--	421 na	826	205	90	11.10	Qn	«λέγω ὑμῖν πᾶς ὁ αἰτῶν λαμβάνει και ὁ ζητῶν εὕρισκει και τῷ κρούοντι ἀνοιγήσεται»	I tell you every one who asks receives and the one who seeks finds and to the one who knocks it will be opened
436-7	473	208	100	110	421	827	205-6	90	11.11	Qn	τίνα γὰρ ἐξ ὑμῶν πατέρα αἰτήσῃ υἱὸς ἰχθύος και ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;	for what father among you whose son asks for a fish would give a snake instead of a fish?
437	473	208	100	110	421	827	206	90	11.12	Qn	ἢ καὶ αἰτήσῃ ὄν ἢ μή ἐπιδώσει αὐτῷ σκορπίον;	or also asks for an egg will give a scorpion?
437	473	208	100	110	421	827	206	90	11.13	Qn	εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ πόσῳ μᾶλλον ὁ πατήρ δώσει πνεῦμα ἅγιον;	therefore if you evil ones know to give good gifts how much more will the father give holy spirit?





H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
439	473	210	101	110	422	847	212	96	11.37	Qn	ῥῆδεήθη ἄ «δὲ αὐτοῦ τις» Φαρισαῖος ῥῆνα ἄριστήση ῥῆμετῶ ἄ αὐτῶ ἄ «καὶ» ἀνέπεσεν	now a certain Pharisee beseeched him to breakfast with him and he sat down
439	473	210	101	111	422	847	212	96	11.38	Qn	«καὶ ὁ Φαρισαῖος» ῥῆδιακρίνει ῆ ἐν ἑαυτῶ διὰ τί οὐ πρῶτον ἐβαπτίσθη ῆ πρὸ ῆ «τοῦ ἀρίστου»	and the Pharisee judges him saying why was he not first washed before breakfast
439	473	210	101	111	422	847	212-3	96	11.39	Qn	«καὶ ὁ κύριος λέγει αὐτῶ» ῆ οἱ Φαρισαῖοι ῆ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ῆ ἔξωθεν καθαρίζετε τὸ δὲ ῆ ἔσωθεν ῆ ὑμῶν γέμει ἄρπαγῆς καὶ πονηρίας	then the lord says to him Pharisees you clean the outside of the cup and the bowl but your inside is full of greed and evil
439	473	210	101	111	422	847	213	96	11.40	Qn	«ἄφρονες» οὐχ ὁ ποιήσας τὸ ῆ ἔξωθεν καὶ τὸ ῆ ἔσωθεν ἐποίησεν;	fools! did not the one who made the outside also make the inside?
439	473	210	101	111	422	847	213	96-8	11.41	Qn	δοτε ῆ τὰ ὑπάρχοντα ῆ ἐλεημοσύνην ῆ «καὶ» πάντα καθαρά ῆ ὑμῖν ῆ ἔσται ῆ	give possessions as alms and everything will be clean in you
439	473-4	210	101	111	422	848	213	98	11.42	Qn	«οὐαὶ ὑμῖν τοῖς Φαρισαίοις» ῆ ἀποδεκατοῦτε τὸ ῆ ἡδύοσμον καὶ τὸ ῆ πῆγανον καὶ πᾶν λάχανον καὶ ῆ παρέρχεσθε τὴν κλήσιν καὶ τὴν ἄγάπην τοῦ θεοῦ	cursed are you Pharisees you tithe mint and rue and every herb and you pass by the calling and love of god
439	474	210	101	111	422	848	214	98	11.43	Qn	«ἀγαπᾶτε τὴν» ῆ πρωτοκλισίαν ῆ «καὶ τοὺς» ῆ ἀσπασμούς	you love the first-seat and the greetings
439	474	211	101	111	422	848	214-5	98	11.46	Qn	ῆ καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ῆ ὅτι φορτίζετε ῆ τοὺς ἀνθρώπους ῆ φορτία δυσβάστακτα ῆ «καὶ» ῆ τῶ δακτύλῳ ῆ οὐ ῆ θέλουσιν κινήσαι ῆ	and cursed are you lawyers because you burden the people with burdens difficult to carry and you do not lift a finger
439	474	211	101	111	422	848	215	98	11.47	Qn	οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε ῆ τὰ ῆ μνημεῖα ῆ τῶν προφητῶν ῆ οἱ ῆ «δὲ» ῆ πατέρες ῆ ὑμῶν ἀπέκτειναν αὐτούς	cursed are you because you build the memorials of the prophets yet your fathers killed them
439	474 na	211	101	111	422	848	215	98	11.48	Qn	μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ῆ ἔργοις τῶν πατέρων ῆ ὑμῶν	you are witnesses to disapproving of the deeds of your fathers
439-40	474	211	102	111	422	857	215	98-100	11.52	Qn	ῆ οὐαὶ ὑμῖν γραμματεῖς ῆ «ὅτι ῆρατε» ῆ τὴν κλεῖδα τῆς γνώσεως ῆ αὐτοὶ οὐκ εἰσῆλθατε καὶ ῆ οὐδὲ ῆ τοὺς εἰσερχομένους ῆ ἀφίετε ῆ	cursed are you scribes because you have taken away the key of knowledge and you yourselves have not entered and you do not permit those entering

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
440	474	211	102	111	422	860	216	100	12.1	Qn	«καὶ» λέγει τοῖς μαθηταῖς ᾧ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἣτις ἐστὶν ὑπόκρισις	and he says to the disciples be careful of the yeast of the Pharisees which is hypocrisy
440	474	211	102	111	422	860	216-7	100	12.2	Qn	οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται	now nothing that is covered up will not be revealed and hidden that will not be made known
440	474	211	102	111	422	860	217	100	12.3	Qn	ᾧ «ὃ» ᾧ εἰς τὸ οὖς ἐλαλήσατε ᾧ κηρυχθήσεται ᾧ	what you spoke in the ear will be preached
440-1	474	211	102	111	422	861	217	100	12.4	Qn	λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ᾧ τοῦτο ᾧ μὴ ἐχόντων περισσώτερόν τι ποιῆσαι ᾧ	but I tell you my friends do not be afraid of those who kill the body and after that do not have anything more to do
441	474	211-2	102	111	422	861	217	100-2	12.5	Qn	ᾧ δείξω ᾧ δὲ ὑμῖν τίνα φοβηθῆτε φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν καὶ λέγω ὑμῖν τοῦτον φοβηθῆτε	but I will show you whom you should fear fear the one who after dying has authority to cast into ge-hinnom yes I tell you fear this one
441	474	212	102	112	423	861	218	102	12.8	Qn	λέγω ᾧ δὲ ᾧ ὑμῖν πᾶς ὃς ὁμολογήσῃ ᾧ ἐν ἐμοὶ ᾧ ᾧ ἔμπροσθεν τῶν ἀνθρώπων ᾧ ᾧ ὁμολογήσῃ ᾧ ἐν αὐτῷ ᾧ ᾧ ἔμπροσθεν τοῦ θεοῦ	but I tell you everyone who confesses in me before humans I will confess in him before god
441	474	212	102	112	423	861	218	102	12.9	Qn	ᾧ καὶ πᾶς ᾧ ᾧ ὃς ἂν ἀρνήσῃται ᾧ με ᾧ ἔμπροσθεν τῶν ἀνθρώπων ἀπαρνηθήσεται ᾧ ᾧ ἔμπροσθεν τοῦ θεοῦ	and every one who denies me before humans will be denied before god
441	474-5	212-3	102	112	423	861	218	102	12.10	Qn	ᾧ καὶ ᾧ ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ᾧ ὃς δ' ἂν εἴπῃ εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ	and whoever 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
441	475	213	102	112	423	861	219	102	12.11	Qn	ᾧ ᾧ ὅταν ᾧ παραδῶσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς ᾧ μὴ μεριμνήσητε τί λαλήσητε ᾧ	when they hand you over to the rulers do not worry what you will say
441	475	213	102	112	423	861	219-20	102	12.12	Qn	ᾧ ᾧ ἅγιον ᾧ δὲ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ᾧ ᾧ ὥρᾳ τί λαλήσητε	now the holy spirit will teach you in that hour what to say
441	475	213	102	112	423	871	220	104	12.13	Qn	ᾧ ᾧ καὶ λέγει ᾧ τις ᾧ ᾧ ἐκ τοῦ ὄχλου αὐτῷ ᾧ εἶπε τῷ ἀδελφῷ μου ᾧ ᾧ μερίζειν μετ' ἐμοῦ τὴν κληρονομίαν	and someone from the crowd says to him tell my brother to divide with me the inheritance
441	475	213	102	112	423	871	220	104	12.14	Qn	ᾧ ᾧ καὶ λέγει αὐτῷ ᾧ τίς με κατέστησεν κριτὴν ἐφ' ὑμᾶς;	and he says to him who appointed me a judge over you?

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
442	475	213	104	112	423	871	220	104	12.16	Qn	«και λέγει αυτοῖς» παραβολήν ἄνθρώπου ἰπλουσίου	and he tells them a fable of a wealthy person
442	475	213 na	104 ganw	112	423 na	871	220	104	12.18	Qn	«εἶπεν καθελῶ τὰς ἀποθήκας και μείζονας οἰκοδομήσω και συναῶξω ἐκεῖ πάντα τὸν σῖτον και τὰ ἀγαθὰ μου»	he said I will tear down the barns and I will build bigger ones and I will gather there all the grain and my goods
442	475	213 na	104 ganw	112	423 anw	871	220- 1	104	12.19	Qn	«και ἐρῶ τῇ ψυχῇ μου ψυχὴ ἔχεις πολλὰ ἀγαθὰ εὐφραίνου»	and I will say to my soul soul you have many good things enjoy!
442	475	213	104	112	423	871	221	104	12.20	Qn	εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτη τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχὴν σου	but god said to him fool on this night they will demand your life
442	475	213	104	112	423	875	221	104	12.22	Qn	«λέγω ὑμῖν» ἴμη μεριμνᾶτε ἴ τῇ ψυχῇ ἴ τί φάγητε μηδὲ ἴ τῷ σώματι ἴ τί ἐνδύσησθε ἴ	I tell you do not worry for your life what you will eat nor for your body what you will wear
442	475	213	104	112	423	875	221- 2	104- 6	12.23	Qn	ἡ ψυχὴ ἴ πλεῖόν ἐστιν ἴ τῆς τροφῆς «και» τὸ σῶμα τοῦ ἐνδύματος	life is more than food and the body than clothing
442	475 na?	214	104	112	423	875	222	106	12.24	Qn	βλέπετε τοὺς κόρακας οὐ σπείρουσιν οὐδὲ θερίζουσιν ἴ οὐδὲ συναῶγουσιν εἰς ἀποθήκας ἴ και ὁ θεὸς τρέφει αὐτούς ἴ	look at the ravens they do not sow nor harvest nor gather into barns and god feeds them
442	475 na?	214	104	112	423	875	222	106	12.27	Qn	τὰ κρίνα ἴ ἴ οὐ ἴ ἴ κοπιᾶ ἴ οὐδὲ ἴ νῆθει «λέγω δὲ ὑμῖν» οὐδὲ Σολομῶν ἴ ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων ἴ	the lilies do not labor nor spin but I tell you not even Solomon in all his glory was arrayed like one of these
442	475	214	104	112	423	875 Lk2	223	106	12.28	Qn	ὀλιγόπιστοι	little-faiths!
443	475-6	214	104-5	112	423	875	223	106	12.30	Qn	ταῦτα τὰ ἔθνη τοῦ κόσμου ἴ ἐπιζητοῦσιν ἴ οἶδεν δὲ ὁ πατὴρ ἴ ὑμῶν ἴ ὅτι χρῆζετε τούτων	these things the nations of the world seek after but your father knows that you need them
443	476	214	105	112	423	875	223- 4	106	12.31	Qn	ζητεῖτε ἴ δὲ ἴ τὴν βασιλείαν τοῦ θεοῦ και ταῦτα προστεθήσεται ὑμῖν	but seek the kingdom of god and all these things will be handed over to you
443	476	214	105	113	423	875	224	106	12.32	Qn	ὁ πατὴρ «δώσει ὑμῖν τὴν βασιλείαν»	the father will give you the kingdom
443	476 na	214 na	105 na	--	424 na	875	224	106	12.33	Qn	«πωλήσατε τὰ ὑπάρχοντα ὑμῶν και δότε ἐλεημοσύνην»	sell your possessions and give alms

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
443	476	215	105	113	424	883	225	108	12.35	Qn	ἔστωσαν αἱ ὀσφύες περιεζωσμένοι (καὶ) οἱ λύχνοι καιόμενοι	let your loins be girded and lamps kept burning
443	476	215	105	113	424	883	225	108	12.36	Qn	«καὶ ὑμεῖς ὅμοιοι ἀνθρώποις» προσδεχομένοι τὸν κύριον «πότε» ἀναλύσει ἐκ τῶν γάμων «ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ»	and be like persons awaiting their lord when he returns from the wedding feasts to open for him when he comes and knocks
443-4	476	215	105 ganw	113	424	883	225	108	12.37	Qn	«μακάριοι οἱ» δοῦλοι «ἐκεῖνοι οὓς ἐλθὼν ὁ» κύριος «εὐρήσει γρηγοροῦντας»	blessed be those slaves whom the lord will find keeping watch when he comes
444	476	215	105	113	424	883	225	108	12.38	Qn	«καὶ εἰ ἐν τῇ» ἐσπερινῇ φυλακῇ «ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν ἐκεῖνοι»	and if he should come during the night watch and find thus then blessed are they
444	476	215	105	113	424	883	225	108	12.39	Qn	«γρηγορεῖτε ὅτι» εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται ὁὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ	keep watch because if the house-master knew at what hour the thief was coming he would not allow his house to be broken into
444	476	215	105	113	424	883	226	108	12.40	Qn	«καὶ ὑμεῖς» γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	and you must be prepared because you do not know at what hour the son of man is coming
444	476	215	105	113	424	883	226	108	12.41	Qn	(λέγει) «δὲ» ὁ Πέτρος ἡμῖν ἢ καὶ πᾶσιν τὴν παραβολὴν λέγεις;	then Peter says are you saying this comparison to us or to everyone?
444	476	215	105	113	424 anw	883	226	108-10	12.42	Qn	«καὶ λέγει τίς ἄρα ἐστὶν ὁ πιστὸς» (οἰκονόμος) «ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ δοῦναι αὐτοῖς ἐν καιρῷ σιτομέτριον»;	and he says consequently who is the faithful house-manager the mindful one whom the lord appointed over his household to give them the grain-portion at the appointed time?

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
444	476	215	105	113	424	883	226	110	12.43	Qn	«μακάριος ὁ» <δοῦλος> «ἐκεῖνος ὄν» ἐλθὼν ὁ κύριος «αὐτοῦ εὐρήσει ποιοῦντα οὕτως»	blessed be that slave whom when his lord comes will find him doing thus
444	476	215	105	113	424	883	226	110	12.44	Qn	«λέγω ὑμῖν ὅτι» ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ᾿αὐτοῦ ᾿ καταστήσει αὐτόν	I tell you that over all his possessions he will put him in charge
444	476	215	105	113	424 anw	883	226	110	12.45	Qn	«ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνηῃ»	now if that wicked slave eats and drinks
444	476	215	105- 6	113	424	883	226	110	12.46	Qn	ἤξει ὁ κύριος τοῦ δούλου ἐκείνου <ἐν> ἡμέρᾳ <ἣ> οὐ προσδοκᾷ <καὶ ἐν> ὥρᾳ <ἣ> οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	the lord of that slave will come on a day which he does not expect at an hour which he does not know and will cleave him in two and apportion his lot with the faithless
444- 5	476	216	106	113	424	883	226- 7	110	12.47	Qn	<ὁ> δοῦλος ᾿ ὁ γνοῦς ᾿ καὶ μὴ ποιήσας ᾿ δαρήσεται ᾿ πολλά ᾿	the slave who knows and does not do [so] will be beaten many times
445	476	216	106	113	424	883	227	110	12.48	Qn	᾿ ὁ δὲ μὴ γνοῦς ποιήσας δὲ ἄξια πληγῶν ᾿ δαρήσεται ᾿ ὀλίγα ᾿	but the one who does not know but did what was worthy of blows will be beaten a few times
445	476	216	106	113	424	890	228	112	12.49a	Qn	<οὐκ ἤλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν οὐκ> ἤλθον βαλεῖν <εἰρήνην ἀλλὰ> πῦρ	I have not come to cast peace but a sword I have not come to cast peace but fire
445	476- 7	216	106- 7	113	424	890	228- 9	112	12.51	Qn	δοκεῖτε ὅτι ᾿ ἤλθον ᾿ εἰρήνην ᾿ βαλεῖν ἐπὶ τὴν γῆν ᾿; οὐχὶ λέγω ὑμῖν ᾿ ἀλλὰ ᾿ διαμερισμόν	do you think that I have come to cast peace on the earth? no I tell you but division
445	477	216	107	113- 4	424	890	229	112	12.53	Qn	διαμερισθήσεται πατήρ ᾿ ἐπὶ ᾿ υἱῶ καὶ υἱὸς ἐπὶ πατρί ᾿ καὶ ᾿ μήτηρ ἐπὶ ᾿ θυγατρὶ ᾿ καὶ θυγάτηρ ἐπὶ ᾿ μητρὶ ᾿ καὶ ᾿ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν	father will be divided against son and son against father and mother against daughter and daughter against mother and mother-in-law against bride and bride against mother-in-law
446	477	216- 7	107	114	424	896	230	114	12.56	Qn	ὑποκριταὶ τὸ ᾿ μὲν ᾿ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ᾿ ᾿ δοκιμάζειν ᾿ ᾿ τὸν δὲ καιρὸν τοῦτον οὐκ ᾿ ᾿ δοκιμάζετε ᾿ ᾿	hypocrites scrutinizing the face of the heaven and of the earth but you do not scrutinize this moment
446	477	217	107	114	424	896	230	114	12.57	Qn	᾿ ἀφ᾿ ᾿ αὐτῶν κρίνετε τὸ δίκαιον	now for yourselves judge what is right
446	477	217	107	114	424	896	231	114	12.58	Qn	μὴ ποτε κατασύρῃ σε ᾿ τῷ κριτῇ ᾿ καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν	lest he drag you to the judge and the judge hand you over to the officer and the officer throw you into prison
446	477	217	107	114	424	896	231	114	12.59	Qn	«λέγω ὑμῖν» οὐ ἐξέλθῃς ἕως ᾿ ἀν ᾿ ἀποδώσῃ τὸν ἔσχατον κοδράντην	I tell you will not leave from there until you have repaid the last quarter

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
446	477	217 ganw	107	114	424 na	905	232	114	13.11	Qn	«καὶ ἰδοὺ γυνή»	and behold there was a woman
446	477	217 ganw	107	114	424 na	905	232- 3	114- 6	13.12	Qn	«καὶ ὁ Ἰησοῦς λέγει αὐτῇ γύναι ἀπολέλυσαι»	and Joshua says to her woman be released
446- 7	477	217 ganw	107	114	424 na	905	233	116	13.13	Qn	«καὶ ἐδόξαζεν τὸν θεόν»	and she glorified god
447	477	217 ganw	107 ganw	114	424	905	233	116	13.14	Qn	«τις ἔλεγεν» ᾿τῷ σαββάτῳ ἐθεράπευσεν ᾿	someone said he healed on the sabbath
447	477	217	107	114	425	905	233	116	13.15	Qn	«καὶ ὁ κύριος λέγει» ἕκαστος ὑμῶν ᾿τοῖς σάββασιν ᾿ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;	and the lord says does each of you on the sabbaths not untie the donkey or the ox from the manger and leading away water it?
447	477	217	107	114	425	905	233	116	13.16	Qn	ταύτην δὲ θυγατέρα Ἀβραάμ. ἔδησεν ὁ σατανᾶς «ἔλυσά ἀπὸ τοῦ δεσμοῦ τῷ σαββάτῳ»	now this daughter of Abraham the satan had bound I have loosed from this bondage on the sabbath

[RESUME]

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
447	477	217	107	114	425 na	907	234	116	13.18	Qn	«καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;»	and he said to what is god's kingdom comparable and to what shall I compare it?
447	477	217	107-8	114	425	907	234	116- 8	13.19	Qn	ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ αὐτοῦ ἵνα	god's kingdom is comparable to a seed of mustard that a person taking sows in his garden
447	477	217	108	114	425	907	235	118	13.20	Qn	τὴν βασιλείαν τοῦ θεοῦ	the kingdom of god
447	477	217	108	114	425	907	235	118	13.21	Qn	ὁμοία ἐστὶν ζύμη «ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα ἕως οὗ ἐζυμώθη ὅλον»	is similar to yeast that a woman taking hid inside measures of flour until the whole is leavened
448	478 na	217 na	108 ganw	--	425 na	911	235- 6	118	13.24	Qn	«ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν»	struggle to enter through the narrow gate because many will seek to enter
448	478	217- 8	108	114	425	911	236	118	13.25	Qn	ἐγερεθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν «καὶ» ἡ κρουσοῦσιν ἀπεκρίθη ἵνα οὐκ οἶδα ὑμᾶς πόθεν ἐστέ	the house-master arose and shut the door and to those knocking answers I do not know you where you are from
448	478	218	108	114	425	911	236- 7	118	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
448	478	218	108	114	425	911	237	118- 20	13.27	Qn	ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται [ἀνομίας]	go away from me all workers [of evil]
448	478	218	108	114	425	911	237- 8	120	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

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
449	478	218	109	115	425	926-7	243	120-2	14.12	Qn	ἄριστον ἢ δεῖπνον φώνει	call for breakfast or dinner
449	478	218	109	115	425	927	243	122	14.14	Qn	οὐκ ἔχουσιν ἀνταποδοῦναί ἐν τῇ ἀναστάσει	they will not have to recompense in the resurrection
449	478	218	109	115	425	927	244	122	14.16	Qn	ἄνθρωπός τις [ἐποίησε] δεῖπνον [μέγα] καὶ ἐκάλεσεν πολλούς	a certain person [made] [a large] dinner and called many
449	478	218	109	--	425	927	244	122	14.17	Qn	ἀπέστειλεν	he sent
449	478	218	109	115	425	927	244	122	14.18	Qn	[ἤρξαντο] παραιτεῖσθαι ἀγρὸν ἠγόρασα	[they began] to refuse a field I purchased
449	478	218	109	115	425	927	244	122	14.19	Qn	[ζεύγη] βοῶν ἠγόρασα	[a yoke] of oxen I purchased
449	478	218	109	115	425	927	245	122	14.20	Qn	γυναῖκα ἔγημα	a woman I married
449-50	478	218-9	109	115	425	927	245	122-4	14.21	Qn	ἀπήγγειλεν τότε [ἐπαρθείς] ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως	then [being stirred] the house-master announced go out into the streets and the alleys of the city
450	479	219	109	115	425	927	245	124	14.22	Qn	ἔτι τόπος ἐστίν	still there is room
450	479	219	109	115	425	927	245	124	14.23	Qn	εἰς τὰς ὁδοὺς καὶ φραγμοὺς	to the roads and fences
450	479 na	219	109	--	425	927	245	124	14.24	Qn	οὐδεὶς γεύσεται	none will taste
450	479 na	219 na	109 na	115	425 na	935	246-7	--	14.26	Qn	«ὅς οὐ μισεῖ πατέρα καὶ μητέρα καὶ υἱὸν καὶ θυγατέρα οὐ δύναται εἶναί μου μαθητῆς»	
451	479 na	219 na	109 na	115	425 na	935	248	--	14.33	Qn	«ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητῆς»	



H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
451	479	219 ganw	110	--	425	941	249	124	15.3	Qn	παραβολήν	a comparison
451	479	219 ganw	110	115	425	941	249-50	124	15.4	Qn	πρόβατα ἀπολέσας	lost sheep
451	479	219 ganw	110	115	425	941-2	250	124	15.5	Qn	εὐρών	he found
451	479	219 ganw	110	--	425	942 Lk2	250	124	15.6	Qn	συγχαρήτέ	rejoice together
452	479	219 ganw	110	115	426	942	251	126	15.8	Qn	δραχμάς ἀπολέσῃ ζητεῖ	she lost a drachma she seeks
452	479	219 ganw	110	--	426	942 Lk2	251	126	15.9	Qn	εὐροῦσα συγχαρήτέ	she found rejoice together
452	479	219 ganw	110	115	426 anw	953	252	126	16.2	Qn		
452-3	479	219 ganw	110	115-6	426 anw	953	252	126	16.4	Qn		
453	479	219 ganw	110	116	426 anw	953	252	126	16.5	Qn		
453	479	219 ganw	110	116	426 anw	953	252	126-8	16.6	Qn		
453	479	219 ganw	110	116	426 anw	953	252	128	16.7	Qn		

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

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
454	479	220-1	111	116	426	970	258	132	16.19	Qn	ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς	a certain person was rich and robed in purple and fine linen making merry each day splendidly
454	479	221	111	116	426	970	258	132	16.20	Qn	πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο ἑῖς τὸν πυλῶνα ἡλκωμένος	and a certain poor man by the name of Lazarus was cast aside at the gate covered in sores
454	479	221	111	116-7	427	970	258	132	16.21	Qn	καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ	and longed to be satisfied from what fell from the rich man's table but even the dogs came to lick his wounds
454	479	221	111	117	427	970	258	132	16.22	Qn	ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη	it came about that the poor man died and was carried away by the angels to Abraham's bosom the rich man also died and was also buried
454	479-80	221	111-2	117	427	970	258	132	16.23	Qn	ἐν τῷ ἄδῃ ἐπάρας ὄντ' τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ	in hades then raising his eyes living in torments he saw Abraham from a distance and Lazarus in his bosom
454-5	480	221	112	117	427	970	258	132	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
455	480	221-2	112	117	427	970	258	132-4	16.25	Qn	Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι	then Abraham said child remember that you received good things in your life and Lazarus likewise bad things
455	480	222	112-3	117	427	970	258-9	134	16.26	Qn	καὶ ἑπὶ πάνσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν	now here he is comforted but you are suffering and beyond all these things between you and us a great chasm has been established so that those in here cannot cross over to you nor can they cross from there to here
455	480	222	113	117	427	970	259	134	16.27	Qn	ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρὸς μου	even so I ask you father to send him to the house of my father
455	480	222	113	117	427	970	259	134	16.28	Qn	ἔχω γὰρ ἑκεῖ 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
455	480	222	113	117	427	970	259	134	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
455	480	222	113	117	427	970	259	134	16.30	Qn	ὁ δὲ εἶπεν οὐχὶ πάτερ ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν	then he said no father but if someone from the dead goes to them they will repent
455	480	222	113	117	427	970	259	134	16.31	Qn	ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ	then he said if Moses and the prophets they do not hear neither will they listen if someone departs from the dead

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
456	480	222	113	117	427	978	260	136	17.1	Qn	τὰ σκάνδαλα οὐαὶ	accursed scandals!
456	480-1	222-3	113	117	427	978	260	136	17.2	Qn	[συνέφερον] αὐτῷ [εἰ οὐκ ἐγεννήθη ἢ] εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ [περιέκειτο] καὶ [ἔρριπτο] εἰς τὴν θάλασσαν ἢ ἵνα ἓνα τῶν μικρῶν τούτων σκανδαλίση	[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
456	481	223	113	117	427	978	261	136	17.3	Qn	ἀμάρτη ὁ ἀδελφός ἐπιτίμησον	the brother who sins rebuke
456	481	223	113-4	117-8	427	978	261	136	17.4	Qn	ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ [ἀφήσεις οἱ ἄφες]	if seven times a day he sins against you forgive
456	481na	223-4	114	118	427	990	264	138	17.11	Qn	Σαμαρείας	of Samaria
456-7	481	224	114	118	427	990	264-5	138	17.12	Qn	δέκα λεπροὶ	ten lepers
457	481	223	114	118	428	991	266	138	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
457	481	224	114	118	428	991	265	138	17.14	Qn	πορευθέντες [δείξατε] ἑαυτοὺς τοῖς ἱερεῦσιν ἐν τῷ ὑπάγειν ἐκαθαρίσθησαν	going [show] yourselves to the priests as they went they were cleansed
457	481	224	114	118	428	991	265	138-40	17.15	Qn	εἷς ἐξ αὐτῶν	one of them
457	481	224	114	118	428	991	265	140	17.16	Qn	[αὐτὸς ἦν] Σαμαρίτης	[he was] a Samaritan
457	481	--	114	118	428anw	991	265	140	17.17	Qn		
457	481	224	114	118	428	991	265-6	140	17.18	Qn	δοῦναι δόξαν τῷ θεῷ	to give glory to god
457	481	224	114	118	428	991	266	140	17.19	Qn	ἡ πίστις σου σέσωκέν σε	your faith has made you well

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
457-8	481	224	115	118	428	996	266-7	140	17.20	Qn	ἐπερωτηθεῖς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ οὐκ ἔρχεται ἢ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως	then he was questioned by the Pharisees when the kingdom of god is coming the kingdom of god is not coming with observation
458	481-2	224	115	118	428	996	267	140	17.21	Qn	οὐδὲ [λέγουσιν] ἰδοὺ ᾧδε 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
458	482	224	115	118	428	998	268	140	17.22	Qn	ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου	the days are coming when you will long to see one of the days of the son of man
458	483	224	115	118	428	998	268	142	17.25	Qn	πρῶτον [δὲ] δεῖ [τὸν υἱὸν ἀνθρώπου] πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι	[but] first it is necessary [for the son of man] to suffer many things and to be rejected
458	483	224	115	118	428	998	268	142	17.26	Qn	[ἐν] ταῖς ἡμέραις Νῶε	[in] the days of Noah
458	483	224	115	118	428	998	269	142	17.28	Qn	[ἐν] ταῖς ἡμέραις Λώτ	[in] the days of Lot
458	483	224	115	118	428	998	269	142	17.32	Qn	μνημονεύετε τῆς γυναικὸς Λώτ	remember the wife of Lot

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
459	483	224	115	118	428	1004	271	144	18.1	Qn	παραβολὴν προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν	a comparison about praying and not giving up
459	483	224	115	118	428	1004	271	144	18.2	Qn	κριτῆς	a judge
459	483	224	115	118	428	1004	271	144	18.3	Qn	χήρα	a widow
459	483	--	115 ganw	118	428	1004	271	144	18.5	Qn		
459- 60	483	224- 5	115	119	428	1004	272	144	18.7	Qn	ὁ δὲ θεὸς [ποιήσῃ] τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός	now god [will do] justice for his chosen ones who cry out to him day and night
460	483	225	115	119	428	1006	272	146	18.10	Qn	ἄνθρωποι δύο εἰς τὸ ἱερόν προσεύξασθαι Φαρισαῖος τελώνης	two men at the temple praying a Pharisee a tax collector
460	483	--	115 ganw	119	428	1006	272	146	18.11	Qn		
460	483	--	115 ganw	119	429	1006	272	146	18.12	Qn		
460	483	--	115 ganw	119	429	1006	272	146	18.13	Qn		
460	483	225	115	119	429	1006	272- 3	146	18.14	Qn	κατέβη [οὗτος] δεδικαιωμένος [παρ' ἐκεῖνον]	[this one] went down justified [instead of that one]
460- 1	483	225- 6	115-6	119	429	1011	275	148	18.18	Qn	[τις αὐτὸν λέγων] διδάσκαλε ἀγαθὲ τί ποιήσας ζῶν αἰώνιον κληρονομήσω;	[someone said to him] good teacher what by doing will I inherit eternal life?
461	483- 4	226	116	119	429	1011	275- 6	148	18.19	Qn	[εἶπεν Ἰησοῦς] τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς ὁ πατὴρ	[Joshua said] why do you call me good? no one is good except one god the father
461	484	226	116	119	429	1011	276	148	18.20	Qn	τὰς ἐντολάς οἶδας μὴ φονεύσης μὴ μοιχεύσης μὴ κλέψῃς μηδὲ ψευδομαρτυρήσης 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
461	484	226	116	119	429	1011	276	148	18.21	Qn	[ταῦτα πάντα ἐφύλαξα ἐκ νεότητος]	[all these I have guarded from youth]
461	484- 5	226	116-7	119	429	1011	276	148	18.22	Qn	[ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ] ἓν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	[hearing these things Joshua said to him] one thing is missing for you everything you have sell and give to the poor and you will have treasure in heaven and come follow me

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
461	485	--	117	--	429	1011	276-7	148	18.23	Qn		
462	485	226	117	120	429	1027	278	150	18.35	Qn	ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχῶ [καὶ τις] τυφλὸς 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
462	485	226-7	117	120	429	1027	278	150	18.36	Qn	ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί [ἂν] εἶη τοῦτο	then hearing the crowd passing through he wondered what this could be
462	485	227	117	120	429	1027	278-9	150	18.37	Qn	[ἀπηγγέλη] δὲ αὐτῷ ὅτι Ἰησοῦς [ὁ Ναζωραῖος] παρέρχεται	then [it was declared] to him that Joshua [the Nazarene] was passing through
462	485	227	117	120	429	1027	279	150	18.38	Qn	καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με	and he cried out saying Joshua son of David have mercy on me
462	485	227	117-8	120	429	1027 Lk2	279	150	18.39	Qn	[οἱ δὲ] προάγοντες ἐπετίμων [τῷ τυφλῷ] αὐτῷ ἵνα σιγήσῃ	[then those] going in front rebuked him [the blind man] to keep quiet
462	485	227	118	120	429	1028	279	150	18.40	Qn	σταθεὶς δὲ ἐκέλευσεν αὐτὸν ἀχθῆναι ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν	and standing still he commanded him to be led and as he drew near he asked him
462	485	227	118	120	430	1028	279	150	18.41	Qn	τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω	what do you want me to do? then he said lord let me see again
462	485	227	118	120	430	1028	279-80	150	18.42	Qn	[καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς] ἀνάβλεψον ἢ πίστις σου σέσωκέν σε	[and answering Joshua said to him] see again your faith has made you well
462	485	227	118	120	430	1028	280	150	18.43	Qn	καὶ παραχρῆμα ἀνέβλεψεν καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ	and immediately he saw again and all the people gave praise to god

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



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

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

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

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
470	488	231	122	123	432	1100	300	168	21.25	Qn	ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις σημεῖα καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ [ὡς ἤχους θαλάσσης κυμαινούσης]	signs in sun and moon and stars and on the earth the nations' dismay in perplexity [like the roaring of the swelling sea]
470	488	231	122	123	432	1100	300	168	21.26	Qn	προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ [κακῶν] [αὗται] γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	anticipation of [the evil things] that are coming on the world for [these] the powers of the heaven will be shaken
470	488	231	122	123	432	1100	300	168	21.27	Qn	καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς	and then they will see the son of man coming from the heavens with great power
470	488	231	122	123	432	1100	301	168	21.28	Qn	[τούτων δὲ γινομένων] ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι [ἐγγίξει] ἡ ἀπολύτρωσις ὑμῶν	[when these things happen] stand up and lift up your heads because your redemption [has drawn near]
470	488	231	122	123	432	1100	301	168	21.29	Qn	παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα	a comparison look at the fig tree and all the trees
470	488	231-2	122	123	432	1100	301	168	21.30	Qn	[ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν]	[when they put forth fruit people know that the summer has drawn near]
470	488	232	122	123	432	1100	302	168-70	21.31	Qn	οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ	thus also you when you see these things happening you know that the kingdom of god is near
470-1	488-9	232	122	123	432	1100	302	170	21.32	Qn	[οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται]	[heaven and earth will never pass away except all these things happen]
471	489	232	122	123	432	1100	302-3	170	21.33	Qn	ὁ οὐρανὸς καὶ ἡ γῆ [παρελεύσεται ὁ] δὲ [λόγος] μου [μένει εἰς τὸν αἰῶνα]	the heaven and the earth [will pass away] but my [word] [remains into the coming age]
471	489	232	122	123	432	1100	303	170	21.34	Qn	[προσέχετε δὲ ἑαυτοῖς] μὴποτε [βαρηθῶσιν] αἱ καρδίαι ὑμῶν [ἐν] κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	[now watch yourselves] lest [be weighted down] your hearts [in] drinking bouts and drunkenness and life-cares and anxieties and that day come upon you unforeseen
471	489	232	122	123	432	1100	303	170	21.35a	Qn	ὡς παγίς	like a trap
471	489	232	122	123	432	1111	304	170	21.37	Qn	τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς νύκτας ἐξερχόμενος εἰς Ἐλαιῶν	daily teaching in the temple the nights going away to [the mountain] of Olives
471	489	232	122	123	432	1111	304	170	21.38	Qn	ὠρθρίζον ἀκούειν αὐτοῦ	they rose early to hear him

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

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

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
477	491	235	124- 5	125	433	1166	324	182	23.1	Qn	ἤγαγον αὐτὸν ἐπὶ τὸν Πιλαῶτον	they brought him over to Pilate
477	491- 2	235	124- 5	125	433	1166	324	182	23.2	Qn	ἔρξαντο κατηγορεῖν τοῦτον 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
477	492	235	125	125	434	1166	324- 5	182	23.3	Qn	ὁ δὲ Πιλαῶτος [ἠρώτησεν] σὺ εἶ [ὁ χριστός]; σὺ λέγεις	now Pilate [inquired] are you [the anointed one]? you say
478	492	235	125	125	434	1175	325- 6	184	23.7	Qn	ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη	he sent him up to Herod
478	492	235	125	125	434	1175- 6	326	184	23.8	Qn	ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν	then Herod seeing Joshua rejoiced excessively
478	492	235	125	125	434	1176	326	184	23.9	Qn	[αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ]	[but he himself gave him no response]
478	492	235	125	125	434	1180	328	186	23.18	Qn	Βαραββᾶν	Barabbas
478	492	235	125	--	434	1180	328	186	23.19	Qn	[διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ]	[who because of revolt and murder had been thrown in prison]
478- 9	492	--	125	--	434 anw	1180- 1	328- 9	186	23.22	Qn		
479	492	--	125	--	434 anw	1181	329	186- 8	23.23	Qn		
479	492	235	125	125	434	1181	329	188	23.25	Qn	ἀπέλυσεν	he released

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



H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
481	492	237	127	126	434	1224	341	194	24.1	Qn	ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνήμα [φέρουσαι ἅ] ἠτοίμασαν ἀρώματα	at deep dawn they came to the tomb [bearing those] spices they had prepared
481	492	237	127	126	435	1224	341- 2	194	24.3	Qn	οὐχ εὔρον τὸ σῶμα	they did not find the body
481	492	237- 8	127	126	435	1224	342	194	24.4	Qn	[ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου] δύο ἄνδρες [ἐν ἐσθῆτι ἀστραπούσῃ]	[while they were at a loss about this] two men [in lightning clothes]
482	492	238	127	126	435	1224	342	194	24.5	Qn	τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν	why do you seek the living among the dead?
482	493	238	127	126	435	1224	342	194	24.6	Qn	ἠγέρθη μνήσθητε ὅσα ἐλάλησεν [ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ]	he was raised remember all he said [to you when he was in Galilee]
482	493	238	127	126	435	1224	342- 3	194- 6	24.7	Qn	ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι	that it is necessary for the son of man to be betrayed and crucified and on the third day to be raised
482	493	238	127	126	435	1224	343	196	24.9	Qn	ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν [ταῦτα πάντα]	returning from the tomb they reported [everything]
482	493	238	127- 8	126	435	1224	344	196	24.11	Qn	‘καὶ ἠπίστων αὐταῖς’	and they did not believe them
482	493	238	128	126	435	1239	346	196	24.13	LkR1	δύο ἐξ αὐτῶν	two of them
482	493	238	128	126	435	1239	346	196	24.15	LkR1	Ἰησοῦς ἐγγίσας	Jesus drawing near
482	493	--	128	126	435 anw	1239	346	196	24.16	LkR1		

H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
482-3	493	238	128	127	435	1239	346-7	196-8	24.18	LkR1	Κλεοπάς	Cleopas
483	493	--	128 ganw	127	435 anw	1239-40	347	198	24.19	LkR1		
483	493	238	128	127	435 anw	1240	347	198	24.21a	LkR1	ἡμεῖς δὲ ἔνομιζομεν ὅτι αὐτός ἐστιν [ὁ λυτρωτῆς τοῦ Ἰσραηλ]	we supposed that he is the redeemer of Israel
483	493-4	238-9	128-9	127	435	1240	348	198	24.25	Qn	ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἔλαλήθη πρὸς ὑμᾶς	o dullards and sluggards in heart to trust in everything which was told to you!
483-4	494	239	129	127	435	1240	348	198-200	24.26	LkR1	οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν	were these things not necessary for the anointed to suffer?
484	494	239	129	127	435	1240	349	200	24.30	LkR1	ἄρτον κλάσας	[the bread] [breaking]
484	494	239	129	127	435	1240	349	200	24.31	LkR1	[αὐτῶν δὲ διηνοιχθησαν] οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν [αὐτόν]	[then were opened their] eyes and they recognized [him]
484-5	494	239	129	127	435	1257	353	202	24.37	LkR1	δοκοῦσιν αὐτὸν φαντασίαν εἶναι	they thought he was an imagination
485	494	239	129	127	435	1257	353-4	202	24.38	LkR1	τί τεταραγμένοι ἐστέ καὶ τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὰς καρδίας ὑμῶν	why are you troubled and why are disputes arising within your hearts?
485	494	239	129	127	435	1257	354	202	24.39	LkR1	ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα σάρκα καὶ ὅστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα	look at my hands and my feet that I am myself because a spirit does not have bone and flesh as you see me having
485	494	239-40	129-31	127	436	1257	355-6	202	24.41	LkR1	ἔτι δὲ ἀπιστούντων αὐτῶν τι βρώσιμον	while they still were not believing something edible
485	494 na	240	131	127	436	1257	356	202	24.42	LkR1	ἰχθύος	fish
485	494 na	240	131	127	436	1257	356	202	24.43	LkR1	ἔφαγεν	he ate
485	494	240	131	127	436	1257 Lk2	--	204	24.47	LkR1	κηρυχθῆναι εἰς πάντα τὰ ἔθνη	to be preached to all the nations

## Excursus on Related Topics

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

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

Most scholars have maintained that the *Gospel of Peter* depends literarily on Lk2. In the introduction to his critical edition of the *Gospel of Peter*, Paul Foster in particular notes the unique term *κακοῦργοι* as its primary datum for the *Gospel of Peter* depending on Lk2, which Foster conceived as a single production.<sup>817</sup> Vaganay had previously maintained the same in regard to the overlapping bandit traditions, that *Peter* “à n’en pas douter, emprunte son anecdote au troisième évangile.”<sup>818</sup> Some scholars have moderated this position by claiming that *Peter* only depends on an oral tradition from Luke.<sup>819</sup> Others have posited a common oral tradition,<sup>820</sup> still others an independent oral tradition,<sup>821</sup> and still others that *Peter* represents its own fresh and independent oral performance.<sup>822</sup> On the side of independence, treatments of the earliest reception history of Luke have ruled out the *Gospel of Peter* as making the grade.<sup>823</sup>

Mapping influence in the opposite direction, Gardner-Smith in 1926 was the first to argue for the *Gospel of Peter* being early and independent of synoptic tradition. Subsequently, Köster found *Peter* containing an earlier version of the passion and resurrection than what appears in the other gospels. Crossan made a career arguing extensively that *Peter* (which he called the “Cross Gospel”) comprised the earliest passion account and provided a common literary source for all four of the gospels that were later canonized by the early-orthodox.<sup>824</sup>

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

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<sup>817</sup> Paul Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary*, TENTS 4 (Leiden: Brill, 2010) 142, 155.

<sup>818</sup> Léon Vaganay, *L'Évangile de Pierre*, Études bibliques, 2d ed. (Paris: Librairie Lecoffre, 1930) 240.

<sup>819</sup> Dibelius; Vielhauer; Raymond Brown, *The Death of the Messiah: From Gethsemane to the Grave*, Anchor Bible Reference Library (New York: Doubleday, 1994) 1334–35.

<sup>820</sup> François Bovon, “The Reception and Use of the Gospel of Luke in the Second Century”, in *The New Testament and Christian Apocrypha: Collected Studies II*, WUNT 237, ed. Glenn E. Snyder (Tübingen: Mohr Siebeck, 2009) 293–94.

<sup>821</sup> For Denker’s idea of *Peter* as independent oral tradition, see the summary in *NTA*<sup>2</sup> 1:219.

<sup>822</sup> Alan 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) 135–58; Istvan Czachesz, “The Gospel of Peter and the Apocryphal Acts of the Apostles: Using Cognitive Science to Reconstruct Gospel Traditions”, in *Das Evangelium nach Petrus*, 255ff.

<sup>823</sup> Gregory, *Reception*, 229.

<sup>824</sup> Crossan, *Cross that Spoke*.

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

Lk2 follows the set of transitional discursive signals in precisely the same order as previously developed and deployed in the *Gospel of Peter*: “now one... of the criminals... we... now this one” / εἶς δὲ... τῶν... κακούργων... ἡμεῖς... οὗτος δέ.<sup>825</sup> To update and slightly revise what I maintained in my dissertation and subsequent monograph:

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

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<sup>825</sup> Bilby, *As the Bandit Will I Confess You*, 2B.

## Excursus: Correctives to Anachronisms about *christianoī* in Early Roman Histories

Around 109–111 CE, in the roughly contemporaneous letters of Pliny the Younger, we have the first extant Roman historical-literary record of *christianoī* being brought up on trial and executed. While later Roman historians and Christian martyr-story bards read comparable events back into the first century, these were likely anachronistic, not least because the criminal accusation of being *christianoī*—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 *christianoī* found guilty of *contumacia* / contempt of Roman authority and *impietas* / impiety toward the Roman *numina* / spirits, including the gods and the governing spirit/genius of the Roman emperor. These *christianoī* 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 *christianoī* in the official governing record as representing and engaging in *novum Bacchanalium*, the introduction of a new, promiscuous, lascivious, slave-freeing, female-led, wine-maddened foreign cult that threatened good governing order and stability. We should note that such accusations were not wholly unfounded, in no small part because of the way that Jesus followers between 80 and 110 CE had grown increasingly comfortable connecting Jesus to Dionysus/Bacchus in their communal performances, both textual and ritual.<sup>826</sup> In Pliny’s time, the *christianoī* 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 *christianoī* should be treated the same. Those who showed proper decorum and deference to the Roman gods and government should be released. Those who didn’t should be killed. And those who were citizens should be sent to Rome under the protections of the *lex Iulia* for trial there. As Tom Phillips and I have both demonstrated, that is how the Paul of Acts (as distinct from the Paul of history) had his reputation and pedigree upgraded to become a Roman citizen.<sup>827</sup>

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

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<sup>826</sup> See especially the works of Dennis MacDonald, Courtney Friesen, and others.

<sup>827</sup> Bilby, “Pliny’s Correspondence”; Thomas E. Phillips, “How Did Paul Become a Roman ‘Citizen’? Reading Acts in Light of Pliny the Younger”, in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul and Christianity: What Did He Really Know?*, BTS 29 (Leuven: Peeters, 2017) 171–189.

as something different from Jews, and yet also sharing the Jewish anti-Roman cause. According to John Collins, the Kitos War was the likely historical background for some of the particularly anti-Roman oracles found within the Christian Sibyllines.<sup>828</sup>

All of this is the *immediate* historical context in which Tacitus and Suetonius write their pioneering historical reports and etiologies of *christianoī*. 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.<sup>829</sup> To my thinking, the Neronian persecution saga served simultaneously as justification for Trajan's recent co-approval with Pliny to execute *christianoī* who showed defiance toward Roman authority *and* as justification for Trajan's killing of large groups of *christianoī* who had participated in the revolts of the Kitos War. Yet the Neronian story is not only Trajanic justification, but also Hadrianic caution, that the new emperor should be judicious to avoid the violent extremes of Nero, whom both Tacitus and Suetonius—as historians and governors—took pains to paint in bright colors as completely insane and an excessive Bacchanalian himself. The Neronian etiology on *christianoī* is thus a cautionary tale for Hadrian's consideration, providing both imperial precedent to engage in the mass killing of *christianoī* 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 *christianoī*. This movement was no longer merely some low-class slave-revolt born in Judea; like diaspora Judaism around the empire, it had members and sympathizers in the halls of prestige and power, including Rome and its Senate.

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<sup>828</sup> John J. Collins in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 2 vols. (Garden City, NY: Doubleday, 1983) 1.390, and translation of 5.293–9 on 1.400.

<sup>829</sup> Brent D. Shaw, “The Myth of the Neronian Persecution”, *Journal of Roman Studies* 105 (2015) 73–100, [doi.org/10.1017/S0075435815000982](https://doi.org/10.1017/S0075435815000982). See also Christopher M. Mount, “Constructing Paul as a Christian in the Acts of the Apostles”, in Rubén R. Dupertuis and Todd Penner, ed., *Engaging Early Christian History: Reading Acts in the Second Century* (Durham: Acumen, 2013) 141–152, at 150, reading the Neronian report as pertaining to intra-Jewish conflict: “It is likely that Tacitus's report of the widespread popular dislike of Christians as Christians in the time of Nero is anachronistic.”

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

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 Joshua 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 Joshua 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.

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

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

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

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



## Sources of GMarc

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

We begin this section with Epiphanius, the most significant source of Greek attestations to GMarc. After a fresh reading of the attestations in the current critical editions in the GCS series, we have compiled a simple table listing all of the places where Epiphanius clearly refers to content in GMarc. By our most current count, there are 229 different locations in the writings of Epiphanius with such references. Together they indicate GMarc content that is present across 106 different verses, but Lk2 content that is absent from GMarc in 275 verses. Unlike T, Epiphanius shows little interest in providing a thorough commentary on GMarc. He is far more interested in noting purported omissions and changes so as to prove GMarc to be a fraudulent version of canonical Luke. Almost every elenchus/refutation seethes with wild accusations, vitriol and/or name-calling. For the sake of scientific inquiry and finding the truth, Epiphanius is a hostile witness and should be treated as such.

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

References to GMarc in Epiphanius' *Panarion*

<i>Pan.</i>	GMarc	R
42.2.1	5.36–37	6.4.5
42.9.1   42.11.4–5	3.1   1.1–2.52, 3.2–38 NP	6.4.1
42.11.6 α (1)   42.11.17 Σχ. <α> (1), "Ελ. α (1)	5.12–14	6.4.3
42.11.6 β (2)   42.11.17 Σχ. β (2), "Ελ. β (2)	5.24	6.4.4
42.11.6 γ (3)   42.11.17 Σχ. γ (3), "Ελ. γ (3)	6.5	6.4.7
42.11.6 δ (4)   42.11.17 Σχ. δ (4), "Ελ. δ (4)	6.16–17	6.4.8
42.11.6 ε (5)   42.11.17 Σχ. ε (5), "Ελ. ε (5)	6.19–20	6.4.9
42.11.6 ς (6)   42.11.17 Σχ. ς (6), "Ελ. ς (6)	6.23	6.4.10
42.11.6 ζ (7)   42.11.17 Σχ. ζ (7), "Ελ. ζ (7)	7.9	6.4.11
42.11.6 η (8)   42.11.17 Σχ. η (8), "Ελ. η (8)	7.23	6.4.12
42.11.6 θ (9)   42.11.17 Σχ. θ (9), "Ελ. θ (9)	7.27	6.4.13
42.11.6 ι (10)   42.11.17 Σχ. ι (10), "Ελ. ι (10)	7.36–38	6.4.14
42.11.6 ια (11)   42.11.17 Σχ. ια (11), "Ελ. ια (11)	7.44–46	6.4.15
42.11.6 ιβ (12)   42.11.17 Σχ. ιβ (12), "Ελ. ιβ (12)	8.19–20	6.4.16
42.11.6 ιγ (13)   42.11.17 Σχ. ιγ (13), "Ελ. ιγ (13)	8.23–24	6.4.17
42.11.6 ιδ (14)   42.11.17 Σχ. ιδ (14), "Ελ. ιδ (14)	8.42–46	6.4.18
42.11.6 ιε (15)   42.11.17 Σχ. ιε (15), "Ελ. ιε (15)	9.16	6.4.19
42.11.6 ις (16)   42.11.17 Σχ. ις (16), "Ελ. ις (16)	9.22	6.4.20
42.11.6 ιζ (17)   42.11.17 Σχ. Ιζ (17), "Ελ. ιζ (17)	9.30–31	6.4.21
42.11.6 ιη (18)   42.11.17 Σχ. ιη (18); "Ελ. ιη (18)	9.35	6.4.22
42.11.6 ιθ (19)   42.11.17 Σχ. ιθ (19), "Ελ. ιθ (19)	9.40–41	6.4.23
42.11.6 κ (20)   42.11.17 Σχ. κ (20), "Ελ. κ (20)	9.44	6.4.24
42.11.6 κα (21)   42.11.17 Σχ. κα (21), "Ελ. κα (21)	6.3–4	6.4.6
42.11.6 κβ (22)   42.11.17 Σχ. κβ (22), "Ελ. κβ (22)	10.21	6.4.25
42.11.6 κγ (23)   42.11.17 Σχ. κγ (23), "Ελ. κγ (23)	10.25–28	6.4.26
42.11.6 κδ (24)   42.11.17 Σχ. κδ (24), "Ελ. κδ (24)	11.5, 9, 11–13	6.4.27
42.11.6 κε (25)   42.11.17 Σχ. κε (25), "Ελ. κε (25)	11.29   11.30–32 NP	6.4.28
42.11.6 κς (26)   42.11.17 Σχ. κς (26), "Ελ. κς (26)	11.42	6.4.29
42.11.6 κζ (27)   42.11.17 Σχ. κζ (27), "Ελ. κζ (27)	11.47	6.4.30
42.11.6 κη (28)   42.11.17 Σχ. κη (28)	11.49–51 NP	6.4.31
42.11.6 κθ (29)   42.11.17 Σχ. κθ (29), "Ελ. κθ (29)	12.4–6	6.4.32
42.11.6 λ (30)   42.11.17 Σχ. λ (30)	12.8	6.4.33
42.11.6 λα (31)   42.11.17 Σχ. λα (31)	12.28 NP	6.4.34
42.11.6 λβ (32)   42.11.17 Σχ. λβ (32), "Ελ. λβ (32)	12.30	6.4.35
42.11.6 λγ (33)   42.11.17 Σχ. λγ (33), "Ελ. λγ (33)	12.31	6.4.36
42.11.6 λδ (34)   42.11.17 Σχ. λδ (34)	12.32	6.4.37
42.11.6 λε (35)   42.11.17 Σχ. λε (35), "Ελ. λε (35)	12.38	6.4.38
42.11.6 λς (36)   42.11.17 Σχ. λς (36), "Ελ. λς (36)	12.46	6.4.39
42.11.6 λζ (37)   42.11.17 Σχ. λζ (37), "Ελ. λζ (37)	12.58	6.4.40
42.11.6 λη (38)   42.11.17 Σχ. λη (38), "Ελ. λη (38)	13.1–9 NP	6.4.41

<i>Pan.</i>		<b>GMarc</b>	<b>R</b>
42.11.6 λθ (39)	42.11.17 Σχ. λθ (39), "Ελ. λθ (39)	13.16	6.4.42
42.11.6 μ (40)	42.11.17 Σχ. μ (40), "Ελ. μ (40)	13.28 NP	6.4.43
42.11.6 μα (41)	42.11.17 Σχ. μα (41)	13.29–35 NP	6.4.44
42.11.6 μβ (42)	42.11.17 Σχ. μβ (42)	15.11–32 NP	6.4.45
42.11.6 μγ (43)	42.11.17 Σχ. μγ (43), "Ελ. μγ (43)	16.16	6.4.46
42.11.6 μδ (44)	42.11.17 Σχ. μδ (44), "Ελ. μδ (44)	16.19–20, 22	6.4.47
42.11.6 με (45)	42.11.17 Σχ. με (45), "Ελ. με (45)	16.25	6.4.47
42.11.6 μς (46)	42.11.17 Σχ. μς (46); "Ελ. μς (46)	16.29	6.4.47
42.11.6 μζ (47)	42.11.17 Σχ. μζ (47)	17.7–10 NP	6.4.48
42.11.6 μη (48)	42.11.17 Σχ. μη (48), "Ελ. μη (48)	17.12, 14; 4.27	6.4.2 49
42.11.6 μθ (49)	42.11.17 Σχ. μθ (49), "Ελ. μθ (49)	17.22	6.4.50
42.11.6 ν (50)	42.11.6 ν (50), "Ελ. ν (50)	18.18–20	6.4.51
42.11.6 να (51)	42.11.17 Σχ. να (51), "Ελ. να (51)	18.35, 38, 42–43	6.4.53
42.11.6 νβ (52)	42.11.17 Σχ. νβ (52)	18.31–33 NP	6.4.52
42.11.6 νγ (53)	42.11.17 Σχ. νγ (53), "Ελ. νγ (53)	19.28–46 NP	6.4.54
42.11.6 νε (55)	42.11.17 Σχ. νε (55)	20.9–18 NP	6.4.55
42.11.6 νδ (54)	42.11.17 Σχ. νδ (54), "Ελ. νγ (53)	20.19	6.4.56
42.11.6 νς (56)	42.11.17 Σχ. νς (56)	20.37–38 NP	6.4.57
	42.11.17 "Ελ. νς (56)	16.24	6.4.47
42.11.6 νζ (57)	42.11.17 Σχ. νζ (57)	20.37–38 NP	6.4.57
42.11.6 νη (58)	42.11.17 Σχ. νη (58)	21.18 NP	6.4.58
42.11.6 νθ (59)	42.11.17 Σχ. νθ (59)	21.21–22 NP	6.4.59
	42.11.17 "Ελ. νθ (59)	16.29	6.4.47
42.11.6 ξ (60)	42.11.17 Σχ. ξ (60), "Ελ. ξ (60)	22.4	6.4.60
42.11.6 ξα (61)	42.11.17 Σχ. ξα (61), "Ελ. ξα (61)	22.8	6.4.61
	42.11.17 "Ελ. ξα (61)	22.14–15	6.4.62
42.11.6 ξβ (62)	42.11.17 Σχ. ξβ (62), "Ελ. ξβ (62)	22.14–15	6.4.62
42.11.6 ξγ (63)	42.11.17 Σχ. ξγ (63), "Ελ. ξγ (63)	22.16 NP	6.4.63
42.11.6 ξδ (64)	42.11.17 Σχ. ξδ (64)	22.35–38 NP	6.4.64
42.11.6 ξε (65)	42.11.17 Σχ. ξε (65), "Ελ. ξε (65)	22.41	6.4.65
42.11.6 ξς (66)	42.11.17 Σχ. ξς (66), "Ελ. ξς (66)	22.47	6.4.66
42.11.6 ξζ (67)	42.11.17 Σχ. ξζ (67), "Ελ. ξζ (67)	22.49–53 NP	6.4.67
42.11.6 ξη (68)	42.11.17 Σχ. ξη (68), "Ελ. ξη (68)	22.63–64	6.4.68
42.11.6 ξθ (69)	42.11.17 Σχ. ξθ (69), "Ελ. ξθ (69)	23.2	6.4.69
42.11.6 ο (70)	42.11.17 Σχ. ο (70), "Ελ. ο (70)	23.2	6.4.69
42.11.6 οα (71)	42.11.17 Σχ. οα (71), "Ελ. οα (71)	23.33–34, 45	6.4.70
42.11.6 οβ (72)	42.11.17 Σχ. οβ (72), "Ελ. οβ (72)	23.39–43 NP	6.4.71
42.11.6 ογ (73)	42.11.17 Σχ. ογ (73), "Ελ. ογ (73)	23.46	6.4.72
42.11.6 οδ (74)	42.11.17 Σχ. οδ (74), "Ελ. οδ (74)	23.50, 53	6.4.73
42.11.6 οε (75)	42.11.17 Σχ. οε (75), "Ελ. οε (75)	23.56	6.4.74
42.11.6 ος (76)	42.11.17 Σχ. ος (76), "Ελ. ος (76)	24.4–7	6.4.75
42.11.6 οζ (77)	42.11.17 Σχ. οζ (77), "Ελ. οζ (77)	24.13, 15, 25–26, 30–31	6.4.76
42.11.6 οη (78)	42.11.17 Σχ. οη (78), "Ελ. οη (78)	24.38–39	6.4.77



*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 Joshua 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 Joshua than thought
  - o Zacchaeus

### Scriptural Modeling in the New Q

- Aesop! Joshua is an Aesop who speaks on behalf of the poor and gets killed for it!
- 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 Joshua 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 Joshua’ healing and help: women, lepers

### Reconstructing Qn beyond GMarc

## 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 Mk1 used Qn, that GMarc/Lk1 used Qn (directly and through Mk1), that Mt1 used Qn (whether directly or only indirectly through Mk1 and Lk1), that Jn1 and Jn2 used Qn (directly or indirectly through Lk1 and Mt1), LkR2 used Qn (directly or indirectly through Mk1, 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 additional content that was 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-Joshua 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*, *Gospel of Judas*, and *Gospel of the Hebrews* 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

As a major, intact and extant (as reconstructed through scientific methods) 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, performative, adaptive whole rather than through 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 full inclusion of the marginalized and 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 second quest gaining a new foothold in Qn modeling Joshua after Aesop, etc.



## Rethinking Eschatologies 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:
  - o Rebukes Peter for not being true to the vision of Qn
  - o 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 2<sup>nd</sup> or early 3<sup>rd</sup> century *Apostolic Traditions of Hippolytus* attests to the persistence of this economic ethic of collective aid and security as constitutive of the Eucharist.

#### 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 in common with James (which may also be a pre-70, pre-Mk1 text) than 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)

Now that Qn and Mk1 are both clearly in focus for the first time in history, we can set them alongside each other 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 MkR1 not only knew Qn and borrowed from it in a positive way, but MkR1 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 Joshua vis-à-vis John the Baptist. Qn was simply, elegantly, and thoroughly a text about Joshua, first, last and foremost. Qn thus evinces no impulse to stage or upstage John the Baptist as a rival (potential or real) to Joshua.

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; all he does is send and receive a message from prison. He is pictured as a well-known religious revolutionary figure about whom the Joshua of Qn presumes his audience were curious, if not supportive.

John specifically appears in Qn materials in Lk1, just much later in the story than we might expect, specifically in QnLk1 7.24, 26-28. Joshua 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 Qn, Joshua also quotes the HB/LXX (a rarity in Qn) to declare that Joshua is the lord’s “messenger” who will “prepare his way.”

This brief discussion of the Baptist’s significance likely inspired MkR1 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 Joshua traditions, it is not Qn but MkR1 that pioneers the narrative presentation of John the Baptist as a potential rival whose identity and mission center on preparing the way for Joshua 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 Joshua at all. Joshua 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 Joshua, 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 Joshua that steps daintily around saying that John had actually baptized Joshua. In Qn Joshua 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 Joshua as the Messiah before he begins his public teachings.

Qn also has no temptation of Joshua. It shows no concern to narrate the life of Joshua 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 Joshua must surmount to demonstrate his messianic identity, prove his faithfulness, or realize his mission. The Joshua 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 MkR1, then, that pioneered a written account of the temptation of Joshua. 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 Joshua 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.<sup>830</sup> The Joshua of Qn is introduced straightaway as a new Aesop, someone whose offensive speech gets him (almost? actually?) thrown off a cliff. MkR1, again likely showing a knowledge of Qn, relocates the hometown rejection to much later into the ministry of Joshua, and MtR1 follows suit.<sup>831</sup> Likely preferring not to begin the ministry of Joshua with a story of hometown rejection, but instead of spiritual warfare in a synagogue, MkR1 puts Joshua first in the city of Capernaum. While LkR1 knows the Capernaum tradition and borrows it from Mk1, it preserves the Qn Nazareth story as well, relocating it after the Capernaum narrative. Interestingly, Lk2 proved more faithful to Qn than did Lk1 in this regard, preserving the frame of the first scene of the ministry of Joshua as a confrontation in his hometown of Nazareth, even while tying it together with a later tradition in Qn / Lk1 about the healing of lepers and expanding it amply from the LXX.

Several newly included stories about women followers and supporters of Joshua also stand out, especially toward the beginning of Qn. After Joshua 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

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<sup>830</sup> 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

<sup>831</sup> Mark 6.1–6a; Matt 13.53–58.

its materials—besides the preface about John—to sayings, teachings, and the rare miracle performed by Joshua, but not centered on other persons and their response to or support of Joshua. This has effectively, even if unintentionally excluded from our earliest Joshua texts and traditions some of the most important details we have about the earliest women followers of Joshua.

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 Joshua 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 MkR1 endeavored to picture John the Baptist rather than Joshua as a new Elijah.

Qn also fascinatingly next includes a shorter, simpler version of the woman anointing Joshua's feet than what is found in Lk2. In QnLk1, the woman only uses her own tears to wash the feet of Joshua. 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 Joshua.

In view of the lack of the Baptist or a baptism for Joshua, the significance of this Qn story is mind-blowing. Qn has a *woman* as the one who anoints Joshua, 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 JnR2 introduced before it was copied by later gospel redactors, including LkR2, who nevertheless preserved its relatively early location in the QnLk1 narrative. LkR2 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.

MkR1, however, apparently knew this story from Qn and sought to undermine, displace, and repurpose it entirely. In Mk1, it is a man, John the Baptist, who baptizes and recognizes Joshua as the messiah. Joshua 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 Joshua the beloved son, the messiah. Mark apparently found it far too disreputable for Joshua to be anointed as the messiah by being washed in the tears of a "sinner woman."

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 Joshua, 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 previously imagined. Women's stories are excluded and displaced; their initiative and ingenuity and authority dismissed. Their names and deeds of patronage are forgotten. They are no longer disciples nor apostles. They play a sanctioned, prescribed role as devotees of the righteous deceased. In the early, shorter ending of Mk1, the women who witness the empty tomb flee in terror. The women followers 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 Joshua followers during the Jewish War, the historical setting of Mk1 is significant, but such literary work goes well beyond mere social and environmental factors. Through its thoroughly anti-Qn composition, MkR1 endeavored to displace and even erase the memory of the early women leaders, disciples and patrons of Joshua. 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-Mk1 relationship, *Mary* and *Phillip* certainly have kernels of historical truth.

## Rethinking the Early Luke Stratum (Lk1) (80s) in the Light of Qn

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 Joshua begin his public ministry in a Capernaum synagogue (4.31-35). Apparently the redactor of Early Luke preferred the Mk1 setting of Capernaum for Joshua's first sermon instead of the rejection at Nazareth in Qn.

Immediately after that, Early Luke reverts to Qn, to Joshua 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 Joshua's public ministry. Apparently its value in modeling Joshua 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
- Joshua mocked by soldiers A342
- Joshua 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

### 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

**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

### 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

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 Joshua 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 2<sup>nd</sup> 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
  - o Priestly family and ancestry; John the Baptist as cousin; signals of aristocracy, yet born in humility and secrecy as a political rival
  - o John's priestly lineage; // Josephus' Essenes, priests in the desert
  - o Jewish ritual and temple piety; circumcision of Joshua
  - o Ion-like birth
  - o Augustus-like mother, virgin birth, and double-divine paternity
  - o Brilliant child and literate, educated adult
  - o 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 Joshua
- Philosophical instruction and modeling
  - o Dionysian to Socratic antetextual patterns
  - o Baptismal mystagogy/instruction; similar to Justin and Apostolic Traditions
- Joshua 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 Joshua
- 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 Joshua A346

### **Section and/or Table: Lk2's and Acts' Use of the Gospel of John**

- See my CMG chapter
- Judas and Satan
- Socratic account of Joshua' 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 *Gospel of Judas* 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 2<sup>nd</sup> and 3<sup>rd</sup> 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**

# Rethinking the Pauline Corpus in the Light of Qn

## Section: Qn Traditions in the Deutero-Paulines and Pastorals

## Section: Parallel Expansions

## Section: Paul as a Second Aesop





# 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 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 2<sup>nd</sup> through 4<sup>th</sup> century describe the Evangelists as authors, compilers or receivers of Joshua 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 Joshua 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!*

## The Last Word: Preaching Qn for the Sake of Justice

*[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 Joshua 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 Joshua 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 signal can enter at any level. As the most general level, here is what that Plinko board looks like:

Qn (65–69 CE)

Mk1 (75–80 CE) = Qn + MkR1

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

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

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

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

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

Mk2 (140s CE): Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mt2 + MkR2

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

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

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



## Articulating the Need and Purpose

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

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

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

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

## Articulating the Problem and Solution

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

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

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

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

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

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.”<sup>832</sup>

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

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

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

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

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<sup>832</sup> Klinghardt, “Marcion’s Gospel and the New Testament”, 322–23.

## Scholarly Communication and Religious Studies Discourse and Debates

[originally posted to [Calschol.com](https://calschol.com) July 6, 2020]

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<sup>n</sup> 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 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 in 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 the 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 them to far 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 ain't in this for the moolah.

Most of us want as many readers and citations as possible.

We care for words, our ideas, and want them to 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](https://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](https://oadtl.org) 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 *Fabulae*

Babylon: The Sheep and the Wolves

Egypt: The Rooster Always Crows Twice

Samos: The Woman with Two Apostolic Suitors

Delphi: Momus Criticizes the Gods

### Sayings Attributed to Marcion

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

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

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

### *Logoi Spermatikoi, or Christiane, temet nosce*

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

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

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

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

### Koans

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

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

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

### Sayings of Bacchus-Jesus Overheard in Diverse Settings

Bethlehem: “Hey, who wrote ‘Ion’ on my blanket and crib?”

Cana: “You seriously call that Bacchanalia? I’ll show you Bacchanalia!”

Lake Gennesaret: “That’s my boat you’re standing on, bro!”

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

Ephesus: “I love Timothy. He’s not *akrobustia*, but he is Pylades: half-Greek, half-Jew, all man.”

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

### Aphorisms by the Author

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

Pandemic—a writer’s constant friend.

The love-labor of Bacchus-Jesus compels me.

I have become a scientific idea

a human virus logic-encoded

*euangelia sunt signa tabulata*

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

the more I spread

Tertullian's unconquerable dandelion

turned back upon him

carried on digital winds

*eureka! aletheia kosmika!*

in triangles not crosses

in factual data not doctrines

in trinities of signals not masks

in freedom and not control of life

in deliverance from debt and not sin

in liberation from prison and not skin

in science and not subjugation of mind

in potential boundless and not diminished

in connections and not capital punishment

## Living in a Layered World

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

-----Inerrancy-----

-----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?

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

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

All kidding aside, did you know...

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

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

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

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

And that if you scratched a Greek Orthodox, underneath you'd find an early-orthodox (or an Arianite or Marcionite or Valentinian or Sethian or Origenist or many other groups)?

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

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

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

Q: "Where were our people born?"

A: "Judea, by way of Nazareth."

Q: "Where did Christianity originally come from?"

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

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



## Tannaitic Aggadah of Marcianos and the Four Evangelists

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

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

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

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

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

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

*Fuck Hadrian*

this left blank intentionally page  
open space yhwh space open  
above consort earthasherah goddess above  
kuntillet arjud

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

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

Repent and believe the *Euaggelion*. The time of digital, iterative, open codices has come. How can scholars who love books and libraries as much as you not be furious right now? Wonder why Wikipedia gets millions more readers than you? Hint: it's not social media. COVID pre-prints are well-funded, archived openly. Does your work not mean as much? Pedagogía en caso de pandemia: únase a un equipo y publicar libros iterativos y abiertos. Christianity was birthed out of a spiritual-technological revolution, the holy-lowly codex. 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? U2 may become peripatetic palimpsests: bring a laptop, passport, and novel hypotheses. 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?

Real Question the Public Wants and Needs You to Answer:  
Joshua and Saul were bisexual black Jews. What on earth happened after that?

JoJo Gamli Rabbit's Open Science/Access Prime Directive for Biblical Studies during COVID:  
*You can't poach what you can't catch, and you can't contain a viral idea once it's taken hold.*

Gandalf's Open Science/Access Sagacious Logia during COVID:  
*That is not for them to decide. All we have to decide is what to do with the time that is given us.*

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

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

# ESOPVS IVDÆIUS

