ΠΤΩΧΩΝ ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΙΩΝΟΝ

The First Gospel, the Gospel of the Poor

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

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—this work was presented in two peer-reviewed sessions at Society of Biblical Literature Nov 2021—

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

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

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

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

"This institution will be based on the illimitable freedom of the human mind.
For here we are not afraid to follow truth wherever it may lead,
nor to tolerate any error, so long as reason is left free to combat it."
–Thomas Jefferson

"Gospel Studies need not be a confusing maze bound by invalid assumptions.
Data Science can cut clean through the hedges and open new pathways.
Our minds and faith can be free to go wherever the evidence leads."
–Unknown

these Five Hypotheses: conceived during Pride
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Project updates at vocesanticae.com

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

Open Science/Access Philosophy

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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Updated versions will be uploaded regularly to Zenodo, linked to the LODLIB base DOI, and announced at VocesAnticae.

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, ISNI 0000-0004-3497-1817, VIAF 307315499, 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, whose Collective Bargaining Agreement protects this creative work. My foes are all antitheses to human dignity, freedom, and intelligence, i.e., embodied and systemic patterns of greed, ignorance, and bigotry based on class, race, gender, sexuality, and/or religion, whether such patterns are conscious or unconscious, whether found in others or in myself.

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 readers, know that it took me a decade 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 Dylan's multitudes; *et alia*) 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 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 for truthful justice, 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 [unglue.it campaign successful; OA version forthcoming]

Behold the Bandit with the Eyes of Faith: Good Friday Sermons on Luke 23.39–43. Yonkers, NY: St Vladimir's Seminary Press [writing under contract].

"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

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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* 115.4 (2022) [forthcoming]. doi.org/10.5281/zenodo.4568453

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"The Good Bandit in the Medieval *Acts of Pilate* and *Gospel of Pseudo-Matthew*: Part 2, Critical Edition of the *Rebellion of Dimas* (*CANT* 78/2)." *Apocrypha* [submitted, under review].

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"The Good Bandit in the Medieval *Acts of Pilate* and *Gospel of Pseudo-Matthew*: Part 3, Critical Edition of the *Hospitality and Perfume of the Bandit* (*CANT* 78/3)." *Apocrypha* [submitted, under review].

"Good Samaritan: New Testament." *Encyclopedia of the Bible and Its Reception* 10:638–639. 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

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Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide. Co-edited with Keith D. Stanglin and Mark H. Mann. Nashville: Abingdon/Kingswood Books, 2014. ISBN 9781426796548; hdl.handle.net/20.500.12680/rb68xd55w [editors obtained rights for OA editor and contributor self-archiving in institutional IRs]

Review of Thomas J. Kraus and Tobias Nicklas, ed., *Das Evangelium nach Petrus: Text, Kontexte, Intertexte*. *Vigiliae Christianae* 63.1 (2009) 93–98. doi.org/10.1163/157007208X312752 doi.org/10.5281/zenodo.3766502

"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

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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

"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

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

#	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/unaffected use of Source by Receptor (1→3)
·:	Signal 3, dependent/synthesized use of Source via Mediator(s) by Receptor (1→2→3)
=	attested signal equally matches designated strata
≈	attested signal matches different elements from designated strata
>	attested signal matches former stratum more closely than later stratum
<	attested signal matches later stratum more closely than former stratum
A###	*SQE* parallel set (usually cross-references in and to our Comparative Restoration)
Ac	Acts of the Apostles, c. 117–138 CE
Adm	Ps-Origen, *Adamantius Dialogue*, early 4th century CE
anw	attested but no wording is restored and/or restorable
Baur	F.C. Baur, *Kritische Untersuchungen über die kanonischen Evangelien* (Fues, 1847)
BD	J. D. BeDuhn, *The First New Testament* (Salem, OR, 2013)
BP	Biblioteca Patristica (Florence, 1981–)
BPM	Biblia Polyglotta Matritensia
Butterfield	H. Butterfield, *The Origins of Modern Science, 1300-1800* (London, 1949)
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

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CEQ	J. M. Robinson et al, *Critical Edition of Q* (Minneapolis, 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, *Jésus: Le Dieu fait homme*, 2 vols (Paris, 1937)
CPG	Clavis Patrum Graecorum (Turnhout, 1973–)
CPL	Clavis Patrum Latinorum (Steenburgis, 1995[3])
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CSCO	Corpus Scriptorum Christianorum Orientalium
D	Cambridge: Codex Bezae Cantabrigiensis, 5th century CE
Darwin	C. Darwin, *On the Origin of Species* (New York, 1889[2])
Dx	*Didache*, or The Teaching of the Twelve Apostles, early 2nd century CE
E	Epiphanius (typically with citations of his *Panarion* unless otherwise indicated)
Early Luke	Lk1 or Marcion's *Gospel* in its earliest form, created c. 80s CE
ESD	Early-orthodox Signal Degradation
ET	English translation
Evans	typically as editor of *Adversus Marcionem*, sometimes for other works (see 4.5)
f^{1}	"Family 1": mss 1, 118, 131, 205, 209, 1582, 2193, etc.
f^{13}	"Family 13": mss 13, 69, 124, 174, 543, 788, 826, 828, 983, 1689, etc.
GMarc	Marcion's *Gospel* (aka Early Luke, Lk1, or the Third Gospel)
G	P. A. Gramaglia, *Marcione e il Vangelo (di Luca)* (Turin, 2017)
ganw	generally attested within narrative, but no wording is restored and/or restorable
GCS	Griechischen Christlichen Schriftsteller
GLB	Geschichte der Lateinischen Bibel
GThom	*Gospel of Thomas*, created 2nd century CE
Hahn 1823	A. Hahn, *Das Evangelium Marcions* (Königsberg, 1823)
H	A. Hahn, "Evangelium Marcionis..." in I.C. Thilo, *Codex apocryphus* (Leipzig, 1832)
Harting	D. Harting, *Quaestionem de Marcione Lucani Evangelii* (Utrecht, 1849)
HNT	Handbuch zum Neuen Testament
Hilg	A. Hilgenfeld, *Kritische Untersuchungen über die Evangelien Justin's...* (Halle, 1850)
IDD	Indexed Data Dictionary: Vocal Strata Profiles (3.7)
Jesus	protagonist of various Gospel strata developed after 70 CE outside of Judea
Joshua	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Jesus

Jn1	Gospel of John Redaction 1, created c. 100–110 CE
Jn2	Gospel of John Redaction 2, created c. 110–117 CE
Jn3	Gospel of John Redaction 3, created c. 140s CE
JnR1	Gospel of John Redactor 1, working c. 100-110 CE
JnR2	Gospel of John Redactor 2, working c. 110-117 CE
JnR3	Gospel of John Redactor 3, working c. 140s CE
JSNTSS	Journal for the Study of the New Testament Supplement Series
JSSS	Journal of Semitic Studies Supplement
K	M. Klinghardt, *The Oldest Gospel*, 2 vol. (Leuven, 2021)
Knox	*Marcion and the New Testament* (Chicago, 1942)
Kuhn	Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, 1970[2])
Lieu	J. Lieu, *Marcion and the Making of a Heretic* (New York, 2017)
Lk1	Gospel of Luke Redaction 1 (aka Early Luke or Marcion's *Gospel*), created c. 80s CE
Lk2	Gospel of Luke Redaction 2, created c. 117–138 CE
LkR1	Gospel of Luke Redactor 1 (aka Early Luke or GMarc Redactor), working c. 80s CE
LkR2	Gospel of Luke Redactor 2, working c. 117–138 CE
M	the author(s) of this work
Magdalene	epic epithet used outside Judea after 70 CE to denigrate and displace Miryam/Mary
Miryam	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Mary
Mk1	Gospel of Mark Redaction 1, created c. 75–80 CE
Mk2	Gospel of Mark Redaction 2, created c. 140s CE
Mk3	Gospel of Mark Redaction 3, created c. 140s CE
MkR1	Gospel of Mark Redactor 1, working c. 75–80 CE
MkR2	Gospel of Mark Redactor 2, working c. 140s CE
MkR3	Gospel of Mark Redactor 3, working c. 140s CE
ms(s)	manuscript/manuscripts
Mt1	Gospel of Matthew Redaction 1 (aka Early Matthew), created c. 90s CE
Mt2	Gospel of Matthew Redaction 2 (aka Late Matthew), created c. 140s CE
MtR1	Gospel of Matthew Redactor, working c. 90s CE
MtR2	Gospel of Matthew Redactor 2, working c. 140s CE
N	C. Gianotto and A. Nicolotti, *Il Vangelo di Marcione* (Turin, 2019)
na	not attested
NHMS	Nag Hammadi and Manichean Studies

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NLP	Natural Language Processing
np	not present
NT	New Testament
NTG	E. Nestle et al, *Novum Testamentum Graece* (Stuttgart, 2013[28])
OECT	Oxford Early Christian Texts
Pl	Early Collection of the Letters of the Apostle Paul, c. 100 CE
Q	Quelle ("Source"), the First Gospel as traditionally reconstructed
Qn	Quelle Neue ("New Source"), the First Gospel as scientifically reconstructed
PG	Patrologia Graeca
PL	Patrologia Latina
PO	Patrologia Orientalis
Pt	*Gospel of Peter*, c. 115–117 CE
PTS	Patristiche Texte und Studien
R	D. T. Roth, *The Text of Marcion's Gospel* (Leiden, 2015)
Ritschl	A. Ritschl, *Das Evangelium Marcions...* (Tübingen, 1846)
Sanday	W. Sanday, *The Gospels in the Second Century* (London, 1876)
SBLTT	Society of Biblical Literature Texts and Translations
SBLWGRW	Society of Biblical Literature Writings from the Greco-Roman World
SC	Sources chrétiennes
Schwegler	F.C.A. Schwegler, *Das nachapostolische Zeitalter...*, 2 vol. (Tübingen, 1846)
SES	Socio-Economic Status
SQE	Aland et al, *Synopsis Quattuor Evangeliorum*
T	Tertullian (typically cited as author of *Adversus Marcionem*)
Thilo	J.C. Thilo, *Codex apocryphus Novi Testamenti* (Leipzig, 1832)
TLG	Thesaurus Linguae Graecae
TS	K. Tsutsui, "Das Evangelium Marcions..." *AJBI* 18 (1992) 67–132
Tyson	J.B. Tyson, *Marcion and Luke-Acts* (Columbia, 2006)
Vinzent	M. Vinzent, *Marcion and the Dating of the Synoptic Gospels* (Leuven, 2013)
Volckmar	G. Volckmar, *Das Evangelium Marcions: Text und Kritik* (Leipzig, 1852)
UBS	B. Aland et al, *The Greek New Testament*, 5th ed. (Stuttgart, 2019)
V	A. von Harnack, *Marcion: Das Evangelium vom Fremden Gott* (Leipzig, 1924[2])
Z	T. Zahn, *Geschichte des neutestamentlichen Kanons* 2.2 (Erlangen, 1892)

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For Gospel manuscript abbreviations (e.g., $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{75}$, ℵ, A, B, Γ, W, Δ, Θ, K, Λ, L, Π, Ψ, W, etc.), see critical editions such as *Nestle-Aland*, *United Bible Societies*, and *Society of Biblical Literature*.

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Open Science / Access / Data Research Abstract

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

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

Part 1 introduces readers to a groundbreaking approach to the study of the compositional history of the gospels and the Synoptic Problem—as the tracing of audio-textual signal transmission cascades and syntheses. The *CEQ* Comparison tables show at a glance our major findings, that the first gospel stratum (Qn) aligns substantially with traditional reconstructions of Q yet goes beyond them, outlining how the first gospel was not just a sayings source, but instead a more robust Hellenistic romance with teachings, fables, healings, a death and resurrection. Next, we detail Ten Assumptions about Marcion's *Gospel* (hereafter, 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 9.28–31a, 33–35), the fable of the Rich Man and Lazarus (Qn 16.19–31), a short form of the story of Zacchaeus (Qn 19.2, 6, 8–10), and the only pre-70 CE gospel passion and resurrection stories.

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

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

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

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/compilers in the first and second centuries CE. Essentially, the major sections in Part 3 are rapid, manual prototypes of this DH platform. Thereafter follows an Open Library/Bibliography and finally a smattering of creative writings. Hidden Easter Eggs are strewn throughout this digital book, and new ones are 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.

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

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

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

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1.1. 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 + MkR2

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

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

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

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

<u>The gospel was alive, like a virus. The first gospel, Qn, was its initial DNA.</u>

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 50th 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.

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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 clusters of consistent, distinctive, skillful and erudite Lk2 features across thousands of diffuse data points:** not only characteristic/distinctive 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 sources, seldom reordering them, occasionally leaving out whole episodes, and attempting to reconcile 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 doing so, it tended to be focused on fish, the revelation of Jesus through tokens, partnership among the apostles, Peter's self-deprecation, and the portrayal of Jesus as a new Dionysus.** The miraculous catch of fish (5.1–11) is the epitome of the creativity of LkR1, but the two brief concluding resurrection appearance stories in 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).

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

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

Mk1 Source: Section 1

SQE. Shorthand	*CEQ*	GMarc	Src
A013a. Historical preface	–––––	3.1a–b	LkR1
A035. Capernaum lesson	–––––	4.31–32	Mk1 1.21–22
A036. Synagogue demon	–––––	4.33–35	Mk1 1.23–26
A033. Escaping Nazareth	4.16	4.16, 23, 29–30	Qn 4.16, 23, 29–30
A038. Sick healed	–––––	4.40b–41	Mk1 1.34
A039. Leaving Capernaum	–––––	4.42–43	Mk1 1.35b, 38
A041. Miraculous catch	–––––	5.1–7, 9–11	Mk1 1.16–20, 4.1–2 + LkR1
A042. Leper(s) cleansed	–––––	5.12–14	Mk1 1.40–42, 44
A043. Healing of paralytic	–––––	5.18, 20–22a, 24–26	Mk1 2.3, 5–8a, 10–12
A044. 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	–––––	6.1–4	Mk1 2.23–26
A047. Withered hand	–––––	6.6–10, 5	Mk1 3.1–5, 2.27–28
A049. Twelve chosen	–––––	6.12–14, 16	Mk1 3.13–14, 16, 19

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SQE. Shorthand	*CEQ*	GMarc	Src
A077. Speech setting	–––––	6.17, 19–20a	Qn 6.20a + Lk1
A078. Blessings	6.20b–23	6.20b–23	Qn 6.20b–23
A079. Curses	6.~~24–26~~	6.24–26	Qn 6.24–26
A080. Impartial love	6.27–28, 35c–d, 29–32, 34, 36	6.27–30a, 31–32b, 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

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SQE. Shorthand	*CEQ*	GMarc	Src
A135. Real family	–––––	8.20–21	Mk1 3.32–33
A136. Storm stilled	–––––	8.22–25	Mk1 4.35, 37–39, 41
A137. Graveyard demoniac	–––––	8.27–28, 30–32	Mk1 5.2, 7, 9–13a
A138. Hemorrhage healed	–––––	8.42b–46, 48	Mk1 5.24b–25, 27, 30–31, 34
A142. Students sent	–––––	9.1–3, 5–6	Mk1 6.7–8, 11 + Lk1
A143. Herod hears of Jesus	–––––	9.7–9	Mk1 6.14–16
A146. Five thousand fed	–––––	9.10b–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, 17–19c
A164. Son of man given over	–––––	9.44	Mk1 9.31
A166. True greatness	–––––	9.46–48	Mk1 9.34, 36–37

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SQE. Shorthand	*CEQ*	GMarc	Src
A175. Samaritan rejection	–––––	9.52–55	Qn 9.52–55
A176. Following Joshua	9.57–60, [[~~61–62~~]]	9.57–62	Qn 9.57–62
A177. Seventy sent	10.~~1~~, 2–12	10.1, 4–5, 7b, 9–11	Qn 10.1, 4–5, 7b, 9–11
A179. Representation	10.16	10.16	Qn 10.16
A180. Snakes and scorpions	–––––	10.19	Qn 10.19
A181. Thanksgiving	10.21–24	10.21–24	Qn 10.21–24
A182. Shema	10.~~25–28~~	10.25–28	Qn 10.25–28
A185. Lord's prayer	11.~~1–2a~~, 2b–4	11.1–4	Qn 11.1–4
A186. Midnight begging	11.[[~~5–8~~]]	11.5, 7–8	Qn 11.5, 7–8
A187. Summons to pray	11.9–13	11.9–13	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, 29–32	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, 47–51	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]], 50–53	12.49a, 51, 53	Qn 12.49a, 51, 53
A205. Interpreting signs	12.[[54–56]]	12.56	Qn 12.56
A206. Avoiding trials	12.57–59	12.57–59	Qn 12.57–59

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SQE. Shorthand	*CEQ*	GMarc	Src
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 reproved	–––––	16.14–15	Qn 16.14–15
A226. Concerning law	16.16–17	16.16–17	Qn 16.16–17
A227. Concerning divorce	16.18	16.18	Qn 16.18
A228. Rich man and Lazarus	–––––	16.19–31	Qn 16.19–31
A229. Scandals	17.1–2	17.1–2	Qn 17.1–2
A230. Forgiveness	17.3–4	17.3b–4	Qn 17.3b–4
A233. Ten lepers cleansed	–––––	17.12a, 11b, 12b, 14, 4.27, 17.15, 16b, 18–19	Qn 17. 12a, 11b, 12b, 14, 4.27, 17.15, 16b, 18–19
A234. Kingdom within	17.[[20–21]]	17.20–21	Qn 17.20–21
A235. Day of the son of man	17.~~22~~, 23–24, ~~25~~, 37, 26–27, ?28–29?, 30–32, 34–35	17.22, 25–26, 28, 32	Qn 17.22, 25–26, 28, 32
A236. Judge and widow fable	–––––	18.1–8	Qn 18.1–8
A237. Pharisee and publican	–––––	18.10–11, 13–14	Qn 18.10–11, 13–14
A254. Rich young man	–––––	18.18–23	Qn 18.18–23
A264. Blind beggar healed	–––––	18.35–43	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

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SQE. Shorthand	*CEQ*	GMarc	Src
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

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

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

Prejudicial assumptions and accusations about Marcion of Sinope have led to the dismissal, denigration, and disintegration of his memory and his *Gospel* (*Euangelion*) for over 1,800 years now. Early-orthodox heresiologists and polemicists caricatured Marcion and his *Gospel* as frauds. In their telling, Marcion cut out the parts of the Gospel of Luke that he did not like and edited the parts he did, then tried to pitch it, pass it off, and popularize it as if it were the only, original, canonical, 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 recent major academic treatments of that text and its relationships with other Gospel traditions. The way this bias endures is through unfounded assumptions about GMarc that have gone unquestioned and unchallenged by most scholars:

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 this cannot be taken seriously as possible evidence, either for or against the presence of this material in 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 a heavily edited, 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 conjectural condensation of a diffuse, haphazard array of quotations, paraphrases, allusions, and summaries by early Christian writers who 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 consistent and plentiful attestation in manuscripts

For those with ears to hear, these assumptions ring of reinforcing bias against a person and text the early-orthodox sought to displace and destroy. Sadly, this prejudice is still pervasive, even in much of the scholarship being uncritically published and accepted as normative today for 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[1] texts attested as not present in GMarc were not excisions by Marcion but instead later additions to Lk2 not part of the earlier gospel tradition that Marcion received?
2. What if Lk2 passages and verses that are unattested for GMarc were not excisions by Marcion nor largely even attestation gaps but instead mostly 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 later Matthean and Markan strata that were still evolving well into the second century?

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

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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 early translations of Luke, then GMarc is a credible source of an early, unique textual tradition?
6. More generally, what if GMarc can be understood, appreciated, and used as a uniquely reliable source of our earliest 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 1st century, but Lk2 mid-2nd 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: echoed across hundreds of variants and thousands of non-variants among hundreds of manuscripts, translations, and lectionaries of its second edition (Lk2); holding close, mutually informing relationships with 10,000s of parallel words found among other gospel strata; and attested over 700 times by over fifteen witnesses, critics of Marcion who typically cited his gospel to refute him from his own text and often quoted its exact words at key points of difference to show the ways they believed Marcion had eviscerated and changed their purportedly earlier, apostolic version of Luke?

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

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

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

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

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

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

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

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

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

With so much of New Testament scholarship, moving one piece can disrupt many, many others.[4] 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.

[4] 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.

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1.4. Overview and Reimagining of the Synoptic Problem

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

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

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

---

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

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

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

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

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

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

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

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

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

Where the two-source hypothesis fits *perfectly* is to explain *almost all contents* found in Lk1, i.e., 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 erudite and expansive intergeneric (novelistic, biographical, historiographical, genealogical, geographical, epic, theatric, philosophical) overlay of verisimilitude in Lk2-Acts, and not just in the missing infancy, childhood, genealogy, baptism, temptation, and ascension narratives.

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 time in the development of Gospel strata, enacting a less sophisticated approach to retransmission that

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

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

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

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

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

[7] The thumbnails are gratefully used with permission of Stephen C. Carlson, "Overview of Proposed Solutions", from www.hypotyposeis.org/synoptic-problem/2004/09/overview-of-proposed-solutions.html.

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

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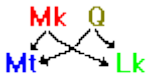
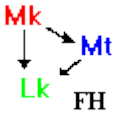
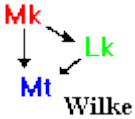
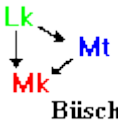
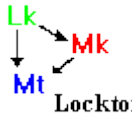
Model	Paths	Matches
 2SH	3· Q·Mk Q·Mt Q·Lk 2¨ Q¨Mt Q¨Lk 2·: QMk·:Mt QMk·:Lk	A078, A193, A210, A216, A219
 FH	3· Mk·Mt Mk·Lk Mt·Lk 1¨ Mk¨Lk 1·: MkMt·:Lk	A020, A083b, A147, A187, A192, A193, A201, A202, A206, A210, A217, A224
2GH	3· Mt·Lk Mt·Mk Lk·Mk 1¨ Mt¨Mk 1·: MtLk·:Mk	A083b, A130, A144, A148, A152, A153, A180, A193, A201, A202, A204, A206, A210, A217, A218, A272, A274, A275
 Wilke	3· Mk·Lk Mk·Mt Lk·Mt 1¨ Mk¨Mt 1·: MkLk·:Mt	A003, A006, A007, A011, A014, A147, A170-A172, A189, A205, A213, A216, A219, A237, A266
 Büsching	3· Lk·Mt Lk·Mk Mt·Lk 1¨ Lk¨Mk 1·: LkMt·:Mk	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
 Lockton	3· Lk·Mk Lk·Mt Mk·Mt 1¨ Lk¨Mt 1·: LkMk·:Mt	A003, A006, A007, A011, A014, A030/032, A098, A123, A147, A168, A174, A180, A189, A205, A237, A252, A269, A274, A278

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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 hundreds of differing shapes into a few predetermined openings and to force many transmissions to run opposite to their obvious directions. After centuries of such futility—all the while our colleagues in the hard sciences are imaging black holes, mapping genomes, and creating robots and AI—you'd think we would have learned by now to follow the data wherever they may lead and model them accordingly.

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

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

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

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[9] On the sevenfold ~~heavenly~~ human authorship of the Book of Mormon, see Matthew L. Jockers, Daniela M. Witten, and Craig S. Criddle, "Reassessing Authorship of the Book of Mormon using Delta and Nearest Shrunken Centroid Classification", *Literary and Linguistic Computing* 23.4 (2008) 465–91, doi.org/10.1093/llc/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/llc/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 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/llc/fqi067; Graeme Hirst and Ol'ga Feiguina, "Bigrams of Syntactic Labels for Authorship Discrimination of Short Texts", *Literary and* Linguistic *Computing* 22.4 (2007) 405–17, doi.org/10.1093/llc/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/llc/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/llc/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/llc/fqq001; Patrick Juola, "Authorship Attribution", *Foundations and Trends in Information Retrieval* 1.3 (2006) 233–334, 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/llc/fqv040; Patrick Juola and Darren Vescovi, "Empirical Evaluation of Authorship Obfuscation using JGAAP", *AISec '10: Proceedings of the 3rd ACM Workshop on Artificial Intelligence and Security* (2010) 14–18, 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/llc/16.3.299; Moshe Koppel, Jonathan Schler, and Shlomo Argamon, "Authorship Attribution in the Wild", *Language Resources and Evaluation* 45 (2011) 83–94, doi.org/10.1007/s10579-009-9111-2; 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; 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; Kim Luyckx and Walter Daelemans, "Authorship Attribution and Verification with Many Authors and Limited Data", *Proceedings of the 22nd International Conference on Computational Linguistics*, vol. 1 (2008) 513–20, www.aclweb.org/anthology/C08-1065; Yanir Seroussi, Ingrid Zukerman, and Fabian Bohnert, "Authorship Attribution with Topic Models", *Computational*

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

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

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

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

Linguistics 40.2 (2014) 269–310, 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; Ying Zhao and Justin Zobel, "Effective and Scalable Authorship Attribution using Function Words", *Lecture Notes in Computer Science*, LNCS 3689 (Berlin: Springer, 2005), doi.org/10.1007/11562382_14.

[10] 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.

[11] 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*

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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.[12]

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

At the turn of the millennium a group of experts in Human System Science based mainly out of the Tokyo Institute of Technology (Miyake et al) surveyed the major proposed solutions to the Synoptic Problem, used factor analysis to prove them invalid, and stressed that a new technological and scientific approach would be required to solve the Synoptic Problem.[13] 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.[14] Earlier in their report, in section V, they lamented:

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

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

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

[12] Ibid., 276.

[13] 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; Japanese article: www.ism.ac.jp/editsec/toukei/pdf/48-2-327.pdf.

[14] 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.

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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.[15]

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.[16] In 2006, they turned specifically to the Synoptic Problem, taking a network clustering approach.[17] Numerous articles since then have explored different iterations and custom applications for their approach.[18]

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.[19] Honoré himself had found confirmation of the 2DH, with the double-link method supporting Q and the triple-link method supporting Markan priority.[20] Abakuks certainly represents a major improvement on earlier analyses in terms of conceptual clarity, statistical accuracy, and data and source code transparency.

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[15] 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.

[16] 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.

[17] 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.

[18] 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; *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. Hajime Murai, "Introducing Scientific Methods for the Interpretation of the Bible: Quantitative Analysis of Christian Documents", *2012 13th 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.

[19] 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., *Marcan Priority without Q: Explorations in the Farrer Hypothesis* (London: Bloomsbury, 2015) 119–39.

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

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

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

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

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[21] John Lee, "A Computational Model of Text Reuse in Ancient Literary Texts", *Proceedings of the 45th 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, 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: 9th 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, 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.

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

[23] Ibid., 45.

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Method software developed at Uni Münster.[24] As part of his PhD program in Biblical Studies, Brett Graham has recently developed an NLP algorithm designed to identify intertextual allusions, running it on the epistle of Titus to find all of its likely references to the Septuagint.[25] 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.[26]

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

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

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

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

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

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

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

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

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

[26] 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.

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

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

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

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

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

3) Biblical Studies publishing is absurdly slow, thoroughly biased, profoundly elitist, 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.

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

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.

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

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

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

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

The implications of this discovery cut both ways.

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

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[28] 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*.

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

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

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

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.

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

The nuances of the scholarly reconstruction and analysis are highly technical, and snapshots are worth thousands of words, so I simply point readers to review the current state of my work in numerous parallel sets below, especially A046 (Grain-plucking), A135 (Real family), A136 (Storm stilled), A137 (Graveyard demoniac), and A138 (Hemorrhage healed). All of them show how important 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.

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

Because we love tables a lot and because the history of scholarship is vast, here we begin a tabular compilation of scholarship that sets canonical Luke and/or Acts (typically both together) well within the second century, quite often doing so with little or no related discussion of 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 Luke unless it pertains directly to GMarc. It is not merely that the customary date in the 80s often assumed in scholarship is no longer consensus. Such a position has become untenable in light of a massive amount of critical scholarship presenting a wide and compelling diversity of evidence that has yet to be seriously answered or challenged.

Scholar	Abbreviated Title	Date	Lk2-Acts Date
M. Schneckenburger	*Über den Zweck der Apostelgeschichte*	1841	mid-2nd cent.
F.C. Baur	*Paulus der Apostel Jesu Christi*	1845	mid-2nd cent.
A. Schwegler	*Das nachapostolische Zeitalter*	1846	110/130
F.C. Baur	*Kritische Untersuchungen... Evangelien*	1847	135/150
E. Zeller	"Überlieferung"	1848	post-Marcion
A. Hilgenfeld	*Kritische Untersuchungen*	1850	2nd cent.
G. Volckmar	*Das Evangelium Marcions*	1852	2nd cent.
E. Simons	*Evangelist*	1880	2nd cent.
P-L. Couchoud	*Jésus: Le Dieu fait homme*	1937	130/150
J. Knox	*Marcion and the New Testament*	1942	140/150
J.C. O'Neill	*The Theology of Acts*	1961	115/130
G. Klein	*Die zwölf Apostel*	1961	mid-140s
W. Schmithals	*Das kirchliche Apostelamt*	1961	140/150
M.S. Enslin	"Once Again"	1970	140/150
S. Schulz	*Die Mitte der Schrift*	1976	115/130
Perrin & Duling	*The New Testament*	1982	110
J.T. Townsend	"The Date of Luke-Acts"	1984	mid-2nd cent.
R. Joseph Hoffman	*Marcion: On the Restitution*	1984	150
D. Trobisch	*Endredaktion des Neuen Testaments*	1996	mid-2nd cent.
C. Mount	*Pauline Christianity*	1997/2002	pre-130
J.B. Tyson	"Legacy of F.C. Baur"	2001	post-Marcion
M. Vinzent	"Das Schluß des Lukasevangeliums"	2002	post-Marcion
R.M. D'Angelo	"ANHP Question in Luke-Acts"	2002	Trajanic/Hadrianic

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Scholar	Abbreviated Title	Date	Lk2-Acts Date
J.B. Tyson	"Date of Acts: A Reconsideration"	2002	110/150
R. Pervo	"Dating Acts"	2002	115
A. Gregory	*Reception of Luke and Acts*	2003	120/125
J.B. Tyson	*Marcion and Luke-Acts*	2006	120/125
R. Pervo	*Dating Acts*	2006	110/120
M. Klinghardt	"Markion vs. Lukas"	2006	mid-2nd cent.
M. Klinghardt	"The Marcionite Gospel..."	2008	mid-2nd cent.
J.V.M. Sturdy	*Redrawing the Boundaries*	2007	110
L.S. Nasrallah	"The Acts of the Apostles..."	2008	Hadrianic
R. Pervo	*Acts: A Commentary*	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	*Perfect Martyr*	2010	120/130
R.P. Thompson	"Luke-Acts"	2010	mid-140s
M. Vinzent	*Christ's Resurrection*	2011	140/145
J. BeDuhn	"Myth of Marcion as Redactor"	2012	mid-2nd cent.
J. BeDuhn	*First New Testament*	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	*Marcion and the Dating...*	2014	140/145
D.R. MacDonald	*Gospels and Homer*; *Luke and Vergil*	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	*Das älteste Evangelium*	2015/2020	mid-2nd cent.
J. BeDuhn	"New Studies of Marcion's *Evangelion*"	2017	mid-2nd cent.
D.R. MacDonald	*Dionysian Gospel*	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

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A Door Sign for Gospel Scientists

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

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

"The Pentateuch is a Post-Exilic Creation."

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

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

Hebrew Bible scholars have grown quite comfortable referring to:

First Isaiah (an 8th century BCE layer)

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

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

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

Matt One (Mt1) and Matt Two (Mt2)

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

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

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

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

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

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

Hypothesis (v1.33): *Marcionism arose out of Joshua-centric Jewish ritual-communities as traumatized deference to Pliny killing christianos and 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.[30] 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.[31]

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."[32] Harnack only passingly names Pliny in his 1921 book on Marcion,[33] and among the numerous mentions of Pliny in his encompassing history of early Christianity, Marcion goes almost entirely unmentioned.[34] Pliny is not to be found in the volume of Gerhard May's collected works on Marcion.[35] Moll's published dissertation on Marcion's life never mentions Pliny once, nor do Roth's dissertation and critical edition

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

[31] 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.

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

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

[34] *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).

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

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of Marcion's Gospel, nor his several articles on Marcion.[36] Tyson's monograph on Marcion also never mentions Pliny.[37] Among Vinzent's several articles and books on Marcion, Pliny is only passingly mentioned.[38] 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.[39] BeDuhn devotes one full page to Pliny's correspondence with Trajan as part of the introductory section on "Marcion's Homeland."[40] 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.[41] But even Hoffmann considers Pliny in relation to a pre-existing Marcionite movement, not as a key impetus for the direction of his life.

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

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

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

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

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

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

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

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

[38] 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.

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

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

[41] 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.

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What if Marcion was initially a practitioner and supporter of the kosher and aniconic ritual practices in Pontus that occassioned public riots and trials under Pliny?[42]

What if Pliny's trials, verdicts, and public executions of *christianos* 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 certain traditional forms of Jewish temple and ritual piety?

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

What if Marcion—if he did actually visit Rome[43]—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 and updated and coordinated their Jesus narratives accordingly?

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

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[42] 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 2nd through 4th centuries. See "Marcion the Jew", *Judaïsme Ancien – Ancient Judaism* 1 (2013) 159–201, doi.org/10.1484/J.JAAJ.1.103527. On the kosher and conservative liturgical/ritual tendencies of Marcionite Christians (e.g., preserving the second century practice of giving milk and honey to the newly baptized, obviously evocative of Jewish promised land traditions), see Alistair Stewart-Sykes, "Bread and Fish, Water and Wine: The Marcionite Menu and the Maintenance of Purity", in Gerhard May and Katharina Greschat, ed., *Marcion and seine kirchengeschichtliche Wirkung*, TU 150 (Berlin: de Gruyter, 2002), 207–220. It should also be noted that Stewart-Sykes is the only one out of eighteen contributors to that volume on Marcion to mention—quite briefly—Pliny the Younger, and only with respect to the prevailing social pattern of separate seating for different groups in meal settings.

[43] 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.

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

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

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

In a previously published chapter, I have argued that Pliny and Marcion are both pivot-points between major redactional stages in the composition of both Luke and John.[45] 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.

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

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1.7. Primer on Distilling Scientifically Useful Signals Data
or Why Scientific Confidence Requires Normalized Data, not Fuzzy Feelings

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

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

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

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

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

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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 need to take a scientific approach to data normalization and restoration. While our effort will be imperfect (as all prior critical editions are) and iterative, we hope it proves to be the most reliable, accurate, and consequential restoration of 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 in a consistent, scientific way, we must treat them as textual recordings, i.e., as records whose data is imprinted with letters. A record with eleven different kinds of labels all over it describing its intricately careful reconstruction may be impressive, but it is unfortunately *unplayable*. Our critical edition began simply by distilling down these eleven indications to three binary, normalized datatypes, one positive, one positive-negative, and one negative:

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

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

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

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

On a closing note, given my oft-cited, grateful indebtedness to previous critical editions, I make a point of articulating the legal basis for my own. What follows is an iterative, self-archived critical edition that draws on several prior editions of 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 signal transmissions (our scientific theorem for the historical sequencing of interdependent yet otherwise undatable textual strata), evaluate relative signal strength and proximity by source and reception (essentially a deep comparative analysis of stratum sourcing habits), and correct for Early-orthodox Signal Degradation (ESD).

Pensées sur la restauration des peintures et des évangiles

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

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

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

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

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

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

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

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

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

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

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.

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

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

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

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

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

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

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

1. Patristic Polemical Testimonies. Our most important guidance to uncover the earliest gospel strata is embedded in patristic testimonies, not just to canonical scriptures, but most especially to the *scriptures of their earliest opponents*. Our quest for veracity has to wade through the vitriol. To borrow a saying from Robert Wilken, the early-orthodox were progressive, creating new syntheses, compromises, and solutions. Their opponents were sometimes the 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.[47] *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

[46] 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.

[47] *Ibid.*, 322.

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

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

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

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

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

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

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

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

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

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

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1.8. Theorem of Signal Triangulation Tracing to Sequence Historical-Textual Strata

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

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

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

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

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

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

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

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

Even when we add a third or fourth text to the mix in a parallel set—as we so often do in our synopses and academic literature—we still find the task of persuading our colleagues of our reconstructions difficult if not impossible. It all 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.

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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; 1st independent direct transmission)

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

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

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

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

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

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

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

Once you have detected *all three reception types*, well, then you've got it.[48] 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.[49]

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

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

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

[49] *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.

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beyond anything the early *christiani* wrote. 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.[50] Besides the mention of James the brother of Jesus by Josephus (*Ant.* 20.9), Pliny is the first external source to mention anything about the later followers of Jesus. While Tacitus and Suetonius write about *christus / chrestus / christiani / chrestiani* (whatever they intended to convey by their inconsistent terminology), they are both subsequent to Pliny, knew Pliny quite well, had read his work, and had their own political agendas guiding their writing and 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 Joshua-tradition texts. The Kitos War of 115–117 CE is probably the third most important anchor, and the Bar Kochba revolts in 132–135 CE next. (Noticing the recurring pattern of revolt against Roman imperial authority in the eastern provinces? That should explain quite a bit of the DNA of Qn for you. But I digress.)

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

Author's caveat and disclosure: So, to be perfectly honest, I have no idea if the 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.

[50] 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.

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1.9. Criteria for Evaluating Gospel Strata Sequential Hypotheses

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

Having had a few months to reflect on my 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.[51] 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

[51] 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.

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

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

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

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

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Sequence Independent Criteria

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

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

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

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

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

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

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

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

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

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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.

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

in this scholarly *vade mecum* we intentionally build our scientific hypotheses in a scaffolded way with each one supporting the next moving from the least controversial to the most provocative hypotheses about 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

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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.

2.1. 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 construct. For us to be successful and convincing, for us to build something that moves minds and stands the test of time, it will take careful planning, detailed blueprints, rigorous labor, and even some artistry to realize our vision one floor at a time. First, we must begin from the firmest of foundations.

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

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

<u>Hypothesis 1. The vast majority of attested materials in GMarc consistently reflects a simple two source program, drawing on Early Mark (Mk1) and Q, modestly editing and paraphrasing them, and rotating back and forth between them with minimal redactional stitching</u>.[52]

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

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

[52] In v1.29 we changed "Mark" to "Early Mark (Mk1)" to clarify and nuance this hypothesis, though we had indicated two strata of Mark (Mk1 and Mk2) in the first release of the LODLIB.

2.2. Hypothesis 2: Confirming Qn from 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.

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Two Witness Parallel *CEQ* Candidates Confirmed as Qn

SQE. Shorthand	Matt	*CEQ*	GThom	GMarc. word counts[53]
A079. Curses	5.3–12[54]	6.~~24–26~~		6.24–26. **8** ***27*** 3 *4*
A176. Following Joshua	8.18–22[55]	9.[[~~61–62~~]]		9.61–62. ***1*** 4 (*5*)
A188. Beelzebub dispute	12.29	11.[[~~21–22~~]]	35	11.21–22. **4** (*1*)
A190. Benediction		11.?27–28?	79.1–2	11.27–28. **8** ***15*** *1* (*2*)
A199. Inheritance division		12.~~13–15~~	72.1–2	12.13–14. ***5*** 11
A200. Rich fool		12.[[~~16–20~~]], ~~21~~	63.1–3	12.16, 18–20. **17** ***1*** 1 *2* (*2*)
A203. Be watchful	24.46, 42; 25.1–13[56]	12.[[35–38]]	21.7	12.35–38. ***14*** 3
A204. Family divisions	10.34–36	12.[[49]]	10	12.49a. ***5*** 1
A216. Great supper	22.5[57]	14.?19–20?	64.2–9	14.19–20. ***3*** (1) (*1*)
A216. Great supper	22.10–14[58]	14.~~22, 24~~		14.22, 24. ***4*** 1
A234. Kingdom within		17:[[20]]	113.1–2	17.20. ***8*** 11
A234. Kingdom within	24.23	17:[[21]]	3.1–3, 113.3–4	17.21. ***14*** *1*

[53] 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.

[54] 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.

[55] 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.

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

[57] 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" / ἀγρὸν ἠγόρασα) and 14.19 (which *CEQ* does not accept, "I bought a yoke of oxen" / ζεύγη βοῶν ἠγόρασα). It is not too far of a stretch also to include Matt 22.5 in Qn as an abridged parallel that also knows of the next excuse, from 14.20: "I married a woman" / γυναῖκα ἔγημα.

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

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2.3. 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 witnesses of GMarc—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.[59] Their two (or three) exceptions prove the rule.[60] 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, whenever it differs from Lk1Lk2, should never be retroactively imposed on Qn.

The following catalog notes the passages and verses where the *CEQ* adopts a different order for Q sayings than the order of Luke (both 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

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[59] 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 μη (48), 42.11.17 Σχ. μη (48), 42.11.17 Ἕλ μη (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.

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

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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 materials, especially *within* pericopes. This is understandable, given the precise deliberations over words and sayings, the framing of Q as a sapiential sayings collection, and the assumption of Matthew as a source sometimes preferable to Lk2 for reconstructing Q. The discovery of Qn as one of the two major sources of GMarc makes the task of ordering Q materials far simpler.

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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.

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2.4. Hypothesis 4: What Qn Was Not

Here we arrive at our fourth hypothesis. When Matthew has a parallel with Luke that is attested as *not present* in GMarc, this is *not Qn*, and when it is unattested for GMarc, it is *probably not Qn*.[61] 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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[61] 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 "unattested" as one category, but starting with this version we nuance more carefully between these distinct categories.

SQE. Shorthand	*CEQ*	GMarc
A013b. John introduced	~~3.[[0]], 3:1a~~, 3.2b–3a, ~~3b–4~~	Not present (indirectly)
A014. John preaches repentance	3.7–9	Not present (indirectly)
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[62]	Unattested
A189. Return of unclean spirit	11.24–26	Unattested
A191. Sign of Jonah	11.30–32	Not present
A193. Sound eye	11.[[36]]	Unattested
A194. vs. Pharisees/Lawyers	11.44, 49–51	Unattested
A196. Fearless confession	12.6–7	Not present
A202. Treasures in heaven	12.33b–34	Unattested
A204. Family divisions	12.50, 52	Unattested
A205. Interpreting signs	12.[[54–56]]	Unattested
A211. Exclusion from kingdom	13.29, [[30]]	Not present
A213. Jerusalem lament	13.34–35	Not present
A214. Dropsy healed	14.~~1–6~~	Unattested
A215. Inclusive feasts	14.[[11]], ~~15~~	Unattested

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

[62] *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.

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2.5. 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	*CEQ*	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	*CEQ*	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

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

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Scholars have produced an extensive amount of research about Q vis-à-vis matters of wealth and poverty.[63] For now our primary goal is simply to assemble a catalog of Qn passages focused on wealth and poverty that have been questioned, overlooked, and/or omitted in prior reconstructions and analyses of Q. It is clear that many of the most trenchant criticisms of the wealthy and vindications of the poor have been absented from 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.

SQE. Shorthand	*CEQ*	Qn
A079. Curses	6.~~24–26~~	6.24–26
A186. Midnight begging	11.[[~~5–8~~]]	11.5, 7–8
A199. Inheritance division	12.[[~~13–15~~]]	12.13–14
A200. Rich fool	12.[[~~16–20~~]], ~~21~~	12.16, 18–20
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

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

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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.[64] 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.[65]

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*.

SQE. Shorthand	*CEQ*	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

[64] 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* (Louisville: Westminster John Knox, 2012[3]); 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.

[65] 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).

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3.0. Scientific Proofs of the Five Hypotheses

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3.1. Cluster Analysis of Markan and Lukan Passages

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

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

Synoptic Receptions of Mark 1.2–15

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

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

- Type 1: (Mark = Lk2) ≠ GMarc: #5

According to our signals analysis, the first four passages were present in early Mark (Mk1), but the combined passages with brackets (A030/A032) were likely not part of Mk1 but instead represent later additions that drew upon Lk2.[66] For the sake of the argument we still include these later redactions in our counts, as is also the case for verses and passages marked with brackets on the following pages.

[66] 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, GMarc and Lk2 share most of a large Markan cluster both in content and order.

Synoptic Receptions of Mark 1.16–3.19a

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

Markan and Lukan strata now demonstrate a second relational pattern:

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

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The next set corresponds to a large gap or leap forward in the shared sequences 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 traditionally ascribed to Q.

Synoptic Receptions of Mark 3.19b–4.34

SQE. 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. A130 is only shared between Mark and Matthew.

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

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

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

Synoptic Receptions of Mark 4.35–9.1

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

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

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

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

Synoptic Receptions of Mark 9.2–10.12

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

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

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

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

Synoptic Receptions of Mark 10.13–13.2

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

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

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

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

Synoptic Receptions of Mark 13.3–16.8

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

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

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

Tabulation of Synoptic Receptions of Markan Passages by Section

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

Tabulation of Synoptic Receptions of Markan Passages by Type

	Missing	Disjointed/Displaced	Q	Qn
Lk1 (80s)	40/112 (35.7%)	0/112 (0%)	7/112 (6.3%)	40/112 (35.7%)
Mt1 (90s)	6/112 (5.4%)	2/112 (1.8%)	2/112 (1.8%)	0/112 (0%)
Lk2 (117-138)	13/112 (11.6%)	2/112 (1.8%)	5/112 (4.5%)	4/112 (3.6%)

The totals are telling. Compared to Matthew (5.4%) or Lk2 (11.6%), GMarc is missing a disproportionate amount of Markan passages (35.7%). 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%).[67] 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 to Mark*, only missing 4 out of 66 passage receptions, just two more than Matthew in those

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

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

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

Markan Passages neither in GMarc nor Lk2

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

Only 13 out of a total of 112 Markan passages (10.7%) are missing *from both* 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 40 passages or 35.7%. 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 35.7%. 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).

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

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

Tabulation of Markan-Lukan Relational Patterns by Section

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

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

Type 2, the most prevalent relational pattern, corresponds to alignments across Markan and Lukan strata. Even so, not all alignments are alike. Less than half of the alignments (26/60 or 43.4%) derive from the early Markan source. More often (35/61 or 57.4%) the traditions newly identified as Qn reflect the earliest and simplest signals within these alignments. Both of these different kinds of alignments reflect separate clustering, with Mk1 sourced passages highly prevalent in 1.16–3.19a (92.9%) and across 4.35–9.1 and 9.2–10.12 (42.9% and 44.4%, respectively), while the Qn-based alignments are densely clustered in 13.3–16.8 (80.6%).

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

For our cluster analysis of Lukan traditions in GMarc, we sort passages into two groups: 1) attested as not present and 2) unattested.[68] For content attested as not present, two extensive clusters occupy the opening of Lk2 (1.1–2.52, 3.2c–4.13). Smaller clusters appear elsewhere (13.31–35; 19.28–47a).

Lk2 Passages Not Present in GMarc

SQE. 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

[68] 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.

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

Lk2 Passages Unattested in GMarc

SQE. 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 (6071 words altogether) was not present in GMarc, excepting 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 made central to scholarly conversations about the earliest Joshua textual traditions.

Some (= early) Markan content is conspicuously clustered in GMarc,[69] while other (= later) Markan content missing from GMarc is conspicuously clustered in canonical Mark,[70] 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,[71] while other (= later) uniquely Lukan content missing from GMarc is conspicuously clustered in canonical Luke.[72]

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, and/or the random vicissitudes of later attestation. These patterns point not to random nor malign omission, but instead to multiple stages and layers of editorial addition.

Nor is there any logical way to explain these systematic clustering patterns spanning *both* Markan *and* Lukan content *both inside and outside of 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 canonical Mark sharing a significant amount of content that has no correspondence whatsoever with GMarc.

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

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

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

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

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

[72] For the clustering of (late) Lukan single traditions absent from Lk1, see the tables on the immediately preceding pages: "Lk2 Passages Not Present in GMarc" and "Lk2 Passages Unattested in GMarc".

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

Scholars have only scratched the surface of a technologically sophisticated statistical-linguistic 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.[73] Occasionally words are also being removed from my reconstruction of GMarc when they reflect likely contamination from Lk2, contamination owing largely to my initial dependence on previous reconstructions at the start of my research.

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

Our first table in this section covers Lukan single tradition passages. As it shows and as is well known, Luke 1-2 and most of Luke 3 are completely missing from 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 LkR2. These minimally attested passages include two fables, two stories about Jesus being rejected, and one about affairs of state, all highly probable occasions for LkR2 redactional supplementation.

[73] In v1.46, as part of our release of IDD 1.6, we double-checked, corrected, and updated word counts and calculations in this section, both for Lk1 and Lk2.

Lukan Single Tradition Passages

SQE. 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

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

Double Tradition Passages

SQE. Shorthand	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%)	11.29c–32	77
A193. Sound eye	Attested	43 (68%)	11.34–36	63
A194. vs. Pharisees/Lawyers	Attested	128 (55%)	11.42–54	233
A196. Fearless confession	Attested	85 (58%)	12.2–9	146
A201. Don't worry	Attested	77 (44%)	12.22–32	175
A202. Divest and donate	Unattested	7 (19%)	12.33–34	36
A203. Be watchful (doublet)	Attested	126 (47%)	12.35–48	270
A204. Family divisions	Attested	45 (56%)	12.49–53	80
A205. Interpreting signs	Attested	16 (33%)	12.54–56	48
A206. Avoiding trials	Attested	51 (88%)	12.57–59	58
A210. Leaven similitude	Attested	7 (29%)	13.20–21	24
A211. Exclusion from kingdom	Attested	63 (39%)	13.22–30	161
A213. Jerusalem lament	Not present	0 (0%)	13.34–35	53
A216. Great supper fable	Attested	41 (23%)	14.15–24	180
A217. Discipleship conditions	Attested	52 (32%)	14.25–33	163
A219. Lost sheep fable	Attested	13 (11%)	15.1–7	117
A224. Serving two lords	Attested	17 (61%)	16.13	28
A226. Torah and nevi'im	Attested	35 (103%)	16.16–17	34
A230. Forgiveness	Attested	12 (41%)	17.3b–4	29
A231. On faith	Unattested	0 (0%)	17.5–6	34
A266. Pounds fable	Attested	22 (8%)	19.11–27	279

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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 slightly more succinctly in Luke. While editors in antiquity and today usually add something of themselves to their texts, even in the most densely attested passages in GMarc there is nothing that illustrates the voice or unique concerns of Marcion nor any second-century editor for that matter.[74]

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

Triple Tradition Passages, Part 1

SQE. 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

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

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SQE. Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A046. Grain-plucking	Attested	68 (76%)	6.1–5	90
A047. Withered hand	Attested	81 (70%)	6.6–11	115
A049. Twelve chosen	Attested	29 (38%)	6.12–16	76
A077/A050. Speech setting	Attested	26 (36%)	6.17–20a	73
A082. Tree known by fruit	Attested	47 (75%)	6.43–45	63
A114. Anointing	Attested	63 (31%)	7.36–50	202
A122. Sower fable	Attested	76 (84%)	8.4–8	90
A123. Reason for fables	Unattested	0 (0%)	8.9–10	36
A124. Sower fable meaning	Unattested	0 (0%)	8.11–15	109
A125. Disclosure	Attested	37 (61%)	8.16–18	61
A135. Real family	Attested	39 (72%)	8.19–21	54
A136. Storm stilled	Attested	59 (63%)	8.22–25	94
A137. Graveyard demoniac	Attested	72 (25%)	8.26–39	293
A138. Hemorrhage healed	Attested	67 (24%)	8.40–56	281
A142. Students sent	Attested	81 (90%)	9.1–6	90
A143. Herod hears of Jesus	Attested	35 (67%)	9.7–9	52
A146. Five thousand fed	Attested	127 (78%)	9.10–17	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. Beelzebub dispute	Attested	91 (55%)	11.14–23	164
A191a. No sign	Attested	7 (37%)	11.29b	19
A192. Light and sight	Attested	11 (69%)	11.33	16
A150. Defilement	Attested	28 (38%)	11.37–41	73
A195. Pharisees' leaven	Attested	14 (52%)	12.1	27
A197. Blasphemous speech	Attested	23 (110%)	12.10	21
A198. Inspired speech	Attested	22 (63%)	12.11–12	35
A209. Mustard seed similitude	Attested	16 (40%)	13.18–19	40
A218. Insipid salt	Unattested	22 (76%)	14.34–35	29
A227. Divorce	Attested	20 (118%)	16.18	17
A229. Scandals	Attested	34 (81%)	17.1–3a	42
A234. Kingdom within	Attested	34 (89%)	17.20–21	38
A235. Day of son of man	Attested	34 (14%)	17.22–37	237

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SQE. 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

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

Unique Lukan-Johannine Parallels

SQE. 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

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

Unique Lukan-Markan Parallels

SQE. Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words	Mk3 (140s)
A036. Synagogue demon	Attested	46 (50%)	4.33–37	92	1.23–28
A180. Snakes and scorpions	Attested	9 (12%)	10.17–20	73	16.17–18
A274. Conspiracy	Unattested	0 (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 percentages of words all stay in a moderate range.[75]

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%

[75] 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 (IDD 1.6).

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

GMarc Passage Attestation by Tradition-Type

Description	Single	Double	Triple	Other	Total
Not Present	19/48 (39.6%)	6/39 (15.4%)	9/96 (9.4%)	0/9 (0%)	34/192 (17.7%)
Unattested	6/48 (12.5%)	5/39 (13.2%)	12/96 (12.5%)	3/9 (33.3%)	26/192 (13.5%)
Attested	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

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

The attested triple and double tradition passages have consistently respectable word counts compared to Lk2 (35.7% and 38.6%, respectively). Single traditions, by contrast, have a word count that sits at a meager 17.1%. The consistent deficit of single to double and triple traditions—which is also evident in the GMarc editions of other scholars (IDD 1.6)—makes 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 summarily cut from the exemplar or text of Marcion's *Gospel*, which started at Luke 3.1:

Fictive Scenario: Passage and Word Counts

Description	Single	Double	Triple	Other	Total
Not Present	9/38 (23.7%)	6/39 (15.4%)	9/96 (9.4%)	0/9 (0%)	24/182 (13.2%)
Unattested	6/38 (15.8%)	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 all major reconstructions of GMarc, i.e., those by Hahn, Zahn, Harnack, Tsutsui, Roth, BeDuhn, Klinghardt, and Nicolotti (see IDD 1.6).

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

- GMarc is missing 21 out of 96 total Triple tradition passages or 20.2%
- GMarc is missing 40 out of 112 total Markan source passages or 35.7%
- 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 total 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 overlapping Q (7) and Qn (40) passages, making it 73 of 112 or 65.2%
- 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? Given that Markan traditions largely overlap with Triple traditions, how can GMarc have such a disparity between them? And how can GMarc—as a version of Luke!—be a far worse witness of Lukan Single traditions than of Markan and Triple traditions?

A: Because GMarc is early Luke and used an early version of Mark (Mk1) as one of its two sources.

Let us recount our earlier list of the 13 Markan passages neither in GMarc nor Lk2.

Markan Passages neither in GMarc nor Lk2

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

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

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Of the 27 other Markan passages missing from GMarc, 23 are Triple traditions, while 4 are uniqely shared between Luke and Mark.

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	Lk2Mk3
A174/A251. Departure to Judea	[10.1]	Unattested	9.51	Triple
A253. Children welcomed	[10.13–16]	Unattested	18.15–17	Triple
A255. Riches vs. rewards	[10.23–31]	Unattested	18.24–30	Triple
A262. Passion prediction 3	[10.32–34]	Not present	18.31–34	Triple
A263. Disciple rank	[10.35–45]	Unattested	22.24–27	Triple
A269. Triumphal entry	[11.1–10]	Not present	19.28–40	Triple
A271. Entering Jerusalem	[11.11]	Not present	19.45–46	Triple
A273. Temple cleansed	[11.15–17]	Not present	19.45–47a	Triple
A274. Priestly conspiracy	[11.18–19]	Unattested	19.47b–48	Lk2Mk3
A278. Husbandmen fable	[12.1–12]	Not present	20.9–18	Triple
A284. Woes to scribes	[12.37b–40]	Unattested	20.45–47	Triple
A286. Widow's mite	[12.41–44]	Unattested	21.1–4	Lk2Mk3
A287. Jerusalem's fall	[13.1–2]	Unattested	21.5–6	Triple
A345. Mockery on cross	[15.27–32a]	Unattested	23.35–38	Triple
A346. Co-crucified mocking	15.32b	Unattested	23.39	Triple
A348. Crucifixion witnesses	15.40–41	Unattested	23.49	Triple

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

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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. In the preface, he places his work under the aegis of "the Christian Evidence Society", "under the head of Apologetics", which "ought to have no existence distinct from the general and unanimous search for truth" and "must needs stand aside from the path of science" (ix). This fundamentalist bias shapes Sanday's later discussion of Marcion's *Gospel* and ultimately collapses his gambit to separate apologetics from science as distinct forms of truth (222). Brimming with rhetorical-dramatic high-English flair and quasi-scientific confidence, he states:

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

Drawing on Holtzmann's earlier (1863) stylistic analysis of Luke, Sanday limns a long litany of word forms and sequences distinctive to Luke-Acts as compared to other canonical gospels (223–30), only then proceeding into a separate discussion of some thirteen textual variants in 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 Sanday's position was "unanswerable". Burkitt (1906:315) deemed it "fatal to the priority of the Marcionite edition". Plummer (1925:lxix) likened it to a scientific "demonstration" whose contrary position would "have been a literary miracle".

Sanday's work has continued to hold sway,[76] despite Knox (1939:195; 1942:90) pointing out the fatal flaw in the case and its resulting consensus:

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

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

Knox penned a stylometric rebuttal to Sanday that featured hand counts of characteristic Lukan features and their distributions across chunks of Lukan parallel material largely found within GMarc and chunks not present in GMarc (1939:199), all the while noting different frequencies. As later critics noted, Knox's delineation of material was imprecise. Realizing some of these deficiencies, Knox's next attempt at stylometry built extensive vocabulary lists separated into A (Marcionite), B (Non-Marcionite) and C (Uncertain) categories derived from his indexing of Harnack's edition. While impressive for its novelty (even bracketing *Adamantius Dialogue* vocabulary for GMarc 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 led him to take 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.[77]

Joseph Tyson (2006:86-87), previously Knox's student, later made use of these three categories to run his own calculations. He confirmed his mentor's findings, added overall word counts by category and concluding that 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; this scenario altered the results to 60% of Single traditions present. While improving on Knox, Tyson's work is also impaired by the lack of a rigorous critical

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

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

[77] Knox's work was recently and positively summarized in Vinzent, 255–59.

edition of GMarc, no open data, and nary an effort to run calculations demonstrating statistical significance. Modern Computational Linguistics is almost entirely ignored.

More recently, in a 2019 chapter, Daniel A. Smith made use of Roth's 2015 critical reconstruction to comb through the Present, Absent, and Unattested passages in GMarc and group them helpfully by Single, Double, and Markan/Triple Traditions.[78] Smith's Appendices are 1) Lukan Single Traditions (159–61); 2) Synopsis of Early Tomb texts (162–64); 3) Double Traditions (Q; 165–67); 4) Markan Traditions (168-71); 5) Attestation percentages by Tradition Type (172); 6) Absence percentages by Tradition Type (173). Most of these succinct, information-dense appendices conclude with calculations of verse counts and percentages, similar to the approach of Knox. Going beyond Tyson's alternative scenario for Single traditions, Smith plays out three such scenarios, i.e., removing Luke 1–3 from Single Traditions, removing Luke 3–4 from Double Traditions, and removing Luke 3 from Markan/Triple Traditions. In its nuance, rigor, and use of Roth's critical edition, Smith's work surpasses that of Knox and Tyson. Smith's findings confirm his 2017 chapter focused on resurrection accounts, finding GMarc to be earlier than, and likely the source of, canonical Luke.[79] 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 form).

Notwithstanding its many strengths, Smith's work is a stepping stone toward a rigorous accounting of all of the pertinent statistical and stylometric data needed to validate scientific hypotheses regarding 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 calculations, though this is not too difficult to do with access to Roth's edition.

Our preceding analysis takes cues from the work of Tyson and Smith, particularly by breaking out Single, Double, and Triple Traditions. Ours differs in a fourth category ("Other"), in how certain materials are categorized, and in tallying passage and word counts rather than verse counts. On the whole, our statistical analyses throughout this LODLIB differ in far more radical ways: developing and proving scientifically testable hypotheses; providing a plethora of open data and resources; using Computational Linguistics 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 refrain from parsing out Smith's various alternate scenarios, two of which do not correspond with our approach, and one of which differs, i.e., Smith's alternate scenario for Single Traditions leaves out Luke 1–3, while mine leaves out Luke 1–2. I also here omit my calculations for "Other" passages. The columns fall in order from the least to the most granular, each a different lens to view, analyze, and explain the data.

[78] "Marcion's Gospel and the Synoptics", cited above.

[79] "Marcion's *Gospel* and the Resurrected Jesus of Canonical Luke", 61, cited above.

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

Attestation	Tradition Type	Bilby Passages	Smith Verses	Bilby Words
Present	Single	47.9%	27.1%	17.1%
Present	Double/Q	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 absent Single material. Single Tradition passages and verses in Lk2 have considerably more words on average than other kinds of traditions. These patterns—which arise partly from the different writing style of Lk2 and partly from 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 Double/Q words and lower percentage for Markan/Triple words owe to my differing classification of some passages, use of a fourth category for "Other" passages, critical re-evaluation of *CEQ* alongside traditional evidence for GMarc, and commitment to identify and remove Lk2 vocal stratum contamination besetting past reconstructions of Lk1.

Overall, our statistical analyses of attestations by tradition type prove complementary and mutually reinforcing. All lenses show GMarc has a systematic lack of Single Traditions as compared to Double and Triple Traditions. All lenses show 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 clarify 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.

In the chapter mentioned above, specifically its section entitled "On Not Dispensing with Any of Q", Daniel Smith defended the traditional Q hypothesis and contents, engaging with the work of Klinghardt and BeDuhn, but interestingly not that of Gramaglia, whose whole critically annotated translation of Klinghardt's work was structured around defending Q as used in two redactional stages, in 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.[80] Briefly noting the ideas of Knox and Tyson about GMarc as a proto-Luke that drew upon Q,[81] Smith then turns to the more involved, yet still brief treatment that BeDuhn has given to the relationship of GMarc and Q.[82] Smith hones in on BeDuhn's claim that material in canonical Luke chapters 3–4 traditionally ascribed to Q but not present in GMarc was more likely not original to Q.

While this book confirms the scientific validity of several of BeDuhn's instincts, Smith of course did not have the benefit of our hypotheses and proofs. What Smith did have was occasion to compare 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 and other passages as viable candidates for Q, Smith instead defends traditional notions about Q contents by means of a chart showing widely varying levels of agreement between Luke 3-4 and corresponding passages in Matthew, thus ostensibly undermining BeDuhn's argument that this supposed Q material shows a "word-for-word correspondence" atypical of other passages claimed for Q.

Smith summarized Double Tradition / Q material in Appendix 3[83] and all tradition types in Appendix 5,[84] 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 broader perspective. Here we do just that, after double-checking Smith's calculations of verse counts based on Roth's edition.

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

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[80] Smith, "Marcion's Gospel and the Synoptics", 151.
[81] *Ibid*, 151.
[82] *Ibid*, 151–55, citing BeDuhn, *First New Testament*, 95n8.
[83] *Ibid.*, 165–67.
[84] *Ibid.*, 172.

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

Smith Verse Counts: 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, 29 Double, and 23 Triple traditions. And of those, a total of 50 are attested for GMarc: 19 Single, 16 Double, and 15 Triple traditions. Here we make use of Smith's tabulation of Roth's edition of GMarc, adjusting the counts for this scenario.

Smith Verse Counts Adjusted: GMarc Attested as a Percentage of Lk2

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

For any given verse in Lk2, there is a 41.6% chance that it is attested for 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 too beholden to scholarly subjectivity, yet even in that subjectivity there is collective insight and thus valuable data. Traditional notions about the content of Q do not need to be rigidly maintained as the field begins to relocate GMarc scientifically as prior to and the basis for Lk2. Instead, we need to reimagine the entire Q project and reconvene scholarly teams to reconstruct Qn with GMarc as our primary evidentiary basis. This will require dispensing with much of Q, adding much to Q, and carefully updating all of the wording for Q based primarily, though not exclusively, on GMarc.

In the interest of data transparency, here we list the 83 verses that are questioned, bracketed, or stricken from *CEQ*, sorted by whether they are attested or unattested in Roth's edition, and further sorted by tradition type.[85] Given traditional assumptions about double traditions being the primary basis for Q, it makes perfect sense that in this corrective heuristic we find triple and single traditions running higher than double traditions in the attested materials, and double traditions running higher than triple and single traditions in unattested (likely not present) materials in GMarc.

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

Type	Attested for GMarc	Unattested for GMarc
Single	3.1, 6.24, 6.25, 6.26, 9.61, 9.62, 11.5, 11.7, 11.8, 11.27, 11.28, 12.13, 12.14, 12.16, 12.19, 12.20, 15.8, 15.9, 15.10 (#19; 61.3%)	11.6, 12.15, 12.17, 12.18, 12.21, 14.1, 14.2, 14.3, 14.4, 14.5, 14.6, 14.11 (#12; 38.7%)
Double	7.2, 7.20, 11.1, 12.32, 12.35, 12.36, 12.37, 12.38, 12.49, 12.56, 12.57, 14.19, 14.20, 14.22, 14.24, 15.6 (#16; 55.2%)	7.4, 7.5, 7.10, 7.21, 7.29, 7.30, 11.36, 12.50, 12.52, 12.54, 12.55, 13.30, 14.15 (#13; 44.8%)
Triple	4.31, 10.1, 10.25, 10.26, 10.27, 10.28, 11.21, 11.22, 11.40, 17.20, 17.21, 17.22, 17.25, 17.28, 17.32 (#15; 65.2%)	3.4, 3.21, 3.22, 17.29, 17.31, 19.25, 19.27, 22.29 (#8; 34.8%)
Total	50 (60.2%)	33 (39.8%)

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

3.3. 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.[86]

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.[87] Passages considered as possibly from the L source are [12.16b–20] and [15.4–6].

[86] In v1.48 we made numerous minor corrections and adjustments to the tables in this section.

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

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Postulated L Source Texts Repartitioned, Table 1

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A014. John's protreptic	3.10–14 unattested, though indirectly attested as not present, along with all of 3.2–20	3.10–14 has ethical/philosophical dialogue with questions and answers, 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

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A200. Rich fool	12.17–18 unattested; 12.16b, 19–20 has story about a rich man whom god says will die	12.17–18 adds ethical/philosophical internal reflection and 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

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Postulated L Source Texts Repartitioned, Table 3

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A222. Unjust steward fable	16.1, 8 unattested; 16.2, 4–7 "attested but no wording"; 9a says "make friends with mammon of wickedness"	16.1 has sympathetically portrayed rich man; 16.3 has soliloquy; 16.4–7 has negotiations, multiple characters, detailed accounting; 16.9 has "eternal tents"
A228. Rich man and Lazarus	16.19–31 has synkrisis on ethics of wealth and poverty, begging food, afterlife depiction, and father/child language for Abraham/Lazarus	–––––––
A232. Unworthy slaves	17.7–10a unattested as part of 17.5–10a; 17.10b not present	17.7–10 has hospitality protocols and slave-owner perspective
A233. 10 lepers cleansed	17.11–12, 4.27, 17.14–19 has "Samaria" (v11) and "Samaritan" (v16), highlights gratitude (v18), concluding pronouncement "your faith has 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.

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

SQE. Shorthand	GMarc	Lk2
A001. Prologue	Not present	1.1–4
A002. John's birth foretold	Not present	1.5–25
A003. Annunciation	Not present	1.26–38
A004. Visitation	Not present	1.39–56
A005. 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

SQE	A001	A002	A003	A004	A005	A007	A008	A009	A012	A019
Feature Chapter.Verse	1.1–4	1.5–25	1.26–38	1.39–56	1.57–80	2.1–7	2.8–20	2.21–38	2.41–52	3.23–38
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	
Exitus-Reditus 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	

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

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

SQE	A270	A316	A337	A338	A343	A344	A355	A365
Feature Chapter.Verse	**19.41–44**	**22.35–38**	**23.6–12**	**23.13–16**	**23.27–32**	**23.39–43**	**24.13–35**	**24.44–53**
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
Exitus-Reditus 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	

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

SQE. Shorthand	GMarc	Lk2
A014. John's protreptic	Not present	3.10–14
A183. Good Samaritan	Unattested	10.29–37
A184. Mary and Martha	Unattested	10.38–42
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

SQE	A014	A183	A184	A207	A212	A214	A221	A232
Feature Chapter.Verse	3.10–14	10.29–37	10.38–42	13.1–9	13.31–33	14.1–6	15.11–32	17.7–10
Affairs of State	X			X	X			
Collective Speech	X				X			X
Complaints against Protagonists		X	X		X	X	X	
Crisis/Dramatization		X	X	X	X		X	
Deference to Authority/Procedure	X				X			X
Ethical/Philosophical Dialogue	X	X	X	X		X	X	X
Exitus-Reditus 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	

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3.4. 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. These features are detailed in the extensive Indexed Data Dictionary and noted throughout the Comparative Restoration.

The null hypothesis is the early-orthodox claim that Lk1/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 Rowe, Wolter, Hays, Schmid, Moll, Roth, and others. The alternative is the Schwegler hypothesis—defended by Tyson, BeDuhn, and Lieu and fully embraced by Hoffmann, Vinzent, Klinghardt, and myself—that Lk1/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.[88]

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 redaction, text, and historical criticism, many previous scholars concluded that GMarc is 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 almost 250 years of critical scholarship going back to D.J.S. Semler. If we follow scientific methods, evidence, and proofs instead of prejudicial ideological bias, the GMarc = Lk1 position must now become consensus.

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[88] 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 provides a necessary counterpoint to clarify the distinct voice of LkR2 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.

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 / '*@vpam*	41	0.210%	10	0	0.000%	6.87E-05	3	2	0.138%	4.11E-01	28	39	0.289%	0.289%	0.151%	0.138%
Periphrastic participles / 'εἰμί@* *@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" / 'γὰρ@*	92	0.472%	21	8	0.176%	7.91E-04	7	4	0.276%	1.87E-01	64	80	0.593%	0.418%	0.318%	0.100%
συ-prefixed verbs / 'συ*@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" / 'ἐνώπιον@*	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
Genitive articular inf. / 'ὁ@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 ὁ@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" / 'ὁράω@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" / 'ἐπερωτάω@*	17	0.087%	4	0	0.000%	1.88E-02	1	2	0.138%	8.65E-01	12	15	0.111%	0.111%	-0.027%	0.138%
Preposed pronominal genitive (TopGen)	25	0.128%	6	1	0.022%	1.99E-02	2	0	0.000%	1.55E-01	17	24	0.178%	0.156%	0.178%	-0.022%
"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 / 'ἑαυτοῦ@*	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 / 'ἐν@p* *1 ὁ@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" / 'πλὴν@*	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%

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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" / 'ὁ@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" / ὁ@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@nnns*	11	0.056%	3	0	0.000%	7.66E-02	1	1	0.069%	8.02E-01	8	10	0.074%	0.074%	0.005%	0.069%
"standing" / '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 / '*@vpxp*	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" / 'ἱκανός@*	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" / 'ἰσχύω@*	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%
'ὁ@d* δὲ@* *@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%
συ-prefixed nouns / 'συ*@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%

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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 *hapax legomena*																
HB/LXX quotations/allusions																
LXX/NT *hapax legomena*																
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.)																
Exitus-Reditus journeys																
Female disciple piety																
Foreshadowing																
Forgiveness of sins/sinners																
Geographical details																
Gospel *hapax legomena*																
Halakhah/Torah debates																
Haste / Speed / Running / Quick																
HB/LXX quotations/allusions																
Historiographical details																
Hospitality decorum/protocols																
Internal thinking/dialogue																
Josephus' *Antiquities* imitations																
Joy/Rejoicing																
Laying on of hands																

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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																
Named entities (general)																
Priest characters																
Property-/Slave-owner concerns																
Repentance																
Ritual/Temple piety																
Salvation-history fulfillment																
Silent responses																
Socrates imitations																
Soliloquies																
Story within story																
Symposium settings																
Synkrisis of characters (piety/ethics)																
Travel references																
Triangulated characters/dialogue																

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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" / 'κρούω@*	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" / 'αἰτέω@*	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																	

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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 or mediated but unaffected use of Source by Receptor (1→3)

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

Texts are abbreviated: Qn (65-69), Mk1 (Mark One, 75–80), Lk1 (Luke One or 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·Mk1 = Qn → Mk1 Mk1¨Lk2 = Mk1 → Lk2 QnMk1·:Mt1 = Qn → Mk1 → Mt1

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

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3.5. Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses

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SQE. Shorthand	Mc	Mt	Lk
A078. Blessings[89]	6.20b–23	5.3–4, 6, 11–12	6.20b–23

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

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

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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 πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [^00]	5.3. μακάριοι οἱ πτωχοὶ ^τῷ πνεύματι^, ὅτι αὐτῶν ἐστιν 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 ˹χορτασθήσονται˺ [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ˹γελάσουσιν˺ [^00]	5.6. μακάριοι οἱ πεινῶντες ^καὶ διψῶντες τὴν δικαιοσύνην^, ὅτι αὐτοὶ χορτασθήσονται. [Mc·Mt] [^04] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι ^αὐτοὶ^ 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 ˹μισήσουσιν˺ ὑμᾶς οἱ ἄνθρωποι καὶ ˹ὀνειδίσουσιν˺ καὶ ˹ἐκβάλουσιν˺ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	5.11. μακάριοί ἐστε ὅταν [skp05] ὀνειδίσωσιν ὑμᾶς καὶ ^διώξωσιν^ 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 ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mc˙Lk]
6.23. κατὰ ˹ταῦτα˺ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Mc·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. [McMt·:Lk]
10. ^00/00; 11. 1º09.5 2º0.5; 12. Mt 5.12 weak; [12 point total]	10. ^08/04; 11. na; 12. na	10. na; 11. na; 12. na

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

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

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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 ^τῷ πνεύματι^, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. μακάριοι οἱ πτωχοί [skp02] ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [Mt·Mc]	6.20b. μακάριοι οἱ πτωχοί, [skp02] ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία **τοῦ θεοῦ**. [MtMc·:Lk]
5.6. μακάριοι οἱ πεινῶντες ^καὶ διψῶντες τὴν δικαιοσύνην^, ὅτι ^αὐτοὶ^ χορτασθήσονται. [^04] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι ^αὐτοὶ^ παρακληθήσονται.	6.21a. μακάριοι οἱ πεινῶντες [skp04] ὅτι [skp01] ˹χορτασθήσονται˺ [Mt·Mc] 6.21b. μακάριοι οἱ κλαίοντες ὅτι [skp01] ˹γελάσουσιν˺ [Mt·Mc]	6.21a. μακάριοι οἱ πεινῶντες νῦν [skp04], ὅτι [skp01] χορτασθήσεσθε. [Mt˙Lk] 6.21b. μακάριοι οἱ **κλαίοντες** νῦν, ὅτι [skp01] **γελάσετε**. [MtMc·:Lk]
5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ ^διώξωσιν^ καὶ εἴπωσιν πᾶν πονηρὸν καθ᾽ ὑμῶν ἕνεκεν ἐμοῦ. [^01]	6.22 μακάριοί ἐστε ὅταν ˹μισήσουσιν˺ ὑμᾶς οἱ ἄνθρωποι καὶ ˹ὀνειδίσουσιν˺ καὶ ˹ἐκβάλουσιν˺ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Mt·Mc]	6.22. **μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ** ὅταν ἀφορίσωσιν ὑμᾶς **καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν** [skp01] **τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου**. [MtMc·:Lk]
5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ^ἐδίωξαν^ τοὺς προφήτας τοὺς πρὸ ὑμῶν. [^01]	6.23. [skp11] κατὰ ˹ταῦτα˺ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [Mt·Mc]	6.23. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· **κατὰ τὰ αὐτὰ** γὰρ **ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν**. [MtMc·:Lk]
10. ^09/05; 11. 1º05.5 2º4.5; 12. GMarc 6.23 weak [3 point total]	10. ^00/00; 11. na; 12. na	10. na; 11. na; 12. na

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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. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [Lk·Mc]	5.3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι **αὐτῶν** ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [LkMc·:Mt]
6.21a. μακάριοι οἱ πεινῶντες ^νῦν^, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οἱ κλαίοντες ^νῦν^, ὅτι γελάσετε. [^01]	6.21a. μακάριοι οἱ πεινῶντες [skp01] ὅτι ˹χορτασθήσονται˺ [Lk·Mc] 6.21b. μακάριοι οἱ κλαίοντες [skp01] ὅτι ˹γελάσουσιν˺ [Lk·Mc]	5.6. μακάριοι οἱ πεινῶντες [skp01] καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ **χορτασθήσονται**. [LkMc·:Mt] 5.4. μακάριοι οἱ πενθοῦντες [skp01], ὅτι αὐτοὶ **παρακληθήσονται**. [LkMc·:Mt]
6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ^ὅταν ἀφορίσωσιν ὑμᾶς καὶ^ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [^04]	6.22 μακάριοί ἐστε ὅταν ˹μισήσουσιν˺ ὑμᾶς οἱ ἄνθρωποι [skp04] καὶ ˹ὀνειδίσουσιν˺ καὶ ˹ἐκβάλουσιν˺ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Lk·Mc]	5.11. μακάριοί ἐστε ὅταν [skp09] ὀνειδίσωσιν ὑμᾶς 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 ˹ταῦτα˺ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [Lk·Mc]	5.12. χαίρετε [skp04] καὶ ἀγαλλιᾶσθε, [skp01] ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Lk·Mt]
10. ^11/04; 11. 1º10; 12. no weak receptions [2 point total]	10. ^00/00; 11. na; 12. na	10. na; 11. na; 12. na

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

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

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

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

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3.6. Comparative Restoration, Analysis, and Triangulation of Signals

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

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

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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)
Lk1 incipit. εὐαγγέλιον[90] 1.1–4 not present in Lk1[91]	Jn1 1.1. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. [Jn1c]	Lk2 1.1. ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, [CENP] Lk2 1.2. καθὼς παρέδοσαν ἡμῖν οἱ ἀπ᾽ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, [Jn1·Lk2?] Lk2 1.3. ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, [CENP] Lk2 1.4. ἵνα ἐπιγνῷς 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?]

[90] The simple title of "gospel" / εὐαγγέλιον is confirmed by T, E, *Adm*, and Ibn an-Nadīm. In the introduction to his polemical commentary, T anachronistically faults Marcion for not including the name Luke, nor any name for the text's author: "On the contrary, Marcion of course ascribes no author to his gospel, as if he for whom overturning the core itself were not permitted to affix a title to it. And here I could have already set my foot, contending that a work that does not lift its face, that dispays no courage, that pledges no faith from a full title and lacking an author's profession should not be countenanced" / *Contra Marcion evangelio scilicet suo nullum adscribit auctorem quasi non licuerit illi titulum quoque affingere cui nefas non fuit ipsum corpus evertere. Et possem hic iam gradum figere non agnoscendum contendens opus quod non erigat frontem quod mullam constantiam praeferat nullam fidem repromittat de plenitudine tituli et professione debita auctoris* (*Marc.* 4.2.3; SC 456:68; Evans 262). When beginning the commentary, T identifies the target text as "Marcion's gospel" / *evangelium Marcionis* (*Marc.* 4.6.1; SC 456:88; Evans 274). E attests to his possession and firsthand inspection of this work as one of multiple "books which were acquired, taking up with my hands what was called by him 'gospel'" / βίβλους ἃς κέκτηται μετὰ χεῖρας λαβών τό τε παρ᾽ αὐτῷ λεγόμενον εὐαγγέλιον (*Pan.* 42.10.2; GCS 31:104). In his Kitab al-Fihrist, 10th century Ibn an-Nadīm confirms the same: "Marcion authored a book that he called 'Gospel'" (ET K 511, citing Flügel 160). Most GMarc editors have included εὐαγγέλιον as the title and/or opening of their respective reconstructions: H (403), Z (455), V (183*), TS (77), BD (99), K (511), N (2). Note that translations of primary source texts are mine unless otherwise indicated by the placement of ET (English Translation) within the parenthetical citation.

[91] The first two chapters of Lk2 are confirmed by five witnesses as not present in Lk1. T opens his commentary by stating Marcion "erased whatever opposed his sentiments" / *contraria quaeque sententiae suae erasit* (*Marc.* 4.6.2; SC 456:88; Evans 274). He then proceeds to describe how Lk1 3.1 and 4.31 conjoined comprise its beginning (*Marc.* 4.7.1; SC 456:92; Evans 274; see below). Apparently referring to the Lukan nativity as his "initial entrance" / *primo ingressu*, T later states: "Demonstrating in his initial entrance that he has come not to destroy the law and the prophets but rather to fulfill them. For Marcion has erased this as something added" / *ostendentem in primo ingressu venisse se non ut legem et prophetas dissolveret sed ut potius adimpleret. Hoc enim Marcion ut additum erasit* (*Marc.* 4.7.4; SC 456:96; Evans 278). Later still T retrospectively opines: "and yet how was he able to be admitted to 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 ἔνσαρκον αὐτοῦ παρουσίαν (*Pan.* 42.9.1; GCS 31:104); "For at the very beginning all the things arranged systematically by Luke, as he says, 'Inasmuch as many endeavored' and what follows, and the things about Elizabeth and the angel heralding good news to Mary the virgin, and also about John and Zachariah and the birth in Bethlehem, the genealogy and the subject of the baptism—all these things deceptively cutting away, he leapt off and arranged this beginning of the gospel: 'in the fifteenth year of Tiberias Caesar' and what follows" / εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ᾽ ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει ἐπειδήπερ πολλοὶ ἐπεχείρησαν καὶ τὰ ἑξῆς καὶ τὰ περὶ τῆς Ἐλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίαν τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος καὶ τὰ ἑξῆς (*Pan.* 42.11.4–5; GCS 31:107–8). Hippolytus confirms the absence of the Lukan nativity at a general level: "Marcion rejected our savior's birth|beginning in every way... <For he says> without a birth|beginning, 'in the fifteenth year of the rule of Tiberius Caesar,' that he, having 'descended' from above" / Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπασ(ιν) παρῃτήσατο... ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313). A Latin translation of Origen speaks in regard to Marcion and others, "Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea" / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in Judaea* (*Commentarius in Titum* (CPG 1464); PG 14:1304 [695C]). Jerome's rhetorical question adds yet another testimony to this common knowledge about Marcion's gospel: "Surely we cannot say like Marcion that even his nativity was in a phantasm, because he escaped who was held against his nature?" / *nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (*c. Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]).

Characteristic LkR2 features fill the 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 (IDD 1.1); the use of a superlative adjective (IDD 1.2); aristocratic connections ("most excellent Theophilus" / κράτιστε Θεόφιλε), and perhaps even ritual initiation ("catechize" / κατηχέω) (IDD 1.4). The patron/addressee name "Theophilus" / Θεόφιλος, only found in Lk2 1.3 and Ac 1.1, clearly links together Lk2 and Acts as a joint composition.

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

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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[92]	Lk2 1.5. ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. [CENP]
	Lk2 1.6. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. [CENP]
	Lk2 1.7. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. [CENP]
	Lk2 1.8. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ, [CENP]
	Lk2 1.9. κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, [CENP]
	Lk2 1.10. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. [CENP]
	Lk2 1.11. ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. [CENP]
	Lk2 1.12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν. [CENP]
	Lk2 1.13. εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. [CENP]
	Lk2 1.14. καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. [CENP]
	Lk2 1.15. ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, [CENP]
	Lk2 1.16. καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. [CENP]
	Lk2 1.17. καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. [CENP]
	Lk2 1.18. καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. [CENP]
	Lk2 1.19. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· [CENP]
	Lk2 1.20. καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ᾽ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. [CENP]
	Lk2 1.21. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. [CENP]
	Lk2 1.22. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός. [CENP]
	Lk2 1.23. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [CENP]
	Lk2 1.24. μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα [CENP]
	Lk2 1.25. ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις. [CENP]

[92] 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" / ἱερεύς, "command" / ἐντολή, "people" / λαός (*bis*), "be amazed" / θαυμάζω, "before" / ἐνώπιον, "joy" / χαρά, a lemma with the root "turn" / στρέφ*@* (IDD 1.1); several uses of the accusative πρὸς, especially with verbs of speaking (IDD 1.1, 1.2); genitive articular infinitive / ὁ@dg* *@vn*, prepositional infinitive trigram / ἐν@p* *1 ὁ@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" (IDD 1.2), historiographical notices, genealogy, angels as characters, aristocratic identity, a complaint against a protagonist, public assemblies, deference to authority and procedure, dramatization, ethical dialogue, female student piety, family/filial piety, priest characters, ritual temple piety, literate protagonists, numerous characters playing distinctive roles, novelistic storytelling, a narrative journey, place names, an authority figure left silent, oracular-poetic speech, salvation-history fulfillment, and syncretic character contrast (IDD 1.4), as well as LXX devotion/usage (IDD 1.5).

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Parallel Passages for Signals Tracing: GMarc ~~1.26–38~~

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

Parallel Verses for Signals Tracing: GMarc ~~1.26–38~~

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
1.26–38 not present in Lk1[93]	Lk2 1.26. ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲθ [CENP] Lk2 1.27. πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. [CENP] Lk2 1.28. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. [CENP] Lk2 1.29. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. [CENP] Lk2 1.30. καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. [CENP] Lk2 1.31. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [CENP] Lk2 1.32. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, [CENP] Lk2 1.33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. [CENP] Lk2 1.34. εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; [CENP] Lk2 1.35. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. [CENP] Lk2 1.36. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· [CENP] Lk2 1.37. ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. [CENP] Lk2 1.38. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ᾽ αὐτῆς ὁ ἄγγελος. [CENP]	Mt2 1.18. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [Lk2·Mt2] Mt2 1.19. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν. [Mt2c] Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. [Lk2·Mt2] Mt2 1.21. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [Lk2·Mt2] Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· [Mt2c] Mt2 1.23. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ᾽ ἡμῶν ὁ θεός. [Lk2·Mt2] Mt2 1.24. ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, [Mt2c] Mt2 1.25. καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. [Lk2·Mt2]

[93] About these verses not being present in Lk1, see the footnote above for parallel set A001.

As with the opening, this passage is also saturated with characteristic LkR2 features: the lemmata "word" / ῥῆμα (*bis*) and divine superlative "highest" / ὑψίστος (*bis*) (IDD 1.1); several uses of the accusative πρὸς, including as a speech introduction formula (IDD 1.1, 1.2); the bigram "which was called" / ὁ@d* καλέω@vp* and optative verbs (*bis*) (IDD 1.2); angelic characters, female student piety, genealogy, dialogue, gratuitous chronological/numerical references, a city setting, novelistic storytelling, internal character reflection, incidental third characters, elderly characters, LXX devotion, and extended travel (IDD 1.4); oracular-poetic speech and imitation of Caesar Augustus (IDD 1.5). MtR2 borrowed Lk2 themes and language to craft a parallel account about Joseph, clarifying and making explicit the connection with the virgin birth in the Septuagintal version of the Immanuel oracle in Isaiah 7.14, an intertext that was somewhat vague in the Lk2 version focused on Mary.

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Parallel Passages for Signals Tracing: GMarc ~~1.39–56~~

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

Parallel Verses for Signals Tracing: GMarc ~~1.39–56~~

Lk1 (80s)	Lk2 (117–138)
1.39–56 not present in Lk1[94]	Lk2 1.39. ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, [CENP] Lk2 1.40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ. [CENP] Lk2 1.41. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, [CENP] Lk2 1.42. καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [CENP] Lk2 1.43. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; [CENP] Lk2 1.44. ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. [CENP] Lk2 1.45. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. [CENP] Lk2 1.46. καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχή μου τὸν κύριον, [CENP] Lk2 1.47. καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, [CENP] Lk2 1.48. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, [CENP] Lk2 1.49. ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, [CENP] Lk2 1.50. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. [CENP] Lk2 1.51. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· [CENP] Lk2 1.52. καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, [CENP] Lk2 1.53. πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. [CENP] Lk2 1.54. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, [CENP] Lk2 1.55. καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. [CENP] Lk2 1.56. ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. [CENP]

[94] About these verses not being present in Lk1, see the footnote above for parallel set A001.

Characteristic LkR2 features abound: "haste" / σπουδή, "city" / πόλις, "for" / γὰρ, "generation" / γενεά, "Israel" / Ἰσραήλ (IDD 1.1); accusative πρός (*bis*), including with a verb of speaking (IDD 1.1, 1.2); a participle + δὲ narrative transition / *@vp* δὲ, passive participles / *@vp?p* (*triplex*), a perfect passive participle / *@vpxp*, anarthrous substantival participles, and the trigram "into the house" / εἰς τὸν οἶκον (*bis*) (IDD 1.2); hospitality decorum, elaborate storytelling, family piety, female student piety, involved dialogue, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity, internal character thoughts, gratuitous and versimilitudinous chronological details, and extended travel following an *exitus-reditus* pattern (IDD 1.4); and LXX devotion/references (IDD 1.5).

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Parallel Passages for Signals Tracing: GMarc ~~1.57–80~~

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

Parallel Verses for Signals Tracing: GMarc ~~1.57–80~~

Lk1 (80s)	Lk2 (117–138)
	Lk2 1.57. τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν. [CENP]
	Lk2 1.58. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ᾽ αὐτῆς καὶ συνέχαιρον αὐτῇ. [CENP]
	Lk2 1.59. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. [CENP]
	Lk2 1.60. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. [CENP]
	Lk2 1.61. καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. [CENP]
	Lk2 1.62. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. [CENP]
	Lk2 1.63. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. [CENP]
	Lk2 1.64. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. [CENP]
	Lk2 1.65. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, [CENP]
	Lk2 1.66. καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ᾽ αὐτοῦ. [CENP]
	Lk2 1.67. καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων· [CENP]
1.57–80 not present in Lk1[95]	Lk2 1.68. εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, [CENP]
	Lk2 1.69. καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ, [CENP]
	Lk2 1.70. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ᾽ αἰῶνος προφητῶν αὐτοῦ, [CENP]
	Lk2 1.71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, [CENP]
	Lk2 1.72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, [CENP]
	Lk2 1.73. ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν [CENP]
	Lk2 1.74. ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ [CENP]
	Lk2 1.75. ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. [CENP]
	Lk2 1.76. καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, [CENP]
	Lk2 1.77. τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [CENP]
	Lk2 1.78. διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους, [CENP]
	Lk2 1.79. ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. [CENP]
	Lk2 1.80. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ. [CENP]

[95] 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" / πίμπλημι (*bis*), "time" / χρόνος, "eighth" / ὄγδοος, "word" / ῥῆμα, "for" / γὰρ, "immediately" / παραχρῆμα, "mouth" / στόμα, "people" / λαός, "be amazed" / θαυμάζω, and superlative "highest" / ὑψίστος (IDD 1.1); the narrative "and it happened" / καὶ ἐγένετο transition, four instances of the genitive articular infinitive ('ό@dg* *@vn*), an ordinal number (IDD 1.2); Jewish ritual piety (i.e., circumcision, Lk2 1.59), female student piety, family/filial piety, genealogy, elaborate storytelling, dialogue, complaint against protagonist, literate followers (Zechariah writes in 1.63), priestly characters, internal character thoughts/feelings, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity (IDD 1.4); and extensive LXX usage (IDD 1.5).

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

[96] About these verses not being present in Lk1, see the footnote above for parallel set A001.

Characteristic LkR2 features include: the lemmata "inhabited world" / *οἰκουμένη* and "fulfill" / *πίμπλημι* (IDD 1.1); the bigrams "then it happened" / *γίνομαι*@viam3s δὲ@*, "those days" / *ἐκεῖνος*@* *1 *ἡμέρα*@* or '*ἡμέρα*@* *1 *ἐκεῖνος*@*, and several articular infinitives, the latter part of characteristic trigrams such as a prepositional articular infinitive '*ἐν*@p* *1 *ὁ*@d* *@vn* and "because of being" / *διὰ τὸ εἶναι* (IDD 1.2); affairs of state, genealogy, urban settings, travel narrative, place names, gratuitous geographical references, salvation-history fulfillment, and Euripidean imitations (IDD 1.4). Regarding the tropes of "swaddling clothes" and the "manger" being likely borrowed from Euripides' *Ion*, see Thomas E. Phillips, "Why Did Mary Wrap the Newborn Jesus in 'Swaddling Clothes'? Luke 2.7 and 2.12 in the Context of Luke/Acts and First Century Literature", in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander*, ed. Steve Walton (LNTS 427; London: Bloomsbury, 2013) 29–42.

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Parallel Passages for Signals Tracing: GMarc ~~2.8–20~~

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

Parallel Verses for Signals Tracing: GMarc ~~2.8–20~~

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
2.8–20 not present in Lk1[97]	Lk2 2.8. καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. [CENP] Lk2 2.9. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. [CENP] Lk2 2.10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, [CENP] Lk2 2.11. ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυίδ. [CENP] Lk2 2.12. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. [CENP] Lk2 2.13. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων· [CENP] Lk2 2.14. δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. [CENP] Lk2 2.15. καὶ ἐγένετο ὡς ἀπῆλθον ἀπ᾽ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. [CENP] Lk2 2.16. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· [CENP] Lk2 2.17. ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. [CENP] Lk2 2.18. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· [CENP] Lk2 2.19. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. [CENP] Lk2 2.20. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. [CENP]	Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ <u>ἄγγελος κυρίου</u> κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, <u>μὴ φοβηθῇς</u> παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. [Lk2·Mt2?] Mt2 2.1. τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν <u>Βηθλέεμ</u> τῆς <u>Ἰουδαίας</u> ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα [Lk2·Mt2?] Mt2 2.2. λέγοντες· ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. [Mt2c] Mt2 2.3. ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ, [Mt2c] Mt2 2.4. καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾽ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. [Mt2c] Mt2 2.5. οἱ δὲ εἶπαν αὐτῷ· ἐν <u>Βηθλέεμ</u> τῆς <u>Ἰουδαίας</u>· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου· [Lk2·Mt2?] 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] Mt2 2.7. τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ᾽ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, [Mt2c] Mt2 2.8. καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. [Mt2c] 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] Mt2 2.10. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν <u>χαρὰν μεγάλην</u> σφόδρα. [Lk2·Mt2] 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] Mt2 2.12. καὶ χρηματισθέντες κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι᾽ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. [Mt2c]

[97] 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" / ὕψιστος, enclitic "and" / τε, particle "indeed" / δή, "today" / σήμερον, "each other" / ἀλλήλους, "be amazed" / θαυμάζω, "word" / ῥῆμα (*bis*), and "seeing" as a participle / ὁράω@vp (IDD 1.1); the accusative πρὸς, especially as a speech introduction formula (IDD 1.1, 1.2); a lemma with the root "turn", and bigrams such as "fear not", "and it happened", "now seeing", and "which happened" (IDD 1.2); angelic characters, oracular-poetic speech, LXX devotion/influence, haste (Lk2 2.16), travel narrative (again following an *exitus-reditus* pattern), internal character feelings/thoughts, salvation-history fulfillment, and Euripidean imitation (2.12; see A007) (IDD 1.4). MtR2 may have borrowed from Lk2 the basic idea of Jesus being born in Bethlehem, its *exitus-reditus* journey pattern for the devotees, heavenly epiphany (an angel vs. a star), and "great joy" / χαρὰν μεγάλην, all the while adding new LXX intertexts to expand and concretize the portrayal of salvation-history fulfillment.

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Parallel Passages for Signals Tracing: GMarc ~~2.21–38~~

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

Parallel Verses for Signals Tracing: GMarc ~~2.21–38~~

Lk1 (80s)	Lk2 (117–138)
2.21–38 not present in Lk1[98]	Lk2 2.21. καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. [CENP]
	Lk2 2.22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, [CENP]
	Lk2 2.23. καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, [CENP]
	Lk2 2.24. καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν. [CENP]
	Lk2 2.25. καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ᾽ αὐτόν· [CENP]
	Lk2 2.26. καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν κυρίου. [CENP]
	Lk2 2.27. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ [CENP]
	Lk2 2.28. καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· [CENP]
	Lk2 2.29. νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· [CENP]
	Lk2 2.30. ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [CENP]
	Lk2 2.31. ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, [CENP]
	Lk2 2.32. φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. [CENP]
	Lk2 2.33. καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [CENP]
	Lk2 2.34. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον- [CENP]
	Lk2 2.35. καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία- ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. [CENP]
	Lk2 2.36. καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς [CENP]
	Lk2 2.37. καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν. [CENP]
	Lk2 2.38. καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ. [CENP]

[98] 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" / ὀκτὼ, "open wide" / διανοίγω, "fulfill" / πίμπλημι, "people" / λαός (*bis*), "presence" / πρόσωπον, "word" / ῥῆμα, "be amazed" / θαυμάζω, and "sign" / σημεῖον (IDD 1.1); the accusative πρὸς, particularly as a speech introduction formula (IDD 1.1, 1.2); numerous articular infinitives, including prepositioned articular infinitive, and periphrastic participles (IDD 1.2); Jewish ritual/temple piety, Torah fidelity, place name, syncretic character pairing (Simeon and Anna), elderly characters, oracular-poetic speech, internal character feelings/thoughts, foreshadowing, female student piety, genealogy, novelistic storytelling, gratuitous chronological references, salvation-history fulfillment (IDD 1.4); and LXX devotion/references (IDD 1.5).

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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)
–––––	–––––	Mt2 2.13. ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ᾽ ὄναρ τῷ Ἰωσὴφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. [Mt2c] Mt2 2.14. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, [Mt2c] Mt2 2.15. καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. [Mt2c] Mt2 2.16. τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. [Mt2c] Mt2 2.17. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος· [Mt2c] Mt2 2.18. φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν. [Mt2c] Mt2 2.19. τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ᾽ ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ [Mt2c] Mt2 2.20. λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. [Mt2c] Mt2 2.21. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. [Mt2c]
2.39–40 not present in Lk1[99]	Lk2 2.39. καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. [CENP] Lk2 2.40. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ᾽ αὐτό. [CENP]	Mt2 2.22. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ᾽ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας [Lk2·Mt2?] Mt2 2.23. καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. [Lk2·Mt2?]

[99] 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 (IDD 1.1, 1.2); a narrative journey (the *reditus* after the *exitus* in the previous passage), gratuitous geographical references and place names, a city setting, and Torah piety (IDD 1.4). MtR2 2.23 refers to Nazareth as a "city" / πόλιν just as LkR2 does (1.26, 2.4), something not seen elsewhere in Lk2 or Matthew and nowhere in Mark or John.

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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[100]	Lk2 2.41. καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ᾽ ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. [CENP] Lk2 2.42. καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς [CENP] Lk2 2.43. καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [CENP] Lk2 2.44. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, [CENP] Lk2 2.45. καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν. [CENP] Lk2 2.46. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· [CENP] Lk2 2.47. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. [CENP] Lk2 2.48. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. [CENP] Lk2 2.49. καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; [CENP] Lk2 2.50. καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [CENP] Lk2 2.51. καὶ κατέβη μετ᾽ αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. [CENP] Lk2 2.52. καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις. [CENP]

[100] About these verses not being present in Lk1, see the footnote above for parallel set A001.

Characteristic LkR2 features include: a lemma with the root "turn" / *στρέφ*@*, and the lemmata "word" / ῥῆμα (*bis*) and "it is necessary" / δεῖ (IDD 1.1); the accusative πρὸς, particularly as a speech introduction formula (IDD 1.1, 1.2); the use of crasis / κἀγὼ (IDD 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 (IDD 1.2); narrative journey following the *exitus-reditus* pattern, place names, Jewish ritual and temple piety, LXX devotion, education, Torah piety/fidelity, filial piety, gratuitous numerical, chronological and geographical references, internal character emotions/thoughts, narrative foreshadowing, and salvation-history fulfillment (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 3.1a, ~~1b–2a~~

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

Parallel Verses for Signals Tracing: GMarc 3.1a

Lk1 (80s)	Lk2 (117–138)
Lk1 3.1a. ἐν ἔτει πεντεκαιδεκάτῳ ⸢τῆς ἡγεμονίας⸣ Τιβερίου Καίσαρος ⸢ἐν χρόνοις⸣ ⸢Ποντίου⸣ Πιλάτου ⟨τῆς Ἰουδαίας ἐφάνη⟩[101] [Lk1c]	Lk2 3.1a. <u>ἐν ἔτει</u> δὲ <u>πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος</u>, ἡγεμονεύοντος <u>Ποντίου Πιλάτου τῆς Ἰουδαίας</u> [Lk1·Lk2]

[101] Lk1 3.1a is attested (often together with Lk1 4.31) as the opening of Marcion's *Gospel* in nine witnesses across five languages. T: "Marcion posited a different Messiah who in the times of Tiberias was revealed by a formerly unknown god for the salvation of all nations, different from the one who was appointed to come from the creator god for the restitution of Judea" / *constituit Marcion alium esse Christum qui Tiberianis temporibus a deo quondam ignoto revelatus sit in salutem omnium gentium alium qui a deo creatore in restitutionem Iudaiei status sit destinatus quandoque venturus* (*Marc.* 4.6.3; SC 456:90; Evans 274); "He sets him forth in the fifteenth year of the reign of Tiberius descending into the city of Galilee, Capernaum" / *anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1; SC 456:92; Evans 274); "Yet now while maintaining that descent, I demand to know the rest of the order of that descent. In fact it matters not if somewhere the word 'appeared' is used. 'To appear' has the sense of a sudden sight of unexpected origin—one who puts eyes on it without delay at the same time that it appeared " / *nunc autem et reliquum ordinem descensionis expostulo tenens descendisse illum. Viderit enim sicubi apparuisse positum est. Apparere subitum ex inopinato sapit conspectum qui semel impegerit oculos in id quod sine mora apparuit* (*Marc.* 4.7.2; SC 456:92, 94; Evans 276). E: "in the fifteenth year of Tiberius Caesar" / ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος (*Pan.* 42.11.5; GCS 31:107–8). Greek and Latin *Adm*: "during Tiberius Caesar, during the times of Pilate" / ἐπι Τιβερίου Καίσαρος, ἐπι τῶν χρόνων Πιλάτου (64,14–15 (2.3)); "in the fifteenth year of Tiberius Caesar in the times of Pilate" / *anno quinto decimo Tiberii Caesaris, temporibus Pilati* (*ibid*); "who never appeared before the times of Tiberius Caesar" / ὁ μηδέποτε φανεὶς πρὸ τῶν Τιβερίου Καίσαρος χρόνων / *qui nunquam apparvit ante tempora Tiberii Caesaris* (98,2–3 (2.18)); "during Tiberius he descending appeared in Capernaum" / ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ (102,22–23 (2.19)); "in the times of Tiberius he was first manifested in Capernaum" / *temporibus Tiberii primo manifestatus est in Cafarnaiim* (*ibid*). Latin Irenaeus: "coming into Judea in the times of governor Pontius Pilate—who was a procurator of Tiberius Caesar—in human form manifested to those who were in Judea" / *venientem in Iudaeam temporibus Pontii Pilati praesidis qui fuit procurator Tiberii Caesaris in hominis forma manifesta/tum his qui in Iudaea erant* (*Haer.* 1.27.2; FC 8.1:318); "Yet if Christ at that time started to exist when he made his arrival as a human and from the times of Tiberius Caesar the father remembered to provide for humans" / *si autem Christus tunc inchoavit esse quando et secundum hominem adventum suum egit et a temporibus Tiberii Caesaris commemoratus est pater providere hominibus* (*Haer.* 4.6.2; FC 8.4:44). Latin Origen: "Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea" / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in Judaea* (*Commentarius in Titum* (CPG 1464); PG 14:1304 [695C]). Hippolytus: "Marcion… <says> without a birth|beginning, 'in the fifteenth year of the reign of Tiberius Caesar', he, having 'descended' from above" / Μαρκίον… <φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313). Jacob of Serugh: "For Marcion said, 'Our Lord was not born from a woman but rather stole the place of the maker, came down, and appeared first between Jerusalem and Jericho as a human being through a pretense, through illusions, and in a likeness, for he did not have a body'" / ܗܘܝܢ ܕܡܪܩܝܘܢ ܐܡܪ ܕܡܪܢܢ ܠܐ ܐܝܬܝܠܕ ܡܢ ܐܢܬܬܐ ܐܠܐ ܣܠܩ ܠܬܚܘܡܗ ܕܒܪܝܬܐ ܢܚܬ ܘܐܬܚܙܝ ܒܝܪܘܫܠܡ ܘܒܝܪܝܚܘ ܐܝܟ ܐܢܫܐ ܒܫܘܠܝܐ ܘܒܬܚܒܘܠܐ ܘܒܕܡܘܬܐ ܘܠܐ ܗܘܐ ܠܗ ܦܓܪܐ. ܐܠܐ ܕܐܡܪ ܕܠܐ ܐܝܬ ܠܗ ܦܓܪܐ ܕܡܪܩܝܘܢ ܕܡܬܩܪܝ ܠܗ ܡܢ ܬܪܥܬܐ ܕܬܪܥܝܢ ܕܡܬܩܪܝ ܠܗ ܡܢ ܩܕܡ ܬܪܥܬܐ ܕܐܬܟܬܒܘ ܒܗ ܕܡܪܩܝܘܢ ܕܡܬܩܪܝ ܠܗ ܡܢ ܩܕܡ ܬܪܥܬܐ ܕܐܬܟܬܒܘ ܒܗ ܕܡܪܩܝܘܢ (BL Add. 17215 fol. 30r; ET Forness 555–56, on which see note below). Armenian Pseudo-Ephrem: "Marcion writes in his book which they indeed named *Proeuangelion*, that is, translated into our language it is called 'Before the Gospels', and I have wondered how could there be a book of the Marcionites which they indeed named 'Before the Gospels', when his students hopefully think that the beginning of the divinity in which they believe appeared at those times, in the years of Pontius Pilate, at the time in which the Gospels were written" / Մարկիոնն գրէ ի մատեանս իւր, որ անուանեալ կարդան Պերոնեւենգեղիոն. այս ինքն թարգմանել կոչի ի մեր լեզու այսր ⸢յառաջ քան զաւետարան. և ես զարմացեալ եմ զիա՞րդ իցեն գիրք մարկիոնացոց, որում անուանել կարդան ⸢յառաջ քան զաւետարան: Իբրու յուսացեալ կարծեն աշակերտքն նորա եթէ սկիզբն աստուածութեան յորում հաւատան, ⸢ընդ այն ժամանակս երևեցաւ յամս Պեղատոսի պոնտացոյ, ի ժամանակին յորում աւետարանն գրեցաւ (*Exposition of the Gospel* 1; CSCO 291:1; ET CSCO 292:1; Armenian transcription courtesy of Cornelia Horn and Rob Phenix).

The opening "in the fifteenth year of Tiberius Caesar" / ἐν ἔτει πεντεκαιδεκάτῳ Τιβερίου Καίσαρος is confirmed by T, Hippolytus, E and Latin *Adm*, and is fully consistent with Lk2 manuscripts, which only vary in whether to include the conjunction "now" / δέ. E uniquely has a definite article and inverts "fifteenth" and "year". Elsewhere E refers to "fifteenth year of Tiberias Caesar" as the opening of Mark (!) (*Pan.* 51.6.12 in GCS 31:256; *Pan.* 51.19.2 in GCS 31:276) and in regard to the Manicheans (*Pan.* 66.50.5 in GCS 37:87; *Pan.* 66.78.1 in GCS 37:119). Irenaeus mentions "Tiberius Caesar", but no specific year. V (183*), K (513), and N (2) do not restore any content after the reference to Caesar as likely. The upgrade "of the reign" / τῆς ἡγεμονίας is based on T using "of the reign" / *principatus* (clearly genitive), the verbatim Greek quotation by Hippolytus, "of the reign" / τῆς ἡγεμονίας, and Lk2 mss. The correction "in the times" / ἐν χρόνοις is based on "in the times" / *temporibus* in T and Latin Irenaeus (*bis*, for Pilate and for Tiberius). Greek *Adm* alternates: "during the times" / ἐπι τῶν χρόνων, "of the… times" / τῶν… χρόνων or "during" / ἐπὶ. Armenian Pseudo-Ephrem restates "in the years" and "at the time". In the early Postclassical Greek of the LXX and NT, ἐν + χρόνος@nd* is commonly used as an historiographical marker of time, rather than ἐπί + χρόνος@ng* (IDD 1.2). "Pontius Pilate" is confirmed by Latin Irenaeus, Armenian Pseudo-Ephrem, and all Lk2 mss. Greek and Latin *Adm* uniquely mention "Pilate" alone. The restoration by R (412) ends at "Pilate" / Πιλάτου. The explicit restoration "of Judea", typically in connection to Pilate, is based on T, Latin Irenaeus (*bis*), Latin Origen, Jacob of Serugh, and the vast majority of Lk2 mss. BD (99) restored the participle "governing" along with "Judea": "when Pilate was governing Judea". This may have been inspired by ἡγεμονεύοντος / "was ruling" in almost all Lk2 mss or "was guarding" / ἐπιτροπεύοντος in D, but neither is merited by the numerous patristic attestations. The explicit restoration of "he appeared" / ἐφάνη is attested by six witnesses across four languages: T, Greek and Latin *Adm*, Latin Origen, Jacob of Serugh, and Armenian Pseudo-Ephrem. See also the footnote on 4.31. Regarding Jacob of Serugh as the newly identified author of BL Add. 17215 fol. 30–33, see Philip Michael Forness, "The Anonymous Source for Marcion's Gospel in British Library, Add. 17215: An Identification and Analysis", *NTS* 67 (2021) 541–59, doi.org/10.1017/S0028688521000151. This Syriac text was last directly examined for a scholarly publication in a brief summary by William Emery Barnes, "A Syriac Ms. (Add. 17215) in the British Museum", *The Academy* 1120 (October 21, 1893) 344. Z (2.2:455–56) repeatedly dismissed this reference as incongruous with the opening of GMarc in T, though Z did see it as potentially relevant for Marcion's *Antitheses*; see also Theodor Zahn, "Ein verkanntes Fragment von Marcions Antithesen", *Neue kirchliche Zeitschrift* 21 (1910) 371–77; "Neue Quellenforschung zum Diatesseron", *Theologisches Literaturblatt* 17.1–2 (1896) 19; *Einleitung in das Neue Testament*, 3rd ed. (Leipzig: A. Deichert, 1906–1907) 2:396n18. R (52) follows this line of thought, influenced by Riemer Roukema, "The Good Samaritan in Ancient Christianity", *Vigiliae Christianae* 58.1 (2004) 56–74 at 57. V (185*) and R (52, 399) both cautiously note this quotation in their respective reconstructions of GMarc 3.1. *Contra* Z, the quotation from Jacob of Serugh is best read as a hybrid intertext that recalls the opening of GMarc/Lk1 and the Lk2 fable of the Good Samaritan, conflating the two.

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Lk1 (80s)	Lk2 (117–138)
3.1b–2a not present in Lk1[102]	Lk2 3.1b. καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, 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]

[102] Lk2 3.1c-2a are unattested by patristic witnesses, but they were likely not present in GMarc.

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- (IDD 1.1); multiple lemmata with the root "rule" / αρχ- (IDD 1.2); preoccupation with historiographical plausibility, affairs of state, priestly characters, and place names (IDD 1.4). [check refs to Phillip, Lucianus, Annas and Caiaphas in Josephus]

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Parallel Passages for Signals Tracing: GMarc 3.~~2b–6~~

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

Parallel Verses for Signals Tracing: GMarc 3.~~2b–6~~

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
1.2–3 not present in Mk1 Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c] 1.4b–6 not present in Mk1	7.27. ˹οὗτός˺ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ˹ἔμπροσθέν σου˺ 3.2b–6 not present in Lk1[103]	Mt1 11.10. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [¦Lk1·Mt1] [see A107] Mt1 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης κηρύσσων ἐν τῇ ἐρήμῳ [Mk1·Mt1] Mt1 3.2a. [καὶ] λέγων	Jn1 1.19. καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; [Jn1c] 1.20–22a not present in Jn1 Jn1 1.22b. ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; [Jn1c] Jn1 1.23. ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἠσαΐας ὁ προφήτης. [Mk1˙Jn2]	Jn2 1.19 same as Jn1 Jn2 1.20. καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [Jn2c] Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ. [cp. A016, A143, A158] Jn2 1.22a. εἶπαν οὖν αὐτῷ· τίς εἶ; [Jn1·Jn2] Jn2 1.22b–23 same as Jn1	Lk2 7.27. same as Lk1 [see A107] Lk2 3.2b. ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. [Mk1˙Lk2] Lk2 3.3. καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον **τοῦ Ἰορδάνου** κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, [Mk1Jn2·:Lk2] [cp. Jn2 1.28] Lk2 3.4. ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· [Jn1·Lk2] Lk2 3.5. πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· [CENP] Lk2 3.6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. [CENP]	Mk2 1.2. **καθὼς γέγραπται** ἐν τῷ **Ἠσαΐᾳ τῷ προφήτῃ**· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· [Lk2·Mk2] Mk2 1.3. **φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ**, [Jn1Lk2·:Mk2] Mk2 1.4. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων **βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν**. [Mk1Lk2·:Mk2] Mk2 1.5. καὶ ἐξεπορεύετο πρὸς αὐτὸν **πᾶσα** ἡ Ἰουδαία **χώρα** καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ᾽ αὐτοῦ ἐν **τῷ Ἰορδάνῃ** ποταμῷ ἐξομολογούμενοι τὰς **ἁμαρτίας** αὐτῶν. [Lk2·Mk2] Mk2 1.6. καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. [Mk2c]	Mt2 3.1 **ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται** Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας [Mk1Mt1·:Mt2] Mt2 3.2. [καὶ] **λέγων**· ***μετανοεῖτε***· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mt1Lk2·:Mt2] Mt2 3.3. οὗτος γάρ ἐστιν ὁ **ῥηθεὶς** διὰ **Ἠσαΐου τοῦ προφήτου** λέγοντος· **φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ**. [Jn1Lk2·:Mt2] Mt2 3.4. αὐτὸς δὲ ***ὁ Ἰωάννης*** εἶχεν τὸ ***ἔνδυμα*** αὐτοῦ ἀπὸ ***τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον***. [Mk2·Mt2] Mt2 3.5. τότε ***ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα*** καὶ ***πᾶσα ἡ Ἰουδαία*** καὶ **πᾶσα** ἡ **περίχωρος τοῦ Ἰορδάνου**, [Lk2Mk2·:Mt2] Mt2 3.6. ***καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ᾽ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν***. [Mk2·Mt2]

[103] 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 deceptively cutting out" / γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας (*Pan.* 42.11.4–5; GCS 31:107–8). See also V (187*) and R 3.2.3 (76n69).

Characteristic Lk2 features include: "word" / ῥῆμα, "surrounding region" / περίχωρος, "repentance" / μετανοία (IDD 1.1); "it happened" / ἐγένετο narrative transition (IDD 1.2); genealogy, Jewish ritual piety, and eschatological inversion (Isa 40.4–5) (IDD 1.4); LXX devotion/use (IDD 1.5). The theme of ritual initiation, "a baptism of repentance for the forgiveness of sins" / βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν first obtains in LkR2 (3.3) before being picked up by MkR2 (1.4). The reference to Mal 3.1, an inaccurately quoted LXX prooftext, probably originated in LkR1 (7.27), followed in that location by MtR1, LkR2, and MtR2 (see parallel set A107). MkR2 later borrowed this prooftext and smuggled it in just before the quotation of Isa 40.3, either mistakenly or intentionally attributing this oracle to Isaiah. JnR1 was apparently the first to embed the Isa 40.3 intertext, corrected and expanded to all of LXX Isa 40.3–5 by LkR2, whose opening MkR2 and MtR2 copied. The more involved character descriptions of John's ascetic clothing and food that are altogether missing from the Lukan strata probably first appeared in Mk2 and Mt2. While LkR1 (4.31) did borrow the Capernaum setting from Mk1 (1.21) to provide its opening, LkR1 apparently opted to ignore the Mk1 introduction about John in the wilderness, instead maintaining deference to Qn, where the introduction is completely focused on Joshua. In essence, LkR1 connects the Mk1 beginning of Jesus' ministry in Capernaum to the opening setting of Qn in Nazareth.

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Parallel Passages for Signals Tracing: GMarc 3.7–9

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)
3.7–9 not present in QnLk1[104] QnLk1 6.43. ⟨οὐ δύναται⟩ δένδρον σαπρὸν ⟨καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ⟩ δένδρον καλὸν ⟨καρποὺς κακοὺς ἐνέγκαι⟩ Lk1 6.45. ⸢ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⸢ἀγαθά⸣ καὶ ὁ πονηρὸς⸣ ⟨ἄνθρωπος⟩ ⸢ἐκ τοῦ πονηροῦ⸣ ⟨θησαυροῦ⟩ ⸢προφέρει ⸢πονηρά⸣⸣ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⟩ QnLk1 12.49a. ⟨οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν οὐκ⟩ ἦλθον βαλεῖν ⟨εἰρήνην ἀλλὰ⟩ πῦρ	3.7–10 not present in Mt1 Mt1 7.17. οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [¦QnLk1·Mt1] [see A082] Mt1 7.18. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [¦QnLk1·Mt1] [see A082] Mt1 12.33. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. [¦QnLk1·Mt1] [see A082] Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. [¦QnLk1·Mt1] [see A082] Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [¦QnLk1·Mt1] [see A082]	Lk2 3.7. ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ᾽ αὐτοῦ· **γεννήματα ἐχιδνῶν**, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [Mt1·Lk2] Lk2 3.8. **ποιήσατε** οὖν καρποὺς 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] Lk2 3.9. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ **ποιοῦν καρπὸν καλὸν** ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1Mt1·:Lk2]	Mt2 3.7. ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων **ἐρχομένους** ἐπὶ τὸ **βάπτισμα αὐτοῦ** εἶπεν αὐτοῖς· **γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς**; [Mt1Lk2·:Mt2] Mt2 3.8. **ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας** [QnLk1Mt1Lk2·:Mt2] Mt2 3.9. **καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ**. [QnLk1Mt1Lk2·:Mt2] Mt2 3.10. **ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται**. [QnLk1Mt1Lk2·Mt2]

[104] 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.

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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[105]	Lk2 3.10. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; [CENP] Lk2 3.11. ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. [CENP] Lk2 3.12. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; [CENP] Lk2 3.13. ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. [CENP] Lk2 3.14. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μηδένα διασείσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. [CENP]

[105] 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" / πολύς, "command" / διατάσσω, "extort" / διασείω (NT *hapax legomenon*), and "defraud" / συκοφαντέω (Lk2 3.14 and 19.8 are the only two NT occurrences) (IDD 1.1); πρὸς in the accusative, especially with a verb of speaking (*bis*) (IDD 1.1, 1.2); a participle + δὲ transition / *@vp* δὲ (IDD 1.2). The use of philosophical protreptic befits the Lk2 imitation of Socrates and the initial rise of early-orthodox initiatory/catechetical practice (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 3.~~15–18~~

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

Parallel Verses for Signals Tracing: GMarc 3.~~15–18~~

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 1.7. ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1c] Mk1 1.8. ἐγὼ ⟪βαπτίζω⟫ ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1c] Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c]	3.15–18 not present in Lk1[106]	Mt1 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ· [Mk1·Mt1] 3.12 not present in Mt1	1.24–26a not present in Jn1 Jn1 1.26b–c. ἐγὼ **βαπτίζω ἐν ὕδατι**· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [Mt1·Jn1] Jn1 1.27. ὁ **ὀπίσω μου ἐρχόμενος**, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσῳ αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [Mk1Mt1·:Jn1] 1.28–31 not present in Jn1	Jn2 1.24. καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. [Jn2c] Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [see A016, A143, A158] Jn2 1.26a. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων [Jn2c] Jn2 1.26b–27 same as Jn1 Jn2 1.28. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. [Mk1˙Jn2] Jn2 1.29. τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. [Jn2c] Jn2 1.30. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· **ὀπίσω μου ἔρχεται** ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [Mk1Mt1·:Jn2] Jn2 1.31. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [Mk1˙Jn2]	Lk2 3.15. προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, **μήποτε αὐτὸς εἴη ὁ χριστός**, [Jn2·Lk2] Lk2 3.16. ***ἀπεκρίνατο*** λέγων πᾶσιν ***ὁ Ἰωάννης***· ἐγὼ μὲν ὕδατι **βαπτίζω** ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· **αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ** καὶ πυρί· [Mk1Mt1·:Lk2] Lk2 3.17. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [CENP] Lk2 3.18. πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. [CENP] Lk2 3.3. καὶ ἦλθεν εἰς πᾶσαν [τὴν] **περίχωρον τοῦ Ἰορδάνου** κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, [Mk1Jn2·:Lk2]	Mk2 1.7. καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1˙Mk2] Mk2 1.8 same as Mk1	Mt2 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ **καὶ πυρί**. [Mk1Mt1Lk2·:Mt2] Mt2 3.12. **οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ** καὶ **διακαθαριεῖ τὴν ἅλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον** αὐτοῦ **εἰς τὴν ἀποθήκην**, **τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ**. [Lk2˙Mt2]

[106] 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" / ἅλωνα, and "chaff" / ἄχυρον) (IDD 1.1); as well as internal character thoughts (Lk2 3.15, "all debating in their hearts" / διαλογιζομένων πάντων ἐν ταῖς καρδίαις) (IDD 1.4).

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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)
3.19–20 not present in Lk1[107] QnLk1 7.18. 《Ἰωάννης》 ⟨ἀκούσας⟩ ⟨ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν⟩ [see A106]	Jn1 3.24. οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. [QnLk1·Jn1]	Lk2 3.19. ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ᾽ αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης, [CENP] Lk2 3.20. προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ. [Jn1·Lk2?]	Mt2 14.3. ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· [Lk2·Mt2] Mt2 14.4. ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτήν. [Lk2·Mt2]	Mk3 6.17. αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας **ἐκράτησεν** τὸν Ἰωάννην καὶ **ἔδησεν** αὐτὸν ἐν φυλακῇ **διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ**, ὅτι αὐτὴν ἐγάμησεν· [Lk2Mt2·:Mk3] Mk3 6.18. **ἔλεγεν γὰρ ὁ Ἰωάννης** τῷ Ἡρῴδῃ ὅτι **οὐκ ἔξεστίν σοι ἔχειν** τὴν γυναῖκα τοῦ ἀδελφοῦ σου. [Lk2Mt2·:Mk3]

[107] About these verses not being present in Lk1, see the footnote in parallel set A013b.

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

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Mt2 (140s)	Mk3 (140s)
	Mk3 6.19. ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· [Mt2·Mk3]
Mt2 14.5. καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. [see A276]	Mk3 6.20. ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. [Mt2·Mk3]
Mt2 14.6. γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδῃ, [Mt2c] [see Lk2 3.19 for Ἡρῳδιάδος]	Mk3 6.21. καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, [Mt2·Mk3]
Mt2 14.7. ὅθεν μεθ᾽ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. [Mt2c]	Mk3 6.22. καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος καὶ ὀρχησαμένης ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· [Mt2·Mk3]
Mt2 14.8. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [Mt2c]	Mk3 6.23. καὶ ὤμοσεν αὐτῇ [πολλὰ] ὅ τι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου. [Mt2·Mk3]
Mt2 14.9. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, [Mt2c]	Mk3 6.24. καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. [Mt2·Mk3]
Mt2 14.10. καὶ πέμψας ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ. [Mt2c]	Mk3 6.25. καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα· θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [Mt2·Mk3]
Mt2 14.11. καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. [Mt2c]	Mk3 6.26. καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν· [Mt2·Mk3]
Mt2 14.12. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτὸ[ν] καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. [Mt2c]	Mk3 6.27. καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι 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 ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ. [Mt2·Mk3]

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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)
Mk1 1.9. καὶ ἦλθεν Ἰησοῦς ἀπὸ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [Mk1c] Mk1 1.10. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· [Mt1c] Mk1 1.11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. [Mt1c] Mk1 1.8. ἐγὼ ⟪βαπτίζω⟫ ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mt1c]	3.21–22 not present in Lk1[108]	Mt1 3.13. τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ. [Mk1·Mt1] 3.14–15 not present in Mt1 Mt1 3.16. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ᾽ αὐτόν· [Mk1·Mt1] Mt1 3.17. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. [Mk1·Mt1]	1.32a not present in Jn1 Jn1 1.32b. τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ᾽ αὐτόν. [Mk1˙Jn1] 1.33–34 not present in Jn1	Jn2 1.32. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι **τεθέαμαι** τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν **ἐξ** οὐρανοῦ **καὶ ἔμεινεν ἐπ᾽ αὐτόν**. [Mk1Jn1·:Jn2] Jn2 1.33. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ᾽ ὃν ἂν **ἴδῃς** τὸ πνεῦμα καταβαῖνον καὶ **μένον ἐπ᾽ αὐτόν**, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. [Mk1Mt1·:Jn2] Jn2 1.34. κἀγὼ **ἑώρακα** καὶ μεμαρτύρηκα ὅτι **οὗτός ἐστιν** ὁ υἱὸς τοῦ θεοῦ. [Mk1Mt1·:Jn2]	Lk2 3.21. ἐγένετο δὲ ἐν τῷ **βαπτισθῆναι** ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου **ἀνεῳχθῆναι** τὸν οὐρανὸν [Mk1Mt1·:Lk2] Lk2 3.22. καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς περιστερὰν **ἐπ᾽ αὐτόν**, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· υἱός μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε. [Mk1Mt1·:Lk2]	Mk2 1.9. καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [Mk1˙Mk2] Mk2 1.10–11 same as Mk1	Mt2 3.13 same as Mt1 Mt2 3.14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; [Mt2c] Mt2 3.15. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. [Mt2c] Mt2 3.16–17 same as Mt1

[108] About these verses not being present in Lk1, see the footnote in parallel set A013b.

Characteristic Lk2 features include lemmata such as the poetic/Atticized form of "all" / ἅπας and the lemmata "people" / λαός and "today" / σήμερον (IDD 1.1); the transitional "now it happened" / γίνομαι@viam3s δέ@cc bigram, the prepositional articular infinitive / ἐν@pd ὁ@ddns *@vn trigram, the passive infinitive / *@vn?p (*bis*) and middle infinitive / *@vn?m, passive participle / *@vp?p (IDD 1.2); the emphasis on the publicity of signs/portents, namely the spirit coming "in bodily form" / σωματικῷ εἴδει (IDD 1.4). About the latter, compare the LkR2 account of Pentecost, where the spirit's descent is manifested by natural phenomena and is discernable by an onlooking crowd (Ac 2.1–6). The concluding *bat kol* in D, quoting LXX Ps 2.7, "my son are you; today I have begotten you" / υἱός μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε was likely original to Lk2 and reflects a characteristic LXX quotation (IDD 1.4), but was later modified in the interest of christological heightening to conform more closely to Matthean and especially Markan tradition: "You are my son the beloved, in you I am well pleased" / σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα (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.

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Parallel Passages for Signals Tracing: GMarc 3.~~23–38~~

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

Parallel Verses for Signals Tracing: GMarc 3.~~23–38~~

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
3.23–38 not present in Lk1[109]	Lk2 3.23. καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλὶ [CENP] Lk2 3.24. τοῦ Μαθθὰτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ [CENP] Lk2 3.25. τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ [CENP] Lk2 3.26. τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεΐν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ [CENP] Lk2 3.27. τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβὲλ τοῦ Σαλαθιὴλ τοῦ Νηρὶ [CENP] Lk2 3.28. τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἦρ [CENP] Lk2 3.29. τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρὶμ τοῦ Μαθθὰτ τοῦ Λευὶ [CENP] Lk2 3.30. τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακὶμ [CENP] Lk2 3.31. τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δαυὶδ [CENP] Lk2 3.32. τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσὼν [CENP] Lk2 3.33. τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρὼμ τοῦ Φάρες τοῦ Ἰούδα [CENP] Lk2 3.34. τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ [CENP] Lk2 3.35. τοῦ Σεροὺχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλὰ [CENP] Lk2 3.36. τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ [CENP] Lk2 3.37. τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεὴλ τοῦ Καϊνὰμ [CENP] Lk2 3.38. τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ. [CENP]	Mt2 1.1. βίβλος γενέσεως **Ἰησοῦ χριστοῦ** υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. [¦Mk2·Mt2?] [see A001] Mt2 1.2. Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, [Lk2·Mt2] Mt2 1.3. Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, [Lk2·Mt2] Mt2 1.4. Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών, [Lk2·Mt2] Mt2 1.5. Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, [Lk2·Mt2] Mt2 1.6. Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, [Lk2·Mt2] Mt2 1.7. Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, [Mt2c] Mt2 1.8. Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν, [Mt2c] Mt2 1.9. Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἑζεκίαν, [Mt2c] Mt2 1.10. Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν, [Mt2c] Mt2 1.11. Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. [Mt2c] Mt2 1.12. μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, [Lk2·Mt2] Mt2 1.13. Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακὶμ δὲ ἐγέννησεν τὸν Ἀζώρ, [Lk2·Mt2] Mt2 1.14. Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ, [Mt2c] Mt2 1.15. Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ, [Lk2·Mt2] Mt2 1.16. Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός. [Lk2·Mt2] Mt2 1.17. πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. [Mt2c]

[109] 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 deceptively 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) (IDD 1.4). The Lk2 genealogy also likely evokes a double-divine paternity characteristic of Augustus Caesar, and thus also the characteristic LkR2 concern with affairs of state (IDD 1.4). See Michael Kochenash, "'Adam, Son of God (Luke 3.38): Another Jesus-Augustus Parallel in Luke's Gospel", *NTS* 64.3 (2018 July) 307–25. 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!

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Parallel Passages for Signals Tracing: GMarc 4.~~1–13~~

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

Parallel Verses for Signals Tracing: GMarc 4.~~1–13~~

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. [Mk1c] Mk1 1.13. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. [Mk1c]	4.1–13 not present in Lk1[110]	Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. [Mk1·Mt1] Mt1 4.2. καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν. [Mk1·Mt1] Mt1 4.3. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. [Mt1c] Mt1 4.4. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ᾽ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. [Mt1c] Mt1 4.5. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ [Mt1c] Mt1 4.6. καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1c] Mt1 4.7. ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1c] Mt1 4.8. πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν [Mt1c] Mt1 4.9. καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. [Mt1c] Mt1 4.10. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. [Mt1c] Mt1 4.11. τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ. [Mk1·Mt1]	Lk2 4.1. **Ἰησοῦς** δὲ πλήρης **πνεύματος** ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ. [Mk1Mt1·:Lk2] Lk2 4.2. **ἡμέρας τεσσεράκοντα** πειραζόμενος ὑπὸ τοῦ **διαβόλου**. καὶ **οὐκ ἔφαγεν οὐδὲν** ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν **ἐπείνασεν**. [Mk1Mt1·:Lk2] Lk2 4.3. **εἶπεν** δὲ **αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος**. [Mt1·Lk2] Lk2 4.4. καὶ **ἀπεκρίθη** πρὸς αὐτὸν **ὁ** Ἰησοῦς· **γέγραπται** ὅτι **οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος**. [Mt1·Lk2] Lk2 4.5. καὶ **ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας** τῆς οἰκουμένης ἐν στιγμῇ χρόνου [Mt1·Lk2] Lk2 4.6. καὶ **εἶπεν αὐτῷ** ὁ διάβολος· **σοὶ δώσω** τὴν ἐξουσίαν **ταύτην** ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· [Mt1·Lk2] Lk2 4.7. σὺ οὖν **ἐὰν προσκυνήσῃς** ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. [Mt1·Lk2] Lk2 4.8. καὶ ἀποκριθεὶς **ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις**. [Mt1·Lk2] Lk2 4.9. **ἤγαγεν** δὲ **αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν** ἐντεῦθεν **κάτω**· [Mt1·Lk2] Lk2 4.10. **γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ** τοῦ διαφυλάξαι σε [Mt1·Lk2] Lk2 4.11. **καὶ** ὅτι **ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου**. [Mt1·Lk2] Lk2 4.12. καὶ ἀποκριθεὶς **εἶπεν αὐτῷ ὁ Ἰησοῦς** ὅτι εἴρηται· **οὐκ ἐκπειράσεις κύριον τὸν θεόν σου**. [Mt1·Lk2] Lk2 4.13. καὶ συντελέσας πάντα πειρασμὸν **ὁ διάβολος ἀπέστη** ἀπ᾽ αὐτοῦ ἄχρι καιροῦ. [Mt1·Lk2]

[110] 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*, LXX Deuteronomy (6.13a, 6.16, 8.3b), and Psalms (90.11–12), scripture references that have previously been inaccurately attributed to Q (Fleddermann 97). LkR2 synthesized the brief Mk1 version with the extended Mt1 version, expanding the latter significantly at points and swapping the sequence of the second and third temptations. Note the addition of several characteristic LkR2 lemmata (IDD 1.1): "full" / πλήρης, "return" / ὑπέστρεφω, "all" / ἅπας, "complete" / συντελέω, "guard" / διαφυλάσσω (the prefixed form in Lk2 4.10 is NT *hapax legomenon*, and the root φυλάσσω is also distinctive), "inhabited world" / οἰκουμένης, and "in an instant" / στιγμῇ (NT *hapax*) (IDD 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) (IDD 1.4). This rearrangement transitions Lk2 smoothly into the QnLk1 Aesopian-themed saga of Jesus in Nazareth nearly being thrown down a cliff to his death.

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

[111] Lk2 4.14–15 are labeled as unattested in R (76, 412), but they were most likely not present in Lk1.

A cluster of LkR2 vocabulary and phrasing is evident: "return" / ὑπέστρεφω, "report" / φήμη, and "neighboring region" / περίχωρος (IDD 1.1), as well as the combination of "power" / δυνάμις and "spirit" / πνεύμα (IDD 1.2). The lines reflect the characteristic work of LkR2 to create narrative transitions, cite geographical locations, and accentuate the fame, piety, and respectable role and reputation of Jesus as a public speaker, perhaps even a sophist (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 4.31–32

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

Parallel Verses for Signals Tracing: GMarc 4.31

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.21. εἰσπορεύονται εἰς Καφαρναούμ καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. [Mk1c]	Lk1 4.31. κατελθὼν εἰς Καφαρναοὺμ ⟨τῆς Γαλιλαίας⟩ ⌜διδάσκειν⌝ ἐν τῇ συναγωγῇ[112] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 4.13. **καταλιπὼν** τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ [Mk1Lk1·:Mt1] Mt1 4.23. καὶ περιῆγεν ἐν ὅλῃ **τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς** αὐτῶν [Mk1Lk1·:Mt1]	Lk2 4.31. καὶ **κατῆλθεν** εἰς Καφαρναοὺμ πόλιν **τῆς Γαλιλαίας**. καὶ ἦν ***διδάσκων*** αὐτοὺς ἐν τοῖς σάββασιν· [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 4.13. **καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ** τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ [Mk1Lk1Mt1·:Mt2] Mt2 4.23. **καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν** καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [Mk1Lk1Mt1·:Mt2]

[112] Lk1 4.31 is attested—together with 3.1—as the opening of GMarc by T, Hippolytus, Greek and Latin *Adm*, and Jacob of Serugh. T maintains: "He sets him forth in the fifteenth year of the rule of Tiberius descending into the city of Galilee Capernaum" / *anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1, SC 456:92; Evans 274); "Yet now while maintaining that descent, I demand to know the rest of the order of that descent. In fact it matters not if somewhere the word 'appeared' is used. 'To appear' has the sense of a sudden, unexpected sight, who puts eyes on it at the same time that it appeared without delay" / *nunc autem et reliquum ordinem descensionis expostulo tenens descendisse illum. Viderit enim sicubi apparuisse positum est. Apparere subitum ex inopinato sapit conspectum qui semel impegerit oculos in id quod sine mora apparuit* (*Marc.* 4.7.2; SC 456:92, 94; Evans 276); Jesus came "from heaven immediately to synagogue" / *de caela statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278). According to Hippolytus: "Marcion… <says> without a birth/beginning, 'in the fifteenth year of the rule of Tiberius Caesar,' that he, having 'descended' from above, being in between evil and good, 'to teach in the synagogues'" / Μαρκίον… <φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν μέσον ὄντα κακοῦ καὶ ἀγαθοῦ διδάσκειν ἐν ταῖς συναγωγαῖς (Hippolytus, *Refut.* 7.31.5–6; PTS 25:313–14). In Greek and Latin *Adm* we have: "in the time of Tiberias coming down he appeared in Capernaum" / ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ (*Adm* 64.14–15 (2.3)); "He was neither unknown, neither, as they say, 'in the times of Tiberius descending did he appear in Capernaum'" / οὔτε ἄγνωστος ἦν, οὔτε τότε πρῶτον, ὥς φασιν, ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ; "He was neither unknown, nor as they say, 'in the times of Tiberius was he first manifested in Capernaum'" / *neque ignotus est, neque, ut dicunt, temporibus Tiberii primo manifestatus est in Cafarnaiim* (*Adm.* 102,22–23 (2.19); R 7.4.1). Jacob of Serugh recounts: "For Marcion said, 'Our Lord was not born from a woman but rather stole the place of the maker, came down, and appeared first between Jerusalem and Jericho as a human being through a pretense, through illusions, and in a likeness, for he did not have a body'" / ܐܡܪ ܡܪܩܝܘܢ ܕܠܐ ܝܠܕ ܡܪܢ ܡܢ ܐܢܬܬܐ ܐܠܐ ܓܢܒ ܐܬܪܐ ܕܥܒܕܐ. ܢܚܬ ܘܐܬܚܙܝ ܩܕܡ ܝܪܘܫܠܡ ܘܒܝܪܝܚܘ ܐܝܟ ܒܪܢܫܐ ܒܣܬܪܐ ܘܒܡܚܙܝܬܐ ܘܒܕܡܘܬܐ ܕܠܐ ܗܘܐ ܠܗ ܦܓܪܐ (BL Add. 17215 fol. 30r, ET Forness, "The Anonymous Source for Marcion's Gospel", 555–56). About 3.1 and 4.31 as the conjoined opening of GMarc, see also V (183*, 185*), Evans (xiii, 643), BD (99), R (412), K (513), and N (2).

The lemmata for "appear" and "descend" are in immediate proximity in the above quotations from *Adm*, and in close proximity in the attestations of T (*Marc.* 4.7.2; SC 456:92, 94; Evans 276) and Jacob of Serugh (BL 17215 fol. 30), leading us to restore these terms sequentially. The use of the participle "descending" / κατελθὼν matches Greek *Adm* verbatim, corroborated by Hippolytus' use of an alternative participle "having descended" / κατεληλυθότα (*Refut.* 7.31.5; PTS 25:313), as well as T's threefold use of a participle (*descendens* in 4.7.1, *descendentem* in 4.7.2, and *descensus* in 4.7.3) and fourfold use of infinitives for "descending" / *descendisse* / *descendere* (*Marc.* 4.7.1–2), all of which are punctuated by various other yet fewer noun ("descent") and verb ("descended") forms (SC 456:92–96; Evans 274–78). That "appeared" and "descending" went together is also supported by T twice using the phrase "descending from heaven" / *descensus de caelo* / *de caelo descendere* (*Marc.* 4.7.3–4; SC 456:94–96; Evans 276) and Hippolytus using a similar formulation, "he had descended from above" / κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313). *The Letter of Peter to Philip* (NHC VIII.2, f. 139) may show the influence of GMarc in having Peter's *kerygma* of Jesus start similarly by describing him as an "illuminator" who "[came] down"; see Marvin W. Meyer, *The Letter of Peter to Philip* (Chico, CA: Scholars Press, 1981) 29. The explicit restoration "of Galilee" / τῆς Γαλιλαίας is based on T's phrase "city of Galilee" / πόλιν τῆς Γαλιλαίας and confirmed in all Lk2 mss. The word "city" / πόλιν, however, while attested by T in *Marc.* 4.7.1 (see above), is omitted by him when he mentions Jesus "descending… into Galilee" / *descendere… in Galilaeam* (*Marc.* 4.7.4; SC 456:96; Evans 276). Here we omit it, given that the singular form of the word "city" / πόλιν appears nowhere else in Lk1 yet often in Lk2 (IDD 1.1). Even so, "in Galilee" / τῇ Γαλιλαίᾳ is mentioned here in the Mt1 receptor and in QnLk1 24.6 near its conclusion as the place where the women followers started following Jesus, making the term something of a geographical *inclusio* for Lk1. The mention of "Judea" in Lk1 3.1—the verse that immediately precedes Lk1 4.31—and of "Galilee" here may explain the confusion and/or disagreement among witnesses about the location of the first appearance of Jesus in GMarc. The periphrastic participle "was teaching" / ἦν διδάσκων (so R 412, K 513, N 2, and implicitly BD 99) is corrected to the infinitive "teaching" / διδάσκειν based on Hippolytus, "teaching in the synagogues" / διδάσκειν ἐν ταῖς συναγωγαῖς (*Refut.* 7.31.6; PTS 25:314) and on periphrastic participles being highly characteristic of Lk2 (IDD 1.2). The Mt2 receptor (probably stemming from the Mt1 receptor) has the participle but not the periphrastic verb ἦν. While Hippolytus attests the plural "the synagogues" / ταῖς συναγωγαῖς, T repeatedly uses the singular, matching the singular in the Mk1 source: "from heaven immediately to a synagogue" / *de caelo statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278); "behold he comes to a synagogue… behold the bread of his teachings he offers to the Israelites first" / *ecce venit in synagogam… ecce doctrinae suae panem prioribus offert Israhelitis* (*Marc.* 4.7.6; SC 456:96; Evans 278); "yet how was he able to be admitted to a synagogue so suddenly" / *et tamen quomodo in synagogam potuit admitti tam repentinus* (*Marc.* 4.7.7; SC 456:98; Evans 278). Still, the Greek text of Hippolytus is valuable for its confirmation of the dative case, which differs from the Mk1 source but matches the Mt1 receptor. D here adds LXX Isa 8.23 ("across the sea in the regions of Zebulun and Natphtali" / τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ), which could represent Lk1, but more likely was a MtR2 prooftext addition that the scribe of D later conflated with the text of Lk2.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.22. καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων [Mk1c]	Lk1 4.32. ⟪καὶ⟫ ἐξεπλήσσοντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ[113] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 7.28. ἐξεπλήσσοντο **οἱ ὄχλοι** ἐπὶ τῇ διδαχῇ αὐτοῦ· [Mk1Lk1·:Mt1?] Mt1 7.29. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων [Mk1˙Mt1]	Lk2 4.32. καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, **ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 7.28. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, **ἐξεπλήσσοντο 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]

[113] Lk1 4.32 is recounted by T with a mix of quotation and paraphrase spread across three attestations: "yet they were all amazed at his teaching. Clearly so, because it says, 'his word had authority'" / *stupebant autem omnes ad doctrinam eius plane quoniam inquit in potestate erat sermo eius* (*Marc.* 4.7.7; SC 456:98; Evans 278); "Otherwise they would not have been amazed but horrified, would not have admired but instead immediately recoiled" / *alioquin non stuperent sed horrerent nec mirarentur sed statim aversarentur* (*Marc.* 4.7.8; SC 456:98; Evans 280); and much later, "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* / *stuperent* / *obstupescebant*). Its form most likely aligned with the Mk1 source and Mt1 and Lk2 receptors. While no Lk2 mss have "everyone" / πάντες as the subject of the opening verb, T apparently attests to an earlier, unique tradition for Lk1, one that apparently inspired MtR1 to exaggerate further with "the crowds" / οἱ ὄχλοι. The remainder of the verse is clearly quoted in the first attestation by T. Note the differences with the third/later attestation, which draws on the Matthean periphrastic participle and word "just as" / *tanquam*, corresponding to ὡς. On the whole, Lk2 stays quite close to its Lk1 source here and is thus devoid of characteristic Lk2 features.

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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. καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ⟪ἔχων πνεῦμα δαιμονίον⟫ καὶ ἀνέκραξεν [Mk1c]	Lk1 4.33. ⟪καὶ⟫ ⟨εὐθὺς⟩ ⟪ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων⟫ ⟨πνεῦμα δαιμονίον⟩ ⟪καὶ⟫ ⟨ἀνέκραξεν⟩[114] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Lk2 4.33. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος **ἔχων πνεῦμα δαιμονίου** ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ· [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν **πνεύματι *ἀκαθάρτῳ*** καὶ ἀνέκραξεν [Mk1Lk1Lk2·:Mk3]

[114] Though dismissed as unattested by R (412), Lk1 4.33 is quite 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 δαιμονίον and "exclaimed" / ἀνέκραξεν, the last two of which are both corroborated in the D receptor. The aorist is consistent across the Markan and Lk2 strata, thus T's use of the present tense verb is not determinative in the reconstruction but is instead taken as 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 (IDD 1.2).

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1c]	Lk1 4.34. τί ἡμῖν καὶ σοί Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ[115] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Lk2 4.34. ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1˙Lk2] [Lk2:Mk1=Lk1]	Mk3 1.24. λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ **Ναζαρηνέ**; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1Lk2·:Mk3]

[115] 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* (IDD 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 (IDD 1.1). It is also quite in keeping with the Lk2 characteristic addition of placenames (IDD 1.4).

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· ἔξελθε ἐξ αὐτοῦ [Mk1c] Mk1 1.26. καὶ σπαράξαν αὐτὸν ⟪τὸ δαιμόνιον⟫ ἐξῆλθεν ἐξ αὐτοῦ. [Mk1c]	Lk1 4.35. ⟪καὶ⟫ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς ⟪λέγων ἔξελθε ἐξ αὐτοῦ καὶ ῥεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα ἐξῆλθεν ἐξ αὐτοῦ⟫[116] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Lk2 4.35. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ. **καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον** εἰς τὸ μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν. [‡Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· **φιμώθητι καὶ** ἔξελθε ἐξ αὐτοῦ [Mk1Lk2·:Mk3] Mk3 1.26. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ **φωνῆσαν φωνῇ μεγάλῃ** ἐξῆλθεν ἐξ αὐτοῦ. [Mk1Lk1·:Mk3]

[116] 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" (IDD 1.1); and the substitution of the preposition "from" / ἀπό@pg in place of ἐκ@pg for a healing miracle (IDD 1.2).

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

[117] 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). T transitions immediately from 4.31–35 (*Marc.* 4.7.1–7; SC 456:92–98; Evans 274–78) to 4.16, 23a, 29–30 (*Marc.* 4.8.2–3; SC 456:106–8; 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 (IDD 1.1); the narrative voice transitional bigram "and it happened" / καί γίνομαι@viam3s (IDD 1.2); and also collective speech and additional/triangulated third parties (IDD 1.4). Note how MkR3 adopts these features and expands them, either multiplying or answering the rhetorical question posed.

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Parallel Passages for Signals Tracing: GMarc 4.16, ~~17–22~~, 23a, ~~23b–28~~, 29–30

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A033. Escaping Nazareth	4.16, 23a, 29–30[118]	6.1–2a, 3c–4	13.54a, 57	4.44, 10.39	4.16–30	13.53–58	6.1–6a

Parallel Verses for Signals Tracing: GMarc 4.16

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 4.16. ⟨ἦλθεν⟩ ⟪Ἰησοῦς⟫ ⟨εἰς⟩ Ναζαρὲθ ⟨διδάσκειν ἐν τῇ συναγωγῇ⟩[119] 4.16b not present in QnLk1	Mk1 1.9. καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας Mk1 6.1. καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ [‡Qn·Mk1] Mk1 6.2a. καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ [‡Qn·Mk1]	13.53 not present in Mt1 Mt1 13.54a. καὶ ἐλθὼν **εἰς τὴν πατρίδα αὐτοῦ** ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν [‡QnMk1·:Mt1]	Lk2 4.16. καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν **σαββάτων εἰς τὴν συναγωγὴν** καὶ ἀνέστη ἀναγνῶναι. [QnMk1Lk1·:Lk2]	Mt2 13.53. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. [Mt2c] 13.54a same as Mt1	Mk3 6.1. **καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ** καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [‡QnMk1·:Mk3] 6.2a same as Mk1

[118] Based on the sequence clearly presented in T (Lk1 4.31–35 in *Marc.* 4.7.1–15; Lk1 4.16, 23, 29–30 in *Marc.* 4.8.1–3), GMarc editors concur that this passage followed immediately after Lk1 4.31–35 (or 4.31–37): see V 186*, BD 99, R 5.2, K 522–23, N 4. Regarding the underlying source, *CEQ* (42) maintains "Nazara" / Ναζαρά as the opening of Q. In prior scholarship, only a few scholars have claimed that all of Luke 4.16–30 should be attributed to Q. See, e.g., Heinz Schürmann, "Der 'Bericht vom Anfang': Ein Rekonstruktionsversuch auf Grund von Lk. 4, 14–16", *TU* 87 (1964) 242–58; Christopher M. Tuckett, "Luke 4,16–30, Isaiah, and Q", ed. Joel Delobel, *Logia: Les paroles de Jésus—The Sayings of Jesus: Mémorial Joseph Coppens* (Leuven: Leuven University Press, 1982) 343–54.

[119] Lk1 4.16, 23a, and 29 are clearly summarized sequentially and without any intervening content by T: "And yet in Nazareth nothing is noted about his preaching being new, except that, by merit of one proverb, it is reported that he was expelled" / *et tamen apud Nazareth quoque nihil novi notatur praedicasse dum alio merito unius proverbii eiectus refertur* (*Marc.* 4.8.2; SC 456:106; Evans 284). Ephrem (*Diat. com.* 11.23; CBM 8:70), after invoking "Marcion" / ܡܪܩܝܘܢ by name, mirrors T's sequence of GMarc 4.16, 23a, and 29, confirming that both of these independent witnesses were working from GMarc and not skipping any content, i.e., Lk2 4.17–22, 24–28 were not present in GMarc. Jerome provides additional, albeit less precise confirmation of this, transitioning immediately from 4.16 to 4.29: "they had led him from Nazareth to cast him down from mountain's brow" / *eduxissent eum de Nazareth ut praecipitarent de supercilio montis* (*c. Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]).

The explicit restoration of "entered" / ἦλθεν comes from the two quotations by Ephrem: "He therefore entered Bethsaida among the Jews" / ܗܘܝܠܗ ܡܢ ܒܝܬ ܨܝܕܐ ܒܝܢ ܝܗܘܕܝܐ ܗܘ ܕܥܠ; "He who entered into Galilee began to teach not outside the synagogue but in the synagogue" / ܕܥܠ ܓܠܝܠܐ ܫܪܐ ܠܡܠܦܐ ܠܐ ܒܪܒܝܬܐ ܐܦ ܠܐ ܒܟܢܘܫܬܐ ܕܝܗܘܕܝܐ ܗܘ (*Diat. com.* 11.23; CBM 8:70). The Mk1 receptor matches perfectly, while Mt1 receptor renders it as a participle ("entering" / ἐλθὼν) and the Lk2 receptor adds a prefix, "entered into" / εἰσῆλθεν. By comparison, K (520) renders the verb as a participle, "coming" / ἐλθὼν, as does N (4), though indicating it as uncertain. The improvised restoration of the name "Jesus" / Ἰησοῦς is a necessary provision of an antecedent subject for the opening verb (or participle), as well as a necessary introduction of the main character. Later strata inserted preceding narratives about John the Baptist before introducing Jesus both through and after John (Mk1 1.9; Mt1 3.13). The explicit restoration of "in" / εἰς is based on T using "in|within" / *apud*, Ephrem twice using the lamed / ܠ prefix for placenames, and its match in the Lk2 receptor. "Nazareth" / Ναζαρὲθ is attested in the quotations above by T and Jerome, and is corroborated by numerous Lk2 manuscripts (Γ Δ Ψ G M U W Y f^{1} f^{13} 788). "Nazaret" / Ναζαρὲτ is a close alternate spelling seen in many Lk2 mss and synoptic parallels in Mk1 1.9 and Mt 2.23, while "Nazara" / Ναζαρά (א, Mt 4.13) and "Nazared" / Ναζαρὲδ (D, cp. D Lk1 5.1) are dismissed as peculiarities of later editors/scribes. Ephrem apparently reflects a rival/later tradition about this event taking place not in Nazareth but instead "in Bethsaida" / ܒܝܬ ܨܝܕܐ (*Diat. com.* 11.23; CBM 8:70). Among GMarc editors, BD (99) and K (520) opt for Ναζαρά, while N (4) opts for Ναζαρὲδ. The explicit restoration of the infinitive "to teach" διδάσκειν is based on Ephrem, "to teach" / ܠܡܠܦܐ (*Diat. com.* 11.23; CBM 8:70), corroborated by T's infinitive "preaching" / *praedicasse*, matched perfectly in the Mk1 receptor, and restated slightly in the Mt1 receptor, "taught" / ἐδίδασκεν. The prepositional phrase "in the synagogue" / ἐν τῇ συναγωγῇ is also based on Ephrem: "in the synagogue" / ܒܟܢܘܫܬܐ (*Diat. com.* 11.23; CBM 8:70), corroborated by the Mk1 and Mt1 receptors, yet shifted from dative to accusative by LkR2: "into the synagogue" / εἰς τὴν συναγωγὴν. Such dative to accusative shifts are highly characteristic of LkR2 (IDD 1.1, 1.2) and of general diachronic language shifts in postclassical Greek that led to "the demise of the dative form"; see Chiara Gianollo, "Syntactic Factors in the Greek Genitive-Dative Syncretism: The Contribution of New Testament Greek", Dariya Rafiyendo and Ilja A. Seržant, ed., *Postclassical Greek: Contemporary Approaches to Philology and Linguistics*, TLSM 335 (Boston: De Gruyter, 2020) 39–70, esp. at 42. Numerous other characteristic Lk2 features are evident: the lemma "read" / ἀναγινώσκω (IDD 1.1); perfect participles / *@vpx* (*bis*), the bigram "according to" / κατά@pa ό@da* (IDD 1.2); verisimilitudinous historiography/biography, literate protagonists, and Jewish ritual piety (IDD 1.4). The exact phrase "according to custom" / κατὰ τὸ εἰωθὸς only appears elsewhere in the NT in Ac 17.2, and the closely related "according to custom" / κατὰ τὸ ἔθος only appears in the NT in Lk2 1.9, 2.42, and 22.39 (IDD 1.2). J.R. Harris (cited in R 5.2, n3) similarly omitted the phrases "where he was raised" / οὗ ἦν τεθραμμένος and "as was his custom" / κατὰ τὸ εἰωθὸς from GMarc here. Not towing the orthodox heresiological line, Ephrem (*Diat. com.* 11.23; CBM 8:70) inverts the typical historiographical order and claims that Luke inserted the notice about Jesus' customary synagogue attendance in order to refute Marcion! "But to refute Marcion's lie, he said after this, 'He entered... as was his custom into the synagogue on the sabbath day'" / ܗܘܝܠܗ ܕܡܪܩܝܘܢ ܫܩܪܐ ܗܢܐ ܒܬܪ ܗܢܐ ܐܡܪ ܕܥܠ ܒܝܬ ܟܢܘܫܬܐ ܕܝܗܘܕܝܐ ܗܘ ܕܫܒܬܐ ܕܫܒܬܐ ܗܘ .

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
4.17–21 not present in QnLk1[120]	Lk2 4.17. καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἠσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον· [CINP] Lk2 4.18. πνεῦμα κυρίου ἐπ᾽ ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, [CINP] Lk2 4.19. κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. [CINP] Lk2 4.20. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. [CINP] Lk2 4.21. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. [CINP]

[120] 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 4.23a to 4.29. The lack of any reference to Lk2 4.17–23a and 4.23c–28 can only be classified as "unattested", i.e., attestation gaps or lacunae maintained under the pretense of neutrality, 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* belied by the enormous systematic surplus of double and triple traditions compared to Lukan single 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) (IDD 1.1). Several characteristic Lk2 lemmata are evident: "today" / σήμερον, "fulfill" / πληρόω, "scripture" / γραφή, and "begin" / ἄρχω (IDD 1.1). Characteristic syntagmata include the dramatic speech opening, "begin to speak" / ἄρχω@* *3 λέγω@vn* and periphrastic participle / εἰμί@* *@vp* (IDD 1.2). Several signature LkR2 themes appear: literate protagonists, deference to authority/procedure, dramatization, salvation-history fulfillment, and Jewish ritual piety (IDD 1.4). The brief Nazareth episode in earlier strata here in Lk2 morphs into a full-blown liturgical service, ranging homily, and dramatic scene wherein: Jesus receives and reads the Isaiah scroll (Lk2 4.17–19), specifically its portion on Jubilees (Lk2 4.18–19; LXX Isa 61.1–2); returns the scroll (Lk2 4.20); and makes a salvation-historical pronouncement (Lk2 4.21). The Lk2 focus on Jubilees—the Jewish holiday for the pardon of debts and manumission of slaves—was probably inspired by the depiction of Jesus in QnLk1 4.23a, 29–30 as a new Aesop who escapes from slavery.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.22 not present in QnLk1[121] [see QnLk1 4.29 for the crowd's negative reaction]	Mk1 6.3b. 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 υἱός ἐστιν Ἰωσὴφ 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 Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; [Lk2·Mt2] Mt2 13.56. καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; [Mt2c] Mt2 13.57a same as Mt1	Mk3 6.2b. καὶ πολλοὶ ἀκούοντες ***ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ*** ταῦτα, καὶ τίς ***ἡ σοφία*** ἡ δοθεῖσα τούτῳ, ***καὶ αἱ δυνάμεις*** τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; [Mt2·Mk3] Mk3 6.3. ***οὐχ οὗτός ἐστιν ὁ τέκτων***, ὁ ***υἱὸς*** τῆς ***Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ*** ὧδε ***πρὸς ἡμᾶς***; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Lk2Mt2·:Mk3]

[121] 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 *οὐχὶ*, especially to begin rhetorical questions (IDD 1.1); middle participle / *@vp?m (IDD 1.2); collective speech, and a concern for genealogy (IDD 1.4).

The rhetorical question in the initial response from the crowd in Lk2 4.22 gave rise to expanding rhetorical questions in Mt2 and Mk3. Note that "wisdom" / *σοφία* is nowhere else used in Mark and nowhere else ascribed to Jesus in Matthew, suggesting that the LkR2 penchant to ascribe wisdom to the child Jesus (Lk2 2.40, 52) and to his students (Ac 6.10, 7.22) inspired the word choice here in Mt2 and Mk3. The impersonal expression about "powers happening through the laying on of hands" in Mk3 is highly reminiscent of characteristic Lk2/Ac 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… Ἰωσὴφ*), 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 Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ 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!).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
QnLk1 4.23a. 《καὶ ἔλεγεν αὐτοῖς λέγετε μοι》 〈τὴν παραβολὴν ταύτην〉 ⌜ἰατρέ θεράπευσον σεαυτόν⌝[122] 4.23b–26 not present in QnLk1[123] 4.27 located at QnLk1 17.14[124]	Mk1 6.4. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ. [Mk1c]	Mt1 13.57b. ὁ δὲ **Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι** καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [QnMk1·:Mt1]	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] Jn2 10.39. ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1¨Jn2]	Lk2 4.23a. καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· [QnLk1¨Lk2] Lk2 4.23b. ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε **ἐν τῇ πατρίδι** σου. [Mk1¨Lk2] Lk2 4.24. εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι **οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ**. [Mk1Mt1·:Lk2] Lk2 4.25. ἐπ᾽ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, [CINP] Lk2 4.26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. [CINP] Lk2 4.27. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. [¦QnLk1¨Lk2] [see A233]	Mk3 6.3d same as Mk1 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]

[122] Lk1 4.23a is attested in T and Ephrem. T briefly mentions "one proverb" / *unius proverbii* (*Marc.* 4.8.2; SC 456:106; Evans 284). Ephrem clearly introduces and quotes it: "And he did not indicate that they said anything to him except, 'Physician, heal yourself'" / ܘܠܐ ܡܠܠ ܕܐܡܪܝܢ ܠܗ. ܐܦܢ ܡܢ ܐܝܬܝܢ ܕܐܡܪ ܠܗ (*Diat. com.* 11.23; CBM 8:70).

The improvised restoration is a necessary transition to and introduction of the speech act. Ephrem has a plural verb for those who speak, which apparently aligns with the Lk2 formulation in which Jesus demands that the plural hearers read or explain the fable. The explicit restoration of "this comparison" / τὴν παραβολὴν ταύτην is based on T's paraphrase, "one proverb" / *unius proverbii*. The confirmation and upgrade of "physician, heal yourself" is based on the verbatim quotation of Ephrem. That T was referring to this same saying is probably the case according to Braun (SC 456:107n4) and certainly the case according to Volker Lukas, *Rhetorik und literarischer ‚Kampf': Tertullians Streitschrift gegen Marcion als Paradigma der Selbstvergewisserung der Orthodoxie gegenüber der Häresie: Eine philologisch-theologisch Analyse*, Europäische Hochschulschriften, Reihe XXIII, Theologie 859 (Frankfurt: Peter Lang, 2008) 232. That saying in turn most likely alludes to or 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. Several characteristic Lk2 features are evident and omitted from the Lk1 reconstruction: the adverb "completely" / πάντως (*hapax legomenon* in the canonical gospels) and the future tense of the verb "speak" / λέγω@vif* (IDD 1.1); as well as *pros* + accusative, especially as a speech introduction formula (IDD 1.1, IDD 1.2).

[123] Lk2 4.24–26 are described by R (412) as "unattested". It is most likely that all these verses were simply not present in QnLk1.

See the note above about how T (*Marc.* 4.8.2; SC 456:106; Evans 284) and Ephrem (*Diat. com.* 11.23; CBM 8:70), working independently of each other, both move sequentially from GMarc 4.16 to 4.23a to 4.29, showing no awareness of Lk2 4.17–22 and 4.23b–28 existing in the text of 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 (IDD 1.5). While the Elisha reference is moved from A233 (Ten lepers cleansed) in Lk1 to this passage in Lk2, the explicit references to Elijah here are part of the Lk2 redactional layer rather than proto-Luke, *contra* Brodie (cf. the note on Lk1 7.12).

[124] 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 ʼΕλ μη (48); GCS 31:113–14, 143).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.28 not present in QnLk1[125] QnLk1 4.29. ⟨καὶ⟩ ἐξέβαλον αὐτὸν ⟨καὶ⟩ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ⟨ὥστε κατακρημνίσαι αὐτόν⟩[126] QnLk1 4.30. ⟪αὐτὸς δὲ⟫ διὰ μέσου αὐτῶν ἐπορεύετο[127]	6.5–6a not present in Mk1	13.58 not present in Mt1	Jn2 10.39. ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1˙Jn2]	Lk2 4.28. καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα [CINP] Lk2 4.29. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν· [QnLk1˙Lk2] Lk2 4.30. αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο. [QnLk1˙Lk2]	Mt2 13.58. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. [Mt2c]	Mk3 6.5. **καὶ οὐκ** ἐδύνατο ἐκεῖ **ποιῆσαι** οὐδεμίαν **δύναμιν**, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν. [Mt2·Mk3] Mk3 6.6a. καὶ ἐθαύμαζεν **διὰ τὴν ἀπιστίαν αὐτῶν**. [Mt2·Mk3]

[125] 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*) (IDD 1.1); dramatization and character emotion (IDD 1.4).

[126] Lk1 4.29 is attested by three witnesses spanning two languages, Latin and Syriac. According to T: "Here as I for the first time attend to the hands laid on him I am bound to outline the substance of his body, that he cannot be believed to be a phantasm who admitted of contact indeed full of violence, was restrained and seized and dragged up to a cliff" / *hic primum manus ei iniectas animadvertens necesse habeo iam de substantia eius corporali praefinire quod non possit phantasma credi qui contactum et quidem violentia plenum detentus et captus et ad praecipitium usque protractus admiserit* (*Marc.* 4.8.2; SC 456:106; Evans 284). Outside of *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 auguers 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 elapsum 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" / ܡܢܗܘ ܠܗ ܠܛܘܪܐ ܕܡܬܩܠܐ, ܡܢܗܘ ܠܗ (*Diat. com.* 11.23; CBM 8:70); and shortly later, "And they led him in order to cast him off" / ܡܢܗܘ ܕܢܫܕܘܢܝܗ, ܡܢܗܘ (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 (IDD 1.1), as is the apparent foreshadowing of the crucifixion outside the city of Jerusalem (IDD 1.4).

[127] Lk1 4.30 is attested by two Latin witnesses: T and Jerome. T elaborates on this as part of a defense of Jesus having a real human body: "For even though he escaped through their midst, yet before he has already experienced violence and was afterwards released; certainly it is customary for a tumult to be scattered or even broken up" / *nam etsi per medios evasit sed ante iam vim expertus et postea dimissus; scilicet soluto uti adsolet tumultu vel etiam irrupto* (*Marc.* 4.8.3; SC 456:106–8; Evans 284). Jerome quotes and restates the same material: "he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?" / *transivit per medios id est elapsus est de manibus eorum. 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 (IDD 1.1), which is also a characteristic δια-prefixed verb and part of a transitional δὲ + participle bigram (IDD 1.2), a lemma also absent in $f^{1,3}$. It is significant that both Latin witnesses render "he went" / ἐπορεύετο here in GMarc as "escaped" in different, independent translations: T *evasit*; Jerome *elapsus est* (*bis*). While brief, the notice in Qn of Jesus escaping arrest or death—probably as a runaway slave, given the opening Aesopian imitations—likely inspired similar, repeated scenes in John (7.30, 32, 44, 45, 8.20, 10.39), there repurposed to fashion Jesus as a new Dionysus/Liber, the evasive god of freedom who continually frees himself, slaves, and prisoners. Jerome himself apparently made an intertext between Lk1 4.30 and John 10.39 when he said, "he departed from their hands". For an extensive tour of the thoroughgoing Dionysian imitations in the Johannine Signs Gospel, see especially Dennis R. MacDonald, *The Dionysian Gospel: The Fourth Gospel and Euripides* (Minneapolis, MN: Fortress, 2017), with related literature.

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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[128]	Lk2 4.38. ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. [CINP] Lk2 4.39. καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [CINP]	Mt2 8.14. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· [Lk2·Mt2] Mt2 8.15. καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ. [Lk2·Mt2]	Mk3 1.29. καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. [Lk2˙Mk3] Mk3 1.30. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο **πυρέσσουσα**, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. [Lk2Mt2·:Mk3] Mk3 1.31. καὶ προσελθὼν **ἤγειρεν** αὐτὴν κρατήσας **τῆς χειρός**· καὶ ἀφῆκεν αὐτὴν **ὁ πυρετός**, **καὶ** διηκόνει αὐτοῖς. [Lk2Mt2·:Mk3]

[128] Lk2 4.36–39 are unattested according to R (413), but 4.38–39 were likely not present in Lk1. As K (530) notes, the scholia of E do not begin until 5.14 (*Pan.* 42.11.6), and T transitions immediately from 4.31–35 (*Marc.* 4.1–7) to 4.16, 23, 29–30 (*Marc.* 4.8.2–3) to 4.40b (*Marc.* 4.8.4).

Note that in the context of Lk1, we are 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 students yet; that comes later in Lk1 5.1–11. Thus the healing of Peter's mother-in-law would not have made any sense at this point in the Lk1 narrative, regardless of whether it was available in the Mk1 stratum or not. This story was likely an early-orthodox invention illustrating characteristic LkR2 themes of Petrine devotion and favoritism (Peter's mother-in-law is the first to receive a healing from Jesus), family/filial piety (Peter takes care of his mother-in-law), birth/familial legitimacy (Peter had a father), hospitality decorum, female piety, and women cast as servants (cf. Lk2 10.38–42) (IDD 1.4). It makes for a fascinating contrast to read the phrase, "standing over her" / καὶ ἐπιστὰς ἐπάνω αὐτῆς in this opening LkR2 miracle as an inversion of the first Qn narrative involving a woman, wherein we find the "woman standing behind, sinful near the feet" / γυνὴ στᾶσα ὀπίσω ἁμαρτωλός παρὰ τοὺς πόδας anoints Joshua as the messiah (see A114). This Lk2 story is picked up and expanded by MtR2 and then MkR3 in different ways. MtR2 sticks close to the Lk2 script yet adds the detail that Jesus "touched her hand" / ἥψατο τῆς χειρὸς αὐτῆς (Mt2 8.14). MkR3 elaborates more thoroughly, combining Lk2 and Mt2 as part of a private, privileged revelatory moment for three chief male students, quite akin to the transfiguration in Mk1 as well as the retelling of other stories in Lk2, Mt2, and Mk3 strata.

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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)
1.32–33 not present in Mk1 Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας [Mk1c]	4.40a not present in Lk1[129] Lk1 4.40b. 《πολλοὺς κακῶς ἔχοντας》 τὰς χεῖρας ˹ἐπιτιθεὶς ἐθεράπευεν˺ αὐτούς[130] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.16b. καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν [Mk1˙Mt1] 8.17 not present in Mt1	Lk2 4.40a. δύνοντος δὲ τοῦ ἡλίου [CINP] Lk2 4.40b. ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν **τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 4.24. … πάντας τοὺς κακῶς ἔχοντας **ποικίλαις νόσοις** Mt2 8.16 same as Mt1 Mt2 8.17. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· αὐτὸς τὰς **ἀσθενείας** ἡμῶν ἔλαβεν καὶ τὰς **νόσους** ἐβάστασεν. [Lk2·Mt2]	Mk3 1.32. **ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας** τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· [Mk1Lk1Lk2·:Mk3] Mk3 1.33. καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. [Mk3c] Mk3 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας **ποικίλαις νόσοις** [Mk1Lk1Lk2·:Mk3]

[129] While Lk1 4.40 is attested according to R (413), this should not be understood to include Lk2 4.40a, which is unattested and most likely not present.

Characteristic Lk2 features include: the archaized form of "all" / ἅπας and the lemma "disease" / νόσος (IDD 1.1); the participle + δὲ / *@vp* δὲ transitional opening (IDD 1.2); novelistic artistry in a sunset (!) transition, and emphasis on the largesse of Jesus as benefactor to the whole public: "Now as the sun was setting, everyone—as many as were sick with various diseases—they brought to him" (IDD 1.4). MtR2 finds in the Lk2 pairing of "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 ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται; cp. MT Isa 53.4, "he carried our sicknesses and our pains he bore" / חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם. MkR3 picks up and expands on the Lk2 picturesque setting and opening collective action (Mk3 1.32) before expanding it into an occasion for foreshadowing by way of an intertext of doom, the story of Sodom and Gomorrah wherein the "whole gathered city was at the door" / ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν (Mk3 1.33).

[130] T closely paraphrases most of Lk1 4.40b: "Finally, he himself soon touched others, on whom he placed hands… He was conferring the benefits of treatments" / *ad summam et ipse mox tetigit alios quibus manus imponens… beneficia medicinarum conferebat* (*Marc.* 4.8.4; SC 456:108; Evans 284).

The opening 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 (IDD 1.1), a characteristic 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.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.34b. καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια [Mk1c] Mk1 3.11b. καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ [¦Mk1c] Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. [¦Mk1c]	Lk1 4.41. ˹ἐξήρχοντο˺ δὲ καὶ δαιμόνια ⟪ἀπὸ πολλῶν⟫ ˹κραυγάζοντα˺ σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ˹οὐκ εἴα αὐτὰ λαλεῖν˺[131] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 7.22. τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν [¦Mk1¨Mt1] Mt1 8.16a. καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ [Mk1¨Mt1]	Lk2 4.41. **ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν**, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 16.16. ἀποκριθεὶς ***δὲ*** Σίμων Πέτρος ***εἶπεν·*** σὺ εἶ ὁ χριστὸς ***ὁ υἱὸς τοῦ θεοῦ*** τοῦ ζῶντος. [¦Mk1Lk1Mt1Lk2·:Mt2]

[131] 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 (א C Θ 33 118 1071) preserved the plural form, matching the plural of the subsequent participle. 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 εἴα 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 γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

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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)
Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. Mk1 1.35b. καὶ ἀπῆλθεν εἰς ἔρημον [Mk1c] Mk1 1.36–37 not present in Mk1 Mk1 5.34. ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.	Lk1 4.42. καὶ ⌜ἐπορεύθη⌝ εἰς ⟪τὴν⟫ ἔρημον ⟪καὶ⟫ οἱ ὄχλοι κατεῖχον αὐτὸν.[132] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου [¦Mk1·Mt1]	Lk2 4.42. γενομένης δὲ ἡμέρας ἐξελθὼν **ἐπορεύθη εἰς ἔρημον** τόπον· καὶ **οἱ ὄχλοι** ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ **κατεῖχον αὐτὸν** τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν. [Lk1˙Lk2] [Lk2:Mk1<Lk1]	Mk2 1.35. καὶ πρωῒ ἔννυχα λίαν ἀναστὰς **ἐξῆλθεν** καὶ ἀπῆλθεν εἰς ἔρημον **τόπον** κἀκεῖ προσηύχετο. [Mk1Lk1Lk2·:Mk2] Mk2 1.36. καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ᾽ αὐτοῦ, [Mk2c] Mk2 1.37. ***καὶ*** εὗρον ***αὐτὸν*** καὶ λέγουσιν αὐτῷ ὅτι πάντες ***ζητοῦσίν*** σε. [Lk2·Mk2]

[132] Lk1 4.42 is clearly attested by T: "he went forth to wilderness" / *in solitudinem procedit* (*Marc.* 4.8.9; SC 456:112; Evans 286). T shortly thereafter also clearly references that Jesus was "detained by the crowds" / *detentus a turbis* (*Marc.* 4.8.10 in SC 456:112; 4.8.9 in Evans 286, 288).

The 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 (IDD 1.1). The improvised restoration of "and" / καὶ is a necessary conjunction to connect the two clauses and is consistent with the Lk2 receptor. The reference to "the crowds" is oddly omitted by V (187*), but we concur with 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 (IDD 1.1); the opening participle + δὲ introductory bigram / *@vp* δὲ@* and articular infinitive / ὁ@dg* *1 *@vn* (IDD 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 all contaminate Lk1 here by including these characteristic Lk2 features.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 1.38. καὶ λέγει αὐτοῖς· ἄγωμεν ⟪καὶ εἰς τὰς ἄλλας πόλεις⟫ ἵνα καὶ ἐκεῖ κηρύξω [Mk1c] 1.39 not present in Mk1	Lk1 4.43. ⟪καὶ λέγει αὐτοῖς⟫ με δεῖ ⸢καὶ εἰς τὰς ⸢ἄλλας πόλεις⸣⸣ κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ[133] [Mk1·Lk1] [Lk1:Mk1<Lk2] 4.44 not present in Lk1[134]	Lk2 4.40. δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν **τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς**. [¦Mk1Lk1·:Lk2] [see A038] Lk2 4.43. ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ **ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ**, ὅτι ἐπὶ τοῦτο ἀπεστάλην. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 4.44. καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας. [CINP]	Mk2 1.38. καὶ λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· **εἰς τοῦτο γὰρ ἐξῆλθον**. [Mk1Lk1Lk2·:Mk2] Mk2 1.39. **καὶ** ἦλθεν **κηρύσσων εἰς τὰς συναγωγὰς** αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. [Lk2·Mk2]	Mt2 4.23. καὶ ***περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ*** διδάσκων ***ἐν ταῖς συναγωγαῖς*** αὐτῶν καὶ κηρύσσων **τὸ εὐαγγέλιον** τῆς βασιλείας καὶ θεραπεύων πᾶσαν **νόσον** καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [Mk1Lk2Mk2·:Mt2] Mt2 4.24. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ ***εἰς ὅλην τὴν*** Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας **ποικίλαις νόσοις** καὶ βασάνοις συνεχομένους [καὶ] **δαιμονιζομένους** καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. [Lk2Mk2·:Mt2] [see A038 and A077]

[133] Lk1 4.43 is quoted verbatim by T: 'It is necessary for me', he said, 'to proclaim the kingdom of god in other cities'" / *oportet me inquit et aliis civitatibus adnuntiare regnum dei* (*Marc.* 4.8.10 in SC 456:112; 4.8.9 in Evans 288).

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

[134] 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 (IDD 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 (IDD 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 κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας is also characteristic of Lk2 (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 5.1–11

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	5.1–7, 9–11	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)
Mk1 1.16. καὶ εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. [Mk1c] Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c] Mk1 4.1. καὶ συνάγεται πρὸς αὐτὸν ὄχλος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τῆς γῆς ἦσαν. [Mk1c] Mk1 4.2. καὶ ⟪ἔλεγεν αὐτοῖς⟫ ἐν παραβολαῖς πολλὰ [Mk1c] Mk1 6.53. καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ καὶ προσωρμίσθησαν.	Lk1 5.1. ⟪καὶ ἑστὼτος παρὰ τὴν θάλασσαν Γεννησαρέτ⟫[135] [Mk1·Lk1] Lk1 5.2. ˹οἱ ἁλιεῖς˺ ⟪ἀποβάντες ἔπλυνον τὰ δίκτυα⟫[136] [‡Mk1·Lk1] [Lk1:Mk1=Lk2] Lk1 5.3. ⟪καὶ ἐμβὰς εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τοὺς ὄχλους ἐπὶ τῆς γῆς⟫[137] [‡Mk1·Lk1]	Mt1 4.18. ⟪καὶ⟫ **εἶδεν δύο** ἀδελφούς, Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. [‡Mk1Lk1·:Mt1?] Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος **ἐπὶ τὸν αἰγιαλὸν εἱστήκει**. [‡Mk1Lk1·:Mt1] Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς [Mk1¨Mt1] Mt1 14.34. καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. [Mk1¨Mt1]	Jn2 21.1. μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως. [Mk1¨Jn2?] Jn2 21.4. πρωΐας δὲ ἤδη γενομένης **ἔστη** Ἰησοῦς **εἰς τὸν αἰγιαλόν**, οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. [‡Mk1Lk1Mt1·:Jn2] Jn2 21.3. λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. [Jn2c]	Lk2 5.1. ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ **καὶ** αὐτὸς **ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ** [‡Mk1Lk1·:Lk2] Lk2 5.2. **καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα**. [‡Mk1Lk1¨Lk2] [Lk2:Mk1=Lk1] Lk2 5.3. **ἐμβὰς δὲ εἰς ἓν** τῶν **πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους**. [‡Mk1Lk1¨Lk2]	Mt1 4.18. περιπατῶν δὲ **παρὰ τὴν θάλασσαν** τῆς Γαλιλαίας **εἶδεν δύο *ἀδελφούς***, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ***βάλλοντας*** ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. [‡Mk1Lk1Mt1·:Mt2?] Mt2 13.2–3a same as Mt1 Mt2 14.34 same as Mt1	Mk3 1.16. καὶ παράγων **παρὰ τὴν θάλασσαν** τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. [‡Mk1Lk1·:Mk3] Mk3 1.19 same as Mk1 Mk3 4.1. καὶ πάλιν ἤρξατο διδάσκειν **παρὰ τὴν θάλασσαν**· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. [‡Mk1Lk1·:Mk3] Mk3 4.2. καὶ **ἐδίδασκεν** αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· [Mk1Lk1·:Mk3]

[135] Lk1 5.1 was not attested by patristic witnesses, but some of this content was likely present in GMarc.

The improvised 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 (IDD 1.1); the opening "now it happened" / γίνομαι@v* δέ@cc transitional bigram, the prepositioned (and split!) articular infinitive / ἐν@pd ό@dd* *2 *@vn* (IDD 1.2), the passive infinitive / *@vn?p*, the "word of god" / λόγος@nnmsc ό@dgms θεός@ngmsc trigram (IDD 1.2); and an implicit geographical interests and international travel perspectives of LkR2 (IDD 1.4). D idiosyncratically spelled the place name "Gennesared" / Γεννησαρέδ, akin to its unique spelling for "Nazared" / Ναζαρὲδ in Lk2 4.16. 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᾽ ἁλὸς, interacted with multiple parties on multiple boats, produced a miracle that caused dread and made acolytes, and played the central role in a drama about capturing people; see MacDonald, *Luke and Vergil*, 18. That famous hymn pictured Dionysus as a young man; the placement here at the outset of the ministry of Jesus may implicitly picture him similarly.

[136] 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" / ἁλιεῖς 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).

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

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Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 5.4. 《ὅτε δὲ ἐπαύσατο λαλῶν εἶπεν βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν》[138] [Lk1c]	Jn2 21.5. λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὔ. [Jn2c] Jn2 21.6a. ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. [‡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]

[138] 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, moving from Jesus teaching to the narration of a miraculous catch of fish. Jesus giving a command to cast out the nets provides just such a transition.

The improvised restoration of "when" / ὅτε in place of "as" / ὡς is based on D, a decision N (8) also made, but not K (537). The additional direct speech to Simon, introduced by the characteristic accusative *pros* (IDD 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 (IDD 1.1). We opt instead for the simpler term "cast" / βάλλω, used here in the independent JnR2 receptor and regularly throughout Lk1 (IDD 1.1).

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Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 5.5. 《Σίμων δὲ εἶπεν αὐτῷ διδάσκαλε δι᾽ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι》[139] [Lk1c] Lk1 5.6. 《καὶ ἔβαλον ἰχθύων πλῆθος πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι》[140] [Lk1c] Lk1 5.7. 《καὶ κατένευον τοῖς ἐν τῷ ἑτέρῳ πλοίῳ βοηθεῖν》[141] [Lk1c]	Jn2 21.6b. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. [‡Lk1·Jn2?] Jn2 21.8. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. [‡Lk1·Jn2]	Lk2 5.5. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι᾽ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. [‡Lk1¨Lk2] Lk2 5.6. καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. [‡Lk1¨Lk2] Lk2 5.7. καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. [‡Lk1¨Lk2]

[139] While Lk1 5.5 is unattested (R 413), it was likely present in some form, given the generally attested narrative.

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 (IDD 1.1).

[140] Lk1 5.6 is attested implicitly and paraphrastically in T, who almost certainly refers to a miraculous catch of fish along with the students' reaction to it. Speaking of Peter, T says: "he was trembling at the plentiful netting of fish" / *trepidanti de copiosa indagine piscium* (*Marc.* 4.9.1; SC 456:114; Evans 288). Thus some restoration is entirely reasonable and indeed necessary. A minimalistic approach led R (413) to dismiss the verse as unattested.

This improvised restoration of Lk1 5.6 represents an eclectic combination of elements from Jn2 and mostly Lk2, with characteristic Lk2 features omitted such as the opening participial transition and the συ-prefixed verb (IDD 1.2). The idea of a miraculous catch of fish may have been inspired in part by the Markan seaside crowds, whom the students were to catch as fish (see Lk1 5.9).

[141] According to R (413), Lk1 5.7 is unattested, 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 earlier in the narrative can be reasonably inferred from that later word choice, meriting an improvised restoration.

The word "nodded" or "signaled" / κατένευον is likely part of the imitation of *Homeric Hymn* 7 (MacDonald, *Luke and Vergil*, 18) and is taken as original to Lk1, given its many other Dionysian signals. This verb in our reconstruction follows the unique witness of D to the imperfect plural form, which contrasts with the singular aorist in א (κατένευσεν) and the plural aorist (κατένευσαν) 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" / ἀμφότεροι, and "sink" / βυθίζω (IDD 1.1). A few characteristic Lk2 features also appear in the first half of the verse: the rare lemma "partner" / μέτοχος and the συ-prefixed verb "take together" / συλλαμβάνω (IDD 1.1, 1.2). The split articular infinitive with an intermediate participle is also omitted as doubly characteristic of Lk2 (IDD 1.2) and substituted with the infinitive verb from D.

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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]

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Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 5.9. ⟨ἔλαβεν δὲ φόβος⟩ αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων[142] [Lk1c]	Jn2 21.11. ἀνέβη οὖν Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. [‡Lk1·Jn2?]	Lk2 5.9. θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον [Lk1˙Lk2]

[142] Lk1 5.9 is closely paraphrased by T, "he was trembling at the plentiful netting of fish" / *trepidanti de copiosa indagine piscium* (*Marc.* 4.9.1; SC 456:114; Evans 288).

The lemmata "amazement" / θάμβος and "seize" / περιέχω are rare and most likely reflect LkR2 instead of LkR1 vocabulary (IDD 1.1). Cp. the similar formulation in Lk2 8.37: "they were seized with great fear" / φόβῳ μεγάλῳ συνείχοντο. We restore a simpler construction likely found also in QnLk1 7.16: "then fear took" / ἔλαβεν δὲ φόβος. That noun also aligns well with the verb "to fear" / φοβέω clearly attested in the following verse in Lk1. As part of its early-orthodox/early-catholic redactional work, LkR2 affixed a claim of Petrine solidarity: "all those with him" / καὶ πάντας τοὺς σὺν αὐτῷ, which reflects a characteristic Lk2 bigram "those with" / ό@d??p σὺν@* (IDD 1.2).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Mk1 1.17. εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. [Mk1c] Mk1 1.18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1c] Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c]	Lk1 5.10. 《ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάνην》 υἱοὺς Ζεβεδαίου 《καὶ》 ˹εἶπεν ˹τῷ Σίμωνι˺˻ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν[143] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 4.19. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. [Mk1¨Mt1] Mt1 4.20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1¨Mt1] Mt1 4.21a-b. καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν [Mk1¨Mt1]	Jn2 21.2. ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. [Mk1¨Jn2?]	Lk2 5.10. **ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου**, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. **καὶ εἶπεν πρὸς τὸν Σίμωνα** ὁ Ἰησοῦς· **μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν**. [Mk1Lk1¨Lk2] [Lk2:Mk1<Lk1]

[143] 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 students, 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@pa *1 *@na speech addressee formula (IDD 1.2). T clearly uses the dative addressee form, directed here "to Peter" / *Petro* alone. While T uses the name "Peter" by itself, it likely reflects his own substitution for "Simon", whose Hebrew name is typically attested on its own in this passage in Lk2 and in the Markan and Matthean strata. The self-standing reference to "Peter" appears elsewhere in this parallel set only in Jn2 21.7, and the combined formula ("Simon Peter") appears Jn2 21.2, 7, as well as in Lk2 5.8.

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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[144] [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. [Jn2c] Jn2 21.10. λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. [Jn2c]	Lk2 5.11. καὶ καταγαγόντες τὰ ***πλοῖα ἐπὶ τὴν γῆν ἀφέντες*** πάντα **ἠκολούθησαν αὐτῷ**. [Mk1Lk1¨Lk2] [Lk2:Mk1<Lk1]	Mk3 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. [Mk1¨Mk3]

[144] Lk1 5.11 is clearly attested in T: "finally leaving from the boats they followed him, understanding he had started to do what he had said" / *denique relictis nauclis secuti sunt eum ipsum intellegentes qui coeperat facere quod edixerat* (*Marc.* 4.9.2; SC 456:114; Evans 288).

We concur with BD (100), R (413), and N (10) to render the plural word "boats" based on T's "from boats" / *nauclis*, a term absent from D and thus omitted by V (188*) and K (537). The singular form "boat" / *navem* in T's paraphrase of this synoptic tradition outside of his polemic against Marcion is not sufficient basis to overturn the more securely attested 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).

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

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A042. Leper(s) cleansed	1.40–42, 44	5.12–14	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˺˻ ⟪ἔρχεται πρὸς αὐτὸν λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι⟫[145] [Mk1·Lk1] [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] [Lk2:Mk1=Lk1]	Mk3 1.40. καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. [Mk1¨Mk3]

[145] 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 φημὶ δὲ τῷ λεπρῷ (*Pan.* 42.11.17 ʼΕλ. 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 receptor, and the D receptor, which has "leper man" / ἀνὴρ λεπρὸς, the basis for our initial improvised restoration, matching that of V (188*) and other GMarc editors. R (5.8) anachronistically reads the distinctive LkR2 5.12 word "leprosy" / λέπρας back into Lk1, when "leper" / λεπρός is far more characteristic of QnLk1 (IDD 1.1). Several Lk2 characteristic features are evident: the lemma "full" / πλήρης, "fall" / πίπτω, "presence/face" / πρόσωπον, and the participial form of "see" / ὁράω@vp* (IDD 1.1); the opening narrative voice bigram "and it happened" / καί γίνομαι@viam3s, the prepositional infinitive trigram / ἐν@p* *1 ό@d* *@vn*, the participle + δὲ transition / *@vp* δὲ (IDD 1.2); worshipping and/or prostrating before Jesus, and a penchant for dramatization and exaggeration in the description of the man being "full of leprosy" / πλήρης λέπρας (IDD 1.4).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.41. καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1c] Mk1 1.42. καὶ εὐθὺς ἐκαθαρίσθη [Mk1c]	Lk1 5.13. 《καὶ ἐκτείνας τὴν χεῖρα》 ἥψατο 《αὐτοῦ καὶ》 ˹λέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη˺[146] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 8.3. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ **εὐθέως** ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [Mk1Lk1·:Mt1]	Lk2 5.13. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ **λέγων·** θέλω, καθαρίσθητι· καὶ **εὐθέως *ἡ λέπρα*** ἀπῆλθεν ἀπ᾽ αὐτοῦ. [Mk1Mt1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.41. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1˙Mk3] Mk3 1.42 καὶ εὐθὺς ***ἀπῆλθεν ἀπ᾽ αὐτοῦ* ἡ λέπρα**, καὶ ἐκαθαρίσθη. [Mk1Lk1·:Mk3]

[146] 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 θεραπευομένοις φημὶ δὲ τῷ λεπρῷ (*Pan.* 42.11.17 Ἔλ. α (1); GCS 31:125).

The improvised restoration and upgrades are informed by these attestations, by Mk1 as source, and Mt1, Lk2, and D as receptors. The use of the term "leprosy" / λέπρα (IDD 1.1) and description that the disease "left from" / ἀπῆλθεν ἀπ᾽ a person (IDD 1.2) are excluded as characteristic of Lk2.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
1.43 not present in Mk1 Mk1 1.44. ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1c]	Lk1 5.14. ⌜ἄπελθε⌝ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ⌜τὸ δῶρον⌝ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ εἰς μαρτύριον ὑμῖν[147] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.4. ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον **τὸ δῶρον** ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1·:Mt1]	Lk2 5.14. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν **δεῖξον σεαυτὸν** τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου **καθὼς** προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.43. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν. [Mk3c] 1.44 same as Mk1

[147] 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 δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς ἵνα ᾖ μαρτύριον τοῦτο ὑμῖν ἀνθ' οὗ εἶπεν ὁ σωτήρ εἰς μαρτύριον αὐτοῖς (*Pan.* 42.11.6 α (1); 42.11.17 Σχ. <α> (1); 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, φημὶ δὲ τῷ λεπρῷ... καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου κἂν τε ἀποκόψῃς τὸ δῶρον, φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δῶρου λέγει (*Pan.* 42.11.17 Ἔλ. α (1); GCS 31:125).

The opening imperative ἄπελθε is based on T's "go!" / *vade* as part of a double imperative formula, which aligns with D against the majority of Lk2 manuscripts, which have the opening participle ἀπελθὼν, one that E uses three times. Either E transformed the GMarc verb to align with Lk2 or else used a later/different version of GMarc. Either scenario may have aimed to improve upon the literary infelicity of successive imperatives. E's claim that "the gift" / τὸ δῶρον was absent apparently reflects a later edition of and/or variant for 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 "tribute" / *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.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
1.45 not present in Mk1	5.15–16 not present in Lk1[148]	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]

[148] Lk2 5.15–16 are unattested according to R (413), but these verses were most likely not present in GMarc.

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 (IDD 1.1); a συ-prefixed verb, a middle infinitive, and a periphrastic participle / εἰμί@* *@vp* (IDD 1.2).

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Parallel Passages for Signals Tracing: GMarc 5.~~17~~, 18, ~~19~~, 20–22a, ~~22b–23~~, 24–26

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A043. Healing of paralytic	2.3, 5–8a, 10–12	5.18, 20–22a, 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[149]	Mt1 9.1. καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. [Mt1c]	Lk2 5.17. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ 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]

[149] Lk2 5.17 was attested "but no insight into wording can be gained" according to R (413), but it was most likely not present in Lk1. T does briefly summarize the whole episode, "he also cured a paralytic indeed amidst a throng, as the people looked on" / *curatur et paralyticus et quidem in coetu spectante populo* (*Marc.* 4.10.1; SC 456:126; Evans 296), but the "throng" / *coetu* most likely refers to 5.26. T's reference does not establish any of the extensive introductory content here in Lk2.

Instead what we have here is a thick cluster of characteristic LkR2 features: the lemma "law-teacher" / νομοδιδάσκαλος, an NT gospel *hapax* (IDD 1.1); two periphrastic participles / εἰμί@* *@vp*, the εἰς + articular infinitive trigram / εἰς@* ό@* *@vn*, and the narrative voice bigram "and it happened" / καί γίνομαι@viam3s, the miracle bigram "lord's power" / δύναμις@* κύριος@ng*, and middle participle / *@vn?m (IDD 1.2). The "power of the lord" bigram is nowhere else evident in the NT, yet quite close to the Pauline "power of god" / δύναμις@* θεός@ng* (IDD 1.2). Characteristic themes include: placenames in a gratuitous litany of geographical references, verisimilitudinous and dramatized novelistic biography, an exaggerated assertion of Jesus' popularity leading to people coming "from every village" / ἐκ πάσης κώμης, and the implicit picture of Jesus as a public benefactor (IDD 1.4). This entire opening was most likely absent both from Mk1 and Lk1, while Mt1 carries the earliest and simplest signal here. LkR2 and MkR3 accentuate the enormous crowds and house setting for the purpose of explaining the need for the lowering of the man through the roof, a dramatic scene not present in Mk1, Lk1, or Mt1. Mk3 also likely here repeats its Sodom and Gomorrah intertext seen previously in Mk3 1.33, foreshadowing doom on Capernaum, likely echoing the Jeremiah-like oracles of Lk2 10.15 and Mt2 11.23. Note that Mk3 alone mentions Capernaum here, specifically expanding its opening setting to have Jesus make a quick return trip there, after MkR1 1.38 expressly had Jesus leaving Capernaum.

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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˺[150] [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 ὃς ἦν παραλελυμένος** καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 2.3. καὶ ἔρχονται ***φέροντες*** πρὸς αὐτὸν παραλυτικὸν **αἰρόμενον** ὑπὸ τεσσάρων [Mk1Mt1Lk2·:Mk3]

[150] 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 (IDD 1.1), but also as a perfect passive participle / *@vpxp* and part of a periphrastic participle / εἰμί@* *@vp* (IDD 1.2). Other characteristic Lk2 features include: "behold" / ἰδοὺ (though here borrowed from the Mt1 stratum) and "before" / ἐνώπιον (IDD 1.1). Our reconstruction of Lk1 stays closest to Mk1 and Mt1 as containing the simplest and earliest forms of the signal.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
2.4 not present in Mk1	5.19 not present in Lk1[151]	Lk2 5.19. καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ [CINP]	Mk3 2.4. καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. [Lk2·Mk3]

[151] 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. It reads best as Lk2 redaction: the characteristic lemma "roof" / δῶμα and *hapax* "tile" / κέραμος (IDD 1.1); dramatization with massive popularity and suspense and even architectural details (IDD 1.4).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 2.5. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. [Mk1c]	Lk1 5.20. ⟪καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ τέκνον ἀφίενταί σου αἱ ἁμαρτίαι⟫[152] [‡Mk1·Lk1]	Mt1 9.2b. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. [Mk1˙Mt1]	Lk2 5.20. καὶ ἰδὼν τὴν πίστιν αὐτῶν **εἶπεν**· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. [‡Mk1˙Lk2]

[152] Lk1 5.20 was attested "but no insight into wording can be gained" according to R (413), but this is unnecessarily minimalist, given T's robust attestations and the consistency of this material across strata. As noted above, within his running polemical commentary on GMarc, T clearly uses the term "paralytic" / *paralyticus* (*Marc.* 4.10.1; SC 456:126; Evans 296) as a general attestation of this episode. He also expressly states, "Recognize Christ as pardoner of sins" / *dimissorem delictorum Christum recognosce* (*Marc.* 4.10.1; SC 456:128; Evans 296), loosely paraphrasing the logion of forgiveness, which the clearly attested complaint in Lk1 5.21 also necessitates. Elsewhere, T clearly quotes this synoptic material: "He was saying, 'Your sins are forgiven you'" / *aiebat... remittuntur tibi peccata* (*Bapt.* 12.8; Evans 28). BD (100) came to the same conclusion when restoring, "Your misdeeds have been dismissed for you."

The improvised restoration is based primarily on the Mk1 source in consultation with the Mt1 and Lk2 receptors. The Lk2 vocative "human" / ἄνθρωπε, and indeed any reference to the healing recipient being an adult, is unattested by T. The text of Lk2 in minuscule 124—a member of the family—interestingly has the word "child" / τέκνον, matching the Mk1 source and Mt1 receptor, and is thus restored here. LkR2 apparently turned the boy into an adult as a characteristic dramatization and exaggeration of the miraculous (IDD 1.4), and/or in order to sidestep the problem of a child being considered sinful.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.6. 《καὶ ἰδού》 τινες τῶν γραμματέων 《ἔλεγον》 [Mk1c] Mk1 2.7. βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1c]	Lk1 5.21. 《καὶ ἰδού τινες τῶν γραμματέων ἔλεγον βλασφημεῖ》 τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ˹εἷς˺ ὁ θεός;[153] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.3. καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. [Mk1˙Mt1]	Lk2 5.21. καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστιν **οὗτος** ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 2.6. ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ **διαλογιζόμενοι** ἐν ταῖς καρδίαις αὐτῶν· [‡Mk1Lk1Lk2·:Mk3] Mk3 2.7. ***τί* οὗτος** οὕτως ***λαλεῖ***; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1Mt1Lk2·:Mk3]

[153] For Lk1 5.21, the closest attestation contains a clear quotation: "Not to fear those who would say, 'Who pardons sins except god alone?'" / *ad non timendos qui dicturi erant quis dimittet peccata nisi solus deus?* (*Marc.* 4.10.1; SC 456:128; Evans 296; see also *Marc.* 4.10.13–14, quoted below). Note that we again see here that the T's clearly attested quotation of Lk1 follows the order of the Mk1 source rather than the Lk2 receptor, given that the latter transposes "sins" and "forgive". Later in *Marc.* and in other writings, T tends to follow the Lk2 order, "sins have forgiven" / *peccata dimisit* (*Marc.* 4.10.14; SC 456:140) or "sins forgive" / *peccata dimittit* (*Bapt.* 10.3; Evans 22), though he can revert to the Mk1/Lk1 order, "forgive sins" / *dimittit delicta* (*Pud.* 21.2; SC 394:268). T also moves back and forth between using *peccata* (*Marc.* 4.10.14 in SC 456:138–40 and Evans 302; *Bapt.* 12.8 in Evans 28; *Bapt.* 10.3 in Evans 22) and *delicta* (*Marc.* 4.10.13–14 in SC 456:138–40 and Evans 302; *Pud.* 21.2 in SC 394:268), but this has no bearing on the restoration here, especially since all strata consistently use ἁμαρτίας.

The opening improvised restoration is from D while omitting its reference to "the Pharisees", which is absent from Markan and Matthean strata and likely reflects a later, characteristic LkR2 expansion, dramatizing conflict between two different groups as if they represented different philosophies (IDD 1.4). The charge of blasphemy, consistent across all strata, does seem to be authentic and original to Mk1 here, followed by Lk1 in the improvised restoration. T consistently renders *solus*/*solum* (see also *Marc.* 4.10.13 in SC 456:138 and Evans 302; *Bapt.* 10.3 in Evans 22; *Pud.* 21.2 in SC 394:268), which could translate either εἷς or μόνος. V and R (4.4.4) opt for μόνος, but εἷς is more likely for many reasons. 1) The clear dependence of Lk1 on its Mk1 source. 2) The witness of numerous Lk2 mss, including D, to the minority reading εἷς. 3) T's own early-orthodox trinitarian views and tendency toward christological heightening, especially when treating of a saying that was central and controversial amidst late second and early third century theological debates. 4) The earliest Gospel strata (Qn, Mk1, Lk1) have a simpler monotheism than what is found in later strata.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.8a. 《καὶ ὁ Ἰησοῦς λέγει αὐτοῖς》 2.9 not present in Mk1	Lk1 5.22a. 《καὶ ὁ Ἰησοῦς》 〈λέγει αὐτοῖς〉 5.22b–23 not present in Lk1[154]	Mt1 9.4. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἱνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; [Mt1c] Mt1 9.5. τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; [Mt1c]	Lk2 5.22. ἐπιγνοὺς δὲ ὁ Ἰησοῦς **τοὺς διαλογισμοὺς αὐτῶν** ἀποκριθεὶς εἶπεν πρὸς αὐτούς· **τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν**; [Mk1Mt1·:Lk2] Lk2 5.23. **τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι** σου, **ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει**; [Mt1·Lk2]	Mk3 2.8. καὶ εὐθὺς **ἐπιγνοὺς** ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως **διαλογίζονται** ἐν ἑαυτοῖς λέγει αὐτοῖς· **τί** ταῦτα **διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν**; [‡Mk1Mt1Lk2·:Mk3] Mk3 2.9. **τί ἐστιν εὐκοπώτερον εἰπεῖν** τῷ παραλυτικῷ· **ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε** καὶ ἆρον τὸν κράβαττόν σου **καὶ περιπάτει;** [Mt1Lk2˙Mk3]

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

Characteristic Lk2 features include: the participial form of "answer" / ἀποκρίνομαι@vp*, the accusative πρὸς, especially to indicate speech addressees (IDD 1.1, 1.2); the participle + δὲ / *@vp* δὲ transitional opening (IDD 1.2). All of this points to the likelihood that most of the content in 5.22–23 was missing from Lk1 except for a simple introduction of the forthcoming speech act in Lk1 5.24, which T attests, "he responded to them" / *eis respondit* (*Marc.* 4.10.13; SC 456:138; Evans 302). Mt1 apparently contains the simplest version of these signals, expanded by LkR2, and further expanded by MkR3.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 2.10. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς– λέγει τῷ παραλυτικῷ· [Mk1c] Mk1 2.11. σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου [Mk1c]	Lk1 5.24. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς ⟪λέγει τῷ παραλυτικῷ σοὶ λέγω⟫ ἔγειρε καὶ ἆρον τὸν κράβαττόν σου[155] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.6. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας– τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἆρόν σου τὴν κλίνην [Mk1˙Mt1]	Lk2 5.24. ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας– εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας **τὸ κλινίδιόν** σου πορεύου **εἰς τὸν οἶκόν σου**. [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] [see Mt1 9.7 re: "into the house"]	Mt2 9.6. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας– τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἆρόν σου τὴν κλίνην **καὶ ὕπαγε εἰς τὸν οἶκόν σου**. [Mk1Mt1Lk2·:Mt2]	Mk3 2.10 same as Mk1 Mk3 2.11. σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου **καὶ ὕπαγε εἰς τὸν οἶκόν σου**. [Mk1Mt2·:Mk3]

[155] 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 Ἕλ. B (2); GCS 31:108, 125). It is also multiply attested in close paraphrases by T (*Marc.* 4.10.2 in SC 456:128 and Evans 296; *Marc.* 4.10.13–14 in SC 456:138–40 and Evans 302), all quoted extensively above. T calls specific attention to the phrase "son of man" here: "Therefore I cannot understand by what reason, Marcion, you 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 lemma "be paralyzed" / παραλύω (IDD 1.1), passive participle / *@vpxp* / παραλελυμένῳ (see Lk2 5.18), whereas T clearly attests "paralytic" / *paralyticus* (*Marc.* 4.10.1; SC 456:126; Evans 296), the same term consistently used in Markan and Matthean strata.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 2.12. καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἴδομεν. [Mk1c]	Lk1 5.25. 《καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν》[156] [‡Mk1·Lk1] Lk1 5.26. 《ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως》 ˹˺οὐδέποτε˻ εἴδομεν˼[157] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.7. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [Mk1¨Mt1] Mt1 9.8. ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. [Mk1¨Mt1]	Lk2 5.25. καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, **ἄρας ἐφ᾽ ὃ κατέκειτο**, **ἀπῆλθεν *εἰς τὸν οἶκον αὐτοῦ* δοξάζων τὸν θεόν**. [‡Mk1Lk1Mt1·:Lk2] Lk2 5.26. καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ **ἐπλήσθησαν *φόβου* λέγοντες** ὅτι **εἴδομεν** παράδοξα σήμερον. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]

[156] 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 (IDD 1.1), and also engages in circumlocution to replace the "bed|mat" / κράβαττον with a characteristic relative pronominal construction, "that on which he reclined" / ἐπί@pa ὅς@rr* (IDD 1.2).

[157] The opening improvised restoration to Lk1 5.26 comes from D.

Characteristic Lk2 features unattested in T and omitted from the reconstruction of Lk1 include the lemmata "mysterious" / παράδοξος (as NT *hapax*), "fill" / πίμπλημι, and "today" / σήμερον (IDD 1.1).

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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)
2.13 not present in Mk1 Mk1 2.14. καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1c]	Lk1 5.27. 《καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ》 ⌜⌜λέγει⌝ αὐτῷ ἀκολούθει μοι⌝[158] [Mk1·Lk1] [Lk1:Mk1=Lk2] Lk1 5.28. 《καὶ ἀναστὰς ἠκολούθει αὐτῷ》 [‡Mk1·Lk1]	Mt1 9.9. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν 《Λευὶν》 καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1¨Mt1]	Lk2 5.27. καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. [Mk1¨Lk2] [Lk2:Mk1=Lk1] Lk2 5.28. καὶ καταλιπὼν πάντα ἀναστὰς **ἠκολούθει αὐτῷ.** [‡Mk1Lk1·:Lk2]	Mt2 9.9. καὶ παράγων **ὁ Ἰησοῦς ἐκεῖθεν** εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1Mt1¨Mt2]	Mk3 2.13 καὶ **ἐξῆλθεν** πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. [Lk2¨Mk3?] Mk3 2.14. καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1Lk2·:Mk3] [see A049 for "of Alphaeus"]

[158] 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 is more likely a 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 he followed him" / καὶ ἀναστὰς ἠκολούθει αὐτῷ is present in all strata. Characteristic Lk2 features omitted from our restoration of Lk1 include: the verb "behold" / θεάομαι (IDD 1.1); the participial phrase "leaving everything" / καταλιπὼν πάντα (cf. Lk2 5.11) (IDD 1.2). The genealogical notice "son of Alpheus" / τὸν τοῦ Ἁλφαίου 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.

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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[159]	9.10 not present in Mt1	Lk2 5.29. καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ᾽ αὐτῶν κατακείμενοι. [CINP]	Mt2 9.10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. [Lk2·Mt2]	Mk3 2.15 **καὶ γίνεται κατακεῖσθαι αὐτὸν** ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ **πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ**· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. [Lk2Mt2·:Mk3]

[159] Lk2 5.29 is unattested according to R (413), but it was likely not present in Lk1, along with Lk2 5.30. T clearly attests to the call and response in 5.27–28 and next to the logion of Jesus in 5.31b, making no reference to any feast or complaint against the protagonist by interlocutors.

The most likely scenario is that Levi's lavish hospitality, the formal feast, the house-setting, and the resulting philosophical dialectic were all characteristic introductions by LkR2 (IDD 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.

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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[160]	9.11 not present in Mt1	Lk2 5.30. καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; [CINP]	Mt2 9.11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; [Lk2·Mt2]	Mk3 2.16. καὶ οἱ γραμματεῖς τῶν Φαρισαίων **ἰδόντες** ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν **ἔλεγον τοῖς μαθηταῖς αὐτοῦ**· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν **ἐσθίει**; [Lk2Mt2·:Mk3]

[160] 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 sympotic 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* (IDD 1.1); the accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); and complaint against the protagonist (IDD 1.4). While "grumble" / γογγύζω is not characteristic of Lk2, it is rare in the canonical gospels (IDD 1.1). Note that Lk2 5.30 has the complaint lodged directly by the Pharisees and scribes against Jesus and his students collectively. MtR2 simplifies the LkR2 interlocutors yet changes the complaint so that it only applies to Jesus, who is given the honorific title "teacher" / διδάσκαλος. MkR3 synthesizes Lk2 and Mt2 by conflating the two Lk2 groups ("Pharisees and scribes") into a single group ("scribes of the Pharisees"), evoking diplomatic communication through emissaries/proxies in place of direct conflicts while maintaining the complaint as directed solely at Jesus.

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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》 <u>οὐ χρείαν ἔχουσιν οἱ ⌜ἰσχύοντες⌝ ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες</u>[161] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 9.12. ὁ δὲ εἶπεν· <u>οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες</u>. [Mk1¨Mt1]	Lk2 5.31. <u>καὶ</u> ἀποκριθεὶς ὁ Ἰησοῦς <u>εἶπεν</u> πρὸς αὐτούς· <u>οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ **ἀλλὰ** οἱ κακῶς ἔχοντες</u>· [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mt2 9.12 **<u>ὁ δὲ</u>** ἀκούσας **<u>εἶπεν</u>**· <u>οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες</u>. [Mk1Mt1¨Mt2]	Mk3 2.17a. <u>καὶ ***ἀκούσας*** **ὁ Ἰησοῦς** λέγει **αὐτοῖς**</u> [ὅτι] <u>οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες</u>· [Mk1Mt1Lk2·:Mk3]

[161] The main saying in Lk1 5.31 is quoted verbatim in T: "yet he approved the Jews better, 'it is not the healthy who have need of a doctor, but rather those who have illness'" / *atquin probavit potius Iudaeos dicendo medicum sanis non esse necessarium sed male habentibus* (*Marc.* 4.11.1; SC 456:412; Evans 304). Another treatise has a loose paraphrase of this synoptic content: "certainly the lord has come to make safe what was lost, a doctor more necessary for the ailing than for the healthy" / *venerat dominus utique ut quod perierat salvum faceret medicus languentibus magis quam sanis necessarius* (*Pud.* 9.12; CCSL 2:1298).

The improvised restoration of the opening is a necessary transitional statement derived from Mk1 as source and consistent with Mt1 as receptor. We correct to the participle "the healthy" / ἰσχύοντες based on Mk1 as source, on Mt1 as receptor, on "the healthy" / *sani* being a common Latin translation for ἰσχύοντες (see Vul Mark 2.17), and on the lemma "be healthy" / ὑγιαίνω as characteristic of Lk2, found in no other canonical gospel yet three times in Lk2 (IDD 1.1). The paraphrase in *Pud.* 9.12 also uses *sanis* to translate "the healthy", but it is unclear whether this translated ἰσχύοντες or ὑγιαίνοντες, or whether the text being referenced was Lk2 5.31, a different synoptic parallel, or a vague conflation of overlapping synoptic content.

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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[162]	9.13 not present in Mt1	Lk2 5.32. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. [CINP]	Mt2 9.13. πορευθέντες δὲ μάθετε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ***ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς***. [Lk2·Mt2]	Mk3 2.17b. ***οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς***. [Lk2Mt2·:Mk3?]

[162] 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? (IDD 1.1); the supplemental, second climactic pronouncement and the synkrisis of righteous and sinners (IDD 1.4). Lk1 5.31 reads quite well on its own as a concluding climactic pronouncement.

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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 ⌜οἱ δὲ σοὶ⌝ ⟨μαθηταί⟩ ἐσθίουσιν καὶ πίνουσιν[163] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 9.14. τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν; [Mk1¨Mt1]	Lk2 5.33. οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν **πυκνὰ καὶ δεήσεις ποιοῦνται** ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ **ἐσθίουσιν καὶ πίνουσιν**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 2.18. καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου **καὶ οἱ** μαθηταὶ **τῶν Φαρισαίων** νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; [Mk1Lk2·:Mk3]

[163] The opening reference in Lk1 5.33 to John's students fasting is attested both by T and Pseudo-Ephrem (*Haer.* 47.4; R 8.5). T has the closest paraphrase: "If he had not baptized him among others, no one could have challenged Christ's students eating and drinking by the form of John's students assiduously fasting and praying" / *si non etiam ipsum inter ceteros tinxisset nemo discipulos Christi manducantes et bibentes ad formam discipulorum Iohannis adsidue ieiunantium et orantium provocasset* (*Marc.* 4.11.5; SC 456:144; Evans 304–6). Note that this is the first mention of John the baptizer in Lk1 (R 5.11; V 187*), hence T's rhetorical question, "Yet whence did John arrive in the middle? Suddenly Christ, and suddenly John" / *unde autem et Iohannes venit in medium? Subito Christus subito et Iohannes* (*Marc.* 4.11.4; SC 456:144; Evans 304).

Exhibiting a customary concern for prayer and fasting as forms of piety (IDD 1.4), LkR1 apparently adds the adverb "often" / πυκνὰ to characterize the fasting of John's students and also adds that they "make prayers" / δεήσεις ποιοῦνται. Later manuscripts of Matthew may have followed suit by adding "many times" / πολλά after the word "we fast" / νηστεύομεν. The upgrade "but those belonging to you" / οἱ δὲ σοὶ and explicit restoration of "students" / μαθηταί are based on T, "Christ's students eating and drinking" / *discipulos Christi manducantes et bibentes*, consistent with the Mk1 source here.

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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 ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ᾽ αὐτῶν οὐ δύνανται νηστεύειν. [Mk1c]	Lk1 5.34. ⟪καὶ λέγει αὐτοῖς ὁ Ἰησοῦς⟫ μὴ ⌜δύνανται νηστεύειν οἱ υἱοὶ⌝ τοῦ νυμφῶνος ⌜ἐφ᾽ ὅσον⌝ μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος[164] [Mk1·Lk1] [Lk1:Mk1>Lk2] [Lk1:Mt1>Lk2]	Mt1 9.15a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν **ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος**; [Mk1Lk1·:Mt1]	Lk2 5.34. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι; [Mk1¨Lk2] [Lk2:Mk1>Lk1]	Mk3 2.19. καὶ **εἶπεν** αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ᾽ αὐτῶν οὐ δύνανται νηστεύειν. [Mk1¨Mk3]

[164] Lk1 5.34 is clearly attested in T, Ephrem, and Ps-Ephrem. According to T: "But humbly offering a reason that the sons of the groom could not fast as long as the groom was with them, but afterwards promising they would fast when the groom was taken from them" / *at nunc humiliter reddens rationem quod non possent ieiunare filii sponsi quamdiu cum eis esset sponsus postea vero ieiunaturos promittens cum ablatus ab eis sponsus esset* (*Marc.* 4.11.6; SC 456:146; Evans 306). See also Ephrem (*Haer.* 47.4; R 8.5) and Ps-Ephrem (*Exp. Gos.* 64; R 8.5).

The upgraded phrases follow T, exactly as V (189*) had reconstructed. R (5.11) 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 while the bridegroom is with them."

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν [Mk1c]	Lk1 5.35. ⟨ἐλεύσονται δὲ ἡμέραι⟩ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος ⟨τότε⟩ νηστεύσουσιν[165] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.15b. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. [Mk1¨Mt1]	Lk2 5.35. ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [Mk1¨Lk2] [Lk2:Mk1=Lk1]	Mk3 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν **ἐν ἐκείνῃ τῇ ἡμέρᾳ**. [Mk1Lk2·:Mk3]

[165] Lk1 5.35 is closely paraphrased in T: "but afterwards promising they would fast when the groom was taken from them" / *postea vero ieiunaturos promittens cum ablatus ab eis sponsus esset* (*Marc.* 4.11.6; SC 456:146; Evans 306).

The explicit restoration of the opening prediction ("but the days will come" / ἐλεύσονται δὲ ἡμέραι) is based on T's restatement "promising" / *promittens* and on the consistency of the expression in the Mk1 source and all its receptors, Mt1, D, and nearly universal Lk2 mss. The explicit restoration of "then" / τότε is based on T's time indicator "afterwards" / *postea* and the consistent presence of the term across all strata.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 2.21. οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ᾽ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται. [Mk1c] Mk1 2.22a–b. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· [Mk1c] Mk1 2.22c. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς. [Mk1c]	Lk1 5.37. ⟨οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ⟩ ⸢ἐπίβλημα ῥάκους ἀγνάφου⸣ ⟨ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε⟩ ⟪ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ⟫ ⟨ὁ οἶνος ἐκχεῖται⟩ ⟪καὶ οἱ ἀσκοί ἀπόλλυνται⟫[166] [Mk1·Lk1] [Lk1:Mk1<Lk2] [Lk1:Mt1>Lk2] Lk1 5.38. ⟪ἀλλὰ⟫ ⟨οἶνον νέον εἰς ἀσκοὺς νέους⟩[167] [†Mk1·Lk1] [†Lk1:Mk1>Lk2] [†Lk1:Mt1<Lk2] 5.39 not present in Lk1[168] Lk1 5.36. ⟨οὐδεὶς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ⟩ ⟨εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται⟩[169] [†Mk1·Lk1] [†Lk1:Mk1<Lk2] [†Lk1:Mt1<Lk2]	Mt1 9.16. οὐδεὶς δὲ **ἐπιβάλλει** ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ **ἱματίῳ παλαιῷ**· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται. [†Mk1Lk1·:Mt1] Mt1 9.17a-b. οὐδὲ **βάλλουσιν** οἶνον νέον εἰς ἀσκοὺς παλαιούς· **εἰ δὲ μή γε**, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος **ἐκχεῖται** καὶ οἱ ἀσκοὶ **ἀπόλλυνται**· [†Mk1Lk1·:Mt1] Mt1 9.17c. ἀλλὰ **βάλλουσιν** οἶνον νέον εἰς ἀσκοὺς καινούς, **καὶ ἀμφότεροι συντηροῦνται**. [†Mk1Lk1·:Mt1]	Lk2 5.36. ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας **ἐπιβάλλει** ἐπὶ ἱμάτιον παλαιόν· **εἰ δὲ μή γε, καὶ** τὸ καινὸν σχίσει **καὶ τῷ παλαιῷ οὐ συμφωνήσει** τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. [†Mk1Lk1·:Lk2] [†Lk2:Mk1<Lk2] Lk2 5.37. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· **εἰ δὲ μή γε**, ῥήξει ὁ οἶνος **ὁ νέος** τοὺς ἀσκοὺς καὶ αὐτὸς **ἐκχυθήσεται** καὶ οἱ ἀσκοὶ **ἀπολοῦνται**· [†Mk1Lk1·:Lk2] [†Lk2:Mk1>Lk1] Lk2 5.38. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. [Mk1¨Lk2] [†Lk2:Mk1=Lk1] Lk2 5.39. οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν [CINP]

[166] The evidence for Lk1 5.37–38, 36 is complicated because of both the abundance and the inconsistency of testimonies spanning six witnesses in three languages: T, E, Greek and Latin *Adm*, Philastrius and Ephrem. While V (189*) and R (414) refrained from any serious attempt at reconstruction, a maximalist reconstruction is not only possible, but also quite reasonable—however challenging!—thus undertaken here and by H (409), BD (100–1), K (560), and N (18).

The inverted order (wine then garment) of verses is based on E (see below) and two of three attestations by T: "You have erred in that pronouncement of the lord in which it seems to distinguish between new and old. You are inflated with old skins and brain-deprived from new wine and thus have sewn the cloth of heretical novelty on the old, that is, the prior gospel" / *errasti in illa etiam domini pronuntiatione qua videtur nova et vetera discernere. Inflatus es utribus veteribus et excerebratus es novo vino atque ita veteri id est priori evangelio pannum haereticae novitatis adsuisti* (*Marc.* 4.11.9; SC 456:148; Evans 308); "For he does not commit new wine to old skins who does not even have old skins, and no one adds a new addition to an old garment unless he is not lacking an old garment" / *nam et vinum novum is non committit in veteres utres qui et veteres utres non habuerit et novum additamentum nemo inicit veteri vestimento nisi cui non defuerit et vetus vestimentum* (*Marc.* 4.11.10; SC 456:150; Evans 308). Cp. "How indeed does he teach that new fabric not be sewn onto an old garment nor new wine be entrusted to old skins?" / *quomodo denique docet novam plagulam non adsui veteri vestimento nec vinum novum veteribus utribus credi* (*Marc.* 3.15.5; SC 399:138–40; Evans 216). As R (4.4.6) notes, this unique order of having the wine metaphor before the cloth metaphor is also maintained in GThom 47. LkR2 instead follows Mk1 and Mt1 by putting the cloth metaphor before the wine metaphor. T's loose paraphrases of these traditions outside of *Marc.* (*Or.* 1.1 in CCSL 1:257; *Res.* 44.3 in Evans 122) make no difference to a restoration. 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 become greater'?" / εἴπατέ μοι, τί ἐστι τό οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιοὺς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε, καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει. μεῖζον γὰρ σχίσμα γενήσεται; (*Pan.* 42.2.1; GCS 31:95–96). This conflation is corroborated by Philastrius, "No one puts an unused patch on an old garment nor new wine in old wineskins, otherwise do not the wineskins break and the wine spill out?" / *nemo pannum rudem mittet in vestimentum vetus neque vinum novum in utres veteres alioquin rumpuntur utres et effunditur vinum* (*Diversarum hereseon* (CPL 121) 45.2; CCSL 9:236). This conflation apparently led to the doubling of εἰ δὲ μή γε in Lk1, 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 the Mk1 source and the Mt1 and LkR2 receptors, including D. The intervening explicit restoration is from Philastrius, whose expression *effunditur vinum* confirms "the wine spills out" / ὁ οἶνος ἐκχεῖται. While admitting of some wording that overlaps with Markan/Matthean traditions, R (8.6) generally dismisses the testimonies of Philastrius and Ephrem (*Haer.* 44.6–7) out of an overwrought concern that they were influenced by Matthew.

[167] Regarding Lk1 5.38, R (414) says that its "attestation… is uncertain" because of concerns about *Adm* harmonizing with Matt 9.17c: "they pour new wine into new skins and both are preserved" / βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται (*Adm* 90.5–9 (2.16); R 7.4.2)). We concur on this later harmonizing, but not on dismissing the entire attestation for that reason, especially given that the quotation aligns substantially with both the Mk1 source and Lk2 receptor. Thus we strip out the uniquely Matthean elements while preserving the alignments: "they put… and both are preserved" / βάλλουσιν… καὶ ἀμφότεροι συντηροῦνται. The opening adversative conjunction "but" / ἀλλὰ is an improvised restoration based on its consistent presence across all strata. The Lk2 verbal adjective "must be put" / βλητέον—missing from the Mk1 source, Mt1 receptor, and attestation in *Adm*—is an NT and LXX *hapax legomenon* (IDD 1.1).

[168] Lk2 5.39 is unattested, but likely absent from Lk1. Even the proponents of the early-orthodox view of GMarc read this tradition as something Marcion removed from Luke (so V, TS 80, R 414). Advocates of GMarc priority concur on its absence (BD 100–101, 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'" / οὐδεὶς πιὼν παλαιὸν θέλει νέον λέγει γάρ ὁ παλαιὸς χρηστός ἐστιν. The word "really good" / χρηστός, nearly identical in Greek to "messiah" / χριστὸς, 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.

[169] 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 (*Pan.* 42.2.1; GCS 31:95–96; quoted above), namely from the text immediately following the homeoteleuton (i.e., skipping the wording between the doubled εἰ δὲ μή γε) mentioned in Lk1 5.37, consistent with T's attestation of an inverted order of verses.

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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 στάχυας. [Mk1c]	Lk1 6.1. ⟪καὶ ἐπορεύθη⟫ ἐν σαββάτῳ ⟪διὰ σπορίμων καὶ⟫ ⌜ἐπείνασαν οἱ μαθηταὶ⌝ ⟪καὶ⟫ ⌜ἔτιλλον τοὺς στάχυας⌝ ⌜ἀπολλύοντες⌝ ταῖς χερσίν[170] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 12.1. ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ **ἐπείνασαν** καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. [Mk1Lk1·:Mt1]	Lk2 6.1. ἐγένετο δὲ **ἐν σαββάτῳ** διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ **ἔτιλλον** οἱ μαθηταὶ αὐτοῦ καὶ ***ἤσθιον*** τοὺς στάχυας ψώχοντες **ταῖς χερσίν**. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk2 2.23. καὶ ***ἐγένετο αὐτὸν*** ἐν τοῖς σάββασιν ***παραπορεύεσθαι*** διὰ **τῶν** σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ **ἤρξαντο** ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας. [Mk1Lk1Mt1Lk2·:Mk2]	Mt2 12.1. ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ***ὁ Ἰησοῦς*** τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ ***δὲ*** μαθηταὶ αὐτοῦ **ἐπείνασαν** καὶ ἤρξαντο ***τίλλειν*** στάχυας **καὶ ἐσθίειν**. [Mk1Lk1Mt1·:Mt2]

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

Our two upgrades concur with V, both of which R deemed as "problematic for several reasons", mostly because the verb "they hungered" / ἐπείνασαν appears in Matthew but does not appear in any manuscript of Luke, and thus that "the term is almost certainly due to T's tendency and argument". If this wording was indeed "problematic", then R should have proposed and restored different wording, rather than keeping but downgrading V's reconstruction at these points. In reality, given that Lk1 is an earlier source for Mt1, this whole line of reasoning is not only self-contradictory but also backwards. It is far cleaner, simpler, and more faithful to the evidence to conclude that T clearly and faithfully translated "the students hungered" / ἐπείνασαν οἱ μαθηταὶ in Lk1, which served as a source for Mt1, but was nevertheless omitted by LkR2. Similarly, T closely restates "plucked the grains" / ἔτιλλον τοὺς στάχυας, which generally aligns with the Mk1 source and with Mt1 and Lk2 as independent receptors. The improvised restorations are a mix of elements from D, the Mk1 source, and the Mt1 and Lk2 receptors. The shift to an indicative verb in Lk1 (compared to the participle in Mk1 and Lk2, and the infinitive in Mt1) makes perfect sense given the addition by LkR1 of the participle "destroying" / ἀπολλύοντες. The correction of "rubbing" / ψώχοντες in R (following V) to "loosing|destroying" / ἀπολλύοντες is more faithful to T's word choice: "they were destroying" / *efflixerant*. LkR2 replaced the simpler, earlier term with a more technical lemma, "rub" / ψώχω, an NT *hapax* (IDD 1.1). Several MkR2 redactions appear in this episode, their clustering and conspicuous absence from other gospel strata all tell-tale signs. They begin in Mark 2.23 with MkR2 adapting the LkR2 reference to Jesus "walking through the grainfields" by having him respect property boundaries "walking *alongside* the grainfields" / παραπορεύεσθαι διὰ τῶν σπορίμων, while his students disrespectfully "start making a path" / ἤρξαντο ὁδὸν ποιεῖν! Several more appear on the following pages.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 2.24. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; [Mk1c]	Lk1 6.2. 《καὶ》 ˹οἱ Φαρισαῖοι˺ 《ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν》 〈τοῖς σάββασιν ὃ οὐκ ἔξεστιν;〉[171] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.2. οἱ δὲ Φαρισαῖοι εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [Mk1¨Mt1]	Lk2 6.2. τινὲς δὲ τῶν Φαρισαίων ***εἶπαν***· τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; [Mk1¨Lk2] [Lk2:Mk1=Lk1]	Mt2 12.2. οἱ ***δὲ*** Φαρισαῖοι ἰδόντες ***εἶπαν*** αὐτῷ· ἰδοὺ ***οἱ μαθηταί σου*** ποιοῦσιν ὃ οὐκ ἔξεστιν ***ποιεῖν ἐν σαββάτῳ***. [Mk1Lk1Mt1·:Mt2]

[171] Lk1 6.2 is attested clearly by T, "The students… Christ excuses them, and the Pharisees accuse them of being guilty of a broken sabbath" / *discipuli… excusat illos Christus et reus est sabbati laesi; accusant Pharisaei* (*Marc.* 4.12.5; SC 456:156; Evans 312). Note that the bulk of this attestation is missing from R's running list (5.12), skipped over via ellipses: *ruperant… accusant Pharisaei*. Previously T had briefly introduced another upcoming controversy account regarding sabbath observance: "About the sabbath… If he was supposed to destroy it, there can indeed be no dispute as to why he destroyed it" / *de sabbato… Nec enim disceptaretur cur destrueret sabbatum si destruere deberet* (*Marc.* 4.12.1; SC 456:152, 154; Evans 310).

The Lk2 genitive plural, "of the Pharisees" / τῶν Φαρισαίων, is the only wording restored by R, yet this is both anachronistic and indeed syntactically nonsensical without the indefinite pronoun "some" / τινὲς introducing the partitive genitive. We correct to the nominative plural "the Pharisees" / οἱ Φαρισαῖοι based on T's clear use of the nominative, "the Pharisees accuse" / *accusant Pharisaei*, which aligns perfectly with the Mk1 source, Mt1 receptor, and D. The explicit restoration "on the sabbaths what is not lawful" / οἱ μαθηταί… τοῖς σάββασιν ὃ οὐκ ἔξεστιν is clearly established in T's attestation quoted above. R (414) prejudicially 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. R also prejudicially omits any sabbath reference, disingenuously noting that *sabbatis* was "not in Marcion's text" (5.12). T clearly uses *sabbati*. We opt for the plural form in the Mk1 source and Lk2 receptor as more likely than the singular form in the Mt1 receptor. The remaining improvised restorations here follow D, which here reads well as a text situated historically between Mk1 and Mt1, containing unique elements found in each.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 2.25. καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [Mk1c]	Lk1 6.3. 《καὶ λέγει αὐτοῖς》 ˹οὐδέποτε˺ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 《ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ》[172] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 12.3. ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ᾽ αὐτοῦ [Mk1¨Mt1]	Lk2 6.3. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ **τοῦτο** ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [ὄντες] [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 2.25. καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [Mk1¨Mk2]

[172] 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 τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (*Pan.* 42.11.6 κα (21); 42.11.17Σχ. κα (21); GCS 31:110, 132). The elenchus (*Pan.* 42.11.17 Ἔλ. κα (21); GCS 31:132) lacks a quotation, but it does mention that the feast of tabernacles being celebrated in the temple was the background for the shewbread being available, all of this interpreted by E as a testimony of the divinity of Jesus, the true temple of god.

As to the opening word, οὐδέποτε (in mss D, H, and L) is more likely earlier than οὐδὲ. The former stems from the Mk1 source, while the latter likely reflects a later corrected text with better attestation in mss of Luke. For the remainder of the verse after "David", I concur with R (6.4.6) that "it is problematic for IGNTP to state that Marcion omitted" this content. Indeed, given the consistent attestation in Mark, Matthew, and Luke mss, these words were most likely in Lk1, thus our improvised restoration. The MkR2 redactions continue in Mk2 2.25 with a justification of David's royal behavior, "he had need" / χρείαν ἔσχεν.

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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;[173] [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] [Lk2:Mk1>Lk1]	Mk2 2.26. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, **οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν** καὶ **τοῖς σὺν αὐτῷ** οὖσιν; [Mk1Lk2·:Mk2]	Mt2 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ***ὃ οὐκ ἐξὸν*** ἦν αὐτῷ **φαγεῖν** οὐδὲ ***τοῖς μετ᾽ αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις***; [Mk1Lk2·:Mk2] Mt2 12.5. ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; [Mk1¨Mt2] [see Mk1 2.25] Mt2 12.6. λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. [Mt2c] Mt2 12.7. εἰ δὲ ἐγνώκειτε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. [Mt2c]

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

The explicit restoration of "how" / πῶς is based on T's conjunction "just as" / *quasi* as a likely paraphrase and is corroborated by the Mk1 source, Mt1 receptor, and numerous Luke mss preserving this minority tradition (L Θ 69 124 f^{1} f^{13} etc.). R (414) erroneously 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 (IDD 1.2), part of a supplemental clause that accentuated eucharistic significance, depicting king David as an archetypal eucharistic minister and implicitly casting him and his companions collectively as priests. MkR2 picks this up but segments and transforms it in the interest of the emerging early orthodox hierocracy, stressing that David ate prior to (and apart from?) the students, maintaining a priestly status unique to David and other priests, and dividing his companions from this select company. MkR2 also adds an hierocratic, genealogical, and historiographical notice, "when Abiathar was chief priest" / ἐπὶ Ἀβιαθὰρ ἀρχιερέως. MtR2 thus further separates David and the priestly caste from David's companions, noting the illegality of their eating while removing any mention of that eating! D uniquely attests to an extensive dominical saying immediately after 6.4: "On the same day after beholding someone working on the sabbath he said to him, 'Human, if you know what you are doing, you are blessed. But if you do not know, you are accursed and a transgressor of the law" / τῇ αὐτῇ ἡμέρᾳ θεασάμενος τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ ἄνθρωπε εἰ μέν οἶδας τί ποιεῖς μακάριος εἶ εἰ δὲ μή οἶδας ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου. As R (97–98n61) notes, Hugo Grotius, *Annotationes in libros Evangeliorum: cum tribus tractatibus & appendice eo spectantibus* (Amsterdam: Ioh. & Cornelium Bleuv, 1641) 674 was apparently "the first to suggest that a Marcionite was responsible for this short pericope". Heinrich Joseph Vogels, *Evangelium Palatinum: Studien zur ältesten Geschichte der lateinischen Evangelienübersetzung*, NTA 12.3 (Münster: Aschendorffschen Verlagsbuchhandlung, 1926) 97–98 concurred. That same extensive footnote by R provides further elaboration of the relevant history of scholarship, including more recently the work of Christian-B. Amphoux and Joel Delobel. According to our stylometric analysis of the earliest vocal strata, this saying is quite unlike anything else in Lk1. It bears some similarities to vocal patterns of Lk2, and perhaps reflects the influence of Romans 2.25, 27, and/or James 2.11. In our view, while it may well have been Marcionite, it most likely reflects a later, hybridized, philosophical tradition that found its way into D. It may have filled a perceived gap that opened out of the LkR1 relocation of the synoptic content in Lk1 6.5 to fall immediately after Lk1 6.10, on which see below.

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Parallel Passages for Signals Tracing: GMarc 6.6–10, 5, ~~11~~

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A047. Withered hand	3.1–5, 2.27–28	6.6–10, 5, 11	12.9–13, 8	6.6–10, 5, 11	12.9–13, 8, 14	3.1–5, 2.27–28, 3.6

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 συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ⟪ξηράν⟫ ἔχων τὴν χεῖρα. [Mk1c]	Lk1 6.6. ⟪καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν καὶ ἦν ἄνθρωπος⟫ ⸢ξηράν⸣ ⟪ἔχων τὴν⟫ ⸢χεῖρα⸣[174] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.9. καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν· [Mk1¨Mt1] Mt1 12.10a. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. [Mk1¨Mt1]	Lk2 6.6. ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. [Mk1¨Lk2] [Lk2:Mk1=Lk1]	Mk3 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα. [Mk1¨Mk3]

[174] Lk1 6.6 is attested by T together with Lk1 6.10 and perhaps implicitly Lk1 6.9: "And now healing the dried hand, everywhere insisting in actions that 'I have not come to dissolve the law but to fulfill'" / *et nunc manum aridam curans factis ubique ingerens non veni dissoluere legem sed adimplere* (*Marc.* 4.12.14; SC 456:164; Evans 316). V (190*) and R (5.13; 414) both merely render χεὶρ… ξηρά, which is unnecessarily and incomprehensibly minimalist, yet still overdetermined by the Lk2 nominative forms.

Our two emendations are based both on T using the accusative case for both terms and on their consistency with the Mk1 source and Mt1 receptor. While T uses the accusative forms with a verb of healing (owing to his conflated summary of the opening and ending of the passage) and does not attest the verb "have" / in regard to the healing recipient, the consistency of these elements in Mk1 and Mt1 favor their presence in Lk1 as well. The improvised restorations are a blend of the Mk1 source and the D receptor, which reads well as a witness to intermediate traditions between Mk1 and Mt1, while still varying considerably from LkR2. Characteristic Lk2 features include the narrative transitional bigram "now it happened" / γίνομαι@* δέ@cc (IDD 1.2). The phrase in Lk2 6.6 "to enter into the 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.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 3.2. παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [Mk1c]	Lk1 6.7. ˹παρετήρουν˺ ⟪αὐτὸν⟫ οἱ Φαρισαῖοι ˹εἰ ˹τοῖς σάββασιν θεραπεύσει˺ ἵνα ˹κατηγορήσωσιν˺ αὐτοῦ˺[175] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.10b. καὶ ἐπηρώτησαν αὐτὸν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ [Mk1¨Mt1] [Lk2:Mk1=Lk1]	Lk2 6.7. **παρετηροῦντο** δὲ **αὐτὸν** οἱ γραμματεῖς καὶ **οἱ Φαρισαῖοι εἰ** ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. [Mk1Lk1·:Lk2]

[175] 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 Pharisaei si medicinas sabbatis ageret ut accusarent eum* (*Marc.* 4.12.9; SC 456:160; Evans 314).

The upgrades and corrections are based on T. The reconstruction by R (5.13; 414) is prejudicially overdetermined by LkR2 in several respects: the use of the middle / παρετηροῦντο instead of the active voice / παρετήρουν for "they were watching"; the singular / τῷ σαββάτῳ instead of the plural / τοῖς σάββασιν for "the sabbath"; and the subjunctive + infinitive bigram "they might find to accuse" / εὕρωσιν κατηγορεῖν instead of the simpler "they might accuse" / κατηγορήσωσιν. In all of these respects, our reconstruction is more faithful to T's attestation, closer to Mk1 as Lk1 source, and closer to Mt1 as Mk1 and Lk1 receptor. The improvised restoration of "him" / αὐτὸν is a necessary direct object for the opening, clearly attested verb, corroborated by all synoptic strata, thus restored by H (410), BD (101), K (578), and N (22), yet omitted by Z (460), V (190*) and R. Characteristic Lk2 features omitted from the reconstruction include: the plural form of "scribes" / γραμματεύς@n??p* (IDD 1.1); the middle voice / *@v??m* and the subjunctive + infinitive bigram / *@vs* *@vn* (IDD 1.2).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 3.3. καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον. [Mk1c]	Lk1 6.8. ⟪καὶ λέγει τῷ τὴν χεῖρα ἔχοντι ξηρὰν ἔγειρε εἰς τὸ μέσον⟫[176] [Mk1·Lk1]	Mt1 12.11–12a. ⟪καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον⟫ [Mk1˙Mt1]	Lk2 6.8. αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη. [Mk1˙Lk2]	Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; [see A219] Mt2 12.12a. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. [see A219]

[176] The opening of Lk2 6.8 has a close match to a quotation from Greek and Latin *Adm*: "But the messiah knew indeed people's reasonings" / ὁ δὲ χριστός καὶ τῶν ἀνθρώπων τοὺς διαλογισμοὺς ᾔδειν / *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 christologically heightened 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 its presence in the Mk1 source. The improvised restoration represents an eclectic mix of elements from the Mk1 source and Lk2 and D receptors. Lk1 almost certainly followed the Mk1 source in its speech addressee, i.e., the man with the withered hand, rather than the onlookers, as in later strata: "them" / αὐτοῖς (Mt1 12.11) / αὐτούς (Lk2 6.9). The brief *aggadah* in Matt 12.11–12a is found in no other synoptic strata, suggesting it was a late addition (i.e., MtR2).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ ⟪μὴ⟫, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; [Mk1c]	Lk1 6.9. ἔξεστιν ⸢τοῖς σάββασιν⸣ ἀγαθοποιῆσαι ἢ ⸢μὴ⸣ ψυχὴν σῶσαι ἢ ἀπολέσαι;[177] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.12b. ⟪ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ μὴ, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;⟫ [‡Mk1¨Mt1]	Lk2 6.9. εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ **ἀγαθοποιῆσαι** ἢ κακοποιῆσαι, ψυχὴν σῶσαι **ἢ ἀπολέσαι**; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 12.12b. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. [Mk1Mt1¨Mt2]	Mk3 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ **κακοποιῆσαι,** ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. [Mk1Lk2·:Mk3]

[177] Lk1 6.9 is quoted verbatim by T, "Therefore, it was into this sense of the law he wished to lead them by the restoration of the withered hand he asks, 'Is it lawful to do good on the sabbaths or not? To free life or to lose it?'" / *in hunc ergo sensum legis inducere volens illos per manus arefactae restitutionem interrogat licetne sabbatis benefacere an non? animam liberare an perdere?* (*Marc.* 4.12.11 in SC 456:162; 4.12.10 in Evans 314).

The upgrade to the plural "the sabbaths" / τοῖς σάββασιν is based on T's clear use of the plural, which aligns perfectly with the Mk1 source and Matthean receptor(s), but differs from the Lk2 singular. Lk1 also apparently had a simpler form of the first part of the question, probably following its Mk1 source and lacking the universally attested yet rare LkR2 lemma "doing evil" / κακοποιέω (IDD 1.1). Given their respective narrative sequences, Mk1 and Lk1 still have Jesus speaking here, directing his rhetorical question to the man with the withered hand. LkR2 clarifies that Jesus is speaking but has the rhetorical question put to his opponents. LkR2 synthesizes the Mt1 use of a rhetorical question to the onlookers by introducing the saying with "I ask you all" / ἐπερωτῶ ὑμᾶς.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 3.5. καὶ λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1c]	Lk1 6.10. ⟪καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ⟫ ⟨ἀπεκατεστάθη ἡ χειρ⟩ ⟪αὐτοῦ ὡς καὶ ἡ ἄλλη⟫[178] [‡Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.13. τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν **σου** τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὑγιὴς **ὡς ἡ ἄλλη**. [‡Mk1Lk1·:Mt1]	Lk2 6.10. καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά **σου**. ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1˙Lk2] [Lk2:Mk1=Lk1]	Mk3 3.5. καὶ **περιβλεψάμενος αὐτοὺς** μετ᾽ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1Lk2·:Mk3]

[178] Lk1 6.10 is prejudically dismissed by R (414) as unattested, but the healing event was indeed clearly attested in a brief, simple paraphrase by T: "the restoration of the withered hand" / *manus arefactae restitutionem* (*Marc.* 4.12.11 in SC 456:162; *Marc.* 4.12.10 in Evans 314).

The explicitly restored phrase perfectly matches both the Mk1 source and the Lk2 receptor here, which differs a bit from the wording in Mt1. The improvised restorations are based in part on D, which apparently preserves elements of an intermediate tradition between Mk1 as source and both Mt1 and Lk2 as independent receptors of Mk1 and Lk1.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.27. καὶ ἔλεγεν αὐτοῖς [Mk1c] Mk1 2.28. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. [Mk1c]	Lk1 6.5. ⟪καὶ ἔλεγεν αὐτοῖς⟫ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου[179] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.8. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. [Mk1¨Mt1]	Lk2 6.5. καὶ ἔλεγεν αὐτοῖς· κύριός **ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου**. [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] [Lk2:Lk1<Mt1]	Mk3 2.27. καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· [Mk1¨Mk2] Mk3 2.28 same as Mk1

[179] Lk1 6.5 is multiply attested by both T and E. T attests to the verse in three paraphrases: "About the sabbath I also state in advance, there could have been no questioning if Christ were not spreading around that he was lord of the sabbath" / *de sabbato quoque illud praemitto nec hanc quaestionem consistere potuisse[s] si non dominum sabbati circumferret Christus* (*Marc.* 4.12.1; Evans 310; SC 456:152, 154 *dominum : deum*); "lord of sabbath he was called, because he was protecting the sabbath as his own matter" / *dominus sabbati dictus quia sabbatum ut rem suam tuebatur* (*Marc.* 4.12.11; SC 456:162; Evans 314); "the anointed, lord of sabbath and law and all fatherly ordinances" / *dominus et sabbati et legis et omnium paternarum dispositionum Christus* (*Marc.* 4.16.5; SC 456:204; Evans 338). For the first paraphrase, I follow *dominum* in Evans and other editors of *Marc.* over the variant *deum* in Moreschini, which reads as a later instance of christological heightening and certainly not something original to Lk1. Outside of *Marc.*, T again quotes this synoptic material, but does so following the Mt1/Lk2 order: “lord of the sabbath is the son of man” / *dominus est sabbati filius hominis* (*Carn. Chr.* 15.1; SC 216:272). E provides the clearest attestation of any witness, a verbatim quotation, which we translate woodenly here for the sake of clarity about order: "lord the son of man is even of the sabbath" / κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (*Pan.* 42.11.6 γ (3); 42.11.17 Σχ. γ (3); restated in 42.11.17 Ἕλ. γ (3); GCS 31:108, 125). E also quotes this dominical saying in his section on the Ebionites, with no meaningful difference from the quotation of GMarc: "For thus he said that, 'lord the son of man is even of the sabbath'" / οὕτως γὰρ εἶπεν ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (*Pan.* 30.32.9; GCS nF 10.1:378).

While this verse consistently appears as the conclusion of the previous pericope in Matthean and Markan witnesses, as well as the majority of Lukan mss, in Lk1 it was most likely located here. T's first paraphrase prospectively introduces a new section, two consecutive two passages focused on healings as apparent sabbath violations, and thus the attestation is not decisive evidence about the precise location of the verse. T's third paraphrase appears much later (*Marc.* 4.16.5) in a retrospective note found buried in his running commentary on Lk1 6.28 and 6.29, and so it also provides no decisive evidence about a precise location. It is T's second paraphrase (in *Marc.* 4.12.1) that is the closest match to the precise order and wording of this verse, and it follows immediately after T's clear attestation to Lk1 6.10 as quoted on the previous page. This displacement also likely explains in part why E's attestations to Lk1 6.3–4 (*Pan.* 42.11.6 κα (21); 42.11.17 Σχ. κα (21), Ἕλ. κα (21)) and Lk1 6.5 are split apart, even if (as Z speculated) it was E getting his notecards mixed up that led to the quotation of Lk1 6.3–4 between contents from Lk1 chapters 9 and 10. The cumulative evidence led V (190*) to place this verse after 6.9 (V skipped 6.10) and led TS (81), BD (101), K (578), and N (24) to place it immediately after 6.10. Vogels (*Evangelium*, 674) similarly saw the relocation of 6.5 after 6.10 as due to Marcion. Among GMarc editors, only H (410) and R (414) render it in its synoptic location, though R does note that "here or after Luke 6.9 is uncertain". The location of the verse notwithstanding, its word order as clearly attested by E perfectly matches the Mk1 source, and none of T's loose paraphrases provide sufficient basis to doubt or overturn E's attestation. Thus we have yet another confirmation of our first hypothesis, while LkR2 differs in following the inverted order in Mt1: "Lord is of the sabbath the son of man" / κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. The improvised restoration of the speech formula introducing the climactic pronouncement matches the Mk1 source and Lk2 receptor. Its absence from Mt1 apparently stemmed from its framing of the climactic pronouncement as a conclusion, stressed by the addition of the conjunction "for" / γάρ. MkR3 2.27 doubles the climactic pronouncement, adding a second aphoristic declaration: "and he said to them, 'The sabbath is for the sake of the human and not the human for the sake of the sabbath'" / καὶ ἔλεγεν αὐτοῖς τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
3.6 not present in Mk1	6.11 not present in Lk1[180]	Lk2 6.11. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ. [CINP]	Mt2 12.14. ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. [Lk2·Mt2]	Mk3 3.6. καὶ **ἐξελθόντες οἱ Φαρισαῖοι** εὐθὺς μετὰ τῶν Ἡρῳδιανῶν **συμβούλιον** ἐδίδουν **κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν**. [Lk2Mt2·:Mk3]

[180] Lk2 6.11 is unattested according to R (414), but it was most likely not present.

The entire verse reflects a dense cluster of characteristic Lk2 features: the lemmata "fill" / πίμπλημι, "dialogue" / διαλαλέω, "each other" / ἀλλήλους, and the canonical gospel *hapax* "folly" / ἄνοια (IDD 1.1); the accusative *pros* / πρός@pa, especially as a speech introduction formula (IDD 1.1, 1.2); the introductory bigram δὲ + participle / δὲ@* *@vp* and an optative verb / *@vo* (IDD 1.2); dramatization, a focus on character emotion, and obvious foreshadowing (IDD 1.4).

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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)
Mk1 3.13. ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός καὶ ἀπῆλθον πρὸς αὐτόν [Mk1c] Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	Lk1 6.12a. ⌜⌜ἀναβαίνει⌝⌝ εἰς τὸ ὄρος[181] [Mk1·Lk1] [Lk1:Mk1>Lk2] Lk1 6.12b. διανυκτερεύων ἐν τῇ προσευχῇ [Lk1c] [Lk1:Mk1<Lk2]	Mt1 5.1b. **ἀνέβη εἰς τὸ ὄρος** καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· [Mk1Lk1·:Mt1] Mt1 10.1. καὶ προσκαλεσάμενος τοὺς [Mk1¨Mt1]	Lk2 6.12. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν **διανυκτερεύων ἐν τῇ προσευχῇ** τοῦ θεοῦ. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1] [Lk2:Mk1<Lk1]	Ac 1.13b. εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες [Mk1¨Ac]

[181] Lk1 6.12 is closely paraphrased by T: "Surely he ascends the mountain and there spends the night in prayer and by all means is heard by the father" / *certe ascendit in montem et illic pernoctat in oratione et utique auditur a patre* (*Marc.* 4.13.1; SC 456:166; Evans 318).

T's *ascendit* could be present or perfect, but the present tense is more likely, given that the other two verbs in the sentence are unambiguously present. R (197) prejudicially rendered ἀνέβη and downgraded it because it does not square exactly with Lk2. Note that T's attestation matches the Mk1 source exactly. MtR1 later changed the Mk1 verb to aorist, while LkR2 significantly transformed within an extensive construction evidencing extended Lk2 characteristic features: the transitional bigram "now it happened" / γίνομαι@v* δέ@cc and the infinitive + personal pronoun subject bigram / *@vn* αὐτός@r*, here "he departed" / ἐξελθεῖν αὐτὸν (IDD 1.2). While the reference to Jesus "praying" on a mountain is not found here in the Mk1 source, it is clearly present elsewhere in Mk1 1.35 and 6.46.

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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⌝ δώδεκα ἀποστόλους[182] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [Mk1¨Mt1] 10.2a not present in Mt1	Lk2 6.13. καὶ ὅτε ἐγένετο ἡμέρα, **προσεφώνησεν τοὺς** μαθητὰς αὐτοῦ, καὶ **ἐκλεξάμενος** ἀπ᾽ αὐτῶν δώδεκα, οὓς καὶ **ἀποστόλους** ὠνόμασεν· [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.14. καὶ ἐποίησεν δώδεκα [***οὓς καὶ ἀποστόλους ὠνόμασεν***] ἵνα ὦσιν ***μετ᾽ αὐτοῦ*** καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.15. καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· [Mk1¨Mk2]	Mt2 10.1. **καὶ προσκαλεσάμενος τοὺς** δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ***ἐξουσίαν*** πνευμάτων ἀκαθάρτων ὥστε **ἐκβάλλειν** αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·:Mt2] 10.2a. τῶν δὲ δώδεκα **ἀποστόλων** τὰ ***ὀνόματά*** ἐστιν ταῦτα· [Mk1Lk1Lk2·:Mt1]

[182] The conclusion of Lk1 6.13 is clearly attested in T, "he chose twelve apostles" / *duodecim apostolos elegit* (*Marc.* 4.13.4 in SC 456:168; 4.13.3 in Evans 318). Further confirmation of the word "chose" may also be found in the quotation of *Marc.* 2.28.2 (SC 368:170; Evans 164) on the following page. Both support the correction to an indicative verb, which contrasts with the characteristic Lk2 passive participle (IDD 1.2), uniquely necessitated in Lk2 because of the inclusion of the verb "he named" / ὠνόμασεν in its following clause, a word apparently borrowed and relocated from Lk1 6.14 (see below).

The opening improvised restoration comes from D, which differs from LkR2 as a simpler and evidently earlier tradition that still transitions nicely from the reference in Lk1 6.12 to spending the night in prayer. MkR2 inscribed apostolic authority and genealogies retroactively into this episode by adding phrases such as "whom he named apostles" (from Lk2 6.13) and "be with him" (perhaps evoking Lk2 23.43). Manuscript variants for Mk 3.14 show it was a highly contested and fluid text. The Mk2 or Mk3 appropriation of the Lk2 tradition here about Jesus naming twelve apostles was not uniformly accepted in the later transmission of the Markan textual formation.

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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[183] [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 6.15 not present in Lk1[184] Lk1 6.16. ⟪καὶ⟫ Ἰούδαν ⸢Ἰσκαριώτην⸣ ὃς ἐγένετο προδότης[185] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 10.2b. ⟪Σίμωνα ὠνόμασεν Πέτρον⟫ [‡Mk1Lk1·:Mt1?] 10.3–4a not present in Mt1 Mt1 10.4b. καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. [Mk1˙Mt1]	Lk2 6.14. **Σίμωνα** ὃν καὶ **ὠνόμασεν Πέτρον**, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον [Mk1Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 6.15. καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν [CINP] Lk2 6.16. καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, **ὃς ἐγένετο προδότης**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Ac 1.13c. ὅ τε Πέτρος καὶ **Ἰωάννης** καὶ **Ἰάκωβος** καὶ **Ἀνδρέας**, **Φίλιππος** καὶ **Θωμᾶς**, **Βαρθολομαῖος** καὶ **Μαθθαῖος**, **Ἰάκωβος Ἁλφαίου** καὶ **Σίμων** ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου. [Mk1Lk2·:Ac]	Mk2 3.16 same as Mk1 Mk2 3.17. καὶ **Ἰάκωβον** τὸν τοῦ Ζεβεδαίου καὶ **Ἰωάννην** τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόμα[τα] βοανηργές, ὅ ἐστιν υἱοὶ βροντῆς· [Mk1Lk1Lk2·:Mk2] Mk2 3.18. **καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον** τὸν τοῦ **Ἁλφαίου** καὶ Θαδδαῖον **καὶ Σίμωνα** τὸν Καναναῖον [Lk2·Mk2] Mk2 3.19 same as Mk1	Mt2 10.2b. πρῶτος Σίμων ὁ λεγόμενος Πέτρος **καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ**, **καὶ Ἰάκωβος *ὁ τοῦ Ζεβεδαίου* καὶ Ἰωάννης *ὁ ἀδελφὸς αὐτοῦ*** [Mk1Lk1Lk2Mk2·:Mt2] Mt2 10.3. **Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος** ὁ τελώνης, Ἰάκωβος ***ὁ τοῦ Ἁλφαίου*** καὶ ***Θαδδαῖος*** [Lk2Mk2˙Mt2] Mt2 10.4. ***Σίμων ὁ Καναναῖος* καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν**. [Mk1Lk1Lk2Mk2·:Mt2]

[183] Lk1 6.14 is closely paraphrased by T: "he changes Simon's name to Peter" / *mutat et Petro nomen de Simone* (*Marc.* 4.13.6 in SC 456:170; 4.13.5 in Evans 320).

[184] Lk1 6.15 is unattested according to R (414), but it was likely not present.

That Jesus "chose twelve apostles" is explicitly confirmed for Lk1 6.13, but there is no indication by T of any list of names. 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) 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, substituting the more generic "Simon the Canaanite". MkR2 also added a new mythological layer by lionizing James and John as "sons of thunder" / βοανηργές akin to the Dioscuri, i.e., Castor and Pollux, sons of Laertes. This mythological connection 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 as 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.

[185] Lk1 6.16 is attested in T and E. The former likely paraphrased Lk1 6.13 and 16 together when he retorted to Marcion: "Our god is ignorant of those whom he chose, as is yours. Would he have chosen Judas the traitor if he had foreknown?" / *nescit deus noster quales adlegeret ergo nec vester Iudam traditorem adlegisset si praescisset?* (*Marc.* 2.28.2; SC 368:170; Evans 164). The latter repeats three times: "Judas Iscariot, who became a traitor" / Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης (*Pan.* 42.11.6 δ (4), 42.11.17 Σχ. δ (4), 42.11.17 Ἔλ δ (4); GCS 31:108, 126). In a different treatise, T refers to "Judas… traitor" / *Iudam… traditorem* as part of a clear citation of the Lk2 22.3 tradition about satan entering Judas (*An.* 11.5; SC 601:208), which gives no basis to question or alter the reconstruction here.

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

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

Parallel Verses for Signals Tracing: GMarc 6.17

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk1 6.17. ⟪καὶ⟫ ˹κατέβη˺ ἐν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ ⟪Σιδῶνος⟫ ˹καὶ ˹πέραν˺˺ ⟨τοῦ Ἰορδάνου⟩[186]	Mt1 4.25. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. [Lk1·Mt1]	Lk2 6.17. καὶ καταβὰς μετ᾽ αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ **ὄχλος πολὺς** μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς **Ἰουδαίας καὶ Ἰερουσαλὴμ** καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος [Lk1Mt1·:Lk2]	Mt2 4.24a. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν [Mt2c] Mt2 4.25 same as Mt1	Mk3 3.7. ***καὶ*** ὁ Ἰησοῦς μετὰ τῶν ***μαθητῶν αὐτοῦ*** ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ ***πολὺ*** πλῆθος **ἀπὸ τῆς Γαλιλαίας** [ἠκολούθησεν], καὶ ἀπὸ τῆς **Ἰουδαίας** [Lk1Mt1Lk2·:Mk3] Mk3 3.8. καὶ ἀπὸ **Ἱεροσολύμων** καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα πλῆθος ***πολὺ*** ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. [Lk1Mt1Lk2·:Mk3]

[186] E and T both clearly attest to this verse. T closely paraphrases: "a multitude comes together from Tyre and from other regions, even across the sea" / *conveniunt a Tyro et ex aliis regionibus multitudo etiam transmarina* (*Marc.* 4.13.7 in SC 456:172; 4.13.6 in Evans 320). E provides a clear quotation and delineates the language in 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 Ἕλ. δ (4); GCS 31:108, 126).

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

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Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
6.18 not present in Qn[187] 6.19a not present in Qn[188] 6.19b not present in Qn[189] Qn 6.20a. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ⟪ἔλεγεν⟫[190]	3.9–12 not present in Mk1 Mk1 3.13. καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν [Mk1c] Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Mk1 1.35. ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο. Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	6.18 not present in Lk1 Lk1 6.19. καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτου ⟪ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας⟫ [Lk1c] 6.20a same as Qn Lk1 8.46. ⟪καὶ εἶπεν ὁ Ἰησοῦς⟫ ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ	4.24 not present in Mt1 Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους **ἀνέβη εἰς τὸ ὄρος**, καὶ καθίσαντος αὐτοῦ προσῆλθαν **αὐτῷ** οἱ μαθηταὶ αὐτοῦ· [Mk1˙Mt1] Mt1 5.2. καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων [QnLk1·Mt1]	Lk2 6.18. οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. [CINP] Lk2 6.19. **καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας**. [Lk1˙Lk2] Lk2 6.20a. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· [QnLk1˙Lk2] Lk2 4.35. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι	Mt2 4.24b–c. καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις **νόσοις** καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ **ἐθεράπευσεν** αὐτούς. [Lk2·Mt2] Mt2 5.1–2 same as Mt1	Mk3 3.9. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· [QnLk1˙Mk3] Mk3 3.10. ***πολλοὺς*** γὰρ ***ἐθεράπευσεν***, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. [QnLk1Mt1Lk2·:Mk3] Mk3 3.11. καὶ τὰ ***πνεύματα*** τὰ ***ἀκάθαρτα***, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι σὺ **εἶ ὁ *υἱὸς* τοῦ θεοῦ**. [Mk1Mt1Lk2·:Mk3] [see A020 for Mt1 "son of god"] Mk3 3.12. καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν. [Mk3c] Mk3 3.13 same as Mk1

[187] Lk2 6.18 is unattested (R 414), but it was likely not present in Lk1.

It instead reflects LkR2 redaction, including several characteristic features: "disease" / νόσος and the gospel *hapax* "be troubled" / ἐνοχλέω (IDD 1.1); a passive infinitive / *@vn?p, the use of the preposition "from" / ἀπὸ (*bis*) for healings, and the bigram "unclean spirit" / πνεῦμα@* *1 ἀκάθαρτος@a* | 'ἀκάθαρτος@* *1 πνεῦμα@* (IDD 1.2) The frequent and involved LkR2 additions of healing language may reflect an intentional effort to associate this early-orthodox gospel recension with Paul's doctor companion Luke of the Deutero-Paulines (Col. 4.14).

[188] Lk1 6.19a is quoted verbatim by E: "And the whole crowd sought to touch him" / καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126). E also asks a rhetorical question in the elenchus that effectively restates this verse: "How again was the crowd able to touch one not having touch?" / πῶς πάλιν ὁ ὄχλος ἠδύνατο ἅψασθαι τοῦ ἀφὴν μὴ ἔχοντος; (*Pan* 42.11.17 Ἔλ. ε (5); GCS 31:126).

In 6.19 LkR2 keeps the singular form "crowd" but does change the Lk1 verb to plural: "they sought" / ἐζήτουν. Mk1 and Lk1 tend to use the singular form for "crowd", whereas Mt1 and LkR2 are both more likely to speak of plural "crowds" (IDD 1.1). The reason for the crowds seeking to "touch" Jesus in 6.19a is ambiguous depending on whether it is read within the narrative of Qn or Lk1. In the former, this follows immediately after the Nazareth escape, suggesting the crowd's intent may have been hostile. In the latter, the prior miracles performed by Jesus frame the crowd's desire as seeking healing.

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

[190] Lk1 6.20a is quoted verbatim by E: "and he lifting up his eyes, and what follows" / καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰ ἑξῆς (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126). E restates the verse in the elenchus: "What kind of eyes did he lift up to the heavens, he who was not made of flesh?" / ποίους δὲ ὀφθαλμοὺς ἐπῆρεν εἰς οὐρανοὺς ὁ ἐκ σαρκὸς μὴ ἡρμοσμένος; (*Pan* 42.11.17 Ἔλ. ε (5); GCS 31:126).

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

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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 πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ*[191]	Mt1 5.3. <u>μακάριοι οἱ πτωχοὶ</u> τῷ πνεύματι, <u>ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν</u>. [QnLk1·Mt1] Mt1 5.8. <u>μακάριοι οἱ</u> καθαροὶ τῇ καρδίᾳ, <u>ὅτι</u> αὐτοὶ <u>τὸν θεὸν</u> ὄψονται. [QnLk1·Mt1] Mt1 5.9. <u>μακάριοι οἱ</u> εἰρηνοποιοί, <u>ὅτι</u> αὐτοὶ υἱοὶ <u>θεοῦ</u> κληθήσονται. [QnLk1·Mt1]	Lk2 6.20b. <u>μακάριοι οἱ πτωχοί, ὅτι</u> <u>ὑμετέρα</u> <u>ἐστὶν ἡ βασιλεία τοῦ θεοῦ</u>. [QnLk1·Lk2]

[191] Lk1 6.20b is multiply attested by T, varying from verbatim quotation to paraphrase to conflation. The first is almost certainly the closest and most reliable: "blessed the beggars, for theirs is the kingdom of god" / *beati mendici… quoniam illorum est dei regnum* (*Marc.* 4.14.1; SC 456:174; Evans 322 inv. *regnum dei*). The next briefly restates the verse, connecting its direct objects to the beatitude that follows in 6.21: "that those who hunger are not other than the poor and beggars" / *quod non alii sunt esurientes quam pauperes et mendici* (*Marc.* 4.14.9; SC 456:178, 180; Evans 324). The final conflates the Matthean "heavens" / *caelorum* at the end of the verse: "blessed the beggars, because theirs is the kingdom of the heavens" / *beati mendici quoniam illorum est regnum caelorum* (*Marc.* 4.14.13; SC 456:182; Evans 326). Outside of his polemical commentary on GMarc, T sometimes references the Matthean version clearly: "blessed the poor in spirit, for theirs is the kingdom of heavens" / *beati pauperes spiritu illorum est enim regnum caelorum?* (*Pat.* 11.6; SC 310:98); "happy be the poor because theirs', he says, 'is the kingdom of the heavens' who have life only in what is stored in treasury" / *felices itaque pauperes quia illorum inquit est regnum caelorum qui animam solam in confiscato habent* (*Fug.* 12.8 in CSEL 76:50; 12.5 in CCSL 2:1151). Other references are harmonizing and/or imprecise: "I am in need, but the lord calls the needy 'happy'" / *egebo sed felices egenos dominus appellat* (*Idol.* 12.2; CCSL 2:1112); "for if the kingdoms of the heavens belong to the poor, they do not belong to the rich" / *nam si pauperum sunt regna caelorum divitum non sunt* (*Ux.* 2.8.5; CCSL 1:393). 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.

Codex Washingtonianus (W) is the only known Greek ms of Lk2 that retains the QnLk1 tradition of "theirs" / αὐτῶν instead of "ours" / ἡμετέρᾳ or "yours" / ὑμετέρα. While it was sometimes used metaphorically, the word "poor" / πτωχός typically referred to beggars; see Thayer and LSJ, s.v. πτωχός. T's translation of "beggars" / *mendici* (rather than *miseri* or *pauperes* or *egeni*) in his clearest Lk1 attestations reflects this well.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.21a. μακάριοι οἱ πεινῶντες ὅτι ˹χορτασθήσονται˺ QnLk1 6.21b. μακάριοι οἱ κλαίοντες ὅτι ˹γελάσουσιν˺[192]	Mt1 5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. [QnLk1·Mt1] Mt1 5.5. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. [QnLk1·Mt1] Mt1 5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. [QnLk1·Mt1] Mt1 5.7. μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. [QnLk1·Mt1]	Lk2 6.21a. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. [QnLk1˙Lk2] Lk2 6.21b. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [QnLk1˙Lk2]

[192] T gives two verbatim quotations of both beatitudes in Lk1 6.21: "blessed are the hungry, for they will be filled" / *beati esurientes quoniam saturabuntur* (*Marc.* 4.14.9 in SC 456:178; 4.14.13 in SC 456:182); "blessed are those who weep, because they will laugh" / *beati plorantes quia ridebunt* (*Marc.* 4.14.11; SC 456:180) / *beati qui plorant quoniam ridebunt* (*Marc.* 4.14.13; SC 456:182). Outside of *Marc.*, 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. Anachronistic anxiety about Matthean harmonization and the assumption of Lk2 priority prompted R (4.4.9) to downgrade both of these verbs, despite T twice attesting to each third person plural (*saturabuntur* and *ridebunt*). In contrast with the LkR2 second person verbs ("you shall be filled" / χορτασθήσεσθε and "you shall rejoice" / γελάσετε), the verbs in QnLk1 are clearly third person ("they shall be filled" / χορτασθήσονται and "they shall rejoice" / γελάσουσιν). Regarding the latter verb, codex Washingtonianus (W) again is unique among Greek witnesses in preserving the unique QnLk1 reading. Essentially, the QnLk1 beatitudes infer that the poor are *not* the rhetorical targets of Joshua's inaugural speech, which reads as a revolutionary rhetorical salvo. When it comes to the woes/curses, however, Qn condemns the targets directly in the second person plural. MtR1 or MtR2 jettisons the woes/curses, for reasons which other scholars have covered. LkR2 preserves the blessings and woes/curses yet universalizes them by putting them all in a mixed audience, directly addressed in the second person plural. LkR2 apparently added "now" / νῦν twice in 6.21 and again in 6.25 where QnLk1 did not have it, which is characteristic of Lk2 (IDD 1.1). This LkR2 adverb tempers the critique of entrenched social class divisions in Qn and renders these statements as philosophical aphorisms about temporary states or conditions.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ QnLk1 6.22 μακάριοί ἐστε ὅταν ˹μισήσουσιν˺ ὑμᾶς οἱ ἄνθρωποι καὶ ˹ὀνειδίσουσιν˺ καὶ ˹ἐκβάλουσιν˺ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου[193]	Mt1 5.10. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·Mt1] Mt1 5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ᾽ ὑμῶν ἕνεκεν ἐμοῦ. [QnLk1·Mt1]	Lk2 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. [QnLk1·Lk2]

[193] 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's primary attestation 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 to regard "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 (IDD 1.1). Given the Hadrianic historical context of Lk2, this verb could refer to the synagogue liturgical ban against sectarians, i.e., the *birkat ha-minim*.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.23. κατὰ ˹ταῦτα˺ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν[194]	Mt1 5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν. [QnLk1·Mt1]	Lk2 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. [QnLk1Mt1·:Lk2]

[194] 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 ς (6); 42.11.17 Σχ. ς (6); restated in 42.11.17 Ἕλ. ς (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, ℵ, A, f^{1} and $f^{1,3}$, whereas the latter form appears in 𝔓75, B, and D. The former is preferable, given that the latter / ὁ@d* αὐτός@rp* is a characteristic feature of LkR2 (IDD 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.")

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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*[195]	Lk2 6.24. *πλὴν* <u>*οὐαὶ*</u> *ὑμῖν* <u>*τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν*</u>. [QnLk1·Lk2]

[195] 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 advocationem 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 smoothen the shift from the beatitudes to the curses, and the second a limitation of the curse to a specific group of the wealthy to temper the more radical revolutionary salvo of Qn. Among Luke mss, πλὴν is uniquely absent in Λ, reflecting the earlier tradition either through transmission or accident of history. Either way, this lemma was most likely absent from QnLk1 as a characteristic feature of Lk2 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.25a. οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε[196]	Lk2 6.25. οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε [QnLk1·Lk2]
QnLk1 6.25b. οὐαί οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε	Lk2 6.25. οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. [QnLk1·Lk2]

[196] 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 hungering and thirsting" / *qui beatos non saturatos sed esurientes et sitientes pronuntiarit* (*Jejun.* 15.6; CCSL 2:1274).

Again, the instances of "to you" / ὑμῖν in R's edition (415) are omitted here because they were absent from T's verbatim quotation and likely reflect the LkR2 tendency to generalize the beatitudes and woes for a mixed socio-economic audience, while QnLk1 sounds a prophetic-revolutionary call inverting and demolishing socioeconomic divides. The term ὑμῖν is also absent in some Luke mss: K L f^{13} 579. The concluding words "and weep" / καὶ κλαύσετε are not in evidence in T's quotation nor in the paraphrase in *Jejun.* 15.6. However, T may hint at their presence where he sets up an intertext with Ps 126.5: "certainly will be weeping who now laugh" / *utique ploraturi qui nunc ridetis* (*Marc.* 4.15.13). The lemma for weeping is used above in 6.21b and in secure attestations of Qn (e.g., 7.13, 38), and LkR2 is typically quite faithful to QnLk1 in the absence of a rival Matthean tradition, thus I concur with R in retaining it.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς ⌜ἐροῦσιν⌝ οἱ ἄνθρωποι κατὰ ταῦτα ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν[197]	Lk2 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. [QnLk1·Lk2]

[197] Lk1 6.26 is quoted verbatim by T: "Woe when people speak well to you just as their fathers did these things to the false prophets" / *vae cum vobis benedixerint homines secundum haec faciebant et pseudoprophetis patres illorum* (*Marc.* 4.15.14; SC 456:198; Evans 336).

The terms "to you" / ὑμῖν and "for" / γὰρ, which R considered uncertain (5.17, 415), are removed for the same reasons as stated in the last two notes. The term "these things" / *haec* is preferable to the characteristically LkR2 "the same things" / τὰ αὐτὰ / ὁ@d* αὐτός@rp* (IDD 1.2). As with 6.23, here also the Lk2 mss are thoroughly divided between the two. In keeping with T's future indicative verb, "they speak well" / *benedixerint,* the first verb is emended to a future indicative (ἐροῦσιν) instead of the subjunctive (εἴπωσιν), as in Lk2.

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Parallel Passages for Signals Tracing: GMarc 6.27–30a, ~~30b~~, 31–32b, ~~32c–33~~, 34a, ~~34b–35a~~, 35b–36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A080. Impartial love	6.27–30a, 31–32b, 34a, 35b–36	5.39–48; 7.12	6.27–36

Parallel Verses for Signals Tracing: 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[198] QnLk1 6.28. εὐλογεῖτε ⸢τοὺς μισοῦντάς ὑμᾶς καὶ⸣ ⸢εὐχεσθε⸣ περὶ τῶν ⸢ὀνειδιζόντων⸣ ὑμᾶς[199]	Mt1 5.43. ἤκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. [Mt1c] Mt1 5.44a. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [QnLk1·Mt1] Mt1 5.44b. καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς [QnLk1·Mt1] Mt1 5.45 [see below on QnLk1 6.35c–d]	Lk2 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς **μισοῦσιν** ὑμᾶς [QnLk1Mt1·:Lk2] Lk2 6.28. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, **προσεύχεσθε** περὶ τῶν ἐπηρεαζόντων ὑμᾶς. [QnLk1Mt1·:Lk2]

[198] Lk1 6.27 is quoted verbatim in T and also quoted verbatim with some inttroductory paraphase in Greek and Latin *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 ὤν, 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 between the witnesses.

[199] Lk1 6.28 is quoted and restated numerous times by T: "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; Evans 336); "not only in not returning evil-speaking but also in speaking well" / *et non modo non remaledicendi sed etiam benedicendi* (*Marc.* 4.16.6; SC 456:206; Evans 340); "he forbids returning evil-speaking, and even more indeed evil-speaking" / *vetat remaledicere multo magis utique maledicere* (*Marc.* 4.27.1; SC 456:344; Evans 412). In other treatises, T quotes the Lk1 and/or Lk2 tradition on its own, "indeed love your enemies', he says, 'and pray for those who speak evil of you'" / *diligite enim inimicos vestros, inquit, et orate pro maledicentibus vos* (*An* 35.2; SC 601:350), or to conflate it/them with the Matthean tradition, "love your enemies and bless those who speak evil and pray for your persecutors so that you may be sons of your heavenly father" / *diligite inimicos vestros et maledicentibus benedicite et orate pro persecutoribus vestris ut filii sitis patris vestri caelestis* (*Pat.* 6.5; SC 310:82).

The second half of the verse is quoted in Greek and Latin *Adm*: "and pray for those who persecute you'" / καὶ εὔχεσθε ὑπὲρ 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 (IDD 1.1), not to mention that the verb is in the middle voice, which is highly characteristic of Lk2 (IDD 1.2). The phrase "those who hate you" / τοὺς μισοῦντάς ὑμᾶς is 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" / εύχεσθε (cp. προσεύχεσθε) found in *Adm* is taken as original to QnLk1. While *Adm* has the Mt1 participle "persecute" / διωκόντων, this is taken as a later contamination from Matthean tradition. Still, the verb "mistreat/revile" / ἐπηρεάζω should not be restored, given that it is a canonical gospel *hapax legomenon* that only appears elsewhere in the NT except in the Hadrianic era text of 1 Peter (IDD 1.1). Instead, we repurpose the lemma "insult" / ὀνειδίζω, which is clearly attested in QnLk1 6.22 and other early strata (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.29a. ⟨ἐάν τις σὲ ῥαπίσῃ εἰς⟩ ⌜τὴν σιαγόνα ⌜παράθες⌝⌝ ⟨αὐτῷ⟩ καὶ τὴν ἄλλην[200] QnLk1 6.29b. ⟨καὶ ἐάν τις⟩ ⌜σου ⌜ἄρῃ⌝⌝ τὸ ἱμάτιον ⌜⌜πρόσθες⌝ αὐτῷ καὶ⌝ τὸν χιτῶνά[201]	Mt1 5.39. ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· [QnLk1·Mt1] Mt1 5.40. καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· [QnLk1·Mt1] Mt1 5.41. καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ᾽ αὐτοῦ δύο. [Mt1c]	Lk2 6.29a. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, [QnLk1¨Lk2] Lk2 6.29b. καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. [QnLk1¨Lk2]

[200] Lk1 6.29a is multiply attested both by T and Greek and Latin *Adm.* Two attestations by T are found in *Marc.*, but both are merely paraphrases: "on the contrary commanding the other cheek to be offered" / *alteram amplius maxillam offerri iubens* (*Marc.* 4.16.2; SC 456:202; Evans 336); "not only not striking back but also offering the other cheek" / *non modo non repercutiendi sed et aliam maxillam praebendi* (*Marc.* 4.16.6; SC 456:204–6; Evans 340). Outside of *Marc.*, T clearly references the Matthean version with a mix of paraphrase and quotation: "'To the one who struck you', he says, 'on the face, turn also the other cheek" / *verberanti te inquit in faciem etiam alteram genam obverte* (*Pat.* 8.2; SC 310:88). The Greek and Latin attestations of *Adm* are consistent with each other, except that the Latin version adds the Matthean term "right" / *dexteram*: "Now the lord, being good, says in the gospel, 'If anyone strikes you on the cheek, offer to him also the other'" / ὁ δὲ κύριος ἀγαθὸς ὤν λέγει ἐν τῷ εὐαγγελίῳ ἐάν τίς σε ῥαπίσῃ εἰς τὴν σιαγόνα παράθες αὐτῷ καὶ τὴν ἄλλην / *dominus autem qui bonus est dicit in evangelios si quis te percusserit in dexteram maxillam praebe ei et alteram* (*Adm* 32,4–6 (1.15)).

The explicit restoration of the opening clause is based on Greek and Latin *Adm*, which is not contradicted nor challenged by T's paraphrastic attestations in *Marc.* The correction of the imperative from the Lk2 "offer|present" / πάρεχε (R 415) to "offer|present" / παράθες is based on the explicit witness of Greek *Adm*. The former is possible, though its lemma παρέχω is never clearly attested in QnLk1, while the lemma παρατίθημι is multiply attested (IDD 1.1). Neither the two versions of *Adm* nor the testimonies of T for Lk1 substantiate the Matthean "turn" / στρέψον. The explicit restoration "him" / αὐτῷ is based on Greek and Latin *Adm*, which again is not contradicted nor challenged by T's paraphrastic attestations in *Marc.*

[201] Lk1 6.29b is also multiply attested both by T and Greek and Latin *Adm.* Two attestations by T are found in *Marc.*: "and beyond the coat to relinquish the cloak also" / *et super tunicam pallio quoque cedi* (*Marc.* 4.16.2; SC 456:202; Evans 336–38); "and not only not retaining tunic but all the more of relinquishing cloak" / *et non modo non retinendi tunicam sed et amplius et pallium concedendi* (*Marc.* 4.16.6; SC 456:204–6; Evans 340). Outside of *Marc.*, T clearly quotes the Matthean version once, though interestingly it follows the QnLk1Lk2 order of "tunic… cloak" rather than the Matthean "cloak… tunic": "Therefore he says, 'Whoever has taken your tunic, relinquish the cloak also'" / *proinde inquit qui tibi tunicam sustulerit vel etiam pallium concede* (*Fug.* 13.2 in CSEL 76:41; *Fug.* 13.1 in CCSL 2:1154). Elsewhere he gives a paraphrase that more closely follows the Lk2 version: "Unless the same be one who could offer also the cloak to one who takes away tunic" / *nisi idem sit qui auferenti tunicam etiam pallium offerre possit?* (*Pat.* 7.10; SC 310:86). The four Greek and Latin *Adm* attestations are largely consistent with each other, though the first is more complete than the second and the Latin translation of the second varies from the translation of the first: "Now doesn't the good lord say, 'If anyone takes the tunic, offer to him also the cloak'?" / ὁ δὲ ἀγαθὸς κύριος λέγει ἐάν τίς σου ἄρῃ τὸ ἱμάτιον πρόσθες αὐτῷ καὶ τὸν χιτῶνα; / *bonus autem dominus dicit si tibi quis aufert tunicam da ei et pallium?* (*Adm* 38,2–3 (1.18)); "If anyone takes your tunic" / ἐάν τίς σου ἄρῃ τὸ ἱμάτιον / *si quis sustulerit tibi vestimentum* (*Adm* 38,8 (1.18)).

The opening explicit restoration of "and" / καὶ is based on T twice using "and" / *et* conjunctions to connect Lk1 6.29a and 6.29b. The explicit restoration of "if anyone" / ἐάν τις is based on all four attestations in Greek and Latin *Adm*, which again is not contradicted nor challenged by T's paraphrastic attestations in *Marc.* The upgrade and placement of the possessive σου is based on two Greek and one Latin attestation for *Adm*, as well as its presence—though postposed to different locations—in both Mt1 and Lk2. The correction of "takes" / ἄρῃ instead of the Lk2 participial phrase "from the one who takes" / ἀπὸ τοῦ αἴροντός (R 415, rendered as uncertain) is based on all four consistent attestations in Greek and Latin *Adm*. While T uses participles in *Marc.*, these only refer to the giver, not the taker. The paraphrase in *Pat.* 7.10 has a participle for "the one who takes" / *auferenti*, but this likely reflects the use of Lk2, not GMarc. The correction of "offer|present" / πρόσθες instead of "give|forgive" / ἄφες is based on the first attestation in Greek *Adm*. The lemma προστίθημι is clearly attested in QnLk1 12.31, and while ἀφίημι is certainly also attested for QnLk1, it is also highly characteristic of Mt1 (IDD 1.1). The upgrade "to him also" / αὐτῷ καὶ is based primarily on the first Greek and Latin attestation for *Adm*, matched by the Mt1 receptor, and partly also based on T's paraphrases, specifically the use of "also" / *quoque* in the first attestation and the *a minori ad maius* structure of the second attestation, "not only… but also even more" / *non modo… sed et amplius et*.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.30a. *παντὶ αἰτοῦντί σε δίδου*[202] 6.30b. not present in QnLk1[203]	Mt1 5.42. *τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς.* [QnLk1·Mt1]	Lk2 6.30a. *παντὶ αἰτοῦντί σε δίδου* [QnLk1˙Lk2] Lk2 6.30b. *καὶ **ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει**.* [QnLk1Mt1·:Lk2]

[202] Lk1 6.30a is quoted once verbatim by T in the running succession of his commentary, and this should be taken as his primary attestation: "give to everyone who asks you" / *omni petenti te dato* (*Marc.* 4.16.8; SC 456:206; Evans 340). A later, retrospective paraphrase omits the word "you" / *te*: "he commands to everyone who asks to give" / *iubet omni petenti dare* (*Marc.* 4.27.1; SC 456:344; Evans 412). Outside of *Marc.*, T recalls this teaching in no fewer than three places, all of them using the QnLk1Lk2 word "all|everyone" (a word missing from Matthew), and two of the three including the word "you": "to everyone who asks you give" / *omni petenti te dato* (*Bapt.* 18.1; Evans 36); "but shall I give to everyone who asks me for the sake of charity, not in extortion? 'To the one asking', he says... but while he truly commands giving to everyone who asks, he himself does not give a sign to those who ask" / *sed et omni petenti me dabo in causa elemosinae, non in concussurae. petenti inquit... atque adeo omni petenti dari iubet ipse signum petentibus non dat* (*Fug.* 13.1, 3 in CSEL 76:40–41; *Fug.* 13.1–2 in CCSL 2:1153–54); "To everyone who asks you you will give" / *omni petenti te dabis* (*Mon.* 11.2; SC 343:180). These supplemental attestations provide no meaningful basis to challenge T's primary attestation, in which Lk1 and Lk2 are in perfect alignment.

[203] Lk2 6.30b is unattested according to R (415), but it was likely not present in Lk1. As seen in the preceding and forthcoming verses, T recounts the content of the sermon on the plain very closely, which makes an omission—even an inadvertent one—in this location highly unlikely.

While brief, this half verse has a cluster of Lk2 characteristic features: the archaized possessive "thine" / σός (IDD 1.1) and definite article + posssessive adjective / ὁ@ *1 σός@* (IDD 1.2). In context, QnLk1 has a teaching on lending, found in QnLk1 6.43a. Thus what we have here is most likely MtR1 linking the forthcoming Qn teaching about lending to this Qn saying about giving. Essentially, MtR1 groups financial *mitzvot* into a single topical *halakhic* lesson. LkR2 responds by restating this Mt1 financial parallelism, turning it from a willingness to lend money, "[o]ne who wishes to borrow from you, don't turn away" (Mt1 5.42), into forgiveness for cases of taxation/tribute and/or theft, "From the one who takes what is yours, do not demand" (Lk2 6.30b). This Lk2 alteration may well be behind the variant reading "pay tribute" / *tribue* in place of "give" in regard to this teaching in *Mon.* and *Fug.*, on which see SC 343:180. Finally note that the same Lk2 participial phrase found uniquely in Lk2 6.29 "from the one who takes" / ἀπὸ τοῦ αἴροντός is repeated here verbatim.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.31. καὶ καθὼς ⌜θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι⌝ ⌜οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς⌝[204] [QnLk1:Mt1>Lk2]	Mt1 7.12. πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. [QnLk1·Mt1]	Lk2 6.31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. [QnLk1˙Lk2]

[204] T recounts this QnLk1 teaching in his commentary on GMarc at least four times. The first, primary attestation is a verbatim quotation or close paraphrase: “And just as you wish to have done to you by persons, thus also you must do for them... and just as you do not wish to have done to you by persons, you also must not do to them” / *et sicut vobis fieri vultis ab hominibus ita et vos facite illis... et sicut vobis fieri non vultis fieri ab hominibus ita et vos ne faciatis illis* (*Marc.* 4.16.13; SC 456:210; Evans 342). The second is a negative restatement of the first, closer to its earlier Confucian form: "and just as you do not wish to have done to you by persons, you also must not do to them” / *et sicut vobis fieri non vultis fieri ab hominibus ita et vos ne faciatis illis* (*Marc.* 4.16.13; SC 456:210; Evans 342). T then paraphrases the positive and negative forms together: "so that I would do to others what I want for me, and not do to others that I do not wish for me" / *ut id aliis faciam quod mihi velim et id nec aliis faciam quod mihi nolim* (*Marc.* 4.16.13; SC 456:210; Evans 344). Finally, he retrospectively paraphrases the positive teaching: "Therefore he already taught me this to do to others the things I wish done to me" / *satis ergo iam tunc me docuit ea facere aliis quae mihi velim fieri* (*Marc.* 4.16.16; SC 456:212; Evans 344). Outside of *Marc.*, T restates the teaching: "Just as you want persons to do to you, thus you also must do to them" / *quomodo vultis ut faciant vobis homines, ita et vos facite illis* (*Scorp.* 10.3; BP 14:128).

The phrase "you wish be done to you by persons" / ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων is corrected to "you wish persons to do to you" / θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, consistent with both Mt1 and Lk2 independent receptors. The wording commonly restored here in GMarc editions reflects a wooden translation of T that likely reflects his habits around paraphrasing or restating purpose clauses. We note that *fio* is inherently ambiguous as to meaning and voice, and that the third attestation lacks the verb altogether. More importantly, the syntax is inconsistent with QnLk1, which abounds with ἵνα + subjunctive / ἵνα@* *@vs* clauses (IDD 1.2), but seldom has the middle infinitive form of γίνομαι@vnpm and nowhere else has a παρὰ + genitive noun bigram, both of which are characteristic of Lk2 (IDD 1.2). The upgrade of the last five words is based on T and consistent with V and most GMarc editors. Instead of reading T here as a reliable witness to GMarc and considering the possibility of GMarc being a source for Matthew, R (4.4.16) downgrades the final clause as if T had "slipped into the Matthean version."

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.32a–b. 《ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;》[205] 6.32c not present in QnLk1[206] 6.33 not present in QnLk1[207]	Mt1 5.45. [see below] Mt1 5.46 a–b. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; [QnLk1·Mt1] Mt1 5.46c. οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; [Mt1c] Mt1 5.47. καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; [Mt1c]	Lk2 6.32a–b. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; [‡QnLk1˙Lk2] Lk2 6.32c. καὶ γὰρ **οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν**. [Mt1·Lk2] Lk2 6.33. **καὶ** [γὰρ] **ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς**, **ποία ὑμῖν χάρις ἐστίν**; **καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν**. [Mt1·Lk2]

[205] Lk2 6.32a–b is unattested for Lk1 according to R (415), but likely present.

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* (68–69) inclusion of this content, we reevaluated this conclusion in v1.52. The rhetorical question, "what grace is it for you" / ποία χάρις ἐστιν ὑμῖν; is clearly attested by T for QnLk1 6.34a (see below). That phrase occurs verbatim here and twice more across the next two verses, yet nowhere else in the canonical NT texts. 1 Pt 2.20 is only vaguely reminiscent. The remaining vocabulary, including the plural verbal command "love" / ἀγαπᾶτε, is consistent with Qn (see 6.27 above).

[206] 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 (IDD 1.4), which LkR2 adapts yet restates in its characteristic plural reference for "sinners" / ἁμαρτωλοὶ (IDD 1.1).

[207] Lk2 6.33 is unattested for Lk1 according to R (415), but it was likely not present.

The language in Mt1 is highly characteristic of MtR1, and the language in Lk2 is highly characteristic of LkR2, even as it appropriates and transforms elements of QnLk1 and Mt1. The LkR2 repetition of the authentic Qn phrase, "what grace is it to you?" is a clever way of giving this expansion the feel and imprimatur of antiquity and dominical authenticity.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.34a. καὶ ἐὰν ⌜δανίσητε⌝ παρ᾽ ὧν ἐλπίζετε ⌜ὑμεῖς⌝ ⌜λαβεῖν⌝ ποία χάρις ἐστιν ὑμῖν;[208] 6.34b not present in QnLk1[209] 6.35a not present in QnLk1[210] QnLk1 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν	Mt1 5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς Mt1 5.44. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς [¦QnLk1·Mt1]	Lk2 6.34a. καὶ ἐὰν δανίσητε παρ᾽ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις; [QnLk1¨Lk2] Lk2 6.34b. καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. [CINP] Lk2 6.35a. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται **ὁ μισθὸς ὑμῶν πολύς** [QnLk1Mt1·:Lk2]

[208] T quotes Lk1 6.34a verbatim: "And if you lend to those from whom you hope to receive, what grace is that for you?" / *et si feneraveritis a quibus speratis vos recepturos quae gratia est vobis?* (*Marc.* 4.17.1; SC 456:214; Evans 346).

While A, D and other mss have the present tense verb for "lend" / δανίζετε, T's future perfect reflects the earlier tradition, followed later by LkR2, 𝔓75, B and most mss. Consistent with the reconstruction of K (606) and against V (194*), R (415), and N (32), the lemma "receive back" / ἀπολαμβάνω is corrected to "receive" / λαμβάνω as more typical of Qn and GMarc more generally (IDD 1.1).

[209] 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 (IDD 1.1), particularly the latter as preceded by a definite article (IDD 1.2).

[210] Lk2 6.35a is unattested for Lk1 according to R (415), but it was likely not present. The lemma "doing good" / ἀγαθοποιέω is characteristic of Lk2, and "hoping back" / ἀπελπίζω is NT *hapax* (IDD 1.1). The idea of a future "reward" / μισθὸς for doing right is borrowed from Mt1, where it is a characteristic feature (IDD 1.1). While "love your enemies" is original and authentic to Qn (cp. 6.27 above), its repetition here reflects LkR2 using Qn both directly and as appropriated by Mt1. Essentially, 6.34b–35a represent LkR2 engaging in a bit of *halakhic* elaboration and repetition following Mt1 precedent.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.35b. καὶ ἔσεσθε υἱοὶ ˹θεοῦ˺ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς[211]	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 6.35b. καὶ ἔσεσθε υἱοὶ **ὑψίστου**, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. [QnLk1Mt1·:Lk2]

[211] T quotes Lk1 6.35b verbatim across two separate attestations: "You will be sons of god" / *eritis filii dei* (*Marc.* 4.17.5 in SC 456:218; 4.17.4 in Evans 346); "Because 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).

While the word "of god" / θεοῦ here is, as V and R noted, unrepresented among Luke mss, that need not make it an alteration by T, especially since the signal cascade reflects a pattern toward circumlocution of the divine name. Within the same *midrash halakhah* described above, MtR1 here provides thematic illustrations, elaborates on the theme of divine sonship, and engages in a typical MtR1 circumlocution of the divine title by referring to god as "our father in the heavens" / πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς (cf. A185). While LkR2 sticks close to the Qn text here, it does apparently pick up a weak signal of MtR1 divine circumlocution, deployed using its characteristic term "most high" / ὑψίστου (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ⌜⌜οἰκτίρμων⌝ ἐστίν⌝[212]	Mt1 5.48. ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν. [QnLk1·Mt1]	Lk2 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. [QnLk1˙Lk2]

[212] Lk1 6.36 is attested twice by T, each with a mix of quotation and paraphrase: "Be merciful just as your father has been merciful to you… Or if another [god] has now ordered mercy because the same is merciful, how in all this time was he not merciful to me?" / *estote inquit misericordes sicut pater vester misertus est vestri… Aut si alius nunc misericordiam praecepit quia et ipse misericors sit cur tanto aevo misericors mihi non fuit?* (*Marc.* 4.17.8; SC 456:220–22; Evans 348).

While T uses a periphrastic participle / *misertus est* in his first attestation, his doubled use of the adjective "merciful" / *misericors* in the second attestation, matched by the Lk2 receptor, is more likely and is thus the basis for our correction. Periphrastic participles are uncharacteristic of QnLk1 but highly characteristic of Lk2 (IDD 1.2). Note also that an adjective is used in the Matthean restatement: "perfect/complete" / τέλειός. Likely because of the direct object pronoun "on you" / *vestri*, V (194*) instead rendered "had mercy" / ᾤκτειρεν for T's *misertus est*, and is thus followed by R (415). This verbal form lacks any attestation in any mss of Luke, or in the entire NT and LXX for that matter, and is thus highly unlikely.

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Parallel Passages for Signals Tracing: GMarc 6.37–40a, ~~40b–42a~~, 42b

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

Parallel Verses for Signals Tracing: GMarc 6.37

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.37a. μὴ κρίνετε ἵνα μὴ κριθῆτε[213] QnLk1 6.37b. μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε	Mt1 7.1. μὴ κρίνετε, ἵνα μὴ κριθῆτε· [QnLk1·Mt1]	Lk2 6.37a. καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· [QnLk1˙Lk2] Lk2 6.37b. καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· [QnLk1˙Lk2]

[213] Lk1 6.37 is quoted verbatim by T, "Do not judge, lest you be judged. Do not condemn, lest you be condemned. Release and you will be released" / *nolite iudicare ne iudicemini nolite condemnare ne condemnemini dimittite et dimittemini* (*Marc.* 4.17.9; SC 456:222; Evans 348). T restates and paraphrases this Lk1/Lk2 content several times elsewhere: "Already elsewhere about this type of prayer, 'Release', he says, 'and it will be released for you'" / *iam et alibi ex hac specie orationis remittite inquit et remittetur vobis* (*Or.* 7.3; CCSL 1:262); "When indeed he says, 'Do not judge lest you be judged', does he not demand patience?" / *cum enim dicit nolite iudicare ne iudicemini nonne patientiam flagitat?* (*Pat.* 10.7; SC 310:94); "How will you 'release and it will be released for you' if you have been obstinate in injustice through a lack of patience?" / *quomodo remittes et remittetur tibi si tenax iniuriae per absentiam patientiae fueris?* (*Pat.* 12.3; SC 310:100); "We must not judge lest we be judged... Release and it will be released for you" / *non iudicantes ne iudicemur... dimitte et dimittetur tibi* (*Pud.* 2.2; SC 394:152). None of these merit any alteration to his clear, primary quotation of Lk1.

As R (415) notes, the Lk2 instances of the transitional καὶ were likely not present in 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 μή@x *@vs* (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.38. δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν[214]	Mk1 4.24b. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. [Qn·Mk1]	Mt1 7.2. ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν **ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν**. [QnMk1·:Mt1]	Lk2 6.38. δίδοτε καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. [QnLk1·Lk2]

[214] Lk1 6.38 is quoted verbatim by T and *Adm*: "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); "Give and it will be given to you, a good measure pressed and overflowing they will give into your bosom. With the same measure with which you measure it will be measured back to you" / δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν (*Adm* 32.16–18 (1.15); R 7.4.6).

The unique word order (relative pronoun, verb, noun) is confirmed by T (*eadem qua mensi eritis mensura*) and *Adm* (ᾧ μετρεῖτε μέτρῳ) and is thus 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.39. ⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεί εἰς βόθυνον⟩[215]	Mt1 15.14. ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοί [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. [QnLk1·Mt1]	Lk2 6.39. εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ **ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται**; [QnLk1Mt1·:Lk2]

[215] Regarding the opening explicit restoration to Lk1 6.39, we concur with Braun (SC 456:222n5) that T was *sans doute* referring to "now he spoke a comparison to them" / εἶπεν δὲ καὶ παραβολὴν αὐτοῖς when he says "he allegorized to the men" / *in homines allegorizavit* (*Marc.* 4.17.12; SC 456:222; Evans 350). TS (85), K (618) and N (34) omitted it from their reconstruction, V (194) and R (415) deemed it an unrestorable allusion, Z (463) implicitly indicated its presence, and H (414) and BD (102) both restored it.

Regarding the second explicit restoration, we have another case where an abundance of evidence astonishingly leads R (415, following V 194) to give up on any reconstruction and instead declare that "no insight into wording can be gained" for content restored by all other GMarc editors: H (414), Z (463), TS (85), BD (102), K (618), and N (34). 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; SC 399:84, 86; Evans 186); "but a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* (*Marc.* 4.17.12 in SC 456:222; 4.17.11 in Evans 350); "thus indeed the blind becomes accustomed to lead the blind" / *sic enim caecus caecum deducere solet* (*Marc.* 4.36.12; SC 456:454; Evans 470); "it is necessary that a blind person be led by a blind person into a pit" / *caecus a caecis in foveam deducaris necesse est* (*Praescr.* 14.8; SC 46:108). We note that *none* of the four attestations have the word "both" and three of the four lack the word "fall", thus removing those words from the reconstruction. T uses the lemma for "lead" / *duc–* in the active voice twice but in the passive only once, leading me to opt for the active voice as more likely. While that lemma is missing from the first attestation, it is present in the other three, all in the present tense. All of T's attestations are closer to the Matthean declarative than the Lukan rhetorical question, yet *none* have the plural for "blind person" or "guides" as in the first statement in Mt1 15.14. So, through a process of logical deduction, we have a reconstruction identical to the quotation in *Marc.* 4.17.12: "but a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* / τυφλὸς δὲ τυφλὸν ὁδηγεί εἰς βόθυνον. Given its heavy reliance on QnLk1 and Mt1 sources, Lk2 has few distinctive features here, specifically its two different ways of starting a rhetorical questions that expect negative responses: the negative interrogative particle "isn't" / μήτι and the intensive negative adverb οὐχὶ (IDD 1.1). The use of these two lemmata and the quick alternation between them reflect the more sophisticated rhetorical training of LkR2 compared to its sources.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
QnLk1 6.40a. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον[216] 6.40b not present in QnLk1[217] 6.41–42a not present in QnLk1[218] QnLk1 6.42b. ⟨ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ⟩ ⟪σοῦ⟫ ⟨τὴν δοκόν⟩ ⟪καὶ⟫ ⟨τότε⟩ ⟪διαβλέψεις ἐκβαλεῖν⟫ ⟨τὸ κάρφος⟩ ⟪ἐκ τοῦ⟫ ⟨ὀφθαλμοῦ⟩ ⟪τοῦ ἀδελφοῦ σου⟫[219]	Mt1 7.3. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; [Mt1c] Mt1 7.4. ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ; [Mt1c] Mt1 7.5. ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. [QnLk1·Mt1] Mt2 10.24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [QnLk1·Mt1]	Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, **οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ** οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [QnLk1Mt1·:Jn2] Jn2 15.20. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· **οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ**. [QnLk1Mt1·:Jn2]	Lk2 6.40a. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· [QnLk1¨Lk2] Lk2 6.40b. κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [CINP] Lk2 6.41. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [Mt1¨Lk2] Lk2 6.42a. πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; [Mt1¨Lk2] Lk2 6.42b. **ὑποκριτά**, ἔκβαλε **πρῶτον** τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, **καὶ** τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. [QnLk1Mt1·:Lk2]	Mt2 7.3-5 same as Mt1 Mt2 10.24 same as Mt1 Mt2 10.25. **ἀρκετὸν** τῷ μαθητῇ ἵνα **γένηται** ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [Mt1Lk2·:Mt2]

[216] Lk1 6.40a is quoted once verbatim by T within the running sequence of his commentary, but likely alluded to elsewhere: "but a student is not above a teacher" / *sed non est discipulus super magistrum* (*Marc.* 4.17.12 in SC 456:222; 4.17.11 in Evans 350); "even if Marcion is a student, he is not nevertheless above the teacher" / *cum et si discipulus Marcion non tamen super magistrum* (*Marc.* 4.4.5; SC 456:80; Evans 268). Both within and outside of *Marc.*, T clearly references the Matthean parallelism: "But you, a student above the teacher and a servant above the lord" / *at tu si super magistrum discipulus et servus super dominum* (*Marc.* 1.14.4 in SC 365:164–66; 1.14.3 in Evans 36); "'a student is not above a teacher' is immediately followed by 'nor a servant above his lord'" / *non est discipulus super magistrum statim sequitur nec servus super dominum suum* (*Scorp.* 9.6; BP 14:118). The Matthean order is inverted once: "servants above a lord and students above a teacher" / *servi super dominum et discipuli super magistrum* (*An.* 55.2; SC 601:438). Other references are merely allusions to shared synoptic material: "the same would have made students above a teacher" / *ipse faceret discipulos super magistrum* (*Praescr.* 34.5; SC 46:135); "There have indeed arisen students greater than the teacher of that school" / *extiterunt enim de schola ipsius discipuli super magistrum* (*Val.* 33.1; SC 280:148; Riley 67 *exstiterunt*). Besides *Marc.* 4.17.12 and perhaps 4.4.5, none of the other content clearly attests to Lk1 nor has any bearing on its restoration.

[217] 6.40b is indicated as unattested by V (194) and R (415), and omitted by TS (85), BD (103), and N (34). K (618) is the only GMarc editor to restore it. Most likely it was not present.

It bears highly characteristic Lk2 features: the participle + δὲ bigram and perfect passive participle / *@vpxp* (IDD 1.2). The lemma "prepare" / καταρτίζω is present only here in Luke, and only appears three times in the other canonical gospels (IDD 1.1). Essentially, LkR2 borrows the content of QnLk1 6.40 but expands it into a parallelism in Lk2 6.40b about christlikeness, a characteristic theme of LkR2 (IDD 1.4). As part of its discourse on persecutions (Mt2 10.17–25, see A100 and 198), MtR2 10.24 first repeats the opening from Lk2 6.40 and adds the "servant… master" theme it gleaned elsewhere from Lk2. Then MtR2 20.15 restates Lk2 6.40b and finally doubles its "slave… lord" saying.

[218] Lk2 6.41–42a is unattested by patristic witnesses. According to R (415), "no insight into wording can be gained", but 6.41–42a was most likely not present and 6.42b was most likely present in Lk1, and several words from the latter are in fact attested.

The rhetoric and vocabulary of much of Mt1 7.3–5 // Lk2 6.41–42a are uncharacteristic of QnLk1 but rather characteristic of MtR1: "brother" / ἀδελφός, the archaized possessive "your" / σός, and "hypocrite" / ὑποκριτής (IDD 1.1); the bigram "or how" / ἤ@cc πῶς@b (IDD 1.2).

[219] Lk1 6.42b is attested in T shortly after his clearly attestation to 6.40a: "Let the heretic remove the log from his eye, then he can disprove if there is any straw in a Christian's eye" / *eximat et de oculo suo trabem haereticus tunc in oculo Christiani si quam putat stipulam revincat* (*Marc.* 4.17.12 in SC 456:224; 4.17.11 in Evans 350).

Complicating the reconstruction is that T's attestation here takes the form of an insult to Marcion. Despite its insulting tone and tenor, the attestation still provides for the explicit restoration of "remove from the eye" / ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ, "the log" / τὴν δοκόν, "then" / τότε, "the straw" / τὸ κάρφος and a second occurrence of "eye" / ὀφθαλμοῦ. The improvised restorations are based on D, as well as Mt1 and Lk2 as independent receptors of QnLk1, while also omitting characteristic redactional tendencies of MtR1 and LkR2.

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Parallel Passages for Signals Tracing: GMarc 6.43, ~~44~~, 45

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

Qn (65–69)	Mt1 (90s)	Lk2 (117–138)
Qn 6.43. ⟨οὐ δύναται⟩ δένδρον καλὸν ⟨καρπὸν σαπρόν ποιεῖν οὐδὲ⟩ δένδρον σαπρὸν ⟨καρπὸν καλόν ποιεῖν⟩[220]	Mt1 7.17. οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [Qn¨Mt1] Mt1 7.18. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [Qn¨Mt1] Mt1 12.33a-b. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν [Qn¨Mt1]	Lk2 6.43. οὐ γάρ ἐστιν δένδρον καλὸν **ποιοῦν** καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν **ποιοῦν** καρπὸν καλόν. [QnLk1Mt1·:Lk2]

[220] Lk1 6.43 is attested by seven witnesses in Greek and/or Latin: Tertullian, Hippolytus, Latin Origen, Philastrius, Pseudo-Tertullian, and Greek and Latin *Adm.* T's main attestation in his running commentary is, "Hence even a good tree would not bring forth bad fruit, because truth [would] not [bring forth] heresy, nor [would] a bad [tree bring forth] good [fruit], because heresy [would] not [bring forth] truth" / *proinde et arbor bona non proferat malum fructum quia nec veritas haeresim nec mala bonum quia nec haeresis veritatem* (*Marc.* 4.17.12 in SC 456:224; 4.17.11 in Evans 350). But he clearly refers to GMarc in an earlier book: "And because Marcion also defends a good tree cannot produce bad fruits" / *et quia et Marcion defendit arborem bonam malos quoque fructus non licere producere* (*Marc.* 2.24.3; SC 368:142, 144; Evans 150]. Two other vague references appeared even earlier: "Of the dominical proclamation applied to men not to gods, that example of the good and bad tree, that the good neither brings forth bad fruits nor the bad good ones" / *dominicae pronuntiationis in homines non in deos disponentis exempla illa bonae et malae* [108] *arboris, quod neque bona malos neque mala bonos proferat fructus* (*Marc.* 1.2.1; SC 365:106, 108; Evans 6); "Know here the best first fruit certainly comes from the best tree, Marcion" / *agnoscat hinc primum fructum optimum, utique optimae arboris, Marcion* (*Marc.* 2.4.2; SC 368:34; Evans 94). And three more outside of *Marc.*: "because a good tree would not bear bad fruits nor a bad tree good ones, and no one would pick figs from thorns nor grapes from brambles" / *quia arbor bona malos non ferat fructus nec mala bonos, et nemo de spinis metat ficus et de tribulis uvas* (*An.* 21.4; SC 601:268); "even a bad tree will not give good fruits if it is not grafted and a good [tree] will give bad fruits if it is not cultivated" / *non dabit enim arbor mala bonos fructus si non inseratur et bona malos dabit si non colatur* (*An.* 21.5; SC 601:268); "Certainly a good tree does not destroy bad fruits… nor a bad tree good ones" / *certe nec bona arbor fructus malos edit… nec mala arbor bonos* (*Herm.* 13.1; SC 439:112). Hippolytus of Rome has: "A good tree cannot make bad fruits and so on" / οὐ δύναται δένδρον καλὸν καρποὺς πονηροὺς ποιεῖν καὶ τὰ ἑξῆς (*Haer.* 10.19.3). Pseudo-Tertullian has: "Every good tree makes good fruits, but a bad [tree makes] bad [fruits]" / *omnis arbor bona bonos fructas facit mala autem malos* (*Haer.* 6.2). Rufinus' Latin translation of Origen has: "It is written that a good tree cannot make bad fruits, nor can a bad tree make good fruits; from the fruit indeed a tree is recognized" / *scriptum est quia non potest arbor bona malos fructus facere neque arbor mala bonos fructus facere; ex fructu enim arbor cognoscitur* (*Princ.* 2.5.4). Philastrius has: "It is not a good tree that makes bad fruit, nor a bad tree that makes good fruit" / *non est arbor bona quae facit malum fructum neque arbor mala quae faciat bonum fructum* (*Diversarum hereseon* (CPL 121) 45.2; CCSL 9:236). The inverted order in *Adm* is an outlier and suggests a later redaction to Lk1: "a rotten tree cannot yield lovely fruits nor a lovely tree yield bad fruits" / καθὼς λέγει τὸ εὐαγγέλιον οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ δένδρον καλὸν καρποὺς κακοὺς ἐνέγκαι / *sicut in evangelio dicit: Non potest arbor mala bonos fructus facere, neque arbor bona malos fructus facere* (56,14–16 (1.28), slightly modified in 58,11–13 (1.28) by use of the verbal prefix προσ- / *pros-*): "a rotten tree cannot bring forth lovely fruits nor a lovely tree bring forth rotten fruits" / οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς προενεγκεῖν,66 οὐδὲ δένδρον καλὸν καρποὺς σαπροὺς προενέγκαι / *non potest arbor mala bonos fructus affere, neque arbor bona malos fructus afferre.* R (7.4.7; see also 4.4.20, 8.8) deemed this verse largely irretrievable *because of* its abundance of witnesses (!).

The opening explicit restoration, "cannot" / οὐ δύναται is corroborated in Greek by Hippolytus and Greek *Adm*, and also in Latin by T (*Marc.* 2.24.3, *non licere*) and twice in Latin *Adm* (*non potest*), as well as Mt1 7.18 as earliest receptor. The singular for "fruit" 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 as indicative 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.

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Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
6.44 not present in Qn[221] Qn 6.45a. ⌜ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⌜ἀγαθά⌝ καὶ ὁ πονηρὸς⌝ ⟨ἄνθρωπος⟩ ⌜ἐκ τοῦ πονηροῦ⌝ ⟨θησαυροῦ⟩ ⌜προφέρει ⌜πονηρά⌝⌝ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ⟩[222]	6.44 not present in Lk1 Lk1 6.45a. ⌜ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⌜ἀγαθά⌝ καὶ ὁ πονηρὸς⌝ ⟨ἄνθρωπος⟩ ⌜ἐκ τοῦ πονηροῦ⌝ ⟨θησαυροῦ⟩ ⌜προφέρει ⌜πονηρά⌝⌝ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ [Qn·Lk1] Lk1 6.45b. ⟨ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⟩ [LkR1]	Mt1 7.16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; [Mt1c] Mt1 12.33c. ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. [Mt1c] Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. Qn¨Mt1] Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [Qn¨Mt1]	Lk2 6.44. **ἕκαστον** γὰρ **δένδρον** **ἐκ τοῦ** ἰδίου **καρποῦ** **γινώσκεται**· οὐ γὰρ **ἐξ** **ἀκανθῶν** **συλλέγουσιν** **σῦκα** οὐδὲ ἐκ βάτου **σταφυλὴν** τρυγῶσιν. [Mt1·Lk2] Lk2 6.45a. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. [QnLk1¨Lk2] 6.45b not present in Lk2	Mk2 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mk2c] Mk2 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι [QnLk1¨Mk2]	Mt2 7.16 same as Mt1 Mt2 12.33–35 same as Mt1 Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, **φόνοι**, μοιχεῖαι, **πορνεῖαι**, **κλοπαί**, ψευδομαρτυρίαι, βλασφημίαι. [QnLk1Mk2·:Mt2]

[221] 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.

[222] Lk1 6.45 is attested by T, Latin Origen, and Greek and Latin *Adm.* T's running commentary briefly alludes to it: "Thus Marcion has not brought forth anything good from the treasure of Cerdo, nor Apelles from that of Marcion" / *sic nec Marcion aliquid boni de thesauro Cerdonis malo protulit nec Appelles de Marcionis* (*Marc.* 4.17.12; SC 456:224; Evans 350). According to a Latin translation of Origen: "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). The closest attestation are verbatim quotations in Greek and Latin *Adm*: "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 overflow of the heart the mouth speaks. For out of the heart evil disputes come out" / ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ προφέρει πονηρά. ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί / *bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala. Ex abundantia enim cordis os loquitur. De corde enim procedunt cogitationes malae* (*Adm* 58.20–24 (1.28); R 7.4.8).

The upgrades, emendations, and explicit restorations all follow *Adm*, 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. Despite the 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.

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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)
QnLk1 6.46. τί καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;[223] QnLk1 13.27. ⟨οὐδέποτε ἔγνων ὑμᾶς⟩ ⸢ἀναχωρεῖτε⸣ ἀπ᾽ ἐμοῦ πάντες ἐργάται ⸢ἀνομίας⸣	Mt1 7.21. οὐ πᾶς ὁ λέγων μοι· κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ᾽ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [QnLk1·Mt1] 7.22 not present in Mt1 Mt2 7.23. οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. [¦QnLk1·Mt1] [see A211]	Lk2 6.46. τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; [QnLk1˙Lk2] Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας. [¦QnLk1˙Lk2] [see A211]	Mt2 7.21 same as Mt1 Mt2 7.22. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; [Mt2c] Mt2 7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι **οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν**. [¦QnLk1Mt1Mt2] [see A211]

[223] T clearly quotes Lk1 6.46, albeit split into two parts: "If that is so, who will appear to have said: 'Why do you call, 'lord, lord?" / *si ita est quis videbitur dixisse quid voca<ti>s domine domine?* (*Marc.* 4.17.13 in SC 456:226; *Marc.* 4.17.12 in Evans 350); "Who besides could suggest: 'And do not do what I say'?" / *quis item adiecisse potuisset et non facitis quae dico?* (*Marc.* 4.17.14 in SC 456:226; *Marc.* 4.17.13 in Evans 350).

The conjunction "but" / δέ is missing from f^{13} 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 students having extensive delegated authority to do "powers in your name".

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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)
6.47–49 not present in QnLk1[224] Lk1 8.21. ⟪ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει⟫ τίς ἐστιν μήτηρ ˹μου˺ καὶ τίνες εἰσὶν ἀδελφοί ˹μου˺ εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς; [see A135]	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] Mt1 7.25. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. [Mt1c] Mt1 7.26. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον· [QnLk1·Mt1] Mt1 7.27. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη. [Mt1c]	Lk2 6.47. πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος· [Mt1·Lk2] Lk2 6.48. ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. [Mt1·Lk2] Lk2 6.49. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. [Mt1·Lk2]

[224] 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* and a sermonic grand *finalé* that LkR2 retold closely to conclude its sermon on the plain as a rival to the literary and rhetorical feat of the Mt1 sermon on the mount. About the phrasing in Lk1 8.21 being absent from Qn yet based on and distinctive from Mk1, see parallel set A135. Several characteristic Lk2 features are still in evidence even in this material heavily derivative on Mt1: a word with the root πλή- / *πλή*@*, the δὲ + participle / δὲ@* *@vp* bigram (*bis*), and a narrative voice bigram "and it happened" / καί@cc γίνομαι@viam3s (IDD 1.2).

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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)
QnLk1 7.1. ⟪καὶ ἦλθεν εἰς Καφαρναούμ⟫ QnLk1 7.2. ⟪καὶ προσῆλθεν αὐτῷ⟫ ⸢ἑκατόνταρχος⸣[225] QnLk1 7.3. ⟪καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός⟫[226] 7.4–5 not present in QnLk1[227]	Mt1 8.5a. εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ [‡QnLk1·Mt1] Mt1 8.5b. προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν [‡QnLk1·Mt1] Mt1 8.6. καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. [‡QnLk1·Mt1]	Jn1 4.46b. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ. [‡QnLk1˙Jn1] Jn1 4.47. οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν. [Jn1c]	Lk2 7.1. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. [‡QnLk1˙Lk2] Lk2 7.2. ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ***ἤμελλεν τελευτᾶν***, ὃς ἦν αὐτῷ ἔντιμος. [‡QnLk1Jn1·:Lk2] Lk2 7.3. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν ***πρὸς αὐτὸν*** πρεσβυτέρους τῶν Ἰουδαίων ***ἐρωτῶν*** αὐτὸν ὅπως ἐλθὼν διασώσῃ ***τὸν*** δοῦλον ***αὐτοῦ***. [‡QnLk1Jn1·:Lk2] Lk2 7.4. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο· [CINP] Lk2 7.5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. [CINP]

[225] This overall passage is clearly attested for Lk1 in T and E, both of whom focus primarily on Lk1 7.9 (see below). Still both specifically mention that the passage is about a "centurion": “So then it is unbelievable if in extolling the centurion’s faith" / *proinde extollenda fide centurionis incredibile* (*Marc.* 4.18.1; SC 456:228; Evans 352); “If he did not find such faith in Israel as in a centurion who came from the nations, he is not consequently faulting the faith of Israel” / εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὗρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχῃ, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ [GCS 31:127] πίστιν (*Pan.* 42.11.17 Ἔλ. ζ (7); GCS 31:126–27). T recalls this story elsewhere, but in too vague or general a way to have any import for restoring the specific text of Lk1: "if even a centurion believed" / *si etiam centurio crediderat* (*Idol.* 19.3; CCSL 2:1120); "When he learned of the savior's approach, he—the gospel's centuion—quickly and exultantly hastened with all of his powers" / *ubi adventum Soteris accepit propere et ovanter accurrit cum omnibus suis viribus centurio de evangelio* (*Val.* 28.1; SC 280:138). H (416), Z (463), and K (625) all restore content from 7.1–2. BD (103) skipped over these verses, while V (195) and TS (86) saw them as generally attested but provided no specific wording. N (36) restored 7.2 as likely but 7.1 as unlikely, and R (416) only restored "centurion" / ἑκατοντάρχου in the genitive form following Lk2 7.2. G (152) makes a stylometric case for 7.1 as secondary Lukan redaction.

A few elements of 7.1–2 are restored here as necessary narrative introduction, consistent with the Mt1 receptor and elements of D, yet stripped of Lk2 characteristic vocabulary: "since" / ἐπειδὴ, "fulfill" / πληρόω, "word" / ῥῆμα, and "people" / λαός (IDD 1.1). While the name of the city does not appear in any of the patristic citations of GMarc, all gospel strata are consistent here in locating this exchange in Capernaum. Note that this is the first healing narrative in Qn. While this episode was left out of Markan strata, MkR1 did follow Qn to make Capernaum its opening setting of Jesus' first healing (Mk1 1.21–26; see A035). JnR1, preserving yet transforming this story, displaced Capernaum by having the wedding at Cana be the first miracle.

[226] Lk1 7.3 is not directly attested by any patristic witnesses, but it was likely present in some form as a necessary opening to a miracle story. H (416), Z (463), K (625), and N (36) all restored it, V (195) and TS (86) saw it as generally attested but provided no specific wording, but BD (103) and R (416) skipped over it as unattested.

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

[227] Lk2 7.4–5 are unattested for GMarc by patristic witnesses, and they were most likely not present in QnLk1. These verses are restored by H (416), Z (463), K (625), and N (38). V (195*) and TS (86) viewed them as generally attested without specific wording, and BD (103) and R (416) skipped over them as unattested.

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 (IDD 1.1); the transitional split arthrous participle punctuated by δὲ / ὁ@* δὲ@* *@vp* (IDD 1.2); themes of haste, dramatization, communication through proxies, collective speech, Jewish ritual/temple piety, architecture, and public benefaction (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
QnLk1 7.6a. 《καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν》[228]	Mt1 8.7. <u>καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν</u>. [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 <u>ἐπορεύετο</u> σὺν αὐτοῖς. [QnLk1·Lk2]

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

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)
QnLk1 7.6b. 《καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἱκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς》 QnLk1 7.7. 《ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου》 QnLk1 7.8. 《καὶ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ》[229]	Mt1 8.8. καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. [QnLk1·Mt1] Mt1 8.9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. [QnLk1·Mt1]	Jn1 4.49. λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. [‡QnLk1·:Jn1] (see Qn 7.2 above)	Lk2 7.6b. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· [‡QnLk1·:Lk2] Lk2 7.7. διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. [‡QnLk1·:Lk2] Lk2 7.8. καὶ **γὰρ** ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. [QnLk1·Lk2]

[229] Lk2 7.8 is skipped by V (195*) and BD (103), unattested according to R (416), but restored by K (625) and N (38), and also included in *CEQ*.

We currently lean on the side of restoring it, though it is also reasonable to read the centurion's extended speech as a reflection of LkR2 tendencies toward character development, expanded dialogue, delegated authority, aristocratic matters, slave-owner concerns, and sympathetic portrayal of Roman civic and military authorities. The lack of distinctive Lk2 lemmata (IDD 1.1) or syntactical formulae (IDD 1.2) weighs in favor of its originality to Qn. An interesting possible intertext is 1 Esdr. 4.7–11.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.9. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν ˹τοσαύτην˺ πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον[230]	Mt1 8.10. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. [QnLk1·Mt1]	Jn1 4.50. λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ υἱός σου ζῇ. 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 εὗρον. [QnLk1˙Lk2]	Mt2 8.10. **ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν** καὶ εἶπεν **τοῖς ἀκολουθοῦσιν**· ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. [QnLk1Lk2·:Mt2]

[230] Lk1 7.9 is quoted by T and E: "So then it is unbelievable if in extolling the centurion's faith, it is declared to one who did not hold Israel's faith that he had not found such faith in Israel.... Because if that were so, he would have said that such faith had never existed in Israel, saying instead that such faith should have been found in Israel" / *proinde extollenda fide centurionis incredibile si is professus est talem se fidem nec in Israële invenisse ad quem non pertinebat fides Israëlis... quoniam si ita esset talem fidem nec in Israhele umquam fuisse. ceterum dicens talem fidem debuisse inveniri in Israhele* (*Marc.* 4.18.1; SC 456:228; Evans 352 *esset* : *esset dixisset*, *inveniri* : *se invenire*); "Now I tell you, such faith I have not found in Israel" / λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον (*Pan.* 42.11.6 ζ (7); 42.11.17 Σχ. ζ (7); GCS 31:108, 126). E also paraphrases the verse: "If he did not find such faith in Israel as in a centurion who came from the nations, he is not consequently faulting the faith of Israel" / εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὗρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχῃ, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (*Pan.* 42.11.17 Ἔλ. ζ (7); GCS 31:126–27).

The opening improvised restoration is from Jn1 as QnLk1 receptor, "Jesus says to him" / λέγει αὐτῷ ὁ Ἰησοῦς, a simpler introductory formula than the Lk2 characteristic introductory/transitional participle + δὲ formula (IDD 1.2). Other characteristic Lk2 features probably absent from QnLk1 here include: "be amazed" / θαυμάζω, "turn" / στρέφω (IDD 1.1) and the splitting of an arthrous noun formula with a participle.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.10. 《καὶ ἰάθη ὁ παῖς》[231]	8.11–12 not present in Mt1 Mt1 8.13. 《καὶ ἰάθη ὁ παῖς》	Jn1 4.51. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. [Jn1c] Jn1 4.52. ἐπύθετο οὖν τὴν ὥραν παρ᾽ αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. [Jn1c] Jn1 4.53. ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. [Jn1c] Jn1 4.54. τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν. [Jn1c]	Lk2 7.10. καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν **δοῦλον** ὑγιαίνοντα. [Jn1·Lk2?]	Mt2 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, [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 ἑκατοντάρχῃ· ὕπαγε, ὡς **ἐπίστευσας** γενηθήτω σοι. καὶ ἰάθη **ὁ παῖς** [**αὐτοῦ**] ἐν **τῇ ὥρᾳ ἐκείνῃ**. [Jn1˙Mt2]

[231] 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.

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Parallel Passages for Signals Tracing: GMarc 7.~~11~~, 12, ~~13~~, 14–16, ~~17~~

SQE. 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[232]	Lk2 7.11. καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς. [CINP]

[232] 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 (IDD 1.1); the "and it happened" / καί@cc γίνομαι@viam3s transitional narrative bigram and participial form of "called" / καλέω@vp* (IDD 1.2); novelistic narrative sequencing and the mention of a place name (Nain) (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 7.12. ⟪καὶ⟫ ⟨υἱὸς χήρας νεκρὸς⟩ ⟪ἦν⟫[233]	Lk2 7.12. ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. [‡QnLk1·Lk2]

[233] T begins his attestation of this passage with confirmation of Lk1 7.12 and its specific words "widow" / χήρα and "dead son" / υἱὸς νεκρὸς: "He also revived the widow's dead son" / *resuscitavit et mortuum filium viduae* (*Marc.* 4.18.2–3; SC 456:230; Evans 352).

The Qn and Lk1 strata, which otherwise evince little LXX usage, were probably missing this episode's careful imitations of Elijah in LXX 1 Kgs 17.9–24, including tell-tale phrases such as "gate of the city" (1 Kgs 17.10 // Lk2 7.12) and "gave him to his mother" (1 Kgs 17.23 // Lk2 7.15). For detailed discussion of the LXX Elijah parallels, see Thomas D. Brodie, "Luke-Acts as an Imitation and Emulation of the Elijah-Elisha Narrative", *New Views on Luke and Acts* (ed. E. Richard; Wilmington: Glazier, 1983) 78–85; "Towards Unraveling Luke's Use of the Old Testament: Luke 7.11-17 as an *Imitatio* of 1 Kings 17.17-24", *NTS* 32.2 (1986) 247–67. *Contra* Brodie, these LXX intertexts do not reflect proto-Luke but instead LkR2 creativity and well-sourced storytelling. Therefore, the reconstruction of Lk1 7.12–15 largely follows D (which differs considerably from Lk2 at points), while also removing these and other characteristic LkR2 features. The term "only-begotten" / μονογενὴς is only found elsewhere in Lk2 8.42 and 9.38. 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" / ἱκανὸς (IDD 1.1) are also characteristic LkR2 features absented from the Lk1 restoration here.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.13 not present in QnLk1[234]	Lk2 7.13. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. [CINP]
QnLk1 7.14. ⟪καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι⟫[235]	Lk2 7.14. καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. [‡QnLk1·Lk2]

[234] According to R (416), 7.13 is "[a]ttested but no insight into wording can be gained" for GMarc. On the contrary, this briefly notice is unattested and likely not present.

Characteristic Lk2 features include: the participial form of the lemma "see" / ὁράω@vp* and the lemma "gut-wrenched" or "moved with compassion" / σπλαγχνίζομαι (IDD 1.1); and the imperative bigram "don't weep" / μὴ κλαῖε (IDD 1.2). In LkR2, Jesus tells other people not to weep, while he himself weeps (Lk2 19.41, 22.62) as a prophet, martyr, or both.

[235] Lk1 7.14 was "attested but no insight into wording can be gained" according to R (416). T states expressly: "He also revived the widow's dead son" / *resuscitavit et mortuum filium viduae* (*Marc.* 4.18.2; R 5.25), thus some restoration of the healing act is fully 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 (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 7.15. 《καὶ ἀνεκάθισεν ὁ νεκρὸς》[236]	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[237]	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[238]	Lk2 7.17. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ. [CINP]

[236] Lk1 7.15 was also "attested but no insight into wording can be gained" according to R (416). Yet again both T's attestation ("He also revived the widow's dead son" / *resuscitavit et mortuum filium viduae* (*Marc.* 4.18.2; R 5.25)) and the generally attested storyline require some report of the healing, and plenty of data is available for consideration to confirm elements of QnLk1 and omit elements of Lk2.

Characteristic Lk2 features include the lemma "begin" / ἄρχω (IDD 1.1), especially when paired with an infinitive to introduce a dramatic speech, "began to speak" / ἄρχω@* *3 λέγω@vn* (IDD 1.2). The statement about Jesus, "and he gave him to his mother" / καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ is a clear Elijah imitation (IDD 1.4) and verbatim quotation of LXX 1 Kgs 17.23, "and he gave him to his mother" / καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ (IDD 1.5).

[237] 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 prophetes prodiit in nobis et respexit deus populum suum* (*Marc.* 4.18.2; R 5.25).

[238] Lk2 7.17 is unattested (R 416), but likely not present in Lk1. The gratuitous geographical references are characteristic of LkR2, as is the inherent geographical confusion and/or extensive *reditus-exitus* travel involved in placing this episode in Judea when the previous and closely related story of the centurion had taken place in Capernaum in Galilee (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 7.18–20, ~~21~~, 22–23

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)
QnLk1 7.18. ⟪καὶ⟫ ⟨Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ⟩ QnLk1 7.19. ⟨ἔπεμψεν τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων⟩ σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;[239] QnLk1 7.20. ⟪καὶ εἶπαν αὐτῷ⟫ ⟨σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;⟩[240]	Mt1 11.2. ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ [QnLk1·Mt1] Mt1 11.3. εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; [QnLk1·Mt1]	Lk2 7.18. καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς **τῶν μαθητῶν αὐτοῦ** ὁ Ἰωάννης [QnLk1Mt1·:Lk2] Lk2 7.19. ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; [QnLk1·Lk2] 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]

[239] Lk1 7.18–19 are attested in T and in Greek and Latin *Adm*: "but John was scandalized when were heard the powerful deeds of Christ" / *sed scandalizatur Iohannes auditis virtutibus Christi* (*Marc.* 4.18.4; SC 456:230; Evans 352); "Thus in this fear John asks, 'Are you the one who is coming…?'" / *hoc igitur metu et Ioannes tu es inquit qui venis…* (*Marc.* 4.18.5 in SC 456:232; 4.18.6 in Evans 354); "hearing in prison the works of the anointed, he sent his students to him saying, 'Are you the one to come, or should we await another?'" / ἀκούσας γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν / "when he was stationed in prison he heard the works of the anointed, sending two of his students to him saying, 'Are you the one who is to come, or should we await another?'" / *cum audisset in carcere positus opera Christi, mittens duos ex discipulis suis ad eum dicens: Tu es qui venturus es, an alium expectamus?* (*Adm* 50.12–14 (1.26); R 7.4.9). Both inside and outside of his polemic against Marcion, T provides vague references to John's implicit ignorance in this double-tradition material, citations with no bearing on the reconstruction of GMarc: "and the one who would be greater than such a prophet, the one who was not scandalized by Christ, which at that time diminished John" / *et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Iohannem minuit* (*Marc.* 4.18.8; SC 456:236; Evans 356); "When the very thing that was heavenly in John, the spirit of prophecy, after the transfer of the entire spirit to the lord failed to such an extent that afterwards he sent for him to be asked whether he was the very one whom he had preached, whom he had designated as the one to come" / *cum ipsum quod caeleste in Iohanne fuerat, spiritus prophetiae, post totius spiritus in dominum translationem usque adeo defecerit ut quem praedicaverat, quem advenientem designaverat, postmodum, an ipse esset, miserit sciscitatum* (*Bapt.* 10.5; Evans 22).

The explicit restoration of "John" is based on T clearly and twice attesting to *Iohannes*, once directly followed by the participle of hearing / *auditis* and once as the speaker of the quoted speech in 7.19–20. The remainder of the explicit restoration of Lk1 7.18 and the opening of Lk1 follows the extended, verbatim Greek quotation in *Adm.* 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 heavily influenced by Matthew rather than comprising an earlier source used by Mt1. LkR2 3.20 radically displaces the tradition of John's imprisonment by narrating it briefly as part of its baptism.

[240] Lk1 7.20 is likely attested in the repeated inquiry in T, mirroring the redundancy of the delivered message: "'Are you', he asks, 'the one who is coming, or should we await another?'—simply inquiring whether the one he was awaiting had come. 'Are you the one who is coming'—that is, the one who is to come—'or should we await another?'" / *tu es inquit qui venis an alium expectamus? simpliciter inquirens an ipse venisset quem expectabat. tu es qui venis id est qui venturus es an alium expectamus?* (*Marc.* 4.18.5–6 in SC 456:232; 4.18.6 in Evans 354). T later circles back to the logion a third time: "of that interrogation: 'Are you the one who is coming or should we expect another?'" / *interrogationis illius tu es qui venis an alium expectamus?* (*Marc.* 4.18.7; SC 456:234; Evans 356). This verse is attested "but no insight into wording can be gained" according to R (416).

This doubling apparently led MtR1 to omit the second question, while LkR2 created a buffer between the repeated questions by means of a characteristic reference to diplomacy and speaking through proxies. Characteristic Lk2 features omitted from the reconstruction of Lk1 include the accusative πρὸς (*bis*) and lemma "arrive" / παραγίνομαι (IDD 1.1), the use of a middle participle / *@vp?m*, and the transitional participle + δὲ bigram / *@vp* δὲ (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.21 not present in QnLk1[241]	Lk2 7.21. ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. [CINP]

[241] Lk2 7.21 is unattested by patristic witnesses and thus skipped by R (415) and indicated as not present by K (638).

Given the multiple attestations of the surrounding verses by a host of witnesses (T, E, Greek and Latin *Adm*, Eznik), the isolated absence of this verse is telling. The language of 7.21 is more characteristic of LkR2 than Qn, particularly "evil spirits" / πνευμάτων πονηρῶν and "graced" / ἐχαρίσατο (cf. Lk2 7.42–43), expressions that do not appear in Qn or Lk1 elsewhere. Essentially, LkR2 has Jesus produce miracles on the spot to convince the people sent by John, quite in keeping with the penchant throughout Lk2 and Acts to describe miracles/signs as leading to faith/conversion (IDD 1.4). While T in *Marc.* 4.18.6 could be referring back to 7.21, it is more likely that his reference to "aforementioned works" / *praedicatis operationibus* links Lk1 7.22 back to Lk1 7.18, which refers explicitly to "works" / ἔργα / *virtutibus*. See the quotations in the notes for Lk1 7.18 and 7.22.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.22. ⟪καὶ⟫ ⟨ἀποκριθεὶς⟩ ⟪εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε⟫ ⟨Ἰωάννῃ⟩ ⟪ἃ ἀκούετε καὶ βλέπετε⟫ ⌜τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν⌝ ⟨λεπροὶ καθαρίζονται⟩ ⌜νεκροὶ ἐγείρονται⌝ ⟪πτωχοὶ εὐαγγελίζονται⟫[242]	Mt1 11.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ 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 Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται **καὶ κωφοὶ ἀκούουσιν**, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· [QnLk1Mt1·:Lk2]

[242] 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 by the aforementioned works is recognized through those very works" / *quem ex praedicatis operationibus agnovisse debuerant ut dominus per easdem operationes agnoscendum se nuntiaverit Iohanni* (*Marc.* 4.18.6; SC 456:234; Evans 354 *ex* : *et*). Outside of his treatise against Marcion, T details a miracle catalog reminiscent of this verse, but both in content and order it is of dubious value as a basis to restore Lk1: "He reshapes birth from death by a heavenly regeneration, flesh he restores from every vexation, cleanses the leprous, enlightens the blind, renews the paralytic, expels the demonic, revives the deceased, and yet he blushes to be born into it?" / *Nativitatem reformat a morte regeneratione caelesti, carnem ab omni vexatione restituit, leprosam emaculat, caecam reluminat, paralyticam redintegrat, daemoniacam expiat, mortuam resuscitat et nasci in illam erubescit?* (*Carn. Chr.* 4.4; SC 216:224). Eznik provides direct confirmation of three elements of the Lk1 7.22 miracle catalog, albeit in a different order: "their lepers, and give life to their dead, and open their blind" (*de deo* 358; R 8.10).

D has some unique expressions that apparently elaborate on LkR2 7.21, which as discussed above was missing from Lk1. Mt1 and Lk2 are highly similar here as independent receptors of QnLk1, but the Mt1 present tense verbs and order ("hear and see" / ἀκούετε καὶ βλέπετε) are likely closer to QnLk1 than are the aorist verbs and inverted order of LkR2 ("saw and heard" / εἴδετε καὶ ἠκούσατε). For the second part of Lk1 7.22, the text represents a combination of upgrades, explicit restorations, and improvised restorations to R (4.4.22, 416) based on Mt1 and Lk2 as reliable yet independent sources of QnLk1, and consistent with the judgments of the *CEQ* committee (124–25), 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.23. ⟪καὶ⟫ μακάριός ὃς ⟨ἐὰν⟩ μὴ σκανδαλισθῇ ἐν ἐμοί[243]	Mt1 11.6. καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. [QnLk1·Mt1]	Lk2 7.23. καὶ μακάριός **ἐστιν** ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. [QnLk1Mt1·:Lk2]

[243] 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 τό μακάριός ὃς ἐὰν μὴ σκανδαλισθῇ 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 Ἔλ. 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 (IDD 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).

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Parallel Passages for Signals Tracing: GMarc 7.~~24a~~, 24b–25a, ~~25b–26a~~, 26b–28, ~~29–30~~, 31–35

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

Parallel Verses for Signals Tracing: GMarc 7.~~24a~~, 24b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.24a not present in QnLk1 QnLk1 7.24b. περὶ Ἰωάννου τί ἐξήλθατε ⌜ἰδεῖν⌝ εἰς τὴν ἔρημον; ⟪κάλαμον ὑπὸ ἀνέμου σαλευόμενον;⟫[244]	Mt1 11.7a. τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις [Mt1c] Mt1 11.7b. περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [QnLk1·Mt1]	Lk2 7.24a. ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους [Mt1·Lk2] Lk2 7.24b. περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον **θεάσασθαι**; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [QnLk1Mt1·:Lk2]

[244] Lk1 7.24b is clearly attested in T, both as a summation and a quotation: "if he also presents testimony to John" / *si et testimonium Iohanni perhibet* (*Marc.* 4.18.7; SC 456:234; Evans 356); "What did you go out to see in the wilderness?" / *quid existis videre in solitudinem?* (*Marc.* 4.18.8; SC 456:236; Evans 356).

V reconstructed the Lk2 opening, "he began to speak" / ἤρξατο λέγειν as possible, but R (416) was probably correct to omit it. The opening of Lk2 7.24 exudes characteristic LkR2 transitional phrasing and vocabulary, including the plural "messengers" / ἄγγελος@n?p*, ἀγγέλων, the plural "crowds" / ὄχλος@n?p* (IDD 1.1); a lemma with the αρχ- root, the "begin to speak" / ἄρχω@v* λέγω@vnp* speech introduction formula (IDD 1.2). The quotation in Lk1 7.24b reads smoothly on its own as a continuation of the saying in Lk1 7.23. The correction "to see" / ὁράω@vnaa in place of "to behold" / θεάομαι@vnam is based on the lemma θεάομαι (IDD 1.1) and middle infinitives (IDD 1.2) being characteristic of Mt1 and Lk2, not QnLk1. T clearly attests to an active infinitive, "to see" / *videre*. Note that this QnLk1 term is received both in Mt1 11.8–9 (*bis*) and Lk2 7.25–26 (*bis*). The rhetorical question in 7.24c about "a reed shaken by the wind" / κάλαμον ὑπὸ ἀνέμου σαλευόμενον is not clearly attested for Lk1, but it was likely present. The symbol of the reed was well known from the first coins minted by Herod Antipas; see Gerd Theissen, *The Gospels in Context: Social and Political History in the Synoptic Tradition* (new ed.; London: T&T Clark, 2004) 26–41. In addition to its place as a roughly contemporaneous yet highly specific political detail about Herod Antipas and his rivalry with John the baptizer, this reed logion is an Aesopian reference and turn of phrase highly characteristic of Qn. Steve Reece, "'Aesop', 'Q' and 'Luke'", *NTS* 62 (2016) 357–377 at 373–375 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 from beginning to end. The location of the aphorism at this point in the narrative may imply that John is the stubborn oak destroyed by Herod, while Miryam becomes a reed who flexibly adapts to follow Joshua.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.25a ⟪ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον;⟫[245] 7.25b not present in QnLk1	Mt1 11.8a. ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; [QnLk1·Mt1] Mt1 11.8b. ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. [Mt1c]	Lk2 7.25a. **ἀλλὰ τί ἐξήλθατε ἰδεῖν;** ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; [QnLk1Mt1·:Lk2] Lk2 7.25b. ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. [Mt1·Lk2]

[245] Lk1 7.25 is unattested according to R (416), but it was likely present in a simple form.

In particular, as indicated in the footnote above, the question about "a man wearing soft garments" / ἄνθρωπον ἐν μαλακοῖς ἱματίοις is corroborated in GThom 78. The repetition of the introductory rhetorical question, "what did you go out to see?" for a second time is probably LkR2 clarifying redaction followed by MtR2 and not original to QnLk1. The lemma "behold" / ἰδοὺ is characteristic of Mt1, here followed by LkR2 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.26a not present in QnLk1 QnLk1 7.26b. προφήτην; ναὶ ⟪λέγω ὑμῖν⟫ καὶ περισσότερον ⟨προφήτου⟩[246]	Mt1 11.9. ἀλλὰ τί ἐξήλθατε ἰδεῖν; [Mt1c] Mt1 11.9b. <u>προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου</u>. [QnLk1·Mt1]	Lk2 7.26a. <u>ἀλλὰ τί ἐξήλθατε ἰδεῖν;</u> [Mt1·Lk2] Lk2 7.26b. <u>προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου</u>. [QnLk1·Lk2]

[246] T restates and expands on Lk1 7.26b: “It is much more awry if as a Christ who is not John’s he presents testimony to John, confirming him a prophet, and even more like an angel, applying the scripture to him, ‘Behold I send my angel before your presence, who prepares your path’” / *multo perversius si et testimonium Iohanni perhibet non Iohannis Christus propheten eum confirmans immo et supra ut angelum ingerens etiam scriptum super illo ecce ego mitto angelum meum ante faciem tuam qui praeparet viam tuam* (*Marc.* 4.18.7; SC 456:234; Evans 356 *praeparet* : *praeparabit*). Outside of his polemic against Marcion, he repeats this double-tradition in a citation that makes no difference to the restoration of Lk1: "in John the forerunner... presenting the other as more than a prophet" / *in Ioanne antecursore... alia plus praeferens quam propheten* (*Mon.* 8.1; SC 343:164).

The repetition of the opening rhetorical question for a third time in Lk2 7.26a is taken as 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 (IDD 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.27. ⸢οὗτός⸣ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ⸢ἔμπροσθέν σου⸣[247]	Mt1 11.10. <u>οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ</u> ἐγὼ <u>ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου</u>. [QnLk1·Mt1]	Lk2 7.27. <u>οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου</u>. [QnLk1˙Lk2]

[247] Lk1 7.27 is thoroughly and repeatedly attested with a mix of quotations and summaries strewn across T, E, Greek *Adm* and Latin *Adm*. T first foreshadows the verse: "it was necessary that the apportionment of holy spirit which, from the form of prophetic measure, in John had driven its preparation of the lordly ways should now withdraw from John" / *necesse erat portionem spiritus sancti, quae ex forma prophetici moduli in Iohanne egerat praeparaturam viarum dominicarum abscedere iam ab Ioanne* (*Marc.* 4.18.4; SC 456:232; Evans 354). Then he quotes it verbatim: "Yet bringing in what was written about him, 'Behold I am sending my messenger before your face, who should prepare your way" / *ingerens etiam scriptum super illo ecce ego mitto angelum meum ante faciem tuam, qui praeparet viam tuam* (*Marc.* 4.18.7; SC 456:234; Evans 356 *praeparet* : *praeparabit*). Next he retrospectively summarizes it, once in the immediate context and much later within his comments on : "Indeed as the precursor had now performed his duty, the way of the lord was prepared" / *praecursore enim iam functo officium praeparata via domini* (*Marc.* 4.18.8 in SC 456:234; 4.18.7 in Evans 356); "and if John is shown to be the precursor and preparer of the ways of the lord" / *si et Iohannes antecursor et praeparator ostenditur viarum domini* (*Marc.* 4.33.8; SC 456:408; Evans 446). Outside of his polemic against Marcion, he quotes the double-tradition content, perhaps following the Matthean form that included "I" / ἐγὼ / *ego*: "Behold I am sending my messenger before your face—that is Christ's—who will prepare your way before you" / *ecce ego mitto angelum meum ante faciem tuam id est Christi qui praeparabit viam tuam ante te* (*Adv. Jud.* 9.23; CCSL 2:1372). E has: "The same is the one about whom it has been written, 'Behold, I am sending my messenger before your face" / αὐτός ἐστι περὶ οὗ γέγραπται ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου (*Pan.* 42.11.6 θ (9); 42.11.17 Σχ. θ (9); GCS 31:108, 127); "and because he foreknows he tells those who desire to know the truth that this is the one about whom it has been written, 'I am sending my messenger before your face'. Consequently the one who wrote and said, 'I am sending my messenger before your face' [is] the eternal god... for he sends the messenger before his face... He did not send his messenger to render service to a foreigner" / προγινώσκων δὲ ὑποδείκνυσι τοῖς βουλομένοις εἰδέναι τὴν ἀλήθειαν ὅτι οὗτός ἐστι περὶ οὗ γέγραπται ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἄρα ὁ γράψας καὶ εἰπών ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὁ θεὸς ὁ αἰώνιος... ἀποστέλλει γὰρ αὐτοῦ τὸν ἄγγελον [GCS 31:128] πρὸ προσώπου αὐτοῦ... οὐ γὰρ ἀπέστελλε τὸν αὐτοῦ ἄγγελον ἀλλοτρίῳ ἐξυπηρετησόμενον (*Pan.* 42.11.17 Ἕλ. θ (9); GCS 31:108, 127–28). Greek and Latin *Adm* have: "This is the one about whom it has been written, 'I am sending my messenger before your face, who will prepare your way before you" / οὗτος ἐστι περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου / *Hic inquit de quo scriptum est: Ecce mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te* (*Adm* 98,11–13 (2.18); R 7.4.10).

The upgrade to the opening word "this one" / οὗτός is based on *Adm* and the elenchus in E, which notably differs from his use of "he himself" / αὐτός in E's 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. The conclusion of the Mal 3.1 quotation, "before you" / ἔμπροσθέν σου, is present in Greek and Latin *Adm* but not in E or T, and is restored here given its consistent presence in later receptors, its use of a typical QnLk1 preposition (IDD 1.1), and consistent with the commonplace tendency of T and E to abbreviate quotations. Originally the "prophet, and more than a prophet" (QnLk1 7.26) may have been a reference to Miryam, perhaps together with John. The unusual expression in QnLk1 7.28 can be translated in different ways, e.g.: "John was the greatest of those born of women" or "the greatest of those born of John's women". In whatever manner it is translated, given its surrounding context, QnLk1 7.27–28 likely implicates Miryam, whether she was depicted as a prophet herself or as the companion of John as a prophet, whether she was depicted as a woman who birthed (i.e., sponsored) John's rise or whether she herself was "the greatest" among John's female patron entourage. Coming subsequent to John's imprisonment (QnLk1 7.18), this saying may introduce Miryam as she is about to transfer her political loyalty and mating availability to Joshua as her chosen male rival to Herod Antipas (QnLk1 7.36ff). All of this befits commonplace primate/human social, political, and military behavior patterns 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 and include the obfuscation and displacement of Miryam as a co-leader of Joshua's movement, the erasure of women's memories and histories more generally, and the privileged elevation of models of female virginity. Even in recent decades, religious idealism and scriptural reasoning routinely crowd out critical inquiry and scientific reasoning about these matters.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.28. 《λέγω ὑμῖν》 μείζων ˹ἐν γεννητοῖς˺ γυναικῶν Ἰωάννου ⟨οὐδείς ἐστιν⟩ ˹ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν˺[248]	Mt1 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. [QnLk1·Mt1]	Lk2 7.28. λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν. [QnLk1˙Lk2]	Mt2 11.11. **ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται** ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. [QnLk1Mt1·:Mt2]

[248] Lk1 7.28 is extensively and closely paraphrased by T: “The precursor… was… greater indeed than everyone born of women, but the reason he is subordinate to the one who is least in the kingdom of god is not as if he belongs to the kingdom of another god in which everyone little is greater than John, while John who is greater than everyone born of women belongs to another (god). For whether he speaks of someone small through humility, or speaks of himself because he was held as lesser than John, inasmuch as everyone was running together to the wilderness to John more than to Christ… to that degree it relates to the creator whose John is greater than those born of women, and whether it is Christ or someone small, who will likewise be greater than John in the creator’s kingdom, and who is greater than every prophet, who was not scandalized by Christ, which had at that time diminished John” / *praecursore… erat… maior quidem omnibus natis mulierum sed non ideo subiectus ei qui minor fuerit in regno dei quasi alterius sit dei regnum in quo modicus quis maior erit Iohanne alterius Iohannes qui omnibus natis mulierum maior sit. Sive enim de quocumque dicit modico per humilitatem sive de semetipso quia minor Iohanne habebatur omnibus scilicet in solitudinem concurrentibus ad Iohannem potius quam ad Christum… tantundem et creatori competit et Iohannem ipsius esse maiorem natis mulierum et Christum vel quemque modicum qui maior Iohanne futurus sit in regno aeque creatoris et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Iohannem minuit* (*Marc.* 4.18.8 in SC 456:234, 236; 4.18.7–8 in Evans 356 *subiectus* : *subiecto*). Outside of his polemic against Marcion, T cites this content, apparently conflating the Lk2 ("no one" / *nemo* / οὐδείς) and Matthean ("the baptizer" / *baptizatore* / τοῦ βαπτιστοῦ) versions: "saying, 'No one among those born of women is greater than John the baptizer'" / *nemo dicens maior inter natos feminarum Iohanne baptizatore* (*Bapt.* 12.5; Evans 28).

The opening is improvised based on the match of the Mt1 and Lk2 receptors and the presence of this bigram elsewhere in QnLk1 (IDD 1.2). R and TS were probably correct that *omnibus* (used three times) does not merit V's addition of πάντων but instead reflects T's own clarification or exaggeration. It does, however, provide a reasonable basis for the explicit restoration of "no one" / οὐδείς, while T's "was" / *erat* is a reasonable for the explicit restoration of a copulative verb, "is" / ἐστιν, both of which are present in the Lk2 receptor. Note that the unique Matthean verb "there has not arisen" / οὐκ ἐγήγερται is completely missing from T's thoroughgoing attestations.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
7.29–30 not present in QnLk1[249]	21.31b–32 not present in Mt1	Lk2 7.29. καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου· [CINP] Lk2 7.30. οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ᾽ αὐτοῦ. [CINP]	Mt2 21.31b. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν ὅτι **οἱ τελῶναι** καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2] Mt2 21.32. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ **οὐκ ἐπιστεύσατε αὐτῷ**, **οἱ** δὲ **τελῶναι** καὶ αἱ πόρναι **ἐπίστευσαν αὐτῷ**· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. [Lk2·Mt2]
QnLk1 7.31. ⟪τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;⟫ QnLk1 7.32. ⟪ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε⟫ QnLk1 7.33. ⟪ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει⟫ QnLk1 7.34. ⟪ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἄνθρωπος φάγος καὶ οἰνοπότης⟫ QnLk1 7.35. ⟪καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς⟫	Mt1 11.16. τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις [‡QnLk1·Mt1] Mt1 11.17. λέγουσιν· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε. [‡QnLk1·Mt1] Mt1 11.18. ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει. [‡QnLk1·Mt1] Mt1 11.19. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς. [‡QnLk1·Mt1]	Lk2 7.31. τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι; [‡QnLk1¨Lk2] Lk2 7.32. ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ἃ λέγει· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε. [‡QnLk1¨Lk2] Lk2 7.33. ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει. [‡QnLk1¨Lk2] Lk2 7.34. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· **ἰδοὺ** ἄνθρωπος φάγος καὶ οἰνοπότης, **φίλος τελωνῶν καὶ ἁμαρτωλῶν**. [‡QnLk1Mt1·:Lk2] Lk2 7.35. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. [‡QnLk1¨Lk2]	Mt2 11.16–19 same as Mt1

[249] 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. V (197*) and R (418) 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 H (147).

Lk2 7.29–30 indeed most likely stemmed from LkR2, given its cluster of highly characteristic Lk2 lemmata such as: "people" / λαὸς, "plan" / βουλή, and plural forms for "lawyer" / νομικός@n??p* and tax-collector / τελώνης@n??p* (IDD 1.1); collective action (IDD 1.4), indeed mass baptism (cf. Acts 2.41)! In keeping with the exceptions allowed in 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" / ὁμοιόω, "justify" / δικαιόω, "child" / τέκνον, and "wisdom" / σοφία (IDD 1.1). While K (653) is correct that "wisdom serves as a prophetic medium" for LkR2 in Lk2 11.49, that verse quotes wisdom as scripture personified, whereas the reference to σοφία here in QnLk1 7.35 is more generic and not altogether different from its clear attestation in QnLk1 21.15. Elsewhere in Qn we find a trigram close to "this generation" / τὴν γενεὰν ταύτην, i.e., "this generation" / ἡ γενεὰ αὕτη (QnLk1 11.29), as well as numerous "son of man" sayings (IDD 1.2). Aesopian allusions such as that in QnLk1Lk2 7.32 // Mt1 11.17 are hallmarks of Qn (IDD 1.4). The fable of the "Fisherman and the Flute" is an obvious antetext: "when I played, you did not dance" / ὅτε μὲν ηὔλουν οὐκ ὠρχεῖσθε (Halm, fab. 27). As Jülicher (*Gleichnisreden* 2.26-27) noted, in Herodotus (1.141) this saying was put in the mouth of Cyrus in regard to the Ionians and their revolt against Persian authority. Its appropriation here comments on John and Joshua as 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.

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Parallel Passages for Signals Tracing: GMarc 7.36–38, ~~39–43~~, 44–46, ~~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. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη[250] QnLk1 16.20. Λάζαρος [see A228]	Jn1 11.1. ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [QnLk1·Jn1]	Jn2 11.1 same as Jn1 Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς **Βηθανίαν**, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [QnLk1Jn1·:Jn2] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.	Lk2 7.36. ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. [QnLk1·Lk2]	Mt2 26.6. τοῦ δὲ Ἰησοῦ γενομένου **ἐν Βηθανίᾳ** ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ [QnLk1Jn1·:Mt2]	Mk3 14.3a. καὶ ὄντος αὐτοῦ ***ἐν Βηθανίᾳ*** ἐν τῇ οἰκίᾳ ***Σίμωνος τοῦ λεπροῦ***, κατακειμένου αὐτοῦ [QnLk1Lk2Mt2·:Mk3]

[250] Lk1 7.36 is quoted verbatim by E: "And entering into the house of the Pharisee he reclined" / καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη (*Pan.* 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 Ἔλ. ι (10); GCS 31:109, 128).

The QnLk1 location of the story at the start of the ministry of Jesus—a location preserved by LkR2— reflects the earliest tradition as opposed to the other gospels that move the narrative to the end of his ministry. Given the sequence, here Miryam mourns John the baptizer, pouring out her grief and hope in submission at the feet of Joshua and establishing him as John's successor. Jn1 (the Signs Gospel) is the first receptor of the QnLk1 stratum, a receptor that identifies Miryam as the female protagonist who had *previously* anointed Jesus, apparently evoking a text/tradition *external to* Jn1, i.e., QnLk1: "Miryam was the one who anointed the lord..." (Jn1 11.2). The mention of Miryam's previous anointing of Jesus here just before its climactic seventh sign of the resurrection of Lazarus transforms Miryam's reputation from an independent, financially powerful and politically connected courtesan who sponsored Joshua's political rise to a good family woman who besought Jesus to heal her brother. This later location in JnR1 was preserved in Jn2 and later strata of Mark and Matthew, which all shift the focus to Miryam as mourning Jesus rather than John. JnR2 dramatizes and upgrades the lavish quality, public largesse, and domestic setting of the hospitality that Miryam and her family had offered Jesus in Bethany. JnR2 had previously asserted (in Jn2 1.28) that John performed baptisms in Bethany, effectively linking together the ministries of John and Miryam as two baptizers, as it were. JnR1 and JnR2 follow Lk1 in not accepting the MkR1/MtR1 tradition that Jesus was baptized by John, insisting instead like Qn and Lk1 that Miryam alone is the one who anointed Jesus. LkR2 draws mainly on QnLk1, adding a formal invitation in keeping with its characteristic hospitality protocols: "a certain one of the Pharisees asked him to eat with him" / ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ. Mt2 and Mk3 here carry briefer signals, which is atypical for later strata, but they are conceptually dense and linguistically ranging, and their signal expansions are clearly seen on the following pages. Their simplicity here in regard to the anointing scene exemplifies the historically later, early-orthodox effort to clean up the earlier embarrassing tradition of Jesus being anointed messiah by a courtesan.

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Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 7.37–38. ⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ κατεφίλει[251]	Jn1 11.2. ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [QnLk1·Jn1]	Jn2 11.2 same as Jn1 Jn2 12.3. ἡ οὖν Μαριὰμ λαβοῦσα λίτραν **μύρου** νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. [QnLk1Jn1·:Jn2]	Lk2 7.37. καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου [QnLk1Jn1Jn2·:Lk2] Lk2 7.38. καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν καὶ κατεφίλει **τοὺς πόδας αὐτοῦ** καὶ ἤλειφεν **τῷ μύρῳ**. [QnLk1Jn1Jn2·:Lk2]	Mt2 26.7. προσῆλθεν αὐτῷ γυνὴ ἔχουσα ***ἀλάβαστρον μύρου*** **βαρυτίμου** καὶ κατέχεεν ἐπὶ **τῆς κεφαλῆς** αὐτοῦ ἀνακειμένου [QnLk1Lk2·:Mt2]	Mk3 14.3b–c. ἦλθεν γυνὴ ἔχουσα ***ἀλάβαστρον μύρου*** νάρδου **πιστικῆς** πολυτελοῦς συντρίψασα τὴν ***ἀλάβαστρον*** κατέχεεν αὐτοῦ **τῆς κεφαλῆς** [QnLk1Jn1Jn2Lk2Mt2·:Mk3]

[251] 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 γυνὴ στᾶσα ὀπίσω ἡ ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσι τοὺς πόδας καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 Ἕλ. ι (10); GCS 31:109, 128).

The reconstruction here follows the wording in E while retaining "she wiped with her braids" / ταῖς θριξὶν… ἐξέμασσεν 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" / γυνὴ στᾶσα ὀπίσω ἁμαρτωλός παρὰ τοὺς πόδας. Cf. Ruth 3.4–14 in regard to a woman uncovering a man's feet as an obvious sexual euphemism. E either modifies the 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.

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Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
7.39–44b not present in QnLk1[252]	Jn2 12.4. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι· [Jn2c] Jn2 12.5. διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; [Jn2c] Jn2 12.6. εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ᾽ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. [Jn2c] Jn2 12.7. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· [Jn2c] Jn2 12.8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. [Jn2c]	Lk2 7.39. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. [QnLk1¨Lk2] Lk2 7.40. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε, εἰπέ, φησίν. [CINP] Lk2 7.41. δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. [CINP*] Lk2 7.42. μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; [CINP] Lk2 7.43. ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. [CINP]	Mt2 26.8. **ἰδόντες** δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· εἰς τί ἡ ἀπώλεια αὕτη; [Jn2¨Mt2] Mt2 26.9. ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. [Jn2¨Mt2] Mt2 26.10. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· Mt2 26.11. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· [Jn2¨Mt2]	Mk3 14.4. ἦσαν δέ τινες **ἀγανακτοῦντες** πρὸς ἑαυτούς· **εἰς τί ἡ ἀπώλεια αὕτη** τοῦ μύρου γέγονεν; [Mt2·Mk3] Mk3 14.5. ἠδύνατο γὰρ τοῦτο τὸ μύρον **πραθῆναι** ἐπάνω δηναρίων τριακοσίων καὶ **δοθῆναι** τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. [Jn2Mt2·:Mk3] Mk3 14.6. **ὁ δὲ** Ἰησοῦς εἶπεν· ἄφετε αὐτήν· **τί** αὐτῇ **κόπους παρέχετε**; **καλὸν ἔργον** ἠργάσατο ἐν ἐμοί. [Jn2Mt2·:Mk3] Mk3 14.7. **πάντοτε γὰρ τοὺς πτωχοὺς** ἔχετε μεθ᾽ ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. [Jn2Mt2·:Mk3]

[252] 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 N (46) follows 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 characteristic LkR2 features: the participial form of the verb "see" / ὁράω@vp*, the conjunction "therefore" / οὖν (IDD 1.1); the opening participle + δὲ bigram / *@vp* δὲ@cc and accusative πρὸς, particularly to indicate the speech addressee, and a verb with the root "turn" / στρέφ*@* (IDD 1.2); complaints against the protagonist, financial/accounting concerns, a focus on numbers, philosophical/ethical dialogue, the Johannine denigration of Judas and addition of its named characters (Mary, Martha, Lazarus), the addition of a new named character (Simon the Pharisee), a story within a story, and synkrisis focused on piety (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 7.44. 《καὶ ὁ Ἰησοῦς λέγει》 ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν⟩ QnLk1 7.46. ⟨καὶ⟩ ἤλειψεν QnLk1 7.45. ⟨καὶ⟩ ˹κατεφίλει˺[253]	Lk2 7.44a. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; [CINP] Lk2 7.44b. εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ <u>τοῖς δάκρυσιν ἔβρεξέν</u> <u>μου</u> <u>τοὺς πόδας</u> <u>καὶ ταῖς θριξὶν αὐτῆς</u> <u>ἐξέμαξεν</u>. [QnLk1˙Lk2] Lk2 7.45. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ᾽ ἧς εἰσῆλθον οὐ διέλιπεν <u>καταφιλοῦσά</u> <u>μου</u> <u>τοὺς πόδας</u>. [QnLk1˙Lk2] Lk2 7.46. ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ <u>**μύρῳ**</u> <u>ἤλειψεν</u> <u>τοὺς πόδας μου</u>. [QnLk1Jn2·:Lk2]	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] Mt2 26.13. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. [Mt2c]	Mk3 14.8. ὃ ἔσχεν <u>**ἐποίησεν**</u>· προέλαβεν <u>**μυρίσαι**</u> <u>**τὸ σῶμά**</u> <u>**μου**</u> εἰς τὸν <u>**ἐνταφιασμόν**</u> [QnMk1Jn2Mt2·:Mk3] Mk3 14.9. <u>**ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον**</u> <u>**εἰς ὅλον τὸν κόσμον**</u>, καὶ <u>**ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς**</u>. [Mt2·Mk3]

[253] Lk1 7.44c–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... merverit veniam... per paenitentiam ex fide iustificatam ab eo audiit: fides tua te salvam fecit* (*Marc.* 4.18.9; SC 456:236, 238; 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 ια (11); 42.11.17 Σχ. ια (11); GCS 31:109, 128). The elenchus thoroughly restates and quotes it in an argumentative mode: "Lest you think, O Marcion, that the sinful woman flooding and anointing and profusely kissing the savior's feet was only supposed by people, the savior himself confirms it, teaching that these things happened not in appearance but in truth, confidently affirming for the reproof of the Pharisee and of you, Marcion, and of those like you, saying, 'She herself both anointed and profusely kissed my feet'" / Ἵνα μὴ νομίσῃς, ὦ Μαρκίων, μόνον νομίζεσθαι παρὰ ἀνθρώποις τὴν ἁμαρτωλὸν γυναῖκα τοὺς πόδας τοῦ σωτῆρος βρέξαι τε καὶ ἀλεῖψαι καὶ καταπεφιληκέναι, αὐτὸς ὁ σωτὴρ ἐπιβεβαιοῖ, οὐ κατὰ δόκησιν ταῦτα γεγενῆσθαι διδάσκων, ἀλλὰ ἐξ ἀληθείας, πρὸς ἔλεγχον τοῦ Φαρισαίου καὶ σοῦ τοῦ Μαρκίωνος καὶ τῶν κατὰ σε διισχυριζόμενος καὶ λέγων αὕτη τοὺς πόδας μου καὶ ἤλειψε καὶ κατεφίλει (*Pan.* 42.11.17 Ἔλ. ια (11); GCS 31:128).

E either modifies the quotation or uses a different/later version of Lk1 that lacked the erotic mention of braids as clearly attested in T.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
	Lk2 7.47. οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. [CINP]
7.47–49 not present in QnLk1[254]	Lk2 7.48. εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι. [CINP]
QnLk1 7.50. ⟪καὶ λέγει αὐτῇ γύναι⟫ ἡ πίστις σου σέσωκέν σε[255]	Lk2 7.49. καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; [CINP]
	Lk2 7.50. εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [QnLk1˙Lk2]

[254] Lk2 7.47–49 are unattested by patristic witnesses and were likely not present in QnLk1. According to R (5.27, 417), Lk2 7.47–48 is attested "but no insight into wording can be gained", while Lk2 7.49 is unattested.

T's summary in the note above certainly frames the Lk1 passage as about repentance and forgiveness, but these themes probably represent T imposing 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*@*, and a reflexive pronoun / ἑαυτοῦ@rx* (IDD 1.1).

[255] Lk1 7.50 is clearly attested in T: "she heard, 'Your faith has made you well'" / *audiit fides tua te salvam fecit* (*Marc.* 4.18.9; SC 456:236, 238; Evans 356).

The opening improvised restoration is a necessary narrative transitional statement and drawn from Lk2 7.48. Note its dative form for the addressee, in contrast to the characteristic LkR2 *pros* + accusative / πρός@pa *1 *@na in Lk2 7.50 (IDD 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.

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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[256]	Lk2 8.1. καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ [CINP] Lk2 10.2 see A177	Mk2 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. [Mk2c]	Mt2 9.35. 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

[256] Lk2 8.1 is unattested by patristic witnesses (R 417), but it was most likely not present.

The entire verse reflects the transitional narrative work of LkR2: "and then it happened when he travelled by city and town preaching and heralding good news of the kingdom of god and the twelve with him." Its dense cluster of characteristic LkR2 features includes: the lemmata "city" / πόλις (esp. as a singular), "successively" / καθεξῆς, and "travel" / διοδεύω (IDD 1.1), the narrative voice bigram "and it happened" / καί@cc γίνομαι@viam3s, the combination of the lemmata "city" and "village" / πόλις@* *1 κώμη@*, bigram of solidarity, "those… with" / ὁ@d??p *1 σὺν@* (IDD 1.2); as well as gratuitous and verismilitudinous geographical references (DD 1.4).

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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)
QnLk1 8.2. ⟪καὶ⟫ γυναῖκές ⟪τινες Μαρία⟫ QnLk1 8.3. ⟪καὶ Ἰωάννα⟫ γυνὴ ⟪Χουζᾶ⟫ ἐπιτρόπου Ἡρῴδου ⟪καὶ Σουσάννα⟫ διηκόνουν ⸢αὐτῷ⸣ ἀπὸ τῶν ὑπαρχόντων αὐταῖς[257]	Mk1 15.40. ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη [‡Qn·Mk1] Mk1 15.41. αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα. [Qn·Mk1] Mk1 16.2. καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.	Mt1 27.55. ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες **ἠκολούθησαν** τῷ Ἰησοῦ **ἀπὸ τῆς Γαλιλαίας** διακονοῦσαι αὐτῷ· [QnMk1·:Mt1] Mt1 27.56. ἐν αἷς ἦν Μαρία **ἡ Μαγδαληνὴ** καὶ **Μαρία ἡ** τοῦ **Ἰακώβου** καὶ **Ἰωσὴφ μήτηρ** καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [‡QnMk1·:Mt1]	Lk2 8.2. καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία **ἡ** καλουμένη **Μαγδαληνή**, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει [‡QnMk1Lk1·:Lk2] Lk2 8.3. καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. [QnLk1˙Lk2]	Mk3 15.40–41 same as Mk1 Mk3 16.2 same as Mk1 Mk3 16.9. ἀναστὰς δὲ ***πρωῒ πρώτῃ σαββάτου*** ἐφάνη πρῶτον ***Μαρίᾳ τῇ Μαγδαληνῇ, παρ᾽ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια***. [Mk1Lk2·:Mk3]

[257] T closely paraphrases Lk1 8.2–3: "wealthy women clung to Christ, who also were ministering to him from their own resources, among whom was even a wife of the king's procurator" / *divites Christo mulieres adhaerebant quae et de facultatibus suis ministrabant ei inter quas et uxor regis procuratoris* (*Marc.* 4.19.1; SC 456:238; Evans 358).

While T does not attest any specific names, it is likely that Mk1 15.40–41, Mt1 27.55–56, and Lk2 8.2–3 were all receptors of the Qn text here. All of these receptors confirm that Miryam (the "Mary" who is only clearly identified as "Magdalene" in Mk1 and subsequent strata) was mentioned in this list. Joanna is the most likely option for the woman whom T identifies as "wife of the king's procurator". The "from which" / ἀπό@* ὅς@rrg?s preposition + relative pronoun construction is highly characteristic of LkR2 (IDD 1.2), here introducing a negative backstory about Mary Magdalene. Note the cascading demonization of the women in Lk2, Mk3, D, etc. Later strata displaced these Qn female mating and patron traditions by moving them to funerary roles, changing the names, and associating them with other male students and/or with husbands.

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Parallel Passages for Signals Tracing: GMarc 8.4–8

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

Parallel Verses for Signals Tracing: GMarc 8.4

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.4. 《ἔλεγεν》 ˹ἐν παραβολαῖς˺ 《αὐτοῖς》[258]	Mk1 4.2. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· [Qn·Mk1]	Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. [¦Mk1Lk1·:Mt1] [see A041] Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ **ἐν παραβολαῖς** λέγων [QnMk1·:Mt1]	Lk2 8.4. **συνίοντος δὲ ὄχλου πολλοῦ** καὶ τῶν κατὰ πόλιν ἐπιπορευομένων **πρὸς αὐτὸν** εἶπεν διὰ παραβολῆς· [QnLk1Mt1·:Lk2]

[258] This fable is apparently attested when T twice quotes 8.8b (see below), and Lk1 8.4 in particular was likely attested in T when he says that Jesus spoke "by comparisons" / *de parabolis* (*Marc.* 4.19.2; SC 456:238; Evans 358). The majority of GMarc editors have likewise found 8.4–8 together meriting reconstruction: H (420), Z (464), BD (104), K (668), and N (48–51). V (198*) and TS (88) both saw this content as generally attested without specific wording, while R (417) alone claims that most of the fable is unattested.

We here undertake our own thorough restoration of 8.4–8, partly based on unique features in D and partly on improvising a simpler stratum that could have been a source for Mk1 and Mt1 yet devoid of typical MkR1, MtR1 and LkR2 redactional features. T's expression for this opening verse is closer to the Markan/Matthean "in comparisons" / ἐν παραβολαῖς, rather than (as in R 5.29) the LkR2 formulation, "through a comparison" / διὰ παραβολῆς, not least because the Greek is singular where T's Latin is plural. 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, a concern reflected yet updated to a post-war setting in the Secret seed fable (A126) in Mk1 4.26–29.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.5. 《ἐξῆλθεν ὁ σπείρων σπείραι καὶ ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό》	Mk1 4.3. ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. Mk1 4.4. καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. [‡Qn·Mk1]	Mt1 13.3b. **ἰδοὺ** ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Mt1 13.4. καὶ **ἐν τῷ σπείρειν** αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. [‡QnMk1·:Mt1]	Lk2 8.5. **ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι** τὸν σπόρον αὐτοῦ. καὶ **ἐν τῷ σπείρειν *αὐτὸν*** ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. [‡QnMk1Mt1·:Lk2]

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 8.6. 《καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν καὶ ἐξηράνθη》	Mk1 4.5. καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν· [‡Qn·Mk1] Mk1 4.6. 《καὶ ἐξηράνθη》 [‡Qn·Mk1]	Mt1 13.5. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ **εὐθέως** ἐξανέτειλεν· [‡QnMk1·:Mt1] Mt1 13.6 《καὶ ἐξηράνθη》 [‡Qn¨Mt1]	Lk2 8.6. καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. [‡QnMk1Lk1·:Lk2]	Mk2 4.5. καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ **εὐθὺς** ἐξανέτειλεν ***διὰ τὸ μὴ ἔχειν βάθος γῆς***· [‡QnMk1Lk2·:Mk2] Mk2 4.6. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ **διὰ τὸ μὴ ἔχειν ῥίζαν** ἐξηράνθη. [‡QnMk1Lk2·:Mk2]	Mt2 13.5. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ **εὐθέως** ἐξανέτειλεν ***διὰ τὸ μὴ ἔχειν βάθος γῆς***· [‡QnMk1Lk2Mt2·:Mt2] Mt2 13.6. ***ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη*** καὶ **διὰ τὸ μὴ ἔχειν *ῥίζαν*** ἐξηράνθη. [‡QnMk1Lk2Mt2·:Mt2]

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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]

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.8a. 《καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν》 QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω[259]	Mk1 4.8. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν ἑκατόν. [‡Qn·Mk1] Mk1 4.9. καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1]	Mt1 13.8. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν **ἑκατόν**, ὃ δὲ **ἑξήκοντα**, ὃ δὲ **τριάκοντα**. [‡QnMk1·:Mt1] Mt1 13.9. ὁ ἔχων ὦτα ἀκουέτω. [QnLk1·Mt1]	Lk2 8.8a. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν **ἑκατονταπλασίονα**. [‡QnMk1·:Lk2] Lk2 8.8b. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα **ἀκούειν** ἀκουέτω. [QnMk1·:Lk2]

[259] Lk1 8.8b is quoted twice by T: "'the one who has ears, hear!'... therefore, 'the one who has ears, hear!'" / *qui habet aures audiat... dehinc qui habet aures audiat* (*Marc.* 4.19.2; SC 456:238, 240; Evans 358).

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Parallel Passages for Signals Tracing: GMarc 8.~~9–10~~

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

Parallel Verses for Signals Tracing: GMarc 8.~~9–10~~

Qn (65-69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.9–10 not present in QnLk1[260]	Lk2 8.9. ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. [CINP] Lk2 8.10. ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. [CINP]	Mk2 4.10. καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. [Lk2·Mk2] 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] Mk2 4.12. ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς. [Lk2·Mk2]	Mt2 13.10. καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί **ἐν παραβολαῖς** λαλεῖς αὐτοῖς; [Lk2Mk2·:Mt2] Mt2 13.11. ὁ δὲ ἀποκριθεὶς εἶπεν **αὐτοῖς**· ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, **ἐκείνοις δὲ** οὐ δέδοται. [Lk2Mk2·:Mt2] Mt2 13.12. **ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ** καὶ περισσευθήσεται· **ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ**. [¦QnMk1Mt1˙Mt2] [see A125] Mt2 13.13. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν, [Lk2˙Mt2] Mt2 13.14. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου ἡ λέγουσα· **ἀκοῇ ἀκούσετε καὶ** οὐ **μὴ συνῆτε**, καὶ **βλέποντες βλέψετε καὶ** οὐ **μὴ ἴδητε**. [Mk2·Mt2] Mt2 13.15. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. [Mt2c] Mt2 13.16. **ὑμῶν** δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι **ἀκούουσιν**. [¦QnLk1Lk2·:Mt2] [see A181] Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι **πολλοὶ** προφῆται καὶ δίκαιοι **ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν**. [¦QnLk1Lk2·:Mt2] [see A181]

[260] 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.

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Parallel Passages for Signals Tracing: GMarc 8.~~11–15~~

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

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

Qn (65-69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
8.11–15 not present in QnLk1[261]	Lk2 8.11. ἐστιν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. [CINP] Lk2 8.12. οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. [CINP] Lk2 8.13. οἱ δὲ ἐπὶ τῆς πέτρας οἵ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. [CINP] Lk2 8.14. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. [CINP] Lk2 8.15. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. [CINP]	Mt2 13.18. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. [Lk2·Mt2] Mt2 13.19. παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ, οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. [Lk2·Mt2] Mt2 13.20. ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, [Lk2·Mt2] Mt2 13.21. οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. [Lk2·Mt2] Mt2 13.22. ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται. [Lk2·Mt2] Mt2 13.23. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [Lk2·Mt2]	Mk3 4.13. καὶ λέγει αὐτοῖς· οὐκ οἴδατε **τὴν παραβολὴν** ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; [Mt2·Mk2] Mk3 4.14. **ὁ σπείρων** τὸν λόγον σπείρει. [Lk2Mt2·:Mk2] Mk3 4.15. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν λόγον τὸν **ἐσπαρμένον εἰς αὐτούς**. [Lk2Mt2·:Mk2] Mk3 4.16. καὶ οὗτοί εἰσιν οἱ **ἐπὶ τὰ πετρώδη σπειρόμενοι**, οἳ ὅταν ἀκούσωσιν τὸν λόγον **εὐθὺς** μετὰ χαρᾶς **λαμβάνουσιν αὐτόν**, [Lk2Mt2·:Mk2] Mk3 4.17. καὶ οὐκ ἔχουσιν ῥίζαν **ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν**, εἶτα **γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται**. [Lk2Mt2·:Mk2] Mk3 4.18. καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας **σπειρόμενοι**· οὗτοί εἰσιν οἱ **τὸν λόγον** ἀκούσαντες, [Lk2Mt2·:Mk2] Mk3 4.19. καὶ αἱ μέριμναι **τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου** καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν **τὸν λόγον καὶ ἄκαρπος γίνεται**. [Lk2Mt2·:Mk2] Mk3 4.20. καὶ ἐκεῖνοί εἰσιν οἱ **ἐπὶ τὴν γῆν** τὴν **καλὴν σπαρέντες**, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ **καρποφοροῦσιν** ἓν **τριάκοντα** καὶ ἓν **ἑξήκοντα** καὶ ἓν **ἑκατόν**. [Lk2Mt2·:Mk2]

[261] Lk2 8.9–15 is entirely unattested according to R (417), but Lk2 8.11–15 in particular was probably not present in Lk1.

A thick cluster of characteristic Lk2 features are evident: the accusative πρὸς (IDD 1.1); the trigram "word of god" / λόγος@nnmsc ὁ@dgms θεός@ngmsc, split arthrous substantival participles / ὁ@* *4 *@vp*) (*bis*) (IDD 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.

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Parallel Passages for Signals Tracing: Mt2 13.34–35

SQE. Shorthand	Qn (65–69) Lk1 (80s) Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A130. Use of fables[262]	–––––	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] Mt2 13.35. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου]. [Mt2c]	Mk3 4.33. καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκούειν· [Mt2·Mk3] Mk3 4.34. χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ᾽ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα. [Mt2·Mk3]

[262] 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.

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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)
QnLk1 8.16. λύχνον ⌜οὐδὲ⌝ καλύπτει ⟪ἀλλ᾽ ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπῃ πᾶσιν⟫[263] QnLk1 8.17. ⟨οὐ ἐστιν⟩ κρυπτὸν ⟨ὃ οὐ⟩ φανερὸν ⌜ἔσται⌝[264] QnLk1 11.33. λύχνον ⟨οὐδὲ καλύπτει ἀλλ᾽⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⌜ἵνα λάμπῃ πᾶσιν⌝	Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; [Qn·Mk1] Mk1 4.22. οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ᾽ ἵνα ἔλθῃ εἰς φανερόν. [Qn·Mk1] [cf. A196]	Mt1 5.14. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· [Mt1c] Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν **ὑπὸ τὸν μόδιον** ἀλλ᾽ **ἐπὶ τὴν λυχνίαν**, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [QnMk1Lk1·:Mt1] Mt1. 5.16. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. [Mt1c] Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ **γνωσθήσεται**. [QnMk1Lk1·:Mt1]	8.12. αὐτοῖς οὖν ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι **τὸ φῶς τοῦ κόσμου** [Mt1·Jn1]	8.12. πάλιν ***οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου***· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ᾽ ἕξει τὸ φῶς τῆς ζωῆς. [Mt1Jn1·Jn2]	Lk2 8.16. οὐδείς δὲ λύχνον ***ἅψας*** καλύπτει αὐτὸν σκεύει ἢ **ὑποκάτω κλίνης τίθησιν**, ἀλλ᾽ ἐπὶ λυχνίας τίθησιν, ἵνα ***οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς***. [QnMk1Mt1·:Lk2] Lk2 8.17. οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ ***γνωσθῇ*** καὶ εἰς φανερὸν ἔλθῃ. [QnMk1Lk1Mt1·:Lk2]

[263] Lk1 8.16 is paraphrased by T, "how he can say that a light cannot be hidden" / *cum lucernam negat abscondi solere* (*Marc.* 4.19.5; SC 456:242; Evans 358). See also parallel set A192 below for the apparently redundant statement in Lk1 11.33 (*Marc.* 4.27.1; SC 456:344; Evans 412). G (75–77) surprisingly lists 8.16–18 among passages missing from GMarc, but his actual analysis confirms some of the content in 8.16 and 17 was attested in T.

The οὐδὲ + impersonal verb construction found in both the Mk1 and Mt1 receptors seem the likeliest options for the Qn source, rather than the later LkR2 "(no one)" / (*οὐδείς*) formulation tentatively 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 τίθι in D appears nowhere in the TLG; I read it as an itacism of τιθῇ.

[264] Lk1 8.17 is briefly restated by T: "everything secret is guaranteed to be opened" / *omnia de occulto in apertum repromittit* (*Marc.* 4.19.5; SC 456:242; Evans 358, 360). Outside of his polemical commentary against Marcion, T apparently quotes the Matthean version twice: “Nothing hidden that will not be revealed” / *nihil occultum quod non revelabitur* (*Paen.* 6.10; SC 316:166); “Nothing hidden that will not be revealed” / *nihil occultum quod non revelabitur* (*Virg.* 14.5 in SC 424:174 and CSEL 76:99; *Virg.* 14.3 in CCSL 2:1224). These comparative citations have no bearing on the restoration of Lk1 here.

T's "all" / *omnia* provides sufficient attestation to restore its impersonal negative counterpart: "there is nothing… that [will] not" / οὐ ἐστιν… ὃ οὐ, a construction confirmed both by Mt1 and Lk2 as independent QnLk1 receptors. D again confirms Lk1 having a unique, likely earlier tradition than LkR2, particularly in the simpler/earlier verb "will be" / ἔσται over the LkR2 "will become" / γενήσεται as restored by R (4.4.26, 417). As in 8.16, in 8.17 we also see that Qn has an earlier and simpler form of the signal than Mk1, which apparently expanded Qn by creating an aphoristic parallelism ("hidden… revealed"… "covered… manifest"). The conjunction "for" / γάρ is missing from codex Washingtonianus and is omitted here as well as a characteristic Lk2 feature (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω QnLk1 8.18. βλέπετε πῶς ἀκούετε ὃς ⌜ἔχει⌝ δοθήσεται αὐτῷ ⌜καὶ⌝ ὃς ⌜οὐκ ἔχει⌝ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ[265]	Mk1 4.23. εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1] Mk1 4.24a-b. καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. [Qn·Mk1] 4.24c see A081 Mk1 4.25. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ. [Qn·Mk1]	Mt1 7.2 see A081 Mt1 13.12. ὅστις **γὰρ** ἔχει, δοθήσεται αὐτῷ, ὅστις δὲ οὐκ ἔχει, καὶ ὃ **ἔχει** ἀρθήσεται ἀπ᾽ αὐτοῦ. [QnMk1·:Mt1]	Lk2 8.18. βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν **γὰρ** ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ. [QnMk1·:Lk2]	Mt2 13.12. **ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ** καὶ περισσευθήσεται· **ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ**. [QnMk1Mt1¨Mt2] [see A123]

[265] The opening phrase of Lk1 8.18 is twice repeated by T: “And therefore through Christ he adds, ‘Watch how you hear’ and do not hear, certainly not hearing with heart but with ear… when he was saying, ‘watch how you hear,’ he was warning those who were not going to hear” / *et ideo per Christum adicit videte quomodo audiatis… et non audiatis non corde scilicet audientes sed aure… etiam dicendo videte quomodo audiatis non audituris minabatur* (*Marc.* 4.19.3; SC 456:240; Evans 358). T immediately proceeds to quote the next portion of the verse: "The thought that follows indeed proves this: 'If anyone has it will be given, but from him who does not have even what he thinks he has will be taken from him'" / *hoc probat etiam subiacens sensus: ei qui habet dabitur ab eo autem qui non habet etiam quod habere se putat auferetur ei* (*Marc.* 4.19.4; SC 456:240; Evans 358). Earlier in his commentary and outside of it, T provides a slightly different formulation, which aligns more with the Lk1 and Lk2 traditions than with the Markan and Matthean ones: "Therefore, not having faith, even what he had seemed to have is deprived from him" / *ideoque non habendo fidem etiam quod videbatur habere ademptum est illi* (*Marc.* 2.2.6; SC 368:28; Evans 90); "And indeed he who has, it will be given him; yet from him who does not have, even what he seems to have will be taken" / *etenim qui habet dabitur ei; ab eo autem qui non habet etiam quod videtur habere auferetur* (*Fug.* 11.2; CSEL 76:35; CCSL 2:1149).

The variation between *se putat* in *Marc.* 4.19.4, *videbatur* in *Marc.* 2.2.6, and *videtur* in *Fug.* 11.2 only strengthens the reading of the underlying Greek as δοκεῖ, which can be translated either way. T's use of the indicative *habet* in *Marc.* 4.19.4 and *Fug.* 11.2 is more consistent with ἔχει in Mk1 and Mt1 than with the LkR2 subjunctive ἔχῃ used by R (417). Characteristic Lk2 features omitted from the reconstruction include: "therefore" / οὖν and the conditional particle ἂν (*bis*) (IDD 1.1).

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

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Parallel Passages for Signals Tracing: GMarc 8.~~19~~, 20–21

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A135. Real family[266]	3.32–33	8.20–21	12.46, 48	8.19–21	3.31–35	12.46–50

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
3.31 not present in Mk1 Mk1 3.32. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. [Mk1c]	8.19 not present in Lk1[267] Lk1 8.20. ἀπηγγέλη ⟪δὲ⟫ αὐτῷ ⟨ἰδοὺ⟩ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ⸢ζητοῦντές⸣ σε[268] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 12.46. ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ **εἱστήκεισαν** ἔξω ζητοῦντες αὐτῷ λαλῆσαι. [Mk1Lk1·:Mt1] Mt1 12.47 not present in Mt1 [see Mt1 12.46]	Lk2 8.19. παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ **αὐτοῦ** καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. [Mk1Mt1·:Lk2] Lk2 8.20. **ἀπηγγέλη δὲ αὐτῷ**· ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου **ἑστήκασιν** ἔξω ἰδεῖν θέλοντές σε. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.31. καὶ ***ἔρχεται*** ἡ μήτηρ αὐτοῦ καὶ **οἱ ἀδελφοὶ αὐτοῦ** καὶ ἔξω **στήκοντες** ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.32. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. [Mk1¨Mk2]	12.46 same as Mt1 12.46 Mt2 12.47. [εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω **ἑστήκασιν ζητοῦντές** σοι ***λαλῆσαι***.] [Mk1Lk1Mt1·:Mt2]

[266] 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.

[267] Lk2 8.19 is not present in GMarc according to E, who says: "He did not have, 'His mother and his brothers', but only 'your mother and your brothers'" / *οὐκ εἶχεν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ ἀλλὰ μόνον ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου* (*Pan.* 42.11.6 ιβ (12); 42.11.17 Σχ. ιβ (12); GCS 31:109, 128). He restates it in the elenchus: "Even though you deceptively cut off, O Marcion, the gospel's wording above, to make the evangelist not concur with the reading stated by some, 'your mother and your brothers,' you cannot circumvent the truth'" / *κἂν τε ἀνωτέρω παρακόψῃς, ὦ Μαρκίων, τὸ ῥητὸν τοῦ εὐαγγελίου, ἵνα ποιήσῃς τὸν εὐαγγελιστὴν μὴ συντιθέμενον τῇ ὑπό τινων ῥηθείσῃ λέξει ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου, οὐ δύνασαι ὑπερβαίνειν τὴν ἀλήθειαν* (*Pan.* 42.11.17 Ἔλ. ιβ (12); GCS 31:128). All GMarc editors concur on this absence: H (421), Z (464), V (198*), TS (88), R (3.2.2, 417), K (674), N (52).

Note how the simple introductory statement in Lk1 8.20 and Mt1 12.46 contains the earliest tradition. Following Mk1, Lk1 narrates an opening announcement with direct speech, which MtR1 transformed into an opening setting. LkR2 harmonized the Mk1/Lk1 and Mt1 traditions to create a doubled introduction, perhaps following aristocratic hospitality decorum: the family arrives, then the family is announced. MkR2 followed this doubling while expanding the opening to include delegated speech, a characteristic LkR2 feature. Given the manuscript disagreements regarding Mt2 12.47, the MtR2 attempt to transform the original Matthean introduction from a simple into a doubled reference apparently was not consistently accepted.

[268] Lk1 8.20 is clearly attested in T, E, and Ephrem. T has two highly similar paraphrases, one within and one outside his polemic against Marcion: "We on the contrary say first that it could not have been announced to him that his mother and brothers were standing outside seeking to see him if he did not have a mother and brothers, whom the one who announced certainly knew, whether they were previously known or introduced in fact at that time" / *nos contrario dicimus primo non potuisse illi adnuntiari quod mater et fratres eius foris starent quaerentes videre eum, si nulla illi mater et fratres nulli fuissent, quos utique norat qui adnuntiarat vel retro notos vel tunc ibidem compertos* (*Marc.* 4.19.7; SC 456:242, 244; Evans 360); "First in fact no one would have ever announced to him that his mother and brothers were standing outside who was not certain that he had a mother and brothers and that there were the very ones he at that time was announcing, whether being known to him previously or introduced in fact at that time" / *Primo quidem numquam quisquam adnuntiasset illi matrem et fratres eius foris stantes qui non certus esset et habere illum matrem et fratres et ipsos esse quos tunc nuntiabat, vel retro cognitos vel tunc ibidem compertos* (*Carn. Chr.* 7.2; SC 216:240; Evans 26). See the note above on the preceeding verse for E's three main attestations. Besides these, he also mentions this content in the *Panarion* sections on the Ebionites and the Antidikomariamiten: "Behold, your mother and your brothers are standing outside" / *ἰδού ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἕστηκασιν* (*Pan.* 30.14.5 in GCS nF 10.1:351; *Pan.* 78.10.7 in GCS 37:461); "Behold, your mother and your brothers are standing outside seeking you" / *ἰδού ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἕστηκαν ζητοῦντές σε* (*Pan.* 78.9.2, 78.9.4; GCS 37:459).

The quick impersonal introduction befits Lk1 here, given the lack of any prior introduction of crowds or Jesus' family. The explicit restoration of "behold" / *ἰδοὺ* is based on four Greek quotations of E (*Pan.* 30.14.5, 78.9.2, 78.9.4, 78.10.7), Ephrem (*Diat. com.* 11.9; R 8.12), and its presence across all other strata. The correction of "seeking you" / *ζητοῦντές σε* instead of "wishing to see you" / *ἰδεῖν θέλοντές σε* / *quaerentes videre eum* is based on E's twofold Greek attestation (*Pan.* 78.9.2, 78.9.4) and D over the Lk2 receptor. Note that while T's main attestation has the Lk2 infinitive "to see" / *videre*, it retains the Lk1 participle, "seeking" / *quaerentes*, and that T's second citation is conspicuously missing the phrase "seeking to see" altogether. The bigram "seeking you" / *ζητοῦντές σε* is more in keeping with Mk1 as Lk1 source and Mt1 as Lk1 receptor, whereas "wishing to see you" / *ἰδεῖν θέλοντές σε* is more in keeping with LkR2 civil decorum. T apparently carried it over from his version of Lk2 to Lk1.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 3.33. καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; [Mk1c] 3.34–35 not present in Mk1	Lk1 8.21. ⟪καὶ ἀποκριθεὶς αὐτοῖς λέγει⟫ τίς ⟨ἐστιν⟩ μήτηρ ˹μου˺ καὶ τίνες εἰσὶν ἀδελφοί ˹μου˺ εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;[269] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 12.48. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· τίς ἐστιν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; [‡Mk1Lk1·:Mt1] 12.49–50 not present in Mt1	Lk2 8.21. **ὁ δὲ ἀποκριθεὶς *εἶπεν*** πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί **μου** οὗτοί εἰσιν **οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.33 καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; [Mk1¨Mk2] Mk2 3.34. καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε **ἡ μήτηρ μου καὶ** οἱ **ἀδελφοί μου**. [Mk1Lk1Lk2·:Mk2] Mk2 3.35. ὃς [γὰρ] ἂν **ποιήσῃ** τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. [Lk1Lk2·:Mk2]	Mt2 12.48 same as Mt1 Mt2 12.49. καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· **ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου**. [Mk1Lk1Mk2·Mt2] Mt2 12.50. ὅστις γὰρ **ἂν ποιήσῃ τὸ θέλημα τοῦ** πατρός μου τοῦ ἐν οὐρανοῖς αὐτός **μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν**. [Lk1Lk2Mk2·:Mt2]

[269] Lk1 8.21 is repeatedly quoted and closely paraphrased by T: “He himself, they say, affirms that he had not been born when saying, ‘Who is my mother, and who are my brothers?’” / *Ipse inquiunt contestatur se non esse natum dicendo quae mihi mater et qui mihi fratres?* (*Marc.* 4.19.6; SC 456:242; Evans 360); “It remains to examine the meaning of not simply pronouncing, ‘Who are my mother or brothers?’” / *et superest dispicere sensum non simpliciter pronuntiantis quae mihi mater aut fratres?* (*Marc.* 4.19.10; SC 456:246; Evans 362 *dispicere* : *inspicere*); “So after he puts forward, ‘Who is my mother and who are my brothers?’ he adds, ‘Only those who hear my words and do them’” / *atque adeo cum praemisisset quis mihi mater et qui mihi fratres? Subiungens nisi qui audiunt verba mea et faciunt ea* (*Marc.* 4.19.11; SC 456:246; Evans 362); “The lord says instead, ‘Blessed are those who hear and do god’s word’, because even previously he thus rejected mother and brothers, and instead preferred god’s hearers and followers” / *et dominus immo beati qui sermonem dei audiunt et faciunt, quia et retro sic reiecerat matrem aut fratres, dum auditores et obsecutores dei praefert* (*Marc.* 4.26.13; SC 456:342; Evans 412). Outside of his polemical commentary against Marcion, yet immediately after mentioning "Apelles, or you, Marcion" / *Apelle vel tu Marcion*, T gives a slightly different version of first part of the speech act, one that makes no difference to the restoration of the text of GMarc: "Who is my mother, or who are my brothers?" / *quae mihi mater aut qui fratres?* (*Carn. Chr.* 7.10; SC 216:244).

R (4.4.29) notes a "curious combination of Matthean/Markan and Lukan elements." As evident in our notes throughout and clarified in our proximity tags, this is no curiosity but instead part of a consistent pattern, quite typical for a stratum recorded in the 80s that has Mk1 as a source and Mt1 and Lk2 as receptors. 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; *Carn. Chr.* 7.1, 7.10), this does not merit R's preference for the Greek dative (μοι) when the genitive is consistent across all strata. In all the above citations, T corroborates Lk1 using the Markan question formulation, though T is less reliable than the Markan and Matthean parallels in regard to precise word order and the presence of verbs of being (ἐστιν, εἰσὶν). T does, however, provide secure wording for the second part of the verse in *Marc.* 4.19.11. MtR1 apparently took inspiration from the Lk1 formulation here, "those who hear my words and do them", for the grand finalé of the sermon on the mount (Mt1 7.24–27). LkR2 substitutes "word of god" for "my words", which is characteristic of Lk2 not only as a trigam / λόγος@n* ὁ@dgms θεός@ngmsc (IDD 1.2), but also as a reflection of Jewish piety and LXX devotion (IDD 1.4).

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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. καὶ λέγει αὐτοῖς· διέλθωμεν εἰς τὸ πέραν. [Mk1c] 4.36 not present in Mk1	Lk1 8.22. 《καὶ λέγει αὐτοῖς》 διέλθωμεν εἰς τὸ πέραν[270] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 8.23. καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [Mk1¨Mt1]	Lk2 8.22. ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ **αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ** εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 4.35. καὶ λέγει αὐτοῖς **ἐν ἐκείνῃ τῇ ἡμέρᾳ** ὀψίας 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]

[270] The main portion of Lk1 8.22 is attested in T: "for when he crosses over" / *nam cum transfretat* (*Marc.* 4.20.3; SC 456:250; Evans 364), reasonably establishing "let us cross to the other side" / διέλθωμεν εἰς τὸ πέραν, which perfectly matches the Mk1 source. Less beneficial for precise wording is the previous summary statement in T: "a prophecy of this expedition on the sea" / *praedicatio marinae istius expeditionis* (*Marc.* 4.20.2; SC 456:250; Evans 364).

The opening improvised restoration follows Mk1 to introduce the speech addressees with the dative, as opposed to the highly characteristic accusative *pros* in Lk2 (IDD 1.1, 1.2). Characteristic Lk2 features include: the lemma "lake" / λίμνη (IDD 1.1); accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); the transitional "now it happened" / bigram (IDD 1.2).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.37. καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου [Mk1c] Mk1 4.38a. καὶ αὐτὸς ⟪ἐκάθευδεν⟫ [Mk1c]	Lk1 8.23. ⟪καὶ⟫ πλεόντων αὐτῶν ἀφύπνωσεν ⟪καὶ γίνεται⟫ ˹λαῖλαψ ἀνέμου˺ ⟪πολλὴ⟫[271] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.24a. καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, [Mk1Lk1·:Mt1] Mt1 8.24b. αὐτὸς δὲ ἐκάθευδεν. [Mk1¨Mt1]	Lk2 8.23. **πλεόντων δὲ αὐτῶν ἀφύπνωσεν**. **καὶ** κατέβη **λαῖλαψ ἀνέμου** εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον. [Lk1¨Lk2] [Lk2:Mk1<Lk1]	Mk3 4.37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου καὶ τὰ **κύματα ἐπέβαλλεν** εἰς **τὸ πλοῖον**, **ὥστε** ἤδη ***γεμίζεσθαι*** τὸ πλοῖον. [Mk1Mt1Lk2·:Mk3] Mk3 4.38a. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων [Mk1¨Mk3]

[271] Lk1 8.23 is attested by T and E. The seastorm is described in T as part of a successive miracle catalog punctuated by Old Testament prooftexts: "When he struck down the seawaves… When at his threats the sea is dashed… as also the winds, by which it was disquieted" / *nam cum transfretat… cum undas freti discutit… cum ad minas eius eliditur mare… utique cum ventis quibus inquietabatur* (*Marc.* 4.20.3; SC 456:250, 252; Evans 364). Its first part is quoted verbatim by E: "As they sailed he fell asleep" / πλεόντων αὐτῶν ἀφύπνωσεν (*Pan.* 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); restated in Ἔλ. ιγ (13); GCS 31:109, 129).

The first improvised restoration ("and it happened" / καὶ γίνεται) is pulled from Mk1. The first upgrade to R (417) is based on T's "winds by which it was disquieted" / *ventis quibus inquietabatur* evoking a "windstorm" / λαῖλαψ ἀνέμου (*Marc.* 4.20.3; SC 456:252; Evans 364), which was present in the Mk1 source. From D comes the improvised restoration "much/great" / πολλὴ, closely corresponding to the Mk1 term "great" / μεγάλη. The phrase "on the lake" / εἰς τὴν λίμνην in R's reconstruction is removed, partly based on T—who consistently opts for the term "sea" (*mari* in 4.20.1, *marinae* in 4.20.2 and *mare* in. 4.20.3) rather than "lake" / *stagnum*—and partly based on references to the sea of Galilee as a lake being characteristic of the international geographical interest and style of LkR2 (cf., 5.1, 5.2, 8.22, 8.33). The final two lemmata are also characteristic of LkR2 and not likely in Lk1: "be swamped" / συμπληρόω and "be in danger" / κινδυνεύω (IDD 1.1). Given the presence of the latter verb in LXX Jon 1.4, LkR2 was perhaps making an intertextual allusion so that Jesus recalls, inverts, and surpasses the story of Jonah's near death at sea. Mk3 4.38a evidences late redaction with uncommon lemmata such as "stern" / πρύμνα (only elsewhere in the NT in Ac 27.29, 41) and "pillow" / προσκεφάλαιον (an NT *hapax legomenon*), which should be investigated for epic parallels given the thoroughgoing Homeric imitations in later strata of Mark.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 4.38b. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ ⟪κύριε⟫ ἀπολλύμεθα [Mk1c] Mk1 4.39. καὶ ⟪ἐγερθεὶς⟫ ἐπετίμησεν τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ καὶ ἐγένετο γαλήνη μεγάλη. [Mk1c] 4.40 not present in Mk1	Lk1 8.24. ⟪καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα⟫ ὁ δὲ ⌜ἐγερθεὶς⌝ ἐπετίμησεν τῷ ἀνέμῳ καὶ ⌜τῇ θαλάσσῃ⌝ ⟪καὶ ἐγένετο γαλήνη μεγάλη⟫[272] [Mk1·Lk1] [Lk1:Mk1>Lk2] 8.25a not present in Lk1	Mt1 8.25. καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον, ἀπολλύμεθα. [‡Mk1Lk1·:Mt1] 8.26a not present in Mt1 Mt1 8.26b. τότε **ἐγερθεὶς ἐπετίμησεν** τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. [Mk1Lk1·:Mt1]	Lk2 8.24. **προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα**, ἀπολλύμεθα. **ὁ δὲ** διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1] Lk2 8.25a. εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; [CINP]	Mt2 8.24c–25 same as Mt1 Mt2 8.26a. καὶ **λέγει αὐτοῖς**· τί δειλοί ἐστε, **ὀλιγόπιστοι**; [Lk2·Mt2] Mt2 8.26b same as Mt1	Mk3 4.38b. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; [Mk1¨Mk3] Mk3 4.39. καὶ **διεγερθεὶς** ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη. [Mk1Lk2·:Mk3] Mk3 4.40. ***καὶ* εἶπεν αὐτοῖς· *τί δειλοί ἐστε*; *οὔπω*** ἔχετε **πίστιν**; [Lk2Mt2·:Mk3]

[272] 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… cum ad minas eius eliditur mare… utique cum ventis quibus inquietabatur* (*Marc.* 4.20.3; SC 456:250–52; Evans 364). E provides repeated verbatim quotations: "now rising he censored the wind and the sea" / ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ (*Pan.* 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); GCS 31:109, 129). Outside of his polemic against Marcion, E summarizes this synoptic material, but the summaries vary considerably in order from each other: "censoring the wind and the wave and the sea" / ἀνέμῳ μὲν ἐπιτιμῶν καὶ κλύδωνι καὶ θαλάσσῃ (*Pan.* 76.39.7; GCS 37:393); "he censors the wave and the winds and the sea" / ἐπιτιμᾷ μὲν κλύδωνι καὶ τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ (*Pan.* 77.28.4; GCS 37:441). He also mentions an intriguing yet unlikely alternative for the title(s) given to Jesus in this episode: "manager, save" / ἐπιστάτα, σῶσον (*Ancor.* prooemium; GCS nF 10.1:4).

The opening restoration reflects a blend of the Mk1 source and D, whose doubled "lord lord" / κύριε κύριε formulation fits very nicely as an earlier tradition received and transformed in different ways by MtR1, "lord" / κύριε, and LkR2, "manager manager" / ἐπιστάτα ἐπιστάτα. While E's alternative is intriguing, there is no indication that it stemmed from 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" / ἐγερθεὶς aligns with the (reconstructed) Mk1 source and Mt1 receptor, while LkR2 adds a characteristic emphatic prefix, "having up" / διεγερθεὶς, a rare lemma found only here in Lk2 (*bis*) and its Mk3 parallel. The use of this prefixed lemma may have been not only for dramatization, but also for stylistic (verging even on metrical and/or poetic) reasons, with both verbs positioned immediately after characteristic δὲ conjunctions (IDD 1.2). The upgrade "to the sea" / τῇ θαλάσσῃ is 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^{1} 28 118 124 157 656 1424), though the word "great" / μεγάλη was removed by LkR2 or most Lk2 copyists. Characteristic Lk2 features include: the lemma "wave" / κλύδων (a canonical gospel *hapax*) (IDD 1.1); the transitional participle + δὲ / *@vp* δὲ bigram (IDD 1.2). The word "wave" / κλύδων is repeatedly used in the opening of LXX Jonah (1.4, 11, 12), suggesting a possible allusion (IDD 1.5). Several features in Mk3 4.38b–40 evidence late redaction: an additional quotation with magical overtones attributed to Jesus; the doubled emphasis on silence ("be silent" / σιώπα and "be muzzled" / πεφίμωσο in Mk3 4.39); and a synthesis of Lk2 and Mt2 elements in Mk3 4.40.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.41. καὶ ἔλεγον τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1c]	Lk1 8.25b. ⟪καὶ ἔλεγον⟫ τίς ˹ἄρα˺ οὗτός ἐστιν ⟪ὅτι⟫ ˹καὶ˺ τοῖς ἀνέμοις ˹καὶ τῇ θαλάσσῃ˺ ἐπιτάσσει;[273] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 8.27. οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποταπός ἐστιν οὗτος ὅτι καὶ **οἱ ἄνεμοι** καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; [Mk1Lk1·:Mt1]	Lk2 8.25b. φοβηθέντες δὲ **ἐθαύμασαν λέγοντες** πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ **τοῖς ἀνέμοις ἐπιτάσσει** καὶ τῷ ὕδατι, καὶ ***ὑπακούουσιν*** αὐτῷ; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1≈Lk1]	Mk3 4.41. καὶ ***ἐφοβήθησαν*** φόβον μέγαν καὶ ἔλεγον ***πρὸς ἀλλήλους***· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1Lk2·:Mk3]

[273] 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 improvised restoration is based on D, Mk1 as source, and Mt1 as receptor, substituting for the opening transitional participle + δὲ construction / *@vp* δὲ@*, which is highly characteristic of Lk2 (IDD 1.2). The main portion follows R (417) and V (199*) overall. T's "however/nevertheless" / *autem* is rendered by V as ἄρα, quite in keeping with Mk1, LkR2, and universal Luke mss, and contrasting with R who renders δὲ instead.

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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[274] Lk1 8.27. ˹ἄνθρωπος˺ 《ἐκ τῶν μνημείων ὃς εἶχεν》 δαιμόνια[275] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 8.28a. δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι [Mk1¨Mt1]	Lk2 8.26. καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. [CINP] Lk2 8.27. ἐξελθόντι δὲ αὐτῷ **ἐπὶ τὴν γῆν** ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως **ἔχων δαιμόνια** καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμασιν. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mt2 8.28. καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν **εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν** αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. [Mk1Lk1Mt1Lk2·:Mt2]	Mk3 5.1. ***καὶ ἦλθον εἰς τὸ πέραν*** τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. [Lk2Mt2·:Mk3] Mk3 5.2. καὶ ***ἐξελθόντος αὐτοῦ*** **ἐκ τοῦ πλοίου** εὐθὺς **ὑπήντησεν** αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, [Mk1Lk1Lk2·:Mk3] Mk3 5.3a. ὃς τὴν κατοίκησιν εἶχεν **ἐν τοῖς μνήμασιν** [Mk1Lk1Lk2·:Mk3]

[274] 8.26 is unattested by patristic witnesses for GMarc, but it was likely not present. No content was restored by R (417).

Notice the cluster of characteristic Lk2 features: the compound lemma "sailed down" / καταπλέω is LXX/NT *hapax*, the noun "region" / χώρα, and the lemma "Galilee" (IDD 1.1); κατα-prefixed verb and the verbal root "sail" / *πλέω@* (IDD 1.2); the invocation of a placename and involved geographical notice (IDD 1.4).

[275] Lk1 8.27 is clearly attested in T, who introduces the episode as follows: “When you find in one man a multitude of demons” / *cum invenis in uno homine multitudinem daemonum* (*Marc.* 4.20.4; SC 456:252; Evans 364). Some content is restored by R (417).

Where R reconstructs the LkR2 "man/male" / ἀνήρ for Lk1, the Mk1 "man/human" / ἄνθρωπος is more likely, given T's phrase "in one human" / *in uno homine*. We read Lk1 as closer to its Mk1 source and the Mt1 reception than to LkR2, while also omitting from Lk1 several phrases with dense clusters of characteristic LkR2 features: "now as he departed" / ἐξελθόντι δὲ αὐτῷ, "out of the city" / ἐκ τῆς πόλεως; "for a long time he had not worn clothes" / χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον; "in a house he did not live" / ἐν οἰκίᾳ οὐκ ἔμενεν. Characteristic lemmata include "city" / πόλις, "sufficient" / ἱκανός, "time" / χρόνος, and "house" / οἰκία (IDD 1.1). Characteristic grammar and syntax includes the opening participle + δὲ bigram (IDD 1.2). Characteristic themes include the occupation with clothing, cities, chronological durations, domestic life, and hospitality, here specifically to the demoniac being beyond the pale of hospitality (IDD 1.4). The combination of "unclean" and "spirit" / ἀκάθαρτος@* *1 πνεῦμα@* or 'πνεῦμα@* *1 ἀκάθαρτος@a* seen in Mk3 5.2 is characteristic of later gospel strata (IDD 1.2).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.6 not present in Mk1 Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. [Mk1c] Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; [Mk1c] 5.8 not present in Mk1	Lk1 8.28. 《καὶ κράξας λέγει τί ἐμοὶ καὶ σοί》 Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς[276] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 8.29. καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; [Mk1¨Mt1]	Lk2 15.20. … μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν… 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, μή με βασανίσῃς. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 5.6. καὶ **ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν** καὶ ***προσεκύνησεν αὐτῷ*** [Mt1Lk2·:Mk3] Mk3 5.7. καὶ κράξας **φωνῇ μεγάλῃ** λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ **τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν**, μή με βασανίσῃς. [Mk1Lk1Mt1Lk2·:Mk3]

[276] T summarizes Lk1 8.28, 30–31: "So of which god did the legion testify that Jesus is the son? Without a doubt the one whose torments and abyss they knew and feared" / *cuius autem dei filium Iesum legio testatus est? sine dubio cuius tormenta et abyssum noverant et timebant* (*Marc.* 4.20.5; SC 456:254; Evans 364, 366).

Numerous features point to a MkR3 redaction based on Mt1 and 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 the magical oath formula "I bind you" / δέομαί σου (IDD 1.1, 1.2). W.W. Tarn noted that "In Asia Minor Yahweh himself took a Greek name as *Theos Hypsistos*, God the Highest, a name used later even by Philo; the inscriptions from the synagogue at Delos are conclusive that Hypsistos often meant Yahweh" and yet could also refer to Zeus; see *Hellenistic Civilization* (London: Edward Arnold & Co, 1927) 179–80.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
5.3b–5 not present in Mk1	8.29 not present in Lk1[277]	Lk2 8.29. παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. [CINP]	Mk3 5.3b. καὶ **οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι** [Lk2·Mk3] Mk3 5.4. διὰ τὸ αὐτὸν **πολλάκις πέδαις** καὶ **ἁλύσεσιν δεδέσθαι** καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς **ἁλύσεις** καὶ **τὰς πέδας συντετρῖφθαι**, καὶ οὐδεὶς ***ἴσχυεν*** αὐτὸν δαμάσαι· [Lk2·Mk3] Mk3 5.5. καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας **ἐν τοῖς μνήμασιν** καὶ **ἐν τοῖς ὄρεσιν** ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. [Lk2·Mk3] Mk3 5.8. ἔλεγεν **γὰρ** αὐτῷ· **ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου**. [Lk2·Mk3]

[277] Luke 8.29 is unattested by patristic witnesses, but most likely it was not present in Lk1. No restoration is given for this verse by R (417).

The reading from D does differ from LkR2 but does not reflect an earlier, simpler tradition here, but instead supplies an involved character description of the demoniac as in LkR2. MtR1 has the earliest description of a threat posed: the two demoniacs are a threat to travelers. This threat is expanded and dramatized significantly by LkR2 with a ranging vocabulary. As we see here (5.3–5) and elsewhere, MkR3 turns the episode into a pastiche of Mt1 and especially Lk2 themes. This episode is similar to A046 (Grain-plucking), where Mk1 contains the earliest/simplest signals and Mk3 the last, most synthesized signals. This late redaction only strengthens the case to read the final form of the Markan story as enacting an imitation of Homer's story of Odysseus and Polyphemus similar to its imitation by Philostratus; see Austin Busch, "Scriptural Revision in Mark's Gospel and Philostratus's *Life of Apollonius*", in Mark G. Bilby, Michael Kochenash, and Margaret Froelich, ed., *Classical Greek Models of the Gospels and Acts*, CSNTCO 3 (Claremont: Claremont Press, 2018) 71–112; doi.org/10.2307/j.ctvbcd1wt.12. It also appears, based on the sequence in Lk1, that MkR3 shifted the order so that the characterization of the demoniac (Mk3 5.3b–5) would appear before Jesus began the exorcism, rather than the identity being revealed as a consequence of the exorcism as in Lk1, Mt1, and Lk2. Finally note that there are three perfect infinitive verbs in this one verse in Mk3 5.4, the only examples in the whole of Mark! (IDD 1.2).

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.9. καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. [Mk1c]	Lk1 8.30. 《καὶ ἐπηρώτα αὐτόν》 τί σοι ἐστιν ὄνομά; ὁ δὲ εἶπε λεγιών 《ὄνομά μοι ὅτι》 πολλὰ δαιμόνια 《ἐσμεν》[278] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 8.30. **ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· λεγιών, ὅτι** εἰσῆλθεν **δαιμόνια πολλὰ** εἰς αὐτόν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

[278] Lk1 8.30 is summarized in T and partly quoted in *Adm*: "When you find in one man a multitude of demons, professing itself legion… so it was he himself who was to contend with the legion of demons" / *cum invenis in uno homine multitudinem daemonum legionem se professam… atque ita ipsum esse qui cum legione quoque daemonum erat dimicaturus* (*Marc.* 4.20.4; SC 456:252; Evans 364); "The messiah said to the chief-demon, 'What is your name?' Then he said, 'Legion'" / ὁ Χριστὸς παρὰ τοῦ ἀρχιδαίμονος λέγων τί σοί ἐστὶν ὄνομα; ὁ δέ φησίν εἶπε Λεγεών / *quomodo interrogat Iesus daemonem: quod tibi nomen est? et ille respondit: legio* (*Adm* 36,19–22 (1.17); R 7.4.11).

Given that *Adm* is the only attestation, in the future we may reconsider this verse as possibly absent from Lk1, original to LkR2, and echoed in Mk2/Mk3.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.10. καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. [Mk1c]	Lk1 8.31. ⟪καὶ⟫ παρεκάλουν ⟪αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς⟫ εἰς τὴν ἄβυσσον ⟪ἀπελθεῖν⟫[279] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 8.31. καὶ **παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

[279] T closely summarizes Lk1 8.31: "They did not indeed request from another that which they remembered to ask from the creator himself, pardon indeed from the creator's abyss" / *non enim depetunt ab alio quod meminissent petendum sibi a creatore veniam scilicet abyssi creatoris* (*Marc.* 4.20.6; SC 456:254, 256; Evans 366).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 5.11. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· [Mk1c] Mk1 5.12. καὶ παρεκάλεσαν αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. [Mk1c] Mk1 5.13. καὶ ἐπέτρεψεν αὐτοῖς. [Mk1c]	Lk1 8.32. 《ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσέλθωσιν ὁ δὲ》 〈ἐπέτρεψεν αὐτοῖς〉[280] [Mk1·Lk1] [Lk1:Mk1=Lk2] 8.33 not present in Lk1[281]	Mt1 8.30. ἦν δὲ μακρὰν ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. [Mk1¨Mt1] Mt1 8.31. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. [Mk1¨Mt1] Mt1 8.32. καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν. [Mk1¨Mt1]	Lk2 8.32. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη **ἐν τῷ ὄρει**· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1] Lk2 8.33. **ἐξελθόντα** δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου **εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη**. [Mt1·Lk2]	Mk3 5.11–12 same as Mk1 Mk3 5.13. καὶ ἐπέτρεψεν αὐτοῖς. καὶ ***ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους***, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ **εἰς τὴν θάλασσαν**, ὡς δισχίλιοι, καὶ ***ἐπνίγοντο ἐν τῇ θαλάσσῃ***. [Mk1Mt1Lk2·:Mk3]

[280] The success of the request in Lk1 8.32 is thoroughly paraphrased by T: "Finally they obtained their request. By what merit?... Because they had not lied, because they recognized him as god of the abyss" / *denique impetraverunt. quo merito?... quia mentiti non erant quia deum abyssi et suum cognoverant* (*Marc.* 4.20.7; SC 456:256; Evans 366).

[281] 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.

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Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.34–39 not present in Lk1[282]	Mt1 8.33. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. [Mt1c] Mt1 8.34. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. [Mt1c]	Lk2 8.34. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. [Mt1·Lk2] Lk2 8.35. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ᾽ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. [Mt1·Lk2] Lk2 8.36. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. [CINP] Lk2 8.37. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ᾽ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. [Mt1·Lk2] Lk2 8.38. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ᾽ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· [CINP] Lk2 8.39. ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ᾽ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. [CINP]	Mk3 5.14. καὶ **οἱ βόσκοντες** αὐτοὺς ἔφυγον **καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς**· καὶ **ἦλθον ἰδεῖν** τί ἐστιν **τὸ γεγονὸς** [Mt1Lk2·:Mk3] Mk3 5.15. **καὶ ἔρχονται πρὸς τὸν Ἰησοῦν** καὶ θεωροῦσιν **τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα**, τὸν ἐσχηκότα τὸν λεγιῶνα, **καὶ ἐφοβήθησαν**. [Mt1Lk2·:Mk3] Mk3 5.16. καὶ **διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς** ἐγένετο **τῷ δαιμονιζομένῳ** καὶ περὶ τῶν χοίρων. [Lk2·Mk3] Mk3 5.17. καὶ ἤρξαντο παρακαλεῖν **αὐτὸν ἀπελθεῖν** ἀπὸ τῶν ὁρίων αὐτῶν. [Mt1Lk2·:Mk3] Mk3 5.18. καὶ **ἐμβαίνοντος αὐτοῦ εἰς** τὸ **πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ᾽ αὐτοῦ ᾖ**. [Lk2·Mk3] Mk3 5.19. καὶ **οὐκ ἀφῆκεν αὐτόν**, ἀλλὰ **λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου** πρὸς τοὺς σοὺς καὶ **ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν** καὶ ἠλέησέν σε. [Lk2·Mk3] Mk3 5.20. **καὶ ἀπῆλθεν** καὶ ἤρξατο **κηρύσσειν** ἐν τῇ Δεκαπόλει **ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς**, καὶ πάντες ἐθαύμαζον. [Lk2·Mk3]

[282] Regarding the absence of these verses from Lk1, see the note above on Lk1 8.33. K (683) attempts restorations for 8.34–37 but does omit 8.38–39 as absent from Lk1.

A dense cluster of characteristic LkR2 features are evident throughout all of these verses: the lemmata "right-minded" / σωφρονέω (only here and in its Mk3 receptor in the canonical gospels), "clothe" / ἱματίζω (in the LXX-NT only here and in its Mk3 receptor), "fear" / φόβος, the Atticized form of "all" / ἅπας, "neighboring" / περίχωρος, "tell fully" / διηγέομαι (IDD 1.1); the bigram "what happened" / ὁ@d* γίνομαι@vp*, the genitive preposition + relative pronoun transitional bigram "from which" / ἀπό@* ὅς@rrg?s, two occurrences of the root "turn" / *στρέφ*@*); as well as the assumption of the healing recipient having a house (Lk2 8.39) (IDD 1.4).

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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 8.~~40–42a~~, 42b–43

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.21–24a not present in Mk1 Mk1 5.24b. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. [Mk1c] Mk1 5.25. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος [Mk1c]	8.40–42a not present in Lk1[283] Lk1 8.42b. ⌜ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς⌝ ⌜συνέπνιγον αὐτόν οἱ ὄχλοι⌝[284] [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 8.43a. γυνὴ ⌜οὖσα ἐν ῥύσει αἵματος⌝[285] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.18. ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. [Mt1c] Mt1 9.19. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. [Mk1¨Mt1] Mt1 9.20a. καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη [Mk1¨Mt1]	Lk2 8.40. ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. [Mk1¨Lk2] Lk2 8.41. καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ [Mt1·Lk2] Lk2 8.42a. ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνῃσκεν. [Mt1·Lk2] Lk2 8.42b. **ἐν** δὲ **τῷ ὑπάγειν αὐτὸν** οἱ **ὄχλοι συνέπνιγον αὐτόν**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 8.43a. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ **ἐτῶν δώδεκα** [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 5.21. καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. [Lk2·Mk3] Mk3 5.22. καὶ ἔρχεται εἷς τῶν **ἀρχισυναγώγων**, **ὀνόματι Ἰάϊρος**, καὶ ἰδὼν αὐτὸν **πίπτει πρὸς τοὺς πόδας αὐτοῦ** [Mt1Lk2·:Mk3] Mk3 5.23. καὶ **παρακαλεῖ αὐτὸν** πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. [Mt1Lk2·:Mk3] Mk3 5.24. καὶ **ἀπῆλθεν μετ' αὐτοῦ**. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. [Mk1Mt1Lk2·:Mk3] Mk3 5.25. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος **δώδεκα ἔτη** [Mk1Mt1·:Mk3]

[283] 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 a doublet and *inclusio* later expanded by LkR2 and then MkR3. The name Jairus first appears in Lk2, and 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 that happen to be missing from Lk1: the word "year" / ἔτος, (IDD 1.1); the root "rule/begin" / ἀρχ* and the prepositional dative + infinitive trigram / ἐν@p* *1 ὁ@d* *@vn* (IDD 1.2); the public role of Jesus as benefactor in 8.40, the overt worshipping of Jesus and formal hospitality decorum in 8.41, the Elijah parallel in 8.42 (i.e., the daughter actually died) (IDD 1.4). Note also how LkR2 adds that the daughter was "twelve years old" / ἐτῶν δώδεκα in 8.42a to stitch together the Mt1 doublet and its woman who bled for "twelve years" / δώδεκα ἔτη (Mt1 9.20a // Lk2 8.43a // Mk3 5.25) and who is addressed by Jesus as "daughter" / θύγατερ (Mt1 9.22 // Lk2 8.48 // Mk3 5.34). The word "behold" / ἰδοὺ is highly characteristic of Mt1, here received by Lk2 (IDD 1.1).

[284] 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 αὐτούς συνέπνιγον αὐτόν οἱ ὄχλοι (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (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 αὐτούς, καὶ οὐκ εἶπεν ἐν τῷ ὑπάγειν αὐτόν, ἵνα μὴ ἑτέρως αὐτὸν σχηματίσῃ παρὰ τὴν τῶν ὁδοιπορούντων ἀκολουθίαν. τὸ δέ συνέπνιγον αὐτὸν οἱ ὄχλοι, πνεῦμα οὐκ ἠδύναντο συμπνίγειν οἱ ὄχλοι (*Pan.* 42.11.17 Ἕλ. ιδ (14); GCS 31:130).

[285] 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; SC 456:256; 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 nor rival attestations of Lk1, and this term is absent across all Luke mss. T and E make no mention of the "twelve year" tradition about the woman, pointing to its initial emergence in Mt1 before it was passed along to Lk2 and Mk3.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.26 not present in Mk1 Mk1 5.27. ἥψατο τοῦ ἱματίου αὐτοῦ· [Mk1c] 5.28–29 not present in Mk1	8.43b not present in Lk1[286] Lk1 8.44a. ἥψατο τοῦ ἱματίου αὐτοῦ[287] [Mk1·Lk1] [Lk1:Mk1>Lk2] Lk1 8.44b. ⟪καὶ⟫ ⸢⸢ἰάθη⸣ τοῦ αἵματος⸣[288] [Lk1c]	Mt1 9.20b. προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· [Mk1¨Mt1] Mt1 9.21. ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. [Mt1c]	Lk2 8.43b. ἥτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι [CINP] Lk2 8.44a. **προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ** [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] Lk2 8.44b. καὶ παραχρῆμα ἔστη ἡ ῥύσις **τοῦ αἵματος** αὐτῆς. [Lk1¨Lk2]	Mk3 5.26. καὶ πολλὰ παθοῦσα **ὑπὸ πολλῶν ἰατρῶν** καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ **μηδὲν ὠφεληθεῖσα** ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα [Lk2·Mk3] Mk3 5.27. ἀκούσασα περὶ τοῦ Ἰησοῦ, **ἐλθοῦσα** ἐν τῷ ὄχλῳ **ὄπισθεν** ἥψατο τοῦ ἱματίου αὐτοῦ· [Mk1Mt1·:Mk3] Mk3 5.28. **ἔλεγεν γὰρ** ὅτι **ἐὰν ἅψωμαι** κἂν **τῶν ἱματίων αὐτοῦ σωθήσομαι**. [Mt1¨Mk3] Mk3 5.29. καὶ **εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς** καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. [Lk1Lk2·:Mk3]

[286] Lk2 8.43b is unattested for Lk1, skipped by V (199*), R (418), BD (105), yet restored by K (690) and N (60). It was likely not present.

This verse contains a dense cluster of characteristic Lk2 features such as: the lemma "be strong/able" / ἰσχύω and the genitive masculine "by anyone" / οὐδενὸς (IDD 1.1); as well as dramatization, exaggeration, and a novelistic backstory about a character (IDD 1.4).

[287] Lk1 8.44a is clearly attested both by T and E. It is noted in T that she touched his "clothing": "when his clothing is touched" / *dum tangitur vestimentum eius* (*Marc.* 4.20.13; SC 456:262; Evans 370). T further confirms: "He is touched by a woman who had a flow of blood" / *tangitur a femina quae sanguine fluitabat* (*Marc.* 4.20.8; SC 456:256; Evans 366). E summarizes Lk1 8.44a by referring to the woman twice as "a woman who touched him" / γυνὴ ἁψαμένη αὐτοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); GCS 31:109, 130).

[288] While T moves directly from the woman touching Jesus to Jesus asking who touched him (*Marc.* 4.20.8; SC 456:256, 258; Evans 366), E twice explicitly describes the woman's healing immediately after noting that she touched Jesus *yet before* noting that Jesus posed a question: "And a woman who touched him was healed from blood" / καὶ γυνὴ ἁψαμένη αὐτοῦ ἰάθη τοῦ αἵματος (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); GCS 31:109, 130). E's phrase "was healed from blood" / ἰάθη τοῦ αἵματος is the basis of the emendation and upgrade to R (418), who anachronistically follows Lk2, "her flow of blood was stopped" / ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 5.30. καὶ εὐθὺς ὁ Ἰησοῦς ἔλεγεν· τίς μου ἥψατο; [Mk1c] Mk1 5.31. καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε [Mk1c] 5.32 not present in Mk1	Lk1 8.45. καὶ ἔλεγεν ὁ ⌜Ἰησοῦς⌝ τίς μου ἥψατο; ⟪καὶ ἔλεγον αὐτῷ⟫ ⌜οἱ μαθηταὶ⌝ ⌜⌜οἱ ὄχλοι συνέχουσίν⌝⌝ σε ⟪καὶ ἀποθλίβουσιν⟫⌝[289] [Mk1·Lk1] [Lk1:Mk1≈Lk2] Lk1 8.46. ⟪καὶ ἔλεγεν⟫ ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ[290] [Lk1c]	Lk2 8.45. **καὶ εἶπεν ὁ Ἰησοῦς· τίς** ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 8.46. ὁ δὲ Ἰησοῦς εἶπεν· ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ᾽ ἐμοῦ. [Lk1·Lk2]	Mk3 5.30. καὶ εὐθὺς ὁ Ἰησοῦς **ἐπιγνοὺς** ἐν ἑαυτῷ τὴν **ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν** ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἥψατο τῶν ἱματίων; [Mk1Lk1·:Mk3] Mk3 5.31. καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις· **τίς μου ἥψατο**; [Mk1Lk1·:Mk3] Mk3 5.32. καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. [Mk3c]

[289] 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 students make excuses he persists in a voice of ignorance, 'Someone touched me', which he confirms with an argument, 'I indeed felt power coming forth from me'" / *tangitur a femina quae sanguine fluitabat et nescivit a qua. quis me inquit tetigit? etiam excusantibus discipulis perseverat in ignorantiae voce: tetigit me aliquis idque de argumento adfirmat: sensi enim virtutem ex me profectam* (*Marc.* 4.20.8; SC 456:256, 258; Evans 366).

R (5.33, 418) wavers between the LkR2 version wherein Peter speaks as the representative of the students and the Markan version wherein the students speak together. The Mk1 source (οἱ μαθηταὶ / "the students") is the closest to Lk1 as T details it (*discipulis*), whereas LkR2 later changes the focus to Peter. Note that Lk1, likely reflecting Mk1, has a simpler rhetorical question ("Who touched me?") rather than one putting a focus on the contagious healing power of clothing ("Who touched my garments?") as in Mk3, which 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 (IDD 1.1). The doubled verb is not consistent with Mk1, but it is supported by almost all Lk2 mss, including D and excepting 1071. 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.

[290] Lk1 8.46 is attested both in T and E. This verse is attested in T with a mix of close paraphrase and quotation: "Even when his students make excuses he perseveres in a voice of ignorance, 'Someone touched me,' which he confirms with an argument, 'I indeed felt power coming forth from me'" / *Etiam excusantibus discipulis perseverat in ignorantiae voce. Tetigit me aliquis idque de argumento adfirmat. Sensi enim virtutem ex me profectam* (*Marc.* 4.20.8; SC 456:256, 258; Evans 366). The verse is quoted verbatim twice by E: "And again, 'Someone touched me', and, 'For I know power has gone out from me'" / καὶ πάλιν ἥψατό μού τις. καὶ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); restated in Ἔλ. ιδ (14); GCS 31:109, 130).

Note the chiastic modifier in Mk3 5.30, a syntactical construction used frequently in 1 Peter, another mid-second century composition. Scholars should consider undertaking a thorough stylometric comparison of 1 Peter and MkR3.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.33 not present in Mk1 Mk1 5.34. 《καὶ εἶδεν αὐτὴν καὶ ἔλεγεν》 αὐτῇ ἡ πίστις σου σέσωκέν σε [Mk1c]	8.47 not present in Lk1[291] Lk1 8.48. 《καὶ εἶδεν αὐτὴν καὶ εἶπεν》 ἡ πίστις σου σέσωκέν σε[292] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.22. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. [Mk1¨Mt1]	Lk2 8.47. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. [CINP] Lk2 8.48. ὁ δὲ **εἶπεν** αὐτῇ· ***θυγάτηρ***, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 5.33. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [Mt1Lk2·:Mk3] Mk3 5.34. ὁ δὲ **εἶπεν *αὐτῇ* θυγάτηρ**, ἡ πίστις σου σέσωκέν σε ***ὕπαγε εἰς εἰρήνην*** καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. [Mk1Mt1Lk2·:Mk3]

[291] 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" (= ἦλθεν). K (690) makes a robust attempt at restoration from Lk2 and is followed by N (61).

The verse was probably not present in Lk1, given its dense cluster of characteristic Lk2 features: the lemmata "cause" / αἰτία, "people" / λαός, "in front of" / ἐνώπιον, and "immediately" / παραχρῆμα (IDD 1.1); the participle + δὲ introductory transitional bigram / *@vp??n* δὲ@* (IDD 1.2); the elaboration of character emotion and motivation, as well as the overt worship of Jesus (IDD 1.4). Much of this is adapted and reworded in Mk3. MtR1's brief use of "take courage" / θάρσει apparently opened the door to a vivid and growing elaboration of the woman's fear in Lk2 and Mk3.

[292] Lk1 8.48 is quoted verbatim in T: "He said, 'Your faith has made you well'" / *dixit: fides tua te salvam fecit* (*Marc.* 4.20.9; SC 456:258; Evans 368).

The secure portion aligns with the attestation of T. The opening improvised restoration to Mk1 and Lk1 is based on Mt1 attesting to what is apparently the earliest tradition, that Jesus saw and identified the woman, rather than the later dramatized tradition of the woman voluntarily disclosing herself and the miracle in public, as in Lk2 and Mk3. The reference to the woman as "daughter" / θύγατερ—while universally attested in Luke mss and restored by K (691) and N (61)—likely first originated in Mt1 as part of its doublet tying together the stories of the younger and older woman. The closing benediction "go in peace" / πορεύου εἰς εἰρήνην—omitted by BD yet restored by K, G, and N—is likely LkR2 redaction and perhaps imitative of farewell benedictions in the Deuteronomic History (IDD 1.2).

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Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.49–56 not present in Lk1[293]	Mt1 9.23. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον [Mt1c] Mt1 9.24. ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. [Mt1c] Mt1 9.25. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. [Mt1c] Mt1 9.26. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. [Mt1c]	Lk2 8.49. ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον. [CINP] Lk2 8.50. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. [CINP] Lk2 8.51. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. [Mt1·Lk2] Lk2 8.52. ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1·Lk2] Lk2 8.53. καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν. [Mt1·Lk2] Lk2 8.54. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε. [Mt1·Lk2] Lk2 8.55. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. [CINP] Lk2 8.56. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός. [CINP]	Mk3 5.35. **ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες** ὅτι **ἡ θυγάτηρ σου** ἀπέθανεν· τί ἔτι **σκύλλεις τὸν διδάσκαλον**; [Lk2·Mk3] Mk3 5.36. **ὁ δὲ Ἰησοῦς παρακούσας** τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· **μὴ φοβοῦ, μόνον πίστευε**. [Lk2·Mk3] Mk3 5.37. καὶ **οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ** συνακολουθῆσαι **εἰ μὴ** τὸν **Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην** τὸν ἀδελφὸν Ἰακώβου. [Lk2·Mk3] Mk3 5.38. καὶ ἔρχονται **εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου**, καὶ θεωρεῖ θόρυβον καὶ **κλαίοντας** καὶ ἀλαλάζοντας πολλά, [Mt1Lk2·:Mk3] Mk3 5.39. καὶ **εἰσελθὼν** λέγει αὐτοῖς· τί θορυβεῖσθε καὶ **κλαίετε**; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1Lk2·:Mk3] Mk3 5.40. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει **τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα** καὶ τοὺς μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. [Mt1Lk2·:Mk3] Mk3 5.41. καὶ **κρατήσας τῆς χειρὸς** τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, **ἔγειρε**. [Mt1Lk2·:Mk3] Mk3 5.42. καὶ **εὐθὺς ἀνέστη** τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. **καὶ ἐξέστησαν** [εὐθὺς] ἐκστάσει μεγάλῃ. [Mt1Lk2·:Mk3] Mk3 5.43. **καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο**, καὶ **εἶπεν δοθῆναι αὐτῇ φαγεῖν**. [Lk2·Mk3]

[293] 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, but N (60–63) rendered it as uncertain. The story of Jairus' daughter, an *inclusio* built around the story of the hemorrhaging woman, was almost certainly completely absent from Lk1, reflective of its initial absence from Mk1 as well.

We again see a dense cluster of characteristic LkR2 features in these verses: the lemma "synagogue-ruler" / ἀρχισυναγώγος (Lk2 8.49) (IDD 1.1); a lemma with the root "turn" / *στρέφ*@* and the bigram "what happened" / τὸ γεγονός (Lk2 8.56) (IDD 1.2); hospitality decorum and filial/family piety (Lk2 8.51), gender synkrisis via the introduction of a female counterpart to the main male character (Lk2 8.51), the reference to a person's "spirit" / πνεῦμα (Lk2 8.55) (IDD 1.4). Broadcasting the earliest signals here, MtR1 has Jesus expel the mourning crowd from the house, whereas LkR2 has Jesus only allowing a privileged group of students and both parents enter the house to witness the miracle, while MkR3 elaborately synthesizes and expands Mt1 and Lk2 as its two sources, characteristically introduces and translates a novel Aramaicism ("'*talitha koum*', which is translated, 'little girl I say to you get up'" / ταλιθα κουμ ὅ ἐστιν 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 $sy^{s,c}$) of Luke follow the plural phrasing in Mk3 5.35 (ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες) instead of the singular in Lk2 8.49 (ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων) does not, *contra* K (695), qualify as a "clear indication for the existence of a pre-canonical text about the otherwise unattested pericope of Jairus' daughter."

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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. Students sent	6.7a, 8, 11	9.1–3, 5	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 6.7a. καὶ προσκαλεῖται τοὺς μαθητὰς [¦Qn·Mk1] 6.7b not present in Mk1	Lk1 9.1. 《καὶ》 ⌜⌜προσκαλεῖται⌝ τοὺς ⌜μαθητὰς⌝⌝[294] [QnMk1·:Lk1] [Lk1:Mk1>Lk2]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [QnMk1·:Mt1]	Lk2 9.1 **συγκαλεσάμενος** δὲ τοὺς **δώδεκα** ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν [QnMk1Mt1·:Lk2] [Lk2:Mk1=Lk1] Lk2 10.1. … καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] [see A177]	Mk2 6.7a. καὶ προσκαλεῖται τοὺς δώδεκα [QnMk1·:Lk1] Mk2 6.7b. καὶ ἤρξατο αὐτοὺς **ἀποστέλλειν** **δύο** **δύο** καὶ ἐδίδου αὐτοῖς **ἐξουσίαν** τῶν πνευμάτων τῶν ἀκαθάρτων [Mk1Lk2·:Mk2]	Mt2 10.1. **καὶ προσκαλεσάμενος** τοὺς **δώδεκα** μαθητὰς αὐτοῦ ***ἔδωκεν αὐτοῖς*** ***ἐξουσίαν*** πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ ***θεραπεύειν*** πᾶσαν ***νόσον*** καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·:Mt2]

[294] Lk1 9.1 is attested briefly and simply in T, together with Lk1 9.2: "He sent the students to preach the kingdom of god" / *dimittit discipulos ad praedicandum dei regnum* (*Marc.* 4.21.1; SC 456:262; Evans 370). *Adm* also seems to offer an extended verbatim quotation: "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).

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" / νόσος (IDD 1.1); the participle + δὲ construction / *@vp* δὲ@cc, a συ-prefixed verb / συ*@v*, and a middle participle / *vp?m* (IDD 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 simpler attestation in T. Based on T, we correct "the twelve" / τοὺς δώδεκα to "the students" / τοὺς μαθητὰς. The exclusive focus on the twelve here was likely not part of the Lk1 stratum, or even the Mk1 stratum before it. In Matthew, the passage of the Students sent (A142) follows directly after the Harvest is great (A098). The corresponding verses of that parallel set (Lk2 8.1, 10.2) are both missing from Lk1, suggesting that 9.37 was originally created in Mt1 then copied in Lk2 10.2. Mt1 is unique in placing the naming of the twelve (Mt1 10.2–6) within this sending narrative (see A099). Note also the considerable overlap between the signal transmissions in this parallel set and the Seventy sent (A177). The sending of the seventy was in fact the earlier tradition, appearing in Qn before adapted by MkR1 and other later strata.

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Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Lk1 9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ[295] [Lk1c] QnLk1 7.22. … ‘λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται’ QnLk1 10.9. ἡ βασιλεία τοῦ θεοῦ ἤγγικεν	Mt1 10.5–6 not present in Mt1 Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·:Mt1] 10.8 not present in Mt1	Lk2 9.2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [Lk1¨Lk2] Lk2 10.9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ	Mt2 10.5. τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· [Mt2c] Mt2 10.6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [Mt2c] Mt2 10.7 same as Mt1 Mt2 10.8. **ἀσθενοῦντας θεραπεύετε**, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [QnLk1Mt1·:Mt2]

[295] Together with 9.1, Lk1 9.2 is quoted or closely paraphrased by T: "He sent the students to preach the kingdom of god" / *dimittit discipulos ad praedicandum dei regnum* (*Marc.* 4.21.1; SC 456:262; Evans 370). The apparent attestation in *Adm* is close to that of T: "And he sent them to preach the kingdom of god and to heal" / καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι (*Adm* 82,2–5; 2.12; R 7.4.12).

As indicated in the note on Lk1 9.1, however, we doubt that the quotation from *Adm* 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* (IDD 1.2) and focus on healing (IDD 1.4).

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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 εἰ》 ⌜⌜μὴ⌝ ῥάβδον μὴ⌝ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [see A177]	Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, 《μὴ ὑποδήματα》, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [Qn·Mk1] [see A177] 6.9 not present in Mk1	Lk1 9.3. 《καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδόν》 〈μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν μήτε ῥάβδον μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν〉[296] [Mk1·Lk1] Lk1 10.4. 〈**παρήγγειλεν**〉 《δὲ αὐτοῖς ἵνα αἴρωσιν》 μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [¦QnMk1·:Lk1] [see A177]	Mt1 10.9. 《**καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε** μηδὲ **χαλκὸν εἰς τὰς ζώνας ὑμῶν**》 [‡Mk1Lk1·:Mt1] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν **μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον** [Mk1Lk1·:Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος **μηδὲν** λαμβανέτω εἰ **μὴ ἄρτον** ἕως οὗ αὐλισθῇ ἐὰν δὲ ***ἀργύριον*** ψευδοπροφήτης ἐστί [QnMk1Mt1·:Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. **καὶ εἶπεν** πρὸς αὐτούς· **μηδὲν αἴρετε εἰς τὴν ὁδόν**, **μήτε ῥάβδον μήτε πήραν** μήτε ἄρτον **μήτε** ἀργύριον **μήτε** [ἀνὰ] **δύο χιτῶνας** ἔχειν. [Mk1Lk1·:Lk2] Lk2 10.4. **μὴ βαστάζετε βαλλάντιον**, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [¦QnMk1Mt1Dx·:Lk2] [see A177] Ac 3.6. εἶπεν δὲ Πέτρος· **ἀργύριον** καὶ χρυσίον οὐχ ὑπάρχει μοι [¦MkLk1Mt1Dx·:Ac] [see A177]	Mk2 6.8 same as Mk1 Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε **δύο χιτῶνας**. [Lk1¨Mk2]	Mt2 10.9. μὴ κτήσησθε ***χρυσὸν*** μηδὲ ***ἄργυρον*** **μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν** [Mk1Lk1Mt1Lk2·:Mt2] Mt2 10.10a same as Mt1

[296] Lk1 9.3 is attested in T and in Greek and Latin *Adm*. "He forbids them to bring anything for food or clothing on the road" / *prohibet eos victui aut vestitui quid in viam ferre* (*Marc.* 4.21.1; SC 456:262, 264; Evans 370). The Greek and Latin versions of *Adm* vary slightly: "Now if our good lord, sending his students into the inhabited world, says, 'Neither shoes on your feet, <nor a staff,> nor two cloaks, nor copper on your loins" / ὁ δὲ κύριος ἡμῶν ὁ ἀγαθός, ἀποστέλλων τοὺς μαθητὰς αὐτοῦ εἰς τὴν οἰκουμένην, λέγει μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μήτε πήραν, <μήτε ῥάβδον,> μήτε δύο χιτῶνας, μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν / "Yet our lord, who is good by nature, sending his students into the whole world, says, 'Let there be neither shoe on your feet, nor satchel, nor staff, nor have two tunics, nor copper in your belts" / *Dominus autem noster, qui bonae naturae est, mittens discipulos suos in orbem terrarum dicit neque calciamentum in pedibus vestris sit, neque pera, neque virga, neque duas tunicas habeatis, neque aes in zonis vestris* (*Adm* 22,5–9 (1.10); R 7.4.13). R (418) claimed that the verse was attested "but no insight into wording can be gained" and prejudically dismissed the *Adm* attestations as "harmonized to Matt... [and] Mark" (7.4.13).

The opening improvised restoration is a transitional necessity based on D together with universal Luke mss attestation. For further reflections, see the footnote to Qn 10.4 below.

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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[297] QnLk1 10.5. εἰς ἣν ⟪δ'⟫ ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ	Mt1 10.11. εἰς ἣν δ' ἂν εἰσέλθητε, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [QnLk1·Mt1] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· [QnLk1·Mt1] 10.13 not present in Mt1	Lk2 9.4. καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, **ἐκεῖ μένετε** καὶ ἐκεῖθεν **ἐξέρχεσθε**. [QnLk1Mt1·:Lk2] Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [¦QnLk1˙Lk2] [see A178]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε **ἕως ἂν ἐξέλθητε ἐκεῖθεν**. [QnLk1Lk2·:Mk2]	Mt2 10.11. εἰς ἣν δ' ἂν **πόλιν** ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν **κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε**. [¦QnLk1Mt1Lk2·:Mt2] [see A178] Mt2 10.12 same as Mt1 Mt2 10.13 see A177

[297] 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.

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Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 10.10–11 《καὶ οἱ ἂν》 μὴ δέχωνται ὑμᾶς ⌜⌜λέγετε⌝⌝ πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⌜⌜ἐκτινάξατε⌝⌝ τὸν κονιορτὸν 《τῶν ποδῶν ὑμῶν》 ⟨εἰς μαρτύριον⟩ [see A177]	Mk1 6.11. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν 《κονιορτὸν》 τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [Qn·Mk1] [see A177]	Lk1 9.5. 《καὶ οἱ ἂν》 μὴ ⌜⌜δέχωνται⌝⌝ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⌜⌜ἐκτινάξατε⌝⌝ εἰς μαρτύριον 《αὐτοῖς》[298] [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]

[298] T closely paraphrases Lk1 9.5: "And when he orders them to shake off the dust from their feet on those who did not accept them, he also mandates this be done as a witness" / *at cum iubet pulverem excutere de pedibus in eos a quibus excepti non fuissent et hoc in testimonium mandat fieri* (*Marc.* 4.21.1; SC 456:262, 264; Evans 370).

Mk3 6.11 apparently picks up from Lk2 9.4 the theme of departing and the word "from there" / ἐκεῖθεν.

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Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)
6.12–13 not present in Mk1	9.6 not present in Lk1[299]	Lk2 9.6. ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ. [CINP]	Mk2 6.12. καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν [Lk2·Mk2] Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ **ἤλειφον** **ἐλαίῳ** πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [Lk2Js·:Mk2]

[299] 9.6 was most likely absent from Lk1, even though this verse is quoted verbatim in Greek in *Adm*: "As they left, they were passing through cities and villages heralding good news and healing everywhere" / ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ (*Adm* 82,5–7 (2.12); R 7.4.14). The lack of attestation from other GMarc witnesses, the absence of the signal in the Mk1 stratum, and the clustering of characteristic Lk2 features together weigh against *Adm* as a reliable witness to the earliest retrievable form of GMarc.

Characteristic features include: the lemma "go through" / διέρχομαι (IDD 1.1); participle + δὲ construction / *@vp* δὲ@*, and κατά plus accusative definite article / κατά@pa ό@da* (IDD 1.2); gratuitous geographical references, hyperbole, and on miracles provoking political jealousy (i.e., from Herod in 9.7) (IDD 1.4). For the Mk2 signal (Lk2Js·:Mk2), the verse from James is 5.14.

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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)	Mk2 (140s)	Mt2 (140s)
A143. Herod hears of Jesus	6.14–16	9.7–9	14.1–2	1.25	9.7–9	6.14–16	14.1–2

Parallel Verses for Signals Tracing: GMarc 9.7–8

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.14. καὶ ἤκουσεν ὁ Ἡρῴδης ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν [Mk1c] Mk1 6.15. ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. [Mk1c]	Lk1 9.7. 《καὶ ἤκουσεν》 ὁ Ἡρῴδης ὑπό τινων ⌜ὅτι⌝ Ἰωάννης ⌜ἐκ νεκρῶν ⌜ἀνέστη⌝⌝ [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 9.8. 《ἄλλοι δὲ ἔλεγον ὅτι》 Ἠλίας 《ἐφάνη》 ⟨ἄλλοι⟩ 《δὲ ἔλεγον》 ⌜ὅτι⌝ προφήτης ⟨τις⟩ εἷς τῶν ⌜παλαιῶν⌝ ⟨προφητῶν⟩[300] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.1. ἤκουσεν Ἡρῴδης τὴν ἀκοὴν Ἰησοῦ [Mk1¨Mt1]	Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ. [Mk1¨Jn2] [see A016] Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [Mk1¨Jn2] [see A016]	Lk2 9.7. ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι **ὑπό τινων** ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 9.8. ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν **ἀρχαίων** ἀνέστη. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Ac 12.1. κατ᾽ ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.	Mk2 6.14a–c. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. [Mk1¨Mk3] Mk2 6.15 same as Mk1	Mt2 14.1. **ἐν ἐκείνῳ τῷ καιρῷ** ἤκουσεν Ἡρῴδης **ὁ τετραάρχης** τὴν ἀκοὴν Ἰησοῦ [Mk1Mt1Lk2Ac·:Mt2]

[300] Lk1 9.7–8 are closely paraphrased together in T: "That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection" / *nullum deum novum a Christo probatum illa etiam opinio omnium declaravit quia Christum Iesum alii Iohannem alii Heliam alii unum aliquem ex veteribus prophetis Herodi adseverabant. ex quibus quicumque fuisset non utique hoc est suscitatus ut alium deum post resurrectionem praedicaret* (*Marc.* 4.21.2; SC 456:264; Evans 370).

T's testimony runs closer at several points to Mk1 than Lk2, particularly in the use of active verbs and the lack of any explicit mention of the prophets being "raised". While the LkR2 adjective "old" / ἀρχαίων is a reasonable rendering for T's *veteribus*, another possibility is more characteristic of Lk1, "old" / παλαιῶν, an adjective seen repeatedly in Lk1 5.36–37, which was also pulled from the Mk1 stratum (IDD 1.1). The verb "appeared" / ἐφάνη is an improvised restoration based on all Lk2 mss except 118 (which uniquely has "called" / ἐφώνει). The final verb in 9.7 follows the unique reading in D of ἀνέστη over the Lk2 ἠγέρθη. MtR1 or MtR2 omitted the competing theories proposed to Herod about the identity of Jesus, perhaps reflecting competition with the Pharisees.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.16. ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. [Mk1c]	Lk1 9.9. ⟪ἔλεγεν δὲ Ἡρῴδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην⟫ ⟨οὗτος ἠγέρθη⟩[301] [‡Mk1·Lk1]	Mt1 14.2. καὶ εἶπεν οὗτός ἐστιν Ἰωάννης· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν [Mk1¨Mt1]	Lk2 9.9. εἶπεν **δὲ Ἡρῴδης· Ἰωάννην** ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. [Mk1Lk1·:Lk2]	Mk2 6.14c. **καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ**. [Lk2·Mk2]	Mt2 14.2. **καὶ εἶπεν** τοῖς παισὶν αὐτοῦ **οὗτός ἐστιν Ἰωάννης** ὁ βαπτιστής **αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν *καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ***. [Mk1Mt1Lk2Mk2·:Mt2]

[301] Lk2 9.9–11 is unattested according to R (418), BD (106) omits it, V (200) and TS (90) both viewed this verse as attested yet without specific wording, while H (425), Z (466), K (703), and N (64) all restored it. T does clearly refer to the verb "raised" *after* the recounting of various options/messages about the identity of Jesus: "That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection" / *nullum deum novum a Christo probatum illa etiam opinio omnium declaravit quia Christum Iesum alii Iohannem alii Heliam alii unum aliquem ex veteribus prophetis Herodi adseverabant. ex quibus quicumque fuisset non utique hoc est suscitatus ut alium deum post resurrectionem praedicaret* (*Marc.* 4.21.2; SC 456:264; Evans 370).

This leads me to restore "this one was raised" / οὗτος ἠγέρθη which perfectly matches T's *hoc est suscitatus*, despite T's negative rhetorical framing. This is quite in keeping with how closely LkR1 follows the Mk1 source in the previous two verses of this passage and the broader section. D matches the nearly uniform Lk2 mss traditions, thus we take the Mk1 source as the optimal basis to restore the Lk1 substratum here. Whereas in Mk1, Lk1, and Mt1, Herod concurs with the first option presented to him, LkR2 transforms Herod's response to make it more of a philosophical rhetorical question and deliberation, squeezes in a gratuitous reference to the miracles of Jesus, and finally adds some characteristic foreshadowing, in this case of the forthcoming trial before Herod (IDD 1.4). The combination of the lemmata "power" / δύναμις and "operating" / ἐνεργέω in Mk2 6.14 and Mt2 14.2 is characteristically Deutero-Pauline (see Eph 1.19, 3.7, 3.20; Col. 1.29). This syntagma both expands and clarifies the LkR2 rhetorical expression of awe by Herod in regard to the miracles of Jesus.

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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. καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. [Mk1c]	9.10a not present in Lk1 Lk1 9.10b. 《καὶ ἀνεχώρησεν》 〈εἰς ἔρημον τόπον〉 《κατ' ἰδίαν》[302] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 14.12b. καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ [see A017/A144] Mt1 14.13a. ἀκούσας δὲ ὁ Ἰησοῦς **ἀνεχώρησεν** ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· [‡Mk1Lk1·:Mt1]	Jn1 6.1. μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. [Jn1c]	Lk2 9.10a. καὶ ὑποστρέψαντες οἱ ἀπόστολοι **διηγήσαντο αὐτῷ** ὅσα ἐποίησαν. [Mt1·Lk2] Lk2 9.10b. **καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν** κατ' ἰδίαν εἰς **πόλιν** καλουμένην Βηθσαϊδά. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 6.30. καὶ **συνάγονται οἱ ἀπόστολοι** πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα **ὅσα ἐποίησαν** καὶ ὅσα ἐδίδαξαν. [Mt1Lk2·:Mt2] Mk3 6.31. καὶ λέγει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. [Mt1Lk2·:Mt2] Mk3 6.32 same as Mk1

[302] 9.10 is likely attested in T when he says that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (*Marc.* 4.21.4; SC 456:264; Evans 370). The entire verse is unattested according to TS (90) and R (418), generally attested without wording according to V (200), but restored by H (425-6), Z (466), BD (106), and N (64). R takes T's brief notice as confirmation only of Lk1 9.12, but there is no reason why it cannot refer to the same word ἔρημον / "desert/wilderness" in both verses. In my view 9.10a was likely absent and 9.10b was likely present in Lk1, all in keeping with Mk1.

The improvised restorations are based on Mk1 as source and Mt1, Lk2, and D as receptors. For 9.10b, D and Θ both attest the unique reading "village" / κώμην rather than "desert place". If "village" is restored for Lk1, then the LkR2 "city" modifies it. But the reverse seems more likely, that the gratuitous geographical addition of "Bethsaida" by LkR2 and its identification as a "city" later led to the correction to identify Bethsaida as a "village" in some later mss of Lk2. Numerous Lk2 manuscripts harmonize the Markan/Matthean/Lk1 "desert place" / ἔρημον τόπον and Lk2 "city" / πόλιν into the combination "lonely place of a city" / ἔρημον τόπον πόλεως (A Δ 124 f^{13} 565). Characteristic Lk2 features include: the lemma "return" / ὑποστρέφω and "relate fully" / διηγέομαι (IDD 1.1); collective speech, and a return to conclude an *exitus-reditus* journey (IDD 1.4). LkR2 9.10a adds the transition about the apostles' return, which Mk3 6.31 elegantly expands and knits together with the feeding miracle, enhancing its eucharistic imagery as apostolic sustenance spoken with words of comfort by Jesus himself. It should be noted that Bethsaida in Lk2 9.10b is the first mention of this location in its narrative. LkR2 10.13 invokes Bethsaida as part of a curse statement and is later followed by Mt2 11.21. Bethsaida had previously appeared in Jn1 1.44 (as the city of Philip) and appeared afterwards in Mk3 8.22 (blind man healed).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 6.33. καὶ ⟪ὁ ὄχλος ἠκολούθει αὐτῷ⟫ [Mk1c] Mk1 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς [Mk1c]	Lk1 9.11. ⟪καὶ ὁ⟫ ⟨ὄχλος⟩ ⟪ἠκολούθει αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς⟫[303] [‡Mk1·Lk1] QnLk1 6.10. ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ	Mt1 14.13b. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. [Mk1¨Mt1] Mt1 14.14. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. [Mk1¨Mt1] Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους **ἀνέβη εἰς τὸ ὄρος**, καὶ καθίσαντος αὐτοῦ προσῆλθαν **αὐτῷ** οἱ μαθηταὶ αὐτοῦ· [¦Mk1¨Mt1]	Jn1 6.2. ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. [‡Mk1Mt1·:Jn1] Jn1 6.3. ἀνῆλθεν δὲ **εἰς τὸ ὄρος** Ἰησοῦς καὶ ἐκεῖ **ἐκάθητο** μετὰ **τῶν μαθητῶν αὐτοῦ**. [Mk1Mt1·:Jn1] Jn1 6.4. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. [Jn1c] Jn1 6.5a. **ἐπάρας** οὖν **τοὺς ὀφθαλμοὺς** ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν [Mk1Mt1·:Jn1]	Lk2 9.11. **οἱ** δὲ **ὄχλοι** γνόντες **ἠκολούθησαν αὐτῷ**· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, **καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο**. [Mk1Mt1·:Lk2]	Mt2 9.36. ἰδὼν δὲ ***τοὺς ὄχλους*** ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. [Mk1Lk2·:Mt2]	Mk3 6.33. καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ***ἐπέγνωσαν*** πολλοὶ καὶ **πεζῇ ἀπὸ** πασῶν **τῶν πόλεων** συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. [Mk1Mt1Lk2·:Mk3] Mk3 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς ὅτι **ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα**, καὶ ***ἤρξατο διδάσκειν αὐτοὺς πολλά***. [Mk1Mt1Lk2Mt2·:Mk3]

[303] 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. In our view, some content was indeed likely present, in keeping with the attestation of T, with Mk1 as source, and the necessity of a narrative opening to the feeding of the five thousand.

As noted above, T briefly notes that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (*Marc.* 4.21.3; R 5.36). The "people" / *populum* could very reasonably restate the word "crowd" / ὄχλος here, confirmed by the Jn1 receptor but transformed to the plural by the Mt1 and Lk2 receptors following their shared penchant for exaggeration.

Characteristic Lk2 supplementations include: the lemma "treatment" / θεραπεία (IDD 1.1); the opening article + δὲ + subject + participle quadrigram, the middle participle / *@vp?m*, and the combination "need" + "have" / χρεία@* ἔχω@* (IDD 1.2); as well as the reference to internal character knowledge (IDD 1.4).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.35. καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή· [Mk1c] [Mk1:Lk1=Lk2] Mk1 6.36. ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς ⟪τὰς⟫ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. [Mk1c]	Lk1 9.12. ⟪καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι⟫ ˹ἔρημός˺ ⟪ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν⟫[304] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 14.15. ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. [Mk1¨Mt1]	Jn1 6.5b. λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; [Mk1¨Jn1] 6.6 not present in Jn1	Jn2 6.5b same as Jn1 Jn2 6.6. τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ἤδει τί ἔμελλεν ποιεῖν. [Jn2c]	Lk2 9.12. ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον **τὸν ὄχλον**, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. [Mk1Lk1¨Lk2] [Lk2:Mk1=Lk1]	Mk3 6.35 same as Mk1 Mk3 6.36. ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς **τοὺς κύκλῳ ἀγροὺς καὶ** κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. [Mk1Lk2·:Mk3]

[304] 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; SC 456:264; Evans 370). T's attestation likely confirms the word "desert" / ἔρημός here as repeated from Lk1 9.10.

The reconstruction follows Mk1 as a source distilled in keeping with Mt1 and Jn1 as independent Mk1 receptors; "crowd" was pulled from Mk1 6.34, slightly changed to "the crowd" / τὸν ὄχλον here, which later echoed in LkR2. The Lukan manuscripts are largely without substantive variations that would point to earlier textual traditions. The hospitality- and travel-related word choices about how the people should "secure lodgings and find provisions" / καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν are highly characteristic of LkR2. Given their absence in Mt1 and Jn1, the words "surrounding" / κύκλῳ and "fields" / ἀγροὺς likely entered the transmission cascade at Lk2 before being picked up by MkR3.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.37. 《καὶ λέγει》 αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1c] Mk1 6.38. 《καὶ》 λέγουσιν 《ἔχομεν ὧδε》 πέντε 《ἄρτους》 καὶ δύο ἰχθύας. [Mk1c]	Lk1 9.13. 《καὶ λέγει αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε》 ⌜ἄρτους⌝ καὶ 《δύο》 ⌜ἰχθύας⌝[305] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· οὐ χρείαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1¨Mt1] Mt1 14.17. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. [Mk1¨Mt1]	Jn1 6.7. ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ [τι] λάβῃ. [Jn1c] Jn1 6.8. λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· [Jn1c] Jn1 6.9. ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; [Mk1¨Jn1]	Lk2 9.13. εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον ***βρώματα***. [‡Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 6.37. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· ***ἀπελθόντες ἀγοράσωμεν*** δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν; [Mk1Lk2·:Mk3] Mk3 6.38. ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· πέντε, καὶ δύο ἰχθύας. [Mk1¨Mk3]

[305] For Lk1 9.13, T briefly recounts "loaves of bread and fish" / *panis et piscis* (*Marc.* 4.21.3; SC 456:266; Evans 370). The phrase "give them something to eat" / δότε αὐτοῖς ὑμεῖς φαγεῖν is consistent across all strata, confirming its place in Lk1, together with a basic dialogue between Jesus and anonymous students as best evidenced in Matthew.

Improvised restorations to Lk1 are largely from Mk1 as source and Mt1 as independent Mk1 and Lk1 receptor. The idea of the people buying food for themselves apparently first appeared in Mk1 6.36 and Lk1 9.12, but Lk2 9.13 transferred that responsibility over to the students, perhaps in keeping with the delegation of food distribution to deacons in Acts 6. Thereafter this idea is problematized and expanded in Mk3, which gives additional accounting details to highlight the absurdity of the students buying food for the crowd. MkR3 also adds more dialogue and internal character knowledge not seen in earlier strata.

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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 9.14–15. ⟪καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν⟫ ἄνδρες ⟨ὡς⟩ πεντακισχίλιοι[306] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 14.18. ὁ δὲ εἶπεν· φέρετέ μοι ὧδε αὐτούς. [Mt1c] Mt1 14.19a. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου [Mk1¨Mt1]	Jn1 6.10. εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. [Mk1˙Jn1]	Lk2 9.14. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· **κατακλίνατε αὐτοὺς κλισίας** [ὡσεὶ] ἀνὰ πεντήκοντα. [Mk1Jn1·:Lk2] [Lk2:Mk1=Lk1] Lk2 9.15. καὶ **ἐποίησαν** οὕτως καὶ κατέκλιναν ἅπαντας. [Mk1Jn1·:Lk2]	Mk3 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [Mk1¨Mk3] Mk3 6.40. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ **πεντήκοντα**. [Mk1Jn1Lk2·:Mk3]

[306] Regarding Lk1 9.14–15, T explicitly mentions "about five-thousand men" / *quinque circiter… milia hominum* (*Marc.* 4.21.3; SC 456:266; Evans 370). While 9.15 is technically unattested by patristic witnesses (thus skipped by R 418), it is most likely that Lk1 included some reference to the crowd sitting down to eat, given its consistent presence across all strata.

T's term "about" / *circiter* is the basis for the explicit restoration of ὡς. In my view, MkR1 likely mentioned the "five-thousand men" / ἄνδρες πεντακισχίλιοι, explaining its presence in Jn1 and Lk2 as independent Mk1 receptors, and thus supporting its presence in Lk1. The verb "they reclined" / ἀνέπεσαν in Jn1 also confirms its presence in Mk1, and likely Lk1 as well. MtR1 bypassed the first Mk1 mention of the five thousand because of its doubling in Mk1 6.44, and MkR3 followed the example of Mt1 to edit its earlier version accordingly. Mt1 is alone in filling the gap of having the students bring the food to Jesus. Jn1 is apparently the first stratum wherein Jesus delegates to the students the task of making the five thousand sit down, and LkR2 picks up and expands on this delegation scenario. The focus on numbers intensifies and expands across the later strata, with JnR1 first mentioning the word "number" / ἀριθμὸν, LkR2 evoking groups of "about fifty" / ἀνὰ πεντήκοντα, and finally MkR3 elaborately describing "symposia upon symposia" / συμπόσια συμπόσια, "groups upon groups" / πρασιαὶ πρασιαὶ of "a hundred" / ἑκατὸν and "fifty" / πεντήκοντα, and even a touch of color for the "green" / χλωρῷ grass.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς [Mk1c]	Lk1 9.16. ⟪καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας⟫ ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτοὺς ⟪καὶ κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις⟫[307] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.19b. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ **τοῖς ὄχλοις**. [‡Mk1Lk1·:Mt1]	Jn1 6.11. ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [Mk1˙Jn1]	Lk2 9.16. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν **αὐτοὺς** καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς **παραθεῖναι τῷ ὄχλῳ**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 6.41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ ***κατέκλασεν*** τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς καὶ **τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν**. [Mk1Jn1·:Mk3]

[307] Lk1 9.16 is twice quoted verbatim by E and once in *Adm*: "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 Ἕλ. 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 αὐτοὺς, i.e., blessed the bread and fish directly, perhaps evoking early-orthodox *epiklêsis* in the eucharistic ritual. The lack of any mention of the fish in Lk1 attestation and Mt1 suggests this gap extended back to Mk1; it was first filled in Jn1, then later in Mk3.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.42. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν [Mk1c]	Lk1 9.17a. 《καὶ ἔφαγον πάντες καὶ χορτάσθησαν》[308] [‡Mk1·Lk1]	Mt1 14.20a. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν [Mk1¨Mt1]	Jn1 6.12a. ὡς δὲ ἐνεπλήσθησαν [Mk1¨Jn1]	Jn2 6.12a same as Jn1	Lk2 9.17a. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες [Mk1¨Lk2]	Mk3 6.42 same as Mk1
Mk1 6.43. καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα [Mk1c]	Lk1 9.17b. 《καὶ ἤρθη》 τὸ ˹περίσσευμα˺ 《τῶν κλασμάτων κόφινοι δώδεκα》[309] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.20b. καὶ ἦραν **τὸ περισσεῦον τῶν κλασμάτων** δώδεκα κοφίνους πλήρεις. [Mk1Lk1·:Mt1]	Jn1 6.12b. λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ **περισσεύσαντα** κλάσματα, ἵνα μή τι ἀπόληται. [Mk1Lk1Mt1·:Jn1] Jn1 6.13. συνήγαγον οὖν καὶ ἐγέμισαν δώδεκα **κοφίνους κλασμάτων** ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ **ἐπερίσσευσαν** τοῖς βεβρωκόσιν. [Mk1Lk1Mt1·:Jn1]	Jn2 6.12a–13 same as Jn1	Lk2 9.17b. καὶ **ἤρθη τὸ περισσεῦσαν** αὐτοῖς **κλασμάτων κόφινοι δώδεκα**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 6.43. καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. [Mk1¨Mk3]
Mk1 6.44. καὶ ἦσαν οἱ φαγόντες πεντακισχίλιοι ἄνδρες. [Mk1c]	see Lk1 9.14 above	Mt1 14.21. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. [Mk1¨Mt1]	see Jn1 6.10 above	see Jn1 6.10 above	see Lk2 9.14 above	Mk3 6.44. καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες. [Mk1¨Mk3]
____	____	____	Jn1 6.14. οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. [Jn1c] 6.15 not present in Jn1	Jn2 6.14 same as Jn1 Jn2 6.15. Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. [Jn2c]	____	____

[308] Lk1 9.17a is not clearly attested, but it was likely present, based on this signal spanning all strata with minimal modifications. The specific word order for Mk1, restored Lk1, and Mt1 appears in several Luke mss (N Ψ 579 f^{13}).

[309] T paraphrases Lk1 9.17b: "That he wished to bless in keeping with the ancient example, and not to let a paucity of sustenance suffice" / *ut et pabuli exiguitatem non tantum sufficere verum etiam exuberare de pristino voluerit exemplo* (*Marc.* 4.21.4; SC 456:266; Evans 370).

Note that JnR1 again has Jesus delegate responsibility to the students, this time to manage the food collection. Note also that MkR3 fills the gap of what happened to the divided fish.

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Parallel Passages for Signals Tracing: Jn1 6.16–21

SQE. Shorthand	Jn1 (100-110)	Mk2 (140s)	Mt2 (140s)
A147. Walking on water[310]	6.16–21	6.45–52	14.22–33

Parallel Verses for Signals Tracing: Jn1 6.16–21

Jn1 (100–110)	Mk2 (140s)	Mt2 (140s)
	Mk2 6.45. καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. [Mk2c] Mk2 6.46. καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. [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] Mt2 14.23. καὶ **ἀπολύσας τοὺς ὄχλους** ἀνέβη **εἰς τὸ ὄρος** κατ᾽ ἰδίαν **προσεύξασθαι**. **ὀψίας** δὲ **γενομένης μόνος** ἦν ἐκεῖ. [Mk2·Mt2]
Jn1 6.16. ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν [Jn1c] Jn1 6.17. καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, [Jn1c] Jn1 6.18. ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. [Jn1c] Jn1 6.19. ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. [Jn1c] Jn1 6.20. ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ φοβεῖσθε. [Jn1c]	Mk2 6.47. καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [Jn1·Mk2] Mk2 6.48. καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθεῖν αὐτούς. [Jn1·Mk2] Mk2 6.49. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν· [Jn1·Mk2] Mk2 6.50. πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ᾽ αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. [Jn1·Mk2]	Mt2 14.24. τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν **βασανιζόμενον** ὑπὸ τῶν κυμάτων, ἦν γὰρ **ἐναντίος ὁ ἄνεμος**. [Jn1Mk2·:Mt2] Mt2 14.25. **τετάρτῃ** δὲ **φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν**. [Jn1Mk2·:Mt2] Mt2 14.26. **οἱ δὲ** μαθηταὶ **ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμά ἐστιν**, καὶ ἀπὸ τοῦ φόβου **ἔκραξαν**. [Jn1Mk2·:Mt2] Mt2 14.27. εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων· **θαρσεῖτε, ἐγώ εἰμι**· μὴ φοβεῖσθε. [Jn1Mk2·:Mt2] Mt2 14.28. ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα. [Mt2c] Mt2 14.29. ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. [Mt2c] Mt2 14.30. βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με. [Mt2c] Mt2 14.31. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας; [Mt2c]
Jn1 6.21. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον. [Jn1c]	Mk2 6.51. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο· [Jn1·Mk2] Mk2 6.52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ᾽ ἦν αὐτῶν ἡ καρδία πεπωρωμένη. [Mk2c]	Mt2 14.32. **καὶ ἀναβάντων αὐτῶν** εἰς τὸ πλοῖον **ἐκόπασεν ὁ ἄνεμος**. [Jn1Mk2·:Mt2] Mt2 14.33. οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ. [Mt2c]

[310] 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.

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Parallel Passages for Signals Tracing: Jn2 6.22–25

SQE. Shorthand	Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
A148. Gennesaret healings[311]	6.22–25	14.34–36	6.53–56

Parallel Verses for Signals Tracing: Jn2 6.22–25

Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
Jn2 6.22. τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· [Jn2c] Jn2 6.23. ἄλλα ἦλθεν πλοι[άρι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. [Jn2c] Jn2 6.24. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. [Jn2c] Jn2 6.25. καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας; [Jn2c]	Mt2 14.34. καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. [Mt2c] Mt2 14.35. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας [Mt2c] Mt2 14.36. καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν. [Mt2c]	Mk3 6.53. **καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ** καὶ προσωρμίσθησαν. [Mt2·Mk3] Mk3 6.54. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς **ἐπιγνόντες αὐτὸν** [Mt2·Mk3] Mk3 6.55. περιέδραμον **ὅλην τὴν χώραν ἐκείνην** καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις **τοὺς κακῶς ἔχοντας** περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. [Mt2·Mk3] Mk3 6.56. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας καὶ **παρεκάλουν αὐτὸν ἵνα** κἂν **τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι** ἂν **ἥψαντο** αὐτοῦ **ἐσῴζοντο**. [Mt2·Mk3]

[311] 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.

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Parallel Passages for Signals Tracing: Mt2 15.21–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
A151. Foreigner's daughter[312]	———	7.24–30	15.21–28

Parallel Verses for Signals Tracing: Mt2 15.21–28

Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
	Mk2 7.24. ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· [Mk2c]	Mt2 15.21. καὶ ἐξελθὼν **ἐκεῖθεν** ὁ Ἰησοῦς **ἀνεχώρησεν εἰς τὰ μέρη Τύρου** καὶ Σιδῶνος. [Mk2·Mt3] [see also A152]
	Mk2 7.25. ἀλλ᾽ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· [Mk2c]	Mt2 15.22. καὶ ἰδοὺ **γυνὴ** Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυίδ· **ἡ θυγάτηρ μου κακῶς δαιμονίζεται**. [Mk2·Mt3]
QnLk1 15.4. τίς ἄνθρωπος πρόβατα ἀπολέσας [see A219]	Mk2 7.26. ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. [Mk2c]	Mt2 15.23. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ **ἠρώτουν αὐτὸν** λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. [Mk2·Mt3]
QnLk1 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ⸀τραύματα⸁ αὐτοῦ [see A228]	Mk2 7.27. καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. [Mk2c]	Mt2 15.24. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [Mt2c]
	Mk2 7.28. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. [Qn·Mk2]	Mt2 15.25. ἡ δὲ ἐλθοῦσα **προσεκύνει** αὐτῷ λέγουσα· κύριε, βοήθει μοι. [Mk2·Mt3]
	Mk2 7.29. καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον. [Mk2c]	Mt2 15.26. ὁ δὲ ἀποκριθεὶς **εἶπεν**· **οὐκ** ἔστιν **καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις**. [Mk2·Mt3]
	Mk2 7.30. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. [Mk2c]	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]
		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]

[312] This story was not present in QnLk1Lk2, though a clear signal from the Qn fable of the rich man and Lazarus found its way into this cascade. Mk2 apparently contains the earliest and simplest form of the signals, setting the story inside of a house and describing the woman as a "Greek Syrophoenician by birth", and perhaps recalling Mt1 9.2a, "laid out upon a bed" / ἐπὶ κλίνης βεβλημένον. MtR2 retells the story quite freely, removing the house setting, but adding a reference to diaspora Jews, changing the woman's ethnicity to a "Canaanite", and adding (or clarifying and expanding) a synthesis with the fable of the rich man and Lazarus.

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Parallel Passages for Signals Tracing: Mt2 15.29–31

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A152. Deaf mute healed[313]	15.29–31	7.31–37

Parallel Verses for Signals Tracing: Mt2 15.29–31

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

[313] 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.

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Parallel Passages for Signals Tracing: Mt2 15.32–39

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A153. Four thousand fed[314]	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 ἀπολῦσαι 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 ἀπολύσῳ αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες αὐτῶν ἀπὸ μακρόθεν ἥκασιν. [Mt2·Mk3]
Mt2 15.35. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν [Mt2c]	Mk3 8.4. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεταί 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 μαθηταὶ τοῖς ὄχλοις. [Mt2c]	Mk3 8.5. καὶ ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· ἑπτά. [Mt2·Mk3]
Mt2 15.37. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σπυρίδας 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 παρέθηκαν 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 ὅρια Μαγαδάν. [Mt2c]	Mk3 8.8. καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας. [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]

[314] 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).

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Parallel Passages for Signals Tracing: Mk3 8.22–26

SQE. Shorthand	Mk3 (140s)
A156. Bethsaida blind healed[315]	8.22–26

Parallel Verses for Signals Tracing: Mk3 8.22–26

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

[315] This story was not present in QnLk1Lk2 or any Matthean or Johannine strata. It apparently first emerged in Mk3.

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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》 ˹τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;˺[316] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.13. ἠρώτα 《δὲ》 τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι **τὸν υἱὸν τοῦ ἀνθρώπου**; [Mk1Lk1·:Mt1] [Mt1:Lk1>Lk2]	Lk2 9.18. 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] [Lk2:Mk1>Lk1]	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]

[316] 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).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.28. οἱ δὲ εἶπαν Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι ⟪ἕνα⟫ τῶν προφητῶν. [Mk1c]	Lk1 9.19. ⌜οἱ δὲ εἶπαν⌝ Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι ἕνα τῶν προφητῶν[317] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.14. οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστήν, **ἄλλοι δὲ** Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. [Mk1Lk1·:Mt1]	Lk2 9.19. οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, **ἄλλοι δὲ** Ἠλίαν, ἄλλοι δὲ ὅτι προφήτης **τις** τῶν **ἀρχαίων ἀνέστη**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 8.28. οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι **εἷς** τῶν προφητῶν. [Mk1Lk2·:Mk3]

[317] The bulk of the verse is paraphrased and quoted in Greek and Latin *Adm*: "The students 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 βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη / *dicunt ei discipuli alii Iohannem baptistam alii Heliam alii quia propheta aliquis antiquus surrexit* (84,1–5 (2.13)).

D attests to a shorter and simpler tradition that matches the Matthean strata verbatim ("one of the prophets" / ἕνα 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 (IDD 1.2), as are gratuitous chronological and historiographical references (IDD 1.4).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.29. 《λέγει αὐτοῖς》 ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1c]	Lk1 9.20. 《λέγει αὐτοῖς》 ˹ὑμεῖς δὲ τίνα˺ ⟨με λέγετε εἶναι⟩; ἀποκριθεὶς ˹δὲ˺ Πέτρος ˹εἶπεν˺ σὺ εἶ ὁ χριστός[318] [Mk1·Lk1] [Lk1:Mk1>Lk2] Lk1 4.41. ˹ἐξήρχετο˺ δὲ καὶ δαιμόνια 《ἀπὸ πολλῶν》 ˹κραυγάζοντα˺ 《καὶ λέγοντα ὅτι》 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ˹οὐκ εἴα αὐτὰ λαλεῖν˺ [¦Mk1·Lk1]	Mt1 16.15. λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; [Mk1¨Mt1] Mt1 16.16. ἀποκριθεὶς δὲ Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς [Mk1¨Mt1]	Lk2 9.20. εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος **δὲ** ἀποκριθεὶς **εἶπεν**· τὸν χριστὸν τοῦ θεοῦ. [Mk1¨Lk2] [Lk2:Mk1=Lk1]	Mk2 8.29. καὶ αὐτὸς ἐπηρώτα αὐτούς ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1¨Mk2]	Mt2 16.15. λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; [Mk1¨Mt1] Mt2 16.16. ἀποκριθεὶς ***δὲ*** Σίμων Πέτρος ***εἶπεν·*** σὺ εἶ ὁ χριστὸς ***ὁ υἱὸς τοῦ θεοῦ*** τοῦ ζῶντος. [Mk1Lk1Mt1Lk2·:Mt2]

[318] Lk1 9.20 is attested in T and Greek and Latin *Adm*. According to T, "when the lord asked who he seemed (to be) to them" / *interroganti domino quisnam illis videretur* (*Marc.* 4.21.6; SC 456:268; Evans 372). *Adm* (84,1–5 (2.13); R 7.4.16). “Then he said to them, ‘But you, who?’ Now answering, Peter said, ‘the Messiah’” / εἶπε δὲ αὐτοῖς ὑμεῖς δὲ τίνα; ἀποκριθεὶς δὲ Πέτρος εἶπε τὸν Χριστόν / *Dixit autem ad eos. Vos vero, quem me esse dicitis? Respondens Petrus dixit. Tu es Christus*. (*Adm* 84,1–5 (2.13); R 7.4.16).

T indicates that Jesus asked this question of the students, 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.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
		16.17–19 not present in Mt1		Mt2 16.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ᾽ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. [Mt2c] Mt2 16.18. κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. [Mt2c] Mt2 16.19. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν 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]
Mk1 8.30. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. [Mk1c]	Lk1 9.21. 《καὶ》 ⌜ἐπετίμησεν⌝ 〈αὐτοῖς ἵνα〉 μηδενὶ ⌜λέγωσιν⌝ τοῦτο[319] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.20. 《καὶ ἐπετίμησεν αὐτοῖς》 ἵνα μηδενὶ εἴπωσιν 《**τοῦτο**》 [‡Mk1Lk1·:Mt1]	Lk2 9.21. ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν **τοῦτο** [‡Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 16.20. τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ **εἴπωσιν** ὅτι αὐτός ἐστιν ὁ χριστός. [Mt1¨Mt2]

[319] T closely paraphrases Lk1 9.21: "and indeed commands silence… Yet he warns them not to tell this to anyone" / *immo et silentium indicens… ille autem praecepit ne cui hoc dicerent* (*Marc.* 4.21.6; SC 456:268; Evans 372).

In terms of consistency with T's attestation and stylometric patterns in Lk1, the Mk1 active verb ("he censured" / ἐπετίμησεν) is preferable to the Lk2 participial form ("censuring" / ἐπιτιμήσας), and its subjunctive (λέγωσιν) preferable to the Lk2 infinitive (λέγειν). There is no good reason to impose the LkR2 verb choice ("he commanded" / παρήγγειλεν) as did V (201*) and R (419), especially since LkR2 attests to the Mk1 verb in participial form and then adds παρήγγειλεν as a verbal doubling. T's attestation, divided here by ellipses, more likely reflects his own restatement rather than a confirmation of the sequential Lk2 verbal doubling.

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Parallel Passages for Signals Tracing: GMarc 9.22

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

Parallel Verses for Signals Tracing: GMarc 9.22

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 17.25. πρῶτον ˹δὲ˺ δεῖ ˹τὸν υἱὸν ἀνθρώπου˺ πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι [see A235]	Mk1 8.31. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ⟨ἐγερθῆναι⟩ [Qn·Mk1] 8.32–33 not present in Mk1	Lk1 9.22. ⟨ὅτι⟩ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι**[320] [QnMk1·:Lk1] [Lk1:Mk1>Lk2]	Mt1 16.21. ὅτι δεῖ ⟨τὸν υἱὸν τοῦ ἀνθρώπου⟩ πολλὰ παθεῖν **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι**. [QnMk1Lk1·:Mt1] 16.22–23 not present in Mt1	Lk2 9.22. εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων** καὶ ἀποκτανθῆναι καὶ ***τῇ τρίτῃ ἡμέρᾳ*** ἐγερθῆναι. [QnMk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk2 8.31. καὶ ἤρξατο διδάσκειν αὐτοὺς **ὅτι** δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι **ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι** [QnMk1˙Mk2] Mk2 8.32. καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. [Mk2c] Mk2 8.33. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. [Mk2c]	Mt2 16.21. ***ἀπὸ τότε ἤρξατο*** ὁ Ἰησοῦς ***δεικνύειν τοῖς μαθηταῖς αὐτοῦ*** **ὅτι** δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ **πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι**. [QnMk1Lk1Mt1Mk2·:Mt2] Mt2 16.22. ***καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ*** λέγων· ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. [Mk2·Mt2] Mt2 16.23. ***ὁ δὲ στραφεὶς*** εἶπεν τῷ Πέτρῳ· ***ὕπαγε ὀπίσω μου, σατανᾶ·*** σκάνδαλον εἶ ἐμοῦ, ***ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων***. [Mk2·Mt2]

[320] Lk1 9.22 is quoted by T, E, and *Adm*. T's main quotation appears within his running commentary: "But he spoke another reason for silence, because it was necessary for the son of man to suffer many things, and to be rejected by the elders and scribes and priests, and to be killed, and to rise after the third day" / *sed aliam silentii causam edixit quia oporteret filium hominis multa pati et reprobari a presbyteris et scribis et sacerdotibus et interfici et post tertium diem resurgere* (*Marc.* 4.21.7; SC 456:268; Evans 372). In another treatise, T may loosely summarize this triple-tradition content: "But how do you say he could be condemned and suffer... that he could be condemned and suffer" / *sed quomodo inquitis contemni et pati posset... ut contemni et pati posset* (*Carn. Chr.* 9.8; SC 216:254; Evans 38 *inquitis* : *inquam*). In his main quotations, E has: "Saying, 'It is necessary for the son of man to suffer and to be killed and after three days to be raised" / λέγων δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (*Pan.* 42.11.6 ις (16); 42.11.17 Σχ. ις (16); GCS 31:109, 130). The elenchus reads: "If the only-begotten son of god confesses himself son of man [bound] to suffer and to be killed... for he also says again after three days he will be raised" / Εἰ υἱὸν ἀνθρώπου καὶ παθεῖν καὶ ἀποκτανθῆναι ἑαυτὸν ὁμολογεῖ ὁ μονογενὴς υἱὸς τοῦ θεοῦ... καὶ γάρ φησι πάλιν καὶ μετὰ τρεῖς ἡμερας ἐγερθῆναι (42.11.17 Ἔλ. ις (16); GCS 31:109, 130). The main attestation in Greek and Latin *Adm* reads: "it is necessary for the son of man to suffer many things and to be rejected by the elders and chief-priests and scribes and to be crucified and after three days to be resurrected" / δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ σταυρωθῆναι καὶ μεθ' ἡμέρας τρεῖς ἀναστῆναι (*Adm* 198,1–4 (5.12); R 7.4.17).

T provides the basis for the explicit restoration of "because" / *quia* / ὅτι, a word that 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 redaction to GMarc. *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". The syntagma "after" + accusative of time is corroborated both by T ("after the third day" / *post tertium diem*) and *Adm* ("after three days" / μετὰ τρεῖς ἡμέρας), showing a clear alignment of GMarc with its Mk1 source against Lk2, which has "on" + dative of time ("on the third day" / τῇ τρίτῃ ἡμέρᾳ), yet another confirmation of our first hypothesis.

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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[321]	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]

[321] 9.23 is unattested by patristic witnesses, but it was likely not present. This content is omitted in the reconstructions by R (419).

Lk2 contains the earliest, simplest form of this signal. The idea that the followers of Jesus would voluntarily take up a cross—essentially made non-violent martyrs—makes little sense around the middle of the first century CE, but it is quite fitting within an early- to mid-second century historical context, in the same neighborhood as the early-orthodox Ignatius of Antioch and Rabbinic tales of Tannaitic leaders such as Haninah ben Teradion being killed for non-violent civil disobedience when defying Hadrian's anti-Jewish legislation by continuing to study Torah. That early- to mid-second century Jewish-Christian and Rabbinic Jewish valorization of non-violent persons being executed voluntarily is what inspired Lucian's satirized Peregrinus as well as the critique of Christians by the Stoic philosopher-emperor Marcus Aurelius.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.35. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ σώσει αὐτήν. [Mk1c]	Lk1 9.24. ὃς ˹γὰρ ˹ἐὰν˺˺ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ˹ὃς ˹δ᾽˺˺ ⟨ἂν⟩ ἀπολέσῃ ⟨τὴν ψυχὴν⟩ ˹αὐτοῦ˺ ἕνεκεν ἐμοῦ σώσει αὐτήν[322] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν **ἀπολέσῃ** τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. [Mk1¨Mt1]	Lk2 9.24. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν **ἀπολέσῃ** τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν. [Mk1¨Lk2] [Lk2:Mk1<Lk1]	Mk2 8.35. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. [Mk1¨Mk2]

[322] Lk1 9.24 is quoted verbatim by T: "'He who wishes', he said, 'to make safe his soul must lose it, and he who loses it for my sake makes it safe'" / *qui voluerit inquit animam suam salvam facere perdet illam et qui perdiderit eam propter me salvam faciet eam* (*Marc.* 4.21.9 in SC 456:270; *Marc.* 4.21.8 in Evans 372). T also paraphrases the verse, comparing noble death for Jesus to that of a soldier: "But that noble [death] even for military fidelity, in which one loses his own soul for god's sake, protects it" / *sed illa insignis et pro fide militaris in qua qui animam suam propter deum perdit servat illam* (*Marc.* 4.21.10 in SC 456:272; *Marc.* 4.21.9 in Evans 374). Outside of *Marc.*, T refers to the Matthean formulation "he will find" / *inveniet* / εὑρήσει: “He who finds his soul, loses it. [But] he who has lost it truly for my sake, finds it.” / *qui animam suam invenerit perdet illam qui vero perdiderit illam mei causa inveniet illam* (*Scorp.* 11.1; BP 14:138; R 4.4.31 erroneously omits the second *illam*). That supplemental citation only reinforces the uniqueness and reliability of the Lk1 attestations.

The explicit restoration of "his soul" / τὴν ψυχὴν αὐτοῦ in place of R's "it" / αὐτήν, is based on "his own soul" / *animam suam propter* in *Marc.* 4.21.9, taking "it" / *illam* in *Marc.* 4.21.8 as a minor abridgement to his quotation. That restoration also puts Lk1 into alignment with all other strata. While later strata expand this saying to be about martyrdom, the earlier strata may well elaborate the community's core teaching of divestment and almsgiving, as well as the call to revolution and the glory to come even from noble defeat in battle.

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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[323]	16.26 not present in Mt1	Lk2 9.25. τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; [CINP]	Mk2 8.36. τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; Mk2 8.37. τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [Mk2c]	Mt2 16.26. τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ **ψυχὴν αὐτοῦ** ζημιωθῇ; ἢ **τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ**; [Lk2Mk2·:Mt2]

[323] 9.25 is unattested according to R (419), but it was likely not present.
Characteristic Lk2 vocabulary includes: "whole" / ὅλος and the reflexive pronoun "himself" / ἑαυτοῦ (IDD 1.1).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.38. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν [Mk1c]	Lk1 9.26. ὃς γὰρ ἂν ἐπαισχυνθῇ με «καὶ ὁ υἱὸς τοῦ ἀνθρώπου» ˹ἐπαισχυνθήσεται αὐτόν˺[324] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.27. μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [Mk1¨Mt1]	Lk2 9.26. ὃς γὰρ **ἂν** ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν **ἔλθῃ** ***ἐν τῇ δόξῃ*** αὐτοῦ καὶ ***τοῦ πατρὸς*** καὶ ***τῶν*** ἁγίων ***ἀγγέλων***. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk2 8.38. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ **τοὺς ἐμοὺς λόγους** ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, **ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς** αὐτοῦ **μετὰ τῶν ἀγγέλων** ***τῶν ἁγίων***. [Mk1Mt1Lk2·:Mk2]

[324] T quotes Lk1 9.26: "Whoever will be ashamed', he says, 'of me, I also will be ashamed of him'" / *qui confusus inquit me<i> fuerit et ego confundar eius* (*Marc.* 4.21.10; SC 456:272; Evans 374 *me<i>* : *me*). He restates the first part of it again: “It could not have been him who has said, ‘Whoever will be ashamed of me’” / *non poterat itaque dixisse qui mei confusus fuerit* (*Marc.* 4.21.12; SC 456:274; Evans 376). T elsewhere refers to the verse: once repeating it in its Lk1/Lk2 form, "'Whoever', he says, 'will be ashamed of me, I also will be ashamed of him'" / *qui mei inquit confusus fuerit confundar et ego eius* (*Carn. Chr.* 5.3; SC 216:228); but typically conflating this Lukan tradition with Mt 10.32 and/or 10.33: "Whoever will confess me, I also will confess that one before my father… Whoever will be ashamed of me, I also will be ashamed of him before my father" / *qui confessus fuerit me et ego confitebor illum coram patre meo… qui mei confusus fuerit et ego confundar eius coram patre meo* (*Fug.* 7.2 in CSEL 76:29; *Fug.* 7.1 in CCSL 2:1144); "Nevertheless, 'whoever will be ashamed of me in front of men, I also will be ashamed of that one', he says, 'in front of my father, who is in the heavens'" / *qui autem confusus super me fuerit penes homines et ego confundar super illo inquit penes patrem meum qui est in caelis* (*Idol.* 13.6; CCSL 2:1113) conflates Lk2 9.26 and Mt 10.33; "Yet there is more, that shame is threatened with shame: 'Whoever will be ashamed of me before men, I also will be ashamed of him before my father who is in the heavens" / *plus est autem quod et confusioni confusionem comminatur. qui me confusus fuerit coram hominibus et ego confundar eum coram patre meo qui est in caelis* (*Scorp.* 9.13; BP 14:124).

While R renders the crasis "I also" / κἀγὼ based on T having "and I" / *et ego* and in place of "the son of man" / ὁ υἱὸς τοῦ ἀνθρώπου, the consistent presence of the latter phrase in all strata before and after Lk1 make it more likely that T was engaging in christological heightening, closing any possible identity gap between Jesus and the Danielic/Enochic son of man. Furthermore, crasis is characteristic of late gospel strata, especially Lk2, and the particular crasis "I also" / κἀγὼ is not attested here in any mss of Luke (IDD 1.2). Characteristic Lk2 redactional features include the archaized possessive "mine" / ἐμός (IDD 1.1), the noun phrase split by a modifier (IDD 1.2), and a reference to angels (IDD 1.4).

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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[325]	16.28 not present in Mt1	Jn2 8.51. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. [Jn2c] Jn2 8.52b. ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα. [Jn2c]	Lk2 9.27. λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. [Jn2·Lk2]	Mk2 9.1. καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι **εἰσίν τινες** ὧδε **τῶν ἑστηκότων** οἵτινες οὐ μὴ γεύσωνται θανάτου **ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ** ἐληλυθυῖαν ἐν δυνάμει. [Jn2Lk2·:Mk2]	Mt2 16.28. ἀμὴν λέγω ὑμῖν ***ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες*** οὐ μὴ γεύσωνται θανάτου **ἕως ἂν ἴδωσιν** τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ **βασιλείᾳ** αὐτοῦ. [Jn2Lk2Mk2·:Mt2]

[325] 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.

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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⟫ ⟨ὑπεχώρει⟩ εἰς τὸ ὄρος[326]	Mk1 9.2. καὶ μετὰ ἡμέρας ἓξ 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 ἓξ** παραλαμβάνει **ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην** τὸν ἀδελφὸν αὐτοῦ **καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν**. [QnMk1·:Mt1]	Lk2 9.28. ἐγένετο δὲ **μετὰ** τοὺς λόγους τούτους ὡσεὶ **ἡμέραι** ὀκτὼ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. [QnMk1Lk1Mt1·:Lk2]

[326] The transfiguration is one of the most repeatedly and thoroughly attested passages for Lk1 (R 4.4.30–35; 6.4.20–21; 8.13). Lk1 9.28 in particular was repeatedly and thoroughly restated and paraphrased in T: "That you permit him to be seen with Moses and Elijah in his mountain withdrawal" / *quod illum cum Moyse et Helia in secessu montis conspici pateris* (*Marc.* 4.22.1; SC 456:276; Evans 376); "He took three from the students as eyewitnesses of the coming vision and voices… He withdraws into a mountain" / *tres de discentibus arbitros futurae visionis et vocis adsumit… in montem secedit* (*Marc.* 4.22.7; SC 456:282; Evans 380). In treatises, T repeatedly invokes the root "withdraw": "another in mountain's withdrawal in cloud's encircling under three witnesses glorious" / *alium in secessu montis in ambitu nubis sub tribus arbitris clarum* (*Carn. Chr.* 24.3; SC 216:306); "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen colloquentem* (*Prax.* 14.7; CCSL 2:1177; Evans 104, 106 *visum* : *visoni*); "lord in mountain's withdrawal" / *dominus in secessu montis* (*Res.* 55.10; Evans 166; CCSL 2:1002). In only one reference to this synoptic content, without any apparent connection to GMarc, does T invoke the names James and John: "neither did Peter and James and John without insanity of reason who, if they had seen not the glory of the son who was to suffer but instead the father, I believe they would have died at that instant" / *neque Petrus et Iohannes et Iacobus sine rationis et amentia qui si non passuri Filii gloriam sed Patrem vidissent credo morituri ibidem* (*Prax.* 15.8; CCSL 2:1180; Evans 108). Ephrem also briefly references the location mentioned in this verse: "But concerning Moses and Elijah who were found on the mountain" (*Against Marcion I* xxxix/87; R 8.13).

This episode was likely original to Qn rather than Mk1 for a variety of reasons. Qn apparently resumes here not long after the introduction of the women patrons (A115, Qn 8.2–3), its sower fable (A122, Qn 8.4–8), and a brief teaching about light not being hidden (A125, Qn 8.16–17), all of which transitions quite smoothly into the transfiguration. Based on the evidence we have, at this point in the Qn narrative no male students have yet been called besides possibly the centurion, which suggests that the Qn transfiguration is itself the first calling of a group of male students, and thus the inspiration of MkR1 later placing the calling of the twelve students on a mountain in Mk1 3.13–14, 16, and 19, followed in Lk1 6.12–14 and 16. It is suggestive that T describes Jesus in this episode being entrusted with Moses and Elijah as "new students" / *discipulos novos*: "Thus the father handed over to the son new students, first by displaying Moses and Elijah with him in his prerogative of glory, and then by dismissing them, as if now having discharged their office and dignity" / *tradidit igitur pater filia discipulos novos ostensis prius cum illa Moyse et Helia in claritatis praerogativa atque ita dimissis quasi iam et officio et honore dispunctis* (*Marc.* 4.22.12; SC 456:286; Evans 382). Contrary the reconstructions of most GMarc editors (e.g., BD 107, R 419), none of the numerous attestations to Lk1 by T, E, or Ephrem refer specifically to James and John being on the mountain with Jesus. As V noted (202*), T does refer to "three of the students" / *tres de discentibus* (*Marc.* 4.22.7). Later T specifically mentions Peter: "Peter recognized" / *Petrus… agnoscens* the companions of Jesus as Moses and Elijah (*Marc.* 4.22.4; SC 456:278; Evans 378). E does briefly mention Peter (and only Peter) accompanying Jesus, but in a section of the *Panarion* against Origen that is not commenting on Lk1: "When he went up on the mountain with Peter, both Moses and Elijah were seen by him" / ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου καὶ τὸ Μωυσέως καὶ τὸ Ἡλίου τῶν ὀφθέντων αὐτῷ (*Pan.* 64.17.10; GCS 31:429). Ephrem mentions "students" (*Against Marcion* 92, lines 92–93; R 8.13), but this refers to Moses and Elijah as students of the Jewish god as creator and stranger. Out of deference to the ambiguity of Lk1 witnesses and concern about gender bias in later strata and reconstructions, I render "three of the students" for QnLk1 directly from T's attestation rather than assuming specific male names. I also reconstruct "he withdraws" / ὑπεχώρει instead of the LkR2 "he went up" / ἀνέβη based on T repeatedly using the root "withdraw" (*secedere secessu* four times and *secedit* once). Given the broader narrative and social context of Qn, it makes sense that Qn had Jesus entering (rather than ascending) a mountain, which may suggest that he entered a cave. We should not rule out that female students may have implicitly been part of the group that entered. The conclusion of Qn (24.10) has women standing outside the tomb/cave and met by two men (Qn 24.4, probably Moses and Elijah), suggesting that the Qn transfiguration was the start of an *inclusio* of a female-led and/or female-birthed movement, a divinized parallel of wombs and caves as birthplaces of revolution.

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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⌝[327]	Mk1 9.2b. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν [‡Qn·Mk1] Mk1 9.3. καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν [Qn·Mk1]	Mt1 17.2. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, **τὰ** δὲ **ἱμάτια αὐτοῦ ἐγένετο λευκὰ** ὡς τὸ φῶς. [Mk1·Mt1]	Lk2 9.29. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος **τοῦ προσώπου αὐτοῦ** ἕτερον καὶ ὁ ἱματισμὸς **αὐτοῦ** λευκὸς ἐξαστράπτων. [QnLk1Mt1·:Lk2]	Mk2 9.2b same as Mk1 Mk2 9.3. καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. [Mk1˙Mk2]

[327] Lk1 9.29 is clearly attested in T, who mentions Jesus and his clothes glowing: "even his clothing flashed back" / *etiam vestitus eius refulsit* (*Marc.* 4.22.13; SC 456:288; Evans 382). In another treatise, T refers back to this synoptic content, but with no clear connection to the peculiar text of GMarc and no clear bearing on its reconstruction: "the lord also in mountain's withdrawal indeed changed his garments for light, but preserved features recognizable to Peter; there also Moses and Elijah, one in the image of flesh not yet received, the other in the truth [of flesh] not yet deceased, taught nevertheless that the body's condition perseveres even in glory" / *dominus quoque in secessu montis etiam vestimenta luce mutaverat sed liniamenta Petro agnoscibilia servaverat; ubi etiam Moyses et Helias alter in imagine carnis nondum receptae alter in veritate nondum defunctae eandem tamen habitudinem corporis etiam in gloria perseverare docuerant* (*Res.* 55.10; Evans 166; CCSL 2:1002; R mistakenly has *servavera* instead of *servaverat*).

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 has a root that is highly characteristic of Lk2 vocabulary (IDD 1.1: ἀστραπή, ἀστράπτω, ἐξαστράπτω). D has a unique textual tradition, "and the appearance of his face was othered" / καὶ ἡ ἰδέα τοῦ προσώπου αὐτοῦ ἠλλοιώθη, but this is less likely the earliest retrievable tradition for Lk1 as much as a later attempt to make an intertextual reference to Daniel (e.g., LXX 3.19, 5.6, Th 3.19, 5.6, 5.9). The verb "was othered" / ἠλλοιώθη also appears here in codex Koridethi (Θ). The Markan and Matthean verb "was transformed" / μετεμορφώθη is restored as the most likely option.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.30. καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἠλίας καὶ Μωϋσῆς[328]	Mk1 9.4. καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. [Qn·Mk1]	Mt1 17.3. καὶ ἰδοὺ **ὤφθη αὐτοῖς** Μωϋσῆς καὶ Ἠλίας **συλλαλοῦντες** μετ᾽ αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.30. καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν **Μωϋσῆς καὶ Ἠλίας**, [QnLk1Mt1·:Lk2]

[328] Lk1 9.30 is closely and repeatedly restated and paraphrased in T, while E quoted it verbatim. The relevant section of his polemical commentary against Marcion has several attestations: “That you permit him to be seen with Moses and Elijah in mountain's withdrawal” / *quod illum cum Moyse et Helia in secessu montis conspici pateris* (*Marc.* 4.22.1; SC 456:276; Evans 376); “Now even if their presence was necessary, it was not for that reason they were shown in conversation" / *nunc et si praesentia illorum fuit necessaria, non utique in conloquio ostenderentur* (*Marc.* 4.22.2; SC 456:276; Evans 376); "when speaking with them who had spoken of him?" / *cum illis loqui qui eum fuerant locuti?* (*Marc.* 4.22.3; SC 456:278; Evans 378); "first by displaying Moses and Elijah with him in his prerogative of glory… in order to confirm on account of Marcion this very thing, that there is indeed a companionship of glory of Christ with Moses and Elijah" / *ostensis prius cum illo Moyse et Helia in claritatis praerogativa… ut hoc ipsum confirmaretur propter Marcionem societatem esse etiam claritatis Christi cum Moyse et Helia* (*Marc.* 4.22.12; SC 456:286; Evans 382). Other treatises also cite some of this overlapping synoptic content: "Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *quid eos ignorasse voluit quibus etiam gloriam suam exhibuit et Moysen et Helian…?* (*Praescr.* 22.6; SC 46:117); "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen colloquentem* (*Prax.* 14.7; CCSL 2:1177; Evans 104, 106 *visum* : *visoni*); "there also Moses and Elijah" / *ubi etiam Moyses et Helias* (*Res.* 55.10; Evans 166; CCSL 2:1002). E is far more precise in his verbatim quotation: "And behold two men were speaking with him, Elijah and Moses in glory" / καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ, Ἠλίας καὶ Μωυσῆς ἐν δόξῃ (*Pan.* 42.11.6 ιζ (17); 42.11.17 Σχ. Ιζ (17); GCS 31:109, 130). E restates the verse in the accompanying elenchus: “he led both with him in his own glory and showed them to his disciples” / ἀμφοτέρους ἤγαγεν μεθ᾽ ἑαυτοῦ ἐν τῇ ἰδίᾳ αὐτοῦ δόξῃ καὶ ἔδειξε τοῖς μαθηταῖς αὐτοῦ (*Pan.* 42.11.17 Ἔλ. ιζ (17); GCS 31:131). A much later elenchus also paraphrases this verse: “Therefore whence were Elijah and Moses seen with him on the mountain in glory?” / πόθεν οὖν Ἠλίας καὶ Μωυσῆς ὤφθησαν μετ᾽ αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (*Pan.* 42.11.17 Ἔλ. ξγ (63); GCS 31:150). Other mentions of this overlapping synoptic content appear in other sections of the *Panarion*: “not showing his own glory otherwise than in between Elijah and Moses, who themselves were also seen with him in their proper glory?”/ ἄλλως τὴν ἑαυτοῦ δόξαν μὴ ὑποδείξαντα ἀλλὰ ἢ ἀνὰ μέσον Ἠλίου καὶ Μωυσέως τῶν καὶ αὐτῶν ἐν δόξῃ ἰδίᾳ μετ᾽ αὐτοῦ ὀφθέντων; (*Pan.* 23.6.2; GCS nF 10.1:254); “Just as the sight of Jesus and Moses and Elijah in the transfiguration was not other than what it was” / ὥσπερ ἦν τὸ Ἰησοῦ εἶδος καὶ Μωυσέως καὶ Ἠλίου οὐχ ἕτερον ἐν τῇ μεταμορφώσει παρ᾽ ὃ ἦν (*Pan.* 64.14.9; GCS 31:424); “just as [the sight] of Jesus was according to the transfiguration when into the mountain he ascended with Peter and Moses and Elijah who were seen with him” / ὥσπερ οἷον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, καὶ τὸ Μωυσέως καὶ τὸ Ἠλίου τῶν ὀφθέντων αὐτῷ (*Pan.* 64.17.10; GCS 31:429); “in the vision involving Moses and Elijah… but he was not showing them on the mountain Elijah and Moses as they were deceptively” / ἐν τῇ κατὰ τὸν Μωυσέα καὶ τὸν Ἠλίαν ὀπτασίᾳ… ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἠλίαν καὶ τὸν Μωυσέα, ἀλλ᾽ ὃ ἦσαν ἀψευδῶς (*Pan.* 64.44.5–6; GCS 31:469).

The ordering of Elijah then Moses by E is probably faithful to QnLk1, matched by Mk1, whereas Mt1 and Lk2 invert the order, perhaps for historiographical reasons. R (419) anachronistically applies the Lk2 order.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.31a. ἐν δόξῃ ⌜ὤφθησαν⌝[329] 9.31b not present in QnLk1[330]	Lk2 9.31. <u>οἳ ὀφθέντες</u> <u>ἐν δόξῃ</u> ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. [QnLk1˙Lk2]

[329] The opening of Lk1 9.31a is also repeatedly restated and paraphrased in T, while E quotes it verbatim. The relevant section of T's polemical commentary against Marcion has several attestations: “That you permit him to be seen with Moses and Elijah in mountain's withdrawal” / *quod illum cum Moyse et Helia in secessu montis conspici pateris* (*Marc.* 4.22.1; SC 456:276; Evans 376); “Now even if their presence was necessary, it was not for that reason they were shown in conversation" / *nunc et si praesentia illorum fuit necessaria, non utique in conloquio ostenderentur* (*Marc.* 4.22.2; SC 456:276; Evans 376); "first by displaying Moses and Elijah with him in his prerogative of glory" / *ostensis prius cum illo Moyse et Helia in claritatis praerogativa* (*Marc.* 4.22.12; SC 456:286; Evans 382). Other treatises also cite some of this overlapping synoptic content: "Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *quid eos ignorasse voluit quibus etiam gloriam suam exhibuit et Moysen et Helian...?* (*Praescr.* 22.6; SC 46:117); "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen colloquentem* (*Prax.* 14.7; CCSL 2:1177; Evans 104, 106 *visum* : *visoni*); "there also Moses and Elijah" / *ubi etiam Moyses et Helias* (*Res.* 55.10; Evans 166; CCSL 2:1002). The tail end of E's previous quotation bleeds into this verse: "Elijah and Moses in glory" / Ἠλίας καὶ Μωυσῆς ἐν δόξῃ (*Pan.* 42.11.6 ιζ (17); 42.11.17 Σχ. Ιζ (17); GCS 31:109, 130). E restates the verse in the accompanying elenchus: “he led both with him in his own glory and showed them to his disciples” / ἀμφοτέρους ἤγαγεν μεθ᾽ ἑαυτοῦ ἐν τῇ ἰδίᾳ αὐτοῦ δόξῃ καὶ ἔδειξε τοῖς μαθηταῖς αὐτοῦ (*Pan.* 42.11.17 Ἔλ. ιζ (17); GCS 31:131). A much later elenchus also paraphrases this verse: “Therefore whence were Elijah and Moses seen with him on the mountain in glory?” / πόθεν οὖν Ἠλίας καὶ Μωυσῆς ὤφθησαν μετ᾽ αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (*Pan.* 42.11.17 Ἔλ. ξγ (63); GCS 31:150). Other mentions of this overlapping synoptic content appear in other sections of the *Panarion*: “not showing his own glory otherwise than in between Elijah and Moses, who themselves were also seen with him in their proper glory?”/ ἄλλως τὴν ἑαυτοῦ δόξαν μὴ ὑποδείξαντα ἀλλὰ ἢ ἀνὰ μέσον Ἠλίου καὶ Μωυσέως τῶν καὶ αὐτῶν ἐν δόξῃ ἰδίᾳ μετ᾽ αὐτοῦ ὀφθέντων; (*Pan.* 23.6.2; GCS nF 10.1:254); “Just as the sight of Jesus and Moses and Elijah in the transfiguration was not other than what it was” / ὥσπερ ἦν τὸ Ἰησοῦ εἶδος καὶ Μωυσέως καὶ Ἠλίου οὐχ ἕτερον ἐν τῇ μεταμορφώσει παρ᾽ ὃ ἦν (*Pan.* 64.14.9; GCS 31:424); “just as [the sight] of Jesus was according to the transfiguration when into the mountain he ascended with Peter and Moses and Elijah who were seen with him” / ὥσπερ οἷον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, καὶ τὸ Μωυσέως καὶ τὸ Ἠλίου τῶν ὀφθέντων αὐτῷ (*Pan.* 64.17.10; GCS 31:429); “in the vision involving Moses and Elijah... but he was not showing them on the mountain Elijah and Moses as they were deceptively” / ἐν τῇ κατὰ τὸν Μωυσέα καὶ τὸν Ἠλίαν ὀπτασίᾳ... ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἠλίαν καὶ τὸν Μωυσέα, ἀλλ᾽ ὃ ἦσαν ἀψευδῶς (*Pan.* 64.44.5–6; GCS 31:469).

The explicit restoration is based on the perfectly matching verbal forms used by T and E, "they were seen" / *ostenderentur* / ὤφθησαν. E does use a genitive plural participial form (ὀφθέντων) in other restatements (*Pan.* 42.11.6 ιζ (17); 64.17.10), but this was more likely influenced by the Lk2 tradition. E multiply attests the phrase "in glory" / ἐν δόξῃ following immediately after "Moses" in the verse above. The unique Lk2 reference to Jesus' "exodus" or "departure" / ἔξοδον is not attested for Lk1 and was likely not present in QnLk1, but instead reflects the characteristic emphasis of LkR2 on salvation-history (IDD 1.4).

[330] Lk2 9.31b is probably attested as not present by T, at least in regard to the absence of "they spoke" / ἔλεγον and the conclusion about Jerusalem. "For even if Marcion does not want him shown conversing with the lord, but only standing" / *nam et si Marcion noluit eum conloquentem domino ostensum sed stantem* (*Marc.* 4.22.16; SC 456:290; Evans 384 *conloquentem* : *colloquentem*).

The lemmata "about to" / μέλλω and "fulfill" / πληρόω (IDD 1.1), the placename Jerusalem, and the stress on salvation-history and future travel (IDD 1.4) are all highly characteristic features of LkR2. In keeping with its historiographical and dramatic voice, LkR2 concludes this verse with a nostalgic, romanticized reference to Jerusalem as the city where the exodus/departure of Jesus came to its fulfillment as a pilgrimage or epic journey, perhaps evoking the doom of Achilles, Hector, and/or the city of Troy. MacDonald (*Luke and Vergil*, 147–148, 203) sees here in both Mark and Luke imitations of the transfigurations of Odysseus (*Od.* 16.172–303) and Aeneas (*Aen.* 1.588–613).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.32. not present in QnLk1[331]	Lk2 9.32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. [CINP]

[331] 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; SC 456:278; Evans 378). While "his glory" could attest that precise phrase in 9.32, it also befits Lk1 9.31a. T also says that "Therefore even Peter recognizing the deserved companionship of his Christ" / *Igitur et Petrus meritum contubernium Christi sui agnoscens* (*Marc.* 4.22.4; SC 456:278; Evans 378 *meritum* : *merito*), but this more likely refers to Lk1 9.33. Near the close of his extensive treatment of the Lk1 transfiguration, T uses the term "stand" three times in quick succession: "For even if Marcion does not want him shown conversing with the lord, but only standing, nevertheless even standing mouth to mouth he was standing face to face" / *nam et si Marcion noluit eum conloquentem domino ostensum sed stantem tamen et stans os ad os stabat et faciem ad faciem* (*Marc.* 4.22.16; SC 456:290; Evans 384 *colloquentem*, *gloriam*). However, this is less likely an explication of 9.32 or attestation of the LkR2 participle "standing" / συνεστῶτας (as in V 202* and R) than a reading of the transfiguration as a fulfillment of Num 12.6–8, which T quoted just before this. Ephrem's testimonies evince a similar pattern and are easily explained as references to Lk1 9.31 and 9.33 (*Against Marcion I* xxxix/87, xlii/91; R 8.13). All of Lk2 9.32 reads well as LkR2 redaction. Its reference to Peter is redundant with 9.33, and while Qn rarely mentions Peter, LkR2 makes concerted efforts to add him as a central, representative figure for the community. Its theme of being "weighed down with sleep" / βεβαρημένοι, never mentioned by witnesses to Lk1, is seen clearly in Ac 20.9. The compound lemma "keep awake" / διαγρηγορέω is an NT *hapax 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.*

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 9.33. ⟪καὶ⟫ ὁ Πέτρος ⟪λέγει τῷ Ἰησοῦ⟫ καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνὰς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μὴ εἰδὼς ὃ λέγει[332]	Mk1 9.5. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν. [Qn·Mk1] 9.6 not present in Mk1	Mt1 17.4. **ἀποκριθεὶς** δὲ **ὁ Πέτρος** εἶπεν **τῷ Ἰησοῦ· κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι**· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν. [QnMk1·:Mt1]	Lk2 9.33. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ **εἶπεν** ὁ Πέτρος **πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν** σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. [QnLk1Mk1Mt1·:Lk2]	Mk2 9.5 same as Mk1 Mk2 9.6. οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο.

[332] Lk1 9.33 is summarized and quoted in T: "Peter suggested a council: 'It is good for us to be here… and let us make three tabernacles, one for you, and one for Moses, and one for Elijah.' But he did not know what he was saying" / *eius suggerit consilium bonum est hic nos esse… et faciamus hic tria tabernacula unum tibi et Moysi unum et Heliae unum. sed nesciens quid diceret* (*Marc.* 4.22.4; SC 456:278, 280; Evans 378 transposes *hic nos*).

The compound lemma διαχωρίζω is NT *hapax*, and the root lemma χωρίζω is nowhere else found in Luke but is found three times in Acts (IDD 1.1). The 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 characteristic focus of LkR2 on hospitality decorum and protocols (DD 1.4).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.34. 《καὶ ἐγένετο》 νεφέλη 《καὶ》 ˹ἐπεσκίαζεν αὐτούς˺[333]	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 αὐτοὺς εἰς τὴν νεφέλην. [QnLk1Mt1·:Lk2]

[333] Lk1 9.34 is loosely paraphrased by T: "and beneath that same covering of cloud" / *sub eodem etiam ambitu nubis* (*Marc.* 4.22.7; SC 456:282; Evans 380); "certainly with that cloud" / *utique nubilo illo* (*Marc.* 4.22.13; SC 456:288; Evans 382).

The reconstruction here stays closest to the Mk1 stratum, which has the least amount of later elaboration and redaction. Characteristic Lk2 features are evident and omitted from the reconstruction: the opening δὲ + participle / δὲ@cc *1 *@vp* and "in the" + infintive / ἐν ὁ@ddns *@vn temporal construction (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.35. 《καὶ》 ˹ἐγένετο˺ ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε[334]	Mk1 9.7b. καὶ ἐγένετο <u>φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός</u>, <u>ἀκούετε</u> <u>αὐτοῦ</u>. [Qn·Mk1]	Mt1 17.5b. καὶ ἰδοὺ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ <u>φωνὴ ἐκ τῆς νεφέλης</u> λέγουσα· <u>οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός</u>, ἐν ᾧ εὐδόκησα· <u>**ἀκούετε αὐτοῦ**</u>. [QnMk1·:Mt1]	Lk2 9.35. καὶ <u>φωνὴ</u> ἐγένετο <u>ἐκ τῆς νεφέλης</u> <u>**λέγουσα**</u>· <u>οὗτός ἐστιν ὁ υἱός μου ὁ</u> <u>**ἐκλελεγμένος**</u>, <u>αὐτοῦ ἀκούετε</u>. [QnLk1Mk1Mt1·:Lk2]

[334] Lk1 9.35 is attested several times both in T and E. T has no fewer than four distinct attestations in his polemical commentary: "that voice from the cloud, 'This is my beloved son. Hear him'" / *vox illa de caelo hic est filius meus dilectus hunc audite* (*Marc.* 4.22.1; SC 456:276; Evans 376); "Certainly now the cloud was not mute, but the customary voice from heaven, and the father's new testimony over the son" / *itaque nec nunc muta nubes fuit sed vox solita de caelo et patris novum testimonium super filio* (*Marc.* 4.22.8; SC 456:284; Evans 380) "Therefore listen to him... certainly in saying. 'This is my beloved son. Hear him.'" / *hunc igitur audite... dicendo scilicet. Hic est filius meus dilectus hunc audite* (*Marc.* 4.22.10; SC 456:284, 286; Evans 380, 382); "What hearing other than of that heavenly voice, 'This is my beloved son. Hear him'?" / *Quem magis quam vocis caelestis illius hic est filius meus dilectus hunc audite?* (*Marc.* 4.22.12; SC 456:286; Evans 382). One attestation in another treatise resonates most closely with the shared Mk1/Lk1 tradition: "This is my beloved son. Hear him." / *hic est filius meus dilectus hunc audite* (*Prax.* 19.4; CCSL 2:1185). Another is too vague to be of any benefit to the reconstruction of GMarc: "Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *Quid eos ignorasse voluit quibus etiam gloriam suam exhibuit, et Moysen et Helian et insuper de caelo patris vocem?* (*Praescr.* 22.6; SC 46:117). Yet another leans clearly toward the Matthean tradition: "Therefore—certainly son's voice to father would have been sufficient—behold out of the fullness the father responds from heaven to the son as having [already] attested: 'This is my beloved son with whom I am pleased. Hear him!'" / *Inde—scilicet suffecerat filii ad patrem vox—ecce ex abundanti respondet de caelo pater filio contestatus: hic est filius meus dilectus in quo bene sensi audite illum* (*Prax.* 23.3; Evans 118; CCSL 2:1192 *abundantia* : *abundanti*). E's main attestation is matched in the scholion: "from the cloud a voice, 'This is my son the beloved'" / ἐκ τῆς νεφέλης φωνή οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 42.11.6 ιη (18); 42.11.6 Σχ. ιη (18); GCS 31:110, 131). The paraphrase and explanation in the elenchus only confirms and does not challenge the main GMarc attestations: "The cloud... whence came the voice was directed to the savior... The father also speaks in the cloud, demonstrating to the students his son... who also through the cloud witnessed to his own son" / ἡ νεφέλη... ὅθεν ἡ φωνὴ πρὸς τὸν σωτῆρα ἠνέχθη... ὁ πατὴρ καὶ ἐν νεφέλῃ λαλεῖ, ὑποδεικνύων τοῖς μαθηταῖς τὸν αὐτοῦ υἱόν... ὁ καὶ διὰ νεφέλης τῷ ἰδίῳ υἱῳ μαρτυρήσας (*Pan.* 42.11.17 Ἔλ. ιη (18); GCS 31:110, 131). Outside of the section on Marcion, E gives several other variations. Sometimes he omits "the beloved": "There came a voice from heaven, 'This is my son. Listen to him'" / ἦλθε φωνὴ ἀπ' οὐρανοῦ, οὗτός ἐστιν ὁ υἱός μου, αὐτοῦ ἀκούσατε (*Pan.* 57.3.8; GCS 31:348); "This is my son. Listen to him" / οὗτός μού ἐστιν ὁ υἱός, αὐτοῦ ἀκούετε (*Pan.* 76.39.12 in GCS 37:393). Sometimes he includes it in partial formulations that could be ascribed to Mark, Lk1, or Matthew: "This is my son the beloved" / οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 73.20.3; GCS 37:292). Yet elsewhere he clearly gives the Matthean version: "This is my son the beloved, in whom I am well-pleased" / οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ηὐδόκησα (*Pan.* 77.13.2; GCS 37:427).

Given that "listen to him" / *hunc audite* is clearly attested by T and is elsewhere attested in E, it is most likely that E in his main attestations simply skipped over this and abridged the quotation from GMarc. While T refers to the voice coming "from heaven" / *de caelo* (*Marc.* 4.22.1, 4.22.8) or being "heavenly" / *caelestis* (*Marc.* 4.22.12), this likely reflects T engaging in metonymy or divine titular circumlocution for the word "cloud" rather than presenting a challenge or alternative to that term.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.36 not present in QnLk1[335]	Lk2 9.36. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν. [CINP]	Mk2 9.8. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ᾽ ἑαυτῶν. [Lk2·Mk2] Mk2 9.9. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. [Lk2·Mk2] Mk2 9.10. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι. [Mk2c]	Mt2 17.6. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. [Mt2c] Mt2 17.7. καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν· ἐγέρθητε καὶ μὴ φοβεῖσθε. [Mt2c] 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 ὅραμα **ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ**. [Lk2Mk2·:Mt2]

[335] 9.36 is unattested for GMarc along with all of Lk2 9.36–39 according to R (419), but 9.36 was likely not present. T concludes his extended portion on the transfiguration in this way: "Thus the father handed over to the son new students, first by displaying Moses and Elijah with him in his prerogative of glory, and then by dismissing them, as if now having discharged their office and dignity" / *tradidit igitur pater filio discipulos novos ostensis prius cum illo Moyse et Helia in claritatis praerogativa atque ita dimissis quasi iam et officio et honore dispunctis* (*Marc.* 4.22.12; SC 456:286; Evans 382). This concluding reference to the divine dismissal of Moses and Elijah could be taken as establishing a brief, concluding reference to Jesus being alone, but given the lack of clarity in T's commentary, and the clear attestation of Lk1 9.35 by T, E, and Ephrem, the absence of any clear attestation to 9.36 is telling.

The powerful pronouncement of the *bat kol* in QnLk1 9.35 was apparently largely sufficient as the climactic ending of the transfiguration, that is, until LkR2 saw a potential problem that needed resolving in the interest of christological heightening, that Jesus was alone even when the heavenly pronouncement was being made. The early-orthodox could not allow divine sonship to be shared with Moses and Elijah, after all! LkR2 also took this as an opportunity to add an explanation as to why the unique divine sonship of Jesus was not immediately disclosed by his first followers. MkR2 saw in the LkR2 expansion an opportunity for further dramatization: having the students look around to see that Moses and Elijah had disappeared, narrating a collective descent from the mountain, turning the silence of the students into an express commandment from Jesus and a temporary arrangement intended to end after the resurrection, and depicting the students as contemplatives pondering the word of Jesus. MtR2 expanded further by having the students expressly worship Jesus in fear, having Jesus touch and reassure them, and rephrasing the Mk2 descriptions of the students seeing no one else on the mountain, descending together, and being commanded by Jesus to keep this revelation a secret until after the resurrection.

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Parallel Passages for Signals Tracing: GMarc 9.37–43a

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)
Mk1 9.14. 《καὶ ἦλθεν πρὸς τὸν ὄχλον》 9.15–16 not present in Mk1 Mk1 9.17. 《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》 Mk1 9.18a. καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν	Lk1 9.37. 《καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον》 [‡Mk1·Lk1] Lk1 9.38. 《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》 [‡Mk1·Lk1] Lk1 9.39. 《λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν》[336] [‡Mk1·Lk1]	Mt1 17.14. καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν [Mk1¨Mt1] Mt1 17.15. καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. [Mk1¨Mt1]	Lk2 9.37. ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ **κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς**. [‡Mk1Lk1·:Lk2] Lk2 9.38. καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν, [Mk1¨Lk2] Lk2 9.39. καὶ ἰδοὺ **πνεῦμα λαμβάνει αὐτὸν** καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ᾽ αὐτοῦ συντρῖβον αὐτόν· [Mk1Lk1¨Lk2]	Mk3 9.14. καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. [Mk1¨Mk3] Mk3 9.15. καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν. [Mk3c] Mk3 9.16. καὶ ἐπηρώτησεν αὐτούς· τί συζητεῖτε πρὸς αὐτούς; [Mk3c] Mk3 9.17. καὶ ἀπεκρίθη αὐτῷ εἷς **ἐκ τοῦ ὄχλου**· διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· [Mk1Lk2·:Mk3] Mk3 9.18a. καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ **ἀφρίζει** καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται [Mk1Lk2·:Mk3]

[336] 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 the Mk1 source and Mt1 and D receptors. Occasionally unique elements in D are corroborated by various Lk2 manuscripts: e.g., the Markan word "throws down" / ῥήσσει appears not only in D, but also in א, Θ, f^{1}, 157, and 579. The word "eight" / ἑξῆς in Lk2 9.37 is omitted as a characteristic LkR2 lemma absent from both D and $\mathfrak{P}^{45}$ (IDD 1.1).

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 9.18b. καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. Mk1 9.19a. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος ἕως πότε ⟪μεθ᾽ ὑμῶν⟫ ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν;	Lk1 9.40. ⟪καὶ⟫ ἐδεήθην τῶν μαθητῶν σου ⟪καὶ⟫ ⸂οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ⸃[337] [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 9.41a. ⟪ὁ δὲ ἀποκριθεὶς λέγει⟫ ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι μεθ᾽ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;[338] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 17.16. καὶ **προσήνεγκα** αὐτὸν τοῖς μαθηταῖς σου, καὶ **οὐκ ἠδυνήθησαν** αὐτὸν θεραπεῦσαι. [Mk1Lk1·:Mt1] Mt1 17.17a. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ᾽ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1¨Mt1]	Lk2 9.40. **καὶ ἐδεήθην τῶν μαθητῶν σου** ἵνα ἐκβάλωσιν αὐτό, καὶ **οὐκ ἠδυνήθησαν**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 9.41a. ἀποκριθεὶς δὲ ***ὁ Ἰησοῦς εἶπεν·*** ὦ γενεὰ ἄπιστος ***καὶ διεστραμμένη***, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 9.18b same as Mk1 Mk3 9.19a. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος ἕως πότε ***πρὸς ὑμᾶς*** ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1Lk2·:Mk3]

[337] Lk1 9.40 is quoted verbatim by E: "'I begged your students.' But he had in addition to, 'they could not cast it out'" / ἐδεήθην τῶν μαθητῶν σου. εἶχε δὲ παρὰ τό οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό (*Pan.* 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); GCS 31:110, 131).

[338] Lk1 9.41 is quoted multiple times in T and E. "O unbelieving generation, how long will I be among you? How long will I put up with you?" / *o genitura incredula quousque ero apud vos? quousque sustinebo vos?* (*Marc.* 4.23.1; SC 456:292; Evans 384); "I take up next the character of the students, on whom he has come down hard, 'O unbelieving nation, how long will I be among you? How long will I put up with you?'" / *suscipio adhuc et personam discipulorum in quos insiliit: o natio incredula quamdiu ero vobiscum quamdiu vos sustinebo?* (*Marc.* 4.23.2; SC 456:294; Evans 384). E's quotation continues from that of the previous verse: "and to them, 'O faithless generation, how long will I endure you'" / καὶ πρὸς αὐτούς ὦ γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (*Pan.* 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); restated in 42.11.17 Ἔλ. ιθ (19); GCS 31:110, 131). E restates and quotes portions of this verse in the elenchus: "The saying, 'Until when', is indicative of the duration of his enfleshed coming, and the saying, 'O faithless generation' [is indicative] of the prophets who in his name worked wonders and had believed" / τό ἕως πότε ἐνσάρκου παρουσίας χρόνου ἐστὶν σημαντικὸν καὶ τό ὦ γενεὰ ἄπιστος, ὡς τῶν προφητῶν ἐπὶ τῷ ὀνόματι αὐτοῦ θεοσήμεια ἐργασαμένων καὶ πεπιστευκότων (*Pan.* 42.11.17 Ἔλ. ιθ (19); GCS 31:131).

I read the accusative *pros* formula "to them" / πρὸς αὐτοὺς as reflecting E's introduction of a second quotation, rather than as part of a continuous quotation, based on the lack of any such attestation in T, on the Mk1 source here having the dative of speech addressee, on neither Mt1 nor Lk2 receptors having any explicit reference in this location to speech addressees, and on the πρὸς + accusative speech addressee formula being highly characteristic of Lk2 (IDD 1.1, 1.2). The second πρὸς + accusative formula in Lk2, embedded in the first rhetorical question, is not attested in E, while T alternatively attests "with you" / *apud vos* and "with you" / *vobiscum*, both of which are inconclusive about the underlying Greek prepositional phrase. In my view, the Matthean tradition (μεθ᾽ ὑμῶν) likely reflects the earliest formulation and was in both Mk1 and Lk1, while Lk2 shifted to the πρὸς formula and was later followed by MkR3. R (419) reconstructs both instances of the πρὸς + accusative, N (74) doubts the first instance, and K (735) doubts the second instance because of its absence in E.

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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[339] 9.43a not present in Lk1[340]	Mt1 17.17b. φέρετέ μοι αὐτὸν ὧδε. Mt1 17.18. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς καὶ ἐξῆλθεν ἀπ᾽ αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. [Mt1c] 17.19–20 not present in Mt1	Lk2 9.41b. προσάγαγε ὧδε τὸν υἱόν σου. Lk2 9.42. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. [Mt1·Lk2] Lk2 9.43a. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. [CINP]	Mt2 17.18 same as Mt1 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 ἀδυνατήσει ὑμῖν. [Qn¨Mt2]	Mk3 9.19b. φέρετε αὐτὸν πρός με. [Mt1¨Mk3] Mk3 9.20. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν **τὸ πνεῦμα** εὐθὺς **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 αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν· [Mk3c] Mk3 9.22. καὶ **πολλάκις** καὶ **εἰς πῦρ** αὐτὸν ἔβαλεν καὶ **εἰς ὕδατα** ἵνα ἀπολέσῃ αὐτόν· ἀλλ᾽ εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ᾽ ἡμᾶς. [Mt1¨Mk3] [see Mt1 17.15] Mk3 9.23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι. [Mk3c] Mk3 9.24. εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. [Mk3c] Mk3 9.25. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν **τῷ πνεύματι τῷ ἀκαθάρτῳ** λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. [Mt1Lk2·:Mk3] Mk3 9.26. καὶ κράξας καὶ πολλὰ **σπαράξας** 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 ἐξελθεῖν εἰ μὴ ἐν προσευχῇ. [Mk3c]	Mt3 17.18–20 same as Mt2 Mt3 17.21. [**τοῦτο** δὲ **τὸ γένος** οὐκ **ἐκπορεύεται εἰ μὴ ἐν προσευχῇ** καὶ νηστείᾳ.] [AcMk3·:Mt3]
9.28–29 not present in Mk1 Mk 4.31 κόκκῳ σινάπεως [see A209]	QnLk1 13.19 κόκκῳ σινάπεως [see A209]		Ac 14.23. προσευξάμενοι μετὰ νηστειῶν			

[339] Lk2 9.42–43 are unattested according to R (419), but along with 9.41b 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 (IDD 1.1); an opening participial transitional phrase and the combination of "unclean" and "spirit" / πνεῦμα@* *1 ἀκάθαρτος@a* | 'ἀκάθαρτος@* *1 πνεῦμα@* (IDD 1.2). Lk1 apparently followed Mk1 9.19 in not having any healing-exorcism response to the father's plea. 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.).

[340] Lk2 9.43a was most likely not present in GMarc.

The verse evinces LkR2 redactional work, particularly in the use of a lemma otherwise absent from the Gospels but present in Acts: "greatness" / μεγαλειότης (Ac 19.27; 2 Pet 1.16; cf. the NT *hapax* μεγαλεῖος in Ac 2.11) (IDD 1.1). LkR2 is evidently the earliest/simplest signal here. MtR2 instead repurposes a phrase from Lk1 9.40 as part of a private dialogue between Jesus and the students about their inability to cast out the demon and the importance of prayer. MkR3 ultimately turns this private dialogue into an emphatic exhortation to faith with numerous intertexts and some samples of bold, magical speech-acts.

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Parallel Passages for Signals Tracing: GMarc 9.43b, 44, 45

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A164. Son of man given over	9.31	9.44	17.22–23	9.43b–45	9.30–32

Parallel Verses for Signals Tracing: GMarc 9.43b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.30 not present in Mk1	9.43b not present in Lk1[341]	Mt1 17.22a. *συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς·* [Mt1c]	Lk2 9.43b. *πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ·* [CINP]	Mk3 9.30. *κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·* [Mt1˙Mk3]

[341] Lk2 9.43b is unattested according to R (419), but it was likely not present.

MtR1 was apparently the first to create distance between the last episode and the next saying by invoking transitional indicators of travel and time passed. LkR2 takes a different redactional tack, highlighting the amazement of the crowd yet contrasting it with Jesus' private teaching to the students about his coming arrest. Without clearly attesting to LkR2 language, MkR3 synthesizes the MtR1 motif of traveling to Galilee with the LkR2 theme of private or secret communication with the students. Characteristic Lk2 features include: "be amazed" / θαυμάζω (IDD 1.1); accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); δὲ + participle / δὲ@cc *@vp* opening transition (IDD 1.2)

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 9.31. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων [Mk1c]	Lk1 9.44. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων[342] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 17.22b. **μέλλει** ὁ υἱὸς τοῦ ἀνθρώπου **παραδίδοσθαι** εἰς χεῖρας ἀνθρώπων [Mk1Lk1·:Mt1] Mt1 17.23a. καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Mt1c]	Lk2 9.44. θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ **γὰρ** υἱὸς τοῦ ἀνθρώπου **μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων**. [Mk1Lk1¨Lk2] [Lk2:Mk1<Lk1]	Mk3 9.31. ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, **καὶ ἀποκτενοῦσιν αὐτόν**, καὶ ἀποκτανθεὶς **μετὰ τρεῖς ἡμέρας ἀναστήσεται**. [Mk1Mt1·:Mk3]

[342] Lk1 9.44 is quoted verbatim twice by E: "For the son of man is about to be handed over into people's hands" / ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων (*Pan.* 42.11.6 κ (20); 42.11.17 Σχ. κ (20); GCS 31:110, 132). E restates it in the elenchus: “The impression 'of a son of man who is even handed over into men's hands' is not of an apparition or phantasm" / Υἱοῦ ἀνθρώπου καὶ παραδοθησομένου εἰς χεῖρας ἀνθρώπων οὐ δοκήσεως ἡ ἔμφασις οὐδὲ φαντασίας (*Pan.* 42.11.17 Ἔλ. κ (20); GCS 31:132).

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 students and said to them" / ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς.

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Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.32 not present in Mk1	9.45 not present in Lk1[343]	Mt1 17.23b. καὶ ἐλυπήθησαν σφόδρα. [Mt1c]	Lk2 9.45. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. [CINP]	Mk3 9.32. **οἱ δὲ ἠγνόουν τὸ ῥῆμα**, **καὶ ἐφοβοῦντο** **αὐτὸν** **ἐπερωτῆσαι**. [Lk2·Mk3]

[343] Lk2 9.45 is unattested for GMarc by patristic witnesses and thus omitted from most major reconstructions: Z (468), V (203*), TS (94), BD (107), and R (419). Only the overly maximalist reconstructions include it: H (429), K (736, 744), and N (76). My analysis points to this verse most likely as not present in Lk1.

After adding the motif of execution and resurrection to the prediction, MtR1 further elaborates on the students being "greatly pained" or "exceedingly distressed" / ἐλυπήθησαν σφόδρα by this news. In Lk2 this brief Mt1 notice is transformed and expanded so that the students "do not understand" / ἠγνόουν this prediction, which "had been hidden" / παρακεκαλυμμένον by divine plan so as "not to be understood" / μὴ αἴσθωνται by the students, who thus "were afraid to speak about this word" / ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου, all of which exudes characteristic LkR2 vocabulary and themes (cf. esp. the Lk2 Emmaus Road story and its imitations of Euripides' *Iphigenia in Tauris*), succinctly quoted and restated by MkR3. Characteristic and/or distinctive Lk2 features include: "word" / ῥῆμα, "to understand" / αἰσθάνομαι (NT *hapax*), "be ignorant" / ἀγνοέω (only in Lk2 9.45 and Mk3 9.32) (IDD 1.1); periphrastic participle / εἰμί@* *@vp* (IDD 1.2).

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Parallel Passages for Signals Tracing: GMarc 9.46–48

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

Parallel Verses for Signals Tracing: GMarc 9.46–48

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
9.33 not present in Mk1 Mk1 9.34. 《οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς》 τίς μείζων 9.35 not present in Mk1 Mk1 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν αὐτοῖς· Mk1 9.37. ὃς ἂν 《τὸ παιδίον》 δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	Lk1 9.46. 《οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς》 μείζων;[344] [Mk1·Lk1] [Lk1:Mk1=Lk2] Lk1 9.47. 《καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν》 [‡Mk1·Lk1] Lk1 9.48. 《καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται》 παιδίον 《ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται》 [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 18.1. ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; [Mk1¨Mt1] Mt1 18.2. καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν [Mk1¨Mt1] Mt1 18.3. καὶ εἶπεν 18.4 not present in Mt1 Mt1 18.5. ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1¨Mt1]	Lk2 9.46. εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. [Mk1¨Lk2] [Lk2:Mk1=Lk1] Lk2 9.47. ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ [Mk1¨Lk2] Lk2 9.48. καὶ εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται **τοῦτο** τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 18.1–2 same as Mt1 Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Mt2c] Mt2 18.4. ὅστις οὖν **ταπεινώσει ἑαυτὸν** ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων **ἐν τῇ βασιλείᾳ τῶν οὐρανῶν**. [Mk1Mt1·:Mt2] Mt2 18.5. καὶ ὃς **ἐὰν** δέξηται **ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται**. [Mk1Mt1¨Mt2]	Mk3 9.33. καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε; [Mk3c] Mk3 9.34. οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. [Mk3c] Mk3 9.35. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. [Mk3c] Mk3 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· [Mk1¨Mk3] Mk3 9.37. ὃς ἂν **ἓν** τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· ***καὶ ὃς ἂν ἐμὲ δέχηται***, οὐκ ἐμὲ ***δέχεται*** ἀλλὰ ***τὸν ἀποστείλαντά με***. [Mk1Mt1Lk2·:Mk3]

[344] T gives a passing, meager summary of this passage in Lk1, noting its favorable place in an antithesis Marcion made with the demiurge sending bears to kill boys in response to Elisha's curse (2 Kgs 2.23–24): "Yet behold, the messiah loves the little ones, teaching that those who always wish to be greater should be like them" / *sed ecce Christus diligit parvulos tales docens esse debere qui semper maiores velint esse* (*Marc.* 4.23.4; SC 456:296; Evans 386 transposes *docens esse*). Based on this, R (420) only lists "greater" / μείζων in 9.46 and "the child" / τὸ παιδίον in 9.48 as secure.

The improvised reconstruction is based on an eclectic combination of elements from Mk1 as source, Mt1 and Lk2 as independent Mk1 and Lk1 receptors, and elements of D, all set within a mapping of the gradual evolution of this cascade. The Mk1 active participle λαβὼν is preferable for Lk1 to the LkR2 middle participle ἐπιλαβόμενος, given that Lk2 characteristic features include the lemma "taking on" / ἐπιλαμβάνομαι (IDD 1.1) and middle participles / *@vpam* (IDD 1.2). The earliest form of the signal apparently only mentions "the child" / τὸ παιδίον (Lk1/Lk2) or "one child" / ἓν παιδίον (Mt1), whereas Mk2 pictures a group of children. The unique LkR2 note about "the least" / ὁ… μικρότερος may pull from Lk1 7.28 // Mt1 11.11 ("least in the kingdom of god/heaven"), or perhaps from the earlier references to the mustard seed as the "smallest" (Mk1 4.31, Mt1 13.31–32). LkR2 also apparently adds the detail of Jesus knowing "the disputes of their hearts" / εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν (Lk2 9.47). MtR2 transforms the teaching into a question and answer dialogue between the students and Jesus, emphatically stating that being childlike is a requirement of studentship and future beatitude, while blending in other intertexts about humbling oneself (Mt2 23.12; Lk2 14.11, 18.14) and being greatest/least "in the kingdom of heaven" (Lk1 7.28 // Mt1 11.11). MkR3 expands the narrative by adding introductory travel and hospitality details in Mk3 9.33–34, perhaps alluding to the LkR2 Emmaus Road story when Jesus asks, "What were you disputing on the road?" / τί ἐν τῇ ὁδῷ διελογίζεσθε. MkR3 also changes the focus to be about being "the first" / πρῶτος and may allude to the Johannine foot-washing traditions about Jesus being "servant of all", while also adding a bit of warmth by having Jesus hold the child in his arms in Mk3 9.35.

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Parallel Passages for Signals Tracing: GMarc 9.~~49–50~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A167. Strange exorcist	–––––	9.49–50	10.42	9.38–41

Parallel Verses for Signals Tracing: GMarc 9.~~49–50~~

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
9.49–50 not present in QnLk1[345]	Lk2 9.49. ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν. [CINP] Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. [CINP]	Mt2 10.42 [see A179]	Mk3 9.38. ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. [Lk2·Mk2] Mk3 9.39. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με· [Lk2·Mk2] Mk3 9.40. ὃς γὰρ οὐκ ἔστιν καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. [Lk2·Mk2] Mk3 9.41 [see A179]

[345] Lk2 9.49–50 were restored in H (430) and K (745), considered uncertain in N (76), but determined by the majority of GMarc editors to have been unattested and thus omitted from the reconstruction: Z (468), V (204*), TS (94), BD (107), R (420). We concur here with the majority that the story of the strange exorcist was likely absent from Lk1.

This conclusion is supported by the absence of this passage from Matthew and its characteristic LkR2 themes of expanding the stories of students, 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".

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Parallel Passages for Signals Tracing: GMarc 9.51

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A174. Bound for Jerusalem	–––––	9.51	–––––	–––––
A251. Departure to Judea	–––––	9.51	10.1	19.1–2

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[346]	Lk2 9.51. ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ. [CINP]	Mk2 10.1. καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. [Mk2c]	Mt2 19.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ **ἦλθεν** **εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου**. [Mk2·Mt2] Mt2 19.2. **καὶ** **ἠκολούθησαν** **αὐτῷ** **ὄχλοι** πολλοί, **καὶ** ἐθεράπευσεν **αὐτοὺς** ἐκεῖ. [Mk2·Mt2]

[346] Lk2 9.51 was restored by H (430), considered attested without wording by V (204*) and TS (94), yet determined to be unattested and thus left out of the restoration by most GMarc editors: Z (468), BD (107), R (420), K (752), N (76). With the majority I concur that this verse was unattested, and with K (754–55) that it was the product of the Lk2 redactor.

This verse has an especially dense cluster of LkR2 characteristic features, most notably the evocation of imperial majesty and ascension tropes: "now it happened when the days of his ascension were brought to fullness" / *ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ*. Compare the highly similar construction in Acts 2.1 "and when the day of Pentecost was brought to fullness" / *καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς*. Both in its root lemma and as a prefixed verb, "bring to fullness" / *συμπληροῦσθαι* is characteristic of Lk2 (IDD 1.1). Qn elsewhere attests once to the verb "set" / *στηρίζω* (Qn 16.26), but there it is applied to the divine order, the chasm "fixed" between the rich and poor in the afterlife, and not to a person's "fixed" decision or direction, the latter pointing to yet another LkR2 word choice. The word for "face/presence" / *πρόσωπον* as used of Jesus or any person is extremely rare if not absent in Qn (possibly 9.29). The quick threefold repetition of that term here (9.51, 52, 53), without any clear attestation by Lk1 witnesses, evokes an imperial entourage and procession far more likely representing LkR2 redaction than Qn or LkR1. The bigram "then it happened" / *ἐγένετο δὲ* and prepositional temporal trigram "in the" + infinitive / *ἐν τῷ* *@vn* are both characteristic of Lk2, even more so when combined (IDD 1.2). The notices in Mk2 10.1 and Mt2 19.1–2 about Jesus going to "the region of Judea" may have been inspired by Lk2 9.51, but the texts are sufficiently distinct as not to necessitate their inclusion in this parallel set.

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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⟩[347]	Lk2 9.52. καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς ἑτοιμάσαι αὐτῷ· [†QnLk1·Lk2]

[347] Lk1 9.52 is clearly attested in a summary and paraphrase in T: "The creator exhibits a plague of fire on that false prophet at Elijah's request. I recognize a judge's severity and by contrast Christ's same censure on the students when they had targeted upon that little village of Samaritans" / *repraesentat creator ignium plagam Helia postulante in illo pseudopropheta. agnosco iudicis severitatem e contrario Christi <lenitatem increpantis> eandem animadversionem destinantes discipulos super illum viculum Samaritarum* (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388). K (752ff) concurs on this attestation, while R (420) prejudicially claimed that this verse was unattested and that "no insight into wording can be gained" for all of 9.52–56.

The explicit restoration of the phrase "village of the Samaritans" / κώμην Σαμαριτῶν is based on T's *viculum Samaritarum.* The opening improvised restoration is a necessary narrative transition stripped of Lk2 characteristic features. In Lk2 the opening phrase, "and he sent messengers/angels before his presence" / καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, is likely LkR2 redaction exhibiting characteristic concerns with affairs of state and proxied communication (IDD 1.4), perhaps 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.53. ⟪καὶ οὐκ ἐδέξαντο αὐτόν⟫[348]	Lk2 9.53. καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ. [‡QnLk1·Lk2]

[348] No explicit wording from Lk1 9.53 is attested in T, though the failure to show hospitality is likely presumed and perhaps even implied in T's attestation of the surrounding content as the reason for the disciples' attempt to channel divine vengeance.

Note that the theme of refusing hospitality clearly appears shortly after this passage in the sending of the seventy (Qn 10.10–11). Lk2 here adds an historical-political reason for this lack of hospitality: "because his presence was going to Jerusalem" / ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ. This statement, albeit short, contains a dense cluster of Lk2 characteristic feature: the lemma "face" / πρόσωπον (IDD 1.1), a periphrastic participle / εἰμί@* *@vp and middle participle / *@vp?m* (IDD 1.2), a gratuitous geographical reference and foreshadowing (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.54. ⟨οἱ μαθηταὶ⟩ ⟪εἶπαν⟫ ⟨πῦρ⟩ ⟪καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς⟫[349]	Lk2 9.54. ἰδόντες δὲ <u>οἱ μαθηταὶ</u> Ἰάκωβος καὶ Ἰωάννης <u>εἶπαν</u>· κύριε, θέλεις εἴπωμεν <u>πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς</u>; [†QnLk1·Lk2]

[349] Parts of Lk1 9.54 are restated and paraphrased in T: “The creator exhibits a plague of fire on that false prophet at Elijah’s request. I recognize a judge's severity and by contrast Christ's same censure on the students when they had targeted upon that little village of Samaritans” / *repraesentat creator ignium plagam Helia postulante in illo pseudopropheta. Agnosco iudicis severitatem e contrario Christi <lenitatem, increpantis> eandem animadversionem destinantes discipulos super illum viculum Samaritarum* (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388). R (420) prejudicially concluded that "no insight into wording can be gained."

The explicit restorations are based on T clearly attesting "students" / *discipulos* / μαθηταὶ and "fire" / *ignium* / πῦρ. The improvised restorations are necessary to the narrative and are implied in T's attestation. The addition of two specific names (James and John)—the same two who in Mk2 3.17 happen to hold the epic/mythical title "sons of thunder"—is likely LkR2 redaction (see A049). The students pausing to ask Jesus a question starting with "do you want" / θέλεις is also likely LkR2 redaction (cf. the similar formulations in Lk2 18.41, 22.9), removing an embarrassing detail about the students invoking divine wrath and/or exercising the prophetic authority to curse without seeking Jesus' permission. Other characteristic Lk2 feature omitted from the reconstruction include the participle "seeing" / ὁράω@vp* and verb "wish/want" / θέλω (IDD 1.1), as well as the transitional participle + δὲ / *@vp* δὲ@cc bigram (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.55. ⟪καὶ⟫ ⟨ἐπετίμησεν αὐτοῖς⟩[350]	Lk2 9.55. στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. [†QnLk1·Lk2]

[350] For Lk1 9.55, Jesus "fixing censure" / *animadversionem destinantes* on the students is explicitly attested in T (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388) as quoted more fully above.
The lemma "turn" / στρέφω (IDD 1.1), transitional opening participle + "then" / *@vp* δὲ bigram (IDD 1.2), and dramatization of an interpersonal speech act (IDD 1.4) are all highly characteristic of LkR2 and are thus omitted.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.56 not present in QnLk1[351]	Lk2 9.56. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. [CINP]

[351] Lk2 9.56 is unattested for Lk1 according to R (420), but it was most likely not present.

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 redactional element in the interest of narrative framing (Lk2 8.1, 10.38, 17.12, 24.13, 24.28).

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Parallel Passages for Signals Tracing: GMarc 9.57–62

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
A176. Following Joshua	9.57–62	8.18–22	1.43b	9.57–62

Parallel Verses for Signals Tracing: GMarc 9.57

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.57. 《καὶ λέγει τις αὐτῷ》 ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ[352]	Mt1 8.18. ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. [Mt1c] Mt1 8.19. καὶ προσελθὼν εἷς γραμματεὺς <u>εἶπεν</u> <u>αὐτῷ</u>· διδάσκαλε, <u>ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ</u>. [QnLk1·Mt1]	Lk2 9.57. καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ <u>εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ</u>. [QnLk1·Lk2]

[352] 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? If because he had spoken proudly or from hypocrisy, 'I will follow you wherever you go,' therefore in judging pride or hypocrisy, he was governing as a judge" / *at enim humanissimus deus cur recusat eum qui se tam individuum illi comitem offert? si quia superbe vel ex hypocrisi dixerat: sequar te quocumque ieris ergo aut superbiam aut hypocrisim recusandam iudicando iudicem gessit* (*Marc.* 4.23.9; SC 456:300; Evans 388 *quocumque* : *quocunque*).

The opening improvised restoration is based on 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".

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.58. ⟪καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ⟫[353]	Mt1 8.20. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. [QnLk1·Mt1]	Lk2 9.58. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. [QnLk1¨Lk2]

[353] Lk1 9.58 is briefly summarized in the above quotation by T, that Jesus "refused him" / *recusat eum* (*Marc.* 4.23.9; SC 456:300; Evans 388). R (4.4.37, 420) opted not to restore any content because of the lack of any explicit wording from the verse. However, it is entirely reasonable to reconstruct the text of QnLk1 based on Mt1 and Lk2 as independent yet virtually identical receptors of QnLk1.

Note the lack of any cluster of characteristic Lk2 features, and that "son of man" sayings are highly characteristic of Qn (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
QnLk1 9.59. 《καὶ λέγει》 ⟨τῷ Φιλίππῳ⟩ 《ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ》 θάψαι τὸν πατέρα μου QnLk1 9.60. 《καὶ λέγει αὐτῷ》 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ⌜πορευθεὶς⌝ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ[354]	Mt1 8.21. ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. [QnLk1·Mt1] Mt1 8.22. ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. [QnLk1·Mt1]	Jn1 1.43b. εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι. [QnLk1˙Jn1]	Lk2 9.59. εἶπεν δὲ πρὸς **ἕτερον**· ἀκολούθει μοι. ὁ δὲ εἶπεν· [**κύριε**] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. [QnLk1Mt1·:Lk2] Lk2 9.60. εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. [QnLk1Mt1·:Lk2]

[354] Lk1 9.59–60 are clearly and together summarized and quoted in T and Clement of Alexandria: "But when to the one who made an excuse of his father's burial he responds: 'Let the dead bury their own dead, but you go and proclaim the kingdom of god'" / *illi autem causato patris sepulturam cum respondet sine mortui sepeliant mortuos suos tu autem vade et adnuntia regnum dei* (*Marc.* 4.23.10; SC 456:300; Evans 388 *adnuntia* : *annuntia*). Clement of Alexandria has the student Phillip as the interlocutor. Speaking of heretics such as Marcion, he says, "And they furnish an answer together in the lord's voice, who says to Phillip, 'Let the dead bury their own dead, but you follow me'" / *κἂν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀκολούθει μοι* (*Strom.* 3.4.25.3; R 8.14). Several brief paraphrases of this double-tradition content are found in other treatises by T, but none of them make any difference to the reconstruction of QnLk1: "disdained his father's funerary rites" / *patris exequias despexit* (*Bapt.* 12.9; Evans 30); "while even burying a father was too slow for faith" / *cum etiam sepelire patrem tardum fuit fidei* (*Idol.* 12.3; CCSL 2:1112; CSEL 20:43); "Therefore he recalls that young man hurrying to his father's funerary rites" / *nam et illum adulescentem festinantem ad exsequias patris ideo revocat* (*Mon.* 7.8; SC 343:162; CSEL 76:57).

Without any stated reason, V (202*) dismisses Clement's reference to Phillip as "nicht sicher" and R (8.14) follows suit, claiming that such a clear reference to Phillip was "not likely" to have been "drawn from Marcion's Gospel". BD (153) was of the same opinion yet attempted to explain the identification of Phillip as "part of the legendary material that Clement sometimes draws on to fill out gospel episodes and characters". Given the complete lack of attestation of Phillip here in Lukan mss and the tendency of the early-orthodox to clean up and elevate authorized apostolic reputations, the unflattering mention of Phillip here is best considered a unique, yet highly reliable attestation to the earliest textual tradition of QnLk1 as well as the textual precursor to and inspiration for Jn1 1.43 and its separate account of the calling of Phillip, which otherwise has no parallel in the early gospel strata. Note also that MtR1 8.21 keeps the student's identity anonymous: "another of the students" / *ἕτερος… τῶν μαθητῶν*. LkR2 9.59 reads as an even more emphatic attempt at anonymizing: "to another" / *πρὸς ἕτερον*. This cascade of increasing anonymization suggests that the earliest tradition was embarrassing and/or problematic, whether because Phillip was rebuked by Jesus or because his calling came too late in the QnLk1 narrative for the taste of later gospel compilers. Note also here that we have attested for QnLk1 yet another dative form for the speech addressee, "to Phillip" / *τῷ Φιλίππῳ* instead of the characteristic Lk2 verb of speaking plus accusative *πρὸς* (IDD 1.2). In view of the attestation of Clement of Alexandria, as well as Mt1 and Lk2 as QnLk1 receptors, T's felicitous placement of the possessive after the participle (or substantive adjective) in Latin does not warrant R's (420) relocation of the participial phrase's intervening possessive "their own" / *ἑαυτῶν* after "dead" / *νεκρούς*. The hortatory participle "going" / *πορευθεὶς*, unique to D among Luke mss, is closer to T's *vade*, likely carrying an earlier tradition than Lk2, "depart" / *ἀπελθὼν*, which R uses as a basis to reconstruct *ἄπελθε*.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.61. 《καὶ λέγει τις ἀκολουθήσω σοι》 ⟨πρῶτον⟩ 《δὲ ἐπίτρεψόν μοι》 ἀποτάξασθαι ⌜τοῖς ⌜ἰδίοις⌝⌝[355] QnLk1 9.62. 《καὶ λέγει αὐτῷ》 ⟨μὴ⟩ ⌜βλέψῃς⌝ εἰς τὰ ὀπίσω	Lk2 9.61. εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. [QnLk1·Lk2] Lk2 9.62. εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ. [QnLk1·Lk2]

[355] Lk1 9.61–62 is clearly paraphrased by T: "Indeed when he prohibits that third one from looking back who first prepared to farewell his own" / *cum vero et tertium illum prius suis valedicere parantem prohibet retro respectare* (*Marc.* 4.23.11; SC 456:302; Evans 390).

The improvised restoration fills in a necessary dialogical gap and draws on Lk2 as a partly faithful receptor of Lk1 here, especially given that no rival Matthean tradition exists. The formal address of Jesus as "lord" / κύριε in 9.61 (as also possibly in 9.59) is likely LkR2 redaction, as is the agricultural metaphor or aphorism about "putting the hand upon the plow" / ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον, a metaphor completely absent from T's close paraphrase. The Lk2 word "plow" / ἄροτρον is an NT *hapax legomenon* and the word "useful" / εὔθετός is a rare word characteristic of LkR2 redaction. The phrase "in my house" / εἰς τὸν οἶκόν μου is also omitted as another characteristic LkR2 phrase (cf. 5.24, 8.39, 11.24), and instead corrected with a literal translation from T's "his own" / *suis* / ἰδίοις. The explicit restoration and emendation of "do not look" / μὴ βλέψῃς is based on T saying that Jesus "prohibits from looking back" / *prohibet retro respectare*. The prohibition thus stated may be reminiscent of LXX Gen 19.17.

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Parallel Passages for Signals Tracing: GMarc 10.1, ~~2–3~~, 4–5, ~~6~~, 7–11, ~~12–15~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A177. Seventy sent[356]	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⟫ ⌜⌜ἐξελέξατο⌝⌝ ⌜ἄλλους⌝ ἑβδομήκοντα ⟨ἀποστόλους⟩ ⟪καὶ⟫ ἀπέστειλεν ⟪αὐτοὺς⟫ εἰς ⌜πόλεις⌝[357]	Mk1 6.7a. καὶ προσκαλεῖται τοὺς δώδεκα [Qn·Mk1] [see A142]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ **ἔδωκεν** αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [¦Mk1Lk1·:Mt1] [see A142]	Lk2 10.1. μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. [QnLk1˙Lk2]	Mk2 6.7. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς **ἀποστέλλειν δύο δύο** καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [QnMk1Lk2·:Mk2]

[356] See A142 (Students sent) above for additional notes and indirect parallels. This specific QnLk1 passage is well attested overall in T (R 4.4.38, 5.42).

[357] Lk1 10.1 is closely paraphrased in T: "He chooses seventy other apostles on top of the twelve" / *adlegit et alios septuaginta apostolos super duodecim* (*Marc.* 4.24.1; SC 456:302; Evans 390); "Yet Christ ordered his students… the latter were being sent into cities" / *Christus autem… discipulis… praescripsit… hi autem in civitates mittebantur* (*Marc.* 4.24.2 in SC 456:304; 4.24.1–2 in Evans 390).

The emendation to "others" / ἄλλους for QnLk1 in place of the Lk2 "others" / ἑτέρους is based on their respective typical word choice (IDD 1.1). The lemma "reveal" / ἀναδείκνυμι in Lk2 10.1 is likely LkR2 redaction, matching with its appearance in Acts 1.24, also about the selection of apostles. Given that, rather than defaulting to the LkR2 term "revealed" / ἀνέδειξεν as do V and R (5.42), I translate T's word choice *adlegit* / "he chose" as ἐξελέξατο, the same term that already appeared in Lk1 6.13 regarding the choosing of the "twelve apostles", a term without any precedent in the Mk1 source, supporting the conclusion that both terms ("choose" and "twelve") first appeared here in Qn 10.1. In keeping with T's notice that the students "were being sent into cities" / *in civitates mittebantur*, the plural "into cities" / εἰς πόλεις is preferable to the singular "into a city" / εἰς πόλιν as in R (5.42), who clumsily adopts the LkR2 formula without its distributive modifier "every" / πᾶσαν. Note that the choosing of the twelve students/apostles was not in Qn, but it did appear in Lk1 thanks to its Mk1 source. At this point in the Qn narrative, Joshua has certainly attracted "students" (Qn 9.40), including "Peter" (Qn 9.33) and apparently "Phillip" (Qn 9.59), but the word "apostles" / ἀποστόλους has not yet appeared until now. In other words, the selection of "seventy other apostles" in Qn is *not* in addition to "the twelve", but only in addition to those previously mentioned. Note how the selection of seventy apostles here in Qn follows immediately after the above section on following Joshua, and just before that, his journey into Samaria, apparently *en route* to Jerusalem, as LkR2 later made perfectly clear. Note also that LkR2, with its vested interest in defending the Mk1/Mt1 tradition of twelve and only twelve apostles here and in Acts, removes the term "apostles" here in the sending of the seventy. Following from the 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
10.2–3 not present in QnLk1[358]	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 πολύς, 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 ἄρνας ἐν μέσῳ λύκων.* [Mt1·Lk2]	Mt2 9.37. *τότε* **λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολύς, 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

[358] Lk2 10.2–3 are unattested according to R (420), but most likely these verses were not present in Lk1.

Lk2 10.2–3 reflects a clear and clever synthesis by LkR2 of the beginning and end of the Mt1 redaction of the choosing/sending of the twelve. Note the slight shift from "sheep" / *πρόβατα* in Mt1 to "lambs" / *ἄρνας* in Lk2, which could have christological significance as well as pacifist import, given that the group of seventy (likely armed) men in Qn had obvious implications for banditry and/or zealotry. Note also that the signals about the "harvest" are completely absent from the Markan strata, except perhaps the brief mention of the "harvest" in the later neglected Mk1 fable of the secret seed (4.26–29), which in its original context was likely about dynastic infanticide, rather than a metaphor for proselytizing. The latter sense of the "harvest" probably first appeared in Jn2 4.35 as its earliest textual stratum: "Do you all not say, 'Four months and the harvest is coming'? Behold I tell you, lift up your eyes and see the fields that they are white for harvest" / *οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν*. While there is little linguistic correspondence between Jn2 4.35 and Lk2 10.2, the Johannine image of the harvest as a proselytizing opportunity may have inspired its inclusion in Lk2 and Mt2.

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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》 ˹˺μὴ˺ ῥάβδον μὴ˺ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε[359]	Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, 《μὴ ὑποδήματα》, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [¦Qn·Mk1] [see A142] 6.9 not present in Mk1	Lk1 9.3. 《καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδόν》 〈μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μήτε πήραν, μήτε ῥάβδον, μήτε δύο χιτῶνας, μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν〉 [¦Mk1·Lk1] [see A142] Lk1 10.4. 〈**παρήγγειλεν**〉 《δὲ αὐτοῖς αἴρετε》 μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [QnMk1·:Lk1]	Mt1 10.9. 《**καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε** μηδὲ **χαλκὸν εἰς τὰς ζώνας ὑμῶν**》 [¦‡Mk1Lk1·:Mt1] [see A142] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν **μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον** [QnMk1Lk1·:Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος **μηδὲν** λαμβανέτω εἰ **μὴ ἄρτον** ἕως οὗ αὐλισθῇ ἐὰν δὲ ***ἀργύριον*** ψευδοπροφήτης ἐστί [¦QnMk1Mt1·:Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. **καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν**, **μήτε ῥάβδον μήτε πήραν** μήτε ἄρτον **μήτε** ἀργύριον **μήτε** [ἀνὰ] **δύο χιτῶνας** ἔχειν. [¦Mk1Lk1·:Lk2] [see A142] Lk2 10.4. **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

[359] Lk1 10.4 is thoroughly described and partly quoted in T: "Yet Christ ordered his students not to carry a staff on the road... the latter were being sent into cities" / *Christus autem nec virgam discipulis in viam ferre praescripsit... hi autem in civitates mittebantur* (*Marc.* 4.24.2 in SC 456:304; 4.24.1–2 in Evans 390); "The former he had forbidden even to carry shoes... 'No one', he said, 'greet on the road'" / *etiam calciamenta portare vetuit illos... neminem inquit in via salutaveritis* (*Marc.* 4.24.3 in SC 456:304; 4.24.2 in Evans 390).

The seventy apostles were apparently armed in Qn 10.4, reflected in its earliest reception in Mk1 6.8, which has "only/except a staff" / εἶ μὴ ῥάβδον. In keeping with its penchant for *Heilsgeschichte*, MkR1 replaced the Qn sending of the seventy apostles with the sending of the twelve while borrowing from Qn its phrasing and motif of being armed with staffs, which weapons are reconfigured and reimagined in MkR1 as a sign of patriarchal authority rather than the physical menace of a large gang. Based on T using the word "ordered" / *praescripsit*, Lk1 probably had the term "ordered" / παρήγγειλεν, perhaps from Mk1 instead of from Qn. 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 with its emphasis on hospitality and with the standard in *Didache* 11.6 about true apostles not asking for money. MkR2 overturns all prior strata about the shoeless students and apostles, elevating the social status of the twelve from the implied poverty and mendicant lifestyle of the leaders of previous generations. There is also a synthetic progression and growing concern regarding carrying money while traveling: Qn 10.4 says nothing about it, Mk1 6.8 (in regard to the twelve) says "nor money in your belts" and Lk1 9.3 and Mt1 10.9 follow suit. The *Didache* next specifically mentions that an apostle who asks for "silver" / ἀργύριον is a false prophet. In Lk2 suddenly "silver" / ἀργύριον shows up in the instructions for the seventy, while in Ac 3.6 Peter says he does not have "silver and gold" / ἀργύριον καὶ χρυσίον. This ultimately leads MtR2 to adjust the commissioning of the twelve: "Do not procure silver or gold" / μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 10.5. εἰς ἣν ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη ˹τῷ οἴκῳ τούτῳ˺[360] 10.6 not present in QnLk1[361] 10.7ac not present in QnLk1[362] QnLk1 10.7b. ἄξιος ˹δὲ˺ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ[363] 10.8 not present in QnLk1[364]	Mt1 10.11. εἰς ἣν δ᾽ ἂν εἰσέλθητε, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [¦QnLk1·Mt1] [see A142] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν [¦QnLk1·Mt1] [see A142] 10.13 not present in Mt1 Mt1 10.10b. ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. [QnLk1·Mt1]	Dx 11.4. πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος [QnLk1˙Dx] Dx 11.5. οὐ μένει δὲ εἰ μὴ ἡμέραν μίαν ἐὰν δὲ ᾖ χρεία καὶ τὴν ἄλλην τρεῖς δὲ ἐὰν μείνῃ ψευδοπροφήτης [Dxc] Dx 12.3. εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι τεχνίτης ὢν ἐργαζέσθω καὶ φαγέτω [Dxc] Dx 13.1. πᾶς δὲ προφήτης ἀληθινός θέλων καθῆσθαι πρὸς ὑμᾶς ἄξιός ἐστι **τῆς τροφῆς** αὐτοῦ [QnMt1·:Dx]	Lk2 10.5. εἰς ἣν δ᾽ ἂν εἰσέλθητε οἰκίαν, **πρῶτον** λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. [QnLk1Mt1·:Lk2] Lk2 10.6. καὶ ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ᾽ αὐτὸν **ἡ εἰρήνη** ὑμῶν· εἰ δὲ μή γε, ἐφ᾽ ὑμᾶς ἀνακάμψει. [QnLk1Jn1·:Lk2] Lk2 10.7ac. **ἐν αὐτῇ** δὲ **τῇ οἰκίᾳ μένετε** ἐσθίοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν… μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [Mt1Dx·:Lk2] Lk2 10.7b. ἄξιος **γὰρ** ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [QnLk1Mt1·:Lk2] Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν **εἰσέρχησθε** καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [CINP]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε **ἕως ἂν ἐξέλθητε ἐκεῖθεν**. [¦QnLk1Lk2·Mk2] [see A142 and Lk2 9.4 for ἐκεῖθεν]	Mt2 10.11. εἰς ἣν δ᾽ ἂν **πόλιν** ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν **κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε**. [QnLk1Mt1Lk2·:Mt2] Mt2 10.12 same as Mt1 Mt2 10.13. καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ᾽ αὐτήν, ἐὰν δὲ μὴ ᾖ **ἀξία**, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. [QnJn1Lk2·:Mt2] Mt2 10.10b same as Mt1

[360] Lk1 10.5 is clearly paraphrased by T: "So also the lord <commanded> that into whatever house they enter, to speak peace to it" / *sic et dominus ut in quam introissent domum <praescribat> pacem ei dicere* (*Marc.* 4.24.4; SC 456:306; Evans 390 omits *ut*). In another treatise, T references this teaching in a way that resonates more closely with the QnLk1 and Lk2 traditions than the Matthean: "Or how according to the teaching, 'you speak peace to this house'" / *Aut quomodo secundum praeceptum pax huic domui dices* (*Or.* 26.2; CCSL 1:273).

To summarize the signals sequentially: QnLk1 calls for a customary, formal greeting ("peace be to this house"), MtR1 tempers the greeting ("greet it"), LkR2 repeats the QnLk1 formulation, and finally MtR2 10.11 instructs to "find someone in it [i.e., the city] who is worthy", which effectively expands on the forthcoming Lk2 (10.8, 10, 12) intertexts with Gen 19 and reflects even deeper LXX knowledge and appropriation, and perhaps an implicit identification of second temple Jerusalem with Sodom and Gomorrah, doomed to divine destruction. Notice specifically that LkR2 10.8 adds "into whatever city" / εἰς ἣν δ᾽ ἂν πόλιν, which MtR2 expands to "into whatever city or village" / εἰς ἣν δ᾽ ἂν πόλιν ἢ κώμην.

[361] Lk2 10.6 is unattested (R 420), but it was likely not present in Lk1, its conspicuous absence from Mark providing corroboration.

The repeated Jn1 trope (20.19, 21, 26) about Jesus saying "peace be with you" and even conveying the spirit directly (20.21–22) as well as the Mt1 5.9 beatitude that "peacemakers" are "sons of god" may have inspired the unique formulation in Lk2 10.6, which MtR2 10.13 echoes and expands in further in keeping with Jn1. Note that the word "peace" / εἰρήνη is rare in Matthew but highly concentrated in the Lk2 stratum (IDD 1.1).

[362] 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 craftsperson, let that person work and eat" (12.3). The unique description about whether a "house" is "worthy" "or not" in Mt2 may reflect the early- to mid-second century rise of the "house church" / *domus ecclesiae* as a distinctive form of Christian social organization and ritual space outside of the purview of the synagogue or other fora of Greco-Roman philosophy and cultus. The LkR2 and MtR2 preoccupation with finding houses overseen by like-minded patrons suggests there had now arisen rival houses to which devotees might associate.

[363] Lk1 10.7b is quoted in T: "Nevertheless the worker is worthy of his wage" / *dignus autem operarius mercede sua* (*Marc.* 4.24.5 in SC 456:306; *Marc.* 4.24.4 in Evans 392, adding *est* after *dignus*).

The order in QnLk1Lk2 corresponds perfectly with T's order in *Marc.* 4.24.4. While Jn2 4.36 ("The one who harvests receives a wage" / ὁ θερίζων μισθὸν λαμβάνει) and 1 Tim 5.18 ("The worker is worthy of his wage" / ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτου) are not included here in their own columns, they could well have been drawn from QnLk1 and/or Mt1. The corrrection of "for" / γὰρ to "yet" / δὲ is based on T using the conjunction "yet/nevertheless" / *autem* and on typical conjunctions for QnLk1 and Lk2 strata (IDD 1.1).

[364] Lk1 10.8 is considered attested according to R (5.42, 420), but only for the word "received" / δέχωνται. On the contrary, T's attestation of that term more likely applies to Lk1 10.10 (see below). Lk2 10.8 was likely not present in Lk1 and instead reflects the LkR2 doubling of the previous, simpler Qn/LkR1 tradition, which only pertained to the seventy apostles finding refuge in houses.

In Lk2, the seventy enter not only "into whichever house" / εἰς ἣν δ᾽ ἂν… οἰκίαν (10.5) but also "into whichever city" / εἰς ἣν ἂν πόλιν, a characteristic LkR2 word and setting. Notice the doubling of "into whichever" / εἰς ἣν ἂν between 10.5 and 10.8. As we will see in Lk2 10.12, the "city" setting anticipates an explicit intertext with the Gen 19 story of the inhospitality of Sodom and Gomorrah to the angels/messengers. Notice also that Lk2 10.8 uniquely evidences the characteristic LkR2 emphasis on hospitality, "eat whatever is set before you" / ἐσθίετε τὰ παρατιθέμενα ὑμῖν (IDD 1.4).

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Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Qn 7.22. … ˹λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται˺ Qn 10.9. ⟪καὶ⟫ ˹λέγετε αὐτοῖς˺ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ[365]	Lk1 7.22 same as Qn Lk1 9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [see A142] Lk1 10.9 same as Qn	Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·Mt1] 10.8 not present in Mt1	Lk2 9.2 same as Lk1 Lk2 10.9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ [QnLk1˙Lk2]	Mt2 10.7 same as Mt1 Mt2 10.8. **ἀσθενοῦντας θεραπεύετε**, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [QnLk1Mt1·:Mt2]

[365] Lk1 10.9 is closely paraphrased by T: "The kingdom of god… he commands it be proclaimed as having drawn near" / *regnum dei … illud iubet adnuntiari adpropinquasse* (*Marc.* 4.24.6 in SC 456:308; *Marc.* 4.24.5 in Evans 392).

While "command" / *iubet* might call for a different Greek word, the LkR2 imperative "tell" / λέγετε is the best option in view of the available evidence and universal Luke mss attestation. The verb "has come near" / ἤγγικεν is tentatively located by R at the end of 10.9, but it fits better at the start of the kerygma, matching both T's verbatim quotation of Lk1 10.10–11 in *Marc.* 4.24.7 (see below) as well as the Mt1 and Lk2 strata for this signal transmission. Note that the presence of the apostles' *kerygma* first in Qn—a text where John the baptizer is a marginal figure—entails that its verbatim repetition in later strata (Mk2 1.15; Mt2 3.2) for John anachronistically portrayed him as an apostle of Jesus! Note also that MtR2 anachronistically places this kerygma in the mouth of Jesus from the start of his ministry (Mt2 4.17), aligning the messages of John and Jesus, and perhaps spiritualizing and obscuring the revolutionary implication of Jesus first mentioning this kerygma in the QnLk1 sending of the seventy.

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Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 10.10–11. 《καὶ οἱ ἂν》 μὴ δέχωνται ὑμᾶς ⌜⌜λέγετε⌝⌝ γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⌜⌜ἐκτινάξατε⌝⌝ τὸν κονιορτὸν 《τῶν ποδῶν ὑμῶν》 ⟨εἰς μαρτύριον⟩[366]	Mk1 6.11. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν 《κονιορτὸν》 τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [¦Qn·Mk1] [see A142]	Lk1 9.5. 《καὶ οἱ ἂν》 μὴ ⌜δέχωνται⌝ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⌜ἐκτινάξατε⌝ εἰς μαρτύριον 《αὐτοῖς》 [¦Qn¨Lk1] [see A142] Lk1 10.10–11 same as Qn	Mt1 10.14. καὶ **ὃς** ἂν μὴ **δέξηται** ὑμᾶς ἐκτινάξατε **τὸν κονιορτὸν** τῶν ποδῶν ὑμῶν. [¦QnMk1Lk1·:Mt1] [see A142]	Lk2 10.10. εἰς ἣν δ᾽ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· [QnLk1¨Lk2] Lk2 10.11. καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. [QnLk1¨Lk2]	Mk2 6.11. καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ***ἐκπορευόμενοι ἐκεῖθεν*** ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον **αὐτοῖς**. [¦QnMk1Lk1Lk2·:Mk2] [see A142]	Mt2 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ***μηδὲ ἀκούσῃ*** τοὺς λόγους ***ὑμῶν***, **ἐξερχόμενοι** ἔξω τῆς οἰκίας ἢ **τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν**. [¦QnMk1Mt1Lk2Mk2·:Mt2] [see A142]

[366] 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; SC 456:308; Evans 392, 394).

The reconstruction follows T's order so that the apostles' speech-act about the kingdom of god comes before the reference to the wiping off of dust and expresses the latter as a command, whereas LkR2 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" / ἀπομασσόμεθα in 10.11 (whose lemma ἀπομάσσω is NT *hapax*), instead of the cruder second person imperative "shake off" / ἐκτινάξατε used in early and all strata of Mark and Matthew, which are closer to T's paraphrase. In keeping with customary QnLk1 linguistic patterns (IDD 1.1), the present tense "speak" / λέγετε is more likely than R's use of the LkR2 aorist εἴπατε. The phrase "as a witness" / εἰς μαρτύριον is an explicit restoration based on T's *in testificationem*. The opening improvised restoration is based on a combination of the formulation in Mk1 and Mt1 ("and whoever" / καὶ ὃς ἂν), the similarly reconstructed phrase in Lk1 9.5, and 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 ἀπομασσόμεθα ὑμῖν. The opening of Lk2 10.10 repeats the same introductory formula from Qn 10.5. The word "however" / πλὴν is restored by R but should be omitted as a highly characteristic LkR2 term (IDD 1.1); T's use of *tamen* more likely reflects his own transitional phrasing.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
10.12–15 not present in QnLk1[367]	Lk2 10.12. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. [CINP] Lk2 10.13. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. [CINP] Lk2 10.14. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. [CINP] Lk2 10.15. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾅδου καταβήσῃ. [CINP]	Mt2 10.15. ἀμὴν <u>λέγω ὑμῖν</u>, <u>ἀνεκτότερον ἔσται</u> γῇ <u>Σοδόμων</u> καὶ Γομόρρων <u>ἐν</u> <u>ἡμέρᾳ</u> κρίσεως <u>ἢ τῇ πόλει ἐκείνῃ</u>. [Lk2·Mt2] Mt2 11.20. τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· [Mt2c] Mt2 11.21. <u>οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι</u> <u>ἐγένοντο</u> <u>αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ</u> <u>μετενόησαν</u>. [Lk2·Mt2] Mt2 11.22. <u>πλὴν</u> λέγω ὑμῖν, <u>Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν</u> ἡμέρᾳ κρίσεως <u>ἢ ὑμῖν</u>. [Lk2·Mt2] Mt2 11.23. <u>καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως</u> <u>ᾅδου καταβήσῃ</u>· ὅτι εἰ ἐν Σοδόμοις <u>ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν</u> σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. [Lk2·Mt2] Mt2 11.24. <u>πλὴν</u> <u>λέγω ὑμῖν</u> ὅτι γῇ <u>Σοδόμων</u> <u>ἀνεκτότερον ἔσται</u> <u>ἐν</u> <u>ἡμέρᾳ</u> κρίσεως ἢ σοί. [Lk2·Mt2]

[367] 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 (IDD 1.1). Other LkR2 characteristic features include numerous place names, cities as direct addressees, and a rhetorical question asked and answered (10.15) (IDD 1.4). The reference to LXX Isa 14.13–15 in Lk2 10.15 is also a characteristic LkR2 feature (IDD 1.5) and is not attributable to Q (as in Fleddermann 97).

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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⟫[368]	Jn2 13.20. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. [‡QnLk1·Jn2]	Lk2 10.16. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ **τὸν ἀποστείλαντά με**. [QnLk1Jn2·:Lk2]	Mt2 10.40. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται **τὸν ἀποστείλαντά με**. [QnLk1Jn2Lk2·:Mt2] Mt2 10.41. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. [Mt2c] Mt2 10.42. καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2c]	Mk3 9.41. ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2·Mk3]

[368] The first part of Lk1 10.16 is quoted verbatim in T: "Whoever spurns you, spurns me" / *qui vos spernet me spernet* (*Marc.* 4.24.8; SC 456:310; Evans 394).

The improvised restoration is from D, which here has a unique tradition that reads the hearing statement as a continuation of the spurning statement: ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος / "hearing me he hears the one who sent." Note that f^{13} and other so-called Western witnesses also have the spurning and hearing sayings transposed, apparently stemming from QnLk1. 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. 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.

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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[369]	Lk2 10.17. ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. [CINP] Lk2 10.18. εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [CINP] Ac 2.11. … λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις… Ac 2.43. … σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. Ac 4.30. … σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. Ac 10.46. … αὐτῶν λαλούντων γλώσσαις… Ac 19.6. … ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον.	Mk3 16.17. σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς [Lk2Ac·Mk3]

[369] Lk2 10.17–18 are unattested (R 420), but they were likely not present in Lk1.

Apparently the seventy in Qn are sent ahead to prepare for the revolt/revolution as Joshua makes his way toward Jerusalem. LkR2, however, in keeping with its characteristic deployment of *exitus-reditus* journey narratives (IDD 1.4), has the seventy return as the closure of its unique narrative *inclusio*. In Jn1, Jesus often performs "signs" / σημεῖα, but nowhere else in the synoptics except the longer ending of Mk3 is it said expressly that believers will do "signs". That explicit claim, however, suffuses Acts (Ac 2.43, 4.30, 5.12, 6.8, 8.6, 8.13, 14.3, 15.12). The theme in Lk2 10.18 of the satan's fall is similarly entirely absent elsewhere in the gospels but clearly present in Rev 12.9. In Qn, there is no return of the seventy, no *reditus* corresponding to the collective *exitus* to Jerusalem, thus the renaming of this parallel set.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 10.19. ⌜⌜δίδωμι⌝⌝ τὴν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων[370]	Lk2 4.35. … τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν. Lk1Lk2 4.40b. … τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. Lk2 10.19. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. [QnLk1·Lk2] Ac 9.12. … ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ. Ac 28.8. … ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν.	Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ **ἤλειφον ἐλαίῳ** πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [¦Lk1Js·:Mk3] [see A142] Mk3 16.18. [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. [QnLk1Lk2Ac·:Mk3]

[370] Lk1 10.19 is both restated and paraphrased in T: "Who now will give the power of trampling upon serpents and scorpions?" / *quis nunc dabit potestatem calcandi super colubros et scorpios?* (*Marc.* 4.24.9; SC 456:310; Evans 394); "Then he subordinated even scorpions and serpents to his saints" / *tunc et scorpios et serpentes sanctis suis subdidit* (*Marc.* 4.24.12; SC 456:312; Evans 396).

R (4.4.39) points out that T's future tense verb ("will give" / *dabit*) does not clarify which verb (the perfect tense, "I have given" / δέδωκα, or the present tense, "I give" / δίδωμι) is preferable between the two major variants among Luke mss. T elsewhere does evidence an occasional tendency to shift verbs into the future tense (see, e.g., R 90), though he certainly also regularly renders future Greek verbs as future Latin verbs. Here, we read T's future verb as a reflection of the present tense verb, which transitions nicely into the prayer in the next passage. If this is correct, then LkR2 transformed the present (or future) to the perfect tense to aver retrospectively that the students had already received this authority, in full alignment with the Lk2/Ac Pentecost tradition. The word "behold" / ἰδοὺ is unattested for GMarc and omitted as characteristic of Lk2 (IDD 1.1). The genitive articular infinitive / ό@dg* *@vn*, here "of the stepping" / τοῦ πατεῖν, is highly characteristic of LkR2 (IDD 1.2), so the definite article is removed from R's reconstruction. T's genitive participle "of trampling" / *calcandi* does not require it. The word formula "authority" / ἐξουσία + infinitive is present elsewhere in QnLk1 in 12.5. Note that the last half of the verse has the characteristic LkR2 term "power" / δύναμιν and also an implicit apocalypticism in the depiction of satan as "the enemy" / τοῦ ἐχθροῦ; cf. Ac 13.10, "devil's son, enemy of all righteousness" / υἱὲ διαβόλου ἐχθρὲ πάσης δικαιοσύνης, likely influenced by Mt1 and Revelation. The devil being pictured as an "enemy who sows" (Mt 13.39, see also 13.25, 13.28) is closely related.

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Qn (65–69) Lk1 (80s)	Rev (69–90)	Lk2 (117–138)
10.20 not present in QnLk1[371]	Rev 13.8. … οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς… Rev 17.8. … ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς… Rev 21.27. … οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς…	Lk2 10.20. πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς. [CINP]

[371] Lk2 10.20 is unattested (R 420), but it was likely not present in Lk1.

The vocabulary and themes are characteristic of LkR2, including the transitional term "however" / πλὴν, the mention of "the spirits" / τὰ πνεύματα and the lemma "submit" / ὑποτάσσω. The grandiose claim, "your names have been inscribed in the heavens", may echo the LkR2 heavenly celebratory themes appended to the fables of the Lost sheep (Lk2 15.7, "there will be joy in heaven" / χαρὰ ἐν τῷ οὐρανῷ ἔσται) and Lost coin ("there will be joy in the presence of angels of god" / γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ (Lk2 15.10). It also likely alludes to that theme in Revelation (Rev 3.5, 13.8, 17.8, and 20.15).

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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 ἐξομολογοῦμαί κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ⌜ταῦτα ἀπὸ σοφῶν⌝ καὶ ⌜συνετῶν⌝ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ[372]	Mt1 11.25. ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· [QnLk1·Mt1] Mt1 11.26. ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [QnLk1·Mt1]	Lk2 10.21. **ἐν αὐτῇ τῇ ὥρᾳ** ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ **εἶπεν**· ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, **ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου**. [QnLk1Mt1·:Lk2]

[372] Lk1 10.21 is quoted clearly and restated both in T and E: "Who is the lord of heaven invoked who is not shown previously as maker? 'Thanks indeed', he says, 'I give, and I confess, lord of heaven, because what things have been hidden from the wise and prudent, you have revealed to infants'" / *quis dominus caeli invocabitur qui non prius factor ostenditur? gratias enim inquit ago et confiteor domine caeli quod ea quae erant abscondita sapientibus et prudentibus revelaveris parvulis* (*Marc.* 4.25.1; SC 456:314; Evans 396). T specifically faults the absence of the word "father": "Thus neither the lord of heaven nor the father of Christ" / *ita nec dominus caeli nec pater Christi* (*Marc.* 4.25.3; SC 456:316; Evans 398). In another treatise, T invokes the overlapping double-tradition, including the word "father": "'I confess,' he says, 'you, father, that you have hidden these things from the wise" / *confiteor inquit tibi pater quod absconderis haec a sapientibus* (*Prax.* 26.8; CCSL 2:1197). E also notes the absence of the word "father" and interprets it as if stemming from Marcion's theological agenda: "'I thank you, lord of heaven. He did not have 'and the earth', nor does he have 'father.' But he self-contradicts below, for he has, 'Yes, father'" / εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχεν δέ καὶ τῆς γῆς, οὔτε πάτερ εἶχεν. ἐλέγχεται δέ κάτω γὰρ εἶχεν ναὶ, ὁ πατήρ (*Pan.* 42.11.6 κβ (22); 42.11.17 Σχ. κβ (22); restated in 42.11.17 Ἕλ. κβ (22); GCS 31:110, 132).

Both witnesses confirm that "father" / πάτερ (explicitly) and "even of the earth" / καὶ τῆς γῆς (tacitly) were absent from the opening of the prayer in Lk1. E includes "father" in his quotation of this prayer in other sections (*Pan.* 21.6.2 in GCS nF 10.1:245; *Pan.* 40.7.9 in GCS 31:89), whether relying on the Matthean or Lk2 version, which are identical in this regard. While "I give thanks" / εὐχαριστῶ is absent from LkR2 and MtR2, R (420) and V (205*) were correct to keep it as a distinctive tradition, given that both T and E clearly attest to it. While V (206*) and R (420) posit dative forms / σοφοῖς καὶ συνετοῖς for "the wise and prudent" / *sapientibus et prudentibus*, T was almost certainly using the ablative case here, which fully supports the genitive forms with ablative force / ἀπὸ σοφῶν καὶ συνετῶν found in LkR2 and MtR2. The LkR2 and MtR2 "these things" / ταῦτα is sufficiently confirmed by T, which differs from the more complicated relative clause "whatever things were" / ἅτινα ἦν reconstructed by V and R. 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός οὐδεὶς γινώσκει τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἐὰν ὁ υἱὸς ⌜ἀποκαλύψῃ⌝[373]	Mt1 11.27. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινῶσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1·Mt1]	Lk2 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός **μου, καὶ** οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν **βούληται** ὁ υἱὸς **ἀποκαλύψαι**. [QnLk1Mt1·:Lk2]	Mt2 11.27 same as Mt1 Mt2 11.28. δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. [Mt2c] Mt2 11.29. ἄρατε τὸν ζυγόν μου ἐφ᾽ ὑμᾶς καὶ μάθετε ἀπ᾽ ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· [Mt2c] Mt2 11.30. ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. [Mt2c]

[373] The opening 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; SC 456:318; Evans 398). T quotes the remainder of the verse: “But no one knows who the father is except the son, and who the son is except the father and to whomever the son reveals” / *sed nemo scit qui sit pater nisi filius et qui sit filius nisi pater et cuicumque filius revelaverit* (*Marc.* 4.25.10; SC 456:322; Evans 400). Previously in the treatise against Marcion T noted: “Moreover, that the father is visible to no one is testified by our common gospel when Christ says, 'No one knows the father except the son'” / *Ceterum quia patrem nemini visum etiam commune testabitur evangelium dicente Christo nemo cognovit patrem nisi filius* (*Marc.* 2.27.4; SC 368:162; Evans 162 omits *quia*). Other treatises recount this overlapping double-tradition but do not make any difference to the restoration of GMarc: "because no one else knows the father except the son and the one to whom the son has revealed" / *quia nec alius patrem novit nisi filius et cui filius revelavit* (*Praescr.* 21.2; SC 46:114); "Yet among us only the son knows the father and has himself revealed the father's bosom" / *apud nos autem solus filius patrem novit et sinum patris ipse exposuit* (*Prax.* 8.3; CCSL 2:1167); "the father has handed over everything to me" / *omnia mihi pater tradidit* (*Prax.* 24.4; CCSL 2:1194); "He indeed affirms that the father is known to no one except to the son" / *hic quoque patrem nemini notum nisi filio adfirmat* (*Prax.* 26.9; CCSL 2:1197). Additional testimonies abound: *Adm* (42,30–44, 2 (1.23), 44,14.22–23 (1.23), 44,29 (1.23)); Irenaeus, *Haer.* 4.6.1; Eznik, *de deo* 392.

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" / οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱός οὐδὲ τὸν υἱόν 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; SC 456:322; 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 transition of Irenaeus likely reflects a later edition of Lk1 and/or a quotation conflated with Lk2 and/or Mt2.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 10.23. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε QnLk1 10.24. λέγω γὰρ ὑμῖν ὅτι ˹προφῆται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε˺[374]	Lk2 10.23. καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. [QnLk1·Lk2] Lk2 10.24. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [QnLk1·Lk2]	Mt2 13.16. **ὑμῶν** δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι **ἀκούουσιν**. [QnLk1Lk2·:Mt2] Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι **πολλοὶ** προφῆται καὶ δίκαιοι **ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν**. [QnLk1Lk2·:Mt2]

[374] 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; SC 456:324; Evans 402).

The latter part of this quotation merits the upgrade to the wording of the latter part of Lk1 10.24. The differences/additions in Lk2 are characteristic redactions: the lemmata "want/desire" / θέλω and "turn" / στρέφω, the latter especially in the participial form (IDD 1.1) and as a dramatization of a speech introduction, a private audience with the students, gratuitous references to royalty, expression of character motivation (IDD 1.4). MtR2 takes the LkR2 additions (esp. the private communication to the students and expansion to include auditory and not just visual terms) and reconfigures them into an exclusive statement of beatitude. MtR2 also replaces the LkR2 "kings" / βασιλεῖς with "righteous" / δίκαιοι.

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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⟩ ˹ἐκπειράζων αὐτὸν˺ τί ποιήσας ζωὴν κληρονομήσω;[375] QnLk1 10.26. εἶπεν ἐν τῷ νόμῳ τί γέγραπται;[376]	22.34 not present in Mt1 Mt1 22.35. καὶ ἐπηρώτησεν ⟪νομικὸς⟫ πειράζων αὐτόν· [QnLk1·Lk2] Mt1 22.36. διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [QnLk1·Lk2]	Lk2 10.25. καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· **διδάσκαλε**, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [QnLk1Mt1·:Lk2] Lk2 10.26. ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; [QnLk1˙Lk2]	Mt2 22.34. οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, [Mt2c] Mt2 22.35. καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] 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]

[375] Lk1 10.25 is summarized and quoted thoroughly by T but passingly by E: "In truth's gospel a doctor of the law assails the lord: 'By doing what', he says, 'will I attain eternal life?' In the heretical [gospel], life is cited alone, without mention of 'eternal'" / *in evangelio veritatis legis doctor dominum adgressus quid faciens inquit vitam aeternam consequar? in haeretico vita solummodo posita est sine aeternae mentione* (*Marc.* 4.25.15 in SC 456:326; 4.25.14 in Evans 402); "Now it does not matter if our people have added 'eternal'" / *viderit nunc si aeternam nostri addiderunt* (*Marc.* 4.25.18; SC 456:328; Evans 404); "He said to the lawyer" / εἶπεν τῷ νομικῷ (*Pan* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); GCS 31:110, 132). T also refers to this verse earlier in his commentary, but probably in its Lk2 version given the context: "Behold a doctor of the law rose up testing him" / *ecce legis doctor adsurrexit temptans eum* (*Marc.* 4.19.7; SC 456:244; Evans 360). An identical quotation of Lk2 appears in another treatise: "'Behold', he says, 'a doctor of law arose testing him'" / *ecce inquit surrexit legis doctor temptans eum* (*Carn. Chr.* 7.3; SC 216:242).

The lemma "behold" / ἰδοὺ, while present in the final quotation above, is likely from Lk2, given its disproportionate frequency in Lk2 as compared to Lk1 (IDD 1.1). While the quotation by E is specifically about Lk1 10.26, it still retrospectively corroborates the term "doctor of law" | "lawyer" in Lk1 10.25 and an individual interlocutor, consistent with the Lk2 receptor yet distinct from the Mt2 and Mk3 receptors, who both speak of the "one" / εἷς interlocutor as belonging to and representing a group, whether "Pharisees" / Φαρισαῖοι in Mt2 or "scribes" / γραμματέων in Mk3. These latter strata likely evince a particular concern with representative, proxied, and/or diplomatic communication, a signature of the Lk2/Ac stratum. Note that the MtR1 receptor uses the term "testing" / πειράζων, providing additional confirmation of ἐκπειράζων in Lk1. The order of the opening and the improvised restoration of δὲ are based on D, which here, like Lk1, is missing the formal/respectful address "teacher" / διδάσκαλε seen in Lk2 and all Markan and Matthean strata. Its absence likely reflects an early textual tradition.

[376] Lk1 10.26 is missing from T but summarized and quoted by E: "He said to the lawyer, 'What has been written in the law?'" / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; (*Pan* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); GCS 31:110, 132).

Note the characteristic Lk1 use of the dative for the speech act recipient as contrasted with the πρὸς@pa + accusative formulation in Lk2 (IDD 1.2), as well as the characteristic Lk2 addition of a second rhetorical question, inviting a *midrashic* debate and philosophical dialogue (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 10.27. ⟪καὶ εἶπεν αὐτῷ⟫ ἀγαπήσεις κύριον τὸν θεόν σου ⸢ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος⸣ ⟨σου⟩[377]	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]	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]	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]	Mk3 12.29. ***ἀπεκρίθη*** ὁ Ἰησοῦς ὅτι **πρώτη ἐστίν**· ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν, [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. **δευτέρα αὕτη**· **ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν**. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. [Mt2¨Mk3]

[377] Regarding Lk1 10.27, in T's telling, as in the Markan and Matthean strata, it was Jesus himself who quotes the *shema* (Deut. 6.5), whereas in Lk2 it is the lawyer who quotes it. "As the doctor appeared to inquire about that long life that is promised in the law by the creator, so also the lord has given a response to him in keeping with the law: 'Love the lord your god with your whole heart and with your whole soul and with all your strength', because he was questioned about the law of life" / *ut doctor de ea vita videatur consuluisse quae in lege promittitur a creatore longaeva [aeterna] et dominus ideo illi secundum legem responsum dedisse diliges dominum deum tuum ex toto corde tuo et ex tota anima tua et totis viribus tuis quoniam de lege vitae sciscitabatur* (*Marc.* 4.25.15 in SC 456:326; *Marc.* 4.25.14 in Evans 402). T comes back to this verse three additional times later in the treatise against Marcion: “Love the lord your god with the whole heart and with your whole soul and with your strength, who called you out of Egypt” / *diliges dominum deum tuum ex toto corde et ex tota anima tua et ex totis viribus tuis qui te vocavit ex Aegypto* (*Marc.* 4.27.4; SC 456:348; Evans 414); “and this is from the creator. ‘Love the lord with your whole heart and with your whole soul and with all your strength,’ or what is for a neighbor, even. ‘Your neighbor as yourself’ is of the creator” / *et hoc ereatoris est. Diliges deum ex toto corde tuo et ex tota anima tua et ex totis viribus tuis; sive quae in proximum et proximum tuum tamquam te creatoris est* (*Marc.* 5.4.11; SC 483:126; Evans 532); "He taught the apostle from the first commandment that Christ also approved: 'love the lord with all vitals and all strengths and all soul and your neighbor just as you yourself'" / *apostolum instruxerit principali praecepto quod probavit et Christus: diliges dominum de totis praecordiis et totis viribus et tota anima et proximum tibi tamquam te ipsum* (*Marc.* 5.8.9; SC 483:188; *Marc.* 5.8.9-10 in Evans 560). In another treatise, T loosely paraphrases and repurposes the triple tradition content: "certainly loving god with all one's strengths in martyrdom fights with the whole soul" / *deum scilicet diligens ex totis viribus suis quibus in martyrio decertat ex tota anima* (*Scorp.* 6.11; BP 14:102). E does not include the quotation of the *shema* in his account here, but he likely implies the 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 κγ (23); 42.11.17 Σχ. κγ (23); restated in 42.11.17 Ἕλ. κγ (23); GCS 31:110, 132).

The Lk2 transformation makes Jesus into more of a Socrates-like figure, putting questions to the lawyer, initiating more involved philosophical dialectic, and perhaps evoking a sympotic setting. Note that T's quotation lacks the additional mention of Lev. 19.18 ("love your neighbor as yourself"), suggesting it was absent from Lk1. Note also that, as T renders it, Lk1 consistently has the *ex* + ablative form likely corresponding to the genitive in the Markan receptor, whereas MtR1 switches to the dative, and LkR2 rotates from the former to the latter. Note finally that "with whole mind" / ὅλῃ διανοίᾳ is present in Lk2 and Markan and Matthean strata, but not in T's quotation, which again likely reflects the earliest textual tradition.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 10.28. 《καὶ εἶπεν αὐτῷ》 ὀρθῶς ⌜εἶπες⌝ τοῦτο ποίει καὶ ζήσῃ[378]	Lk2 10.28. εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. [QnLk1˙Lk2]	Mk3 12.32a. καὶ εἶπεν αὐτῷ ὁ γραμματεύς· καλῶς, **διδάσκαλε**, ἐπ᾽ ἀληθείας εἶπες [Qn·Mk1] Mk3 12.32b. ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· [Mk3c] Mk3 12.33. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν. [Mk3c] Mk3 12.34. καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. [Mk3c]

[378] Lk1 10.28 is missing from T but quoted verbatim by E, "He said, 'You have spoken correctly. Do this and live'" / εἶπεν ὀρθῶς εἶπες τοῦτο ποίει καὶ ζήσῃ (*Pan* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); restated in 42.11.17 Ἕλ. κγ (23); GCS 31:110, 132). In the elenchus E renders the final quotation slightly differently: "Do thus and live" / οὕτως ποίει καὶ ζήσῃ, but this is more likely an improvisation or paraphrase, rather than a verbatim reflection of a textual source.

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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[379]	Lk2 10.29. ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; [CINP]
	Lk2 10.30. ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. [CINP]
	Lk2 10.31. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [CINP]
	Lk2 10.32. ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [CINP]
	Lk2 10.33. Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [CINP]
	Lk2 10.34. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [CINP]
	Lk2 10.35. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [CINP]
	Lk2 10.36. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [CINP]
	Lk2 10.37. ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως. [CINP]

[379] Lk2 10.29–37 is unattested together with all of 10.29–42 (R 420). This passage in particular was most likely not present in GMarc.

This famous fable is 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.

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Parallel Passages for Signals Tracing: GMarc 10.~~38–42~~

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

Parallel Verses for Signals Tracing: GMarc 10.~~38–42~~

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
[cp. A114. Anointing] QnLk1 7.37–38. ⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ κατεφίλει QnLk1 7.44. ⟪καὶ ὁ Ἰησοῦς λέγει⟫ ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν⟩ QnLk1 7.46. ⟨καὶ⟩ ἤλειψεν QnLk1 7.45. ⟨καὶ⟩ ⸢κατεφίλει⸣ 10.38–42 not present in QnLk1[380] QnLk1 16.20. … Λάζαρος…	Jn1 11.1. ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ **Βηθανίας**, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [¦QnMk1·:Jn1] [see A114] Jn1 11.2. ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον **μύρῳ** καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [¦QnMk1·:Jn1] [see A114] Jn1 11.20. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. [Jn1c] Jn1 11.39. λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν. [Jn1c]	Jn2 11.1–2, 20, 39 same as Jn1 Jn2 11.21. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· [Jn2c] Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν **εἰς Βηθανίαν**, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [¦QnMk1·:Jn2] [see A114] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c] Jn2 12.3. ἡ οὖν Μαριὰμ λαβοῦσα λίτραν **μύρου νάρδου πιστικῆς πολυτίμου** ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ **μύρου**. [¦QnMk1·:Jn2] [see A114]	Lk2 10.38. ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν. [Jn1˙Lk2] Lk2 10.39. καὶ **τῇδε** ἦν **ἀδελφὴ** καλουμένη Μαριάμ, [ἣ] καὶ **παρακαθεσθεῖσα πρὸς** τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. [QnLk1Jn1·Lk2] Lk2 10.40. **ἡ** δὲ **Μάρθα** περιεσπᾶτο περὶ πολλὴν **διακονίαν**· ἐπιστᾶσα δὲ εἶπεν, **κύριε**, οὐ μέλει σοι ὅτι ἡ **ἀδελφή** μου μόνην με κατέλιπεν **διακονεῖν**; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. [Jn1˙Lk2] Lk2 10.41. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, [CINP] Lk2 10.42. ἑνὸς δέ ἐστιν χρεία· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς. [CINP]

[380] Lk2 10.38–42 is unattested, together with all of 10.29–42 (R 420). This passage in particular was most likely not present in GMarc.

Like the fable of the Good Samaritan, this one is also saturated with characteristic LkR2 features: the prepositional arthrous infinitive quadigram / ἐν@p* *1 ὁ@d* *@vn*, the periphrastic participle and bigram "which was called" / , a συ-prefixed verb, and a participle + δὲ transitional bigram (IDD 1.2); multiple characters with clearly delineated narrative roles, hospitality protocols, a complaint against the protagonist, plot crisis, philosophical dialogue, a focus on women as students, and character synkrisis of ethics/piety, including a reliance on Jn1 and its Mary-Martha syncretic pairing, complete with Mary as the contemplative student who stays home and Martha as the persistent complainer who "serves" / διηκόνει (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 11.1–4

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
A185. Lord's prayer	11.1–4	6.9–13	8.2	11.1–4

Parallel Verses for Signals Tracing: GMarc 11.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.1. ⟪καὶ⟫ ἐν τόπῳ τινὶ ⟨αὐτὸν⟩ προσευχόμενον ⟨ἐπαιρόμενον τῷ οὐρανω⟩ ˹εἶπέν˺ τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς ˹καὶ˺ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ[381]	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]

[381] For Lk1 11.1, the minor upgrades are based on consistent Lk2 mss agreement and T's close summary and quotation: "When he was praying in a certain place… looking up to the heaven… a certain one of the students approached him: 'Lord', he says, 'teach us to pray, just as John also taught his students'" / *cum in quodam loco orasset… oculis suspiciens ad caelum… adgressus eum ex discipulis quidam: domine inquit doce nos orare sicut et Iohannes discipulos suos docuit* (*Marc.* 4.26.1; SC 456:330; Evans 404, 406). A contrastive comment related to this verse is found in a different treatise: "John also taught his students to worship… Yet with what words John taught to worship does not exist" / *docuerat et Iohannes discipulos suos adorare… ideo nec extat in quae verba docuerit Iohannes adorare* (*Or.* 1.3; CCSL 1:257).

The opening phrase "and it happened" / καὶ ἐγένετο and related definitive article plus infinitive construction ("it happened when being" / ἐγένετο ἐν τῷ εἶναι) are together omitted as characteristic LkR2 transitional phrasing (IDD 1.1, γίνομαι@vpa???s; IDD 1.2, 'καί γίνομαι@viam3s). The explicit restoration based on T's attestation is corroborated by the highly similar opening of Joshua's first speech in QnLk1 6.20a, "lifting up his eyes" / ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, whose same verb also appears in participial form in QnLk1 11.27 and 16.23. LkR2 apparently removed this phrase to avoid any conflict with the upcoming fable of the Pharisee and publican (A237), the latter of whom is lauded for "not lifting his eyes" / οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι in prayer. LkR2 also added a brief indication of ritual piety or civility, that the student waited to ask the question "when he stopped" / ὡς ἐπαύσατο, i.e., stopped praying. The accusative *pros* formula / πρός@pa *@* is omitted as unattested by T, syntactically unnecessary, and a characteristic LkR2 feature (IDD 1.1, 1.2); it is included as possible by V (207*), R (421) and N (86), while K (808) incorrectly claims it is attested verbatim.

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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[382]	Mt1 6.9. οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· [QnLk1·Mt1] Mt1 6.10. ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· [QnLk1·Mt1]	Dx 8.2a. οὕτω προσεύχεσθε· πάτερ **ἡμῶν ὁ ἐν τῷ οὐρανῳ**· **ἁγιασθήτω τὸ ὄνομά σου**· ἐλθέτω ἡ βασιλεία σου, **γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς**· [QnLk1Mt1·:Dx]	Lk2 11.2. εἶπεν δὲ αὐτοῖς· **ὅταν προσεύχησθε** λέγετε· πάτερ, **ἁγιασθήτω τὸ ὄνομά σου**· ἐλθέτω ἡ βασιλεία σου· [QnLk1Mt1·:Lk2]

[382] T repeatedly and closely paraphrases the content of this verse: "Whom shall I call 'father'?" / *cui dicam pater?* (*Marc.* 4.26.3; SC 456:332; Evans 406); "From whom shall I request holy spirit?... Shall I wish his kingdom come?" / *a quo spiritum sanctum postulem?... eius regnum optabo venire* (*Marc.* 4.26.4; SC 456:332; Evans 406). In other treatises, T regularly references the opening of the lord's prayer, but these reference Matthean and/or overlapping Matthean/Lk2 content and thus lend no insight into the text of Lk1: "But in legitimate prayer, when we say to the father" / *sed in legitima oratione cum dicimus ad patrem* (*Fug.* 2.5; CSEL 76:21; CCSL 2:1138); "Father who are in heaven" / *pater qui in caelis es* (*Or.* 2.1; CCSL 1:258); "Therefore we should request that it be sanctified" / *id ergo ut sanctificetur postulamus* (*Or.* 3.2; CCSL 1:259); "let your name be sanctified" / *sanctificetur nomen tuum* (*Or.* 3.4; CCSL 1:259); "let come indeed your kingdom" / *veniat quoque regnum tuum* (*Or.* 5.1; CCSL 1:260); "and he was teaching us to pray while standing, 'Our father, who are in heavens'" / *et nos erectos docebat orare: pater noster qui es in caelis* (*Prax.* 23.4; CCSL 2:1192).

The introductory improvised restoration to Lk1 11.2, while not mentioned by T, is based on consistent attestation across all strata and all Lk2 mss. From R's reconstruction (421), the phrase "ours in the heaven" / ἡμῶν ὁ ἐν τῷ οὐρανω (annotated as "may not have been present") is removed, since it is not attested and is missing from many early and reliable Lk2 mss ($\mathfrak{P}^{75}$ א B f^{1} etc.). The explicit restoration of the imperative "give" / δίδου is based on the implicit demand conveyed at the outset of the prayer as detailed in T's succession of rhetorical questions. Based on "give" / δίδου often expecting an indirect object, I also make an improvised restoration of "us" / ἡμῖν, which fits perfectly as a parallel to the next verse (11.3). Note that QnLk1 11.13 specifically recalls the theme of asking god for "good gifts" / δόματα ἀγαθὰ and pledges that god "will give holy spirit" / δώσει πνεῦμα ἅγιον, essentially ending an *inclusio* that matches the QnLk1 opening of the Lord's prayer. In the revolutionary context of Qn, the prayer's request for "holy spirit" smacks of military empowerment, akin to the spirit coming upon the great military judges of old (e.g., Jdg 3.10, 6.34, 11.29, 13.25, 14.19, 15.14) and their successors, the prophet-anointed kings (1 Sam 11.6, 1 Sam 16.13, etc.).

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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[383]	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]

[383] The closest and best witness of Lk1 11.3 in Greek is a fragment of Origen: "Now since those from Marcion have the reading thus: 'Your daily bread give us each day'" / ἐπεὶ δὲ οἱ ἀπὸ Μαρκίωνος ἔχουσι τὴν λέξιν οὕτως τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν (Origen, *frg.* 180 in Rauer, c3n47; R 8.16), clearly attesting to a unique tradition ("your" / σου instead of "our" / ἡμῶν) nowhere found in Lk2 mss. T also briefly paraphrases this petition: "Who will give me daily bread?" / *quis mihi dabit panem cottidianum?* (*Marc.* 4.26.4; SC 456:332; Evans 406 transposes *mihi dabit*). T also twice references this petition according to its Matthean/Didache form in his treatise *On Prayer*: "Preferably we should understand this spiritually: 'Give us today our daily bread'... Asking for daily bread" / *quamquam panem nostrum quotidianum da nobis hodie spiritaliter potius intellegamus.... petendo panem quotidianum* (*Or.* 6.2; CCSL 1:261; Evans 10); "Yet deservedly he added, 'Give us today', as he had put forward, 'Do not think about tomorrow, what you will eat'" / *merito autem adiecit da nobis hodie ut qui praemiserat nolite de crastino cogitare quid edatis* (*Or.* 6.4; CCSL 1:261; Evans 12).

Note the confirmation by both Origen and T of the use of "each day" / τὸ καθ᾽ ἡμέραν / *cottidianum* rather than the Mt1/Dx "today" / σήμερον / *hodie*.

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Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk3 (140s)
Qn 11.4a. 《καὶ》 ἄφες ἡμῖν ˹τὰ ὀφειλήματα˺[384] Qn 11.4c. 《καὶ》 ˹μή ἄφες ἡμᾶς εἰσενεχθῆναι˺ εἰς πειρασμόν[385]	Lk1 11.4a. 《καὶ》 ἄφες ἡμῖν τὰς ἁμαρτίας [Qn·Lk1] Lk1 11.4c. 《καὶ》 ˹μή ἄφες ἡμᾶς εἰσενεχθῆναι˺ εἰς πειρασμόν [Qn·Lk1]	Mt1 6.12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· [Qn¨Mt1] Mt1 6.13. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Qn¨Mt1] Mt1 6.14. ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· [Mt1c] Mt1 6.15. ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]	Dx 8.2c. καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν, **ὡς καὶ ἡμεῖς** ἀφίομεν **τοῖς ὀφειλέταις ἡμῶν**, [QnLk1Mt1·:Dx] Dx 8.2d. **καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ**· ὅτι σου ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. [QnLk1Mt1·:Dx]	Lk2 11.4a–b. καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ **ἀφίομεν** παντὶ ὀφείλοντι **ἡμῖν**· [QnLk1¨Lk2] Lk2 11.4b. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. [QnLk1¨Lk2]	Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, **ἀφίετε** εἴ τι ἔχετε κατά τινος, ἵνα **καὶ ὁ πατὴρ ὑμῶν ὁ** ἐν τοῖς **οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν**. [¦QnLk1Mt1Lk2·:Mt3] [see A231/A275] Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν] [¦Mt1·Mk3] [see A231/A275]

[384] Lk1 11.4a is briefly but clearly attested in a paraphrase within T's sequential commentary: "Who will forgive my faults?" / *quis mihi delicta dimittet?* (*Marc.* 4.26.4; SC 456:334; Evans 406). In other treatises, T comes back often to this double-tradition content: “The lord knows that he alone is without sin. Therefore he teaches we should pray our debts to be pardoned us. A petition for pardon is a confession, because the one who asks a pardon confesses sin” / *sciebat dominus se solum sine delicto esse docet itaque petamus dimitti nobis debita nostra. exomologesis est petitio veniae quia qui petit veniam delictum confitetur* (*Or.* 7.1; CCSL 1:261; Evans 12); “that we also profess to pardon our debtors” / *quod remittere nos quoque profitemur debitoribus nostris* (*Or.* 7.2; CCSL 1:262; Evans 12); "In prayer we profess that we will forgive debtors" / *debitoribus denique dimissuros nos in oratione profitemur* (*Pud.* 2.10; SC 394:156).

In the supplemental references, T appears to work from the Matthean text, which clearly uses debt language. In T's polemic against Marcion, *delicta* apparently attests the Lk2 term "sins" / ἁμαρτίας for Lk1. At the same time, T expressly notes the two terms have the same meaning and are implicitly interchangeable: "Yet a debt in the scriptures is a figure [of speech] for sin" / *debitum autem in scripturis delicti figura est* (*Or.* 7.2; CCSL 1:261). The consistent debt language in Matthew and *Didache*, conveying a low SES, likely reflects the earliest tradition, thus restored here for Qn in the Matthean plural ("the debts" / τὰ ὀφειλήματα) rather than the singular ("the debt" / τὴν ὀφειλὴν) in the *Didache*, while "sins" / ἁμαρτίας is maintained for Lk1. Lk2 11.4b however is unattested for Lk1 and omitted as reflecting a higher SES. The terms "same/self" / αὐτοὶ and "each/all" / παντὶ are highly characteristic of LkR2 and thus omitted here in Lk1 (IDD 1.1).

[385] T also clearly attests to Lk1 11.4b in a paraphrase given after the attestation to 11.4a: "Who will not allow us to be led into trial?" / *quis non sinet nos deduci in temptationem?* (*Marc.* 4.26.4; SC 456:334; Evans 406). T frequently references this double-tradition content in other treatises: "But in legitimate prayer, when we say to the father, 'do not lead us into temptation'... we profess that it takes place by him from whom we pray his pardon. For this is what follows, 'but deliver us from evil', that is, 'do not lead us into temptation' by reliquishing us to evil, for then we are delivered from the devil's hands when we we are not handed over to him into temptation" / *Sed in legitima oratione cum dicimus ad patrem ne nos inducas in temptationem... ab eo illam profitemur accidere a quo veniam eius deprecamur. Hoc est enim quod sequitur sed erve nos a maligno id est ne nos induxeris in temptationem permittendo nos maligno tunc enim eruimur diaboli manibus cum illi non tradimur in temptationem* (*Fug.* 2.5; CSEL 76:21; CCSL 1:1138); "Do not lead us into temptation', that is do not allow us to be led by him who certainly tempts. Moreover, let it not be that the lord be seen to tempt as if he were ignorant of the faith of each or eager to bring it down." / *ne nos inducas in temptationem id est ne nos patiaris induci ab eo utique qui temptat. ceterum absit ut dominus temptare videatur quasi aut ignoret fidem cuiusque aut deicere <sit> [ge]stiens* (*Or.* 8.1–2; CCSL 1:262; Evans 14 *patiaris* : *pariaris*, *<sit> [ge]stiens* : *sit gestiens*); "The conclusion responded to this, interpreting 'do not lead us into temptation' to be indeed, 'but deliver us from evil'" / *eo respondit clausula interpretans quid sit ne nos deducas in temptationem hoc est enim sed devehe nos a malo* (*Or.* 8.6; CCSL 1:262; Evans 14 *eo respondit : ergo respondet*).

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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. ˹καὶ λέγει˺ τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου ˹˹αἰτῶν˺˺ τρεῖς ἄρτους[386]	Lk2 11.5. καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους [QnLk1·Lk2]

[386] Lk1 11.5 is thoroughly paraphrased by T and largely quoted verbatim by E: "Thus even the preceding fable sets forth a nocturnal beggar of bread, not a stranger, but one knocking at a friend's, not someone unknown… he knocks unto him to whom he has a right, whose door he knows, whom he knows has bread" / *sic et praemissa similitudo nocturnum panis petitorem amicum facit non alienum et ad amicum pulsantem non ad ignotum… ad eum pulsat ad quem ius illi erat cuius ianuam norat quem habere panes sciebat* (*Marc.* 4.26.8; SC 456:336; Evans 408); "And he said, 'Who among you has a friend and will go to him at midnight, asking for three loaves of bread?', and the rest" / καὶ εἶπεν τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπόν (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133).

Our reconstruction follows E to upgrade the introductory phrase and correct to the explicit attestation of the verb "asking" / αἰτῶν instead of the introduction of direct speech in Lk2, "And he said to him, 'Friend, grant me'" / καὶ εἴπῃ αὐτῷ φίλε, χρῆσόν μοι, which R (421) reconstructed as dubious. The omission of the direct speech is also reflected tacitly in the minimalist restorations of V (208*) and R (421) and explicitly in the maximalist restorations of 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* / πρός@pa, especially for the speech addressee (IDD 1.1, 1.2); dialogue, hospitality decorum (IDD 1.4). The later use of the accusative *pros* after a verb of motion is clearly attested by E, found elsewhere in Qn (IDD 1.1), and consistently restored by H, R, K, and N.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.6 not present in QnLk1[387]	Lk2 11.6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· [CINP]

[387] 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 its dense cluster of LkR2 characteristics: the lemma "since" / ἐπειδή and "road" / ὁδός (IDD 1.1); the *pros* + accusative bigram (IDD 1.1, 1.2); the addition of an additional/triangulated character, character motivation, involved dialogue, hospitality protocols, and friend/filial piety (IDD 1.4). For LkR2, the arrival of a third party and the concomitant expectation of hospitality for this traveler explains the necessity of the late night, emergency request. The unique note in D that the friend is "from the field" / as opposed to all other Lk2 mss having "from the road" / ἐξ ὁδοῦ is an interesting possibility for an earlier tradition, but in our view is more likely a modification to Lk2 than an earlier tradition reflective of the Lk1 stratum.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.7. 《καὶ ἔσωθεν εἶπεν μή μοι》 ⟨κόπους πάρεχε⟩ 《ἡ θύρα κέκλεισται》 ˹καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν˺[388]	Lk2 11.7. κἀκεῖνος <u>ἔσωθεν</u> ἀποκριθεὶς <u>εἴπῃ, μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν</u>· οὐ δύναμαι ἀναστὰς δοῦναί σοι. [QnLk1·Lk2]

[388] T clearly attests to some of the content in Lk1 11.7: "already in bed with the children" / *cubantem iam cum infantibus* (*Marc.* 4.26.8; SC 456:336; Evans 408), "as if to someone bothersome. Someone bothersome..." / *quasi molesto. Molestum...* (*Marc.* 4.26.9; SC 456:336, 338; Evans 410). As mentioned in the verse above, E skips from Lk1 11.5 to 11.9, summarizing (some) content in between as "the rest" / καὶ λοιπόν (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133).

The improvised restorations to the opening of Lk1 11.7 are necessitated by the clearly attested speech that follows, and the vocabulary is found elsewhere in QnLk1: "within" / ἔσωθεν (11.39–40) and "door" / θύρα (13.25) (IDD 1.1). The phrase "cause troubles" / κόπους πάρεχε is explicitly restored based on T's repeated invocation of this trope, "as if to someone bothersome. Someone bothersome" / *quasi molesto. Molestum*. This expression is found elsewhere in QnLk1, "cause troubles" / κόπος@ παρέχω@ (18.5) (IDD 1.2). The opening conjunctive-demonstrative crasis ("and that one" / κἀκεῖνος) is omitted from Lk1 as a characteristic LkR2 term and literary device nowhere attested for Lk1 (IDD 1.2). In QnLk1, the children (perhaps slaves) being in bed apparently explains why *they* cannot provide the requested bread, whereas in Lk2 the house patron recognizes the responsibility to practice proper hospitality decorum, a characteristic Lk2 feature (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.8. 《λέγω ὑμῖν》 ⌜εἰ καὶ⌝ ⌜ἀναστὰς⌝ ⌜οὐ δώσει⌝ ⟨φίλῳ⟩ ἀλλὰ ⟨τινι κρούσαντι⟩[389]	Lk2 11.8. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει. [QnLk1·Lk2]

[389] In his close paraphrase, T provides the main basis for restorations to Lk1 11.8: "He rises and gives, even if not as if to a friend, still less as to person who is a stranger, but, as it says, as to someone bothersome. Bothersome..." / *exsurgit et dat et si iam non quasi amico non tamen quasi extraneo homini sed quasi molesto inquit. molestum...* (*Marc.* 4.26.9; SC 456:336, 338; Evans 410 conflates *etsi*). As mentioned for the immediately preceding verses, E moves from Lk1 11.5 to 11.9 while confirming but not clarifying content between these verses (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). T has numerous related citations in other treatises: "Thus I will not knock elsewhere than whence I was exiled" / *sic nec aliorsum pulsabo quam unde sum fugatus* (*Marc.* 4.26.6 in SC 456:334; *Marc.* 4.26.5 in Evans 408); "late there is knocking... nevertheless at this new god no one would have knocked late" / *sero pulsatur... ad deum autem novum nemo sero pulsasset* (*Marc.* 4.26.9 in SC 456:336; 4.26.8 in Evans 408); "Yet even that nighttime knocker was knocking for bread" / *sed et nocturnus ille pulsator panem pulsabat* (*Or.* 6.3; CCSL 1:261; Evans 12); "The neighbor did not have bread and therefore he was knocking. Yet when it was opened to him and he received, he ceased knocking" / *panem vicinus non habebat et ideo pulsabat: ubi tamen apertum est ei et accepit pulsare cessavit* (*Praescr.* 11.5; SC 46:104); "even the person knocking was thumping on the neighbor's door" / *etiam pulsator ille vicini ianuam tundebat* (*Praescr.* 12.3; SC 46:105).

The opening improvised restoration to Lk1 11.8 is a necessary transitional phrase found elsewhere in QnLk1 (IDD 1.2). T provides the basis for the upgrades and explicit restorations. R (4.4.48–49, 5.45) dismisses the presence of any verb of "knocking" anywhere in this passage because it is not found in LkR2, even though, as he notes, almost every mention of this passage by T both within and outside his commentary on GMarc includes references to the beggar knocking. QnLk1 has the lemma "knock" / κρούω elsewhere (QnLk1 11.9, 13.25), possibly even including the participial form (QnLk1 12.36). Note that T's primary attestation concludes with a similar dative participle that effectively paraphrases this verb: "as if to someone bothersome" / *quasi molesto.* Based on this extensive evidence, we make an explicit restoration of the dative participial phrase "someone knocking" / τινι κρούσαντι at the end of QnLk1 11.8 as the reason for the benefactor's action. Characteristic Lk2 features omitted from the reconstruction of Lk1 include: the lemma "shame" / ἀναίδεια (IDD 1.1); the διὰ + accusative articular infinitive / διὰ@p* *1 ὁ@d* *@vn*, here "because of being" / διὰ τὸ εἶναι (IDD 1.2), cp. "because of him being from the house and lineage of David" / διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ (Lk2 2.4); an overriding concern with civility, proper hospitality decorum, and the perspective of the house/slave-owner (IDD 1.4). Regarding the latter, QnLk1 by contrast maintains the perspective of the beggar.

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Parallel Passages for Signals Tracing: GMarc 11.9–13

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A187. Summons to pray	11.9–13	7.7–11	11.9–13

Parallel Verses for Signals Tracing: GMarc 11.9

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.9. αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ ˹εὑρήσετε˺ κρούετε καὶ ἀνοιγήσεται[390]	Mt1 7.7. <u>αἰτεῖτε καὶ δοθήσεται</u> ὑμῖν, <u>ζητεῖτε καὶ εὑρήσετε</u>, <u>κρούετε καὶ ἀνοιγήσεται</u> ὑμῖν· [QnLk1·Mt1]	Lk2 11.9. κἀγὼ ὑμῖν λέγω, <u>αἰτεῖτε καὶ δοθήσεται</u> **<u>ὑμῖν</u>**, <u>ζητεῖτε καὶ εὑρήσετε</u>, <u>κρούετε καὶ ἀνοιγήσεται</u> **<u>ὑμῖν</u>**· [QnLk1Mt1·:Lk2]

[390] For Lk1 11.9, T successively attests to all three aphorisms in two different places: "Hence, from whom shall I ask that I may receive? At whose shall I seek that I may find? To whom shall I knock that it may be opened to me?" / *proinde a quo petam ut accipiam? apud quem quaeram ut inveniam? ad quem pulsabo ut aperiatur mihi?* (*Marc.* 4.26.5; SC 456:334; Evans 408); "Finally, if receiving and finding and being admitted is the fruit of labor and insistence to him who asks and seeks and knocks" / *denique si[c] accipere et invenire et admitti laboris et instantiae fructus est illi qui petiit et quaesivit et pulsavit* (*Marc.* 4.26.6; SC 456:336; Evans 408 *si[c]* : *si*). References to the related and overlapping Matthean/Lk2 content in other treatises abound: "'Ask and you will receive', he says, 'seek' indeed 'and you will find, knock and it is opened to you'" / *petite et accipietis inquit quaesistis enim et invenistis pulsastis et apertum est vobis* (*Bapt.* 20.5; Evans 42); "the lord... after his own discipline of praying was passed down, says, 'ask and you will receive'" / *dominus... seorsum post traditam orandi disciplinam petite inquit et accipietis* (*Or.* 10; CCSL 1:263); "There is a precise limit to seeking and knocking and asking. It will indeed be given to one who asks, he says, and to one who knocks it will be opened and to one who seeks it will be found. Too bad for one who always seeks because he does not find. Too bad for one who always knocks because it is never opened, for he knocks where no one is. Too bad for one who always asks because he is never heard, for he asks from one who does not hear" / *adeo finis est et quaerendi et pulsandi et petendi. Petenti enim dabitur, inquit, et pulsanti aperietur et quaerenti invenietur. Viderit qui quaerit semper quia non inveniet; illic enim quaerit ubi non invenietur. Viderit qui semper pulsat quia numquam aperietur illuc enim pulsat ubi nemo est. Viderit qui semper petit quia numquam audietur; ab eo enim petit qui non audit* (*Praescr.* 11.7–10; SC 46:104–105; R 4.4.49 misspells *inveniet* as *invenit*). E quotes the first of the three aphorisms: "ask and it shall be given" / αἰτεῖτε καὶ δοθήσεται (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133).

T's main attestation and E's doubled attestation are all missing the two Matthean/Lk2 references "to you" / *vobis*, which are however found in *Bapt.* 20.5, leading me to concur with R (421) in omitting them here. The brief introductory phrase in LkR2 could come from QnLk1 (cf. 16.9, 20.8), but here it likely owes to Lk2, who was influenced by the common contrastive phrase in the Mt1 sermon on the mount "but I tell you" / ἐγὼ δὲ λέγω ὑμῖν (Mt1 5.22, 28, 32, 34, 39, 44). The use of crasis is omitted because it is both unattested and highly characteristic of Lk2 (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.10. ⟪πᾶς⟫ ⟨ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοίγεται⟩[391]	Mt1 7.8. πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται. [QnLk1·Mt1]	Lk2 11.10. πᾶς **γὰρ** ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι **ἀνοιγήσεται**. [QnLk1Mt1·:Lk2]

[391] Lk1 11.10 is unattested according to R (421), but it was most likely attested and present. T's second successive recounting of the three aphorisms in Lk1 11.9 likely attests to Lk1 11.10 as well, all of which are framed as fulfilled: "Finally, if receiving and finding and being admitted is the fruit of labor and insistence to him who asks and seeks and knocks" / *denique si[c] accipere et invenire et admitti laboris et instantiae fructus est illi qui petiit et quaesivit et pulsavit* (*Marc.* 4.26.6; SC 456:336; Evans 408 *si[c]* : *si*).

Moreover, a restoration to Qn here is fully consistent both with the judgment of the *CEQ* committee (216–17) and with the presence of this logion in GThom 94. In keeping with the present tense verb forms in the surrounding context of Qn, the present "is opened" / ἀνοίγεται (so $\mathfrak{P}^{75}$ B D) is preferable to the future forms "will be opened" / ἀνοιγήσεται (so $\mathfrak{P}^{45}$ ℵ C L Θ f^{1} f^{13} 33 579 700 892 1241 2542 etc.) and ἀνοιχθήσεται (so A K W Γ Δ 565 1424 etc.), which are likely later traditions. The verse also reflects an especially dense cluster of characteristic Qn features: both signature ("ask" / αἰτέω, "knock" / κρούω) and common ("all" / πᾶς, "receive" / λαμβάνω, "seek" / ζητέω, "find" / εὑρίσκω, "open" / ἀνοίγω) lemmata (IDD 1.1); and typical themes such as prayer and begging (IDD 1.4). Besides the conjunction "for" / γὰρ (IDD 1.1), the verse is completely devoid of characteristic Lk2 features.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.11. *τίνα ˹γὰρ˺ ἐξ ὑμῶν πατέρα αἰτήσει υἱὸς ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;*[392]	Mt1 7.9. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; [QnLk1·Mt1]	Lk2 11.11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; [QnLk1¨Lk2]
QnLk1 11.12. *ἢ ˹καὶ αἰτήσει˺ ᾠόν ˹μὴ ἐπιδώσει αὐτῷ˺ σκορπίον;*[393]	Mt1 7.10. ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ; [QnLk1·Mt1]	Lk2 11.12. ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον; [QnLk1¨Lk2]

[392] Lk1 11.11 is closely paraphrased in T and quoted in E and *Adm*: "Not a serpent in place of a fish" / *non serpentem pro pisce* (*Marc.* 4.26.10 in SC 456:338; *Marc.* 4.26.9 in Evans 410); "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 αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει 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 αἰτήσει ἰχθύν μὴ ὄφιν αὐτῷ ἐπιδώσει*; (*Pan.* 42.11.17 Ἕλ. 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 ἐπιδώσει αὐτῷ; ἢ ἐὰν αἰτήσῃ ἰχθύν, μὴ ὄφιν ἐπιδώσει αὐτῷ*; In another treatise, T clearly references first Matthean saying here: "Surely no one hands down a stone to a son asking for bread?" / *numquid filio panem poscenti lapidem tradit?* (*Or.* 6.3; CCSL 1:261).

Adm apparently harmonizes the two Matthean sayings with the two Lukan ones, yielding a list of three. The "bread… stone" saying, distinctive to Matthew here (though reminiscent of the shared Matthean/Lukan temptation), is unattested both in T and E and thus unlikely as an early/genuine Lk1 tradition, though it could reflect a later/alternate version of GMarc.

[393] Lk1 11.12 is also summarized by T and quoted by E and in *Adm*: "nor a scorpion in place of an egg" / *nec scorpium pro ovo* (*Marc.* 4.26.10 in SC 456:338; *Marc.* 4.26.9 in Evans 410); "or a scorpion instead of an egg?" / *ἢ ἀντι ᾠοῦ σκορπίον*; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἕλ. κδ (24); GCS 31:110, 133); "Or if he asks an egg, gives him a scorpion?" / *ἢ καὶ αἰτήσῃ ᾠόν, μὴ ἐπιδώσει 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" / *αἰτήσει* and "give" / *ἐπιδώσει*) found in his attestation to the previous verse. These repeated verbs are clearly present in *Adm*: *ἢ καὶ αἰτήσῃ ᾠόν, μὴ ἐπιδώσει 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, but this reconstruction is closest to $\mathfrak{P}^{45}$.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.13. εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ πόσῳ μᾶλλον ὁ πατὴρ δώσει πνεῦμα ἅγιον;[394]	Mt1 7.11. εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. [QnLk1·Mt1]	Lk2 11.13. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ **διδόναι τοῖς τέκνοις ὑμῶν**, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] **ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν**. [QnLk1Mt1·:Lk2]

[394] 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 ἀγαθά, πόσῳ μᾶλλον ὁ πατὴρ; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἕλ. 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.

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Parallel Passages for Signals Tracing: GMarc 11.14–15, ~~16–17~~, 18–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A188. Beelzebub dispute	11.14–15, 18–23	3.22–27	12.22–30	11.14–23

Parallel Verses for Signals Tracing: GMarc 11.14–18

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.14. ⟨τότε ἐκβάλλει⟩ δαιμόνιον κωφόν[395] QnLk1 11.15. 《καὶ ἔλεγον》 ἐν Βεελζεβοὺλ ἐκβάλλει τὰ δαιμόνια[396] 11.16–17 not present in QnLk1[397] [see A191] QnLk1 11.18. 《ἔλεγεν δὲ αὐτοῖς》 ⸢εἰ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν ⸣ἐμερίσθη⸣ ⟨οὐ δύναται⟩ 《σταθῆναι ἡ βασιλεία αὐτοῦ》[398]	Mk1 3.22. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [Qn·Mk1] Mk1 3.23. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; [Mt1c] Mk1 3.24. καὶ ἐὰν βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· [Qn·Mk1] Mk1 3.25. καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι. [Qn·Mk1] Mk1 3.26. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ᾽ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει. [Qn·Mk1] Mk1 8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ᾽ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν [¦Mk1c] [see A191]	Mt1 12.22. τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. [QnLk1¨Mt1] Mt1 12.23. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ; [QnLk1¨Mt1] Mt1 12.24. οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ **ἄρχοντι τῶν δαιμονίων**. [QnMk1Lk1·:Mt1] 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] Mt1 12.26. καὶ εἰ ὁ σατανᾶς τὸν **σατανᾶν ἐκβάλλει**, ἐφ᾽ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; [QnMk1Lk1·:Mt1] [see Mk1 3.23] Mt1 16.1. καὶ προσελθόντες **οἱ Φαρισαῖοι** καὶ Σαδδουκαῖοι **πειράζοντες** ἐπηρώτησαν **αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ** ἐπιδεῖξαι αὐτοῖς. [¦Mk1·Mt1] [see A191]	Lk2 11.14. καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ***ἐλάλησεν ὁ κωφός*** καὶ ἐθαύμασαν ***οἱ ὄχλοι***. [QnLk1Mt1·:Lk2] Lk2 11.15. τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοὺλ **τῷ ἄρχοντι τῶν δαιμονίων** ἐκβάλλει τὰ δαιμόνια· [QnMk1Lk1·:Lk2] Lk2 11.16. ἕτεροι δὲ πειράζοντες σημεῖον **ἐξ** οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ. [Mk1Mt1·:Lk2] [see A191] Lk2 11.17. αὐτὸς ***δὲ εἰδὼς αὐτῶν τὰ διανοήματα*** εἶπεν αὐτοῖς· ***πᾶσα βασιλεία ἐφ᾽ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται*** καὶ ***οἶκος ἐπὶ οἶκον πίπτει***. [QnMk1Lk1Mt1·:Lk2] Lk2 11.18. εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη, ***πῶς σταθήσεται ἡ βασιλεία αὐτοῦ***; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. [QnMk1Lk1Mt1·:Lk2]

[395] Lk1 11.14 is confirmed and closely paraphrased by T: "when he had cast out the deaf demon" / *cum surdum daemonium expulisset* (*Marc.* 4.26.11 in SC 456:338; 4.26.10 in Evans 410).

This reasonably attests "then" / τότε (confirmed by the Mt1 receptor), "casts out" / ἐκβάλλει (confirmed by the Mk1 receptor), and "deaf demon" / δαιμόνιον κωφόν (confirmed independently by Mt1 and Lk2 receptors). Characteristic Lk2 features omitted from the reconstruction include: the lemma "be amazed" / θαυμάζω (IDD 1.1); a periphrastic participle and "now it happened" / γίνομαι@vi* δέ* transitional statement (IDD 1.2). D has "all were amazed" / πάντες ἐθαύμασαν at the end of the verse, but this is likely a later synthesis of Mt1 and Lk2 here.

[396] Lk1 11.15 is closely paraphrased and quoted in T: "'in Beelzebul,' it was said, 'he casts out demons'" / *in Belzebule dictus eicere daemonia* (*Marc.* 4.26.11; SC 456:338; 4.26.10 in Evans 410). T later references this synoptic content, but probably in its version in Matt 12.24 (so also R 4.4.51): "For example they said about him: 'This man does not drive out demons except by Beelzebul'" / *scilicet super ipso dicentes: hic non expellit daemonia nisi in Belzebule* (*Marc.* 4.28.2; SC 456:356; Evans 418 *Belzebule* : *Beelzebub*).

The opening improvised restoration matches the simple speech introduction formula in Mk1, as well as the verb in Mt1. In his primary attestation, T does not specify the accusers (compare "scribes" in Mk1 3.22 and "Pharisees" in Mt1 12.24), making an impersonal formulation the most reasonable restoration. T's supplemental attestation, particularly its uniquely Matthean terms "this man" / οὗτος / *hic* and "except" / εἰ μὴ / *nisi*, should not be taken as relevant for Lk1.

[397] Lk2 11.16–17 is unattested (R 421) but was probably absent from Lk1.

Lk2 11.16 was most likely an LkR2 addition tied to A191 below (where the Qn/Lk1 "no sign" eventually synthesizes into "the sign of Jonah"), i.e., it serves to foreshadow Lk2 11.29–32. In QnLk1, there is *no sign at all*, and no salvation-historical association of Jesus with Jonah. Lk2 11.17 was also likely an LkR2 addition, but this one based on the expansion of the signal from Qn 11.18 through Mk1 3.24 and then through Mt1 12.25.

[398] Lk1 11.18 is closely restrated in T: "It is not possible for satan to be divided against himself" / *non posse satanan dividi adversus semetipsum* (*Marc.* 4.26.11; SC 456:340; Evans 410).

The opening improvised restoration is matched in the Mk1 receptor, and its direct object is echoed in the Mt1 receptor. The lemma ἐμερίσθη is preferable to the LkR2 διεμερίσθη, both because the former is well attested in several early Lk2 mss, including $\mathfrak{P}^{45}$ א C W, and because it is confirmed by Mk1 and Mt1 as independent receptors of Qn. The explicit restoration ("is not able" / οὐ δύναται) is based on T's *non posse*. The closing improvised restoration is necessary to complement the dependent opening clause of the verse. This restoration reflects an eclectic combination of elements from Mk1 as a receptor of Qn (particularly in its threefold, alternating repetition of "cannot stand"), and the fact that all strata here mention "the kingdom" / ἡ βασιλεία and have a verb of standing.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.19. καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;[399]	Mt1 12.27. καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. [QnLk1˙Mt1]	Lk2 11.19. εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; **διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται**. [QnLk1Mt1·:Lk2]

[399] Lk1 11.19 is quoted verbatim and later restated in T: "'If I', he says, 'in Beelzebul cast out demons, your sons, by whom do they cast out?'" / *si ego inquit in Belzebule eicio daemonia filii vestri in quo eiciunt?* (*Marc.* 4.26.11; SC 456:338, 340; Evans 410); "If I in Beelzebul, in whom [do] your sons?" / *si ego in Belzebule filii vestri in quo?* (*Marc.* 4.26.11; SC 456:340; Evans 410 *Belzebule* : *Beelzebub*)

The closing phrase in Lk2 is not attested for GMarc. It was apparently added by MtR1 and then modified slightly in word order by LkR2.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.20. εἰ δὲ ⸂ἐγὼ⸃ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ⸂⸂ἔφθασεν⸃⸃ ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ;[400]	Mt1 12.28. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1¨Mt1]	Lk2 11.20. εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1¨Lk2]

[400] Lk1 11.20 is also quoted verbatim by T: "He added, 'If I by god's finger expel demons, therefore hasn't the kingdom of god drawn near to you?'" / *subiungit quodsi ego in digito dei expello daemonia ergone adpropinquavit in vos regnum dei?* (*Marc.* 4.26.11; SC 456:340; Evans 410).

The first upgrade (ἐγὼ / *ego* / "I") is minor and explicitly attested in T. The second is an upgrade and correction to use "has come before" or "has overtaken" / ἔφθασεν, given that T's *adpropinquavit* could reasonably translate that term, its consistent reception in Mt1 and Lk2 as independent QnLk1 receptors, and its universal agreement in Luke mss. LkR2 precisely follows its QnLk1 source here even against Mt1 (note the difference between the Mt1 "spirit" / πνεύματι and Lk2 "finger" / δακτύλῳ of god), adding further corroboration that LkR2 was not following Mt1 against QnLk1 here.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.21–22. ⌜τὸν ἰσχυρὸν⌝ ἰσχυρότερος ⟪εἰσελθὼν⟫ ⌜νικήσῃ⌝ ⟨καὶ τὰ σκεύη αὐτοῦ διαρπάσαι⟩[401]	Mk1 3.27. ἀλλ᾽ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [Qn·Mk1]	Mt1 12.29. ἢ πῶς **δύναταί** τις εἰσελθεῖν **εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ** καὶ **τὰ σκεύη αὐτοῦ ἁρπάσαι**, **ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν**; **καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει**. [QnMk1·:Mt1]	Lk2 11.21. ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· [QnLk1¨Lk2] Lk2 11.22. ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ᾽ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. [QnLk1¨Lk2]

[401] 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; SC 456:340; Evans 412 *adplicuit* : *applicuit*); "Even the comparison of the armed strong man, whom another more powerful overthrew and his vessels seized" / *etiam parabola fortis illius armati quem alius validior oppressit et vasa eius occupavit* (*Marc.* 5.6.7; SC 483:152; Evans 544).
While the second reference appears much later and matches the wording that appears in Mk1 and Mt1 (τὰ σκεύη αὐτοῦ δι|άρπάσαι / *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" / εἰσελθὼν is based on the MkR1 participle εἰσελθὼν and the closely related MtR1 infinitive εἰσελθεῖν as independent QnLk1 receptors. LkR2 shifted the verb to "invading" / ἐπελθὼν to accommodate its aristocratic house setting that includes a "court" / αὐλήν, a setting absent from the earlier strata (QnLk1, Mk1 and Mt1). The concluding lemma "distribute" / διαδίδωμι is rare yet characteristic of Lk2 (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 11.23. ⟪ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει⟫[402]	Mt1 12.30. ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει. [‡QnLk1¨Mt1]	Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ᾽ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. [¦CINP] [see A167] Lk2 11.23. ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει. [‡QnLk1¨Mt1]	Mk3 9.40. **ὃς γὰρ οὐκ ἔστιν καθ᾽** ἡμῶν, **ὑπὲρ** ἡμῶν **ἐστιν**. [¦Lk2·Mk3] [see A167]

[402] 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, consistent with the judgement of the *CEQ* committee.

These kinds of simple concluding climactic pronouncements are prevalent throughout QnLk1. Within this same passage, this verse presents a situation akin to 11.19–20, absent from Mk1, and yet consistently and closely reproduced in Mt1 and Lk2. In its original revolutionary historical context, QnLk1 11.23 reads as Joshua's summons to revolt or war, a moment of fight or flight in the face of satanic/Roman invasion. Note the contradictory sayings in Lk2. The second (Lk2 11.23, "Whoever is not with us is against us") retains the QnLk1 saying faithfully, while the first (Lk2 9.50, "Whoever is not against us is for us") ameliorates it with a contradictory, inclusive, non-violent aphorism. MkR3 only borrows the inverted Lk2 saying, while making it even more inclusive and/or community-oriented ("against us" and "for us" in Mk3 9.40 rather than "against me" and "for me" in Lk2 9.50).

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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[403]	Lk2 11.24. ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον· [τότε] λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· [CINP] Lk2 11.25. καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. [CINP] Lk2 11.26. τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. [CINP]	Mt2 12.43. ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὑρίσκει. [Lk2·Mt2] Mt2 12.44. τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον. [Lk2·Mt2] 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]

[403] Lk2 11.24–26 is unattested by patristic witnesses and thus omitted by V (209*), R (421), and 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, "other" / ἕτερος, and a κατα-prefixed verb (IDD 1.1); the bigrams "not finding" / μή@x εὑρίσκω@vp*, "unclean spirit" / ἀκάθαρτος@* *1 πνεῦμα@*, "evil spirit" / πνεῦμα@* *1 πονηρός@a* (IDD 1.2); and the *exitus-reditus* plot pattern (even for a spirit!) (IDD 1.4).

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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》 γυνὴ ἐκ τοῦ ὄχλου ⌜ἀνέκραξε⌝ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας QnLk1 11.28. 《ὁ δὲ λέγει》 μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ⌜ποιοῦντες⌝[404]	Lk2 11.27. ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν <u>γυνὴ ἐκ τοῦ ὄχλου</u> εἶπεν αὐτῷ· <u>μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας</u>. [QnLk1·Lk2] Lk2 11.28. <u>αὐτὸς δὲ εἶπεν</u>· <u>μενοῦν μακάριοι οἱ ἀκούοντες</u> <u>τὸν λόγον τοῦ θεοῦ καὶ</u> φυλάσσοντες. [QnLk1·Lk2]

[404] 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 either Lk1 or Lk2 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 clear attestation of Lk1 4.33, T uses *exclamat* to translate ἀνέκραξε, hence the emendation here instead of the more erudite participial phrase in LkR2 "lifting up her voice" / ἐπάρασά… φωνὴν. The opening restoration to Lk1 11.28 is a necessary transitional phrase taken from the simple and unique formulation in D, as opposed to the characteristic transitional opening of Lk2 here: "now it happened" / καί γίνομαι@viam3s and "while he spoke" / ἐν@p* *1 ὁ@d* *@vn* (IDD 1.2). The correction of "doing" / ποιοῦντες is based on T's use of *faciunt* (*Marc.* 4.26.13; SC 456:342; Evans 412) and avoids the characteristic Lk2 "keeping/guarding" / φυλάσσω@vp* (IDD 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 γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου (Lk2 1.42).

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Parallel Passages for Signals Tracing: GMarc 11.29, ~~30–32~~

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	11.29a–b	12.38–39a, 16.1–2a, 4a
A191b. Sign of Jonah	–––––	–––––	16.4	11.29c–32	12.39b–42, 16.4b

Parallel Verses for Signals Tracing: GMarc 11.29, ~~30–32~~

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
11.29a not present in QnLk1 QnLk1 11.29b. ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ[405] 11.29c–32 not present in QnLk1[406] QnLk1 12.56. ὑποκριταί τὸ ˹μὲν˺ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ˹διακρίνειν˺ τὸν δὲ καιρὸν τοῦτον οὐκ ˹˹δοκιμάζετε˺˺ [see A205]	Mk1 8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ᾽ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. [Mk1c] Mk1 8.12. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. [Qn·Mk1] Mk1 8.13. καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. [Mk1c]	Mt1 16.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [see A205 for 16.2b–3] Mt1 16.4. γενεὰ πονηρὰ καὶ μοιχαλὶς **σημεῖον ἐπιζητεῖ**, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. **καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν**. [QnMk1Lk2·:Mt1]	Lk2 11.16. ἕτεροι δὲ πειράζοντες σημεῖον **ἐξ** οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ. [¦Mk1Mt1·:Lk2] [see A188] Lk2 11.29a. τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· [CINP] Lk2 11.29b. ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· **σημεῖον ζητεῖ**, καὶ σημεῖον οὐ δοθήσεται αὐτῇ [QnMk1·:Lk2] Lk2 11.29c. εἰ μὴ τὸ σημεῖον Ἰωνᾶ. [Mt1·Lk2] Lk2 11.30. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου **τῇ γενεᾷ ταύτῃ**. [CENP] Lk2 11.31. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [CENP] Lk2 11.32. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. [CENP]	Mt2 12.38. τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες· διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. [Mk1˙Mt2] Mt2 12.39. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ***γενεὰ πονηρὰ*** καὶ μοιχαλὶς σημεῖον **ἐπιζητεῖ**, καὶ σημεῖον οὐ δοθήσεται αὐτῇ **εἰ μὴ τὸ σημεῖον Ἰωνᾶ** τοῦ προφήτου. [QnLk1Mt1Lk2·:Mt2] Mt2 12.40. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. [Lk2·Mt2] Mt2 12.41. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. [Lk2·Mt2] Mt2 12.42. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [Lk2·Mt2] Mt2 16.1–2a, 4 same as Mt1

[405] Lk1 11.29b is multiply attested in T and E. From T we have two closely matching paraphrases: "He decrees to give to everyone who asks, and he himself does not give a sign to those who ask" / *iubet omni petenti dare et ipse signum petentibus non dat* (*Marc.* 4.27.1; SC 456:344; Evans 412); "While indeed he decrees to give to everyone who asks, he himself does not give a sign to those who ask" / *atque adeo omni petenti dari iubet ipse signum petentibus non dat* (*Fug.* 13.3 in CSEL 76:41; *Fug.* 13.2 in CCSL 2:1154). From E we have a verbatim quotation: "For he has, 'this generation, a sign will not be given to it'" / εἶχεν γάρ ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ (*Pan.* 42.11.6 κε (25); 42.11.17 Σχ. κε (25); restated in 42.11.17 Ἔλ. κε (25); GCS 31:110, 135).

While brief, Lk2 11.29a has a dense cluster of characteristic Lk2 features: the plural form of "crowd" / ὄχλος, and the lemma "begin" / ἄρχω (IDD 1.1); the article + δὲ + noun + participle quadigram / ὁ@d* δὲ@* *@n* *@vp* and the "begin" / ἄρχω + infinitive bigram, especially as a dramatic speech introduction formula / ἄρχω@* λέγω@vn* (IDD 1.2). Without this transitional statement, the saying in QnLk1 11.29b reads as a continuation of Jesus' response to the woman's beatitude in QnLk1 11.27, perhaps implying that her praise was itself a request for a sign.

[406] Lk2 11.29c–32 was not present in Lk1 according to E, who details this omission quite precisely and contrasts it with the clear presence of the saying in 11.29b: "The material about 'Jonah the prophet' has been deceptively cut out. For he has, 'this generation, a sign will not be given to it', but he did not have the material about 'Ninevah' and 'the queen of the south' and 'Solomon'" / παρακέκοπται τὸ περὶ Ἰωνᾶ τοῦ προφήτου. εἶχεν γάρ ἡ γενεὰ αὕτη, σημεῖον οὐ δοθήσεται αὐτῇ. οὐκ εἶχεν δὲ περὶ Νινευὴ καὶ βασιλίσσης νότου καὶ Σαλομῶνος (*Pan.* 42.11.6 κε (25); 42.11.17 Σχ. κε (25); GCS 31:110, 135). E repeats these details a third time (*Pan.* 42.11.17 Ἔλ. κε (25); GCS 31:135) while accusing Marcion of trying via omission to "hide the truth" / λαθεῖν τὴν ἀλήθειαν, whose bias V (209*) echoes. GMarc editors concur on its absence: V (209*), BD (110), R (422), and K (833–34).

CEQ (250–55) incorrectly renders these verses as part of Q. While picking up some stock phrases of Qn ("this generation", "son of man"), the content reflects a remix of characteristic Mk1, Mt1, Lk2, and Mt2 signals. Characteristic Lk2 signals include: the lemmata "behold" / ἰδοὺ and "repent" / μετανοέω, and the comparative form of "much" / πολύς@@a????c (IDD 1.1); gratuitous geographical references (IDD 1.4); extended and litanized LXX references (IDD 1.5).

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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)
QnLk1 8.16. λύχνον ⟨οὐδὲ⟩ καλύπτει ⟪ἀλλ᾽ ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπῃ πᾶσιν⟫ [see A125] QnLk1 11.33. λύχνον ⟨οὐδὲ καλύπτει ἀλλ᾽⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⌜ἵνα λάμπῃ πᾶσιν⌝[407]	Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; [¦Qn·Mk1] [see A125]	Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν **ὑπὸ τὸν μόδιον** ἀλλ᾽ **ἐπὶ τὴν λυχνίαν**, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [¦QnMk1Lk1·:Mt1] [see A125]	Lk2 8.16. οὐδεὶς δὲ λύχνον ***ἅψας*** καλύπτει αὐτὸν σκεύει ἢ **ὑποκάτω κλίνης τίθησιν**, ἀλλ᾽ ἐπὶ λυχνίας τίθησιν, ἵνα ***οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς***. [¦QnMk1Mt1·:Lk2] [see A125] Lk2 11.33. οὐδεὶς λύχνον ***ἅψας*** εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ᾽ ἐπὶ τὴν λυχνίαν, ἵνα ***οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν***. [QnMk1Mt1·:Lk2]

[407] Lk1 11.33 is closely paraphrased in T: "He says a light should not be concealed, but declares it should be placed on a lampstand, so that it illumines everyone" / *negat lucernam abstrudendam sed confirmat super candelabrum proponendam ut omnibus luceat* (*Marc.* 4.27.1; SC 456:344; Evans 412). T elsewhere clearly quotes and paraphrases the distinctive version in Mt1 5.15, which make no difference here to the restoration of Lk1: "He himself has taught that light should not be concealed under a bushel but placed on a lampstand so that it illumines all who are in the house" / *ipse docebat lucernam non sub modium abstrudi solere sed in candelabrum constitui ut luceat omnibus qui in domo sunt* (*Praescr.* 26.4; SC 46:122); "If you conceal your light under a bushel" / *si lucernam tuam sub modio abstruseris* (*Cult. fem.* 2.13.2; SC 173:164).

The impersonal negative formulation in T "he denies… it should be hidden but" / *negat… abstrudendam sed* is taken as the basis for the explicit restoration of "one does not hide but" / οὐδὲ καλύπτει ἀλλ᾽. The impersonal formulation later, "it should be placed" / *proponendam* is taken as the basis for the explicit restoration of "one places" / τεθῇ, matched in the Mk1 receptor. See also the apparent duplication of this saying in Lk1 8.16 and parallel set A125.

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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 ἐὰν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται》 QnLk1 11.35. 《εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον》 11.36 not present in QnLk1[408]	Mt1 6.22. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· [‡QnLk1·Mt1] Mt1 6.23. ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. [‡QnLk1·Mt1]	Lk2 11.34. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. [‡QnLk1˙Lk2] Lk2 11.35. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. [‡QnLk1˙Lk2] Lk2 11.36. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε. [‡QnLk1˙Lk2]

[408] 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 derived from Qn—points to its presence earlier in QnLk1, as does its placement here in Lk2. Our reconstruction is somewhat similar to that of K (844), rendering Lk1 11.34–35 as present, but 11.36 as not. Lk2 11.36 reads as an LkR2 expansion beyond the traditions held in common between QnLk1 and Mt1. Despite its brevity, Lk2 11.36 exhibits a cluster of distinctive LkR2 vocabulary: "lightning" / ἀστραπή, "part" / μέρος, and the verb "enlighten" / φωτίζω, which only appears here in Luke, and only elsewhere in the NT gospels except in Jn1 1.9 (IDD 1.1).

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Parallel Passages for Signals Tracing: GMarc 11.37–43, ~~44–45~~, 46–48, ~~49–51~~, 52, ~~53–54~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A150. Defilement	11.37–41	11.37–41	15.1–20	7.1–23
A194. vs. Pharisees/Lawyers	11.37–43, 46–48, 52	11.37–54	15.1–9, 23.4–7, 13, 23, 27–32, 34–36	7.1–9

Parallel Verses for Signals Tracing: GMarc 11.37–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
			Mk3 7.1. καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. [Mt2·Mk3]
		Mt2 15.1. τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες· [Mt2c]	Mk3 7.2. καὶ ἰδόντες τινὰς τῶν **μαθητῶν αὐτοῦ** ὅτι κοιναῖς **χερσίν**, τοῦτ᾽ ἔστιν **ἀνίπτοις**, **ἐσθίουσιν** τοὺς **ἄρτους** [QnLk1Lk2Mt2·:Mk3]
		Mt2 15.2. διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. [QnLk1Lk2·:Mt2]	Mk3 7.3. -οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ **νίψωνται τὰς χεῖρας** οὐκ **ἐσθίουσιν**, κρατοῦντες **τὴν παράδοσιν** τῶν πρεσβυτέρων, [QnLk1Lk2Mt2·:Mk3]
			Mk3 7.4 see below
QnLk1 11.37. ⌜⌜ἐδεήθη⌝⌝ ⟪δὲ αὐτοῦ τις⟫ Φαρισαῖος ⌜ἵνα⌝ ἀριστήσῃ ⌜⌜μετ᾽⌝⌝ αὐτῷ⌝ ⟪καὶ⟫ ἀνέπεσεν	Lk2 11.37. ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ᾽ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. [QnLk1·Lk2]	Mt2 15.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; [Mt2c]	Mk3 7.5. καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; [Mt2·Mk3]
QnLk1 11.38. ⟪καὶ ὁ Φαρισαῖος⟫ ⌜διακρίνει⌝ ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη ⟨πρὸ⟩ ⟪τοῦ ἀρίστου⟫[409]	Lk2 11.38. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. [QnLk1·Lk2]	Mt2 15.4. ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. [Mt2c]	Mk3 7.6. ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἠσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται [ὅτι] οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ· [Mt2·Mk3]
		Mt2 15.5. ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, [Mt2c]	Mk3 7.7. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2·Mk3]
		Mt2 15.6. οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. [Mt2c]	Mk3 7.8. ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. [Mt2·Mk3]
		Mt2 15.7. ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἠσαΐας λέγων· [Mt2c]	Mk3 7.9. καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε. [Mt2·Mk3]
		Mt2 15.8. ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ· [Mt2c]	Mk3 7.10. Μωϋσῆς γὰρ εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. [Mt2·Mk3]
		Mt2 15.9. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2c]	Mk3 7.11. ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, [Mk3c]
			Mk3 7.12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, [Mk3c]
			Mk3 7.13. ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. [Mk3c]

[409] Lk1 11.37–38 are closely paraphrased together in T. "Therefore even then a Pharisee who invited him to dinner was considering within himself why he had not washed before reclining, following the law" / *ideo et tunc Pharisaeus qui illum vocarat ad prandium retractabat penes se cur non prius tinctus esset quam recubuisset secundum legem* (*Marc.* 4.27.2; SC 456:346; Evans 412).

The corrections, upgrades, and explicit restoration 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. 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 Nicodemas, the Pharisee pictured as a dialogical counterpart and secret student of Jesus (Jn1 3.1, 4, 7.50, 19.39; Jn2 3.9). Given T's attestation of *tinctus* instead of *baptizatus* and the fact that the verb "baptize" / βαπτίζω is characteristic of LkR2, the verb "wash" / νίπτω should be considered as a possible replacement for "baptize" / ἐβαπτίσθη in QnLk1. Characteristic Lk2 features missing/omitted from QnLk1 include: the participial form of "seeing" / ὁράω@vp* and the lemma "be amazed" / θαυμάζω (IDD 1.1).

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Mt2 (140s)	Mk3 (140s)
Mt2 15.10. καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε· [Mt2c]	Mk3 7.14. καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε. [Mt2·Mk3]
Mt2 15.11. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.15. οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον. [Mt2·Mk3]
	Mk3 7.16. [εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω]
Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; [Mt2c]	
Mt2 15.13. ὁ δὲ ἀποκριθεὶς εἶπεν· πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. [Mt2c]	Mk3 7.17. καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. [Mt2·Mk3]
Mt2 15.14. ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοί [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. [see A081]	
Mt2 15.15. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. [Mt2c]	
	Mk3 7.18. καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι [Mt2·Mk3]
Mt2 15.16. ὁ δὲ εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; [Mt2c]	
Mt2 15.17. οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; [Mt2c]	Mk3 7.19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ᾽ εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα; [Mt2·Mk3]
Mt2 15.18. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]
Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. [Mt2c]	Mk3 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, [Mt2·Mk3]
	Mk3 7.22. μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· [Mt2·Mk3]
Mt2 15.20. ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.23. πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 11.39. 《καὶ ὁ κύριος λέγει αὐτῷ》 ˹οἱ Φαρισαῖοι˺ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας[410] QnLk1 11.40. 《ἄφρονες》 οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;[411] QnLk1 11.41. δότε ˹τὰ ὑπάρχοντα˺ ἐλεημοσύνην ⟨καὶ⟩ πάντα καθαρὰ ὑμῖν ˹ἔσται˺[412] QnLk1 6.39. ⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον⟩	Lk2 11.39. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. [QnLk1·Lk2] Lk2 11.40. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; [QnLk1·Lk2] Lk2 11.41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν. [QnLk1·Lk2]	Mt2 23.25. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. [QnLk1¨Mt2] Mt2 23.26. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν. [Mt2c] Mt2 23.27b. οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [QnLk1¨Mt2] Mt2 23.28. οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. [QnLk1¨Mt2]	Mk3 7.4. καὶ ἀπ᾽ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν] [QnLk1¨Mk3?]

[410] Lk1 11.39 is closely paraphased in two places in T: "But Jesus interpreted the law for him, saying that while they cleansed the outsides of cup and bowl, their insides were full of robbery and iniquity... Therefore, 'the outside', he says, 'of the cup you wash', which is flesh, 'but your inside you have not thoroughly cleansed', which is soul?" / *Iesus autem etiam interpretatus est ei legem dicens illos calicis et catini exteriora emundare interiora autem ipsorum plena esse rapina et iniquitate... exteriora inquit calicis lavatis id est carnem, interiora autem vestra non emundastis id est animam;* (*Marc.* 4.27.2; SC 456:346; Evans 412).

The improvised restoration at the start of Lk1 11.39 is based on typical Qn speech introduction formulas. The main portion follows T. While D has "hypocrites" / ὑποκριταί, it is more likely that D conflated Mt2 and Lk2 here, rather than that LkR2 removed the term. Note the matching use of the term in Lk1 and Lk2 12.56, and perhaps 13.15 as well.

[411] Lk1 11.40 is quoted verbatim in T: "He adds, 'Did not the one who made the outside', which is flesh, 'also make the inside', which is soul?" / *adiciens: nonne qui exteriora fecit—id est carnem—et interiora fecit id est animam?* (*Marc.* 4.27.2; R 5.47).

The attestation and its surrounding context give no indication of the word "fools" / ἄφρονες, but the term is found in the singular in Lk1 12.20, is universally attested here in Lk2 mss, yet appears nowhere else in Lk2 or Acts. Thus, it should not be excluded from QnLk1 as if it were a characteristic LkR2 addition.

[412] Lk1 11.41 is also quoted verbatim in T: "He even adjoins, 'Give alms from what you have, and everything will be clean for you'" / *subiungit enim date quae habetis elemosinam et omnia munda erunt vobis* (*Marc.* 4.27.3; SC 456:34; Evans 414 *elemosinam* : *eleemosynam*). T also likely circles back to the verse (together with Lk1 11.42) later: “How could he have been a denouncer, who was criticizing them for passing over the more important aspects of the law, alms...?” / *qui cum maxime potiora legis praetereuntes incusabat elemosinam... ?* (*Marc.* 4.27.6; SC 456:350; Evans 416).

T's future tense verb (*erunt*) differs from the LkR2 mss majority (ἐστιν) but is matched by D, $\mathfrak{P}^{45}$, and f^{1} (ἔσται).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.42. ⟨οὐαὶ⟩ ⟪ὑμῖν⟫ ⟨τοῖς Φαρισαίοις⟩ ⸢ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ⸣ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ[413]	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 κἀκεῖνα 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 κἀκεῖνα μὴ ἀφιέναι**. [QnLk1Lk2·:Mt2]

[413] Lk1 11.42 is multiply attested both in T and E. The opening is apparently repurposed by T as an introduction to the entire passage: “and hurls ‘woe’ at Pharisees and doctors of the law” / *et vae ingerit pharisaeis et doctoribus legis* (*Marc.* 4.27.1; SC 456:344; Evans 412). His later paraphrase is particularly thorough: "Thus he rebukes them for tithing herbs but neglecting the call and love of god. Which god's vocation and love, except the one by whose rule of 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; SC 456:348; Evans 414). T circles back to this verse later, together with 11.41: “How could he have been a denouncer, who was criticizing them for passing over the more important aspects of the law, alms and calling and love of god, not these weighty matters, nor even the tithes of rue and cleansing of bowls?” / *qui cum maxime potiora legis praetereuntes incusabat elemosinam et vocationem et dilectionem dei ne haec quidem gravia nedum decimas rutarum et munditias catinorum?* (*Marc.* 4.27.6; SC 456:350; Evans 416). E makes a helpful clarification that 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 κλῆσιν τοῦ θεοῦ (*Pan.* 42.11.6 κς (26); 42.11.17 Σχ. κς (26); GCS 31:110, 135). E mentions the verse again in the elenchus, but is apparently quoting from Lk2 and referring to content he believed was removed from 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 εἴπῃ κατέχετε τὰς παραδόσεις τῶν πρεσβυτέρων ὑμῶν καὶ παρέρχεσθε [V παρέρχεσθαι, Vcorr παρέρχεσθε] τὸ ἔλεος καὶ τὴν κρίσιν τοῦ θεοῦ (*Pan.* 42.11.17 Ἔλ. κς (26); GCS 31:135).

The opening improvised restoration of Lk1 11.42 is based on the nearly universal attestation of these elements in Lk2 mss, the close match of these elements in Mt2, and on 579 omitting the word "but" / ἀλλὰ at the beginning. Note that the word "calling" / κλῆσιν is distinct from both Lk2 and Mt2, and it appears in no manuscript of Lk2, strongly confirming that Lk1 held a unique textual tradition and that MtR2 depended on Lk2 here. The closing sentence in Lk2, followed closely in Mt2, was apparently absent from Lk1. It contains characteristic LkR2 vocabulary such as "was necessary" / δεῖ, the crasis "and those" / καί+ἐκεῖνος, and the gospel *hapax legomenon* "neglect" / παρίημι (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.43. 《ἀγαπᾶτε τὴν》 ⌜πρωτοκλισίαν⌝ 《καὶ τοὺς》 ἀσπασμοὺς[414]	Lk2 11.43. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. [QnLk1·Lk2]	Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt2c] Mt2 23.6. φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ **τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς** [QnLk1Lk2·:Mt2] Mt2 23.7. καὶ τοὺς ἀσπασμοὺς **ἐν ταῖς ἀγοραῖς** καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [QnLk1Lk2·:Mt2]

[414] Lk1 11.43 is closely paraphrased in T: "When he likewise criticizes them for grasping primacy of place and the honor of salutations" / *primatum quoque captantes locorum et honorem salutationum cum incusat* (*Marc.* 4.27.5; SC 456:348; Evans 414, 416).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.44–45 not present in QnLk1[415]	Lk2 11.44. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν. [CINP] Lk2 11.45. ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. [CINP]	Mt2 23.27a. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις [Lk2·Mt2] [see LkR2 11.43 for Φαρισαίοις] Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; [Lk2·Mt2]

[415] 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) (IDD 1.1); a complaint against the protagonist, and introduction of additional dialogue (IDD 1.4).

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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⸣ ⸢ἐτόλμων κινῆσαι⸣[416]	Lk2 11.46. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [QnLk1·Lk2]	Mt2 23.4. δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, **αὐτοὶ** δὲ τῷ δακτύλῳ **αὐτῶν** οὐ θέλουσιν κινῆσαι αὐτά. [QnLk1Lk2·:Mt2]

[416] Lk1 11.46 is closely paraphrased and restated in T: "He attacks even the doctors of the law themselves, because they burdened others with unbearable burdens, for which they themselves dared not move even a finger" / *invehitur et in doctores ipsos legis quod onerarent alios importabilibus oneribus quae ipsi ne digito quidem adgredi auderent* (*Marc.* 4.27.6; SC 456:350; Evans 416).

The upgrades are based on the clear wording of T. The emendation "dared to move" / ἐτόλμων κινῆσαι corresponds better to T's "dared to undertake" / *adgredi auderent*. This corrects R (422), who copies the Lk2 *hapax legemenon* "touch" / προσψαύω, which does not correspond to T's attestation (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.47. οὐαί ὑμῖν ὅτι οἰκοδομεῖτε ˹τὰ ˹μνημεῖα˺˺ τῶν προφητῶν ˹οἱ˺ ⟪δὲ⟫ πατέρες ὑμῶν ἀπέκτειναν αὐτούς[417]	Lk2 11.47. <u>οὐαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς</u>. [QnLk1·Lk2]	Mt2 23.29. <u>οὐαὶ ὑμῖν</u>, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, <u>ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν</u> καὶ κοσμεῖτε <u>τὰ μνημεῖα</u> τῶν δικαίων, [QnLk1¨Mt2] Mt2 23.30. καὶ λέγετε· εἰ ἤμεθα ἐν ταῖς ἡμέραις <u>τῶν πατέρων ἡμῶν</u>, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. [QnLk1¨Mt2]

[417] Lk1 11.47 is attested both in T and E. T closely paraphrases it in a rhetorical question: "But why do they hear 'woe' since they had built monuments to the prophets cut down by their fathers?" / *cur autem vae audiunt etiam quod aedificarent prophetis monimenta interemptis a patribus eorum;* (*Marc.* 4.27.8; SC 456:352; Evans 416). E quotes it verbatim: "Woe to you, because you build the memorials of the prophets and your fathers killed them" / οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνήματα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (*Pan.* 42.11.6 κζ (27); 42.11.17 Σχ. κζ (27); restated in 42.11.17 Ἕλ. κζ (27); GCS 31:111, 136).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.48. μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν[418]	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 υἱοί **ἐστε** τῶν φονευσάντων τοὺς προφήτας. [QnLk1¨Mt2] Mt2 23.32. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. [QnLk1¨Mt2]

[418] T also closely paraphrases Lk1 11.48 by way of a rhetorical question that runs consecutively with the paraphrase of the preceding verse: "Weren't they rather worthy of praise, who by their work of piety testified that they did not consent to the deeds of their fathers?" / *laude potius digni qui ex isto opere pietatis testabantur se non consentire factis patrum;* (*Marc.* 4.27.8; SC 456:352; Evans 416).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.49–51 not present in QnLk1[419]	Lk2 11.49. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, [CENP] Lk2 11.50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, [CENP] Lk2 11.51. ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. [CENP]	Mt2 23.34. διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· [Lk2·Mt2] Mt2 23.35. ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. [Lk2·Mt2] Mt2 23.36. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. [Lk2·Mt2]

[419] E attests to Lk2 11.49–51 as missing from GMarc: "He did not have, 'For this reason the wisdom of god said, "I will send to them prophets"' and concerning the blood of Zechariah and Abel and the prophets, that "it will be inquired from this generation"'" / οὐκ εἶχεν διὰ τοῦτο εἶπεν ἡ σοφία τοῦ θεοῦ ἀποστέλλω εἰς αὐτοὺς προφήτας καὶ περὶ αἵματος Ζαχαρίου καὶ Ἄβελ καὶ τῶν προφητῶν ὅτι ἐκζητηθήσεται ἐκ τῆς γενεᾶς ταύτης (*Pan.* 42.11.6 κη (28); 42.11.17 Σχ. κη (28); GCS 31:111, 137). In keeping with E, these verses are omitted by V (211*) and BD (111), and noted as not present by R (422) and K (857).

Numerous characteristic LkR2 features are evident, including the ἐκ-prefixed verb "seek out" / ἐκζητέω, which appears twice here (Lk2 11.50, 51), the only appearances of this lemma in the gospels (cf. Ac 15.17) (IDD 1.1). The phrase "foundation of the world" / καταβολῆς κόσμου appears only in later gospel strata (Jn2 17.24, Lk2 11.50, Mt2 25.34) (IDD 1.2). An encompassing awareness of the LXX is indicated by wisdom speaking as a personified figure (akin to Proverbs, Ecclesiastes, and Ecclesiasticus) in 11.49, the only example of this in the gospels. Lk2 11.51 shows further LXX devotion/usage, recounting not only the basic narrative of LXX Gen 4.8 but also a careful summary of LXX 2 Chr 24.20–21 (IDD 1.5). Thus the *CEQ* committee (284–89) was incorrect to reconstruct these verses for Q. The reference to Zechariah is not a Q reference to the son of Jehoiada, as various commentators have it, but instead an Lk2 historiographical reference to Zechariah son of Barachiah (exactly as MtR2 makes explicit), whose 66 CE death Josephus recounted, making this yet another likely and characteristic Josephus reference by LkR2 (IDD 1.4). MtR2 clarifies this historiographical reference while regularly supplementing the Lk2 narrative here.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.52. ⟨οὐαί ὑμῖν γραμματεῖς⟩ 《ὅτι ἤρατε》 τὴν κλεῖδα τῆς γνώσεως ˹αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ˺ἀφίετε˻[420]	Lk2 11.52. <u>οὐαί ὑμῖν</u> τοῖς <u>νομικοῖς</u>, <u>ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους</u> ἐκωλύσατε. [QnLk1·Lk2]	Mt2 23.13. <u>**οὐαὶ**</u> δὲ <u>**ὑμῖν**</u>, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, <u>**ὅτι**</u> <u>κλείετε</u> τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ <u>οὐκ</u> <u>εἰσέρχεσθε</u> οὐδὲ τοὺς <u>εἰσερχομένους</u> <u>ἀφίετε</u> εἰσελθεῖν. [QnLk1Lk2·:Mt2]

[420] Lk1 11.52 is closely paraphrased twice by T. “What key indeed did the doctors of law hold except the interpretation of law? For the understanding of which neither they themselves were approaching, meaning they did not believe (for unless you believe, you will not understand), nor did they admit others” / *quam vero clavem habebant legis doctores nisi interpretationem legis? ad cuius intellectum neque ipsi adibant non credentes scilicet (nisi enim credideritis non intellegetis) neque alios admittebant* (*Marc.* 4.27.9; SC 456:352; Evans 416, 418); "Therefore because he assessed their hypocrisy… who having the key of knowledge did not enter it nor allow others" / *igitur quoniam hypocrisim eorum taxarat… quae clavem agnitionis habens nec [in] ipsa[m] introiret nec alios sineret* (*Marc.* 4.28.2; SC 456:356; Evans 418 *nec [in] ipsa[m]* : *ne ipsa*). *Adm* quotes "woe to you scribes" / οὐαὶ ὑμῖν γραμματεῖς (68,3 (2.5); R 7.4.20).

While Z (474) and R (375) doubted that T's attestation in *Marc.* 4.27.9 applied to Lk1 11.52, V (210*) saw it as applicable either to Lk1 11.42 or Lk1 11.52. In my view, it is a viable, even optimal introduction to this third distinct curse statement in QnLk1 as part of its speech moving progressively through different, singular groups of opponents as rhetorical targets: "Pharisees" / Φαρισαίοις in QnLk1 11.42, then "lawyers" / νομικοῖς in QnLk1 11.46, and apparently here "scribes" / γραμματεῖς in QnLk1 11.52. LkR2 shifts to double-references for only two groups: "Pharisees" (Lk2 11.42, 11.43) and "lawyers" (Lk2 11.46, 11.52). MtR2 combines the "scribes and Pharisees" / γραμματεῖς καὶ Φαρισαῖοι into a collective and has Jesus issue six distinct curse statements against them (Mt2 23.13, 23.15, 23.23, 23.25, 23.27, 23.29), seven if one counts Mt2 23.16, "cursed are you, blind guides" / οὐαί ὑμῖν ὁδηγοὶ τυφλοὶ. While Lk2 is indeed missing any reference to "scribes", that this language is found in Matthew is not only unproblematic for its presence in QnLk1, but indeed makes it more likely, given that Mt2 is a QnLk1 receptor.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.53–54 not present in QnLk1[421]	Lk2 11.53. κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, [CINP] Lk2 11.54. ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ. [CINP]

[421] 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, "mouth" / στόμα, "question closely" / ἀποστοματίζω and "catch" / θηρεύω (the latter two both LXX-NT *hapax*), "lie in wait" / ἐνεδρεύω (only here and in Ac 23.21 in the NT), and the dramatic adverb "terribly" / δεινῶς (only here and in Mt 8.6 in the NT) (IDD 1.1). The opening crasis / καί+ἐκεῖθεν, participial subordinate clauses (*bis*), and word with the root ἄρχ- / ἄρχ*@* are also highly characteristic of Lk2 (IDD 1.2).

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Parallel Passages for Signals Tracing: GMarc 12.~~1a~~, 1b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A195. Pharisees' leaven	12.1b	8.14–15	12.1	16.4c–6	8.13–21

Parallel Verses for Signals Tracing: GMarc 12.~~1a~~, 1b

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
12.1a not present in QnLk1 QnLk1 12.1b. 《καὶ》 ˹λέγει τοῖς μαθηταῖς˺ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις[422]	Lk2 12.1a. ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους ἤρξατο [CINP] Lk2 12.1b. λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. [QnLk1·Lk2]	Mt2 16.4c. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. [Mt2c] Mt2 16.5. καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. [Mt2c] Mt2 16.6. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. [QnLk1¨Mt2]	Mk3 8.13. καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. [Mt2·Mk3] Mk3 8.14. καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ᾽ ἑαυτῶν ἐν τῷ πλοίῳ. [Mt2·Mk3] Mk3 8.15. καὶ διεστέλλετο αὐτοῖς λέγων· **ὁρᾶτε**, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων **καὶ** τῆς ζύμης Ἡρῴδου. [QnLk1Mt2·:Mk3] Mk3 8.16. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. [Mk3c] Mk3 8.17. καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; [Mk3c] Mk3 8.18. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, [Mk3c] Mk3 8.19. ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ· δώδεκα. [Mk3c] Mk3 8.20. ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ]· ἑπτά. [Mk3c] Mk3 8.21. καὶ ἔλεγεν αὐτοῖς· οὔπω συνίετε; [Mk3c]

[422] Lk1 12.1 is thoroughly summarized and quoted in T: "Deservedly indeed he is not pleased with the hypocrisy of the Pharisees, who of course loved god with their lips, not heart. 'Be careful', he says to the students, 'of the leaven of the Pharisees, which is hypocrisy', not the creator's preaching" / *merito itaque non placet illi hypocrisis pharisaeorum labiis scilicet amantium deum non corde. cavet inquit discipulis a fermento pharisaeorum quod est hypocrisis non praedicatio creatoris* (*Marc.* 4.28.1; SC 456:354; Evans 418 *placet* : *placebat*).

Lk2 12.1a–b was likely not present in Lk1 but instead reflects a dense cluster of characteristic LkR2 features such as: the lemmata "trample" / καταπατέω, "myriad" / μυριάς, "start/rule" / ἄρχω, "gather together" / ἐπισυνάγω and "one another" / ἀλλήλων, and the ordinal number "first" / πρῶτος (IDD 1.1); an ἐν + dative relative pronoun construction / ἐν@* ὅς@rrd?p, a participial transitional phrase, and a dramatic cue for the opening of a speech, "he began to speak" / ἤρξατο λέγειν / ἄρχω@* *3 λέγω@vn* (IDD 1.2); as well as a focus on numbers and exaggerated crowd size (IDD 1.4). The restored dative speech addressee formula corrects the anachronistic application by V (211*), R (422), K (860), and N (100) of the LkR2 *pros* + accusative / πρός@pa *1 *@na speech addressee formula (IDD 1.2), apparently influenced by its consistent presence among all Lk2 mss. The dative form here is corroborated by T, "to the students" / *discipulis*, and by Matthean (Mt2 16.6) and Markan (Mk3 8.15) strata, "to them" / αὐτοῖς.

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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)
QnLk1 12.2. οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται[423] QnLk1 12.3. ⟨ὃ⟩ ˹˺εἰς˺ τὸ οὖς ἐλαλήσατε˺ ˹κηρυχθήσεται˺ ⟪ἐπὶ τῶν δωμάτων⟫[424] [see also A125]	Mk1 4.22. οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ᾽ ἵνα ἔλθῃ εἰς φανερόν. [¦Qn·Mk1] [see A125]	Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnLk1¨Mt1] Mt1 10.27. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων. [QnLk1¨Mt1]	Lk2 12.2. οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnLk1¨Lk2] Lk2 12.3. ἀνθ᾽ ὧν ὅσα **ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ** ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων. [QnLk1Mt1·:Lk2]

[423] Lk1 12.2 is quoted verbatim in T. "He adds: 'Thus nothing is concealed that will not be clarified, and nothing hidden that will not be discerned" / *adicit nihil autem opertum quod non patefiet et nihil absconditum quod non dinoscetur* (*Marc.* 4.28.2; SC 456:356; Evans 418). Two additional and mutually identical mentions of this synoptic content are found in other treatises: "nothing hidden that will not be revealed" / *nihil occultum quod non revelabitur* (*Paen.* 6.10 in SC 316:166; *Virg.* 14.5 in SC 424:174 and CSEL 76:99; *Virg.* 14.3 in CCSL 2:1224).

Contrary to the reconstructions of V (211*) and R (422), nothing in the quotation suggests the compound form of the participle ("concealed with" / συγκεκαλυμμένον) used in Lk2 12.2. Such συ- compound verbs are highly characteristic of LkR2 (IDD 1.1, 1.2). The optimal verb choice again shows 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 absence from both Mt1 and Lk2 as independent QnLk1 receptors.

[424] Lk1 12.3 is paraphrased by T: "Even when he suggests those things they were whispering or treating among themselves... would come forth into the open and into the future mouths of men from the gospel's promulgation" / *cum subiciat etiam quae inter se mussitarent vel inter se tractarent... in apertum processura et in ore hominum futura ex evangelii promulgatione* (*Marc.* 4.28.2; SC 456:356; Evans 418, 420).

The *pros* + accusative noun formula / πρός@pa *1 *@na anachronistically restored by V (211*), R (422), K (860), and N (100) is a distinctive characteristic of LkR2 (IDD 1.2), and is thus corrected with the more faithful reception by MtR1: "into the ear" / εἰς τὸ οὖς. T's paraphrase here confirms this basic content, and his use of the preposition *in* both with the accusative and with the dative (or locative), offers no determinative guidance about whether the dative or accusative form or which particular preposition should be used, thus it is best to follow typical stylometric patterns.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ⌜τοῦτο⌝ ⌜μὴ ἐχόντων περισσότερόν τι ποιῆσαι⌝[425]	Mt1 10.28a. καὶ <u>μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα</u>, τὴν δὲ ψυχὴν μὴ δυναμένων <u>ἀποκτεῖναι</u> [QnLk1·Mt1]	Lk2 12.4. <u>λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι</u>. [QnLk1˙Lk2]

[425] Lk1 12.4 is extensively quoted and summarized by T, "Turning then to the students. ‘But I say,’ he says, ‘to you my friends, do not fear those who can only kill you, but after that have no power at all over you” / *deinde conversus ad discipulos. dico autem, inquit, vobis amicis, nolite terreri ab eis qui vos solummodo occidere possunt, nec post hoc ullam in vobis habent potestatem* (*Marc.* 4.28.3; SC 456:356, 358; Evans 420 *deinde* : *dehinc*, *habent* : *habet*); “Yet those who will confess in Christ to be killed before men certainly will have nothing more to suffer after being killed by them. Therefore these will be those whom he warns above not to fear nothing more than being killed” / *qui confitebuntur autem in Christo coram hominibus occidi habebunt nihil utique amplius passuri post occisionem ab illis. hi ergo erunt quos supra praemonet ne timeant tantummodo occidi* (*Marc.* 4.28.4; SC 456:358; Evans 420 transposes *occidi habebunt* and *coram hominibus*). E also quotes and summarizes: "I say to my friends, do not fear those who kill the body" / λέγω τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἕλ. 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.5. ⌜δείξω⌝ δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε[426]	Mt1 10.28b. φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. [QnLk1·Mt1]	Lk2 12.5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. [QnLk1¨Lk2]

[426] Lk1 12.5 is also quoted verbatim both by T and E. "'But I will show you whom you should fear: fear him who after he kills has the power to send into gehenna',—meaning the creator—'indeed I tell you, fear him'" / *demonstrabo autem vobis quem timeatis: timete eum qui postquam occiderit potestatem habeat mittendi in gehennam—creatorem utique significans—; itaque dico vobis hunc timete* (*Marc.* 4.28.3; SC 456:358; Evans 420). E also quotes: "Fear instead the one who after killing has authority to throw into gehenna" / φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἕλ. κθ (29)); GCS 31:111, 137).

The closing emphatic statement, "Yes, I tell you, fear him" / ναὶ λέγω ὑμῖν τοῦτον φοβήθητε is correctly restored by V (212*) and R (422) because of its presence in T even in spite of its absence from E. The word "yes" / ναὶ as part of closing/emphatic pronouncements are apparently found elsewhere in Qn (7.26, 10.21), though LkR2 does apparently imitate this Qn expression, "yes I tell you" / ναὶ λέγω ὑμῖν elsewhere (11.51). T's "I will show" / *demonstrabo* is better translated by the more common lemma δείκνυμι than by the distinctive LkR2 compound form ὑποδείκνυμι (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.6–7 not present in QnLk1[427]	Mt1 10.29. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. [Mt1c] Mt1 10.30. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. [Mt1c] Mt1 10.31. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. [Mt1c]	Lk2 12.6. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. [Mt1·Lk2] Lk2 12.7. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. [Mt1·Lk2]

[427] Lk2 12.6–7 were not attested for GMarc in T and were confirmed as not present in GMarc according to E. "'But he did not have, 'Are not five sparrows sold for two farthings and not one of them is forgotten before god?'" / οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἕλ. κθ (29)); GCS 31:111, 137). While E's wording comes from 12.6, it almost certainly applies to the extension of the thought into the following verse, "But indeed all the hairs of your head are numbered. Do not fear. You are worth more than many sparrows." While R (422) only maintains Lk2 12.7 as unattested, most GMarc editors affirmed that both verses were not present: V (212*), BD (111), and K (861).

Characteristic Lk2 features include: the compound lemma "forget" / ἐπιλανθάνομαι (LXX-NT *hapax*), "before" / ἐνώπιον, and the intensive negative adverb οὐχὶ, especially to begin rhetorical questions, here shared with Mt1 (IDD 1.1); a perfect participle / *@vpx, found within a periphrastic participial / εἰμί@* *@vp* construction (IDD 1.2); a focus on numbers and counting, intensified from that of Mt1 (IDD 1.4). *CEQ* (300–303) incorrectly attributed these verses to Q, as did Gramaglia (58) in his evaluation of GMarc vis-à-vis Q.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.8. λέγω ⌜δὲ⌝ ὑμῖν πᾶς ὃς ὁμολογήσει ⌜ἐν ἐμοὶ⌝ ⟨ἔμπροσθεν⟩ τῶν ἀνθρώπων ⌜ὁμολογήσω⌝ ἐν αὐτῷ ⌜ἔμπροσθεν⌝ τοῦ θεοῦ[428]	Mt1 10.32. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός 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]

[428] Lk1 12.8 is quoted verbatim together with Lk1 12.9 in T. "For I say to you, everyone who will confess in me before men, I will confess in that one before god" / *dico enim vobis omnis qui confitebitur <in> me coram hominibus confitebor in illo coram deo* (*Marc.* 4.28.4; SC 456:358; Evans 420 *<in>* : *in*). E adds further confirmation, noting a particular difference in wording between 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 (423) says that T's *coram* "does not reveal the preposition used," which in Greek could be "before" / ἔμπροσθεν or "before" / ἐνώπιον. While E attests the latter preposition here, he does elsewhere use the former in a clear quotation of Matt 10.32: "Every one who confesses in me, I also will confess in him before my father" / πᾶς ὁ ὁμολογῶν ἐν ἐμοί ὁμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρός 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 and/or variant within GMarc.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.9. ⟨καὶ πᾶς⟩ ⸢ὅς ἂν ἀρνήσηταί⸣ με ⸢ἔμπροσθεν⸣ τῶν ἀνθρώπων ἀπαρνηθήσεται ⸢ἔμπροσθεν⸣ τοῦ θεοῦ[429]	Mt1 10.33. ὅστις δ᾽ ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός 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. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, ***καὶ ὁ υἱὸς τοῦ ἀνθρώπου*** ἐπαισχυνθήσεται ***αὐτόν***, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ ***πατρὸς*** αὐτοῦ μετὰ ***τῶν ἀγγέλων*** τῶν ἁγίων. [QnLk1Mt1Lk2·:Mk3]

[429] Lk1 12.9 is quoted verbatim in T and possibly also partly by *Adm*. The quotation by T is clear: "[A]nd everyone who has denied me before men will be denied before god" / *et omnis qui negavit me coram hominibus denegabitur coram deo* (*Marc.* 4.28.4; SC 456:358; Evans 420). *Adm* has two quotations: "In the saying, 'Whoever has denied me before men, I also will deny him before my father who is in the heavens'" / ἐν τῷ λέξαι ὅς ἂν με ἀρνήσηται ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς / *quicunque 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 ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς / *qui negaverit me coram hominibus et ego negabo eum coram patre meo qui in coelis est* (*Adm* 66,33–35 (2.5); R 7.4.21).

T provides the basis for the opening explicit restoration and first emendation. V (212*) and R (423) both dismiss both *Adm* quotations completely, claiming they are based purely on Matthew. The phrase "mine in the heavens" / μου τοῦ ἐν [τοῖς] οὐρανοῖς is certainly a Matthean contamination, but the opening relative pronoun ("who" / ὅς vs. the Mt1 indefinite "whoever" / ὅστις) is not Matthean. It is instead uniquely attested for Luke by ms H, in agreement with *Adm* and likely with T as well. The aorist subjunctive "denied" / ἂν ἀρνήσηταί, used twice in *Adm*, is as reasonable a basis for T's perfect verb "has denied" / *negavit* as is the Lk2 aorist participle, and participial phrases are far more characteristic of Lk2 than QnLk1. The preposition "before" / ἔμπροσθεν is more likely original to QnLk1 here, corroborated by Mt1 and *Adm*, whereas the alternative "before" / ἐνώπιον is a characteristic feature of Lk2 (IDD 1.1).

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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)
QnLk1 12.10. ⸂καὶ⸃ ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ᾽ ἂν εἴπῃ εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ[430]	Mk1 3.28. ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· [Qn·Mk1] Mk1 3.29. ὃς δ᾽ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. [Qn·Mk1] 3.30 not present in Mk1	Mt1 12.31. διὰ τοῦτο **λέγω ὑμῖν**, **πᾶσα ἁμαρτία** καὶ **βλασφημία** ἀφεθήσεται **τοῖς ἀνθρώποις**, ἡ δὲ τοῦ πνεύματος **βλασφημία** οὐκ ἀφεθήσεται. [QnMk1·:Mt1] Mt1 12.32. καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ᾽ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ **οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι**. [QnMk1·:Mt1]	Lk2 12.10. καὶ **πᾶς** ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα **βλασφημήσαντι** οὐκ ἀφεθήσεται. [QnMk1Mt1·:Lk2]	3.28–29 same as Mk1 Mk3 3.30. ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. [Mk3c]

[430] Lk1 12.10 is quoted verbatim and at length 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; SC 456:360; Evans 420). This synoptic content is vaguely referenced outside of *Marc.*: "If a crime in this and in a future age is unforgiveable, it is certainly blasphemy" / *crimen si et in isto et in futuro aevo inremissibile est blasphemia scilicet* (*Pud.* 13.19; SC 394:212).

R and V (212*n10) claimed this verse in Lk1 harmonized Matt 12.32 and Lk2 12.10, when 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 LkR2 as part of a characteristic Lk2 split arthrous participial phrase (τῷ *5 βλασφημήσαντι).

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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[431]	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)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.11a. ⟪ὅταν⟫ παραδῶσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς[432] QnLk1 21.12. πρὸ δὲ τούτων διώξουσιν ⟨ὑμᾶς⟩ QnLk1 21.13. ⸢ἀποβήσεται⸣ ⸢ὑμῖν⸣ εἰς μαρτύριον[433]	Mt1 10.17. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· [QnLk1¨Mt1] Mt1 10.18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [QnLk1¨Mt1]	Jn2 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]. Jn2 16.2b. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ᾽ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.	Lk2 12.11a. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς **συναγωγὰς** καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, [QnLk1Jn2·:Lk2] Lk2 21.12. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· Lk2 21.13. ἀποβήσεται ὑμῖν εἰς μαρτύριον. [QnLk1¨Lk2]	Mk2 13.9. βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς **συναγωγὰς** δαρήσεσθε καὶ ἐπὶ ἡγεμόνων **καὶ** βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. Mk2 13.10. καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.	Mt2 24.9a. τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς Mt2 24.10. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· Mt2 24.11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· Mt2 24.12. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. Mt2 24.14. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

[431] The overlap between these various parallel sets and doublets found both in Luke and Matthew 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.

[432] T closely paraphrases QnLk1 12.11a: "Those brought before the authorities for interrogation he forbids to think about answering" / *perductos ad potestates prohibet ad interrogationem cogitare de responsione* (*Marc.* 4.28.8 in SC 456:362; *Marc.* 4.28.7 in Evans 422).

[433] Lk1 21.12–13 is both restated and quoted by T. "Before these things he yet predicts persecutions and passions will come upon them, for martyrdom and certainly for salvation" / *ante haec autem persecutiones eis praedicat et passiones eventuras in martyrium utique et in salutem* (*Marc.* 4.39.4; SC 456:476; Evans 482 *eventuras* : *venturas*).

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 Lk2 phrase "leading away before kings and governors" / ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας.

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Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.11b. ˹μὴ μεριμνήσητε τί λαλήσητε˺[434] QnLk1 21.14. ˹μὴ προμεριμνᾶτε τί λαλήσητε˺[435] QnLk1 12.12. ἅγιον ˹δὲ˺ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε[436] QnLk1 21.15. σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ˹οὐδὲ˺ ἀντειπεῖν ˹πάντες˺[437] QnLk1 21.16. ˹παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων˺[438] QnLk1 21.17. μισούμενοι διὰ τὸ ὄνομά μου 21.18 not present in QnLk1[439] QnLk1 21.19. ἐν τῇ ὑπομονῇ ˹σώσετε ἑαυτοὺς˺[440]	Jn2 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]. [QnLk1·Jn2] [see A289]	Lk2 12.11b. μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε· [QnLk1·:Lk2] Lk2 21.14. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· Lk2 12.12. **τὸ** γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν. [QnLk1˙Lk2] Lk2 21.15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. [QnLk1¨Lk2] Lk2 21.16. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, [QnLk1¨Lk2] Lk2 21.17. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. [QnLk1¨Lk2] Lk2 21.18. καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. [CINP] Lk2 21.19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν [QnLk1¨Lk2] Ac 4.8. τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν… Ac 13.2. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον… Ac 21.11. … τάδε λέγει τὸ πνεῦμα τὸ ἅγιον…	Mk2 13.11. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. [QnLk1Ac·:Mk2] Mk2 13.12. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς [Mk2c] Mk2 13.13. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. [Mk2c]	Mt2 10.19. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε ***πῶς ἢ τί*** λαλήσητε· ***δοθήσεται*** γὰρ ***ὑμῖν*** ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· [QnLk1Lk2Mk2·:Mt2] Mt2 10.20. ***οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα*** τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [QnLk1Lk2Mk2·:Mt2] Mt2 10.21. ***παραδώσει*** δὲ ***ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς***. [Mk2·Mt2] Mt2 10.22. ***καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται***. [Mk2·Mt2] Mt1 24.9b. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. Mt2 10.23. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. [Mt2c] Mt2 10.24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [¦QnLk1Lk2·:Mt1] [see A081] Mt2 10.25. ***ἀρκετὸν*** τῷ μαθητῇ ἵνα ***γένηται ὡς ὁ διδάσκαλος αὐτοῦ*** καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [¦QnLk1Lk2·:Mt1] [see A081] Mt1 24.13. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

[434] Lk1 12.11b is closely paraphrased in T: "Those brought before the authorities for interrogation he forbids to think about answering" / *perductos ad potestates prohibet ad interrogationem cogitare de responsione* (*Marc.* 4.28.8 in SC 456:362; *Marc.* 4.28.7 in Evans 422).

[435] Lk1 21.14 is also closely paraphrased in T: “Here again he himself forbids them from thinking what one should respond before tribunals” / *et hic igitur ipse cogitari vetat quid responderi oporteat apud tribunalia* (*Marc.* 4.39.6; SC 456:480; Evans 484 inv. *vetat cogitari*).

[436] Lk1 12.12 is quoted in T: "'The holy spirit indeed', he says, 'will teach you in that hour what you should say'" / *sanctus enim inquit spiritus docebit vos ipsa hora quid eloqui debeatis* (*Marc.* 4.28.8 in SC 456:362; *Marc.* 4.28.7 in Evans 422).

Without any basis in T, R (423) imports back into Lk1 the subtle LkR2 caveat about rhetorical style or delivery, "how or" / πῶς ἢ, together with characteristic LkR2 legal defense terminology, "you will make a defense" / ἀπολογήσησθε.

[437] Lk1 21.15 is closely paraphrased multiple times in T: “and wisdom itself, which no one could oppose” / *et sapientiam ipsam cui nemo resistet* (*Marc.* 4.39.6; SC 456:480; Evans 484); “For what is wiser and more incontrovertible than a simple and bare confession in a martyr’s name when growing strong from god… No wonder that he has restrained premeditation” / *quid enim sapientius et incontradicibilius confessione simplici et exserta in martyris nomine cum deo invalescentis… nec mirum si is cohibuit praecogitationem* (*Marc.* 4.39.7; SC 456:480; Evans 484).

Characteristic Lk2 features include: the lemmata "mouth" / στόμα and the Atticized form of "whole|all" / ἅπας (IDD 1.1).

[438] Lk1 21.16–17 are closely paraphrased together: “I do not need to point out again the persecutions from neighbors and predicted blasphemy from hatred of the name” / *a proximis quoque persecutiones et nominis ex odio utique blasphemiam praedicatam non debeo rursus ostendere* (*Marc.* 4.39.8; SC 456:482; Evans 484). See also QnLk1 12.53 and parallel set A204.

[439] Lk2 21.18 was not present according to E: "Again he deceptively cut out 'the hair of your head will not perish'" / πάλιν παρέκοψε τό θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται (*Pan.* 42.11.6 νη (58); 42.11.17 Σχ. νη (58); GCS 31:115, 147). GMarc editors concur: R (432).

[440] Lk1 21.19 is quoted verbatim in T: “'But through patience,’ he says, ‘you will make yourselves saved’” / *sed per tolerantiam inquit salvos facietis vosmetipsos* (*Marc.* 4.39.8; SC 456:482; Evans 484).

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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 αὐτῷ》 εἶπε τῷ ἀδελφῷ μου ⌜μερίζειν⌝ μετ᾽ ἐμοῦ τὴν κληρονομίαν[441]	Lk2 12.13. <u>εἶπεν</u> δέ <u>τις</u> ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, <u>εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν</u>. [QnLk1·Lk2]

[441] Lk1 12.13 is thoroughly summarized in T: "Christ indeed after having been demanded by someone to settle the dividing of inheritance between him and his brother" / *Christus vero postulatus a quodam ut inter illum et fratrem ipsius <de> dividenda hereditate componeret* (*Marc.* 4.28.9; SC 456:362; Evans 422 *vero* : *de*).

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 mention 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 (IDD 1.2) and that T's paraphrase, rendering "dividing" / *dividenda* as a participle, offers little guidance as to form.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.14. 《καὶ λέγει αὐτῷ》 τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς;[442]	Lk2 12.14. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ᾽ ὑμᾶς; [QnLk1·Lk2]

[442] Lk1 12.14 is quoted verbatim by T: "'Who', he said, 'appointed me a judge over you?'" / *quis me inquit iudicem constituit super vos?* (*Marc.* 4.28.10; SC 456:364; Evans 422). The extended paraphrase of Lk1 12.13 also paraphrases this verse: "he refused his work, even in so honest a cause" / *operam suam et quidem tam probae causae denegavit* (*Marc.* 4.28.9; SC 456:362; Evans 422).

While R reads "or mediator" / ἢ μεριστὴν as a possible phrase in Lk1, it is completely missing from T's quotation and thus omitted by V (214*). Its noun lemma is LXX-NT *hapax* (IDD 1.1), and thus it is more likely an LkR2 redaction showing aristocratic status and/or legal sophistication.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.15 not present in QnLk1[443]	Lk2 12.15. εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ. [CINP]

[443] Lk2 12.15 is unattested according to R (423), but it was likely not present in QnLk1.

The verse has signature LkR2 vocabulary such as the lemmata "guard" / φυλάσσω, "greed/covetousness" / πλεονεξία (which appears only here in Lk2-Acts and only elsewhere in Mark 7.22) (IDD 1.1). The accusative πρὸς, especially as a speech introduction formula, is highly characteristic of Lk2 (IDD 1.1, 1.2), as is the trigram "in the" + infinitive / ἐν τῷ *@vn (IDD 1.2). The climactic pronouncement in QnLk1 12.14 served as a sufficient original ending to this episode, while the general moralization in Lk2 12.15 reflects the LkR2 tendency to supplement endings and invite philosophical/ethical reflection (IDD 1.4).

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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 ˹ἀνθρώπου˺ πλουσίου[444]	Lk2 12.16. εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. [QnLk1·Lk2]

[444] T clearly and succinctly summarizes this fable, including specific wording from Lk1 12.16: "a fable of a rich man flattering himself over the prospering of his fields" / *parabola divitis blandientis sibi de proventu agrorum suorum* (*Marc.* 4.28.11; SC 456:364; Evans 424). The fable is also paraphrased in another treatise by T, most likely from its Lk2 version, given the lack of any contextual or internal indications of unique GMarc content: "To this matter he also has adapted the fable of that person who—when his fruits had abounded pondered the enlargement of storehouses and periods of long carelessness—was to die on that very night" / *cui rei parabolam quoque accommodavit illius hominis qui provenientibus fructibus ampliationem horreorum et longae securitatis spatia cogitavit ea ipsa nocte moriturus* (*Or.* 6.4; Evans 12; CCSL 1:261).

The precise wording and order of the introductory improvised upgrade follows D. The closing phrase of this verse in Lk2 was likely missing from QnLk1 and instead reflects characteristic LkR2 transitional phrasing, character development, and penchant for longer introductions of fables. It uses an LXX-NT *hapax legomenon*, "grow well" / εὐφορέω, and another characteristic Lk2 lemma, "land" / χώρα, rather than "field" / ἀγρός as T has it / *agrorum* (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.17 not present in QnLk1[445]	Lk2 12.17. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; [CINP]

[445] Lk2 12.17 is unattested for GMarc (so R 423), but it was most likely not present in Lk1. The lemma "dialogue" / διαλογίζομαι (IDD 1.1), rhetorical question, and extended soliloquy is more characteristic of LkR2 than QnLk1.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.18. 《εἶπεν καθελῶ τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα》 〈τὸν σῖτον〉 《καὶ τὰ ἀγαθά μου》[446]	Lk2 12.18. καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου [‡QnLk1·Lk2]

[446] Lk1 12.18 is likely minimally attested: "flattering himself over the prospering of his fields" / *blandientis sibi de proventu agrorum suorum* (*Marc.* 4.28.11; SC 456:364; Evans 424). In another treatise, T references this content, most likely from Lk2: "pondered the enlargement of storehouses " / *ampliationem horreorum… cogitavit* (*Or.* 6.4; Evans 12; CCSL 1:261).

While an allusion at best, we take that attestation as a basis for the explicit restoration of "the grain" / τὸν σῖτον. The remaining improvised restorations are quite in keeping with T's attestation, but are drawn from Lk2 mss.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.19. 《καὶ ἐρῶ τῇ ψυχῇ μου ψυχή ἔχεις πολλὰ ἀγαθὰ εὐφραίνου》[447]	Lk2 12.19. καὶ ἐρῶ τῇ ψυχῇ μου, ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. [‡QnLk1·Lk2]

[447] The basic soliloquy in Lk1 12.19 is likely indicated paraphrastically when T says the rich man was "flattering himself" / *blandientis sibi* (*Marc.* 4.28.11; SC 456:364; Evans 424). In another treatise, T references this content, most likely from Lk2: "pondered periods of long carelessness" / *longae securitatis spatia cogitavit* (*Or.* 6.4; Evans 12; CCSL 1:261).

V (213*) implicitly indicated this verse as unattested, while R (423) considered this verse generally attested but no wording able to be restored. Most GMarc editors have found some restoration quite reasonable: H (442), Z (475), BD (112), K (871), N (104), as do we. D apparently preserved an earlier and simpler form of the tradition, one devoid of LkR2 rhetorical dramatization and ethical-philosophical elaboration that indicts the rich man not just for hording food but also for a long-term, work-free plan to do so: "set aside for many years: rest, eat, drink." The word "year" / ἔτη is omitted as a characteristic LkR2 feature (IDD 1.1), while the lemma "rejoice" / εὐφραίνω is maintained as original to Qn given its clear attestation elsewhere in Qn 16.19.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.20. εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχήν σου ἃ δὲ ἡτοίμασας τίνι ἔσται; [448]	Lk2 12.20. εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; [QnLk1·Lk2]

[448] Lk1 12.20 is quoted in T: "To whom god says, 'Fool, on this night they will claim your life'" / *cui deus dicit stulte hac nocte animam tuam reposcent* (*Marc.* 4.28.11; SC 456:364, 366; Evans 424). T also references this verse in another treatise, most likely recalling its Lk2 version: "who was to die on that very night" / *ea ipsa nocte moriturus* (*Or.* 6.4; Evans 12; CCSL 1:261).

R has τὴν ψυχήν σου ἀπαιτοῦσιν instead of ἀπαιτοῦσιν τὴν ψυχήν σου, but T and D confirm the latter order. English translations euphemistically make the verb passive: "your life will be demanded", but the Greek verb is active, describing a group of people killing the rich man who would dare horde food from the community. The Lk2 reference "from you" / ἀπὸ σοῦ is indicated by R (423) as possibly present, but we omit it as a characteristic Lk2 bigram (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.21 not present in QnLk1[449]	Lk2 12.21. *οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.* [CINP]

[449] Lk2 12.21 is unattested (R 423), but likely not present in QnLk1. The reflexive pronoun "himself" / ἑαυτοῦ is highly characteristic of Lk2 (IDD 1.1). As a second, supplemental concluding pronouncement, it tempers the revolutionary tenor of the fable and ends on an ethical/philosophical note about benefaction and/or donor piety befitting of the higher SES of the Lk2 editor (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 12.22–24, ~~25–26~~, 27, ~~28a~~, 28b, ~~29~~, 30–32

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A201. Don't worry	12.22–24, 27, 28b, 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》 ⌜μὴ μεριμνᾶτε⌝ τῇ ψυχῇ ⌜τί φάγητε μηδὲ⌝ τῷ σώματι ⌜τί ἐνδύσησθε⌝	Mt1 6.25a–c. διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. [QnLk1·Mt1]	Lk2 12.22. εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. [QnLk1˙Lk2]
QnLk1 12.23. ἡ ψυχὴ ⌜πλεῖόν ἐστιν⌝ τῆς τροφῆς 《καὶ》 τὸ σῶμα τοῦ ἐνδύματος[450]	Mt1 6.25d. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; [QnLk1·Mt1]	Lk2 12.23. ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. [QnLk1˙Lk2]

[450] T thoroughly paraphrases Lk1 12.22–23 together: "Who wishes us not to be concerned about life in regard to eating, or about the body in regard to clothing?... Who also has provided greater substance for the soul than food and has fashioned greater material for the body than a tunic?" / *quis nollet curam nos agere animae de victu et corpori de vesitu?... qui et substantiam ipsius animae accommodavit potiorem esca et materiam ipsius corporis figuravit potiorem tunica?* (*Marc.* 4.29.1; SC 456:366; Evans 424).

Mt1 and Lk2 are in full alignment with Lk1 except for the two MtR1 insertions of the word "your" / ὑμῶν. The absence of the references to "soul" and "body" from GThom 36 in *P. Oxy.* 655 are not thereby "secondary intrusions" into Q (*CEQ* lxvi), but instead consistent with GThom refocusing and expanding on the specific matters of clothing and stature, perhaps owing to its more Platonic sense of the soul.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.24. 《βλέπετε τοὺς》 κόρακας 《ὅτι》 οὐ σπείρουσιν οὐδὲ θερίζουσιν ⌜οὐδὲ συνάγουσιν εἰς ἀποθήκας⌝ ⌜καὶ ὁ θεὸς τρέφει αὐτούς⌝ 《πόσῳ μᾶλλον διαφέρετε αὐτῶν;》[451]	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. καταανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ **μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν**. [QnLk1Mt1·:Lk2]

[451] Lk1 12.24 is closely paraphrased by T: "whose ravens also do not sow nor reap nor store in barns and yet are fed by him" / *cuius et corvi non serunt nec metunt nec in apothecas condunt et tamen aluntur ab ipso* (*Marc.* 4.29.1; SC 456:366; Evans 424). Another brief reference appeared earlier in T's running commentary: "who also feeds the ravens" / *qui et corvos alit* (*Marc.* 4.21.1; SC 456:262; Evans 370). T's paraphrases of this synoptic material elsewhere make no difference to the restoration based on the clear attestations: "He indeed holds god [to be] the rearer of ravens" / *habet deum etiam corvorum educatorem* (*Mon.* 16.2 in SC 343:202, CCSL 2:1251; *Mon.* 16.3 in CSEL 76:75); "the one who feeds heaven's flyers with none of their labor" / *qui volatilia caeli nullo ipsorum labore pascit* (*Ux.* 1.4.7; CCSL 1:378).

The opening word, an improvised restoration, expresses the concept behind the divergent Mt1 and Lk2 sources while drawing on the typical QnLk1 lemma, "see" / βλέπω (IDD 1.1). The addition of a definite article in front of "ravens," matching the Lk2 receptor, is entirely reasonable in view of the typical omission of definite articles in Latin translations of Greek, including for the specific noun "ravens" (cf. Vul 1 Kgs 17.4, 6, Lk 12.24). V (214*n24) here dismisses T's phrase "neither gather into barns" / *in apothecas condunt* because it aligns with Matthew against Luke, while R keeps it but downgrades its confidence level (423). Locating QnLk1/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. The phrase here makes for a nice complement and contrast with the previous QnLk1 passage and its description of the rich man gathering his prosperous yield into barns. The closing improvised restoration is based on the clear attestation of the same phrase "how much more" / πόσῳ μᾶλλον in QnLk1 11.13, matched here in the Lk2 receptor, whereas LkR2 elsewhere when composing freely uses a different formulation, πολλῷ μᾶλλον (Lk2 18.39).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.25–26 not present in QnLk1[452]	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]

[452] Lk2 12.25–26 are both unattested for Lk1 according to R (423), but both were likely not present in Lk1.

The focus on measurements and numbers, 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 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.27. τὰ κρίνα ⌜⌜οὐ⌝⌝ ⌜κοπιᾷ⌝ ⌜οὐδὲ⌝ νήθει ⟪λέγω δὲ ὑμῖν⟫ οὐδὲ Σολομὼν ⌜ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων⌝[453]	Mt1 6.28b-c. καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· [QnLk1·Mt1] Mt1 6.29. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [QnLk1·Mt1]	Lk2 12.27. **καταανοήσατε** τὰ κρίνα **πῶς αὐξάνει**· οὐ κοπιᾷ οὐδὲ νήθει· **λέγω δὲ ὑμῖν**, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [QnLk1Mt1·:Lk2]

[453] Lk1 12.27 is clearly and thoroughly attested in T. The closest and longest paraphrase appears in its proper sequence in his running commentary: "whose lilies and grass neither weave nor spin and yet are clothed by him, whose most glorious Solomon was not more adorned than any little flower" / *cuius et lilia et foenum non texunt nec nent et tamen vestiuntur ab ipso cuius et Salomon gloriosissimus nec ullo tamen flosculo cultior?* (*Marc.* 4.29.1; SC 456:366; Evans 424). Previously, T may have 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; SC 456:262; Evans 370). Other treatises contain several brief paraphrases of this double-tradition content but make no difference to the restoration of GMarc: "He indeed holds god [to be]… even gardener of flowers" / *habet deum… etiam florum excultorem* (*Mon.* 16.2 in SC 343:202, CCSL 2:1251; *Mon.* 16.3 in CSEL 76:75); "And for clothing we have lilies as an example" / *et vestitus habemus exemplum lilia* (*Idol.* 12.2; CCSL 2:1112); "who clothes the lilies of the field with such favor" / *qui lilia agri tanta gratia vestit* (*Ux.* 1.4.7; CCSL 1:378).

While V's translation of "weave" / *texunt* as ὑφαίνει is certainly reasonable on its face, thus followed confidently by R (423), that word appears nowhere in the canonical NT and fairly rarely (#14) in the LXX, making its appearance in the earliest gospel stratum unlikely, hence our restoration of "labor" / κοπιᾷ in keeping with Mt1 and Lk2 as independent QnLk1 receptors. T apparently made the vague synoptic reference more specific.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.28a not present in QnLk1 QnLk1 12.28b. 《πόσῳ μᾶλλον ὑμᾶς》 ὀλιγόπιστοι[454]	Mt1 6.30a. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν [Mt1c] Mt1 6.30b. οὐ πολλῷ μᾶλλον ὑμᾶς ὀλιγόπιστοι; [QnLk1·Mt1]	Lk2 12.28a. **εἰ δὲ** ἐν **ἀγρῷ** **τὸν χόρτον** **ὄντα** **σήμερον** **καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως** **ἀμφιέζει** [Mt1·Lk2] Lk2 12.28b. πόσῳ μᾶλλον ὑμᾶς ὀλιγόπιστοι. [QnLk1·Lk2]

[454] Lk1 12.28 is minimally attested by T and attested as partly absent by E. 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; 4.29.2 in Evans 424). T may have foreshadowed this verse in his comments on GMarc 9.1ff: "Who would have given this command, except the one who feeds ravens and clothes the field's flowers?" / *quis hoc mandasset nisi qui et corvos alit et flores agri vestit?* (*Marc.* 4.21.1; SC 456:262; Evans 370). Yet according to E: "He does not have, 'God clothes the grass" / οὐκ ἔχει τό ὁ θεὸς ἀμφιέννυσι τὸν χόρτον (*Pan.* 42.11.6 λα (31); 42.11.17 Σχ. λα (31); GCS 31:111, 138).

Given E's clear attestation of content not present, we take T's possible foreshadowing of that content as unreliable. The bulk of this verse reads better as an MtR1 creation and *midrashic* expansion later followed by LkR2. All that T's attestation clearly establishes is "mini-faiths" / ὀλιγόπιστοι. Even so, given that this insult probably had some kind of lead in or transition, we make an improvised restoration of "how much more you" / πόσῳ μᾶλλον ὑμᾶς based on its clear attestation in QnLk1 11.13 and match with the Lk2 receptor and close restatement in the Mt1 receptor.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.29 not present in QnLk1[455]	Mt1 6.31. μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ· τί πίωμεν; ἢ· τί περιβαλώμεθα; [Mt1c]	Lk2 12.29. καὶ ὑμεῖς μὴ ζητεῖτε **τί φάγητε** καὶ **τί πίητε** καὶ μὴ μετεωρίζεσθε· [Mt1·Lk2]

[455] Lk2 12.29 is unattested for Lk1 according to R (423), but it was likely not present.

The redundancy and summarizing nature of the verse and its rapid succession of rhetorical questions are all characteristic of Mt1, yet tempered in the restatement by LkR2. The Lk2 verb "be lifted up" / μετεωρίζομαι is an NT *hapax* and infrequently (#10) present in the LXX (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.30. ταῦτα τὰ ἔθνη τοῦ κόσμου ˹ἐπιζητοῦσιν˺ οἶδεν δὲ ὁ πατὴρ ˹ὑμῶν˺ ὅτι χρῄζετε τούτων[456]	Mt1 6.32. πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων. [QnLk1·Mt1]	Lk2 12.30. ταῦτα **γὰρ πάντα** τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, **ὑμῶν** δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. [QnLk1 Mt1·:Lk2]

[456] Lk1 12.30 is quoted both in T and E: "For when he adds, 'These things the nations of the world seek'... further on he adds, 'Yet the father knows there is need of these things for you'" / *nam et cum subicit haec enim nationes mundi quaerunt... porro cum et adicit scit autem pater opus esse haec vobis* (*Marc.* 4.29.3; SC 456:368; Evans 426); "But your father knows that you have need of these, even carnal things" / ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων, τῶν σαρκικῶν δή (*Pan.* 42.11.6 λβ (32); 42.11.17 Σχ. λβ (32); restated in 42.11.17 Ἕλ. λβ (32); GCS 31:111, 138).

The word "all" / πάντα is not attested by T, is doubted by R (423), and is omitted here.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.31. ζητεῖτε ˹δὲ˺ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν[457]	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, ἡ 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]

[457] 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; SC 456:370; Evans 426). Prior to his running commentary, T included the Matthean word "first" / *primum* / πρῶτον in his quotation, perhaps conflating because drawing on memory: "And your gospel indeed has, 'Seek first the kingdom of god, and these things will be added to you'" / *et evangelium vestrum quoque habet quaerite primum regnum dei et haec adicientur vobis* (*Marc.* 3.24.8; SC 399:208; Evans 248). In another treatise, T clearly recounts the Matthean form: "For the lord has also said, 'Seek first the kingdom and then these things will be added to you'" / *nam et edixerat dominus quaerite prius regnum et tunc vobis etiam haec adicientur* (*Or.* 6.1; Evans 10; CCSL 1:261). E corroborates T's main attestation, except for his inclusion of the word "all" / πάντα: "Now seek the kingdom of god and all these things will be added to you" / ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν (*Pan.* 42.11.6 λγ (33); 42.11.17 Σχ. λγ (33); restated in 42.11.17 Ἕλ. λγ (33); GCS 31:111, 139).

That word, which is also missing from numerous Lk2 mss (𝔓[45] 𝔓[75] B Δ L Q W etc.) was most likely not original to Lk1, but instead reflects a later version of GMarc or E harmonizing.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.32. ὁ πατὴρ ⟪δώσει ὑμῖν τὴν βασιλείαν⟫[458]	Lk2 12.32. μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. [QnLk1˙Lk2]

[458] Lk1 12.32 is attested in E, but only two words. "Instead of 'your father' he has 'the father'" / ἀντὶ τοῦ ὁ πατὴρ ὑμῶν ὁ πατὴρ εἶχεν (*Pan.* 42.11.6 λδ (34); 42.11.17 Σχ. λδ (34); GCS 31:111, 139).

Several words and phrases are characteristic of LkR2: the infinitive form of "give" / δίδωμι, the noun "flock" / ποίμνιον, the verb "please" / εὐδοκέω (IDD 1.1); as well as the command "do not fear" / μή@x φοβέω@vdpm2s (IDD 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.

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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)
QnLk1 12.33a. 《πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην》[459] 12.33b–34 not present in QnLk1 QnLk1 18.22b. πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι [see A254]	Mt1 6.19. μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· [Mt1c] Mt1 6.20. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· [¦QnLk1·Mt1] [see A254] Mt1 6.21. ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. [Mt1c]	Lk2 12.33. πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, **θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς**, **ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει**· [QnLk1Mt1·:Lk2] Lk2 12.34. **ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν**, **ἐκεῖ** καὶ **ἡ καρδία ὑμῶν ἔσται**. [Mt1·Lk2]

[459] 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; SC 365:212; Evans 64), though given the location of the citation, it is unclear if this verse or any text in Lk1 is in mind.

Our fourth hypothesis, that reconstructing Qn typically involves omitting materials unattested for Lk1, allows occasional exceptions when a strong case 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 *mitzvot* are simple and not prone to concentrated halakhic elaboration; 2) Mt1 has a characteristic tendency toward halakhic expansion; 3) Mt1 tends to focus on heaven as an otherworldly or future reality; 4) LkR2 often borrows Mt1 expansions. By deduction, that leaves us here with a kernel of Qn teaching, an articulation of the core community *mitsvah* for the rich: to sell possessions and practice almsgiving/*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.

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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)
QnLk1 12.35. ⟨ἔστωσαν⟩ αἱ ὀσφύες περιεζωσμέναι ⟨καὶ⟩ οἱ λύχνοι καιόμενοι[460] QnLk1 12.36. ⟪καὶ ὑμεῖς ὅμοιοι ἀνθρώποις⟫ προσδεχομένοις τὸν κύριον ⟪πότε⟫ ἀναλύσῃ ἐκ τῶν γάμων ⟪ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ⟫[461] QnLk1 12.37. ⟪μακάριοι οἱ⟫ δοῦλοι ⟪ἐκεῖνοι οὓς ἐλθὼν ὁ⟫ κύριος ⟪εὑρήσει γρηγοροῦντας⟫[462] QnLk1 12.38. ⟪καὶ εἰ ἐν τῇ⟫ ἑσπερινῇ φυλακῇ ⟪ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν ἐκεῖνοι⟫[463]	Lk2 12.35. <u>ἔστωσαν</u> ὑμῶν <u>αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι</u>· [QnLk1·Lk2] Lk2 12.36. <u>καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον</u> ἑαυτῶν <u>πότε ἀναλύσῃ ἐκ τῶν γάμων</u>, <u>ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ</u>. [QnLk1·Lk2] Lk2 12.37. <u>μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας</u>· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. [QnLk1·Lk2] Lk2 12.38. <u>κἂν ἐν τῇ</u> δευτέρᾳ κἂν ἐν τῇ τρίτῃ <u>φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι</u>. [QnLk1·Lk2]	Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς <u>τοῖς δούλοις</u> αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. [see A295] Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295] Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. [see A295] Mk2 13.37. ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε. [see A295]	Mt2 25.1. τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. [Mt2c] Mt2 25.2. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. [Mt2c] Mt2 25.3. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον. [Mt2c] Mt2 25.4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν. [Mt2c] Mt2 25.5. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. [Mt2c] Mt2 25.6. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. [Mt2c] Mt2 25.7. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. [Mt2c] Mt2 25.8. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. [Mt2c] Mt2 25.9. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. [Mt2c] Mt2 25.10. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ’ αὐτοῦ <u>εἰς τοὺς γάμους</u> καὶ ἐκλείσθη ἡ θύρα. [Mt2c] Mt2 25.11. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἄνοιξον ἡμῖν. [Mt2c] Mt2 25.12. ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. [Mt2c]

[460] Lk1 12.35 is closely paraphrased by T. "We must gird up the loins... likewise have our lamps burning" /*succingere debemus lumbos... item lucernas ardentes habere* (*Marc.* 4.29.6; SC 456:372; Evans 428).

The explicit restoration of the imperative "be" / ἔστωσαν is based on T's use of the word, "we must" / *debemus*, while the explicit restoration of "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 Reception des Écrits Neotestamentaires dans le Christianisme Primitif*, BETL 86 (Leuven: Leuven University Press, 1989) 197–230. On the relevance of this *Didache* section for how one delineates Q and Lukan redaction in this passage, see John S. Kloppenborg, "Conflated Citations of the Synoptic Gospels: The Beginnings of Christian Doxographic Tradition?" in Jens Schröter, Tobias Nicklas, and Joseph Verheyden, *Gospels and Gospel Traditions in the Second Century*, BZNW 235 (Berlin: De Gruyter, 2019) 45–80 at 50–52.

[461] Lk1 12.36 is also paraphrased by T: "even so to await the lord... Whence does he return? If from nuptials" / *atque ita expectare dominum... unde redeuntem? si a nuptiis* (*Marc.* 4.29.6; SC 456:372; Evans 428).

[462] A few words in Lk1 12.37 are clearly attested by T: "Servants we are, for we have god as our lord" / *id sumus servi dominum enim habemus deum* (*Marc.* 4.29.6; SC 456:370; Evans 426, 428 lacks *id*).

[463] A specific variation of Lk1 12.38 from Lk2 is attested by E: "Instead of 'the second or third guard', he has 'evening guard" / ἀντὶ τοῦ δευτέρᾳ ἢ τρίτῃ φυλακῇ εἶχεν ἑσπερινῇ φυλακῇ (*Pan.* 42.11.6 λε (35); 42.11.17 Σχ. λε (35)), cf. 42.11.17 Ἕλ. λε (35); GCS 31:112, 139). This noted difference also does the favor of establishing implicitly the presence of most if not all of the rest of the content in the verse, hence our improvised restoration, which differs from Lk2 only in the omission of the two characteristic Lk2 uses of crasis (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.39. 《γρηγορεῖτε ὅτι》 εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ˹ἔρχεται˺ οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ[464]	Mt1 24.42. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. [QnLk1·Mt1] Mt1 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. [QnLk1·Mt1]	Lk2 12.39. τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. [QnLk1˙Lk2]	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· **οὐκ οἴδατε** γὰρ πότε ὁ καιρός ἐστιν. [see A295] [¦QnLk1Mt1·:Mk2] Mk2 13.35. γρηγορεῖτε **οὖν**· **οὐκ οἴδατε** γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295] [¦QnLk1Mt1·:Mk2]	Mt2 25.13. γρηγορεῖτε **οὖν**, **ὅτι οὐκ οἴδατε τὴν ἡμέραν** οὐδὲ **τὴν ὥραν**. [QnLk1Mt1·:Lk2]

[464] Lk1 12.39 is closely paraphrased twice by T: "In the very comparison that follows one errs who posits the creator's character as that thief whose hour if the father of the family had known would not have allowed his house to be undermined... Further, when he demonstrates the devil as our thief, whose hour indeed in the beginning if man had known he would not have been undermined" / *in sequenti quoque parabola satis errat qui furem illum cuius horam si pater familiae sciret non sineret suffodi domum suam in personam disponit creatoris... porro cum furem nobis diabolum demonstret cuius horam etiam in primordio si homo scisset numquam ab eo suffossus esset* (*Marc.* 4.29.7; SC 456:372; Evans 428). Later T has a vague retrospective allusion to the word "thief" / *fur*: "you have above what was written, 'No one is a thief of his own property'" / *habes supra scriptum neminem rei suae furem esse* (*Marc.* 4.29.8; SC 456:372, 374; Evans 428).

The phrase "he would have watched and" / ἐγρηγόρησεν ἂν καὶ is missing from both of T's two paraphrases and among Lk2 mss is uniquely absent from 𝔓[75]. R says the phrase was "possibly not present" (424), but it was most likely not present.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 12.40. ⟪καὶ ὑμεῖς⟫ γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται[465]	Mt1 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [QnLk1·Mt1]	Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [QnLk1˙Lk2]	Mk2 13.35. γρηγορεῖτε **οὖν· οὐκ οἴδατε** γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ [see A295] [¦QnLk1Mt1·:Mk2]

[465] Lk1 12.40 is also closely paraphrased by T: "Therefore he commands that we be prepared, because the son of man will come at an hour at which we do not think" / *propterea iubet ut parati simus quia qua non putamus hora filius hominis adveniet* (*Marc.* 4.29.7; SC 456:372; Evans 428). Shortly thereafter he repeats the reference to the "son of man," tying this figure clearly to Jesus: "Therefore if he himself is the son of man" / *ergo si ipse est filius hominis* (*Marc.* 4.29.8; SC 456:372; Evans 428).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.41. ⟨λέγει⟩ ⟪δὲ⟫ ὁ Πέτρος ˹ἡμῖν˺ ἢ καὶ ˹πᾶσιν˺ τὴν παραβολὴν λέγεις;[466]	Lk2 12.41. εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; [QnLk1˙Lk2]

[466] 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; SC 456:374; Evans 428).

The accusative *pros* / πρός@pa (IDD 1.1), repeated twice here, especially as a speech introduction formula (IDD 1.2), is omitted as highly characteristic of Lk2. Its use with a first person personal pronoun / πρός@pa ἐγώ@rpa?p is both characteristic and rare (IDD 1.2). These formulas are anachronistically applied by V (215*), R (424), K (883), and N (108). We correct both to the dative, which is reasonable given T's use of *in* as a preposition. By contrast, the Vulgate translates these two Lk2 *pros* formulas with the preposition *ad*.

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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》;[467]	Mt1 24.45. τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; [‡QnLk1·Mt1]	Lk2 12.42. καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ] σιτομέτριον; [QnLk1˙Lk2]

[467] Lk1 12.42 is attested in T: "to the same and to all who will hold charge over churches he sets forth the similitude of stewards. Of them the one who has treated his fellow slaves well during the master's absence" / *ad ipsos et ad universos qui ecclesiis praefuturi essent proponit actorum similitudinem quorum qui bene tractaverit conservos absentia domini* (*Marc.* 4.29.9; SC 456:374; Evans 428). R's (424) minimalistic approach led him to claim that "no insight into wording can be gained."

On the contrary, T clearly attests the word "stewards" / *actorum*, supporting the originality of "steward" / οἰκονόμος in QnLk1 instead of the MtR1 word "slave" / δοῦλος. T also clearly describes just one steward being rewarded for the way he treated his fellow slaves, which provides some support for the opening rhetorical question as well as the distribution of food in the latter part of the verse. The 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.43. 《μακάριος ὁ》 〈δοῦλος〉 《ἐκεῖνος ὃν》 ἐλθὼν ὁ κύριος 《αὐτοῦ εὑρήσει ποιοῦντα οὕτως》[468]	Mt1 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· [QnLk1·Mt1]	Lk2 12.43. μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. [QnLk1˙Lk2]

[468] Lk1 12.43 is briefly summarized by T: "of the lord, when he returns" / *domini reverso eo* (*Marc.* 4.29.9; SC 456:374; Evans 428).
T's word "fellow slaves" / *conservos* corroborates the switch from "house steward" / οἰκονόμος to "slave" / δοῦλος here in the QnLk1 and Lk2 narrative.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.44. 《λέγω ὑμῖν ὅτι》 ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ⌜αὐτοῦ⌝ καταστήσει αὐτόν[469]	Mt1 24.47. ἀμὴν <u>λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν</u>. [QnLk1·Mt1]	Lk2 12.44. **ἀληθῶς** <u>λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν</u>. [QnLk1Mt1·:Lk2]

[469] Lk1 12.44 is closely paraphrased by T: "will be put over all his goods" / *omnibus bonis praeponetur* (*Marc.* 4.29.9; SC 456:374; Evans 428).

The opening improvised restoration befits the syntax of the following attested portion and also aligns with typical QnLk1 speech patterns (IDD 1.2). The adverb "truly" / ἀληθῶς is characteristic of Lk2 and is thus omitted from the restoration of QnLk1 as part of an LkR2 restatement of a typical MtR1 introductory phrase, "truly I tell you that" / ἀμὴν λέγω ὑμῖν ὅτι.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.45. 《ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνῃ》[470]	Mt1 24.48. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, [‡QnLk1·Mt1] Mt1 24.49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, [‡QnLk1·Mt1]	Lk2 12.45. ἐὰν δὲ **εἴπῃ** ὁ δοῦλος ἐκεῖνος **ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου** ἔρχεσθαι, **καὶ ἄρξηται τύπτειν** τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ **μεθύσκεσθαι** [QnLk1Mt1·:Lk2]

[470] Lk1 12.45 is briefly summarized in T: "But the one who has acted otherwise" / *qui vero secus egerit* (*Marc.* 4.29.9; SC 456:374; Evans 428), following and contrasting with the wise steward who in QnLk1 12.42 distributes portions of food at the proper time. While R (424) prejudically claims that "no insight into wording can be gained," most GMarc editors have found it entirely reasonable to restore some content here.

Our restoration is a distillation of common elements from the Mt1 and Lk2 receptors, devoid of characteristic Mt1 and Lk2 features. It is notable that T lacks any mention of the slave making a soliloquy or reflecting internally, or any reference that the lord "is delayed" / χρονίζε. These details have been adduced as crucial evidence by traditional Q reconstruction proponents of the awareness of a delayed *parousia*, in part leading to a post-war date for Q (Fleddermann, 158–159). The concern about a delayed *parousia* belongs to LkR2, not Qn.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ⟨ἐν⟩ ἡμέρᾳ ⟨ᾗ⟩ οὐ προσδοκᾷ ⟨καὶ ἐν⟩ ὥρᾳ ⟨ᾗ⟩ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει[471]	Mt1 24.50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει [QnLk1·Mt1] 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]	Lk2 12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. [QnLk1·Lk2]

[471] Lk1 12.46 is thoroughly attested by T, E, and *Adm*. T closely paraphrases: "on the lord's return on which day he did not think, at an hour he did not know… will be separated and his part will be placed with the unfaithful" / *reverso domino qua die non putaverit hora qua non scierit… segregabitur et pars eius cum infidelibus ponetur* (*Marc.* 4.29.9; SC 456:374; Evans 428, 430). Later he restates its content in two different places, but in a more argumentative mode: "as if it were born of peacefulness and gentleness to separate him only and to apportion his part with the unfaithful" / *quasi tranquilitatis sit et mansuetudinis segregare solummodo et partem eius cum infidelibus* (*Marc.* 4.29.10; SC 456:374; Evans 430); "Else if the separated and unfaithful will suffer nothing, equally by contrast the retained and faithful will receive nothing. If indeed the retained and faithful will receive salvation, then it is necessary by contrast that the separated and unfaithful will lose it" / *Aut si nihil patientur segregati et infideles aeque ex diverso nihil consequentur retenti et fideles. Si vero consequentur salutem retenti et fideles, hanc amittant necesse est ex diverso segregati et infideles* (*Marc.* 4.29.11; SC 456:376; Evans 430). E quotes selectively: "the lord of that slave will come and will cut him in half and will assign his portion with the unfaithful" / ἥξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 42.11.6 λς (36); 42.11.17 Σχ. λς (36); restated in 42.11.17 Ἕλ. 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 δοῦλον καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 33.11.8; GCS nF 10.1:463); "which day they did not know nor which hour they did not expect their master would come" / ᾗ οὐκ οἴδασιν ἡμέρᾳ καὶ ᾗ οὐ προσδοκῶσιν ὥρᾳ ὁ δεσπότης αὐτῶν παραγίνεται (*Pan.* 69.44.2; GCS 37:192). *Adm* has some variants, but generally provides the fullest and most accurate quotation: "For thus it says that, 'The lord of that evil slave will come on a day he does not know and at an hour which he does not expect and cut him in half and place his portion with the unfaithful" / οὕτως γὰρ λέγει ὅτι ἥξει ὁ κύριος τοῦ κακοῦ δούλου ἐν ἡμέρᾳ ᾗ οὐ γινώσκει καὶ ἐν ὥρᾳ ᾗ οὐ προσδοκᾷ καὶ διχοτομήσει αὐτὸν καὶ θήσει τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων (*Adm* 24,8–12 (1.10); R 7.4.22).

The brief explicit restorations are consistent with *Adm* and with the Mt1 and Lk2 receptors.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.47. ⟨ὁ⟩ δοῦλος ⸢ὁ γνοὺς⸣ ⸢καὶ μὴ ποιήσας⸣ δαρήσεται ⸢πολλά⸣[472]	Lk2 12.47. ἐκεῖνος δὲ <u>ὁ δοῦλος ὁ γνοὺς</u> τὸ θέλημα τοῦ κυρίου αὐτοῦ <u>καὶ μὴ</u> ἑτοιμάσας ἢ <u>ποιήσας</u> πρὸς τὸ θέλημα αὐτοῦ <u>δαρήσεται</u> <u>πολλάς</u>· [QnLk1˙Lk2]

[472] Lk1 12.47 is paraphrased closely in T together with the following verse, and also quoted verbatim in *Adm*: “Whom different should I understand who beats the slaves with few or with many blows, and who requires from them exactly what he entrusted to them, than a recompensing god?” / *quem alium intellegam caedentem servos paucis aut multis plagis et prout commisit illis ita et exigentem ab eis quam retributorem deum?* (*Marc.* 4.29.11; SC 456:376; Evans 430); "For the slave who knew and did not do will be beaten many times" / ὁ γὰρ δοῦλος φησίν ὁ γνοὺς καὶ μὴ ποιήσας δαρήσεται πολλά (*Adm* 112,10–12 (2.21); R 7.4.23).

The quotation from *Adm* is noticeably briefer than the verse in Lk2 and lacks its concentrated cluster of characteristic features: "will" / θέλημα (*bis*) (IDD 1.1), the accusative πρὸς (IDD 1.1, 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.48. ˹ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν˺ δαρήσεται ˹ὀλίγα˺[473]	Lk2 12.48. <u>ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας</u>. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ᾽ αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν. [QnLk1˙Lk2]

[473] Lk1 12.48 is paraphrased in T together with the previous verse and quoted verbatim in *Adm*: “Whom different should I understand who beats the slaves with few or with many blows, and who requires from them exactly what he entrusted to them, than a recompensing god?” / *quem alium intellegam caedentem servos paucis aut multis plagis et prout commisit illis ita et exigentem ab eis quam retributorem deum?* (*Marc.* 4.29.11; SC 456:376; Evans 430); "Now the one who did not know but who did things worthy of beatings will be beaten a few times" / ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγα (*Adm* 112,10–12 (2.21); R 7.4.23).

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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)
QnLk1 12.49a. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν[474] 12.49b–12.50 not present in QnLk1[475] QnLk1 12.51. δοκεῖτε ὅτι ⌜ἦλθον⌝ εἰρήνην ⌜βαλεῖν ἐπὶ τὴν γῆν⌝; οὐχί λέγω ὑμῖν ⌜ἀλλὰ⌝ διαμερισμόν[476]	Mt1 10.34. μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. [QnLk1·Mt1]	Lk2 12.49. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη. [QnLk1˙Lk2] Lk2 12.50. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. [CINP] Lk2 12.51. δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἢ διαμερισμόν. [QnLk1˙Lk2]	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**; [Lk2·Mk3]

[474] Lk1 12.49a is quoted and commentated on in T and either quoted or summarized in Greek and Latin *Adm*: "Your Christ cries out: 'I have come to send fire on earth'" / *proclamat Christus tuus ignem veni mittere in terram* (*Marc.* 4.29.12; SC 456:376; Evans 430); "I have not come', he said, 'to cast peace, but a sword', and 'I have not come to cast peace, but fire'" / οὐκ ἦλθον φησίν βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν καὶ οὐκ ἦλθον βαλεῖν εἰρήνη, ἀλλα πῦρ / *non veni, inquit, mittere pacem sed gladium, et: ignem veni mittere super terram* (*Adm* 66,35–68,2 (2.5); R 7.4.24). T also likely refers back to this verse when he says "even if it is a figure of speech" / *etiam si figura est* (*Marc.* 4.29.13; SC 456:376; Evans 430), right after a catena of LXX prooftexts where the creator god makes use of fire.

The first quotation/summation *Adm* apparently incorporates the QnLk1Lk2 reference to "fire" / πῦρ within the framing of Mt1 10.34, then simply repeats the second formulation in Mt1 10.34, which differs from that in QnLk1 12.51 (see below).

[475] Lk2 12.49b–50 are not attested according to R (424), but they were likely not present, given the absence of this content from otherwise dense attestations to 12.49a and 12.51.

Their characteristic LkR2 features include the particle "until" / ἕως, the verb "hold" / συνέχω, the neuter relative pronoun ὅτου ('ὅστις@rr?n), and the verb "complete" / τελέω (IDD 1.1), as well as a συ-prefixed verb / συ*@v* (IDD 1.2).

[476] Lk1 12.51 is quoted and extensively explained in T: "He himself will better interpret the character of that fire, saying, 'You think I have come to send peace on earth? No, I tell you, but division.' 'Sword' is what is actually written, but Marcion corrects it, as if division is not the work of a sword. Therefore the one who has denied peace has intended the fire of overthrow. What is like a battle, such is also like an inferno. What is like sword, such is also like flame. Neither befits your lord" / *ipse melius interpretabitur ignis istius qualitatem adiciens: putatis venisse me pacem mittere in terram? non dico vobis sed separationem. Machaeram quidem scriptum est sed Marcion emendat: quasi non et separatio opus sit machaerae. Igitur et ignem eversionis intendit qui pacem negavit. Quale proelium tale et incendium, qualis machaera talis et flamma, neutra congruens domino* (*Marc.* 4.29.14 in SC 456:378; 4.29.13–14 in Evans 432). *Adm* also has a close parallel, which is quoted in the note on 12.49a.

As noted above, much of the *Adm* attestation is dervied from Matthew rather than GMarc. T expressly says that Marcion "emends" / *emendat* the reference to a sword, which T apparently recalled from the Matthean parallel. We concur with all other GMarc editors against K (883) to restore the word "division" / *separationem* / διαμερισμόν instead of "sword" / μάχαιραν here.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.52 not present in QnLk1[477]	Lk2 12.52. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν, [CINP]

[477] Lk2 12.52 is not attested according to R (424), and it was likely not present.
It reflects characteristic LkR2 features such as an interest in numbers and a house setting (IDD 1.4), and an expansion of the LXX reference in the next verse (IDD 1.5).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.53. διαμερισθήσεται πατὴρ ⸢ἐπὶ⸣ υἱῷ καὶ υἱὸς ἐπὶ πατρί ⸢καὶ⸣ μήτηρ ἐπὶ ⸢θυγατρὶ⸣ καὶ θυγάτηρ ἐπὶ ⸢μητρὶ⸣ ⸢καὶ⸣ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν[478]	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 πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν. [QnLk1¨Lk2]

[478] Lk1 12.53 is quoted extensively and verbatim in T: "Finally he says, 'Father will be divided against son and son against father and mother against daughter and daughter against mother and daughter-in-law against mother-in-law and mother-in-law against daughter-in-law'" / *denique dividetur inquit pater in filium et filius in patrem et mater in filiam et filia in matrem et nurus in socrum et socrus in nurum* (*Marc.* 4.29.14; SC 456:378; Evans 432).

This QnLk1 saying is a rare HB/LXX quotation, here to Mic 7.6, a connection expanded and clarified by MtR1 10.36, "and a man's enemies his house members" / καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Cf. LXX Mic 7.6, "a man's enemies all the men who are in his house" / ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. LkR2 in this verse stayed close to the original QnLk1 saying, but in the previous verse (Lk2 12.52) picked up the expanded Mt1 LXX reference to "a house".

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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)
12.54–55 not present in QnLk1[479] QnLk1 12.56. ὑποκριταί τὸ ˹μὲν˺ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ˹˹δοκιμάζειν˺˺ τὸν δὲ καιρὸν τοῦτον οὐκ ˹˹δοκιμάζετε˺˺[480]	Lk2 12.54. ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· [CINP] Lk2 12.55. καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. [CINP] Lk2 12.56. <u>ὑποκριταί</u>, <u>τὸ</u> <u>πρόσωπον</u> <u>τῆς γῆς</u> <u>καὶ</u> <u>τοῦ οὐρανοῦ</u> οἴδατε <u>δοκιμάζειν</u>, <u>τὸν</u> <u>καιρὸν</u> <u>δὲ</u> <u>τοῦτον</u> πῶς <u>οὐκ</u> οἴδατε <u>δοκιμάζειν</u>; [QnLk1·Lk2]	Mt3 16.2b–c. [ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός·] [Mt3c] Mt3 16.3. [καὶ πρωΐ· σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. <u>τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν</u>, τὰ δὲ σημεῖα <u>τῶν καιρῶν</u> οὐ δύνασθε;] [QnLk1Lk2¨Mt3]

[479] 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.

[480] Lk1 12.56 is closely paraphrased in T: "And therefore he pronounced them hypocrites, probing the face of the sky and earth, but not discerning that time" / *et ideo hypocritas pronuntiabat caeli quidem et terrae faciem probantes tempus vero illud non dinoscentes* (*Marc.* 4.29.15; SC 456:378; Evans 432).

The restoration of μὲν is based on its unique presence in D. Note the significant disagreement among mss of Matthew about whether 16.2–3 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 puts 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.

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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*[481]	Lk2 12.57. *τί δὲ καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον*; [QnLk1˙Lk2]

[481] Lk1 12.57 is: "[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; SC 456:380; Evans 432); "Now indeed how absurd that he himself commanded to judge justly, he who was demolishing god the just judge" / *iam vero quam absurdum ut ille mandaret iuste iudicare qui deum iudicem iustum destruebat?* (*Marc.* 4.29.16; SC 456:380; Evans 432).

T's references point to the saying in Lk1 as a rebuke and command, not a negative rhetorical question as is characteristic of LkR2 (IDD 1.2). Our omission of the interrogative introduction (τί δὲ) and final interrogative punctuation are consistent with V and R (4.4.66, 424). 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.58. μή ποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν[482]	Mt1 5.25. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ᾽ αὐτοῦ ἐν τῇ ὁδῷ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ [QnLk1·Mt1]	Lk2 12.58. ὡς γὰρ ὑπάγεις μετὰ **τοῦ ἀντιδίκου σου** ἐπ᾽ ἄρχοντα, **ἐν τῇ ὁδῷ** δὸς ἐργασίαν **ἀπηλλάχθαι** ἀπ᾽ αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. [QnLk1Mt1·:Lk2]

[482] A portion of Lk1 12.58 is quoted in T and E: "For even a judge who puts in jail" / *nam et iudicem qui mittit in carcerem* (*Marc.* 4.29.16; SC 456:380; Evans 432); "Lest he drag you to the judge, and the judge hands you over to the enforcer" / μή ποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι (*Pan.* 42.11.6 λζ (37); 42.11.17 Σχ. λζ (37); restated in 42.11.17 Ἕλ. λζ (37); GCS 31:112, 140). Outside of his commentary on *Marc.*, T clearly and thoroughly paraphrases this synoptic content, but it provides no insight into GMarc as such: "Lest, provoked by some injustice in transaction of business, he forcibly remove you to his judge and you, assigned to prison..." / *ne aliquo commercio negotiorum iniuria provocatus abstrahat te ad suum iudicem, et ad custodiam delegatus* (*An.* 35.2; SC 601:350). Outside of the section on Marcion, E has a mixture of quotation and paraphrase pulled from the Matthean version: "be in harmony with your accuser quickly when you are with him on the road... lest the accuser hand you over to the judge and the judge to the attendant, and the attendant throw you into prison" / ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ἐν ᾧ εἶ ἐν τῇ ὁδῷ μετ᾽ αὐτοῦ... μή πως ὁ ἀντίδικος παραδῷ σε τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ ὁ ὑπηρέτης βάλῃ σε εἰς φυλακήν (*Pan.* 27.5.3; GCS nF 10.1:306).

The flow of thought from QnLk1 12.57 to 12.58 makes perfect sense without the missing LkR2 material. MtR1 first expanded on QnLk1 by introducing its characteristic theme of reconciliation, then LkR2 restated and expanded on that theme, introducing a "ruler" / ἄρχοντα. Regarding the Matthean dative article + noun or Lukan *pros* + accusative article + noun formula used for the judge, the latter is a highly characteristic LkR2 trigram ('πρός@pa ό@da* *@na*; IDD 1.2), However, in keeping with the judgments of V (217*), R (424), K (896), and N (114), here we find the *pros* + accusative more likely, given the verbatim quotation of E. Apparently Mt1 changed this to a dative, occasioned by swapping the verb "hand over" / παραδῷ for the QnLk1 "deliver" / κατασύρῃ.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.59. ⟨καὶ⟩ οὐ ἐξέλθῃς ἕως ἂν ˹ἀποδῷς τὸν ἔσχατον κοδράντην˺[483]	Mt1 5.26. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. [QnLk1·Mt1]	Lk2 12.59. **λέγω σοι**, οὐ **μὴ** ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς. [QnLk1Mt1·:Lk2]

[483] Lk1 12.59 is clearly confirmed by T, continuing from his close paraphrase of the previous verse: "and does not release until the last farthing is resolved" / *nec ducit inde nisi soluto etiam novissimo quadrante* (*Marc.* 4.29.16; SC 456:380; Evans 432). In a different treatise, T briefly paraphrases this tradition, "he resolves the last farthing" / *exsoluat novissimum quadrantem* (*An.* 35.1; SC 601:350), apparently recalling the QnLk1/Mt1 monetary term rather than the LkR2 term "small coin" / λεπτὸν. A longer paraphrase shortly thereafter echoes the double-tradition but provides no insight into the text of GMarc as such: "you, assigned to prison, are pressed to discharge your entire debt" / *ad custodiam delegatus ad exsolutionem totius debiti arteris* (*An.* 35.2; SC 601:350).

As with Lk2 7.23, here again V (217*) and R (424, judged as secure) anachronistically posit the characteristic Mt1/Lk2 emphatic double negative formula ('οὐ@b μή@x *@vs*; IDD 1.2) back upon Lk1, when nothing in T's attestation warrants it.

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Parallel Passages for Signals Tracing: GMarc 13.~~1–9~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A207. Repentance or destruction	–––––	13.1–9

Parallel Verses for Signals Tracing: GMarc 13.~~1–9~~

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.1–9 not present in QnLk1[484]	Lk2 13.1. παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. [CENP] Lk2 13.2. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; [CENP] Lk2 13.3. οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε. [CENP] Lk2 13.4. ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ᾽ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ; [CENP] Lk2 13.5. οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε. [CENP] Lk2 13.6. ἔλεγεν δὲ ταύτην τὴν παραβολήν· συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. [CENP] Lk2 13.7. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ᾽ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω. ἔκκοψον [οὖν] αὐτήν, ἱνατί καὶ τὴν γῆν καταργεῖ; [CENP] Lk2 13.8. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, [CENP] Lk2 13.9. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις αὐτήν. [CENP]

[484] Lk2 13.1–9 was not present according to E: "It was deceptively cut out from the part where some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices until where he talks about those eighteen who died in Siloam in the tower, and the statement 'if you do not repent' and so on until the comparison of the fig tree, concerning which the farmer said, 'I will dig around and throw down manure and if it does not yield, cut it down'" / ἧν παρακεκομμένον ἀπὸ τοῦ ἦλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλᾶτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτὼ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό ἐὰν μὴ μετανοήσητε καὶ <τὰ ἑξῆς> ἕως τὴς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἐκκόψον (*Pan.* 42.11.6 λη (38), 42.11.17 Σχ. λη (38), cf. 42.11.17 Ἕλ. λη (38); GCS 31:112, 140). All GMarc editors concur on the absence of this entire passage: H (446), Z (477), V (217*), TS (107), BD (114), R (424), K (901–4), and N (114).

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 (IDD 1.1); the *pros* + accusative addressee formula / πρός@pa ὁ@d* *@na (IDD 1.2); the mention of placenames (Galilee, Siloam), historiographical references, affairs of state, preoccupation with numbers, and chronological references (IDD 1.4). Even as a defender of the priority of canonical Luke to 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, historical-sounding narrative. Finally note that the number of claimed victims ("eighteen" / δεκαοκτὼ) matches the numerical reference to the years of suffering endured by the woman in Lk2 13.11, the same number represented in Greek shorthand by the first two letters of the name of Jesus in Greek (ιη).

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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~~, 11–13

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.10 not present in QnLk1[485]	Lk2 13.10. ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. [CINP]
QnLk1 13.11. 《καὶ ἰδοὺ γυνὴ》	Lk2 13.11. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. [‡QnLk1·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]

[485] Specific wording for Lk2 13.10–13 is unattested by patristic witnesses, and thus GMarc editors have diverged about whether to restore any content (H 446, Z 477, BD 114, K 905, N 114) or not (V 217*, TS 107, R 424). The clear attestation of 13.16 does reasonably establish a female character and recipient of healing: "This daughter of Abraham, whom satan bound" / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν ἔδησεν ὁ Σατανᾶς (*Pan.* 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); cf. 42.11.17 Ἕλ. λθ (39); GCS 31:112, 140).

The clear attestations of QnLk1 13.14–16 clearly require some prior introduction of a female character and an act of healing, providing a starting point for a maximalist and continuous restoration. The verses are filled with characteristic LkR2 features, which we omit from the reconstruction: the lemmata "year" / ἔτος, "sickness" / ἀσθενεία (Lk2 5.15, 8.2), "stand up" / ἀνακύπτω, and "bent over" / συγκύπτω (an NT *hapax legomenon*) (IDD 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) (IDD 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 (IDD 1.4). The trigram "glorify god" / δοξάζω@v* ὁ@d* θεός@* is clearly attested elsewhere in QnLk1 (IDD 1.2) and is thus preserved. Note that the number eighteen in Greek is represented in shorthand by two letters (ιη), an abbreviation explicitly attested in Codex Bezae, which happen to be the same letters at the start of the name of Jesus in Greek (Ἰησοῦς). The turn of phrase "in weakness" / ἐν ἀσθενείᾳ is characteristically Pauline (1 Cor 2.3, 2 Cor 12.9–10). Given all this, the reconstruction distills down the introduction to a simple form containing the minimal necessary details for the remainder of this generally attested narrative to make sense: Joshua freeing a woman on the sabbath and the woman responding.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.14. 《τις δὲ ἔλεγεν》 ˹τῷ σαββάτῳ ἐθεράπευσεν˺ QnLk1 13.15. 《καὶ ὁ κύριος λέγει》 ἕκαστος ὑμῶν ˹τοῖς σάββασιν˺ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;[486]	Lk2 13.14. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. [QnLk1·Lk2] Lk2 13.15. ἀπεκρίθη δὲ αὐτῷ 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]

[486] 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 praesepi et ducit ad potum?* (*Marc.* 4.30.1; SC 456:380, 382; Evans 434 *sabbati<s>* : *sabbato*).

The simplified reconstruction omits the cluster of characteristic LkR2 features and terms: the lemmata "synagogue ruler" / ἀρχισυνάγωγος, "to work" / ἐργάζομαι, the number "six" / ἓξ, and "angry" or "indignant" / ἀγανακτέω (IDD 1.1); the ἐν + dative relative pronoun bigram / ἐν@* ὅς@rrd?p (IDD 1.2); and a focus on numbers and character emotions (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.16. ταύτην δὲ θυγατέρα Ἀβραὰμ ἔδησεν ὁ σατανᾶς ⟪ἔλυσά ἀπὸ τοῦ δεσμοῦ τούτου τῷ σαββάτῳ⟫[487]	Lk2 13.16. ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; [QnLk1·Lk2]

[487] 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 Ἕλ. 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 (IDD 1.1); and an aorist passive infinitive (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.17 not present in QnLk1[488]	Lk2 13.17. καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ. [CINP]

[488] Lk2 13.17 is unattested (R 425), but it was likely not present.

A dense cluster of characteristic LkR2 features are evident: the lemmata "rejoice" / ἔχαιρω, "shame" / καταισχύνω (also characteristic as a κατ-prefixed verb), "oppose/opponent" / ἀντίκειμαι, "glorious" / ἔνδοξος (IDD 1.1); a participial transitional phrase and definite article + γίνομαι participle bigram / ὁ@d* γίνομαι@vp* (IDD 1.2).

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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)
QnLk1 13.18. 《καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;》[489] QnLk1 13.19. ⌜ἡ βασιλεία τοῦ θεοῦ⌝ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ⌜ἔσπειρεν ἐν τῷ κήπῳ ⌜αὐτοῦ⌝⌝[490]	Mk1 4.30. καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; [Qn·Mk1] Mk1 4.31. ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, [Qn·Mk1] Mk1 4.32. καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. [Mk1c]	Mt1 13.31. ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· [QnLk1¨Mt1] Mt1 13.32. ὃ **μικρότερον** μέν ἐστιν **πάντων τῶν σπερμάτων**, **ὅταν** δὲ αὐξηθῇ **μεῖζον τῶν λαχάνων ἐστὶν** καὶ γίνεται δένδρον, **ὥστε** ἐλθεῖν **τὰ πετεινὰ τοῦ οὐρανοῦ** καὶ **κατασκηνοῦν** ἐν τοῖς **κλάδοις** αὐτοῦ. [Mk1·Mt1]	Lk2 13.18. ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; [QnLk1¨Lk2] Lk2 13.19. ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ***ηὔξησεν*** καὶ ***ἐγένετο*** εἰς ***δένδρον***, καὶ ***τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ***. [QnLk1Mt1·:Lk2]

[489] Together with Lk2 13.17, Lk2 13.18 is also unattested (R 425), but it was likely present.

Its rhetorical questions 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: the lemmata "similar" / ὅμοιος, "liken" / ὁμοιόω (IDD 1.1), and the expression "kingdom of god" / βασιλεία@* ὁ@dgms θεός@ngmsc (IDD 1.2).

[490] 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; SC 456:382; Evans 434).

The simple possessive "his" / αὐτοῦ is preferable to the reflexive "his own" / ἑαυτοῦ (as in R), given that T uses a simple possessive (*suo*), while reflexive possessives are highly characteristic of Lk2 (IDD 1.1). Fleddermann (97) finds in Q 13.19 a reference to Th Dan 4.21, but QnLk1 does not make any such clear reference. The mustard seed and its planting are not part of that text in Daniel. Later strata made the intertext by referring to a tree and birds nesting in its branches; cp. Lk2 13.19, Mt1 13.32, Mk 4.32 above with Th Dan, "Its leaves flourished and its fruit was great and there was food for all in it. Below it the wild animals were dwelling and in its branches were inhabited the birds of the heaven" / τὰ φύλλα αὐτοῦ εὐθαλῆ καὶ ὁ καρπὸς αὐτοῦ πολὺς καὶ τροφὴ πᾶσιν ἐν αὐτῷ ὑποκάτω αὐτοῦ κατῴκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ.

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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)
QnLk1 13.20. 《καὶ ἔλεγεν τίνι ὁμοιώσω》 τὴν βασιλείαν τοῦ θεοῦ;[491] QnLk1 13.21. ὁμοία ἐστὶν ζύμῃ 《ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα》	Mt1 13.33. ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον. [QnLk1·Mt1]	Lk2 13.20. καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; [QnLk1˙Lk2] Lk2 13.21. ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ [ἐν]ἔκρυψεν εἰς ἀλεύρου σάτα **τρία ἕως οὗ ἐζυμώθη ὅλον**. [QnLk1Mt1·:Lk2]

[491] Lk1 13.20–21 are briefly paraphrased in T: "Clearly in the similitude that follows I fear lest it by chance point to the other god's kingdom. For he has compared it to leaven" / *de sequenti plane similitudine vereor ne forte alterius dei regno portendat. fermento enim comparavit illud* (*Marc.* 4.30.3; SC 456:384; Evans 434).

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Parallel Passages for Signals Tracing: GMarc 13.~~22–23~~, 24–28, ~~29–30~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A211. Exclusion from kingdom	13.24–28	10.31	7.13–14, 25.10–12, 7.22–23, 25.21, 8.11–12, 19.30, 20.16	13.22–30

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 πολλοί ζητήσουσιν εἰσελθεῖν》[492]	Mt1 7.13. εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι᾽ αὐτῆς· [QnLk1·Mt1] Mt1 7.14. τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. [Mt1c]	Lk2 13.22. καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. [CINP] Lk2 13.23. εἶπεν δέ τις αὐτῷ· κύριε, εἰ **ὀλίγοι οἱ σῳζόμενοι**; ὁ δὲ εἶπεν πρὸς αὐτούς· [Mt1·Lk2] Lk2 13.24. ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. [QnLk1·Lk2]

[492] Lk2 13.22–24 are all unattested, and thus go completely unrestored by Z (478), V (217), TS (108), BD (114), and R (425). N (118) restores all of these verses as uncertain, and K (910–911) omits 13.22 as LkR2 but restores 13.23–24. In my view, Lk2 13.22–23 was probably not present in Lk1, while Lk1 13.24 was likely present.

Lk2 13.22-23 are filled with characteristic Lk2 features: the lemma "Jerusalem" / and accusative form of κατὰ / κατά@pa (IDD 1.1); the accusative πρὸς for speech addressees and the trigram "cities and villages" / πόλεις καὶ κώμας (IDD 1.2); gratuitous geographical and itinarary references, an anonymous interlocutor, and philosophical dialectic (a question posed in 13.23 to situate the 13.24 as a response) (IDD 1.4).

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 well as a 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" / ἰσχύω (IDD 1.1) and postposed speech/oath formula (IDD 1.3) from the reconstruction.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.25. ⟨ὅτε⟩ ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν ⟪καὶ⟫ ⌜τοῖς κρουσοῦσιν ἐρεῖ⌝ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ[493]	Lk2 13.25. ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. [QnLk1·Lk2]
QnLk1 13.26. ⟪τότε ἔλεγον⟫ ἐφάγομεν ⌜ἔμπροσθεν⌝ σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας[494]	Lk2 13.26. τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· [QnLk1·Lk2]

[493] Lk1 13.25 is quoted extensively and verbatim in T: "'When', he says, 'the family's father has arisen'... 'and has shut the door'... he will answer those knocking, 'I do not know where you are from'" / *cum surrexerit, inquit, pater familiae;... et cluserit ostium... quibus pulsantibus respondebit nescio unde sitis* (*Marc.* 4.30.4; SC 456:384, 386; Evans 434, 436).

A dense cluster of characteristic Lk2 features are missing from T's attestation and omitted from our reconstruction: the lemma "begin/rule" / ἄρχω (IDD 1.1); the root ἄρχ- more generally, the bigram "begin" + infintive / ἄρχω@* *@vn* (*bis*), the preposition plus relative pronoun / *@pg* ὅς@rr, conditional particle / ἂν, and speech introduction with a participle (*bis*) (IDD 1.2).

[494] Lk1 13.26 is closely and thoroughly restated in T: "and again to those recounting how they drank and ate in his presence and he taught in their streets" / *et rursus enumerantibus quod coram illo ederint et biberint et in plateis eorum docuerit* (*Marc.* 4.30.4; SC 456:386; Evans 436).

We again omit characteristic Lk2 features such as: the lemma "before" / ἐνώπιόν (IDD 1.1); bigram "begin" + infintive / ἄρχω@* *@vn*, especially as a speech introduction formula "begin to speak" / ἄρχω@* λέγω@vn* (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 13.27. ⟨οὐδέποτε ἔγνων ὑμᾶς⟩ ⸢ἀναχωρεῖτε⸣ ἀπ᾽ ἐμοῦ πάντες ἐργάται ⸢ἀνομίας⸣[495] [see A083a]	Mt1 7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι <u>οὐδέποτε ἔγνων ὑμᾶς</u>· <u>ἀποχωρεῖτε ἀπ᾽ ἐμοῦ</u> οἱ ἐργαζόμενοι τὴν ἀνομίαν. [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 ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν</u>**. [QnLk1Mt1Mt2] [see A083a]

[495] Lk1 13.27 is quoted verbatim both by T and in four places in *Adm*: "Depart from me all workers of iniquity" / *recedite a me omnes operarii iniquitatis* (*Marc.* 4.30.4; SC 456:386; Evans 436); "I never knew you" / οὐδέποτε ἔγνων ὑμᾶς (*Adm* 44.15–16(1.23); 44,30(1.23); R 7.4.25); "depart from me, workers of lawlessness" / ἀναχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν (28,10–11(1.12), 44,15–16 (1.23)), repeated in a shorter form, "depart from me" / ἀναχωρεῖτε ἀπ᾽ ἐμοῦ (in 28,18(1.12).

This is a clear reference to Ps 6.8[9], for which the Hebrew and Greek traditions are virtually identical: "Depart from me, all you workers of evil" / MT סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן / LXX ἀπόστητε ἀπ᾽ ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.28. ˹ὅτε ˹ἴδητε˺ πάντας˺ τοὺς δικαίους ˹εἰσερχομένους ἐν τῇ βασιλείᾳ˺ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων[496] 13.29 not present in QnLk1[497]	Mt1 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ <u>ἐν τῇ βασιλείᾳ</u> τῶν οὐρανῶν, [Mt1c] Mt1 8.12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ <u>ἐξώτερον</u>· <u>ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</u>. [QnLk1·Mt1]	Lk2 13.28. <u>ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</u>, <u>ὅταν ὄψησθε</u> **<u>Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ</u>** καὶ <u>πάντας</u> τοὺς προφήτας <u>ἐν τῇ βασιλείᾳ τοῦ θεοῦ</u>, <u>ὑμᾶς δὲ</u> **<u>ἐκβαλλομένους</u>** <u>ἔξω</u>. [QnLk1Mt1·:Lk2] Lk2 13.29. καὶ **<u>ἥξουσιν</u>** **<u>ἀπὸ ἀνατολῶν καὶ δυσμῶν</u>** καὶ ἀπὸ βορρᾶ καὶ νότου **<u>καὶ ἀνακλιθήσονται</u>** **<u>ἐν τῇ βασιλείᾳ τοῦ θεοῦ</u>**. [Mt1·Lk2]

[496] 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; Evans 436 transposes to *frendor dentium*). He continues: "Where? 'Outside', of course, where those excluded will be after the door is shut by him. Thus will be the punishment from the one who excludes in punishment, when they 'will see the righteous entering into god's kingdom', but themselves indeed kept outside" / *Ubi? foris scilicet ubi erunt exclusi ostia cluso ab eo. ergo erit poena a quo fit exclusio in poenam, cum videbunt iustos introeuntes in regnum dei, se vero detineri foris* (*Marc.* 4.30.5; SC 456:386; Evans 436). Prior to his running commentary, T makes reference to this synoptic content, but its location and highly paraphrastic character does not challenge the clearer attestations or inform the restoration: "with whom no gnashing of teeth bristles in the outer shadows" / *cui nullus dentium frendor horret in exterioribus tenebris* (*Marc.* 1.27.2; SC 365:230, 232; Evans 76). Outside of *Marc.* altogether and within a vibrant defense of the doctrine of the resurrection of the body, T quotes a stock synoptic phrase that aligns with our restoration of GMarc and yet has no clear indication of relevance for it: "Besides, whence will come 'weeping and gnashing of teeth', except from eyes and from teeth?" / *ceterum unde erit fletus et dentium frendor, nisi ex oculis et ex dentibus?* (*Res.* 35.12; Evans 98; CCSL 2:968). E carefully notes the differences between 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 Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἀντὶ δὲ τούτου ἐποίησεν ὅτε πάντας τοὺς δικαίους ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε δέ κρατουμένους ἔξω, ἐκεῖ ἐσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (*Pan.* 42.11.17 Σχ. μ (40); cf. 42.11.17 Ἕλ. 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 καταλέλοιπεν τό ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (*Pan.* 42.11.17 Ἕλ. νς (56); GCS 31:146).

R (6.4.43) locates the statement about "weeping and gnashing of teeth" at the start of the verse, in keeping with Lk2, and in contrast to the order in Mt1 and E, which I take as more faithful to GMarc in its earliest retrievable form. T's order is ambiguous, since he mentions "outside" / *foris* both at the beginning and end of the attestation. In our view, T's reference to "themselves indeed kept outside" / *se vero detineri foris* reflects him circling back around to the part of the verse he began to mention but briefly skipped.

[497] Lk2 13.29, together with all of Lk2 13.29–35, was not present in GMarc according to E, who says that Marcion "deceptively cut out" / παρέκοψε several successive passages, which he elaborates by way of brief citations. His citation of this verse is: "they will come from the east and west and will be seated in the kingdom" / τό ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141). GMarc editors generally concur on the absence of this content: R (425).

The absence of this verse invalidates the determination of the *CEQ* (414–17) committee and G (60-62) to attribute this verse to Q. It accordingly also invalidates the claim (e.g., by Fleddermann 97) that LXX Ps 106.3 was referenced here in Q: "[god] gathered them from the lands, from the east and west and north and sea" / ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης. Note how Lk2 picks up the brief geographical references in Mt1 ("from east and west" / ἀπὸ ἀνατολῶν καὶ δυσμῶν) and expands it to include all four directions of the compass ("and from north and south" / καὶ ἀπὸ βορρᾶ καὶ νότου), using distinctive Lk2 terms, "south" / βορέας and "north" / νότος (IDD 1.1) and conveying a characteristically intense interest in gratuitous geographical details (IDD 1.1, 1.4).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
13.30 not present in QnLk1[498]	Mk1 10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.	Mt1 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. [Mk1·Mt1]	Lk2 13.30. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι. [Mk1˙Lk2]

[498] 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" / τό οἳ ἔσχατοι ἔσονται πρῶτοι (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141).

Characteristic Lk2 features include the lemma "behold" / ἰδοὺ (IDD 1.1). Despite its presence in GThom 4.2, the *CEQ* (418–19) committee was right to doubt this verse as part of Q, while G (60-62) was incorrect to attribute it to Q.

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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[499]	Lk2 13.31. ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. [CENP] Lk2 13.32. καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι. [CENP] Lk2 13.33. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ. [CENP]

[499] 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'" / τό προσῆλθον οἱ Φαρισαῖοι λέγοντες, ἔξελθε καὶ πορεύου, ὅτι Ἡρῴδης σε θέλει ἀποκτεῖναι καὶ τό εἶπεν πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ ἕως ὅπου εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141–42).

A dense cluster of characteristic LkR2 features are evident: the lemmata "want" / θέλω, "behold" / ἰδοὺ, "today" / σήμερον, "however" / πλὴν, and "it is necessary" / δεῖ (IDD 1.1); mention of a placename (Jerusalem), gratuitous and verisimilitudinous chronological references ("in that same hour", "today", "tomorrow"), affairs of state, communication through proxies, salvation-history fulfillment, and Jesus issuing an official political/diplomatic reply to Herod (IDD 1.4). The trope of the "third day" here is a displaced echo from the Mt1 stratum. I concur completely with G (62) that this passage is "puramente lucano", i.e., an LkR2 creation.

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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[500]	Lk2 13.34. Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [CENP] Lk2 13.35. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἥξει ὅτε] εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [CENP]	Mt2 23.37. Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [Lk2·Mt2] Mt2 23.38. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. [Lk2·Mt2] Mt2 23.39. λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ᾽ ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [Lk2·Mt2]

[500] 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 ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους καὶ τό πολλάκις ἠθέλησα ἐπισυνάξαι ὡς ὄρνις τὰ τέκνα σου καὶ τό ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν καὶ τό οὐ μὴ ἴδητέ με, ἕως οὗ εἴπητε εὐλογημένος (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112–13, 142).

This passage contains a thick cluster of characteristic LkR2 features: the lemmata "house" / οἶκος, "stoning" / λιθοβολέω, "gather" / ἐπισυνάγω, and "behold" / ἰδοὺ (IDD 1.1); πρὸς + accusative, and the expression "your children" / τὰ τέκνα σου (IDD 1.2), the latter found in a later Lk2 oracle over Jerusalem (19.41–44) with clear connections to this one. Only here and in the derivative Mt2 parallel do we find the lemmata "brood" / νοσσία (Mt νοσσίον) and "wing" / πτέρυξ within the NT corpus (IDD 1.1), as well as the bigram "what manner" / ὃν τρόπον (IDD 1.2). The references to LXX Jer 22.5 and Ps 117.26 which Fleddermann (97) here ascribed to Q are instead the work of LkR2 (IDD 1.5). Jer 22.5 reads, "this house will become a desolation" / εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος, while Ps 117.26 reads, "blessed is the one who comes in the name of the lord" / εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Along with Lk2 11.49–51, these verses have been routinely misattributed to Q as part of an overdetermined interpretation and genre assessment as primarily a collection of sayings (*CEQ* li–lv; G 62–64). Steck (*Israel und das gewaltname Geschick der Propheten*, 286) was sage to challenge these verses as belonging to Q and to relocate them to a post-70 CE historical setting. The *ex eventu belli* characterization of Jesus as a second Jeremiah belongs to Lk2, not Qn.

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Parallel Passages for Signals Tracing: GMarc 14.~~1–6~~

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A214. Dropsy healed	–––––	–––––	–––––	–––––	14.1–6	–––––

Parallel Verses for Signals Tracing: GMarc 14.~~1–6~~

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
14.1–6 not present in Qn Qn 11.11. τίνα ˹γὰρ˺ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [see A187] Qn 13.15. 《ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά》 ἕκαστος ὑμῶν ˹τοῖς σάββασιν˺ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [see A208]	Mk1 3.2. παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [see A047] Mk1 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι [see A047]	14.1–6 not present in Lk1[501] Lk1 6.7. **παρετηροῦντο** 《**αὐτὸν**》 ⟨δὲ⟩ οἱ Φαρισαῖοι ˹**εἰ τοῖς σάββασιν θεραπεύσει**, **ἵνα κατηγορήσωσιν αὐτοῦ**˺ [¦QnMk1·:Lk1] [see A047] Lk1 6.9. **ἔξεστιν ˹τοῖς σάββασιν˺ ἀγαθοποιῆσαι ἢ ˹μὴ˺ ψυχὴν σῶσαι ἢ ἀπολέσαι;** [¦Mk1·Lk1] [see A047] Lk1 11.11. τίνα ˹γὰρ˺ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [¦Qn¨Lk1] [see A187] Lk1 13.15. 《ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά》 ἕκαστος ὑμῶν ˹τοῖς σάββασιν˺ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [¦Qn¨Lk1] [see A208]	Mt1 12.10. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ **ἔξεστιν τοῖς σάββασιν θεραπεῦσαι**; **ἵνα κατηγορήσωσιν αὐτοῦ**. [¦Mk1¨Mt1] [see A047]	Lk2 14.1. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] **Φαρισαίων** σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. [Mk1Lk1·:Lk2] Lk2 14.2. καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. [Mt1·Lk2] Lk2 14.3. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· **ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ**; [Mk1Lk1·:Lk2] Lk2 14.4. οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. [CINP] Lk2 14.5. καὶ πρὸς αὐτοὺς εἶπεν· τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; [QnLk1¨Lk2] Lk2 14.6. καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα. [CINP]	Mk2 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι. **οἱ δὲ ἡσύχασαν**. [Mk1Lk2·:Mk2] [see A047]

[501] 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, as well as recycling and recombination of elements from earlier strata: the lemmata "dropsy" / ὑδρωπικὸς, "behold" / ἰδοὺ, "be able|strong" / ἰσχύω, and "answer again" / ἀνταποκρίνομαι in 14.6 (IDD 1.1); the combination "Pharisees and lawyers" (cf. Lk2 7.30) (IDD 1.2); hospitality protocols, philosophical/ethical dialogue, and a debate about Torah and *halakhah*, a conclusion stressing the silent response of the authorities, and influence from both Mk1 and Mt1 (IDD 1.4). As the signals tracing shows, the episode represents a creative pastiche, 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.

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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[502]	Lk2 14.7. ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· [CINP] Lk2 14.8. ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ, [CINP] Lk2 14.9. καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. [CINP] Lk2 14.10. ἀλλ᾽ ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. [CINP] Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see Lk2 18.14 in A237]	Mt2 23.12. <u>ὅστις</u> δὲ <u>ὑψώσει</u> <u>ἑαυτὸν</u> <u>ταπεινωθήσεται</u> καὶ <u>ὅστις ταπεινώσει</u> <u>ἑαυτὸν ὑψωθήσεται</u>. [¦Lk2·Mt2] [see A284]

[502] Lk2 14.1–11 are together unattested according to R (425), but these verses, including Lk2 14.7–11, were most likely not present in Lk1.

A dense cluster of LkR2 characteristic features is evident: the lemmata "place" / τόπος, "begin" / ἄρχω, "glory" / δόξα, "before" / ἐνώπιον, and a συ-prefixed lemma "recline with" / συνανάκειμαι (IDD 1.1); the accusative *pros* formula / πρός@pa, the split arthrous substantival participle / ὁ@* *3 *@vp* in Lk2 14.9 and its particular participial phrase "who called" / ὁ καλέσας (IDD 1.2); hospitality decorum/protocols, concerns about social status and rank, character emotion, ethical/philosophical dialogue, and sympotic setting (IDD 1.4).

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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⟫[503]	Lk2 14.12. ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. [QnLk1·Lk2]

[503] 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; SC 456:388; Evans 436).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 14.13. 《ἀλλ᾽ κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς》[504] QnLk1 7.22b. ˹τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν˺ ⟨λεπροὶ καθαρίζονται⟩ ˹νεκροὶ ἐγείρονται˺	Lk2 14.13. <u>ἀλλ᾽</u> ὅταν δοχὴν ποιῇς, <u>κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς</u>· [‡QnLk1·Lk2]

[504] Lk2 14.13 is implicitly attested in T: "What kind of people does he command be invited to lunch or to dinner?" / *ad prandium vel ad cenam quales vocari iubet?* (*Marc.* 4.31.1; SC 456:388; Evans 436). The verse is skipped by V (218*), TS (109), and R (425), but the majority of GMarc editors restore it as present to some extent: H (449), Z *478), BD (115), K (927), N (122). In our view some of this content was almost certainly present.

The attestation of the verse above implies persons were invited, not just that persons were excluded, and it is only in 14.13 that the list of invitees is detailed. 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 (IDD 1.1), evoking a characteristic Lk2 sympotic setting (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 14.14. 《καὶ μακάριος ἔσῃ ὅτι》 οὐκ ἔχουσιν ἀνταποδοῦναί 《ἀνταποδοθήσεται δέ σοι》 ἐν τῇ ἀναστάσει[505]	Lk2 14.14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. [QnLk1·Lk2]

[505] Lk1 14.14 is closely paraphrased in T: "Certainly those who cannot repay a turn of that kindness, which Christ forbids to be sought, promising it in the resurrection" / *qui scilicet humanitatis istius vicem retribuere non possint. hanc si Christus captari vetat in resurrectione eam repromittens* (*Marc.* 4.31.1; SC 456:388; Evans 436). T also quotes the latter part of this verse—presumably from its Lk2 version—in another treatise: "It will be repaid to you in the resurrection of the just" / *retribuetur tibi in resurrectione iustorum* (*Res.* 33.7; Evans 90; CCSL 2:964).

The improvised restoration "and you will be blessed because" / καὶ μακάριος ἔσῃ ὅτι is consistent with the Lk2 receptor and its style is fully consistent with Qn (IDD 1.1). The improvised restoration of "it will be paid back to you" / ἀνταποδοθήσεται δέ σοι is consistent with the Lk2 receptor, with T's attestation (except for "the righteous" / τῶν δικαίων), and with QnLk1 style (IDD 1.1).

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Parallel Passages for Signals Tracing: GMarc 14.~~15~~, 16–24

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A216. Great supper fable	14.16–24	14.15–24	22.1–14

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
14.15 not present in QnLk1[506]	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· [Mt2c]

[506] Lk2 14.15 is unattested according to R (425), but it was likely not present, in keeping with its absence from *CEQ* (432).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.16. ἄνθρωπός τις ˹ἐποίησε˺ δεῖπνον καὶ ἐκάλεσεν πολλοὺς[507] QnLk1 14.17. ⟪καὶ⟫ ἀπέστειλεν ⟪τὸν δοῦλον αὐτοῦ καλέσαι αὐτοὺς καὶ οὐκ ἦλθον⟫[508]	Lk2 14.16. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς [QnLk1·Lk2] Lk2 14.17. καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν. [QnLk1·Lk2]	Mt2 22.2. ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. [Mt2c] Mt2 22.3. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι **τοὺς κεκλημένους** εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. [QnLk1Lk2·:Mt2] 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. [Lk2·Mt2]

[507] Lk1 14.16 is attested in T: "A certain person made a feast and invited many" / *homo quidam fecit cenam et vocavit multos* (*Marc.* 4.31.2; SC 456:388; Evans 436 *cenam* : *coenam*). See also the later parallel in GThom 64.1a: "a person had guests. And when he had prepared the dinner" (*CEQ* 432).

[508] Lk1 14.17 is attested in T: "Then if the one who prepared the dinner sends for guests" / *dehinc si is mittit ad convivas qui cenam paravit* (*Marc.* 4.31.3; SC 456:390; Evans 436). See also the later parallel in GThom 64.1b: "he sent his slave so that he might invite the guests" (*CEQ* 434).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.18. 《οἱ ἔλεγον》 ἀγρὸν ἠγόρασα ⟨ἔχε με παρῃτημένον⟩[509] QnLk1 14.19. 《καὶ》 ˹ζεύγη˺ βοῶν ἠγόρασα QnLk1 14.20. 《καὶ》 γυναῖκα ἔγημα	Lk2 14.18. καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. [QnLk1·Lk2] Lk2 14.19. καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. [QnLk1·Lk2] Lk2 14.20. καὶ ἕτερος εἶπεν, γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. [QnLk1·Lk2]	Mt2 22.5. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· [QnLk1˙Mtk2] Mt2 22.6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. [Mt2c]

[509] Lk1 14.18–20 are all quoted in quick succession in T: "The invited excuse themselves" / *excusant se invitati* (*Marc.* 4.31.4; SC 456:390; Evans 438); "'I've bought a field', and 'I've purchased oxen', and 'I've taken a wife'" / *agrum emi et boves mercatus sum et uxorem duxi* (*Marc.* 4.31.4 in SC 456:392; 4.31.5 in Evans 438).

The litany of excuses in GThom 64.2–9 (*CEQ* 438) is far more involved, reflecting a significantly expanded later tradition, though it does corroborate several early elements such as "first" / πρῶτος, "I have bought" / ἠγόρασα, and the motif of marriage.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.21. ⟨τότε⟩ ⸢ὀργισθεὶς⸣ ὁ οἰκοδεσπότης ⟪εἶπεν τῷ δούλῳ αὐτοῦ⟫ ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως[510]	Lk2 14.21a. καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. [CINP*] Lk2 14.21b. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. [QnLk1·Lk2]	Mt2 22.7. ὁ δὲ βασιλεὺς ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. [QnLk1˙Mt2]

[510] Lk1 14.21 is paraphrased extensively in T: "When this is reported to the family father, by this time provoked... he orders to make a second selection from the city's streets and rows" / *hoc ut patri familiae renuntiatum est motus tunc... mandat de plateis et vicis civitatis facere sublectionem* (*Marc.* 4.31.5; SC 456:392, 394; Evans 438, 440); "And so he sent for others to be invited from that same city" / *itaque misit ad alios vocandos ex eadem adhuc civitate* (*Marc.* 4.31.6; SC 456:394; Evans 440).

The conjunction "then" / τότε is omitted because it is both unattested in T and is characteristic of Lk2 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.22. ⟨ἐπέταξας⟩ ⟪καὶ⟫ ἔτι τόπος ἐστίν[511]	Lk2 14.22. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ 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·

[511] Lk1 14.22 is closely paraphrased by T. "Thereafter, with plenty of room left, he ordered" / *dehinc loco abundante praecepit* (*Marc.* 4.31.6; SC 456:394; Evans 440). While the verb applies to the next command in QnLk1 14.23, it was likely prompted by the verb in 14.22.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.23. εἰς τὰς ὁδοὺς καὶ φραγμοὺς[512]	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]	Mt2 22.9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους. [QnLk1¨Mtk2] Mt2 22.10. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ **ἐπλήσθη** ὁ γάμος ἀνακειμένων. [QnLk1Lk2·:Mt2]

[512] 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; SC 456:394; Evans 440).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.24. οὐδείς γεύσεταί[513]	Lk2 14.24. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου. [QnLk1·Lk2]	Mt2 22.11. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, [Mt2c] Mt2 22.12. καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. [Mt2c] 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. [Mt2c] Mt2 22.14. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί. [Mt2c]

[513] Lk1 14.24 is also paraphrased by T: "of which hope the lord denies them to taste" / *spem… de qua illos gustaturos negat dominus* (*Marc.* 4.31.6; SC 456:394; Evans 440).

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Parallel Passages for Signals Tracing: GMarc 14.~~25–33~~

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)
14.25 not present in QnLk1[514] QnLk1 14.26. 《ὃς οὐ μισεῖ πατέρα καὶ μητέρα καὶ υἱὸν καὶ θυγατέρα οὐ δύναται εἶναί μου μαθητής》[515] 14.27–32 not present in QnLk1[516] QnLk1 14.33. 《ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής》[517]	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] Mt1 10.38. καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. [‡QnMk1Lk1·Mt1]	Lk2 14.25. συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς· [CINP] Lk2 14.26. εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. [QnLk1˙Lk2] Lk2 14.27. ὅστις οὐ **βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου**, οὐ δύναται εἶναί μου μαθητής. [Mt1·Lk2] Lk2 14.28. τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; [CINP] Lk2 14.29. ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν [CINP] Lk2 14.30. λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. [CINP] Lk2 14.31. ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν; [CINP] Lk2 14.32. εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. [CINP] Lk2 14.33. οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής. [QnLk1˙Lk2]

[514] 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 (IDD 1.2).

[515] 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.

[516] 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" / γάρ, "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 (IDD 1.1); a συ-prefixed verb and the trigram "the things that make for peace" / τὰ πρὸς εἰρήνην (IDD 1.2); a complaint against the protagonist and extensive accounting, numerical references, and architectural details (IDD 1.4).

[517] 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.

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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)
QnLk1 14.34. 《καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἁλισθήσεται;》[518] QnLk1 14.35. 《εἰς οὐδὲν ἰσχύει ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω》 8.8b. ὁ ἔχων ὦτα ἀκουέτω	Mt1 5.13. ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [QnLk1·Mt1]	Lk2 14.34. καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; [QnLk1¨Lk2] Lk2 14.35. οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnLk1¨Lk2]	Mk3 9.49. πᾶς γὰρ πυρὶ ἁλισθήσεται. [QnLk1Mt1¨Mk2] Mk3 9.50. καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ **ἀρτύσετε**; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [QnLk1Lk2·:Mk3]

[518] Lk2 14.34–35 is unattested together with all Lk2 14.25–35 according to R (425).

Consistent with *CEQ* and as an exception accommodated in our fourth hypothesis, there is a strong case to be made for the insipid salt tradition being in QnLk1, given the following: 1) The Mt1 sermon on the mount is largely a compilation and expansion of Qn material. 2) The tradition flows well thematically from the last attested verse, QnLk1 14.24, "No one will taste" / οὐδείς γεύσεταί. 3) This tradition appears in Lk2 in a location that cannot be explained by derivation from the order of Mark or Matthew. 4) The brevity of the tradition made it seomthing easily skipped by T and other witnesses to Lk1.

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Parallel Passages for Signals Tracing: GMarc 15.~~1–2~~, 3–5, 6, 7

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A219. Lost sheep fable	15.3–5, 7	15.1–7	18.12–14

Parallel Verses for Signals Tracing: GMarc 15.~~1–2~~

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.1–2 not present in QnLk1[519]	Lk2 15.1. ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. [CINP] Lk2 15.2. καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. [CINP]

[519] Lk2 15.1–2 is unattested according to R (425), but these verses were likely not present in Lk1. They reflect a dense cluster of characteristic LkR2 features: plural forms for "tax-collectors" / τελῶναι and "sinners" / ἁμαρτωλοὶ, the enclitic "both" / τε, the participial introduction of "speaking" / λέγοντες, and the lemmata "complain" / διαγογγύζω, "welcome" / προσδέχομαι, and "eat together" / συνεσθίω (IDD 1.1); as well as a complaint against the protagonist (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 15.3. ⟪καὶ ἔλεγεν⟫ παραβολὴν[520]	Lk2 15.3. εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· [CINP]	Mt2 18.12a. τί ὑμῖν δοκεῖ; [Mt2c]
QnLk1 15.4. ⟨τίς ἄνθρωπος ἔχων⟩ ⌜πρόβατον⌝ ⌜ἀπώλεσεν⌝ ⟪αὐτὸ καὶ⟫ ⟨ζητεῖ τὸ ἀπολωλὸς⟩ ⟪ἕως⟫ ⟨εὕρῃ⟩ ⟪αὐτό⟫[521]	Lk2 15.4. <u>τίς ἄνθρωπος</u> ἐξ ὑμῶν <u>ἔχων</u> ἑκατὸν <u>πρόβατα</u> καὶ <u>ἀπολέσας</u> ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ <u>καὶ</u> πορεύεται ἐπὶ <u>τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό</u>; [QnLk1·Lk2]	Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; Mt2 12.12. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε <u>ἔξεστιν τοῖς σάββασιν</u> <u>καλῶς</u> <u>ποιεῖν</u>. [¦Mk1Mt1¨Mt2] Mt2 18.12b. ἐὰν γένηταί <u>τινι</u> <u>ἀνθρώπῳ</u> **<u>ἑκατὸν πρόβατα</u>** **<u>καὶ</u>** **<u>πλανηθῇ</u>** **<u>ἓν</u>** **<u>ἐξ αὐτῶν</u>**, οὐχὶ **<u>ἀφήσει</u>** **<u>τὰ ἐνενήκοντα ἐννέα</u>** **<u>ἐπὶ τὰ ὄρη</u>** **<u>καὶ</u>** **<u>πορευθεὶς</u>** <u>ζητεῖ</u> <u>τὸ πλανώμενον</u>; [QnLk1Lk2·:Mt2] Mt2 18.13a. καὶ ἐὰν γένηται <u>εὑρεῖν</u> <u>αὐτό</u> [QnLk1¨Mt2]

[520] Lk1 15.3 is likely, albeit minimally attested by T when he later retrospectively summarizes: "thus the basis of both comparisons" / *ita utriusque parabolae* (*Marc.* 4.32.2; SC 456:398, 400; Evans 442). While V (219*) and BD (115) do not restore any content for this verse, most GMarc editors do: H (451), Z (479), TS (110), R (4.4.70, 425), K (941), N (124).

The parallels in Matthew and GThom 107 both lack the term "comparison," and *CEQ* (478–79) does not include Lk2 15.3 as part of its reconstruction of Q. Even so, the context requires at least some sort of transition. Some of the wording in Lk2 15.3 reads more reasonably as a continuation of Lk2 15.1–2, especially how Jesus speaks "to them" / πρὸς αὐτοὺς, i.e., the interlocutors introduced in the previous two verses.

[521] Lk1 15.4 is thoroughly and repeatedly restated together with Lk1 15.7 in T: "Who is the one seeking a lost sheep and a lost drachma?... Is it not the one who has lost? Yet who is the one who has lost? Is it not the one who had? Who is the one who had? Is it not the one whose it was? ... He lost who used to have. He sought who had lost. He found who had sought. He exalted who had found" / *ovem et dracmam perditam quis requirit? nonne qui perdidit? quis autem perdidit? nonne qui habuit? quis vero habuit? nonne cuius fuit?... is perdidit qui habuit, is requisivit qui perdidit is invenit qui quaesivit, is exultavit qui invenit* (*Marc.* 4.32.1; SC 456:398; Evans 442).

The repeated use of "he who" / *quis* / *qui* and "he" / *is* are taken as the basis for the explicit restoration of an anonymous masculine subject of the comparison: "a certain man" / τίς ἄνθρωπος, corroborated by both the Lk2 and Matthean receptors. The restoration of "who has" / ἔχων is based on the threefold repetition of "who had" / *qui habuit* / *quis habuit* / *qui habuit*. We correct from R's (425) plural for "sheep" / πρόβατα (anachronistically pulled from Lk2) to the singular based on T's singular "sheep" / *ovem* and note that amidst these repeated references T never uses the plural form for sheep or anything else, nor any numbers for that matter, neither "one" nor "ninety-nine", as found both in Lk2 and the Matthean version. T also never mentions anything about the person leaving a group of sheep, going into the desert (Lk2) or into the mountains (Matthew), thus these features are omitted as well. The focus on numbers, exaggeration, and gratuitous geographical details in fables are characteristic of Lk2 and other later strata (IDD 1.1, 1.4). The verb "lost" is corrected from R's (425) participle "losing" / ἀπολέσας, copied anachronistically from Lk2, to an active verb, "he lost" / ἀπώλεσεν, based on T's fourfold repetition of "he lost" / *perdidit*. The explicit restoration "seeks the lost" / ζητεῖ τὸ ἀπολωλὸς is based on T's "he sought who had lost" / *is requisivit qui perdidit* and the later restatement "the recovery of the lost" / *de perditi recuperatione*. The conjunction "until" / ἕως is syntactically necessary to introduce the final verb and is corroborated both in the Lk2 and Matthean strata. The doubled use of the neuter personal pronoun "it" / αὐτὸ as a direct object is also syntactically necessary, and both Lk2 and the Matthean stratum use the term in this way.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	
QnLk1 15.5. ⌜χαίρων⌝ ⟪ἐπ᾽ αὐτῷ⟫[522]	Lk2 15.5. καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων [QnLk1·Lk2]	Mt2 18.13b. ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ᾽ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. [‡QnLk1¨Mt2]
15.6 not present in QnLk1[523]	Lk2 15.6. καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. [CINP]	———

[522] Lk1 15.5 is minimally attested in T, "he exulted who had found" / *is exultavit qui invenit* (*Marc.* 4.32.1; SC 456:398; Evans 442), and perhaps restated later, "And consequently the exulting of that one is over a sinner's repentance, which is the recovery of the lost" / *atque adeo exultare illius est de paenitentia peccatoris id est de perditi recuperatione* (*Marc.* 4.32.2; SC 456:400; Evans 442).

While R adopts the Lk2 15.6 "rejoice together" / συγχάρητέ, we correct to the participial form of "rejoice" / χαίρων as closer to T's attestation to "rejoicing" / *exultare* and a match to the Lk2 15.5 receptor. The improvised restoration "over it" / ἐπ᾽ αὐτῷ matches the Matthean receptor and may be evoked by T's use of "over" / *de*. The romantized picture of the shepherd putting the sheep "on his shoulders" / ἐπὶ τοὺς ὤμους αὐτοῦ is omitted as characteristic of Lk2. Note that this phrase is missing from the Matthean receptor and that the lemma "shoulder" / ὦμος only appears here in Lk2 and once in Mt2 23.4, but nowhere else in canonical NT texts (IDD 1.1).

[523] Lk2 15.6 is unattested and likely not present, a view also maintained by BD (115) and K (942), contrary to most GMarc editors, who either restored it to some extent (H 451, Z 479, R 425, N 124) or viewed is as generally attested without wording (V 219*, TS 110).

Several lemmata attested for the preceding verses are certainly repeated in this verse, "find" / εὑρίσκω, "lose" / ἀπόλλυμι, and "sheep" / πρόβατον. But the συ-prefixed form of "rejoice together" / συγχαίρω, the house- and feast-setting, and the first person speech are not attested in T and are highly characteristic of Lk2 (IDD 1.1, 1.2, 1.4). The absence of this verse from the Matthean parallel is also telling.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 15.7. 《ὡς》 ˹ἐπὶ ἁμαρτωλῷ μετανοοῦντι˺[524]	Lk2 15.7. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται <u>ἐπὶ</u> ἑνὶ <u>ἁμαρτωλῷ μετανοοῦντι</u> ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας. [QnLk1·Lk2]	Mt2 18.14. <u>οὕτως</u> οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ **<u>ἐν</u>** **<u>οὐρανοῖς</u>** ἵνα ἀπόληται **<u>ἓν</u>** τῶν μικρῶν τούτων. [QnLk1Lk2·:Mt2]

[524] Lk1 15.7 is in part apparently attested in T: "And consequently the exulting of that one is over a sinner's repentance, which is the recovery of the lost" / *atque adeo exultare illius est de paenitentia peccatoris id est de perditi recuperatione* (*Marc.* 4.32.2; SC 456:400; Evans 442).

The cluster of characteristic Lk2 features missing from T's attestation are omitted from the reconstruction: the lemmata "joy" / χαρά, "need" / χρείαm and "righteous" / δίκαιος, particularly of persons (IDD 1.1); and the gratuitous focus on numbers (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 15.8, 9, 10

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A220. Lost coin fable	15.8, 10	15.8–10

Parallel Verses for Signals Tracing: GMarc 15.8

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.8. 《ἢ》 ⟨ἔχων⟩ ⌜δραχμὴν ἀπώλεσεν⌝ 《αὐτήν καὶ》 ζητεῖ 《ἕως》 ⟨εὕρῃ⟩[525]	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]

[525] Lk1 15.8 is attested in T together with 15.4: "Who is the one seeking… a lost sheep and drachma?… Is it not the one who lost? Yet who has lost? Is not the one who had? Who indeed had? Is it not the one whose it was?… He lost who used to have. He sought who had lost" / *ovem et dracmam perditam quis requirit? nonne qui perdidit? quis autem perdidit? nonne qui habuit? quis vero habuit? nonne cuius fuit?… is perdidit qui habuit is requisivit qui perdidit* (*Marc.* 4.32.2; SC 456:400; Evans 442). The last word, "finds" / εὕρῃ, is likely also paraphrased shortly later in T: "which is the recovery of the lost" / *id est de perditi recuperatione* (*Marc.* 4.32.2; SC 456:398, 400; Evans 442).

The improvised restoration of "or" / ἢ is syntactically necessary and consistent with the Lk2 receptor. The explicit restoration of the participle "who has" / ἔχων is consistent with the parallel in 15.4 and is based on T's repeated attestations: *qui habuit* / *quis… habuit* / *qui habuit*. The correction to the singular of "drachma" / instead of the plural is based on T clearly using the singular form *dracmam*. The emendation to the indicative (ἀπώλεσεν) instead of the subjunctive (ἀπολέσῃ) form is more consistent with the parallel in 15.4 and T's threefold attestations: "who/he lost" / *qui perdidit* / *is perdidit* / *qui perdidit*. The improvised restoration of the feminine "it" parallels the construction in 15.4 while switching to the gender corresponding to drachma. The improvised restoration of "and" / καὶ and "until" / ἕως are both syntactically necessary and match the Lk2 receptor. The explicit restoration of "find" / εὕρῃ also matches the Lk2 receptor and the second attestation in T. Characteristic Lk2 features unattested in T and omitted from the reconstruction include the intensive negative adverb οὐχὶ (*bis*) (IDD 1.1), especially as part of rhetorical questions, as well as a focus on numbers and house setting (IDD 1.4). Nothing in T's summary attestation indicates a male and female subject split between the two passages, which leads us to render a masculine participle (ἔχων) here (as in 15.4) instead of the Lk2 feminine (ἔχουσα). Such overt gender synkrisis is a common strategy of the Lk2 redactor (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.9 not present in QnLk1[526]	Lk2 15.9. καὶ εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. [QnLk1·Lk2]

[526] Lk2 15.9 is unattested and likely not present, a view also maintained by BD (115) and K (942), contrary to most GMarc editors, who either restored some of its content (H 452, Z 479, R 426, N 126) or viewed it as generally attested without wording (V 219*, TS 110).

As with Lk2 15.6, several lemmata attested for the preceding verses are certainly repeated in this verse, "find" / εὑρίσκω, "lose" / ἀπόλλυμι, and "drachma" / δραχμή. But the συ-prefixed form of "rejoice together" / συγχαίρω, the house- and feast-setting, and the first person speech are not attested in T and are omitted as highly characteristic of Lk2 (IDD 1.1, 1.2, 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.10. ⌜χαίρων⌝ 《ἐπ᾽ αὐτῇ ὡς》 ⌜ἐπὶ ἁμαρτωλῷ μετανοοῦντι⌝[527]	Lk2 15.10. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. [QnLk1·Lk2]

[527] Lk1 15.10 is likely attested in T as part of the parallel with 15.5 and 15.7: "he exulted who had found" / *is exultavit qui invenit* (*Marc.* 4.32.1; SC 456:398; Evans 442); "And consequently the exulting of that one is over a sinner's repentance, which is the recovery of the lost" / *atque adeo exultare illius est de paenitentia peccatoris id est de perditi recuperatione* (*Marc.* 4.32.2; SC 456:398, 400; Evans 442).

The restoration above follows the parallel restorations in 15.5 and 15.7 above, except for the substitution of the feminine form of personal pronoun.

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Parallel Passages for Signals Tracing: GMarc 15.~~11–32~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A221. Lost son fable	–––––	–––––	15.11–32

Parallel Verses for Signals Tracing: GMarc 15.~~11–32~~

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
15.11–32 not present in QnLk1[528]	Mt1 22.4. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.	Lk2 15.11. εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. [CENP] Lk2 15.12. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. [CENP] Lk2 15.13. καὶ μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. [CENP] Lk2 15.14. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. [CENP] Lk2 15.15. καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους, [CENP] Lk2 15.16. καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. [CENP] Lk2 15.17. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι. [CENP] Lk2 15.18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, [CENP] Lk2 15.19. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. [CENP] Lk2 15.20. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. [CENP] Lk2 15.21. εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. [CENP] Lk2 15.22. εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, [CENP] Lk2 15.23. καὶ φέρετε τὸν <u>μόσχον</u> <u>τὸν</u> <u>σιτευτόν</u>, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, [CENP] Lk2 15.24. ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. [CENP] Lk2 15.25. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, [CENP] Lk2 15.26. καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα. [CENP] Lk2 15.27. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν <u>μόσχον</u> <u>τὸν</u> <u>σιτευτόν</u>, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. [CENP] Lk2 15.28. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. [CENP] Lk2 15.29. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· [CENP] Lk2 15.30. ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. [CENP] Lk2 15.31. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ᾽ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· [CENP] Lk2 15.32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη. [CENP]

[528] Lk2 15.11–32 was not present in Lk1 according to E: "Again he deceptively cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other" / πάλιν παρέκοψε πᾶσαν τὴν παραβολὴν τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος καὶ τοῦ ἄλλου (*Pan.* 42.11.6 μβ (42); 42.11.17 Σχ. μβ (42); GCS 31:113, 142). All GMarc editors concur on its complete absence.

The passage contains an enormous and thick cluster of characteristic Lk2 features: the lemmata "go abroad" / ἀποδημέω, "country" / χώρα, "distant" / μακρός, "squander" / διασκορπίζω, "sin" / ἁμαρτάνω, "before" / ἐνώπιον, "run" / τρέχω, "begin" / ἄρχω, "symphony" / συμφωνία, "chorus" / χορός, "inquire" / πυνθάνομαι, "sacrifice" / θύω, "be angry" / ὀργίζω, "command" / ἐντολή, "year" / ἔτος, "want" / θέλω, "behold" / ἰδοὺ and the archaized possessives "my" / ἐμός and "your" / σός (IDD 1.1); accusative πρὸς, especially with verbs of speaking (IDD 1.1, 1.2); κατα- and συ-prefixed verbs, a periphrastic participle, passive infinitives, transitional participle + δὲ and δὲ + participle (IDD 1.2); novelistic storytelling, *exitus-reditus* journey, dramatization, character emotion, haste, filial piety, ethical synkrisis (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 16.1–9

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A222. Unjust steward fable	16.2, 4–7, 9a	16.1–9

Parallel Verses for Signals Tracing: GMarc 16.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.1[529]	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]

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

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.2. [530]	Lk2 16.2. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

[530] Lk1 16.2 is attested in T (R 5.64).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.3[531]	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]

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

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.4.[532]	Lk2 16.4. ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

[532] Lk1 16.4 is attested "but no insight into wording can be gained" according to R (426). T says... (R 5.64).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.5.[533]	Lk2 16.5. καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου;

[533] Lk1 16.5 is clearly paraphrased: “following the example of that servant who, after being removed from his job, with diminished pledges relieved the master’s debtors as a subsidy for himself” / *secundum servi illius exemplum qui ab actu summotus dominicos debitores diminutis cautionibus relevat in subsidium sibi* (*Marc.* 4.33.1; SC 456:400; Evans 442). According to R (426), "no insight into wording can be gained".

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.6.[534]	Lk2 16.6. ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

[534] Lk1 16.6 is attested "but no insight into wording can be gained" according to R (426). T says... (R 5.64).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.7.[535]	Lk2 16.7. ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

[535] Lk1 16.7 is attested "but no insight into wording can be gained" according to R (426). T says... (R 5.64).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.8. 《καὶ ἐπῄνεσεν ὁ κύριος οἰκονόμον τῆς ἀδικίας》[536]	Lk2 16.8a. καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· Lk2 16.8b. ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. [CINP*]

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

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.9a. ⌜καὶ ἐγὼ⌝ λέγω ὑμῖν ποιήσατε ⌜ὑμῖν⌝ φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας[537]	Lk2 16.9. καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [QnLk1·Lk2]

[537] Lk1 16.9a is closely paraphrased in T: “Indeed when admonishing us from our worldly things to provide in advance for ourselves the support of friends” / *admonens enim nos de saecularibus suffragia nobis prospicere amicitiarum… et ego inquit dico vobis facite vobis amicos de mammona iniustitiae* (*Marc.* 4.33.1; SC 456:400; Evans 442). References to Lk2 appear in two other treatises: “But make for yourselves friends from mammon. How should this be understood? / *facite autem vobis amicos de mammona. quomodo intellegendum sit* (*Fug.* 13.4 in CSEL 76:41; *Fug.* 13.2 in CCSL 2:1154); “How will we forge friendships from mammon for ourselves if we love it so much that we cannot suffer loss?” / *quomodo amicos de mammona fabricabimus nobis si eum in tantum amaverimus ut amissum non sufferamus?* (*Pat.* 7.10; SC 310:86).

While "the mammon of wickedness" / τοῦ μαμωνᾶ τῆς ἀδικίας is not directly attested for this verse, a close phrase is clearly attested for Lk1 16.11: "with wicked mammon" / *mamona iniusto* (*Marc.* 4.33.4; SC 456:404; Evans 444), making it fully reasonable to restore it here.

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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[538]	Lk2 16.10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. [CINP]
QnLk1 16.11. εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	Lk2 16.11. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [QnLk1·Lk2]
QnLk1 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὑρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν;[539]	Lk2 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; [QnLk1·Lk2]

[538] Lk2 16.10 is unattested by patristic witnesses, but it was likely not present. Most GMarc editors skip (R 426) or omit it.

Not only is it not included in *CEQ*, but the vocabulary and grammar are also highly characteristic of LkR2, including: the lemmata "faithful" / πιστὸς as a substantive adjective and the word "least" / ἐλαχύς (IDD 1.1); not to mention the superlative / *@a????s* more generally (IDD 1.2). On the debate about whether 2 Clement quotes Lk2 here, see Tyson, *Marcion*, 80; Landry, "Reconsidering", 186.

[539] Lk1 16.11–12 are together, sequentially, and extensively quoted in T. “it was said: ‘If you have not been faithful with wicked mammon, who will entrust to you what is true?... 'and if you have not been found faithful with another’s, who will give mine to you?... Who will entrust to you what is true? And who will give what is mine to you?’” / *dictum: si[t] mamona iniusto fideles non extitistis quod verum est quis vobis credet?... et si in alieno fideles inventi non estis meum quis dabit vobis?... quis vobis credet quod verius est? et quis vobis dabit quod meum est?* (*Marc.* 4.33.4; SC 456:404; Evans 444 *si[t] mamona* : *si in mammona*).

The logical transition "therefore" / οὖν is omitted from QnLk 16.11 as both unattested and as a characteristic LkR2 feature (IDD 1.1).

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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 ἑνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ*[540]	Mt1 6.24. *οὐδείς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ*. [QnLk1·Mt1]	Lk2 16.13. *οὐδείς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν·* ***ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου*** *καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ*. [QnLk1Mt1·:Lk2]

[540] 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 mamonam* (*Marc.* 4.33.1; SC 456:400; Evans 442); "He threw down this sentence, 'You cannot serve god and mammon… Ultimately you cannot serve god… and mammon'" / *ammentavit hanc sententiam non potestis deo servire et mammonae… denique non potestis deo servire… et mamonae* (*Marc.* 4.33.2; SC 456:402; Evans 442, 444 *ammentavit* : *amentavit*). Several references also appear in other treatises, but these are brief, redundant with better attested content, and not contextually related to GMarc, and thus make no difference to the reconstruction: "You cannot serve two masters" / *non potestis duobus dominis servire* (*An.* 16.7; SC 601:232); "You cannot serve god and mammon" / *non potestis deo servire et mammonae* (*Cor.* 12.4; Fontaine 151); "No one can serve two masters" / *nemo duobus dominis servire potest* (*Idol.* 12.2; CCSL 2:1112); "Indeed no one can serve two masters" / *nemo enim potest duobus dominis servire* (*Spect.* 26.4; SC 332:294). *Adm* quotes it multiple times: "No one can be enslaved to two lords" / *οὐδεὶς 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" / *οὐδεὶς φησίν δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ* (56,20–23 (1.28); R 7.4.26).

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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 ⟪δὲ⟫ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον ⟪αὐτόν⟫	Lk2 16.14. ἤκουον δὲ ταῦτα πάντα <u>οἱ Φαρισαῖοι φιλάργυροι</u> ὑπάρχοντες καὶ <u>ἐξεμυκτήριζον αὐτόν</u>. [QnLk1·Lk2]
QnLk1 16.15. ⟨καὶ λέγει⟩ ⟪αὐτοῖς⟫ ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ⌜ἔμπροσθεν⌝ τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ⌜τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ⌝[541]	Lk2 16.15. καὶ εἶπεν αὐτοῖς· <u>ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς</u> <u>ἐνώπιον</u> <u>τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν</u>· ὅτι <u>τὸ</u> <u>ἐν</u> <u>ἀνθρώποις</u> <u>ὑψηλὸν</u> <u>βδέλυγμα</u> ἐνώπιον <u>τοῦ</u> <u>θεοῦ</u>. [QnLk1·Lk2]

[541] Lk1 16.14–15 are closely paraphrased in T: "When he saw the pharisees' subservient lust… Lustful for money, the pharisees ridiculed" / *cui famulatam videns pharisaeorum cupiditatem… inridebant denique pharisaei pecuniae cupidi* (*Marc.* 4.33.2; SC 456:402; Evans 442); "Yet if the pharisees were also justifying themselves in front of humans… he says, 'Yet god knows your hearts… what is exalted among humans is detestable to god'" / *si autem et iustificantes se coram hominibus pharisaei… adicit scit autem deus corda vestra… quod elatum est apud homines perosum est deo* (*Marc.* 4.33.6; SC 456:406; Evans 446).

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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)
QnLk1 16.16. ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται[542] QnLk1 16.17. ⌜παρελεύσεται ὁ οὐρανὸς⌝ καὶ ⌜ἡ γῆ⌝ ⟪οὐ μὴ⟫ ⌜παρελεύσεται μία κεραία⌝ τῶν λόγων μου[543] QnLk1 21.33 see A293	Mt1 5.17. μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. [QnLk1·Mt1] Mt1 5.18. ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [QnLk1·Mt1] 5.19–20 not present in Mt1 Mt1 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἁρπάζουσιν αὐτήν. [QnLk1·Mt1] Mt1 11.13. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν· [QnLk1·Mt1]	Lk2 16.16. ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. [QnLk1˙Lk2] Lk2 16.17. εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ **τοῦ νόμου** μίαν κεραίαν πεσεῖν. [QnLk1Mt1·:Lk2] Lk2 21.33 see A293	Mk2 13.31 see A293	Mt2 5.19. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ᾽ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Mt2 5.20. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Mt2 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἁρπάζουσιν αὐτήν. [QnLk1Mt1·:Mt2] Mt2 24.35 see A293

[542] The first part of Lk1 16.16 is clearly quoted in T's running commentary: “Saying, ‘The law and the prophets were until John, from which the kingdom of god is announced’” / *dicens lex et prophetae usque ad Ioannem ex quo regnum dei adnuntiatur* (*Marc.* 4.33.7; SC 456:406, 408; Evans 446). T elsewhere repeatedly restates the opening of this Lk1/Lk2 material, including a couple of times later in his polemic against Marcion: "The law and the prophets until John” / *lex et prophetae usque ad Iohannem* (*Marc.* 5.2.1 in SC 483:82 and Evans 512; *Marc.* 5.8.4 in SC 483:184 and Evans 558). The remainder show no clear contextual indicators of being relevant to GMarc, while all of them align significantly with the quotations above (*Jejun.* 2.2 in CCSL 2:1258; *Jejun.* 11.6 in CCSL 2:1270; *Pud.* 6.2 in SC 394:168; *Prax.* 31.1 in Evans 129 and CCSL 2:1204). Only rarely do they evidence any variations, specifically: the addition of "the baptist" / *baptistam*, “the law and the prophets until John the baptist” / *lex et prophetae inquit usque ad Iohannem baptistam* (*Adv. Jud.* 8.14; CCSL 2:1362); and the use of a clarifying copulative verb, “the law and the prophets were until John” / *lex et prophetae usque ad Iohannem fuerunt* (*Adv. Jud.* 13.26; CCSL 2:1390). E's quotation aligns with that of T, yet goes beyond it: "The law and the prophets until John and everyone forcibly enters it" / ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου καὶ πᾶς εἰς αὐτὴν βιάζεται (*Pan.* 42.11.6 μγ (43); 42.11.17 Σχ. μγ (43); cf. 42.11.17 Ἕλ. μγ (43); GCS 31:113, 142).

[543] Lk1 16.17 is closely paraphrased in T. "Therefore, let heaven and earth, just as the law and prophets, pass more swiftly than one letter of the lord's words" / *transeat igitur caelum et terra citius sicut et lex et prophetae quam unus apex verborum domini* (*Marc.* 4.33.9; SC 456:410; Evans 446). While T uses the comparative "more swiftly" / *citius*, this does not merit the reconstruction of Lk2 term "more easily" / εὐκοπώτερον, which is a signature Lk2 word (cf. Lk2 5.23, 18.25) not likely in QnLk1. The doubling of identical verb forms and emphatic negative "not ever" / οὐ μὴ in Mt1 are the basis of the corrections and improvised reconstruction.

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Parallel Passages for Signals Tracing: GMarc 16.18

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A227. Divorce	16.18	5.32; 19.9	16.18	10.11–12	5.32; 19.9
A252. Divorce and celibacy	16.18		16.18	10.2–12	19.3–12

Parallel Verses for Signals Tracing: GMarc 16.16–18

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
			Mk2 10.2. καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. Mk2 10.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς; Mk2 10.4. οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. Mk2 10.5. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.	Mt2 19.3. καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; Mt2 19.4. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ᾽ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; Mt2 19.5. καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
QnLk1 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ ⌜πᾶς⌝ γαμῶν ἄλλην μοιχεύει καὶ ὁ γαμῶν ἀπολελυμένην ἀπὸ ἀνδρὸς ⌜ὁμοίως μοιχὸς ἐστιν⌝[544]	Mt1 5.32. ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ</u> παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ <u>ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται</u>.	Lk2 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. [QnLk1˙Lk2]	Mk2 10.6. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· Mk2 10.7. ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ], Mk2 10.8. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ. Mk2 10.9. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. Mk2 10.10. καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. Mk2 10.11. καὶ λέγει αὐτοῖς· <u>ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην</u> μοιχᾶται ἐπ᾽ αὐτήν· [Qn·Mk1] Mk2 10.12. καὶ ἐὰν <u>αὐτὴ ἀπολύσασα</u> τὸν <u>ἄνδρα</u> αὐτῆς <u>γαμήσῃ</u> ἄλλον μοιχᾶται. [Qn·Mk1]	Mt2 19.6. ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. Mt2 19.7. λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι [αὐτήν]; Mt2 19.8. λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ᾽ ἀρχῆς δὲ οὐ γέγονεν οὕτως. Mt2 19.9. λέγω δὲ ὑμῖν ὅτι **<u>ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ</u>** μὴ ἐπὶ πορνείᾳ **<u>καὶ γαμήσῃ ἄλλην μοιχᾶται</u>**. Mt2 19.10. λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. Mt2 19.11. ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ᾽ οἷς δέδοται. Mt2 19.12. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

[544] Lk1 16.18 is quoted twice and restated once in T, with some variations among them: "But Christ prohibits divorce, saying, 'He who has dismissed his wife and taken another commits adultery; he who has taken a woman dismissed by a man is equally an adulterer" / *sed Christus divortium prohibet dicens qui dimiserit uxorem suam et aliam duxerit adulterium* [SC 456:412] *committit; qui dimissam a viro duxerit aeque adulter est* (*Marc.* 4.34.1; SC 456:410, 412; Evans 448); "He who has dismissed,' he says, 'a wife and taken another has committed adultery, and he who has taken the one dismissed by a husband is equally an adulterer"' / *qui dimiserit inquit uxorem et aliam duxerit adulterium commisit et qui a marito dimissam duxerit aeque adulter est* (*Marc.* 4.34.4; SC 456:414; Evans 450); "The lord... hurled the figure of speech of illicit matrimonies and adultery at Herod, pronouncing him an adulterer who had taken one dismissed by a husband" / *dominus... inlicitorum matrimoniorum et adulterii figuras iaculatus est in Herodem adulterum pronuntians etiam qui dimissam a viro duxerit* (*Marc.* 4.34.9; SC 456:420; Evans 452 *inlicitorum* : *illicitorum*).

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Parallel Passages for Signals Tracing: GMarc 16.19–31

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

Parallel Verses for Signals Tracing: GMarc 16.19

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.19. ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς[545]	Lk2 16.19. <u>ἄνθρωπος</u> δέ <u>τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς</u>. [QnLk1·Lk2]

[545] Lk1 16.19 is attested by T, *Adm*, and E. Both T and E corroborate the word "rich man" / πλούσιος: "account of the rich man" / *argumentum divitis* (*Marc.* 4.34.10; SC 456:420; Evans 452); "concerning the rich man" / περὶ τοῦ πλουσίου (*Pan.* 42.11.6 μδ (44); 42.11.17 Σχ. μδ (44); GCS 31:113, 142). While E only provides a few quotations, elsewhere he attests to this entire fable being preserved in GMarc: "the remainders of these comparisons he left alone and did not deceptively cut out" / ὧν παραβολῶν τὰ λείψανα εἴασε καὶ οὐ παρέκοψεν (*Pan.* 42.11.17 Ἔλ. νς (56); GCS 31:146).

On the debate as to whether this fable was referenced in a lost commentary of Basilides as quoted by Hegemonius, see Winrich A. Löhr, *Basilides und seine Schule: Eine Studie zur Theologie- und Kirchengeschichtes zweiten Jahrhunderts*, WUNT 1.83 (Tübingen: Mohr-Siebeck, 1996) and Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ: An Investigation of the Collection and Origin of the Canonical Gospels* (Harrisburg: Trinity Press International, 2000); Tyson, *Marcion*, 81-82; Gregory, *Reception*, 78; Landry, "Reconsidering the Date of Luke", 185.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο ˹εἰς˺ τὸν πυλῶνα ˹ἡλκωμένος˺[546]	Lk2 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος [QnLk1·Lk2]

[546] Lk1 16.20 is referenced by T, E, and *Adm* (R 7.4.27). T briefly mentions the " account of the rich man… and poor man" / *argumentum divitis… et pauperis* (*Marc.* 4.34.10; SC 456:420; Evans 452). E specifically corroborates the words "poor man" / πτωχὸς and "Lazarus" / Λάζαρος, and indeed even both together, "Lazarus the beggar" / Λαζάρου τοῦ πτωχοῦ (*Pan.* 42.11.6 μδ (44); *Pan.* 42.11.17 Σχ. μδ (44); GCS 31:113, 142; see also *Pan.* 42.11.17 Ἕλ. νς (56); GCS 31:146).

The upgrade to "into" / εἰς corrects its prejudicial downgrading by R (426) on account of its disagreement with the characteristic LkR2 πρὸς + accusative noun formula / πρός@pa *1 *@na* (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ˹τραύματα˺ αὐτοῦ[547]	Lk2 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ. [QnLk1·Lk2]

[547] While "the rich man" / τοῦ πλουσίου could be in mind in the attestations of T and E to 16.19, the only explicit attestation to the unique content in Lk1 16.21 is the extended, verbatim quotation in *Adm* (R 7.4.27).

The word "wounds" / τραύματα shows up later in the fable of the Good Samaritan created by LkR2, suggesting that the Qn fable of Dives and Lazarus partly inspired the creation of that later fable. The Mk3 story of the Syrophoenician woman

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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[548]	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]

[548] Lk1 16.22 is quoted and/or restated in T, E and *Adm* (R 7.4.27). The first paraphase in T appears prior to his running commentary on GMarc: “within the infernal regions consolation in the bosom of Abraham” / *apud inferos in sinu Abrahae refrigerium* (*Marc.* 3.24.1; SC 399:202; Evans 246). Several more are found within the running commentary: “the following narrative of the rich man suffering within infernal regions and the poor man resting in the bosom of Abraham” / *subsequens argumentum divitis apud inferos dolentis et pauperis in sinu Abrahae requiescentis* (*Marc.* 4.34.10; SC 456:420, 422; Evans 452); “bosom and refuge… Abraham’s bosom for the poor man… Abraham’s bosom” / *sinum et portum… Abrahae sinum pauperi… Abrahae sinus* (*Marc.* 4.34.11; SC 456:422; Evans 454). Brief restatements appear in two other treatises: "in fire or in Abraham's bosom" / *in igni uel in sinu Abrahae* (*An.* 7.4; SC 601:180); "in Abraham's bosom" / *in Abrahae sinu* (*An.* 55.2; SC 601:438). E corroborates the phrase "carried off by the angels into the bosom of Abraham" / ἀπηνέχθη ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ (*Pan.* 42.11.6 μδ (44); *Pan.* 42.11.17 Σχ. μδ (44); restated in Ἕλ. μδ (44); GCS 31:113, 142).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.23. ἐν τῷ ᾅδῃ ἐπάρας ⸂οὖν⸃ τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ[549]	Lk2 16.23. καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. [QnLk1·Lk2]

[549] Lk1 16.23 is thoroughly restated in T and clearly quoted in *Adm* (R 7.4.27). An extensive however combative comment corroborates most of the verse's content: "We also respond with these things, by the same scripture conquering his eyes, who discerns in the infernal regions Abraham's bosom for the poor man… For it also says that a great chasm severs those regions and prohibits passage from either side. But the rich man could not have lifted his eyes, certainly not from far away, except to higher things and from a far away altitude through that immense distance of height and depth" / *utramque mercedem creatoris sive tormenti sive refrigerii apud inferos… respondebimus et <ad> haec ipsa scriptura revincente oculos eius qui ad inferos discernit Abrahae sinum pauperi… Nam et magnum ait intercidere regiones istas profundum et transitum utrimque prohibere. Sed nec adlevasset dives oculos et quidem de longinquo nisi in superiora et de altitudinis longinquo per immensam illam distantiam sublimitatis et profunditatis* (*Marc.* 4.34.11–12; SC 456:422, 424; Evans 454 *qui ad inferos* : *quae ab inferis*; *utrimque* : *utrinque*; *adlevasset* : *allevasset*). The opening phrase "in hades" / ἐν τῷ ᾅδῃ may also be attested in T appears prior to his running commentary on GMarc: “within the infernal regions consolation in the bosom of Abraham” / *apud inferos in sinu Abrahae refrigerium* (*Marc.* 3.24.1; SC 399:202; Evans 246). That same phrase, as well as the expression "in torments" / ἐν βασάνοις, is found within the sequential running commentary, just prior to the extensive comment noted above: "either recompense of the creator, whether of torment or of consolation within the infernal regions" / *utramque mercedem creatoris sive tormenti sive refrigerii apud inferos* (*Marc.* 4.34.11; SC 456:422; Evans 454). Note also the fourfold reference to Abraham's bosom found within the sequential commentary, including one occurrence of the word "bosom" without a immediate, accompanying reference to Abraham, one or more of which likely echo the doubled reference in 16.22–23: "in Abraham's bosom" / *in sinu Abrahae* (*Marc.* 4.34.10; SC 456:420, 422; Evans 452); "bosom and refuge… Abraham’s bosom for the poor man… Abraham’s bosom” / *sinum et portum… Abrahae sinum pauperi… Abrahae sinus* (*Marc.* 4.34.11; SC 456:422; Evans 454).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.24. καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ[550]	Lk2 16.24. καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. [QnLk1·Lk2]

[550] Lk1 16.24 is attested possibly in T and E and certainly in *Adm* (R 7.4.27). The closest possible reference in T more clearly applies to 16.23, but it could extend to this verse: "of torment… within the infernal regions" / *tormenti… apud inferos* (*Marc.* 4.34.11; SC 456:422; Evans 454). The paraphrase by E is retrospective, found in a later elenchus: "But a finger dipped in water after departure from here and a tongue quenched by water, as the rich man said to Abraham on account of Lazarus" / δακτύλου δὲ ἐμβρεχομένου εἰς ὕδωρ μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν καὶ γλώσσης καταψυχομένης ὕδατι ὡς ὁ πλούσιος ἔφη τῷ Ἀβραὰμ διὰ τὸν Λάζαρον (*Pan.* 42.11.17 Ἔλ. νς (56); GCS 31:146).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.25. Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ˹ὧδε˺ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι[551]	Lk2 16.25. εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. [QnLk1·Lk2]

[551] Lk1 16.25 is quoted verbatim in its entirely by *Adm*, and also quoted partly by E. "Now Abraham said, 'Child, remember that you received good things in your life and similarly Lazarus bad things. But now here he is comforted, but you are in agony" / Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά. νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι (*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 ὅδε.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.26. καὶ ˹ἐπὶ˺ πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ˹ἐνταῦθα˺ διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν[552]	Lk2 16.26. καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. [QnLk1·Lk2]

[552] Lk1 16.26 is closely paraphrase in T and quoted verbatim in Greek and Latin *Adm*: "For it also says that a great chasm severs those regions and prohibits passage from either side" / *nam et magnum ait intercidere regiones istas profundum et transitum utrimque prohibere* (*Marc.* 4.34.11; SC 456:422; Evans 454); "And 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" / καὶ ἐπὶ πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν (*Adm*; R 7.4.27).

Note that the one attested use of *pros* + accusative here, while rare in Qn, fits its custom of being prefaced by a verb of motion (IDD 1.1). Note also the absence of the characteristic Lk2 verb "wish/want" / θέλω (IDD 1.1) as well as the second, additional use of the *pros* + accusative, both of which are universally attested in Lk2 mss and anachronistically restored by K (970), but rightly omitted by V (222*), BD (117), R (427), and N (134).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.27. ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς ⸢τὴν οἰκίαν⸣ τοῦ πατρός μου[553]	Lk2 16.27. εἶπεν δέ· ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, [QnLk1·Lk2]

[553] Lk1 16.27 is quoted verbatim: "Therefore I ask you, father, that you send him to the house of my father" / ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρός μου (*Adm* 76,16–78,6 (2.10); R 7.4.27).

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

[554] 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).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.29. λέγει ⟨Ἀβραάμ⟩ αὐτῷ ἔχουσι ἐκεῖ Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν[555]	Lk2 16.29. λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. [QnLk1·Lk2]

[555] Lk1 16.29 is repeatedly quoted in T and *Adm* (R 7.4.27). T recalls it three times within his sequential commentary: "they have there Moses and the prophets. Let them hear them" / *habent illic Moysen et prophetas illos audiant* (*Marc.* 4.34.10; SC 456:422; Evans 454); "admonishing you heretics indeed, as long as you are in life, of Moses and the prophets preaching one creator god and preaching his one Christ" / *admonens quoque vos haereticos dum in vita estis Moysen et prophetas unum deum praedicantes creatorem et unum Christum praedicantes eius* (*Marc.* 4.34.14 in SC 456:426; 4.34.15 in Evans 456); "yet within the infernal regions it was said by him, 'They have Moses and the prophets. Let them hear them'" / *apud inferos autem de eis dictum est. Habent illic Moysen et prophetas illos audiant* (*Marc.* 4.34.17; SC 456:426; Evans 456 transposes *audiant illos*). T also gives a briefer quotation of this Lukan tradition in a different treatise: "'They have', he says, 'Moses and Elijah', that is the law and the prophets preaching Christ" / *babent inquit Moysen et Heliam, id est legem et prophetas Christum praedicantes* (*Praescr.* 8.6; SC 46:100). E quotes this verse several times: "Abraham said, 'They have Moses and the prophets. Let them listen to them, since they will not listen to someone raised from the dead'" / εἶπεν Ἀβραάμ ἔχουσι Μωυσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν, ἐπει οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούσουσιν (*Pan.* 42.11.6 *μς* (46); *Pan.* 42.11.17 Σχ. *μς* (46); paraphrased in 42.11.17 Ἕλ. *μς* (46); GCS 31:113, 143). E returns to it in a later elenchus: "Abraham said after his death, 'They have Moses and the prophets, let them listen to them'" / ἔλεγεν ὁ Ἀβραὰμ μετὰ τὴν τελευτήν ὅτι ἔχουσι Μωυσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν (*Pan.* 42.11.17 Ἕλ. *νθ* (59); GCS 31:147).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.30. ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ⸢ἐκ⸣ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν[556]	Lk2 16.30. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. [QnLk1·Lk2]

[556] 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 (IDD 1.1, 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.31. ⌜ὁ δὲ εἶπεν⌝ εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ⌜ἤκουσαν⌝ οὐδ᾽ ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ[557]	Lk2 16.31. εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ᾽ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. [QnLk1·Lk2]

[557] 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 ἀκούσουσιν (*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 ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ.

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Parallel Passages for Signals Tracing: GMarc 17.1–2, 3a

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A229. Scandals	17.1–2	17.1–3a	18.6–7	9.42
A168. Temptation warnings	17.1–2	14.34–35, 17.1–2	18.6–9	9.42–50

Parallel Verses for Signals Tracing: GMarc 17.1–2, 3a

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 17.1. ⟨λέγει τοῖς μαθηταῖς⟩ οὐαὶ ⟨ἐκείνῳ δι᾽ οὗ⟩ ⸢τὸ σκάνδαλον⸣ ⟨ἔρχεται⟩[558] QnLk1 17.2. ⸢συνέφερεν⸣ αὐτῷ εἰ ⸢μύλος περίκειται⸣ περὶ τὸν τράχηλον αὐτοῦ καὶ ⸢ἔρριπται⸣ εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ[559] QnLk1 17.3a. ⟨προσέχετε⟩[560]	Lk2 17.1. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι᾽ οὗ ἔρχεται· [QnLk1·Lk2] Lk2 17.2. λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα. [QnLk1·Lk2] Lk2 17.3a. προσέχετε ἑαυτοῖς. [QnLk1·Lk2]	Mt2 18.6. **ὃς δ᾽ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων** εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ **μύλος ὀνικὸς** περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. [QnLk1¨Mt2] Mt2 18.7. οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· **ἀνάγκη** γὰρ **ἐλθεῖν τὰ σκάνδαλα**, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι᾽ οὗ τὸ σκάνδαλον ἔρχεται. [QnLk1¨Mt2] Mt2 18.8. εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. [Mt2c] Mt2 18.9. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. [Mt2c] [cf Mt 26.24]	Mk3 9.42. καὶ **ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ]**, **καλόν ἐστιν αὐτῷ** μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. [QnLk1Mt2·:Mk3] Mk3 9.43. καὶ **ἐὰν σκανδαλίζῃ σε ἡ χείρ σου**, **ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ** τὰς **δύο χεῖρας ἔχοντα** ἀπελθεῖν εἰς τὴν γέενναν, **εἰς τὸ πῦρ τὸ** ἄσβεστον. [Mt2·Mk3] Mk3 9.44. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c] Mk3 9.45. καὶ **ἐὰν ὁ πούς σου σκανδαλίζῃ σε**, **ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ** τοὺς **δύο πόδας ἔχοντα βληθῆναι εἰς** τὴν γέενναν. [Mt2·Mk3] Mk3 9.46. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c] Mk3 9.47. **καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε**, **ἔκβαλε αὐτόν· καλόν** σέ **ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν** βασιλείαν τοῦ θεοῦ **ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν**, [Mt2·Mk3] Mk3 9.48. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. [Mk3c] Mk3 9.49. πᾶς γὰρ πυρὶ ἁλισθήσεται. [¦QnLk1Mt1¨Mk2] [see A218] Mk3 9.50. καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ **ἀρτύσετε**; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [¦QnLk1Lk2·:Mk2] [see A218] [cf Mk 14.21]

[558] 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 students, 'Woe', he says, 'to the originator of scandals" / *conversus ibidem ad discipulos vae dicit auctori scandalorum* (*Marc.* 4.35.1; SC 456:428; Evans 456).

The dative "to the students" / τοῖς μαθηταῖς is restored in favor of the characteristic Lk2 verb of speaking with *pros* + accusative addressee (IDD 1.2). T's description of Jesus "turning to the students" repeats a common LkR2 formula used elsewhere but not here in Lk2. Thus it 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.

[559] Continuing directly from his above attestation of Lk1 17.1, T continues by quoting Lk1 17.2: "expedient for him, if he had not been born, or if with a millstone bound to his neck he had been thrown from a cliff into the depths, than that he scandalize one of these little students" /*expedisse ei si natus non fuisset aut si molino saxo ad collum deligato praecipitatus esset in profundum quam unum ex illis modicis utique discipulis eius scandalizasset* (*Marc.* 4.35.1; SC 456:428; Evans 456).

This verse is quite reminiscent of the death of Aesop in the *Aesop Romance*, which had previously been imitated in QnLk1 4.29–30. Instead of "stone" / λίθος—a characteristic Lk2 lemma—we correct to "millstone" / μύλος (IDD 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 αὐτῷ εἰ. Compare Mk 9.42 above: καλόν ἐστιν αὐτῷ. 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.

[560] 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.

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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. 《ἐὰν》 ἁμάρτῃ ὁ ἀδελφός ἐπιτίμησον 《αὐτῷ》[561]	Mt1 18.15. ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου 《ἐπιτίμησον αὐτῷ》 [QnLk1·Mt1]	Lk2 17.3b–c. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ. [QnLk1Mt1·:Lk2]	Mt2 18.15. ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· [QnLk1Mt1·:Mt2] Mt2 18.16. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· [Mt2c] Mt2 18.17. ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [Mt2c] Mt2 18.18. ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. [Mt2c] [cp. Mt2 16.19 in A158] Mt2 18.19. πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [Mt2c] Mt2 18.20. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. [Mt2c]

[561] Lk1 17.3b is closely paraphrased and thoroughly explained in T: “He commands the sinning brother be rebuked. The one who has not done this by all means has failed, either out of hatred wanting the brother to persevere in sin or sparing him out of acceptance of personality" / *peccantem fratrem iubet corripi; quod qui non fecerit utique deliquit aut ex odio volens fratrem in delicto perseverare aut ex acceptione personae parcens ei* (*Marc.* 4.35.2; SC 456:430; Evans 458)

The improvised restoration of the particle "if" / ἐὰν 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.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 17.4. 《καὶ》 ἐὰν ἑπτάκις ἁμαρτήσῃ εἰς σὲ ἄφες 《αὐτῷ》[562]	Mt1 18.21. 《καὶ ἐὰν》 ἑπτάκις 《ἁμαρτήσῃ εἰς σὲ ἄφες》 αὐτῷ [QnLk1·Mt2]	Lk2 17.4. καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, ἀφήσεις αὐτῷ. [QnLk1·Lk2]	Mt2 18.21. τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; [QnLk1·Mt1] Mt2 18.22. λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά. [QnLk1·Mt2]

[562] Lk1 17.4 is paraphrased by T: "But he commands you give forgiveness even to the brother who offends you, even seven times" / *sed et veniam des fratri in te delinquenti iubet etiam septies* (*Marc.* 4.35.3; SC 456:430; Evans 458). In another treatise, T clearly attests the Matthean version, including its distinctive dialogue between Jesus and Peter and number "seventy-seven": “And when Peter had questioned him, if a brother should be forgiven seven times, ‘No indeed,’ he says, ‘Seventy seven’” / *et cum interrogasset Petrus si septies remittendum esset fratri immo inquit septuagies septies* (*Or.* 7.3; Evans 12; CCSL 1:262).

Both the words "and" / καὶ and "him" / αὐτῷ are improvised restorations necessitated by syntax and confirmed by Lk2 and Mt2 as independent QnLk1 receptors. Note the addition of several Lk2 characteristic features unattested for GMarc: "day" / ἡμέρα, "turn" / ἐπιστρέφω, "saying" / λέγω@vpp, "repent" / μετανοέω (IDD 1.1).

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Parallel Passages for Signals Tracing: GMarc 17.5–6

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
A231. On faith	–––––	17.5–6	9.28–29	17.19–21, 21.21	9.28–29; 11.22–23
A275. Fig tree withered	–––––	–––––	–––––	21.20–22	11.20–26

Parallel Verses for Signals Tracing: GMarc 17.5–6

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
17.5–6 not present in QnLk1[563] QnLk1 13.18. 《καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;》 [see A209] QnLk1 13.19. ⌜ἡ βασιλεία τοῦ θεοῦ⌝ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ⌜ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ⌝ [see A209]	Mt1 6.14. ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· [Mt1c] Mt1 6.15. ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]	Lk2 17.5. καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν. [CINP] Lk2 17.6. εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ]· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. [CINP]	Mk2 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [see A163] Mk2 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ. [see A163]	Mt2 17.19. τότε **προσελθόντες οἱ μαθηταὶ** τῷ Ἰησοῦ **κατ' ἰδίαν** εἶπον· **διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό**; [¦Lk1Mk2·:Mt2] [see A163] Mt2 17.20. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, **ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως**, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [¦QnMk1Lk2·:Mt2] [see A163] Mt2 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ] [see A163] Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; [Mt2c] Mt2 21.21. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· [Lk2¨Mt2] Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε. [Mt2c]	Mk3 9.28–29 same as Mk2 Mk3 11.20. καὶ παραπορευόμενοι **πρωΐ** εἶδον **τὴν συκῆν** ἐξηραμμένην ἐκ ῥιζῶν. [Mt2·Mk3] Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε **ἡ συκῆ** ἣν κατηράσω **ἐξήρανται**. [Mt2·Mk3] Mk3 11.22. καὶ **ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν** θεοῦ. [Mt2·Mk3] Mk3 11.23. **ἀμὴν λέγω ὑμῖν** ὅτι ὃς ἂν **εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν**, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, **ἔσται** αὐτῷ. [Mt2·Mk3] Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, **πάντα ὅσα προσεύχεσθε** καὶ **αἰτεῖσθε, πιστεύετε** ὅτι **ἐλάβετε**, καὶ ἔσται ὑμῖν. [Mt2·Mk3] Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, **ἀφίετε** εἴ τι ἔχετε κατά τινος, ἵνα **καὶ ὁ πατὴρ ὑμῶν ὁ** ἐν τοῖς **οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν**. [QnLk1Mt1Lk2·:Mt3] [see A231/A275] Mk3 11.26. [**εἰ** δὲ ὑμεῖς **οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν** ὁ ἐν τοῖς οὐρανοῖς **ἀφήσει τὰ παραπτώματα ὑμῶν**] [Mt1¨Mk3] [see A231/A275]

[563] 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" / ἐκριζόω only occurs here in Lk2, while the verb "plant" / φυτεύω is only found in uniquely Lk2 verses (IDD 1.1); the "apostles" speaking collectively as a *collegium* is nowhere found in Lk1, but quite characteristic of Lk2 (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 (IDD 1.4).

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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[564]	Lk2 17.7. τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε, [CENP] Lk2 17.8. ἀλλ᾽ οὐχὶ ἐρεῖ αὐτῷ· ἑτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; [CENP] Lk2 17.9. μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; [CENP] Lk2 17.10. οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν. [CENP]

[564] Lk2 17.5–10a is unattested and Lk2 17.10b was not present according to R (427), but the entirety of 17.7–10 was likely not present in Lk1. When E specifically quotes 17.10b, he is probably making a shorthand reference to the entire passage (17.7–10) about the slaves not being present. "He deceptively cut out, 'Say that we are worthless slaves; we have done what we were supposed to do'" / παρέκοψε τό λέγετε ὅτι ἀχρεῖοι δοῦλοί ἐσμεν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν (*Pan.* 42.11.6 μζ (47); 42.11.17 Σχ. μζ (47); GCS 31:113, 143). As noted in the above passage, T's running commentary moves immediately from Lk1 17.4 (*Marc.* 4.35.3; SC 456:430) to Lk1 17.11 (*Marc.* 4.35.4; SC 456:432).

This passage is filled with characteristic LkR2 vocabulary and themes: the lemmata "feast" / δειπνέω, "order" / διατάσσω (twice), the verb "shepherd" / ποιμαίνω (only here in Lk2), "plow" / ἀροτριάω (a gospel *hapax* that only appears elsewhere in the NT once), and the intensive negative adverb οὐχὶ as part of a rhetorical question (IDD 1.1); aorist passive participle / *@vpap* (IDD 1.2); as well as hospitality protocols and ethics from a slave-owner perspective (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 17.~~11a~~, 12a, 11b, 12b, ~~12c–13~~, 17.14, 4.27, 17.15, ~~16a~~, 16b, ~~17~~, 18–19

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A233. Ten lepers cleansed	17.12a–11b, –19	17.11–19

Parallel Verses for Signals Tracing: GMarc 17.~~11~~

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.11a not present in QnLk1[565] 17.12a–11b. ⟨εἴς⟩ ⟪κώμην⟫ ⟨Σαμαρείας⟩[566]	Lk2 17.11a. καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ [CINP*] Lk2 17.11b. καὶ αὐτὸς διήρχετο διὰ μέσον <u>Σαμαρείας</u> καὶ Γαλιλαίας. [QnLk1·Lk2] Lk2 17.12a. καὶ εἰσερχομένου αὐτοῦ <u>εἴς</u> τινα <u>κώμην</u> [QnLk1·Lk2]

[565] Lk2 17.11a is not attested by patristic witnesses and was most likely not present in QnLk1.

Characteristic Lk2 features include: the lemma "Jerusalem" / Ἰερουσαλήμ (IDD 1.1); the introductory "and it happened" / καὶ ἐγένετο bigram, the prepositional articular infinitive / ἐν ό@dd?s *@vn* (IDD 1.2); and the gratuitous use of placenames and travel references (IDD 1.4).

[566] Lk1 17.12a and Lk1 17.11b are partly and together paraphrased in T, who later refers to the episode taking place "in the regions of Samaria" / *in Samariae regionibus* (*Marc.* 4.35.9; SC 456:436; Evans 460).

In the flow of the QnLk1 narrative, the reader has not left Samaria; "a village of Samaritans" / *viculum Samaritarum* in QnLk1 9.52 was the last place clearly mentioned (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388), and subsequent to that the Lord's prayer was taught "in a certain place" / *in quodam loco* (*Marc.* 4.26.1; SC 456:330; Evans 404). Based on the previous usage in QnLk1 9.52 of a "village" in relation to Samaria, the mention of a "village" / κώμην here in Lk2 17.12a is taken as authentic to QnLk1 and thus restored. Given that this passage in QnLk1 comes immediately after a sequence of sayings about Forgiveness (A230), Reproving a brother (A170), and Reconciliation (A172), Joshua's sayings and actions here may well point to a political alliance between Galileans and Samaritans, perhaps in common cause against Roman-controlled Jerusalem. Besides the brief geographical notice, the rest of the material in Lk2 17.11–12a was most likely not present, reflecting a cluster of characteristic Lk2 features: a middle participle and a participial transitional phrase (IDD 1.2); and the gratuitous use of placenames and travel references (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.12b. ⟨ὅτε συνήντησαν⟩ οἱ δέκα λεπροὶ[567]	Lk2 17.12b. ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες [QnLk1·Lk2]

[567] 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 (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.12c–13 not present in QnLk1[568]	Lk2 17.12c. οἳ ἔστησαν πόρρωθεν [CENP] Lk2 17.13. καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. [CENP]

[568] Lk2 17.12c–13 were together not present according to E, who describes the omission carefully and the transition of GMarc immediately from 17.12b to 17.14. "'When the ten lepers encountered him', he deceptively cut out much and he put, 'he sent them away saying, "show yourselves to the priests"' / ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143). R (427) imprecisely claims that E only attests to the absence of 17.13.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.14. ⌜ἀπέστειλεν αὐτοὺς λέγων⌝ ⌜δείξατε⌝ ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ⌜ἐν τῇ ὁδῷ⌝ ἐκαθαρίσθησαν[569]	Lk2 17.14. καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. [QnLk1·Lk2]

[569] Lk1 17.14 is quoted in T and E. T first summarizes then quotes: “But he ordered what was in the plainness of the law. ‘Go, show yourselves to the priests’” / *sed et quod in manifesto fuit legis praecepit. Ite ostendite vos sacerdotibus* (*Marc.* 4.35.7; SC 456:434; Evans 460). E proceeds directly into a more extended quotation: "he put, 'he sent them away saying, "show yourselves to the priests"' / ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143).

Several highly characteristic of LkR2 are omitted: the plural participle + plural imperative combination / *@vp??n?p* *@vd???p, the narrative voice bigram "and it happened" / καί γίνομαι@viam3s, and the prepositional infinitive construction / ἐν@* ό@dd?s *@vn* here, "when they were departing" / ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς (IDD 1.2). This transitional phrase is completely absent from the testimony of E, and T's phrase "on the road he cleansed" / *in itinere purgavit* does not establish it, contrary to R (5.71; 428). Our emendation "on the road" / ἐν τῇ ὁδῷ follows T precisely, using a phrase found elsewhere in QnLk1 12.58. Also contrary to R, the participle "going" / πορευθέντες is omitted for lack of attestation by T and E.

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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[570]	Lk2 4.27. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. [QnLk1·Lk2]

[570] Lk1 4.27 is attested as part of this passage (A233 rather than A033) by T and E. T quotes it verbatim: "Now although he has previously mentioned that there were many lepers within Israel in the days of Elisha the prophet and that none of them were cleansed except Namaan the Syrian" / *nunc etsi praefatus est multos tunc fuisse leprosos apud Israhelem in diebus Helisaei prophetae et neminem eorum purgatum nisi Neman Syrum* (*Marc.* 4.35.6; SC 456:432; Evans 460). The quotation of E largely matches: "he put other words in place of other words, saying 'that there were many lepers in the days of Elisha the prophet and not one was cleansed except Naaman the Syrian'" / ἄλλα ἀντὶ ἄλλων ἐποίησε λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113–14, 143). The elenchus restates some elements: “And here the lord calls Elisha a prophet and himself fulfills the same type of things done before by him” / καὶ ἐνταῦθα προφήτην τὸν Ἐλισσαῖον καλεῖ ὁ κύριος καὶ ἑαυτὸν πληροῦντα τὰ ἰσοτύπως παρ’ ἐκεινου προγεγενημένα (*Pan.* 42.11.17 Ἔλ. μη (48); GCS 31:144). GMarc editors concur on this differing location.

While this clearly cites a story known from the Hebrew Nevi'im, it does not comprise a clear quotation or paraphrase of the LXX.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.15. εἷς ἐξ αὐτῶν[571] 17.16a not present in QnLk1[572] QnLk1 17.16b. Σαμαρίτης[573] 17.17 not present in QnLk1[574] QnLk1 17.18. ⟨ὑπέστρεψεν⟩ δοῦναι δόξαν τῷ θεῷ[575]	Lk2 17.15. εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, [QnLk1·Lk2] Lk2 17.16. καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. [QnLk1·Lk2] Lk2 17.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; [CINP] Lk2 17.18. οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; [QnLk1·Lk2]

[571] Lk1 17.15 is partly but clearly attested in T: "only that one of the ten" / *unum illum solutum ex decem* (*Marc.* 4.35.11; SC 456:438; Evans 462).

The expression "glorified god" / ἐδόξαζον τὸν θεὸν appears elsewhere in QnLk1 in 7.16, and likely 13.13. The verb "return" is commonly used by Lk2, but QnLk1 has two other examples (23.56, 24.9). We take the doubling of the "return... 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* (IDD 1.1) and the bigram "great voice" / φωνή@n* μέγας@a* (IDD 1.2).

[572] 17.16a is unattested in T and was most likely not present. R (428) imprecisely renders this part of the verse as ellipses.
It instead reflects a cluster of Lk2 features: the lemmata "fall" / πίπτω and "face" / πρόσωπον (IDD 1.1); and the theme of worshipping Jesus (IDD 1.4).

[573] Lk1 17.16b is likely referenced twice in T: “This event happened in the regions of Samaria, whence one of the lepers came” / *in Samariae regionibus res agebatur, unde erat et unus interim ex leprosis* (*Marc.* 4.35.9; SC 456:436; Evans 460); "Samaritan" / *Samariten* (*Marc.* 4.35.11; SC 456:438; Evans 462).

[574] According to R (5.71), 17.17 is attested for GMarc, "but no insight into wording can be gained." On the contrary, this content is unattested and most likely not present. The closest possible reference in T is: “Whence being amazed at that one alone of the ten who remembered divine grace” / *unde et unum illum solutum ex decem memorem divinae gratiae* (*Marc.* 4.35.11; SC 456:438; Evans 462). But this does not establish Jesus asking rhetorical questions nor the explicit mention of the number "nine", and its mention of "ten" / *decem* likely echoes that word in QnLk1 17.12b. E mentions the number "nine" within his paraphrase of Lk2 17.17–18, but only in a section of *Panarion* on the Manicheans, not one treating directly of GMarc: "The lord cleansed ten lepers and the nine departing did not give glory to god, but the one returning stayed" / ὁ κύριος δέκα λεπροὺς ἐκαθάρισε καὶ οἱ ἐννέα ἀπελθόντες οὐκ ἔδωκαν δόξαν τῷ θεῷ, ὁ δὲ εἷς ὑποστρέψας ἔμεινεν (*Pan.* 66.41.1; GCS 37:78).

Highly characteristic Lk2 features include the intensive negative adverb οὐχὶ as part of a rhetorical question (IDD 1.1); the opening participial transitional phrase (IDD 1.2); as well as the focus on numbers (IDD 1.4).

[575] Lk1 17.18 is closely paraphrased by T: "He did not command him to offer a gift by law, because by returning glory to god he had already offered enough" / *non mandat offerre munus ex lege quia satis iam obtulerat gloriam deo reddens* (*Marc.* 4.35.11; SC 456:438; Evans 462).

The word "offer" / *obtulerat* reasonably attests "to give" / δοῦναι. The phrase "glory to god" / δόξαν τῷ θεῷ / *gloriam deo* is attested verbatim. The participle "returning" / *reddens*, while singular in contrast to the plural in Lk2 17.18, likely establishes "he returned" / ὑπέστρεψεν as received in Lk2 17.15. Notice how the Lk2 expansion doubles the "return... glorify god" / "returning to give glory to god" expression, inserting new content between them.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.19. 《καὶ ὁ Ἰησοῦς λέγει αὐτῷ》 ἡ πίστις σου σέσωκέν σε[576]	Lk2 17.19. καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. [QnLk1·Lk2]

[576] 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 (IDD 1.2) and in its provision of a response to the previous LkR2 17.16 scene of the leper falling down on his face at the feet to worship Jesus.

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Parallel Passages for Signals Tracing: GMarc 17.20–21

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A234. Kingdom within	17.20–21	13.21	24.23	17.20–21

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[577]	Lk2 17.20. ἐπερωτηθείς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, [CINP]

[577] Lk1 17.20 is summarized and quoted in T. "Yet not even the Pharisees could be seen to have consulted the lord about another god's kingdom, when it was to come... 'The kingdom of god', he said, 'does not come with observation" / *sed nec Pharisaei possunt videri de alterius dei regno consuluisse dominum quando venturum sit... non venit inquit regnum dei cum observatione* (*Marc.* 4.35.12; SC 456:438, 440; Evans 462).

V and R anachronistically default to the Lk2 phrase, "Now he was asked by the Pharisees" / ἐπερωτηθείς δὲ ὑπὸ τῶν Φαρισαίων, when T overtly stresses the secrecy of the Pharisees' question, hence our correction and explicit restoration, "and the Pharisees asked in secret" / οἱ Φαρισαῖοι ἐν κρυπτῷ λέγουσιν. The lemma "secret" / κρυπτός is used elsewhere in Qn 8.17, and the generic verb of speaking λέγω is regularly used for questions in Qn (e.g., 7.19–20, 12.41, 18.19, 22.70). This reconstruction suggests that QnLk1 17.20 may have inspired the extended Johannine *aggadah* and Socratic dialogue about Nicodemas the Pharisee coming to Jesus "at night" / νυκτὸς (Jn2 3.1) to discuss "the kingdom of god" / τὴν βασιλείαν τοῦ θεοῦ (Jn2 3.3). The compound verb and the nominative participle + δὲ introductory bigram are omitted as highly characteristic of LkR2 (IDD 1.1, 1.2).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 17.21. οὐδὲ ⸂λέγουσιν⸃ ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν[578]	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, ἤ· ὧδε, μὴ πιστεύσητε·	Lk2 17.21. οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἤ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.

[578] Lk1 17.21 is twice quoted in T: "Neither do they say, 'Here it is', or 'There it is', for god's kingdom is inside you… is inside you" / *nec dicunt ecce hic ecce illic ecce enim regnum dei intra vos est… intra vos est* (*Marc* 4.35.12; SC 456:440; Evans 462); "It will not be here nor there, for behold god's kingdom is inside you" / *hoc erit non hic nec illic ecce enim intra vos est regnum dei* (*Marc.* 4.35.13; SC 456:440; Evans 464).

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Parallel Passages for Signals Tracing: GMarc 17.22–37

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A235. Day of son of man	17.22, 25–26, 28, 32	17.22–37	8.35, 13.5–6, 14–16, 19–23	10.39, 16.25, 24.5, 11, 17–18, 23, 26–28, 37–41

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[579]	Lk2 17.22. εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε	8.35. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.	10.39. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

[579] 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 ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*Pan.* 42.11.6 μθ (49); 42.11.17 Σχ. μθ (49); paraphrased in 42.11.17 Ἕλ. μθ (49); GCS 31:114, 144).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.23–24[580]	Lk2 17.23. καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, [ἤ·] ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. Lk2 17.24. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].	13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. 13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε· 13.22. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.	24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν. 24.11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· 24.23. τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός, ἤ· ὧδε, μὴ πιστεύσητε· 24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· 24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

[580] Lk2 17.23–24 is unattested according to R (428). For now we omit it, but 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 17.25. πρῶτον ⸂δὲ⸃ δεῖ ⸂τὸν υἱὸν ἀνθρώπου⸃ πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι[581] [see A159]	Lk2 17.25. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.	13.14. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ,

[581] Lk1 17.25 is closely paraphrased in T: "For when saying that the son of man must beforehand suffer many things and be rejected before his coming" / *dicens enim filium hominis ante multa pati et reprobari oportere ante adventum suum* (*Marc.* 4.35.14; SC 456:440; Evans 464).

The term "generation" / γενεά was apparently missing.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.26. ⌜ἐν⌝ ταῖς ἡμέραις Νῶε[582]	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.

[582] Lk1 17.26 is minimally attested in T: "But if he speaks of his own coming, why does a god who is gentle and meek compare it with the foul and savage days of Noah and Lot?" / *sed si de suo loquitur adventu cur eum diebus Noe et Loth comparat tetris et atrocibus deus et lenis et mitis?* (*Marc.* 4.35.16 in SC 456:442; 4.35.15 in Evans 464).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.27[583]	Lk2 17.27. ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.		24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 24.38. ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 24.39a. καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

[583] 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.28. ⸢ἐν⸣ ταῖς ἡμέραις Λώτ[584]	Lk2 17.28. ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·		

[584] Lk1 17.28 is minimally attested in T: "But if he speaks of his own coming, why does a god who is gentle and meek compare it with the foul and savage days of Noah and Lot?" / *sed si de suo loquitur adventu cur eum diebus Noe et Loth comparat tetris et atrocibus deus et lenis et mitis? cur admonet meminisse uxoris Loth...?* (*Marc.* 4.35.16 in SC 456:442; 4.35.15 in Evans 464).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.29–31 not present in QnLk1[585]	Lk2 17.29. ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν πάντας. Lk2 17.30. κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Lk2 17.31. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.		24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· 24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

[585] Lk2 17.29–31 are unattested according to R (428), but they were likely not present.
Characteristic Lk2 features include: the *kata* + accusative article bigram / κατά@pa ό@da* and a lemma with the root "turn" / *στρέφ*@*(IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.32. *μνημονεύετε τῆς γυναικὸς Λώτ*[586] 21.8, 17.21, 9.24	Lk2 17.32. *μνημονεύετε τῆς γυναικὸς Λώτ.*		

[586] Lk1 17.32 is minimally attested in T: "Why does he warn them to remember Lot's wife?" / *admonet meminisse uxoris Loth…?* (*Marc.* 4.35.16 in SC 456:442; 4.35.15 in Evans 464).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.33–37[587]	Lk2 17.33. ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ᾽ ἂν ἀπολέσῃ ζῳογονήσει αὐτήν. Lk2 17.34. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· Lk2 17.35. ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται. Lk2 17.36. Lk2 17.37. καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.	13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ᾽ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. 13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. 13.23. ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.	24.28. ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. 24.41. δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

[587] 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.

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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. ⟪καὶ ἔλεγεν⟫ παραβολὴν ⟪αὐτοῖς⟫ προσεύχεσθαι πάντοτε καὶ μὴ ἐγκακεῖν[588]	Lk2 18.1. ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, [QnLk1·Lk2]

[588] Lk1 18.1 is attested as part of a brief summary of this episode in T: "For commanding perseverance and earnestness in praying he sets forth a comparison of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabola iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (*Marc.* 4.36.1; SC 456:442, 444; Evans 466).
The lemma ἐγκακέω is *hapax* in the canonical Gospels and is typically Pauline, especially in negative formulations (2 Cor 4.1, 16; Gal 6.9; 2 Th 3.13), but it is restored here in keeping with T's twice-doubled formula, "perseverance and earnestness... earnestness and perseverance". The *pros* + accusative formula and the verb "it is necessary" / δεῖ are characteristic of LkR2 (IDD 1.1); as is the articular infinitive / ὁ@d* *@vn* and infinitive followed by its subject ("they" / αὐτοὺς) in the accusative / *@vn αὐτός@rpa* (IDD 1.2). These characteristic Lk2 features are anachronistically included in the restorations by V (224*), BD (118), R (428), K (1004), and N (144). The verb "it is necessary" / δεῖ does occur once elsewhere in Qn (IDD 1.1), but there it indicates fate/destiny, not a command, and is thus not merited by T's reference to "commanding" / *mandans*. The infinitive "praying" / προσεύχεσθαι can serve a hortatory function on its own.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.2. κριτής ⟪τις ἦν⟫[589]	Lk2 18.2. λέγων· κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. [QnLk1·Lk2]

[589] For Lk1 18.2 only the word "judge" / *iudicis* / κριτής is clearly attested in T (*Marc.* 4.36.1; SC 456:442, 444; Evans 466), and is the only word restored by TS (115) and R (5.74; 428). V (224*) restored "a certain judge" / κριτής τις. BD (118) goes somewhat farther, "in a certain city there was a certain judge." The maximalist editors restore the entirety of the Lk2 text: H (459), Z (483), K (1004), N (144).

The improvised restoration follows from common QnLk1 stylometric patterns (cp. esp. 16.29–30), as well as all Luke mss having "was" / ἦν and the enclitic τις only being absent from minuscule 579. The geographical setting "in a certain city" / ἔν τινι πόλει and the pithy description of the judge "not fearing god and not respecting man" / τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος)—repeated verbatim in Lk2 18.4—is excluded from QnLk1 as reflecting characteristic LkR2 phrases (IDD 1.2) and tendencies to elaborate on character motivation, religious piety, and gendered synkrisis (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.3. χήρα ⟪δὲ ἦν καὶ ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου⟫[590]	Lk2 18.3. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [QnLk1·Lk2]

[590] For Lk1 18.3 is clearly paraphrased in T: "he sets forth a parable of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (*Marc.* 4.36.1; SC 456:442, 444; Evans 466). V (224*) and R (5.74; 428) minimalistically restore only the word "widow" / χήρα, TS (115) has the slightly longer "compelled to hear a widow" / *coactus audire viduam*, but most GMarc editors have made more substantial restorations: H (459), Z (483), BD (118), K (1004), and N (144).

The repeated geographical notice, "in that city" / ἐν τῇ πόλει ἐκείνῃ, is characteristic LkR2 redaction (IDD 1.2) and thus should be omitted. But the remainder of the verse stems reasonably from QnLk1. The lemma ἀντίδικος is present in QnLk1 12.58 and the lemma ἐκδικέω is nowhere else in evidence in Lk2 or Acts (IDD 1.1). While *pros* + accusative / πρός@pa *@* is rare in Qn and characteristically abundant in Lk2, here it follows the typical Qn pattern of being prefaced by a verb of motion (IDD 1.1). BD skips over it, but H, Z, K, and N maintain its presence here.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.4a. 《καὶ ἦλθεν εἰς ἑαυτὸν καὶ λέγει》[591] 18.4b not present in QnLk1	Lk2 18.4a. καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· [‡QnLk1·Lk2] Lk2 18.4b. εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, [CINP*]

[591] Lk1 18.4 is likely implicitly described in T: "of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (*Marc.* 4.36.1; SC 456:442, 444; Evans 466). V (224) and TS (115) saw this verse as generally attested but restored no wording, while R (428) minimalistically claims it was unattested. Several GMarc editors make a complete restoration corresponding largely or entirely with Lk2: H (459), Z (483), K (1004), N (144). BD (118) finds a middle ground: "he said to himself."

The phrase "he came to himself and says" / ἦλθεν εἰς ἑαυτὸν καὶ λέγει is unique to D among Lk2 mss. In keeping with the restorations of K and N, here it is also taken as an earlier tradition than the internal dialogue narrated in LkR2. If this is correct, as an earlier tradition it may have partly inspired the theme of the lost son's "coming to himself" / εἰς ἑαυτὸν δὲ ἐλθὼν in Lk2 15.17. The concluding soliloquy or internal dialogue, "If I do not even fear god nor respect a person"—a self-indicting philosophical reflection that recounts similar phrases found in 18.2—is characteristic of Lk2.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.5a. 《*μή μοι κόπους πάρεχε ἐκδικήσω σε*》[592] 18.5b not present in QnLk1	Lk2 18.5. διά γε τὸ <u>παρέχειν</u> μοι <u>κόπον</u> τὴν χήραν ταύτην <u>ἐκδικήσω</u> αὐτήν, [‡QnLk1·Lk2] Lk2 18.5b. ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. [CINP*]

[592] The resolution or response of the judge in Lk1 18.5 is likely implied in T's summary: "of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (*Marc.* 4.36.1; SC 456:442, 444; Evans 466). V (224), TS (115), and R (428) all see it as attested but restore no specific wording.
The opening phrasing echoed in Lk2 is quite characteristic of Qn, particularly the phrase "causes trouble" / παρέχω@* κόπος@* (IDD 1.2, cf. QnLk1 11.7), whose verb also occurs in QnLk1 6.29. The verb "avenge" / ἐκδικέω is found in QnLk1 18.3 above and is likely original to QnLk1. The remaining wording is omitted as highly characteristic of Lk2: "end" / τέλος and a gospel *hapax* "browbeat/annoy/torment" / ὑπωπιάζω (IDD 1.1); διά + accusative / διά@pa *@*, "because" + articular infinitive / διὰ@p* *1 ό@d* *@vn*, the articular infinitive / ό@d* *@vn*, and the negative purpose clause bigram "so that… not" / ἵνα@cs μή@x (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.6. 《καὶ λέγει ὁ κύριος ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει》[593]	Lk2 18.6. εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· [‡QnLk1·Lk2]

[593] Lk1 18.6 is not clearly attested, but some transitional phrase in Lk1 18.6 is necessary to introduce the clearly attested dictum in Lk1 18.7. R (428) minimalistically labels the verse as unattested, while V (224*) and TS (115) deemed it as generally attested without offering specific wording. Most GMarc editors restore most or all of this content, with some minor variations: H (459), Z (483), BD (119), K (1004), and N (144).
The transition "and" / καὶ instead of "now" / δὲ follows G and f^{r}. The vocabulary, phrasing, and themes of the verse are otherwise entirely consistent with QnLk1 and evidence no LkR2 characteristic features. Cp. esp. "steward of wickedness" / οἰκονόμον τῆς ἀδικίας in QnLk1 16.8 and "mammon of wickedness" / μαμωνᾶ τῆς ἀδικίας in QnLk1 16.9.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.7. ὁ ⟪δὲ⟫ θεὸς ˹ποιήσει˺ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων ˹αὐτῷ˺ ἡμέρας καὶ νυκτός[594]	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]

[594] Most of Lk1 18.7 is closely paraphrased in T: "But he has added that god will work vindication for his chosen ones… whom he shows to be the vindicator of his own chosen ones who cry out to him day and night" / *sed subiunxit facturum deum vindictam electorum suorum… quem electorum suorum clamantium ad eum die et nocte vindicem ostendit* (*Marc.* 4.36.1; SC 456:444; Evans 466). All GMarc editors concur on restoring most or all of the corresponding Lk2 content. T's takes the form of a declaration, rather than the Lk2 rhetorical question. It also lacks the concluding phrase and its fairly rare lemma "delay" / μακροθυμέω (IDD 1.1) and gives no indication of the emphatic double negative / οὐ@b μή@x (IDD 1.2), features all omitted from this restoration as well as those by V (224*), TS (115), BD (119) and R (428), but unnecessarily restored by the maximalist editors, H (459-60), K (1004), N (272), and implicitly Z (483). The correction to the dative "to him" / αὐτῷ (so also Z implicitly, and K and N explicitly) instead of "to him" / πρὸς αὐτόν (so H and R) to translate T's *ad eum* aligns the restoration both with typical QnLk1 speech patterns and the Lk2 receptor here, while avoiding the characteristic Lk2 *pros* + accusative / πρός@pa *@*, especially as an indicator of speech addressees (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.8a. 《λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν》[595] 18.8b not present in QnLk1	Lk2 18.8a. λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. [‡QnLk1·Lk2] Lk2 18.8b. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; [CINP*]

[595] Lk1 18.8 is unattested by patristic witnesses and goes unrestored by several GMarc editors, namely TS (115), BD (119), R (428). The maximalist editors restore it entirely: H (460), K (1004), N (144); as does Z (483) implicitly. The opening of this verse was likely present, while the remainder was most likely not present.

The main elements of its opening statement are clearly attested for the verse above, and the emphatic redundancy is seen elsewhere in Qn. The second rhetorical question does effectively complement the verse above and match the Qn depiction of the son of man as a distinct figure coming in a future time/age (Qn 12.40, 17.22, 17.25, 21.25–28), yet several distinctive LkR2 words and themes betray the redaction: the lemmata "however" / πλὴν and "consequently" / ἆρα (IDD 1.1), a focus on haste ("with speed" / ἐν τάχει) and the rhetorical question about "faith", which shifts into a retrospective mode that implies future doubt (cf. Lk2 8.25, 22.32) and hints at the deayed parousia (IDD 1.4). All of the uses of "faith" in QnLk1 are simple, positive, contemporaneous declarations, "I have not found such faith" (QnLk1 7.9), or "your faith has made you well" (QnLk1 7.50, 17.19, 18.42).

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Parallel Passages for Signals Tracing: GMarc 18.9, 10–11, ~~12~~, 13–14

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A237. Pharisee and publican	18.10–14	18.9–14	23.12

Parallel Verses for Signals Tracing: GMarc 18.9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.9 not present in QnLk1[596]	Lk2 18.9. εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· [CINP]

[596] Lk2 18.9 is unattested according to R (428), but it was likely absent from Lk1.
The introductory summation of the meaning of the parable contains a cluster of characterstic Lk2 features: the lemmata "righteous" / δίκαιος (particularly to describe a person), "despise" / ἐξουθενέω, "remaining" / λοιπός, and reflexive pronoun / ἑαυτοῦ (IDD 1.1); the accusative *pros* / πρός@pa, especially with a verb of speaking and to designate speech addressees (IDD 1.1, 1.2); the perfect participle / *@vpx* (IDD 1.2); and the overt focus on religious piety (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.10. ἄνθρωποι δύο ⟪ἀνέβησαν⟫ εἰς τὸ ἱερὸν προσεύξασθαι ⟪ὁ⟫ Φαρισαῖος ⟪καὶ ὁ⟫ τελώνης[597]	Lk2 18.10. ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [QnLk1·Lk2]

[597] T clearly paraphrases Lk1 18.10 together with the basic features of this fable: "And yet when he introduces the creator's temple and describes two people worshipping with a different mindset, a Pharisee in pride, a tax-collector in humility, and for that reason having descended either rejected or justified" / *et tamen cum templum creatoris inducit et duos adorantes diversa mente describit Pharisaeum in superbia publicanum in humilitate ideoque alterum reprobatum alterum iustificatum descendisse* (*Marc.* 4.36.2 in SC 456:444; 4.36.1 in Evans 466).

The Lk2 infinitive "praying" / προσεύξασθαι is not clearly established by T's "worshipping" / *adorantes*, but this very form is common across Qn (11.1, 18.1) and is thus quite reasonable here. The improvised restoration that "they ascended" / ἀνέβησαν is based on T's attestation of "descending" / *descendisse* at the fable's conclusion, making an introductory ascent a reasonable inference, even though it is characteristic of Lk2 (IDD 1.1) and omitted by GMarc editors such as V (225*), and R (428). The other improvised restorations are reasonable syntactical fillers pulled from the unique testimony of D. The lemma "the other" / ἕτερος is a characteristic LkR2 feature (IDD 1.1), especially when used to highlight a synkrisis of piety (cp. Lk2 17.34, 19.20, 23.40).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.11. 《ὁ Φαρισαῖος προσηύχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς ὁ τελώνης οὗτος》[598]	Lk2 18.11. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· [‡QnLk1·Lk2]

[598] Lk1 18.11 is generally attested in T in the quotation given in the note above. As R notes, the specific wording is unattested, except for the representation that the Pharisees worshipped "in pride" / *in superbia*.
The core restoration follows typical QnLk1 vocabulary, including "pray" / προσεύχομαι and "give thanks" / εὐχαριστέω (IDD 1.1). The remainder of the verse reflects a dense cluster of characteristic Lk2 features: the lemmata "the rest" / λοιπός and reflexive pronoun "himself" / ἑαυτοῦ (IDD 1.1); the *pros* + accusative "to himself" / πρὸς ἑαυτὸν (IDD 1.1, 1.2); and the philosophical catalog of vices (IDD 1.4). Several mss (D L Q Ψ 28) have "like" / ὡς in place of "just as" / ὥσπερ and several others (A K Π $f^{1,3}$) invert "this" / οὗτος and "the tax collector" / ὁ τελώνης at the end of the verse, both of which are here taken as the earlier traditions.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.12 not present in QnLk1[599]	Lk2 18.12. νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. [CINP]

[599] Lk2 18.12 is not explicitly attested by patristic witnesses and, contrary to the consensus of GMarc editors, was most likely not present in QnLk1. V (224*), TS (115), and R (429) all consider it attested but avoid restoring any wording. H (460), Z (483), BD (119), K (1006), and N (146) all restore the entirety of the Lk2 verse.
This brief verse reads best as secondary redactional addition to the prayer and shows a later historiographical concern with the specifics of Pharisaic piety, particularly the twice weekly fasting and tithing from all acquisitions. Fasting is not found anywhere in Qn, but it is found in Mk1, Lk1, Mt1, and elsewhere in Lk2-Acts. Tithing is found in QnLk1 11.42, but here its exaggerated description as applying to "everything" / πάντα, the relative pronoun "whatever" / ὅσος, and the rare lemma "procure" / κτάομαι are characteristic LkR2 redactional features (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.13. 《ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν λέγει ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ》[600]	Lk2 18.13. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ᾽ ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. [‡QnLk1·Lk2]

[600] Lk1 18.13 is briefly summarized in T, who merely describes the "tax-collector worshipping in humility" / *adorantes… publicanum in humilitate* (*Marc.* 4.36.2 in SC 456:444; 4.36.1 in Evans 466). In a different treatise, T most likely works from the Lk2 version: "For even that tax-collector who was praying humbled not only in prayer but also in face departed more justified than the most impudent Pharisee" / *nam et ille publicanus qui non tantum prece sed et vultu humiliatus atque deiectus orabat iustificatior pharisaeo procacissimo discessit* (*Or.* 17.2; CCSL 1:266). Among GMarc editors, the minimalists all consider the verse attested but refrain from restoring any wording: V (224*), TS (115), and R (428). Most GMarc editors take a maximalist approach, restoring the entirety of Lk2 content: H (460), BD (119), K (1006), and N (146), and implicitly Z (483) as well.

The theme of "lifting eyes" / τοὺς ὀφθαλμοὺς ἐπᾶραι is taken as original to QnLk1, given its reminiscence of and contrast with the clearly attested opening of the Qn sermon in 6.20a ("and he lifting his eyes" / καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ). Characteristic LkR2 features omitted from the reconstruction include: the geographical note about the tax-collector being "far off" / μακρόθεν and the overt religious piety and/or lamentation conveyed in the statement that the tax-collector "beat his breast" / ἔτυπτεν τὸ στῆθος αὐτοῦ (cp. Lk2 23.48).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.14a. 《λέγω ὑμῖν》 κατέβη ˹οὗτος˺ δεδικαιωμένος[601] 18.14b not present in QnLk1	Lk2 18.14a. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ᾽ ἐκεῖνον· [QnLk1·Lk2] Lk2 18.14b. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [CINP*]	Mt2 23.12. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται. [Lk2·Mt2]

[601] Elements of Lk1 18.14 are clearly attested in T in the summary quoted above (*Marc.* 4.36.2 in SC 456:444; 4.36.1 in Evans 466), particularly
T's attestation established the tax-collector "descended" / *descendisse* / κατέβη, "having been justified" / *iustificatum* / δεδικαιωμένος. The upgrade of "this one" / οὗτος is bsaed on T identifying "the other one" / *alterum* being justified. The improvised restoration of "I say to you" / λέγω ὑμῖν is based on its appearance here in Lk2 and its attested usage elsewhere in Qn. The statement "this one went down justified" / κατέβη οὗτος δεδικαιωμένος suffices on its own as a typical Qn concluding pronouncement. The remainder of 18.14a and all of 18.14b read as a dense cluster of characteristic Lk2 features: reflexive pronoun "himself" / ἑαυτοῦ (*bis*) (IDD 1.1); the rare *para* + pronoun bigram / 'παρά@pa *@r*, the quadrigram "to his house" / εἰς τὸν οἶκον αὐτοῦ (IDD 1.2); the implicitly higher socio-economic status, preoccupation with social status, political hierarchies, presumption, and civic decorum (IDD 1.4).

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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[602]	Lk2 18.15. προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. [CINP] Lk2 18.16. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [CINP] Lk2 18.17. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [CINP]	Mk2 10.13. καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2·Mk2] Mk2 10.14. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Lk2·Mk2] Mk2 10.15. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [Lk2·Mk2] Mk2 10.16. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτά. [Mk2c]	Mt2 19.13. τότε προσηνέχθησαν **αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ** αὐτοῖς καὶ προσεύξηται· **οἱ δὲ μαθηταὶ ἐπετίμησαν** αὐτοῖς. [Lk2Mk2·:Mt2] [see Mk2 10.16] Mt2 19.14. ὁ δὲ Ἰησοῦς **εἶπεν**· ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk2¨Mt2] Mt2 19.15. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. [Mk2·Mt2] Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [¦Lk2¨Mt2] [see A166]

[602] 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 φησίν τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν / *bonus autem dominus dicit sinite pueros venire ad me; talium enim est regnum coelorum* (*Adm* 32,26–27 (1.16); R 7.4.29).

As elsewhere, here we also find *Adm* to be an unreliable witness to the earliest restorable text of Lk1, though it may reflect a later edition of 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" / παιδία. When set alongside its positive portrayal of the infant Jesus being circumcised and acting the part of a rabbi both as a child and an adult, Lk2 may well reflect a debate in early-orthodox communities about whether infants should be circumcised and an engagement with Hadrian's prohibition against circumcision, picturing Jesus as born into pious Jewish tradition as a child and engaging in religious civil disobedience by performing circumcision as an adult. Reflecting deference to Hadrianic policy and the emergence of early orthodox ritual as distinct from late-Pharisaic, Rabbinic Judaism, in Mk2 and Mt2 the focus shifts away from infant circumcision and toward paedobaptism as a sanctioned practice and rite of passage intended as a rival substitute for circumcision. The motif of childlikeness blurring the boundary between adult and child recipients of baptism in effect infantilizes the entire community under the authority of a newly emerging patriarchal hierocracy.

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Parallel Passages for Signals Tracing: GMarc 18.18–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A254. Rich young man	18.18–23	10.17–22	19.16–22	18.18–23	10.17–22	19.16–22

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. 《καὶ》 ˹τις ˹λέγει αὐτῷ˺˺ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;[603]	Mk1 10.17. καὶ 《ἰδοὺ》 εἷς 《προσελθὼν αὐτῷ》 εἶπεν διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; [Qn·Mk1]	Mt1 19.16. **καὶ ἰδοὺ εἷς προσελθὼν** αὐτῷ **εἶπεν**· διδάσκαλε, τί ἀγαθὸν **ποιήσω** ἵνα σχῶ ζωὴν αἰώνιον; [QnMk1·:Mt1]	Lk2 18.18. καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [QnLk1¨Lk2]	Mk2 10.17. καὶ **ἐκπορευομένου** αὐτοῦ εἰς ὁδὸν προσδραμὼν **εἷς** καὶ γονυπετήσας αὐτὸν ***ἐπηρώτα αὐτόν***· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; [QnMk1Mt1Lk2·:Mk2]

[603] Lk1 18.18 is attested in T, E, and *Adm* (R 7.4.30). T introduces the passage, clearly quotes its first verse, and then restates the last part of it: “Finally he was interrogated by a certain person. ‘Most good teacher, by doing what will I inherit eternal life?’ He demanded to be answered about the creator's commandments, whether he knew them—that is, kept them—to acquire eternal life from the creator's commandments" / *denique interrogatus ab illo quodam praeceptor optime quid faciens vitam aeternam possidebo? de praeceptis creatoris an ea sciret id est faceret expostulavit ad contestandum praecept[or]is creatoris vitam adquiri sempiternam* (*Marc.* 4.36.4; SC 456:446; Evans 466); "A certain one said to him, 'Good teacher, what by doing will I inherit eternal life?'" / εἶπέ τις πρὸς αὐτὸν διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); GCS 31:114, 144). In a later section of the *Panarion* against Arius, E quotes the same verse, likely in its Lk2 form, but still identical with his earlier quotation of 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.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.19. ⟨ὁ δὲ⟩ ⸢εἶπεν⸣ τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός ὁ πατὴρ[604]	Mk1 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.	Mt1 19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·	Lk2 18.19. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.	Mk2 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.	Mt2 19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·

[604] Lk1 18.19 is attested in T (R 5.75), *Adm* (R 7.4.30) and Origen and Hippolytus (R 8.18). T quotes the second part of this verse as a rhetorical question: “But who is most good except one,’ he says, ‘god’?” / *sed quis optimus nisi unus inquit deus?* (*Marc.* 4.36.3; SC 456:446; Evans 466 *praecept[or]is* : *praeceptis* | *adquiri* : *acquiri*). E quotes the entire verse as two successive prohibitions rather than rhetorical questions: "But he said, 'Do not call me good. One is good, god.' He added, 'the father'" / ὁ δὲ μή με λέγε ἀγαθόν. εἷς ἐστιν ἀγαθὸς ὁ θεός. προσέθετο ἐκεῖνος ὁ πατήρ (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); GCS 31:114, 144). Given the central place of this verse in christological and trinitarian debates, it is not surprising that E frequently quotes the second part of the verse elsewhere, sometimes in an abbreviated form combining Matthean and Lukan/Markan elments, e.g., "One is good, god" / εἷς ἐστιν ἀγαθὸς ὁ θεός (*Ancor.* 18.3; GCS nF 10.1:26) and "Why do you call me good? One is good, god" / τί με λέγεις ἀγαθόν; εἷς ἐστιν ἀγαθὸς ὁ θεός (*Pan.* 69.19.1; GCS 37:168). At other times, he fully quotes its Lk2/Markan form, e.g., "No one is good except one, god" / οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός (*Ancor.* 18.1; GCS nF 10.1:26) and "Why do you call me good? No one is good except one, god" / τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός (*Pan.* 69.57.4; GCS 37:205). Across these quotations E consistently avoids the Matthean form of the first question, "Why do you ask me about what is good?" Previously in the *Panarion* in the section on Ptolemaeus, E paraphrases in a way reminiscent of the unique GMarc version, including the word "father": "'For one alone is good, god his own father,' our savior evidenced" / ἕνα γὰρ μόνον εἶναι ἀγαθὸν θεὸν τὸν ἑαυτοῦ πατέρα ὁ σωτὴρ ἡμῶν ἀπεφήνατο (*Pan.* 33.7.5; GCS nF 10.1:456).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.20. τὰς ἐντολὰς οἶδας μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μηδὲ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα[605]	Mk1 10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, 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 μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mk2 10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mt2 19.17b. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. 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 σεαυτόν.

[605] Lk1 18.20 is attested in T, E, and *Adm* (R 7.4.30). T provides a mixture of restatement, close paraphrase, and quotation: "He demanded to be answered about the creator's commandments, whether he knew them—that is, kept them—to acquire eternal life from the creator's commandments" / *de praeceptis creatoris an ea sciret id est faceret expostulavit ad contestandum praecept[or]is creatoris vitam adquiri sempiternam* (*Marc.* 4.36.4; SC 456:446; Evans 466 *praecept[or]is* : *praeceptis* | *adquiri* : *acquiri*); "Did Christ rescind the prior commandments not to murder, not to commit adultery, not to steal, not to bear false witness, to love father and mother?" / *resciditne Christus priora praecepta non occidendi non adulterandi non furandi non falsum testandi diligendi patrem et matrem?* (*Marc.* 4.36.5; SC 456:446, 448; Evans 468); "'The commandments,' he says, 'You know'" / *praecepta inquit scis* (*Marc.* 4.36.7; SC 456:448; Evans 468). E quotes the opening of this verse, 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).

While R restores a concluding possessive σου as possible, it is omitted here as unlikely, given both its lack of attestation in T and its absence from all synoptic strata.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.21. ⟨καὶ λέγει⟩ ⟪αὐτῷ⟫ ˹ταῦτα πάντα ἐφύλαξα ἐκ νεότητος˺[606]	Mk1 10.20. ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	Mt1 19.20. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;	Lk2 18.21. ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.	Mk2 10.20. ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	Mt2 19.20. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

[606] Lk1 18.21 is attested in T and *Adm* (R 7.4.30): "And when he affirmed that he had observed from youth the more principal ones" / *cumque ille principaliora quaeque adfirmasset observasse se ab adulescentia unum* (*Marc.* 4.36.4; SC 456:446; Evans 466 *adfirmasset* : *affirmasset*).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.22. ⌜ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ⌝ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι[607]	Mk1 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.	Mt1 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.	Lk2 18.22. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.	Mk2 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.	Mt2 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

[607] Lk1 18.22 is quoted both in T and *Adm*. In his polemical commmentary, T summarizes the verse and also quotes it twice, with some differences between the quotations: "'One thing', he said, 'is lacking for you. Sell everything, whatever you have, and give to the poor, and you will have treasure in heaven, and come, follow me'" / *unum inquit tibi deest omnia quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me* (*Marc.* 4.36.4; SC 456:446; Evans 466, 468 *quaecumque* : *quaecunque*); "so that this most glorious keeper of commandments is brought forth as holding money in higher care" / *uti gloriosissimus ille observator praeceptorum pecuniam multo cariorem habiturus traduceretur?* (*Marc.* 4.36.5; SC 456:448; Evans 468); "'Sell,' he says, 'What you have'... 'And give,' he says, 'to the destitute'... 'And come,' he says, 'follow me'" / *vende inquit quae habes... et da inquit egenis... et veni inquit sequere me* (*Marc.* 4.36.7; SC 456:448; Evans 468). T also apparently references this overlapping synoptic content more vaguely in another treatise, "Yet everything is to be sold and divided among the poor" / *atquin omnia vendenda sunt et egentibus dividenda* (*Idol.* 12.2; CCSL 2:1112), though other verses such as Lk2 12.33 or 19.8 may also be in mind. That comparative citation makes no difference to the restoration based on the clearer attestations. "Hearing these things Jesus said to him, 'One thing is lacking for you. Everything, whatever you have, sell and give to the poor, and you will have treasure in heaven" / ἀκούσας ταῦτα ὁ Ἰησους εἶπεν αὐτῷ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ (*Adm* 92,24–32 (2.17); R 7.4.30).

While *Adm* lacks the final command, T attests it twice, and it is completely consistent across all synoptic strata. Notice the absence of characteristic Lk2 features from the Greek and Latin attestations: the rare prefixed verb διαδίδωμι instead of δίδωμι (IDD 1.1); the opening participle + δὲ / *@vp* δέ@cc transition (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
QnLk1 18.23. 《καὶ ἀκούσας ταῦτα ἀπῆλθεν》[608]	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.	Mt2 19.22. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	Mk2 10.22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

[608] Lk1 18.23 may be paraphrastically attested in T: "so that this most glorious keeper of commandments is brought forth as holding money in higher care" / *uti gloriosissimus ille observator praeceptorum pecuniam multo cariorem habiturus traduceretur?* (*Marc.* 4.36.5; SC 456:448; Evans 468). Among GMarc editors, V (226*), TS (117), and BD (119) skip over this verse as unattested, R (429) considered it attested but refrained from restoring any wording, while most restored the Lk2 content: H (461), Z (485) implicitly, K (1011), and N (148).

Atypical QnLk1 features and/or characteristic Lk2 features omitted from the reconstruction include the lemmata "sad" / περίλυπος, "exceedingly" / σφόδρα (IDD 1.1); the participle + δὲ / *@vp* δέ@cc transition (IDD 1.2).

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Parallel Passages for Signals Tracing: GMarc 18.~~24–30~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A255. Riches vs. rewards	–––––	18.24–30	19.23–30	10.23–31

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.24–30 not present in QnLk1[609]	Lk2 18.24. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον] εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· [CINP] Lk2 18.25. εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [CINP] Lk2 18.26. εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; [CINP] Lk2 18.27. ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν. [CINP] Lk2 18.28. εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι. [CINP] Lk2 18.29a. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [CINP] Lk2 18.29b. οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, [CINP] Lk2 18.30. ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. [CINP] see also Lk2 22.28–30	Mt2 19.23. ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Lk2·Mt2] Mt2 19.24. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2] Mt2 19.25. ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; [Lk2·Mt2] Mt2 19.26. ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. [Lk2·Mt2] Mt2 19.27. τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; [Lk2·Mt2] 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] Mt2 19.29. καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει. [Lk2·Mt2] Mt2 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.	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] 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] Mk3 10.25. εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] **ῥαφίδος διελθεῖν** ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2Mt2·:Mk3] Mk3 10.26. οἱ δὲ περισσῶς **ἐξεπλήσσοντο λέγοντες** πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι; [Lk2Mt2·:Mk3] Mk3 10.27. **ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς** λέγει· **παρὰ ἀνθρώποις ἀδύνατον**, ἀλλ' οὐ παρὰ θεῷ· **πάντα** γὰρ δυνατὰ παρὰ τῷ θεῷ. [Lk2Mt2·:Mk3] Mk3 10.28. ἤρξατο λέγειν ὁ Πέτρος **αὐτῷ**· **ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι**. [Lk2Mt2·:Mk3] Mk3 10.29a. ἔφη **ὁ Ἰησοῦς**· ἀμὴν λέγω ὑμῖν, [Lk2Mt2·:Mk3] Mk3 10.29b. οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς **ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα** ἢ τέκνα **ἢ ἀγροὺς** ἕνεκεν **ἐμοῦ** καὶ ἕνεκεν τοῦ εὐαγγελίου, [Lk2Mt2·:Mk3] Mk3 10.30. ἐὰν μὴ λάβῃ **ἑκατονταπλασίονα** νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. [Lk2Mt2·:Mk3] Mk3 10.31. **πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ** [οἱ] **ἔσχατοι πρῶτοι**. [Mt2·Mk3]

[609] 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 (IDD 1.1); (IDD 1.1); a split arthrous substantival participle (IDD 1.2); Mt1 influence (e.g., future reward), extended back-and-forth philosophical dialogue, and Peter as spokesperson (IDD 1.4).

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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[610]	Lk2 18.31a. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· [CENP] Lk2 18.31b. ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· [CENP] Lk2 18.32. παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται [CENP] Lk2 18.33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. [CENP] Lk2 18.34. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. [CENP]	Mt2 20.17. καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς· [Lk2·Mt2] Mt2 20.18. ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ [Lk2·Mt2] Mt2 20.19. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Lk2·Mt2]	Mk3 10.32. ἦσαν δὲ **ἐν τῇ ὁδῷ ἀναβαίνοντες** εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο **αὐτοῖς** λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν [Lk2Mt2·:Mk3] 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] Mk3 10.34. καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται. [Lk2·Mk3]

[610] Lk2 18.31–34 was not present according to E's extensive quotation of this passage: "He deceptively cut out 'when taking the twelve he said, "Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised,"' all these things he deceptively cut out" / παρέκοψε τό παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδού 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 explicitly quote any words from Lk2 18.34, most GMarc editors have taken his attestation as shorthand indications of the absence of the entire passage, rather than reading the wording from Lk2 18.33 as a precise stop point: H (462), Z (485), V (226*), TS (117), BD (119), K (1025). Following an indecisively minimalistic approach, R (429) only avers that 18.34 was unattested, while N (150) renders it as uncertain.
A dense cluster of characteristic Lk2 features are evident: the lemmata "behold" / ἰδοὺ, "write" / γράφω, "word" / ῥῆμα, and "understand" / συνίημι (IDD 1.1); participle + δὲ / *@vp* δέ@cc transitional opening, verb of speaking with accusative πρὸς for the speech addressees, a split periphrastic participle / εἰμί@* *3 κρύπτω@vp*, a perfect participle / *@vpx*, and passive participles / *@vp?p* (*bis*) (IDD 1.2); a placename, chronological references, and perhaps a reference to Jewish ritual piety in pilgrimage/ascent to Jerusalem (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 18.35–43

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

Parallel Verses for Signals Tracing: GMarc 18.35

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 18.35. ⸂καὶ τις⸃ τυφλός ἐκάθητο παρὰ τὴν ὁδὸν[611] QnLk1 18.36. ἀκούσας[612]	Mk1 10.46. καὶ τυφλὸς ἐκάθητο παρὰ τὴν ὁδόν [Qn·Mk1] Mk2 10.47a. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν	20.29 not present in Mt1 Mt1 20.30a. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν [QnLk1¨Mt1]	Jn1 9.1. καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς [Jn1c] Jn1 9.8. οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; [Jn1c]	Lk2 18.35. ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. [QnLk1¨Lk2] Lk2 18.36. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο.	Mt2 9.27a. καὶ ***παράγοντι*** ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ [Mt1Lk2·:Mt2] Mt2 20.29. καὶ ἐκπορευομένων αὐτῶν ἀπὸ ***Ἰεριχὼ*** ἠκολούθησεν αὐτῷ ὄχλος πολύς. [Lk2·Mt2] Mt2 20.30a same as Mt1	Mk3 10.46a. καὶ ἔρχονται ***εἰς Ἰεριχώ***. καὶ ***ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ*** καὶ τῶν μαθητῶν αὐτοῦ καὶ ***ὄχλου*** ἱκανοῦ [Lk2Mt2·:Mk3] Mk3 10.46b. ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς ***προσαίτης***, ἐκάθητο παρὰ τὴν ὁδόν. [QnLk1Jn1·:Mk3] Mk2 10.47a. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν

[611] Lk1 18.35 is attested in T, E, and *Adm* (R 7.4.31). T lacks any detail from this opening verse of the story except the word "blind man" / *caecus... caecum* (*Marc.* 4.36.9; SC 456:450; Evans 468, 470) / *caeci* (*Marc.* 4.37.1; SC 456:456; Evans 472). 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 ἐγγίζειν αὐτὸν τῇ Ἱεριχὼ τυφλός ἐβόα Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. καὶ ὅτε ἰάθη, φησίν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 *να* (51); 42.11.17 Σχ. *να* (51); paraphrased in 42.11.17 Ἔλ. *να* (51); GCS 31:114, 144).
Stylometric features seen elsewhere in QnLk1 include the lemmata "blind" / τυφλός and "sit" / κάθημαι (IDD 1.1) and also most likely the trigram "alongside the road" / παρὰ τὴν ὁδὸν in 8.5. Characteristic Lk2 features omitted from the reconstruction include: the rare lemma "beg" / ἐπαιτῶν

[612] Lk1 18.36 is attested in T and *Adm.* T's attestation of content specific to this verse is minimal: "the blind man heard" / *caecus audisset* (Marc. 4.36.9; R 5.76). *Adm* perfectly matches the Lk2 script, "Now when he heard a crowd going through, he inquired what this might be" / ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί ἂν εἴη τοῦτο (*Adm* 200,21–30 (5.14); R 7.4.31). R (429) follows *Adm* verbatims, but it most 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 thoroughly describe and quote from this episode, but it also exhibits numerous highly distinctive Lk2 elements: the lemma "inquire" / πυνθάνομαι (IDD 1.1); the rare optative tense / *@vo* embedded within the "what might" + optative trigram / τίς@* ἄν@x *@vo*, and the participle + δὲ introductory bigram / *@vp* δέ@cc (IDD 1.2); as well as internal thought ascribed to a character (IDD 1.4). T's attestation does confirm the participle "hearing" / ἀκούσας, present also in Lk2 and Mark.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.37. ⸀ἀπηγγέλθη⸁ δὲ αὐτῷ ὅτι Ἰησοῦς ⸀ὁ Ναζωραῖος⸁ παρέρχεται[613] QnLk1 18.38. καὶ ἐβόησεν Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με[614]			Lk2 18.37. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. Lk2 18.38. καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με.	Mk2 10.47b. ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με. Mk2 10.48. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. Mk2 10.49. καὶ στὰς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· θάρσει, ἔγειρε, φωνεῖ σε.	Mt2 9.27b. κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυίδ. Mt2 20.30b. ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ. Mt2 20.31. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

[613] Lk1 18.37 is attested in T and *Adm* (R 5.76) (R 7.4.31).

[614] 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'" / τυφλός ἐβόα Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. καὶ ὅτε ἰάθη (*Pan.* 42.11.6 *να* (51); 42.11.17 Σχ. *να* (51); paraphrased in 42.11.17 Ἕλ. *να* (51); GCS 31:114, 144).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.39. ⌜⌜καὶ⌝ οἱ⌝ προάγοντες ἐπετίμων ⌜τῷ τυφλῷ⌝ αὐτῷ ἵνα σιγήσῃ[615]		Mt1 9.29. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. Mt1 9.30. καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω. Mt1 9.31. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.	Lk2 18.39. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.	Mk2 10.50. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.	

[615] 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; Evans 470). G (81) incorrectly lists 18.39 as absent from GMarc, apparently overlooking this attestation from T.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
18.40 not present in QnLk1[616] 18.41 not present in QnLk1[617]	10.51 not present in Mk1	9.28 not present in Mt1 20.32–33 not present in Mt1	Lk2 18.40. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν· [CINP] Lk2 18.41. τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω. [CINP]	Mk2 10.51. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω. [Lk2·Mk2]	Mt2 9.28. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε. Mt2 20.32. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; Mt2 20.33. λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

[616] 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 (IDD 1.1) as well as two instances of the transitional nominative participle + δὲ bigram ('*@vp??n* δὲ@*) (IDD 1.2).

[617] 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.

It 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.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.42. ⸢καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς⸣ ἀνάβλεψον ἡ πίστις σου σέσωκέν σε[618]	Mk1 10.52a. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε.	Mt1 20.34a. ⟪καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε⟫	Lk2 18.42. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· <u>ἡ πίστις σου σέσωκέν σε</u>.	Mt2 20.34a. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν,

[618] 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, φησίν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἕλ. να (51); GCS 31:114, 144).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.43. καὶ παραχρῆμα ἀνέβλεψεν[619]	Mk1 10.52b. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ	Mt1 20.34b. καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.	Lk2 18.43. καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.	Mt2 20.34b same as Mt1

[619] 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 καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ. However, this conclusion was probably missing from GMarc. In its verbatim quotation of the passage in Greek, *Adm* concludes this passage, "and immediately he saw again" / καὶ παραχρῆμα ἀνέβλεψεν / *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'" / καὶ ὅτε ἰάθη, φησίν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἕλ. να (51); GCS 31:114, 144), recounting QnLk1 18.43 then 18.42. Characteristic Lk2 features in 18.43 include: the lemmata "people" / λαός, a participial form of "see" / ὁράω@vp*, "praise" / αἶνος (a Lukan *hapax* only elsewhere in the NT in Mt2 21.16) (IDD 1.1); collective action, and perhaps even ritual piety (IDD 1.4). As he started into his comments on the GMarc version of the story of Zacchaeus, T apparently paraphrased Lk2 18.43 from memory, rather than working directly from the corresponding GMarc text.

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Parallel Passages for Signals Tracing: GMarc 19.1, 2, 3–5, 6, 7, 8–10

SQE. 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[620]	Lk2 19.1. καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. [CINP]

[620] 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.2. 《καὶ ἄνθρωπος ὀνόματι》 Ζακχαῖος 《ἦν τελώνης πλούσιος》[621]	Lk2 19.2. καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· [QnLk1·Lk2]

[621] The name "Zacchaeus" / *Zacchaei* in Lk1 19.2 is attested by T (*Marc.* 4.37.1; R 5.77). QnLk1 characteristically uses the generic "human" / ἄνθρωπος, which here serves as a necessary introduction and a substitution for the characteristic Lk2 lemma "man/male" / ἀνὴρ (IDD 1.1). The use of the dative "by name" / ὀνόματι as a character introduction formula is elsewhere evident in QnLk1 (e.g., 16.20).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.3–5 not present in QnLk1[622]	Lk2 19.3. καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. [CINP] Lk2 19.4. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. [CINP] Lk2 19.5. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. [CINP]

[622] Lk2 19.3–5 are unattested according to R (430), but these verses were likely not present in Lk1. A thick cluster of Lk2 features is evident: the lemmata "sycamore tree" / συκομορέα, "place" / τόπον, "today" / σήμερον, and accusative *pros* / πρὸς@pa (IDD 1.1); the language of haste ("running" / προδραμὼν and "hurrying" / σπεύσας), dramatization, focus on hospitality decorum, and imitation of the Euripidean *Bacchae* (climbing a tree to spy on the god and his devotees) (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.6. ⟪καὶ⟫ ὑπεδέξατο αὐτὸν[623]	Lk2 19.6. καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. [QnLk1·Lk2]

[623] Part of Lk1 19.6 is paraphrased by T: "Receiving into his house, he fed the lord" / *exceptum domo sua pascens dominum* (*Marc.* 4.37.1; R 5.77). The language of "hurrying" / σπεύσας in its opening phrase and of "rejoicing" / χαίρων are characteristic of LkR2 (IDD 1.1, 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.7 not present in QnLk1[624]	Lk2 19.7. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. [CINP]

[624] Lk2 19.7 is unattested according to R (430), but it was likely not present in Lk1. The complaint against the protagonist is characteristic of LkR2 (IDD 1.4), as is its vocabulary of "grumbling" / διεγόγγυζον, "sinner" / ἁμαρτωλῷ (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.8. ⟪καὶ λέγει⟫ τὰ ἡμίσια τῶν ὑπαρχόντων ⸢τοῖς πτωχοῖς⸣ δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι[625]	Lk2 19.8. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. [QnLk1·Lk2]

[625] Lk1 19.8 is both closely paraphrased and quoted by T: "He was promising this fully, offering half his substance for all works of mercy… saying, 'And if I have snatched away anything by false claim, I will pay back quadruple'" / *hoc cum maxime promittebat in omnia misericordiae opera dimidium substantiae offerens… dicendo: et si cui quid per calumniam eripui quadruplum reddo* (*Marc.* 4.37.1; R 5.77). Characteristic Lk2 features added include: "behold" / ἰδοὺ (IDD 1.1); the accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); and the nominative participle + δὲ introductory bigram / *@vp??n* δὲ@* (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.9. ⟪καὶ Ἰησοῦς λέγει⟫ σήμερον σωτηρία τούτῳ τῷ οἴκῳ[626]	Lk2 19.9. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· [QnLk1·Lk2]

[626] Lk1 19.9 is quoted by T: "Thus the lord said, 'Today salvation to this house'" / *itaque dominus: hodie inquit salus huic domui* (*Marc.* 4.37.1; R 5.77). The word "today" / σήμερον only appears here in Qn; the Zacchaeus story may thus have inspired the numerous eschatological uses of that term in Lk2 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός[627]	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 **ζητῆσαι καὶ** σῶσαι τὸ ἀπολωλός] [QnLk1Lk2·:Mt2]

[627] 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.

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Parallel Passages for Signals Tracing: GMarc 19.11–27

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
A266. Pounds fable	19.11, 13, 22–23, 26	13.34	19.11–27	25.14–30

Parallel Verses for Signals Tracing: GMarc 19.11–17

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
QnLk1 19.11. παραβολὴν[628] 19.12[629] QnLk1 19.13. δούλους ἔδωκεν αὐτοῖς μνᾶς[630] 19.14–17[631]	Mk1 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	Lk2 19.11. ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. Lk2 19.12. εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. [CINP] Lk2 19.13. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ᾧ ἔρχομαι. [CINP] Lk2 19.14. οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς. [CINP] Lk2 19.15. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο. [CINP] Lk2 19.16. παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. [CINP] Lk2 19.17. καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. [CINP]	Mt2 25.14. ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, Mt2 25.15. καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως Mt2 25.16. πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε· Mt2 25.17. ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. Mt2 25.18. ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Mt2 25.19. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ᾽ αὐτῶν. Mt2 25.20. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. Mt2 25.21. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

[628] 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.

[629] Lk2 19.12 is unattested according to R (430), but most of it was likely not present. Characteristic Lk2 features include: a lemma with the root "turn" / *στρέφ*@* (IDD 1.2); a focus on aristocracy, affairs of state, and an *exitus-reditus* journey (IDD 1.4). 19.12–13, 15–24 and 26 are adduced as evidence of a consciousness of a delayed *parousia* in Q (Fleddermann, 158), but such concerns are absent from Qn and reflect instead the work of LkR2.

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

[631] Lk2 19.14–17 are unattested along with the entirety of Lk2 19.14–17 according to R (430), but.... Several lemmata are characteristic of Lk2: "lesser" / ἐλαχύς. Several grammatical features are also characteristic of Lk2: the superlative (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
	Lk2 19.18. καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. [CINP]	Mt2 25.22. προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
	Lk2 19.19. εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. [CINP]	Mt2 25.23. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
19.18–21[632]	Lk2 19.20. καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· [CINP]	Mt2 25.24. προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας,
QnLk1 19.22. αὐστηρός ⸂αἴρων⸃ ὃ οὐκ ἔθηκα καὶ ⸂θερίζων⸃ ὃ οὐκ ἔσπειρα[633]	Lk2 19.21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. [CINP]	Mt2 25.25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
QnLk1 19.23. ⸂σὺν τόκῳ⸃		Mt2 25.26. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;
19.24–25[634]	Lk2 19.22. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;	
QnLk1 19.26. ⟪λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος⟫ καὶ ὃ ⸂ἔχει⸃ ⸂ἀρθήσεται⸃[635]	Lk2 19.23. καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.	Mt2 25.27. ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
19.27[636]	Lk2 19.24. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι [CINP]	Mt2 25.28. ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·
	Lk2 19.25. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς- [CINP]	Mt2 25.29. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.
	Lk2 19.26. λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.	
	Lk2 19.27. πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. [CINP]	Mt2 25.30. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

[632] Lk2 19.14–21 are unattested according to R (430), but.... Characteristic Lk2 features include: the lemmata "behold" / ἰδοὺ (IDD 1.1).
[633] Lk1 19.22 is attested in T (R 5.78). Characteristic Lk2 features include: "mouth" / στόμα (IDD 1.1).
[634] Lk2 19.23–25 are unattested according to R (430), but.... Characteristic Lk2 features include: the lemmata "commit" / πράσσω (IDD 1.1).
[635] Lk1 19.26 is attested in T (R 5.78).
[636] Lk2 19.27 is unattested according to R (430), but...

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Parallel Passages and Verses for Signals Tracing: GMarc 19.~~28–40~~

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[637]	Jn1 12.12. τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα [Jn1c] Jn1 12.13a. ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ [Jn1c] Jn1 12.14. εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ᾽ αὐτό, καθώς ἐστιν γεγραμμένον· [Jn1c] Jn1 12.15. μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. [Jn1c]	Lk2 19.28. καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. [Jn1·Lk2?] Lk2 19.29. καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν [CENP] Lk2 19.30. λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ᾽ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. [CENP] Lk2 19.31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. [CENP] Lk2 19.32. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. [CENP] Lk2 19.33. λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; [CENP] Lk2 19.34. οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. [CENP] Lk2 19.35. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. [CENP] Lk2 19.36. πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [CENP]	Mk2 11.1. καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ [Lk2·Mk2] Mk2 11.2. καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ᾽ ὃν οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. [Lk2·Mk2] Mk2 11.3. καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἴπατε· ὁ κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [Lk2·Mk2] Mk2 11.4. καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου καὶ λύουσιν αὐτόν. [Lk2·Mk2] Mk2 11.5. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; [Lk2·Mk2] Mk2 11.6. οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. [Lk2·Mk2] Mk2 11.7. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ᾽ αὐτόν. [Lk2·Mk2] Mk2 11.8. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. [Lk2·Mk2]	Mt2 21.1. καὶ **ὅτε** ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος **τῶν ἐλαιῶν**, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς [Lk2Mk2·:Mt2] Mt2 21.2. λέγων **αὐτοῖς**· πορεύεσθε **εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως** εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ᾽ αὐτῆς· λύσαντες ἀγάγετέ μοι. [Lk2Mk2·:Mt2] Mt2 21.3. καὶ ἐάν τις **ὑμῖν εἴπῃ τι**, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει· **εὐθὺς** δὲ **ἀποστελεῖ αὐτούς**. [Lk2Mk2·:Mt2] Mt2 21.4. τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· [Mt2c] Mt2 21.5. εἴπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. [Jn1¨Mt2?] Mt2 21.6. πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς [Lk2¨Mt2] Mt2 21.7. ἤγαγον τὴν ὄνον καὶ **τὸν πῶλον** καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν τὰ ἱμάτια, καὶ **ἐπεκάθισεν ἐπάνω αὐτῶν**. [Lk2Mk2·:Mt2] Mt2 21.8. ὁ δὲ πλεῖστος ὄχλος **ἔστρωσαν** ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, **ἄλλοι δὲ ἔκοπτον κλάδους** ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. [Lk2Mk2·:Mt2]

[637] 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 Βηθφαγὴ (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in Ἔλ. νγ (53); GCS 31:114, 145). The summary is certainly brief and does not define precise start and stop points, but instead picks out two distinctive words found in Lk2 19.29, 19.33, and 19.35. 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)!

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Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.37–40 not present in QnLk1[638]	Jn1 12.13b. καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ. [Jn1c] Jn1 12.16. ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ᾽ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ᾽ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. [Jn1c] Jn1 12.17. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ᾽ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. [Jn1c] Jn1 12.18. διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. [Jn1c] Jn1 12.19. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. [Jn1c]	Lk2 19.37. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, [CINP] Lk2 19.38. λέγοντες· εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. [Jn1·Lk2] Lk2 19.39. καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. [CINP] Lk2 19.40. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν. [CINP]	Mk2 11.9. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· [Jn1¨Mk2] Mk2 11.10. εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· ὡσαννὰ **ἐν** τοῖς **ὑψίστοις**. [Lk2·Mk2]	Mt2 21.9. οἱ δὲ ὄχλοι ***οἱ προάγοντες*** αὐτὸν ***καὶ οἱ ἀκολουθοῦντες ἔκραζον*** λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ***ὡσαννὰ ἐν τοῖς ὑψίστοις***. [Jn1Lk2Mk2·:Mt2] Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος; [Mt2c] Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. [Mt2c] Mt2 21.12–13. [see A273] Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c] Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν [Mt2c] Mt2 21.16. καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; [Mt2c]

[638] 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 (IDD 1.2).

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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[639]	Lk2 19.41. καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ᾽ αὐτὴν [CENP] Lk2 19.42. λέγων ὅτι εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. [CENP] Lk2 19.43. ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, [CENP] Lk2 19.44. καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ᾽ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. [CENP] [see A287 for more parallels]

[639] 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 Ἔλ. νγ (53); GCS 31:114, 145). The passage is saturated with characteristic LkR2 terms and phrases, including the lemma "see" as a participle / ὁράω@vp*, "city" / πόλις, "now" / νῦν, "oppressed" / συνέχω (IDD 1.1). The lemma "oversight" / ἐπισκοπή is a gospel *hapax legomenon*, while the lemmata "put up" / παρεμβάλλω, "palisade" / χάρακα, "surround" / περικυκλόω and "raze" / ἐδαφίζω are all NT *hapax legomena* (IDD 1.1). Characteristic Lk2 phrases include: Jesus "drew near" / ἤγγισεν a city (cf. Lk2 7.12, 18.35, 19.29, 24.28), the bigram "that day" / ἡμέρα@n* οὗτος@r*, the trigram "the things that make for peace" / τὰ πρὸς εἰρήνην (Lk2 14.32), and the trigram "your children" / τὰ τέκνα σου (Lk2 13.34) (IDD 1.2). That last trigram is found in an earlier Lk2 oracle over Jerusalem (13.34–35) with clear connections to this passage, both depicting Jesus as a second Jeremiah in keeping with the theological historiography not only of the Deuteronomic history and Jeremiah, but also Josephus. That "they will not leave stone on stone" is reminiscent of Roman military practice to flatten conquered walls and towers as stages in the siege of a city as detailed by Josephus. While Gramaglia (83–94) correctly notes the absence of this passage from GMarc, he incorrectly includes this passage among his list of synoptic materials.

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Parallel Passages for Signals Tracing: GMarc 19.~~45–47a~~

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

Parallel Verses for Signals Tracing: GMarc 19.~~45–47a~~

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[640]	Jn1 2.13. καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. Jn1 2.14. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, Jn1 2.15. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν, Jn1 2.16. καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	Jn2 2.13-16 same as Jn1 Jn2 2.17. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.	Lk2 19.45. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας [Jn1·Lk2] Lk2 19.46. λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν. [Jn2·Lk2] Lk2 19.47a. καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. [CINP] Lk2 13.6–9 [see A207 for fig tree fable]	Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος; Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. Mt2 21.12. 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] Mt2 21.13. καὶ **λέγει αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς** κληθήσεται, **ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν**. [Jn1Lk2·Mt2] Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν Mt2 21.16. καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; Mt2 21.17. καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ηὐλίσθη ἐκεῖ.	Mk3 11.11. καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερὸν καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. 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] Mk3. 11.16. καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 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 λῃστῶν**. [Jn1Lk2Mt2·:Mk2]

[640] 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 λῃστῶν (*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 κατέφαγέν με) in Jn2 and forges a new LXX hybrid intertext that combined Isa 56.7 ("for my house will be called a house of prayer for all nations" / ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν) and Jer 7.11 ("Is not my house, which is called by my name upon it, a cave of bandits here before you?" / μὴ σπήλαιον λῃστῶν 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."

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

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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[641]	Lk2 19.47b. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ [CINP] Lk2 19.48. καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. [CINP]	Mk3 11.18. καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. [Lk2·Mk3] Mk3 11.19. καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. [Mk3c]

[641] Lk2 19.47b–48 are unattested according to R (430), but these verses were likely not present in Lk1. Characteristic Lk2 features include: "people" / λαός (*bis*), "for" / γάρ, and the archaized form of "all" / ἅπας (IDD 1.1); focus on affairs of state, aristocrats, and *realpolitik* (IDD 1.4). These features are alternatively adopted, reworded, and/or expanded by MkR3.

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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)
QnLk1 20.1. ⸢οἱ Φαρισαῖοι⸣[642] QnLk1 20.2. ⟪ἔλεγον αὐτῷ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;⟫[643]	11.27. καὶ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;	21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	Lk2 20.1. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις Lk2 20.2. καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;	11.27. καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;	21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

[642] The interlocutors of this episode in Lk1 20.1 are attested as "the Pharisees" by T (R 4.4.82).
[643] Lk2 20.2 was not attested according to R (430), but...

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.3. 《ὁ δὲ εἶπεν αὐτοῖς ἐρωτήσω ὑμᾶς λόγον καὶ εἴπατέ μοι》[644] QnLk1 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ⌜ἦν ἢ⌝ ἐξ ἀνθρώπων[645]	11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.	21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων	Lk2 20.3. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι· Lk2 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;	11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.	21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων

[644] Lk2 20.3 was not attested according to R (430), but.... . LkR2 characteristic features include: the nominative participle + δὲ introductory bigram (IDD 1.2).
[645] Lk1 20.4 is attested in T (R 4.4.82).

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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[646]	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	Lk2 20.5. οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

[646] Lk1 20.5 is attested in T (R 5.79).

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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[647]	11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;- ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.	21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.	Lk2 20.6. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.	11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;- ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.	21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

[647] Lk1 20.6 is attested in T (R 5.79).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.7[648] QnLk1 20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ[649]	11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Lk2 20.7. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. Lk2 20.8. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

[648] Lk1 20.7 is attested "but not insight into wording can be gained" according to R (5.79), citing T.
[649] Lk1 20.8 is attested in T (R 5.79).

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Parallel Passages for Signals Tracing: GMarc 20.9–~~19~~

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

Parallel Verses for Signals Tracing: GMarc 20.9–~~19~~

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.9–12 not present in QnLk1[650]	Lk2 20.9. ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς. [CINP] Lk2 20.10. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. [CINP] Lk2 20.11. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. [CINP] Lk2 20.12. καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. [CINP]	Mk2 12.1. καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2·Mk2] Mk2 12.2. καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· [Lk2·Mk2] Mk2 12.3. καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. [Lk2·Mk2] Mk2 12.4. καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν. [Lk2·Mk2] Mk2 12.5. καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες. [Lk2·Mk2]	Mt2 21.33. ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ **φραγμὸν** αὐτῷ **περιέθηκεν καὶ ὤρυξεν** ἐν αὐτῷ **ληνὸν καὶ ᾠκοδόμησεν πύργον** καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2Mk2·:Mt2] Mt2 21.34. ὅτε δὲ ἤγγισεν **ὁ καιρὸς** τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ **πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς** αὐτοῦ. [Lk2Mk2·:Mt2] Mt2 21.35. **καὶ λαβόντες** οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν **ἔδειραν**, ὃν δὲ **ἀπέκτειναν**, ὃν δὲ ἐλιθοβόλησαν. [Lk2Mk2·:Mt2] Mt2 21.36. **πάλιν** ἀπέστειλεν **ἄλλους** δούλους **πλείονας** τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. [Lk2Mk2·:Mt2]

[650] 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 ἐστι 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 (IDD 1.1); accusative πρὸς, especially with verbs of speaking (IDD 1.1, 1.2); the bigram "begins to speak" / ἄρχω@* *4 λέγω@vnp*, and crasis, here καί+ἐκεῖνος (IDD 1.2); gratuitous numerical references, especially using ordinal numbers, and a prolonged, distant *exitus-reditus* journey, "going abroad a long time" / ἀπεδήμησεν χρόνους ἱκανούς (IDD 1.4). Note also the participial form of "wounded" / τραυματίσαντες (Lk2 20.12), just as seen in the Lk2 fable of the Good Samaritan. The patterns of expansion and synthesis across the strata are well in evidence. 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 ᾠκοδόμησεν πύργον. The number of persons sent also increases from LkR2 (three) to MkR2 (three and "many others" / πολλοὺς ἄλλους). MkR2 12.5 is the first to introduce the idea that some of these emissaries are "killed" / ἀποκτέννοντες. MtR2 simultaneously repeats, condenses, and expands these MkR2 features, apparently having the first three slaves sent in a group (21.35), only to be followed by a bigger group later (21.36). MtR2 not only has the MkR2 "killed" / ἀπέκτειναν, but also adds "stoned" / ἐλιθοβόλησαν.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.13–18 not present in QnLk1[651]	Lk2 20.13. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. [CINP] Lk2 20.14. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. [CINP] Lk2 20.15a. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. [CINP] Lk2 20.15b. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; [CINP] Lk2 20.16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. [CINP] Lk2 20.17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; [CINP] Lk2 20.18. πᾶς ὁ πεσὼν ἐπ᾽ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέσῃ, λικμήσει αὐτόν. [CINP]	Mk2 12.6. ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου. [Lk2·Mk2] 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] Mk2 12.8. καὶ λαβόντες ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. [Lk2·Mk2] Mk2 12.9a. τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; [Lk2·Mk2] Mk2 12.9b. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. [Lk2·Mk2] Mk2 12.10. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· [Lk2·Mk2] Mk2 12.11. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; [Mk2c]	Mt2 21.37. ὕστερον δὲ **ἀπέστειλεν πρὸς αὐτοὺς** τὸν υἱὸν αὐτοῦ **λέγων· ἐντραπήσονται τὸν υἱόν μου**. [Lk2Mk2·:Mt2] Mt2 21.38. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν **εἶπον ἐν ἑαυτοῖς**· οὗτός ἐστιν ὁ κληρονόμος· **δεῦτε ἀποκτείνωμεν αὐτὸν καὶ** σχῶμεν τὴν κληρονομίαν αὐτοῦ, [Lk2Mk2·:Mt2] Mt2 21.39. καὶ **λαβόντες** αὐτὸν **ἐξέβαλον** ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. [Lk2Mk2·:Mt2] Mt2 21.40. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; [Lk2¨Mt2] 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] 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] Mt2 21.42c. **παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν**; [Mk2·Mt2] Mt2 21.43. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. [Mt2c] Mt2 21.44. [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν.]

[651] 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@pa, "therefore" / οὖν, "gaze upon" / ἐμβλέπω, "seeing" as a participle / ὁράω@vp*, "stone" / λίθος (*bis*), and "fall" / πίπτω (*bis*) (IDD 1.1); transitional participle + δὲ bigrams, an arthrous substantival participle split with δὲ, and an optative verb / *@vo* (IDD 1.2); laying hands on a person, character emotion and internal character knowledge (IDD 1.4); LXX quotation (IDD 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.19. ⸂ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ⸃ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν[652]	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]

[652] 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 ἐλεγχθῇ ἀπὸ τοῦ ἰδίου στόματος, φησίν ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ, ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν, ὡς ἔχει τὸ μετὰ τοῦτο κεφάλαιον ν̅δ̅ (*Pan.* 42.11.17 ᾿Ελ. 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 (IDD 1.1); accusative πρὸς , especially with a verb of speaking (IDD 1.1, 1.2); a word with ἀρχι- in the root, and the bigram "that hour" (IDD 1.2); verisimilitudinous chronological detail (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 20.20–26

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A280. Caesar's tribute	20.19, 24–25	12.13–17	22.15–22	20.20–26

Parallel Verses for Signals Tracing: GMarc 20.19

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.19. ⸂ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ⸃ καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν[653]	12.13. καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	22.15. τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

[653] For Lk1 20.19, see the footnote on the page above.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.20–23[654]	12.14. καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν; 12.15. ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.	22.16. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, 22.17. εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; 22.18. γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί; 22.19. ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.	Lk2 20.20. καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Lk2 20.21. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· Lk2 20.22. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; Lk2 20.23. κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·

[654] Lk2 20.20–23 are unattested according to R (430), but.... LkR2 characteristic features include: the nominative participle + δὲ introductory bigram (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.24. δηνάριον Καίσαρος[655]	Mk1 12.16. οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.	Mt1 22.20. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Mt1 22.21a. λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Lk2 20.24. δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καίσαρος.

[655] Lk1 20.24 is attested in T (R 5.80).

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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[656]	12.17. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.	22.22. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.	Lk2 20.25. ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

[656] Lk1 20.25 is attested in T (R 4.4.83).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.26[657]			Lk2 20.26. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

[657] Lk2 20.26 is unattested according to R (431). Characteristic Lk2 features include: the lemmata "word" / ῥῆμα, "people" / λαός, and "be amazed" / θαυμάζω (IDD 1.1).

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Parallel Passages for Signals Tracing: GMarc 20.27–29, ~~30–32~~, 33–36, ~~37–38~~, 39, ~~40~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A281. Resurrection question	20.27–29, 33–36, 39		22.23–33	20.27–40	12.18–27

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. ⌜⌜Σαδδουκαῖοι⌝ οἱ λέγοντες ἀνάστασιν μὴ εἶναι⌝[658]	Mk1 12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·	22.23. ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν	Lk2 20.27. προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν	12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·

[658] Lk1 20.27 is attested in T (5.81).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.28. ˹Μωϋσῆς ἔγραψεν˺[659]	Mk1 12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	22.24. λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν· ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	Lk2 20.28. λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

[659] Lk1 20.28 is attested in T (5.81).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.29. ἑπτὰ ἀδελφοὶ ⸂λαβὼν⸃ γυναῖκα[660] QnLk1 20.30. QnLk1 20.31.[661] 20.32[662]	Mk1 12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα· 12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.	22.25. ἦσαν δὲ παρ᾽ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· 22.26. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν ἑπτά. 22.27. ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.	Lk2 20.29. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· Lk2 20.30. καὶ ὁ δεύτερος Lk2 20.31. καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. Lk2 20.32. ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.	12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα· 12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

[660] Lk1 20.29 is attested in T (5.81).
[661] Lk1 20.30–31 are attested but "no insight into wording can be gained" according to R (431).
[662] Lk2 20.32 is unattested according to R (431).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.33. ἐν τῇ ἀναστάσει ⌜τίνος αὐτῶν γίνεται γυνή⌝[663]	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.

[663] Lk1 20.33 is attested in T (5.81).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.34. ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ ⌜γαμίσκονται⌝[664]	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;

[664] Lk 20.34 is attested in T. "He responded, 'Thus the sons of this age marry'" / *respondit igitur huius quidem aevi filios nubere* (*Marc.* 4.38.5); "The sons of this age marry and are married" / *filii huius aevi nubunt et nubuntur* (*Marc.* 4.38.8; R 5.81).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.35. οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ⌜γαμίζονται⌝[665] QnLk1 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν, ἰσάγγελοι γάρ εἰσιν ⌜καὶ υἱοί εἰσιν⌝ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες[666]	12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.	22.30. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.	Lk2 20.35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· Lk2 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.	12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

[665] 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).

[666] Lk 20.36 is attested in T (R 4.4.84).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
20.37–38 not present in QnLk1[667]	Mt1 22.31. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος· [Mt1c] Mt1 22.32. ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. [Mt1c]	Lk2 20.37. ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ. [Mt1·Lk2] Lk2 20.38. θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. [Mt1·Lk2]	Mk2 12.26. περὶ δὲ **τῶν νεκρῶν ὅτι ἐγείρονται** οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ **Μωϋσέως ἐπὶ τοῦ βάτου πῶς εἶπεν** αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ; [Mt1Lk2·:Mk2] Mk2 12.27. οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε. [Mt1¨Mk2]

[667] Lk2 20.37–38a is not present and 20.38b is unattested according to R (431), based on E, but all of this content was likely not present. E oddly notes the omission twice, claiming that it is "because the savior repeated the comparison, it has been inserted twice by us" / διὰ τὸ δευτερῶσαι τὸν σωτῆρα τὴν παραβολήν, διττῶς παρ᾽ ἡμῶν ἐντέτακται (*Pan.* 42.11.17 Ἔλ. νζ (57); GCS 31:146). Of the two, the second notice is a more condensed and less accurate quotation. "He deceptively cut out the part, 'That the dead are raised Moses reported at the bush, just as he says, 'the lord, the god of Abraham and Isaac and Jacob.' He is god of the living and not the dead" / Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροί Μωυσῆς ἐμήνυσε ἐπὶ τῆς βάτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δέ ἐστι ζώντων καὶ οὐχι νεκρῶν (*Pan.* 42.11.6 νς (56); 42.11.17 Σχ. νς (56); GCS 31:115, 146); "He did not have, "That the dead are raised even Moses reported, saying, 'god of Abraham and god of Isaac and god of Jacob of the living'" / οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροί καὶ Μωυσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων (*Pan.* 42.11.6 νζ (57); 42.11.17 Σχ. νζ (57); GCS 31:115, 146). While R (330) and TS (120) are correct that E does not attest the concluding phrase, "For all are alive to him" / πάντες γὰρ αὐτῷ ζῶσιν, as not present, it belongs to the same unit of thought as the portion explicitly indicated as not present. While Harnack's incorrect *a priori* assumptions led him (330*) to claim that this phrase was "erased" / *getilgt* by Marcion, he was correct that it was most likely not present in GMarc. Characteristic Mt1 features include the lemmata "read" / ἀναγινώσκω and "saying" / ῥηθὲν (IDD 1.1). Lk2R changes the Mt1 reference to Exodus by adding more narrative setting and changing the direct divine speech to mediated divine speech through Moses, perhaps in the interest of divine circumlocution and/or to focus on human mediators as spokespersons for the divine. Mk2 synthesizes wording and framing from both Mt1 and Lk2, while adding extra details ("in the book" / ἐν τῇ βίβλῳ, "you are much deceived" / πολὺ πλανᾶσθε) and emphasizing the Mt1 rendition of direct divine speech, yet conveyed through the written text, "how it said god said to him" / πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, taking the antecedent of εἶπεν here as the book rather than the "bush" / βάτου.

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.39. ˹τινες τῶν˺ γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας[668] 20.40 not present in QnLk1[669]	22.33. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	Lk2 20.39. ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας. Lk2 20.40. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. [CINP]	

[668] Lk1 20.39 is attested in T (R 5.81).
[669] 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.

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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》 ⌜πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;⌝[670]	Lk2 20.41. εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; [QnLk1·Lk2]	Mk2 12.35. καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυίδ ἐστιν; [QnLk1¨Mk2]	Mt2 22.41. συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ***ὁ Ἰησοῦς*** [Mk2·Mt2] Mt2 22.42. λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος ***υἱός ἐστιν***; λέγουσιν αὐτῷ· τοῦ Δαυίδ. [QnLk1Lk2Mk2·:Mt2] Mt2 22.43. λέγει αὐτοῖς· πῶς οὖν **Δαυὶδ *ἐν πνεύματι*** καλεῖ αὐτὸν κύριον λέγων· [Lk2Mk2·:Mt2]

[670] 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).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.42–43 not present in QnLk1[671]	Lk2 20.42. αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, [CINP] Lk2 20.43. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. [CINP]	Mk2 12.36. **αὐτὸς Δαυὶδ εἶπεν ἐν** τῷ πνεύματι τῷ ἁγίῳ· **εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου** ὑποκάτω **τῶν ποδῶν σου**. [Lk2·Mk2]	22.44. **εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου *ὑποκάτω* τῶν ποδῶν σου**; [Lk2Mk2·:Mt2]

[671] 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.44. Δαυὶδ κύριον αὐτὸν καλεῖ, ⟪καὶ πῶς αὐτοῦ⟫ ⟨υἱός⟩ ⟪ἐστιν⟫;[672]	Lk2 20.44. Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν; [QnLk1·Lk2]	Mk2 12.37a. αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστιν υἱός; [QnLk1¨Lk2]	Mt2 22.45. εἰ **οὖν** Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; [QnLk1Lk2·:Mt2] Mt2 22.46. καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ᾽ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

[672] 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.

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Parallel Passages for Signals Tracing: GMarc 20.~~45–47~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A284. Scribes/Pharisees cursed	–––––	20.45–47	12.37b–40	23.1–36

Parallel Verses for Signals Tracing: GMarc 20.~~45–46c~~

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.45–46a not present in QnLk1[673] QnLk1 11.46. ⌜καὶ ὑμῖν τοῖς νομικοῖς οὐαί⌝ ὅτι φορτίζετε ⌜τοὺς ἀνθρώπους⌝ φορτία δυσβάστακτα ⟪καὶ⟫ ⌜τῷ δακτύλῳ⌝ ⌜οὐ⌝ ⌜ἐτόλμων κινῆσαι⌝ [see A194]	Lk2 20.45. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ]· [CINP] Lk2 20.46a. προσέχετε ἀπὸ τῶν γραμματέων [CINP] Lk2 11.46. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [¦QnLk1·Lk2] [see A194]	Mk2 12.37b. καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. [Lk2·Mk2] Mk2 12.38a. καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων [Lk2·Mk2]	Mt2 23.1. τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς **ὄχλοις** καὶ τοῖς μαθηταῖς αὐτοῦ [Lk2Mk2·:Mt2] Mt2 23.2. λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. [Mt2c] Mt2 23.3. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. [Mt2c] Mt2 23.4. δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, **αὐτοὶ** δὲ τῷ δακτύλῳ **αὐτῶν** οὐ θέλουσιν κινῆσαι αὐτά. [¦QnLk1Lk2·:Mt2] [see A194]

[673] Lk2 20.45–46a are unattested according to R (431), but these verses were likely not present in Lk1. They contain numerous LkR2 characteristics, such as "the people" / τοῦ λαοῦ (IDD 1.1) and collective action, i.e., "all" / παντὸς of the people "listening" / ἀκούοντος (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.46b–c not present in QnLk1[674]	Lk2 20.46b–c. τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [CINP]	Mk2 12.38b–c. τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς [Lk2·Mk2] Mk2 12.39. καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [Lk2·Mk2]	Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt2c] Mt2 23.6. φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς [Lk2¨Mt2] Mt2 23.7. καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [Lk2¨Mt2]

[674] Lk2 20.46b–c is unattested according to R (431), but this verse was likely not present in Lk1. They contain numerous LkR2 characteristics, such as the lemmata "wish/want" / θέλω (IDD 1.1), references to clothing and a concern with social status (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ⟨οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ⟩ [see A081] QnLk1 11.52. ⟨οὐαί ὑμῖν γραμματεῖς⟩ ⟪ὅτι ἤρατε⟫ τὴν κλεῖδα τῆς γνώσεως ˹αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ˺ἀφίετε˻ [see A194]	Lk2 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· **κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ**. [¦QnLk1Mt1·:Lk2] [see A081] Lk2 11.52. οὐαί ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. [¦QnLk1·Lk2] [see A194] Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see A215] Lk2 18.14. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ᾽ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [¦QnLk1·Lk2] [see A237]	———	Mt2 23.8. ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. [Mt2c] Mt2 23.9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. [Mt2c] Mt2 23.10. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς ὁ Χριστός. [Mt2c] Mt2 23.11. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [cp. Jn2 13.12–17] Mt2 23.12. **ὅστις** δὲ **ὑψώσει ἑαυτὸν ταπεινωθήσεται** καὶ **ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται**. [¦Lk2·Mt2] [see A215, A237] Mt2 23.13. **οὐαὶ** δὲ **ὑμῖν**, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, **ὅτι** κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. [¦QnLk1Lk2·:Mt2] [see A194]
20.47 not present in QnLk1[675]	Lk2 20.47. οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα. [CINP]	Mk2 12.40. **οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα**. [Lk2·Mk2]	Mt2 23.14. [οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι **κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι** διὰ τοῦτο **λήψεσθε περισσότερον κρίμα**.] [Lk2˙Mt2] see A194 for additional parallels between Lk2 and Mt2 23.15–36

[675] Lk2 20.47 is unattested according to R (431), but this verse was likely not present in Lk1. Characteristic Lk2 vocabulary includes: "crime" / κρίμα (IDD 1.1).

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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[676]	Lk2 21.1. ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. [CINP] Lk2 21.2. εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο [CINP] Lk2 21.3. καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν· [CINP] Lk2 21.4. πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν. [CINP]	Mk3 12.41. καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· [Lk2·Mk3] Mk3 12.42. καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης. [Lk2·Mk3] Mk3 12.43. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· [Lk2·Mk3] 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]

[676] 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" / πλεῖον (IDD 1.1); the nominative participle + δὲ introductory bigram (IDD 1.2); as well as a focus on Jewish temple piety and ethical synkrisis (IDD 1.4). The tradition only appears in two strata, making the signals more difficult to triangulate and sequence, but in keeping with the aforementioned signature features and the additional sequencing criteria of rhetorical and conceptual simplicity and complexity, Lk2 appears to have broadcast the earliest form of the signals, followed by Mk3, which copies and expands Lk2 in several ways, including the addition of a currency calculation and translation ("two lepta" / λεπτὰ δύο = "a quadrans" / κοδράντης), perhaps inspired by the usage of the latter term in Mt1 5.26.

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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[677]	Lk2 21.5. καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν· [CINP] Lk2 21.6. ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται. [CINP]	Mk2 13.1. καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. [Lk2·Mk2] Mk2 13.2. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ. [Lk2·Mk2]	Mt2 24.1. καὶ **ἐξελθὼν** ὁ Ἰησοῦς **ἀπὸ** τοῦ ἱεροῦ **ἐπορεύετο**, καὶ προσῆλθον **οἱ μαθηταὶ αὐτοῦ** ἐπιδεῖξαι αὐτῷ τὰς **οἰκοδομὰς** τοῦ ἱεροῦ. [Lk2Mk2·:Mt2] Mt2 24.2. **ὁ** δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ **βλέπετε** ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, **οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον** ὃς οὐ καταλυθήσεται. [Lk2Mk2·:Mt2]

[677] Lk2 21.1–6 are entirely unattested according to R (431), but Lk2 21.5–6 in particular were most likely not present in Lk1. This passage has a dense cluster of characteristic LkR2 vocabulary, grammar and themes: the lemmata "beautify" or "put in order" / κοσμέω, "throw down" or "ruin" / καταλύω, "stone" / λίθος (*bis*), and "votive offering" / ἀνάθημα (NT *hapax legomenon*); the opening participial phrase (IDD 1.2); as well as the portrayal of Jesus as a second Jeremiah and the prediction of the fall of Jerusalem. Note the clear parallels with A270, another originally LkR2 passage (Lk2 19.41–44).

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Parallel Passages for Signals Tracing: 21.7–11

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A288. End signs	21.7–11	13.3–8, 21–23	24.3–8, 11, 23–26	21.7–11	13.3–8, 21–23

Parallel Verses for Signals Tracing: GMarc 21.7

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)	Mk3 (140s)
QnLk1 21.7. 《καί λέγουσιν αὐτῷ》 ⌜οἱ μαθηταὶ⌝ 《πότε ταῦτα ἔσται;》[678]	Lk2 21.7. ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;	24.3. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν λέγοντες· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;	13.3. καί καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ᾽ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· 13.4. εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;

[678] 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.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)	Mk3 (140s)
QnLk1 21.8. 《καί λέγει αὐτοῖς》 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ⸢ὅτι⸣ ἐγώ εἰμι ⸢ὁ χριστὸς⸣[679]	Lk2 21.8. ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι, καί· ὁ καιρὸς ἤγγικεν. μὴ πορευθῆτε ὀπίσω αὐτῶν.	24.4. καί ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.	13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

[679] Lk1 21.8 is attested in T (R 4.4.86).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 21.9. πολέμους δεῖ ταῦτα γενέσθαι[680]	24.6. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ᾽ οὔπω ἐστὶν τὸ τέλος.	Lk2 21.9. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ᾽ οὐκ εὐθέως τὸ τέλος.	13.7. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ᾽ οὔπω τὸ τέλος.

[680] Lk1 21.9 is attested in T (R 4.4.86).

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Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 21.10. βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ᾽ ἔθνος[681] QnLk1 21.11. λοιμοὶ καὶ λιμοὶ σεισμοὶ τε φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ[682]	24.7. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· 24.8. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.	Lk2 21.10. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ᾽ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, Lk2 21.11. σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ᾽ οὐρανοῦ σημεῖα μεγάλα ἔσται.	13.8. ἐγερθήσεται γὰρ ἔθνος ἐπ᾽ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

[681] Lk1 21.10 is attested in T (R 4.4.87).
[682] Lk1 21.11 is attested in T (R 4.4.87).

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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 Ἰερουσαλήμ⟩ κυκλουμένην ὑπὸ στρατοπέδων ⟪γνῶτε ὅτι ἤγγικεν⟫ ἡ ἐρήμωσις αὐτῆς[683]	Mk1 13.14a–b. ⟪ὅταν δὲ ἴδητε Ἰερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς⟫ [‡Qn·Mk1]	Mt1 24.15. ⟪ὅταν δὲ ἴδητε Ἰερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς⟫ [‡QnLk1¨Mt1]	Lk2 21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. [QnLk1¨Lk2]	Mt2 24.15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω [QnLk1¨Mt2]	Mk3 13.14a–b. ὅταν δὲ ἴδητε ***τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα*** ὅπου οὐ δεῖ, ***ὁ ἀναγινώσκων νοείτω*** [QnLk1Mt2·:Mk3]

[683] Lk1 21.20 is closely paraphrased by T: "but after that revealing the time of military destruction, when Jerusalem would begin to be surrounded by armies" / *sed monstrato dehinc tempore excidii <cum> coepisse<t> vallari exercitibus Hierusalem* (*Marc.* 4.39.9; SC 456:482; Evans 484 has *cum, coepisset*). The explicit and improvised restorations take cues from the better attested parallel in QnLk1 21.30.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
21.21–24 not present in QnLk1[684]	Lk2 21.21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, [CENP] Lk2 21.22. ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. [CENP] Lk2 21.23. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, [CENP] Lk2 21.24. καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. [CENP]	Mt2 24.16. <u>τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη</u> [Lk2·Mt2] Mt2 24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, [Mt2c] Mt2 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. [Mt2c] Mt2 24.19. <u>οὐαὶ</u> δὲ <u>ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις</u>. [Lk2·Mt2] Mt2 24.20. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. [Mt2c] Mt2 24.21. <u>ἔσται γὰρ</u> τότε <u>θλῖψις μεγάλη</u> οἵα οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται. [Lk2·Mt2] Mt2 24.22. καὶ εἰ μὴ ἐκολοβώθησαν <u>αἱ ἡμέραι ἐκεῖναι</u>, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται <u>αἱ ἡμέραι ἐκεῖναι</u>. [Lk2·Mt2]	Mk3 13.14c. <u>τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη</u> [Lk2¨Mk3] Mk3 13.15. <u>ὁ</u> [δὲ] <u>**ἐπὶ τοῦ δώματος μὴ καταβάτω**</u> μηδὲ <u>**εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ**</u>, [Mt2·Mk3] Mk3 13.16. <u>**καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω**</u> εἰς τὰ <u>**ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ**</u>. [Mt2·Mk3] Mk3 13.17. <u>οὐαὶ</u> <u>**δὲ**</u> <u>ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις</u>. [Lk2¨Mk3] Mk3 13.18. <u>**προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος**</u>· [Mt2·Mk3] Mk3 13.19. <u>**ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν**</u> τοιαύτη <u>**ἀπ’ ἀρχῆς κτίσεως**</u> ἣν ἔκτισεν ὁ θεὸς <u>**ἕως τοῦ νῦν**</u> καὶ <u>**οὐ μὴ γένηται**</u>. [Lk2Mt2·:Mk3] Mk3 13.20. <u>**καὶ εἰ μὴ ἐκολόβωσεν**</u> κύριος <u>**τὰς ἡμέρας**</u>, <u>**οὐκ ἂν ἐσώθη πᾶσα σάρξ**</u>· ἀλλὰ <u>**διὰ τοὺς ἐκλεκτοὺς**</u> οὓς ἐξελέξατο <u>**ἐκολόβωσεν τὰς ἡμέρας**</u>. [Lk2Mt2·:Mk3]

[684] Lk2 21.21–22 were not present and Lk2 21.23–24 are unattested according to R (432), based on E: "Again he deceptively cut out these things, 'Then those in Judea will flee to the mountains' etc., through what follows until 'all that has been written is fulfilled'" / πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἑξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῇ πάντα τὰ γεγραμμένα (*Pan.* 42.11.6 νθ (59); 42.11.17 Σχ. νθ (59); GCS 31:115, 147). But these verses were all most likely not present in 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" / ἐκδίκησις, "write" / γράφω, "stomach|womb" / γαστήρ, "people" / λαός, "necessity" / ἀνάγκη, "anger" / ὀργὴ, "mouth" / στόμα, "nation" / ἔθνος (*bis*, both in the plural), "trample" / πατέω, and two different lemmata for "fulfill" / πίμπλημι / πληρόω (IDD 1.1); a split arthrous participle, split arthrous imperatives, the bigram "that day" / ἐκεῖνος@* *1 ἡμέρα@* or 'ἡμέρα@* *1 ἐκεῖνος@*, the participial bigram "what was written" / ὁ@* γράφω@vp*, and a periphrastic participle / εἰμί@* *@vp* (IDD 1.2); the placename Jerusalem, historiographical retrospect/details, and focus on salvation history (IDD 1.4). It also contains rare lemmata such as "lead captive" / αἰχμαλωτίζω as well as three successive third person plural imperatives / *@vd??3p, a form found only here in Mark and Matthew in its parallels derived from Lk2 (IDD 1.2). While we label Mt2 24.17–18 as clear Mt2 signals, they effectively break out and restate the threefold Lk2 plural imperatives, making the final two singular and changing the settings, but still keeping the Lk2 split arthrous imperative clauses.

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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)
QnLk1 21.25. ⟪καὶ ἔσονται⟫ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ⌜ἤχους θαλάσσης ⌜καὶ σάλου⌝⌝[685] QnLk1 21.26. προσδοκίας ⌜κακῶν⌝ τῶν ἐπερχομένων ⌜τῷ κόσμῳ⌝ ⟨καὶ⟩ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	Mk1 13.24. ἀλλὰ μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς [Qn·Mk1] Mk1 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις ⟪τῶν οὐρανῶν⟫ σαλευθήσονται. [Qn·Mk1]	Mt1 24.29. εὐθέως δὲ **μετὰ τὴν θλῖψιν** τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ **τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις** τῶν οὐρανῶν σαλευθήσονται. [QnMk1·:Mt1]	Lk2 21.25. καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου [QnLk1¨Lk2] Lk2 21.26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [QnLk1¨Lk2]	Mk3 13.24. ***ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς*** [QnMk1Mt1·:Mk3] Mk3 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

[685] Lk1 21.25–26 are together closely paraphrased by T: "He now describes the signs of the final end, portents of sun and moon and stars, and on earth the anguish of nations stupefied as by the roar of a sea wave by the expectation of evils threatening the world, and even that the powers of the heavens must be shaken" / *signa iam ultimi finis enarrat, solis et lunae siderumque prodigia et in terra angustias nationum obstupescentium velut a sonitu maris fluctuantis pro expectatione imminentium orbi malorum quod et ipsae vires caelorum concuti habeant* (*Marc.* 4.39.9; SC 456:482, 484; Evans 484).

The correction "and a wave" / καὶ σάλου in place of "swelling" / κυμαινούσης is a simplification that aligns with Lk2.

T's use of the participle *fluctuantis* did not merit the wooden participial restoration by V (231*), followed by R (432), of the rare lemma κυμαίνω, which appears nowhere in the NT (IDD 1.1).

The correction "to the world" / τῷ κόσμῳ instead of "to the inhabited world" / τῇ οἰκουμένῃ is based on the respective typical lemmata of Qn and Lk2 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς[686]	Mk1 13.26. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 13.27 not present in Mk1	Mt1 24.30. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· 24.31 not present in Mt1	Lk2 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.	Mk2 13.26 same as Mk1 Mk2 13.27. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.	Mt2 24.30. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· Mt2 24.31. καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.

[686] Lk1 21.27 is quoted verbatim in T. "After these things what, lord? 'And then they will see the son of man coming on the clouds with great power" / *post haec quid dominus? et tunc videbunt filium hominis venientem de caelis cum plurima virtute* (*Marc.* 4.39.10; SC 456:484; Evans 486).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 21.28. ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι ⸂ἐγγίζει⸃ ἡ ἀπολύτρωσις ὑμῶν[687]	Lk2 21.28. ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

[687] Lk1 21.28 is closely paraphrased and quoted multiple times in T: "Yet when these things happen, get yourselves up and lift your heads, because your redemption is approaching" / *cum autem haec fient erigetis vos et levabitis capita quoniam adpropinquabit redemptio vestra* (*Marc.* 4.39.10; SC 456:484; Evans 486); *erecturos scilicet se et capita levaturos in tempore regni redemptos* (*Marc.* 4.39.12; SC 456:486; Evans 486).

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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)
QnLk1 21.29. παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα[688] QnLk1 21.30. ⌜ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν⌝[689]	Lk2 21.29. καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· Lk2 21.30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ᾽ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν	13.28. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·	24.32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

[688] Lk1 21.29 is quoted in T. "Finally consider the example of the same comparison: 'Behold the fig tree and all trees'" / *in summa ipsius parabolae considera exemplum: adspice ficum et arbores omnes* (*Marc.* 4.39.16; SC 456:490; Evans 488).

[689] Lk1 21.30 is quoted in T. "When they bring forth fruit, people know that summer has approached" / *cum fructum protulerint intellegunt homines aestatem adpropinquasse;* (*Marc.* 4.39.16; SC 456:490; Evans 488).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα ⌜γίνεσθαι⌝ γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ[690]	Lk2 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.	13.29. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	24.33. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

[690] Lk1 21.31 is quoted twice by T: "Certainly in the time of the kingdom, to which this comparison will apply. 'Therefore, you also, when you see all these things happen, know god's kingdom has drawn near!'" / *in tempore scilicet regni de quo subiecta erit ipsa parabola. sic et vos cum videritis omnia haec fieri scitote adpropinquasse regnum dei* (*Marc.* 4.39.10-11; SC 456:484, 486; Evans 486); "'So also you, when you see these things happen, know god's kingdom is near'" / *sic et vos cum videritis haec fieri scitote in proximo esse regnum dei* (*Marc.* 4.39.16; SC 456:490; Evans 488).

V (232*) and R (432) both render T's infinitive "to happen" / *fieri* to conform to the Lk2 participle "what happened" / γινόμενα, a term notably absent from Mt2 as a QnLk1 receptor. Given participial forms of γίνομαι are frequently attested for Lk2 but nowhere for QnLk1 (IDD 1.1), we opt for a more literal translation of the infinitive γίνεσθαι, elsewhere attested in QnLk1 21.19.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.32. 《λέγω ὑμῖν》 ˹οὐ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μή πάντα γένηται˺[691]	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.

[691] Lk1 21.32 is attested in T: "Now he foists that heaven and earth will not pass except everything be finished" / *adhuc ingerit non transiturum caelum ac terram nisi omnia peragantur* (*Marc.* 4.39.18; SC 456:492; Evans 490).

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.33. ὁ οὐρανὸς καὶ ἡ γῆ ⸂παρελεύσεται ὁ⸃ δὲ ⸂λόγος⸃ μου ⸂μένει εἰς τὸν αἰῶνα⸃[692]	Lk2 21.33. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.	13.31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 13.32. περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.	24.35. 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 πατὴρ μόνος.

[692] Lk1 21.33 is attested in T (R 4.4.91).

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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 ⌜ἐν⌝ κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος[693]	Lk2 21.34. προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	Mt2 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. Mt2 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Mt2 24.45. τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

[693] Lk1 21.34 is thoroughly paraphrased by T: "And the students are admonished, lest their heart ever be weighed down with intoxication and drunkenness and worldly cares, and that day press quickly upon them like a snare" / *admoneantur et discipuli ne quando graventur corda eorum crapula et ebrietate et saecularibus curis et insistat eis repentinus dies ille velut laqueus* (*Marc.* 4.39.18; SC 456:492; Evans 490).

Several GMarc editors anachronistically restore the characteristic Lk2 reflexive "yourselves" / ἑαυτοῖς (IDD 1.1) at the start of the verse and the characteristic phrase "on that day" / ἡ ἡμέρα ἐκείνη (IDD 1.2) at the conclusion, neither of which are present in T's close and lengthy paraphrase. Notice that the command to "watch out" / βλέπετε is present in Mark without the reflexive.

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Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.40. γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται [see A203] QnLk1 21.35a. ὡς παγίς[694] 21.35b–36 not present in QnLk1[695]	Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [see A203] Lk2 21.35. ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. [QnLk1·Lk2] Lk2 21.36. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. [CINP]	Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. Mk2 13.37. ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.	Mt2 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· Mt2 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Mt2 24.48. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, Mt2 24.49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, Mt2 24.50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, Mt2 24.51. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

[694] The first two words of Lk1 21.35a are attested as the conclusion of the above sentence: "like a snare" / *velut laqueus* / ὡς παγίς (*Marc.* 4.39.18; SC 456:492; Evans 490). The traditional versification should not elicit an impression of T's testimony being patchy here.

[695] 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.

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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[696]	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 ηὐλίζετο **εἰς τὸ ὄρος** τὸ καλούμενον ἐλαιῶν· [QnLk1Jn2·:Lk2]

[696] Lk1 21.37 is closely paraphrased by T. "But indeed each day he was teaching in the temple… At night he would withdraw to (the mount of) Olives" / *sed enim per diem in templo docebat… ad noctem vero in Elaeonem secedebat* (*Marc.* 4.39.19; SC 456:494; Evans 490).

We correct "the days" / τὰς ἡμέρας to "daily" / καθ᾽ ἡμέραν based on the use of this formula elsewhere in QnLk1 (11.3, 16.9) and as a more precise rendering of T's *per diem*.

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Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.38. 《καὶ》 ⌜ἦλθον ὄρθρου⌝ ἀκούειν αὐτοῦ[697]	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** ὤρθριζεν **πρὸς αὐτὸν** ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ. [QnLk1Jn2·:Lk2]

[697] Lk1 21.38 is attested in T. "There were also proper times for hearing. It was befitting at dawn" / *erant horae quoque auditorio competentes. diluculo conveniendum erat* (*Marc.* 4.39.19; R 5.87). QnLk1 elsewhere apparently had the word "at dawn" / ὄρθρου (QnLk1 24.1), which finds a perfect match here in the Jn2 receptor and is a more precise rendering of T's *diluculo* / "at dawn" than the Lk2 lemma "rising at dawn" / ὀρθρίζω**.** While R viewed the verbal form as "unproblematic" (258), it is an NT *hapax legomenon* that more likely reflects Lk2 than QnLk1.

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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[698] 22.2[699]	Jn1 11.47. συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; Jn1 11.48. ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Jn1 11.49. εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν, Jn1 11.50. οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Jn1 11.51. τοῦτο δὲ ἀφ᾽ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους, Jn1 11.52. καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ᾽ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. Jn1 11.53. ἀπ᾽ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. Jn1 11.54. ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν. Jn1 11.55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς.	Lk2 19.47–48 see A274 Lk2 21.37 see A301 Lk2 22.1. **<u>ἤγγιζεν</u>** δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. [QnLk1Jn1·:Lk2] Lk2 22.2. καὶ ἐζήτουν **<u>οἱ ἀρχιερεῖς καὶ οἱ</u>** γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ **<u>τὸν λαόν</u>**. [QnLk1Jn1·Lk2]	Mk2 11.18–19 see A274 Mk2 14.1. **<u>ἦν δὲ</u>** **<u>τὸ πάσχα</u>** καὶ **<u>τὰ ἄζυμα</u>** μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· Mk2 14.2. ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.	Mt2 26.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ· Mt2 26.2. οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Mt2 26.3. τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου **<u>Καϊάφα</u>** Mt2 26.4. καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν· Mt2 26.5. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

[698] Lk1 22.1 is attested in T (R 5.88).
[699] Lk2 22.2 is unattested according to R (432).

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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)
QnLk1 22.3. 《καὶ》 ⸢Ἰούδας⸣[700] QnLk1 22.4. συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῷ αὐτοῖς[701] QnLk1 22.5. 《καὶ ἐπηγγείλαντο αὐτῷ》 ἀργύριον 《δοῦναι》[702] 22.6 not present in QnLk1[703]	14.10. καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. 14.11. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.	26.14. τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς 26.15 not present in Mt1 26.16. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.		Lk2 22.3. εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα Lk2 22.4. καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῷ αὐτόν. Lk2 22.5. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Lk2 22.6. καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.	26.15. εἶπεν· τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

[700] Lk1 22.3 is attested by E and T. E briefly mentions "Judas" in his elenchus on Lk1 22.4: "He conferred, who other than Judas? What did he do other than betray the savior?" / συνελάλησεν, τίς ἀλλ᾽ ἢ Ἰούδας; τὸ τί ποιῆσαι ἀλλ᾽ ἢ παραδοῦναι τὸν σωτῆρα; (*Pan.* 42.11.17 Ἔλ. ξ (60); GCS 31:147). T apparently implies that Judas as a student (i.e., not a stranger) is the one who betrayed Jesus: "He could have been betrayed by any stranger you please" / *poterat et ab extraneo quolibet tradi* (*Marc.* 4.40.2; SC 456:496). Subsequent to his running commentary, T specifically notes the omission in 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 Satanan 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 students, a tradition which is missing from Qn but emphatically stressed in Mk1 and later strata. We also correct R's accusative form (derived from the LkR2 participial phrase) to the nominative form for the name of Judas, in keeping with the Markan and Matthean strata.

[701] Lk1 22.4 is quoted verbatim by E: "He conferred with the soldiers about how he would hand him over to them" / συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς (*Pan.* 42.11.6 ξ (60); 42.11.17 Σχ. ξ (60); restated in 42.11.17 Ἔλ. ξ (60); GCS 31:115, 147). T also confirms this verse, particularly the word "hand over" or "betray" (see above).

[702] 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.

[703] Lk2 22.6 is unattested according to R (432), but it was likely not present in Lk1. Its signature LkR2 features include the terms "without" / ἄτερ (IDD 1.1), the articular infinitive (IDD 1.2).

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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[704] QnLk1 22.8. ⸂καὶ λέγει ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα⸃[705]		26.17. τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;	Lk2 22.7. ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ᾗ ἔδει θύεσθαι τὸ πάσχα· Lk2 22.8. καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.	14.12. καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;	

[704] Lk2 22.7 is unattested according to R (432).

[705] Lk1 22.8 is quoted by E: "And he said to Peter and to the others, 'After leaving prepare so we can eat the pasch" / καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα (*Pan.* 42.11.6 ξα (61); *Pan.* 42.11.17 Σχ. ξα (61); restated in Ἕλ. ξα (61); GCS 31:115, 148).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.9–13 not present in QnLk1[706]		26.18. ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 26.19. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα.	Lk2 22.9. οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν; Lk2 22.10. ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, Lk2 22.11. καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Lk2 22.12. κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. Lk2 22.13. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.	14.13. καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ 14.14. καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστιν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 14.15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν. 14.16. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.	

[706] 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" / οἰκοδεσπότῃ, and a "guest room" or "dining room" / κατάλυμ- (IDD 1.1); the trigrams "into the city" / εἰς τὴν πόλιν and "into a house" / εἰς τὴν οἰκίαν (IDD 1.2); collective speech and a rhetorical question by the students (IDD 1.4).

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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)
QnLk1 22.14. καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ[707] QnLk1 22.15. καὶ εἶπεν ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν	———	26.20. ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	1Co 11.23. … ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο	Lk2 22.14. καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. Lk2 22.15. καὶ <u>εἶπεν</u> πρὸς αὐτούς· <u>ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν</u>· [QnLk1˙Lk2]	14.17. καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

[707] Lk1 22.14–15 is quoted together by E: "And he reclined, and the twelve apostles with him, and he said, 'With desire I have desired to eat this the pasch with you before my suffering'" / καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ καὶ εἶπεν ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν (*Pan.* 42.11.6 ξβ (62); 42.11.17 Σχ. ξβ (62); restated in 42.11.17 Ἕλ. 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 Ἕλ. 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).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.16 not present in QnLk1[708] QnLk1 22.17. ⌜ποτήριον⌝[709] 22.18 not present in QnLk1[710] QnLk1 22.19. λαβὼν ἄρτον ἔδωκεν ⌜αὐτοῖς⌝ τοῦτό ἐστιν τὸ σῶμά μου ⌜τὸ ὑπὲρ ὑμῶν διδόμενον⌝[711] QnLk1 22.20. τοῦτο τὸ ποτήριον ἡ διαθήκη ἐν τῷ αἵματί μου[712]	Mk1 14.22. καὶ ἐσθιόντων αὐτῶν <u>λαβὼν ἄρτον</u> εὐλογήσας ἔκλασεν καὶ <u>ἔδωκεν</u> αὐτοῖς καὶ εἶπεν· λάβετε, <u>τοῦτό ἐστιν τὸ σῶμά μου</u>. [Qn·Mk1] Mk1 14.23. καὶ λαβὼν <u>ποτήριον</u> εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. [Qn·Mk1] Mk1 14.24. καὶ εἶπεν αὐτοῖς· <u>τοῦτό</u> ἐστιν <u>τὸ αἷμά μου τῆς διαθήκης</u> τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. [Qn·Mk1] 14.25 not present in Mk1	Mt1 26.26. **<u>ἐσθιόντων</u>** δὲ **<u>αὐτῶν</u>** <u>λαβὼν</u> ὁ Ἰησοῦς <u>ἄρτον</u> καὶ **<u>εὐλογήσας ἔκλασεν καὶ</u>** **<u>δοὺς</u>** τοῖς μαθηταῖς **<u>εἶπεν</u>**· **<u>λάβετε</u>** φάγετε, <u>τοῦτό ἐστιν τὸ σῶμά μου</u>. [QnMk1·:Mt1] Mt1 26.27. καὶ **<u>λαβὼν</u>** ποτήριον καὶ **<u>εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων</u>**· πίετε ἐξ αὐτοῦ πάντες [QnMk1·:Mt1] Mt1 26.28. <u>τοῦτο</u> γάρ **<u>ἐστιν</u>** **<u>τὸ αἷμά μου τῆς διαθήκης</u>** **<u>τὸ</u>** **<u>περὶ</u>** **<u>πολλῶν</u>** **<u>ἐκχυννόμενον</u>** εἰς ἄφεσιν ἁμαρτιῶν. [QnMk1·:Mt1] 26.29 not present in Mt1	1Co 11.23b. ἔλαβεν ἄρτον 1Co 11.24. καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· <u>τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν</u>· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn¨Pl] 1Co 11.25. ὡσαύτως καὶ <u>τὸ ποτήριον</u> μετὰ τὸ δειπνῆσαι λέγων· <u>τοῦτο τὸ ποτήριον ἡ</u> καινὴ <u>διαθήκη</u> ἐστὶν <u>ἐν τῷ ἐμῷ αἵματι</u>· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn¨Pl]	Lk2 22.16. λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [CENP] Lk2 22.17. καὶ δεξάμενος <u>ποτήριον</u> **<u>εὐχαριστήσας</u>** εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς [QnMk1·:Lk2] Lk2 22.18. λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. [CINP] Lk2 22.19. καὶ <u>λαβὼν ἄρτον</u> **<u>εὐχαριστήσας ἔκλασεν</u>** καὶ <u>ἔδωκεν</u> αὐτοῖς λέγων· <u>τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν</u> διδόμενον· ***<u>τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν</u>***. [QnPl·:Lk2] Lk2 22.20. καὶ <u>τὸ ποτήριον</u> ***<u>ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων</u>***· <u>τοῦτο τὸ ποτήριον ἡ</u> ***<u>καινὴ</u>*** <u>διαθήκη</u> <u>ἐν τῷ αἵματί μου</u> ***<u>τὸ ὑπὲρ ὑμῶν</u>*** ἐκχυννόμενον. [QnPl·:Lk2]	Mk2 14.22–24 same as Mk1 Mk2 14.25. ἀμὴν **<u>λέγω ὑμῖν</u>** ὅτι **<u>οὐκέτι</u>** **<u>οὐ μὴ πίω</u>** **<u>ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως</u>** τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν **<u>τῇ βασιλείᾳ τοῦ θεοῦ</u>**. [Lk2·Mk2]	Mt2 26.26–28 same as Mt1 Mt2 26.29. **<u>λέγω</u>** δὲ **<u>ὑμῖν</u>**, **<u>οὐ μὴ πίω</u>** ἀπ᾽ ἄρτι **<u>ἐκ</u>** τούτου **<u>τοῦ γενήματος τῆς ἀμπέλου ἕως</u>** ***<u>τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω</u>*** μεθ᾽ ὑμῶν ***<u>καινὸν ἐν τῇ βασιλείᾳ τοῦ</u>*** <u>πατρός</u> μου. [Lk2Mk2·:Mt2]

[708] Lk2 22.16 is not present in Lk1 according to R (433), based on E: "He deceptively cut out the part, 'For I say to you, I will not eat it completely, until it is fulfilled in the kingdom of god'" / παρέκοψε τό λέγω γὰρ ὑμῖν οὐ μὴ φάγω αὐτὸ ἀπάρτι ἕως ἂν πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (*Pan.* 42.11.6 ξγ (63); 42.11.17 Σχ. ξγ (63); GCS 31:115, 150).

[709] Lk1 22.17 may be attested in *Adm* (R 7.4.32).

[710] 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.

[711] 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 (IDD 1.1) and the noun phrase split by a modifier (IDD 1.2).

[712] Lk1 22.20 is attested in T (R 5.90).

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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)
22.21–22a not present in QnLk1[713] QnLk1 22.22b. οὐαὶ δι᾽ οὗ παραδίδοται ⸂ὁ υἱὸς τοῦ ἀνθρώπου⸃[714] 22.23[715]	Lk2 22.21. πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ᾽ ἐμοῦ ἐπὶ τῆς τραπέζης. [CINP] Lk2 22.22. ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὗ παραδίδοται. Lk2 22.23. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. [CINP]	Mk2 14.18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ᾽ ἐμοῦ. Mk2 14.19. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· μήτι ἐγώ; Mk2 14.20. ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ᾽ ἐμοῦ εἰς τὸ τρύβλιον. Mk2 14.21. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	Mt2 26.21. καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Mt2 26.22. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· μήτι ἐγώ εἰμι, κύριε; Mt2 26.23. ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ᾽ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει. Mt2 26.24. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Mt2 26.25. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν· μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· σὺ εἶπας.

[713] Lk2 22.21–22a are unattested according to R (433), but it was likely not present. Characteristic Lk2 features include: "however" / πλὴν, "behold" / ἰδοὺ (IDD 1.1).
[714] 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).
[715] Lk2 22.23–32 are unattested according to R (433). Characteristic Lk2 features include: the lemmata "commit" / πράσσω (IDD 1.1).

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Parallel Passages for Signals Tracing: GMarc 22.~~24–30~~

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

Parallel Verses for Signals Tracing: GMarc 22.~~24–30~~

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
22.24–30 not present in QnLk1[716]	Jn2 13.4. ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· Jn2 13.5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. Jn2 13.12. ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν; Jn2 13.13. ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καί· ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. Jn2 13.14. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· Jn2 13.15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Jn2 13.17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.	Lk2 22.24. ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Lk2 22.25. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. Lk2 22.26. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ᾽ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Lk2 22.27. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν. Lk2 22.28. ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου· Lk2 22.29. κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, Lk2 22.30. ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.	Mt2 20.20. τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ᾽ αὐτοῦ. Mt2 20.21. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. Mt2 20.22. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα. Mt2 20.23. λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. Mt2 20.24. καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. Mt2 20.25. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Mt2 20.26. οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, Mt2 20.27. καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· Mt2 20.28. ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Mt2 19.28. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.	Mk3 10.35. καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. Mk3 10.36. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιήσω ὑμῖν; Mk3 10.37. οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. Mk3 10.38. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Mk3 10.39. οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, Mk3 10.40. τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται. Mk3 10.41. καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. Mk3 10.42. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. Mk3 10.43. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν, ἀλλ᾽ ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος, Mk3 10.44. καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος· Mk3 10.45. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

[716] Lk2 22.23–32 are entirely unattested according to R (433), and Lk2 22.24–30 in particular were most likely not present. *CEQ* does include 22.28 and 22.30, so we will reconsider this material once we have reached a greater state of clarity about the relevant strata.

Characteristic Lk2 features include: "nation" / ἔθνος (especially in the plural), the intensive negative adverb οὐχὶ as part of a rhetorical question, and "Israel" / Ἰσραήλ (IDD 1.1); "now it happened" / γίνομαι@v* δέ@* narrative transitional bigram, use of crasis, arthrous substantive participle / ὁ@* *@vp* (eight times!), periphrastic participle / εἰμί@* *1 *@vp*, and future middle verb / *@v?fm (IDD 1.2).

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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[717] QnLk1 22.33[718]	Jn1 13.36a. λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; Jn1 13.37b. διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.	Jn2 13.36a same as Jn1 Jn2 13.36b–c. ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. Jn2 13.37a. λέγει αὐτῷ ὁ Πέτρος· κύριε, Jn2 13.37b same as Jn1		Lk2 22.31. Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· [CINP] Lk2 22.32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. [CINP] Lk2 22.33. ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.	Mk2 14.26. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Mk2 14.27. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. Mk2 14.28. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Mk2 14.29. ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ᾽ οὐκ ἐγώ.	Mt2 26.30. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Mt2 26.31. τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ· πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης. Mt2 26.32. μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Mt2 26.33. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

[717] Lk2 22.23–32 are altogether unattested according to R (433), but 22.31–32 was likely not present. Characteristic LkR2 features include: the lemmata "behold" / ἰδοὺ (IDD 1.1); a lemma with the root "turn" / *στρέφ*@* (IDD 1.2); an intense focus on Petrine authority and his future restoration (IDD 1.4)

[718] Lk1 22.33 is attested but according to R "no insight into wording can be gained" (433). T says... (R 5.91),

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Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.34. ἀπαρνήσῃ[719]	Jn1 13.38. ἀποκρίνεται Ἰησοῦς· τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.	Jn2 13.38 same as Jn1		Lk2 22.34. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.	14.30. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 14.31. ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.	Mt2 26.34. ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. Mt2 26.35. λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

[719] Lk1 22.34 is attested in T (R 5.91).

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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[720]	Lk2 22.35. καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. [CENP] Lk2 22.36. εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. [CENP] Lk2 22.37. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. [CENP] Lk2 22.38. οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν. [CENP]

[720] Lk2 22.35–38 was not present according to E: "He deceptively cut out, 'When I sent you, did you lack anything?' etc., 'And this is necessary to complete what was written, that "he was counted among the lawless"'" / παρέκοψε τό ὅτε ἀπέστειλα ὑμᾶς, μή τινος ὑστερήσατε; καὶ τὰ ἑξῆς, διὰ τό καὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι, τό καὶ μετὰ ἀνόμων συνελογίσθη (*Pan.* 42.11.6 ξδ (64); 42.11.17 Σχ. ξδ (64); GCS 31:116, 150). GMarc editors concur: R (433).

Numerous LkR2 features are evident: the lemmata "for" / γὰρ (*bis*), "now" / νῦν, and "behold" / ἰδοὺ (IDD 1.1); the bigram "what has been written" / τὸ γεγραμμένον (IDD 1.2); LXX quotation, question and answer dialogue, salvation-historical fulfillment (IDD 1.4).

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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[721] QnLk1 22.41. ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο[722]	Jn1 18.1. ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	Jn2 12.27. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		Lk2 22.39. καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. [CINP] Lk2 22.40. γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. [CINP] Lk2 22.41. καὶ αὐτὸς ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο	Mk2 14.32. καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι. Mk2 14.33. καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ᾽ αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν Mk2 14.34. καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. Mk2 14.35. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ᾽ αὐτοῦ ἡ ὥρα,	Mt2 26.36. τότε ἔρχεται μετ᾽ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως [οὗ] ἀπελθὼν ἐκεῖ προσεύξωμαι. Mt2 26.37. καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Mt2 26.38. τότε λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ᾽ ἐμοῦ. Mt2 26.39a. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ᾽ ὡς σύ.

[721] Lk2 22.39–40 is not attested by patristic witnesses; so R (433).

These verses have several characteristic LkR2 features: the lemmata "custom" / ἔθος and "place" / τόπος, as well as a participial form of "become" / γίνομαι (IDD 1.1); a middle participle and a nominative participle + δὲ introductory bigram (IDD 1.2).

[722] Lk1 22.41 is quoted verbatim by E: "He withdrew from them about a stone's throw and getting on his knees he prayed" / ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο (*Pan.* 42.11.6 ξε (65); 42.11.17 Σχ. ξε (65); partly restated in 42.11.17 Ἕλ. 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.

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Qn (65–69) Lk1 (80s)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.42–46 not present[723]	12.27. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		Lk2 22.42. λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ᾽ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. [CINP] Lk2 22.43. ὤφθη δὲ αὐτῷ ἄγγελος ἀπ᾽ οὐρανοῦ ἐνισχύων αὐτόν. [CINP] Lk2 22.44. καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. [CINP] Lk2 22.45. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, [CINP] Lk2 22.46. καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. [CINP]	14.36. καὶ ἔλεγεν· αββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ᾽ ἐμοῦ· ἀλλ᾽ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. 14.37. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 14.38. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 14.39. καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 14.40. καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. 14.41. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 14.42. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.	26.39b-c. πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ᾽ ὡς σύ. 26.40. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ᾽ ἐμοῦ; 26.41. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 26.42. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 26.43. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 26.44. καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν. 26.45. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 26.46. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

[723] 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 $\mathfrak{P}^{69}$ 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): $\mathfrak{P}^{69}$ and $f^{1,3}$", *HTR* 98.4 (2005): 419–440; jstor.org/stable/4125275. While Lk2 22.43–44 is absent from $\mathfrak{P}^{75}$ 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.

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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. καὶ ⸂Ἰούδας⸃ ἤγγισε ⸂καταφιλῆσαι⸃ αὐτόν ⸂καὶ εἶπεν⸃[724]	18.2. 18.3.		Lk2 22.47. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.	14.43. καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα καὶ μετ᾽ αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 14.44. δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.	26.47. καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ᾽ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 26.48. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν.

[724] Lk1 22.47 is quoted in E: "And Judas drew near to kiss him and said" / καὶ ἤγγισε καταφιλῆσαι αὐτόν Ἰούδας εἶπεν (*Pan.* 42.11.6 ξς (66); 42.11.17 Σχ. ξς (66); restated in 42.11.17 Ἕλ. 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 (IDD 1.1).

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Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.48. φιλήματι παραδίδως[725]	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 πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

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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[726]	18.9. 18.10. 18.11. 18.12.		Lk2 22.49. ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; [CENP] Lk2 22.50. καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [CENP] Lk2 22.51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. [CENP] Lk2 22.52. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; [CENP] Lk2 22.53. καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ, ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. [CENP]	14.47. εἷς δέ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον. 14.48. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 14.49. καθ᾽ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ᾽ ἵνα πληρωθῶσιν αἱ γραφαί. 14.50. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 14.51. καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 14.52. ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.	26.51. καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 26.52. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. 26.53. ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; 26.54. πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; 26.55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ᾽ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. 26.56. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

[726] E clearly indicates the absence of the core of this passage: "He deceptively cut out what Peter did, when he struck and severed the ear of the slave of the high priest" / παρέκοψεν ὃ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως (*Pan.* 42.11.6 ξζ (67); 42.11.17 Σχ. ξζ (67); GCS 31:116, 151). In the elenchus, E specifies that "the lord taking again the ear healed it" / τὸ ὠτίον ὁ κύριος πάλιν λαβὼν ἰάσατο (*Pan.* 42.11.17 Ἔλ. ξζ (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. 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.

Throughout the entire passage we find a dense cluster of Lk2 characteristic features: lemmata such as the participial form of "see" / , and "chief-priest" / (*bis*) (IDD 1.1); nominative participle + δὲ introductory bigrams (*bis*), πρὸς with a verb of speaking (IDD 1.2); an early orthodox focus on pacifism (IDD 1.4).

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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[727]	14.66. καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως 14.67. καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. 14.68. ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν]. 14.69. καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 14.70. ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ. 14.71. ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 14.72. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.	26.69. ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 26.70. ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις. 26.71. ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 26.72. καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 26.73. μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 26.74. τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 26.75. καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.			Lk2 22.54. συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Lk2 22.55. περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. Lk2 22.56. ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. Lk2 22.57. ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν, γύναι. Lk2 22.58. καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί. Lk2 22.59. καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων· ἐπ᾽ ἀληθείας καὶ οὗτος μετ᾽ αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. Lk2 22.60. εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. Lk2 22.61. καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. Lk2 22.62. καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

[727] 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 (IDD 1.1); nominative participle + δὲ introductory bigrams, a lemma with the root "turn" / *στρέφ*@* (IDD 1.2); chronological references (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες ⟨καὶ⟩ QnLk1 22.64. ⸢⸢τύπτοντες⸣⸣ ⟨καὶ⟩ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;[728]					Lk2 22.63. καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, Lk2 22.64. καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστιν ὁ παίσας σε;

[728] Lk1 22.63–64 are together quoted verbatim in Greek by E: "Those who had seized him mocked, beating and smiting and saying, 'Prophesy who is the one who disciplined you?'" / οἱ συνέχοντες ἐνέπαιζον δέροντες καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε; (*Pan.* 42.11.6 ξη (68); 42.11.17 Σχ. ξη (68); GCS 31:116, 151). In the elenchus, E provides a blend of paraphrase and quotation: "That they seized and mocked and beat and smote and 'prophesy who is the one who disciplined you', this was not appearance, but demonstrative of bodily joint and enfleshed substance" / ὅτι τὸ συνέχοντες καὶ τὸ ἐνέπαιζον καὶ τὸ δεῖραι καὶ τὸ τύψαι καὶ τὸ προφήτευσον τίς ἐστιν ὁ παίσας σε, τοῦτο οὐ δόκησις ἦν, ἀλλὰ ἁφῆς ἐστι σωματικῆς καὶ ἐνσάρκου ὑποστάσεως δηλωτικόν (*Pan.* 42.11.17 Ἔλ. ξη (68); GCS 31:151).

The emendation and upgrade of τύπτοντες is based verbatim on E, where R had downgraded and transformed the participle into an imperfect active verb, "they were smiting" / ἔτυπτον (6.4.68, 433).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.65[729]					Lk2 22.65. καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

[729] 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.

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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[730]					Lk2 22.66. καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

[730] Lk1 22.66 is attested in T: "after he was brought to an assembly" / *perductus in consessum* (*Marc.* 4.41.2; SC 456:506; Evans 495).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.67. 《καὶ λέγουσιν》 σὺ εἶ ὁ χριστός; 《καὶ λέγει》 ἐὰν ⌜ἐρῶ⌝ ὑμῖν οὐ ⌜πιστεύσετε⌝[731] 22.68 not present in QnLk1[732]	Mk1 14.61b. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; Mk1 14.62a. ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι,	Mt1 26.63b. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. Mt1 26.64a. λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας.			Lk2 22.67. λέγοντες· εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· Lk2 22.68. ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.

[731] Lk1 22.67 is summarized and quoted by T: "he is asked whether he is Christ... 'If in fact I tell you', he says, 'you will not believe'" / *an ipse esset Christus interrogator... si dixero enim inquit vobis non credetis* (*Marc.* 4.41.3; SC 456:506; Evans 495). We correct the subjunctives to indicatives based on T quotation. The emphatic double negative plus subjunctive construction, "will never believe" / οὐ@b μή@x πιστεύω@*, is restored by R (433, judged as very likely), but this lacks support in T's attestation and is instead characteristic of Lk2 (IDD 1.2). V (234*) only restores μὴ and not οὐ.

[732] 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.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.69. ἀπὸ τοῦ νῦν ⸀δὲ⸁ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ[733]	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.

[733] Lk1 22.69 is by T, once as a quotation, and again as a paraphrase: "'Henceforth', he says, 'the son of man will be seated at the right side of god's power'" / *abhinc inquit erit filius hominis sedens ad dexteram virtutis dei* (*Marc.* 4.41.4; SC 456:506; Evans 496); "without doubt god's son, to be seated at god's right side" / *sine dubio dei filium sessurum ad dei dexteram* (*Marc.* 4.42.1; SC 456:510; Evans 498).

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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[734]					Lk2 22.70. εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.

[734] Lk1 22.70 is repeatedly restated and quoted by T: "'Therefore', they said, 'you are the son of god'" / *ergo inquiunt tu dei filius es* (*Marc.* 4.41.5; SC 456:508; Evans 498); "But he responded, 'You have said, just so'... 'Therefore you are the son of god'... 'Therefore you are the son of god'... 'You have said'" / *sed respondit vos dicitis quasi... ergo tu filius dei es... ergo tu dei es filius... vos dicitis* (*Marc.* 4.41.5; SC 456:508; Evans 498); "'You have said'" / *vos dicitis* (*Marc.* 4.42.1; SC 456:510; Evans 498).

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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[735]					Lk2 22.71. οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. [CINP]

[735] Lk1 22.71 was not likely not present in GMarc. V (234*) and TS (124) both read it as unattested. Braun (SC 456:509n6) read it as implicit in the closing summary of 22.70. "And so this was his proclamation, so that they persisted in that which his proclamation meant" / *et adeo sic fuit pronuntiatio eius ut perseveraverint in eo quod pronuntiatio sapiebat* (*Marc.* 4.41.5; SC 456:508; Evans 498). Perhaps influenced by Braun, R has it as attested but "no insight into wording can be gained" (433).

The action of the interlocutors in QnLk1 23.1 to take him to Pilate is itself a response that makes sense of T's summary. Furthermore, it has a dense cluster of characteristic Lk2 features: the feminine lemma for "witness" / μαρτυρία (contrasted with the neuter μαρτύριον in Qn 21.13 and Lk1 5.14, 9.5), as well as the lemmata "necessity" / χρεία , "for" / γὰρ, and "mouth" / στόμα (IDD 1.1).

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Parallel Passages for Signals Tracing: GMarc 23.1–3, ~~4–5~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A334/A336. Pilate trial	23.1–3	15.2–5	27.11–14	18.29–38, 19.8–15		23.1–5

Parallel Verses for Signals Tracing: 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 Πιλᾶτον[736]					Lk2 23.1. καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον.

[736] Lk1 23.1–2 is briefly paraphrased by T "For when he was brought over to Pilate they began to press that he said he was messiah / *perductum enim illum ad Pilatum onerare coeperunt quod se regem diceret Christum* (*Marc.* 4.42.1; SC 456:512; Evans 498).

The opening phrase is omitted as characteristic LkR2, including the lemmata "all" / ἅπας and "multitude" / πλῆθος (IDD 1.1) and the collective action of a crowd (IDD 1.4). The opening verb makes perfect sense on its own as the action of the sanhedrin mentioned in the previous passage.

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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》 ⌜⌜κελεύοντα⌝ φόρους ⌜μὴ δοῦναι⌝⌝ καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα[737]		–––––			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.

[737] Lk1 23.2 is briefly summarized by T (quoted above), but far more thoroughly attested by E, who devotes two scholia to detail his claim that Marcion added two phrases to this verse: "He added after 'we find this one corrupting the nation', 'and destroying the law and the prophets'" / *προσέθετο μετὰ τό τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας* (*Pan.* 42.11.6 ξθ (69); 42.11.17 Σχ. ξθ (69); GCS 31:116, 151); "An addition after 'ordering not to give tributes', 'and turning aside the women and the children'" / *προσθήκη μετὰ τό κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα* (*Pan.* 42.11.6 ο (70); 42.11.17 Σχ. ο (70); GCS 31:116, 152). The elenchus for the first scholion repeats and expands the claim of insertion: "For here you add what has not been written, flattering yourself... saying that 'we have found this one destroying the law and the prpohets', the opposite of this refutes you... since the savior himself said, 'I have not come to destroy the law and the prophets, but to fulfill'. Therefore, the same one who says, 'I have not come to destroy' cannot be accused of destroying. For the saying was not thus, but 'We have found this one turning aside the people, calling himself messiah king" / *ὅταν γὰρ ἐνταῦθα προσθείης τὸ μὴ γεγραμμένον, συκοφαντῶν σεαυτὸν... λέγων ὅτι τοῦτον ηὕραμεν καταλύοντα τὸν νόμον καὶ τοὺς προφήτας, τὸ ἀντιζυγον τούτου ἐλέγξει σε... αὐτοῦ τοῦ σωτῆρος λέγοντος οὐκ ἦλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας, ἀλλὰ πληρῶσαι οὐ δύναται τοίνυν ὁ αὐτὸς <ὁ> λέγων οὐκ ἦλθον καταλῦσαι διὰ τὸ καταλύειν κατηγορεῖσθαι. οὐ γὰρ εἶχεν οὕτως τὸ ῥητόν, ἀλλά ηὕρομεν τοῦτον διαστρέφοντα τὸν λαόν, λέγοντα ἑαυτὸν Χριστὸν βασιλέα* (*Pan.* 42.11.17 Ἕλ. 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 Ἕλ. ο (70); GCS 31:152).

The opening two words "they started to accuse" / *ἤρξαντο κατηγορεῖν* as reconstructed by V (235*) and R (5.94, 433, var. *ἔρξαντο*) do have a reasonable basis in T's phrase, "they began to oppress" / *onerare coeperunt* (see Lk1 23.1). However, both lemmata are highly characteristic of LkR2: "start/rule" / *ἄρχω* and "accuse" / *κατηγορέω* (IDD 1.1), especially when combined as a dramatic cue of a speech opening (IDD 1.2), leading us to read T's phrasing as reflecting his own habits and making an improvised restoration to Lk1 of a customary Qn active verb of speaking, "they say" / *λέγουσιν*. The closing phrase "and calling himself the anointed" / *καὶ λέγοντα ἑαυτὸν χριστὸν* is not only unattested for 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* (IDD 1.1). Note the similarity of the mention of "the law and the prophets" to 4 Mac 18.10: *ὃς ἐδίδασκεν ὑμᾶς ἔτι ὢν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας.*

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.3. ὁ δὲ Πιλᾶτος ⸂ἠρώτησεν⸃ σὺ εἶ ⸂ὁ χριστός⸃; σὺ λέγεις[738]		———			Lk2 23.3. ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

[738] Lk1 23.3 is closely paraphrased and quoted in T: "Then Pilate asked, 'Are you messiah?' Then: 'You say'" / *Pilato quoque interroganti tu es Christus? proinde tu dicis* (*Marc.* 4.42.1; SC 456:512; Evans 498).

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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[739]					Lk2 23.4. ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. [CINP] Lk2 23.5. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. [CINP]

[739] Lk2 23.4–5 is unattested according to R (434), but it was likely not present.

These verses contain an extremely dense cluster of characteristic LkR2 features: the lemmata "chief-priest" / ἀρχιερεύς, "people" / λαός, and "guilty" / αἴτιος (IDD 1.1); a focus on affairs of state, additional third parties, collective speech, and its evocation of a potentially threatening mob, gratuitous geographical references, rhetorical exaggeration/dramatization, the official pronouncement of innocence, and the imitation of Socrates (IDD 1.4). About the latter, see Greg Sterling, "*Mors philosophi:* The Death of Jesus in Luke", *HThR* 94.4 (2002) 383–402.

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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[740]					Lk2 23.6. Πιλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, [CINP]
23.7a not present in QnLk1 QnLk1 23.7b. ἀνέπεμψεν αὐτὸν ⌜τῷ Ἡρῴδη⌝[741] 23.7c not present in QnLk1		–––––			Lk2 23.7. καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
QnLk1 23.8a. ὁ Ἡρῴδης ⌜εἶδεν⌝ τὸν Ἰησοῦν ⟪καὶ⟫ ⌜ηὐφράνθη⌝[742] 23.8b not present in QnLk1[743]					Lk2 23.8a. ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, Lk2 23.8b. ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. [CINP]

[740] Lk2 23.6 is unattested according to R (5.95, 264n414), but this verse was likely not present in Lk1.

It reflects instead characteristic LkR2 transitional phrasing, affairs of state and Roman jurisprudence (IDD 1.4), essentially providing a legal justification of jurisdiction as necessitating the transfer of the case of Jesus from Pilate to Herod and back. Similar legal transfers based on jurisdiction are repeatedly portrayed in the case of Paul in Acts and likely owe to the influence of the policies of Pliny the Younger on Lk2/Ac, on which see Mark G. Bilby, "Pliny's Correspondence and the Acts of the Apostles: An Intertextual Relationship?", in Joseph Verheyden and John S. Kloppenborg, ed., Luke *on Jesus, Paul and Christianity: What Did He Really Know?*, BTS 29 (Leuven: Peeters, 2017) 147–69, doi.org/10.5281/zenodo.3745661.

[741] Lk1 23.7b is attested in T: "For when he was sent as if a gift from Pilate to Herod" / *nam et Herodi velut munus a Pilato missus* (*Marc.* 4.42.3; SC 456:512; Evans 498). The correction is based on the use of the dative article and form for Herod's name in T and D, corroborated by N (184), is distinct from the characteristic LkR2 use of the πρὸς + accusative noun bigram ('πρός@pa *@na; IDD 1.2) which is anachronistically applied by V (235*), R (434), and K (1175).

[742] Lk1 23.8a is attested in T: "Herod was delighted at last by the sight of Jesus" / *delectatus est denique Herodes viso Iesu* (*Marc.* 4.42.3; SC 456:512; Evans 500). Evans (501) and R (5.95; 434) read *delectatus* incorrectly as a superlative, when it is a perfect participle. Thus, *contra* R, it not an attestation of "exceedingly" / λίαν, a word omitted from the reconstruction as a characteristic Lk2 exaggeration. V and R both apply the characteristic Lk2 lemma for "rejoice" / χαίρω (IDD 1.1), but the lemma εὐφραίνω is a more reasonable rendering, both because it is clearly attested elsewhere in Greek for QnLk1 (16.19), and because the Vulgate translates εὐφραίνω with *delectatus* in 1 Mac 11.44 and Ps 76.4, while instances of χαίρω in the LXX tend to be translated into Latin with the verbs *gaudeo* (Gen 45.16, 1 Mac 10.26, etc.) or *laeto* (Ex 4.14, 1 Sam 19.5, etc.).

[743] Lk2 23.8b is unattested, but it was likely not present. It contains a compact cluster of several characteristic Lk2 features: the lemmata "sufficient" / ἱκανός, "time" / χρόνος, "hope" / ἐλπίζω, and the participial form of γίνομαι (IDD 1.1); the periphrastic participle, here split, but cp. 'εἰμί@* *@vp* (IDD 1.2); and internal character motivation/intention (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.9. ⌜αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ⌝[744] 23.10–12 not present in QnLk1[745]	15.3. καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. 15.4. ὁ δὲ Πιλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.	27.12. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.			Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Lk2 23.10. εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. [CINP] Lk2 23.11. ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. [CINP] Lk2 23.12. ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾽ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. [CINP]

[744] Lk1 23.9 is attested in T. "[B]ut he did not hear any voice from him" / *nec vocem ullam ab eo audivit* (*Marc.* 4.42.3; SC 456:512; Evans 500).

[745] 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 (IDD 1.2) and affairs of state (IDD 1.4). The claim of newfound political union between Pilate and Herod Antipas could be interpreted as in keeping with the emphasis on reconciliation and harmony in Acts. It could also provide an explanation for Pilate's future death being deserved because of his alliance with Antipas, who was later exiled to Spain for treason against Caligula.

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Parallel Passages for Signals Tracing: GMarc 23.~~13–16~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A338. Pilate exonerates	–––––	–––––		18.36b		23.13–16

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[746]					Lk2 23.13. Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν [CINP] Lk2 23.14. εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ᾽ αὐτοῦ. [CINP] Lk2 23.15. ἀλλ᾽ οὐδὲ Ἡρῴδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ· [CINP] Lk2 23.16. παιδεύσας οὖν αὐτὸν ἀπολύσω. [CINP]

[746] Lk2 23.13–16 is unattested together with all of Lk2 23.10–17 according to R (434). This passage has a thick cluster of characteristic Lk2 feature, including: the lemmata "before" / ἐνώπιον, "commit" / πράσσω, "people" / λαός, "behold" / ἰδοὺ (*bis*), "therefore" / οὖν (IDD 1.1); accusative *pros*, especially with a verb of speaking (IDD 1.1, 1.2); a lemma with the root "turn" / *στρέφ*@*, δὲ + participle transition, periphrastic participle (IDD 1.2); affairs of state (IDD 1.4). As in the materials missing from Lk1 and present in Lk2 in A334 and A337 above, this passage reveals an occupation with Roman jurisprudence, quite befitting of the post-Pliny historical setting of Lk2: Jesus is charged with presenting the threat of mob violence (Lk2 23.14), his case is transferred in keeping with proper jurisdiction (Lk2 23.15), Pilate make two additional pronouncements of innocence (Lk2 23.14, 16), the last of which includes Herod in implicit consensus with Pilate (Lk2 23.16).

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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)
23.17 not present in QnLk1[747] QnLk1 23.18. Βαραββᾶν[748] QnLk1 23.19. ⸂διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ⸃[749]			Lk2 23.17. [[ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα]] [CINP] Lk2 23.18. ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· Lk2 23.19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.	15.6. κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. 15.7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 15.8. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. 15.9. ὁ δὲ Πιλᾶτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 15.10. ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 15.11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.	27.15. κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. 27.16. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν. 27.17. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; 27.18. ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. 27.19. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ᾽ ὄναρ δι᾽ αὐτόν. 27.20. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 27.21. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.

[747] Lk2 23.17 is unattested together with all of Lk2 23.10–17 according to R (434), but it was likely not present.
[748] The name "Barabbas" in Lk1 23.18 is attested in T (*Marc.* 4.42.4; SC 456:512; Evans 500).
[749] Lk1 23.19 is attested in T (*Marc.* 4.42.4; SC 456:512; Evans 500). The missing portions are likely characteristic LkR2 redactions: a clarifying phrase about the insurrection "that happened in the city" / τινὰ γενομένην ἐν τῇ πόλει.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
23.20–21[750] 23.22 not present in QnLk1[751] QnLk1 23.23. 《αἰτοῦσιν αὐτὸν σταυρωθῆναι》[752]	15.12. ὁ δὲ Πιλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων; 15.13. οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν. 15.14. ὁ δὲ Πιλᾶτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν.	27.22. λέγει αὐτοῖς ὁ Πιλᾶτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες· σταυρωθήτω. 27.23. ὁ δὲ ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρωθήτω.	19.4. καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.		Lk2 23.20. πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτοῖς θέλων ἀπολῦσαι τὸν Ἰησοῦν. Lk2 23.21. οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν. Lk2 23.22. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. Lk2 23.23. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

[750] Lk2 23.20–21 is unattested according to R (434) but these verses were likely not present in Lk1. They evidence a cluster of characteristic Lk2 features: the lemma "want/desire" / (IDD 1.1); collective speech, extended back and forth dialogue (IDD 1.4). This is further corroborated by the next verse, which explicitly counts out a third exchange between Pilate and the crowd, making the exchange in 23.20–21 the second.

[751] 23.22 is attested for GMarc but "no insight into wording can be gained" according to R (434), but this verse was likely not present. It exudes distinctive LkR2 redactional features: the cardinal number "third" / τρίτον, the legal term "cause" / αἴτιον, the accusative *pros* (IDD 1.1); and yet another formal pronouncement of innocence (IDD 1.4).

[752] Lk1 23.23 is attested but "no insight into wording can be gained" according to R (434). T's brief attestation to Barrabas and the sentencing of Jesus does not clearly picture collective speech or an extended back and forth dialogue between Pilate and the crowd/mob (*Marc.* 4.42.4; SC 456:512; Evans 500). Characteristic Lk2 features include: the bigram "great voice" / φωνή@n* μέγας@a (IDD 1.2) and collective speech (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 23.~~24~~, 25

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Jn1 (110–117)	Lk2 (117–138)
A341. Mob justice	23.25	15.15	27.24–26	19.16		19.16	23.24–25
A342. Soldiers mocking	–––––						
A340. Ecce homo	–––––	15.17–20a	27.28–31a	19.1–11a, 13–15		19.1–15	

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[753]					Lk2 23.24. καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν· [CINP]
QnLk1 23.25. ἀπέλυσεν[754]					Lk2 23.25. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

[753] Lk2 23.24 is unattested according to R (434).

[754] Lk1 23.25 is likely attested in part by T: "And indeed Barrabas most criminal is given life as if a good man, but Christ most righteous is demanded for death as if a murderer" / *et Barrabas quidem nocentissimus vita ut bonus donatur, Christus vero iustissimus ut homicida morti expostulatur* (*Marc.* 4.42.4; SC 456:512; Evans 500)

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Parallel Passages for Signals Tracing: GMarc 23.~~26–32a~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A343. Carrying the cross	–––––	19.17		23.26–32	27.31c–32	15.20c–22
A343b. Daughters of Jerusalem	–––––			23.27–31	–––––	–––––

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[755]	19.17. καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,		Lk2 23.26. καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ᾽ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.	27.31c. καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. 27.32. ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	15.20c. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. 15.21. καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ᾽ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

[755] Lk2 23.26–31 are entirely unattested according to R (434), and 23.26 in particular..

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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[756]	_____		Lk2 23.27. ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. [CINP] Lk2 23.28. στραφεὶς δὲ πρὸς αὐτὰς [ὁ] Ἰησοῦς εἶπεν· θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ᾽ ἐμέ· πλὴν ἐφ᾽ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, [CINP] Lk2 23.29. ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν. [CINP] Lk2 23.30. τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ᾽ ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς· [CINP] Lk2 23.31. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; [CINP]		

[756] 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" / στεῖρα, "belly|womb" / κοιλία, "birth|beget" / γεννάω (IDD 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 (IDD 1.2).

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Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.32a[757]			Lk2 23.32a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,	27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος,	15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος.

[757] Lk2 23.32 is attested according to R (434), but this only applies to content in Lk1 23.32b (see below).

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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)
A344. Crucifixion 1 (co-crucified, Golgotha, wine, garments, soldiers)	23.32b–33	15.22–27	27.33–38	19.17b–27	19.17b–27	4.10	23.32b–38

Parallel Verses for Signals Tracing: GMarc 23.~~32b~~, 33–~~34~~

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
23.32b not present in QnLk1[758] QnLk1 23.33. καὶ ⌜ἐλθόντες εἰς⌝ τόπον ⌜λεγόμενον⌝ ⌜Κρανίου⌝ ⌜τόπος⌝ ἐσταύρωσαν αὐτὸν καὶ δύο κακούργους σὺν αὐτῷ[759] 23.34b not present in QnLk1[760]	Mk1 15.22a. καὶ ⟪ἐλθόντες εἰς τόπον λεγόμενον Κρανίου τόπος⟫ [‡Qn·Mk1] 15.22b-23 not present in Mk1 Mk1 15.24a. ⟪ἐσταύρωσαν⟫ αὐτὸν [Qn·Mk1] 15.24b-26 not present in Mk1 Mk1 15.27a. καὶ σὺν αὐτῷ δύο λῃστάς [Qn·Mk1] 15.27b not present in Mk1	Mt1 27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίου Τόπος [QnLk1¨Mt1] Mt1 27.35. ⟪ἐσταύρωσαν⟫ αὐτὸν [QnLk1¨Mt1] Mt1 27.38. καὶ σὺν αὐτῷ ⟪δύο **λῃστάς**⟫ [QnMk1·:Mt1]	Jn1 19.17b. ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα, [QnLk1¨Jn1] Jn1 19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. [QnLk1¨Jn1]	GP 4.10. καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ **μέσον** αὐτῶν τὸν κν [QnLk1Jn1·:Pt]	Lk2 23.32b. **ἤγοντο** δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Lk2 23.33a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον [QnLk1¨Lk2] Lk2 23.33b. ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς **κακούργους**, **ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν**. [QnLk1Jn1·:Lk2] Lk2 23.34a see Last Sayings parallel set Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους. Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.	Mk2 15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος. Mk2 15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. Mk2 15.24. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ τίς τί ἄρῃ. Mk2 15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 15.26 see Titulus parallel set Mk2 15.27. καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, **ἕνα ἐκ δεξιῶν** καὶ **ἕνα ἐξ εὐωνύμων** αὐτοῦ. [QnLk1Jn1GPLk2·:Mk2]	Mt2 27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος, Mt2 27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. Mt2 27.35. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, Mt2 27.36. καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 27.37 see Titulus parallel set Mt2 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, ***εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων***. [QnLk1Jn1GPLk2Mk2·:Mt2]

[758] 23.32b was likely not present in QnLk1. See the following note on 23.33 for T's attestation to the "two crimainls" / *duo scelesti*. While T's attestation is in the nominative case (as in Lk2 23.32b and Matthew), we read the accusative case (in Mark, the *Gospel of Peter*, and Lk2 23.33) as more likely reflecting QnLk1 as the earlier tradition. Note that there is only one reference to the criminals in T's attestation to GMarc, while Lk2 has two distinct references (23.32 and 23.33).

[759] QnLk1 23.33 is quoted verbatim in E and quoted or closely paraphrased in T: "And after coming to the place called skull place they crucified him" / καὶ ἐλθόντες εἰς τόπον λεγόμενον κρανίου τόπος ἐσταύρωσαν αὐτὸν (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). The elenchus restates and elaborates, pointing out the apparent contradiction of Marcion's docetism and his gospel's crucifixion account: "For one not having flesh cannot be crucified… For if he was really crucified, how do you not see the crucified is tangible and his hands and feet fastened with nails?… For even by you the lord is confessed as nailed to a cross" / ὁ γὰρ μὴ σάρκα ἔχων οὔτε σταυρωθῆναι δύναται… εἰ γὰρ ὅλως ἐσταυρώθη, πῶς οὐ βλέπεις τὸν ἐσταυρωμένον ἁφὴν ἔχοντα καὶ ἥλοις τὰς χεῖρας πηγνύμενον καὶ πόδας;… ἐπειδὴ ὁμολογεῖται καὶ παρὰ σοὶ σταυρῷ προσπαγεὶς ὁ κύριος (*Pan.* 42.11.17 Ἔλ. οα (71); GCS 31:152); "But two evildoers were also fastened with him" / *sed et duo scelesti circumfiguntur illi* (*Marc.* 4.42.4; SC 456:512; Evans 500). R (434) includes the Lk2 reference "one on the right, and one on the left" / ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν, closely paralleled in Mk2 and Mt2, but this is most likely a later tradition derived from Jn1 and the *Gospel of Peter*, which both position Jesus in the "middle" / μέσον without elaborating on the sides/directions.

See the excursus below for a fuller discussion of this verse and its significance in the history of scholarship about the relationship of the *Gospel of Peter* to Lk1 and Lk2. I find it fascinating that the expression ἀνὰ μέσον found in GP 4.10 is repeated frequently in the creation story of LXX Genesis (1.4, 1.6–7, 1.14, 1.18). Perhaps *Peter* visually depicts Jesus here as the lord of creation, with light and darkness or water and air separated and brought into order and full relief with him "in the middle above". One wonders whether its *nominum sacrum* κν stands in as a double *entendre* for Jesus as "lord" / κύριον and for Golgotha as "skull" / κρανίον, especially given that the latter reference is oddly missing from *Peter* when it was present across other strata (QnLk1, Mk1, Mt1, Jn1). For additional archeological and historical context and related bibliography on "Golgotha" or "Skull place," see Mark G. Bilby, "Golgotha: New Testament", *Encyclopedia of the Bible and Its Reception* 10:580–581 (Boston; Berlin: de Gruyter, 2015), doi.org/10.5281/zenodo.3746738 doi.org/10.1515/ebr.golgothacalvary.

[760] T and E contradict each other about the existence of Lk2 23.34b in GMarc. According to T: "Apparently Marcion withdrew the clothing divided by the soldiers granted in parts by lot" / *vestitum plane eius a militibus divisum partim sorti concessum Marcion abstulit* (*Marc.* 4.42.4; SC 456:512; Evans 500). Yet according to E: "and they divided his garments" / καὶ διεμερίσαντο τὰ ἱμάτια αὐτοῦ (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). Both can be right. T likely reflects the earlier text of QnLk1, which was missing the Mk1/Mt1 tradition tying the crucifixion to LXX Psalm 22. E apparently quotes from a later edited version of GMarc that had come to include this popular bit of salvation-history and prophetic scriptural fulfillment from the other gospels.

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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, garments, mocking)	–––––	15.23, 26	27.34, 37	19.19–22	19.19–24		23.35–38	15.23, 25–26

Parallel Verses for Signals Tracing: GMarc 23.35–38

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
23.35–38 not present in QnLk1[761]	15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. 15.25 not in Mk1 15.26. καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.	27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	19.19. ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. 19.20. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. 19.21. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ᾽ ὅτι ἐκεῖνος εἶπεν· βασιλεύς εἰμι τῶν Ἰουδαίων. 19.22. ἀπεκρίθη ὁ Πιλᾶτος· ὃ γέγραφα, γέγραφα.	19.19-22 same as Jn1 19.23. οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι᾽ ὅλου. 19.24. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα]· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.		Lk2 23.35. καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. Lk2 23.36. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ Lk2 23.37. καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. Lk2 23.38. ἦν δὲ καὶ ἐπιγραφὴ ἐπ᾽ αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.	15.23 same as Mk1 15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 15.26 same as Mk1	

[761] 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 αὐτὸν καὶ διεμερίσαντο τὰ ἱμάτια αὐτοῦ καὶ ἐσκοτίσθη ὁ ἥλιος (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). 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.

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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 (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)

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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)
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)

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Parallel Passages for Signals Tracing: GMarc 23.~~35–38~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A340. Beating	–––––	15.15b–20	27.26b–31a	19.1–3		23.34b

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[762]			–––––		Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

[762] 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).

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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)
QnLk1 23.34a[763] QnLk1 23.46. καὶ φωνήσας φωνῇ μεγάλῃ ἐξέπνευσεν[764]	15.34. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς <u>φωνῇ μεγάλῃ</u>· ελωι ελωι λεμα σαβαχθανι; ὅ ἐστιν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;	27.46. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς <u>φωνῇ μεγάλῃ</u> λέγων· ηλι ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;	Jn1 19.25. εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή. Jn1 19.26a. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα Jn1 19.26c. λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου. Jn1 19.27. εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. Jn1 19.28. μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ. Jn1 19.30. ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν <u>παρέδωκεν τὸ πνεῦμα</u>.	Jn2 19.25 same as Jn1 Jn2 19.26. <u>Ἰησοῦς οὖν ἰδὼν τὴν μητέρα</u> καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, <u>λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου.</u> Jn2 19.27–28 same as Jn1 Jn2 19.30 same as Jn1	4.10. 5.19.	Lk2 23.34a. ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν. Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. Lk2 23.46. <u>καὶ φωνήσας φωνῇ μεγάλῃ</u> ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν <u>ἐξέπνευσεν</u>.

[763] The last saying in Lk2 23.34a is attested in Ephrem yet unattested in T and E (R 434). Ephrem says… (R 8.20).

[764] 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).

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Parallel Passages for Signals Tracing: GMarc 23.~~39–43~~

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A346. Co–crucified speak	–––––	15.32b	23.32–33, ~~39–43~~	27.38, 44	19.18, 32	4.10,	

Parallel Verses for Signals Tracing: GMarc 23.32–33

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.39-43 not present in QnLk1[765]	Mk1 15.32b.	Mt1 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. Mt1 26.63. **ὁ δὲ** Ἰησοῦς **ἐσιώπα**.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	GP 4.10. καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ ***μέσον*** αὐτῶν τὸν κν αὐτὸς δὲ **ἐσιώπα** ὡς μηδὲν πόνον ἔχων [QnMk1JnPt]	Lk2 23.32. ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Lk2 23.33. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς **κακούργους**, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

[765] Lk1 23.32 is closely paraphrased by T: "But two evildoers were also fastened with him" / *sed et duo scelesti circumfiguntur illi* (*Marc.* 4.42.4; SC 456:512; Evans 500).

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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[766]	15.32b.	Mt1 27.44. τὸ δ᾽ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. 19.32. ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·		Lk2 23.39. εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων· οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. [CENP] Lk2 23.40. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; [CENP] Lk2 23.41. καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. [CENP] Lk2 23.42. καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. [CENP] Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. [CENP]

[766] 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) and K (1194) include 23.39–42, and N (190) renders it as uncertain. E states that Marcion "deceptively cut out, 'Today you will be with me in paradise'" / παρέκοψε σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ (*Pan.* 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἕλ. 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 focused entirely 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 earliest retrievable 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.

This passage contains a tremendously thick cluster of characteristic LkR2 features: lemmata such as "hang" / κρεμάννυμι, "blaspheme" / βλασφημέω, the reflexible pronoun "yourself" / σεαυτοῦ, "other" / ἕτερος, "justly" / δικαίως (gospel *hapax*), "out of place" / ἄτοπος, and "today" / σήμερον (IDD 1.1); δὲ + participle bigram and nominative participle + δὲ bigram (IDD 1.2); a story within a story, use of litotes, back and forth dialogue, a complaint against the protagonist, the posing of an ethical-philosophical question, ethical synkrisis, repentance, insistence on the innocence of Jesus, minor characters made prominent, a triangulated character, salvation-history fulfillment, and perhaps even a *reditus* complementing an implied *exitus* of LXX Gen. 1–3 (IDD 1.4); LXX intertexts are also evident, esp. to the paradise traditions of Gen. 1–3 and Saul's noble death in 1 Samuel (IDD 1.5). In addition to this stylometric cluster, a strong argument can be made from narrative coherence. Luke 23.39–42 and 23.43 are inextricably linked. Neither makes sense on its own, since 23.43 answers the plea in 23.42. It is thus highly unlikely that Lk2 23.39–42 was present in GMarc while Lk2 23.43 was absent.

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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[767]					Lk2 23.44. καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
QnLk1 23.45. ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθε τὸ καταπέτασμα τοῦ ναοῦ[768]		24.29. εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	———		Lk2 23.45. τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

[767] Lk1 23.44 is attested in T (R 4.4.95) and (R 8.21).
[768] Lk1 23.45 is attested in T (R 4.4.95), and (R 8.21). E provides a partial quotation: "and the sun was darkened" / καὶ ἐσκοτίσθη ὁ ἥλιος (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.46. καὶ φωνήσας φωνῇ μεγάλῃ ἐξέπνευσεν[769]		———			Lk2 23.46ac. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν… τοῦτο δὲ εἰπὼν ἐξέπνευσεν.
QnLk1 23.47. 《ὁ ἑκατοντάρχης εἶπεν》[770]					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[771]					Lk2 23.48. καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. [CINP] Lk2 23.49. εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα. [CINP]

[769] 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" / καὶ φωνήσας φωνῇ μεγάλῃ ἐξέπνευσεν (*Pan.* 42.11.6 ογ (73); 42.11.17 Σχ. ογ (73); restated in 42.11.17 Ἕλ. ογ (73); GCS 31:116, 153).

[770] 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* (IDD 1.2).

[771] 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*@* (IDD 1.2); dramatization, exaggerated distance, language about public spectacle, and solidarity. The episode clearly connects back to three earlier discrete LkR2 lament scenes that cumulatively picture Jesus as a prophet like Jeremiah, predicting the fall of Jerusalem and connecting his own doom to that of the Judean capital. Imitations of Hector of Troy are also likely envisioned and enacted in these texts, which have an epic quality.

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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)
QnLk1 23.50a. ⌜καὶ⌝ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ[772] 23.50b not present in QnLk1[773] QnLk1 23.51. οὐκ ⌜συνεφωνήθη⌝ ⌜τῇ βουλῇ⌝ ⌜καὶ τῇ πράξει αὐτῶν⌝[774]	Mk1 15.43a. ἐλθὼν Ἰωσὴφ [ὁ] ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ [Qn·Mk1]	Mt1 27.57. ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος **ἀπὸ Ἁριμαθαίας**, τοὔνομα Ἰωσήφ, **ὃς καὶ αὐτὸς** ἐμαθητεύθη τῷ Ἰησοῦ· [Mk1¨Mt1]	———		Lk2 23.50a. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ **βουλευτὴς** Lk2 23.50b. ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος [CINP] Lk2 23.51. οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν– **ἀπὸ Ἁριμαθαίας** πόλεως τῶν Ἰουδαίων, **ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ**. [QnMk1·:Lk2]

[772] Lk1 23.50a is quoted verbatim by E and *Adm*: "And behold a man, Joseph by name" / καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ (*Pan.* 42.11.6 οδ (74); 42.11.17 Σχ. οδ (74); restated in Ἔλ. οδ (74); GCS 31:116, 153); "And behold a man, Joseph by name" / καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ (*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.

[773] 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.

[774] 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 βουλευτής / "council-member" likely depends on τῇ βουλῇ being present in Qn, but the phase "and their practice" / καὶ τῇ πράξει is likely an LkR2 expansion.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.52. τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα[775]	Mk1 15.43b. τολμήσας εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [Qn·Mk1]	Mt1 27.58. οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα **τοῦ Ἰησοῦ**. τότε ὁ Πιλᾶτος ἐκέλευσεν ἀποδοθῆναι. [QnMk1·:Mt1]			Lk2 23.52. οὗτος **προσελθὼν** τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα **τοῦ Ἰησοῦ** [QnLk1Mt1·:Lk2]

[775] 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).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
QnLk1 23.53. καθελὼν ˹τὸ σῶμα˺ ἐνετύλιξε ˹ἐν˺ σινδόνι καὶ ἔθηκεν ἐν ˹καινῷ˺ μνήματι λαξευτῷ[776]	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 ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ Mt1 27.60. καὶ ἔθηκεν αὐτὸ **ἐν** τῷ καινῷ αὐτοῦ **μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον** μέγαν **τῇ θύρᾳ τοῦ μνημείου** ἀπῆλθεν. [QnMk1·:Mt1]	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 οὔπω κείμενος***. [QnMk1Mt1Jn1·:Lk2]

[776] 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 Ἕλ. οδ (74); GCS 31:116, 153). Most of E's other references to this story are paraphrases that make no difference for the restoration (*Pan.* 44.3.7 in GCS 31:194; *Pan.* 77.8.2 in GCS 37:423; *Pan.* 77.28.1 in GCS 37:441). But in the section on Origen in the *Panarion*, E gives a close paraphrase that mentions "new tomb" / μνήματι καινῷ, which reads closest to the Lukan (Lk1 and Lk2) tradition and thus informs our reconstruction: "through Joseph he was wrapped in linen and placed in a new tomb he arose, completely that you deny" / τὸ διὰ τοῦ Ἰωσὴφ κεκηδευμένον ἐν σινδόνι καὶ ἐν μνήματι καινῷ τεθὲν ἀνέστη, πάντως ὅτι οὐκ ἀρνήσῃ (*Pan.* 64.67.17; GCS 31:511).

To chart the influence in reverse, LkR2 borrows "in which no one had been laid" / οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος from Jn1 19.42, "a new tomb in which no one had ever been placed" / μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος, which borrowed from Mt1 27.60 the description of the Jesus being placed in a "new tomb" / καινῷ… μνημείῳ, which was inspired by the description in Mk1 15.46 of the tomb "having been hewn out of stone" / ὃ ἦν λελατομημένον ἐκ πέτρας, which borrowed from Qn the description of a "hewn tomb" / μνήματι λαξευτῷ. Hence our final, five-node synthesized signal: QnMk1Mt1Jn1·:Lk2. Ain't signals tracing fun?!

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Parallel Passages for Signals Tracing: GMarc 23.54, 55–24.1

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mk3 (140s)
A352a. Memorializing women	15.47–16.2	23.55–24.1	27.61–28.1		23.54–24.1	

Parallel Verses for Signals Tracing: GMarc 23.54, 55–24.1

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
23.54 not present in QnLk1[777] QnLk1 23.55. ⟨καὶ⟩ αἱ γυναῖκες[778] QnLk1 23.56. ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ ˹τὸν νόμον˺ QnLk1 24.1. ⟪καὶ⟫ ˹πρὶν πρωὶ˺ ἦλθον ἐπὶ τὸ μνῆμα ⟪καὶ⟫ ˹ἡτοίμασαν ἀρώματα˺[779]	15.47 not present in Mk1 Mk1 16.1–2. καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων αἱ ⟪γυναῖκες⟫ ἠγόρασαν ἀρώματα ⟪καὶ⟫ ἔρχονται ἐπὶ τὸ μνημεῖον [Qn·Mk1]	Mt1 27.61. ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. [Mk1¨Mt1] Mt1 28.1. ὀψὲ δὲ σαββάτων **εἰς μίαν σαββάτων** ἦλθεν **Μαριὰμ ἡ Μαγδαληνὴ** καὶ ἡ ἄλλη **Μαρία** θεωρῆσαι τὸν τάφον. [Mk1¨Mt1]		Lk2 23.54. καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν. [CINP] Lk2 23.55. κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, **ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ** [QnMk1·:Lk2] Lk2 23.56. ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν. Lk2 24.1. τῇ δὲ **μιᾷ τῶν σαββάτων** ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα. [QnMk1·:Lk2]	Mt2 28.1. ὀψὲ δὲ σαββάτων, τῇ ***ἐπιφωσκούσῃ*** **εἰς μίαν σαββάτων** ἦλθεν **Μαριὰμ ἡ Μαγδαληνὴ** καὶ ἡ ἄλλη **Μαρία** θεωρῆσαι τὸν τάφον.	Mk3 15.47. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τέθειται. Mk3 16.1. καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Mk3 16.2. καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

[777] Lk2 23.54 is not attested according to R (434).

[778] 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 myrhhs and perfumes, as at the start" / ἅμα δὲ καὶ αἱ γυναῖκες εἶχον ἰδεῖν ποῦ κατελείφθη τὰ λείψανα, ἵνα αὐτὰ τιμήσωσι διὰ μύρων καὶ ἀρωμάτων, ὡς τὸ πρῶτον (*Pan.* 44.3.8; GCS 31:194). Another loose paraphrase has no bearing on the reconstruction (*Pan.* 56.2.7; GCS 31:341). While not as developed as Lk2, Lk1 has overtly positive references to Torah-observance and sabbath-keeping by followers of Joshua that run directly counter to claims that Marcion edited its text with an antinomian or anti-Jewish bent. Other characteristic Lk2 features absent from Lk1 include: "command" / ἐντολή, "Galilee" / Γαλιλαία, "behold" / θεάομαι (IDD 1.1); a participle + δὲ transition and periphrastic participle (IDD 1.2). Notice also that LkR2 adds the poignant word "myrrh" / μύρα, which appears in later strata (IDD 1.1).

[779] 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 (IDD 1.4). Note the Lk2, in the interest of the women faithfully keeping the sabbath, doubles the references to the spices.

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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[780] QnLk1 24.3. 《καὶ》 οὐχ εὗρον τὸ σῶμα[781]	Mk1 16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, <u>οὐκ ἔστιν ὧδε</u>· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1?]	Mt1 28.2. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 28.6. **<u>οὐκ ἔστιν ὧδε</u>**, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε **<u>ἴδετε τὸν τόπον</u>** **<u>ὅπου</u>** ἔκειτο. [Mk1¨Mt1]		Lk2 24.2. εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, Lk2 24.3. εἰσελθοῦσαι δὲ <u>οὐχ εὗρον τὸ σῶμα</u>. [QnLk1¨Lk2]

[780] 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.
[781] Lk1 24.3 is attested in T (R 5.99).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.4. δύο ἄνδρες ⌜ἐν ἐσθῆτι ⌝λαμπρᾷ⌝[782]	Mk1 16.5. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν. [Qn·Mk1?]	Mt1 28.3. **ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών**. [Mk1˙Mt1]	____	Lk2 24.4. καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς **ἐν ἐσθῆτι ἀστραπτούσῃ**. [QnLk1Mt1·:Lk2]

[782] Lk1 24.4 is clearly attested by T and E. E says: "Those in shining clothes said" / εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾷ (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); GCS 31:117, 153). 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 (IDD 1.1); the prepositional infinitive / ἐν@pd ό@* ἀπορέω@vn*, the middle infinitive / *@vn?m (IDD 1.2); focus on character emotion/thought (IDD 1.4).

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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[783]	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 28.5. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν **τὸν ἐσταυρωμένον ζητεῖτε**· [Mk1·Mt1]		Lk2 24.5. **ἐμφόβων δὲ γενομένων αὐτῶν** καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν· [QnLk1Mt1·:Lk2]

[783] 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 (IDD 1.1); the accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); δὲ + participial transition (IDD 1.2); character emotion (IDD 1.4).

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ⌜ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ⌝[784]	–––––	–––––		Lk2 24.6. οὐκ ἔστιν ὧδε, ἀλλὰ <u>ἠγέρθη</u>. <u>μνήσθητε</u> <u>ὡς</u> <u>ἐλάλησεν</u> ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ [QnLk1⌜Lk2]

[784] 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 ὢν μεθ᾽ ὑμῶν (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); paraphrased in 42.11.17 Ἕλ. 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.

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.7. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι[785] 24.8 not present in QnLk1[786]	____	Mt1 20.9. οὐδέπω γὰρ ᾔδειϛαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1˙Jn]		Lk2 24.7. λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. [QnLk1˙Lk2] Lk2 24.8. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. [CINP] Lk2 24.26. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

[785] 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 ʼΕλ. ος (76); GCS 31:117, 153–54). Notice that the characteristic LkR2 term "sinners" / ἁμαρτωλῶν is missing from Lk1 here.

[786] Lk2 24.8 is unattested according to R (435), but it was likely not present in Lk1. Characteristic Lk2 features include: the plural "sinners" / ἁμαρτωλός@a???p*, "word" / ῥῆμα (IDD 1.1); remembrance and internal character thought.

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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˺[787]	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 ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς**. [QnLk1Mt1·:Lk2]

[787] 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; SC 456:520; Evans 504).

The same feminine plural aorist participle seen here ("returning" / ὑποστρέψασαι) is clearly attested by E for Lk1 23.56.

While the concluding bigram "all these things" / ταῦτα πάντα is unattested, it is clearly attested elsewhere in QnLk1 (IDD 1.2), and its antecedent is certainly the "lord's resurrection" / *domini resurrectionem* narrated in the previous verses.

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Parallel Passages for Signals Tracing: GMarc 24.10–11, ~~12~~

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

Parallel Verses for Signals Tracing: GMarc 24.10–11, ~~12~~

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
QnLk1 24.9. ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ˹ταῦτα πάντα˺[788] QnLk1 24.10. ⟪Ἰωάνα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ σὺν αὐταῖς ἔλεγον τοῖς μαθηταῖς ταῦτα⟫[789] QnLk1 24.11. ˹καὶ ἠπίστουν αὐταῖς˺[790] 24.12 not present in QnLk1[791]	Jn1 20.1. τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Jn2 20.2–11a not in Jn1 Jn1 20.11b–13. [two angels console Mary Magdalene] Jn1 20.14–17a. [Jesus appears to Mary Magdalene] Jn1 20.18. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα <u>τοῖς μαθηταῖς</u> ὅτι ἑώρακα τὸν κύριον, καὶ <u>ταῦτα</u> εἶπεν αὐτῇ. [QnLk1·Jn1]	Jn2 20.1 same as Jn1 Jn2 20.2. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. Jn2 20.3. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον. Jn2 20.4. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον Jn2 20.5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. Jn2 20.6. ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα Jn2 20.7. καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. Jn2 20.11–13. [two angels console Mary Magdalene] Jn2 20.14–17a. [Jesus appears to Mary Magdalene] Jn2 20.18 same as Jn1	Lk2 8.3. Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει Lk2 24.9. καὶ <u>ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν</u> ταῦτα πάντα **<u>τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς</u>**. [QnLk1Mt1·:Lk2] 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] Lk2 24.11. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, <u>καὶ ἠπίστουν αὐταῖς</u>. [Lk1˙Lk2] Lk2 24.12. ὁ δὲ Πέτρος ἀναστὰς **<u>ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια</u>** μόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. [Jn2·Lk2]	Mk3 16.9. ἀναστὰς δὲ **<u>πρωΐ</u>** πρώτῃ σαββάτου **<u>ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ</u>**, παρ᾽ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. [Jn1˙Mk2] Mk3 16.10. ἐκείνη πορευθεῖσα <u>ἀπήγγειλεν</u> **<u>τοῖς</u>** μετ᾽ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· [QnLk1Jn2·:Mk2] Mk3 16.11. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη <u>ὑπ᾽ αὐτῆς ἠπίστησαν</u>. [QnLk1Lk2·:Mk2]

[788] See note above.

[789] Lk1 24.10 is unattested according to R (435), but this again reflects a prejudicial minimalism as well as a lack of close reading of the primary sources and careful comparison with the canonical parallels. This verse was almost certainly present in some form, given that T clearly indicates *multiple women witnesses* of the risen Jesus and their *collective announcement* of the resurrection to the students: "being doubtful of the faith of the resurrection announced to them by women" / *dubios de fide resurrectionis annuntiatae sibi a feminis* (*Marc.* 4.43.5; SC 456:524; Evans 504). Moreover, the women's return in QnLk1 24.9 and the students' 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 students" / τοῖς μαθηταῖς is restored in favor of the characteristic LkR2 *pros* + accusative formula / πρός@pa *1 *@na* with a verb of speaking (IDD 1.1, 1.2).

[790] The upgrade to Lk1 24.11 is based on T, "the disbelief of the students 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 (IDD 1.1).

[791] 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* (IDD 1.1); the bigram "what happened" / τὸ γεγονός and δὲ + participle transition (IDD 1.2); and a focus on Peter, haste, and dramatization (IDD 1.4).

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Parallel Passages for Signals Tracing: GMarc 24.13–35

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

Parallel Verses for Signals Tracing: GMarc 24.13–25

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.13. δύο ἐξ αὐτῶν ⟨ἀπῆλθόν⟩[792] 24.14 not present in QnLk1[793] Lk1 24.15. καὶ Ἰησοῦς ⟨συνήντησεν αὐτοῖς⟩[794] 24.16 not present in QnLk1[795] 24.17 not present in QnLk1[796] 24.18 not present in QnLk1[797]	Jn2 21.4. πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. [Jn2c] Jn2 20.2–7 [after seeing the rock removed, Mary Magdalene tells Peter, who goes to the tomb with the beloved disciple]	Lk2 24.13. καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς, [Lk1˙Lk2] Lk2 24.14. καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. [CINP] Lk2 24.15. 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 εἷς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [CINP]	Mk3 16.12. μετὰ δὲ ταῦτα ***δυσὶν ἐξ αὐτῶν περιπατοῦσιν*** ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις ***εἰς*** ἀγρόν· [Lk1Jn2Lk2·:Mk2]

[792] Lk1 24.13 is clearly attested by T and E. "For when two of them were taking a journey" / *nam cum duo ex illis iter agerent* (*Marc.* 4.43.3; SC 456:522; Evans 504). E confirms the presence of two persons, but the 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 τό εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154).

The explicit restoration of "they left" / ἀπῆλθόν is based on T saying that they "made a trip" / *iter agerent*, the later appearance of this verb and form in Lk2 24.24, and its attested presence elsewhere in QnLk1 (IDD 1.1).

Characteristic Lk2 features include: "behold" / ἰδοὺ (IDD 1.1); verisimilitudinous and gratuitous geographical/itinerary details, including distances and placenames, as well as the beginning of an *exitus-reditus* journey (IDD 1.4).

[793] 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 anthrous substantive participle / ὁ@* *@vp* (IDD 1.2).

[794] Lk1 24.15 is attested in T and E: "and the lord had clung to them" / *et dominus eis adhaesisset* (*Marc.* 4.43.3; SC 456:522; Evans 504); "he met with them" / συνήντησεν αὐτοῖς (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154).

Characteristic Lk2 features include: the transitional bigram, "and it happened" / καὶ ἐγένετο, prepositional articular infinitive / ἐν τῷ *@vn*, and συ-prefixed verb (*bis*) (IDD 1.2).

[795] 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).

[796] Lk2 24.17 is not attested according to R (435), but it was likely not present. It may be part of the content E ambiguously indicated was absent. Moreover, it reflects LkR2 characteristic features such as: lemma "each other" / ἀλλήλων (IDD 1.1); the accusative πρὸς, especially to indicate speech addressees (IDD 1.1, 1.2).

[797] Lk2 24.18 is minimally attested according to R (435), who is of the view that only the name "Cleopas" / Κλεοπᾶς can be restored. E does indeed mention the name, but apparently does so as part of content missing from GMarc. "He deceptively cut out what was said to Cleopas and the other, when he met with them" / παρέκοψε τό εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον ὅτε συνήντησεν αὐτοῖς (IDD 1.2). In his section against Satornilus, E mentions the savior "appearing to Nathaniel and Cleopas" / 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 (IDD 1.2).

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Qn (65-69)	Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Qn 24.25. ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ	24.19 not present in QnLk1[798] 24.20 not present in QnLk1[799] Lk1 24.21a. ἡμεῖς δὲ ⌜ἐνομίζομεν⌝ ὅτι αὐτός ἐστιν ⌜ὁ λυτρωτὴς τοῦ Ισραηλ⌝[800] [Lk1c] 24.22–24 not present in QnLk1[801] Lk1 24.25. ⟪καὶ εἶπεν αὐτοῖς⟫ ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ⌜ἐλάλησα⌝ ⌜ὑμῖν⌝[802] [Qn·Lk1] Lk1 24.26. οὐχὶ ταῦτα ἔδει παθεῖν; [Lk1c] 24.27 not present in QnLk1[803]	Jn2 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.19. καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, [CINP] Lk2 24.20. ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. [CINP] Lk2 24.21. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ᾽ οὗ ταῦτα ἐγένετο. [Lk1˙Lk2] Lk2 24.22. ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, [CINP] Lk2 24.23. καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. [CINP] [cf. Lk2 24.1–9] Lk2 24.24. καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. [CINP] [cf. Lk2 24.10–12] Lk2 24.25. καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· [QnLk1˙Lk2] Lk2 24.26. **οὐχὶ** ταῦτα **ἔδει** παθεῖν τὸν χριστὸν καὶ **εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ**; [Jn2·Lk2] Lk2 24.27. καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις **ταῖς γραφαῖς** τὰ περὶ ἑαυτοῦ. [Lk1Jn·:Lk2] Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι **τὰς γραφάς**· [Lk1Jn2·:Lk2]

[798] 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.

[799] Lk2 24.20 is not attested according to R (435), but it was likely not present. It reflects LkR2 characteristic features such as the enclitic "and" / τε (IDD 1.1); lemmata with the root "rule/begin" / ἄρχ- (*bis*) (IDD 1.2).

[800] Lk1 24.21a is closely paraphrased by T: 'We were thinking', they said, 'that he was Israel's redeemer" / *putabamus inquiunt ipsum esse redemptorem Israhelis* (*Marc.* 4.43.3; R 5.100). Regarding the preference for "we were thinking" / ἐνομίζομεν over "we had hoped" / ἠλπίζομεν, as R notes (267) the IGNTP "indicates that it is also attested by the Arabic and Persian Diatessaron, as well as Ambrosiaster." Following T and V (238*), the noun "redeemer" / λυτρωτὴς is preferable to the LkR2 infinitive "to redeem" / λυτροῦσθαι, given that the verb μέλλω that stages the infinitive and the middle infinitive itself are both highly characteristic of LkR2 (IDD 1.1, 1.2).

[801] Lk2 24.22–24 are unattested according to R (435), but they were likely not present. They reflect LkR2 characteristic features such as the lemmata: "vision" / ὀπτασία (IDD 1.1); the bigram "not finding" / 'μή@x εὑρίσκω@vp* (IDD 1.2).

[802] 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 invectus 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 ὦ ἀνόητοι καὶ βραδεῖς τοῦ πιστεύειν πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται οὐχὶ ταῦτα ἔδει παθεῖν; καὶ ἀντὶ δὲ τοῦ ἐφ᾽ οἷς ἐλάλησαν οἱ προφῆται ἐποίησεν ἐφ᾽ οἷς ἐλάλησα ὑμῖν (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); restated in 42.11.17 Ἕλ. 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" / ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ happens to occur "verbatim, in the same iambic trimeter, in two poetic versions of animal fables attributed to the famous Greek fabulist Aesop", specifically "The Fox and the Goat in the Well" and "The Frogs at the Wedding of the Sun". It reads perfectly as the conclusion of Qn and closure of its Aesop *inclusio*. Though the *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 (IDD 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.

[803] Lk2 24.27 is unattested according to R (435), but it was likely not present. It may have been part of the content E ambiguously indicated was absent. In the *Panarion* section against Satornilus, E says the savior "admonished them from the psalms and from the prophets" / τούτους νενουθετηκέναι ἀπὸ τῶν ψαλμῶν καὶ ἀπὸ τῶν προφητῶν (*Pan.* 23.6.5; GCS nF 10.1:255), but this reflects Lk2, not Lk1. Characteristic LkR2 features include: a reflexive pronoun / ἑαυτοῦ (IDD 1.1); a lemma with the root "rule/begin" / ἄρχ-, middle participle / *@vp, and "the things concerning" / ὁ@danp περί@pg bigram (IDD 1.2); an overt reference to Jewish scriptural piety and implied literacy of the protagonist (IDD 1.4).

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Lk1 (80s)	John (100–117)	Lk2 (117–138)	Mk3 (140s)
24.28–30a not present in QnLk1[804] Lk1 24.30b. ⟨ὅτε⟩ ⸢⸢ἔκλασε⸣ τὸν ἄρτον⸣[805] [Lk1c] Lk1 24.31. ⸢⸢ἠνεῴχθησαν αὐτῶν⸣⸣ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ⸢αὐτόν⸣ [Lk1c] 24.32–35 not present in Lk1[806] QnLk1 24.11. ⸢καὶ ἠπίστουν αὐταῖς⸣ Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν	21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [Lk1·Jn]	Lk2 24.28. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. [CINP] Lk2 24.29. καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. [CINP] Lk2 24.30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν λαβὼν **τὸν ἄρτον** εὐλόγησεν καὶ κλάσας **ἐπεδίδου αὐτοῖς** [Lk1Jn·:Lk2] Lk2 24.31. αὐτῶν δὲ διηνοίχθησαν **οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν** αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. [Lk1¨Lk2] Lk2 24.32. καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν **τὰς γραφάς**; [Lk1Jn·:Lk2] Lk2 24.33. καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλὴμ καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, [CINP] Lk2 24.34. λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. [CINP] Lk2 24.35. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. [CINP]	Mk3 16.13. κἀκεῖνοι ἀπελθόντες **ἀπήγγειλαν τοῖς λοιποῖς**· οὐδὲ ἐκείνοις ἐπίστευσαν. [Lk1Lk2¨Mk2]

[804] Lk2 24.28–29 are unattested according to R (435), but they were likely not present. It may have been part of the content E ambiguously indicated was absent. They clearly reflect a dense cluster of characteristic LkR2 features such as: the accusative *pros* / πρὸς@pa (IDD 1.1); a bigram about approaching a place, an articular infinitive (IDD 1.2); hospitality decorum, gratuitous and verisimilitudinous geographical/itinerary details, and the mid-point on an *exitus-reditus* journey (IDD 1.4).

[805] Lk1 24.30–31 are together attested by E: "But he has been reproved, because 'when he broke the bread their eyes were opened and they knew him'" / ἐλέγχεται δὲ ὅτι ὅτε ἔκλασε τὸν ἄρτον, ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). E provides the basis in Lk1 24.30 for the explicit restoration of "when", the correction to an active verb from the participial form ("breaking" / κλάσας) that R (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 Ἔλ. οζ (77); GCS 31:154), as does the Lk2 receptor here. Characteristic Lk2 features added include: "open wide" / διανοίγω (IDD 1.1).

[806] 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 (IDD 1.1); accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); a verb with the root "turn" / *στρέφ*@*, periphrastic participle (IDD 1.2), and the conclusion of an *exitus-reditus* journey (IDD 1.4).

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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)
24.36 not present in Lk1[807] Lk1 24.37. ⟪καὶ⟫ ⸢ἐδόκουν⸣ ⸢φάντασμά⸣ ⸢θεωρεῖν⸣[808] [Lk1c]	28.9. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 28.10. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.	Jn2 20.19. τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν **φόβον** τῶν Ἰουδαίων Jn2 20.20, 24–29. [Jesus shows the disciples and Thomas that he has a body and is not just a ghost/spirit]	Lk2 24.36. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. [Lk1Jn2·:Lk2?] Lk2 24.37. πτοηθέντες δὲ καὶ **ἔμφοβοι** γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. [Lk1Jn2·:Lk2?] [Lk1Mt1·:Lk2?]

[807] 24.36 is unattested according to R (435), but it was likely not present in Lk1. The opening participial phrase and greeting "peace be with you" / are both characteristic of Lk2 (IDD 1.2).

[808] 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" / φάντασμά) used of Jesus as he walks on the sea, an episode likely influenced by the earlier Lk1 resurrection narrative.

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Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.38. 《καὶ》 〈εἶπεν〉 《αὐτοῖς》 τί τεταραγμένοι ἐστὲ καὶ τί διαλογισμοὶ ἀναβαίνουσιν ˹εἰς τὰς καρδίας˺ ὑμῶν;[809] [Lk1c]		____	Lk2 24.38. καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστὲ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; [Lk1˙Lk2]

[809] 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; καὶ 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).

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Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.39. ἴδετε τὰς χεῖράς ˹μου˺ καὶ τοὺς πόδας ˹μου˺ ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα ὀστᾶ ˹καὶ σάρκα˺ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα[810] [Lk1c] 24.40 not present in Lk1[811]		Jn2 20.20. καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. [Lk1˙Jn2?]	Lk2 24.39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός· **ψηλαφήσατέ** με καὶ ἴδετε, ὅτι πνεῦμα **σάρκα** καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. [Lk1Jn2·:Lk2] Lk2 24.40. καὶ **τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας** καὶ τοὺς πόδας. [Lk1Jn2·:Lk2]

[810] 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 οη (78)); 42.11.17 Σχ. οη (78); GCS 31:117, 155). The second scholion and elenchus have a different form of the word "bones" (ὀστᾶ) compared to the first scholion (ὀστέα). Citations outside of E's main section on Marcion, implicitly or explicitly drawing the term from Lk2, tend to align with the latter: ὀστᾶ (*Pan.* 64.64.7 in GCS 31:504) vs. ὀστέα (*Ancor.* 91.6 in GCS nF 10.1:112; *Pan.* De incarnatione 3.4 in GCS nF 10.1:231; *Pan.* 69.67.3 in GCS 37:215; *Pan.* 77.9.5 in GCS 37:424). The former also appears in D and minuscules 33 and 157, all of which commends it as the more likely tradition for Lk1. The phrase "touch me and see" / ψηλαφήσατέ με καὶ ἴδετε is missing from the quotation in the latter. LkR2 added that phrase under the influence of the Jn2 Thomas narrative.

[811] 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.

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Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν ⟪εἶπεν αὐτοῖς ἔχετέ⟫ τι βρώσιμον;[812] [Lk1c] Lk1 24.42. ⟪οἱ δὲ ἐπέδωκαν αὐτῷ⟫ ⸢ἰχθύος⸣[813] [Lk1c] Lk1 24.43. ⟪καὶ λαβὼν⟫ ⸢ἔφαγεν⸣ [Lk1c]		Jn2 21.12. λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. [Lk1·Jn2?] Jn2 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [Lk1·Jn2?]	Lk2 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετέ τι βρώσιμον ἐνθάδε; [Lk1˙Lk2] Lk2 24.42. οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· [Lk1˙Lk2] Lk2 24.43. καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. [Lk1˙Lk2]

[812] Lk1 24.41 is closely paraphrased by T: "But yet even when they still did not believe he desired food so that he might show them that he had teeth" / *atquin adhuc eis non credentibus propterea cibum desideravit ut se ostenderet etiam dentes habere* (*Marc.* 4.43.8; R 5.101). Characteristic Lk2 terms include: "be amazed" / θαυμάζω (IDD 1.1).

[813] The tradition in Lk1 24.42–43 of Jesus eating fish is attested in Armenian by Eznik: "So too, those ones will not eat fish now, but there in the resurrection, just as he too after his resurrection ate the fish which he found among the fisherman" (*De deo* 407; R 8.22). See also Ignatius, *Smyrneans* 3.2 and Gregory*, Reception*, 71. Characteristic Lk2 terms omitted from the reconstruction of Lk1 are: "before" / ἐνώπιον (IDD 1.1).

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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)
24.44–46 not present in Lk1[814] QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ˹ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ˺] QnLk1 24.31. ˹αὐτῶν δὲ διηνοίχθησαν˺ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ˹αὐτόν˺	———	Jn2 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι **δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς** περὶ ἐμοῦ. [Lk1Jn2·:Lk2] Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι **τὰς γραφάς**· Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως **γέγραπται** παθεῖν τὸν χριστὸν καὶ **ἀναστῆναι** ἐκ **νεκρῶν** τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]	Mk3 16.14. ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. Mk3 16.16. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. Mk3 16.17. σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, Mk3 16.18. [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. Mk3 16.20. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

[814] See note on the page below.

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Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη[815] [Lk1c] 24.48–52 not present in Lk1[816]	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] 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 Ἰερουσαλὴμ [Lk1Mt1·:Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [CINP] Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [CINP] Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [CINP] Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [CINP] Lk2 24.52. καὶ αὐτοὶ **προσκυνήσαντες αὐτὸν** ὑπέστρεψαν εἰς Ἰερουσαλὴμ 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 οὐρανὸν** καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk2]

[815] See note on the page below.
[816] See note on the page below.

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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)
24.44–46 not present in Lk1[817] QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ˹ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ˺ Lk1 24.31. ˹αὐτῶν δὲ διηνοίχθησαν˺ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ˹αὐτόν˺	———	Jn2 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι **δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς** περὶ ἐμοῦ. [Lk1Jn2·:Lk2] Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι **τὰς γραφάς**· Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως **γέγραπται** παθεῖν τὸν χριστὸν καὶ **ἀναστῆναι** ἐκ **νεκρῶν** τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]	———

[817] 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" / πληρόω, "write" / , , "then" / τότε, and "open wide" / διανοίγω (IDD 1.1); accusative πρὸς, especially with a verb of speaking (*bis*) (IDD 1.1, 1.2); articular infinitive, the bigram "what was written" / , gratuitous chronological reference, and use of an ordinal number (IDD 1.2); Mt1 influence, salvation-historical fulfillment, literacy of protagonists, LXX/TaNaKh devotion, and education as illumination (IDD 1.4).

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Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη[818] 24.48–53 not present in Lk1[819]	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] 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 Ἰερουσαλὴμ [Lk1Mt1·:Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [¦CINP] Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [¦CINP] Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [¦CINP] Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ᾽ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [¦CINP] Lk2 24.52. καὶ αὐτοὶ **προσκυνήσαντες αὐτὸν** ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1˙Lk2] Lk2 24.53. καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.	Mk3 16.15. καὶ εἶπεν αὐτοῖς· **πορευθέντες** εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·:Mk3] Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς **μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν** καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk3]

[818] 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).

[819] Lk2 24.48–53 are unattested (R 436), but these verses were not present. Lk1 24.47 is noted by T as the last verse of Marcion's *Gospel*. Furthermore, Lk2 24.48–53 reflects a dense cluster of characteristic LkR2 themes: a lemma with the root "turn" / *στρέφ*@* (IDD 1.2); being witnesses/martyrs/μάρτυρες, the future sending of the spirit as the promise of god, the apostles receiving "power from on high", placenames (Bethany), the ascension, worshipping Jesus, and Jerusalem temple piety (IDD 1.4). For additional Lk2 parallels for the longer ending of Mark, specifically Mk3 16.17–18, see A180 and A363 above.

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3.7. Indexed Data Dictionary: Vocal Strata Profiles

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The following Indexed Data Dictionary tables provide a working platform to identify, unmask, disambiguate, and partition signature features of each vocal stratum.

There are seven major sections in the Indexed Data Dictionary:

- IDD 1.1. Lemmata-Specific Features
- IDD 1.2. General, Complex, and Compound Morphological and Syntactical Features
- IDD 1.3. Discourse Analysis and Rhetorical Techniques
- IDD 1.4. Thematic, Dramatic, and Literary Features
- IDD 1.5. HB/LXX Intertexts
- IDD 1.6. GMarc Edition Texts Compared
- IDD 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 IDD 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 IDD 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.

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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)

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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)

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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, ἡ	#48	#8	#0	#1: 8.31	#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	
social	good	vd???s		ἀγαπάω	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vi???p		ἀγαπάω	#17	#6	#1: 11.43	#0	#1: 6.32	#0	#0	#0	#0	#0	#0				Jn 3.19, 8.42, 12.42, 14.28
social	good	vi???s		ἀγαπάω	#129	#23	#1: 10.27	#0	#4: 7.5, 7.42, 7.47, 16.13	#0				5.43					Mt 6.24, 19.19, 22.37, 22.39, Mk 10.21, 12.30, 12.31, Jn 3.16, 3.35, 10.17, 11.5, 13.1, 13.23, 13.34, 14.21, 14.23, 14.31, 15.9, 15.12, 17.23, 17.24, 17.26, 19.26, 21.7, 21.15, 21.16, 21.20
social	good	vn*		ἀγαπάω	#19	#6	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.33
social	good	vo*		ἀγαπάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vp????p		ἀγαπάω	#49	#10	#0	#0	#2: 6.32	#0	#0	#0	#0	#1: 5.46	#0	#0	#0	#0	
social	good	vp????s		ἀγαπάω	#45	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 13.1, 14.21, 14.24
social	good	vs???p		ἀγαπάω	#1	#7	#0	#0	#0	#0	#0	#0	#0	#1: 5.46	#0				Jn 13.34, 14.15, 15.12, 15.17
social	good	vs???s		ἀγαπάω	#1	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 14.23
social	good	a		ἀγαπητός, ή, όν	#25	#51	#0	#0	#2: 3.22, 20.13	#1: 15.25						#0	#0	#0	Mt 3.17, 12.18, 17.5, Mk 1.11, 9.7, 12.6
liquid vessel	good	n		ἀγγεῖον, ου, τό	#22	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.4
comm	neut	v		ἀγγέλλω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.18
vessel	good	n		ἄγγος, ους, τό	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.48
body	neut	n		ἀγκάλη, ης, ἡ	#3	#0	#0	#0	#1: 2.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fishing	good	v		ἄγκιστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.27
piety	good	n		ἁγνισμός, οῦ, ὁ	#5	#0	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	
ignorance	bad	v		ἀγνοέω	#21	#17			#1: 9.45	#2: 13.27, 17.23	#0		9.32						
thought	neut	a		ἄγνωστος, ον	#4	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0	
lit	bad	a		ἀγράμματος, ον	#0	#0	#0	#0	#0	#1: 4.13	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v		ἀγραυλέω	#0	#0	#0	#0	#1: 2.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	

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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, οῦ, ὁ	#226	#0	14.18c	c9.12u	#8: 8.34, 12.28, 14.18, 15.15, 15.25, 17.7, 17.31, 23.26	#1: 4.37		5.14, 6.36,	6.56, 10.29, 10.30	6.28, 6.30	11.8	#0	#0	#0	Mt 13.24, 13.27, 13.31, 13.36, 13.38, 13.44, 19.29, 22.5, 24.18, 24.40, 27.7, 27.8, 27.10, Mk 13.16, 15.21, 16.12
emotion	bad	n		ἀγωνία, ας, ἡ	#3	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	n		ἀδικία, ας, ἡ	#216	#17	#1: 16.9	#0	#3: 13.27, 16.8, 18.6	#2: 1.18, 8.23	#0	#0	#0	#0	#0				Jn 7.18
chron	neut	b		ἀεί	#13	#6	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		ἀθροίζω	#15	#0	#0	#0	#1: 24.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἀΐδιος, ον	#2	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, sickness	bad	v		αἱμορροέω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 9.20
favor	good	v		αἱρετίζω	#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, ὁ	#25	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		αἰών, αἰῶνος, ὁ	#658	#64	#2: 20.34, 20.35	#0	#5: 1.33, 1.55, 1.70, 16.8, 18.30	#2: 3.21, 15.18									Mt 12.32, 13.22, 13.39, 13.40, 13.49, 21.19, 24.3, 28.20; Mk 3.29, 4.19, 10.30, 11.14; Jn 4.14, 6.51, 6.58, 8.35, 8.51, 8.52, 9.32, 10.28, 11.26, 12.34, 13.8, 14.16
chron	neut	a		αἰώνιος, ία, ον	#157	#37	#1: 18.18	#0	#3: 10.25*, 16.9*, 18.30	#2: 13.46, 13.48									Mt 18.8, 19.16, 19.29, 25.41, 25.46; Mk 3.29, 10.17, 10.30, 16.8; Jn 3.15, 3.16, 3.36, 4.14, 4.36, 5.24, 5.39, 6.27, 6.40, 6.47, 6.54, 6.68, 10.28, 12.25, 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, ἡ	#5	#0	#0	#0	#0	#1: 22.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	a		ἀκριβής, ές	#8	#0	#0	#0	#0	#5: 18, 26, 23.15, 23.20, 24.22, 26.5	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b		ἀκριβῶς	#3	#2	#0	#0	#1: 1.3	#1: 18.25	#0	#0	#0	#0	2.8	#0	#0	#0	
location	neut	n		ἀκροατήριον, ου, τό	#0	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
nature, chron	neut	n		ἀλεκτοροφωνία, ας, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.35
truth	good	a		ἀληθινός, ή, όν	#47	#16	#1: c16.11	#0	#0	#0	#0	#0	#0	#0	#0				Jn 1.9, 4.23, 4.37, 6.32, 7.28, 8.16, 15.1, 17.3, 19.35
fish	good	v		ἁλιεύω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.3

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
piety	bad	n		ἀλίσγημα, ατος, τό	#0	#0	#0	#0	#0	#1: 15.20	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἀλλαχόθεν	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.1
geo	neut	b		ἀλλαχοῦ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
group	neut	rea?p		ἀλλήλων	#25	#36	#0	#0	#9: 2.15, 4.36, 6.11, 8.25, 12.1, 20.14, 24.14, 24.17, 24.32	#6: 4.15, 7.26, 21.6, 26.31, 28.4, 28.25									Mt 24.10, Mk 4.41, 8.16, 9.34, 15.31, Jn 4.33, 6.52, 13.22, 13.34, 15.12, 15.17, 16.17, 19.24
group	neut	red?p		ἀλλήλων	#15	#9	#0	#0	#1: 7.32	#1: 19.38	#0	#0	#0	#0	#0				Jn 13.35
group	neut	reg?p		ἀλλήλων	#9	#12	#0	#0	#1: 23.12	#1: 15.39	#0	#0	#0						Mt 25.32, Jn 5.44, 6.43, 11.56, 13.14, 16.19
identity	bad	a		ἀλλογενής	#46	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a??f		ἄλλος, η, ο	#17	#6	#1: 6.29	#0	#0	#0				5.39q		#0	#0	#0	Mt 2.12, 12.13, 13.24, 13.31, 13.33, 19.9, 21.33, 26.71, 27.61, 28.1, Mk 10.11, 12.31, 15.41
identity	neut	a??m		ἄλλος, η, ο	#51	#29	#3: 7.19, 7.20, 10.1	#1: 9.19m	#4: 7.8, 20.16, 22.59, 23.35	#5: 2.12, 4.12, 15.2, 19.32, 21.34	8.28								Mt 4.21, 8.9, 16.14, 20.3, 20.6, 21.8, 21.36, 21.41, 22.4, 27.42; Mk 4.18, 6.15, 10.12, 11.8, 12.4, 12.5, 12.9, 12.32, 14.58, 15.31; Jn 4.37, 4.38, 5.7, 5.32, 5.43, 7.12, 7.41, 9.9, 9.16, 10.21, 12.29, 14.16, 15.24, 18.15, 18.16, 18.34, 19.18, 20.2, 20.3, 20.4, 20.8, 20.25, 21.2, 21.8, 21.18
identity	neut	a??n		ἄλλος, η, ο	#29	#8	#0	#0	#0	#2: 19.32, 21.34									Mt 13.5, 13.7, 13.8, 25.16, 25.17, 25.20, 25.22; Mk 4.5, 4.7, 4.8, 4.36, 7.4; Jn 6.22, 6.23, 10.16, 20.30, 21.25
geneaology	neut	a		ἀλλόφυλος, ον	#275	#0	#0	#0	#0	#1: 10.28	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	n		ἀλόη, ης, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
legal	neut	a		ἁμάρτυρος, ον	#0	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	a???p?		ἁμαρτωλός, όν	#103	#10	#0	#0	#10: 5.30, 5.32, 6.32, 6.33, 6.34, 7.34, 13.2, 15.1, 15.2, 24.7	#0									Mt 9.10, 9.11, 9.13, 11.19, 26.45, Mk 2.15, 2.16, 2.17, 14.41, Jn 9.31
status	bad	a???s?		ἁμαρτωλός, όν	#71	#4	#3: 7.37, c15.7, c15.10	#1: c5.8u	#3: 7.39, 18.13, 19.7	#0				#0	#0				Mk 8.38, Jn 9.16, 9.24, 9.25
piety	good	a		ἄμεμπτος, ον	#16	#4	#0	#0	#1h: 1.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		ἀμπελουργός, οῦ, ὁ	#4	#0	#0	#0	#1: 13.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	v		ἀμύνομαι	#10	#0	#0	#0	#0	#1: 7.24	#0	#0	#0	#0	#0	#0	#0	#0	
fish	good	v		ἀμφιβάλλω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.16
fishing	good	n		ἀμφίβληστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 4.18
clothing	good	v		ἀμφιέζω | ἀμφιάζω	#2	#0	#0	#0	#1: 12.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		ἄμφοδον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.4
number	neut	a		ἀμφότεροι, 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	ἀνά	ἀναβαίνω	#622	#19	#1: 18.10u	#2: 6.12m, 24.38	#8: 2.4, 2.42, 5.19, 9.28*, 18.31, 19.4, 19.28	#19									Mt 5.1, 13.7, 14.23, 14.32, 15.29, 17.27, 20.17, 20.18; Mk 1.10, 3.13, 4.7, 4.8, 4.32, 6.51,

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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	ἀνά	ἀναβάλλω	#6	#0	#0	#0	#0	#1: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	
fishing	neut	v	ἀνά	ἀναβιβάζω	#40	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.48
witness	good	v	ἀνά	ἀναβλέπω	#34	#0	#3: 7.22, 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	ἀνά	ἀνάβλεψις, εως, ἡ	#1	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	ἀνά	ἀναβοάω	#47	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.46
legal	neut	n	ἀνά	ἀναβολή, ῆς, ἡ	#3	#0	#0	#0	#0	#1: 25.17	#0	#0	#0	#0	#0	#0	#0	#0	
house	neut	n	ἀνά	ἀνάγαιον, ου, τό	#0	#0	#0	#0	#1: 22.12	#0				#0	#0	#0	#0	#0	Mk 14.15
lit	neut	n	ἀνά	ἀναγινώσκω	#61	#7	#0	#0	#3: 4.16, 6.3, 10.26*	#7: 8.28, 8.30, 8.32, 13.27, 15.21, 15.31, 23.34									Mt 12.3, 12.5, 19.4, 21.16, 21.42, 22.31, 24.15; Mk 2.25, 12.10, 12.26, 13.14; Jn 19.20
authority, compel	bad	v	ἀνά	ἀναγκάζω	#20	#4	#0	#0	#1: 14.23*	#2: 26.11, 28.19						#0	#0	#0	Mt 14.22; Mk 6.45
necessity	neut	n	ἀνά	ἀνάγκη, ης, ἡ	#42	#14	#0	#0	#2: 14.28, 21.23	#0	#0	#0	#0			#0	#0	#0	Mt 18.7
identity	neut	v	ἀνά	ἀναγνωρίζω	#1	#0	#0	#0	#0	#1: 7.13	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀνάγω	#109	#2	#0	#0	#3: 2.22, 4.5, 8.22	#17	#0	#0	#0			#0	#0	#0	Mt 4.1
witness	neut	v	ἀνά	ἀναδείκνυμι	#19	#0	#0	#0	#1: 10.1	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0	
order	good	n	ἀνά	ἀνάδειξις, εως, ἡ	#1	#0	#0	#0	#1: 1.80	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	ἀνά	ἀναδίδωμι	#2	#0	#0	#0	#0	#1: 23.33	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	v	ἀνά	ἀναζάω	#0	#1	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	v	ἀνά	ἀναζητέω	#3	#0	#0	#0	#2: 2.44, 2.45	#1: 11.25	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	n	ἀνά	ἀνάθημα, ατος, τό	#1	#0	#0	#0	#1h: 21.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n	ἀνά	ἀναίδεια, ας, ἡ	#1	#0	#1: 11.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n	ἀνά	ἀναίρεσις, εως, ἡ	#5	#0	#0	#0	#0	#1: 8.1	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	ἀνά	ἀναιρέω	#82	#2	#0	#0	#2: 22.2, 23.32	#18	#0	#0	#0			#0	#0	#0	Mt 2.16
posture	good	v	ἀνά	ἀνακαθίζω	#0	#0	#0	#0	#1: 7.15	#1: 9.40	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀνακάμπτω	#13	#1	#0	#0	#1: 10.6	#1: 18.21	#0	#0	#0			#0	#0	#0	Mt 2.12
posture, hospitality, feast	neut	v	ἀνά	ἀνάκειμαι	#2	#0	#0	#0	#1: 22.27	#0									Mt 9.10, 22.10, 22.11, 26.7, 26.20; Mk 6.26, 14.18, 16.14; Jn 6.11, 12.2, 13.23, 13.28
motion	neut	v	ἀνά	ἀνακλίνω	#1	#0	#0	#0	#2: 2.7, 12.37	#0						#0	#0	#0	Mt 8.11, 14.19; Mk 6.39
comm	neut	v	ἀνά	ἀνακράζω	#14	#0	#0	#1: 4.33m	#2: 8.28, 23.18	#0	1.23			#0	#0	#0	#0	#0	Mk 6.49
	neut	v	ἀνά	ἀνακρίνω	#6	#8	#0	#0	#1: 23.14	#5: 4.9, 12.19, 17.11, 24.8, 28.18	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n	ἀνά	ἀνάκρισις, εως, ἡ	#1	#0	#0	#0	#0	#1: 25.26	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	v	ἀνά	ἀνακύπτω	#2	#0	21.28c	#0	#1: 13.11	#0	#0	#0	#0	#0	#0				Jn 8.7, 8.10
honor	good	n	ἀνά	ἀνάλημψις, εως, ἡ	#1	#0	#0	#0	#1: 9.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	ἀνά	ἀναλίσκω	#20	#1	#1: 9.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
flavor/flav	bad	a	ἀνά	ἄναλος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.50

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
motion	neut	v	ἀνά	ἀναλύω	#17	#1	#1: 12.36c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	a	ἀνά	ἀναμάρτητος, ον	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.7
memory	good	n	ἀνά	ἀνάμνησις, εως, ἡ	#5	#3	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
persuasion	neut	a	ἀνά	ἀναντίρρητος, ον	#0	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	b	ἀνά	ἀναντιρρήτως	#0	#0	#0	#0	#0	#1: 10.29	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	n	ἀνά	ἀνάπαυσις, εως, ἡ	#60	#2	#0	#0	#1: 11.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	v	ἀνά	ἀναπαύω	#68	#7	#0	#0	#1: 12.19	#0						#0	#0	#0	Mt 11.28, 26.45; Mk 6.31, 14.41
persuasion	good	v	ἀνά	ἀναπείθω	#2	#0	#0	#0	#0	#1: 18.13	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a	ἀνά	ἀνάπειρος, ον	#2	#0	#0	#0	#2: 14.13c, 14.21c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀναπέμπω	#0	#1	#1: 23.7	#0	#2: 23.11, 23.15	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
motion, drama	good	v	ἀνά	ἀναπηδάω	#10	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.50
posture	neut	v	ἀνά	ἀναπίπτω	#8	#0	#1: 11.37	#0	#1: 14.10	#0									Mt 15.35, Mk 6.40, 8.6; Jn 6.10, 13.12, 13.25, 21.20
lit	good	v	ἀνά	ἀναπτύσσω	#5	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fire	neut	v	ἀνά	ἀνάπτω	#24	#1	#0	#0	#1: 12.49*	#0									#0
violence, mob	bad	v	ἀνά	ἀνασείω	#0	#0	#0	#0	#1: 23.5	#0				#0	#0	#0	#0	#0	Mk 15.11
emotion, negative	bad	v	ἀνά	ἀνασκευάζω	#0	#0	#0	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	
motion	good	v	ἀνά	ἀνασπάω	#4	#0	#0	#0	#1: 14.5	#1: 11.10	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n	ἀνά	ἀνάστασις, εως, ἡ	#6	#14	#5: 14.14, 20.27, 20.33, 20.35, 20.36	#0	#1: 2.34	#11: 1.22, 2.31, 4.2, 4.33, 17.18, 17.32, 23.6, 23.8, 24.15, 24.21, 26.23									Mt 22.23, 22.28, 22.30, 22.31; Mk 12.18, 12.23; Jn 5.29, 11.24, 11.25
emotion, bitter	bad	v	ἀνά	ἀναστενάζω	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.12
history	good	v	ἀνά	ἀνατάσσομαι	#0	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀνατέλλω	#59	#3	#0	#0	#1: 12.54	#0						#0	#0	#0	Mt 4.16, 5.45, 13.6; Mk 4.6, 16.2
nature, direction	neut	n	ἀνά	ἀνατολή, ῆς, ἡ	#180	#3	#0	#0	#2: 1.78, 13.29	#0				8.11	2.1, 2.2, 2.9	#0	#0	#0	Mt 24.27; Mk 16.8
witness	good	v	ἀνά	ἀναφαίνω	#6	#0	#0	#0	#1: 19.11	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ἀνά	ἀναφέρω	#162	#6	#0	#0	#1: 24.51					#0	#0	#0	#0	#0	Mk 9.2
comm, drama	neut	v	ἀνά	ἀναφωνέω	#5	#0	#0	#0	#1: 1.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n	ἀνά	ἀνάψυξις, εως, ἡ	#1	#0	#0	#0	#0	#1: 3.20	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Ἀνδρέας, ου, ὁ	#0	#0	#0	#0	#1: 6.14	#1: 1.13		3.18	1.29						Mt 4.18, 10.2, Mk 1.16, 13.3, Jn 1.40, 1.44, 6.8, 12.22
security	good	a		ἀνέκλειπτος, ον	#0	#0	#0	#0	#1h: 12.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		ἄνεμος, ου, ὁ															
necessity	neut	a		ἀνένδεκτος, ον	#0	#0	#0	#0	#1: 17.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	bad	a		ἀνεύθετος, ον	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		ἄνηθον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.23

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
social	neut	namp*		ἀνήρ, ἀνδρός, ὁ	#232	#3	#0	#0	#1: 9.32	#15: 6.3, 6.11, 8.3, 9.2, 9.38, 10.5, 10.21, 11.3, 15.22, 15.25, 17.5, 19.37, 21.26, 21.38, 22.4	#0	#0	#0	#0	#0				Jn 4.18
social	neut	ngmp*		ἀνήρ, ἀνδρός, ὁ	#161	#0	#0	#0	#2: 11.31, 14.24	#5: 1.21, 4.4, 5.14, 5.36, 17.12	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	nnmp*		ἀνήρ, ἀνδρός, ὁ	#392	#5	#1: 24.4	#1: 9.14	#7: 5.18, 7.20, 9.30, 11.32, 17.12, 22.63, 24.4	#17: 1.10, 2.5, 2.14, 5.25, 8.2, 8.12, 9.7, 10.17, 10.19, 11.11, 11.20, 17.34, 19.7, 20.30, 21.23, 23.21, 25.24						#0	#0	#0	Mt 12.41, 14.21, 14.35, 15.38, Mk 6.44
social	neut	nnms*		ἀνήρ, ἀνδρός, ὁ	#513	#22	#1: 23.50	#1: 5.12u	#7: 5.8, 8.27, 8.38, 8.41, 9.38, 19.2*, 24.19	#14	#0	#0	#0						Mt 1.19; Jn 1.30, 4.18
piety	good	v		ἀνθομολογέομαι	#5	#0	#0	#0	#1: 2.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	nnms*		ἄνθρωπος, ου, ὁ	#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	ἀνά	ἀνίστημι	#23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd???s	ἀνά	ἀνίστημι	#71	#1	#0	#0	#0	#8: 8.26, 9.6, 9.34, 9.40, 10.26, 12.7, 14.10, 26.16	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vi???p	ἀνά	ἀνίστημι	#68	#2	#0	#0	#1: 11.32	#2: 6.9, 20.30	#0	#0	#0			#0	#0	#0	Mt 12.41
posture	neut	vi???s	ἀνά	ἀνίστημι	#232	#2	#2: 10.25T, 11.8T	#0	#5: 4.16, 8.55, 9.8, 9.19, 18.33	#11: 2.24, 2.32, 3.22, 5.36, 5.37, 7.18, 7.37, 9.34, 9.41, 13.34, 26.30									Mt 22.24, Mk 3.26, 5.42, 9.27, 9.31, 10.34, Jn 6.39, 6.40, 6.44, 6.54, 11.23, 11.24, 11.31
posture	neut	vn*	ἀνά	ἀνίστημι	#29	#1	c24.7	#0	#1: 24.46	#2: 10.41, 17.3				#0	#0				Mk 8.31, 9.10, Jn 20.9
posture	neut	vo*	ἀνά	ἀνίστημι	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vp????p	ἀνά	ἀνίστημι	#16	#0	#0	#0	#3: 4.29*, 22.46, 24.33	#2: 5.6, 23.9				#0	#0	#0	#0	#0	Mk 14.57
posture	neut	vp????s	ἀνά	ἀνίστημι	#62	#1	#0	#1: c5.28u	#12: 1.39, 4.38, 4.39, 5.25*, 6.8, 11.7, 15.18, 15.20, 17.19, 22.45, 23.1*, 24.12	#20: 1.15, 3.26, 5.17, 5.34, 8.27, 9.11, 9.18, 9.39, 10.13, 10.20, 10.23, 11.7, 11.28, 13.16, 13.33, 14.20, 15.7, 17.31, 22.10, 22.16	2.14c	1.35, 7.24, 10.1	16.9			#0	#0	#0	Mt 9.9, 26.62, Mk 14.60
posture	neut	vs???p	ἀνά	ἀνίστημι	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mk 12.23, 12.25
posture	neut	vs???s	ἀνά	ἀνίστημι	#15	#0	#0	#0	#1: 16.31*	#0				#0	#0				Mk 9.9, Jn 6.39
piety	bad	n		ἄνοια, ας, ἡ	#13	#1	#0	#0	#1: 6.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
hosp	neut	v	ἀντί	ἀντικαλέω	#0	#0	#0	#0	#1: 14.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	v	ἀντί	ἀντίκειμαι	#13	#6	#0	#0	#2: 13.17, 21.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	p	ἀντί	ἄντικρυς	#1	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	
econ	neut	v	ἀντί	ἀντιμετρέω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	p	ἀντί	ἀντιπέρα	#0	#0	#0	#0	#1: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
conflict	bad	v	ἀντί	ἀντιπίπτω	#3	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	neut	n		ἄντλημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.11
conflict	neut	v		ἀντοφθαλμέω	#1	#0	#0	#0	#0	#1: 27.15	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἄνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5									Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
direction	neut	b		ἄνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5									Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
location	neut	a		ἀνωτερικός, ον	#0	#0	#0	#0	#0	#1: 19.1	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v		ἀξιόω	#56	#4	#0	#0	#1: 7.7	#2: 15.38, 28.22									
death	bad	v		ἀπάγχω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.5
comm	neut	v	ἀπο	ἀπαγγέλλω	#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		ἀπαρτισμός, οῦ, ὁ	#0	#0	#0	#0	#1bh: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἅπας, ασα, αν	#75	#3	#0	#0	#11: 3.21, 4.6, 4.40, 5.26, 8.37, 9.15, 19.37, 19.48, 20.6, 21.15, 23.1	#12: 2.7, 2.44, 4.31, 4.32, 5.12, 5.16, 10.8, 11.10, 16.3, 16.38, 25.24, 27.33									Mt 6.32, 24.39, 28.11, Mk 1.27, 8.25, 11.32, 16.15, Jn 4.25
social, comm	neut	v		ἀπασπάζομαι	#1	#0	#0	#0	#0	#1: 21.6	#0	#0	#0	#0	#0	#0	#0	#0	
motion	bad	v	ἀπο	ἀπελαύνω	#3	#0	#0	#0	#0	#1: 18.16	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n		ἀπελεγμός, οῦ, ὁ	#0	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, expectation	neut	v	ἀπο	ἀπελπίζω	#6	#0	#0	#0	#1: 6.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	a		ἀπερίτμητος, ον	#32	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
				ἀπέρχομαι	#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	ἀπο	ἀπόδημος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.34
finance	neut	v	ἀπο	ἀποδίδωμι	#204	#16	#3: c12.59, c19.8, c20.25	#0	#4: 7.42, 9.42, 10.35, 16.2	#4: 4.33, 5.8, 7.9, 19.40				5.33		#0	#0	#0	Mt 5.26, 6.4, 6.6, 6.18, 12.36, 16.27, 18.25, 18.26, 18.28, 18.29, 18.30, 18.34, 20.8, 21.41, 22.21, 27.58, Mk 12.17
action	bad	v	ἀπο	ἀποθλίβω	#1	#0	#0	#0	#1h: 8.45*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n	ἀπο	ἀποκατάστασις, εως, ἡ	#0	#0	#0	#0	#0	#1: 3.21	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v	ἀπο	ἀποκλείω	#38	#0	c13.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp???nms	ἀπο	ἀποκρίνομαι	#36	#0	#1: 7.22	#3: 8.21m, 9.20m, 9.41m	#28: 1.19, 1.35, 3.11, 4.8, 4.12, 5.5, 5.22, 5.31, 6.3, 7.40, 7.43, 9.49, 10.27, 10.41,	#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,

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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	ἀπονίπτω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.24
motion	bad	v	ἀπο	ἀποπίπτω	#10	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0	
thought	bad	v	ἀπο	ἀπορέω	#14	#2	#0	#0	#1h: 24.4	#1: 25.20	#0	#0	#0	#0	#0				Jn 13.22
emotion, anxiety	bad	n	ἀπο	ἀπορία, ας, ἡ	#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		ἅπτω	#44	#1	#0	#3: 5.13, 8.44, 8.46	#4: 7.14, 7.39, 8.47, 15.8	#0	1.41, 5.27, 5.30								Mt 8.3, 8.15, 9.20, 9.29, 14.36, 20.34, Mk 5.31, 6.56, 7.33
social	neut	vn		ἅπτω	#10	#1	#0	#1: 6.19	#0										
social	neut	vp		ἅπτω	#40	#0	#0	#0	#4: 8.16, 8.45, 11.33, 22.51	#1: 28.2	#0	#0	#0	#0	#1: 17.7	#0	#0	#0	
social	neut	vs		ἅπτω	#0	#0	#0	#0	#1: 18.15	#0					9.21	#0	#0	#0	Mt 14.36, Mk 3.10, 5.28, 6.56, 8.22, 10.13

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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, ὁ	#2	#0	#0	#0	#0	#1: 19.24	#0	#0	#0	#0	#0	#0	#0	#0	
authority	good	n		Ἀρεοπαγίτης, ου, ὁ	#0	#0	#0	#0	#0	#1: 17.34	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		ἀρήν, ἀρνός, ὁ	#37	#0	#0	#0	#1: 10.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		ἀροτριάω	#12	#1	#0	#0	#1: 17.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		ἄροτρον, ου, τό	#5	#0	#0	#0	#1: 9.62	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource, travel	neut	n		ἀρτέμων, ωνος, ὁ	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		ἄρτι	#12	#16	#0	#0	#0	#0	#0	#0	#0						Mt 3.15, 9.18, 11.12, 23.39, 26.29, 26.53, 26.64; Jn 2.10, 5.17, 9.19, 9.25, 13.7, 13.19, 13.33, 13.37, 14.7, 16.12, 16.24, 16.31
chron	neut	a		ἀρχαῖος, αία, αῖον	#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, ῆς, ἡ	#221	#31	#1: 12.11	#0	#2: 1.2, 20.20	#4: 10.11, 11.5, 11.15, 26.4									Mt 19.4, 19.8, 24.8, 24.21; Mk 1.1, 10.6, 13.8, 13.19; Jn 1.1, 1.2, 2.11, 6.64, 8.25, 8.44, 15.27, 16.4; not time but rulers in QnLk 12.11
status	neut	a		ἀρχιερατικός, όν	#0	#0	#0	#0	#0	#1: 4.6	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n??p*		ἀρχιερεύς, έως, ὁ	#0	#2	#0	#1: 9.22	#11: 19.47, 20.1, 20.19, 22.2, 22.4, 22.52, 22.66, 23.4, 23.10, 23.13, 24.20	#10: 4.33, 5.24, 9.14, 9.21, 22.30, 23.14, 25.2, 25.15, 26.10, 26.12	8.31	11.18		16.21	2.4				Mt 20.18, 21.15, 21.23, 21.45, 26.3, 26.14, 26.47, 26.59, 27.1, 27.3, 27.6, 27.12, 27.20, 27.41, 27.62, 28.11, Mk 10.33, 11.27, 14.1, 14.10, 14.43, 14.53, 14.55, Jn 11.47, 11.57, 12.10, 18.3, 18.35, 19.6, 19.15, 19.21
status	neut	n??s*		ἀρχιερεύς, έως, ὁ	#43	#15	#0	#0	#3: 3.2, 22.50, 22.54	#12: 4.6, 5.17, 5.21, 5.27, 7.1, 9.1, 19.14, 22.5, 23.2, 23.4, 23.5, 24.1									Mt 26.3, 26.51, 26.57, 26.58, 26.62, 26.63, 26.65, Mk 2.26, 14.47, 14.53, 14.54, 1460, 14.61, 14.63, 14.66, Jn 11.49, 11.51, 18.10, 18.13, 18.15, 18.16, 18.19, 18.22, 18.24, 18.26
status	neut	n		ἀρχισυνάγωγος, ου, ὁ	#0	#0	#0	#0	#2: 8.49, 13.14	#3: 13.15, 18.8, 18.17	#0	#4: 5.22, 5.35, 5.36, 5.38	#0	#0	#0	#0	#0	#0	
status	bad	n		ἀρχιτελώνης, ου, ὁ	#0	#0	#0	#0	#1: 19.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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

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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, ὁ	#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, ἡ	#7	#15	#0	#0	#4: 5.15, 8.2, 13.11, 13.12	#1: 28.9	#0	#0	#0			#0	#0	#0	Mt 8.17
sickness	bad	v		ἀσθενέω	#74	#16	#0	#0	#1: 4.40	#3: 9.37, 19.12, 20.35									Mt 10.8, 25.36, 25.39, Mk 6.56, Jn 4.46, 5.3, 5.7, 6.2, 11.1, 11.2, 11.3, 11.6
politics	neut	n		Ἀσιάρχης, ου, ὁ	#0	#0	#0	#0	#0	#1: 19.31	#0	#0	#0	#0	#0	#0	#0	#0	
need	bad	n		ἀσιτία, ας, ἡ	#0	#0	#0	#0	#0	#1: 27.21	#0	#0	#0	#0	#0	#0	#0	#0	
piety, need	bad	a		ἄσιτος, ον	#0	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		ἀσκέω	#1	#0	#0	#0	#0	#1: 24.16	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, joy	good	b		ἀσμένως	#3	#0	#0	#0	#0	#1: 21.17	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		ἀσπάζομαι	#12	#36	#1: 10.4	#0	#1: 1.40	#5: 18.22, 20.1, 21.7, 21.19, 25.13				5.47					Mt 10.12, Mk 9.15, 15.18
location	neut	b		ἆσσον	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		ἀστραπή, ῆς, ἡ	#24	#4	#0	#0	#3: 10.18, 11.36, 17.24	#0	#0	#0	#0			#0	#0	#0	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, ῆς, ἡ	#2	#0	#0	#0	#0	#1: 20.11	#0	#0	#0	#0	#0	#0	#0	#0	
history	good	n		αὐτόπτης, ου, ὁ	#0	#0	#0	#0	#1: 1.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	r		αὐτός, αὐτή, αὐτό	#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, ἡ	#0	#0	#0	#0	#0	#1: 2.46	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ἄφιξις, εως, ἡ	#1	#0	#0	#0	#0	#1: 20.29	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἄφνω	#10	#0	#0	#0	#0	#3: 2.2, 16.26, 28.6	#0	#0	#0	#0	#0	#0	#0	#0	

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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, οῦ, ὁ	#0	#0	#0	#0	#1: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, sleep	bad	v		ἀφυπνόω	#0	#0	#0	#1: 8.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger	bad	n		ἀχλύς, ύος, ἡ	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		βάθος, ους, τό	#23	#5	#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, οῦ, ὁ	#0	#0	#0	#1: 9.19	#2: 7.20, 7.33	#0	8.28								Mt 3.1, 11.11, 11.12, 14.2, 14.8, 16.14, 17.13, Mk 6.25
name	neut	n		Βαρθολομαῖος	#0	#0	#0	#0	#1: 6.14	#1: 1.13									Mt 10.3, Mk 3.18
finance	good	a		βαρύτιμος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.7
legal	bad	n		βασανιστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.34
politics	neut	n		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, ἡ	#60	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		βατταλογέω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
craft	neut	n		βελόνη, ης, ἡ	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		βιάζω	#14	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#1: 11.12	#0	#0	#0	#0	
violence	bad	a		βίαιος, α, ον	#12	#0	#0	#0	#0	#1: 2.2	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		βιαστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 11.12
lit	good	n		βιβλίον, 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, ἡ	#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, ἡ	#1	#0	#0	#0	#0	#1: 26.4	#0	#0	#0	#0	#0	#0	#0	#0	
piety, comm	bad	v		βλασφημέω	#9	#19	#0	#0	#3: 12.10, 22.65, 23.39	#4: 13.45, 18.6, 19.37, 26.11									Mt 9.3, 26.65, 27.39; Mk 2.7, 3.28, 3.29, 15.29; Jn 10.36

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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, ῆς, ἡ	#3	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		βορρᾶς, ᾶ, ὁ	#155	#1	#0	#0	#1: 13.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate	neut	n		βουλή, ῆς, ἡ	#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, οῦ, ὁ	#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, εῖα, ύ	#18	#3	#0	#0	#1: 22.58	#2: 5.34, 27.28	#0	#0	#0	#0	#0				Jn 6.7
violence	bad	v		βρύχω	#5	#0	#0	#0	#0	#1: 7.54	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		βρώσιμος	#3	#0	c24.41	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nautical	bad	v		βυθίζω	#1	#1	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n		βύσσος, ου, ἡ	#38	#0	c16.19	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		βωμός, οῦ, ὁ	#43	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		Γαββαθα	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13
geo	neut	n		Γαλιλαία, ας, ἡ	#27	#0	#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?

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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, ἡ	#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
geneaology	neut	n		γενεά, ᾶς, ἡ	#186	#5	#1: 11.29	#1: 9.41	#11: 1.48, 1.50, 7.31, 11.30, 11.31, 11.32, 11.50, 11.51, 16.8, 17.25, 21.32	#5: 2.40, 8.33, 13.36, 14.16, 15.21					12.41, 12.42	#0	#0	#0	Mt 1.17, 11.16, 12.39, 12.45, 16.4, 17.17, 23.36, 24.34, Mk 8.12, 8.38, 9.19, 13.30
life	good	v		γεννάω	#187	#18	#0	#0	#4: 1.13, 1.35, 1.57, 23.29	#7: 2.8, 7.8, 7.20, 7.29, 13.33, 22.3, 22.28				1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14, 1.15, 1.16, 1.20, 2.1, 2.4					Mt 19.12, 26.24; Mk 14.21; Jn 1.13, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8, 8.41, 9.2, 9.19, 9.20, 9.32, 9.34, 16.21, 18.37
chron	neut	n		γενετή, ῆς, ἡ	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.1
authority, age	neut	n		γερουσία, ας, ἡ	#34	#0	#0	#0	#0	#1: 5.21	#0	#0	#0	#0	#0	#0	#0	#0	
elderly	bad	n		γέρων, οντος, ὁ	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 3.4
elderly	bad	n		γῆρας, ως γήρᾳ, τό	#45	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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

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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	vpx*		γίνομαι	#35	#5	#0	#0	#5: 2.15, 8.34, 8.35, 8.56, 24.12	#3: 4.21, 5.7, 13.12				#0	#0	#0	#0	#0	Mk 5.14
food	good	n		γλεῦκος, ους, τό	#1	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		γογγύζω	#15	#1	#0	#0		#0	#0	#0	#0						Mt 20.11; Jn 6.41, 6.43, 6.61, 7.32
craft	good	n		γναφεύς, έως, ὁ	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3
wisdom	neut	n		γνώστης, ου, ὁ	#5	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		γραφή, ῆς, ἡ	#45	#20	#0	#0	#4: 4.21, 24.27, 24.32, 24.45	#7: 1.16, 8.32, 8.35, 17.2, 17.11, 18.24, 18.28									Mt 21.42, 22.29, 26.54, 26.56, Mk 12.10, 12.24, 14.49, Jn 2.22, 5.39, 7.38, 7.42, 10.35, 13.18, 17.12, 19.24, 19.28, 19.36, 19.37, 20.9
lit	good	v		γράφω	#288	#110	#2: c10.26, c20.28	#0	#18: 1.3, 1.63, 2.23, 3.4, 4.4, 4.8, 4.10, 4.17, 7.27, 16.6, 16.7, 18.31, 19.46, 20.17, 21.22, 22.37, 24.44, 24.46	#11: 1.20, 7.42, 13.29, 13.33, 15.15, 15.23, 18.27, 23.5, 23.25, 24.14, 25.26				4.4, 4.6, 4.7, 4.10	2.5				Mt 11.10, 21.13, 26.24, 26.31, 27.37, Mk 1.2, 7.6, 9.12, 9.13, 10.4, 10.5, 11.17, 12.19, 14.21, 14.27, Jn 1.45, 2.17, 5.46, 6.31, 6.45, 8.8, 8.17, 10.34, 12.14, 12.16, 15.25, 19.19, 19.20, 19.21, 19.22, 20.30, 20.31, 21.24, 21.25
spirit	bad	n		δαίμων, ονος, ὁ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 8.31
emotion, lament	bad	n		δάκρυον, ου, τό	#34	#5	#2: 7.38, 7.44	#0	#0	#2: 20.19, 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v		δακρύω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.35
status	good	n		δακτύλιος, ου, ὁ	#37	#0	#0	#0	#1h: 15.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	n		δάν(ε)ιον, ου, τό	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27
finance	neut	n		δανιστής, οῦ, ὁ	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	n		δαπάνη, ης, ἡ	#9	#0	#0	#0	#1: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
necessity	neut	v		δεῖ	#50	#36	#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, ὁ, ἡ, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.18

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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, ἡ	#0	#0	#0	#0	#0	#1: 25.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δεισιδαίμων, ον	#0	#0	#0	#0	#0	#1: 17.22	#0	#0	#0	#0	#0	#0	#0	#0	
math	neut	a		δέκα	#294	#7	#0	#0	#10: 13.16, 14.31, 15.8, 17.12, 17.17, 19.13, 19.16, 19.17, 19.24, 19.25	#1: 25.6						#0	#0	#0	Mt 20.24, 25.1, 25.28; Mk 10.41
military	bad	n		δεξιολάβος, ου, ὁ	#0	#0	#0	#0	#0	#1: 23.23	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	good	v		δέομαι	#94	#6	#0	#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, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
command, chron	neut	b		δεῦρο	#77	#3	#1: 18.22c	#0	#0	#2: 7.3, 7.34									Mt 19.21, Mk 10.21, Jn 11.43
chron	neut	a		δευτεραῖος, αία, ον	#0	#0	#0	#0	#0	#1: 28.13	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δεύτερος, α, ον	#147	#28	#0	#0	#3: 12.38, 19.18, 20.30	#5: 7.13, 10.15, 11.9, 12.10, 13.33	#0	#0	#0						Mt 22.26, 22.39, 26.42, 12.21, 12.31, 14.72, Jn 3.4, 4.54, 9.24, 21.16
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, ἡ	#1	#0	#0	#0	#0	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	δια	διαγογγύζω	#10	#0	#0	#0	#2: 15.2, 19.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v	δια	διαγρηγορέω	#0	#0	#0	#0	#1: 9.32	#0	#0	#0	#0	#0	#0	#0	#0	#0	
give	neut	v	δια	διαδέχομαι	#8	#0	#0	#0	#0	#1: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	
give	neut	v	δια	διαδίδωμι	#11	#0	#0	#0	#2: 11.22, 18.22	#1: 4.35	#0	#0	#0	#0	#0				Jn 6.11
authority, politics	neut	n	δια	διάδοχος, ου, ὁ	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
comm	bad	n	δια	διαλογισμός, οῦ, ὁ	#24	#6	#0	#0	#5: 2.35, 5.22, 6.8, 9.46, 9.47, 24.38	#0						#0	#0	#0	Mt 15.19, Mk 7.21
destroy	bad	v	δια	διαλύω	#12	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0	
dispute	bad	v	δια	διαμάχομαι	#4	#0	#0	#0	#0	#1: 23.9	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διαμένω	#20	#3	#0	#0	#2: 1.22, 22.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		διαμερίζω	#20	#0	#1: 12.53	#0	#5: 11.17, 11.18, 12.52, 22.17, 23.34	#2: 2.3, 2.45									Mt 27.35, Mk 15.24, Jn 19.24
violence	bad	n		διαμερισμός, οῦ, ὁ	#2	#0	#1: 12.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
share	neut	v	δια	διανέμω	#1	#0	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v	δια	διανεύω	#2	#0	#0	#0	#1: 1.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
thought, internal	neut	n	δια	διανόημα, ατος, τό	#13	#0	#0	#0	#1h: 11.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	good	v	δια	διανοίγω	#34	#0	#0	#0	#4: 2.23, 24.31*, 24.32, 24.45	#3: 7.56, 16.14, 17.3				#0	#0	#0	#0	#0	
piety	good	v	δια	διανυκτερεύω	#1	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	δια	διανύω	#1	#0	#0	#0	#0	#1: 21.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	δια	διαπλέω	#0	#0	#0	#0	#0	#1: 27.5	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v	δια	διαπραγματεύομαι	#0	#0	#0	#0	#1: 19.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	δια	διαρρήγνυμι	#83	#0	#0	#1: 5.6	#1: 8.29	#1: 14.14						#0	#0	#0	Mt 26.65, Mk 14.63
finance	bad	v	δια	διασείω	#1	#0	#0	#0	#1: 3.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
duration	neut	n	δια	διάστημα, ατος, τό	#14	#0	#0	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v	δια	διαστρέφω	#33	#1	c23.2	#0	#1: 9.41*	#3: 13.8, 13.10, 20.30	#0	#0	#0	#0	#0	#0	#0	#0	Mt 17.17
emotion, fear, anxiety	bad	v	δια	διαταράσσω	#0	#0	#0	#0	#1: 1.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v	δια	διατάσσω	#23	#6	#0	#0	#4: 3.13, 8.55, 17.9, 17.10	#5: 7.44, 18.2, 20.13, 23.31, 24.23	#0	#0	#0	#0	#0	#0	#0	#0	
wait	neut	v	δια	διατελέω	#5	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0	
	neut	v	δια	διαφέρω	#17	#5	#1: 12.24u	#0	#1: 12.7	#2: 13.49, 27.27				6.26		#0	#0	#0	Mt 10.31, 12.12; Mk 11.16
danger, motion	good	v	δια	διαφεύγω	#15	#0	#0	#0	#0	#1: 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
guard	good	v	δια	διαφυλάσσω	#30	#0	#0	#0	#1h: 4.10	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v	δια	διαχλευάζω	#0	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
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, ὁ	#0	#5	#0	#0	#1: 2.46	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	nams		διδάσκαλος, ου, ὁ	#0	#1	#1: 6.40	#0	#1: 8.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 10.24, Mk 5.35
status	good	nnms		διδάσκαλος, ου, ὁ	#0	#2	#0	#0	#2: 6.40, 22.11	#0									Mt 9.11, 10.25, 17.24, 23.8, 26.18, Mk 14.14, Jn 3.2, 3.10, 11.28, 13.13, 13.14
status	good	nvms		διδάσκαλος, ου, ὁ	#0	#0	c18.18, c20.39	#0	#9: 3.12, 7.40, 9.38, 10.25, 11.45, 12.13*, 19.39, 20.21, 20.28*	#0									Mt 8.19, 12.38, 19.16, 22.16, 22.24, 22.36, Mk 4.38, 9.17, 9.38, 10.17, 10.20, 10.35, 12.14, 12.19, 12.32, 13.1, Jn 1.38, 8.4, 20.16
learning	good	n		διδαχή, ῆς, ἡ	#1	#13	#0	#1: 4.32	#0	#4: 2.42, 5.28, 13.12, 17.19									Mt 7.28, 16.12, 22.33, 1.22, 1.27, 4.2, 11.18, 12.38; Jn 7.16, 7.17, 18.19

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
give	good	vn*		δίδωμι	#172	#7	#1: 23.2	#0	#12: 1.73, 1.77, 2.24, 8.55, 11.7*, 11.13*, 12.32, 12.42*, 12.51*, 17.18c, 20.22, 22.5	#6: 5.31, 7.5, 7.39, 19.31, 20.32, 20.35									Mt 7.11, 14.7, 14.9, 19.7, 20.14, 20.23, 20.28, 22.17, 24.45, 26.9, 26.15; Mk 5.43, 10.40, 10.45, 12.14, 14.5, 14.11; Jn 6.52
thought	neut	v		διενθυμέομαι	#0	#0	#0	#0	#0	#1: 10.19	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n	δια	διέξοδος, ου, ἡ	#31	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.9
motion	neut	v	δια	διεγείρω	#5	#2	#0	#0	#1: 8.24 (*bis*)	#0	#0	#0	#1: 4.39	#0	#0				Jn 6.18; #2 NT both 2 Pet
travel	neut	v	δια	διέρχομαι	#145	#5	#0	#1: 8.22	#9: 2.15, 2.35, 4.30*, 5.15, 9.6A*, 11.24, 17.11, 19.1, 19.4	#21	4.35								Mt 12.43, 19.24; Mk 10.25; Jn 4.4, 4.15
comm	neut	v	δια	διερωτάω	#0	#0	#0	#0	#0	#1: 10.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		διετής, ές	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1: 2.16	#0	#0	#0	
chron	neut	n		διετία, ας, ἡ	#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, ἡ	#12	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geography	neut	a		διθάλασσος, ον	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δίκαιος, αία, ον	#403	#38	#1: 12.57	#0	#10: 1.6, 1.17, 2.25, 5.32, 14.14*, 15.7*, 18.9, 20.20, 23.47, 23.50	#6: 3.14, 4.19, 7.52, 10.22, 22.14, 24.15									Mt 1.19, 5.45, 9.13, 10.41, 13.17, 13.43, 13.49, 20.4, 23.28, 23.29, 23.35, 25.37, 25.46, 27.19; Mk 2.17, 60.20; Jn 5.30, 7.24, 17.25; Qn 12.57 "what is right/just" not "righteous" person
piety	good	an??p		δίκαιος, αία, ον	#150	#9	#0	#0	1.6, 1.17, 5.32, 14.14, 15.7, 18.9, 20.20	#1: 24.15									Mt 5.45, 9.13, 13.17, 13.43, 13.49, 23.28, 23.29, 25.37, 25.46; Mk 2.17
piety	good	b		δικαίως	#12	#4	#0	#0	#1: 23.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry, piety	neut	a		διοπετής, ές	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
legal	good	n		διόρθωμα, ατος, τό	#0	#0	#0	#0	#0	#1: 24.2	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δισχίλιοι	#45	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.13
feast	bad	v		διϋλίζω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24
violence	bad	v		διχάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 10.35
status	good	n		δόξα, ης, ἡ	#429	#108	#3: 9.31, 12.27c, 17.18c	#0	#10: 2.9, 2.14, 2.32, 4.6, 9.26, 9.32, 14.10, 19.38, 21.27*, 24.26	#4: 7.2, 7.55, 12.23, 22.11									Mt 4.8, 6.29, 16.27, 19.28, 24.30, 25.31; Mk 8.38, 10.37, 13.26; Jn 1.14, 2.11, 5.41, 5.44, 7.18, 8.50, 8.54, 9.24, 11.4, 11.40, 12.41, 12.43, 17.5, 17.22, 17.24
status	bad	na?p		δοῦλος, ου, ὁ	#28	#7	c19.13	#0	#2: 15.22, 19.15	#1: 2.18	#0	#0	#0						Mt 21.34, 21.35, 21.36, 22.3, 22.4, 22.6, 25.14, Jn 15.15
status	bad	na?s		δοῦλος, ου, ὁ	#47	#2	#0	#0	#9: 2.29, 7.3, 7.10, 14.17, 14.23*, 17.7, 20.10, 20.11, 22.50	#0									Mt 25.30, 26.51, Mk 12.2, 12.4, 14.47, Jn 18.10
status	bad	nd?p		δοῦλος, ου, ὁ	#25	#4	#0	#0	#0	#1: 4.29						#0	#0	#0	Mt 22.8, Mk 13.34
status	bad	nd?s		δοῦλος, ου, ὁ	#31	#1	#0	#0	#3: 7.8, 14.21*, 17.9	#0	#0	#0	#0						Mt 8.9, Jn 18.10

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
status	bad	ng?p		δοῦλος, ου, ὁ	#48	#2	#0	#0	#0	#0	#0	#0	#0						Mt 18.23, 25.19, Jn 18.26
status	bad	ng?s		δοῦλος, ου, ὁ	#52	#3	c12.46	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27, 24.50
status	bad	nn?p		δοῦλος, ου, ὁ	#52	#14	c12.37	#0	#1: 17.10	#1: 16.17	#0	#0	#0						Mt 13.27, 13.28, 22.10, Jn 4.51, 18.18
status	bad	nn?s		δοῦλος, ου, ὁ	#80	#14	c12.47	#0	#5: 7.2, 12.43*, 12.45, 14.21*, 14.22*	#0	#0	#0	#0						Mt 10.24, 10.25, 18.26, 18.28, 20.27, 24.45, 24.46, 24.48; Jn 8.34, 8.35, 13.16, 15.15, 15.20
status	bad	nv?s		δοῦλος, ου, ὁ	#0	#0	#0	#0	#2: 19.17, 19.22*	#0	#0	#0	#0			#0	#0	#0	Mt 18.32, 25.21, 25.23, 25.26
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, ἡ	#561	#68	#3: c21.26, 21.27, 22.69	#2: 8.46, 9.1	#10: 1.17, 1.35, 4.14, 4.36, 5.17, 6.19, 10.13, 10.19*, 19.37, 24.49	#10: 1.8, 2.22, 3.12, 4.7, 4.33, 6.8, 8.10, 8.13, 10.38, 19.11						#0	#0	#0	Mt 7.22, 11.20, 11.21, 11.23, 13.54, 13.58, 14.2, 22.29, 24.29, 24.30, 25.15, 26.64; Mk 5.30, 6.2, 6.5, 6.14, 9.1, 9.39, 12.24, 13.25, 13.26, 14.62; Qn only has heavenly (21.26), son of man (21.27), and divine throne (22.69); Lk1 and Lk2 have power given to disciples
geo	neut	n		δυσμή, ῆς, ἡ	#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, ἡ	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.8
burden	bad	a		δύσκολος	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.24
num	good	a		δώδεκα	#86	#12	c22.3	#3: 6.13, 9.1m, c9.17u	#8: 2.42, 8.1, 8.42, 8.43, 9.12, 18.31, 22.30, 22.47	#4: 6.2, 7.8, 19.7, 24.11									Mt 9.20, 10.1, 10.2, 10.5, 11.1, 14.20, 19.28, 20.17, 26.14, 26.20, 26.47, 26.53, Mk 3.14, 3.16, 4.10, 5.25, 5.42, 6.7, 6.43, 8.19, 9.35, 10.32, 11.11, 14.10, 14.17, 14.20, 14.43, Jn 6.13, 6.67, 6.70, 6.71, Jn 11.9, 20.24
history	good	n		δωδεκάφυλον, ου, τό	#0	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
arch	neut	n		δῶμα, ατος, τό	#27	#0	#0	#0	#3: 5.19, 12.3*, 17.31	#1: 10.9						#0	#0	#0	Mt 10.27, 24.17; Mk 13.15

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
comm, drama	bad	i		ἔα	#3	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
uncertainty	neut	x		ἐάν	#1173	#128	#8: 7.23, 9.57, 10.22, 12.45u, 14.34u, 16.30, 17.3u, 17.4	#1: 5.12	#18: 4.6, 4.7, 6.33, 6.34, 9.48, 10.6, 13.3, 13.5, 15.8, 16.31c, 17.33c, 19.31, 19.40, 20.5, 20.6, 20.28, 22.67, 22.68	#10	1.40	#>	#32	5.46, 5.47, 8.2, 8.19, 11.6, 18.5, 24.48	#56	#>	#>	#54	
style	neut	rx		ἑαυτοῦ	#595	#141	#6: 9.60, 11.18, 12.57, 16.15, 17.14	#0	#50: 1.24, 2.3, 2.39, 3.8, 7.30, 7.39, 7.49, 9.23, 9.25, 9.47, 9.60, 10.29, 11.17, 11.21*, 11.26, 12.1*, 12.17, 12.21, 12.33*, 12.36*, 13.19*, 13.34, 14.11, 14.26, 14.27, 14.33, 15.17, 15.20, 16.3, 16.5, 16.8, 16.9, 17.3, 18.4, 18.9, 18.11, 18.14*, 19.12, 19.13, 20.5*, 20.20, 21.30*, 21.34*, 22.17*, 22.23, 23.2*, 23.28, 23.35, 24.12, 24.27	#20	#>	#>	#24	#>	#29	#>	#>	#26	QnLk1 9.60 ἑαυτοῦ@rxgmp, 11.18 ἐπί@pa ἑαυτοῦ@rxams, 12.57 ἀπό@pg ἑαυτοῦ@rxgmp, 16.15 δικαιόω@vppanmp ἑαυτοῦ@rxamp 17.3 προσέχω@vdpa2p ἑαυτοῦ@rxdmp 17.14 ἐπιδείκνυμι@vdaa2p ἑαυτοῦ@rxamp; verb of speaking + reflexive singular is soliloquy formula, used often in Lk2 (18.4)
num, LXX	neut	b		ἑβδομηκοντάκις	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.22
motion	neut	v		ἐγγίζω	#154	#7	#6: 10.9, 10.11, 18.35, 21.20u, 22.47, 24.15	#0	#12: 7.12, 12.33*, 15.1, 15.25, 18.40, 19.29, 19.37, 19.41, 21.8, 21.28, 22.1, 24.28	#6: 7.17, 9.3, 10.9, 21.33, 22.6, 23.15						#0	#0	#0	Mt 3.2, 4.17, 10.7, 21.1, 21.34, 26.45, 26.46; Mk 1.15, 11.1, 14.42
lit	good	v		ἐγγράφω	#3	#2	#0	#0	#1: 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n		ἔγερσις, εως, ἡ	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.53
drama, violence	bad	a		ἐγκάθετος, ον	#2	#0	#0	#0	#1: 20.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		ἐγκαίνια, ίων, τά	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.22
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		ἐδαφίζω	#6	#0	#0	#0	#1: 19.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	good	n		ἔδαφος, ους, τό	#22	#0	#0	#0	#0	#1: 22.7	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		ἐθίζω	#2	#0	#0	#0	#1: 2.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		ἔθος, ους, τό	#6	#1	#0	#0	#3: 1.9, 2.42, 22.39	#7: 6.14, 15.1, 16.21, 21.21, 25.16, 26.3, 28.17	#0	#0	#0	#0	#0				Jn 19.40
custom	neut	v		ἔθω	#0	#0	#0	#0	#1: 4.16	#1: 17.2						#0	#0	#0	Mt 27.15; Mk 10.1
uncertainty	neut	c		εἰ	#615	#234	#15: 4.27, 10.22, 11.8, 11.13, 11.18,	#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*,	#17			#28		#50			#46	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							11.19, 11.20, 12.39, 16.11, 16.12, 16.31, 17.2, 18.19, 19.8, 22.67		13.9, 14.26c, 14.32, 17.6, 17.18*, 18.4, 19.42, 22.42, 23.31, 23.35, 23.37										
vision	good	n		εἰδέα, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 28.3
num	neut	a		εἴκοσι	#258	#6	#0	#0	#1: 14.31	#2: 1.15, 27.28	#0	#0	#0	#0	#0	#0	#0	#0	
peace	good	n		εἰρήνη, ης, ἡ	#270	#57	#2: 10.5, 12.51	#0	#11: 1.79, 2.14, 2.29, 7.50*, 8.48*, 10.6, 11.21*, 14.32, 19.38, 19.42, 24.36	#7: 7.26, 9.31, 10.36, 12.20, 15.33, 16.36, 24.2			5.34		10.13				Mt 10.34; Jn 14.27, 16.33, 20.19, 20.21, 20.26
peace	good	a		εἰρηνοποιός, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1: 5.9		#0	#0	#0	
num	neut	acafs		εἷς, μία, ἕν	#111	#12	#3: 9.33, c16.17, c17.22	#0	#1: 15.8*	#3: 12.10, 21.7, 28.13						#0	#0	#0	Mt 5.19, 5.36, 17.4, 19.5, 20.12, 21.19, 26.40, 28.1; Mk 9.5, 10.8, 14.37
num	neut	acams		εἷς, μία, ἕν	#157	#7	#1: 17.2	#0	#4: 15.19, 15.26, 16.5, 16.13*	#5: 1.22, 1.24, 2.3, 20.31, 23.17									Mt 6.24, 6.27, 10.42, 13.46, 16.14, 18.6, 18.16, 18.28, 21.24, 23.15, 27.15; Mk 8.14, 9.42, 11.29, 12.6, 15.6, 15.27; Jn 8.41, 18.14, 18.39, 20.7, 20.12
num	neut	acans		εἷς, μία, ἕν	#69	#7	#0	c5.3u	#0	#2: 21.19, 28.25									Mt 5.41, 12.11, 18.5, 25.15, 25.18, 25.24, 27.14; Mk 9.37; Jn 3.27, 7.21, 9.25, 11.52, 17.23, 21.25
num	neut	acdfs		εἷς, μία, ἕν	#76	#8	#0	#0	#6: 5.12*, 5.17, 8.22, 13.10, 20.1, 24.1	#1: 20.7				#0	#0				Mk 16.2; Jn 20.1, 20.19
num	neut	acdms		εἷς, μία, ἕν	#67	#4	#0	#0	#6: 4.40*, 11.46*, 12.52, 15.7, 15.10, 15.15	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 25.40, 25.45
num	neut	acdns		εἷς, μία, ἕν	#20	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	acgfs		εἷς, μία, ἕν	#30	#4	#0	#0	#3: 14.18, 17.34, 22.59	#1: 24.21	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	acgms		εἷς, μία, ἕν	#48	#17	c16.13	#0	#0	#3: 17.26, 17.27, 21.26	#0	#0	#0			#0	#0	#0	Mt 6.24, 18.10
num	neut	acgns		εἷς, μία, ἕν	#33	#6	#0	#0	#1: 10.42	#0	#0	#0	#0			#0	#0	#0	Mt 18.10
num	neut	acnfs		εἷς, μία, ἕν	#94	#4	#0	#0	#1: 17.35	#2: 4.32, 19.34									Mt 5.18, 19.6, 24.41, 26.69, Mk 10.8, 12.42, 14.66; Jn 10.16
num	neut	acnms		εἷς, μία, ἕν	#177	#25	c17.15, 18.19	#0	#7: 7.41, 17.34, 18.10, 22.47*, 22.50, 23.39, 24.18	#3: 2.6, 4.32, 11.26									Mt 8.19, 9.18, 18.24, 19.16, 19.17, 20.21, 22.35, 23.8, 23.9, 23.10, 24.40, 26.14, 26.21, 26.22, 26.47, 26.51, 27.38, 27.48; Mk 2.7, 5.22, 6.15, 8.28, 9.17, 10.17, 10.18, 10.37, 12.28, 12.29, 12.32, 13.1, 14.10, 14.18, 14.19, 14.20, 14.43, 14.47; Jn 1.40,

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																			6.8, 6.70, 6.71, 7.50, 8.9, 10.16, 11.49, 11.50, 12.2, 12.4, 13.21, 13.23, 18.22, 18.26, 19.34, 20.24
num	neut	acnns		εἷς, μία, ἕν	#31	#17	c12.27, c18.22	#0	#1: 12.6	#1: 23.6									Mt 5.18, 5.29, 5.30, 6.29, 10.29, 18.12, 18.14; Mk 4.8, 4.20, 10.21; Jn 1.3, 6.22, 10.30, 17.11, 17.21, 17.22
hospitality	good	v		εἰσκαλέομαι	#0	#0	#0	#0	#0	#1: 10.23	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		εἰσπηδάω	#2	#0	#0	#0	#0	#1: 16.29	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		εἰστρέχω	#1	#0	#0	#0	#0	#1: 12.14	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		εἶτα	#21	#7	#0	#0	#1: 8.12	#0				#0	#0				Mk 4.17, 4.28, 8.25, Jn 13.5, 19.27, 20.27
num	neut	ac		ἑκατόν	#223	#4	c15.4	#0	#2: 16.6, 16.7	#1: 1.15									Mt 13.8, 13.23, 18.12, 18.28, Mk 4.8, 4.20, 6.40, Jn 19.39, 21.11
chron	neut	a		ἑκατονταετής, ές	#1	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, travel	bad	n		ἐκβολή, ῆς, ἡ	#2	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
violence	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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
emotion, astonishment	neut	v		ἐκπλήσσω	#5	#0	#0	#1: 4.32m	#2: 2.48, 9.43	#1: 13.12	1.22					#0	#0	#0	Mt 7.28, 13.54, 19.25, 22.33; Mk 6.2, 7.37, 10.26, 11.18
motion	neut	v		ἐκπορεύομαι	#167	#9	#0	#0	#3: 3.7, 4.22, 4.37	#3: 9.28, 19.12, 25.4									Mt 3.5, 4.4, 15.11, 15.18, 20.29; Mk 1.5, 6.11, 7.15, 7.19, 7.20, 7.21, 7.23, 10.17, 10.46, 11.19, 13.1; #8 NT are Rev
agri	bad	v		ἐκριζόω	#11	#1	#0	#0	#1: 17.6	#0	#0	#0	#0			#0	#0	#0	Mt 13.29, 15.13
violence	bad	v		ἐκταράσσω	#5	#0	#0	#0	#0	#1: 16.20	#0	#0	#0	#0	#0	#0	#0	#0	
character	good	n		ἐκτένεια, ας, ἡ	#3	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐκχωρέω	#6	#0	#0	#0	#1: 21.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	good	n		ἐλαία, ας, ἡ	#32	#4	c21.37	#0	#3: 19.29, 19.37, 22.39	#0									Mt 21.1, 24.3, 26.30, Mk 11.1, 13.3, 14.26, Jn 8.1
agri	good	n		ἐλαιών, ῶνος, ὁ	#9	#0	#0	#0	#0	#1: 1.12	#0	#0	#0	#0	#0	#0	#0	#0	
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		ἔλευσις, εως, ἡ	#0	#0	#0	#0	#0	#1: 7.52	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	v		ἑλκόω	#0	#0	c16.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
expect	good	v		ἐλπίζω	#113	#24	#1: 6.34	#0	#2: 23.8, 24.21	#2: 24.26, 26.7	#0	#0	#0			#0	#0	#0	Mt 12.21
style	neut	rx		ἐμαυτοῦ	#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		ἐμπίπρημι	#43	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.7
breath	neut	v		ἐμπνέω	#10	#0	#0	#0	#0	#1: 9.1	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	n		ἐμπορία, ας, ἡ	#10	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.5
finance	neut	n		ἐμπόριον, ου, τό	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.16
position	neut	b		ἔμπροσθεν	#51	#2	#0	#0	#2: 19.4, 19.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
position	neut	pg		ἔμπροσθεν	#108	#9	#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, ές	#24	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἕνδεκα	#16	#0	#0	#0	#2: 24.9*, 24.33	#2: 1.26, 2.14						#0	#0	#0	Mt 28.16, Mk 16.14
fate	neut	v		ἐνδέχομαι	#2	#0	#0	#0	#1: 13.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	good	a		ἔνδοξος	#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		ἔνειμι	#8	#4	#0	#0	#1: 11.41*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	a		ἐνεός, ά, όν	#3	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
social	bad	v		ἐνέχω	#4	#1	#0	#0	#1: 11.53	#0				#0	#0	#0	#0	#0	Mk 6.19
direction	neut	b		ἔνθεν	#33	#0	#0	#0	#1: 16.26*	#0	#0	#0	#0			#0	#0	#0	Mt 17.20
chron	neut	n		ἐνιαυτός, οῦ, ὁ	#134	#8	#0	#0	#1: 4.19	#2: 11.26, 18.11	#0	#0	#0	#0	#0				Jn 11.49, 11.51, 18.13
num	neut	a		ἐννέα	#43	#0	#0	#0	#3: 15.4*, 15.7*, 17.17	#0	#0	#0	#0			#0	#0	#0	Mt 18.12, 18.13
comm	neut	v		ἐννεύω	#2	#0	#0	#0	#1: 1.62	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἔννυχος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.35
location	neut	b		ἐνταῦθα	#30	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἐντεῦθεν	#28	#2	#0	#0	#1: 4.9	#0	#0	#0	#0	#0	#0				Jn 2.16, 7.3, 14.31, 18.36, 19.18
piety	neut	n		ἐντολή, ῆς, ἡ	#237	#35	#1: 18.20	#0	#3: 1.6, 15.29, 23.56*	#1: 17.15									Mt 5.19, 15.3, 19.17, 22.36, 22.38, 22.40, Mk 7.8, 7.9, 10.5, 10.19, 12.28, 12.31, Jn 10.18, 11.57, 12.49, 12.50, 13.34, 14.15, 14.21, 15.10, 15.12
location	neut	a		ἐντόπιος, ία, ον	#0	#0	#0	#0	#0	#1: 21.12	#0	#0	#0	#0	#0	#0	#0	#0	
divine	neut	n		ἐνύπνιον, ου, τό	#89	#0	#0	#0	#0	#1: 2.17	#0	#0	#0	#0	#0	#0	#0	#0	
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		ἓξ	#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		ἐξαστράπτω	#4	#0	#0	#0	#1: 9.29 (see ἀστράπτω)	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξαυτῆς	#0	#1	#0	#0	#0	#4: 10.33, 11.11, 21.32, 23.30				#0	#0	#0	#0	#0	Mk 6.25
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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
oath	bad	v		ἐξορκίζω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.63
magic, spirit	good	n		ἐξορκιστής, οῦ, ὁ	#0	#0	#0	#0	#0	#1: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ἐξουδενέω	#7	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.12
shame	bad	v		ἐξουθενέω	#8	#8	#0	#0	#2: 18.9, 23.11	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n		ἐξοχή, ῆς, ἡ	#1	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
sleep	bad	v		ἐξυπνίζω	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.11
thought	good	a		ἔξυπνος, ον	#1	#0	#0	#0	#0	#1: 16.27	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἔξωθεν	#48	#5	#2: 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 23.25, 23.27, 23.28; Mk 7.15, 7.18
num	neut	v		ἐπαθροίζω	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
poverty	bad	v		ἐπαιτέω	#2	#0	#0	#0	#2: 16.3, 18.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v		ἐπακροάομαι	#0	#0	#0	#0	#0	#1: 16.25	#0	#0	#0	#0	#0	#0	#0	#0	
need	neut	b		ἐπάναγκες	#0	#0	#0	#0	#0	#1: 15.28	#0	#0	#0	#0	#0	#0	#0	#0	
curse	bad	a		ἐπάρατος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.49
house	neut	n		ἔπαυλις, εως, 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, ὁ	#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, ὁ	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n	ἐπι	ἐπικουρία, ας, ἡ	#1	#0	#0	#0	#0	#1: 26.22	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	ἐπι	ἐπικρίνω	#2	#0	#0	#0	#1: 23.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ἐπι	ἐπιλαμβάνομαι	#51	#4	#0	#0	#5: 9.47, 14.4, 20.20, 20.26, 23.26	#7: 9.27, 16.19, 17.19, 18.17, 21.30, 21.33, 23.19									Mt 14.31, Mk 8.23
thinking	bad	v	ἐπι	ἐπιλανθάνομαι	#116	#5	#0	#0	#1: 12.6	#0	#0	#0	#1: 8.14	#0	#1: 16.5	#0	#0	#0	
food	bad	v	ἐπι	ἐπιλείχω	#0	#0	#0	#0	#1: 16.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n	ἐπι	ἐπιμέλεια, ας, ἡ	#10	#0	#0	#0	#0	#1: 27.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b	ἐπι	ἐπιμελῶς	#15	#0	#0	#0	#1: 15.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	good	v	ἐπι	ἐπινεύω	#5	#0	#0	#0	#0	#1: 18.20	#0	#0	#0	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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, οῦ, ὁ	#15	#0	#0	#0	#1h: 9.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	neut	v	ἐπι	ἐπισκευάζομαι	#7	#0	#0	#0	#0	#1: 21.15	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	n	ἐπι	ἐπισκοπή, ῆς, 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, ῆς, 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, ές	#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, ῆς, ἡ	#1	#0	#0	#0	#0	#1: 26.12	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a	ἐπι	ἐπιφανής, ές	#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		ἑπτὰ	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
action	neut	n		ἔργον, ου, τό	#543	#113	#2: 7.18, 11.48	#0	#1: 24.19	#9: 5.38, 7.22, 7.41, 9.36, 13.2, 13.41, 14.26, 15.38, 26.20	11.2, 11.19					#>	#>	#25	Mt 5.16, 23.3, 23.5, 26.10
motion	bad	v		ἐρείδω	#11	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		ἐρεύγομαι	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.35
comm	bad	v		ἐρίζω	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.19
animal	bad	n		ἐρίφιον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.33
				ἔρχομαι															
comm	neut	v		ἐρωτάω	#67	#6	#2: 16.27, 23.3	#1: 5.3u	#12: 4.38, 7.3, 7.36*, 8.37, 9.45, 11.37*, 14.18*, 14.19*, 14.32, 19.31, 20.3, 22.68	#7: 1.6, 3.3, 10.48, 16.39, 18.20, 23.18, 23.20						#>	#>	#26	Mt 15.23, 16.13, 19.17, 21.24; Mk 4.10, 7.26, 8.5
chron	neut	n		ἑσπέρα, ας, ἡ	#121	#0	#0	#0	#1: 24.29	#2: 4.3, 28.23	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἑσπερινός, ή, όν	#8	#0	#1: 12.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#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		ἐσχάτως	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.23
direction	neut	b		ἔσωθεν	#24	#3	#3: 11.7u, 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 7.15, 23.25, 23.27, 23.28; Mk 7.21, 7.23
social	good	n		ἑταῖρος, ου, ὁ	#25	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 22.12, 26.50
style	neut	aʔf		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	aʔm		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	aʔn		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		ἑτοιμάζω	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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		εὖγε	#9	#0	#0	#0	#1: 19.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
weather	good	n		εὐδία, ας, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 16.2
emotion, joy	good	v	εὐ	εὐδοκέω	#59	#15	#0	#0	#2: 3.22, 12.32*	#0						#0	#0	#0	Mt 3.17, 12.18, 17.5; Mk 1.11
emotion, thought	good	n	εὐ	εὐδοκία, ας, 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, ὁ	#6	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	good	a		εὔθετος, ον	#2	#1	#0	#0	#2: 9.62, 14.35*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθέως	#15	#4	#0	#1: 5.13m	#5: 12.36*, 12.54, 14.5, 17.7, 21.9*	#9: 9.18, 9.20, 9.34, 12.10, 16.10, 17.10, 17.14, 21.30, 22.29									Mt 4.20, 4.22, 8.3, 13.5, 14.22, 14.31, 20.34, 21.2, 24.29, 25.15, 26.49, 26.74, 27.48; Mk 7.35; Jn 5.9, 6.21, 18.27
emotion, joy	good	a		εὔθυμος, ον	#1	#0	#0	#0	#0	#1: 27.36	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, joy	good	b		εὐθύμως	#0	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθύς	#69	#1	#0	#0	#3: 3.4, 3.5, 6.49	#4: 8.21, 9.11, 10.16, 13.10	#>	#>	#41						Mt 3.3, 3.16, 13.20, 13.21, 14.27, 21.3; Jn 13.30, 13.32, 19.34
chron	good	v	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	εὔκαιρος, 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, ὁ	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	via		εὑρίσκω	#242	#14	#3: 7.9, c23.2, c24.3	#0	#20: 1.30, 2.46, 4.17, 7.10, 8.35, 9.36, 13.6, 15.6, 15.9, 15.24, 15.32, 17.18, 19.32, 22.13, 22.45, 23.14, 23.22, 24.2, 24.24, 24.33	#15: 5.10, 5.22, 5.23, 7.46, 8.40, 9.33, 13.6, 13.22, 17.23, 19.19, 23.29, 24.12, 24.18, 24.20, 27.28									Mt 1.18, 8.10, 18.28, 20.6, 21.19, 22.10, 26.43, 26.60, 27.32; Mk 1.37, 7.30, 11.4, 11.13, 14.16, 14.40; Jn 2.14, 11.17
action	neut	vif		εὑρίσκω	#89	#4	#2: 11.9, c18.8u	#0	#4: 2.12, 12.37, 12.43, 19.30	#0									Mt 7.7, 10.39, 11.29, 16.25, 17.27, 21.2, 24.46; Mk 11.2, 11.13; Jn 7.34, 7.35, 7.36, 10.9, 21.6
action	neut	vii		εὑρίσκω	#8	#1	#0	#0	#1: 19.48	#1: 7.11				#0	#0	#0	#0	#0	Mk 14.55
action	neut	vip		εὑρίσκω	#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		εὑρίσκω	#31	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Jn 1.41, 1.45
action	neut	vn		εὑρίσκω	#21	#4	#0	#0	#0	#1: 19.1	#0	#0	#0						Mt 18.13

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
action	neut	vp		εὑρίσκω	#77	#2	#2: c15.5, c15.9	#0	#4: 2.45, 5.19, 11.24, 24.23	#10: 4.21, 11.26, 12.19, 13.28, 17.6, 18.2, 21.2, 24.5, 27.6, 28.14	#0	#0	#0						Mt 7.14, 10.39, 13.44, 13.46, Jn 6.25, 9.35
action	neut	vs		εὑρίσκω	#88	#9	#0	#0	#5: 6.7*, 9.12*, 12.38, 15.4, 15.8	#2: 5.39, 9.2						#0	#0	#0	Mt 2.8, 22.9, Mk 13.36
geo	neut	n		εὐρύχωρος, ον	#11	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 7.13
agri	good	v		εὐφορέω	#0	#0	#0	#0	#1h: 12.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
pleasure, resource	neut	v		εὐφραίνω	#238	#6	#3: 12.19u, 16.19, 23.9*	#0	#4: 15.23, 15.24, 15.29, 15.32	#2: 2.26, 7.41	#0	#0	#0	#0	#0	#0	#0	#0	Qn uses term as indictment of rich, where Lk2 evokes celebration
magic, spirit	neut	v		ἐφάλλομαι	#3	#0	#0	#0	#0	#1: 19.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἐφήμερος, ον	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
magic, Aramaic	good	v		ἐφφαθά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.34
chron	neut	b		ἐχθὲς	#34	#1	#0	#0	#0	#1: 7.28									Jn 4.52
social	bad	n		ἔχθρα, ας, ἡ	#24	#5	#0	#0	#1: 23.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	a		ἐχθρός, ά, όν	#425	#14	#1: 6.27	#0	#7: 1.71, 1.74, 6.35, 10.19, 19.27, 19.43, 20.43	#1: 2.35				5.43, 5.44		#0	#0	#0	Mt 10.36, 13.25, 13.28, 13.39, 22.4, Mk 12.36
chron	neut	p		ἕως	#1391	#21	#2: 4.29, 12.59	#1: 9.41m	#24: 1.80, 2.15, 2.37, 4.42, 9.27, 10.15, 11.51, 12.50, 13.8, 13.21, 13.35, 15.4, 15.8, 17.8, 20.43, 21.32*, 22.16, 22.18, 22.34, 22.51, 23.5, 23.44*, 24.49, 24.50	#22: 1.8, 1.22, 2.35, 7.45, 8.10, 8.40, 9.38, 11.19, 11.22, 13.20, 13.47, 17.14, 17.15, 21.5, 21.26, 23.12, 23.14, 23.21, 23.23, 25.21, 26.11, 28.23	9.19	17.17							Mt 1.17, 1.25, 2.9, 2.13, 2.15, 5.18, 5.25, 5.26, 10.11, 10.23, 11.12, 11.13, 11.23, 12.20, 13.30, 13.33, 14.22, 16.28, 17.9, 18.21, 18.22, 18.30, 18.34, 20.8, 22.26, 22.44, 23.35, 23.39, 24.21, 24.27, 24.31, 24.34, 24.39, 26.29, 26.36, 26.38, 26.58, 27.8, 27.45, 27.51, 27.64, 28.20; Mk 6.10, 6.23, 6.45, 9.1, 12.36, 13.19, 13.27, 14.25, 14.32, 14.34, 14.54, 15.33, 15.38, Jn 2.7, 2.10, 5.17, 9.4, 9.18, 10.24, 13.38, 16.24, 21.22, 21.23
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		ζευκτηρία, ας, ἡ	#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		ἡγεμονία ας, ἡ	#7	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
politics	neut	v		ἡγέομαι	#165	#21	#0	#0	#1: 22.26	#4: 7.10, 14.12, 15.22, 26.2	#0	#0	#0	#0	2.6	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
emotion	good	b		ἡδέως	#11	#3	#0	#0	#0	#0		12.37b		#0	#0	#0	#0	#0	Mk 6.20
chron	neut	b		ἤδη	#62	#15	#0	#0	#9: 3.9, 7.6*, 11.7c*, 12.49*, 14.17*, 19.37, 21.30*, 23.44*, 24.29	#2: 4.3, 27.9									Mt 3.10, 5.28, 14.15, 14.24, 15.32, 17.12, 24.32; Mk 4.37, 6.35, 8.2, 11.11, 13.28, 15.42, 15.44; Jn 3.18, 4.35, 4.51, 5.6, 6.17, 7.14, 9.22, 9.27, 11.17, 11.39, 13.2, 15.3, 19.28, 19.33, 21.4, 21.14
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, ές	#1	#0	#0	#0	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	cs		ἤπερ	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.43
name	bad	n		Ἡρῴδης, ου, ὁ	#0	#0	#3: 8.3, c23.7, c23.8	#2: 9.7, c9.9u	#7: 1.5, 3.1, 3.19, 13.31, 23.11, 23.12, 23.15	#8: 4.27, 12.1, 12.6, 12.11, 12.19, 12.21, 13.1, 23.35	6.14, 6.16,				2.1, 2.3, 2.7, 2.12, 2.13, 2.15, 2.16, 2.19, 2.22	#0	#0	#0	Mt 14.1, 14.3, 14.6, Mk 6.17, 6.18, 6.20, 6.21, 6.22, 8.15
comm	neut	v		ἡσυχάζω	#49	#1	c23.56	#0	#1: 14.4	#2: 11.18, 21.14	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Θαδδαῖος, ου, ὁ	#0	#0	#0	#0	#0	#0						#0	#0	#0	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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
emotion, drama	good	a		θαυμάσιος, α, ον	#60	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 21.15
emotion, drama	good	v		θαυμάζω	#57	#8	#0	#0	#13: 1.21, 1.63, 2.18, 2.33, 4.22, 7.9*, 8.25*, 9.43, 11.14*, 11.38*, 20.26, 24.12, 24.41*	#5: 2.7, 3.12, 4.13, 7.31, 13.41				8.27					Mt 8.10, 9.33, 15.31, 21.20, 22.22, 27.14; Mk 5.20, 6.6, 15.5, 15.44; Jn 3.7, 4.27, 5.20, 5.28, 7.15, 7.21
idolatry, piety	bad	n		θεά, ᾶς, ἡ	#2	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
vision	good	v		θεάομαι	#9	#4	#0	#0	#3: 5.27*, 7.24*, 23.55*	#3: 1.11, 21.27, 22.9									Mt 6.1, 11.7, 22.11, 23.5; Mk 16.11, 16.14; Jn 1.14, 1.32, 1.38, 4.38, 6.5, 11.45
intent, desire	neut	n		θέλημα, ατος, τό	#49	#37	#0	#0	#3: 12.47, 22.42, 23.25	#3: 13.22, 21.14, 22.14									Mt 6.10, 7.21, 12.50, 18.14, 21.31, 26.42; Mk 3.35; Jn 1.13, 4.34, 5.30, 6.38, 6.39, 6.40, 7.17, 9.31
intent, desire	neut	v		θέλω	#159	#72	#2: 6.31T, 11.46T	#3: 5.12m, 5.13m, 9.24m	#23: 1.62, 4.6, 5.39, 8.20*, 9.23, 9.54*, 10.24*, 10.29, 12.49*, 13.31, 13.34, 14.28, 15.28, 16.26, 18.4, 18.13, 18.41, 19.14, 19.27, 20.46, 22.9, 23.8, 23.20	#13	8.35			16.25					Mt 1.19, 2.18, 5.40, 5.42, 7.12, 8.2, 8.3, 9.13, 11.14, 12.7, 12.38, 13.28, 14.5, 15.28, 15.32, 16.24, 17.4, 17.12, 18.23, 18.30, 19.17, 19.21, 20.14, 20.15, 20.21, 20.26, 20.27, 20.32, 21.29, 22.3, 23.4, 23.37, 26.15, 26.17, 26.39, 27.15, 27.17, 27.21, 27.34, 27.43; Mk 1.40, 1.41, 3.13, 6.19, 6.22, 6.25, 6.26, 6.48, 7.24, 8.34, 9.13, 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,

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																			14.36; Jn 1.43, 3.8, 5.6, 5.21, 7.1, 17.24, 21.18
intent, desire	neut	vn*		θέλω	#1	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vo*		θέλω	#1	#1	#0	#0	#1: 1.62	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vp????p		θέλω	#9	#7	#0	#0	#4: 8.20*, 16.26*, 19.27, 20.46	#0									Mk 12.38
intent, desire	neut	vp????s		θέλω	#6	#7	#0	#0	#4: 10.29, 14.28, 23.8, 23.20	#3: 18.21, 24.27, 25.9									Mt 1.19, 5.40, 5.42, 14.5
intent, desire	neut	vs???p		θέλω	#3	#2	#0	#0	#0	#1: 26.5									Mt 7.12, Mk 14.7, Jn 15.7
intent, desire	neut	vs???s		θέλω	#24	#4	#0	#2: 5.12m, 9.24m	#1: 4.6	#0	8.35			16.25					Mt 8.2, 20.26, 20.27; Mk 1.40, 6.22, 10.43, 10.44; Jn 7.17, 21.22, 21.23
piety	bad	a		θεομάχος, ον	#0	#0	#0	#0	#0	#1: 5.39	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		θεοσεβής, ές	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.31
name	neut	n		Θεόφιλος, ου, ὁ	#0	#0	#0	#0	#1: 1.3	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	
health	good	n		θεραπεία, ας, ἡ	#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, ἡ	#4	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		θήκη, ης, ἡ	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.11
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, ὁ	#0	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		θυμιάω	#66	#0	#0	#0	#1: 1.9	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		θυμομαχέω	#0	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	n		θυμός, οῦ, ὁ	#311	#16	#0	#0	#1: 4.28	#1: 19.28	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		θυμόω	#64	#0	#0	#0	#0	#0	#0	#0	#0	#0	2.16	#0	#0	#0	
name	neut	n		Θωμᾶς, ᾶ, ὁ	#0	#0	#0	#0	#1: 6.15	#1: 1.13									Mt 10.3, Mk 3.18, Lk 6.15, Jn 11.16, 14.5, 20.24, 20.26, 20.27, 20.28, 21.2
name	good	n		Ἰάκωβος, ου, ὁ	#0	#6	#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		ἰάομαι	#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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
possessive	neut	an?fs		ἴδιος, ία, ον	#29	#11	#0	#0	#2: 9.10*, 10.23*	#9: 1.7, 1.19, 2.6, 2.8, 3.12, 13.36, 23.19, 24.24, 25.19									Mt 9.1, 14.13, 14.23, 17.1, 17.19, 20.17, 24.3, 25.15; Mk 4.34, 6.31, 6.32, 7.33, 9.2, 9.28, 13.3; Jn 4.44, 7.18
possessive	neut	an?mp		ἴδιος, ία, ον	#13	#13	#1: 9.61	#0	#0	#2: 4.23, 24.23									Mt 25.14, Mk 4.34, Jn 1.11, 13.1
possessive	neut	an?ms		ἴδιος, ία, ον	#8	#11	#0	#0	#2: c6.41, c6.44	#1: 1.25	#0	#0	#0	#0	#0				Jn 1.41, 5.18
possessive	neut	an?np		ἴδιος, ία, ον	#11	#3	#0	#0	#1: 18.28	#1: 21.6	#0	#0	#0	#0	#0				Jn 1.11, 8.44, 10.3, 10.4, 10.12, 16.32, 19.27
possessive	neut	an?ns		ἴδιος, ία, ον	#11	#12	#0	#0	#1: 10.34	#3: 4.32, 20.28, 28.30	#0	#0	#0	#0	#0				Jn 5.43, 15.19
sight	neut	i		ἰδοὺ	#1125		#3: 7.27, 9.30E, 23.50AE	#0	#52: 1.20, 1.31, 1.36, 1.38, 1.44, 1.48, 2.10, 2.25, 2.34, 2.48, 5.12L*, 5.18L*, 6.23*, 7.12*, 7.25L*, 7.34L*, 7.37*, 8.41L*, 9.38, 9.39, 10.3, 10.19*, 10.25*, 11.31, 11.32, 11.41, 13.7, 13.11*, 13.16*, 13.30, 13.32, 13.35, 14.2, 15.29, 17.21c, 17.23c, 18.28, 18.31, 19.2, 19.8, 19.20, 22.10, 22.21, 22.31, 22.38, 22.47*, 23.14, 23.15, 23.29, 24.4, 24.13*, 24.49	#23				#>	#59				Mk 1.2, 3.32, 4.3, 10.28, 10.33, 14.41, 14.42; Jn 4.35, 12.15, 16.32, 19.5; QnLk1 7.27 is quote of Mal 3.1
suffering, liquid	bad	n		ἱδρώς, ῶτος, ὁ	#3	#0	#0	#0	#1h: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	v		ἱερατεύω	#27	#0	#0	#0	#1: 1.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
evil, piety	bad	n		ἱερόσυλος, ὁ	#1	#0	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἱκανός, ή, όν	#46	#6	#0	#0	#9: 3.16, 7.6, 7.12, 8.27, 8.32, 20.9, 22.38, 23.8, 23.9	#18: 8.11, 9.23, 9.43, 11.24, 11.26, 12.12, 14.3, 14.21, 17.9, 18.18, 19.19, 19.26, 20.8, 20.11, 20.37, 22.6, 27.7, 27.9						#0	#0	#0	Mt 3.11, 8.8, 28.12; Mk 1.7, 10.46, 15.15
liquid	good	n		ἰκμάς, άδος, ή	#2	#0	#0	#0	#1: 8.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ἱματίζω	#0	#0	#0	#0	#1: 8.35	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0	
style	neut	b		ἱνατί	#0	#1	#0	#0	#1: 13.7	#2: 4.25, 7.26	#0	#0	#0			#0	#0	#0	Mt 9.4, 27.46
name	neut	n		Ἰούδας Ἰακώβου	#0	#0	#0	#0	#1: 6.16	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		ἰσάγγελος, ον	#0	#0	#1: c20.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	bad	n		Ἰσκαριώθ	#0	#0	#0	#0	#1: 6.16*	#0				#0	#0	#0	#0	#0	Mk 3.19, 14.10
name	bad	n		Ἰσκαριώτης, ου, ὁ	#0	#0	#0	#1: 6.16*	#1: 22.3*	#0	#0	#0	#0						Mt 10.4, 26.14, Jn 6.71, 12.4, 13.2, 13.26, 14.22
compare	neut	a		ἴσος, η, ον	#33	#2	#0	#0	#1: 6.34	#1: 11.17									Mt 20.12; Mk 14.56, 14.59; Jn 5.18; only Luke and Acts have preceding *@d; only 4 Mac in LXX has same convention

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
history	neut	n		Ἰσραήλ, ὁ	#2612	#21	#1: 7.9	#1: c24.21	#10: 1.16, 1.54, 1.68, 1.80, 2.25, 2.32, 2.34, 4.25, 4.27, 22.30	#15: 1.6, 2.36, 4.10, 4.27, 5.21, 5.31, 7.23, 7.37, 7.42, 9.15, 10.36, 13.17, 13.23, 13.24, 28.20	#0	#0	#0	#0	#0				Jn 1.31, 1.49, 3.10, 12.13
posture	neut	vd???p		ἵστημι	#13	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd???s		ἵστημι	#31	#1	#0	#0	#1: 6.8	#1: 26.16	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vi???p		ἵστημι	#154	#9	#0	#1: 8.20	#5: 7.14, 17.12, 23.10, 23.49, 24.17	#6: 1.11, 1.23, 5.27, 6.6, 6.13, 9.7									Mt 12.46, 12.47, 20.6, 26.15; Mk 13.9; Jn 18.18, 19.25
posture	neut	vi???s		ἵστημι	#370	#11	#0	#1: 9.47m	#7: 4.9, 6.8, 6.17, 8.44, 11.18*, 23.35, 24.36	#7: 3.8, 7.33, 10.30, 17.31, 22.30, 26.6, 26.22	9.36								Mt 2.9, 4.5, 12.25, 12.26, 13.2, 18.2, 25.33, 27.11; Jn 1.26, 1.35, 7.37, 8.44, 18.5, 18.16, 20.11, 20.19, 20.26, 21.4
posture	neut	vn*		ἵστημι	#48	#7	#1: 11.18u	#0	#2: 13.25*, 21.36	#2: 8.38, 12.14				#0	#0	#0	#0	#0	Mk 3.24, 3.25, 3.26
posture	neut	vo*		ἵστημι	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vp????p		ἵστημι	#35	#6	#0	#1: c5.2u	#1: 9.27	#5: 4.7, 5.20, 5.23, 5.25, 25.18	#0	#0	#0						Mt 6.5, 16.28, 20.3, 20.6, 26.73, 27.47, Jn 8.3, 11.56
posture	neut	vp????s		ἵστημι	#54	#5	#4: 7.38, 18.11u, 18.13u, c18.40	#1: c5.1u	#2: 1.11, c19.8	#13: 2.14, 4.14, 7.55, 7.56, 11.13, 16.9, 17.22, 21.40, 22.25, 24.20, 24.21, 25.10, 27.21									Mt 20.32, 24.15, Mk 13.14, Jn 3.29, 6.22, 12.29, 18.18, 18.25, 20.14
posture	neut	vs???p		ἵστημι	#6	#1	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.9
posture	neut	vs???s		ἵστημι	#28	#1	#0	#0	#0	#1: 7.60	#0	#0	#0			#0	#0	#0	Mt 18.16
ability	neut	v		ἰσχύω	#104	#5	#0	#0	#8: 6.48, 8.43, 13.24, 14.6, 14.29, 14.30, 16.3, 20.26	#6: 6.10, 15.10, 19.16, 19.20, 25.7, 27.16									Mt 5.13, 8.28, 9.12, 26.40, Mk 2.17, 5.4, 9.18, 14.37, Jn 21.6
nuance	neut	b		ἴσως	#10	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name		n		Ἰωσῆς, ἡ or 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, ή, όν	#1	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole	neut	b		καθόλου	#7	#0	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	
military	neut	v		καθοπλίζω	#9	#0	#0	#0	#1: 11.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		καιρός, οῦ, ὁ	#393	#41	#1: 12.56	#0	#11: 1.20, 4.13, 8.13, 12.42, 13.1, 18.30, 19.44, 20.10, 21.8, 21.24, 21.36	#9: 1.7, 3.20, 7.20, 12.1, 13.11, 14.17, 17.26, 19.23, 24.25									Mt 8.29, 11.25, 12.1, 13.30, 14.1, 16.3, 21.34, 21.41, 24.45, 26.18, Mk 1.15, 10.30, 11.13, 12.2, 13.33, Jn 7.6, 7.8
nuance	neut	cs		καίτοιγε	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.2
piety	bad	v		κακοποιέω	#27	#2	#0	#0	#1: 6.9	#0	#0	#0	#1: 3.4	#0	#0	#0	#0	#0	
piety	bad	a		κακοποιός, όν	#2	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#3 NT all 1 Pet
piety	bad	a		κακός, ή, όν	#365	#36	#1: 16.25	#0	#2: 11.26, 23.22*	#4: 9.13, 16.28, 23.9, 28.5									Mt 9.16, 12.45, 21.41, 24.48, 27.23, 27.64; Mk 2.21, 5.26, 7.21, 15.14; Jn 5.14, 18.23,

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																			18.30; Qn 16.25, "evil things" not evil person(s)
piety	bad	a		κακοῦργος, ον	#4	#1	#1: 23.32	#0	#2: 23.33, 23.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	n		κάκωσις, εως, ἡ	#18	#0	#0	#0	#0	#1: 7.34	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		κάλαμος, ου, ὁ	#22	#3	#1: 7.24u	#0	#0	#0				11.7		#0	#0	#0	Mt 12.20, 27.29, 27.30, 27.48; Mk 15.19, 15.36
comm	neut	v		καλέω	#483	#52	#4: 6.46, 14.16, 14.17u, 20.44	#0	#34: 1.13, 1.31, 1.32, 1.35, 1.36, 1.59, 1.60, 1.61, 1.62, 1.76, 2.4, 2.21, 2.23, 5.32, 6.15, 7.11, 8.2*, 9.10*, 14.7, 14.8, 14.9, 14.10, 14.12, 14.13, 14.24, 15.19, 15.21, 19.2*, 19.13, 19.29, 21.37*, 22.3*, 22.25, 23.33*	#18									Mt 1.21, 1.23, 1.25, 2.7, 2.15, 2.23, 4.21, 5.9, 5.19, 9.13, 20.8, 21.13, 22.3, 22.4, 22.8, 22.9, 22.43, 22.45, 23.7, 23.8, 23.9, 23.10, 25.14, 27.8; Mk 1.20, 2.17, 3.31, 11.17; Jn 1.42, 2.2
comm	neut	vp*		καλέω	#28	#22	#1: 14.17u	#0	#20: 1.36, 2.21, 6.15, 7.11, 7.39, 8.2*, 9.10*, 10.39, 14.7, 14.8, 14.9, 14.10, 14.12, 14.24, 19.2*, 19.13, 19.29, 21.37*, 22.3*, 23.33*	#15						#0	#0	#0	Lk2 has "invitor" or "invited" in 14.7-24; mostly passive "called" to introduce character or place in a narrative voice; other strata use λεγόμεν- for this; Mt 2.7, 22.3, 22.4, 22.8; Mk 3.31
food	good	a		καρποφόρος, ον	#3	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	
burden	bad	v	κατα	καταβαρύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.40
geo, travel	neut	n	κατα	κατάβασις, εως, ἡ	#12	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, public	neut	n	κατα	καταγγελεύς, έως, ὁ	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	v	κατα	καταγράφω	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.6
health, help	good	v	κατα	καταδέω	#8	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n	κατα	καταδίκη, ης, ἡ	#1	#0	#0	#0	#0	#1: 25.15	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	καταδιώκω	#88	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.36
oath	bad	v	κατα	καταθεματίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
violence	bad	v	κατα	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, οῦ, ὁ	#3	#0	#0	#0	#0	#1: 13.41	#0	#0	#0	#0	#0	#0	#0	#0	
comfort, rest	good	v	κατα	καταψύχω	#1	#0	#1: 16.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry	bad	a	κατα	κατείδωλος, ον	#0	#0	#0	#0	#0	#1: 17.16	#0	#0	#0	#0	#0	#0	#0	#0	
position, geo	neut	p	κατα	κατέναντι	#84	#3	#0	#0	#1: 19.30	#0						#0	#0	#0	Mt 21.2, Mk 11.2, 12.41, 13.3
resource	bad	v	κατα	κατεσθίω	#139	#7	#1: 8.5	#0	#2: 15.30, 20.47	#0	4.4			13.4					Mk 12.40; Jn 2.17
bless	good	v	κατα	κατευλογέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.16
violence	bad	v	κατα	κατεφίσταμαι	#0	#0	#0	#0	#0	#1: 18.12	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	κατα	κατηγορέω	#6	#2	#0	#1: 6.7m	#3: 23.2, 23.10, 23.14	#9: 22.30, 24.2, 24.8, 24.13, 24.19, 25.5, 25.11, 25.16, 28.19									Mt 12.10, 27.12; Mk 15.3, 15.4; Jn 5.45, 8.6
house	neut	v	κατα	κατοικέω	#602	#15	#0	#0	#2: 11.26, 13.4	#19: 1.19, 1.20, 2.5, 2.9, 2.14, 4.16, 7.2, 7.4, 7.48, 9.22, 9.32, 9.35, 11.29, 13.27, 17.24, 17.26, 19.10, 19.17, 22.12	#0	#0	#0		2.23, 4.13, 12.45	#0	#0	#0	Mt 23.21
house	neut	n	κατα	κατοίκησις, εως, ἡ	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.3
house	good	n	κατα	κατοικία, ας, ἡ	#36	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	b	κατα	κατωτέρω	#0	#0	#0	#0	#0	#0	#0	#0	#0		2.16	#0	#0	#0	
geo	neut	n		Καφαρναοὺμ	#0	#0	c7.1u	#1: 4.31	#2: 4.24, 10.15										Mt 4.13, 8.5, 11.23, 17.24, Mk 1.21, 2.1, 9.33, Jn 2.12, 4.46, 6.17, 6.24, 6.59
craft	neut	n		κειρία, ας, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44
command, comm	neut	v		κελεύω	#28	#0	#1: 23.2	#0	#1: 18.40	#17: 4.15, 5.34, 8.38, 12.19, 16.22, 21.33, 21.34, 22.24, 22.30, 23.3, 23.10, 23.35, 25.6, 25.17, 25.21, 25.23, 27.43									Mt 8.18, 14.9, 14.19, 14.28, 18.25, 27.58, 27.64
craft, home	neut	n		κέραμος, ου, ὁ	#1	#0	#0	#0	#1: 5.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food, livestock	bad	n		κεράτιον, ου, τό	#0	#0	#0	#0	#1: 15.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	bad	v		κερδαίνω	#0	#7			9.25	#1: 27.21									Mt 16.26, 18.15, 25.16, 25.17, 25.20, 25.22; Mk 8.36
finance	neut	n		κέρμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15
finance	neut	n		κερματιστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.14
violence	bad	v		κεφαλιόω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.4

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
garden	neut	n		κηπουρός, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.15
comm, proselyte	good	n		κήρυγμα, ατος, τό	#4	#6	#0	#0	#1: 11.32	#0	#0	#0	#1: 16.8	#0	#1: 12.41	#0	#0	#0	
monster, LXX	bad	n		κῆτος, ους, τό	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.40
name, Aramaic	good	n		Κηφᾶς, ᾶ, ὁ	#0	#8	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 1.42
danger, drama	bad	v		κινδυνεύω	#7	#1	#0	#0	#1: 8.23	#2: 19.27, 19.40	#0	#0	#0	#0	#0	#0	#0	#0	
finance, debt	bad	v		κίχρημι	#0	#0	#0	#0	#1: 11.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lament	bad	v		κλαίω	#148	#11	#3: 6.21, 6.25, 7.38	#0	#6: 7.13, 7.32*, 8.52, 19.41, 22.62, 23.28	#2: 9.39, 21.13					2.18				Mt 26.75, Mk 5.38, 5.39, 14.72, 16.10, Jn 11.31, 11.33, 16.20, 20.11, 20.13, 20.16; in Qn, those who weep are blessed; in Lk2, Jesus weeps and tells others not to weep
house	neut	n		κλινάριον, ου, τό	#0	#0	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0	#0	#0	#0	
hospitality, dining	good	n		κλισία, ας, ἡ	#1	#0	#0	#0	#1: 9.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nature	bad	n		κλύδων, ωνος, ὁ	#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, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.24
sleep	bad	n		κοίμησις, εως, ἡ	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.13
house	neut	n		κοιτών, ῶνος, ὁ	#15	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	neut	v		κολυμβάω	#0	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0	
location, Latin	neut	n		κολωνία, ας, ἡ	#0	#0	#0	#0	#0	#1: 16.12	#0	#0	#0	#0	#0	#0	#0	#0	
compare	good	b		κομψότερον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.52
emotion, lament	bad	n		κοπετός, ου, ὁ	#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, ἡ	#12	#0	#0	#0	#1: 14.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, manure	bad	n		κόπριον, ου, τό	#4	#0	#0	#0	#1: 13.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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, ὁ	#12	#0	#1: 12.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, Aramaic	neut	t		κορβᾶν	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.11
finance, piety, Hebrew	neut	n		κορβανᾶς, ᾶ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.6
measure	neut	n		κόρος, ου, ὁ	#11	#0	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	good	v		κοσμέω	#23	#5	#0	#0	#2: 11.25, 21.5	#0	#0	#0	#0		12.44	#0	#0	#0	Mt 23.29, 25.7
order, nature	neut	n		κόσμος, ου, ὁ	#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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
vice	bad	n		κραιπάλη, ης, ἡ	#0	#0	#1: 21.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	neut	n		κράσπεδον, ου, τό	#4	#0	#0	#0	#1: 8.44	#0						#0	#0	#0	Mt 9.20, 14.36, 23.5, Mk 6.56
honor	good	a		κράτιστος, η, ον	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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, ἡ	#0	#0	#0	#0	#1: 11.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	bad	a		κρυπτός, ή, όν	#19	#6	#1: 8.17	#0	#0	#0									Mt 6.4, 6.6, 10.26; Mk 4.22; Jn 7.4, 7.10, 18.20
witness	bad	v		κρύπτω	#143	#6	#0	#0	#2: 18.24, 19.42	#0	#0	#0	#0						Mt 5.14, 11.25, 13.35, 13.44, 25.18, 25.25, Jn 8.59, 12.36, 19.38
resource	neut	v		κτάομαι	#95	#1	#0	#0	#2: 18.12*, 21.19	#3: 1.18, 8.20, 22.28	#0	#0	#0			#0	#0	#0	Mt 10.9
status	neut	n		κτήτωρ, ορος, ὁ	#0	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		κυκλόθεν	#88	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fantastic voyage	neut	v		κυλίω	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.20
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, ἡ	#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??s*		κώμη, ης, ἡ	#3	#0	#2: 9.52, 17.12	#0	#7: 5.17, 8.1, 9.56, 10.38, 19.30, 24.13, 24.28	#0				c10.11					Mt 21.2; Mk 8.23, 8.26, 11.2; Jn 7.42, 11.1, 11.30
geo	neut	n??p*		κώμη, ης, ἡ	#76	#0	#0	#0	#3: 9.6, 9.12, 13.22	#1: 8.25									Mt 9.35, 14.15; Mk 6.6, 6.36, 6.56, 8.27
geo	neut	n		κωμόπολις, εως, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
feast	bad	n		κώνωψ, ωπος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24
silence	bad	a		κωφός, ή, όν	#13	#0	#2: c7.22u, 11.14	#0	#1: 1.22	#0						#0	#0	#0	Mt 9.32, 9.33, 11.5, 12.22, 15.30, 15.31, Mk 7.32, 7.37
name	neut	n		Λάζαρος, ου, ὁ	#0	#0	#4: 16.20, 16.23, 16.24, 16.25	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.1, 11.2, 11.5, 11.6, 11.11, 11.14, 11.17, 11.43, 12.1, 12.2, 12.9, 12.10, 12.17
violence	bad	v		λακάω	#0	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λακτίζω	#0	#0	#0	#0	#0	#1: 26.14	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
comm	neut	vi???p		λαλέω	#97	#19	#1: 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
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, ὁ	#1832	#36	#1: 7.16	#0	#35: 1.10, 1.17, 1.21, 1.68, 1.77, 2.10, 2.31, 2.32, 3.15, 3.18, 3.21, 6.17, 7.1, 7.29, 8.47, 9.13, 18.43, 19.47, 19.48, 20.1, 20.6, 20.9, 20.19, 20.26, 20.45, 21.23, 21.38, 22.2, 22.66, 23.5, 23.13, 23.14, 23.27, 23.35, 24.19	#47: 2.47, 3.9, 3.11, 3.12, 3.13, 4.1, 4.2, 4.8, 4.10, 4.17, 4.21, 4.25, 4.27, 5.12, 5.13, 5.20, 5.25, 5.26, 5.34, 5.37, 6.8, 6.12, 7.17, 7.34, 10.2, 10.41, 10.42, 12.4, 12.11, 13.15, 13.17, 13.24, 13.31, 15.14, 18.10, 19.4, 21.28, 21.30, 21.36, 21.39, 21.40, 23.5, 26.17, 26.23, 28.17, 28.26, 28.27				c4.23	1.21, 2.4, 2.6, 4.16				Mt 13.15, 15.8, 21.23, 26.3, 26.5, Mt 26.47, 27.1, 27.25, 27.64, Mk 7.6, 14.2, Jn 8.2, 11.50, 18.14; 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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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, 19.31, 20.5, 22.11, 23.29	#1: 23.5						#0	#0	#0	Mt 7.4, 7.22, 13.30, 17.20, 21.3, 21.24, 21.25, 25.34, 25.40, 25.41; Mk 11.29, 11.31
comm	neut	vii??p		λέγω	#24	#2	#2: 9.31u, 24.10u	#0	#3: 4.22, 17.6, 22.65	#7: 2.13, 9.21, 12.15, 17.18, 21.4, 28.4, 28.6									Mt 9.11, 9.34, 12.23, 21.11, 26.5, 27.41, 27.47, 27.49; Mk 2.16, 2.24, 3.21, 3.22, 3.30, 4.41, 5.31, 6.14, 6.15, 6.35, 11.5, 11.26, 14.2, 14.31, 14.70, 15.31, 15.35, 16.3; Jn 4.33, 4.42, 5.10, 6.14, 6.42, 7.11, 7.12, 7.25, 7.31, 7.40, 7.41, 8.6, 8.19, 8.22, 8.25, 9.8, 9.9, 9.10, 9.16, 10.20, 10.21, 10.24, 10.41, 11.36, 11.47, 11.56, 12.29, 16.18, 19.3, 19.21, 20.25
comm	neut	vii??s		λέγω	#31	#4	#3: 6.20u, 13.14u, 18.1u	#0	#16: 3.7, 3.11, 5.36*, 6.5*, 9.23, 10.2, 12.54*, 13.6, 13.18, 14.7, 14.12*, 16.1, 16.5, 21.10*, 23.34, 23.43	#5: 4.32, 11.16, 13.25, 25.20, 28.17									Mt 9.21, 9.24, 14.4; Mk 2.27, 3.23, 4.2, 4.9, 4.11, 4.21, 4.24, 4.26, 4.30, 5.8, 5.28, 5.30, 6.4, 6.10, 6.16, 6.18, 7.9, 7.14, 7.20, 7.27, 8.21, 8.24, 9.1, 9.24, 9.31, 11.17, 12.35, 12.38, 14.36, 15.12, 15.14; Jn 2.21, 2.22, 5.18, 5.19, 6.6, 6.65, 6.71, 8.23, 8.27, 8.31, 9.9, 12.29, 12.33
comm	neut	vip??s		λέγω	#752	#116	#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,	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,	#13	2.11	#>	#80	#>	#114	#>	#>	#157	R #19 (vip*); V #21 (vip*)

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							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		22.16, 22.18, 22.34, 22.37, 22.60, 23.3, 23.43, 24.36										
comm	neut	vip?1p		λέγω	#0	#2	#0	#0	#0	#1: 21.23	#0	#0	#0	#0	#0				Jn 8.48
comm	neut	vip?2p		λέγω	#15	#0	#1: c22.70	#1: 9.20m	#5: 7.33*, 7.34*, 11.18*, 12.54, 12.55	#0	8.29			16.15					Mt 15.5, 16.2, 23.30; Mk 7.11, 14.71, 15.12; Jn 4.20, 4.35, 8.54, 9.19, 9.41, 10.36
comm	neut	vip?3p		λέγω	#44	#6	#3: 7.33*, 7.34*, 20.41	#1: 9.18m	#2: 17.37, 24.23	#3: 21.23, 23.8, 24.14	8.27			11.17, 11.18, 11.19, 16.13					Mt 13.28, 13.51, 14.17, 15.12, 15.33, 17.10, 19.7, 19.10, 20.7, 20.22, 20.33, 21.16, 21.31, 21.41, 22.21, 22.42, 23.3, 27.22; Mk 1.30, 1.37, 2.18, 3.32, 4.38, 6.37, 6.38, 8.19, 8.20, 9.11, 11.33, 12.14, 12.18, 12.35, 14.12; Jn 7.26, 8.4, 9.17, 11.8, 11.34, 12.22, 16.29, 20.13, 21.3
comm	neut	vix		λέγω	#24	#8	#0	#0	#1: 4.12	#3: 8.24, 13.34, 17.28	#0	#0	#0	#0	#0				Jn 4.18, 6.65, 12.50, 14.29, 15.15
comm	neut	viy		λέγω	#0	#0	#0	#0	#1: 22.13	#1: 20.38	#0	#0	#0	#0	#0				Jn 11.13
comm	neut	vn*		λέγω	#49	#15	#0	#1: 9.21m	#18: 3.8, 4.21, 5.14, 5.23, 6.42, 7.24, 7.40, 7.49, 8.56, 9.7, 11.27*, 11.29, 12.1, 12.12*, 13.26*, 14.17*, 20.9, 23.30	#8: 2.29, 10.28, 17.18, 17.21, 21.37, 23.30, 24.10									R #5; V #6; Mt 3.9, 4.17, 9.5, 11.7, 13.54, 26.22; Mk 2.9, 9.26, 10.28, 10.32, 10.47, 13.5, 14.19, 14.65, 14.69; Jn 16.12
comm	neut	vo*		λέγω	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp????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

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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		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*, 23.39, 23.46, 23.47*, 24.7*, 24.40	#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*)
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	#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	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		λειτουργέω	#93	#2	#0	#0	#0	#1: 13.2	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		λειτουργία, ας, ἡ	#45	#5	#0	#0	#1: 1.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		λεπίς, ίδος, ἡ	#6	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	n		λέπρα, ας, ἡ	#36	#0	#0	#0	#2: 5.12, 5.13	#0	#0	#0	#1: 1.42	#1: 8.3	#0	#0	#0	#0	
sickness	bad	a		λεπρός, ά, όν	#12	#0	4.27, 7.22, 17.12	#0	#0	#0	1.40			8.2					Mt 10.8, 11.5, 26.6; Mk 14.3
thought	bad	n		λῆρος, οῦ, ὁ	#1	#0	#0	#0	#1h: 24.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama	neut	b		λίαν	#20	#3	#0	#0	#1: 23.8	#0						#0	#0	#0	Mt 2.16, 4.8, 8.28, 27.14, Mk 1.35, 6.51, 9.3, 16.2
status	good	n		Λιβερτῖνος, ου, ὁ	#0	#0	#0	#0	#0	#1: 6.9	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λιθάζω	#2	#2	#1: 20.6	#0	#0	#2: 5.26, 14.19	#0	#0	#0	#0	#0				Jn 8.5, 10.31, 10.32, 10.33, 11.8
violence	bad	v		λιθοβολέω	#27	#1	#0	#0	#1: 13.34	#3: 7.58, 7.59, 14.5	#0	#0	#0			#0	#0	#0	Mt 21.35, 23.37
architecture, geo, violence	neut	n		λίθος, ου, ὁ	#275	#16	#1: 22.41	#0	#11: 3.8, 4.3, 4.11, 17.2*, 19.40, 19.44, 20.17, 20.18, 21.5, 21.6, 24.2	#2: 4.11, 17.29				4.3, 4.6	3.9				Mt 7.9, 21.42, 21.44, 24.2, 27.60, 27.66, 28.2; Mk 5.5, 12.10, 13.1, 13.2, 15.46, 16.3, 16.4; Jn 8.7, 8.59, 10.31, 11.38, 11.39, 11.41, 20.1
geo	neut	a		λιθόστρωτος, ον	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13
geo, travel	good	n		λιμήν, ένος, ὁ	#9	#0	#0	#0	#0	#2: 27.8, 27.12	#0	#0	#0	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
geo	neut	n		λίμνη, ης, ἡ	#5	#5	#0	#0	#5: 5.1, 5.2, 8.22, 8.23, 8.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	n		λίψ, λιβός, ὁ	#40	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	a		λόγιος, ία, ιον	#0	#0	#0	#0	#0	#1: 18.24	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		λόγχη, ης, ἡ	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
identity	neut	a		λοιπός, ή, όν	#117	#36	#0	#0	#6: 8.10, 12.26, 18.9, 18.11, 24.9, 24.10	#6: 2.37, 5.13, 17.9, 27.20, 27.44, 28.9						#0	#0	#0	Mt 22.6, 25.11, 26.45, 27.49; Mk 4.19, 14.41, 16.13
language	neut	b		Λυκαονιστί	#0	#0	#0	#0	#0	#1: 14.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λυμαίνω	#17	#0	#0	#0	#0	#1: 8.3	#0	#0	#0	#0	#0	#0	#0	#0	
suffer	bad	v		λυπέω	#61	#11	#0	#0	#0	#0									Mt 14.9, 17.23, 18.31, 19.22, 26.22, 26.37; Mk 10.22, 14.19; Jn 16.20, 21.17
compare, benefit	neut	v		λυσιτελέω	#5	#0	#0	#0	#1h: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n		λυτρωτής, οῦ, ὁ	#4	#0	#0	#0	#0	#1: 7.35	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαγδαληνή, ῆς, ἡ	#0	#0	#0	#0	#2: 8.2, 24.10	#0									Mt 27.56, 27.61, 28.1, Mk 15.40, 15.47, 16.1, 16.9, Jn 19.25, 20.1, 20.18
evil	bad	n		μαγεία, ας, ἡ	#0	#0	#0	#0	#0	#1: 8.11	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	v		μαγεύω	#0	#0	#0	#0	#0	#1: 8.9	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		μαθήτρια, ας, ἡ	#0	#0	#0	#0	#0	#1: 9.36	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαθθαῖος	#0	#0	#0	#0	#1: 6.15	#1: 1.13						#0	#0	#0	Mt 9.9, 10.3, Mk 3.18
geo, space	neut	b		μακρὰ	#75	#2	#0	#0	#2: 7.6, 15.20	#3: 2.39, 17.27, 22.21									Mt 8.30, Mk 12.34, Jn 21.8
geo, travel	neut	b		μακρόθεν	#38	#3	#1: 16.23	#0	#3: 18.13, 22.54, 23.49	#0									Mt 26.58, 27.55; Mk 5.6, 8.3, 11.13, 14.54, 15.40
patience	neut	v		μακροθυμέω	#8	#6	#0	#0	#1: 18.7*	#0									Mt 18.26, 18.29
character	good	b		μακροθύμως	#0	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama, compare	neut	b		μᾶλλον	#49	#49	#2: 11.13 (πόσῳ μᾶλλον), 12.24u, 12.28	#0	#4: 5.15, 12.24, 12.28, 18.39 (πολλῷ μᾶλλον)	#7: 4.19, 5.14, 5.29, 9.22, 20.35, 22.2, 27.11									Mt 6.26, 6.30, 7.11, 10.6, 10.25, 10.28, 18.13, 25.9, 27.24, Mk 5.26, 7.36, 9.42, 10.48, 15.11, Jn 3.19, 5.18, 12.42, 19.8
emotion, madness	bad	n		μανία, ας, ἡ	#6	#0	#0	#0	#0	#1: 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry, piety	good	v		μαντεύομαι	#13	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
name		n		Μάρθα, ας, ἡ	#0	#0	#0	#0	#3: 10.38, 10.40, 10.41	#0	#0	#0	#0	#0	#0				Jn 11.1, 11.5, 11.19, 11.20, 11.21, 11.24, 11.30, 11.39, 12.2
legal	neut	n		μαρτυρία, ας, ἡ	#10	#14	#0	#0	#1: 22.71	#1: 22.18				#0	#0				Mk 14.55, 14.56, 14.59; Jn 1.7, 1.19, 3.11, 3.32, 3.33, 5.31, 5.32, 5.34, 5.36, 8.13, 8.14, 8.17, 19.35, 21.24
legal	neut	n		μαρτύριον, ου, τό	#240	#8	#1: 21.13	#2: 5.14, 9.5,	#0	#2: 4.33, 7.44						#0	#0	#0	Mt 8.4, 10.18, 24.14, Mk 1.44, 6.11, 13.9
violence	bad	v		μαστίζω	#3	#0	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	
body	good	n		μαστός, οῦ, ὁ	#34	#1	#1: 11.27	#0	#1: 23.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
status	good	a		μεγαλεῖος, α, ον	#15	#0	#0	#0	#0	#1: 2.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n		μεγαλειότης, ητος, ἡ	#4	#1	#0	#0	#1h: 9.43	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	a????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 IDD 1.2
vice	bad	v		μεθύσκω	#37	#3	#0	#0	#1: 12.45	#0	#0	#0	#0	#0	#0				Jn 2.10
vice	bad	v		μεθύω	#12	#3	#0	#0	#0	#1: 2.15	#0	#0	#0	#1: 24.49	#0	#0	#0	#0	
chron	neut	v		μέλλω	#44	#39	#0	#1: 9.44	#11: 3.7, 7.2*, 9.31*, 10.1*, 13.9, 19.4, 19.11, 21.7*, 21.36, 22.23, 24.21	#33									Mt 2.13, 3.7, 11.14, 12.32, 16.27, 17.12, 17.22, 20.22, 24.6; Mk 10.32, 13.4; Jn 4.47, 6.6, 6.15, 6.71, 7.35, 7.39, 11.51, 12.4, 12.33, 14.22, 18.32
style	neut	x		μενοῦν	#0	#0	#1: 11.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	n		μεριστής, οῦ, ὁ	#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		μεσόω	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.14
resource	good	v		μεστόω	#2	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	v	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	#0	#0	#5: 3.3, 3.8, 5.32, 15.7, 24.47	#6: 5.31, 11.18, 13.24, 19.4, 20.21, 26.20						#0	#0	#0	Mt 3.8, 3.11; Mk 1.4
chron	neut	pg		μεταξύ	#4	#1	#1: 16.26	#0	#1: 11.51	#3: 12.6, 13.42, 15.9	#0	#0	#0						Mt 18.15, 23.25; Jn 4.31
anxiety	bad	v	μετα	μετεωρίζομαι	#9	#0	#0	#0	#1: 12.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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, οῦ, ὁ	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.6
style	neut	b		μετρίως	#1	#0	#0	#0	#0	#1: 20.12	#0	#0	#0	#0	#0	#0	#0	#0	
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 μηδὲ)	#2: 4.18, 21.21 (reported speeches of others!)									Mt 6.25, 7.6, 10.9, 10.10, 10.14, 22.29, 23.10, 24.20; Mk 2.2, 3.20, 6.11, 8.26, 12.24, 13.15; Jn 4.15, 14.27
drama	neut	r		μηδείς, μηδεμία, μηδέν	#52	#43	#1: 10.4	#2: c9.3u, c9.21	#6: 3.13, 3.14, 4.35, 5.14*, 6.35, 8.56	#21: 4.17, 4.21, 8.24, 9.7, 10.20, 10.28, 11.12, 11.19, 13.28, 15.28, 16.28, 19.36, 19.40, 23.14, 23.22, 23.29, 24.23, 25.17, 25.25, 28.6, 28.18						#0	#0	#0	Mt 8.4, 9.30, 16.20, 17.9, 27.19; Mk 1.44, 5.26, 5.43, 6.8, 7.36, 8.30, 9.9, 11.14
chron	neut	b		μηδέποτε	#4	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
chron	neut	b		μηδέπω	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
chron	neut	b		μηκέτι	#15	#11	#0	#0	#1: 8.49	#3: 4.17, 13.34, 25.24									Mt 21.19, Mk 1.45, 2.2, 9.25, 11.14; Jn 5.14, 8.11
agri	good	v		μηκύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.27
chron	neut	n		μήν, μηνός, ὁ	#269	#9	#0	#0	#5: 1.24, 1.26, 1.36, 1.56, 4.25	#5: 7.20, 18.11, 19.8, 20.3, 28.11	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	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
death	bad	n		μνῆμα, ατος, τό	#19	#1	#2: 23.53, 24.1	#0	#1: 8.27*	#2: 2.29, 7.16	#	#0	#2: 5.3, 5.5	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
death	bad	N		μνημεῖον, ου, τό	#13	#0		#1: 8.27m	11.44, 11.47, 23.55*, 24.2, 24.9, 24.12, 24.22, 24.24	#1: 13.29									Mt 8.28, 23.29, 27.52, 27.53, 27.60, 28.8; Mk 5.2, 6.29, 15.46, 16.2, 16.3, 16.5, 16.8; Jn 5.28, 11.17, 11.31, 11.38, 12.17, 19.41, 19.42, 20.1, 20.2, 20.3, 20.4, 20.6, 20.8, 20.11
comm, LXX	bad	a		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, ἡ	#47	#4	#0	#0	#1: 12.1	#2: 19.19, 21.20	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	v		μυρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.8
num	neut	a		μύριοι, αι, α	#14	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#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, ὁ	#0	#0	#0	#0	#0	#1: 27.11	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ναῦς, acc. ναῦν, ἡ	#13	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	a????c		νέος, α, ον	#75	#6	#0	#0	#3: 15.12, 15.13, 22.26	#1: 5.6	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v		νεύω	#2	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0				Jn 13.24
idolatry, piety	neut	n		νεωκόρος, ου, ὁ	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		νησίον, ου, τό	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	v		νηστεύω	#25	#0	#0	#3: 5.33m, 5.34m, 5.35m	#1: 18.12	#2: 13.2, 13.3	#3: 2.18, 2.19, 2.20	#0	#0	#5: 6.16, 6.17, 6.18, 9.14, 9.15	#0	#0	#0	#0	
liquid vessel	good	n		νιπτήρ, ῆρος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 13.5
finance	neut	n		νόμισμα, ατος, τό	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.19
lit	good	n		νόμος, ου, ὁ	#410	#107	#4: 10.26, c16.16, c16.17, 23.56*	#0	#5: 2.22, 2.23, 2.24, 2.27, 2.39, 24.44	#17: 6.13, 7.53, 13.15, 13.38, 15.5, 18.13, 18.15, 21.20, 21.24, 21.28, 22.3, 22.12, 23.3, 23.29, 24.14, 25.8, 28.23									Mt 5.17, 5.18, 7.12, 11.13, 12.5, 22.36, 22.40, 23.23, Jn 1.17, 1.45, 7.19, 7.23, 7.49, 7.51, 8.5, 8.17, 10.34, 12.34, 15.25, 18.31, 19.7
sickness	bad	n		νόσος, ου, ἡ	#11	#0	#0	#1: 9.1	#3: 4.40, 6.18, 7.21	#1: 19.12						#0	#0	#0	Mt 4.23, 4.24, 8.17, 9.35, 10.1, Mk 1.34
animal	neut	n		νοσσιά, ᾶς, ἡ	#17	#0	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		νοσσίον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.37
animal	neut	n		νοσσός, οῦ, ὁ	#0	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		νότος, ου, ὁ	#81	#1	#0	#0	#3: 11.31, 12.55, 13.29	#2: 27.13, 28.13	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
wisdom	good	b		νουνεχῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.34

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut	b		νῦν	#672	#68	#2: 16.25, 22.69	#1: 5.10	#9: 1.48, 2.29, 6.21*, 6.25*, 11.39*, 12.52, 19.42, 22.18, 22.36	#25: 3.17, 4.29, 5.38, 7.4, 7.34, 7.52, 10.5, 10.33, 12.11, 13.11, 13.31, 15.10, 16.36, 16.37, 17.30, 18.6, 20.22, 20.25, 20.32, 22.16, 23.15, 23.21, 24.25, 26.6, 27.22									Mt 24.21, 26.65, 27.42, 27.43; Mk 10.30, 13.19, 15.32; Jn 2.8, 4.18, 4.23, 5.25, 6.42, 8.11, 8.40, 8.52, 9.21, 9.41, 11.8, 11.22, 12.27, 12.31, 13.31, 13.36, 14.29, 15.22, 15.24, 16.5, 16.22, 16.29, 16.30, 17.5, 17.7, 17.13, 18.36, 21.10
chron	neut	n		νύξ, νυκτός, ἡ	#283	#18	#3: 12.20, 18.7, 21.37	#1: 5.5c	#3: 2.8, 2.37, 17.34	#15: 5.19, 9.24, 9.25, 12.6, 16.9, 16.33, 17.10, 18.9, 20.31, 23.11, 23.23, 23.31, 26.7, 27.23, 27.27									Mt 2.14, 4.2, 12.40, 14.25, 25.6, 26.31, 26.34, 28.13; Mk 4.27, 5.5, 6.48, 14.30; Jn 3.2, 9.4, 11.10, 13.30, 19.39, 21.3
violence	bad	v		νύσσω	#3	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
chron	neut			νυχθήμερον, ου	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	good	n		ξέστης, ου, ὁ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.4
resource	bad	a		ξηρός, ά, όν	#37	#1	#0	#2: 6.6m, 6.8m	#1: 23.31	#0	#2: 3.1u, 3.3	#0	#0	#1: 12.10		#0	#0	#0	Mt 23.15
resource	neut	n		ξύλον, ου, τό	#274	#8	#0	#0	#2: 22.52, 23.31	#4: 5.30, 10.39, 13.29, 16.24						#0	#0	#0	Mt 26.47, 26.55; Mk 14.43, 14.48
travel	neut	v		ὁδεύω	#1	#0	#0	#0	#1h: 10.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		ὁδοιπορέω	#0	#0	#0	#0	#0	#1: 10.9	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n??p*		ὁδός, οῦ, ἡ	#280	#6	#1: 14.23	#0	#2: 1.76, 3.5	#3: 2.28, 13.10, 14.16									Mt 22.9, 22.10
geo	neut	n??s*		ὁδός, οῦ, ἡ	#538	#12	#4: 7.27, 8.5u, 10.4, 18.35c	#1: 9.3mu	#12: 1.79, 2.44, 3.4, 8.12, 9.57*, 10.31, 11.6, 12.58*, 19.36, 20.21, 24.32, 24.35	#17: 1.12, 8.26, 8.36, 8.39, 9.2, 9.17, 9.27, 16.17, 18.25, 18.26, 19.9, 19.23, 22.4, 24.14, 24.22, 25.3, 26.13									Mt 2.12, 3.3, 4.15, 5.25, 7.13, 7.14, 8.28, 10.5, 10.10, 11.10, 13.4, 13.19, 15.32, 20.17, 20.30, 21.8, 21.19, 21.32, 22.16; Mk 1.2, 1.3, 2.23, 4.4, 4.15, 6.8, 8.3, 8.27, 9.33, 9.34, 10.17, 10.32, 10.46, 10.52, 11.8, 12.14; Jn 1.23, 14.4, 14.5, 14.6
smell	neut	v		ὄζω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39
direction	neut	b		ὅθεν	#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		οἴκημα, ατος, τό	#3	#0	#0	#0	#0	#1: 12.7	#0	#0	#0	#0	#0	#0	#0	#0	
craft		v		οἰκοδομέω	#426	#10	#2: 11.47, c12.18	#0	#9: 4.29, 6.48, 6.49, 7.5, 11.48*, 14.28, 14.30, 17.28, 20.17	#4: 7.47, 7.49, 9.31, 20.32									Mt 7.24, 7.26, 16.18, 21.33, 21.42, 23.29, 26.61, 27.40, Mk 12.1, 12.10, 14.58, 15.29, Jn 2.20
trade	neut	n		οἰκοδόμος, ου, ὁ	#10	#0	#0	#0	#0	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
authority, house	neut	v		οἰκονομέω	#3	#0	#0	#0	#1: 16.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
house, arch	neut	namp*		οἶκος, ου, 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		ὁλοκληρία, ας, ἡ	#0	#0	#0	#0	#0	#1: 3.16	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ὅλος, η, ον	#243	#26	#2: 10.27, 11.34u	#1: 5.5u	#11: 1.65, 4.14, 7.17, 8.39, 8.43, 9.25, 11.36, 13.21, 23.5, 23.44	#19: 2.2, 2.47, 5.11, 7.10, 7.11, 9.31, 9.42, 10.22, 10.37, 11.26, 11.28, 13.6, 13.49, 15.22, 18.8, 19.27, 21.30, 21.31, 28.30									Mt 1.22, 4.23, 4.24, 5.29, 5.30, 6.22, 6.23, 9.26, 9.31, 13.33, 14.35, 16.26, 20.6, 22.37, 22.40, 24.14, 26.13, 26.56, 26.59, 27.27; Mk 1.28, 1.33, 1.39, 6.55, 8.36, 12.30, 12.33, 12.44, 14.9, 14.55, 15.1, 15.16, 15.33; Jn 4.53, 7.23, 9.34, 11.50, 13.10, 19.23
weather, rain	neut	n		ὄμβρος, ου, ὁ	#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		ὁμοιόω	#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		ὀνάριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.14

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
shame	bad	v		ὀνειδίζω	#56	#3	#2: 6.22, 6.28u	#0	#0	#0				5.11					Mt 11.20, 27.44, Mk 15.32, 16.14
shame	bad	n		ὄνειδος, ους, τό	#53	#0	#0	#0	#1h: 1.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	n?np*		ὄνομα, ατος, τό	#81	#7	#0	#0	#1: 10.20	#2: 1.15, 18.15				10.2		#0	#0	#0	Mk 3.17
social	neut	nans*		ὄνομα, ατος, τό	#365	#31	#2: 6.22, 21.17	#0	#2: 1.13, 1.31	#9: 2.21, 8.16, 9.14, 9.15, 9.21, 19.5, 19.13, 22.16, 26.9									Mt 1.21, 1.23, 1.25, 10.22, 10.41, 10.42, 18.20, 24.9, 28.19; Mk 3.16, 3.17, 13.13; Jn 1.12, 2.23, 3.18, 10.3, 12.28, 15.21, 17.6, 17.26
social	neut	ndns*		ὄνομα, ατος, τό	#184	#13	#4: 16.20, 19.2, 21.8c, 23.50	#1: 9.48mu	#11: 1.5, 1.59, 1.61, 5.27*, 9.49, 10.17, 10.38, 13.35, 19.38, 24.18, 24.47	#35									Mt 7.22, 12.21, 18.5, 21.9, 23.39, 24.5, 27.32; Mk 5.22, 9.37, 9.38, 9.39, 9.41, 11.9, 13.6, 16.17; Jn 5.43, 10.25, 12.13, 14.13, 14.14, 14.26, 15.16, 16.23, 16.24, 16.26, 17.11, 17.12, 20.31
social	neut	ngns*		ὄνομα, ατος, τό	#41	#7	#0	#0	#1: 21.12	#8: 3.16, 4.30, 5.41, 8.12, 9.16, 10.43, 15.26, 21.13	#0	#0	#0			#0	#0	#0	Mt 19.29
social	neut	nnns*		ὄνομα, ατος, τό	#311	#11	#0	#1: 8.30m	#10: 1.5, 1.26, 1.27, 1.49, 1.63, 2.21, 2.25, 8.41, 11.2*, 24.13*	#6: 3.16, 4.12, 13.6, 13.8, 15.17, 19.17									Mt 6.9; Mk 5.9, 6.14, 14.32; Jn 1.6, 3.1, 18.10
position	neut	b		ὄπισθεν	#18	#2	#0	#0	#2: 8.44*, 23.26	#0						#0	#0	#0	Mt 9.20, 15.23; Mk 5.27; NT #2 in Rev
position	neut	p		ὀπίσω	#350	#7	#2: 7.38, 9.62	#0	#5: 9.23, 14.27, 17.31, 19.14, 21.8	#2: 5.37, 20.30									Mt 3.11, 4.19, 10.38, 16.23, 16.24, 24.18, Mk 1.7, 1.17, 1.20, 8.33, 8.34, 13.16, Jn 1.15, 1.27, 1.30, 6.66, 12.19, 18.6, 20.14
witness	neut	v		ὀπτάνομαι	#2	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	n		ὀπτασία, ας, ἡ	#9	#1	#0	#0	#2: 1.22, 24.23	#1: 26.19									
cooking, craft, meal	neut	a		ὀπτός, ή, όν	#2	#0	#0	#0	#1h: 24.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	vi?p*		ὁράω	#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*		ὁράω															
witness	neut	vpa*		ὁράω	#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		ὁράω															
witness	neut	vpp*		ὁράω	#48	#2	#0	#0	#1: 23.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	vpx*		ὁράω	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.45, 14.9, 19.35

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut	v		ὀρθρίζω	#64	#0	#0	#0	#1h: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ὀρθρινός, ή, όν	#4	#0	#0	#0	#1h: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ὄρθρος, ου, ὁ	#35	#0	#2: 21.38*, 24.1	#0	#0	#1: 5.21	#0	#0	#0	#0	#0				Jn 8.2
geo		n		ὅριον, 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		ὁροθεσία, 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		ὅσος, η, ον	#561	#36	#1: 18.22	#0	#8: 4.23*, 4.40*, 8.39*, 9.5*, 9.10*, 11.8*, 12.3*, 18.12*	#17: 2.39, 3.22, 3.24, 4.6, 4.23, 4.28, 4.34, 5.36, 4.37, 9.13, 9.16, 9.39, 10.45, 13.48, 14.27, 15.4, 15.12									Mt 7.12, 9.15, 13.44, 13.46, 14.36, 17.12, 18.18, 18.25, 21.22, 22.9, 23.3, 25.40, 25.45, 28.20; Mk 2.19, 3.8, 3.10, 3.28, 5.19, 5.20, 6.30, 6.56, 7.36, 9.13, 10.21, 11.24, 12.44; Jn 1.12, 4.29, 4.45, 6.11, 10.8, 10.41, 11.22, 16.13, 16.15, 17.7
body	neut	n		ὀστέον|ὀστοῦν, οῦ, τό	#109	#1	#0	#1: 24.39	#0	#0	#0	#0	#0						Mt 23.27; Jn 19.36
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	#1: 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,

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																			13.19, 14.29, 15.26, 16.4, 16.13, 16.21, 21.18
chron	neut	x		ὅτε	#166	#35	#0	#1: 6.3m	#11: 2.21, 2.22, 2.42, 4.25, 6.13, 13.35, 15.30, 17.22*, 22.14*, 22.35, 23.33*	#10: 1.13, 8.12, 8.39, 11.2, 12.6, 21.5, 21.35, 22.20, 27.39, 28.16									Mt 7.28, 9.25, 11.1, 12.3, 13.26, 13.48, 13.53, 19.1, 21.1, 21.34, 26.1, 27.31; Mk 1.32, 2.25, 4.6, 4.10, 6.21, 7.17, 8.19, 8.20, 11.1, 14.12, 15.20, 15.41; Jn 1.19, 2.22, 4.21, 4.23, 4.45, 5.25, 6.24, 9.4, 12.16, 12.17, 13.12, 13.31, 16.25, 17.12, 19.6, 19.8, 19.23, 19.30, 20.24, 21.15, 21.18
style	bad	b		οὐ	#5159	#612	#42: 6.40, 6.43, 6.46, 7.6u, 7.32u, 8.17, 9.53u, 9.58u, 10.24, 11.8, 11.29, 11.38, 11.40, 11.46, 11.52, 12.2, 12.10, 12.24, 12.27, 12.39, 12.40, 12.46, 12.56, 12.59, 13.15, 13.16u, 13.25, 14.14, 16.11, 16.12, 16.13, 16.31, 17.20, 18.11u, 19.22, 20.5, 21.15, 21.32, 22.67, 23.51,	#6: 4.41m, 5.31m, 5.36, 5.37, 6.2m, 9.40m	#108: 1.7, 1.15, 1.20, 1.22, 1.33, 1.34, 1.37, 2.7, 2.37, 2.43, 2.49, 2.50, 3.16, 4.2, 4.4, 4.12, 5.32, 6.4, 6.37*, 6.41, 6.42*, 6.44, 6.48, 7.6, 7.44, 7.45*, 7.46*, 8.13, 8.14, 8.19, 8.27, 8.43, 8.47, 8.51, 8.52, 9.13*, 9.27, 9.49, 9.50, 10.19*, 10.40, 10.42, 11.6, 11.7*, 11.44, 12.6, 12.15, 12.17, 12.33, 12.57*, 13.6, 13.7, 13.24*, 13.27*, 13.33, 13.34, 13.35, 14.3, 14.5, 14.6, 14.20*, 14.26, 14.27, 14.30, 14.33, 15.4*, 15.7*, 15.13, 15.28, 16.2*, 16.3*, 17.18*, 17.22*, 18.4*, 18.7*, 18.13*, 18.17, 18.34, 19.3, 19.14, 19.21, 19.23*, 19.44, 19.48, 20.21, 20.22, 20.26, 20.31, 20.38, 21.6, 21.9*, 21.18, 21.33*, 22.16, 22.18, 22.26, 22.34*, 22.53, 22.57, 22.58, 22.60, 22.68, 23.29, 23.34*, 23.53*, 24.6*, 24.18*, 24.24	#104			#108		#173			#250	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							24.3, 24.39												
shame	bad	i		οὐά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.29
drama	neut	b		οὐδαμῶς	#7	#0	#0	#0	#0	#0	#0	#0	#0		2.6	#0	#0	#0	
style	neut	r		οὐδείς, οὐδεμία, οὐδέν	#180	#63	#6: 10.22, 12.2, 14.24u, 16.13, 18.19, 23.9	#1: 5.5cu	#27: 1.61, 4.2*, 4.24*, 4.26*, 4.27*, 5.36, 5.37*, 5.39*, 7.28*, 8.16*, 8.43*, 9.36*, 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*, 20.44*, 21.7*, 21.14*, 23.16, 23.22	#60				#>	#56	#>	#>	#194	Mk 10.9, 11.31, 12.9, 13.35, 15.12, 16.19
chron	neut	b		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, οῦ, ὁ															
geo	neut	nnmp		οὐρανός, οῦ, ὁ	#21	#6	#0	#0	#0	#0	#0	#0	#0	3.16	#0	#0	#0	#0	
geo	neut	ngmp		οὐρανός, οῦ, ὁ	#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,	#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,

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
									22.27, 23.39, 24.26, 24.32										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, ἡ	#1	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ὀχλέω	#2	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
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, ὁ	#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, ὁ	#36	#3	#2: 11.27, 12.13u	#1: 9.37mu	#23: 5.1*, 5.19, 5.29, 6.17*, 6.19, 7.9*, 7.11, 7.12*, 8.4*, 8.19, 8.40*, 9.12*, 9.16*, 9.37, 9.38*, 12.1*, 13.14*, 13.17*, 18.36*, 19.3, 19.39, 22.6, 22.47*	#15										Mt 8.18, 9.23, 9.25, 13.2, 14.5, 14.14, 15.10, 15.31, 15.32, 15.33, 15.35, 17.14, 20.29, 20.31, 21.8, 21.26, 26.47, 27.15, 27.24; Mk 2.4, 2.13, 3.9, 3.20, 3.32, 4.1, 4.36, 5.21, 5.24, 5.27, 5.30, 5.31, 6.34, 6.45, 7.14, 7.17, 7.33, 8.1, 8.2, 8.6, 8.34, 9.14, 9.15, 9.17, 9.25, 10.46, 11.18, 11.32, 12.12, 12.37, 12.41, 14.43, 15.8, 15.11, 15.15; Jn 5.13, 6.2, 6.5, 6.22, 6.24, 7.12, 7.20, 7.31, 7.32, 7.40, 7.43, 7.49, 11.42, 12.9, 12.12, 12.17, 12.18, 12.29, 12.34; Qn uses ἐκ τοῦ ὄχλου, Lk2 ἀπὸ τοῦ ὄχλου
chron	neut	b		ὀψέ	#4	#0	#0	#0	#0	#0									Mt 28.1; Mk 11.19, 13.35
chron	neut	n		ὀψία, ας, ἡ	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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		πανταχῇ	#3	#0	#0	#0	#0	#1: 21.28	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole	neut	b		πάντῃ	#2	#0	#0	#0	#0	#1: 24.3	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		πάντοθεν	#11	#1	#0	#0	#1: 19.43	#0				#0	#0	#0	#0	#0	Mk 1.45
chron	neut	b		πάντοτε	#2	#28	#0	#0	#2: 15.31, 18.1	#0									Mt 26.11; Mk 14.7; Jn 6.34, 7.6, 8.29, 11.42, 12.8, 18.20
hyperbole	neut	b		πάντως	#3	#5	#0	#0	#1: 4.23	#2: 21.22, 28.4	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	pa		παρά	#249	#24	#3: 7.38, 8.5u, 18.35	5.1c	#10: 3.13, 5.1c, 5.2, 8.12, 8.35, 8.41, 13.2, 13.4, 17.16, 18.14	#8: 4.35, 5.2, 7.58, 10.6, 10.32, 16.13, 18.13, 22.3	4.4			13.4		#0	#0	#0	Mt 4.18, 13.1, 13.19, 15.29, 15.30, 20.30; Mk 1.16, 2.13, 4.1, 4.15, 5.21, 10.46; "more than" in Lk2 13.2, 4, 18.14; falling "at the feet" in Lk2 8.35, 8.41, 17.16; Qn "alongside the road" 8.5, 18.35
style	neut	pd		παρά	#169	#20	#0	#0	#6: 1.30, 2.52, 9.47, 11.37*, 18.27, 19.7	#8: 9.43, 10.6, 18.3, 21.7, 21.8, 21.16, 26.8, 28.14	#0	#0	#1: 10.27		19.26				Mt 6.1, 8.10, 22.25, 28.15; Jn 1.39, 4.40, 8.38, 14.17, 14.23, 14.25, 17.5, 19.25
style	neut	pg		παρά	#412	#20	#1: 6.34	#1: 6.19	#6: 1.37, 1.45, 2.1, 8.49, 10.7*, 11.16, 12.48	#13: 2.33, 3.2, 3.5, 7.16, 9.2, 9.14, 10.22, 17.9, 20.24, 22.5, 24.8, 26.10, 28.22						#>	#>	#24	Mt 2.4, 2.7, 2.16, 18.19, 21.42; Mk 3.21, 5.26, 8.11, 12.2, 12.11, 14.43, 16.9
action	neut	v	παρα	παραβάλλω	#8	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	
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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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, ῆς, ἡ															
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, ἡ	#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, ἡ	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b	παρα	παραχρῆμα	#19	#0	#1: 18.43	#0	#9: 1.64, 4.39, 5.25, 8.44, 8.47, 8.55, 13.13, 19.11, 22.60	#6: 3.7, 5.10, 12.23, 13.11, 16.26, 16.33	#0	#0	#0			#0	#0	#0	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, ἡ	#12	#0	#0	#0	#1h: 2.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	v	παρα	παρίημι	#19	#1	#0	#0	#1: 11.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	v	παρα	παροίχομαι	#0	#0	#0	#0	#0	#1: 14.16	#0	#0	#0	#0	#0	#0	#0	#0	
compare	bad	v	παρα	παρομοιάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.27
compare	neut	a	παρα	παρόμοιος, (α), ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.13
violence	bad	v	παρα	παροτρύνω	#0	#0	#0	#0	#0	#1: 13.50	#0	#0	#0	#0	#0	#0	#0	#0	
feast	bad	n	παρα	παροψίς, ίδος, ἡ	#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??fpn		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															

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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??npn		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		πείθω	#171	#28	#0	#0	#4: 11.22, 16.31, 18.9, 20.6	#17: 5.36, 5.37, 5.39, 12.20, 13.43, 14.19, 17.4, 18.4, 19.8, 19.26, 21.14, 23.21, 26.26, 26.28, 27.11, 28.23, 28.24									Mt 27.20, 27.43, 28.14
action	neut	v		πειράω	#7	#0	#0	#0	#0	#1: 26.21	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πέμπτος, η, ον	#59	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geneaology	neut	n		πενθερός, ου, ό	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.13
poverty	bad	a		πενιχρός, ά, όν	#3	#0	#0	#0	#1h: 21.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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		πεντεκαιδέκατος, 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	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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	περικυκλόω	#16	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
suffer	bad	a	περι	περίλυπος, ον	#0	#0	#0	#0	#1: 18.23	#0						#0	#0	#0	Mt 26.38; Mk 6.26, 14.34
wait	neut	v	περι	περιμένω	#2	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	b		πέριξ	#0	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	v	περι	περιοικέω	#0	#0	#0	#0	#1bh: 1.65	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	a	περι	περίοικος, ον	#6	#0	#0	#0	#1h: 1.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	n	περι	περιοχή, ῆς, ἡ	#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		Πιλᾶτος, ου, ὁ	#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
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, 1025, 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, ἡ	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
piety	good	a		πιστός, ή, όν	#72	#50	#2: 16.11, 16.12	#0	#3: 12.42, 16.10, 19.17	#4: 10.45, 13.34, 16.1, 16.15	#0	#0	#0						Mt 24.45, 25.21, 25.23; Jn 20.27
geo	neut	n		πλατύς, εῖα, ύ	#65	#3	#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		πλῆθος, ους, τό	#276	#3	#1: 6.17	c5.6u	#6: 1.10, 2.13, 8.37, 19.37, 23.1, 23.27	#16: 2.6, 4.32, 5.14, 5.16, 6.2, 6.5, 14.1, 14.4, 15.12, 15.30, 17.4, 19.9, 21.36, 23.7, 25.24, 28.3		#2: 3.7, 3.8							Jn 5.3, 21.6
weather, water, disaster	bad	n		πλήμμυρα, ης, ή	#1	#0	#0	#0	#1h: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	b		πλὴν	#234	#6	#0	#0	#15: 6.24, 6.35, 10.11, 10.14, 10.20, 11.41, 12.31, 13.33, 17.1, 18.8, 19.27, 22.21, 22.22, 22.42, 23.28	#4: 8.1, 15.28, 20.23, 27.22						#0	#0	#0	Mt 11.22, Mt 11.24, Mt 26.39, Mt 26.64, Mk 12.32
drama	neut	a		πλήρης	#120	#1	#0	#0	#2: 4.1, 5.12	#8: 6.3, 6.5, 6.8, 7.55, 9.36, 11.24, 13.10, 19.28									Mt 14.20, Mt 15.37, Mk 4.28, Mk 8.19, Jn 1.14
salvhist	good	v		πληρόω	#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
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		ποῖος, 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,	21.10				"city" speaks in Mk2 1.33 and Mt2 21.10; #9 in NT outside

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
														8.34, 12.25					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, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
num	neut	a????n		πολύς, πολλή, πολύ	#766	#101	#8: 4.27, 12.19u, 12.47, 13.24u, 14.16, 17.25, 21.8, 21.27t	#3: 5.6u, 8.30m, 9.22m	#33: 1.1, 1.14, 1.16, 2.34, 2.35, 2.36, 3.18, 4.25, 4.41, 5.15, 5.29, 6.17*, 6.23*, 6.35*, 7.11, 7.21, 7.47, 8.3*, 8.4*, 8.29, 9.37, 10.2, 10.24*, 10.40, 10.41, 12.7, 12.48* (x3), 14.25, 15.13, 16.10, 18.39*, 22.65, 23.27	#45				5.12					Mt #47; Mk #49; Jn #36; Lk2 frequently of crowd(s) and in singular; QnLk1 plural
compare	neut	a????c		πολύς, πολλή, πολύ	#88	#13	#1: 12.23	#0	#9: 3.13, 7.42, 7.43, 9.13, 11.31, 11.32, 11.53, 12.23, 21.3	#19: 2.40, 4.17, 4.22, 13.31, 15.28, 18.20, 19.32, 20.9, 21.10, 23.13, 23.21, 24.4, 24.11, 24.17, 25.6, 25.14, 27.12, 27.20, 28.23				6.25					Mt 5.20, 12.41, 12.42, 20.10, 21.36, 26.53, Mk 12.43, Jn 4.1, 4.41, 7.31, 15.2, 21.15
hyperbole	neut	a????s		πολύς, πολλή, πολύ	#15	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 11.20, 21.8, Mk 4.1
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, ἡ	#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
num	neut	ai		πόσος, η, ον	#15	#6	#5: 11.13, 12.24u, 12.28u, 16.5, 16.7	#0	#1: 15.17	#1: 21.20						#0	#0	#0	Mt 6.23, 7.11, 10.25, 12.12, 15.34, 16.9, 16.10, 27.13; Mk 6.38, 8.5, 8.19, 8.20, 9.21, 15.4
chron	neut	b		πότε	#65	#27	#1: 17.20	#1: 9.41	#3: c12.36, 21.7, 22.32	#0									Mt 17.17, 24.3, 25.37, 25.38, 25.39, 25.44, Mk 9.19, 13.4, 13.33, 13.35, Jn 6.25, 9.13, 10.24
option	neut	b		πότερον	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.17
finance, trade	neut	v		πραγματεύομαι	#2	#0	#0	#0	#1h: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		πράσσω	#38	#17	#0	#0	#6: 3.13, 19.23, 22.23, 23.15, 23.41 (x2)	#13: 3.17, 5.35, 15.29, 16.28, 17.7, 19.19, 19.36, 25.11, 25.25, 26.9, 26.20, 26.26, 26.31	#0	#0	#0	#0	#0				Jn 3.20, 5.29
direction	neut	b		πρηνής	#4	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		προαύλιον, ου, τό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.68
animal	neut	a		προβατικός, ή, όν	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				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, ἡ	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
motion	neut	v	προ	προπορεύομαι	#33	#0	#0	#0	#1: 1.76	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	pd		πρός	#68	#1	#0	#0	#1: 19.37	#0				#0	#0				Mk 5.11; Jn 18.16, 20.11, 20.12
style	neut	pa		πρός	#3566	#172	#6: 11.5, 12.58, 16.26, 16.30, 18.3u, 18.16	#1: 9.37mu	#151: 1.13, 1.18, 1.19, 1.27, 1.28, 1.34, 1.43, 1.55, 1.61, 1.73, 1.80, 2.15, 2.18, 2.20, 2.34, 2.48, 2.49, 3.9, 3.12, 3.12, 4.4, 4.11, 4.21, 4.23*, 4.26, 4.36, 4.40*, 4.43*, 5.4*, 5.10*, 5.22, 5.30, 5.31*, 5.33*, 5.34*, 5.36*, 6.3*, 6.9*, 6.11*, 6.47, 7.3*, 7.4*, 7.7*, 7.19*, 7.20*, 7.24*, 7.40, 7.44, 7.50*, 8.4*, 8.13, 8.19, 8.21*, 8.22*, 8.25*, 8.35, 9.3*, 9.13*, 9.14*, 9.23, 9.33*, 9.41*, 9.43, 9.50, 9.57*, 9.59*, 9.62*, 10.2, 10.23*, 10.26*, 10.29, 10.39, 11.1*, 11.6, 11.39*, 12.1*, 12.3*, 12.15, 12.16*, 12.22*, 12.41*, 12.47*, 13.7, 13.23, 13.34, 14.3, 14.5, 14.6, 14.7, 14.23*, 14.25, 14.26, 14.32, 15.3, 15.18, 15.20, 15.22, 16.1, 16.20*, 17.1*, 17.4*, 17.22*, 18.1*, 18.9, 18.11, 18.31, 18.40, 19.5, 19.8*, 19.9*, 19.13*, 19.29, 19.33, 19.35, 19.39, 19.42, 20.2, 20.3, 20.5*, 20.9, 20.10, 20.14, 20.19*, 20.23, 20.25, 20.41*, 21.38*, 22.15*, 22.23, 22.45, 22.52, 22.56, 22.70*, 23.4, 23.7*, 23.12, 23.14, 23.15, 23.22, 23.28, 24.5*, 24.10, 24.12, 24.14, 24.17, 24.18, 24.25*, 24.29, 24.32, 24.44, 24.50	#121			#61		#41			#88	Qn 11.5, 16.26, 16.30, 18.3, 18.16 and Lk1 9.37 are verb of motion + πρός; 12.58 is action verb + πρός; R #16; V #18
chron	neut	n	προ	προσάββατον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.42

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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 or προσαναλόω	#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	προσκληρόω	#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, οῦ, 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	
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		πρωΐ	#182	#0	#0	#0	#0	#1: 28.23									Mt 16.3, 20.1, 21.18; Mk 1.35, 11.20, 13.35, 15.1, 16.2, 16.9; Jn 18.28, 20.1
chron	neut	a		πρωϊνός, ή, όν	#12	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	ao?f*		πρῶτος, η, ον	#55	#17	#0	#0	#2: 2.2, 15.22	#4: 12.10, 16.12, 17.4, 20.18						#0	#0	#0	Mt 22.38, 26.17, 27.64; Mk 12.28, 12.29, 14.12, 16.9

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
num	neut	ao?m*		πρῶτος, η, ον	#115	#15	#0	#0	#6: 13.30, 14.18, 16.5, 19.16, 19.47, 20.29*	#7: 1.1, 13.50, 25.2, 26.23, 27.43, 28.7, 28.17									Mt 10.2, 17.27, 19.30, 20.8, 20.10, 20.16, 20.27, 21.31, 21.36, 22.25; Mk 6.21, 9.35, 10.31, 10.44, 12.20; Jn 1.15, 1.30, 8.7, 19.32, 20.4, 20.8
num	neut	ao?n*		πρῶτος, η, ον	#59	#8	#0	#0	#1: 11.26	#1: 26.20	#0	#0	#0		12.45				Mt 21.28; Jn 10.40, 12.16, 19.39
authority	bad	n		πρωτοστάτης, ου, ὁ	#1	#0	#0	#0	#0	#1: 24.5	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρώτως	#0	#0	#0	#0	#0	#1: 11.26	#0	#0	#0	#0	#0	#0	#0	#0	
body, LXX	neut	n		πτέρνα, ης, ἡ	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#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, ῆς, ἡ	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.3
idolatry, piety	neut	n		πύθων, ωνος, ὁ	#0	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πυκνός, ή, όν	#7	#1	#0	#1: 5.33	#0	#1: 24.26	#0	#0	#0	#0	#0	#0	#0	#0	
request	neut	v		πυνθάνομαι	#13	#0	#0	#0	#2: 15.26, 18.36	#7: 4.7, 10.18, 10.29, 21.33, 23.19, 23.20, 23.34	#0	#0	#0						Mt 2.4; Jn 4.52, 13.24
chron	neut	b		πώποτε	#5	#1	#0	#0	#1: 19.30	#0	#0	#0	#0	#0	#0				Jn 1.18, 5.37, 6.35, 8.33
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		ῥᾳδιούργημα, ατος, τό	#0	#0	#0	#0	#0	#1: 18.14	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	n		ῥᾳδιουργία, ας, ἡ	#0	#0	#0	#0	#0	#1: 13.10	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		ῥακά	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.22
liquid	neut	v		ῥέω	#39	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.38
destroy	bad	n		ῥῆγμα, ατος, τό	#4	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		ῥήγνυμι	#39	#1	#0	#1: 5.37u	#1: 9.42	#0	2.22			9.17		#0	#0	#0	Mt 7.6, Mk 9.18
comm	neut	n		ῥῆμα, ατος, τό	#514	#14	#0	#0	#18: 1.37, 1.38, 1.65, 2.15, 2.17, 2.19, 2.29, 2.50, 2.51, 3.2, 5.5*, 7.1*, 9.45, 18.34, 20.26, 22.61, 24.8, 24.11	#14									Mt 4.4, 12.36, 18.16, 26.75, 27.14; Mk 9.32, 14.72; Jn 3.34, 5.47, 6.63, 6.68, 8.20, 8.47, 10.21, 12.47, 12.48, 14.10, 15.7, 17.8
legal	neut	n		ῥήτωρ, ορος, ὁ	#0	#0	#0	#0	#0	#1: 24.1	#0	#0	#0	#0	#0	#0	#0	#0	
translate	neut	b		Ῥωμαϊστί	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.20
health, greeting	good	v		ῥώννυμι	#10	#0	#0	#0	#0	#1: 15.29	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		σάββατον, ου, τό	#111	#2	#3: 13.14, 13.15, 23.56	#6: 6.1m, 6.2m, 6.5m, 6.6m,	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
								6.7m, 6.9m											
fishing	good	n		σαγήνη, ης, ἡ	#7	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.47
Action	neut	v		σαλεύω	#77	#3	#2: 7.24u, 21.26c	#0	#2: 6.38*, 6.48	#4: 2.25, 4.31, 16.26, 17.13						#0	#0	#0	Mt 11.7, 24.29; Mk 13.25
travel, nautical	bad	n		σάλος, ου, ὁ	#9	#0	#0	#0	#1: 21.25*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	n		σανίς, ίδος, ἡ	#3	#0	#0	#0	#0	#1: 27.44	#0	#0	#0	#0	#0	#0	#0	#0	
house	neut	v		σαρόω	#0	#0	#0	#0	#2: 11.25, 15.8	#0	#0	#0	#0	#0	#1: 12.44	#0	#0	#0	
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, ὁ	#0	#0	#0	#0	#0	#1: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	
food	bad	n		σίκερα, τό	#14	#0	#0	#0	#1: 1.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing, Latin	neut	n		σιμικίνθιον, ου, τό	#0	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		σινιάζω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		σιτίον, ου, τό	#1	#0	#0	#0	#0	#1: 7.12	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		σιτιστός, ή, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.4
food	neut	n		σιτομέτριον, ου, τό	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		σιωπάω	#33	#0	#0	#0	#2: 1.20, 19.40	#1: 18.9						#0	#0	#0	Mt 20.31, 26.63, Mk 3.4, 4.39, 9.34, 10.48, 14.61
resource	neut	n		σκευή, ῆς, ἡ	#6	#0	#0	#0	#0	#1: 27.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		σκηνοπηγία, ας, ἡ	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.2
trade	good	n		σκηνοποιός, οῦ, ὁ	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	a		σκληροτράχηλος, ον	#8	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
military	bad	n		σκῦλον, ου, τό	#93	#0	#0	#0	#1: 11.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame, decay	bad	a		σκωληκόβρωτος, ον	#0	#0	#0	#0	#0	#1: 12.23	#0	#0	#0	#0	#0	#0	#0	#0	
death, insect	bad	n		σκώληξ, ηκος, ὁ	#18	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.48
liquid	neut	v		σμυρνίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.23
ritual	bad	n		σορός, οῦ, ἡ	#3	#0	#0	#0	#1: 7.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	a		σός, σή, σόν	#115	#3	#0	#0	#4: 5.33*, 6.30*, 15.31, 22.42	#3: 5.4, 24.2, 24.4									Mt 7.3, 7.22, 13.27, 20.14, 24.3, 25.25; Mk 5.19; Jn 4.42, 17.10, 17.17, 18.35

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
lit	good	n		σοφία, ας, ἡ	#246	#34	#1: c21.15	#0	#4: 2.40, 2.52, 11.31, 11.49	#4: 6.3, 6.10, 7.10, 7.22					12.42	#0	#0	#0	Mt 11.19, 13.54, Mk 6.2
violence	bad	n		σπεκουλάτωρ, ορος, ὁ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	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, οῦ, ὁ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.7
finance	good	n		στατήρ, ῆρος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.27
piety	neut	n		στέμμα, ατος, τό	#0	#0	#0	#0	#0	#1: 14.13	#0	#0	#0	#0	#0	#0	#0	#0	
fertility	bad	n		στεῖρα, ας, ἡ	#16	#2	#0	#0	#3: 1.7, 1.36, 23.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	good	n		στιβάς, άδος, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.8
chron	neut	n		στιγμή, ῆς, ἡ	#2	#0	#0	#0	#1h: 4.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	v		στίλβω	#8	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3
philosophy	neut	a		Στοϊκός, ή, όν	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		στόμα, ατος, τό	#460	#39	#1: 6.45	#0	#8: 1.64, 1.70, 4.22, 11.54, 19.22, 21.15, 21.24, 22.71	#12: 1.16, 3.18, 3.21, 4.25, 8.32, 8.35, 10.34, 11.8, 15.7, 18.14, 22.14, 23.2	#0	#0	#0						Mt 4.4, 5.2, 12.34, 13.35, 15.11, 15.17, 15.18, 17.27, 18.16, 21.16, Jn 19.29
military	bad	n		στρατόπεδον, ου, τό	#7	#0	#21.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture, drama	neut	v		στρέφω	#42	#1	#0	#0	#7: 7.9, 7.44, 9.55, 10.23, 14.25, 22.61, 23.28	#3: 7.39, 7.42, 13.46									Mt 5.39, 7.6, 9.22, 16.23, 18.3, 27.3, Jn 1.38, 12.40, 20.14, 20.16
action	neut	v		στρωννύω	#9	#0	#0	#0	#1: 22.12	#1: 9.34						#0	#0	#0	Mt 21.8, Mk 11.8, 14.15
family	good	n	συ	συγγένεια, ας, ἡ					1.61										
family	good	n	συ	συγγενίς, ίδος, ἡ	#0	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hide, sight	bad	v	συ	συγκαλύπτω	#18	#0	#0	#0	#2: 12.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	συ + κατα	συγκαταβαίνω	#4	#0	#0	#0	#0	#1: 25.5	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v	συ + κατα	συγκατατίθημι	#3	#0	#0	#0	#1: 23.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	συ	συγκαταψηφίζομαι	#0	#0	#0	#0	#0	#1: 1.26	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	συ	συγκινέω	#0	#0	#0	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	v	συ	συγκομίζω	#1	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
sickness, mourning	bad	v	συ	συγκύπτω	#3	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate, style	neut	n	συ	συγκυρία, ας, ἡ	#0	#0	#0	#0	#1: 10.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	συ	συγχράομαι	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.9
violence	bad	n	συ	σύγχυσις, εως, ἡ	#4	#0	#0	#0	#0	#1: 19.29	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	συκάμινος, ου, ἡ	#6	#0	#0	#0	#1: 17.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	συκομορέα, ας, ἡ	#0	#0	#0	#0	#1: 19.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	σῦκον, ου, τό															
comm, discuss	neut	v	συ	συλλογίζομαι	#5	#0	#0	#0	#1: 20.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v	συ	συλλυπέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 3.5

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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	συμπαραγίνομαι	#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	συμπληρόω	#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, ἡ	#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, ῆς, ἡ	#214	#3	#0	#2: 4.31, 6.6u	#14: 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, ῆς, ἡ	#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, ἡ	#123	#5	#0	#0	#1: 2.47	#0				#0	#0	#0	#0	#0	Mk 12.33
violence	bad	v	συ	συνεφίστημι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
strain	bad	v	συ	συνέχω	#49	#2	#0	#0	#4: 4.38, 8.37, 8.45, 12.50	#3: 9.57, 18.5, 28.8	#0	#0	#0			#0	#0	#0	Mt 4.24
violence	bad	v	συ	συνθρύπτω	#0	#0	#0	#0	#0	#1: 21.13	#0	#0	#0	#0	#0	#0	#0	#0	
knowledge	good	v	συ	συνίημι	#115	#4	#0	#0	#4: 2.50, 8.10, 18.34, 24.45	#3: 7.25, 28.26, 28.27						#0	#0	#0	Mt 13.13, 13.14, 13.15, 13.19, 13.23, 13.51, 15.10, 16.12, 17.13; Mk 4.12, 6.52, 7.14, 8.17, 8.21
travel	good	v	συ	συνοδεύω	#2	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	good	n	συ	συνοδία, ας, ἡ	#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, ῆς, ἡ															
chron	neut		συ	συντέλεια, ας, ἡ	#79	#1	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.39, 13.40, 13.49, 24.3, 28.20
complete	good	v	συ	συντελέω	#207	#2	#0	#0	#2: 4.2, 4.13	#1: 21.27				#0	#0	#0	#0	#0	Mk 13.4
chron	neut	b	συ	συντόμως	#3	#0	#0	#0	#0	#1: 24.4	#0	#0	#1: 16.8	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
family	neut	n	συ	σύντροφος, ου, ὁ	#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, ἡ	#0	#0	#0	#0	#0	#1: 23.13	#0	#0	#0	#0	#0	#0	#0	#0	
military	neut	n		σύσσημον, ου, τό	#5	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.44
piety, sacrifice	neut	n		σφάγιον, ου, τό	#5	#0	#0	#0	#0	#1: 7.42	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama	neut	b		σφόδρα	#391	#1	#0	#0	#1: 18.23	#1: 6.7						#0	#0	#0	Mt 2.10, 17.6, 17.23, 18.31, 19.25, 26.22, 27.54; Mk 16.4
hyperbole, drama	neut	b		σφοδρῶς	#4	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		σφυδρόν, οῦ, τό	#0	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
location, learning	good	n		σχολή, ῆς, ἡ	#3	#0	#0	#0	#0	#1: 19.9	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	a		σωματικός, ή, όν	#2	#1	#0	#0	#1: 3.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
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, ῆς, ἡ	#14	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.7
haste	neut	b		ταχέως	#33	#9	#0	#0	#2: 14.21*, 16.6	#1: 17.15	#0	#0	#0	#0	#0				Jn 11.31, 13.27, 20.4
haste	neut	n		τάχος, ους, τό	#34	#4	#0	#0	#1: 18.8	#3: 12.7, 22.18, 25.4	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ταχύς, εῖα, ύ	#45	#7	#0	#0	#1: 15.22	#0									Mt 5.25, 28.7, 28.8; Mk 9.39; Jn 11.29
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, ῆς, ἡ	#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	#0	#0	#4: 1.33, 18.5*, 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, ὁ	#0	#0	#0	#0	#6: 3.12, 5.29, 5.30, 7.29, 7.34, 15.1	#0	#0	#0	#2: 2.15, 2.16	#2: 5.46, 11.19	#4: 9.10, 9.11, 21.31, 21.32	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
finance	bad	n??s*		τελώνης, ου, ὁ	#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		τεταρταῖος, 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, ὁ	#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, ῆ, οῦν	#0	#0	#1: 19.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
vision, drama	good	b		τηλαυγῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.25
identity	neut	ai??p		τίς	#7	#3	#0	#0	#2: 13.31, 24.22	#16: 9.19, 10.48, 11.20, 15.2, 15.36, 16.12, 17.5, 17.6, 17.34, 19.1, 24.1, 24.19, 24.24, 25.13, 25.19, 27.1	#0	#0	#0	#0	#0				Jn 12.20
identity	neut	ai??s		τίς	#64	#25	#6: 11.1, 14.16, 16.19, 16.20, 18.18, 18.35,	#2: 9.8, 9.19	#26: 1.5, 7.2, 7.41, 8.27, 10.25, 10.30, 10.31, 10.33, 10.38, 11.27*, 11.36, 12.16*, 14.2, 15.11, 16.1, 17.12, 18.2, 19.12, 20.9, 21.2, 22.50, 22.56, 22.59, 23.8, 23.19, 23.26	#43									Mt 18.12; Mk 14.47, 14.51, 15.21; Jn 4.46, 5.5, 11.49, 21.5
identity	neut	aq		τίς	#122	#15	#1: 11.11	#1: 8.30m	#8: 4.36, 7.39, 8.9, 12.42, 14.31, 15.4, 15.8, 24.17	#4: 7.49, 10.21, 10.29, 24.20	5.9								Mt 5.46, 7.9, 12.11; Mk 4.30, 6.2; Jn 2.18, 6.30, 18.29
identity	neut	ri??p		τίς	#41	#36	#0	#1: 9.7	#12: 6.2, 7.18, 9.8, 9.27, 11.15, 13.1, 18.9, 19.39, 20.27, 20.39, 21.5, 24.24	#17: 6.9, 9.2, 10.23, 12.1, 15.1, 15.5, 15.24, 17.4, 17.18, 17.20, 17.28, 19.9, 19.13, 19.31, 23.9, 23.23, 27.44									Mt 9.3, 12.38, 16.28, 27.47, 28.11, Mk 2.6, 7.1, 7.2, 8.3, 9.1, 11.5, 12.13, 14.4, 14.57, 14.65, 15.35, Jn 6.64, 7.25, 7.44, 9.16, 11.37, 11.46, 13.29; Lk1 and Lk2 have indefinite groups of people
identity	neut	ri??s		τίς	#2	#1	#0	#1: 9.7	#2: 9.8, 21.5	#1: 27.44	#0	#0	#0	#0	#0				Jn 20.23
identity	neut	rq??p		τίς	#20	#6	#0	#0	#1: 24.17	#2: 17.20, 19.15									Mt 12.48, 17.25; Jn 6.64, 10.6, 13.18
identity	neut	rq??s		τίς	#1149	#107	#>	#>	#99	#48	#>	#>	#>	#>	#>	#>	#>	#>	Mt #79; Mk #66; Jn #66; run after datasets compiled
identity	neut	rq?f		τίς	#29	#5	#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

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
identity	neut	rqgmp		τίς	#1	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
border	neut	n		τοῖχος, ου, ὁ	#73	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	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		τοὔνομα	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.57
finance	bad	n		τραπεζίτης, ου, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.27
sickness	bad	n		τραῦμα, ατος, τό	#16	#0	#1: 16.21*	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		τρεῖς, τρία	#336	#19	#2: 9.33, 11.5	#1: 9.22m*	#7: 1.56, 2.46, 4.25 (3+6), 10.36, 12.52, 13.7, 13.21	#14: 5.7, 7.20, 9.9, 10.19, 11.11, 17.2, 19.8, 20.3, 25.1, 28.7, 28.11, 28.12, 28.15, 28.17									Mt2 12.40, 13.33, 15.32, 17.4, 18.16, 18.20, 26.61, 27.40, 27.63, Mk 8.2, 8.31, 9.5, 9.31, 10.34, 14.58, 15.29, Jn 2.6, 2.19, 2.20, 21.11
resource	good	v		τρέφω	#25	#3	#1: 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		τρῆμα, ατος, τό	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τριάκοντα	#167	#1	#0	#0	#1: 3.23	#0									Mt 13.8, 13.23, 26.15, 27.3, 27.9, Mk 4.8, 4.20, Lk 3.23, Jn 5.5, 6.19
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, ἡ	#0	#0	#0	#0	#0	#1: 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
pain	bad	v		τρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.18
chron	neut	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, ῆς, ἡ	#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, ἡ	#15	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	n		τρυμαλιά, ᾶς, ἡ	#6	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.25
craft	neut	n		τρύπημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 19.24
violence	bad	v		τύπτω	#41	#1	#0	#0	#4: 6.29*, 12.45, 18.13*, 23.48	#4: 18.17, 21.32, 23.2, 23.3						#0	#0	#0	Mt 24.49, 27.30; Mk 15.19
sight	bad	a		τυφλός, ή, όν	#23	#3	#4: 6.39, 7.22, 14.13u, 18.35	#0	#3: 4.18, 7.21, 14.21	#1: 13.11									Mt 9.27, 9.28, 11.5, 12.22, 15.14, 15.30, 15.31, 20.30, 21.14, 23.16, 23.17, 23.19, 23.24, 23.26; Mk 8.22, 8.23, 10.46, 10.49, 10.51; Jn #16
action	neut	v		τύφω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.20

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
danger, nature	bad	a		τυφωνικός, ή, όν	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ὑβρίζω	#6	#2	#0	#0	#2: 11.45, 18.32	#1: 14.5	#0	#0	#0			#0	#0	#0	Mt 22.6
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, ά, όν	#6	#0	#0	#0	#1: 23.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a		ὑδρωπικός, ή, όν	#0	#0	#0	#0	#1: 14.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v		ὑπαντάω	#6	#0	#0	#0	#2: 8.27, 14.31	#1: 16.16									Mk 5.2, Mt 8.28, Jn 4.51, 11.20, 11.30, 12.18
style	neut	v		ὑπάρχω	#150	#17	#5: 8.3, 12.33, 12.44, 16.23, c19.8	#0	#10: 7.25, 8.41, 9.48*, 11.13*, 11.21*, 12.15, 14.33, 16.1, 16.14*, 23.50	#14: 2.30, 3.2, 3.6, 4.32, 4.34, 4.37, 5.4, 7.55, 8.16, 10.12, 16.3, 16.20, 16.37, 17.24, 17.27, 17.29, 19.36, 19.40, 21.20, 22.3, 27.12, 27.21, 27.34, 28.7, 28.18	#0	#0	#0			#0	#0	#0	Mt 19.21, 24.47, 25.14; consider additional restorations of this signature Qn word for possessions
liquid, resource	good	v	ὑπερ	ὑπερεκχύννω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	n	ὑπερ	ὑπερηφανία, ας, ἡ	#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	ὑπολήνιον, ου, τό	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.1
nature	good	v	ὑπο	ὑποπνέω	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0	
drama, transition	neut	v	ὑπο	ὑποστρέφω	#17	#3	#3: 17.18, 23.56, 24.9	#0	#18: 1.56, 2.20, 2.43, 2.45, 4.1, 4.14, 7.10, 8.37, 8.39, 8.40, 9.10a, 10.17, 11.24, 17.15, 19.12, 23.48, 24.33, 24.52	#11: 1.12, 8.25, 8.28, 12.25, 13.13, 13.34, 14.21, 20.3, 21.6, 22.17, 23.32	#0	#0	#0	#0	#0	#0	#0	#0	All uses in Qn mean "return", i.e., they indicate motion; LkR2 distinctively uses as a dramatic gesture, for turning of face or body
action	neut	v	ὑπο	ὑποστρωννύω	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
caste	good	v	ὑπο	ὑποτάσσω	#29	#28	#0	#0	#3: 2.51, 10.17, 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste, travel	neut	v	ὑπο	ὑποτρέχω	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
bother, violence	bad	v		ὑπωπιάζω	#0	#1	#1: c18.5u	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ὑφαίνω	#14	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	a		ὑφαντός, ή, όν	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.23
honor, divine	good	a????s		ὕψιστος, η, ον	#100	#1	#0	#0	#7: 1.32, 1.35, 1.76, 2.14, 6.35*, 8.28, 19.38	#2: 7.48, 16.17						#0	#0	#0	Mt 21.9, Mk 5.7, 11.10
light	good	n		φανός, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.3
status	neut	n		φαντασία, ας, ἡ	#6	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	bad	n		φάραγξ, αγγος, ἡ	#76	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	n		φάσις, εως, ἡ	#0	#0	#0	#0	#0	#1: 21.31	#0	#0	#0	#0	#0	#0	#0	#0	

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
motion	bad	v		φεύγω	#236	#10	#0	#0	#3: 3.7, 8.34, 21.21	#2: 7.29, 27.30			5.14	8.33	3.7				Mt 2.13, 10.23, 23.33, 24.16, 26.56; Mk 13.14, 14.50, 14.52, 16.8; Jn 10.5, 10.12
comm	neut	n		φήμη, ης, ἡ	#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, ἡ	#3	#0	#0	#0	#1: 22.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	a		φίλος, η, ον	#174	#3	#6: 11.5, 11.8, 12.4, c14.12, 16.9, 21.16	#0	#7: 7.34, 11.6, 14.10, 15.6, 15.9, 15.29, 23.12	#3: 10.24, 19.31, 27.3	#0	#0	#0						Mt 11.19, Jn 3.29, 11.11, 15.13, 15.14, 15.15, 19.12
philosophy	good	n		φιλόσοφος, ου, ὁ	#4	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
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 2nd plural aorist subj/imp; Mt1/Lk2 have 2nd plural present; add IDD 1.2 "fear* god*"
emotion, horror	bad	n		φόβηθρον, ου, τό	#1	#0	c21.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, horror	bad	n		φόβος, ου, ὁ	#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		φραγέλλιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15
wisdom	good	v		φράζω	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.15
wisdom	good	b		φρονίμως	#0	#0	#0	#0	#1: 16.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
pride	bad	v		φρυάσσω	#3	#0	#0	#0	#0	#1: 4.25	#0	#0	#0	#0	#0	#0	#0	#0	
wilderness	neut	n		φρύγανον, ου, τό	#6	#0	#0	#0	#0	#1: 28.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	bad	n		φυγή, ῆς, ἡ	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.20

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut			φυλακή, ῆς	#110	#7	#3: 12.38, 12.58, 23.19	#0	#5: 2.8, 3.20, 21.12, 22.33, 23.25	#16									Mt 5.25, 14.3, 14.10, 14.25, 18.30, 24.43, 25.36, 25.39, 25.43, 25.44; Mk 6.17, 6.27, 6.48; Jn 3.24
violence	bad	v		φυλακίζω	#1	#0	#0	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		φυλακτήριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.5
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, ἡ	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.13
agri	good	v		φυτεύω	#47	#4	#0	#0	#4: 13.6, 17.6, 17.28, 20.9	#0						#0	#0	#0	Mt 15.13, 21.33, Mk 12.1
comm	neut	v		φωνή, ῆς, ἡ	#556	#59	#2: 9.35, 23.46	#0	#11: 1.44, 3.4, 3.22, 4.33*, 8.28*, 9.36, 11.27*, 17.13, 17.15*, 19.37, 23.23	#27									Jn 1.23, 3.8, 3.29, 5.25, 5.28, 5.37, 10.3, 10.4, 10.5, 10.16, 10.27, 11.43, 12.28, 12.30, 18.37
sight	good	v		φωτίζω	#38	#9	#0	#0	#1: 11.36	#0	#0	#0	#0	#0	#0	#1: 1.9	#0	#0	
emotion, joy	good	v		χαίρω	#84	#34	#2: 15.5, 10	#0	#10: 1.14, 1.28, 6.23, 10.20, 13.17, 15.32, 19.6, 19.37, 22.5, 23.8*	#7: 5.41, 8.39, 11.23, 13.48, 15.23, 15.31, 23.26									Mt 2.10, 5.12, 26.49, 27.29, 28.9, Mk 14.11, 15.18, Jn 3.29, 4.36, 8.56, 11.15, 14.28, 16.20, 16.22, 19.3, 20.20
action	neut	v		χαλάω	#4	#1	#0	#0	#2: 5.4, 5.5	#3: 9.25, 27.17, 27.30	#0	#0	#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, ὁ	#13	#0	#0	#0	#1: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
favor	good	v		χαρίζομαι	#12	#12	#0	#0	#3: 7.21, 7.42, 7.43	#4: 3.14, 25.11, 25.16, 27.24	#0	#0	#0	#0	#0	#0	#0	#0	
favor	good	n		χάρις, ιτος, ἡ	#130	#119	#2: 6.32u, 6.34	#0	#6: 1.30, 2.40, 2.52, 4.22, 6.33, 17.9	#17: 2.47, 4.33, 6.8, 7.10, 7.46, 11.23, 13.43, 14.3, 14.26, 15.11, 15.40, 18.27, 20.24, 20.32, 24.27, 25.3, 25.9	#0	#0	#0	#0	#0				Jn 1.14, 1.16, 1.17
geo	bad	n		χάσμα, ατος, τό	#1	#0	#1: 16.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, travel	bad	v		χειμάζω	#1	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	n		χείμαρρος, ου, ὁ	#91	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.1
help	good	a		χειραγωγός, ον	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		χιλιάς, άδος, ἡ	#284	#11	#0	#0	#1: 14.31	#1: 4.4	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		χίλιοι, αι, α	#116	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		χλευάζω	#3	#0	#0	#0	#0	#1: 17.32	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		χολάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.23
joy	good	n		χορός, οῦ, ὁ	#24	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		χόρτασμα, ατος, τό	#10	#0	#0	#0	#0	#1: 7.11	#0	#0	#0	#0	#0	#0	#0	#0	
scarcity	bad	n		χρεία, ας, ἡ	#54	#21	#0	#1: 5.31	#6: 9.11, 10.42, 15.7, 19.31, 19.34, 22.71	#5: 2.45, 4.35, 6.3, 20.34, 28.10									Mt 3.14, 6.8, 9.12, 14.16, 21.3, 26.65; Mk 2.17, 2.25, 11.3, 14.63; Jn 2.25, 13.10, 13.29, 16.30
finance	bad	n		χρῆμα, ατος, τό	#40	#0	#0	#0	#1: 18.24	#4: 4.37, 8.18, 8.20, 24.26				#0	#0	#0	#0	#0	Mk 10.23

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Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut			χρονίζω	#27	#1	#0	#0	#2: 1.21, 12.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		χρόνος, ου, ὁ	#130	#21	#0	#0	#7: 1.57, 4.5, 8.27, 8.29, 18.4, 20.9, 23.8	#16: 1.6, 1.7, 1.21, 3.21, 7.17, 7.23, 8.11, 13.18, 14.3, 14.28, 15.33, 17.30, 18.20, 18.23, 19.22, 20.18					#2: 2.7, 2.16				Mt 25.19, Mk 2.19, 9.21, Jn 5.6, 7.33, 12.35, 14.9
travel	neut	v		χρονοτριβέω	#0	#0	#0	#0	#0	#1: 20.16	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		χρώς, χρωτός, ὁ	#12	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		χώρα, ας, ἡ	#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, ὁ	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		ψαλμός, οῦ, ὁ	#92	#3	#0	#0	#2: 20.42, 24.44	#2: 1.20, 13.33	#0	#0	#0	#0	#0	#0	#0	#0	
scarcity	bad	v		ψύχω	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.12
action	bad	v		ψώχω	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v		ὠνέομαι	#0	#0	#0	#0	#0	#1: 7.16	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		ᾠόν, οῦ, τό	#5	#0	#1: 11.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ὥρα, ας, ἡ	#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		ὡραῖος, α, ον	#37	#1	#0	#0	#0	#2: 3.2, 3.10	#0	#0	#0			#0	#0	#0	Mt 23.27

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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	'*@aʔn* *@aʔd*	#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 ὅς@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 οὗτος@rd*															
style	neut	'*@pd ὅς@rr*	#243	#61	#0	#0	#10: 1.78, 5.34*, 11.22, 12.1*, 13.14*, 19.13, 19.30, 21.6, 22.7, 23.29	#18									Mt 3.17, 7.2, 11.20, 17.5, 27.56; Mk 2.19, 4.24, 15.40; Jn 1.47, 4.52, 4.53,

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																	5.7, 5.28, 9.14, 11.6, 19.41; mostly ἐν; ἐπί only in Lk 11.22, Ac 7.33
style	neut	'*@pd οὗτος@rd*															
style	neut	'*@pg ὅς@rr*	#353	#53	#4: 6.34, 7.27, 17.1, 22.22	#0	#19: 1.4, 1.20, 4.29*, 7.45, 8.2, 8.35, 8.38, 9.9*, 12.3*, 13.7, 13.21, 13.25*, 15.8*, 17.27, 19.44, 21.24, 22.18, 24.21, 24.49	#21									Mt 1.16, 1.25, 11.10, 13.33, 14.22, 17.9, 18.7, 18.34, 24.38, 26.24, 26.36; Mk 13.30, 14.21, 16.9; Jn 1.30, 13.24, 13.38, 17.9; QnLk1 6.34 has παρ' ὧν; QnLk1 7.27 has περὶ οὗ; QnLk1 17.1 and 22.22 both have δι' οὗ
style	neut	'*@pg οὗτος@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

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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*															
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 δὲ@*	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
transition	neut	'*@vp??a?s δὲ@*	#10	#2	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mt 26.71
transition	neut	'*@vp??d?p δὲ@*	#0	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
transition	neut	'*@vp??d?s δὲ@*	#4	#1	#0	#0	#1: 8.27	#0				#0	#0	#0	#0	#0	Mt 9.28
transition	neut	'*@vp??g?p δὲ@*	#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 δὲ@*	#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 δὲ@*	#61	#10	#0	#0	#25: 2.17, 2.44, 7.20*, 8.24*, 8.25*, 8.33, 8.34, 9.6A*, 9.12*, 9.32, 9.54, 18.15, 19.32, 20.14, 20.16, 20.27*, 20.39*, 22.13, 22.49, 22.54, 23.34, 23.55*, 23.56*, 24.3*, 24.37	#52	#0	#0	#0			#0	#0	#0	Mt 2.10, 6.7, 9.8, 9.13, 10.7, 10.12, 12.14, 13.27, 17.8, 19.25, 20.11, 21.6, 21.15, 26.8, 27.32, 27.35
transition	neut	'*@vp??n?s δὲ@*	#196	#8	#1: 12.48	#0	#47: 1.22, 1.39, 3.11, 4.38, 5.3, 5.8, 5.12*, 5.22, 6.40*, 7.3, 7.9*, 7.39, 8.28*, 8.47, 8.51, 9.1A*, 9.16, 9.41, 9.49, 9.55*, 10.34, 10.40, 10.41, 11.37, 11.45, 13.12, 13.14, 14.15, 17.17, 17.20, 18.22*, 18.24, 18.31, 18.36, 18.40, 19.8, 19.13, 20.3, 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,	#8: 8.21mu, 8.24m, 8.25mu, 8.32mu, 9.12mu,	#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,	#157			#72		#170			#66	

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
					22.19, 23.19, 23.33, 23.51c	9.20m, 9.41mu, 24.38	4.18, 4.38, 5.5*, 5.18*, 5.22, 5.24*, 5.29, 5.31*, 6.3*, 6.15, 6.18, 6.40*, 7.8, 7.9*, 7.10, 7.11, 7.22, 7.29, 7.30, 7.40, 7.43, 7.44, 8.2*, 8.6*, 8.7*, 8.8*, 8.29, 8.35, 8.36, 9.10*, 9.13*, 9.19*, 9.25, 9.32*, 9.35*, 9.41, 9.45, 9.49, 9.52*, 9.55*, 10.8, 10.11*, 10.23*, 10.27*, 10.39, 10.41, 11.7*, 11.8*, 11.17*, 11.21*, 11.26, 11.29*, 11.45, 11.50, 12.1*, 12.6, 12.19*, 12.28*, 12.33*, 12.52, 13.2, 13.6, 13.8, 13.14*, 13.23, 13.25*, 13.28*, 13.32, 13.34, 13.35, 14.3, 14.7, 14.8, 14.10, 14.17*, 14.19, 14.21*, 14.24*, 14.25, 15.15. 15.29, 16.18*, 16.19*, 16.20, 17.9, 17.10, 17.14*, 17.17*, 17.20*, 17.37*, 18.2*, 18.31, 18.34, 18.40, 19.2*, 19.8*, 19.20, 19.29, 19.30, 19.32, 19.38, 19.40, 20.3*, 20.6*, 20.17, 20.35, 20.39*, 21.12*, 21.22, 21.24, 21.37*, 22.1*, 22.3*, 22.8*, 22.12, 22.20*, 22.22*, 22.37, 22.47*, 22.51, 22.61, 23.3*, 23.15, 23.25*, 23.28, 23.39, 23.40, 24.2, 24.18*, 24.32, 24.33, 24.37*, 24.44*											
style	neut	'*@vpa*	#2649	#344	#>	#>	#345	#441	#>	#>	#218	#>	#362	#>	#>	#125	R #59; V #57
style	neut	'*@vpaa*	#1876	#214	#>	8.46	#248	#334	#>	#>	#166	#>	#251	#>	#>	#118	R #44; V #43
style	neut	'*@vpam*	#356	#71	#0	#2: 6.13, 9.1	#39: 1.2, 4.23*, 4.42*, 6.10*, 6.13*, 6.48, 7.4, 7.18, 7.20, 8.45, 9.11*, 9.47*, 10.13, 10.32, 11.51, 12.9*, 14.4, 14.21*, 15.26, 16.5*, 17.8, 18.24, 22.17*, 22.40*, 22.44, 22.51, 22.52*, 23.5, 23.13, 23.19*, 23.26, 23.47*, 23.48, 24.5*, 24.18*, 24.22, 24.27, 24.37*, 24.47*	#114	#>	#>	#36	#>	#27	#>	#>	#6	R #3; V #3
style	neut	'*@vpap*	#645	#96	#>	#>	#85	#57	#>	#>	#30	#>	#106	#>	#>	#6	R #12; V #11
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,	#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,

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							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										25.24, 26.73, 26.75, 27.47; Mk 5.14, 5.15, 5.33, 6.20, 7.30, 9.1, 11.5, 12.15, 12.24, 13.14, 14.47, 14.69, 14.70, 15.35, 15.39; Jn 1.51, 2.9, 3.29, 4.6, 4.45, 6.13, 6.19, 6.22, 6.61, 7.15, 8.31, 11.39, 11.42, 11.44, 11.56, 12.29, 12.37, 13.1, 13.2, 13.3, 14.9, 18.4, 18.18, 18.21, 18.25, 19.26, 19.28, 19.33, 19.35, 20.14, 21.12
style	neut	'*@vpxm*	#111	#18	#0	#0	#0	#2	#>	#>	#3	#>	#2	#>	#>	#1	R #0; V #0
style	neut	'*@vpxp*	#1370	#176	#10: 6.25, 7.25, 12.2, 12.35, 14.18, 16.18, 16.20, 18.14, 23.51c, 24.38	#0	#54: 1.1, 1.17, 1.27, 1.28, 1.42, 1.45, 2.5, 2.12, 2.24, 2.26, 2.27, 3.13, 4.16*, 4.17, 4.18, 5.18*, 5.24*, 6.38, 6.40*, 8.2*, 8.35, 9.32, 9.35*, 9.41*, 9.45, 11.21*, 11.25, 11.50, 12.6, 12.52, 13.6, 13.34, 13.35, 14.7, 14.8, 14.17*, 14.19*, 14.24, 18.31, 18.34, 19.30, 19.32, 19.38, 20.6*, 20.17, 21.22, 22.12, 22.22*, 22.37, 23.15, 23.25, 24.2, 24.33, 24.44	#52	#>	#>	#22	#>	#37	#>	#>	#39	R #12; V #10
style	neut	'*@vpy*	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	'*@vpz*	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	'*@vs??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

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
exorcism	neut	'ἀπό@* *1 πνεῦμα@ng*															
style	neut	'ἀπό@* ὅς@rrg?p	#5	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'ἀπό@* ὅς@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, 22.66, 23.4, 23.10, 23.13, 23.35, 24.20	#43			#31		#36			#37	
status	neut	'ἀρχ*@*	#1166	#68	#1: 12.11	#1: 9.22m	#58: 1.2, 3.2, 3.8, 3.23, 4.21, 5.21, 7.15, 7.24*, 7.38*, 7.49, 8.41, 8.49, 9.8*, 9.12*, 9.19*, 11.15*, 11.29*, 11.53*, 12.1*, 12.45*, 12.58*, 13.14*, 13.25*, 13.26*, 14.1, 14.9, 14.18*, 14.29, 14.30, 15.14, 15.24, 18.18*, 19.2*, 19.37, 19.45, 19.47, 20.1*, 20.9, 20.19*, 20.20, 21.28*, 22.2, 22.4*, 22.23, 22.50, 22.52, 22.54, 22.66*, 23.2*, 23.4, 23.5, 23.10, 23.13, 23.30, 23.35, 24.20x2*, 24.27, 24.47*	#52				9.18, 11.7, 24.49				Mt #48; Mk #56; Jn #39; Qn "rulers" as threatening authority; Lk2 "begin" or "chief" or indiv "ruler"
status	neut	'ἀρχι*	#147	#21	#0	#1: 9.22m	#17: 3.2, 8.49, 13.14*, 19.2*, 19.47, 20.1, 20.19*, 22.2, 22.4*, 22.50, 22.52, 22.54, 22.66, 23.4, 23.10, 23.13, 24.20	#25			#25		#24			#22	17 of 21 NT in Heb
drama	neut	'ἄρχω@* *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 δὲ@*															
cause	neut	'διὰ@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
cause	neut	'διά@pa ὁ@dans εἰμί@vnpa	#2	#0	#0	#0	#2: 2.4, 11.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'διὰ@pa* οὗτος@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

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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@* δὲ@* *@vp*															
		'εἰς ὁ aiwn*															
	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@* ὅς@rr*	#62	#19	#1: 10.5	#0	#4: 9.4, 10.8, 10.10*, 22.10	#6: 7.4, 11.6, 14.23, 26.7, 26.17, 27.39									Mt 10.11, 12.18, 19.6, 21.24; Jn 1.3, 5.45, 6.21, 6.29, 18.1, 19.37
style	neut	'εἰς@p* *1 ὁ@d* *@vn*	#68	#48	#0	#0	#1: 5.17	#1: 3.19						#0	#0	#0	Mt 20.19, 26.2, 27.31; Mk 14.55
style	neut	'εἰς@pa* οὗτος@rd*															
chron	neut	'εἰς@pa τέλος@nansc	#54	#1	#0	#0	#1: 18.5	#0						#0	#0	#0	Mt 10.22, 24.13; Mk 13.13
divine	neut	'ἐκ@* ὁ@dg?s τοῦ οὐρανος@ng?s															
style	neut	'ἐκ@* ὅς@rr*	#20	#8	#0	#0	#0	#1: 15.29	#0	#0	#0			#0	#0	#0	Mt 1.16
chron	neut	'ἐκεῖνος@* *1 ἡμέρα@*															
chron	neut	'ἐκεῖνος@* *1 ὥρα@*	#0	#1	12.12*	#0	#1: 7.21	#1: 16.33									Mt 10.19, 18.1, 24.36, 26.55, Mk 13.11, Jn 1.39, 4.53, 19.27
style	neut	'ἐν@p* *1 ὁ@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	'ἐν@p* *1 χρόνος@*	#13	#0	#0	#0	#1: 4.5	#2: 1.6, 1.21	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	'ἐπί@* *1 χρόνος@*	#0	#3	#0	#0	#1: 18.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#3 NT are all "as long as" / ἐφ’ ὅσον χρόνον (Rom 7.1, 1 Cor 7.39, Gal 4.1)

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut	'ἕως ἄν@x	#9	#2	#0	#0	#3: 9.27, 20.43, 21.32*	#1: 2.35									Mt 2.13, 5.18, 5.26, 10.11, 10.23, 12.20, 16.28, 22.44, 23.39, 24.34; Mk 6.10, 9.1, 12.36
chron	neut	'ἡμέρα@* *1 ἐκεῖνος@*															
		'ἡμέρα@* *1 οὗτος@*															
heal	good	'θεραπεύω@* *1 ἀπό@* or 'ἀπό@* *3 θεραπεύω@*	#0	#0	#0	#0	#5: 5.15, 6.18, 7.21, 8.2, 8.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	cp Ac 19.12
purpose	bad	'ἵνα μὴ	#125	#54	#0	#1: 8.31m	#6: 8.12, 9.45, 16.28*, 18.5*, 22.32, 22.46	#2: 2.25, 4.17	5.10								Mt 7.1, 12.16, 24.20, 26.5, 26.41; Mk 3.9, 3.12, 13.18, 14.38; Jn #12
style	neut	'καί γίνομαι@viam3s	#588	#11	#0	#1: 8.24um	#28: 1.23, 1.41, 1.59, 1.65, 2.15, 2.46, 4.36, 5.12*, 5.17, 6.49, 7.11, 8.1, 9.18*, 9.29*, 9.33, 11.1*, 13.19*, 14.1, 17.11, 17.14*, 19.15, 19.29, 20.1*, 22.44, 24.4, 24.15, 24.30, 24.51	#6: 2.2, 5.5, 5.11, 7.29, 10.13, 21.30						#0	#0	#0	Mt 7.28, 8.26, 9.10, 11.1, 13.53, 19.1, 26.1; Mk 1.9, 2.23, 4.4, 4.39, 9.7, 9.26
crasis	neut	καί+ἄν@b&x	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.56
crasis	neut	καί+ἐάν@b	#7	#2	#0	#0	#0	#1: 5.15									Mt 21.21, 26.35, Mk 5.28, Jn 8.14, 10.38, 11.25
crasis	neut	καί+ἐάν@cc	#9	#2	#0	#0	#2: 12.38. 13.9	#0	#0	#0	16.18	#0	#0				Jn 8.55
crasis	neut	καί+ἐγώ@*	#92	#32	#0	#0	#6: 1.3, 2.48, 11.9, 19.23, 20.3, 22.29	#4: 8.19, 10.28, 22.13, 22.19					2.8				Mt 10.32, 10.33, 11.28, 16.18, 18.33, 21.24, 26.15, Jn 1.31, 1.33, 1.34, 5.17, 6.44, 6.54, 6.56, 6.57, 7.28, 8.26, 10.15, 10.27, 10.28, 10.38, 12.32, 14.16, 14.20, 14.21, 15.4, 15.5, 15.9, 16.32, 17.6, 17.11, 17.18, 17.21, 17.22, 17.26, 20.15, 20.21
crasis	neut	καί+ἐκεῖ@*	#4	#0	#0	#0	#0	#5: 14.7, 17.13, 22.10, 25.20, 27.6						#0	#0	#0	Mt 5.23, 10.11, 28.10, Mk 1.35
crasis	neut	καί+ἐκεῖθεν@*	#0	#0	#0	#0	#1: 11.53	#8: 7.4, 13.21, 14.26, 16.12, 20.15, 21.1, 27.4, 28.15				#0	#0	#0	#0	#0	Mk 9.30
crasis	neut	καί+ἐκεῖνος@*	#4	#4	#0	#0	#4: 11.7, 11.42, 20.11, 22.12	#3: 5.37, 15.11, 18.19									Mt 15.18, 23.23, Mk 12.4, 12.5, 16.11, 16.13, Jn 6.57, 7.29, 10.16, 14.12, 17.24
style	neut	'κατά*@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,	#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,

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							20.6*, 20.23, 20.31, 20.35*, 21.6, 22.44, 23.55, 24.30*										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 ὁ@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@* πρός@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* πρός@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@* πρός@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@* πρός@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* ὁ@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, 1.20, 2.11				Mt 13.55, 27.56, 27.61, 28.1, Mk 6.3, 15.40, 15.47, 16.1
name	neut	'Μαρία ὁ@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 ὁ@d* *@vn*	#113	#3	c12.5	#0	#1: 22.20*	#6: 1.3, 7.4, 10.41, 15.13, 19.21, 20.1						#0	#0	#0	Mt 26.32; Mk 1.14, 14.28, 16.19
style	bad	'μή@x εὑρίσκω@vp*	#33	#4	#0	#0	#4: 2.45, 5.19, 11.24, 24.23	#2: 12.19, 17.6	#0	#0	#0	#0	#0	#0	#0	#0	
possess	neut	'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	'μή@x φοβέω@vdpm2s	#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

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
question	neut	'μή@x* τὶς@*	#10	#15	#0	#0	#1: 22.35	#2: 8.31, 27.42									Mt 24.4, Mk 13.5, Jn 3.3, 3.5, 4.33, 5.19, 6.12, 7.48, 15.6, 21.5
style	neut	'ὁ@* *@vp*	#4066	#565	#36: 6.21, 6.25, 6.27, 6.28, 6.32u, 7.19, 7.20, 8.3, 8.5u, 8.8, 10.16, 10.23, 11.10, 11.27, 11.28, 11.40, 11.41, 11.52, 12.4, 12.33u, 12.44, 12.47, 14.35u, 16.15, 16.18, 16.21, 18.7, 18.39, 19.8, 19.10, 19.26, 20.27, 21.26, 22.63, 22.64, 24.5	#1: 5.31m	#134: 1.1, 1.19, 1.35, 1.36, 1.45, 1.50, 1.65, 1.66, 1.71, 2.5, 2.15, 2.17, 2.18, 2.21, 2.24, 2.27, 2.33, 2.38, 2.47, 3.7, 3.11, 3.13, 4.16*, 4.22, 5.7*, 5.24*, 6.15, 6.18, 6.29*, 6.30*, 6.33, 6.47, 7.9*, 7.10, 7.39, 7.49, 8.2*, 8.12, 8.14, 8.16*, 8.34, 8.35, 8.36, 8.45*, 8.56, 9.7*, 9.17*, 9.32, 9.35*, 9.48*, 10.8, 10.11*, 10.13, 10.36, 10.37, 11.13*, 11.21*, 11.33*, 11.44, 11.50, 11.51, 12.15, 12.21, 13.4, 13.9, 13.17, 13.23, 13.33, 13.34, 13.35, 14.7, 14.10, 14.11, 14.12*, 14.15, 14.17*, 14.24*, 14.29, 14.35, 15.4*, 15.6*, 15.12, 15.30, 16.1, 16.26*, 17.9, 17.10, 18.9, 18.14*, 18.26, 18.30, 18.31, 18.34, 19.24, 19.29, 19.32, 19.38, 19.45, 20.2*, 20.17, 20.18, 20.27, 20.46, 21.1, 21.4, 21.15*, 21.22, 21.23, 21.35, 21.36, 21.37*, 22.1*, 22.3*, 22.21, 22.22*, 22.25, 22.26, 22.27, 22.28, 22.36, 22.37, 22.47, 22.49, 22.52, 23.33*, 23.39, 23.47*, 23.48, 23.49, 24.12, 24.14, 24.18, 24.21*, 24.44	#146									Mt #137; Mk #59; Jn #152; Qn mostly w/in direct speech vs Lk2 frequently in narrative framing
style	neut	'ὁ@d* 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	'ὁ@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	'ὁ@d* δὲ@* *@vp*	#139	#33	#0	#1: 8.24	#16: 6.49, 7.4, 7.14*, 8.21*, 9.19*, 9.21*, 10.27*, 10.29, 12.9*, 13.8, 15.29, 18.14*, 18.23, 20.17, 20.35*, 23.3*	#17									Mt #42; Mk 1.45, 6.37, 6.49, 8.33, 9.19, 10.3, 10.22, 10.32, 10.50, 12.15, 13.13, 14.11, 14.52, 15.2, 16.16; Jn 3.21, 3.36, 5.13, 7.18, 8.9, 10.2, 14.21
style	neut	'ὁ@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	'ὁ@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

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
hist	neut	'ὁ@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	'ὁ@d??p μετά@*	#69	#4	#0	6.3c	6.4	#0	2.25c	#0	#3: 1.36, 5.40, 16.10	12.3	12.4				Mt 26.51, 27.54; Jn 9.40
split inf	neut	'ὁ@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	'ὁ@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	'ὁ@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	'ὁ@d??p *1 σὺν@*															
gen	neut	'ὁ@d??p τέκνον@n??p* σύ@rpg*	#31	#4	#0	#0	#3: 11.13, 13.34, 19.44	#1: 2.39	#0	#0	#0	7.11		#0	#0	#0	Mt 23.37
purpose	neut	'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
style	neut	'ὁ@ *1 σός@*	#58	#3	#0	#0	#4: 5.33, 6.30, 15.31, 22.42	#3: 5.4, 24.2, 24.4									Mt 7.3, 7.22, 13.27, 20.14, 24.3, 25.25; Mk 5.19; Jn 4.42, 17.10, 17.17, 18.35
		'ὅς@r* *@v															
custom	neut	'ὅς@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	'ὅτι ὅς@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	'οὗτος@* ἡμέρα@*	#7	#1	#0	#0	#1: 24.21	#1: 1.5	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	'οὗτος@* 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	'οὗτος@* 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

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
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, 17.35, 18.31, 18.32, 19.16, 20.20, 21.12, 22.6, 22.21, 22.42, 22.48, 22.52, 23.25*, 23.46*, 24.12, 24.20, 24.29	#95			#53	4.5, 4.8	#70			#24	Qn παραδίδωμι (#), παρακαλέω (to receive comfort) (#1); Lk2 παραγίνομαι, παραγγέλλω
style	neut	'παρά@pa *@r*	#9	#7	#0	#0	#1: 18.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	'παρὰ@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				
geo	neut	'πόλις@* *2 κώμη@*	#8	#0	#0	#0	#2: 8.1, 13.22	#0	#0	#0	#0			#0	#0	#0	Mt 10.11
piety	good	'πορεύομαι@vd* *1 εἰρήνην	#5	#0	#0	#0	#2: 7.50, 8.48	#1: 16.36	#0	#0	#0	#0	#0	#0	#0	#0	1 Sam 1.17, 20.42, 29.7; Jdt 8.35; cp Mk 5.35, ὕπαγε 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,	#89	#>	#>	#43	4.3, 4.6, 4.9, 4.10, 5.44,	#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",

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							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					7.25, 7.27, 11.16					"welcome", "add", "go on" and many others
peace	good	'πρὸς 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, 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	#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
style	neut	'πρός@pa ἑαυτοῦ@*	#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 ἐγώ@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 ἐγώ@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 ὁ@d *@vn*															
style	neut	'πρός@pa ὁ@d *@vp*															
style	neut	'πρός@pa ὅς@*															
style	neut	'πρός@pa οὐδείς@*															
style	neut	'πρός@pa οὗτος@*															
style	neut	'πρός@pa σύ@rpa-s															
style	neut	'πρός@pa σύ@rpa-p															
style	neut	'πρός@pa δὲ@* *@na															

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
style	neut	'πρός@pa ὁ@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 εἰς@pa *1 *@na*
result	neut	'πρός@pd ὁ@d* *@vn*	#13	#1	#0	#0	#1: 18.1	#0						#0	#0	#0	Mt 5.28, 6.1, 13.30, 23.5, 26.12; Mk 13.22
name	neut	'Σίμων ὁ ζηλωτὴς	#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	
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

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Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
	neut	'φωνή@n μέγας@a															
chron	neut	'ὥρα@* *1 'αὐτός@*	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.52, 7.30, 8.20, 16.4, 16.21
chron	neut	'ὥρα@* *1 ἐκεῖνος@*	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 8.13, 9.22, 15.28, 17.18
chron	neut	'ὥρα@* οὗτος@*	#4	#0	#0	#0	#0	#0				#0	#0				Mk 13.11, Jn 12.27

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Most of the features that follow are based on the work of Stephen H. Levinsohn for the BART (Bible Analysis and Research Tool) to apply discourse analysis tagging to the books of the New Testament.

IDD 1.3: Discourse Analysis and Rhetorical Techniques

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
Articular pronoun (Art)			#71										
Cataphoric expressions (Cata)	#1: 18.22	#1: 6.3	#18: 1.43, 2.12, 3.20, 4.23*, 8.11, 10.11*, 10.20, 12.18, 12.39*, 13.6, 15.3, 18.9, 18.11, 19.31, 20.9, 20.17, 22.37, 24.44a										
Dominant focal elements (Emb)			#300										
Dominant focal elements split (Emb Split)													
Historical present (solid green boxes)													
Incorporated nouns (Incorp)	#3: 7.32u, 13.19, 13.21	#2: 5.24, 5.31	#8: 6.48, 6.49, 9.11, 13.22, 15.7, 19.17, 19.31, 19.34										
Intensified verbs (dashed red boxes)													
Left-dislocated constituents (L-Dis)	#7: 6.31, 8.18, 12.8, 12.10, 12.48, 17.26, 21.20	#2: 9.24, 9.26	#16: 1.36, 6.47, 8.14, 8.15, 9.4, 9.5, 9.48*, 11.30, 12.34, 13.4, 13.34, 17.24, 17.37, 20.17, 20.18, 21.6										
Level 5	#0	#2: 9.7-8	#15: 1.4, 1.55, 1.78, 2.20, 2.26, 2.32, 8.43c, 11.50, 11.54, 12.36*, 16.4, 19.11*, 19.44, 20.46, 24.23										
Level 6	#0	#0	#4: 1.74, 1.79, 19.11c, 24.23										
Level 7	#0	#0	#2: 1.74-75										
Negative pro-forms in P2 (Constit)	#7: 4.27, 10.4, 10.22, 12.2, 14.24?, 16.13, 18.19,	#4: 5.5u, 5.36, 9.3, 9.21	#25: 1.61, 3.14, 4.24, 4.26, 4.35*, 5.14*, 5.37*, 6.35, 7.28*, 8.16*, 8.43*, 8.56, 9.36, 9.62, 10.19*, 11.33*, 15.16, 18.29, 18.34, 19.30, 23.4, 23.14, 23.15, 23.22, 23.41										
Oracular/poetic speech	#0	#0	#63: 1.13–17, 1.19–20, 1.30–33, 1.35–37, 1.42–55, 1.68–79, 2.10–12, 2.29–32, 2.34–35, 10.12–16, 13.32–34, 19.42–44										
Postposed topical subject (ThS+)			#38										
Preposed pronominal genitive (TopGen)	#1: 6.29	#0	#24: 6.47, 7.44, 7.45*, 7.48, 10.29, 11.17, 12.18, 12.35, 14.23*, 14.24*, 14.27, 14.29, 14.33, 15.30, 16.6, 16.7, 19.23, 19.35,										

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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,										

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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										

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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										
Exitus-Reditus journey			1.9-25,										
Family/Filial/Marital piety			1.5-25										
Fearing god/angels	12.4–5		1.12-13, 18.2, 18.4, 23.40	10.2, 10.22, 13.16, 13.26									
Female piety			1.6										
Foreshadowing			1.66										
Forgiveness of sins													

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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													

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During the manual prototyping phrase, we limit ourselves to clear quotations. Future NLP-based research will trace specific paraphrases of and allusions to the HB/LXX across gospel strata.

IDD 1.5: HB/LXX Intertexts

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
Mal 3.1	7.27q					1.2q		11.10q					
Isa 6.9,10			8.10q	28.26–27q		4.12q			13.14–15q				Jn 12.40q
Isa 14.13–15			10.15										
1 Kgs 17.23			7.15										
Deut 10.20			4.8q										
Deut 8.3			4.4q					4.4q					
Isa 61.1,2			4.18–19q										
Deut 6.16			4.12q					4.7q					
Ps 90.11,12			4.10–11q					4.6q					
Isa 40.3–5			3.4–6q										
Ps 30.5			23.46q										
Hos 10.8			23.30q										
Ps 109.1			20.42–43q	2.34–35q									Mt 22.44q, Mk 12.36q, Heb 1.13q
Ps 117.22,23			20.17q	4.11q									Mt 21.42q, Mk 12.10–11q, 1 Pet 2.7q
Lev 12.8			2.24q										
Exod 13.2			2.23q										
Mal 4.6			1.17q										
Isa 7.14									1.23q				
Mic 5.2									2.6q				
Hos 11.1									2.15q				
Jer 38.15									2.18q				
Isa 40.3						1.3q			3.3q	1.23q			
Deut 6.13								4.10q					
Isa 9.1,2									4.15–16q				
Isa 53.4									8.17q				
Hos 6.7									9.13q				
Mic 7.6													Mt 10.35–36q
Isa 42.1–4													Mt 12.18–21q
Ps 77.2													Mt 13.35q
Exod 20.12									15.4q				
Deut 5.16													Mk 7.10q, Eph 6.2–3q
Exod 21.16									15.4q				Mk 7.10q
Isa 29.13													Mt 15.8–9q, Mk 7.6–7q
Deut 19.15													Mt 18.16q, 2 Cor 13.1q
Gen 2.24													Mt 19.5q, Mk 10.7–8q, 1 Cor 6.16q, Eph 5.31q
Zech 9.9													Mt 21.5q, Jn 12.15q
Ps 117.26													Mt 21.9q, Lk 13.35q, Lk 19.38q, Jn 12.13q
Isa 56.7													Mt 21.13q
Jer 7.11													Mk 11.17q
Ps 8.2													Mt 21.16q

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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									

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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									

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A recent surge of scholarly interest in Marcion's *Gospel* has led to the production of several new reconstructions, namely those of BeDuhn in 2013 (BD), Roth in 2015 (R), Klinghardt in 2015/2020/2021 (K), and Nicolotti in 2019 (N), which stand alongside the classic reconstructions by Hahn in 1832 (H), Zahn in 1892 (Z), and Harnack in 1921/1924 (V), as well as that of Tsutsui in 1992 (TS).[820] The Italian translation of Gramaglia in 2017 (G) is based on Klinghardt's edition; while footnoting critical disagreements, it does not provide a self-standing, independent edition amenable to statistical analysis.[821] Thus in this section we compare the major, mutually independent editions, including our own (M), to provide a panoramic view of the breadth of scholarship and a means of evaluating respective methodological assumptions and lenses. Our first set of tables simply lists editorial decisions about what verses are included or not included (whether UN = unattested or NP = not present).

GMarc Edition Texts Compared: Verse Lists

SQE	Lk2	Type	H	Z	V	TS	BD	R	K	N	M
A001	1.1–4	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A002	1.5–25	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A003	1.26–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A004	1.39–56	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A005	1.57–80	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A007	2.1–7	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A008	2.8–20	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A009	2.21–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A011	2.39–40	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A012	2.41–52	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A013a	3.1–2a	SingleAT	3.1	3.1	3.1	3.1	3.1	3.1	3.1	3.1	3.1
A013b	3.2b–6	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A014	3.7–9	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A015	3.10–14	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A016	3.15–18	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A017	3.19–20	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A018	3.21–22	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A019	3.23–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A020	4.1–13	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A030	4.14–15	TripleUN	NP	NP	UN	UN	NP	UN	NP	NP	NP
A033	4.16–30	SingleAT	4.16, 20–23, 28–30	4.16, 23a, 28–30	4.16, 23, 29–30	4.16, 23, 28–30	4.16, 23, 29–30	4.16, 23, 29–30	4.16, 22–24, 28–30	4.16–17, 23–26, 28–30	4.16, 23, 29–30
A035	4.31–32	TripleAT	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32
A036	4.33–37	OtherAT	4.33–37	4.33–35	4.34–35	4.33–37	4.33–35	4.34–35	4.33–37	4.33–37	4.33–35
A037	4.38–39	TripleUN	4.38–39	UN	UN	UN	NP	UN	NP	NP	NP

[820] Hahn, "Evangelium Marcionis" (1832); Zahn, *Geschichte des neutestamentlichen Kanons* 2.2 (1892); Harnack, *Marcion: Das Evangelium vom Fremden Gott* (1924[2]); Tsutsui, "Das Evangeliums Marcions" (1992); BeDuhn, *First New Testament* (2013); Roth, *Text of Marcion's Gospel* (2015); Klinghardt, *Das älteste Evangelium* (2015/2020), trans. *The Oldest Gospel* (2021); Gianotto and Nicolotti, *Il Vangelo di Marcione* (2019). Since Tsutsui's edition is in Latin, we provide Greek word count estimates using a translation ratio of 1.082 based on the Vulgate having 18003 words compared to 19482 Greek words in the BibleWorks GNT4 Greek text canonical Luke. Along similar lines, BeDuhn's English-only edition is converted into Greek word count estimates using a ratio of 0.77 Greek words for every English word, which we base on 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 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 key 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 other GMarc editors have 251 (H), 245 (Z), 237 (V), 238 (R), 248 (K), 241 (N), and 237 (M). Given that cross-language quantitative conversions are inherently imprecise, the findings below for Tsutsui and BeDuhn should be taken with a grain of salt.

[821] Gramaglia, *Marcione e il Vangelo (di Luca)* (2017).

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SQE	Lk2	Type	H	Z	V	TS	BD	R	K	N	M
A038	4.40–41	TripleAT	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40b–41
A039–40	4.42–44	TripleAT	4.42–44	4.42–43	4.42–43	4.42–43	4.42–43	4.42–43	4.42–44	4.42–44	4.42–43
A041ac	5.1–3, 10–11	TripleAT	5.1–3, 10–11	5.1–3, 10–11	5.1–3, 10–11	5.1–3, 10–11	5.2–3, 10–11	5.2, 10–11	5.1–3, 10–11	5.1–3, 10–11	5.1–3, 10–11
A041b	5.4–9	OtherAT	5.4–9	5.4–9	5.4–9	5.4–9	5.6, 8–9	5.9	5.4–9	5.4–9	5.4–7, 9
A042	5.12–16	TripleAT	5.12–16	5.12–14	5.12–14	5.12–14	5.12–14	5.12–14	5.12–14	5.12–14	5.12–14
A043	5.17–26	TripleAT	5.17–26	5.18–24	5.17–25	5.17–26	5.18–22, 24–25	5.17–18, 20–21, 24, 26	5.17–26	5.17–25, 26b	5.18, 20–22, 24–26
A044	5.27–32	TripleAT	5.27–32	5.27, 31	5.27, 29–31	5.27–31	5.27, 31	5.27, 30–31	5.27–32	5.27–32	5.27–28, 31
A045	5.33–39	TripleAT	5.33–39	5.33–38	5.33–38	5.33–36a, 37–38, 36b	5.33–35, 37–38, 36	5.33–35, 37, 36	5.33–35, 37–38, 36	5.33–36a, 37–38, 36b	5.33–35, 37–38, 36
A046	6.1–4	TripleAT	6.1–4	6.1–4	6.1–4	6.1–4	6.1–4	6.1–4	6.1–4	6.1–4	6.1–4
A047	6.5–11	TripleAT	6.5–11	6.5–11	6.6–10, 5	6.6–7, 9–10, 5	6.6–10, 5	6.5–9	6.6–10, 5, 11	6.6–10, 5, 11	6.6–10, 5
A049	6.12–16	TripleAT	6.12–16	6.12–16	6.12–16	6.12–16	6.12–16	6.12–14, 16	6.12–16	6.12–16	6.12–14, 16
A077	6.17–20a	TripleAT	6.17–20a	6.17, 19a	6.17, 19–20a	6.17–20a	6.17, 19a, 20a	6.17, 19, 20a	6.17–20a	6.17–20a	6.17, 19–20a
A078	6.20b–23	DoubleAT	6.20b–23	6.20b–22, 23b	6.20b–23	6.20b–23	6.20b–23	6.20b–23	6.20b–23	6.20b–23	6.20b–23
A079	6.24–26	SingleAT	6.24–26	6.24–26	6.24–26	6.24–26	6.24–26	6.24–26	6.24–26	6.24–26	6.24–26
A080	6.27–36	DoubleAT	6.27–36	6.27–30a, 31, 34a, 35–36	6.27–30a, 31, 34a, 35–36	6.27–31, 34–36	6.27–31, 34–36	6.27–30a, 31, 34a, 35b–36	6.27–31, 34–36	6.27–30a, 31–36	6.27–30a, 31, 34a, 35c–36
A081	6.37–42	DoubleAT	6.37–42	6.37–42	6.37–42	6.37–40, 42	6.37–40, 6.42	6.37–42	6.37–42	6.37–42	6.37–40, 6.42d–e
A082	6.43–45	TripleAT	6.43–45	6.43–45	6.43, 45	6.43, 45	6.43, 45	6.43, 45	6.43–45	6.43–45	6.43, 45
A083a	6.46	DoubleAT	6.46	6.46	6.46	6.46	6.46	6.46	6.46	6.46	6.46
A083b	6.47–49	DoubleUN	6.47–49	UN	UN	UN	6.47–48	UN	NP	6.47–49	NP
A085	7.1–10	DoubleAT	7.1–10	7.1–10	7.1–10	7.1–10	7.7–9	7.2, 9	7.1–10	7.1–10	7.1–3, 6–7, 9
A086	7.11–17	SingleAT	7.11–17	7.11–17	7.11–17	7.11–16	7.12, 14–17	7.12, 14–16	7.11–17	7.11–17	7.12, 14–16
A106	7.18–23	DoubleAT	7.18–23	7.18–23	7.18–23	7.18–23	7.19–23	7.18–20, 22–23	7.18–23	7.18–23	7.18–20, 22–23
A107	7.24–35	DoubleAT	7.24–28	7.24–28	7.24–28	7.24, 26–28	7.24, 26–28	7.24, 26–28	7.24–26, 28b, 27, 28ac	7.24–28	7.24b–c, 25b, 26b–28, 31–35
A114	7.36–50	TripleAT	7.36–50	7.36–50	7.36–50	7.36–46, 50	7.36–38, 44–45, 48, 50	7.36–38, 44–48, 50	7.36–40, 44, 46, 45, 47–50	7.36–50	7.36–38, 44c–46, 50
A115	8.1–3	SingleAT	8.1–3	8.1–3	8.2–3	8.2–3	8.2–3	8.2–3	8.2–3	8.2–3	8.2–3
A122	8.4–8	TripleAT	8.4–8	8.4–8	8.4–8	8.4–8	8.4–8	8.4, 8	8.4–8	8.4–8	8.4–8
A123	8.9–10	TripleUN	8.9–10	8.9–10	8.9–10	UN	NP	UN	8.9–10a, 18, 10b	8.9–10	NP
A124	8.11–15	TripleUN	8.11–15	8.11–15	8.11–15	UN	NP	UN	8.11–15	8.11–15	NP
A125	8.16–18	TripleAT	8.16–18	8.16–18	8.16–18	8.18, 16–17	8.16–18	8.16–18	8.16–17	8.16–18	8.16–18
A135	8.19–21	TripleAT	8.20–21	8.20–21	8.20–21	8.20–21	8.20–21	8.20–21	8.20–21	8.20–21	8.20–21
A136	8.22–25	TripleAT	8.22–25	8.22–23a, 24b–25	8.22–25	8.22–25	8.22–25	8.22–25	8.22–25	8.22–25	8.22–25
A137	8.26–39	TripleAT	8.26–39	8.26–39	8.26–33	8.26–39	8.27–28, 30–32	8.27–28, 30–32	8.26–37	8.26–39	8.26–28, 30–32
A138	8.40–56	TripleAT	8.40–56	8.42b–48	8.42b–48	8.43–48	8.42–48	8.42b–46, 48	8.40–56	8.40–56	8.42b–46, 48
A142	9.1–6	TripleAT	9.1–6	9.1–6	9.1–6	9.1–3, 5–6	9.1–3, 5–6	9.1–3, 5–6	9.1–6	9.1–6	9.1–3, 5–6
A143	9.7–9	TripleAT	9.7–9	9.7–9	9.7–9	9.7–9	9.7–8	9.7–8	9.7–9	9.7–9	9.7–9
A146	9.10–17	TripleAT	9.10–17	9.10–17	9.11–17	9.12–17	9.10–14, 16–17	9.12–14, 16–17	9.10–17	9.10–17	9.10b–14, 16–17

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SQE	Lk2	Type	H	Z	V	TS	BD	R	K	N	M
A158	9.18–21	TripleAT	9.18–21	9.18–21	9.18–21	9.18–21	9.18–21	9.18–21	9.18–21	9.18–21	9.18–21
A159	9.22	TripleAT	9.22	9.22	9.22	9.22	9.22	9.22	9.22	9.22	9.22
A160	9.23–27	TripleAT	9.23–27	9.24, 26a	9.24, 26a	9.24, 26	9.24, 26	9.24, 26	9.23–27	9.23–27	9.24, 26
A161	9.28–36	TripleAT	9.28–31a, 32–36	9.28–30, 32–35	9.28–30, 32–35	9.28–36	9.28–35	9.28–31a, 32–35	9.28–31a, 33b–36	9.28–36	9.28–31a, 33–35
A163	9.37–43a	TripleAT	9.37–43a	9.40–41	9.40–41	9.37–43a	9.37–41	9.40–41	9.37–43a	9.37–43a	9.37–41
A164	9.43b–45	TripleAT	9.43b–45	9.44	9.44	9.44	9.44	9.44	9.43b–45	9.43b–45	9.44
A166	9.46–48	TripleAT	9.46–48	9.46–48	9.46–48	9.46–48	9.47–48	9.46–48	9.46–48	9.46b–48	9.46–48
A167	9.49–50	DoubleNP	9.49–50	UN	UN	UN	NP	UN	9.49–50	NP	NP
A174	9.51	TripleUN	9.51	UN	9.51	9.51	NP	UN	NP	NP	NP
A175	9.52–56	SingleAT	9.52–56	9.52–56	9.52–56	9.52–56	9.52–55	9.54–55	9.52–56	9.52b–53a, 54–56	9.52–55
A176	9.57–62	DoubleAT	9.57–62	9.57, 59–62	9.57–62	9.57–62	9.57–62	9.57–62	9.57–62	9.57–62	9.57–62
A177	10.1–11	TripleAT	10.1–11	10.1, 4–5, 7b, 9b–11	10.1, 4–5, 7–11	10.1, 4–5, 7–11	10.1–5, 7–11	10.1, 4–5, 7–11	10.1–11	10.1–11	10.1, 4–5, 7b, 9–11
A178	10.12–15	DoubleNP	NP	NP	NP	NP	NP	UN	10.12–15	10.12–15	NP
A179	10.16	DoubleAT	10.16	10.16	10.16	10.16	10.16	10.16	10.16	10.16	10.16
A180	10.17–20	OtherAT	10.17–20	10.19	10.19	10.17, 19	10.19	10.19	10.17–20	10.17–20	10.19
A181	10.21–24	DoubleAT	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24	10.21–24
A182	10.25–28	TripleAT	10.25–28	10.25–28	10.25–28	10.25–28	10.25–28	10.25–28	10.25–26a, 27–28	10.25–28	10.25–28
A183	10.29–37	SingleUN	10.29–37	UN	UN	NP	NP	UN	NP	NP	NP
A184	10.38–42	SingleUN	10.38–42	UN	UN	UN	NP	UN	10.38–42	NP	NP
A185	11.1–4	DoubleAT	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4	11.1–4
A186	11.5–8	SingleAT	11.5–8	11.5–8	11.5, 7–8	11.5–8	11.5, 7–8	11.5, 7–8	11.5–8	11.5–8	11.5, 7–8
A187	11.9–13	DoubleAT	11.9–13	11.9, 11–13	11.9, 11–13	11.9, 11–13	11.9, 11–13	11.9, 11–13	11.9–13	11.9–13	11.9–13
A188	11.14–23	TripleAT	11.14–23	11.14–19a, 20–22	11.14–22	11.14–22	11.14–15, 17–22	11.14–15, 18–22	11.14–23	11.14–23	11.14–15, 18–23
A189	11.24–26	DoubleUN	11.24–26	UN	UN	UN	NP	UN	11.24–26	11.24–26	NP
A190	11.27–28	SingleAT	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28	11.27–28
A191a	11.29	TripleAT	11.29	11.29	11.29b	11.29	11.29	11.29	11.29	11.29	11.29
A191b	11.30–32	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A192	11.33	TripleAT	11.33	11.33	11.33	11.33	11.33	11.33	11.33	11.33	11.33
A193	11.34–36	DoubleUN	11.34–36	UN	UN	UN	NP	UN	11.34, 36a, 35	11.34–36a	11.34–35
A194a	11.37–41	TripleAT	11.37–41	11.37–41	11.37–41	11.37–41	11.37–41	11.37–41	11.37–41	11.37–41	11.37–41
A194b	11.42–54	DoubleAT	11.42–48, 52–54	11.42–43, 46–47, 52	11.42–43, 46–48, 52	11.42–43, 45–48, 52	11.42–43, 46–48, 52	11.42–43, 46–48, 52	11.42–48, 52–54	11.42–48, 52–54	11.42–43, 46–48, 52
A195	12.1	TripleAT	12.1	12.1	12.1	12.1	12.1	12.1	12.1	12.1	12.1
A196	12.2–9	DoubleAT	12.2–5, 8–9	12.2–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9	12.2–5, 8–9
A197	12.10	TripleAT	12.10	12.10	12.10	12.10	12.10	12.10	12.10	12.10	12.10
A198	12.11–12	TripleAT	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12	12.11–12
A199	12.13–15	SingleAT	12.13–15	12.13–14	12.13–14	12.13–14	12.13–14	12.13–14	12.13–15	12.13–15	12.13–14
A200	12.16–21	SingleAT	12.16–21	12.16–20	12.16, 20	12.16–20	12.16–20	12.16, 19–20	12.16–20	12.16–21	12.16, 18–20
A201	12.22–32	DoubleAT	12.22–32	12.22–32	12.22–24, 27–31	12.22–24, 27–32	12.22–24, 27–32	12.22–24, 27–28, 30–32	12.22–27, 29–32	12.22–27, 29–32	12.22–24, 27–28, 30–32
A202	12.33–34	DoubleUN	12.33–34	UN	UN	UN	NP	UN	12.33–34	12.33–34	12.33a
A203	12.35–48	DoubleAT	12.35–48	12.35–48	12.35–48	12.35–48	12.35–48	12.35–48	12.35–48	12.35–48	12.35–44, 46–48

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SQE	Lk2	Type	H	Z	V	TS	BD	R	K	N	M
A204	12.49–53	DoubleAT	12.49–53	12.49a, 51, 53	12.49a, 51, 53	12.49, 51, 53	12.49–51, 53	12.49a, 51, 53	12.49–53	12.49–53	12.49a, 51, 53
A205	12.54–56	DoubleAT	12.54–56	12.54–56	12.54–56	12.56	12.56	12.56	12.54–56	12.54–56	12.56
A206	12.57–59	DoubleAT	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59	12.57–59
A207	13.1–9	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A208	13.10–17	SingleAT	13.10–17	13.10–17	13.10–17	13.10–16	13.10–16	13.14–16	13.10–17	13.10–17	13.11–16
A209	13.18–19	TripleAT	13.18–19	13.18–19	13.18–19	13.18–19	13.18–19	13.19	13.18–19	13.18–19	13.18–19
A210	13.20–21	DoubleAT	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21	13.20–21
A211	13.22–30	DoubleAT	13.25–28	13.25–28	13.25–28	13.22–28	13.25–28	13.25–28	13.23–27, 28b, 28a	13.22–28	13.24–28
A212	13.31–33	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A213	13.34–35	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A214	14.1–6	SingleUN	14.1–6	UN	UN	UN	NP	UN	14.1–6	NP	NP
A215	14.7–14	SingleAT	14.12–14	14.12–14	14.12–14	14.12–14	14.12–14	14.12, 14	14.7–14	14.7–14	14.12–14
A216	14.15–24	DoubleAT	14.15–24	14.16–23	14.16–24	14.16–24	14.16, 18–23	14.16–24	14.15–24	14.15–24	14.16–24
A217	14.25–33	DoubleAT	14.25–33	UN	UN	UN	14.26, 33	UN	14.25–33	NP	14.26, 33
A218	14.34–35	TripleUN	14.34–35	UN	UN	UN	NP	UN	14.34–35	NP	14.34–35
A219	15.1–7	DoubleAT	15.1–7	15.3–7	15.3–7	15.3–7	15.4–5, 7	15.3–7	15.3–5, 7	15.1–7	15.4–7
A220	15.8–10	SingleAT	15.8–10	15.8–10	15.8–10	15.8–10	15.8, 10	15.8–10	15.8, 10	15.8–10	15.8–10
A221	15.11–32	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A222	16.1–9	SingleAT	16.1–9	16.1–7, 9a	16.1–9a	16.1–7, 9	16.1–7, 9	16.2, 4–7, 9a	16.1–7, 8b–9	16.1–9	16.2, 4–7, 9a
A223	16.10–12	SingleAT	16.10–12	16.11–12	16.11–12	16.11–12	16.11–12	16.11–12	16.10–12	16.10–12	16.11–12
A224	16.13	DoubleAT	16.13	16.13	16.13	16.13	16.13	16.13	16.13	16.13	16.13
A225	16.14–15	SingleAT	16.14–15	16.14–15	16.14–15a	16.14–15	16.14–15	16.14–15	16.14–15	16.14–15	16.14–15
A226	16.16–17	DoubleAT	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17	16.16–17
A227	16.18	TripleAT	16.18	16.18	16.18	16.18	16.18	16.18	16.18	16.18	16.18
A228	16.19–31	SingleAT	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31	16.19–31
A229	17.1–3a	TripleAT	17.1–3a	17.1–3a	17.1–2	17.1–2	17.1–3a	17.1–2	17.1–3a	17.1–3a	17.1–2
A230	17.3b–4	DoubleAT	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4	17.3b–4
A231	17.5–6	DoubleUN	17.5–6	UN	UN	UN	NP	UN	17.5–6	17.5–6	NP
A232	17.7–10	SingleUN	NP	NP	NP	NP	NP	UN	17.7–10	17.7–10a	NP
A233	17.11–19	SingleAT	17.11–14, 4.27, 17.15–19	17.12–14a, 4.27, 17.14b–19	17.11–13, 14a, 4.27, 17.14b–19	17.11–19, 4.27	17.11–12, 14a, 4.27, 17.14b–19	17.11–12, 4.27, 17.14–19	17.11–18 4.27, 17.19	17.11–13, 4.27, 17.14–19	17.12b, 14, 4.27, 17.15–19
A234	17.20–21	TripleAT	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21	17.20–21
A235	17.22–37	TripleAT	17.22–37	17.22, 25–32	17.22, 25–32	17.22, 25–29, 32	17.22, 25–26, 28, 32	17.22, 25–26, 28, 32	17.22–37	17.22–37	17.22, 25–26, 28, 32
A236	18.1–8	SingleAT	18.1–8	18.1–8	18.1–8	18.1–7	18.1–7	18.1–3, 5, 7	18.1–8	18.1–8	18.1–8
A237	18.9–14	SingleAT	18.9–14	18.9–14	18.9–14	18.9–14	18.9–14	18.10–14	18.9–14	18.9–14	18.10–11, 13–14
A253	18.15–17	TripleUN	18.15–17	UN	18.15–17	18.15–17	18.16	18.16	18.15–17	18.15–17	NP
A254	18.18–23	TripleAT	18.18–23	18.18–23	18.18–22	18.18–22	18.18–22	18.18–22	18.18–23	18.18–23	18.18–23
A255	18.24–30	TripleUN	18.24–30	18.24–30	UN	UN	18.24	UN	18.24, 26–30	NP	NP
A262	18.31–34	TripleNP	NP	18.34	NP/UN	NP/UN	NP	NP/UN	NP	NP/18.34	NP
A264	18.35–43	TripleAT	18.35–43	18.35–43	18.35–43	18.35–43	18.35–43	18.35–43	18.35–38, 40–43	18.35–43	18.35–43
A265	19.1–10	SingleAT	19.1–10	19.1–9a, 10	19.1–10	19.2–10	19.2, 6, 8–10	19.2, 6, 8–10	19.1–6, 8–10	19.1–10	19.2, 6, 8–10

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SQE	Lk2	Type	H	Z	V	TS	BD	R	K	N	M
A266	19.11–27	DoubleAT	19.11–27	19.11–26	19.11–26	19.11, 13–22, 24–26	19.11–13, 15–24, 26	19.11, 13, 22–23, 26	19.11–13, 15–18, 20–24, 26, 27b	19.11–24, 26–27	19.11, 13, 22–23, 26
A269	19.28–40	TripleNP	19.28/NP	19.28/NP	NP	19.28/NP	NP	UN/NP	19.28, 36–40	19.28/NP	NP
A270	19.41–44	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A273	19.45–47a	TripleNP	19.47a	NP/UN	NP	NP/UN	NP	NP/UN	NP	NP	NP
A274	19.47b–48	OtherUN	19.47b–48	UN	UN	UN	NP	UN	NP	NP	NP
A276	20.1–8	TripleAT	20.1–8	20.1–8	20.1–8	20.1–8	20.1–8	20.1, 4–8	20.1–8	20.1–8	20.1–8
A278	20.9–18	TripleNP	NP	NP	NP	NP	NP	NP/UN	NP	NP	NP
A280	20.19–26	TripleAT	20.19–26	20.19a, 21–26	20.19–26	20.19–25	20.19, 21–25	20.19, 24–25	20.19–26	20.19–26	20.19, 24–25
A281	20.27–40	TripleAT	20.27–36, 39–40	20.27–36, 39	20.27–36, 39	20.27–36, 39	20.27–31, 33–36, 39	20.27–31, 33–36, 39	20.27–36, 39–40	20.27–36, 39–40	20.27–29, 33–36, 39
A283	20.41–44	TripleAT	20.41–44	20.41–44	20.41–44	20.41–44	20.41–42, 44	20.41, 44	20.41–44	20.41–44	20.41, 44
A284	20.45–47	TripleUN	20.45–47	UN	UN	UN	NP	UN	20.45–47	NP	NP
A286	21.1–4	OtherUN	NP	UN	UN	UN	NP	UN	21.1–4	NP	NP
A287	21.5–6	TripleUN	21.5–6	21.5–6	21.5–6	UN	NP	UN	21.5–6	21.5–6	NP
A288	21.7–11	TripleAT	21.7–11	21.7–11	21.7–11	21.7–11	21.7–11	21.7–11	21.7–11	21.7–11	21.7–11
A289	21.12–19	TripleAT	21.12–17, 19	21.12–17, 19	21.12–17, 19	21.12–17, 19	21.12–17, 19	21.12–17, 19	21.12–17, 19	21.12–17, 19	21.12–17, 19
A290a	21.20	TripleAT	21.20	21.20	21.20	21.20	21.20	21.20	21.20	21.20	21.20
A290b	21.21–24	TripleNP	21.23–24	NP	NP	NP	NP	NP/UN	21.23–24	21.23–24	NP
A292	21.25–28	TripleAT	21.25–28	21.25–28	21.25–28	21.25–28	21.25–28	21.25–28	21.25–28	21.25–28	21.25–28
A293	21.29–33	TripleAT	21.29–33	21.29–33	21.29–33	21.29–33	21.29–33	21.29–33	21.29–33	21.29–33	21.29–33
A295	21.34–36	TripleAT	21.34–36	21.34–35a	21.34–35a	21.34–35	21.34–35	21.34–35a	21.34–36	21.34–36	21.34–35a
A301	21.37–38	SingleAT	21.37–38	21.37–38	21.37–38	21.37–38	21.37–38	21.37–38	21.37–38	21.37–38	21.37–38
A305	22.1–2	TripleAT	22.1–2	22.1	22.1	22.1	22.1	22.1	22.1–2	22.1–2	22.1
A307	22.3–6	TripleAT	22.3–6	22.3–5	22.3–5	22.3–5	22.3–5	22.3–5	22.4–6	22.3–6	22.3–5
A308	22.7–14	TripleAT	22.7–14	22.8, 14	22.8, 14	22.7–8, 14	22.8, 14	22.8, 14	22.7–14	22.7–14	22.8, 14
A311	22.15–20	TripleAT	22.15, 19–20	22.15, 19–20	22.15, 19–20	22.15, 19–20	22.15, 19–20	22.15, 17, 19–20	22.15, 17–19	22.15, 17–20	22.15, 17, 19–20
A312	22.21–23	TripleAT	22.21–23	22.22b	22.22b	22.22b	22.22	22.22b	22.21–23	22.21–22	22.22b
A313	22.24–30	TripleUN	22.24–29	UN	UN	UN	NP	UN	22.24–30	NP	NP
A315	22.31–34	TripleAT	22.31–34	22.31–34	22.34	22.33–34	22.33–34	22.33–34	22.31, 33–34	22.31–34	22.33–34
A316	22.35–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A330	22.39–46	TripleAT	22.39–41, 45–46	22.41	22.41	22.41	22.41, 45–46	22.41	22.39–42, 45–46	22.39–46	22.41
A331a	22.47–49, 52–53	TripleAT	22.47–48, 52–53	22.47, 52–53	22.47–48	22.47–48	22.47–48	22.47–48	22.47–48, 52–53	22.47–48, 52–53	22.47–48
A331b	22.50–51	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A332	22.54–71	TripleAT	22.54–71	22.54–64, 66–67, 69–70	22.63–64, 66–67, 69–70	22.63–64, 66–67, 69–70	22.54, 56–61, 63–64, 66–67, 69–70	22.63–64, 66–67, 69–71	22.54–61, 63–67, 69–71	22.63–71	22.63–64, 66–67, 69–71
A334/6	23.1–5	TripleAT	23.1–5	23.1–3	23.1–3	23.1–4	23.1–3	23.1–3	23.1–5	23.1–5	23.1–3
A337	23.6–12	SingleAT	23.6–12	23.6–12	23.6–12	23.6–12	23.6–9	23.7–9	23.6–12	23.6–12	23.7–9
A338	23.13–16	SingleUN	23.13–16	UN	UN	UN	NP	UN	23.13–16	23.13–16	NP
A339	23.17–23	TripleAT	23.18–19, 17, 20–23	23.18–23	23.18–23	23.18–23	23.18	23.18–19, 22–23	23.18–19, 17, 20–23	23.18–23	23.18–19
A341	23.24–25	TripleAT	23.24–25	23.24–25	23.24–25	23.24–25	23.25	23.25	23.24–25	23.24–25	23.25

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SQE	Lk2	Type	H	Z	V	TS	BD	R	K	N	M
A343a	23.26	TripleUN	23.26	UN	UN	UN	NP	UN	23.26	NP	NP
A343b	23.27–31	SingleUN	23.27–31	UN	UN	UN	NP	UN	23.27–31	NP	NP
A344	23.32–34	TripleAT	23.32–34	23.33	23.32–34a	23.32–34a	23.32–34	23.32–34	23.32–33	23.32–34	23.32b–34a
A345	23.35–38	TripleUN	23.35–38	23.35–36	UN	NP	NP	UN	23.35–38	23.35–38	NP
A346	23.39–43	SingleNP	23.39–42	UN/NP	UN/NP	NP	NP	UN/NP	23.39–42	23.39–42	NP
A347–8	23.44–49	TripleAT	23.44–46	23.44–46	23.44–46	23.44–46	23.44–46	23.44–46	23.44–45a, 46, 45b, 47–49	23.44–45a, 46, 45b, 47–49	23.44–46
A350	23.50–53	TripleAT	23.50–53	23.50–53	23.50–53	23.50–53	23.50–53	23.50–53	23.50, 53	23.50–53	23.50–53
A352a	23.54–24.1	TripleAT	23.54–24.1	23.54–24.1	23.55–56, 24.1	23.55–56, 24.1	23.55–24.1	23.55–56, 24.1	23.54–24.1	23.54–24.1	23.55–56, 24.1
A352b	24.2–9	TripleAT	24.2–9	24.2–7, 9	24.3–7, 9	24.3–7, 9	24.3–7, 9	24.3–7, 9	24.2–9	24.2–9	24.3–7, 9
A353	24.10–12	OtherAT	24.10–12	24.10–11	24.10–11	24.10–11	24.11	24.11	24.10–11	24.10–11	24.10–11
A355	24.13–35	OtherAT	24.13–26, 28–35	24.13–21a, 25–26, 30–31	24.13–21a, 25–26, 30–31	24.13–21, 25–26, 28–31, 33–35	24.13, 15–19, 21, 25–26, 30–31	24.13, 15–16, 18–19, 21a, 25–26, 30–31	24.13–23, 25–26, 28–35	24.13–35	24.13, 15, 21a, 25–26, 30b–31
A356	24.36–43	OtherAT	24.36–43	24.37–39, 41	24.37–39, 41–43	24.36–39, 41–43	24.37–39, 41–44	24.37–39, 41–43	24.36–39, 41–43	24.36–39, 41–43	24.37–39, 41–43
A365a	24.44–50	TripleAT	24.44, 46–47	24.47	24.47	24.44–50	24.47	24.47	24.50	24.44–49	24.47
A365b	24.51–53	OtherUN	NP	UN	UN	24.51–53	NP	UN	24.51–53	NP	NP

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SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A001	1.1–4	SingleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A002	1.5–25	SingleNP	21	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A003	1.26–38	SingleNP	13	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A004	1.39–56	SingleNP	18	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A005	1.57–80	SingleNP	24	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A007	2.1–7	SingleNP	7	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A008	2.8–20	SingleNP	13	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A009	2.21–38	SingleNP	18	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A011	2.39–40	SingleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A012	2.41–52	SingleNP	12	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A013a	3.1–2a	SingleAT	1.5	1	0.5	1	1	1	1	1	1	1	67%	33%	67%	67%	67%	67%	67%	67%	67%
A013b	3.2b–6	TripleNP	4.5	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A014	3.7–9	DoubleNP	3	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A015	3.10–14	SingleNP	5	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A016	3.15–18	TripleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A017	3.19–20	TripleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A018	3.21–22	TripleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A019	3.23–38	SingleNP	16	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A020	4.1–13	DoubleNP	13	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A030	4.14–15	TripleUN	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A033	4.16–30	SingleAT	15	8	4.5	4	5	4	4	7	9	4	53%	30%	27%	33%	27%	27%	47%	60%	27%
A035	4.31–32	TripleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A036	4.33–37	OtherAT	5	5	3	2	5	3	2	5	5	3	100%	60%	40%	100%	60%	40%	100%	100%	60%
A037	4.38–39	TripleUN	2	2	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A038	4.40–41	TripleAT	2	2	2	2	2	2	2	2	2	1.5	100%	100%	100%	100%	100%	100%	100%	100%	75%
A039–40	4.42–44	TripleAT	3	3	2	2	2	2	2	3	3	2	100%	67%	67%	67%	67%	67%	100%	100%	67%
A041ac	5.1–3, 10–11	TripleAT	5	5	5	5	5	4	3	5	5	5	100%	100%	100%	100%	80%	60%	100%	100%	100%
A041b	5.4–9	OtherAT	6	6	6	6	6	3	1	6	6	5	100%	100%	100%	100%	50%	17%	100%	100%	83%
A042	5.12–16	TripleAT	5	5	3	3	3	3	3	3	3	3	100%	60%	60%	60%	60%	60%	60%	60%	60%
A043	5.17–26	TripleAT	10	10	7	9	10	7	6	10	9.5	6	100%	70%	90%	100%	70%	60%	100%	95%	60%
A044	5.27–32	TripleAT	6	6	2	4	5	2	3	6	6	3	100%	33%	67%	83%	33%	50%	100%	100%	50%
A045	5.33–39	TripleAT	7	7	6	6	6	6	5	6	6	6	100%	86%	86%	86%	86%	71%	86%	86%	86%
A046	6.1–4	TripleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A047	6.5–11	TripleAT	7	7	7	6	5	6	5	7	7	6	100%	100%	86%	71%	86%	71%	100%	100%	86%
A049	6.12–16	TripleAT	5	5	5	5	5	5	4	5	5	4	100%	100%	100%	100%	100%	80%	100%	100%	80%
A077	6.17–20a	TripleAT	3.5	3.5	1.5	2.5	3.5	2	2.5	3.5	3.5	2.5	100%	43%	71%	100%	57%	71%	100%	100%	71%
A078	6.20b–23	DoubleAT	3.5	3.5	3	3.5	3.5	3.5	3.5	3.5	3.5	3.5	100%	86%	100%	100%	100%	100%	100%	100%	100%
A079	6.24–26	SingleAT	3	3	3	3	3	3	3	3	3	3	100%	100%	100%	100%	100%	100%	100%	100%	100%
A080	6.27–36	DoubleAT	10	10	7	6	8	8	6.5	8	9.5	6.5	100%	70%	60%	80%	80%	65%	80%	95%	65%
A081	6.37–42	DoubleAT	6	6	6	6	5	5	6	6	6	4.5	100%	100%	100%	83%	83%	100%	100%	100%	75%
A082	6.43–45	TripleAT	3	3	3	2	2	2	2	3	3	2	100%	100%	67%	67%	67%	67%	100%	100%	67%
A083a	6.46	DoubleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%

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SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A083b	6.47–49	DoubleUN	3	3	0	0	0	2	0	0	3	0	100%	0%	0%	0%	67%	0%	0%	100%	0%
A085	7.1–10	DoubleAT	10	10	10	10	10	3	2	10	10	6	100%	100%	100%	100%	30%	20%	100%	100%	60%
A086	7.11–17	SingleAT	7	7	7	7	6	5	4	7	7	4	100%	100%	100%	86%	71%	57%	100%	100%	57%
A106	7.18–23	DoubleAT	6	6	6	6	6	5	5	6	6	5	100%	100%	100%	100%	83%	83%	100%	100%	83%
A107	7.24–35	DoubleAT	12	5	5	5	4	4	4	5	5	8.5	42%	42%	42%	33%	33%	33%	42%	42%	71%
A114	7.36–50	TripleAT	15	15	15	15	12	7	9	12	15	6.5	100%	100%	100%	80%	47%	60%	80%	100%	43%
A115	8.1–3	SingleAT	3	3	3	2	2	2	2	2	3	2	100%	100%	67%	67%	67%	67%	67%	100%	67%
A122	8.4–8	TripleAT	5	5	5	2	5	5	2	5	5	5	100%	100%	40%	100%	100%	40%	100%	100%	100%
A123	8.9–10	TripleUN	2	2	2	2	0	0	0	3	2	0	100%	100%	100%	0%	0%	0%	150%	100%	0%
A124	8.11–15	TripleUN	5	5	5	5	0	0	0	5	5	0	100%	100%	100%	0%	0%	0%	100%	100%	0%
A125	8.16–18	TripleAT	3	3	3	3	3	3	3	2	3	3	100%	100%	100%	100%	100%	100%	67%	100%	100%
A135	8.19–21	TripleAT	3	2	2	2	2	2	2	2	2	2	67%	67%	67%	67%	67%	67%	67%	67%	67%
A136	8.22–25	TripleAT	4	4	3	4	4	4	4	4	4	4	100%	75%	100%	100%	100%	100%	100%	100%	100%
A137	8.26–39	TripleAT	14	14	14	8	14	5	5	12	14	6	100%	100%	57%	100%	36%	36%	86%	100%	43%
A138	8.40–56	TripleAT	17	17	6.5	6.5	6	7	5.5	17	17	5.5	100%	38%	38%	35%	41%	32%	100%	100%	32%
A142	9.1–6	TripleAT	6	6	6	6	5	5	5	6	6	5	100%	100%	100%	83%	83%	83%	100%	100%	83%
A143	9.7–9	TripleAT	3	3	3	3	3	2	2	3	3	3	100%	100%	100%	100%	67%	67%	100%	100%	100%
A146	9.10–17	TripleAT	8	8	8	7	6	7	5	8	8	6.5	100%	100%	88%	75%	88%	63%	100%	100%	81%
A158	9.18–21	TripleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A159	9.22	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A160	9.23–27	TripleAT	5	5	1.5	1.5	2	2	2	5	5	2	100%	30%	30%	40%	40%	40%	100%	100%	40%
A161	9.28–36	TripleAT	9	8.5	7	7	9	8	7.5	7	9	6.5	94%	78%	78%	100%	89%	83%	78%	100%	72%
A163	9.37–43a	TripleAT	6.5	6.5	2	2	6.5	5	2	6.5	6.5	5	100%	31%	31%	100%	77%	31%	100%	100%	77%
A164	9.43b–45	TripleAT	2.5	2.5	1	1	1	1	1	2.5	2.5	1	100%	40%	40%	40%	40%	40%	100%	100%	40%
A166	9.46–48	TripleAT	3	3	3	3	3	2	3	3	2.5	3	100%	100%	100%	100%	67%	100%	100%	83%	100%
A167	9.49–50	DoubleNP	2	2	0	0	0	0	0	2	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A174	9.51	TripleUN	1	1	0	1	1	0	0	0	0	0	100%	0%	100%	100%	0%	0%	0%	0%	0%
A175	9.52–56	SingleAT	5	5	5	0	5	4	2	5	4	4	100%	100%	0%	100%	80%	40%	100%	80%	80%
A176	9.57–62	DoubleAT	6	6	5	6	6	6	6	6	6	6	100%	83%	100%	100%	100%	100%	100%	100%	100%
A177	10.1–11	TripleAT	11	11	6	8	8	10	8	11	11	6.5	100%	55%	73%	73%	91%	73%	100%	100%	59%
A178	10.12–15	DoubleNP	4	0	0	0	0	0	0	4	4	0	0%	0%	0%	0%	0%	0%	100%	100%	0%
A179	10.16	DoubleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A180	10.17–20	OtherAT	4	4	1	1	2	1	1	4	4	1	100%	25%	25%	50%	25%	25%	100%	100%	25%
A181	10.21–24	DoubleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A182	10.25–28	TripleAT	4	4	4	4	4	4	4	3.5	4	4	100%	100%	100%	100%	100%	100%	88%	100%	100%
A183	10.29–37	SingleUN	9	9	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A184	10.38–42	SingleUN	5	5	0	0	0	0	0	5	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A185	11.1–4	DoubleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A186	11.5–8	SingleAT	4	4	4	3	4	3	3	4	4	3	100%	100%	75%	100%	75%	75%	100%	100%	75%
A187	11.9–13	DoubleAT	5	5	4	4	4	4	4	5	5	5	100%	80%	80%	80%	80%	80%	100%	100%	100%
A188	11.14–23	TripleAT	10	10	9.5	9	9	8	7	10	10	8	100%	95%	90%	90%	80%	70%	100%	100%	80%
A189	11.24–26	DoubleUN	3	3	0	0	0	0	0	3	3	0	100%	0%	0%	0%	0%	0%	100%	100%	0%
A190	11.27–28	SingleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%

SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A191a	11.29	TripleAT	1	1	1	0.5	1	1	1	1	1	1	100%	100%	50%	100%	100%	100%	100%	100%	100%
A191b	11.30–32	DoubleNP	3	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A192	11.33	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A193	11.34–36	DoubleUN	3	3	0	0	0	0	0	2.5	2.5	2	100%	0%	0%	0%	0%	0%	83%	83%	67%
A194a	11.37–41	TripleAT	5	5	5	5	5	4	5	5	5	5	100%	100%	100%	100%	80%	100%	100%	100%	100%
A194b	11.42–54	DoubleAT	13	10	5	6	7	6	6	10	10	6	77%	38%	46%	54%	46%	46%	77%	77%	46%
A195	12.1	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A196	12.2–9	DoubleAT	8	6	8	6	6	6	6	6	6	6	75%	100%	75%	75%	75%	75%	75%	75%	75%
A197	12.10	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A198	12.11–12	TripleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A199	12.13–15	SingleAT	3	3	2	2	2	2	2	3	3	2	100%	67%	67%	67%	67%	67%	100%	100%	67%
A200	12.16–21	SingleAT	6	6	5	2	5	5	3	5	6	4	100%	83%	33%	83%	83%	50%	83%	100%	67%
A201	12.22–32	DoubleAT	11	11	11	8	9	9	8	10	10	8	100%	100%	73%	82%	82%	73%	91%	91%	73%
A202	12.33–34	DoubleUN	2	2	0	0	0	0	0	2	2	0.5	100%	0%	0%	0%	0%	0%	100%	100%	25%
A203	12.35–48	DoubleAT	14	14	14	14	14	14	14	14	14	13	100%	100%	100%	100%	100%	100%	100%	100%	93%
A204	12.49–53	DoubleAT	5	5	2.5	3	3	4	2.5	5	5	2.5	100%	50%	60%	60%	80%	50%	100%	100%	50%
A205	12.54–56	DoubleAT	3	3	3	3	1	1	1	3	3	1	100%	100%	100%	33%	33%	33%	100%	100%	33%
A206	12.57–59	DoubleAT	3	3	3	3	3	3	3	3	3	3	100%	100%	100%	100%	100%	100%	100%	100%	100%
A207	13.1–9	SingleNP	9	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A208	13.10–17	SingleAT	8	8	8	8	7	7	3	8	8	6	100%	100%	100%	88%	88%	38%	100%	100%	75%
A209	13.18–19	TripleAT	2	2	2	2	2	2	1	2	2	2	100%	100%	100%	100%	100%	50%	100%	100%	100%
A210	13.20–21	DoubleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A211	13.22–30	DoubleAT	9	4	4	4	7	4	4	6	7	5	44%	44%	44%	78%	44%	44%	67%	78%	56%
A212	13.31–33	SingleNP	3	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A213	13.34–35	DoubleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A214	14.1–6	SingleUN	6	6	0	0	0	0	0	6	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A215	14.7–14	SingleAT	8	3	3	3	3	3	2	8	8	3	38%	38%	38%	38%	38%	25%	100%	100%	38%
A216	14.15–24	DoubleAT	10	10	8	9	9	7	9	10	10	9	100%	80%	90%	90%	70%	90%	100%	100%	90%
A217	14.25–33	DoubleAT	9	9	0	0	0	2	0	9	0	2	100%	0%	0%	0%	22%	0%	100%	0%	22%
A218	14.34–35	TripleUN	2	2	0	0	0	0	0	2	0	2	100%	0%	0%	0%	0%	0%	100%	0%	100%
A219	15.1–7	DoubleAT	7	7	5	5	5	3	5	4	7	4	100%	71%	71%	71%	43%	71%	57%	100%	57%
A220	15.8–10	SingleAT	3	3	3	3	3	2	3	2	3	3	100%	100%	100%	100%	67%	100%	67%	100%	100%
A221	15.11–32	SingleNP	22	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A222	16.1–9	SingleAT	9	9	7.5	8.5	8	8	5.5	8.5	9	4.5	100%	83%	94%	89%	89%	61%	94%	100%	50%
A223	16.10–12	SingleAT	3	3	2	2	2	2	2	3	3	2	100%	67%	67%	67%	67%	67%	100%	100%	67%
A224	16.13	DoubleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A225	16.14–15	SingleAT	2	2	2	1.5	2	2	2	2	2	2	100%	100%	75%	100%	100%	100%	100%	100%	100%
A226	16.16–17	DoubleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A227	16.18	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A228	16.19–31	SingleAT	13	13	13	13	13	13	13	13	13	13	100%	100%	100%	100%	100%	100%	100%	100%	100%
A229	17.1–3a	TripleAT	2.5	2.5	2.5	2	2	2.5	2	2.5	2.5	2	100%	100%	80%	80%	100%	80%	100%	100%	80%
A230	17.3b–4	DoubleAT	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	100%	100%	100%	100%	100%	100%	100%	100%	100%
A231	17.5–6	DoubleUN	2	2	0	0	0	0	0	2	2	0	100%	0%	0%	0%	0%	0%	100%	100%	0%

SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A232	17.7–10	SingleUN	4	0	0	0	0	0	0	4	3.5	0	0%	0%	0%	0%	0%	0%	100%	88%	0%
A233	17.11–19	SingleAT	9	10	9	10	10	9	9	10	10	7.5	111%	100%	111%	111%	100%	100%	111%	111%	83%
A234	17.20–21	TripleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A235	17.22–37	TripleAT	16	16	9	9	7	5	5	16	16	5	100%	56%	56%	44%	31%	31%	100%	100%	31%
A236	18.1–8	SingleAT	8	8	8	8	7	7	5	8	8	8	100%	100%	100%	88%	88%	63%	100%	100%	100%
A237	18.9–14	SingleAT	6	6	6	6	6	6	5	6	6	4	100%	100%	100%	100%	100%	83%	100%	100%	67%
A253	18.15–17	TripleUN	3	3	0	3	3	1	1	3	3	0	100%	0%	100%	100%	33%	33%	100%	100%	0%
A254	18.18–23	TripleAT	6	6	6	5	5	5	5	6	6	6	100%	100%	83%	83%	83%	83%	100%	100%	100%
A255	18.24–30	TripleUN	7	7	7	0	0	1	0	6	0	0	100%	100%	0%	0%	14%	0%	86%	0%	0%
A262	18.31–34	TripleNP	4	0	1	0	0	0	0	0	1	0	0%	25%	0%	0%	0%	0%	0%	25%	0%
A264	18.35–43	TripleAT	9	9	9	9	9	9	9	8	9	9	100%	100%	100%	100%	100%	100%	89%	100%	100%
A265	19.1–10	SingleAT	10	10	9.5	5	9	5	5	9	10	5	100%	95%	50%	90%	50%	50%	90%	100%	50%
A266	19.11–27	DoubleAT	17	17	16	16	14	14	5	13.5	16	5	100%	94%	94%	82%	82%	29%	79%	94%	29%
A269	19.28–40	TripleNP	13	1	1	0	1	0	0	6	1	0	8%	8%	0%	8%	0%	0%	46%	8%	0%
A270	19.41–44	SingleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A273	19.45–47a	TripleNP	2.5	0.5	0	0	0	0	0	0	0	0	20%	0%	0%	0%	0%	0%	0%	0%	0%
A274	19.47b–48	OtherUN	1.5	1.5	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A276	20.1–8	TripleAT	8	8	8	8	8	8	6	8	8	8	100%	100%	100%	100%	100%	75%	100%	100%	100%
A278	20.9–18	TripleNP	10	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A280	20.19–26	TripleAT	8	8	6.5	8	7	6	3	8	8	3	100%	81%	100%	88%	75%	38%	100%	100%	38%
A281	20.27–40	TripleAT	14	12	11	11	11	10	10	12	12	8	86%	79%	79%	79%	71%	71%	86%	86%	57%
A283	20.41–44	TripleAT	4	4	4	4	4	3	2	4	4	2	100%	100%	100%	100%	75%	50%	100%	100%	50%
A284	20.45–47	TripleUN	3	3	0	0	0	0	0	3	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A286	21.1–4	OtherUN	4	0	0	0	0	0	0	4	0	0	0%	0%	0%	0%	0%	0%	100%	0%	0%
A287	21.5–6	TripleUN	2	2	2	2	0	0	0	2	2	0	100%	100%	100%	0%	0%	0%	100%	100%	0%
A288	21.7–11	TripleAT	5	5	5	5	5	5	5	5	5	5	100%	100%	100%	100%	100%	100%	100%	100%	100%
A289	21.12–19	TripleAT	8	7	7	7	7	7	7	7	7	7	88%	88%	88%	88%	88%	88%	88%	88%	88%
A290a	21.20	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A290b	21.21–24	TripleNP	4	2	0	0	0	0	0	2	2	0	50%	0%	0%	0%	0%	0%	50%	50%	0%
A292	21.25–28	TripleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A293	21.29–33	TripleAT	5	5	5	5	5	5	5	5	5	5	100%	100%	100%	100%	100%	100%	100%	100%	100%
A295	21.34–36	TripleAT	3	3	1.5	1.5	2	2	1.5	3	3	1.5	100%	50%	50%	67%	67%	50%	100%	100%	50%
A301	21.37–38	SingleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A305	22.1–2	TripleAT	2	2	1	1	1	1	1	2	2	1	100%	50%	50%	50%	50%	50%	100%	100%	50%
A307	22.3–6	TripleAT	4	4	3	3	3	3	3	3	4	3	100%	75%	75%	75%	75%	75%	75%	100%	75%
A308	22.7–14	TripleAT	8	8	2	2	3	2	2	8	8	2	100%	25%	25%	38%	25%	25%	100%	100%	25%
A311	22.15–20	TripleAT	6	3	3	3	3	3	4	4	5	4	50%	50%	50%	50%	50%	67%	67%	83%	67%
A312	22.21–23	TripleAT	3	3	0.5	0.5	0.5	1	0.5	3	2	0.5	100%	17%	17%	17%	33%	17%	100%	67%	17%
A313	22.24–30	TripleUN	7	6	0	0	0	0	0	7	0	0	86%	0%	0%	0%	0%	0%	100%	0%	0%
A315	22.31–34	TripleAT	4	4	4	1	2	2	2	3	4	2	100%	100%	25%	50%	50%	50%	75%	100%	50%
A316	22.35–38	SingleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A330	22.39–46	TripleAT	8	5	1	1	1	3	1	6	8	1	63%	13%	13%	13%	38%	13%	75%	100%	13%
A331a	22.47–49, 52–53	TripleAT	5	4	3	2	2	2	2	4	4	2	80%	60%	40%	40%	40%	40%	80%	80%	40%

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SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A331b	22.50–51	SingleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A332	22.54–71	TripleAT	18	18	15	6	6	14	7	16	9	7	100%	83%	33%	33%	78%	39%	89%	50%	39%
A334/6	23.1–5	TripleAT	5	5	3	3	4	3	3	5	5	3	100%	60%	60%	80%	60%	60%	100%	100%	60%
A337	23.6–12	SingleAT	7	7	7	7	7	4	3	7	7	3	100%	100%	100%	100%	57%	43%	100%	100%	43%
A338	23.13–16	SingleUN	4	4	0	0	0	0	0	4	4	0	100%	0%	0%	0%	0%	0%	100%	100%	0%
A339	23.17–23	TripleAT	7	7	6	6	6	1	4	7	6	2	100%	86%	86%	86%	14%	57%	100%	86%	29%
A341	23.24–25	TripleAT	2	2	2	2	2	1	1	2	2	1	100%	100%	100%	100%	50%	50%	100%	100%	50%
A343a	23.26	TripleUN	1	1	0	0	0	0	0	1	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A343b	23.27–31	SingleUN	5	5	0	0	0	0	0	5	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A344	23.32–34	TripleAT	3	3	1	2.5	2.5	3	3	2	3	2	100%	33%	83%	83%	100%	100%	67%	100%	67%
A345	23.35–38	TripleUN	4	4	2	0	0	0	0	4	4	0	100%	50%	0%	0%	0%	0%	100%	100%	0%
A346	23.39–43	SingleNP	5	4	0	0	0	0	0	4	4	0	80%	0%	0%	0%	0%	0%	80%	80%	0%
A347–8	23.44–49	TripleAT	6	3	3	3	3	3	3	6	6	3	50%	50%	50%	50%	50%	50%	100%	100%	50%
A350	23.50–53	TripleAT	4	4	4	4	4	4	4	2	4	4	100%	100%	100%	100%	100%	100%	50%	100%	100%
A352a	23.54–24.1	TripleAT	4	4	4	3	3	3	3	4	4	3	100%	100%	75%	75%	75%	75%	100%	100%	75%
A352b	24.2–9	TripleAT	8	8	7	6	6	6	6	8	8	6	100%	88%	75%	75%	75%	75%	100%	100%	75%
A353	24.10–12	OtherAT	3	3	2	2	2	1	1	2	2	2	100%	67%	67%	67%	33%	33%	67%	67%	67%
A355	24.13–35	OtherAT	23	22	12.5	12.5	18	11	9.5	21	23	6	96%	54%	54%	78%	48%	41%	91%	100%	26%
A356	24.36–43	OtherAT	8	8	4	6	7	7	6	7	7	6	100%	50%	75%	88%	88%	75%	88%	88%	75%
A365a	24.44–50	TripleAT	7	3	1	1	7	1	1	1	6	1	43%	14%	14%	100%	14%	14%	14%	86%	14%
A365b	24.51–53	OtherUN	3	0	0	0	3	0	0	3	0	0	0%	0%	0%	100%	0%	0%	100%	0%	0%

SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A001	1.1–4	SingleNP	42	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A002	1.5–25	SingleNP	377	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A003	1.26–38	SingleNP	209	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A004	1.39–56	SingleNP	232	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A005	1.57–80	SingleNP	326	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A007	2.1–7	SingleNP	104	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A008	2.8–20	SingleNP	207	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A009	2.21–38	SingleNP	311	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A011	2.39–40	SingleNP	31	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A012	2.41–52	SingleNP	196	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A013a	3.1–2a	SingleAT	39	7	11	10	4	9	13	8	8	11	18%	28%	26%	10%	24%	33%	21%	21%	28%
A013b	3.2b–6	TripleNP	76	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A014	3.7–9	DoubleNP	72	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A015	3.10–14	SingleNP	73	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A016	3.15–18	TripleNP	86	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A017	3.19–20	TripleNP	34	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A018	3.21–22	TripleNP	43	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A019	3.23–38	SingleNP	165	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A020	4.1–13	DoubleNP	203	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A030	4.14–15	TripleUN	31	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A033	4.16–30	SingleAT	271	100	70	33	12	69	16	98	66	34	37%	26%	12%	4%	26%	6%	36%	24%	13%
A035	4.31–32	TripleAT	27	27	27	25	29	23	25	36	25	21	100%	100%	93%	107%	86%	93%	133%	93%	78%
A036	4.33–37	OtherAT	92	91	55	19	22	39	20	95	93	46	99%	60%	21%	24%	43%	22%	103%	101%	50%
A037	4.38–39	TripleUN	38	38	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A038	4.40–41	TripleAT	52	38	46	14	12	36	22	50	42	30	73%	88%	27%	23%	70%	42%	96%	81%	58%
A039–40	4.42–44	TripleAT	54	54	46	16	14	39	18	54	44	21	100%	85%	30%	26%	71%	33%	100%	81%	39%
A041ac	5.1–3, 10–11	TripleAT	102	103	102	15	17	23	23	97	94	78	101%	100%	15%	17%	23%	23%	95%	92%	76%
A041b	5.4–9	OtherAT	105	109	105	6	0	9	9	104	104	65	104%	100%	6%	0%	9%	9%	99%	99%	62%
A042	5.12–16	TripleAT	98	100	69	20	21	41	34	96	67	47	102%	70%	20%	21%	42%	35%	98%	68%	48%
A043	5.17–26	TripleAT	213	214	143	30	21	62	37	197	196	80	100%	67%	14%	10%	29%	17%	92%	92%	38%
A044	5.27–32	TripleAT	94	94	35	14	10	19	20	93	92	29	100%	37%	15%	11%	20%	21%	99%	98%	31%
A045	5.33–39	TripleAT	142	141	102	39	48	100	42	123	125	116	99%	72%	27%	34%	70%	30%	87%	88%	82%
A046	6.1–4	TripleAT	81	86	87	41	16	69	29	107	81	61	106%	107%	51%	20%	85%	36%	132%	100%	75%
A047	6.5–11	TripleAT	126	135	127	38	27	88	33	117	123	79	107%	101%	30%	21%	70%	26%	93%	98%	63%
A049	6.12–16	TripleAT	76	72	76	21	19	63	19	81	91	29	95%	100%	28%	25%	83%	25%	107%	120%	38%
A077	6.17–20a	TripleAT	73	73	47	23	11	30	30	63	63	26	100%	64%	32%	15%	41%	41%	86%	86%	36%
A078	6.20b–23	DoubleAT	73	72	50	49	42	50	49	50	50	49	99%	68%	67%	58%	69%	67%	68%	68%	67%
A079	6.24–26	SingleAT	43	43	41	36	29	42	43	36	39	36	100%	95%	84%	67%	98%	100%	84%	91%	84%
A080	6.27–36	DoubleAT	161	169	110	93	107	115	86	118	110	87	105%	68%	58%	66%	71%	53%	73%	68%	54%
A081	6.37–42	DoubleAT	135	139	130	40	57	112	41	116	111	70	103%	96%	30%	42%	83%	30%	86%	82%	52%
A082	6.43–45	TripleAT	63	70	63	13	17	33	27	61	62	47	111%	100%	21%	27%	53%	43%	97%	98%	75%
A083a	6.46	DoubleAT	11	11	11	10	10	12	11	9	11	11	100%	100%	91%	91%	105%	100%	82%	100%	100%

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SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A083b	6.47–49	DoubleUN	83	83	0	0	0	24	0	0	0	0	100%	0%	0%	0%	29%	0%	0%	0%	0%
A085	7.1–10	DoubleAT	186	190	185	9	8	33	10	176	160	68	102%	99%	5%	4%	18%	5%	95%	86%	37%
A086	7.11–17	SingleAT	126	127	127	15	16	48	17	114	121	60	101%	101%	12%	13%	38%	13%	90%	96%	48%
A106	7.18–23	DoubleAT	103	107	106	14	14	87	21	79	87	75	104%	103%	14%	14%	84%	20%	77%	84%	73%
A107	7.24–35	DoubleAT	202	99	95	52	47	72	48	96	95	60	49%	47%	26%	23%	35%	24%	48%	47%	30%
A114	7.36–50	TripleAT	273	279	274	40	19	89	36	151	175	63	102%	100%	15%	7%	32%	13%	55%	64%	23%
A115	8.1–3	SingleAT	62	62	62	12	13	12	12	39	39	20	100%	100%	19%	21%	20%	19%	63%	63%	32%
A122	8.4–8	TripleAT	90	90	89	5	5	69	6	92	90	76	100%	99%	6%	6%	76%	7%	102%	100%	84%
A123	8.9–10	TripleUN	36	37	36	36	0	0	0	61	0	0	103%	100%	100%	0%	0%	0%	169%	0%	0%
A124	8.11–15	TripleUN	109	109	109	109	0	0	0	107	0	0	100%	100%	100%	0%	0%	0%	98%	0%	0%
A125	8.16–18	TripleAT	61	60	64	26	31	73	26	23	43	37	98%	105%	43%	51%	120%	43%	38%	70%	61%
A135	8.19–21	TripleAT	54	44	40	32	30	33	31	40	38	39	81%	74%	59%	56%	61%	57%	74%	70%	72%
A136	8.22–25	TripleAT	94	94	69	29	11	49	34	89	92	59	100%	73%	31%	12%	52%	36%	95%	98%	63%
A137	8.26–39	TripleAT	293	303	292	33	11	69	25	213	94	72	103%	100%	11%	4%	24%	9%	73%	32%	25%
A138	8.40–56	TripleAT	287	304	123	24	28	67	51	281	127	67	106%	43%	8%	10%	23%	18%	98%	44%	23%
A142	9.1–6	TripleAT	93	96	93	49	30	69	49	88	93	81	103%	100%	53%	32%	75%	53%	95%	100%	87%
A143	9.7–9	TripleAT	52	56	52	12	11	33	18	43	51	35	108%	100%	23%	21%	64%	35%	83%	98%	67%
A146	9.10–17	TripleAT	164	167	155	21	11	98	16	163	160	127	102%	95%	13%	7%	60%	10%	99%	98%	77%
A158	9.18–21	TripleAT	66	66	69	49	16	63	42	61	58	52	100%	105%	74%	24%	96%	64%	92%	88%	79%
A159	9.22	TripleAT	25	25	24	24	22	22	23	25	25	24	100%	96%	96%	88%	86%	92%	100%	100%	96%
A160	9.23–27	TripleAT	106	106	30	26	27	26	26	81	25	33	100%	28%	25%	25%	25%	25%	76%	24%	31%
A161	9.28–36	TripleAT	178	171	142	72	55	91	79	123	134	81	96%	80%	40%	31%	51%	44%	69%	75%	46%
A163	9.37–43a	TripleAT	124	125	29	28	11	39	22	112	119	55	101%	23%	23%	9%	32%	18%	90%	96%	44%
A164	9.43b–45	TripleAT	54	56	19	10	0	15	10	45	53	10	104%	35%	19%	0%	27%	19%	83%	98%	19%
A166	9.46–48	TripleAT	60	60	60	0	13	22	2	49	47	33	100%	100%	0%	22%	36%	3%	82%	78%	55%
A167	9.49–50	DoubleNP	38	40	0	0	0	0	0	48	0	0	105%	0%	0%	0%	0%	0%	126%	0%	0%
A174	9.51	TripleUN	19	20	0	0	0	0	0	0	0	0	105%	0%	0%	0%	0%	0%	0%	0%	0%
A175	9.52–56	SingleAT	55	80	55	22	29	49	0	72	47	24	145%	100%	40%	53%	88%	0%	131%	85%	44%
A176	9.57–62	DoubleAT	117	123	91	35	38	109	35	120	118	102	105%	78%	30%	32%	93%	30%	103%	101%	87%
A177	10.1–11	TripleAT	199	200	96	59	60	122	55	189	191	72	101%	48%	30%	30%	62%	28%	95%	96%	36%
A178	10.12–15	DoubleNP	63	0	0	0	0	0	0	62	0	0	0%	0%	0%	0%	0%	0%	98%	0%	0%
A179	10.16	DoubleAT	19	19	19	5	5	22	5	19	19	10	100%	100%	26%	26%	118%	26%	100%	100%	53%
A180	10.17–20	OtherAT	74	74	24	10	8	20	9	72	73	9	100%	32%	14%	11%	27%	12%	97%	99%	12%
A181	10.21–24	DoubleAT	113	95	95	74	60	86	67	85	89	67	84%	84%	65%	53%	76%	59%	75%	79%	59%
A182	10.25–28	TripleAT	73	73	72	39	29	48	40	42	59	50	100%	99%	53%	40%	65%	55%	58%	81%	68%
A183	10.29–37	SingleUN	156	162	0	0	0	0	0	0	0	0	104%	0%	0%	0%	0%	0%	0%	0%	0%
A184	10.38–42	SingleUN	90	97	0	0	0	0	0	80	0	0	108%	0%	0%	0%	0%	0%	89%	0%	0%
A185	11.1–4	DoubleAT	74	90	74	63	39	61	52	91	70	68	122%	100%	85%	53%	82%	70%	123%	95%	92%
A186	11.5–8	SingleAT	86	86	86	41	30	55	46	88	83	52	100%	100%	48%	35%	64%	53%	102%	97%	60%
A187	11.9–13	DoubleAT	75	83	69	47	31	72	50	73	68	50	111%	92%	63%	41%	97%	67%	97%	91%	67%
A188	11.14–23	TripleAT	168	167	147	36	52	105	51	154	108	91	99%	88%	21%	31%	63%	30%	92%	64%	54%
A189	11.24–26	DoubleUN	55	54	0	0	0	0	0	54	52	0	98%	0%	0%	0%	0%	0%	98%	95%	0%
A190	11.27–28	SingleAT	39	40	39	27	22	35	26	39	40	29	103%	100%	69%	56%	89%	67%	100%	103%	74%

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SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A191a	11.29	TripleAT	24	18	10	7	5	22	7	19	19	7	75%	42%	29%	21%	93%	29%	79%	79%	29%
A191b	11.30–32	DoubleNP	72	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A192	11.33	TripleAT	20	21	20	9	12	15	9	17	10	11	105%	100%	45%	60%	77%	45%	85%	50%	55%
A193	11.34–36	DoubleUN	63	63	0	0	0	0	0	43	42	43	100%	0%	0%	0%	0%	0%	68%	67%	68%
A194a	11.37–41	TripleAT	73	74	72	52	43	71	53	75	72	28	101%	99%	71%	59%	97%	73%	103%	99%	38%
A194b	11.42–54	DoubleAT	233	182	96	37	69	107	71	178	171	128	78%	41%	16%	30%	46%	30%	76%	73%	55%
A195	12.1	TripleAT	27	27	26	14	9	15	14	24	23	14	100%	96%	52%	33%	57%	52%	89%	85%	52%
A196	12.2–9	DoubleAT	146	112	137	88	95	116	85	111	99	85	77%	94%	60%	65%	79%	58%	76%	68%	58%
A197	12.10	TripleAT	21	21	22	23	17	22	25	29	26	23	100%	105%	110%	81%	106%	119%	138%	124%	110%
A198	12.11–12	TripleAT	35	35	35	27	21	35	26	27	33	22	100%	100%	77%	60%	99%	74%	77%	94%	63%
A199	12.13–15	SingleAT	54	54	28	15	17	22	16	52	51	22	100%	52%	28%	31%	40%	30%	96%	94%	41%
A200	12.16–21	SingleAT	94	95	86	23	24	42	24	76	75	69	101%	91%	24%	26%	44%	26%	81%	80%	73%
A201	12.22–32	DoubleAT	175	179	70	84	98	132	74	147	151	77	102%	40%	48%	56%	76%	42%	84%	86%	44%
A202	12.33–34	DoubleUN	36	36	0	0	0	0	0	29	36	7	100%	0%	0%	0%	0%	0%	81%	100%	19%
A203	12.35–48	DoubleAT	270	280	266	121	95	213	123	249	221	126	104%	99%	45%	35%	79%	46%	92%	82%	47%
A204	12.49–53	DoubleAT	80	79	43	43	44	89	45	64	46	45	99%	54%	54%	55%	111%	56%	80%	58%	56%
A205	12.54–56	DoubleAT	48	46	46	16	13	14	17	41	18	16	96%	96%	33%	27%	29%	35%	85%	38%	33%
A206	12.57–59	DoubleAT	58	59	58	37	21	66	33	58	56	51	102%	100%	64%	36%	114%	57%	100%	97%	88%
A207	13.1–9	SingleNP	169	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A208	13.10–17	SingleAT	160	162	161	30	19	57	28	153	150	60	101%	101%	19%	12%	36%	18%	96%	94%	38%
A209	13.18–19	TripleAT	40	41	45	14	15	30	16	40	40	16	103%	113%	35%	38%	75%	40%	100%	100%	40%
A210	13.20–21	DoubleAT	24	24	24	7	5	19	7	25	27	7	100%	100%	29%	21%	80%	29%	104%	113%	29%
A211	13.22–30	DoubleAT	161	129	83	56	52	69	59	108	81	63	80%	52%	35%	32%	43%	37%	67%	50%	39%
A212	13.31–33	SingleNP	56	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A213	13.34–35	DoubleNP	53	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A214	14.1–6	SingleUN	82	84	0	0	0	0	0	59	0	0	102%	0%	0%	0%	0%	0%	72%	0%	0%
A215	14.7–14	SingleAT	154	61	61	11	18	38	10	142	53	33	40%	40%	7%	12%	25%	6%	92%	34%	21%
A216	14.15–24	DoubleAT	180	183	148	42	53	72	41	176	159	41	102%	82%	23%	29%	40%	23%	98%	88%	23%
A217	14.25–33	DoubleAT	163	164	0	0	0	31	0	160	0	52	101%	0%	0%	0%	19%	0%	98%	0%	32%
A218	14.34–35	TripleUN	29	27	0	0	0	0	0	28	0	22	93%	0%	0%	0%	0%	0%	97%	0%	76%
A219	15.1–7	DoubleAT	117	114	89	0	15	45	9	60	52	13	97%	76%	0%	13%	39%	8%	51%	44%	11%
A220	15.8–10	SingleAT	53	52	51	4	2	25	9	31	35	9	98%	96%	8%	4%	46%	17%	58%	66%	17%
A221	15.11–32	SingleNP	391	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A222	16.1–9	SingleAT	188	186	150	12	27	112	12	170	167	25	99%	80%	6%	14%	60%	6%	90%	89%	13%
A223	16.10–12	SingleAT	46	46	27	25	27	32	27	26	45	27	100%	59%	54%	59%	70%	59%	57%	98%	59%
A224	16.13	DoubleAT	28	28	28	17	19	19	17	28	18	17	100%	100%	61%	68%	69%	61%	100%	64%	61%
A225	16.14–15	SingleAT	38	40	38	19	23	42	28	37	37	27	105%	100%	50%	61%	111%	74%	97%	97%	71%
A226	16.16–17	DoubleAT	34	43	35	35	23	36	33	30	31	35	126%	103%	103%	68%	106%	97%	88%	91%	103%
A227	16.18	TripleAT	17	19	17	18	18	19	20	19	16	20	112%	100%	106%	106%	113%	118%	112%	94%	118%
A228	16.19–31	SingleAT	244	251	245	237	32	241	238	248	241	237	103%	100%	97%	13%	99%	98%	102%	99%	97%
A229	17.1–3a	TripleAT	42	43	45	34	30	42	29	48	46	34	102%	107%	81%	71%	99%	69%	114%	110%	81%
A230	17.3b–4	DoubleAT	29	34	29	12	14	34	12	31	32	12	117%	100%	41%	48%	117%	41%	107%	110%	41%
A231	17.5–6	DoubleUN	34	34	0	0	0	0	0	37	0	0	100%	0%	0%	0%	0%	0%	109%	0%	0%

SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A232	17.7–10	SingleUN	68	0	0	0	0	0	0	60	0	0	0%	0%	0%	0%	0%	0%	88%	0%	0%
A233	17.11–19	SingleAT	117	138	120	62	50	105	51	136	118	55	118%	103%	53%	43%	90%	44%	116%	101%	47%
A234	17.20–21	TripleAT	38	39	38	35	30	36	34	38	39	34	103%	100%	92%	79%	95%	89%	100%	103%	89%
A235	17.22–37	TripleAT	242	257	138	25	18	50	34	242	241	34	106%	57%	10%	7%	21%	14%	100%	100%	14%
A236	18.1–8	SingleAT	138	141	138	21	24	81	28	141	140	98	102%	100%	15%	17%	59%	20%	102%	101%	71%
A237	18.9–14	SingleAT	117	118	116	16	11	107	13	104	112	40	101%	99%	14%	9%	91%	11%	89%	96%	34%
A253	18.15–17	TripleUN	57	57	0	14	0	15	14	50	52	0	100%	0%	25%	0%	26%	25%	88%	91%	0%
A254	18.18–23	TripleAT	92	94	89	72	56	89	74	86	86	74	102%	97%	78%	61%	96%	80%	93%	93%	80%
A255	18.24–30	TripleUN	110	109	106	0	0	11	0	96	0	0	99%	96%	0%	0%	10%	0%	87%	0%	0%
A262	18.31–34	TripleNP	61	0	18	0	0	0	0	0	0	0	0%	30%	0%	0%	0%	0%	0%	0%	0%
A264	18.35–43	TripleAT	108	107	108	103	29	102	90	82	96	84	99%	100%	95%	27%	95%	83%	76%	89%	78%
A265	19.1–10	SingleAT	147	144	139	98	32	49	31	122	131	35	98%	95%	67%	22%	34%	21%	83%	89%	24%
A266	19.11–27	DoubleAT	279	282	261	24	26	195	22	212	197	22	101%	94%	9%	9%	70%	8%	76%	71%	8%
A269	19.28–40	TripleNP	193	8	8	0	0	0	0	79	8	0	4%	4%	0%	0%	0%	0%	41%	4%	0%
A270	19.41–44	SingleNP	73	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A273	19.45–47a	TripleNP	34	9	0	0	0	0	0	0	0	0	26%	0%	0%	0%	0%	0%	0%	0%	0%
A274	19.47b–48	OtherUN	27	27	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A276	20.1–8	TripleAT	118	121	118	25	25	83	29	114	115	30	103%	100%	21%	21%	70%	25%	97%	97%	25%
A278	20.9–18	TripleNP	170	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A280	20.19–26	TripleAT	133	127	95	19	12	55	32	102	119	31	95%	71%	14%	9%	41%	24%	77%	89%	23%
A281	20.27–40	TripleAT	185	162	144	60	64	124	73	147	147	72	88%	78%	32%	35%	67%	39%	79%	79%	39%
A283	20.41–44	TripleAT	47	48	48	16	10	32	11	60	45	20	102%	102%	34%	21%	67%	23%	128%	96%	43%
A284	20.45–47	TripleUN	48	48	0	0	0	0	0	38	0	0	100%	0%	0%	0%	0%	0%	79%	0%	0%
A286	21.1–4	OtherUN	58	0	0	0	0	0	0	51	0	0	0%	0%	0%	0%	0%	0%	88%	0%	0%
A287	21.5–6	TripleUN	28	28	28	0	0	0	0	30	31	0	100%	100%	0%	0%	0%	0%	107%	111%	0%
A288	21.7–11	TripleAT	88	89	90	37	38	85	41	88	71	41	101%	102%	42%	43%	97%	47%	100%	81%	47%
A289	21.12–19	TripleAT	98	90	90	29	32	72	45	93	85	45	92%	92%	30%	33%	74%	46%	95%	87%	46%
A290a	21.20	TripleAT	14	15	14	7	8	14	7	14	14	7	107%	100%	50%	57%	99%	50%	100%	100%	50%
A290b	21.21–24	TripleNP	79	46	0	0	0	0	0	40	46	0	58%	0%	0%	0%	0%	0%	51%	58%	0%
A292	21.25–28	TripleAT	67	65	65	58	53	65	59	66	63	59	97%	97%	87%	79%	97%	88%	99%	94%	88%
A293	21.29–33	TripleAT	66	68	66	64	48	62	60	69	64	60	103%	100%	97%	73%	95%	91%	105%	97%	91%
A295	21.34–36	TripleAT	57	50	25	25	23	35	24	57	55	25	88%	44%	44%	40%	61%	42%	100%	96%	44%
A301	21.37–38	SingleAT	31	31	31	23	16	32	14	25	31	14	100%	100%	74%	52%	102%	45%	81%	100%	45%
A305	22.1–2	TripleAT	24	24	9	2	2	10	1	23	22	1	100%	38%	8%	8%	42%	4%	96%	92%	4%
A307	22.3–6	TripleAT	44	42	30	21	2	33	16	23	26	16	95%	68%	48%	5%	75%	36%	52%	59%	36%
A308	22.7–14	TripleAT	107	107	21	21	0	31	21	104	102	21	100%	20%	20%	0%	29%	20%	97%	95%	20%
A311	22.15–20	TripleAT	111	62	60	47	29	51	37	59	69	37	56%	54%	42%	26%	46%	33%	53%	62%	33%
A312	22.21–23	TripleAT	46	46	9	8	6	9	8	48	30	8	100%	20%	17%	13%	20%	17%	104%	65%	17%
A313	22.24–30	TripleUN	110	88	0	0	0	0	0	112	0	0	80%	0%	0%	0%	0%	0%	102%	0%	0%
A315	22.31–34	TripleAT	62	69	63	1	6	35	1	49	51	1	111%	102%	2%	10%	56%	2%	79%	82%	2%
A316	22.35–38	SingleNP	79	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A330	22.39–46	TripleAT	114	71	13	13	0	43	11	86	85	11	62%	11%	11%	0%	38%	10%	75%	75%	10%
A331a	22.47–49, 52–53	TripleAT	93	83	69	11	2	35	9	75	83	9	89%	74%	12%	2%	37%	10%	81%	89%	10%

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SQE	Lk2	Type	Lk2#	H#	Z#	V#	TS#	BD#	R#	K#	N#	M#	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
A331b	22.50–51	SingleNP	31	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A332	22.54–71	TripleAT	263	279	233	56	31	164	51	241	102	53	106%	89%	21%	12%	62%	19%	92%	39%	20%
A334/6	23.1–5	TripleAT	89	86	64	49	22	52	43	96	93	43	97%	72%	55%	25%	58%	48%	108%	104%	48%
A337	23.6–12	SingleAT	121	122	121	17	16	17	17	92	54	17	101%	100%	14%	13%	14%	14%	76%	45%	14%
A338	23.13–16	SingleUN	60	60	0	0	0	0	0	57	54	0	100%	0%	0%	0%	0%	0%	95%	90%	0%
A339	23.17–23	TripleAT	77	86	76	11	0	4	9	78	80	9	112%	99%	14%	0%	5%	12%	101%	104%	12%
A341	23.24–25	TripleAT	26	29	26	0	15	21	1	24	25	1	112%	100%	0%	58%	80%	4%	92%	96%	4%
A343a	23.26	TripleUN	19	20	0	0	0	0	0	19	0	0	105%	0%	0%	0%	0%	0%	100%	0%	0%
A343b	23.27–31	SingleUN	83	83	0	0	0	0	0	81	0	0	100%	0%	0%	0%	0%	0%	98%	0%	0%
A344	23.32–34	TripleAT	51	44	22	31	8	44	19	29	31	15	86%	43%	61%	16%	86%	37%	57%	61%	29%
A345	23.35–38	TripleUN	56	67	33	0	0	0	0	55	0	0	120%	59%	0%	0%	0%	0%	98%	0%	0%
A346	23.39–43	SingleNP	73	62	0	0	0	0	0	49	0	0	85%	0%	0%	0%	0%	0%	67%	0%	0%
A347–8	23.44–49	TripleAT	95	45	45	38	24	43	34	98	93	25	47%	47%	40%	25%	45%	36%	103%	98%	26%
A350	23.50–53	TripleAT	59	62	59	29	21	34	31	15	34	31	105%	100%	49%	36%	57%	53%	25%	58%	53%
A352a	23.54–24.1	TripleAT	56	60	55	41	12	49	19	49	42	19	107%	98%	73%	21%	88%	34%	88%	75%	34%
A352b	24.2–9	TripleAT	107	107	98	55	45	60	53	77	81	53	100%	92%	51%	42%	56%	50%	72%	76%	50%
A353	24.10–12	OtherAT	54	55	33	1	4	3	3	21	32	20	102%	61%	2%	7%	6%	6%	39%	59%	37%
A355	24.13–35	OtherAT	391	370	210	41	38	91	47	290	376	46	95%	54%	10%	10%	23%	12%	74%	96%	12%
A356	24.36–43	OtherAT	101	102	57	48	50	72	43	67	82	45	101%	56%	48%	50%	71%	43%	66%	81%	45%
A365a	24.44–50	TripleAT	115	41	17	5	6	5	5	24	98	5	36%	15%	4%	5%	5%	4%	21%	85%	4%
A365b	24.51–53	OtherUN	35	0	0	0	0	0	0	24	0	0	0%	0%	0%	0%	0%	0%	69%	0%	0%

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IDD 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 %

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3.8. Data Visualizations

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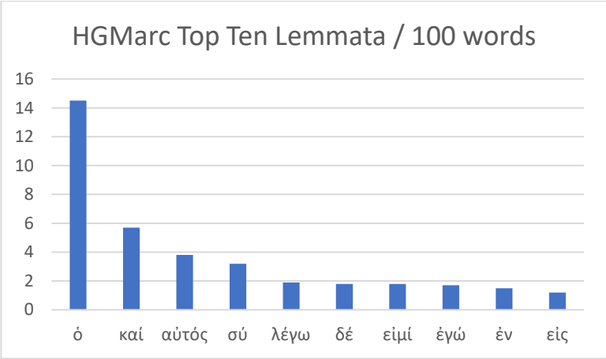
For our first jump into visualizations, we start with a simple stylometric overview of author writing habits via graphs of Top Ten Lemmata for each of our compiled datasets. We should note that RGMarc is our dataset based on Roth's critical edition of the *Gospel* of Marcion. The datasets are based on the respective editions of Harnack (#4338), Roth (#4169), CENP (#4024), CINP (#3879), Acts (#18451), and John (#15635). The top line for each table contains frequencies for each 100 words, while the second line contains raw word counts. Compared to Lk1/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.

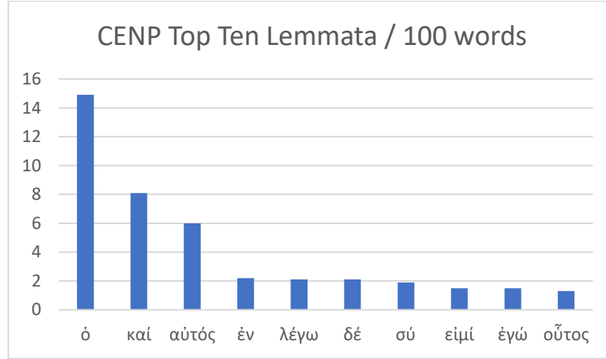
VGMarc Top Ten Lemmata

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



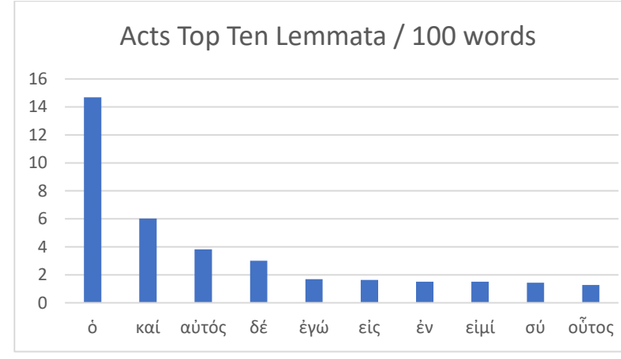
CENP Top Ten Lemmata

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



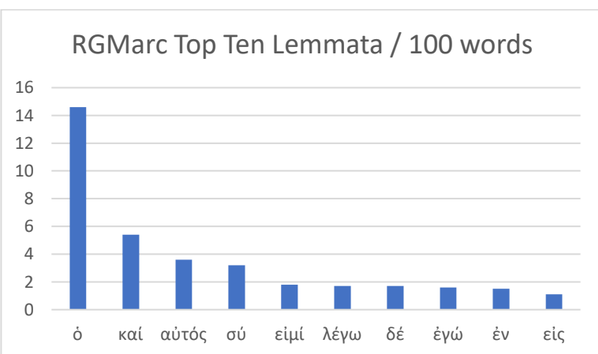
Acts Top Ten Lemmata

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



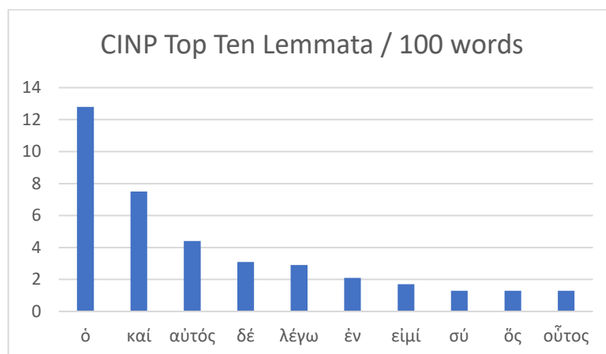
RGMarc Top Ten Lemmata

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



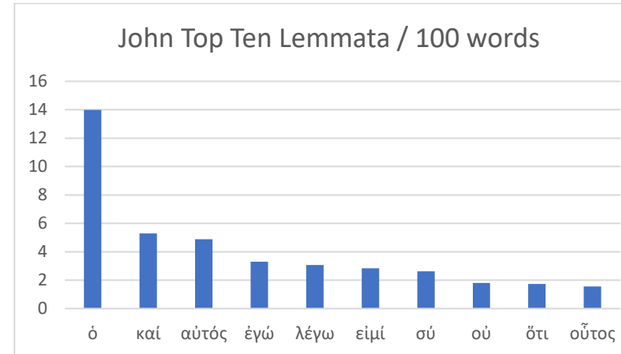
CINP Top Ten Lemmata

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



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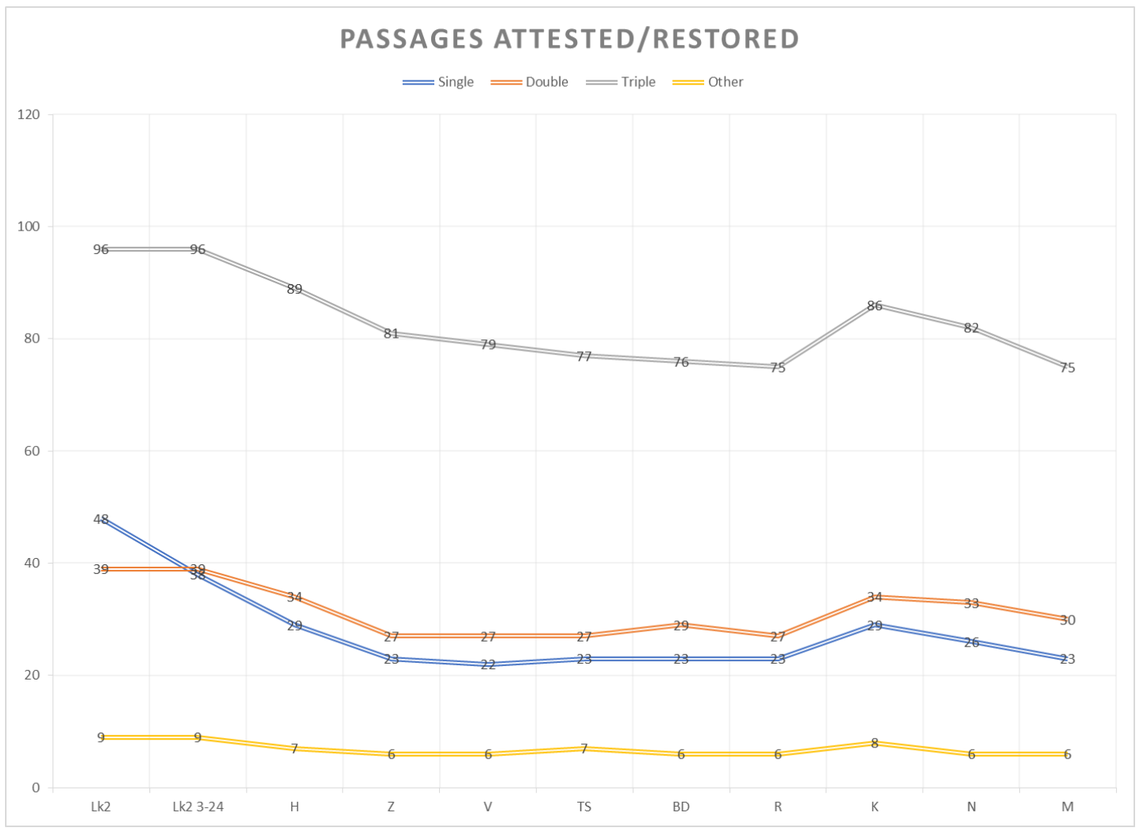
For raw data tallies, see IDD 1.6. H = Hahn (1832). Z = Zahn (1892). V = Harnack (1924). TS = Tsutsui (1992). BD = BeDuhn (2013). R = Roth (2015). K = Klinghardt (2015/2020/2021). N = Nicolotti (2019). M = this book.

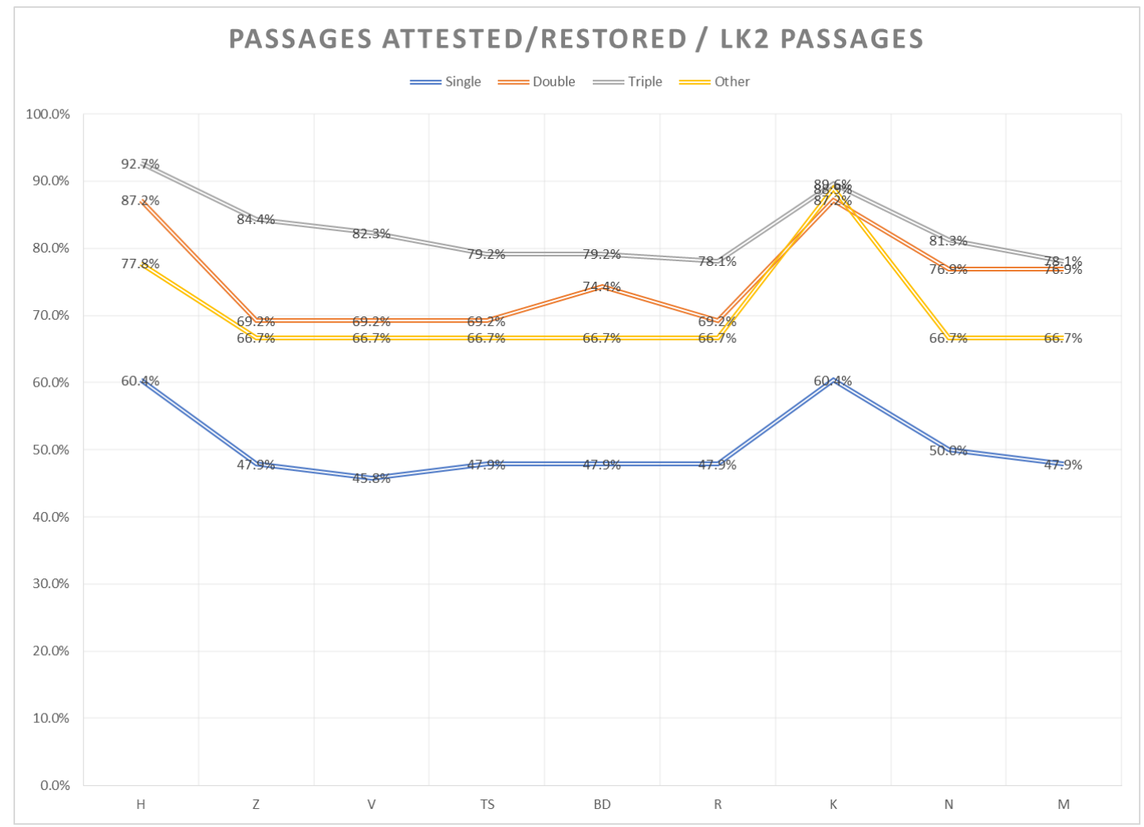
Passages Attested/Restored

Tradition	Lk2	H	Z	V	TS	BD	R	K	N	M
Single Lk2 3-24	38	29	23	22	23	23	23	29	26	23
Single Lk2	48	29	23	22	23	23	23	29	26	23
Double	39	34	27	27	27	29	27	34	33	30
Triple	96	89	81	79	77	76	75	86	82	75
Other	9	7	6	6	7	6	6	8	6	6
All Lk2	192	159	137	134	134	134	131	157	147	134
All Lk2 3-24	182	159	137	134	134	134	131	157	147	134

Passages Attested/Restored / Lk2 Passages

Tradition	H	Z	V	TS	BD	R	K	N	M
Single / Lk2 3-24	76.3%	60.5%	57.9%	60.5%	60.5%	60.5%	76.3%	68.4%	60.5%
Single / Lk2	60.4%	47.9%	45.8%	47.9%	47.9%	47.9%	60.4%	54.2%	47.9%
Double	87.2%	69.2%	69.2%	69.2%	74.4%	69.2%	87.2%	84.6%	76.9%
Triple	92.7%	84.4%	82.3%	80.2%	79.2%	78.1%	89.6%	85.4%	78.1%
Other	77.8%	66.7%	66.7%	77.8%	66.7%	66.7%	88.9%	66.7%	66.7%
All / Lk2	82.8%	71.4%	69.8%	69.8%	69.8%	68.2%	81.8%	76.6%	69.8%
All / Lk2 3-24	87.4%	75.3%	73.6%	73.6%	73.6%	72.0%	86.3%	80.8%	73.6%





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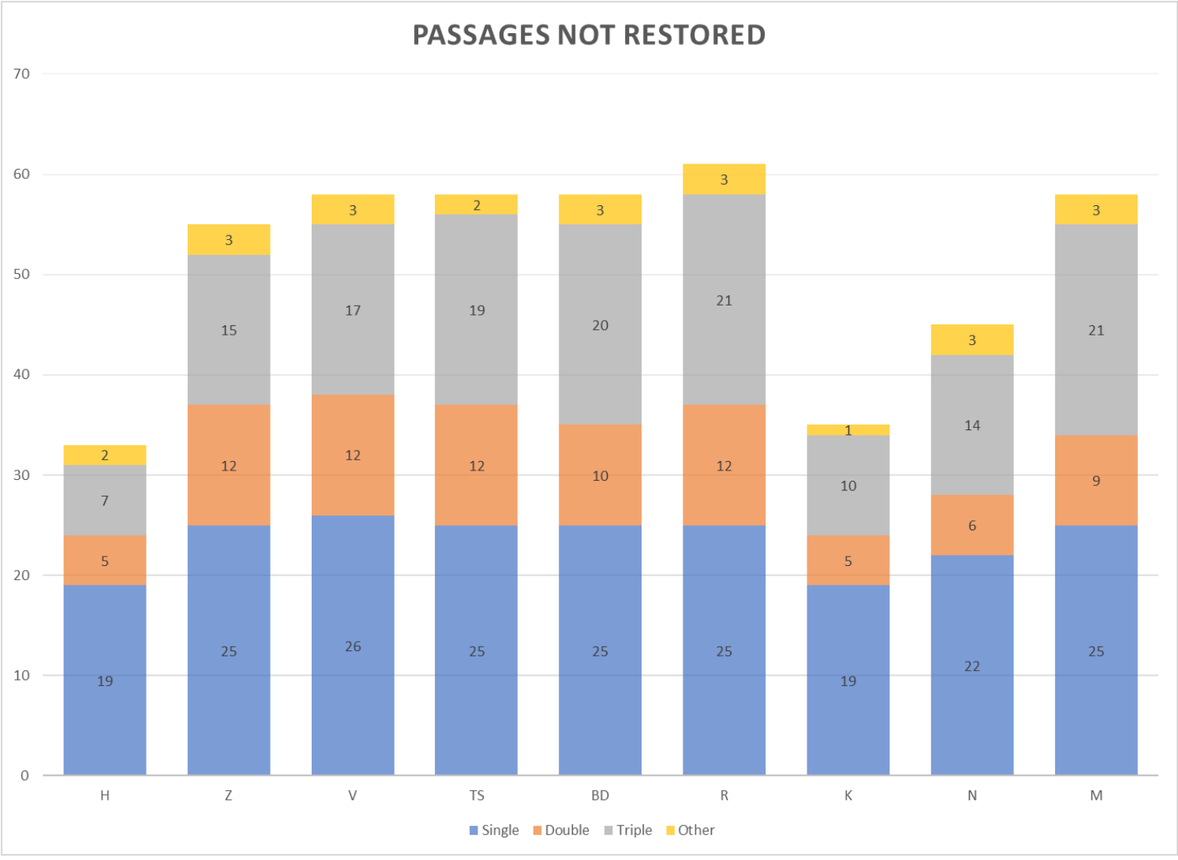
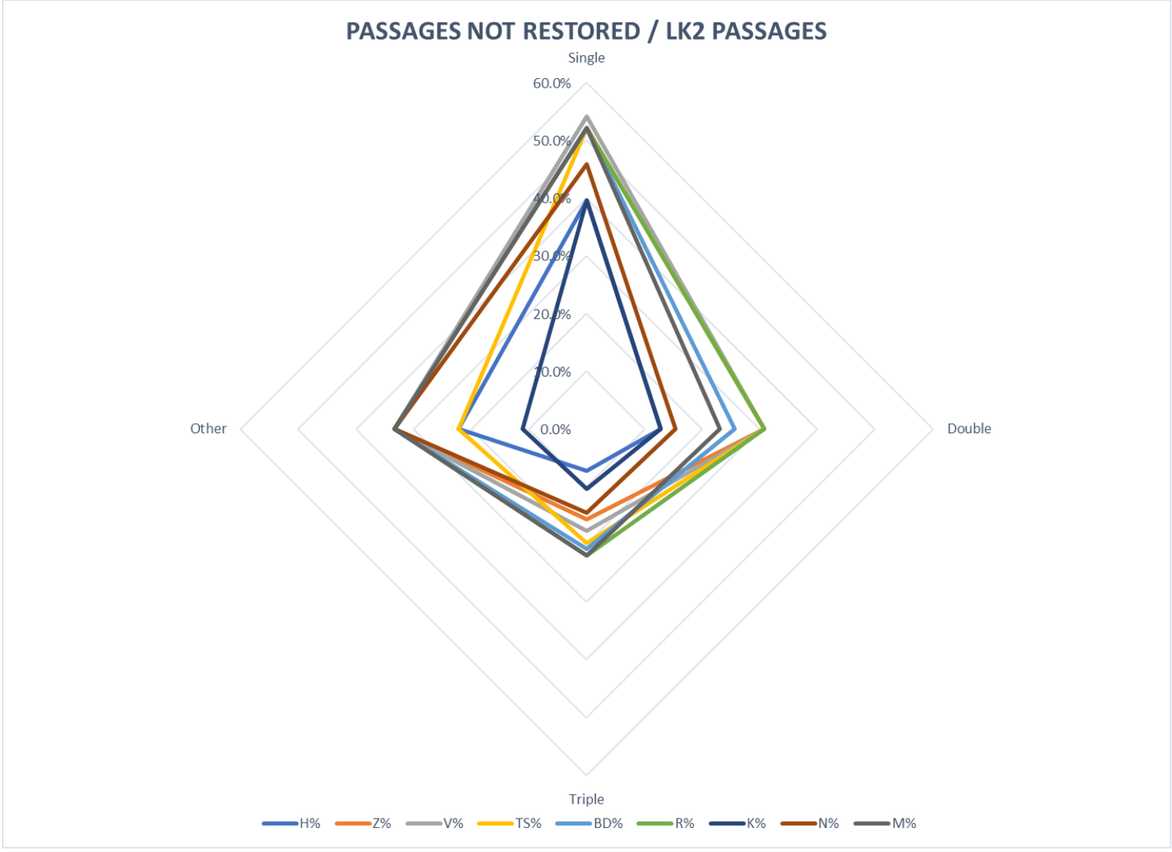
Passages Not Restored

Tradition	H	Z	V	TS	BD	R	K	N	M
Single Lk2 3-24	9	15	16	15	15	15	9	12	15
Single Lk2	19	25	26	25	25	25	19	22	25
Double	5	12	12	12	10	12	5	6	9
Triple	7	15	17	19	20	21	10	14	21
Other	2	3	3	2	3	3	1	3	3
All Lk2	33	55	58	58	58	61	35	45	58
All Lk2 3-24	23	45	48	48	48	51	25	35	48

Passages Not Restored / Lk2 Passages

Tradition	H	Z	V	TS	BD	R	K	N	M
Single / Lk2 3-24	23.7%	39.5%	42.1%	39.5%	39.5%	39.5%	23.7%	31.6%	39.5%
Single / Lk2	39.6%	52.1%	54.2%	52.1%	52.1%	52.1%	39.6%	45.8%	52.1%
Double / Lk2	12.8%	30.8%	30.8%	30.8%	25.6%	30.8%	12.8%	15.4%	23.1%
Triple / Lk2	7.3%	15.6%	17.7%	19.8%	20.8%	21.9%	10.4%	14.6%	21.9%
Other / Lk2	22.2%	33.3%	33.3%	22.2%	33.3%	33.3%	11.1%	33.3%	33.3%
All / Lk2	17.2%	28.6%	30.2%	30.2%	30.2%	31.8%	18.2%	23.4%	30.2%
All / Lk2 3-24	12.6%	24.7%	26.4%	26.4%	26.4%	28.0%	13.7%	19.2%	26.4%





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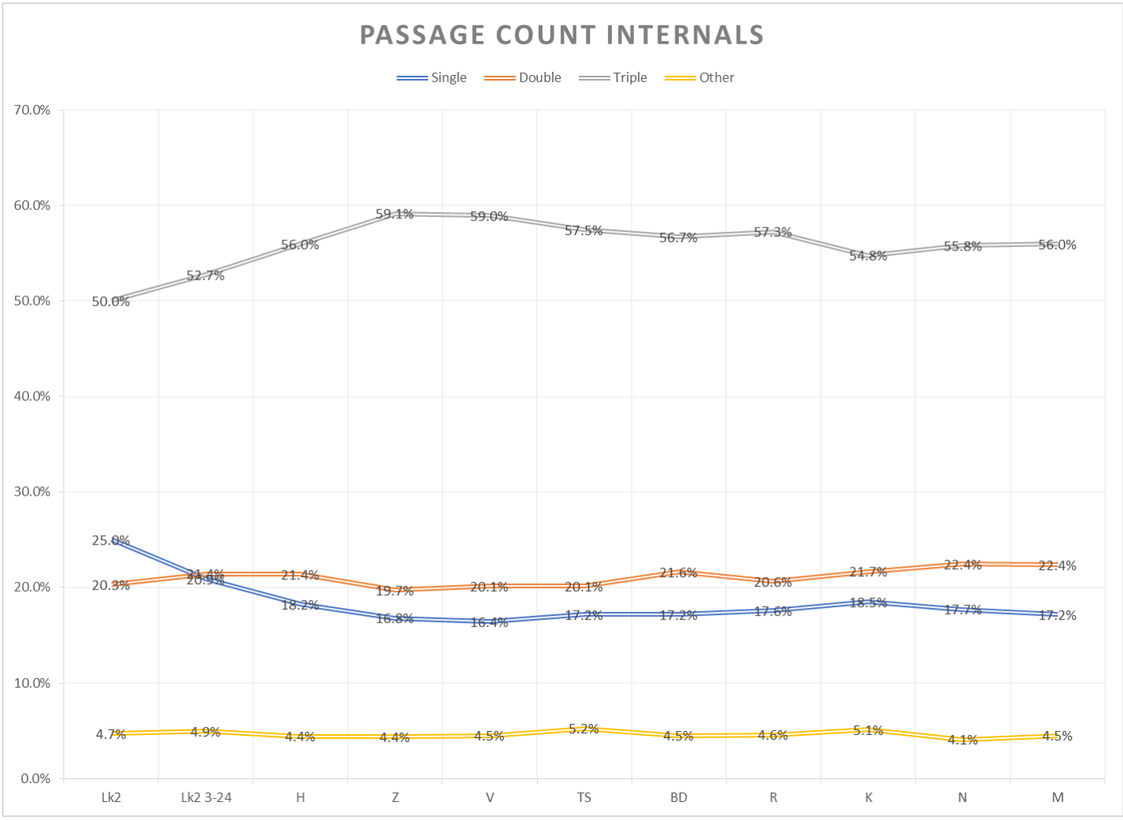
Passage Count Internals

Tradition	Lk2	Lk2 3-24	H	Z	V	TS	BD	R	K	N	M
Single	25.0%	20.9%	18.2%	16.8%	16.4%	17.2%	17.2%	17.6%	18.5%	17.7%	17.2%
Double	20.3%	21.4%	21.4%	19.7%	20.1%	20.1%	21.6%	20.6%	21.7%	22.4%	22.4%
Triple	50.0%	52.7%	56.0%	59.1%	59.0%	57.5%	56.7%	57.3%	54.8%	55.8%	56.0%
Other	4.7%	4.9%	4.4%	4.4%	4.5%	5.2%	4.5%	4.6%	5.1%	4.1%	4.5%

Passages Not Restored Internals

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	57.6%	45.5%	44.8%	43.1%	43.1%	41.0%	54.3%	48.9%	43.1%
Double	15.2%	21.8%	20.7%	20.7%	17.2%	19.7%	14.3%	13.3%	15.5%
Triple	21.2%	27.3%	29.3%	32.8%	34.5%	34.4%	28.6%	31.1%	36.2%
Other	6.1%	5.5%	5.2%	3.4%	5.2%	4.9%	2.9%	6.7%	5.2%



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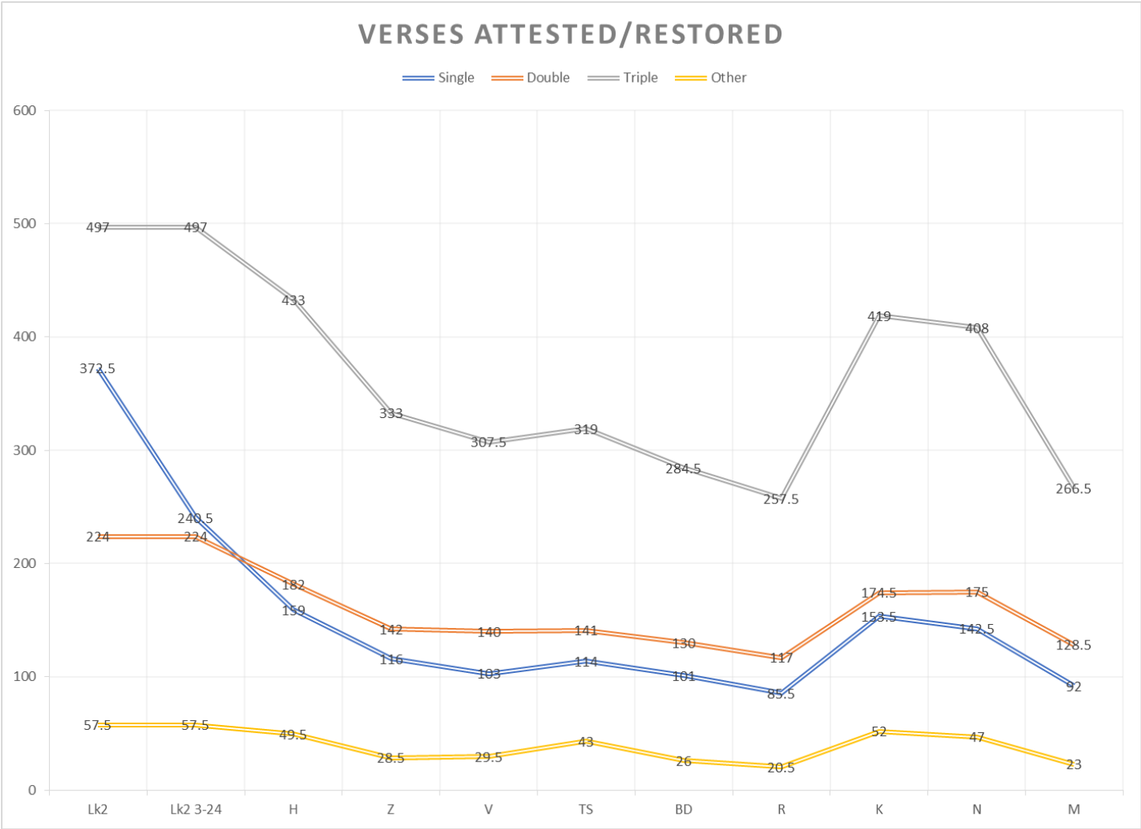
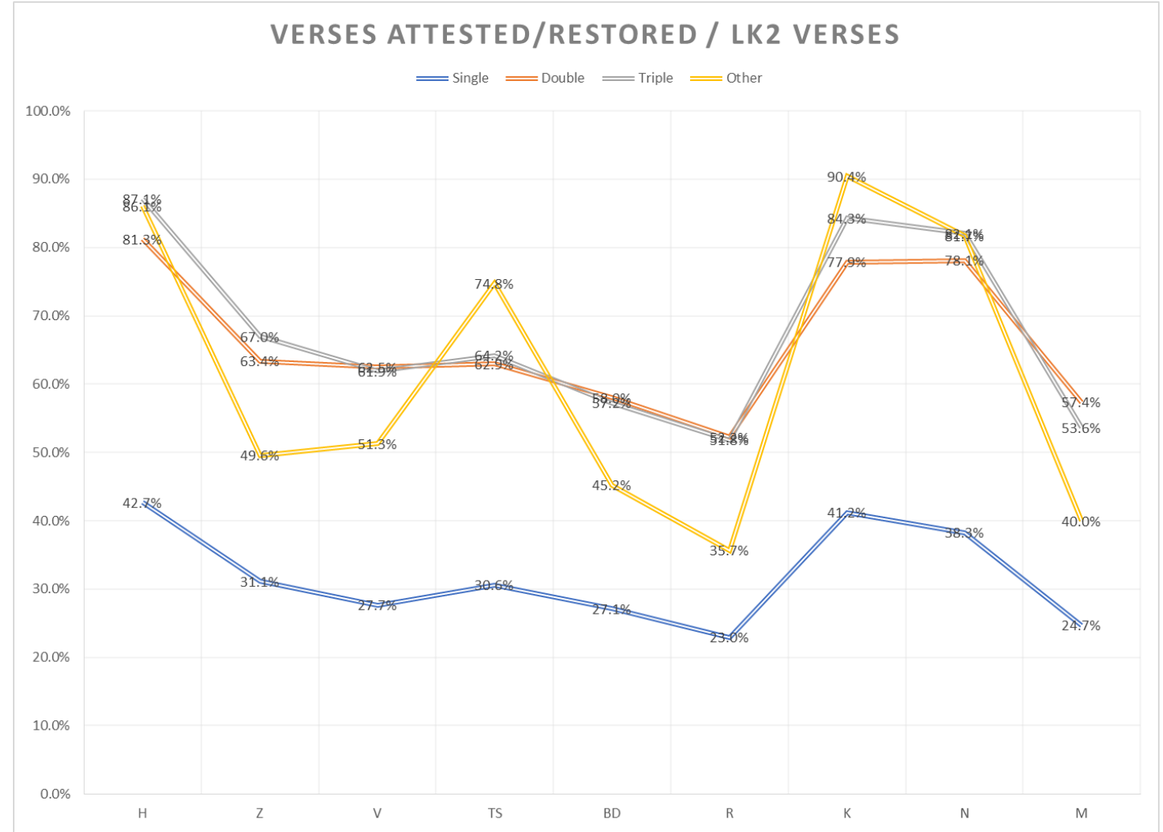
Verses Attested/Restored

Tradition	Lk2	H	Z	V	TS	BD	R	K	N	M
Single Lk2 3-24	240.5	159.0	116.0	103.0	114.0	101.0	85.5	153.5	142.5	92.0
Single Lk2	372.5	159.0	116.0	103.0	114.0	101.0	85.5	153.5	142.5	92.0
Double	224.0	182.0	142.0	140.0	141.0	130.0	117.0	174.5	175.0	128.5
Triple	497.0	433.0	333.0	307.5	319.0	284.5	257.5	419.0	408.0	266.5
Other	57.5	49.5	28.5	29.5	43.0	26.0	20.5	52.0	47.0	23.0
All Lk2	1151.0	823.5	619.5	580.0	617.0	541.5	480.5	799.0	772.5	510.0
All Lk2 3-24	1019.0	823.5	619.5	580.0	617.0	541.5	480.5	799.0	772.5	510.0

Verses Attested/Restored / Lk2 Verses

Tradition	H	Z	V	TS	BD	R	K	N	M
Single / Lk2 3-24	66.1%	48.2%	42.8%	47.4%	42.0%	35.6%	63.8%	59.3%	38.3%
Single / Lk2	42.7%	31.1%	27.7%	30.6%	27.1%	23.0%	41.2%	38.3%	24.7%
Double / Lk2	81.3%	63.4%	62.5%	62.9%	58.0%	52.2%	77.9%	78.1%	57.4%
Triple / Lk2	87.1%	67.0%	61.9%	64.2%	57.2%	51.8%	84.3%	82.1%	53.6%
Other / Lk2	86.1%	49.6%	51.3%	74.8%	45.2%	35.7%	90.4%	81.7%	40.0%
All / Lk2	71.5%	53.8%	50.4%	53.6%	47.0%	41.7%	69.4%	67.1%	44.3%
All / Lk2 3-24	80.8%	60.8%	56.9%	60.5%	53.1%	47.2%	78.4%	75.8%	50.0%





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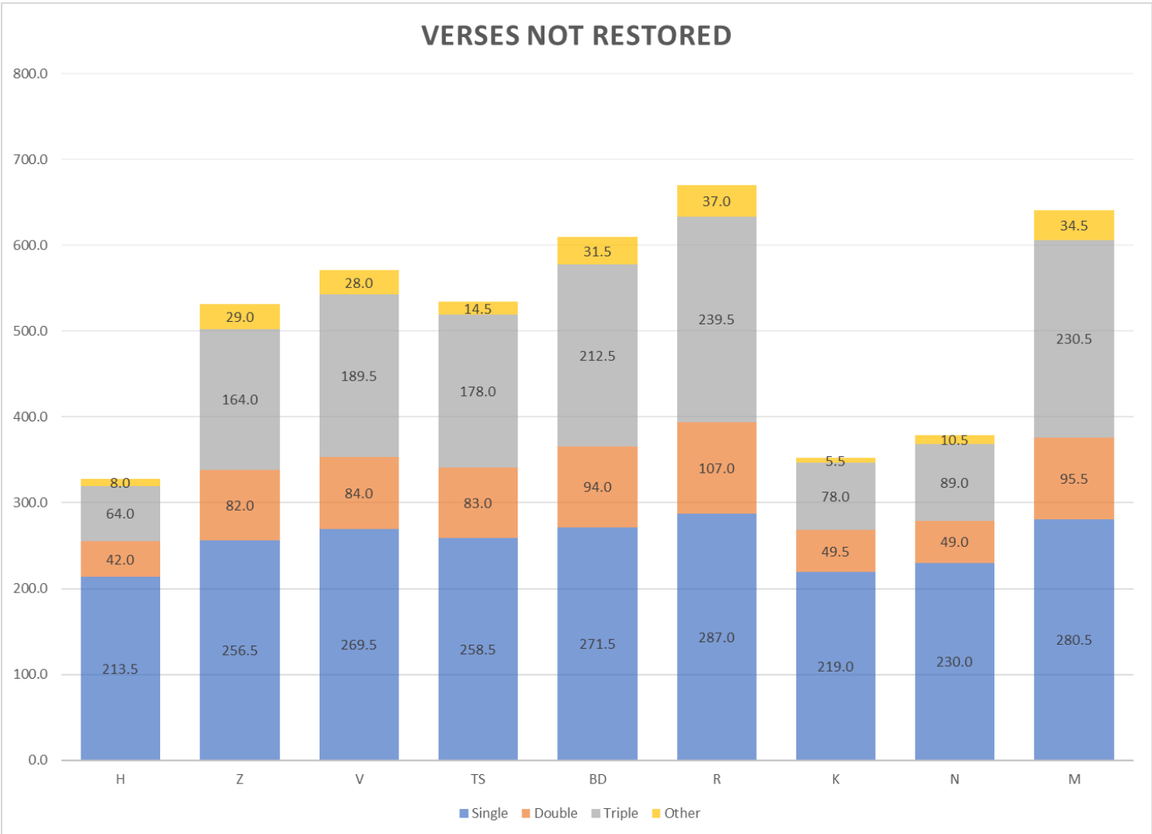
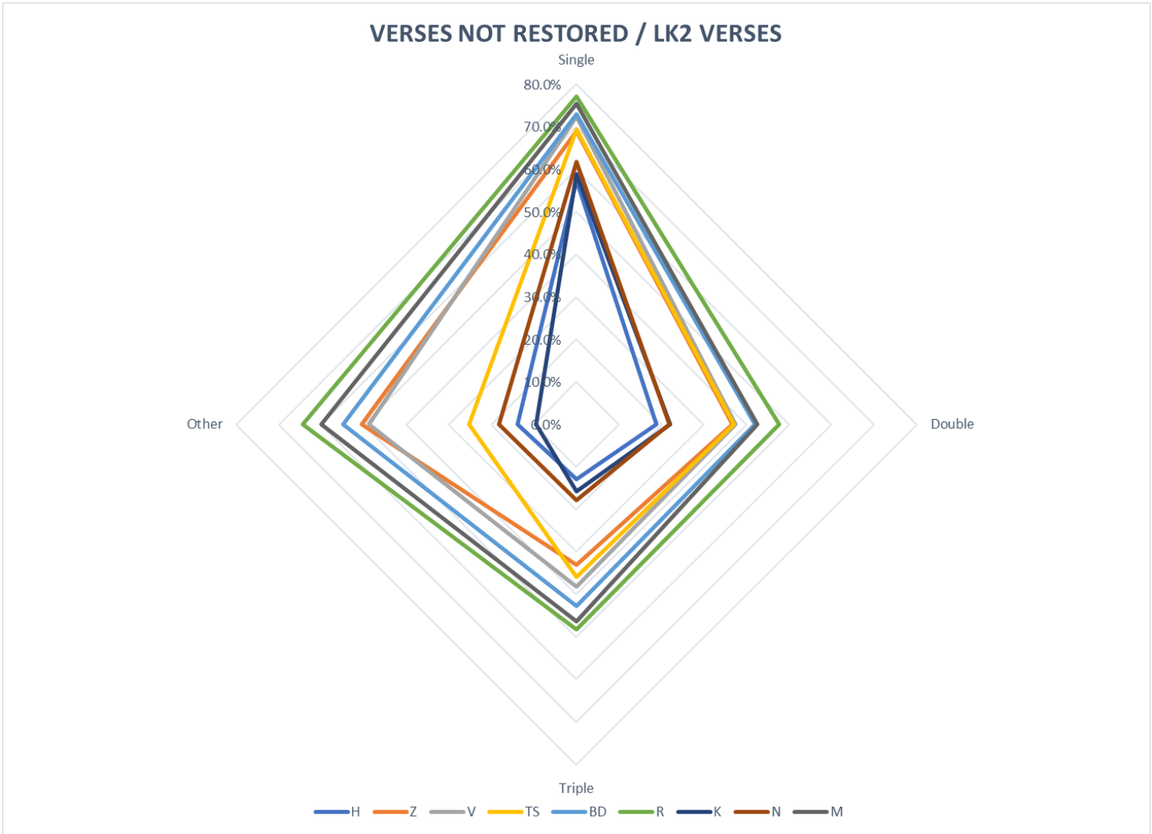
Verses Not Restored

Tradition	H	Z	V	TS	BD	R	K	N	M
Single Lk2 3-24	81.5	124.5	137.5	126.5	139.5	155.0	87.0	98.0	148.5
Single Lk2	213.5	256.5	269.5	258.5	271.5	287.0	219.0	230.0	280.5
Double	42.0	82.0	84.0	83.0	94.0	107.0	49.5	49.0	95.5
Triple	64.0	164.0	189.5	178.0	212.5	239.5	78.0	89.0	230.5
Other	8.0	29.0	28.0	14.5	31.5	37.0	5.5	10.5	34.5
All Lk2	327.5	531.5	571.0	534.0	609.5	670.5	352.0	378.5	641.0
All Lk2 3-24	195.5	399.5	439.0	402.0	477.5	538.5	220.0	246.5	509.0

Verses Not Restored / Lk2 Verses

Tradition	H	Z	V	TS	BD	R	K	N	M
Single / Lk2 3-24	33.9%	51.8%	57.2%	52.6%	58.0%	64.4%	36.2%	40.7%	61.7%
Single / Lk2	57.3%	68.9%	72.3%	69.4%	72.9%	77.0%	58.8%	61.7%	75.3%
Double	18.8%	36.6%	37.5%	37.1%	42.0%	47.8%	22.1%	21.9%	42.6%
Triple	12.9%	33.0%	38.1%	35.8%	42.8%	48.2%	15.7%	17.9%	46.4%
Other	13.9%	50.4%	48.7%	25.2%	54.8%	64.3%	9.6%	18.3%	60.0%
All / Lk2	28.5%	46.2%	49.6%	46.4%	53.0%	58.3%	30.6%	32.9%	55.7%
All / Lk2 3-24	19.2%	39.2%	43.1%	39.5%	46.9%	52.8%	21.6%	24.2%	50.0%





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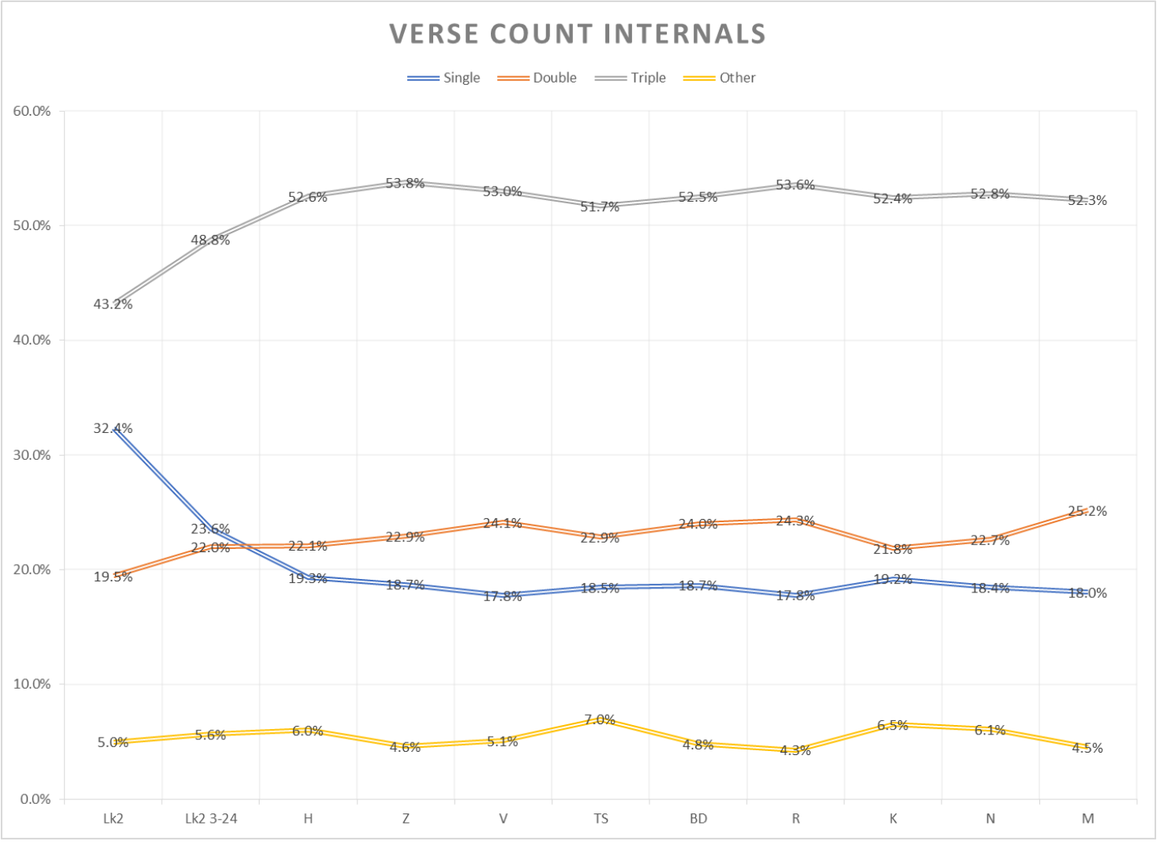
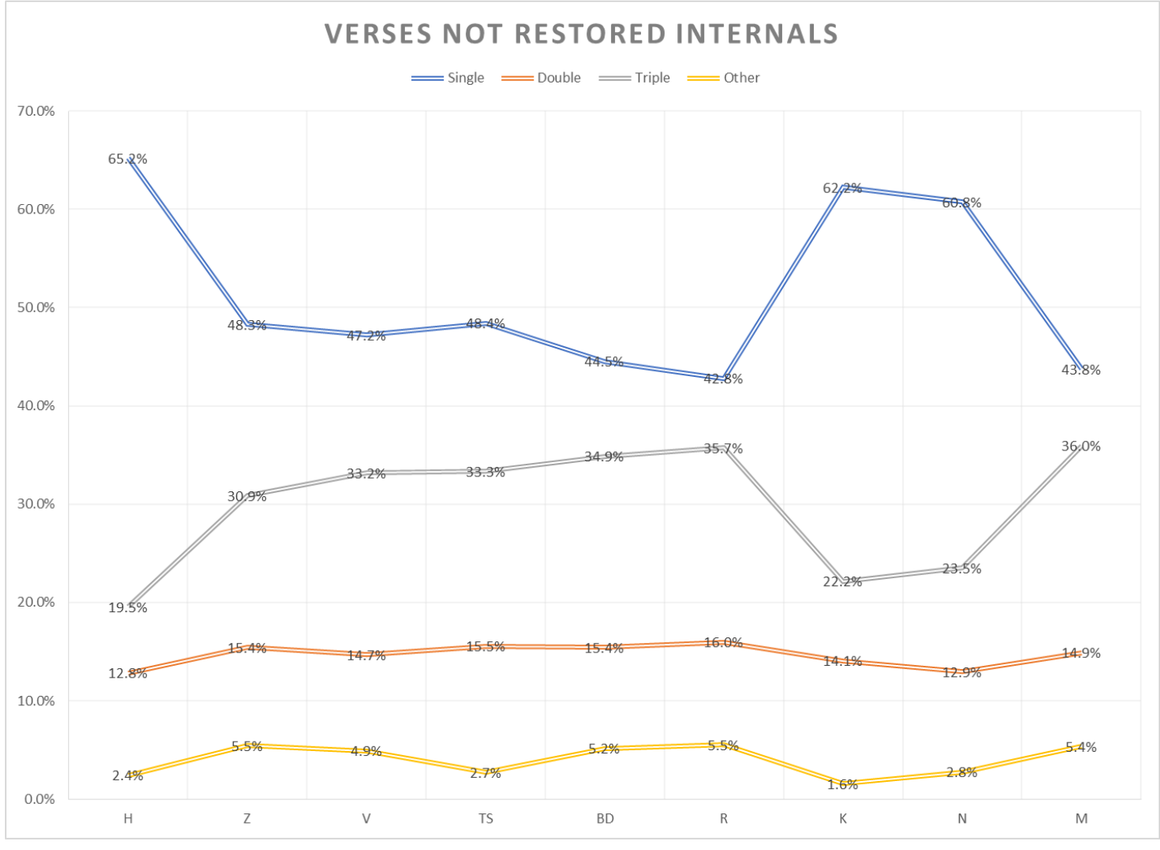
Verse Count Internals

Tradition	Lk2	Lk2 3-24	H	Z	V	TS	BD	R	K	N	M
Single	32.4%	23.6%	19.3%	18.7%	17.8%	18.5%	18.7%	17.8%	19.2%	18.4%	18.0%
Double	19.5%	22.0%	22.1%	22.9%	24.1%	22.9%	24.0%	24.3%	21.8%	22.7%	25.2%
Triple	43.2%	48.8%	52.6%	53.8%	53.0%	51.7%	52.5%	53.6%	52.4%	52.8%	52.3%
Other	5.0%	5.6%	6.0%	4.6%	5.1%	7.0%	4.8%	4.3%	6.5%	6.1%	4.5%

Verses Not Restored Internals

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	65.2%	48.3%	47.2%	48.4%	44.5%	42.8%	62.2%	60.8%	43.8%
Double	12.8%	15.4%	14.7%	15.5%	15.4%	16.0%	14.1%	12.9%	14.9%
Triple	19.5%	30.9%	33.2%	33.3%	34.9%	35.7%	22.2%	23.5%	36.0%
Other	2.4%	5.5%	4.9%	2.7%	5.2%	5.5%	1.6%	2.8%	5.4%





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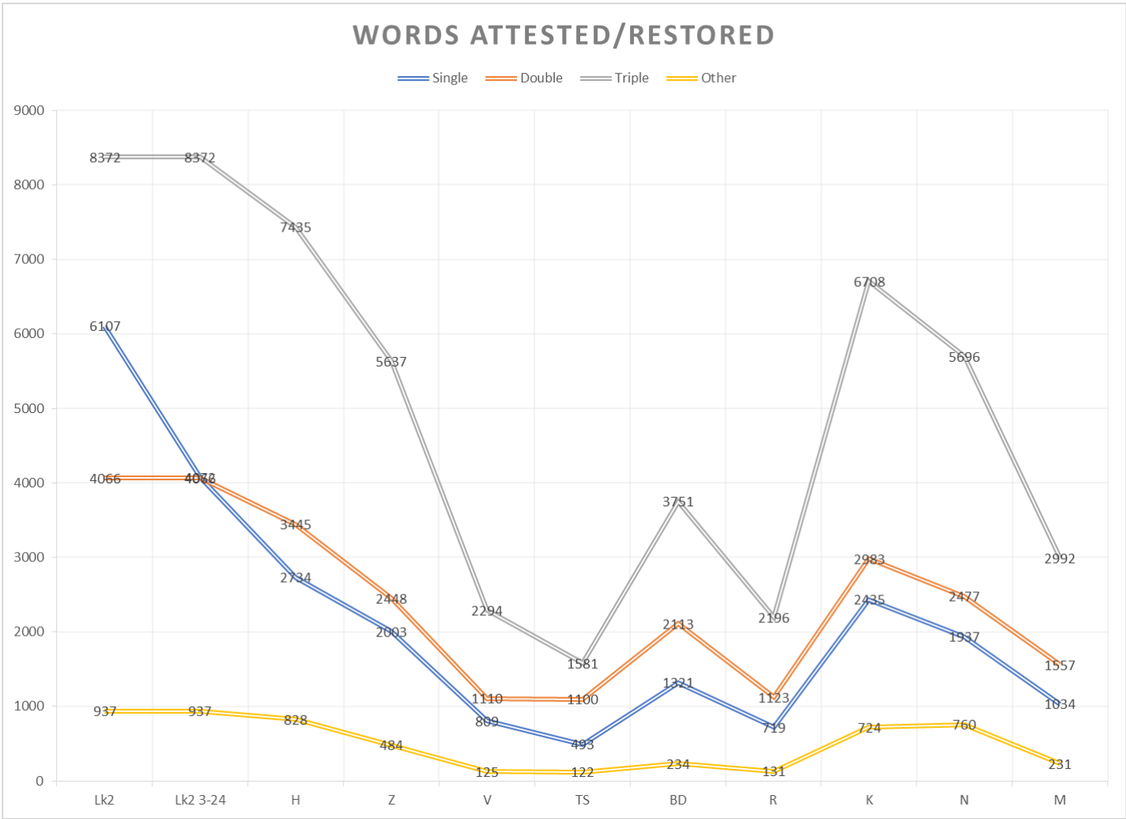
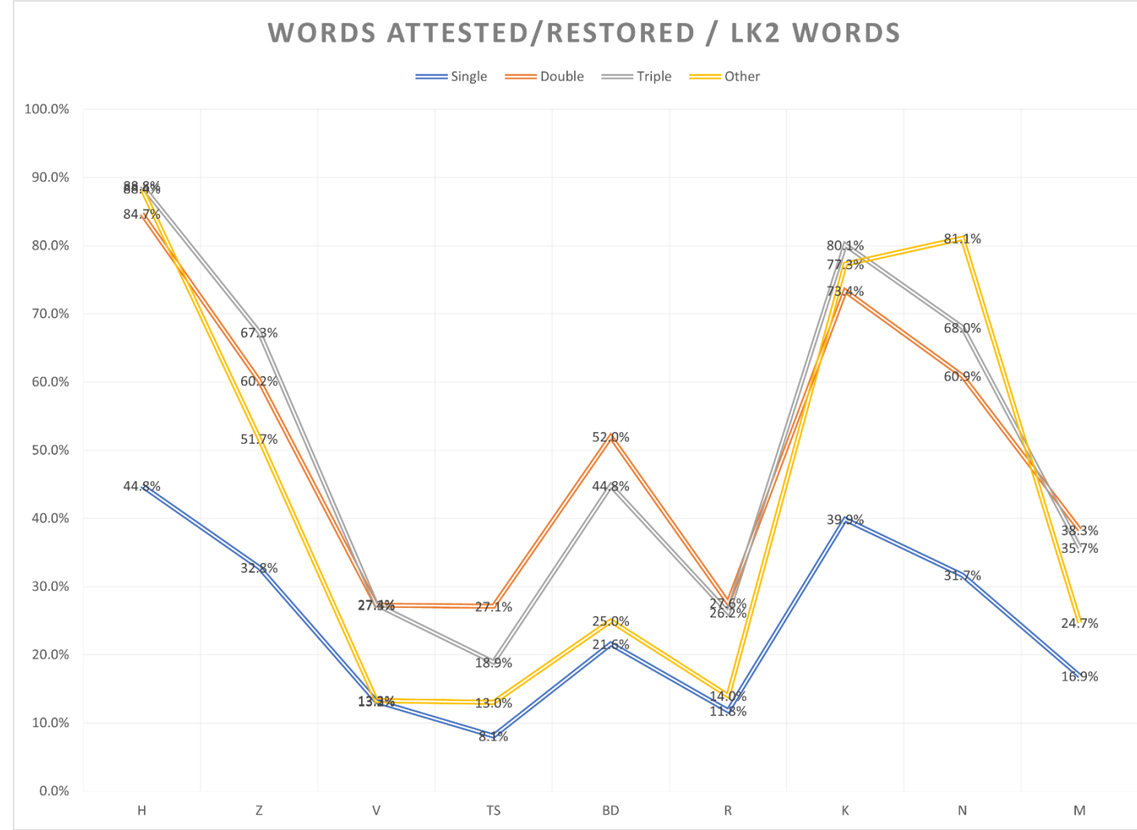
Words Attested/Restored

Tradition	Lk2	Lk2 3-24	H	Z	V	TS	BD	R	K	N	M
Single	6107	4072	2734	2003	809	493	1321	719	2435	1937	1034
Double	4066	4066	3445	2448	1110	1100	2113	1123	2983	2477	1557
Triple	8372	8372	7435	5637	2294	1581	3751	2196	6708	5696	2992
Other	937	937	828	484	125	122	234	131	724	760	231
All	19482	17447	14442	10572	4338	3296	7419	4169	12850	10870	5814

Words Attested/Restored / Lk2 Words

Tradition	H	Z	V	TS	BD	R	K	N	M
Single / Lk2 3-24	67.1%	49.2%	19.9%	12.1%	32.4%	17.7%	59.8%	47.6%	25.4%
Single / Lk2	44.8%	32.8%	13.2%	8.1%	21.6%	11.8%	39.9%	31.7%	16.9%
Double	84.7%	60.2%	27.3%	27.1%	52.0%	27.6%	73.4%	60.9%	38.3%
Triple	88.8%	67.3%	27.4%	18.9%	44.8%	26.2%	80.1%	68.0%	35.7%
Other	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%
All / Lk2	74.1%	54.3%	22.3%	16.9%	38.1%	21.4%	66.0%	55.8%	29.8%
All / Lk2 3-24	82.8%	60.6%	24.9%	18.9%	42.5%	23.9%	73.7%	62.3%	33.3%





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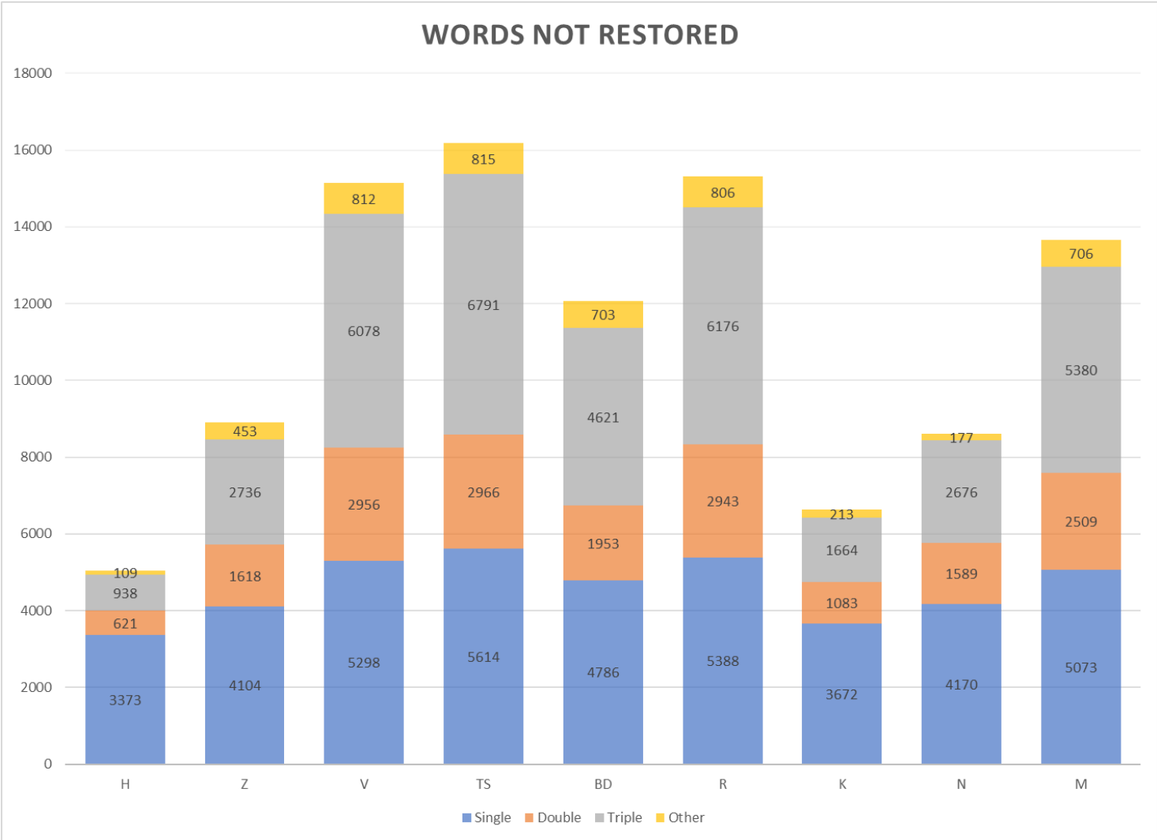
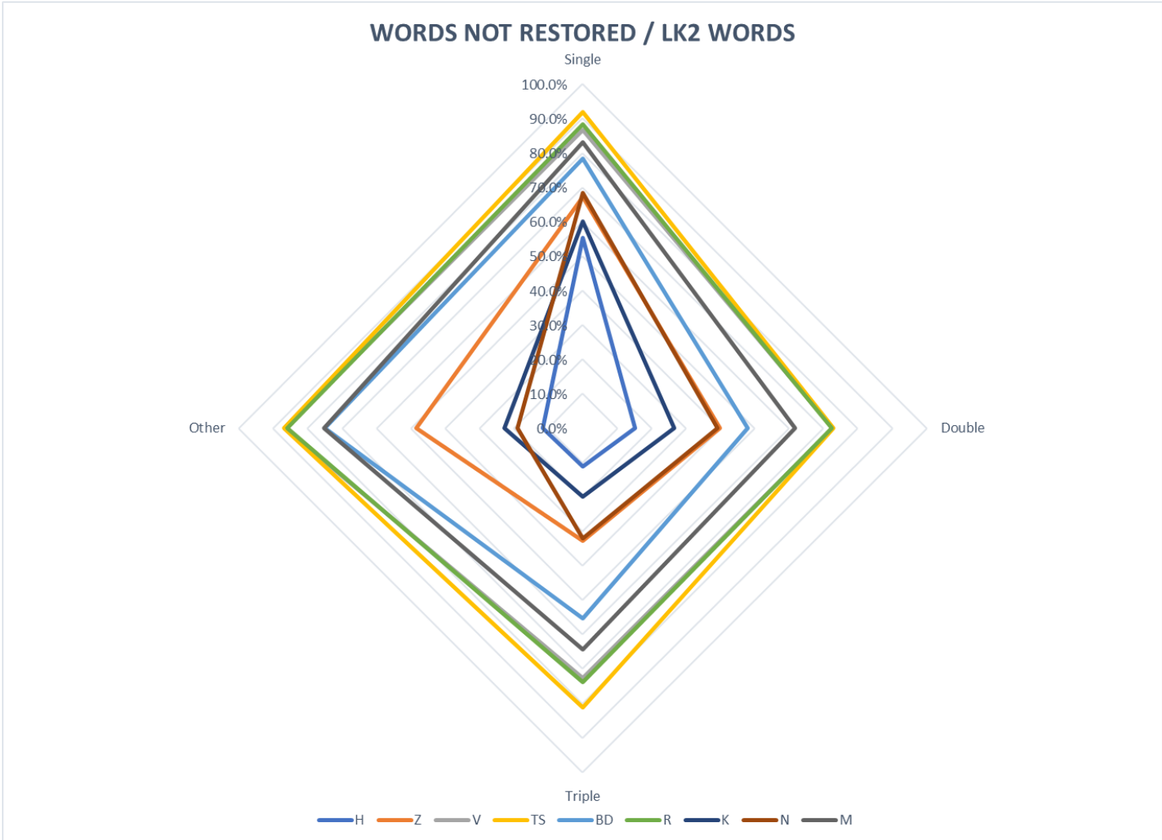
Words Not Restored

Tradition	H	Z	V	TS	BD	R	K	N	M
Single Lk2 3-24	1338	2069	3263	3579	2751	3353	1637	2135	3038
Single Lk2	3373	4104	5298	5614	4786	5388	3672	4170	5073
Double	621	1618	2956	2966	1953	2943	1083	1589	2509
Triple	938	2736	6078	6791	4621	6176	1664	2676	5380
Other	109	453	812	815	703	806	213	177	706
All Lk2	5041	8911	15144	16186	12063	15313	6632	8612	13668
All Lk2 3-24	3006	6876	13109	14151	10028	13278	4597	6577	11633

Words Not Restored / Lk2 Words

Tradition	H%	Z%	V%	TS%	BD%	R%	K%	N%	M%
Single / Lk2 3-24	32.9%	50.8%	80.1%	87.9%	67.6%	82.3%	40.2%	52.4%	74.6%
Single / Lk2	55.2%	67.2%	86.8%	91.9%	78.4%	88.2%	60.1%	68.3%	83.1%
Double	15.3%	39.8%	72.7%	72.9%	48.0%	72.4%	26.6%	39.1%	61.7%
Triple	11.2%	32.7%	72.6%	81.1%	55.2%	73.8%	19.9%	32.0%	64.3%
Other	11.6%	48.3%	86.7%	87.0%	75.0%	86.0%	22.7%	18.9%	75.3%
All / Lk2	25.9%	45.7%	77.7%	83.1%	61.9%	78.6%	34.0%	44.2%	70.2%
All / Lk2 3-24	17.2%	39.4%	75.1%	81.1%	57.5%	76.1%	26.3%	37.7%	66.7%





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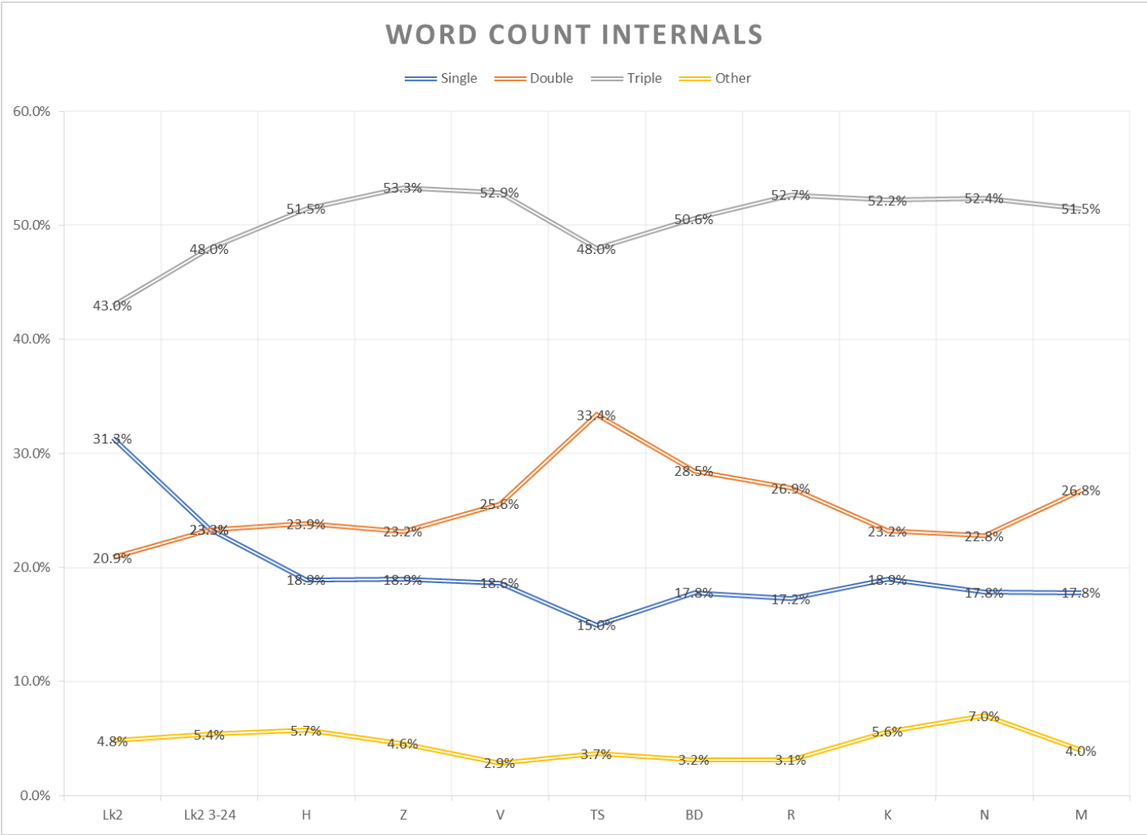
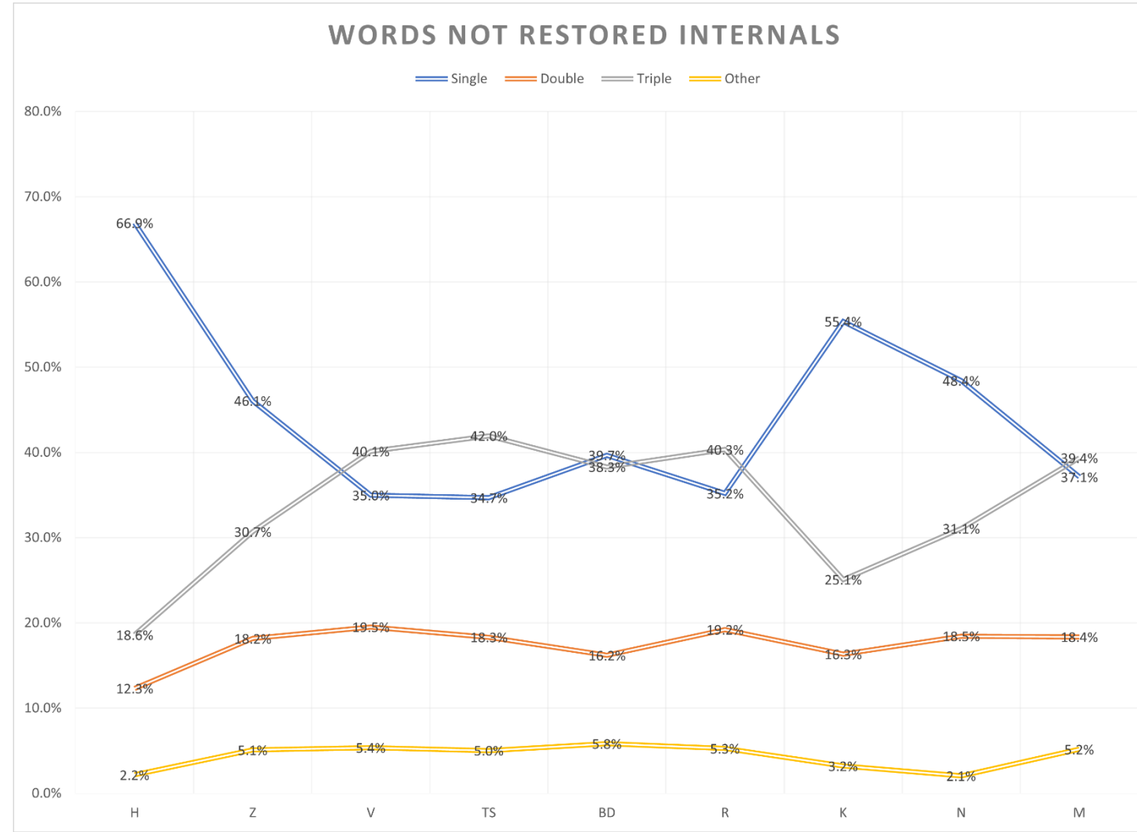
Word Count Internals

Tradition	Lk2	Lk2 3-24	H	Z	V	TS	BD	R	K	N	M
Single	31.3%	23.3%	18.9%	18.9%	18.6%	15.0%	17.8%	17.2%	18.9%	17.8%	17.8%
Double	20.9%	23.3%	23.9%	23.2%	25.6%	33.4%	28.5%	26.9%	23.2%	22.8%	26.8%
Triple	43.0%	48.0%	51.5%	53.3%	52.9%	48.0%	50.6%	52.7%	52.2%	52.4%	51.5%
Other	4.8%	5.4%	5.7%	4.6%	2.9%	3.7%	3.2%	3.1%	5.6%	7.0%	4.0%

Words Not Restored Internals

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	66.9%	46.1%	35.0%	34.7%	39.7%	35.2%	55.4%	48.4%	37.1%
Double	12.3%	18.2%	19.5%	18.3%	16.2%	19.2%	16.3%	18.5%	18.4%
Triple	18.6%	30.7%	40.1%	42.0%	38.3%	40.3%	25.1%	31.1%	39.4%
Other	2.2%	5.1%	5.4%	5.0%	5.8%	5.3%	3.2%	2.1%	5.2%





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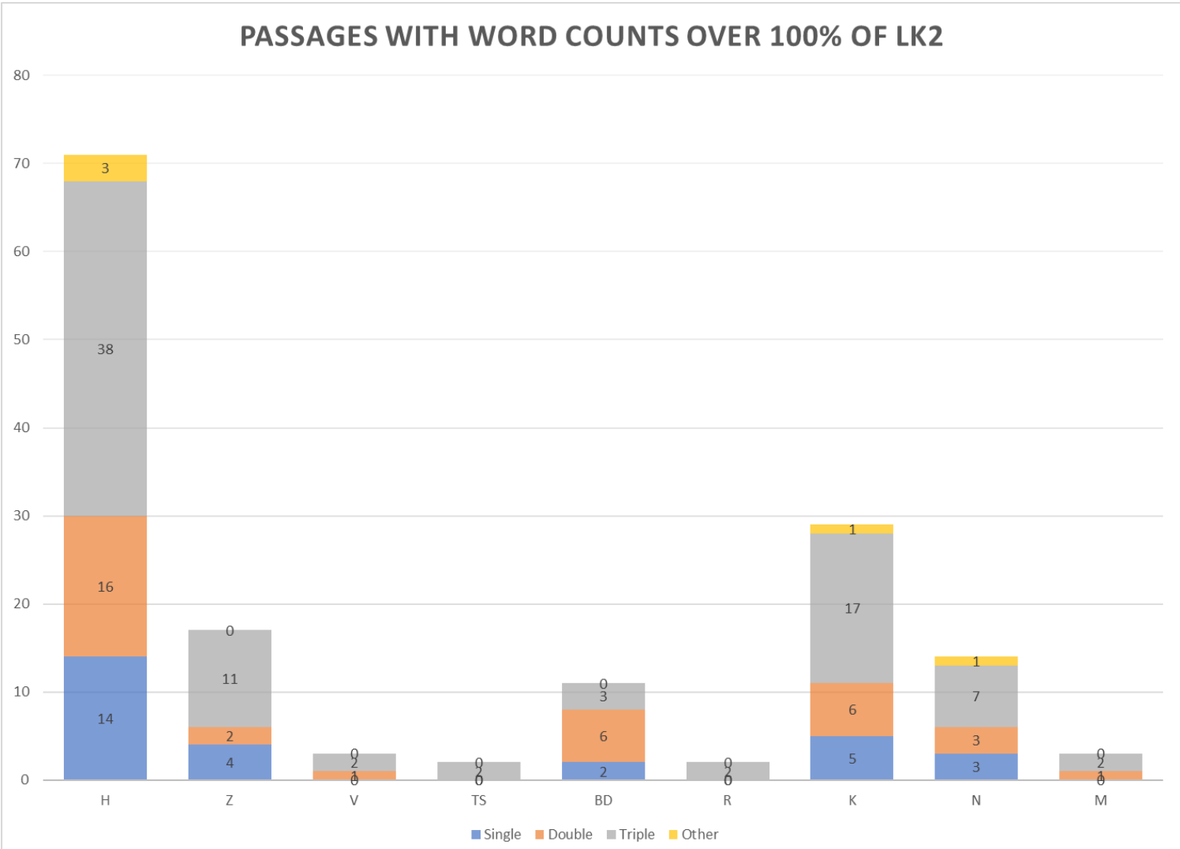
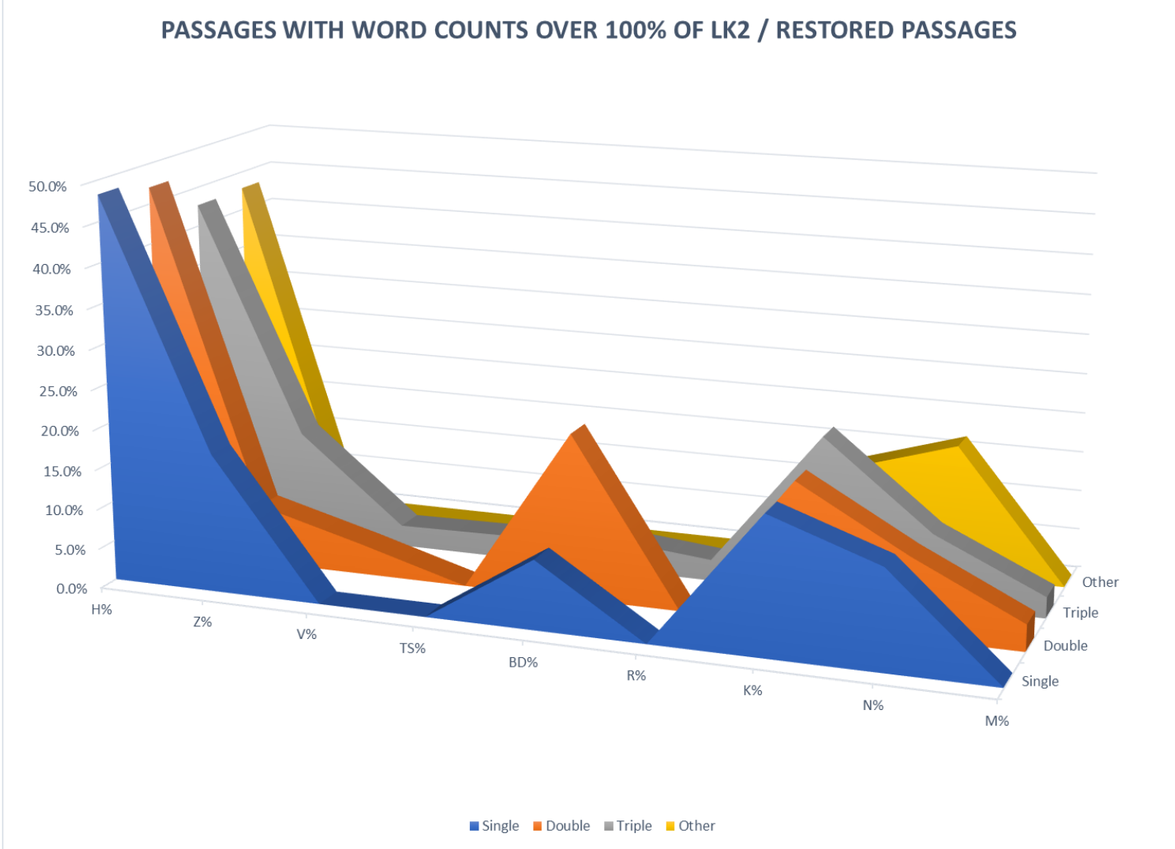
Passages with Word Counts Over 100% of Lk2

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	14	4	0	0	2	0	5	3	0
Double	16	2	1	0	6	0	6	3	1
Triple	38	11	2	2	3	2	17	7	2
Other	3	0	0	0	0	0	1	1	0
All	71	17	3	2	11	2	29	14	3

Passages with Word Counts Over 100% of Lk2 / Restored Passages

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	48.3%	17.4%	0.0%	0.0%	8.7%	0.0%	17.2%	12.5%	0.0%
Double	47.1%	7.4%	3.8%	0.0%	20.7%	0.0%	17.6%	10.0%	3.3%
Triple	42.7%	13.6%	2.7%	2.9%	3.9%	2.7%	19.8%	9.0%	2.7%
Other	42.9%	0.0%	0.0%	0.0%	0.0%	0.0%	12.5%	16.7%	0.0%
All	44.7%	12.4%	2.3%	1.6%	8.2%	1.5%	18.5%	10.1%	2.2%





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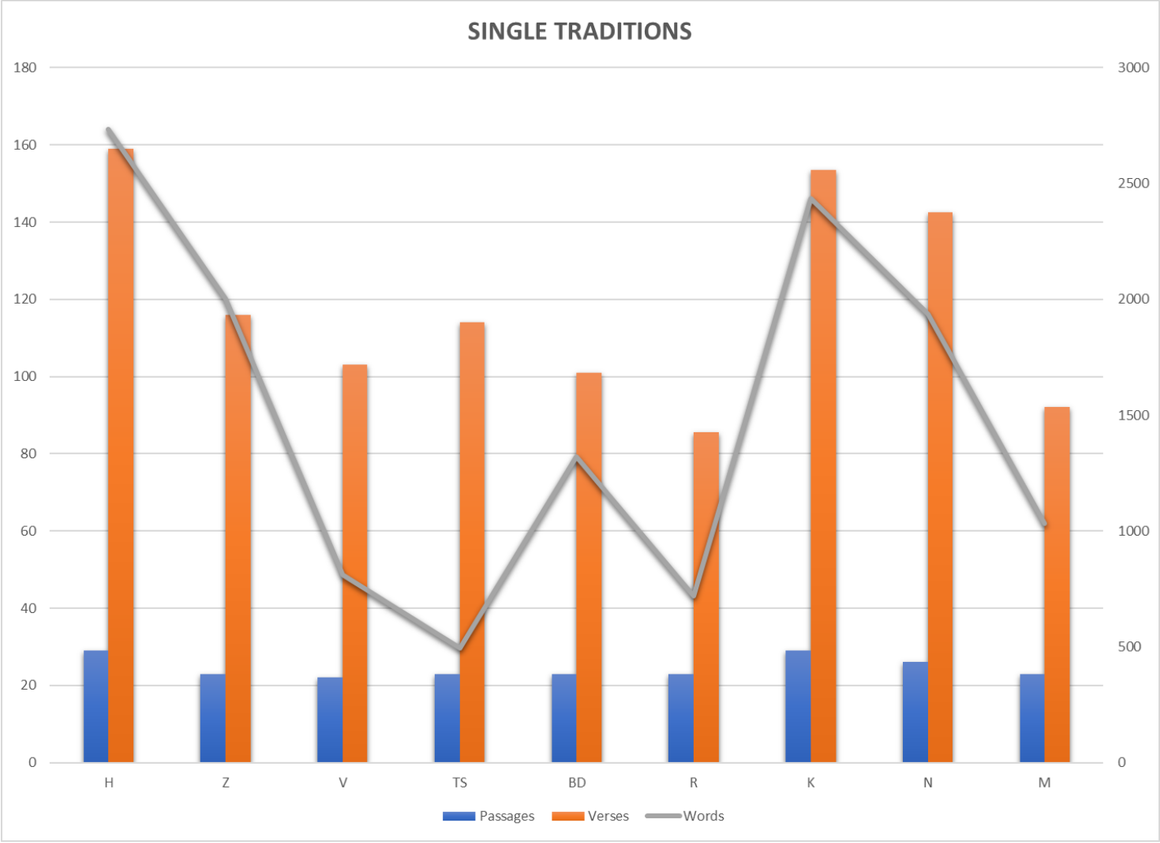
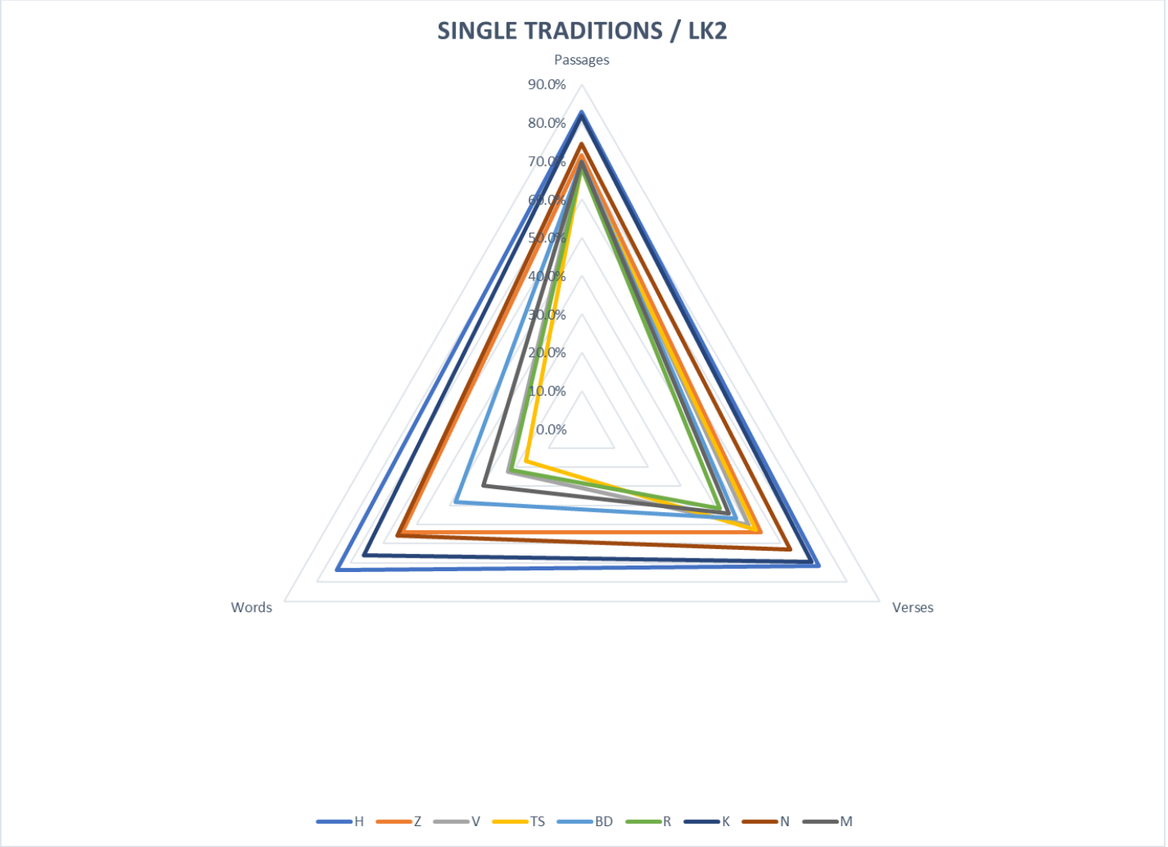
Single Traditions

Type	H	Z	V	TS	BD	R	K	N	M
Passages	29	23	22	23	23	23	29	26	23
Verses	159.0	116.0	103.0	114.0	101.0	85.5	153.5	142.5	92.0
Words	2734	2003	809	493	1321	719	2435	1937	1034

Single Traditions / Lk2

Type	H	Z	V	TS	BD	R	K	N	M
Passages	60.4%	47.9%	45.8%	47.9%	47.9%	47.9%	60.4%	54.2%	47.9%
Verses	42.7%	31.1%	27.7%	30.6%	27.1%	23.0%	41.2%	38.3%	24.7%
Words	44.8%	32.8%	13.2%	8.1%	21.6%	11.8%	39.9%	31.7%	16.9%





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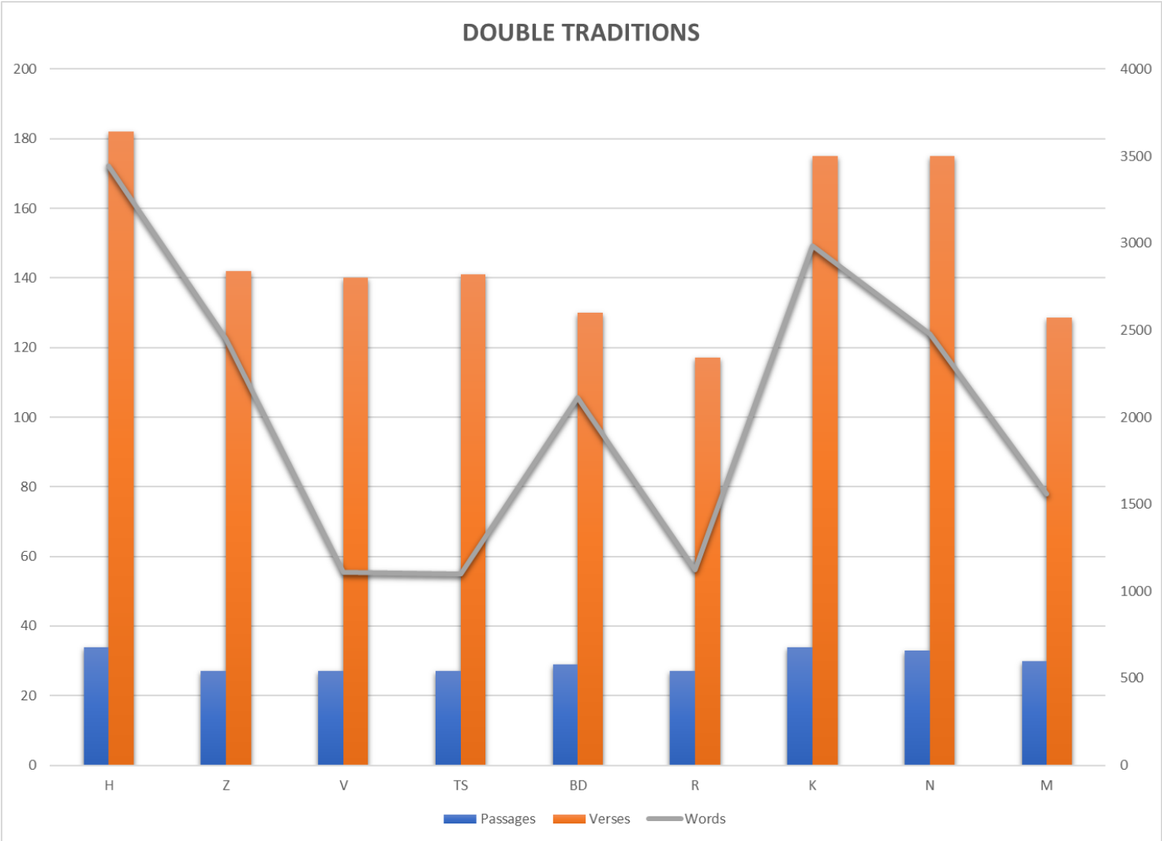
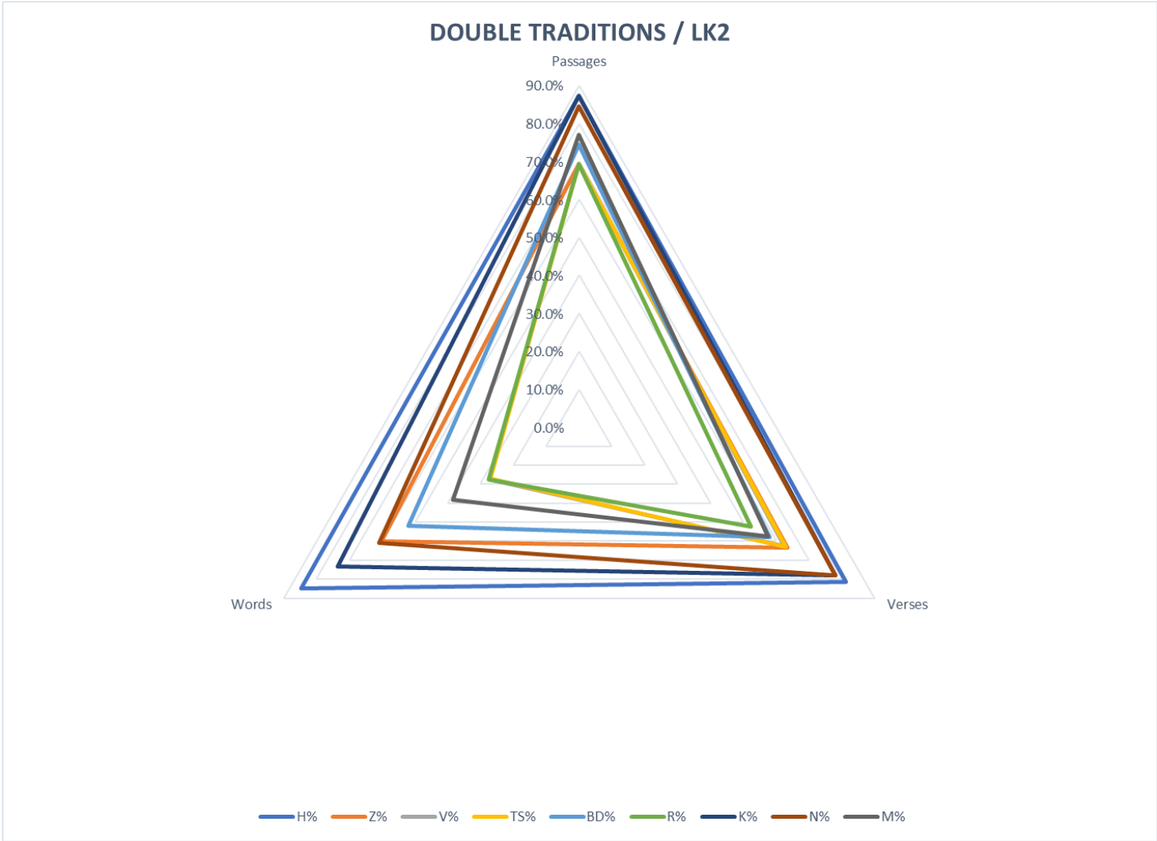
Double Traditions

Type	H	Z	V	TS	BD	R	K	N	M
Passages	34	27	27	27	29	27	34	33	30
Verses	182.0	142.0	140.0	141.0	130.0	117.0	175.0	175.0	128.5
Words	3445	2448	1110	1100	2113	1123	2983	2477	1557

Double Traditions / Lk2

Type	H	Z	V	TS	BD	R	K	N	M
Passages	87.2%	69.2%	69.2%	69.2%	74.4%	69.2%	87.2%	84.6%	76.9%
Verses	81.3%	63.4%	62.5%	62.9%	58.0%	52.2%	77.9%	78.1%	57.4%
Words	84.7%	60.2%	27.3%	27.1%	52.0%	27.6%	73.4%	60.9%	38.3%





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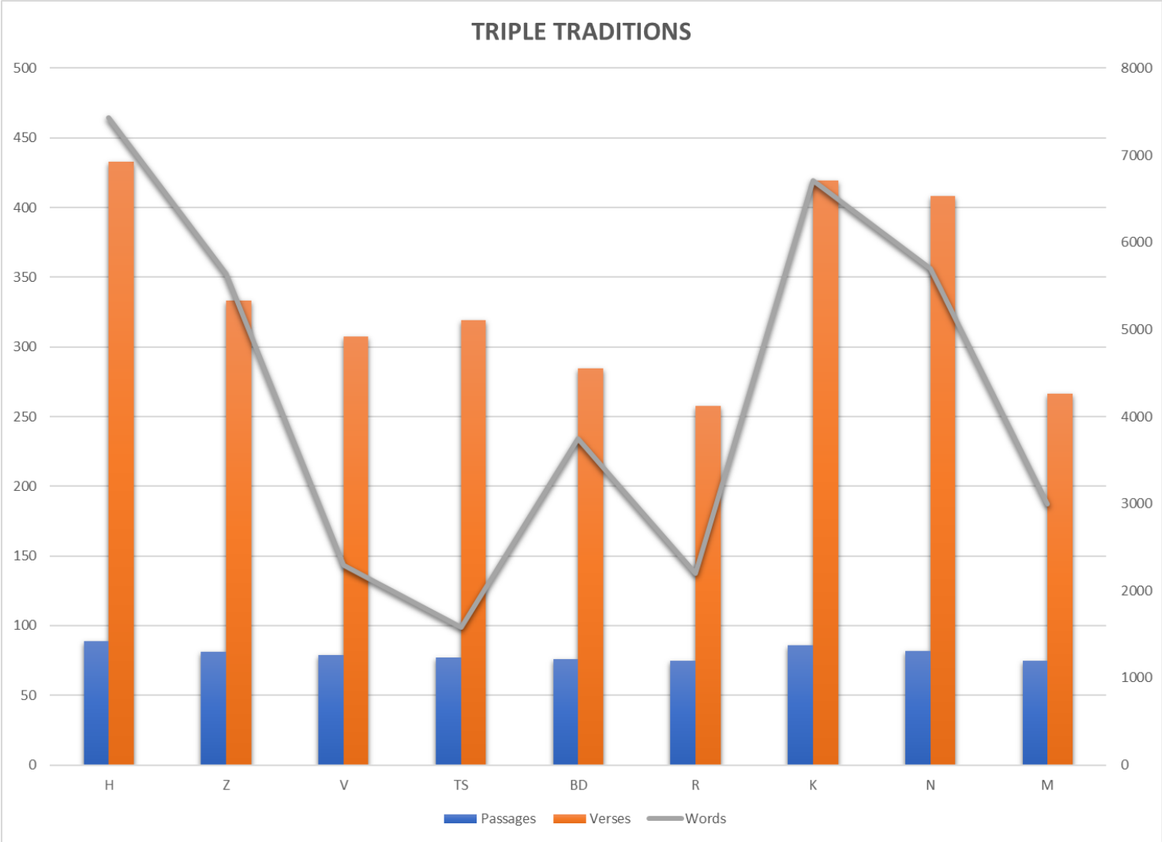
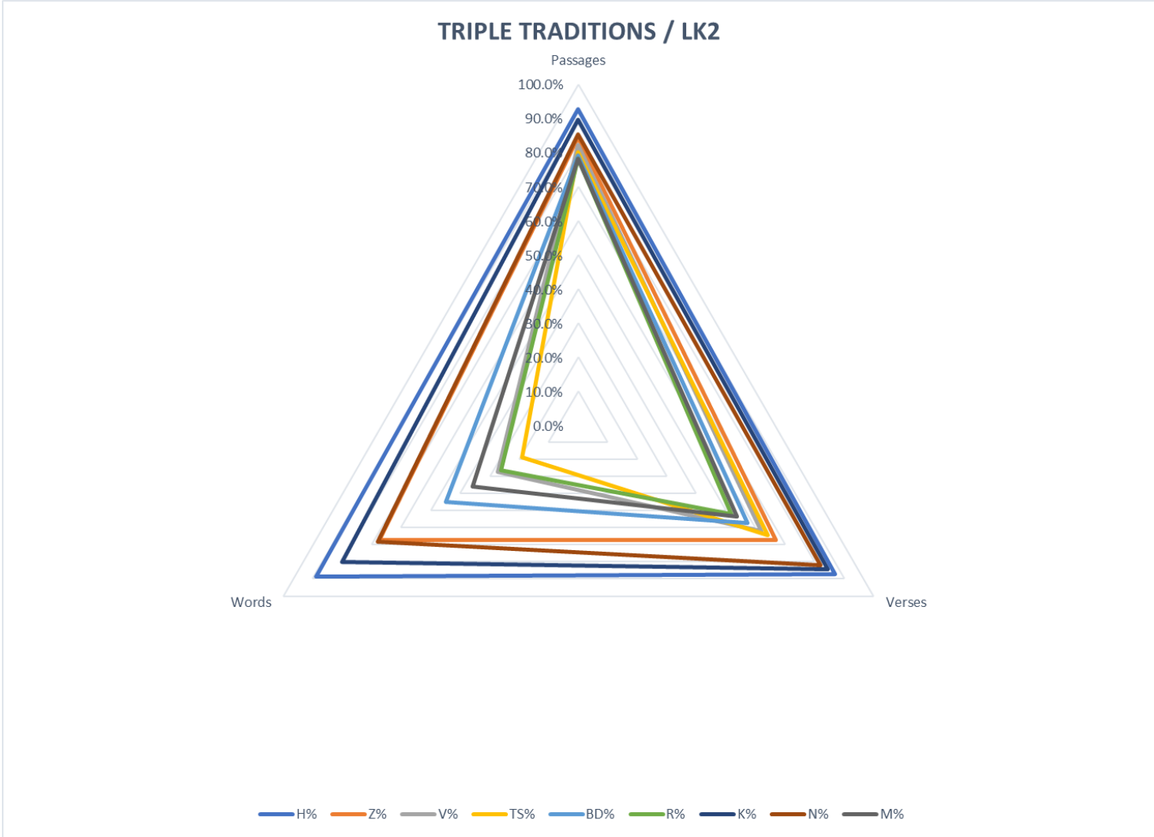
Triple Traditions

Type	H	Z	V	TS	BD	R	K	N	M
Passages	89	81	79	77	76	75	86	82	75
Verses	433.0	333.0	307.5	319.0	284.5	257.5	419.5	408.0	266.5
Words	7434	5636	2294	1581	3751	2196	6708	5696	2992

Triple Traditions / Lk2

Type	H	Z	V	TS	BD	R	K	N	M
Passages	92.7%	84.4%	82.3%	80.2%	79.2%	78.1%	89.6%	85.4%	78.1%
Verses	87.1%	67.0%	61.9%	64.2%	57.2%	51.8%	84.3%	82.1%	53.6%
Words	88.8%	67.3%	27.4%	18.9%	44.8%	26.2%	80.1%	68.0%	35.7%





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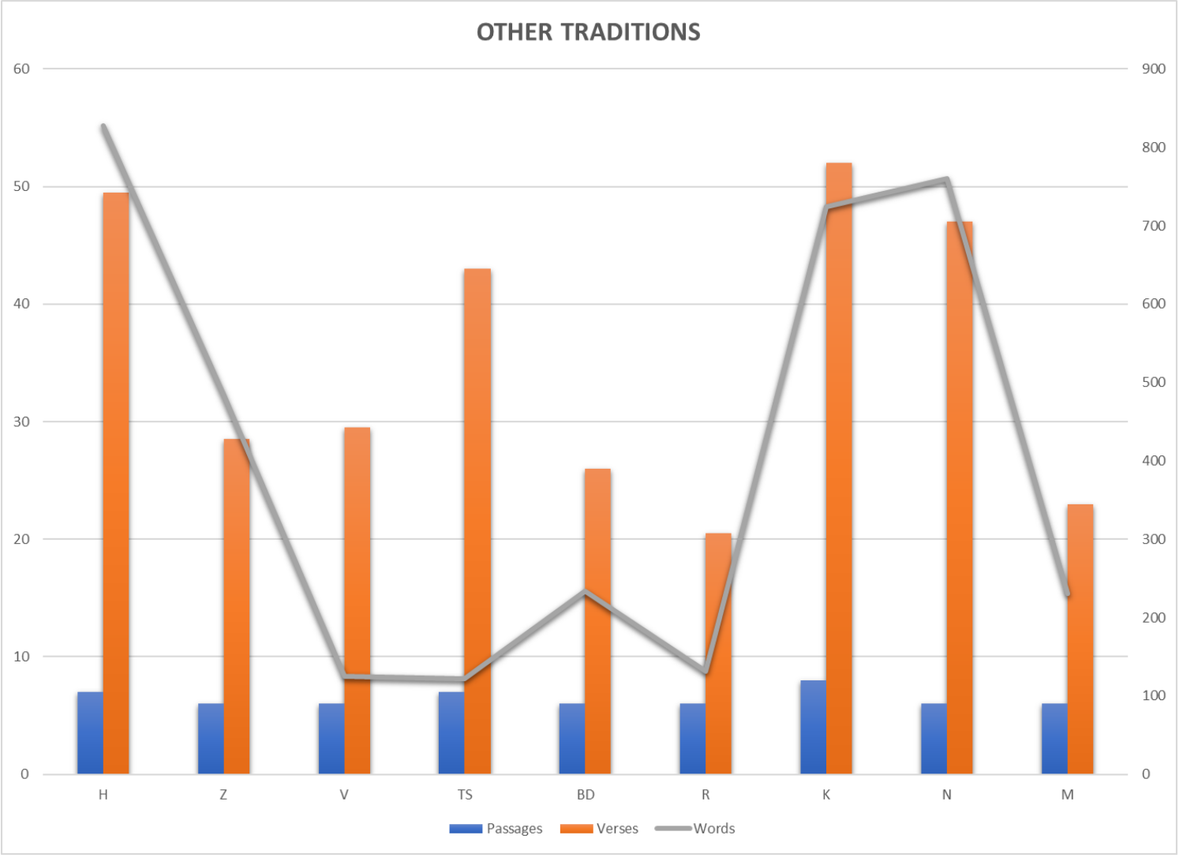
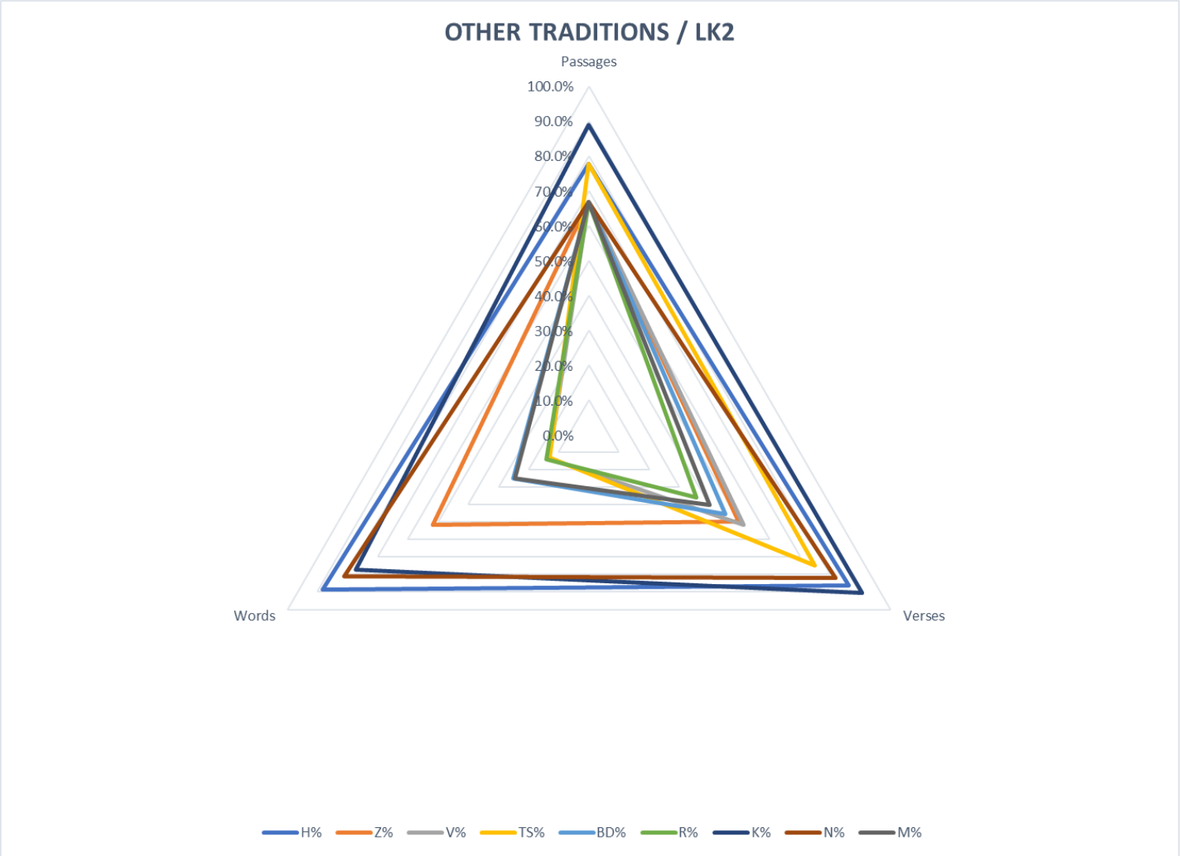
Other Traditions

Type	H	Z	V	TS	BD	R	K	N	M
Passages	7	6	6	7	6	6	8	6	6
Verses	49.5	28.5	29.5	43.0	26.0	20.5	52.0	47.0	23.0
Words	828	484	125	122	234	131	724	760	231

Other Traditions / Lk2

Type	H	Z	V	TS	BD	R	K	N	M
Passages	77.8%	66.7%	66.7%	77.8%	66.7%	66.7%	88.9%	66.7%	66.7%
Verses	86.1%	49.6%	51.3%	74.8%	45.2%	35.7%	90.4%	81.7%	40.0%
Words	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%





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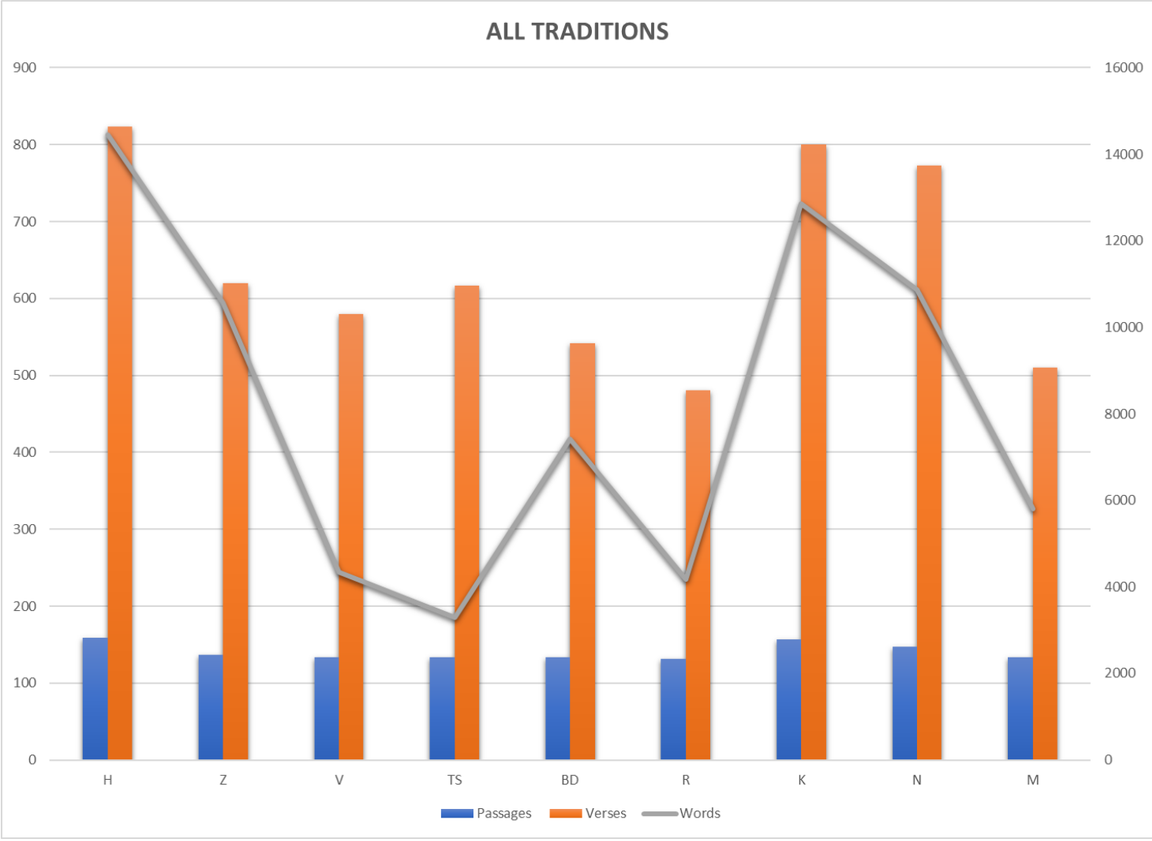
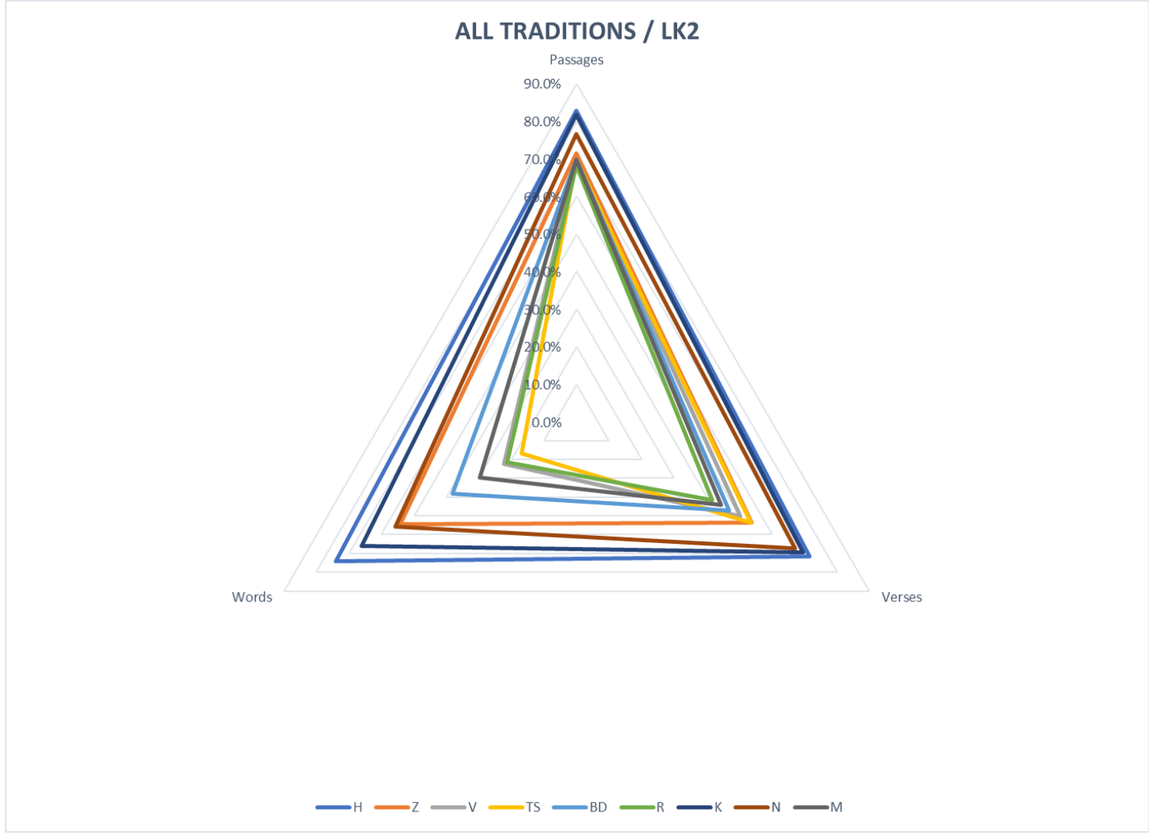
All Traditions

Type	H	Z	V	TS	BD	R	K	N	M
Passages	159	137	134	134	134	131	157	147	134
Verses	823.5	619.5	580.0	617.0	541.5	480.5	799.0	772.5	510.0
Words	14442	10572	4338	3296	7419	4169	12850	10870	5814

All Traditions / Lk2

Type	H	Z	V	TS	BD	R	K	N	M
Passages	82.8%	71.4%	69.8%	69.8%	69.8%	68.2%	81.8%	76.6%	69.8%
Verses	71.5%	53.8%	50.4%	53.6%	47.0%	41.7%	69.4%	67.1%	44.3%
Words	74.1%	54.3%	22.3%	16.9%	38.1%	21.4%	66.0%	55.8%	29.8%





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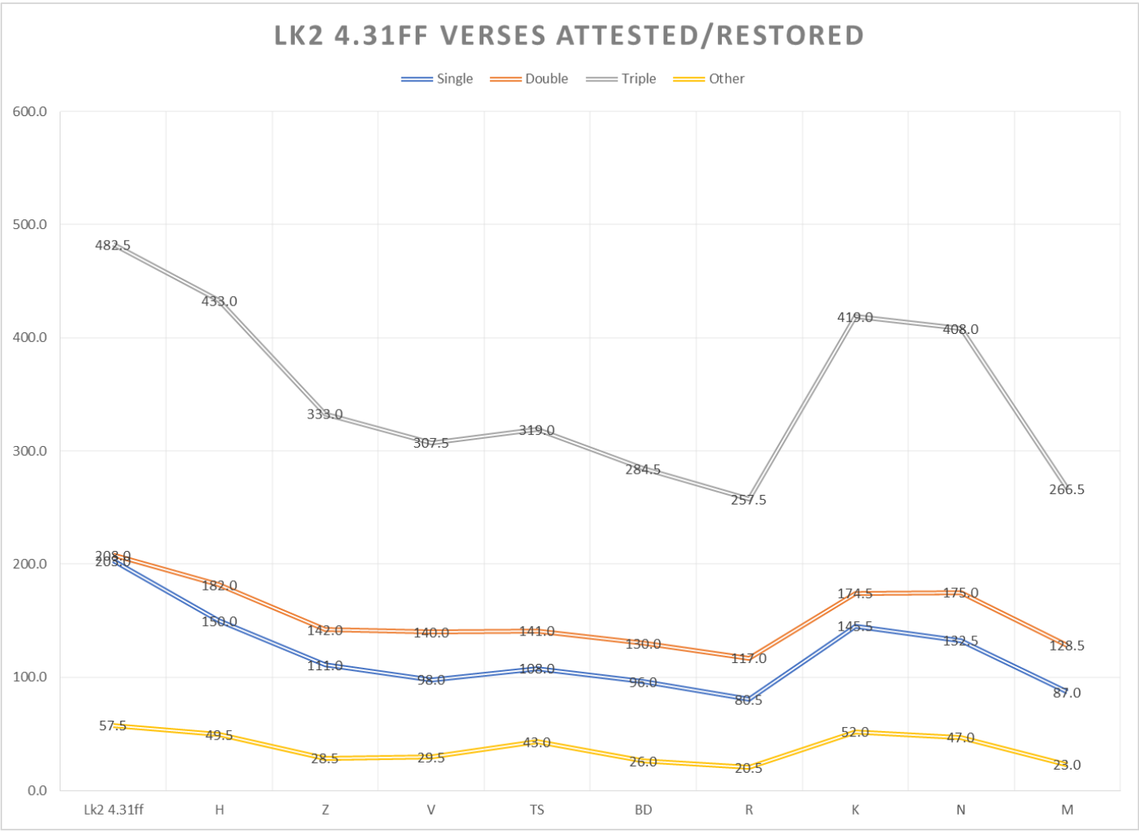
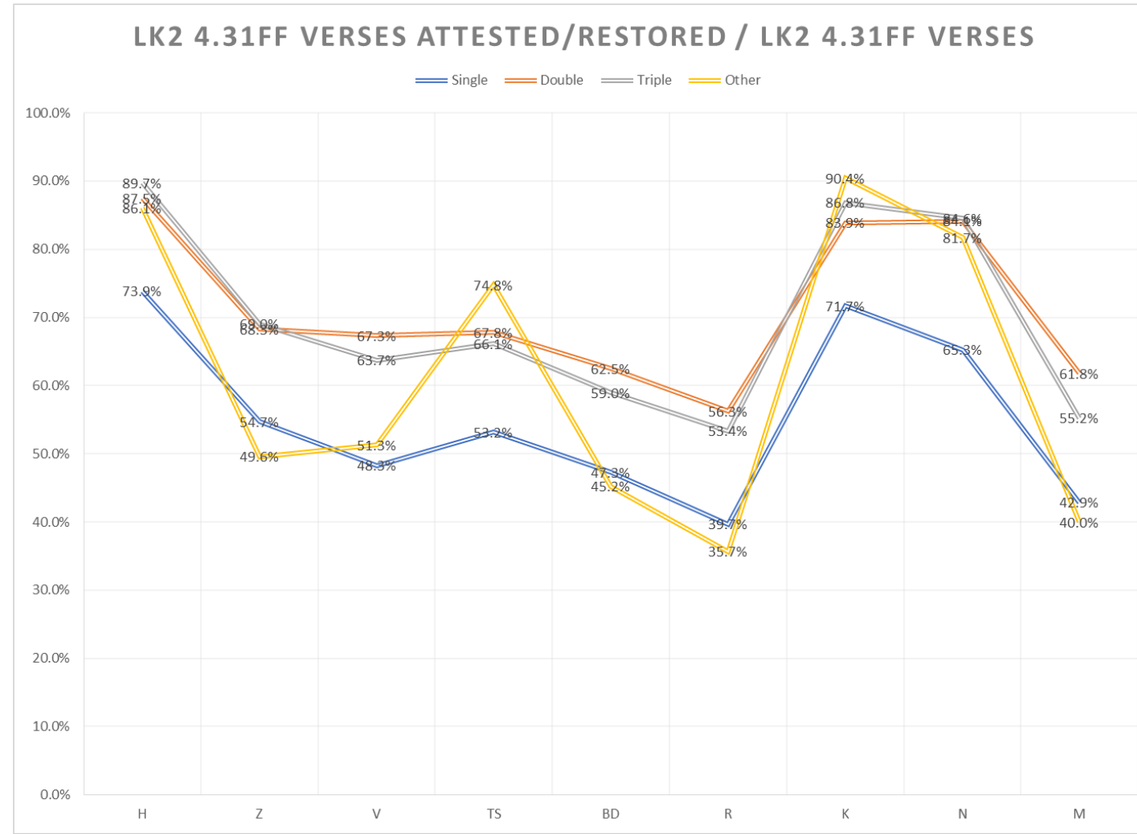
Lk2 4.31ff Verses Attested/Restored

Tradition	Lk2	Lk2 4.31ff	H	Z	V	TS	BD	R	K	N	M
Single	372.5	203.0	150.0	111.0	98.0	108.0	96.0	80.5	145.5	132.5	87.0
Double	224.0	208.0	182.0	142.0	140.0	141.0	130.0	117.0	174.5	175.0	128.5
Triple	497.0	482.5	433.0	333.0	307.5	319.0	284.5	257.5	419.0	408.0	266.5
Other	57.5	57.5	49.5	28.5	29.5	43.0	26.0	20.5	52.0	47.0	23.0
All	1151.0	951.0	814.5	614.5	575.0	611.0	536.5	475.5	791.0	762.5	505.0



Lk2 4.31ff Verses Attested/Restored / Lk2 4.31ff Verses

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	73.9%	54.7%	48.3%	53.2%	47.3%	39.7%	71.7%	65.3%	42.9%
Double	87.5%	68.3%	67.3%	67.8%	62.5%	56.3%	83.9%	84.1%	61.8%
Triple	89.7%	69.0%	63.7%	66.1%	59.0%	53.4%	86.8%	84.6%	55.2%
Other	86.1%	49.6%	51.3%	74.8%	45.2%	35.7%	90.4%	81.7%	40.0%



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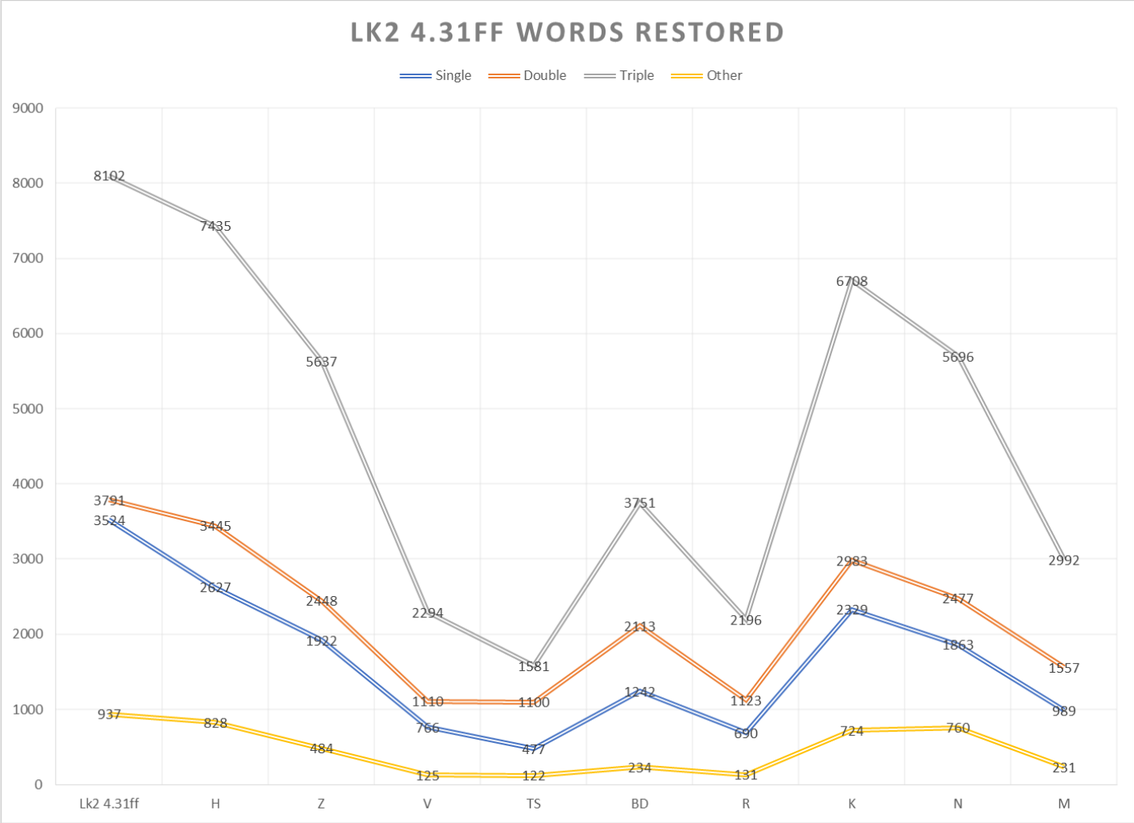
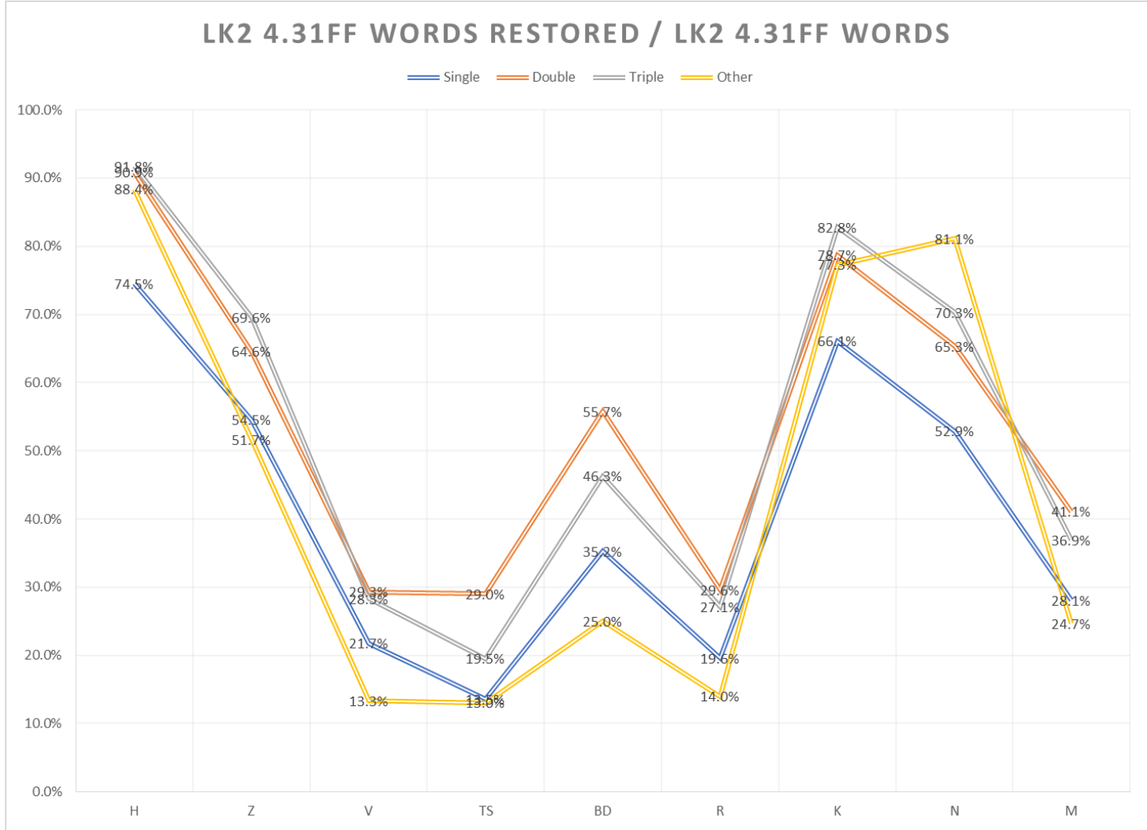
Lk2 4.31ff Words Attested/Restored

Tradition	Lk2	Lk2 4.31ff	H	Z	V	TS	BD	R	K	N	M
Single	6107	3524	2627	1922	766	477	1242	690	2329	1863	989
Double	4066	3791	3445	2448	1110	1100	2113	1123	2983	2477	1557
Triple	8372	8102	7435	5637	2294	1581	3751	2196	6708	5696	2992
Other	937	937	828	484	125	122	234	131	724	760	231
All	19482	16354	14335	10491	4295	3280	7340	4140	12744	10796	5769

Lk2 4.31ff Words Attested/Restored / Lk2 4.31ff Words

Tradition	H	Z	V	TS	BD	R	K	N	M
Single	74.5%	54.5%	21.7%	13.5%	35.2%	19.6%	66.1%	52.9%	28.1%
Double	90.9%	64.6%	29.3%	29.0%	55.7%	29.6%	78.7%	65.3%	41.1%
Triple	91.8%	69.6%	28.3%	19.5%	46.3%	27.1%	82.8%	70.3%	36.9%
Other	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%





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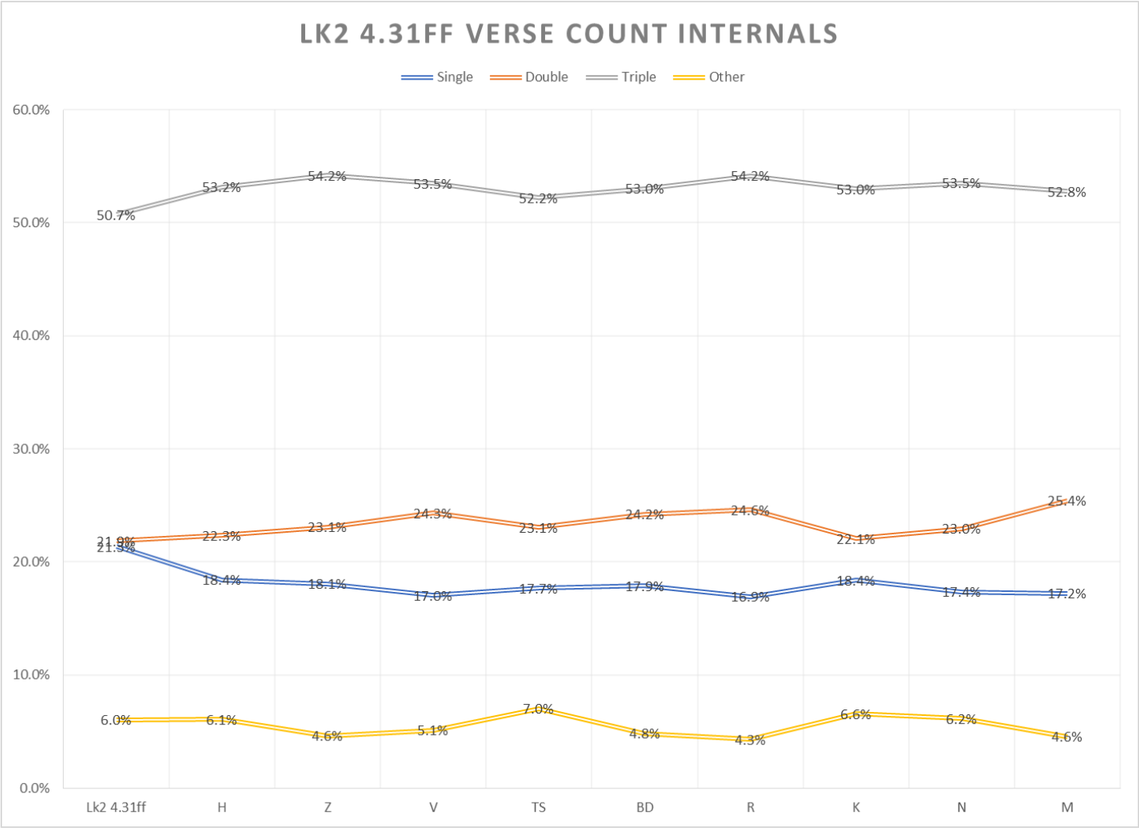
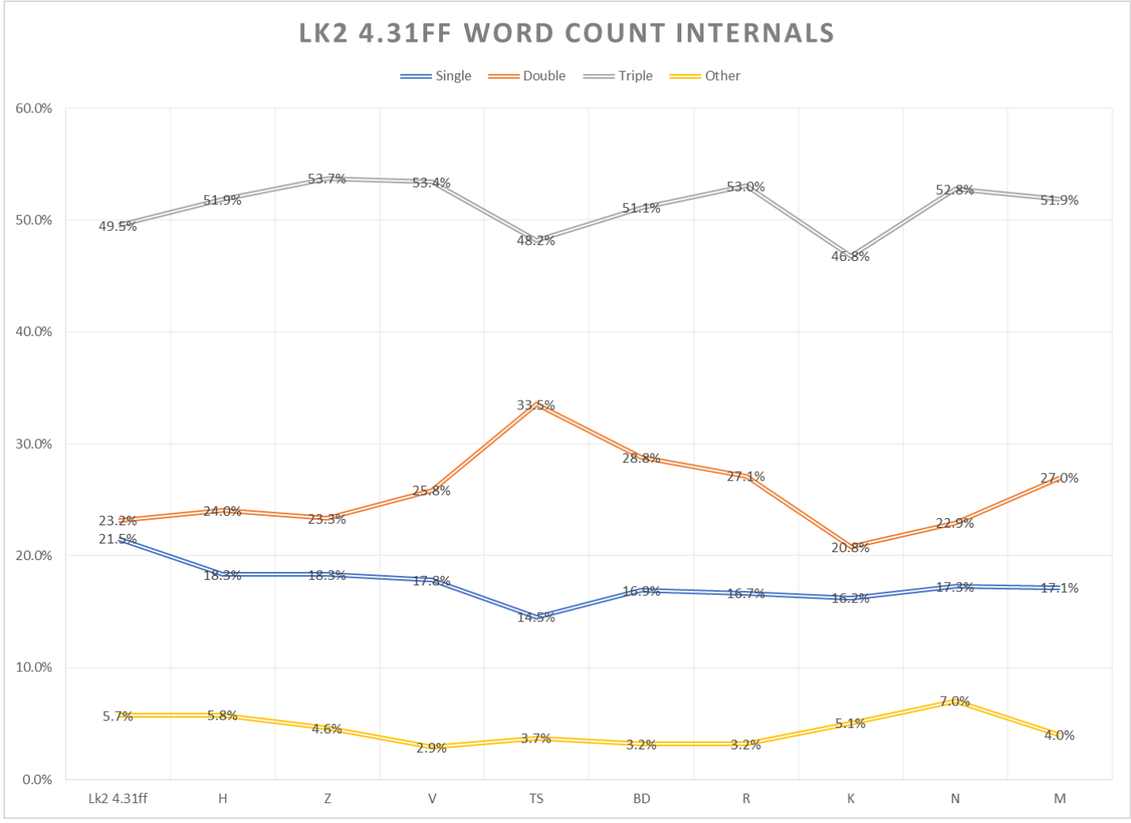
Lk2 4.31ff Verse Count Internals

Tradition	Lk2 4.31ff	H	Z	V	TS	BD	R	K	N	M
Single	21.3%	18.4%	18.1%	17.0%	17.7%	17.9%	16.9%	18.4%	17.4%	17.2%
Double	21.9%	22.3%	23.1%	24.3%	23.1%	24.2%	24.6%	22.1%	23.0%	25.4%
Triple	50.7%	53.2%	54.2%	53.5%	52.2%	53.0%	54.2%	53.0%	53.5%	52.8%
Other	6.0%	6.1%	4.6%	5.1%	7.0%	4.8%	4.3%	6.6%	6.2%	4.6%

Lk2 4.31ff Word Count Internals

Tradition	Lk2 4.31ff	H	Z	V	TS	BD	R	K	N	M
Single	21.5%	74.5%	54.5%	21.7%	13.5%	35.2%	19.6%	66.1%	52.9%	28.1%
Double	23.2%	90.9%	64.6%	29.3%	29.0%	55.7%	29.6%	78.7%	65.3%	41.1%
Triple	49.5%	91.8%	69.6%	28.3%	19.5%	46.3%	27.1%	82.8%	70.3%	36.9%
Other	5.7%	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%





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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.

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3.9. Signal Tabulations and Reports

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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.

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Tabulation of Markan-Lukan Proximity Patterns

Lk1 Tags	Count 1	Lk2 Tags	Count 2	Difference
[Lk1:Mk1<Lk2]	29/78 (35.9%)	[Lk2:Mk1<Lk1]	37/78 (46.2%)	-8/78 (-10.3%)
[Lk1:Mk1>Lk2]	26/78 (33.3%)	[Lk2:Mk1>Lk1]	4/78 (3.8%)	23/78 (29.5%)
[Lk1:Mk1≈Lk2]	7/78 (9.0%)	[Lk2:Mk1≈Lk1]	1/78 (1.3%)	6 (7.7%)
[Lk1:Mk1=Lk2]	15/78 (19.2%)	[Lk2:Mk1=Lk1]	36/78 (44.9%)	-21 (-26.9%)

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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.

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Preliminary Inventory of Mk1—Lk1—Mt1 Signal Strength and Echo

[major update forthcoming after reconstructions complete; SINPO ratings might be applied to tags]

Origin	*Signal Reception*			*Mediator*	*Signal Propagation*			*Receiver*
Mk1	**Lk1**	**Mt1**	**Closest**	**Lk1**	**Closest**	**Mk1**	**Lk1**	**Mt1**
1.21	Strong	Weak	Lk1	**4.31**	Lk1	Weak	Strong	**4.13, 23**
1.22	Strong	Strong	Mt1	**4.32**	Mk1	Strong	Strong	**7.28-29**
1.24	Strong	Null	Lk1	**4.34**	Null	Null	Null	–––––––
1.25	Strong	Null	Lk1	**4.35**	Null	Null	Null	–––––––
1.34a	Weak	Strong	Mt1	**4.40**	Mk1	Strong	Weak	**8.16**
1.34b	Strong	Weak	Lk1	**4.41**	Mk1	Weak	Null	7.22, 16.16
1.35	Weak	Null	Lk1	**4.42**	Mk1	Strong	Null	**4.1**
1.38	Weak	Null	Lk1	**4.43**	Null	Null	Null	–––––––
1.16	Weak	Strong	Mt1	**5.2**	Mk1	Strong	Null	**4.18**
4.1-2	Null	Null	Null	5.9	Null	Null	Null	–––––––
1.16-18	Weak	Strong	Mt1	**5.10**	Mk1	Strong	Null	**4.19, 21**
1.20	Weak	Strong	Mt1	**5.11**	Mk1	Strong	Strong	**4.22**
1.40	Weak	Strong	Mt1	**5.12**	Mk1	Strong	Null	**8.2**
1.41	Strong	Strong	Mt1	**5.13**	Mk1	Strong	Strong	**8.3**
1.44	Strong	Strong	Mt1	**5.14**	Mk1	Strong	Strong	**8.4**
2.3	Weak	Weak	Mt1	**5.18**	Mk1	Weak	Null	**9.2**
2.7	Strong	Null	Lk1	**5.21**	Null	Null	Null	–––––––
2.14	Strong	Strong	Mt1	**5.27**	Mk1	Strong	Strong	**9.9**
2.17	Strong	Strong	Mt1	**5.31**	Mk1	Strong	Strong	**9.12**
2.18	Strong	Strong	Lk1	**5.33**	Mk1	Strong	Strong	**9.14**
2.19	Strong	Strong	Mt1	**5.34**	Lk1	Strong	Strong	**9.15a**
2.20	Strong	Strong	Mt1	**5.35**	Mk1	Strong	Strong	**9.15b**
2.21-22	Strong	Strong	Mt1	**5.38, 36**	Mk1	Strong	Null	**9.16-17**
2.23	Strong	Strong	Mt1	**6.1**	Mk1	Strong	Strong	**12.1**
2.24	Weak	Strong	Mt1	**6.2**	Mk1	Strong	Weak	**12.2**
2.25	Strong	Strong	Mt1	**6.3**	Mk1	Strong	Strong	**12.3**
2.26	Strong	Strong	Mt1	**6.4**	Mk1	Strong	Strong	**12.4**
2.28	Strong	Strong	Lk1	**6.5**	Equal	Strong	Strong	**12.8**
3.1	Weak	Strong	Mt1	**6.6**	Mk1	Strong	Weak	**12.9-10**
3.2	Strong	Strong	Mt1	**6.7**	Mk1	Strong	Strong	**12.10**
3.4	Strong	Weak	Lk1	**6.9**	Mk1	Strong	Weak	**12.10**
3.13	Strong	Strong	Mt1	**6.12**	Lk1	Strong	Strong	**5.1b**
3.14	Weak	Null	Lk1	**6.13**	Lk1	Weak	Weak	**10.1**
3.16	Weak	Weak	Lk1	**6.14**	Mk1	Weak	Weak	**10.2**
3.19	Weak	Weak	Lk1	**6.16**	Mk1	Weak	Weak	**10.4**
3.7-8	Strong	Strong	Lk1	**6.17**	Mk1	Strong	Weak	**4.25**
3.9-10	Weak	Null	Lk1	**6.19**	Null	Null	Null	**5.1a**
1.35, 3.13, 6.46	Null	Strong	Mt1	**6.20a**	Mk1	Null	Strong	**5.1b**

Total signal transmissions by Mk1 in this evaluation: 38

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Summary of Mk1—Lk1—Mt1 Signal Strength and Propagation

	Mk1 Signal Transmission		Mt1 Signal Reception	
	Lk1	Mt1	Mk1	Lk1
Strong	23 (60%)	24 (63%)	26 (68%)	17 (45%)
Weak	14 (39%)	6 (16%)	6 (16%)	8 (21%)
Null	1 (3%)	8 (21%)	6 (16%)	13 (34%)

Initial Tally of Mk1—Lk1—Mt1 Signal Strength and 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 2nd century and after) both from the active early-orthodox suppression of the text and the Marcionite movement, as well from unclear or partial attestation of the text by its opponents/witnesses.

Initial Conclusions about Mk1—Lk1—Mt1 Signal Strength and 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%).

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Conclusion 1.5. Regarding Mt1 signal reception, Mk1 is considerably more apt than Lk1 to have a strong signal match (68% vs. 45%). Given signal propagation and echoing, it is not always clear if Mt1 gets the Mk1 signal firsthand (direct from Mk1) or secondhand (from Mk1 through Lk1), but it is clear that Mt1 is typically tuned into Mk1 more than into Lk1; i.e., Mt1 is copying directly from Mk1, not just copying Lk1 where Lk1 is itself copying Mk1.

Conclusion 1.6. Regarding Mt1 signal reception, Mk1 and Lk1 are almost equally apt to have transmitted a weak signal (16% vs. 21%), but that certainly is the exception. When Mt1 uses sources, they are signaled clearly; i.e., Mt1 does not do shoddy copy work. The effect of ESD is a complete toss-up here. We simply cannot speculate on how the signals degraded or destroyed in Lk1 might or might not have been received in Mt1.

Conclusion 1.7. Regarding Mt1 signal reception, Lk1 is more than twice as likely to yield a null reception as Mk1 is (34% vs. 16%). MtR1 apparently feels more free to ignore the Mk1 signals relayed through Lk1 than the signals coming directly from Mk1; i.e., for Mk1 traditions, Mt1 does not feel a compelling need to copy the parallel traditions in Lk1.

Conclusion 1.8. Regarding Mt1 signal reception, Mk1 is far more often the stronger signal source than Lk1 is (71% vs. 11%). Mt1 is much more likely to get a better signal from Mk1 than from Lk1, even in resonant signals; i.e., Mt1 knows that it is far preferable to get Mk1 traditions directly from Mk1, not through Lk1 as intermediary. ESD could account for some shift here, but even a fully intact Lk1 would not alter the basic imbalance here. Mt1 has a strong tendency to use Mk1 directly, not as mediated through Lk1.

Conclusion 1.9. Regarding Mt1 signal reception, 11% of the time from Lk1 is still significant! Roughly one out of every nine signals shows Mt1 receiving a clearer, more distinctive signal from Lk1; i.e., occasionally Lk1 did some great redactional work to Mk1, and Mt1 wants to borrow that. This 11% is even more astonishing when considering ESD. There would only be upside for Lk1 if its own text were better attested.

Conclusion 1.10. Whether with or without this statistical analysis, a cursory glance or close inspection at the inventory shows that, in terms of order, Lk1 is working straight through Mk1, copying the narrative in almost perfect sequence. Mt1, however, rotates the sequence significantly. The signal analysis confirms that this is deliberate on the part of both receivers.

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After that super-technical analysis that our engineers loved, let's spin up a modern acoustical parable for the general reader. Lk1 is like a radio listener tuned into a single station. He loves singing whatever songs were queued (marked? Qd?). But sometimes Lk1 does not get the words exactly right. He never stops and rewinds and replays bits to practice to ensure he got most of the words right. To spin it differently, Lk1 is listening to Mk1 on vinyl for a good while. The sound and fidelity is clear, but he is listening to an album that is still somewhat new to him, so he can't sing every word and doesn't quite know what all his favorites parts are.

Mt1, however, is like a radio listener who likes to change stations, but when he sings along, he knows the words really well. He definitely stops to rewind and replay bits to practice and make sure he got them right. To put it differently, Mt1 is not listening to vinyl. He has a well-curated favorites playlist, an ancient iPod, as it were, that lets him play his favorite songs in the order he prefers. Sometimes his playlist has a few songs that run parallel to the album's order, but typically the order is more shuffled.

So what? So what that Mt1 and Lk1 were two different people with two different ways of listening to this ancient Gospel music, as it were? Well, we know clearly now that they were both listening to the same music: Mk1—that's now obvious and very important. What was not clear until now is that Mt1 knows that Lk1 has been singing the Mk1 gospel music, and *sometimes*, Mt1 sings a bit of a Mk1 gospel song in the same unique style Lk1 did.

ESD can add another layer to our metaphor. We have shown that Lk1 is listening to Mk1 on vinyl, but the sad part is that *we, as modern scholars,* are listening to a significantly degraded recording of Lk1 who had been listening to Mk1 on vinyl. It looks like some of the degradation is the passage of time or neglect, but some of it also appears to be a deliberate effort to destroy the recording that was Lk1. Reconstruction of most of the underlying recording is possible, but it is going to take some scientific specialists in preservation and reconstruction techniques and perhaps also some advanced machine-analysis to achieve a satisfactory reconstruction.

Let's trace another parable, this one about Lk1 and Mt1 as students who take lecture notes differently in class, even though, in this age of Zoom classes, it might not seem as relevant. While Lk1 and Mt1 are both listening to the same Mk1 lecture, Mt1 is the hyper-diligent student who takes great notes, almost always directly from the professor, but *sometimes* (being hyper-diligent) Mt1 copies notes from Lk1 when he thinks Lk1 really summarizes or restates the concept well. Over-achievers are so annoying sometimes.

And to add ESD again, the notes 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

SQE. Shorthand	Mk1	Lk1	Mt1	Lk2
Date	75–80	80s	90s	117-138
A001. Prologue	X	Not present (see 3.1)	X	X
A002. Birth of John foretold	–––––––	Not present	–––––––	X
A003. Annunciation	–––––––	Not present	–––––––	X
A004. Visitation	–––––––	Not present	–––––––	X
A005. Birth of John	–––––––	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.

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Now we proceed to a signal strength and propagtion report for Qn vis-à-vis Mt1 and Lk2. To make our rankings, we exclude words from Mt1 and Lk2 when those words could have been composed first by Mt1 and then transmitted to Lk2. Q 6.23 // Mt1 5.12 is a good example of this.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
6.23. κατὰ [ταῦτα or τὰ αὐτὰ] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.	**5.12**. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.	**6.23**. **χάρητε** ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ **ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ**· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

In our judgment, this should still count as GMarc 6.23 being ranked "Strong", both because it has a definite cluster or string of words, and because that word cluster is reproduced quite clearly in Lk2, even though Lk2 has additional materials not found in Lk1 but found in Mt1.

We also do not downgrade the rating for a verse of GMarc for a cluster of words missing from its text but present in Lk2 when those words are reasonably adjudged to be redactions to Lk2. A good example of this is Q 6.27.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
6.27. Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,		**6.27**. 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.

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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

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

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4.1. 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, or hiding 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 and interconnected DOIs along with a base DOI, thus achieving the capacity for permanent and reliable citations together with version control, automated machine finding and indexing, as well as global reader and impact metrics.

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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.

Humanist and technologist have become one.

what follows is the Author's Accepted Manuscript of a short data paper and related datasets first submitted to the *Journal of Open Humanities Data* on 2021-10-15, peer-reviewed, and accepted on 2021-11-19. Minor corrections were made in copyediting and bibliographic links added in typesetting. The datasets here uniquely preserve version notes tied to past iterations of this LODLIB.

Normalized Datasets of Hahn's and Zahn's Reconstructions of Marcion's *Gospel*

Abstract: These four datasets are the first born-digital, normalized, lexicographically enriched, and peer-reviewed versions of the reconstructions of Marcion's *Gospel* made by August Hahn in 1832 and Theodor Zahn in 1892. Two dataset files were generated for each reconstruction: the first consisting of human-readable Postclassical Greek; the second of lemmatized and morphologically tagged text following the openly licensed BibleWorks Greek Morphology schema. These datasets represent another batch in a series of normalized and enriched datasets of major reconstructions of Marcion's *Gospel* published by *JOHD*.

Keywords: Gospel of Marcion, Marcion of Sinope, Gospel of Luke, Synoptic Problem

(1) Overview

Repository location: DOI: https://doi.org/10.7910/DVN/BYNHX6

Morphology key: Bilby, M.G. (2021a). *Key to BibleWorks Greek Morphology* (BGM) (v1.1). DOI: https://doi.org/10.5281/zenodo.4950243

Print sources:

Hahn, A. (1832). Evangelium Marcionis ex Auctoritate Veterum Monumentorum. In Ioannis Caroli Thilo, ed., *Codex apocryphus Novi Testamenti* (pp. 401–486). Lipsius: F. C. G. Vogel. ARK: https://n2t.net/ark:/13960/t23b6zq5d

Zahn, T. (1888/1892). *Geschichte des neutestamentlichen Kanons* (Vols. 1–2). Erlangen: Andreas Deichert. ARK: https://n2t.net/ark:/13960/t8cf9s958

Context

The history of scholarly reconstructions of the *Gospel* of Marcion (GMarc) is briefly detailed in our Harnack (Bilby, 2021b) and Roth (Bilby, 2021c) data papers. Eight major published reconstructions have appeared over the last two centuries: Hahn (1832), Zahn (1892), Von Harnack (1921; 1924), Tsutsui (1992), BeDuhn (2013), Roth (2015), Klinghardt (2015, 2020; 2021), and Nicolotti (2019). While Ritschl (1846) and Hilgenfeld (1850) undertook thorough prose analyses of GMarc and included many quotations, neither provided a clear, running main text. Gramaglia (2017) has also notably offered a complete translation and critical commentary based on Klinghardt's (2015) reconstruction. My GMarc reconstruction, embedded within my newly proposed solution to the Synoptic Problem, is in progress (Bilby, 2020-07/2021-11).

Clear relationships exist among these reconstructions because of their shared dependence on common underlying data: over 700 patristic attestations to GMarc by over fifteen ancient witnesses, hundreds of textual variants and thousands of non-variants in manuscripts of Luke, and tens of thousands of close parallel words in other gospels. However, because of quite different methodological assumptions held and approaches taken by their respective editors, these reconstructions reflect widely varying

results and reveal editorial idiosyncrasies as well as clear dependencies when cross-compared quantitatively.

Hahn's pioneering reconstruction (Hahn, 1832) represented the fruit of his extensive earlier study (Hahn, 1823) on Marcion and the texts distributed under Marcion's patronage. As Roth 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" (2015: 9). While Hahn's maximalist, continuous approach to reconstruction was challenged by many later editors, he still provided a starting point for all future reconstructions. Zahn sought to correct and pare down Hahn's overly generous reconstruction, while making use of the *Editio octava critica minor* (EOCM) (Tischendorf, 1869) as a base text. Zahn's discontinuous approach became the precursor to more radically discontinuous and minimalist reconstructions in subsequent scholarship, namely those of Tsutsui (1992) and Roth (2015).

Given the central place of GMarc in heated debates about the compositional and editorial formation of the earliest gospels (both canonical and non-canonical), quantitative analyses, computational linguistics (CL), and historical corpus linguistics (HCL) have the potential to clarify and transcend the deep subjective and idiosyncratic divides within scholarship and may prove decisive in settling centuries-old questions about the earliest texts that arose out of the Jesus movement.

(2) Method

Steps

Our normalization of GMarc datasets began with the work of Adolf von Harnack (Harnack, 1921/1924) because of the public domain status of its corresponding print edition and its established place as the standard reconstruction of GMarc for most of the last century. Of all major GMarc reconstructions in history, Harnack's is the most ambiguous and inconsistent in its indications. The challenge of normalizing Harnack's reconstruction proved crucial to develop and implement a few clear, consistent datatypes and indications that allow for meaningful comparisons by humans and machines of all major GMarc Greek datasets.

Compared to Harnack's, Hahn's indications are relatively sparse and simple:

1) () parentheses for words and phrases to indicate they are necessary to the meaning of the surrounding words or that there was some doubt/confusion about them
2) [] square brackets for verses Hahn deemed were removed by Marcion
3) *) asterisk followed by right parenthesis to indicate a variant detailed in the footnotes
4) #) number followed by right parenthesis to indicate footnotes, which provide references to patristic citations of GMarc and/or Hahn's explanation of the possible inclusion or exclusion of this content from GMarc

To transform Hahn's reconstruction into normalized datasets, indication 1 is kept as is, verses corresponding to indication 2 are omitted, and indication 3 is rendered as empty square brackets. Supplemental version identifiers (here 01H for the first edition of GMarc by Hahn) are added to the beginning of each line to facilitate version identification and content alignment in Computational Linguistics environments as well as the creation of consistently sorted, interlinear arrangements of past editions of GMarc.

Zahn exercises more caution and nuance in his decisions and indications than did Hahn, resulting in a relatively lesser—yet still unacceptably high—level of Lk2 contamination. Besides restoring clear wording for many verses, Zahn also uses these indications, several of which were later commonplace in Harnack's work:

1. "bare chapter and verse numbers" / "nackten Kapitel- und Verszahlen" without any wording to indicate implicitly present content lacking any documented differences from the text of Luke in Tischendorf's *Editio octava critica maior* (EOCM), which Zahn used as his base text
2. ... ellipses to indicate smaller ranges of implicitly present content aligned with EOCM
3. κτλ / etc. to indicate trailing ranges of implicitly present content aligned with EOCM
4. (enclosing parentheses) to indicate a lack of attestation for whole verses and specific words
5. parentheses surrounding a self-standing question mark (?) to indicate doubt about the presence of verses or words, whether preceding or intervening, and/or to indicate alternative wording
6. (question mark after parenthesized words?) to indicate uncertain and/or alternative wording
7. "or" (*oder*) or a prefixed em-dash (—) inside parentheses to indicate alternative wording
8. [square brackets] to indicate absent and/or highly doubtful verses and wording, sometimes introduced by "without" [*ohne*] or concluded with a [question mark?]

To transform Zahn's reconstruction into normalized datasets, all clear wording is included, but all implicitly present content corresponding to numbers 1–3 is placed in [brackets]. For content corresponding to indication 4, (whole verses) are omitted but (specific words within verses) are retained, since these typically involve contextually required words. For indication 5, (preceding words) are placed in parentheses, empty parentheses render intervening words and whole verses, and empty square brackets render alternative wording. Uncertain content corresponding to indication 6 is replaced with empty parentheses, but alternative wording is rendered as empty square brackets. For indication 7, the alternative reading is signaled with empty square brackets. Content corresponding to indication 8 is omitted.

Quality and Version Control

As detailed in our Harnack data paper, the first dataset for each reconstruction consists of normalized, human-readable Greek, while the second manually applies lemmatization and morphological tagging using the BibleWorks Greek Morphology (BGM) schema, which is lightweight, adaptable, familiar to many scholars, openly licensed for non-commercial use, and easy to compile, edit, and query in word processor and CL environments. For quality control in the transcription of the respective Greek texts, we created interlinear parallels by verse for all GMarc editions together with canonical Luke, and made second and third passes to check each transcription against the corresponding print edition. Similarly for the lemmatizing and morphological tagging process, we sorted the editions by verse in an interlinear format and made regular use of close or exact parallel tagging already done for the canonical Gospels in BGM and the tagging we had previously done for our Harnack and Roth datasets. As a mediating step for this batch of two longer editions, we wrote and ran an R script that automated the lemmatizing and morphological tagging for about 25% of words, those that either individually or as syntagmata proved lexicographically and syntactically unambiguous. After that, we spent about 100 hours manually tagging the remainder of untagged words, looking them up in the Thesaurus Linguae Graecae whenever they varied from words in the canonical Gospels or the Harnack and/or Roth

reconstructions of GMarc. Finally, we ran granular, segmented cross-checks of word counts within and across datasets, confirming totals of 14442 and 10572 words for the Hahn and Zahn datasets respectively.

These UTF-8 encoded .txt files offer additional starting points for CL research on GMarc and are definitely not the final word. We welcome scholarly feedback and collaboration to correct, improve, and transform our datasets, convert them to other schemata, especially TEI XML enriched with variants, tags, and notes placed in the markup to facilitate deeper analyses of the main text.

(3) Dataset description

Object name: Normalized Datasets of Hahn's and Zahn's Reconstructions of Marcion's *Gospel*

Format names and versions: UTF-8 encoded .txt

Creation dates: 2020-11-01/2021-10-14

Languages: Postclassical Greek. English

License: CC-BY-NC-ND

Repository name: Journal of Open Humanities Data Dataverse

Publication date: 2021-10-26

Dataset Creators

Mark G. Bilby (California State University, Fullerton) manually created both datasets.

(4) Reuse potential

These transformative supplements to the first two major scholarly reconstructions of GMarc—both now in the public domain—represent the third batch of open datasets of GMarc published in the *Journal of Open Humanities Data*. GMarc has suffered considerable degradation and disintegration as a result of its suppression over the last eighteen centuries, but CL, HCL, and open data science methods can restore it to much higher levels of fidelity than currently obtain. Data scientists and humanists alike are invited to use these datasets to identify, disambiguate, and clarify the vocal strata underlying GMarc alongside the other early canonical and non-canonical gospels, whether for the purpose of uncovering the earliest textual history of the Jesus movement or to explore how editorial voices and stages in ancient texts can be scientifically delineated and sequenced.

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03.01.01H ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος []
04.31.01H ὁ θεὸς κατῆλθεν εἰς Καπερναοὺμ 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 μεγάλῃ
04.34.01H λέγων ἔα τί ἡμῖν καὶ σοὶ Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ
04.35.01H καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ καὶ ῥῖψαν 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 αὐτήν παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς
04.16.01H καὶ ἦλθεν εἰς τὴν Ναζαρὲτ καὶ εἰσῆλθεν εἰς τὴν συναγωγήν
04.20.01H καὶ ἐκάθισε καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ
04.21.01H ἤρξατο δὲ λέγειν πρὸς αὐτούς
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 ἰατρὲ 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 αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο ὥστε κατακρημνίσαι αὐτόν
04.30.01H αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο
04.40.01H δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον 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 εἴα αὐτὰ λαλεῖν ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι
04.42.01H γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν
04.43.01H ὁ δὲ εἶπε πρὸς αὐτούς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τοῦτο ἀπέσταλμαι
04.44.01H καὶ ἦν κηρύσσων 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 ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ
05.02.01H καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ᾽ αὐτῶν ἀπέπλυναν τὰ δίκτυα

[822] In v2.07 5.39 was added and 22.17–18 was removed from this dataset. Hahn includes the latter in the main text but places it in brackets, explaining in the footnote that, based on Marcion's theology, T skipping these verses, and E noting the omission of 22.18, this content was likely not present in GMarc. v2.11 realized a thorough quality control check and normalization of this dataset, added 7.41–43, made numerous corrections to words and diacritics, and used empty square brackets [] to represent indicated variant readings. v2.13 realized another quality control check, removed a duplicate verse, added a word missing from 8.42, and released the accompanying lemmatized and morphologically tagged dataset for the first time.

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05.03.01H ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος ἠρώτησεν αὐτὸν 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 πολύ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν
05.07.01H καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά
05.08.01H ἰδὼν δὲ Σίμων Πέτρος προσέπεσε 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 ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον
05.10.01H ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ 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 δύνασαί με καθαρίσαι
05.13.01H καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ᾽ αὐτοῦ
05.14.01H καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξε Μωσῆς 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 οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς
05.18.01H καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ
05.19.01H καὶ μὴ εὑρόντες 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 ἀφέωνταί σοι αἱ ἁμαρτίαι σου
05.21.01H καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ 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 ἐστιν εὐκοπώτερον εἰπεῖν ἀφέωνταί 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 (εἶπε τῷ παραλελυμένῳ) σοὶ λέγω ἔγειραι καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου
05.25.01H καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἆρας ἐφ᾽ ᾧ κατέκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν
05.26.01H καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἴδομεν παράδοξα σήμερον
05.27.01H καὶ μετὰ ταῦτα ἐξῆλθε καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι
05.28.01H καὶ καταλιπὼν ἅπαντα ἀναστὰς ἠκολούθησεν αὐτῷ

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05.29.01H καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευῒς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἳ 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 χρείαν 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 ἐστι 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 μήγε 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 μήγε 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 []
05.39.01H καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον λέγει γάρ ὁ παλαιὸς χρηστότερός ἐστιν
06.01.01H ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσί
06.02.01H τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν τοῖς σάββασι;
06.03.01H καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαυῖδ ὁπότε ἐπείνασεν 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 καὶ ἐν ἑτέρῳ 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 εὕρωσι κατηγορίαν αὐτοῦ
06.08.01H αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα ἔγειραι καὶ στῆθι εἰς τὸ μέσον ὁ δὲ ἀναστὰς ἔστη
06.09.01H εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς ἐπερωτήσω ὑμᾶς τι ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι;
06.10.01H καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπε τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρά σου ὁ 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 Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτήν
06.16.01H Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ ἐγένετο προδότης

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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 Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος
06.18.01H οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο
06.19.01H καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας
06.20.01H καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε μακάριοι οἱ πτωχοί 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 πενθήσετε 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 ἀλλ᾽ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς []
06.28.01H εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς []
06.29.01H τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς
06.30.01H παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἴροντος 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 χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς
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 δίδοτε 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 ἀμφότεροι 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 ἀδελφὲ ἄφες ἐκβάλω 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 γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρόν 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 βάτου τρυγῶσι σταφυλήν

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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 πονηρόν 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 πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος
06.48.01H ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψε καὶ ἐβάθυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν πλημμύρας δὲ γενομένης προσέῤῥηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν
06.49.01H ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου ᾗ προσέῤῥηξεν ὁ ποταμός 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 εἰσῆλθεν εἰς Καπερναούμ
07.02.01H ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε 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 ἄξιός ἐστιν ᾧ παρέξει τοῦτο
07.05.01H ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν
07.06.01H ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ κύριε μὴ σκύλλου οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς
07.07.01H διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου
07.08.01H καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ
07.09.01H ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον
07.10.01H καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα
07.11.01H καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς
07.12.01H ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ καὶ αὕτη χήρα καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ
07.13.01H καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ μὴ κλαῖε
07.14.01H καὶ προσελθὼν ἥψατο τῆς σοροῦ (οἱ δὲ βαστάζοντες 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 ἔλαβε δὲ φόβος ἅπαντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο 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 Ἰωάννῃ 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

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07.22.01H καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε 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 ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν
07.26.01H ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν καὶ περισσότερον προφήτου
07.27.01H οὗτός ἐστι περὶ οὗ γέγραπται ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου
07.28.01H λέγω γὰρ ὑμῖν μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστι
07.36.01H ἠρώτα δέ 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 ἥτις 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 δάκρυσι καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφε 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 ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστι
07.40.01H καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ φησι διδάσκαλε εἰπέ
07.41.01H δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἷς ὤφειλε δηνάρια πεντακόσια ὁ δὲ ἕτερος πεντήκοντα
07.42.01H μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἰπὲ πλεῖον αὐτὸν ἀγαπήσει;
07.43.01H ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ ὀρθῶς ἔκρινας
07.44.01H καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε
07.45.01H φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ᾽ ἧς εἰσῆλθον οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας
07.46.01H ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας
07.47.01H οὗ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί ὅτι ἠγάπησε πολύ ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ
07.48.01H εἶπε δὲ αὐτῇ ἀφέωνταί σου αἱ ἁμαρτίαι
07.49.01H καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;
07.50.01H εἶπε δὲ πρὸς τὴν γυναῖκα ἡ 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 γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει
08.03.01H καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς
08.04.01H συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπε διὰ παραβολῆς
08.05.01H ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό

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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 ὦτα ἀκούειν ἀκουέτω
08.09.01H ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες τίς εἴη ἡ παραβολὴ αὕτη
08.10.01H ὁ δὲ εἶπεν ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν
08.11.01H ἐστι δὲ αὕτη ἡ παραβολή ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ
08.12.01H οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν
08.13.01H οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἳ 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 πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι
08.15.01H τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι καὶ καρποφοροῦσιν ἐν ὑπομονῇ
08.16.01H οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ᾽ ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς
08.17.01H οὐ γάρ ἐστι κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ
08.18.01H βλέπετε οὖν πῶς ἀκούετε ὃς γὰρ ἂν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ
08.20.01H καὶ ἀπηγγέλη αὐτῷ λεγόντων ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες
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 δέ αὐτῶν ἀφύπνωσε καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον
08.24.01H προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες ἐπιστάτα ἐπιστάτα ἀπολλύμεθα ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη
08.25.01H εἶπε δὲ αὐτοῖς ποῦ ἐστιν 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 ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας
08.27.01H ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμασιν
08.28.01H ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπε τί ἐμοὶ καὶ σοί Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μή με βασανίσῃς
08.29.01H παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος καὶ διαῤῥήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους
08.30.01H ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων τί σοί ἐστιν ὄνομά; ὁ δὲ εἶπε λεγεών 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

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08.33.01H ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους καὶ ὥρμησεν ἡ ἀγέλη κατὰ
τοῦ κρημνοῦ 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 εὗρον 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 δαιμονισθείς
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 ἐποίησέ σοι ὁ θεός καὶ ἀπῆλθε καθ᾽ ὅλην τὴν πόλιν
κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς
08.40.01H ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες
προσδοκῶντες αὐτόν
08.41.01H καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ 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 μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὕτη ἀπέθνῃσκεν ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ
ὄχλοι συνέπνιγον αὐτόν
08.43.01H καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον
οὐκ ἴσχυσεν ὑπ᾽ οὐδενὸς θεραπευθῆναι
08.44.01H προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
αἵματος αὐτῆς
08.45.01H καὶ εἶπεν ὁ Ἰησοῦς τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ μετ᾽ αὐτῷ
ἐπιστάτα οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι καὶ λέγεις τίς ὁ ἁψάμενός μου;
08.46.01H ὁ δὲ Ἰησοῦς εἶπεν ἥψατό μού τις ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ
08.47.01H ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε τρέμουσα ἦλθε καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο 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 ἔρχεταί 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 ἀφῆκεν 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 ἐγείρου
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 δύναμιν 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 ἀνὰ δύο χιτῶνας ἔχειν
09.04.01H καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε

09.05.01H καὶ ὅσοι ἂν μὴ δέξωνται 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 ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γενόμενα ὑπ᾽ αὐτοῦ πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν
09.08.01H ὑπό τινων δέ ὅτι Ἠλίας 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 ὑπεχώρησε κατ᾽ ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά
09.11.01H οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρείαν 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 ἀγροὺς καταλύσωσι καὶ εὕρωσιν ἐπισιτισμόν ὅτι ὧδε 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 μή 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 αὐτούς καὶ κατέκλασε καὶ ἐδίδου τοῖς μαθηταῖς παρατιθεῖναι τῷ ὄχλῳ
09.17.01H καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα
09.18.01H καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας συνῆσαν αὐτῷ οἱ μαθηταί καὶ ἐπηρώτησεν αὐτοὺς λέγων τίνα με λέγουσιν οἱ ὄχλοι εἶναι; []
09.19.01H οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν 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 εἰπών 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 εἴ τις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ᾽ ἡμέραν; καὶ ἀκολουθείτω 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 ζημιωθείς;
09.26.01H ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων
09.27.01H λέγω δὲ ὑμῖν ἀληθῶς εἰσί τινες τῶν ὧδε ἑστηκότων οἳ 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 ἐξαστράπτων
09.30.01H καὶ ἰδοὺ ἄνδρες δύο συνέστησαν [] αὐτῷ οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας

09.31a.01H ὀφθέντες ἐν δόξῃ αὐτοῦ
09.32.01H ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ 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 καλόν ἐστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνὰς τρεῖς μίαν σοὶ καὶ Μωσεῖ μίαν καὶ μίαν Ἠλίᾳ μὴ εἰδὼς ὃ λέγει
09.34.01H ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην
09.35.01H καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς αὐτοῦ ἀκούετε
09.36.01H καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη ὁ Ἰησοῦς μόνος καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν
09.37.01H ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς
09.38.01H καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων διδάσκαλε δέομαί σου ἐπίβλεψον ἐπὶ τὸν υἱόν μου ὅτι μονογενής ἐστί μοι
09.39.01H καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ᾽ αὐτοῦ συντρίβον αὐτόν
09.40.01H καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτὸ καὶ οὐκ ἠδυνήθησαν []
09.41.01H ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ὦ γενεὰ ἄπιστος καὶ διεστραμμένη ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου
09.42.01H ἔτι δὲ προσερχομένου αὐτοῦ ἔῤῥηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἰάσατο τὸν παῖδα καὶ 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 ὦτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
09.45.01H οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου
09.46.01H εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων αὐτῶν
09.47.01H ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ᾽ ἑαυτῷ
09.48.01H καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται μέγας
09.49.01H ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν ἐπιστάτα εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια καὶ ἐκωλύσαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ᾽ ἡμῶν
09.50.01H καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς μὴ κωλύετε ὃς γὰρ οὐκ ἔστι καθ᾽ ὑμῶν ὑπὲρ ὑμῶν ἐστιν
09.51.01H ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ
09.52.01H καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν ὥστε ἑτοιμάσαι αὐτῷ
09.53.01H καὶ οὐκ ἐδέξαντο αὐτὸν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ
09.54.01H ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον κύριε θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς ὡς καὶ Ἠλίας ἐποίησε;
09.55.01H στραφεὶς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς
09.56.01H ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην

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09.57.01H ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτόν ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ κύριε
09.58.01H καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ
09.59.01H εἶπε δὲ πρὸς ἕτερον ἀκολούθει 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 καὶ ἕτερος ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου
09.62.01H εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός 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 ἔμελλεν αὐτὸς ἔρχεσθαι
10.02.01H ἔλεγεν οὖν πρὸς αὐτούς ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἐργάται ὀλίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ 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 μηδὲ ὑποδήματα καὶ μηδένα 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 ᾖ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ᾽ αὐτὸν ἡ εἰρήνη ὑμῶν εἰ δὲ μήγε 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 ἐστι 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 ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ
10.10.01H εἰς ἣν δ᾽ ἂν πόλιν εἰσέρχησθε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε
10.11.01H καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν 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 ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ 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 ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν ἐξομολογοῦμαί σοι κύριε τοῦ οὐρανοῦ ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις ναὶ ὁ πατὴρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου
10.22.01H πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατὴρ καὶ ᾧ 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 προφῆται οὐκ εἶδον ἃ ὑμεῖς βλέπετε
10.25.01H καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων διδάσκαλε τί ποιήσας ζωὴν κληρονομήσω;

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10.26.01H ὁ δὲ εἶπε πρὸς αὐτόν 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 τὴς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν
10.28.01H εἶπε δὲ αὐτῷ ὀρθῶς ἀπεκρίθης τοῦτο ποίει καὶ ζήσῃ
10.29.01H ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν καὶ τίς ἐστί μου πλησίον;
10.30.01H ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἰεριχὼ καὶ λησταῖς περιέπεσεν οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγγάνοντα
10.31.01H κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν
10.32.01H ὁμοίως δὲ καὶ λευΐτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν
10.33.01H Σαμαρείτης δέ 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 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ ἐπιμελήθητι αὐτοῦ καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι
10.36.01H τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
10.37.01H ὁ δὲ εἶπεν ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς πορεύου καὶ σὺ ποίει ὁμοίως
10.38.01H ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς
10.39.01H καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ
10.40.01H ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπε κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοὶ συναντιλάβηται
10.41.01H ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά
10.42.01H ἑνὸς δέ ἐστι χρεία Μαρία δέ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς
11.01.01H καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπαύσατο εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ 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 ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς
11.03.01H τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν
11.04.01H καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν
11.05.01H καὶ εἶπε πρὸς αὐτούς τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ φίλε χρῆσόν μοι τρεῖς ἄρτους
11.06.01H ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ
11.07.01H κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ μή μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι
11.08.01H λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει
11.09.01H κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὑρήσετε κρούετε καὶ ἀνοιγήσεται ὑμῖν
11.10.01H πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται
11.11.01H τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;
11.12.01H ἢ καὶ 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

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11.14.01H καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφόν ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι
11.15.01H τινὲς δὲ ἐξ αὐτῶν εἶπον ἐν Βεελζεβοὺλ 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 καὶ οἶκος ἐπὶ οἶκον πίπτει
11.18.01H εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια
11.19.01H εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ 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 ἡ βασιλεία τοῦ θεοῦ
11.21.01H ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ
11.22.01H ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ᾽ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν []
11.23.01H ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστι καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει
11.24.01H ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον
11.25.01H καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον
11.26.01H τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίγνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων
11.27.01H ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά 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 ἐπαθροιζομένων ἤρξατο λέγειν ἡ γενεὰ αὕτη πονηρά ἐστι σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ
11.33.01H οὐδεὶς δὲ λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ᾽ ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν
11.34.01H ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν ἐπὰν 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 τὶ μέρος σκοτεινὸν ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε
11.37.01H ἐν δὲ τῷ λαλῆσαι ἠρώτα αὐτὸν 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 ἁρπαγῆς καὶ πονηρίας
11.40.01H ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε;
11.41.01H πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν
11.42.01H ἀλλ᾽ οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ
11.43.01H οὐαὶ ὑμῖν τοῖς 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 οἴδασιν
11.45.01H ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις

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11.46.01H ὁ δὲ εἶπε καὶ ὑμῖν τοῖς νομικοῖς οὐαί ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἑνὶ 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 αὐτοὺς 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 αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων
11.54.01H ἐνεδρεύοντες αὐτὸν 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 ἥτις ἐστὶν ὑπόκρισις
12.02.01H οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται
12.03.01H ἀνθ᾽ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων
12.04.01H λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι
12.05.01H ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε
12.08.01H λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει 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 ἐρεῖ 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 εἴπητε
12.12.01H τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν
12.13.01H εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου διδάσκαλε εἰπὲ 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 τῆς πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ
12.16.01H εἶπε δὲ παραβολὴν πρὸς αὐτοὺς 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 γεννήματά μου καὶ τὰ ἀγαθά 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 θεός ἄφρον ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἡτοίμασας 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 ψυχή πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος
12.24.01H κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτούς πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

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12.25.01H τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;
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 Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων
12.28.01H εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσι [] 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 πατήρ οἶδεν ὅτι χρῄζετε 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 κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει
12.34.01H ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται
12.35.01H ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι
12.36.01H καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ
12.37.01H μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς
12.38.01H καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ [] φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτω μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι
12.39.01H τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ
12.40.01H καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται
12.41.01H εἶπε δὲ αὐτῷ 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 καιρῷ τὸ σιτομέτριον;
12.43.01H μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως
12.44.01H ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν
12.45.01H ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι
12.46.01H ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει
12.47.01H ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς
12.48.01H ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ᾽ αὐτοῦ καὶ ᾧ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν
12.49.01H πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν καὶ τί θέλω εἰ ἤδη ἀνήφθη []
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 διαμερισμόν []
12.52.01H ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισί
12.53.01H διαμερισθήσεται πατὴρ ἐφ᾽ υἱῷ καὶ υἱὸς ἐπὶ πατρί μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρί πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν 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

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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 κριτής σε παραδῷ τῷ πράκτορι καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν
12.59.01H λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς
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 ὀκτώ 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 ἐδόξαζε τὸν θεόν
13.14.01H ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγε τῷ ὄχλῳ ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν 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 οὖσαν ἣν 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 κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ
13.18.01H ἔλεγε δέ 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 ηὔξησε 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 ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον
13.22.01H καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ
13.23.01H εἶπε δέ τις αὐτῷ κύριε εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ εἶπε πρὸς αὐτούς
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 ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες κύριε κύριε ἄνοιξον 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 τῆς ἀδικίας
13.28.01H ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψησθε πάντας τοὺς δικαίους ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους καὶ κρατουμένους ἔξω
14.01.01H καὶ ἐγένετο ἐν τῷ ἐλθεῖν 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 ἡσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσε
14.05.01H καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;
14.06.01H καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα

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14.12.01Η ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν ὅταν ποιῇς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοί σε ἀντικαλέσωσι καὶ γένηταί σοι ἀνταπόδομα
14.13.01Η ἀλλ᾽ ὅταν ποιῇς δοχὴν κάλει πτωχοὺς ἀναπήρους χωλοὺς τυφλούς
14.14.01Η καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων
14.15.01Η ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ
14.16.01Η ὁ δὲ εἶπεν αὐτῷ ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσε πολλούς
14.17.01Η καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε ὅτι ἤδη ἕτοιμά ἐστι πάντα
14.18.01Η καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες ὁ πρῶτος εἶπεν αὐτῷ ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρῃτημένον
14.19.01Η καὶ ἕτερος εἶπε ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά ἐρωτῶ σε ἔχε με παρῃτημένον
14.20.01Η καὶ ἕτερος εἶπε γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν
14.21.01Η καὶ 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
14.22.01Η καὶ εἶπεν ὁ δοῦλος κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστί
14.23.01Η καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ ὁ οἶκος μου
14.24.01Η λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου
14.25.01Η συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί καὶ στραφεὶς εἶπε πρὸς αὐτούς
14.26.01Η εἴ τις ἔρχεται πρός 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 δύναταί μου μαθητὴς εἶναι
14.27.01Η καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναταί μου εἶναι μαθητής
14.28.01Η τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ πρὸς ἀπαρτισμόν;
14.29.01Η ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ
14.30.01Η λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι
14.31.01Η ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν;
14.32.01Η εἰ δὲ μήγε ἔτι αὐτοῦ πόῤῥω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην
14.33.01Η οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναταί μου εἶναι μαθητής
14.34.01Η καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀρτυθήσεται;
14.35.01Η οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω
15.01.01Η ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ
15.02.01Η καὶ διεγόγγυζον οἵ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς
15.03.01Η εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων
15.04.01Η τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό;
15.05.01Η καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων

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15.06.01H καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς συγχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός
15.07.01H λέγω ὑμῖν ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις οἵτινες οὐ χρείαν 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 εὕρῃ;
15.09.01H καὶ εὑροῦσα 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 ἑνὶ ἁμαρτωλῷ μετανοοῦντι
16.01.01H ἔλεγε δὲ πρὸς τοὺς μαθητάς αὐτοῦ ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ
16.02.01H καὶ 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 ἔγνων τί ποιήσω ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν
16.05.01H καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν 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 ἑτέρῳ 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 ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι
16.09.01H κἀγὼ 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 πιστός ἐστι καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν
16.11.01H εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
16.12.01H καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἐμον τίς ὑμῖν δώσει;
16.13.01H οὐδείς οἰκέτης [] δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ
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 ἐστιν
16.16.01H ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται
16.17.01H εὐκοπώτερον δέ ἐστι 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 μοιχεύει
16.19.01H ἄνθρωπός δὲ τις ἦν πλούσιος καὶ ἐνεδιδύσκειο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς
16.20.01H πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος
16.21.01H καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ

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16.22.01Η ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη
16.23.01Η καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ
16.24.01Η καὶ αὐτὸς φωνήσας εἶπε πάτερ Ἀβραὰμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ
16.25.01Η εἶπε δὲ Ἀβραάμ τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὅδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι
16.26.01Η καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἔντεῦθεν πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν
16.27.01Η εἶπε δέ ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου
16.28.01Η ἔχω γὰρ πέντε ἀδελφοὺς ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου
16.29.01Η λέγει αὐτῷ Ἀβραάμ ἔχουσι Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν
16.30.01Η ὁ δὲ εἶπεν οὐχὶ πάτερ Ἀβραάμ ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν
16.31.01Η εἶπε δὲ αὐτῷ εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται
17.01.01Η εἶπε δὲ πρὸς τοὺς μαθητάς ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι᾽ οὗ ἔρχεται
17.02.01Η λυσιτελεῖ αὐτῷ εἰ οὐκ ἐγεννήθη ἢ λίθος μυλωνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔῤῥιπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων
17.03.01Η προσέχετε ἑαυτοῖς ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ
17.04.01Η καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπί σε λέγων μετανοῶ ἀφήσεις αὐτῷ
17.05.01Η καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ πρόσθες ἡμῖν πίστιν
17.06.01Η εἶπε δὲ ὁ κύριος εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ ὑπήκουσεν ἂν ὑμῖν
17.11.01Η καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας
17.12.01Η καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἱ ἔστησαν πόῤῥωθεν
17.13.01Η καὶ αὐτοὶ ἦραν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς
17.14.01Η καὶ ἰδὼν εἶπεν αὐτοῖς πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν
04.27.01Η καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος
17.15.01Η εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν
17.16.01Η καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν Σαμαρείτης
17.17.01Η ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;
17.18.01Η οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
17.19.01Η καὶ εἶπεν αὐτῷ ἀναστὰς πορεύου ἡ πίστις σου σέσωκέ σε
17.20.01Η ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως
17.21.01Η οὐδὲ ἐροῦσιν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν
17.22.01Η εἶπε δὲ πρὸς τοὺς μαθητάς 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 ἡ 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 ἤσθιον 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 Λώτ ἤσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ᾠκοδόμουν
17.29.01H ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων ἔβρεξε πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας
17.30.01H κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται
17.31.01H ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἆραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω
17.32.01H μνημονεύετε τῆς γυναικὸς Λώτ
17.33.01H ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν ζωογονήσει αὐτήν
17.34.01H λέγω ὑμῖν ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται
17.35.01H δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό ἡ μία παραλημφθήσεται καὶ ἡ ἑτέρα ἀφεθήσεται
17.36.01H δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται
17.37.01H καὶ ἀποκριθέντες λέγουσιν αὐτῷ ποῦ κύριε; ὁ δὲ εἶπεν αὐτοῖς ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἀετοί
18.01.01H ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν
18.02.01H λέγων κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος
18.03.01H χήρα δέ τις ἦν ἔν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου
18.04.01H καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι
18.05.01H διά 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 ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς καὶ μακροθυμῶν ἐπ᾽ αὐτοῖς;
18.08.01H λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
18.09.01H εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶ δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην
18.10.01H ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης
18.11.01H ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο ὁ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἅρπαγες ἄδικοι μοιχοὶ ἢ καὶ ὡς οὗτος ὁ τελώνης
18.12.01H νηστεύω δὶς τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι
18.13.01H καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν ἐπᾶραι ἀλλ᾽ ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ λέγων ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ
18.14.01H λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται
18.15.01H προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς

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18.16.01H ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ
18.17.01H ἀμὴν λέγω ὑμῖν ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν
18.18.01H καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθὲ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
18.19.01H εἶπε δὲ αὐτῷ ὁ Ἰησοῦς τί με λέγεις ἀγαθὸν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός []
18.20.01H τὰς ἐντολὰς οἶδας; [] μὴ μοιχεύσῃς μὴ φονεύσῃς μὴ κλέψῃς μὴ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου
18.21.01H ὁ δὲ εἶπε ταῦτα πάντα ἐφύλαξάμην ἐκ νεότητός μου
18.22.01H ἀκούσας δὲ ταῦτα ὁ Ἰησους εἶπεν αὐτῷ ἔτι ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι
18.23.01H ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο ἦν γὰρ πλούσιος σφόδρα
18.24.01H ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ
18.25.01H εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος 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 δυνατά 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 οὐδείς ἐστιν ὃς ἀφῆκεν 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 ζωὴν αἰώνιον
18.35.01H ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν
18.36.01H ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο
18.37.01H ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται
18.38.01H καὶ ἐβόησε λέγων Ἰησοῦ υἱὲ Δαβὶδ ἐλέησόν με
18.39.01H καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δαβὶδ ἐλέησόν με
18.40.01H σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν
18.41.01H λέγων τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε κύριε ἵνα ἀναβλέψω
18.42.01H καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ ἀνάβλεψον ἡ πίστις σου σέσωκέ σε
18.43.01H καὶ παραχρῆμα ἀνέβλεψε καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ
19.01.01H καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ
19.02.01H καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος
19.03.01H καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν
19.04.01H καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι δι᾽ ἐκείνης ἤμελλε διέρχεσθαι
19.05.01H καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν καὶ εἶπε πρὸς αὐτόν Ζακχαῖε σπεύσας κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι
19.06.01H καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων
19.07.01H καὶ ἰδόντες ἅπαντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι
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 αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο
19.10.01H ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός
19.11.01H ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι

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19.12.01H εἶπεν οὖν ἄνθρωπός τις εὐγενὴς 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 πραγματεύσασθε ἕως ἔρχομαι
19.14.01H οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς
19.15.01H καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον ἵνα γνῷ τίς τί διεπραγματεύσατο
19.16.01H παρεγένετο δὲ ὁ πρῶτος λέγων κύριε ἡ μνᾶ σου προσειργάσατο 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 καὶ ἕτερος ἦλθε λέγων κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ
19.21.01H ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας
19.22.01H λέγει δὲ αὐτῷ ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;
19.23.01H καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν 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 εἶπον αὐτῷ κύριε ἔχει δέκα μνᾶς
19.26.01H λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ
19.27.01H πλὴν τοὺς ἐχθρούς 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 λαου
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 διδάσκοντος 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 εἰπὲ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;
20.03.01H ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον καὶ εἴπατέ 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 οὖν οὐκ ἐπιστεύσατε αὐτῷ;
20.06.01H ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν 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 οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις

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20.22.01H ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι ἢ οὔ;
20.23.01H κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτούς τί με πειράζετε;
20.24.01H ἐπιδείξατέ μοι δηνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπον Καίσαρος
20.25.01H ὁ δὲ εἶπεν αὐτοῖς ἀπόδοτε τοίνυν 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 δέ τινες τῶν Σαδδουκαίων (οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι) ἐπηρώτησαν αὐτὸν
20.28.01H λέγοντες διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα καὶ οὗτος ἄτεκνος ἀποθάνῃ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ
20.29.01H ἑπτὰ 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 αὐτήν ὡσαύτως δὲ καὶ οἱ ἑπτὰ 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 ἐκγαμίσκονται
20.35.01H οὓς δέ κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τυχεῖν (καὶ) τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται
20.36.01H οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γάρ εἰσι καὶ υἱοί εἰσι θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες
20.39.01H ἀποκριθέντες δέ 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 υἱὸν 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 ἐστιν;
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 φιλούντων ἀσπασμοὺς 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 οὗτοι λήμψονται περισσότερον κρίμα
21.05.01H καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται εἶπε
21.06.01H ταῦτα ἃ 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 εἶπε βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι καὶ ὁ καιρὸς ἤγγικε μὴ οὖν 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 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ μεγάλα ἔσται
21.12.01H πρὸ δὲ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσι 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 προμελετᾷν ἀπολογηθῆναι
21.15.01H ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν

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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 ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλὴμ 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 ὀργὴ ἐν τῷ λαῷ τούτῳ
21.24.01H καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσι καιροὶ ἐθνῶν
21.25.01H καὶ ἔσται σημεῖα ἐν ἡλιῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχούσης θαλάσσης καὶ σάλου
21.26.01H ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ 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 ἐγγίζει 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 ἐγγὺς τὸ θέρος ἐστίν
21.31.01H οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν 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 παγὶς 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 ἐλαιῶν
21.38.01H καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ
22.01.01H ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα
22.02.01H καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν 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 παραδῷ αὐτοῖς
22.05.01H καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι
22.06.01H καὶ ἐξωμολόγησε καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου
22.07.01H ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα
22.08.01H καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπών πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν
22.09.01H οἱ δὲ εἶπον αὐτῷ ποῦ θέλεις ἑτοιμάσωμεν;
22.10.01H ὁ δὲ εἶπεν αὐτοῖς ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει 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 ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
22.12.01H κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἐκεῖ ἑτοιμάσατε
22.13.01H ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς καὶ ἑτοίμασαν τὸ πάσχα
22.14.01H καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ

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22.15.01H καὶ εἶπε πρὸς αὐτούς ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν
22.19.01H καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων τοῦτό ἐστι 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 ἐκχυνόμενον
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 ὡρισμένον πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὗ παραδίδοται
22.23.01H καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη 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 ἐθνῶν 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 εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν
22.28.01H ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου
22.29.01H κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν
22.31.01H εἶπε δὲ ὁ κύριος Σίμων Σίμων ἰδοὺ ὁ σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον
22.32.01H ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἡ πίστις σου καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου
22.33.01H ὁ δὲ εἶπεν αὐτῷ κύριε μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι
22.34.01H ὁ δὲ εἶπε λέγω σοι Πέτρε οὐ μὴ φωνήσει σήμερον ἀλέκτωρ πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με
22.39.01H καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν 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 θεὶς τὰ γόνατα προσηύχετο
22.45.01H καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ εὗρεν 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 φιλῆσαι αὐτόν
22.48.01H ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἰούδα φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
22.52.01H εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους ὡς ἐπὶ λῃστὴν 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 τὸν οἶκον τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει μακρόθεν
22.55.01H ἁψάντων 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 αὐτὸν λέγων γύναι οὐκ οἶδα αὐτόν
22.58.01H καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη καὶ σὺ ἐξ αὐτῶν εἶ ὁ δὲ Πέτρος εἶπεν ἄνθρωπε οὐκ εἰμί
22.59.01H καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων ἐπ᾽ ἀληθείας καὶ οὗτος μετ᾽ αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν

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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 ἐξελθὼν 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 ἐστιν ὁ παίσας 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 αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν
22.67.01H λέγοντες εἰ σὺ εἶ ὁ Χριστός εἰπὲ ἡμῖν εἶπε δὲ αὐτοῖς ἐὰν ὑμῖν εἴπω 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 ἐγώ εἰμι
22.71.01H οἱ δὲ εἶπον τί ἔτι χρείαν 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 εὕρομεν 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 εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ
23.05.01H οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε
23.06.01H Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι
23.07.01H καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 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 ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον
23.09.01H ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ
23.10.01H εἱστήκεισαν 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 προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς
23.13.01H Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
23.14.01H εἶπε πρὸς αὐτούς προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον 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 ἀπολύσω
23.17.01H ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα
23.18.01H ἀνέκραξαν δὲ παμπληθεὶ λέγοντες αἶρε τοῦτον ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν
23.19.01H ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν
23.20.01H πάλιν οὖν ὁ Πιλάτος προσεφώνησε θέλων ἀπολῦσαι τὸν Ἰησοῦν

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23.21.01H οἱ δὲ ἐπεφώνουν λέγοντες σταύρωσον σταύρωσον αὐτὸν
23.22.01H ὁ δὲ τρίτον εἶπε πρὸς αὐτούς τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ παιδεύσας οὖν αὐτὸν ἀπολύσω
23.23.01H οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων
23.24.01H ὁ δὲ Πιλᾶτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν
23.25.01H ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ᾐτοῦντο τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν
23.26.01H καὶ ὡς ἀπήγαγον αὐτὸν ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ᾽ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ
23.27.01H ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν
23.28.01H στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε θυγατέρες Ἰερουσαλὴμ μὴ κλαίετε ἐπ᾽ ἐμέ πλὴν ἐφ᾽ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν
23.29.01H ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι μακάριαι αἱ στεῖραι καὶ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ 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 ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν
23.34.01H ὁ δὲ Ἰησοῦς ἔλεγε πάτερ ἄφες αὐτοῖς οὐ γὰρ οἴδασι τί ποιοῦσι []
23.35.01H καὶ εἱστήκει 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 σεαυτόν
23.38.01H ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ᾽ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς οὗτος ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων
23.39.01H εἷς 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 φοβῇ σὺ τὸν θεὸν 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 ἔλεγε τῷ Ἰησοῦ μνήσθητί μου κύριε ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου
23.44.01H ἦν δὲ ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐννάτης
23.45.01H καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον
23.46.01H καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου καὶ τοῦτα εἰπὼν ἐξέπνευσεν
23.50.01H καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς 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 ᾐτήσατο 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

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23.56.01H ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν
24.01.01H τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα καί τινες σὺν αὐταῖς
24.02.01H εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου
24.03.01H καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ
24.04.01H καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθῆσεσιν ἀστραπτούσαις
24.05.01H ἐμφόβων 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 ὢν ἐν τῇ Γαλιλαίᾳ
24.07.01H λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν 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 ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς
24.10.01H ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς αἳ 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 γεγονὸς
24.13.01H καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλὴμ ᾗ ὄνομα Ἐμμαούς
24.14.01H καὶ αὐτοὶ ὡμίλουν 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 ἐπιγνῶναι αὐτόν
24.17.01H εἶπε δὲ πρὸς αὐτούς τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καί ἐστε σκυθρωποί;
24.18.01H ἀποκριθεὶς δὲ ὁ εἷς ᾧ ὄνομα Κλεόπας εἶπε πρὸς αὐτόν σὺ μόνος παροικεῖς ἐν Ἰερουσαλὴμ 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 αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν
24.21.01H ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ᾽ οὗ ταῦτα ἐγένετο
24.22.01H ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον
24.23.01H καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι οἳ λέγουσιν αὐτὸν ζῆν
24.24.01H καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον αὐτὸν δὲ οὐκ εἶδον
24.25.01H καὶ αὐτὸς εἶπε πρὸς αὐτούς ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν 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 αὐτὸν λέγοντες μεῖνον μεθ᾽ ἡμῶν ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέκλικεν ἡ ἡμέρα καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς

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24.30.01H καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ᾽ αὐτῶν λαβὼν 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 Ἰερουσαλὴμ καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα 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 ἐστὲ καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;
24.39.01H ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι αὐτὸς ἐγώ 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 ἔχετέ 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 ὢν 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

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03.01.01H ἐν@pd ἔτος@ndnsc πεντεκαιδέκατος@aodnsn ὁ@dgfs ἡγεμονία@ngfsc Τιβέριος@ngmsp Καῖσαρ@ngmsp []
04.31.01H ὁ@dnms θεός@nnmsc κατέρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc εἰμί@viia3s διδάσκω@vppanms ἐν@pd ὁ@ddnp σάββατον@ndnpc
04.32.01H καί@cc ἐκπλήσσω@viip3p ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms
04.33.01H καί@cc ἐν@pd ὁ@ddfs συναγωγή@ndfsc εἰμί@viia3s ἄνθρωπος@nnmsc ἔχω@vppanms πνεῦμα@nansc δαιμόνιον@ngnsc ἀκάθαρτος@angnsn καί@cc ἀνακράζω@viaa3s φωνή@ndfsc μέγας@andfsn
04.34.01H λέγω@vppanms ἔα@i τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmsp; ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p οἶδα@vixa1s σύ@rpa-s τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc
04.35.01H καί@cc ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms φιμόω@vdap2s καί@cc ἐξέρχομαι@vdaa2s ἐκ@pg αὐτός@rpgms καί@cc ῥίπτω@vpaanns αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc εἰς@pa μέσος@anansn ἐξέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms μηδείς@rians βλάπτω@vpaanns αὐτός@rpams
04.36.01H καί@cc γίνομαι@viam3s θάμβος@nnmsc/nnnsc ἐπί@pa πᾶς@aiampn καί@cc συλλαλέω@viia3p πρός@pa ἀλλήλων@reamp λέγω@vppanmp τίς@rqnms/aqnmsn ὁ@dnms λόγος@nnmsc οὗτος@rdnms ὅτι@cs ἐν@pd ἐξουσία@ndfsc καί@cc δύναμις@ndfsc ἐπιτάσσω@vipa3s ὁ@ddnp ἀκάθαρτος@andnpn πνεῦμα@ndnpc καί@cc ἐξέρχομαι@vipm3p;
04.37.01H καί@cc ἐκπορεύομαι@viim3s ἦχος@nnmsc περί@pg αὐτός@rpgms εἰς@pa πᾶς@aiamsn τόπος@namsc ὁ@dgfs περίχωρος@angfsn
04.38.01H ἀνίστημι@vpaanms δέ@cc ἐκ@pg ὁ@dgfs συναγωγή@ngfsc εἰσέρχομαι@viaa3s εἰς@pa ὁ@dafs οἰκία@nafsc Σίμων@ngmsp πενθερά@nnfsc δέ@cc ὁ@dgms Σίμων@ngmsp εἰμί@viia3s συνέχω@vpppnfs πυρετός@ndmsc μέγας@andmsn καί@cc ἐρωτάω@viaa3p αὐτός@rpams περί@pg αὐτός@rpgfs
04.39.01H καί@cc ἐφίστημι@vpaanms ἐπάνω@pg αὐτός@rpgfs ἐπιτιμάω@viaa3s ὁ@ddms πυρετός@ndmsc καί@cc ἀφίημι@viaa3s αὐτός@rpafs παραχρῆμα@b δέ@cc ἀνίστημι@vpaanfs διακονέω@viia3s αὐτός@rpdmp
04.16.01H καί@cc ἔρχομαι@viaa3s εἰς@pa ὁ@dafs Ναζαρά@nafsp καί@cc εἰσέρχομαι@viaa3s εἰς@pa ὁ@dafs συναγωγή@nafsc
04.20.01H καί@cc καθίζω@viaa3s καί@cc πᾶς@aigmpn ἐν@pd ὁ@ddfs συναγωγή@ndfsc ὁ@dnmp ὀφθαλμός@nnmpc εἰμί@viia3p ἀτενίζω@vppanmp αὐτός@rpdms
04.21.01H ἄρχω@viam3s δέ@cc λέγω@vnpa πρός@pa αὐτός@rpamp
04.22.01H καί@cc πᾶς@ainmpn θαυμάζω@viia3p ἐπί@pd ὁ@ddmp λόγος@ndmpc ὁ@ddmp ἐκπορεύομαι@vppmdmp ἐκ@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms
04.23.01H καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πάντως@b λέγω@vifa2p ἐγώ@rpd-s ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams ὅσος@rranp ἀκούω@viaa1p γίνομαι@vpamanp εἰς@pa Καφαρναούμ@nafsp ποιέω@vdaa2s καί@b ὧδε@b
04.28.01H καί@cc πίμπλημι@viap3p πᾶς@ainmpn θυμός@ngmsc ἐν@pd ὁ@ddfs συναγωγή@ndfsc ἀκούω@vppanmp οὗτος@rdanp
04.29.01H καί@cc ἀνίστημι@vpaanmp ἐκβάλλω@viaa3p αὐτός@rpams ἔξω@pg ὁ@dgfs πόλις@ngfsc καί@cc ἄγω@viaa3p αὐτός@rpams ἕως@pg ὁ@dgfs ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc ἐπί@pg

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ὅς@rrgns ὁ@dnfs πόλις@nnfsc αὐτός@rpgmp οἰκοδομέω@viyp3s ὥστε@cs κατακρημνίζω@vnaa αὐτός@rpams
04.30.01H αὐτός@rtnms δέ@cc διέρχομαι@vpaanms διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s
04.40.01H δύνω@vppagms δέ@cc ὁ@dgms ἥλιος@ngmsc πᾶς@ainmpn ὅσος@rrnmp ἔχω@viia3p ἀσθενέω@vppaamp νόσος@ndfpc ποικίλος@andfpn
04.41.01H ἐξέρχομαι@viim3s δέ@cc καί@b δαιμόνιον@nnnpc ἀπό@pg πολύς@angmpn κραυγω@vppannp καί@cc λέγω@vppannp ὅτι@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc καί@cc ἐπιτιμάω@vppanms οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa ὅτι@cs οἶδα@viya3p ὁ@dams χριστός@namsp αὐτός@rpams εἰμί@vnpa
04.42.01H γίνομαι@vpamgfs δέ@cc ἡμέρα@ngfsc ἐξέρχομαι@vpaanms πορεύομαι@viap3s εἰς@pa ἔρημος@anamsn τόπος@namsc καί@cc ὁ@dnmp ὄχλος@nnmpc ἐπιζητέω@viia3p αὐτός@rpams καί@cc ἔρχομαι@viaa3p ἕως@pg αὐτός@rpgms καί@cc κατέχω@viia3p αὐτός@rpams ὁ@dgns μή@x πορεύομαι@vnpm ἀπό@pg αὐτός@rpgmp
04.43.01H ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ὅτι@cs καί@b ὁ@ddfp ἕτερος@aidfpn πόλις@ndfpc εὐαγγελίζω@vnam ἐγώ@rpa-s δεῖ@vipa3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὅτι@cs εἰς@pa οὗτος@rdans ἀποστέλλω@vixp1s
04.44.01H καί@cc εἰμί@viia3s κηρύσσω@vppanms ἐν@pd ὁ@ddfp συναγωγή@ndfpc ὁ@dgfs Γαλιλαία@ngfsp
05.01.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὁ@dams ὄχλος@namsc ἐπίκειμαι@vnpp αὐτός@rpdms καί@cc ἀκούω@vnpa ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc αὐτός@rtnms εἰμί@viia3s ἵστημι@vpxanms παρά@pa ὁ@dafs λίμνη@nafsc Γεννησαρέτ@nafsp/ngfsp
05.02.01H καί@cc ὁράω@viaa3s δύο@acanpn πλοῖον@nanpc ἵστημι@vpxaanp παρά@pa ὁ@dafs λίμνη@nafsc ὁ@dnmp δέ@cc ἁλιεύς@nnmpc ἀποβαίνω@vpaanmp ἀπό@pg αὐτός@rpgmp ἀποπλύνω@viaa3p ὁ@danp δίκτυον@nanpc
05.03.01H ἐμβαίνω@vpaanms δέ@cc εἰς@pa εἷς@acansn ὁ@dgnp πλοῖον@ngnpc ὅς@rrnns εἰμί@viia3s ὁ@dgms Σίμων@ngmsp ἐρωτάω@viaa3s αὐτός@rpams ἀπό@pg ὁ@dgfs γῆ@ngfsc ἐπανάγω@vnaa ὀλίγος@b/anansn καί@cc καθίζω@vpaanms διδάσκω@viia3s ἐκ@pg ὁ@dgns πλοῖον@ngnsc ὁ@damp ὄχλος@nampc
05.04.01H ὡς@cs δέ@cc παύω@viam3s λαλέω@vppanms λέγω@viaa3s πρός@pa ὁ@dams Σίμων@namsp ἐπανάγω@vdaa2s εἰς@pa ὁ@dans βάθος@nansc καί@cc χαλάω@vdaa2p ὁ@danp δίκτυον@nanpc σύ@rpg-p εἰς@pa ἄγρα@nafsc
05.05.01H καί@cc ἀποκρίνομαι@vpapnms Σίμων@nnmsp λέγω@viaa3s αὐτός@rpdms ἐπιστάτης@nvmsc διά@pg ὅλος@angfsn ὁ@dgfs νύξ@ngfsc κοπιάω@vpaanmp οὐδείς@rians λαμβάνω@viaa1p ἐπί@pd δέ@cc ὁ@ddns ῥῆμα@ndnsc σύ@rpg-s χαλάω@vifa1s ὁ@danp δίκτυον@nanpc
05.06.01H καί@cc οὗτος@rdans ποιέω@vpaanmp συγκλείω@viaa3p ἰχθύς@ngmpc πλῆθος@nansc πολύς@anansn διαρρήγνυμι@viip3s δέ@cc ὁ@dnns δίκτυον@nnnsc αὐτός@rpgmp
05.07.01H καί@cc κατανεύω@viaa3p ὁ@ddmp μέτοχος@andmpn ὁ@ddmp ἐν@pd ὁ@ddns ἕτερος@aidnsn πλοῖον@ndnsc ὁ@dgns ἔρχομαι@vpaaamp συλλαμβάνω@vnam αὐτός@rpdmp καί@cc ἔρχομαι@viaa3p καί@cc πίμπλημι@viaa3p ἀμφότεροι@ananpn ὁ@danp πλοῖον@nanpc ὥστε@cs βυθίζω@vnpp αὐτός@rpanp
05.08.01H ὁράω@vpaanms δέ@cc Σίμων@nnmsp Πέτρος@nnmsp προσπίπτω@viaa3s ὁ@ddnp γόνυ@ndnpc ὁ@dgms Ἰησοῦς@ngmsp λέγω@vppanms ἐξέρχομαι@vdaa2s ἀπό@pg ἐγώ@rpgms ὅτι@cs ἀνήρ@nnmsc ἁμαρτωλός@annmsn εἰμί@vipa1s κύριος@nvmsc

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05.09.01H θάμβος@nnmsc γάρ@cc περιέχω@viaa3s αὐτός@rpams καί@cc πᾶς@aiampn ὁ@damp σύν@pd αὐτός@rpdms ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc ὅς@rrdfs συλλαμβάνω@viaa3p
05.10.01H ὁμοίως@b δέ@cc καί@b Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp υἱός@nampc Ζεβεδαῖος@ngmsp ὅς@rrnmp εἰμί@viia3p κοινωνός@nnmpc ὁ@ddms Σίμων@ndmsp καί@cc λέγω@viaa3s πρός@pa ὁ@dams Σίμων@ndmsp ὁ@dnms Ἰησοῦς@nnmsp μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgns νῦν@b ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vppanms
05.11.01H καί@cc κατάγω@vpaanmp ὁ@danp πλοῖον@nanpc ἐπί@pa ὁ@dafs γῆ@nafsc ἀφίημι@vpaanmp ἅπαντα ἅπας@aianpn ἀκολουθέω@viaa3p αὐτός@rpdms
05.12.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd εἷς@acdfsn ὁ@dgfp πόλις@ngfpc καί@cc ἰδού@i ἀνήρ@nnmsc πλήρης@annmsn λέπρα@ngfsc καί@cc ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp πίπτω@vpaanms ἐπί@pa πρόσωπον@nansc δέομαι@viap3s αὐτός@rpgms λέγω@vppanms κύριος@nvmsc ἐάν@cs θέλω@vspa2s δύναμαι@vipm2s ἐγώ@rpa-s καθαρίζω@vnaa
05.13.01H καί@cc ἐκτείνω@vpaanms ὁ@dafs χείρ@nafsc ἅπτω@viam3s αὐτός@rpgms λέγω@vpaanms θέλω@vipa1s καθαρίζω@vdap2s καί@cc εὐθέως@b ὁ@dnfs λέπρα@nnfsc ἀπέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms
05.14.01H καί@cc αὐτός@rtnms παραγγέλλω@viaa3s αὐτός@rpdms μηδείς@ridms λέγω@vnaa ἀλλά@cc ἀπέρχομαι@vpaanms δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc προσφέρω@vdaa2s περί@pg ὁ@dgms καθαρισμός@ngmsc σύ@rpg-s καθώς@cs προστάσσω@viaa3s Μωϋσῆς@nnmsp εἰς@pa [] μαρτύριον@nansc σύ@rpd-p
05.15.01H διέρχομαι@viim3s δέ@cc μᾶλλον@b ὁ@dnms λόγος@nnmsc περί@pg αὐτός@rpgms καί@cc συνέρχομαι@viim3p ὄχλος@nnmpc πολύς@annmpn ἀκούω@vnpa καί@cc θεραπεύω@vnpp ὑπό@pg αὐτός@rpgns ἀπό@pg ὁ@dgfp ἀσθένεια@ngfpc αὐτός@rpgmp
05.16.01H αὐτός@rtnms δέ@cc εἰμί@viia3s ὑποχωρέω@vppanms ἐν@pd ὁ@ddfp ἔρημος@ndfpc καί@cc προσεύχομαι@vppmnms
05.17.01H καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc καί@cc αὐτός@rtnms εἰμί@viia3s διδάσκω@vppanms καί@cc εἰμί@viia3p κάθημαι@vppmnmp Φαρισαῖος@nnmpp καί@cc νομοδιδάσκαλος@nnmpc ὅς@rrnmp εἰμί@viia3p ἔρχομαι@vpxanmp ἐκ@pg πᾶς@aigfsn κώμη@ngfsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc Ἰουδαία@ngfsp καί@cc Ἰερουσαλήμ@ngfsp καί@cc δύναμις@nnfsc κύριος@ngmsc εἰμί@viia3s εἰς@pa ὁ@dans ἰάομαι@vnpm αὐτός@rpamp
05.18.01H καί@cc ἰδού@i ἀνήρ@nnmpc φέρω@vppanmp ἐπί@pg κλίνη@ngfsc ἄνθρωπος@namsc ὅς@rrnms εἰμί@viia3s παραλύω@vpxpnms καί@cc ζητέω@viia3p αὐτός@rpams εἰσφέρω@vnaa καί@cc τίθημι@vnaa ἐνώπιον@pg αὐτός@rpgms
05.19.01H καί@cc μή@x εὑρίσκω@vpaanmp διά@pg ποῖος@aqgfsn εἰσφέρω@vsaa3p αὐτός@rpams διά@pa ὁ@dams ὄχλος@namsc ἀναβαίνω@vpaanmp ἐπί@pa ὁ@dans δῶμα@nansc διά@pg ὁ@dgmp κέραμος@ngmpc καθίημι@viaa3p αὐτός@rpams σύν@pd ὁ@ddns κλινίδιον@ndnsc εἰς@pa ὁ@dans μέσος@anansn ἔμπροσθεν@pg ὁ@dgms Ἰησοῦς@ngmsp
05.20.01H καί@cc ὁράω@vpaanms ὁ@dafs πίστις@nafsc αὐτός@rpgmp λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nvmsc ἀφίημι@vixp3p σύ@rpd-s ὁ@dnfp ἁμαρτία@nnfpc σύ@rpg-s
05.21.01H καί@cc ἄρχω@viam3p διαλογίζομαι@vnpm ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp λέγω@vppanmp τίς@rqnms εἰμί@vipa3s οὗτος@rdnms ὅς@rrnms λαλέω@vipa3s βλασφημία@nafpc; τίς@rqnms δύναμαι@vipm3s ἀφίημι@vnaa ἁμαρτία@nafpc εἰ@cs μή@x μόνος@annmsn ὁ@dnms θεός@nnmsc;

05.22.01H ἐπιγινώσκω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@damp διαλογισμός@nampc αὐτός@rpgmp ἀποκρίνομαι@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans διαλογίζομαι@vipm2p ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p;
05.23.01H τίς@rqnns εἰμί@vipa3s εὔκοπος@annnsc λέγω@vnaa ἀφίημι@vixp3p σύ@rpd-s ὁ@dnfp ἁμαρτία@nnfpc σύ@rpg-s ἤ@cc λέγω@vnaa ἐγείρω@vnaa καί@cc περιπατέω@vdpa2s;
05.24.01H ἵνα@cs δέ@cc οἶδα@vsxa2p ὅτι@cs ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἐπί@pg ὁ@dgfs γῆ@ngfsc ἀφίημι@vnpa ἁμαρτία@nafpc (λέγω@viaa3s ὁ@ddms παραλύω@vpxpdms) σύ@rpd-s λέγω@vipa1s ἐγείρω@vnaa καί@cc αἴρω@vpaanms ὁ@dans κλινίδιον@nansc σύ@rpg-s πορεύομαι@vdpm2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s
05.25.01H καί@cc παραχρῆμα@b ἀνίστημι@vpaanms ἐνώπιον@pg αὐτός@rpgmp αἴρω@vpaanms ἐπί@pd ὅς@rrdms κατάκειμαι@viip3s ἀπέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms δοξάζω@vppanms ὁ@dams θεός@namsc
05.26.01H καί@cc ἔκστασις@nnfsc λαμβάνω@viaa3s ἅπας@anampn καί@cc δοξάζω@viia3p ὁ@dams θεός@namsc καί@cc πίμπλημι@viap3p φόβος@ngmsc λέγω@vppanmp ὅτι@cs ὁράω@viaa1p παράδοξος@ananpn σήμερον@b
05.27.01H καί@cc μετά@pa οὗτος@rdanp ἐξέρχομαι@viaa3s καί@cc θεάομαι@viam3s τελώνης@namsc ὄνομα@ndnsc Λευί@namsp κάθημαι@vppmams ἐπί@pa ὁ@dans τελώνιον@nansc καί@cc λέγω@viaa3s αὐτός@rpdms ἀκολουθέω@vdpa2s ἐγώ@rpd-s
05.28.01H καί@cc καταλείπω@vpaanms ἅπας@aianpn ἀνίστημι@vpaanms ἀκολουθέω@viaa3s αὐτός@rpdms
05.29.01H καί@cc ποιέω@viaa3s δοχή@nafsc μέγας@anafsn ὁ@dnms Λευί@nnmsp αὐτός@rpdms ἐν@pd ὁ@ddfs οἰκία@ndfsc αὐτός@rpgms καί@cc εἰμί@viia3s ὄχλος@nnmsc τελώνης@ngmpc πολύς@annmsn καί@cc ἄλλος@rigmp ὅς@rrnmp εἰμί@viia3p μετά@pg αὐτός@rpgmp κατάκειμαι@vpppnmp
05.30.01H καί@cc γογγύζω@viia3p ὁ@dnmp γραμματεύς@nnmpc αὐτός@rpgmp καί@cc ὁ@dnmp Φαρισαῖος@nnmpp πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@vppanmp διατί διά+τίς@pa&rqans μετά@pg ὁ@dgmp τελώνης@ngmpc καί@cc ἁμαρτωλός@angmpn ἐσθίω@vipa2p καί@cc πίνω@vipa2p;
05.31.01H καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp
05.32.01H οὐ@b ἔρχομαι@vixa1s καλέω@vnaa δίκαιος@anampn ἀλλά@cc ἁμαρτωλός@anampn εἰς@pa μετάνοια@nafsc
05.33.01H ὁ@dnmp δέ@cc λέγω@viaa3p πρός@pa αὐτός@rpams διά@pa τίς@rqans ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp νηστεύω@vipa3p πυκνός@b/ananpn καί@cc δέησις@nafpc ποιέω@vipm3p ὁμοίως@b καί@cc ὁ@dnmp ὁ@dgmp Φαρισαῖος@ngmpp ὁ@dnmp δέ@cc σός@asnmpn ἐσθίω@vipa3p καί@cc πίνω@vipa3p;
05.34.01H ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp μή@x δύναμαι@vipm2p ὁ@damp υἱός@nampc ὁ@dgms νυμφών@ngmsc ἐν@pd ὅς@rrdms ὁ@dnms νυμφίος@nnmsc μετά@pg αὐτός@rpgmp εἰμί@vipa3s ποιέω@vnaa νηστεύω@vnpa;
05.35.01H ἔρχομαι@vifm3p δέ@cc ἡμέρα@nnfpc καί@cc/b ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc τότε@b νηστεύω@vifa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc
05.36.01H λέγω@viia3s δέ@cc καί@b παραβολή@nafsc πρός@pa αὐτός@rpamp ὅτι@cs οὐδείς@rinms ἐπίβλημα@nansc ἱμάτιον@ngnsc καινός@angnsn ἐπιβάλλω@vipa3s ἐπί@pa ἱμάτιον@nansc παλαιός@anansn εἰ@cs δέ@cc μή+γέ@x&x καί@b ὁ@dans καινός@anansn σχίζω@vipa3s καί@cc

ὁ@ddns παλαιός@andnsn οὐ@b συμφωνέω@vipa3s ἐπίβλημα@nnnsc ὁ@dnns ἀπό@pg ὁ@dgns καινός@angnsn []
05.37.01H καί@cc οὐδείς@rinms βάλλω@vipa3s οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc παλαιός@anampn εἰ@cs δέ@cc μή+γέ@x&x ῥήγνυμι@vifa3s ὁ@dnms νέος@anamsn οἶνος@nnmsc ὁ@damp ἀσκός@nampc καί@cc αὐτός@rtnms ἐκχέω@vifp3s καί@cc ὁ@dnmp ἀσκός@nnmpc ἀπόλλυμι@vifm3p []
05.38.01H ἀλλά@cc οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc καινός@anampn βλητέος@annnsn καί@cc ἀμφότεροι@annmpn συντηρέω@vipp3p []
05.39.01H καί@cc οὐδείς@rinms πίνω@vpaanms παλαιός@anamsn εὐθέως@b θέλω@vipa3s νέος@anamsn λέγω@vipa3s γάρ@cc ὁ@dnms παλαιός@annmsn χρηστός@annmsc εἰμί@vipa3s
06.01.01H γίνομαι@viam3s δέ@cc ἐν@pd σάββατον@ndnsc δευτερόπρωτος@aodnsn διαπορεύομαι@vnpm αὐτός@rpams διά@pg ὁ@dgnp σπόριμος@angnpn καί@cc τίλλω@viia3p ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms ὁ@damp στάχυς@nampc καί@cc ἐσθίω@viia3p ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc
06.02.01H τὶς@rinmp δέ@cc ὁ@dgmp Φαρισαῖος@ngmpp λέγω@viaa3p αὐτός@rpdmp τίς@rqans ποιέω@vipa2p ὅς@rrnns οὐ@b ἔξειμι@vipa3s ποιέω@vnpa ὁ@ddnp σάββατον@ndnpc;
06.03.01H καί@cc ἀποκρίνομαι@vpapnms πρός@pa αὐτός@rpamp λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp οὐδέ@b οὗτος@rdans ἀναγινώσκω@viaa2p ὅς@rrans ποιέω@viaa3s Δαυίδ@nnmsp ὁπότε@cs πεινάω@viaa3s αὐτός@rtnms καί@cc ὁ@dnmp μετά@pg αὐτός@rpgms εἰμί@vppanmp;
06.04.01H ὡς@cs εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc λαμβάνω@viaa3s καί@cc ἐσθίω@viaa3s καί@cc δίδωμι@viaa3s ὁ@ddmp μετά@pg αὐτός@rpgms ὅς@rramp οὐ@b ἔξειμι@vipa3s ἐσθίω@vnaa εἰ@cs μή@x μόνος@anampn ὁ@damp ἱερεύς@nampc;
06.05.01H καί@cc λέγω@viia3s αὐτός@rpdmp ὅτι@cs κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@b ὁ@dgns σάββατον@ngnsc
06.06.01H γίνομαι@viam3s δέ@cc καί@b ἐν@pd ἕτερος@aidnsn σάββατον@ndnsc εἰσέρχομαι@vnaa αὐτός@rpams εἰς@pa ὁ@dafs συναγωγή@nafsc καί@cc διδάσκω@vnpa καί@cc εἰμί@viia3s ἐκεῖ@b ἄνθρωπος@nnmsc καί@cc ὁ@dnfs χείρ@nnfsc αὐτός@rpgms ὁ@dnfs δεξιός@annfsn εἰμί@viia3s ξηρός@annfsn
06.07.01H παρατηρέω@viia3p δέ@cc αὐτός@rpams ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp εἰ@x ἐν@pd ὁ@ddns σάββατον@ndnsc θεραπεύω@vifa3s ἵνα@cs εὑρίσκω@vsaa3p κατηγορία@nafsc αὐτός@rpgms
06.08.01H αὐτός@rtnms δέ@cc οἶδα@viya3s ὁ@damp διαλογισμός@nampc αὐτός@rpgmp καί@cc λέγω@viaa3s ὁ@ddms ἄνθρωπος@ndmsc ὁ@ddms ξηρός@anafsn ἔχω@vppadms ὁ@dafs χείρ@nafsc ἐγείρω@vnaa καί@cc ἵστημι@vdaa2s εἰς@pa ὁ@dans μέσος@anansn ὁ@dnms δέ@cc ἀνίστημι@vpaanms ἵστημι@viaa3s
06.09.01H λέγω@viaa3s οὖν@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpamp ἐπερωτάω@vifa1s σύ@rpa-p τὶς@rians ἔξειμι@vipa3s ὁ@ddnp σάββατον@ndnpc ἀγαθοποιέω@vnaa ἤ@cc κακοποιέω@vnaa; ψυχή@nafsc σῴζω@vnaa ἤ@cc ἀπόλλυμι@vnaa;
06.10.01H καί@cc περιβλέπω@vpamnms πᾶς@aiampn αὐτός@rpamp λέγω@viaa3s ὁ@ddms ἄνθρωπος@ndmsc ἐκτείνω@vdaa2s ὁ@dafs χείρ@nafsc σύ@rpg-s ὁ@dnms δέ@cc ποιέω@viaa3s οὕτω@b καί@b ἀποκαθιστάνω@viap3s ὁ@dnfs χείρ@nnfsc αὐτός@rpgms ὡς@cs ὁ@dnfs ἄλλος@ainfsn
06.11.01H αὐτός@rtnmp δέ@cc πίμπλημι@viap3p ἄνοια@ngfsc καί@cc διαλαλέω@viia3p πρός@pa ἀλλήλων@reamp τίς@rqans ἄν@x ποιέω@voaa3p ὁ@ddms Ἰησοῦς@ndmsp

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06.12.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp ἐξέρχομαι@viaa3s εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam καί@cc εἰμί@viia3s διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc ὁ@dgms θεός@ngmsc
06.13.01H καί@cc ὅτε@cs γίνομαι@viam3s ἡμέρα@nnfsc προσφωνέω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms καί@cc ἐκλέγω@vpamnms ἀπό@pg αὐτός@rpgmp δώδεκα@ac---n ὅς@rramp καί@b ἀπόστολος@nampc ὀνομάζω@viaa3s
06.14.01H Σίμων@namsp ὅς@rrams καί@b ὀνομάζω@viaa3s Πέτρος@namsp καί@cc Ἀνδρέας@namsp ὁ@dams ἀδελφός@namsc αὐτός@rpgms Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp Φίλιππος@namsp καί@cc Βαρθολομαῖος@namsp
06.15.01H Μαθθαῖος@namsp καί@cc Θωμᾶς@namsp Ἰάκωβος@namsp ὁ@dams Ἁλφαῖος@ngmsp καί@cc Σίμων@namsp ὁ@dams καλέω@vpppams ζηλωτής@namsc
06.16.01H Ἰούδας@namsp Ἰάκωβος@ngmsp καί@cc Ἰούδας@namsp Ἰσκαριώθ@namsp ὅς@rrnms καί@cc γίνομαι@viam3s προδότης@nnmsc
06.17.01H καί@cc καταβαίνω@vpaanms ἐν@pd αὐτός@rpdmp [] ἵστημι@viaa3s ἐπί@pg τόπος@ngmsc πεδινός@angmsn καί@cc ὄχλος@nnmsc μαθητής@ngmpc αὐτός@rpgms καί@cc πλῆθος@nnnsc πολύς@annnsn ὁ@dgms λαός@ngmsc ἀπό@pg πᾶς@aigfsn ὁ@dgfs Ἰουδαία@ngfsp καί@cc Ἰερουσαλήμ@ngfsp καί@cc ὁ@dgfs παράλιος@angfsn Τύρος@ngfsp καί@cc Σιδών@ngfsp
06.18.01H ὅς@rrnmp ἔρχομαι@viaa3p ἀκούω@vnaa αὐτός@rpgms καί@cc ἰάομαι@vnap ἀπό@pg ὁ@dgfp νόσος@ngfpc αὐτός@rpgmp καί@cc ὁ@dnmp ὀχλέω@vpppnmp ὑπό@pg πνεῦμα@ngnpc ἀκάθαρτος@angnpn καί@cc θεραπεύω@viip3p
06.19.01H καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3s ἅπτω@vnpm αὐτός@rpgms ὅτι@cs δύναμις@nnfsc παρά@pg αὐτός@rpgms ἐξέρχομαι@viim3s καί@cc ἰάομαι@viim3s πᾶς@aiampn
06.20.01H καί@cc αὐτός@rtnms ἐπαίρω@vpaanms ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms εἰς@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@viia3s μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs ὑμέτερος@asnfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
06.21.01H μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp νῦν@b ὅτι@cs χορτάζω@vifp2p μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp νῦν@b ὅτι@cs γελάω@vifa2p
06.22.01H μακάριος@annmpn εἰμί@vipa2p ὅταν@cs μισέω@vsaa3p σύ@rpa-p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc ὅταν@cs ἀφορίζω@vsaa3p σύ@rpa-p καί@cc ὀνειδίζω@vsaa3p καί@cc ἐκβάλλω@vsaa3p ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
06.23.01H χαίρω@vdpa2p ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc καί@cc σκιρτάω@vdaa2p ἰδού@i γάρ@cc ὁ@dnms μισθός@nnmsc σύ@rpg-p πολύς@annmsn ἐν@pd ὁ@ddns οὐρανός@ndmsc κατά@pa ὁ@danp γάρ@cc ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp []
06.24.01H πλήν@cc οὐαί@i σύ@rpd-p ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p
06.25.01H οὐαί@i σύ@rpd-p ὁ@dnmp ἐμπίπλημι@vpxpnmp ὅτι@cs πεινάω@vifa2p οὐαί@i σύ@rpd-p ὁ@dnmp γελάω@vppanmp νῦν@b ὅτι@cs πενθέω@vifa2p καί@cc κλαίω@vifa2p
06.26.01H οὐαί@i σύ@rpd-p ὅταν@cs καλῶς@b σύ@rpa-p λέγω@vsaa3p πᾶς@ainmpn ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa οὗτος@rdanp γάρ@cc ποιέω@viia3p ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp
06.27.01H ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καλῶς@b ποιέω@vdpa2p ὁ@ddmp μισέω@vppadmp σύ@rpa-p []
06.28.01H εὐλογέω@vdpa2p ὁ@damp καταράομαι@vppmamp σύ@rpd-p καί@cc προσεύχομαι@vdpm2p ὑπέρ@pg ὁ@dgmp ἐπηρεάζω@vppagmp σύ@rpa-p []

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06.29.01H ὁ@ddms τύπτω@vppadms σύ@rpa-s ἐπί@pa ὁ@dafs σιαγών@nafsc παρέχω@vdpa2s καί@b ὁ@dafs ἄλλος@aiafsn καί@cc ἀπό@pg ὁ@dgms αἴρω@vppagms σύ@rpg-s ὁ@dans ἱμάτιον@nansc καί@b ὁ@dams χιτών@namsc μή@x κωλύω@vsaa2s
06.30.01H πᾶς@aidmsn δέ@cc ὁ@ddms αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s καί@cc ἀπό@pg ὁ@dgms αἴρω@vppagms ὁ@danp σός@asanpn μή@x ἀπαιτέω@vdpa2s
06.31.01H καί@cc καθώς@cs θέλω@vipa2p ἵνα@cs ποιέω@vspa3p σύ@rpd-p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp ὁμοίως@b
06.32.01H καί@cc εἰ@cs ἀγαπάω@vipa2p ὁ@damp ἀγαπάω@vppaamp σύ@rpa-p ποῖος@aqnfsn σύ@rpd-p χάρις@nnfsc εἰμί@vipa3s; καί@b γάρ@cc ὁ@dnmp ἁμαρτωλός@annmpn ὁ@damp ἀγαπάω@vppaamp αὐτός@rpamp ἀγαπάω@vipa3p
06.33.01H καί@b ἐάν@cs ἀγαθοποιέω@vspa2p ὁ@damp ἀγαθοποιέω@vppaamp σύ@rpa-p ποῖος@aqnfsn σύ@rpd-p χάρις@nnfsc εἰμί@vipa3s; καί@b γάρ@cc ὁ@dnmp ἁμαρτωλός@annmpn ὁ@dans αὐτός@rpans ποιέω@vipa3p
06.34.01H καί@cc ἐάν@cs δανίζω@vspa2p παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p ἀπολαμβάνω@vnaa ποῖος@aqnfsn σύ@rpd-p χάρις@nnfsc εἰμί@vipa3s; καί@b γάρ@cc ὁ@dnmp ἁμαρτωλός@annmpn ἁμαρτωλός@andmpn δανίζω@vipa3p ἵνα@cs ἀπολαμβάνω@vsaa3p ὁ@danp ἴσος@ananpn
06.35.01H πλήν@cc ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καί@cc ἀγαθοποιέω@vdpa2p καί@cc δανίζω@vspa2p μηδείς@rians ἀπελπίζω@vppanmp καί@cc εἰμί@vifm3s ὁ@dnms μισθός@nnmsc σύ@rpg-p πολύς@annmsn καί@cc εἰμί@vifm2p υἱός@nnmpc ὁ@dgms ὕψιστος@angmss ὅτι@cs αὐτός@rtnms χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn
06.36.01H γίνομαι@vdpm2p οὖν@cc οἰκτίρμων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpg-p οἰκτίρμων@annmsn εἰμί@vipa3s
06.37.01H καί@cc μή@x κρίνω@vdpa2p καί@cc οὐ@b μή@x κρίνω@vsap2p μή@x κρίνω@vsap2p καί@cc οὐ@b μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p
06.38.01H δίδωμι@vipa2p καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vpxpans καί@cc σαλεύω@vpxpans καί@cc ὑπερεκχύννω@vpppans δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὁ@ddms γάρ@cc αὐτός@atdmsn μέτρον@ndnsc ὅς@rrdns μετρέω@vipa2p ἀντιμετρέω@vifp3s σύ@rpd-p []
06.39.01H λέγω@viaa3s δέ@cc παραβολή@nafsc αὐτός@rpdmp μήτι@x δύναμαι@vipm3s τυφλός@annmsn τυφλός@anamsn ὁδηγέω@vnpa; οὐχί@b ἀμφότεροι@annmpn εἰς@pa βόθυνος@namsc πίπτω@vifm3p;
06.40.01H οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dams διδάσκαλος@namsc αὐτός@rpgms καταρτίζω@vpxpnms δέ@cc πᾶς@ainmsn εἰμί@vifm3s ὡς@cs ὁ@dnms διδάσκαλος@nnmsc αὐτός@rpgms
06.41.01H τίς@rqans δέ@cc βλέπω@vipa2s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s ὁ@dafs δέ@cc δοκός@nafsc ὁ@dafs ἐν@pd ὁ@ddns ἴδιος@andmsn ὀφθαλμός@ndmsc οὐ@b κατανοέω@vipa2s;
06.42.01H ἢ@cc πῶς@b δύναμαι@vipm2s λέγω@vnpa ὁ@ddms ἀδελφός@ndmsc σύ@rpg-s ἀδελφός@nvmsc ἀφίημι@vdaa2s ἐκβάλλω@vsaa1s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc σύ@rpg-s αὐτός@rtnms ὁ@dafs ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc σύ@rpg-s δοκός@nafsc οὐ@b βλέπω@vppanms; ὑποκριτής@nvmsc ἐκβάλλω@vdaa2s πρῶτος@b ὁ@dafs δοκός@nafsc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc σύ@rpg-s καί@cc τότε@b διαβλέπω@vifa2s ἐκβάλλω@vsaa1s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s

06.43.01H οὐ@b γάρ@cc εἰμί@vipa3s δένδρον@nnnsc καλός@annnsn ποιέω@vppanns καρπός@namsc σαπρός@anamsn οὐδέ@cc δένδρον@nnnsc σαπρός@annnsn ποιέω@vppanns καρπός@namsc καλός@anamsn
06.44.01H ἕκαστος@ainnsn γάρ@cc δένδρον@nnnsc ἐκ@pg ὁ@dgms ἴδιος@angmsn καρπός@ngmsc γινώσκω@vipp3s οὐ@b γάρ@cc ἐκ@pg ἄκανθα@ngfpc συλλέγω@vipa3p σῦκον@nanpc οὐδέ@cc ἐκ@pg βάτος@ngfsc τρυγάω@vipa3p σταφυλή@nafsc
06.45.01H ὁ@dnms ἀγαθός@annmsn ἄνθρωπος@nnmsc ἐκ@pg ὁ@dgms ἀγαθός@angmsn θησαυρός@ngmsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgms προφέρω@vipa3s ὁ@dans ἀγαθός@anansn καί@cc ὁ@dnms πονηρός@annmsn ἄνθρωπος@nnmsc ἐκ@pg ὁ@dgms πονηρός@angmsn θησαυρός@ngmsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgms προφέρω@vipa3s ὁ@dans πονηρός@anansn ἐκ@pg γάρ@cc ὁ@dgms περίσσευμα@ngnsc ὁ@dgfs καρδία@ngfsc λαλέω@vipa3s ὁ@dnns στόμα@nnnsc αὐτός@rpgms
06.46.01H τίς@rqans δέ@cc ἐγώ@rpa-s καλέω@vipa2p κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2p ὅς@rranp λέγω@vipa1s;
06.47.01H πᾶς@ainmsn ὁ@dnms ἔρχομαι@vppmnms πρός@pa ἐγώ@rpa-s καί@cc ἀκούω@vppanms ἐγώ@rpg-s ὁ@dgmp λόγος@ngmpc καί@cc ποιέω@vppanms αὐτός@rpamp ὑποδείκνυμι@vifa1s σύ@rpd-p τίς@rqdms εἰμί@vipa3s ὅμοιος@annmsn
06.48.01H ὅμοιος@annmsn εἰμί@vipa3s ἄνθρωπος@ndmsc οἰκοδομέω@vppadms οἰκία@nafsc ὅς@rrnms σκάπτω@viaa3s καί@cc βαθύνω@viaa3s καί@cc τίθημι@viaa3s θεμέλιος@namsc ἐπί@pa ὁ@dafs πέτρα@nafsc πλήμμυρα@ngfsc δέ@cc γίνομαι@vpamgfs προσρήσσω@viaa3s ὁ@dnms ποταμός@nnmsc ὁ@ddfs οἰκία@ndfsc ἐκεῖνος@rddfs καί@cc οὐ@b ἰσχύω@viaa3s σαλεύω@vnaa αὐτός@rpafs θεμελιόω@viyp3s γάρ@cc ἐπί@pa ὁ@dafs πέτρα@nafsc
06.49.01H ὁ@dnms δέ@cc ἀκούω@vpaanms καί@cc μή@x ποιέω@vpaanms ὅμοιος@annmsn εἰμί@vipa3s ἄνθρωπος@ndmsc οἰκοδομέω@vpaadms οἰκία@nafsc ἐπί@pa ὁ@dafs γῆ@nafsc χωρίς@pg θεμέλιος@ngmsc ὅς@rrdfs προσρήσσω@viaa3s ὁ@dnms ποταμός@nnmsc καί@cc εὐθέως@b πίπτω@viaa3s καί@cc γίνομαι@viam3s ὁ@dnns ῥῆγμα@nnnsc ὁ@dgfs οἰκία@ngfsc ἐκεῖνος@rdgfs μέγας@annnsn
07.01.01H ἐπεί@cs δέ@cc πληρόω@viaa3s πᾶς@aianpn ὁ@danp ῥῆμα@nanpc αὐτός@rpgms εἰς@pa ὁ@dafp ἀκοή@nafpc ὁ@dgms λαός@ngmsc εἰσέρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp
07.02.01H ἑκατοντάρχης@ngmsc δέ@cc τὶς@aigmsn δοῦλος@nnmsc κακῶς@b ἔχω@vppanms μέλλω@viia3s τελευτάω@vnpa ὅς@rrnms εἰμί@viia3s αὐτός@rpdms ἔντιμος@annmsn
07.03.01H ἀκούω@vpaanms δέ@cc περί@pg ὁ@dgms Ἰησοῦς@ngmsp ἀποστέλλω@viaa3s πρός@pa αὐτός@rpams πρεσβύτερος@anampc ὁ@dgmp Ἰουδαῖος@angmpn ἐρωτάω@vppanms αὐτός@rpams ὅπως@cs ἔρχομαι@vpaanms διασῴζω@vsaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms
07.04.01H ὁ@dnmp δέ@cc παραγίνομαι@vpamnmp πρός@pa ὁ@dams Ἰησοῦς@namsp παρακαλέω@viia3p αὐτός@rpams σπουδαίως@b λέγω@vppanmp ὅτι@cs ἄξιος@annmsn εἰμί@vipa3s ὅς@rrdms παρέχω@vifm2s/vsam2s οὗτος@rdans
07.05.01H ἀγαπάω@vipa3s γάρ@cc ὁ@dans ἔθνος@nansc ἐγώ@rpg-p καί@cc ὁ@dafs συναγωγή@nafsc αὐτός@rtnms οἰκοδομέω@viaa3s ἐγώ@rpd-p
07.06.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp πορεύομαι@viim3s σύν@pd αὐτός@rpdmp ἤδη@b δέ@cc αὐτός@rpgms οὐ@b μακράν@b ἀπέχω@vppagms ἀπό@pg ὁ@dgfs οἰκία@ngfsc πέμπω@viaa3s πρός@pa αὐτός@rpams ὁ@dnms ἑκατοντάρχης@nnmsc φίλος@anampn λέγω@vppanms αὐτός@rpdms κύριος@nvmsc μή@x σκύλλω@vdpp2s οὐ@b γάρ@cc εἰμί@vipa1s ἱκανός@annmsn ἵνα@cs ὑπό@pa ὁ@dafs στέγη@nafsc ἐγώ@rpg-s εἰσέρχομαι@vsaa2s
07.07.01H διό@cc οὐδέ@b ἐμαυτοῦ@rxams ἀξιόω@viaa1s πρός@pa σύ@rpa-s ἔρχομαι@vnaa ἀλλά@cc λέγω@vdaa2s λόγος@ndmsc καί@cc ἰάομαι@vifp3s ὁ@dnms παῖς@nnmsc ἐγώ@rpg-s

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07.08.01H καί@b γάρ@cc ἐγώ@rpn-s ἄνθρωπος@nnmsc εἰμί@vipa1s ὑπό@pa ἐξουσία@nafsc τάσσω@vpppnms ἔχω@vppanms ὑπό@pa ἐμαυτοῦ@rxams στρατιώτης@nampc καί@cc λέγω@vipa1s οὗτος@rddms πορεύομαι@vdap2s καί@cc πορεύομαι@vipm3s καί@cc ἄλλος@aiamsn ἔρχομαι@vdpm2s καί@cc ἔρχομαι@vipm3s καί@cc ὁ@ddms δοῦλος@ndmsc ἐγώ@rpg-s ποιέω@vdaa2s οὗτος@rdans καί@cc ποιέω@vipa3s
07.09.01H ἀκούω@vpaanms δέ@cc οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp θαυμάζω@viaa3s αὐτός@rpams καί@cc στρέφω@vpapnms ὁ@ddms ἀκολουθέω@vppadms αὐτός@rpdms ὄχλος@ndmsc λέγω@viaa3s λέγω@vipa1s σύ@rpd-p οὐδέ@b ἐν@pd ὁ@ddns Ἰσραήλ@ndmsp τοσοῦτος@adafsn πίστις@nafsc εὑρίσκω@viaa1s
07.10.01H καί@cc ὑποστρέφω@vpaanmp ὁ@dnmp πέμπω@vpapnmp εἰς@pa ὁ@dams οἶκος@namsc εὑρίσκω@viaa3p ὁ@dams ἀσθενέω@vppaams δοῦλος@namsc ὑγιαίνω@vppaams
07.11.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἑξῆς@b πορεύομαι@viim3s εἰς@pa πόλις@nafsc καλέω@vpppafs Ναΐν@nafsp καί@cc συμπορεύομαι@viim3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms ἱκανός@annmpn καί@cc ὄχλος@nnmsc πολύς@annmsn
07.12.01H ὡς@cs δέ@cc ἐγγίζω@viaa3s ὁ@ddfs πύλη@ndfsc ὁ@dgfs πόλις@ngfsc καί@cc ἰδού@i ἐκκομίζω@viip3s θνήσκω@vpxanms υἱός@nnmsc μονογενής@annmsn ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms καί@cc αὐτός@rtnfs χήρα@nnfsc καί@cc ὄχλος@nnmsc ὁ@dgfs πόλις@ngfsc ἱκανός@annmsn εἰμί@viia3s σύν@pd αὐτός@rpdfs
07.13.01H καί@cc ὁράω@vpaanms αὐτός@rpafs ὁ@dnms κύριος@nnmsc σπλαγχνίζομαι@viap3s ἐπί@pd αὐτός@rpdfs καί@cc λέγω@viaa3s αὐτός@rpdfs μή@x κλαίω@vdpa2s
07.14.01H καί@cc προσέρχομαι@vpaanms ἅπτω@viam3s ὁ@dgfs σορός@ngfsc (ὁ@dnmp δέ@cc βαστάζω@vppanmp ἵστημι@viaa3p) καί@cc λέγω@viaa3s νεανίσκος@nvmsc σύ@rpd-s λέγω@vipa1s ἐγείρω@vdap2s
07.15.01H καί@cc ἀνακαθίζω@viaa3s ὁ@dnms νεκρός@annmsn καί@cc ἄρχω@viam3s λαλέω@vnpa καί@cc δίδωμι@viaa3s αὐτός@rpams ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms
07.16.01H λαμβάνω@viaa3s δέ@cc φόβος@nnmsc ἅπας@aiampn καί@cc δοξάζω@viia3p ὁ@dams θεός@namsc λέγω@vppanmp ὅτι@cs προφήτης@nnmsc μέγας@annmsn ἐγείρω@vixp3s ἐν@pd ἐγώ@rpd-p καί@cc ὅτι@cs ἐπισκέπτομαι@viam3s ὁ@dnms θεός@nnmsc ὁ@dams λαός@namsc αὐτός@rpgms
07.17.01H καί@cc ἐξέρχομαι@viaa3s ὁ@dnms λόγος@nnmsc οὗτος@rdnms ἐν@pd ὅλος@andfsn ὁ@ddfs Ἰουδαία@ndfsp περί@pg αὐτός@rpgms καί@cc ἐν@pd πᾶς@aidfsn ὁ@ddfs περίχωρος@andfsn
07.18.01H καί@cc ἀπαγγέλλω@viaa3p Ἰωάννης@ndmsp ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms περί@pg πᾶς@aigmpn οὗτος@rdgnp καί@cc προσκαλέομαι@vpamnms δύο@acampn τίς@riamp ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms ὁ@dnms Ἰωάννης@nnmsp
07.19.01H πέμπω@viaa3s πρός@pa ὁ@dams Ἰησοῦς@namsp λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p; []
07.20.01H παραγίνομαι@vpamnmp δέ@cc πρός@pa αὐτός@rpams ὁ@dnmp ἀνήρ@nnmpc λέγω@viaa3p Ἰωάννης@nnmsp ὁ@dnms βαπτιστής@nnmsc ἀποστέλλω@vixa3s ἐγώ@rpa-p πρός@pa σύ@rpa-s λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p;
07.21.01H ἐν@pd αὐτός@atdfsn/rtdfs δέ@cc ὁ@ddfs ὥρα@ndfsc θεραπεύω@viaa3s πολύς@anampn ἀπό@pg νόσος@ngfpc καί@cc μάστιξ@ngfpc καί@cc πνεῦμα@ngnpc πονηρός@angnpn καί@cc τυφλός@andmpn πολύς@andmpn χαρίζομαι@viam3s ὁ@dans βλέπω@vnpa
07.22.01H καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vpapnmp ἀπαγγέλλω@vdaa2p Ἰωάννης@ndmsp ὅς@rranp ὁράω@viaa2p καί@cc ἀκούω@viaa2p ὅτι@cs τυφλός@annmpn ἀναβλέπω@vipa3p χωλός@annmpn περιπατέω@vipa3p

λεπρός@annmpn καθαρίζω@vipp3p κωφός@annmpn ἀκούω@vipa3p νεκρός@annmpn ἐγείρω@vipp3p πτωχός@annmpn εὐαγγελίζω@vipp3p
07.23.01H καί@cc μακάριος@annmsn εἰμί@vipa3s ὅς@rrnms ἐάν@x μή@x σκανδαλίζω@vsap3s ἐν@pd ἐγώ@rpd-s []
07.24.01H ἀπέρχομαι@vpaagmp δέ@cc ὁ@dgmp ἄγγελος@ngmpc Ἰωάννης@ngmsp ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp ὄχλος@nampc περί@pg Ἰωάννης@ngmsp τίς@rqans ἐξέρχομαι@vixa2p εἰς@pa ὁ@dafs ἔρημος@nafsc θεάομαι@vnam; κάλαμος@namsc ὑπό@pg ἄνεμος@ngmsc σαλεύω@vpppams;
07.25.01H ἀλλά@cc τίς@rqans ἐξέρχομαι@vixa2p ὁράω@vnaa; ἄνθρωπος@namsc ἐν@pd μαλακός@andnpn ἱμάτιον@ndnpc ἀμφιέννυμι@vpxpams; ἰδού@i ὁ@dnmp ἐν@pd ἱματισμός@ndmsc ἔνδοξος@andmsn καί@cc τρυφή@ndfsc ὑπάρχω@vppanmp ἐν@pd ὁ@ddnp βασίλειον@ndnpc εἰμί@vipa3p
07.26.01H ἀλλά@cc τίς@rqans ἐξέρχομαι@vixa2p ὁράω@vnaa; προφήτης@namsc; ναί@x λέγω@vipa1s σύ@rpd-p καί@cc/b περισσός@anamsc/anansc προφήτης@ngmsc
07.27.01H οὗτος@rdnms εἰμί@vipa3s περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i ἐγώ@rpn-s ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s ἔμπροσθεν@pg σύ@rpg-s
07.28.01H λέγω@vipa1s γάρ@cc σύ@rpd-p μέγας@annmsc ἐν@pd γεννητός@andmpn γυνή@ngfpc προφήτης@nnmsc Ἰωάννης@ngmsp ὁ@dgms βαπτιστής@ngmsc οὐδείς@rinms εἰμί@vipa3s ὁ@dnms δέ@cc μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s
07.36.01H ἐρωτάω@viia3s δέ@cc τὶς@rinms αὐτός@rpams ὁ@dgmp Φαρισαῖος@ngmpp ἵνα@cs ἐσθίω@vsaa3s μετά@pg αὐτός@rpgms καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dafs οἰκία@nafsc ὁ@dgms Φαρισαῖος@ngmsp ἀνακλίνω@viap3s
07.37.01H καί@cc ἰδού@i γυνή@nnfsc ἐν@pd ὁ@ddfs πόλις@ndfsc ὅστις@rrnfs εἰμί@viia3s ἁμαρτωλός@annfsn ἐπιγινώσκω@vpaanfs ὅτι@cs ἀνάκειμαι@vipp3s ἐν@pd ὁ@ddfs οἰκία@ndfsc ὁ@dgms Φαρισαῖος@ngmsp κομίζω@vpaanfs ἀλάβαστρος@nafsc/namsc μύρον@ngnsc
07.38.01H καί@cc ἵστημι@vpaanfs παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms ὀπίσω@b κλαίω@vppanfs ἄρχω@viam3s βρέχω@vnpa ὁ@damp πούς@nampc αὐτός@rpgms ὁ@ddnp δάκρυον@ndnpc καί@cc ὁ@ddfp θρίξ@ndfpc ὁ@dgfs κεφαλή@ngfsc αὐτός@rpgfs ἐκμάσσω@viia3s καί@cc καταφιλέω@viia3s ὁ@damp πούς@nampc αὐτός@rpgms καί@cc ἀλείφω@viia3s ὁ@ddns μύρον@ndnsc
07.39.01H ὁράω@vpaanms δέ@cc ὁ@dnms Φαρισαῖος@nnmsp ὁ@dnms καλέω@vpaanms αὐτός@rpams λέγω@viaa3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms οὗτος@rdnms εἰ@cs εἰμί@viia3s προφήτης@nnmsc γινώσκω@viia3s ἄν@x τίς@rqnfs/aqnfsn καί@cc ποταπός@aqnfsn ὁ@dnfs γυνή@nnfsc ὅστις@rrnfs ἅπτω@vipm3s αὐτός@rpgms ὅτι@cs ἁμαρτωλός@annfsn εἰμί@vipa3s
07.40.01H καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τὶς@rians λέγω@vnaa ὁ@dnms δέ@cc φημί@viaa3s/viia3s διδάσκαλος@nvmsc λέγω@vdaa2s
07.41.01H δύο@acnmpn χρεοφειλέτης@nnmpc εἰμί@viia3p δανιστής@ndmsc τὶς@aidmsn ὁ@dnms εἷς@acnmsn ὀφείλω@viia3s δηνάριον@nanpc πεντακόσιοι@acanpn ὁ@dnms δέ@cc ἕτερος@ainmsn πεντήκοντα@ac---n
07.42.01H μή@x ἔχω@vppagmp δέ@cc αὐτός@rpgmp ἀποδίδωμι@vnaa ἀμφότεροι@andmpn χαρίζομαι@viam3s τίς@rqnms οὖν@cc αὐτός@rpgmp λέγω@vdaa2s πολύς@anansc αὐτός@rpams ἀγαπάω@vifa3s;

07.43.01H ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Σίμων@nnmsp λέγω@viaa3s ὑπολαμβάνω@vipa1s ὅτι@cs ὅς@rrdms ὁ@dans πολύς@anansc χαρίζομαι@viam3s ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ὀρθῶς@b κρίνω@viaa2s
07.44.01H καί@cc στρέφω@vpapnms πρός@pa ὁ@dafs γυνή@nafsc ὁ@ddms Σίμων@ndmsp φημί@viaa3s/viia3s βλέπω@vipa2s οὗτος@rdafs ὁ@dafs γυνή@nafsc; εἰσέρχομαι@viaa1s σύ@rpg-s εἰς@pa ὁ@dafs οἰκία@nafsc ὕδωρ@nansc ἐπί@pa ὁ@damp πούς@nampc ἐγώ@rpg-s οὐ@b δίδωμι@viaa2s οὗτος@rdnfs δέ@cc ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ἐγώ@rpg-s ὁ@damp πούς@nampc καί@cc ὁ@ddfp θρίξ@ndfpc ὁ@dgfs κεφαλή@ngfsc αὐτός@rpgfs ἐκμάσσω@viaa3s
07.45.01H φίλημα@nansc ἐγώ@rpd-s οὐ@b δίδωμι@viaa2s οὗτος@rdnfs δέ@cc ἀπό@pg ὅς@rrgfs εἰσέρχομαι@viaa1s οὐ@b διαλείπω@viaa3s καταφιλέω@vppanfs ἐγώ@rpg-s ὁ@damp πούς@nampc
07.46.01H ἔλαιον@ndnsc ὁ@dafs κεφαλή@nafsc ἐγώ@rpg-s οὐ@b ἀλείφω@viaa2s οὗτος@rdnfs δέ@cc μύρον@ndnsc ἀλείφω@viaa3s ἐγώ@rpg-s ὁ@damp πούς@nampc
07.47.01H ὅς@rrgns χάριν@pg λέγω@vipa1s σύ@rpd-s ἀφίημι@vixp3p ὁ@dnfp ἁμαρτία@nnfpc αὐτός@rpgfs ὁ@dnfp πολύς@annfpn ὅτι@cs ἀγαπάω@viaa3s πολύς@anansn ὅς@rrdms δέ@cc ὀλίγος@annnsn ἀφίημι@vipp3s ὀλίγος@b/anansn ἀγαπάω@vipa3s
07.48.01H λέγω@viaa3s δέ@cc αὐτός@rpdfs ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc
07.49.01H καί@cc ἄρχω@viam3p ὁ@dnmp συνανάκειμαι@vppmnmp λέγω@vnpa ἐν@pd ἑαυτοῦ@rxdmp τίς@rqnms οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@b ἁμαρτία@nafpc ἀφίημι@vipa3s;
07.50.01H λέγω@viaa3s δέ@cc πρός@pa ὁ@dafs γυνή@nafsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@nafsc
08.01.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns καθεξῆς@b καί@cc αὐτός@rtnms διοδεύω@viia3s κατά@pa πόλις@nafsc καί@cc κώμη@nafsc κηρύσσω@vppanms καί@cc εὐαγγελίζω@vppmnms ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ὁ@dnmp δώδεκα@ac---n σύν@pd αὐτός@rpdms
08.02.01H καί@cc γυνή@nnfpc τὶς@ainfpn ὅς@rrnfp εἰμί@viia3p θεραπεύω@vpxpnfp ἀπό@pg πνεῦμα@ngnpc πονηρός@angnpn καί@cc ἀσθένεια@ngfpc Μαρία@nnfsp ὁ@dnfs καλέω@vpppnfs Μαγδαληνή@nnfsp ἀπό@pg ὅς@rrgfs δαιμόνιον@nnnpc ἑπτά@ac---n ἐξέρχομαι@viya3s
08.03.01H καί@cc Ἰωάννα@nnfsp γυνή@nnfsc Χουζᾶς@ngmsp ἐπίτροπος@ngmsc Ἡρῴδης@ngmsp καί@cc Σουσάννα@nnfsp καί@cc ἕτερος@ainfpn πολύς@annfpn ὅστις@rrnfp διακονέω@viia3p αὐτός@rpdms ἀπό@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdfp
08.04.01H σύνειμι@vppagms δέ@cc ὄχλος@ngmsc πολύς@angmsn καί@cc/b ὁ@dgmp κατά@pa πόλις@nafsc ἐπιπορεύομαι@vppmgmp πρός@pa αὐτός@rpams λέγω@viaa3s διά@pg παραβολή@ngfsc
08.05.01H ἐξέρχομαι@viaa3s ὁ@dnms σπείρω@vppanms ὁ@dgns σπείρω@vnaa ὁ@dams σπόρος@namsc αὐτός@rpgms καί@cc ἐν@pd ὁ@ddns σπείρω@vnpa αὐτός@rpams ὅς@rrnns μέν@x πίπτω@viaa3s παρά@pa ὁ@dafs ὁδός@nafsc καί@cc καταπατέω@viap3s καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατεσθίω@viaa3s αὐτός@rpans
08.06.01H καί@cc ἕτερος@ainnsn πίπτω@viaa3s ἐπί@pa ὁ@dafs πέτρα@nafsc καί@cc φύω@vpapnns ξηραίνω@viap3s διά@pa ὁ@dans μή@x ἔχω@vnpa ἰκμάς@nafsc
08.07.01H καί@cc ἕτερος@ainnsn πίπτω@viaa3s ἐν@pd μέσος@andnsn ὁ@dgfp ἄκανθα@ngfpc καί@cc συμφύω@vpapnfp ὁ@dnfp ἄκανθα@nnfpc ἀποπνίγω@viaa3p αὐτός@rpans
08.08.01H καί@cc ἕτερος@ainnsn πίπτω@viaa3s εἰς@pa ὁ@dafs γῆ@nafsc ὁ@dafs ἀγαθός@anafsn καί@cc φύω@vpapnns ποιέω@viaa3s καρπός@namsc ἑκατονταπλασίων@b/anamsn οὗτος@rdanp λέγω@vppanms φωνέω@viia3s ὁ@dnms ἔχω@vppanms οὖς@nanpc ἀκούω@vnpa ἀκούω@vdpa3s
08.09.01H ἐπερωτάω@viia3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms λέγω@vppanmp τίς@rqnfs/aqnfsn εἰμί@vopa3s ὁ@dnfs παραβολή@nnfsc οὗτος@rdnfs

08.10.01H 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 μή@x βλέπω@vspa3p καί@cc ἀκούω@vppanmp μή@x συνίημι@vspa3p
08.11.01H εἰμί@vipa3s δέ@cc οὗτος@rdnfs ὁ@dnfs παραβολή@nnfsc ὁ@dnms σπόρος@nnmsc εἰμί@vipa3s ὁ@dnms λόγος@nnmsc ὁ@dgms θεός@ngmsc
08.12.01H 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 αἴρω@vipa3s ὁ@dams λόγος@namsc ἀπό@pg ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἵνα@cs μή@x πιστεύω@vpaanmp σῴζω@vsap3p
08.13.01H ὁ@dnmp δέ@cc ἐπί@pa ὁ@dgfs πέτρα@ngfsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετά@pg χαρά@ngfsc δέχομαι@vipm3p ὁ@dams λόγος@namsc καί@cc οὗτος@rdnmp ῥίζα@nafsc οὐ@b ἔχω@vipa3p ὅς@rrnmp πρός@pa καιρός@namsc πιστεύω@vipa3p καί@cc ἐν@pd καιρός@ndmsc πειρασμός@ngmsc ἀφίστημι@vipm3p
08.14.01H ὁ@dnns δέ@cc εἰς@pa ὁ@dafp ἄκανθα@nafpc πίπτω@vpaanns 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@vppmnmp συμπνίγω@vipp3p καί@cc οὐ@b τελεσφορέω@vipa3p
08.15.01H ὁ@dnns δέ@cc ἐν@pd ὁ@ddfs καλός@andfsn γῆ@ndfsc οὗτος@rdnmp εἰμί@vipa3p ὅστις@rrnmp ἐν@pd καρδία@ndfsc καλός@andfsn καί@cc ἀγαθός@andfsn ἀκούω@vpaanmp ὁ@dams λόγος@namsc κατέχω@vipa3p καί@cc καρποφορέω@vipa3p ἐν@pd ὑπομονή@ndfsc
08.16.01H οὐδείς@rinms δέ@cc λύχνος@namsc ἅπτω@vpaanms καλύπτω@vipa3s αὐτός@rpams σκεῦος@ndnsc ἤ@cc ὑποκάτω@pg κλίνη@ngfsc τίθημι@vipa3s ἀλλά@cc ἐπί@pg λυχνία@ngfsc ἐπιτίθημι@vipa3s ἵνα@cs ὁ@dnmp εἰσπορεύομαι@vppmnmp βλέπω@vspa3p ὁ@dans φῶς@nansc
08.17.01H οὐ@b γάρ@cc εἰμί@vipa3s κρυπτός@annnsn ὅς@rrnns οὐ@b φανερός@annnsn γίνομαι@vifm3s οὐδέ@cc ἀπόκρυφος@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s καί@cc εἰς@pa φανερός@anansn ἔρχομαι@vsaa3s
08.18.01H βλέπω@vdpa2p οὖν@cc πῶς@b ἀκούω@vipa2p ὅς@rrnms γάρ@cc ἄν@x ἔχω@vspa3s δίδωμι@vifp3s αὐτός@rpdms καί@cc ὅς@rrnms ἄν@x μή@x ἔχω@vspa3s καί@cc ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms
08.20.01H καί@cc ἀπαγγέλλω@viap3s αὐτός@rpdms λέγω@vppagmp ὁ@dnfs μήτηρ@nnfsc σύ@rpg-s καί@cc ὁ@dnmp ἀδελφός@nnmpc σύ@rpg-s ἵστημι@vixa3p ἔξω@b ὁράω@vnaa σύ@rpa-s θέλω@vppanmp
08.21.01H ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqnfs ἐγώ@rpd-s μήτηρ@nnfsc καί@cc ὁ@dnmp ἀδελφός@nnmpc; μήτηρ@nnfsc ἐγώ@rpg-s καί@cc ἀδελφός@nnmpc ἐγώ@rpg-s οὗτος@rdnmp εἰμί@vipa3p ὁ@dnmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc ἀκούω@vppanmp καί@cc ποιέω@vppanmp αὐτός@rpams
08.22.01H καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc καί@cc αὐτός@rtnms ἐμβαίνω@viaa3s εἰς@pa πλοῖον@nansc καί@cc ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp διέρχομαι@vsaa1p εἰς@pa ὁ@dans πέραν@b ὁ@dgfs λίμνη@ngfsc καί@cc ἀνάγω@viap3p
08.23.01H πλέω@vppagmp δέ@cc αὐτός@rpgmp ἀφυπνόω@viaa3s καί@cc καταβαίνω@viaa3s λαῖλαψ@nnfsc ἄνεμος@ngmsc εἰς@pa ὁ@dafs λίμνη@nafsc καί@cc συμπληρόω@viip3p καί@cc κινδυνεύω@viia3p
08.24.01H προσέρχομαι@vpaanmp δέ@cc διεγείρω@viaa3p αὐτός@rpams λέγω@vppanmp ἐπιστάτης@nvmsc ἐπιστάτης@nvmsc ἀπόλλυμι@vipm1p ὁ@dnms δέ@cc ἐγείρω@vpapnms

ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc ὁ@ddms κλύδων@ndmsc ὁ@dgns ὕδωρ@ngnsc καί@cc παύω@viam3p καί@cc γίνομαι@viam3s γαλήνη@nnfsc
08.25.01H λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b εἰμί@vipa3s ὁ@dnfs πίστις@nnfsc σύ@rpg-p; φοβέω@vpapnmp δέ@cc θαυμάζω@viaa3p λέγω@vppanmp πρός@pa ἀλλήλων@reamp τίς@rqnms ἄρα@x οὗτος@rdnms εἰμί@vipa3s ὅτι@cs καί@cc/b ὁ@ddmp ἄνεμος@ndmpc ἐπιτάσσω@vipa3s καί@cc ὁ@ddns ὕδωρ@ndnsc καί@cc ὑπακούω@vipa3p αὐτός@rpdms
08.26.01H καί@cc καταπλέω@viaa3p εἰς@pa ὁ@dafs χώρα@nafsc ὁ@dgmp Γαδαρηνός@angmpn ὅστις@rrnfs εἰμί@vipa3s ἀντιπέρα@pg ὁ@dgfs Γαλιλαία@ngfsp
08.27.01H ἐξέρχομαι@vpaadms δέ@cc αὐτός@rpdms ἐπί@pa ὁ@dafs γῆ@nafsc ὑπαντάω@viaa3s αὐτός@rpdms ἀνήρ@nnmsc τὶς@ainmsn ἐκ@pg ὁ@dgfs πόλις@ngfsc ὅς@rrnms ἔχω@viia3s δαιμόνιον@nanpc ἐκ@pg χρόνος@ngmpc ἱκανός@angmpn καί@cc ἱμάτιον@nansc οὐ@b ἐνδιδύσκω@viim3s καί@cc ἐν@pd οἰκία@ndfsc οὐ@b μένω@viia3s ἀλλά@cc ἐν@pd ὁ@ddnp μνῆμα@ndnpc
08.28.01H ὁράω@vpaanms δέ@cc ὁ@dams Ἰησοῦς@namsp καί@cc ἀνακράζω@vpaanms προσπίπτω@viaa3s αὐτός@rpdms καί@cc φωνή@ndfsc μέγας@andfsn λέγω@viaa3s τίς@rqnns ἐγώ@rpd-s καί@cc σύ@rpd-s Ἰησοῦς@nvmsp υἱός@nvmsc ὁ@dgms θεός@ngmsc ὁ@dgms ὕψιστος@angmss; δέομαι@vipm1s σύ@rpg-s μή@x ἐγώ@rpa-s βασανίζω@vsaa2s
08.29.01H παραγγέλλω@viaa3s γάρ@cc ὁ@ddns πνεῦμα@ndnsc ὁ@ddns ἀκάθαρτος@andnsn ἐξέρχομαι@vnaa ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc πολύς@andmpn γάρ@cc χρόνος@ndmpc συναρπάζω@viya3s αὐτός@rpams καί@cc δεσμεύω@viip3s ἅλυσις@ndfpc καί@cc πέδη@ndfpc φυλάσσω@vpppnms καί@cc διαρρήγνυμι@vppanms ὁ@danp δεσμός@nanpc ἐλαύνω@viip3s ὑπό@pg ὁ@dgms δαίμων@ngmsc εἰς@pa ὁ@dafp ἔρημος@nafpc
08.30.01H ἐπερωτάω@viaa3s δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms τίς@aqnnsn σύ@rpd-s εἰμί@vipa3s ὄνομα@nnnsc; ὁ@dnms δέ@cc λέγω@viaa3s Λεγεών@nnfsp ὅτι@cs δαιμόνιον@nnnpc πολύς@annnpn εἰσέρχομαι@viaa3s εἰς@pa αὐτός@rpams
08.31.01H καί@cc παρακαλέω@viia3s αὐτός@rpams ἵνα@cs μή@x ἐπιτάσσω@vsaa3s αὐτός@rpdnp εἰς@pa ὁ@dafs ἄβυσσος@nafsc ἀπέρχομαι@vnaa
08.32.01H εἰμί@viia3s δέ@cc ἐκεῖ@b ἀγέλη@nnfsc χοῖρος@ngmpc ἱκανός@angmpn βόσκω@vpppnmp ἐν@pd ὁ@ddns ὄρος@ndnsc καί@cc παρακαλέω@viia3p αὐτός@rpams ἵνα@cs ἐπιτρέπω@vsaa3s αὐτός@rpdnp εἰς@pa ἐκεῖνος@rdamp εἰσέρχομαι@vnaa καί@cc ἐπιτρέπω@viaa3s αὐτός@rpdnp
08.33.01H ἐξέρχομαι@vpaannp δέ@cc ὁ@dnnp δαιμόνιον@nnnpc ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc εἰσέρχομαι@viaa3p εἰς@pa ὁ@damp χοῖρος@nampc καί@cc ὁρμάω@viaa3s ὁ@dnfs ἀγέλη@nnfsc κατά@pa ὁ@dgms κρημνός@ngmsc εἰς@pa ὁ@dafs λίμνη@nafsc καί@cc ἀποπνίγω@viap3s
08.34.01H ὁράω@vpaanmp δέ@cc ὁ@dnmp βόσκω@vppanmp ὁ@dans γίνομαι@vpxpans φεύγω@viaa3p καί@cc ἀπέρχομαι@vpaanmp ἀπαγγέλλω@viaa3p εἰς@pa ὁ@dafs πόλις@nafsc καί@cc εἰς@pa ὁ@damp ἀγρός@nampc
08.35.01H ἐξέρχομαι@viaa3p δέ@cc ὁράω@vnaa ὁ@dans γίνομαι@vpxaans καί@cc ἔρχομαι@viaa3p πρός@pa ὁ@dams Ἰησοῦς@namsp καί@cc εὑρίσκω@viaa3p κάθημαι@vppmams ὁ@dams ἄνθρωπος@namsc ἀπό@pg ὅς@rrgns ὁ@dnnp δαιμόνιον@nnnpc ἐξέρχομαι@viya3s ἱματίζω@vpxpams καί@cc σωφρονέω@vppaams παρά@pa ὁ@damp πούς@nampc ὁ@dgms Ἰησοῦς@ngmsp καί@cc φοβέω@viap3p
08.36.01H ἀπαγγέλλω@viaa3p δέ@cc αὐτός@rpdmp καί@cc ὁ@dnmp ὁράω@vpaanmp πῶς@b σῴζω@viap3s ὁ@dnms δαιμονίζομαι@vpapnms
08.37.01H καί@cc ἐρωτάω@viaa3s αὐτός@rpams ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc ὁ@dgfs περίχωρος@angfsn ὁ@dgmp Γαδαρηνός@angmpn ἀπέρχομαι@vnaa ἀπό@pg αὐτός@rpgmp ὅτι@cs

φόβος@ndmsc μέγας@andmsn συνέχω@viip3p αὐτός@rtnms δέ@cc ἐμβαίνω@vpaanms εἰς@pa ὁ@dans πλοῖον@nansc ὑποστρέφω@viaa3s
08.38.01H δέομαι@viim3s δέ@cc αὐτός@rpgms ὁ@dnms ἀνήρ@nnmsc ἀπό@pg ὅς@rrgns ἐξέρχομαι@viya3s ὁ@dnnp δαιμόνιον@nnnpc εἰμί@vnpa σύν@pd αὐτός@rpdms ἀπολύω@viaa3s δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms
08.39.01H ὑποστρέφω@vdpa2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s καί@cc διηγέομαι@vdpm2s ὅσος@rranp ποιέω@viaa3s σύ@rpd-s ὁ@dnms θεός@nnmsc καί@cc ἀπέρχομαι@viaa3s κατά@pa ὅλος@anafsn ὁ@dafs πόλις@nafsc κηρύσσω@vppanms ὅσος@rranp ποιέω@viaa3s αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp
08.40.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑποστρέφω@vnaa ὁ@dams Ἰησοῦς@namsp ἀποδέχομαι@viam3s αὐτός@rpams ὁ@dnms ὄχλος@nnmsc εἰμί@viia3p γάρ@cc πᾶς@ainmpn προσδοκάω@vppanmp αὐτός@rpams
08.41.01H καί@cc ἰδού@i ἔρχομαι@viaa3s ἀνήρ@nnmsc ὅς@rrdms ὄνομα@nnnsc Ἰάϊρος@nnmsp καί@cc αὐτός@rpnms ἄρχων@nnmsc ὁ@dgfs συναγωγή@ngfsc ὑπάρχω@viia3s καί@cc πίπτω@vpaanms παρά@pa ὁ@damp πούς@nampc ὁ@dgms Ἰησοῦς@ngmsp παρακαλέω@viia3s αὐτός@rpams εἰσέρχομαι@vnaa εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms
08.42.01H ὅτι@cs θυγάτηρ@nnfsc μονογενής@annfsn εἰμί@viia3s αὐτός@rpdms ὡς@cs ἔτος@ngnpc δώδεκα@ac---n καί@cc αὐτός@rtnfs ἀποθνήσκω@viia3s ἐν@pd δέ@cc ὁ@ddns ὑπάγω@vnpa αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc συμπνίγω@viia3p αὐτός@rpams
08.43.01H καί@cc γυνή@nnfsc εἰμί@vppanfs ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc ἀπό@pg ἔτος@ngnpc δώδεκα@ac---n ὅστις@rrnfs εἰς@pa ἰατρός@nampc προσαναλίσκω@vpaanfs ὅλος@anamsn ὁ@dams βίος@namsc οὐ@b ἰσχύω@viaa3s ὑπό@pg οὐδείς@rigms θεραπεύω@vnap
08.44.01H προσέρχομαι@vpaanfs ὄπισθεν@b ἅπτω@viam3s ὁ@dgns κράσπεδον@ngnsc ὁ@dgns ἱμάτιον@ngnsc αὐτός@rpgms καί@cc παραχρῆμα@b ἵστημι@viaa3s ὁ@dnfs ῥύσις@nnfsc ὁ@dgns αἷμα@ngnsc αὐτός@rpgfs
08.45.01H καί@cc λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp τίς@rqnms ὁ@dnms ἅπτω@vpamnms ἐγώ@rpg-s; ἀρνέομαι@vppmgmp δέ@cc πᾶς@aigmpn λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp καί@cc ὁ@dnmp μετά@pd αὐτός@rpdms ἐπιστάτης@nvmsc ὁ@dnmp ὄχλος@nnmpc συνέχω@vipa3p σύ@rpa-s καί@cc ἀποθλίβω@vipa3p καί@cc λέγω@vipa2s τίς@rqnms ὁ@dnms ἅπτω@vpamnms ἐγώ@rpg-s;
08.46.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s ἅπτω@viam3s ἐγώ@rpg-s τὶς@rinms ἐγώ@rpn-s γάρ@cc γινώσκω@viaa1s δύναμις@nafsc ἐξέρχομαι@vpaaafs ἀπό@pg ἐγώ@rpg-s
08.47.01H ὁράω@vpaanfs δέ@cc ὁ@dnfs γυνή@nnfsc ὅτι@cs οὐ@b λανθάνω@viaa3s τρέμω@vppanfs ἔρχομαι@viaa3s καί@cc προσπίπτω@vpaanfs αὐτός@rpdms διά@pa ὅς@rrafs αἰτία@nafsc ἅπτω@viam3s αὐτός@rpgms ἀπαγγέλλω@viaa3s αὐτός@rpdms ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc καί@cc ὡς@cs ἰάομαι@viap3s παραχρῆμα@b
08.48.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdfs θαρσέω@vdpa2s θυγάτηρ@nvfsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@nafsc
08.49.01H ἔτι@b αὐτός@rpgms λαλέω@vppagms ἔρχομαι@vipm3s τὶς@rinms παρά@pg ὁ@dgms ἀρχισυνάγωγος@ngmsc λέγω@vppanms αὐτός@rpdms ὅτι@cs θνήσκω@vixa3s ὁ@dnfs θυγάτηρ@nnfsc σύ@rpg-s μή@x σκύλλω@vdpa2s ὁ@dams διδάσκαλος@namsc
08.50.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp ἀκούω@vpaanms ἀποκρίνομαι@viap3s αὐτός@rpdms λέγω@vppanms μή@x φοβέω@vdpm2s μόνος@b πιστεύω@vdaa2s καί@cc σῴζω@vifp3s
08.51.01H εἰσέρχομαι@vpaanms δέ@cc εἰς@pa ὁ@dafs οἰκία@nafsc οὐ@b ἀφίημι@viaa3s εἰσέρχομαι@vnaa οὐδείς@riams εἰ@cs μή@x Πέτρος@namsp καί@cc Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp καί@cc ὁ@dams πατήρ@namsc ὁ@dgfs παῖς@ngfsc καί@cc ὁ@dafs μήτηρ@nafsc

08.52.01H κλαίω@viia3p δέ@cc πᾶς@ainmpn καί@cc κόπτω@viim3p αὐτός@rpafs ὁ@dnms δέ@cc λέγω@viaa3s μή@x κλαίω@vdpa2p οὐ@b ἀποθνῄσκω@viaa3s ἀλλά@cc καθεύδω@vipa3s
08.53.01H καί@cc καταγελάω@viia3p αὐτός@rpgms οἶδα@vpxanmp ὅτι@cs ἀποθνῄσκω@viaa3s
08.54.01H αὐτός@rtnms δέ@cc ἐκβάλλω@vpaanms ἔξω@b πᾶς@aiampn καί@cc κρατέω@vpaanms ὁ@dgfs χείρ@ngfsc αὐτός@rpgfs φωνέω@viaa3s λέγω@vppanms ὁ@dnfs παῖς@nnfsc ἐγείρω@vdpm2s
08.55.01H καί@cc ἐπιστρέφω@viaa3s ὁ@dnns πνεῦμα@nnnsc αὐτός@rpgfs καί@cc ἀνίστημι@viaa3s παραχρῆμα@b καί@cc διατάσσω@viaa3s αὐτός@rpdfs δίδωμι@vnap ἐσθίω@vnaa
08.56.01H καί@cc ἐξίστημι@viaa3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgfs ὁ@dnms δέ@cc παραγγέλλω@viaa3s αὐτός@rpdmp μηδείς@ridms λέγω@vnaa ὁ@dans γίνομαι@vpxaans
09.01.01H συγκαλέω@vpamnms δέ@cc ὁ@damp δώδεκα@ac---n μαθητής@nampc αὐτός@rpgms δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa
09.02.01H καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ἰάομαι@vnpm ὁ@damp ἀσθενέω@vppaamp
09.03.01H καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp μηδείς@rians αἴρω@vdpa2p εἰς@pa ὁ@dafs ὁδός@nafsc μήτε@cc ῥάβδος@nafsc μήτε@cc πήρα@nafsc μήτε@cc ἄρτος@namsc μήτε@cc ἀργύριον@nansc μήτε@cc ἀνά@pa δύο@acampn χιτών@nampc ἔχω@vnpa
09.04.01H καί@cc εἰς@pa ὅς@rrafs ἄν@x οἰκία@nafsc εἰσέρχομαι@vsaa2p ἐκεῖ@b μένω@vdpa2p καί@cc ἐκεῖθεν@b ἐξέρχομαι@vdpm2p
09.05.01H καί@cc ὅσος@rrnmp ἄν@x μή@x δέχομαι@vspm3p σύ@rpa-p ἐξέρχομαι@vppmnmp ἀπό@pg ὁ@dgfs πόλις@ngfsc ἐκεῖνος@rdgfs καί@cc ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc σύ@rpg-p ἀποτινάσσω@vdaa2p εἰς@pa μαρτύριον@nansc ἐπί@pa αὐτός@rpamp
09.06.01H ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p κατά@pa ὁ@dafp κώμη@nafpc εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b
09.07.01H ἀκούω@viaa3s δέ@cc Ἡρῴδης@nnmsp ὁ@dnms τετραάρχης@nnmsc ὁ@danp γίνομαι@vpamanp ὑπό@pg αὐτός@rpgms πᾶς@aianpn καί@cc διαπορέω@viia3s διά@pa ὁ@dans λέγω@vnpp ὑπό@pg τίς@rigmp ὅτι@cs Ἰωάννης@nnmsp ἐγείρω@vixp3s ἐκ@pg νεκρός@angmpn
09.08.01H ὑπό@pg τίς@rigmp δέ@cc ὅτι@cs Ἠλίας@nnmsp φαίνω@viap3s ἄλλος@rigmp δέ@cc ὅτι@cs προφήτης@nnmsc εἷς@acnmsn ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s
09.09.01H καί@cc λέγω@viaa3s ὁ@dnms Ἡρῴδης@nnmsp Ἰωάννης@namsp ἐγώ@rpn-s ἀποκεφαλίζω@viaa1s τίς@rqnms δέ@cc εἰμί@vipa3s οὗτος@rdnms περί@pg ὅς@rrgms ἐγώ@rpn-s ἀκούω@vipa1s τοιοῦτος@adanpn; καί@cc ζητέω@viia3s ὁράω@vnaa αὐτός@rpams
09.10.01H καί@cc ὑποστρέφω@vpaanmp ὁ@dnmp ἀπόστολος@nnmpc διηγέομαι@viam3p αὐτός@rpdms ὅσος@rranp ποιέω@viaa3p καί@cc παραλαμβάνω@vpaanms αὐτός@rpamp ὑποχωρέω@viaa3s κατά@pa ἴδιος@anafsn εἰς@pa τόπος@namsc ἔρημος@anafsn πόλις@ngfsc καλέω@vpppgfs Βηθσαϊδά@ngfsp
09.11.01H ὁ@dnmp δέ@cc ὄχλος@nnmpc γινώσκω@vpaanmp ἀκολουθέω@viaa3p αὐτός@rpdms καί@cc δέχομαι@vpamnms αὐτός@rpamp λαλέω@viia3s αὐτός@rpdmp περί@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp χρεία@nafsc ἔχω@vppaamp θεραπεία@ngfsc ἰάομαι@viim3s
09.12.01H ὁ@dnfs δέ@cc ἡμέρα@nnfsc ἄρχω@viam3s κλίνω@vnpa προσέρχομαι@vpaanmp δέ@cc ὁ@dnmp δώδεκα@ac---n λέγω@viaa3p αὐτός@rpdms ἀπολύω@vdaa2s ὁ@dams ὄχλος@namsc ἵνα@cs ἀπέρχομαι@vpaanmp εἰς@pa ὁ@dafp κύκλος@b κώμη@nafpc καί@cc ὁ@damp ἀγρός@nampc καταλύω@vsaa3p καί@cc εὑρίσκω@vsaa3p ἐπισιτισμός@namsc ὅτι@cs ὧδε@b ἐν@pd ἔρημος@andmsn τόπος@ndmsc εἰμί@vipa1p

09.13.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp δίδωμι@vdaa2p αὐτός@rpdmp σύ@rpn-p ἐσθίω@vnaa ὁ@dnmp δέ@cc λέγω@viaa3p οὐ@b εἰμί@vipa3p ἐγώ@rpd-p πολύς@anansc ἤ@cc πέντε@ac---n ἄρτος@nnmpc καί@cc δύο@acnmpn ἰχθύς@nnmpc εἰ@cs μή@x τίς@rians πορεύομαι@vpapnmp ἐγώ@rpn-p ἀγοράζω@vsaa1p εἰς@pa πᾶς@aiamsn ὁ@dams λαός@namsc οὗτος@rdams βρῶμα@nanpc
09.14.01H εἰμί@viia3p γάρ@cc ὡσεί@b ἀνήρ@nnmpc πεντακισχίλιοι@acnmpn λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms κατακλίνω@vdaa2p αὐτός@rpamp κλισία@nafpc ἀνά@pa πεντήκοντα@ac---n
09.15.01H καί@cc ποιέω@viaa3p οὕτω@b καί@b ἀνακλίνω@viaa3p ἅπας@anampn
09.16.01H λαμβάνω@vpaanms δέ@cc ὁ@damp πέντε@ac---n ἄρτος@nampc καί@cc ὁ@damp δύο@acampn ἰχθύς@nampc ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc εὐλογέω@viaa3s αὐτός@rpamp καί@cc κατακλάω@viaa3s καί@cc δίδωμι@viia3s ὁ@ddmp μαθητής@ndmpc παρατίθημι@vnaa ὁ@ddms ὄχλος@ndmsc
09.17.01H καί@cc ἐσθίω@viaa3p καί@cc χορτάζω@viap3p πᾶς@ainmpn καί@cc αἴρω@viap3s ὁ@dnns περισσεύω@vpaanns αὐτός@rpdmp κλάσμα@ngnpc κόφινος@nnmpc δώδεκα@ac---n
09.18.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams προσεύχομαι@vppmams κατά+μόνος@pa&anafpn σύνειμι@viia3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc καί@cc ἐπερωτάω@viaa3s αὐτός@rpamp λέγω@vppanms τίς@rqams ἐγώ@rpa-s λέγω@vipa3p ὁ@dnmp ὄχλος@nnmpc εἰμί@vnpa; []
09.19.01H ὁ@dnmp δέ@cc ἀποκρίνομαι@vpapnmp λέγω@viaa3p Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἠλίας@namsp ἄλλος@ainmpn δέ@cc ὅτι@cs προφήτης@nnmsc τις@ainmsn ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s
09.20.01H λέγω@viaa3s δέ@cc αὐτός@rpdmp σύ@rpn-p δέ@cc τίς@rqams ἐγώ@rpa-s λέγω@vipa2p εἰμί@vnpa; ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Πέτρος@nnmsp λέγω@viaa3s ὁ@dams Χριστός@namsp ὁ@dgms θεός@ngmsc
09.21.01H ὁ@dnms δέ@cc ἐπιτιμάω@vpaanms αὐτός@rpdmp παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnaa οὗτος@rdans
09.22.01H λέγω@vpaanms ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgmp πρεσβύτερος@angmpc καί@cc ἀρχιερεύς@ngmpc καί@cc γραμματεύς@ngmpc καί@cc ἀποκτείνω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἐγείρω@vnap
09.23.01H λέγω@viia3s δέ@cc πρός@pa πᾶς@aiampn εἰ@cs τις@rinms θέλω@vipa3s ὀπίσω@b ἐγώ@rpg-s ἔρχομαι@vnaa ἀπαρνέομαι@vdam3s ἑαυτοῦ@rxams καί@cc αἴρω@vdaa3s ὁ@dams σταυρός@namsc αὐτός@rpgms κατά@pa ἡμέρα@nafsc; καί@cc ἀκολουθέω@vdpa3s ἐγώ@rpd-s
09.24.01H ὅς@rrnms γάρ@cc ἄν@x θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs ὅς@rrnms δέ@cc ἄν@x ἀπόλλυμι@vsaa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms ἕνεκα@pg ἐγώ@rpg-s οὗτος@rdnms σῴζω@vifa3s αὐτός@rpafs
09.25.01H τίς@rqans γάρ@cc ὠφελέω@vipp3s ἄνθρωπος@nnmsc κερδαίνω@vpaanms ὁ@dams κόσμος@namsc ὅλος@anamsn ἑαυτοῦ@rxams δέ@cc ἀπόλλυμι@vpaanms ἤ@cc ζημιόω@vpapnms;
09.26.01H ὅς@rrnms γάρ@cc ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s καί@cc ὁ@damp ἐμός@asampn λόγος@nampc οὗτος@rdams ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἐπαισχύνομαι@vifp3s ὅταν@cs ἔρχομαι@vsaa3s ἐν@pd ὁ@ddfs δόξα@ndfsc αὐτός@rpgms καί@cc ὁ@dgms πατήρ@ngmsc καί@cc ὁ@dgmp ἅγιος@angmpn ἄγγελος@ngmpc
09.27.01H λέγω@vipa1s δέ@cc σύ@rpd-p ἀληθῶς@b εἰμί@vipa3p τις@rinmp ὁ@dgmp ὧδε@b ἵστημι@vpxagmp ὅς@rrnmp οὐ@b μή@x γεύω@vifm3p θάνατος@ngmsc ἕως@cs ἄν@x ὁράω@vsaa3p ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc

09.28.01H γίνομαι@viam3s δέ@cc μετά@pa ὁ@damp λόγος@nampc οὗτος@rdamp ὡσεί@b ἡμέρα@nnfpc ὀκτώ@ac---n καί@cc παραλαμβάνω@vpaanms ὁ@dams Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp ἀναβαίνω@viaa3s εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam
09.29.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns προσεύχομαι@vnpm αὐτός@rpams ὁ@dnns εἶδος@nnnsc ὁ@dgns πρόσωπον@ngnsc αὐτός@rpgms ἕτερος@ainnsn καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms λευκός@annmsn ἐξαστράπτω@vppanms
09.30.01H καί@cc ἰδού@i ἀνήρ@nnmpc δύο@acnmpn συλλαλέω@viia3p [] αὐτός@rpdms ὅστις@rrnmp εἰμί@viia3p Μωϋσῆς@nnmsp καί@cc Ἠλίας@nnmsp
09.31a.01H ὁράω@vpapnmp ἐν@pd δόξα@ndfsc αὐτός@rpgms
09.32.01H ὁ@dnms δέ@cc Πέτρος@nnmsp καί@cc ὁ@dnmp σύν@pd αὐτός@rpdms εἰμί@viia3p βαρέω@vpxpnmp ὕπνος@ndmsc διαγρηγορέω@vpaanmp δέ@cc ὁράω@viaa3p ὁ@dafs δόξα@nafsc αὐτός@rpgms καί@cc ὁ@damp δύο@acampn ἀνήρ@nampc ὁ@damp συνίστημι@vpxaamp αὐτός@rpdms
09.33.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns διαχωρίζω@vnpp αὐτός@rpamp ἀπό@pg αὐτός@rpgms λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp πρός@pa ὁ@dams Ἰησοῦς@namsp ἐπιστάτης@nvmsc καλός@annnsn εἰμί@vipa3s ἐγώ@rpa-p ὧδε@b εἰμί@vnpa καί@cc ποιέω@vsaa1p σκηνή@nafpc τρεῖς@acafpn εἷς@acafsn σύ@rpd-s καί@cc Μωϋσῆς@ndmsp εἷς@acafsn καί@cc εἷς@acafsn Ἠλίας@ndmsp μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s
09.34.01H οὗτος@rdanp δέ@cc αὐτός@rpgms λέγω@vppagms γίνομαι@viam3s νεφέλη@nnfsc καί@cc ἐπισκιάζω@viaa3s αὐτός@rpamp φοβέω@viap3p δέ@cc ἐν@pd ὁ@ddns ἐκεῖνος@rdamp εἰσέρχομαι@vnaa εἰς@pa ὁ@dafs νεφέλη@nafsc
09.35.01H καί@cc φωνή@nnfsc γίνομαι@viam3s ἐκ@pg ὁ@dgfs νεφέλη@ngfsc λέγω@vppanfs οὗτος@rdnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p
09.36.01H καί@cc ἐν@pd ὁ@ddns γίνομαι@vnam ὁ@dafs φωνή@nafsc εὑρίσκω@viap3s ὁ@dnms Ἰησοῦς@nnmsp μόνος@annmsn καί@cc αὐτός@rtnmp σιγάω@viaa3p καί@cc οὐδείς@ridms ἀπαγγέλλω@viaa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc οὐδείς@rians ὅς@rrgnp ὁράω@vixa3p
09.37.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddfs ἑξῆς@b ἡμέρα@ndfsc κατέρχομαι@vpaagmp αὐτός@rpgmp ἀπό@pg ὁ@dgns ὄρος@ngnsc συναντάω@viaa3s αὐτός@rpdms ὄχλος@nnmsc πολύς@annmsn
09.38.01H καί@cc ἰδού@i ἀνήρ@nnmsc ἀπό@pg ὁ@dgms ὄχλος@ngmsc βοάω@viaa3s λέγω@vppanms διδάσκαλος@nvmsc δέομαι@vipm1s σύ@rpg-s ἐπιβλέπω@vdaa2s ἐπί@pa ὁ@dams υἱός@namsc ἐγώ@rpg-s ὅτι@cs μονογενής@annmsn εἰμί@vipa3s ἐγώ@rpd-s
09.39.01H καί@cc ἰδού@i πνεῦμα@nnnsc λαμβάνω@vipa3s αὐτός@rpams καί@cc ἐξαίφνης@b κράζω@vipa3s καί@cc σπαράσσω@vipa3s αὐτός@rpams μετά@pg ἀφρός@ngmsc καί@cc μόγις@b ἀποχωρέω@vipa3s ἀπό@pg αὐτός@rpgms συντρίβω@vppanns αὐτός@rpams
09.40.01H καί@cc δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s ἵνα@cs ἐκβάλλω@vsaa3p αὐτός@rpans καί@cc οὐ@b δύναμαι@viap3p []
09.41.01H ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ὦ@i γενεά@nvfsc ἄπιστος@anvfsn καί@cc διαστρέφω@vpxpvfs ἕως@b/pp πότε@b εἰμί@vifm1s πρός@pa σύ@rpa-p καί@cc ἀνέχω@vifm1s σύ@rpg-p; προσάγω@vdaa2s ὧδε@b ὁ@dams υἱός@namsc σύ@rpg-s
09.42.01H ἔτι@b δέ@cc προσέρχομαι@vppmgms αὐτός@rpgms ῥήγνυμι@viaa3s αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc καί@cc συσπαράσσω@viaa3s ἐπιτιμάω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@ddns πνεῦμα@ndnsc ὁ@ddns ἀκάθαρτος@andnsn καί@cc ἰάομαι@viam3s ὁ@dams παῖς@namsc καί@cc ἀποδίδωμι@viaa3s αὐτός@rpams ὁ@ddms πατήρ@ndmsc αὐτός@rpgms

09.43.01H ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὁ@ddfs μεγαλειότης@ndfsc ὁ@dgms θεός@ngmsc πᾶς@aigmpn δέ@cc θαυμάζω@vppagmp ἐπί@pd πᾶς@aidnpn ὅς@rrdnp ποιέω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms
09.44.01H τίθημι@vdam2p σύ@rpn-p εἰς@pa ὁ@danp οὗς@nanpc σύ@rpg-p ὁ@damp λόγος@nampc οὗτος@rdamp ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc
09.45.01H ὁ@dnmp δέ@cc ἀγνοέω@viia3p ὁ@dans ῥῆμα@nansc οὗτος@rdans καί@cc εἰμί@viia3s παρακαλύπτω@vpxpnns ἀπό@pg αὐτός@rpgmp ἵνα@cs μή@x αἰσθάνομαι@vsam3p αὐτός@rpans καί@cc φοβέω@viim3p ἐρωτάω@vnaa αὐτός@rpams περί@pg ὁ@dgns ῥῆμα@ngnsc οὗτος@rdgns
09.46.01H εἰσέρχομαι@viaa3s δέ@cc διαλογισμός@nnmsc ἐν@pd αὐτός@rpdmp ὁ@dnns τίς@rqnms ἄν@x εἰμί@vopa3s μέγας@annmsc αὐτός@rpgmp
09.47.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp ὁράω@vpaanms ὁ@dams διαλογισμός@namsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἐπιλαμβάνω@vpamnms παιδίον@ngnsc ἵστημι@viaa3s αὐτός@rpans παρά@pd ἑαυτοῦ@rxdms
09.48.01H καί@cc λέγω@viaa3s αὐτός@rpdmp ὅς@rrnms ἐάν@x δέχομαι@vsam3s οὗτος@rdans ὁ@dans παιδίον@nansc ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s ἐγώ@rpa-s δέχομαι@vipm3s καί@cc ὅς@rrnms ἐάν@x ἐγώ@rpa-s δέχομαι@vsam3s δέχομαι@vipm3s ὁ@dams ἀποστέλλω@vpaaams ἐγώ@rpa-s ὁ@dnms γάρ@cc μικρός@annmsc ἐν@pd πᾶς@aidmpn σύ@rpd-p ὑπάρχω@vppanms οὗτος@rdnms εἰμί@vifm3s μέγας@annmsn
09.49.01H ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰωάννης@nnmsp λέγω@viaa3s ἐπιστάτης@nvmsc ὁράω@viaa1p τίς@riams ἐπί@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s ἐκβάλλω@vppaams ὁ@danp δαιμόνιον@nanpc καί@cc κωλύω@viaa1p αὐτός@rpams ὅτι@cs οὐ@b ἀκολουθέω@vipa3s μετά@pg ἐγώ@rpg-p
09.50.01H καί@cc λέγω@viaa3s πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp μή@x κωλύω@vdpa2p ὅς@rrnms γάρ@cc οὐ@b εἰμί@vipa3s κατά@pg σύ@rpg-p ὑπέρ@pg σύ@rpg-p εἰμί@vipa3s
09.51.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns συμπληρόω@vnpp ὁ@dafp ἡμέρα@nafpc ὁ@dgfs ἀνάλημψις@ngfsc αὐτός@rpgms καί@cc αὐτός@rtnms ὁ@dans πρόσωπον@nansc αὐτός@rpgms στηρίζω@viaa3s ὁ@dgns πορεύομαι@vnpm εἰς@pa Ἰερουσαλήμ@nafsp
09.52.01H καί@cc ἀποστέλλω@viaa3s ἄγγελος@nampc πρό@pg πρόσωπον@ngnsc αὐτός@rpgms καί@cc πορεύομαι@vpapnmp εἰσέρχομαι@viaa3p εἰς@pa κώμη@nafsc Σαμαρίτης@ngmpp ὥστε@cs ἑτοιμάζω@vnaa αὐτός@rpdms
09.53.01H καί@cc οὐ@b δέχομαι@viam3p αὐτός@rpams ὅτι@cs ὁ@dnns πρόσωπον@nnnsc αὐτός@rpgms εἰμί@viia3s πορεύομαι@vppmnns εἰς@pa Ἰερουσαλήμ@nafsp
09.54.01H ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms Ἰάκωβος@nnmsp καί@cc Ἰωάννης@nnmsp λέγω@viaa3p κύριος@nvmsc θέλω@vipa2s λέγω@vsaa1p πῦρ@nansc καταβαίνω@vnaa ἀπό@pg ὁ@dgms οὐρανός@ngmsc καί@cc ἀναλίσκω@vnaa αὐτός@rpamp ὡς@cs καί@b Ἠλίας@nnmsp ποιέω@viaa3s;
09.55.01H στρέφω@vpapnms δέ@cc ἐπιτιμάω@viaa3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b οἶδα@vixa2p οἷος@arnnsg πνεῦμα@ngnsc εἰμί@vipa2p σύ@rpn-p
09.56.01H ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc οὐ@b ἔρχομαι@viaa3s ψυχή@nafpc ἄνθρωπος@ngmpc ἀπόλλυμι@vnaa ἀλλά@cc σώζω@vnaa καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc
09.57.01H γίνομαι@viam3s δέ@cc πορεύομαι@vppmgmp αὐτός@rpgmp ἐν@pd ὁ@ddfs ὁδός@ndfsc λέγω@viaa3s τίς@rinms πρός@pa αὐτός@rpams ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἄν@x ἀπέρχομαι@vspm2s κύριος@nvmsc

09.58.01H καί@cc λέγω@viaa3s αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnfp ἀλώπηξ@nnfpc φωλεός@nampc ἔχω@vipa3p καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατασκήνωσις@nafpc ὁ@dnms δέ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc οὐ@b ἔχω@vipa3s ποῦ@b ὁ@dafs κεφαλή@nafsc κλίνω@vsaa3s/vspa3s
09.59.01H λέγω@viaa3s δέ@cc πρός@pa ἕτερος@aiamsn ἀκολουθέω@vdpa2s ἐγώ@rpd-s ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἐπιτρέπω@vdaa2s ἐγώ@rpd-s ἀπέρχομαι@vpaadms πρῶτος@b θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s
09.60.01H λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp ἑαυτοῦ@rxgmp νεκρός@anampn σύ@rpn-s δέ@cc ἀπέρχομαι@vpaanms διαγγέλλω@vdpa2s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
09.61.01H λέγω@viaa3s δέ@cc καί@b ἕτερος@ainmsn ἀκολουθέω@vifa1s σύ@rpd-s κύριος@nvmsc πρῶτος@b δέ@cc ἐπιτρέπω@vdaa2s ἐγώ@rpd-s ἀποτάσσω@vnam ὁ@ddmp εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s
09.62.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp οὐδείς@rinms ἐπιβάλλω@vpaanms ὁ@dafs χείρ@nafsc αὐτός@rpgms ἐπί@pa ἄροτρον@nansc καί@cc βλέπω@vppanms εἰς@pa ὁ@danp ὀπίσω@b εὔθετος@annmsn εἰμί@vipa3s εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
10.01.01H μετά@pa δέ@cc οὗτος@rdanp ἀναδείκνυμι@viaa3s ὁ@dnms κύριος@nnmsc καί@cc ἕτερος@aiampn ἑβδομήκοντα@ac---n καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp ἀνά@pa δύο@acampn πρό@pg πρόσωπον@ngnsc αὐτός@rpgms εἰς@pa πᾶς@aiafsn πόλις@nafsc καί@cc τόπος@namsc ὅς@b μέλλω@viia3s αὐτός@rtnms ἔρχομαι@vnpm
10.02.01H λέγω@viia3s οὖν@cc πρός@pa αὐτός@rpamp ὁ@dnms μέν@x θερισμός@nnmsc πολύς@annmsn ὁ@dnmp δέ@cc ἐργάτης@nnmpc ὀλίγος@annmpn δέομαι@vdap2p οὖν@cc ὁ@dgms κύριος@ngmsc ὁ@dgms θερισμός@ngmsc ὅπως@cs ἐκβάλλω@vspa3s ἐργάτης@nampc εἰς@pa ὁ@dams θερισμός@namsc αὐτός@rpgms
10.03.01H ὑπάγω@vdpa2p ἰδού@i ἐγώ@rpn-s ἀποστέλλω@vipa1s σύ@rpa-p ὡς@cs ἀρήν@nampc ἐν@pd μέσος@andnsn λύκος@ngmpc
10.04.01H μή@x βαστάζω@vdpa2p βαλλάντιον@nansc μή@x πήρα@nafsc μηδέ@x ὑπόδημα@nanpc καί@cc μηδείς@riams κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p
10.05.01H εἰς@pa ὅς@rrafs δέ@cc ἄν@x οἰκία@nafsc εἰσέρχομαι@vspm2p πρῶτος@b λέγω@vdpa2p εἰρήνη@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms
10.06.01H καί@cc ἐάν@cs μέν@x εἰμί@vspa3s ἐκεῖ@b υἱός@nnmsc εἰρήνη@ngfsc ἐπαναπαύομαι@vifp3s ἐπί@pa αὐτός@rpams ὁ@dnfs εἰρήνη@nnfsc σύ@rpg-p εἰ@cs δέ@cc μή+γέ@x&x ἐπί@pa σύ@rpa-p ἀνακάμπτω@vifa3s
10.07.01H ἐν@pd αὐτός@atdfsn/rpdfs δέ@cc ὁ@ddfs οἰκία@ndfsc μένω@vdpa2p ἐσθίω@vppanmp καί@cc πίνω@vppanmp ὁ@danp παρά@pg αὐτός@rpgmp ἄξιος@annmsn γάρ@cc ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms εἰμί@vipa3s μή@x μεταβαίνω@vdpa2p ἐκ@pg οἰκία@ngfsc εἰς@pa οἰκία@nafsc
10.08.01H καί@cc εἰς@pa ὅς@rrafs δέ@cc ἄν@x πόλις@nafsc εἰσέρχομαι@vspm2p καί@cc δέχομαι@vspm3p σύ@rpa-p ἐσθίω@vdpa2p ὁ@danp παρατίθημι@vpppanp σύ@rpd-p
10.09.01H καί@cc θεραπεύω@vdpa2p ὁ@damp ἐν@pd αὐτός@rpdfs ἀσθενής@anampn καί@cc λέγω@vdpa2p αὐτός@rpdmp ἐγγίζω@vixa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.10.01H εἰς@pa ὅς@rrafs δέ@cc ἄν@x πόλις@nafsc εἰσέρχομαι@vspm2p καί@cc μή@x δέχομαι@vspm3p σύ@rpa-p ἐξέρχομαι@vpaanmp εἰς@pa ὁ@dafp πλατύς@anafpn αὐτός@rpgfs λέγω@vdaa2p

10.11.01H καί@b ὁ@dams κονιορτός@namsc ὁ@dams κολλάω@vpapams ἐγώ@rpd-p ἐκ@pg ὁ@dgfs πόλις@ngfsc σύ@rpg-p ἀπομάσσω@vipm1p σύ@rpd-p πλήν@cc οὗτος@rdans γινώσκω@vdpa2p ὅτι@cs ἐγγίζω@vixa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.16.01H ὁ@dnms ἀκούω@vppanms σύ@rpg-p ἐγώ@rpg-s ἀκούω@vipa3s καί@cc ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s ὁ@dnms δέ@cc ἐγώ@rpa-s ἀθετέω@vppanms ἀθετέω@vipa3s ὁ@dams ἀποστέλλω@vpaaams ἐγώ@rpa-s
10.17.01H ὑποστρέφω@viaa3p δέ@cc ὁ@dnmp ἑβδομήκοντα@ac---n μετά@pg χαρά@ngfsc λέγω@vppanmp κύριος@nvmsc καί@b ὁ@dnnp δαιμόνιον@nnnpc ὑποτάσσω@vipp3s ἐγώ@rpd-p ἐν@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s
10.18.01H λέγω@viaa3s δέ@cc αὐτός@rpdmp θεωρέω@viia1s ὁ@dams Σατανᾶς@namsp ὡς@cs ἀστραπή@nafsc ἐκ@pg ὁ@dgms οὐρανός@ngmsc πίπτω@vpaaams
10.19.01H ἰδού@i δίδωμι@vipa1s σύ@rpd-p ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg ὄφις@ngmpc καί@cc σκορπίος@ngmpc καί@cc ἐπί@pa πᾶς@aiafsn ὁ@dafs δύναμις@nafsc ὁ@dgms ἐχθρός@angmsn καί@cc οὐδείς@rinns σύ@rpa-p οὐ@b μή@x ἀδικέω@vifa3s
10.20.01H πλήν@cc ἐν@pd οὗτος@rddns μή@x χαίρω@vdpa2p ὅτι@cs ὁ@dnnp πνεῦμα@nnnpc σύ@rpd-p ὑποτάσσω@vipp3s χαίρω@vdpa2p δέ@cc μᾶλλον@b ὅτι@cs ὁ@dnnp ὄνομα@nnnpc σύ@rpg-p γράφω@viap3s ἐν@pd ὁ@ddmp οὐρανός@ndmpc
10.21.01H ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ἀγαλλιάω@viam3s ὁ@ddns πνεῦμα@ndnsc ὁ@dnms Ἰησοῦς@nnmsp καί@cc λέγω@viaa3s ἐξομολογέω@vipm1s σύ@rpd-s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ἀποκρύπτω@viaa2s οὗτος@rdanp ἀπό@pg σοφός@angmpn καί@cc συνετός@angmpn καί@cc ἀποκαλύπτω@viaa2s αὐτός@rpanp νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc ὅτι@cs οὕτω@b γίνομαι@viam3s εὐδοκία@nnfsc ἔμπροσθεν@pg σύ@rpg-s
10.22.01H πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ὑπό@pg ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s καί@cc οὐδείς@rinms γινώσκω@vipa3s τίς@rqnms εἰμί@vipa3s ὁ@dnms πατήρ@nnmsc εἰ@cs μή@x ὁ@dnms υἱός@nnmsc καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἐάν@x βούλομαι@vspm3s ὁ@dnms υἱός@nnmsc ἀποκαλύπτω@vnaa
[]
10.23.01H καί@cc στρέφω@vpapnms πρός@pa ὁ@damp μαθητής@nampc κατά@pa ἴδιος@anafsn λέγω@viaa3s μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p
10.24.01H λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs προφήτης@nnmpc οὐ@b ὁράω@viaa3p ὅς@rranp σύ@rpn-p βλέπω@vipa2p
10.25.01H καί@cc ἰδού@i νομικός@annmsn τὶς@ainmsn ἀνίστημι@viaa3s ἐκπειράζω@vppanms αὐτός@rpams καί@cc λέγω@vppanms διδάσκαλος@nvmsc τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s;
10.26.01H ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns νόμος@ndmsc τίς@rqnns γράφω@vixp3s; πῶς@b ἀναγινώσκω@vipa2s;
10.27.01H ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s ἐκ@pg ὅλος@angfsn ὁ@dgfs καρδία@ngfsc σύ@rpg-s καί@cc ἐκ@pg ὅλος@angfsn ὁ@dgfs ψυχή@ngfsc σύ@rpg-s καί@cc ἐκ@pg ὅλος@angfsn ὁ@dgfs ἰσχύς@ngfsc σύ@rpg-s καί@cc ἐκ@pg ὅλος@angfsn ὁ@dgfs διάνοια@ngfsc σύ@rpg-s καί@cc ὁ@dams πλησίον@b σύ@rpg-s ὡς@cs σεαυτοῦ@rxams
10.28.01H λέγω@viaa3s δέ@cc αὐτός@rpdms ὀρθῶς@b ἀποκρίνομαι@viap2s οὗτος@rdans ποιέω@vdpa2s καί@cc ζάω@vifm2s
10.29.01H ὁ@dnms δέ@cc θέλω@vppanms δικαιόω@vnpa ἑαυτοῦ@rxams λέγω@viaa3s πρός@pa ὁ@dams Ἰησοῦς@namsp καί@b τίς@rqnms εἰμί@vipa3s ἐγώ@rpg-s πλησίον@b;

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10.30.01H ὑπολαμβάνω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ἄνθρωπος@nnmsc τὶς@ainmsn καταβαίνω@viia3s ἀπό@pg Ἰερουσαλήμ@ngfsp εἰς@pa Ἰεριχώ@nafsp καί@cc λῃστής@ndmpc περιπίπτω@viaa3s ὅς@rrnmp καί@cc/b ἐκδύω@vpaanmp αὐτός@rpams καί@cc πληγή@nafpc ἐπιτίθημι@vpaanmp ἀπέρχομαι@viaa3p ἀφίημι@vpaanmp ἡμιθανής@anamsn τυγχάνω@vppaams
10.31.01H κατά@pa συγκυρία@nafsc δέ@cc ἱερεύς@nnmsc τὶς@ainmsn καταβαίνω@viia3s ἐν@pd ὁ@ddfs ὁδός@ndfsc ἐκεῖνος@rddfs καί@cc ὁράω@vpaanms αὐτός@rpams ἀντιπαρέρχομαι@viaa3s
10.32.01H ὁμοίως@b δέ@cc καί@b Λευίτης@nnmsp γίνομαι@vpamnms κατά@pa ὁ@dams τόπος@namsc ἔρχομαι@vpaanms καί@cc ὁράω@vpaanms ἀντιπαρέρχομαι@viaa3s
10.33.01H Σαμαρίτης@nnmsp δέ@cc τὶς@ainmsn ὁδεύω@vppanms ἔρχομαι@viaa3s κατά@pa αὐτός@rpams καί@cc ὁράω@vpaanms αὐτός@rpams σπλαγχνίζομαι@viap3s
10.34.01H 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@anansn κτῆνος@nansc ἄγω@viaa3s αὐτός@rpams εἰς@pa πανδοχεῖον@nansc καί@cc ἐπιμελέομαι@viap3s αὐτός@rpgms
10.35.01H καί@cc ἐπί@pa ὁ@dafs αὔριον@b ἐξέρχομαι@vpaanms ἐκβάλλω@vpaanms δύο@acanpn δηνάριον@nanpc δίδωμι@viaa3s ὁ@ddms πανδοχεύς@ndmsc καί@cc λέγω@viaa3s αὐτός@rpdms ἐπιμελέομαι@vdap2s αὐτός@rpgms καί@cc ὅς@rrans τὶς@rians ἄν@x προσδαπανάω@vsaa2s ἐγώ@rpn-s ἐν@pd ὁ@ddns ἐπανέρχομαι@vnpm ἐγώ@rpa-s ἀποδίδωμι@vifa1s σύ@rpd-s
10.36.01H τίς@rqnms οὖν@cc οὗτος@rdgmp ὁ@dgmp τρεῖς@acgmpn δοκέω@vipa3s σύ@rpd-s πλησίον@b γίνομαι@vnxa ὁ@dgms ἐμπίπτω@vpaagms εἰς@pa ὁ@damp λῃστής@nampc;
10.37.01H ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnms ποιέω@vpaanms ὁ@dans ἔλεος@nansc μετά@pg αὐτός@rpgms λέγω@viaa3s οὖν@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp πορεύομαι@vdpm2s καί@cc σύ@rpn-s ποιέω@vdpa2s ὁμοίως@b
10.38.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns πορεύομαι@vnpm αὐτός@rpamp καί@cc αὐτός@rtnms εἰσέρχομαι@viaa3s εἰς@pa κώμη@nafsc τὶς@aiafsn γυνή@nnfsc δέ@cc τὶς@ainfsn ὄνομα@ndnsc Μάρθα@nnfsp ὑποδέχομαι@viam3s αὐτός@rpams εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgfs
10.39.01H καί@cc ὅδε@rddfs εἰμί@viia3s ἀδελφή@nnfsc καλέω@vpppnfs Μαρία@nnfsp ὅς@rrnfs καί@b παρακαθίζω@vpaanfs πρός@pa ὁ@damp πούς@nampc ὁ@dgms κύριος@ngmsc ἀκούω@viia3s ὁ@dams λόγος@namsc αὐτός@rpgms
10.40.01H ὁ@dnfs δέ@cc Μάρθα@nnfsp περισπάω@viip3s περί@pa πολύς@anafsn διακονία@nafsc ἐφίστημι@vpaanfs δέ@cc λέγω@viaa3s κύριος@nvmsc οὐ@b μέλω@vipa3s σύ@rpd-s ὅτι@cs ὁ@dnfs ἀδελφή@nnfsc ἐγώ@rpg-s μόνος@anafsn ἐγώ@rpa-s καταλείπω@viaa3s διακονέω@vnpa λέγω@vdaa2s οὖν@cc αὐτός@rpdfs ἵνα@cs ἐγώ@rpd-s συναντιλαμβάνομαι@vsam3s
10.41.01H ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s αὐτός@rpdfs ὁ@dnms Ἰησοῦς@nnmsp Μάρθα@nvfsp Μάρθα@nvfsp μεριμνάω@vipa2s καί@cc τυρβάζω@vipp2s περί@pa πολύς@ananpn
10.42.01H εἷς@acgnsn δέ@cc εἰμί@vipa3s χρεία@nnfsc Μαρία@nnfsp δέ@cc ὁ@dafs ἀγαθός@anafsn μερίς@nafsc ἐκλέγω@viam3s ὅστις@rrnfs οὐ@b ἀφαιρέω@vifp3s ἀπό@pg αὐτός@rpgfs
11.01.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd τόπος@ndmsc τὶς@aidmsn προσεύχομαι@vppmams ὡς@cs παύω@viam3s λέγω@viaa3s τὶς@rinms ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms πρός@pa αὐτός@rpams κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs καί@b Ἰωάννης@nnmsp διδάσκω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms
11.02.01H λέγω@viaa3s δέ@cc αὐτός@rpdmp ὅταν@cs προσεύχομαι@vspm2p λέγω@vdpa2p πατήρ@nvmsc ἐγώ@rpg-p ὁ@dnms ἐν@pd ὁ@ddmp οὐρανός@ndmpc ἁγιάζω@vdap3s ὁ@dnns

ὄνομα@nnnsc σύ@rpg-s ἔρχομαι@vdaa3s ὁ@dnfs βασιλεία@nnfsc σύ@rpg-s γίνομαι@vdap3s ὁ@dnns θέλημα@nnnsc σύ@rpg-s ὡς@cs ἐν@pd οὐρανός@ndmsc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc
11.03.01H ὁ@dams ἄρτος@namsc ἐγώ@rpg-p ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdpa2s ἐγώ@rpd-p ὁ@dans κατά@pa ἡμέρα@nafsc
11.04.01H καί@cc ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@dafp ἁμαρτία@nafpc ἐγώ@rpg-p καί@b γάρ@cc αὐτός@rtnmp ἀφίημι@vipa1p πᾶς@aidmsn ὀφείλω@vppadms ἐγώ@rpd-p καί@cc μή@x εἰσφέρω@vsaa2s ἐγώ@rpa-p εἰς@pa πειρασμός@namsc
11.05.01H καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc καί@cc λέγω@vsaa3s αὐτός@rpdms φίλος@anvmsn κίχρημι@vdaa2s ἐγώ@rpd-s τρεῖς@acampn ἄρτος@nampc
11.06.01H ἐπειδή@cs φίλος@annmsn ἐγώ@rpg-s παραγίνομαι@viam3s ἐκ@pg ὁδός@ngfsc πρός@pa ἐγώ@rpa-s καί@cc οὐ@b ἔχω@vipa1s ὅς@rrans παρατίθημι@vifa1s αὐτός@rpdms
11.07.01H καί+ἐκεῖνος@cc&adnmsn ἔσωθεν@b ἀποκρίνομαι@vpapnms λέγω@vsaa3s μή@x ἐγώ@rpd-s κόπος@nampc παρέχω@vdpa2s ἤδη@b ὁ@dnfs θύρα@nnfsc κλείω@vixp3s καί@cc ὁ@dnnp παιδίον@nnnpc ἐγώ@rpg-s μετά@pg ἐγώ@rpgms εἰς@pa ὁ@dafs κοίτη@nafsc εἰμί@vipa3p οὐ@b δύναμαι@vipm1s ἀνίστημι@vpaanms δοῦναί@x σύ@rpd-s
11.08.01H λέγω@vipa1s σύ@rpd-p εἰ@cs καί@b οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa αὐτός@rpgms φίλος@anamsn διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc αὐτός@rpgms ἐγείρω@vpapnms δίδωμι@vifa3s αὐτός@rpdms ὅσος@rrgnp χρήζω@vipa3s
11.09.01H καί+ἐγώ@cc&rpn-s σύ@rpd-p λέγω@vipa1s αἰτέω@vdpa2p καί@cc δίδωμι@vifp3s σύ@rpd-p ζητέω@vdpa2p καί@cc εὑρίσκω@vifa2p κρούω@vdpa2p καί@cc ἀνοίγω@vifp3s σύ@rpd-p
11.10.01H πᾶς@ainmsn γάρ@cc ὁ@dnms αἰτέω@vppanms λαμβάνω@vipa3s καί@cc ὁ@dnms ζητέω@vppanms εὑρίσκω@vipa3s καί@cc ὁ@ddms κρούω@vppadms ἀνοίγω@vifp3s
11.11.01H τίς@aqamsn δέ@cc σύ@rpg-p ὁ@dams πατήρ@namsc αἰτέω@vifa3s ὁ@dnms υἱός@nnmsc ἄρτος@namsc μή@x λίθος@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms; ἤ@cc καί@b ἰχθύς@namsc μή@x ἀντί@pg ἰχθύς@ngmsc ὄφις@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms;
11.12.01H ἤ@cc καί@b ἐάν@x αἰτέω@vsaa3s ᾠόν@nansc μή@x ἐπιδίδωμι@vifa3s αὐτός@rpdms σκορπίος@namsc;
11.13.01H εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn ὑπάρχω@vppanmp οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc ὁ@dnms ἐκ@pg οὐρανός@ngmsc δίδωμι@vifa3s πνεῦμα@nansc ἅγιος@anansn ὁ@ddmp αἰτέω@vppadmp αὐτός@rpams
11.14.01H καί@cc εἰμί@viia3s ἐκβάλλω@vppanms δαιμόνιον@nansc καί@cc αὐτός@rtnns εἰμί@viia3s κωφός@annnsn γίνομαι@viam3s δέ@cc ὁ@dgns δαιμόνιον@ngnsc ἐξέρχομαι@vpaagns λαλέω@viaa3s ὁ@dnms κωφός@annmsn καί@cc θαυμάζω@viaa3p ὁ@dnmp ὄχλος@nnmpc
11.15.01H τὶς@rinmp δέ@cc ἐκ@pg αὐτός@rpgmp λέγω@viaa3p ἐν@pd Βεελζεβούλ@ndmsp ἄρχων@ndmsc ὁ@dgnp δαιμόνιον@ngnpc ἐκβάλλω@vipa3s ὁ@danp δαιμόνιον@nanpc
11.16.01H ἕτερος@ainmpn δέ@cc πειράζω@vppanmp σημεῖον@nansc παρά@pg αὐτός@rpgms ζητέω@viia3p ἐκ@pg οὐρανός@ngmsc
11.17.01H αὐτός@rtnms δέ@cc οἶδα@vpxanms αὐτός@rpgmp ὁ@danp διανόημα@nanpc λέγω@viaa3s αὐτός@rpdmp πᾶς@ainfsn βασιλεία@nnfsc ἐπί@pa ἑαυτοῦ@rxafs διαμερίζω@vpapnfs ἐρημόω@vipp3s καί@cc οἶκος@nnmsc ἐπί@pa οἶκος@namsc πίπτω@vipa3s
11.18.01H εἰ@cs δέ@cc καί@b ὁ@dnms Σατανᾶς@nnmsp ἐπί@pa ἑαυτοῦ@rxams διαμερίζω@viap3s πῶς@b ἵστημι@vifp3s ὁ@dnfs βασιλεία@nnfsc αὐτός@rpgms; ὅτι@cs λέγω@vipa2p ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vnpa ἐγώ@rpa-s ὁ@danp δαιμόνιον@nanpc

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11.19.01H εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p; διά@pa οὗτος@rdans κριτής@nnmpc σύ@rpg-p αὐτός@rtnmp εἰμί@vifm3p
11.20.01H εἰ@cs δέ@cc ἐν@pd δάκτυλος@ndmsc θεός@ngmsc ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x φθάνω@viaa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
11.21.01H ὅταν@cs ὁ@dnms ἰσχυρός@annmsn καθοπλίζω@vpxpnms φυλάσσω@vspa3s ὁ@dafs ἑαυτοῦ@rxgms αὐλή@nafsc ἐν@pd εἰρήνη@ndfsc εἰμί@vipa3s ὁ@dnnp ὑπάρχω@vppannp αὐτός@rpgms
11.22.01H ἐπάν@cs δέ@cc ὁ@dnms ἰσχυρός@annmsc αὐτός@rpgms ἐπέρχομαι@vpaanms νικάω@vsaa3s αὐτός@rpams ὁ@dafs πανοπλία@nafsc αὐτός@rpgms αἴρω@vipa3s ἐπί@pd ὅς@rrdfs πείθω@viya3s καί@cc ὁ@danp σκῦλον@nanpc αὐτός@rpgms διαδίδωμι@vipa3s []
11.23.01H ὁ@dnms μή@x εἰμί@vppanms μετά@pg ἐγώ@rpg-s κατά@pg ἐγώ@rpg-s εἰμί@vipa3s καί@cc ὁ@dnms μή@x συνάγω@vppanms μετά@pg ἐγώ@rpg-s σκορπίζω@vipa3s
11.24.01H ὅταν@cs ὁ@dnns ἀκάθαρτος@annnsn πνεῦμα@nnnsc ἐξέρχομαι@vsaa3s ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc διέρχομαι@vipm3s διά@pg ἄνυδρος@angmpn τόπος@ngmpc ζητέω@vppanns ἀνάπαυσις@nafsc καί@cc μή@x εὑρίσκω@vppanns λέγω@vipa3s ὑποστρέφω@vifa1s εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s ὅθεν@b ἐξέρχομαι@viaa1s
11.25.01H καί@cc ἔρχομαι@vpaanns εὑρίσκω@vipa3s σαρόω@vpxpams καί@cc κοσμέω@vpxpams
11.26.01H τότε@b πορεύομαι@vipm3s καί@cc παραλαμβάνω@vipa3s ἑπτά@ac---n ἕτερος@aianpn πνεῦμα@nanpc πονηρός@ananpc ἑαυτοῦ@rxgns καί@cc εἰσέρχομαι@vpaannp κατοικέω@vipa3s ἐκεῖ@b καί@cc γίνομαι@vipm3s ὁ@dnnp ἔσχατος@annnpn ὁ@dgms ἄνθρωπος@ngmsc ἐκεῖνος@rdgms κακός@annnpc ὁ@dgnp πρῶτος@aognpn
11.27.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns λέγω@vnpa αὐτός@rpams οὗτος@rdanp ἐπαίρω@vpaanfs τὶς@ainfsn γυνή@nnfsc φωνή@nafsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3s αὐτός@rpdms μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc ὅς@rramp θηλάζω@viaa2s
11.28.01H αὐτός@rtnms δέ@cc λέγω@viaa3s μενοῦνγε@x μακάριος@annmpn ὁ@dnmp ἀκούω@vppanmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc φυλάσσω@vppanmp αὐτός@rpams
11.29.01H ὁ@dgmp δέ@cc ὄχλος@ngmpc ἐπαθροίζω@vpppgmp ἄρχω@viam3s λέγω@vnpa ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs πονηρός@annfsn εἰμί@vipa3s σημεῖον@nansc ἐπιζητέω@vipa3s καί@cc σημεῖον@nnnsc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs
11.33.01H οὐδείς@rinms δέ@cc λύχνος@namsc ἅπτω@vpaanms εἰς@pa κρύπτη@nafsc τίθημι@vipa3s οὐδέ@cc ὑπό@pa ὁ@dams μόδιος@namsc ἀλλά@cc ἐπί@pa ὁ@dafs λυχνία@nafsc ἵνα@cs ὁ@dnmp εἰσπορεύομαι@vppmnmp ὁ@dans φέγγος@nansc βλέπω@vspa3p
11.34.01H ὁ@dnms λύχνος@nnmsc ὁ@dgns σῶμα@ngnsc εἰμί@vipa3s ὁ@dnms ὀφθαλμός@nnmsc ὅταν@cs οὖν@cc ὁ@dnms ὀφθαλμός@nnmsc σύ@rpg-s ἁπλοῦς@annmsn εἰμί@vspa3s καί@b ὅλος@annnsn ὁ@dnns σῶμα@nnnsc σύ@rpg-s φωτεινός@annnsn εἰμί@vipa3s ἐπάν@cs δέ@cc πονηρός@annmsn εἰμί@vspa3s καί@b ὁ@dnns σῶμα@nnnsc σύ@rpg-s σκοτεινός@annnsn
11.35.01H σκοπέω@vdpa2s οὖν@cc μή@x ὁ@dnns φῶς@nnnsc ὁ@dnns ἐν@pd σύ@rpd-s σκότος@nnnsc εἰμί@vipa3s
11.36.01H εἰ@cs οὖν@cc ὁ@dnns σῶμα@nnnsc σύ@rpg-s ὅλος@annnsn φωτεινός@annnsn μή@x ἔχω@vppanns τὶς@aiansn μέρος@nansc σκοτεινός@anansn εἰμί@vifm3s φωτεινός@annnsn ὅλος@annnsn ὡς@cs ὅταν@cs ὁ@dnms λύχνος@nnmsc ὁ@ddfs ἀστραπή@ndfsc φωτίζω@vspa3s σύ@rpa-s

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11.37.01H ἐν@pd δέ@cc ὁ@ddns λαλέω@vnaa ἐρωτάω@viia3s αὐτός@rpgms Φαρισαῖος@nnmsp τὶς@rinms ὅπως@cs ἀριστάω@vsaa3s παρά@pd αὐτός@rpdms εἰσέρχομαι@vpaanms δέ@cc ἀναπίπτω@viaa3s
11.38.01H ὁ@dnms δέ@cc Φαρισαῖος@nnmsp ὁράω@vpaanms θαυμάζω@viaa3s ὅτι@cs οὐ@b πρῶτος@b βαπτίζω@viap3s πρό@pg ὁ@dgns ἄριστον@ngnsc
11.39.01H λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc πρός@pa αὐτός@rpams νῦν@b σύ@rpn-p ὁ@dnmp Φαρισαῖος@nnmpp ὁ@dans ἔξωθεν@b ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc καθαρίζω@vipa2p ὁ@dans δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc
11.40.01H ἄφρων@anvmpn οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔξωθεν@b καί@b ὁ@dans ἔσωθεν@b ποιέω@viaa3s;
11.41.01H πλήν@cc ὁ@danp ἔνειμι@vppaanp δίδωμι@vdaa2p ἐλεημοσύνη@nafsc καί@cc ἰδού@i πᾶς@ainnpn καθαρός@annnpn σύ@rpd-p εἰμί@vipa3s
11.42.01H ἀλλά@cc οὐαί@i σύ@rpd-p ὁ@ddmp Φαρισαῖος@ndmpp ὅτι@cs ἀποδεκατόω@vipa2p ὁ@dans ἡδύοσμον@nansc καί@cc ὁ@dans πήγανον@nansc καί@cc πᾶς@aiansn λάχανον@nansc καί@cc παρέρχομαι@vipm2p ὁ@dafs κλῆσις@nafsc καί@cc ὁ@dafs ἀγάπη@nafsc ὁ@dgms θεός@ngmsc
11.43.01H οὐαί@i σύ@rpd-p ὁ@ddmp Φαρισαῖος@ndmpp ὅτι@cs ἀγαπάω@vipa2p ὁ@dafs πρωτοκαθεδρία@nafsc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc ὁ@damp ἀσπασμός@nampc ἐν@pd ὁ@ddfp ἀγορά@ndfpc
11.44.01H οὐαί@i σύ@rpd-p γραμματεύς@nvmpc καί@cc Φαρισαῖος@nnmpp ὑποκριτής@nvmpc ὅτι@cs εἰμί@vipa2p ὡς@cs ὁ@dnnp μνημεῖον@nnnpc ὁ@dnnp ἄδηλος@annnpn καί@cc ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dnmp περιπατέω@vppanmp ἐπάνω@b οὐ@b οἶδα@vixa3p
11.45.01H ἀποκρίνομαι@vpapnms δέ@cc τὶς@rinms ὁ@dgmp νομικός@angmpn λέγω@vipa3s αὐτός@rpdms διδάσκαλος@nvmsc οὗτος@rdanp λέγω@vppanms καί@b ἐγώ@rpa-p ὑβρίζω@vipa2s
11.46.01H ὁ@dnms δέ@cc λέγω@viaa3s καί@b σύ@rpd-p ὁ@ddmp νομικός@andmpn οὐαί@i ὅτι@cs φορτίζω@vipa2p ὁ@damp ἄνθρωπος@nampc φορτίον@nanpc δυσβάστακτος@ananpn καί@cc αὐτός@rtnmp εἷς@acdmsn ὁ@dgmp δάκτυλος@ngmpc σύ@rpg-p οὐ@b προσψαύω@vipa2p ὁ@ddnp φορτίον@ndnpc
11.47.01H οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p ὁ@danp μνημεῖον@nanpc ὁ@dgmp προφήτης@ngmpc ὁ@dnmp δέ@cc πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp
11.48.01H ἄρα@x μαρτυρέω@vipa2p καί@cc συνευδοκέω@vipa2p ὁ@ddnp ἔργον@ndnpc ὁ@dgmp πατήρ@ngmpc σύ@rpg-p ὅτι@cs αὐτός@rtnmp μέν@x ἀποκτείνω@viaa3p αὐτός@rpamp σύ@rpn-p δέ@cc οἰκοδομέω@vipa2p αὐτός@rpgmp ὁ@danp μνημεῖον@nanpc
11.52.01H οὐαί@i σύ@rpd-p ὁ@ddmp νομικός@andmpn [] ὅτι@cs αἴρω@viaa2p ὁ@dafs κλείς@nafsc ὁ@dgfs γνῶσις@ngfsc αὐτός@rtnmp οὐ@b εἰσέρχομαι@viaa2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp κωλύω@viaa2p
11.53.01H λέγω@vppagms δέ@cc αὐτός@rpgms οὗτος@rdanp πρός@pa αὐτός@rpamp ἄρχω@viam3p ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp δεινῶς@b ἐνέχω@vnpa καί@cc ἀποστοματίζω@vnpa αὐτός@rpams περί@pg πολύς@angnpc
11.54.01H ἐνεδρεύω@vppanmp αὐτός@rpams καί@cc ζητέω@vppanmp θηρεύω@vnaa τὶς@rians ἐκ@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms ἵνα@cs κατηγορέω@vsaa3p αὐτός@rpgms
12.01.01H ἐν@pd ὅς@rrdnp ἐπισυνάγω@vpapgfp ὁ@dgfp μυριάς@ngfpc ὁ@dgms ὄχλος@ngmsc ὥστε@cs καταπατέω@vnpa ἀλλήλων@reamp ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms πρῶτος@b προσέχω@vdpa2p ἑαυτοῦ@rxdmp ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc

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12.02.01H οὐδείς@rinns δέ@cc συγκαλύπτω@vpxpnns εἰμί@vipa3s ὅς@rrnns οὐ@b ἀποκαλύπτω@vifp3s καί@cc κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s
12.03.01H ἀντί@pg ὅς@rrgnp ὅσος@rranp ἐν@pd ὁ@ddfs σκοτία@ndfsc λέγω@viaa2p ἐν@pd ὁ@ddns φῶς@ndnsc ἀκούω@vifp3s καί@cc ὅς@rrans πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p ἐν@pd ὁ@ddnp ταμεῖον@ndnpc κηρύσσω@vifp3s ἐπί@pg ὁ@dgnp δῶμα@ngnpc
12.04.01H λέγω@vipa1s δέ@cc σύ@rpd-p ὁ@ddmp φίλος@andmpn ἐγώ@rpg-s μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp ἀποκτείνω@vppagmp ὁ@dans σῶμα@nansc καί@cc μετά@pa οὗτος@rdanp μή@x ἔχω@vppagmp περισσός@anansc τὶς@rians ποιέω@vnaa
12.05.01H ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p φοβέω@vdap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἐξουσία@nafsc ἔχω@vppaams ἐμβάλλω@vnaa εἰς@pa ὁ@dafs γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p
12.08.01H λέγω@vipa1s δέ@cc σύ@rpd-p πᾶς@ainmsn ὅς@rrnms ἄν@x ὁμολογέω@vsaa3s ἐν@pd ἐγώ@rpd-s ἔμπροσθεν@pg ὁ@dgmp ἄνθρωπος@ngmpc καί@b ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ὁμολογέω@vifa3s ἐν@pd αὐτός@rpdms ἔμπροσθεν@pg ὁ@dgms θεός@ngmsc
12.09.01H ὁ@dnms δέ@cc ἀρνέομαι@vpamnms ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ἀπαρνέομαι@vifp3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc []
12.10.01H καί@cc πᾶς@ainmsn ὅς@rrnms λέγω@vifa3s λόγος@namsc εἰς@pa ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms ὁ@ddms δέ@cc εἰς@pa ὁ@dans ἅγιος@anansn πνεῦμα@nansc βλασφημέω@vpaadms οὐ@b ἀφίημι@vifp3s
12.11.01H ὅταν@cs δέ@cc προσφέρω@vspa3p σύ@rpa-p ἐπί@pa ὁ@dafp συναγωγή@nafpc καί@cc ὁ@dafp ἀρχή@nafpc καί@cc ὁ@dafp ἐξουσία@nafpc μή@x μεριμνάω@vdpa2p πῶς@b ἤ@cc τίς@rqans ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p
12.12.01H ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὅς@rranp δεῖ@vipa3s λέγω@vnaa
12.13.01H λέγω@viaa3s δέ@cc τὶς@rinms αὐτός@rpdms ἐκ@pg ὁ@dgms ὄχλος@ngmsc διδάσκαλος@nvmsc λέγω@vdaa2s ὁ@ddms ἀδελφός@ndmsc ἐγώ@rpg-s μερίζω@vnam μετά@pg ἐγώ@rpgms ὁ@dafs κληρονομία@nafsc
12.14.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nvmsc τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s δικαστής@namsc ἤ@cc μεριστής@namsc ἐπί@pa σύ@rpa-p;
12.15.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁράω@vdpa2p καί@cc φυλάσσω@vdpm2p ἀπό@pg ὁ@dgfs πλεονεξία@ngfsc ὅτι@cs οὐ@b ἐν@pd ὁ@ddns περισσεύω@vnpa τὶς@ridms ὁ@dnfs ζωή@nnfsc αὐτός@rpgms εἰμί@vipa3s ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpgms
12.16.01H λέγω@viaa3s δέ@cc παραβολή@nafsc πρός@pa αὐτός@rpamp λέγω@vppanms ἄνθρωπος@ngmsc τὶς@aigmsn πλούσιος@angmsn εὐφορέω@viaa3s ὁ@dnfs χώρα@nnfsc
12.17.01H καί@cc διαλογίζομαι@viim3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms τίς@rqans ποιέω@vsaa1s; ὅτι@cs οὐ@b ἔχω@vipa1s ποῦ@b συνάγω@vifa1s ὁ@damp καρπός@nampc ἐγώ@rpg-s
12.18.01H καί@cc λέγω@viaa3s οὗτος@rdans ποιέω@vifa1s καθαιρέω@vifa1s ἐγώ@rpg-s ὁ@dafp ἀποθήκη@nafpc καί@cc μέγας@anafpc οἰκοδομέω@vifa1s καί@cc συνάγω@vifa1s ἐκεῖ@b πᾶς@aianpn ὁ@danp γέννημα@nanpc ἐγώ@rpg-s καί@cc ὁ@danp ἀγαθός@ananpn ἐγώ@rpg-s
12.19.01H καί@cc λέγω@vifa1s ὁ@ddfs ψυχή@ndfsc ἐγώ@rpg-s ψυχή@nvfsc ἔχω@vipa2s πολύς@ananpn ἀγαθός@ananpn κεῖμαι@vpppanp εἰς@pa ἔτος@nanpc πολύς@ananpn ἀναπαύω@vdpm2s ἐσθίω@vdaa2s πίνω@vdaa2s εὐφραίνω@vdpp2s
12.20.01H λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπαιτέω@vipa3p ἀπό@pg σύ@rpg-s ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s τίς@rqdms εἰμί@vifm3s;

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12.21.01H οὕτω@b ὁ@dnms θησαυρίζω@vppanms ἑαυτοῦ@rxdms καί@cc μή@x εἰς@pa θεός@namsc πλουτέω@vppanms
12.22.01H λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms διά@pa οὗτος@rdans λέγω@vipa1s σύ@rpd-p μή@x μεριμνάω@vdpa2p ὁ@ddfs ψυχή@ndfsc σύ@rpg-p τίς@rqans ἐσθίω@vsaa2p μηδέ@x ὁ@ddns σῶμα@ndnsc τίς@rqans ἐνδύω@vsam2p
12.23.01H ὁ@dnfs ψυχή@nnfsc πολύς@anansc εἰμί@vipa3s ὁ@dgfs τροφή@ngfsc καί@cc ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc
12.24.01H κατανοέω@vdaa2p ὁ@damp κόραξ@nampc ὅτι@cs οὐ@b σπείρω@vipa3p οὐδέ@cc θερίζω@vipa3p ὅς@rrdmp οὐ@b εἰμί@vipa3s ταμεῖον@nnnsc οὐδέ@cc ἀποθήκη@nnfsc καί@cc ὁ@dnms θεός@nnmsc τρέφω@vipa3s αὐτός@rpamp πόσος@aqdnsn μᾶλλον@b σύ@rpn-p διαφέρω@vipa2p ὁ@dgnp πετεινός@ngnpc;
12.25.01H τίς@rqnms δέ@cc ἐκ@pg σύ@rpg-p μεριμνάω@vppanms δύναμαι@vipm3s προστίθημι@vnaa ἐπί@pa ὁ@dafs ἡλικία@nafsc αὐτός@rpgms πῆχυς@namsc εἷς@acamsn;
12.26.01H εἰ@cs οὖν@cc οὔτε@b ἐλαχύς@ananss δύναμαι@vipm2p τίς@rqans περί@pg ὁ@dgnp λοιπός@angnpn μεριμνάω@vipa2p;
12.27.01H κατανοέω@vdaa2p ὁ@danp κρίνον@nanpc πῶς@b αὐξάνω@vipa3s οὐ@b κοπιάω@vipa3s οὐδέ@cc νήθω@vipa3s λέγω@vipa1s δέ@cc σύ@rpd-p οὐδέ@b Σολομών@nnmsp ἐν@pd πᾶς@aidfsn ὁ@ddfs δόξα@ndfsc αὐτός@rpgms περιβάλλω@viam3s ὡς@cs εἷς@acnnsn οὗτος@rdgnp
12.28.01H εἰ@cs δέ@cc ὁ@dams χόρτος@namsc ἐν@pd ὁ@ddns ἀγρός@ndmsc σήμερον@b εἰμί@vppaams καί@cc αὔριον@b εἰς@pa κλίβανος@namsc βάλλω@vpppams ὁ@dnms θεός@nnmsc οὕτω@b ἀμφιέννυμι@vipa3s [] πόσος@aqdnsn μᾶλλον@b σύ@rpa-p ὀλιγόπιστος@anvmpn;
12.29.01H καί@cc/b σύ@rpn-p μή@x ζητέω@vdpa2p τίς@rqans ἐσθίω@vsaa2p ἤ@cc τίς@rqans πίνω@vsaa2p καί@cc μή@x μετεωρίζομαι@vdpp2p
12.30.01H οὗτος@rdanp γάρ@cc πᾶς@aianpn/ainnpn ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc ἐπιζητέω@vipa3s σύ@rpg-p δέ@cc ὁ@dnms πατήρ@nnmsc οἶδα@vixa3s ὅτι@cs χρῄζω@vipa2p οὗτος@rdgnp
12.31.01H πλήν@cc ζητέω@vdpa2p ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdanp πᾶς@aianpn προστίθημι@vifp3s σύ@rpd-p
12.32.01H μή@x φοβέω@vdpm2s ὁ@dnns μικρός@annnsn ποίμνιον@nnnsc ὅτι@cs εὐδοκέω@viaa3s ὁ@dnms πατήρ@nnmsc σύ@rpg-p [] δίδωμι@vnaa σύ@rpd-p ὁ@dafs βασιλεία@nafsc
12.33.01H πωλέω@vdaa2p ὁ@danp ὑπάρχω@vppaanp σύ@rpg-p καί@cc δίδωμι@vdaa2p ἐλεημοσύνη@nafsc ποιέω@vdaa2p ἑαυτοῦ@rxdmp βαλλάντιον@nanpc μή@x παλαιόω@vpppanp θησαυρός@namsc ἀνέκλειπτος@anamsn ἐν@pd ὁ@ddmp οὐρανός@ndmpc ὅπου@cs κλέπτης@nnmsc οὐ@b ἐγγίζω@vipa3s οὐδέ@cc σής@nnmsc διαφθείρω@vipa3s
12.34.01H ὅπου@cs γάρ@cc εἰμί@vipa3s ὁ@dnms θησαυρός@nnmsc σύ@rpg-p ἐκεῖ@b καί@b ὁ@dnfs καρδία@nnfsc σύ@rpg-p εἰμί@vifm3s
12.35.01H εἰμί@vdpa3p σύ@rpg-p ὁ@dnfp ὀσφύς@nnfpc περιζώννυμι@vpxpnfp καί@cc ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp
12.36.01H καί@cc σύ@rpn-p ὅμοιος@annmpn ἄνθρωπος@ndmpc προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc ἑαυτοῦ@rxgmp πότε@b ἀναλύω@vsaa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc ἵνα@cs ἔρχομαι@vpaagms καί@cc κρούω@vpaagms εὐθέως@b ἀνοίγω@vsaa3p αὐτός@rpdms
12.37.01H μακάριος@annmpn ὁ@dnmp δοῦλος@nnmpc ἐκεῖνος@rdnmp ὅς@rramp ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc εὑρίσκω@vifa3s γρηγορέω@vppaamp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs περιζώννυμι@vifm3s καί@cc ἀνακλίνω@vifa3s αὐτός@rpamp καί@cc παρέρχομαι@vpaanms διακονέω@vifa3s αὐτός@rpdmp

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12.38.01H καί@cc ἐάν@cs ἔρχομαι@vsaa3s ἐν@pd ὁ@ddfs δεύτερος@aodfsn φυλακή@ndfsc καί@cc ἐν@pd ὁ@ddfs τρίτος@aodfsn [] φυλακή@ndfsc ἔρχομαι@vsaa3s καί@cc εὑρίσκω@vsaa3s οὕτω@b μακάριος@annmpn εἰμί@vipa3p ὁ@dnmp δοῦλος@nnmpc ἐκεῖνος@rdnmp
12.39.01H οὗτος@rdans δέ@cc γινώσκω@vipa2p/vdpa2p ὅτι@cs εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc ἔρχομαι@vipm3s γρηγορέω@viaa3s ἄν@x καί@cc οὐ@b ἄν@x ἀφίημι@viaa3s διορυγῆναι διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms
12.40.01H καί@b σύ@rpn-p οὖν@cc γίνομαι@vdpm2p ἕτοιμος@annmpn ὅτι@cs ὅς@rrdfs ὥρα@ndfsc οὐ@b δοκέω@vipa2p ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vipm3s
12.41.01H λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms Πέτρος@nnmsp κύριος@nvmsc πρός@pa ἐγώ@rpa-p ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vipa2s ἤ@cc καί@b πρός@pa πᾶς@aiampn;
12.42.01H λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc τίς@aqnmsn/rqnms ἄρα@x εἰμί@vipa3s ὁ@dnms πιστός@annmsn οἰκονόμος@nnmsc καί@cc φρόνιμος@annmsn ὅς@rrams καθίστημι@vifa3s ὁ@dnms κύριος@nnmsc ἐπί@pg ὁ@dgfs θεραπεία@ngfsc αὐτός@rpgms ὁ@dgns δίδωμι@vnpa ἐν@pd καιρός@ndmsc ὁ@dans σιτομέτριον@nansc;
12.43.01H μακάριος@annmsn ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ὅς@rrams ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc αὐτός@rpgms εὑρίσκω@vifa3s ποιέω@vppaams οὕτω@b
12.44.01H ἀληθῶς@b λέγω@vipa1s σύ@rpd-p ὅτι@cs ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp αὐτός@rpgms καθίστημι@vifa3s αὐτός@rpams
12.45.01H ἐάν@cs δέ@cc λέγω@vsaa3s ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgms χρονίζω@vipa3s ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἔρχομαι@vnpm καί@cc ἄρχω@vsam3s τύπτω@vnpa ὁ@damp παῖς@nampc καί@cc ὁ@dafp παιδίσκη@nafpc ἐσθίω@vnpa τέ@cc καί@b πίνω@vnpa καί@cc μεθύσκω@vnpp
12.46.01H ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms ἐν@pd ἡμέρα@ndfsc ὅς@rrdfs οὐ@b προσδοκάω@vipa3s καί@cc ἐν@pd ὥρα@ndfsc ὅς@rrdfs οὐ@b γινώσκω@vipa3s καί@cc διχοτομέω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifa3s
12.47.01H ἐκεῖνος@rdnms δέ@cc ὁ@dnms δοῦλος@nnmsc ὁ@dnms γινώσκω@vpaanms ὁ@dans θέλημα@nansc ὁ@dgms κύριος@ngmsc ἑαυτοῦ@rxgms καί@cc μή@x ἑτοιμάζω@vpaanms μηδέ@x ποιέω@vpaanms πρός@pa ὁ@dans θέλημα@nansc αὐτός@rpgms δέρω@vifp3s πολύς@anafpn
12.48.01H ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc δέρω@vifp3s ὀλίγος@anafpn πᾶς@aidmsn δέ@cc ὅς@rrdms δίδωμι@viap3s πολύς@annnsn πολύς@annnsn ζητέω@vifp3s παρά@pg αὐτός@rpgms καί@cc ὅς@rrdms παρατίθημι@viam3p πολύς@anansn περισσός@anansc αἰτέω@vifa3p αὐτός@rpams
12.49.01H πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa ἐπί@pa ὁ@dafs γῆ@nafsc καί@cc τίς@rqans θέλω@vipa1s εἰ@cs ἤδη@b ἀνάπτω@viap3s []
12.50.01H βάπτισμα@nansc δέ@cc ἔχω@vipa1s βαπτίζω@vnap καί@cc πῶς@b συνέχω@vipp1s ἕως@pg ὅς@rrgns τελέω@vsap3s []
12.51.01H δοκέω@vipa2p ὅτι@cs εἰρήνη@nafsc παραγίνομαι@viam1s δίδωμι@vnaa ἐν@pd ὁ@ddfs γῆ@ndfsc; οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc ἤ@cc διαμερισμός@namsc []
12.52.01H εἰμί@vifm3p γάρ@cc ἀπό@pg ὁ@dgns νῦν@b πέντε@ac---n ἐν@pd οἶκος@ndmsc εἷς@acdmsn διαμερίζω@vpxpnmp τρεῖς@acnmpn ἐπί@pd δύο@acdmpn καί@cc δύο@acnmpn ἐπί@pd τρεῖς@acdmpn
12.53.01H διαμερίζω@vifp3p πατήρ@nnmsc ἐπί@pd υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc μήτηρ@nnfsc ἐπί@pa θυγάτηρ@ndfsc καί@cc θυγάτηρ@nnfsc ἐπί@pd μήτηρ@ndfsc

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πενθερά@nnfsc ἐπί@pa ὁ@dafs νύμφη@nafsc αὐτός@rpgfs καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc αὐτός@rpgfs
12.54.01H λέγω@viia3s δέ@cc καί@b ὁ@ddmp ὄχλος@ndmpc ὅταν@cs ὁράω@vsaa2p ὁ@dafs νεφέλη@nafsc ἀνατέλλω@vppaafs ἀπό@pg δυσμή@ngfpc εὐθέως@b λέγω@vipa2p ὄμβρος@nnmsc ἔρχομαι@vipm3s καί@cc γίνομαι@vipm3s οὕτω@b
12.55.01H καί@cc ὅταν@cs νότος@namsc πνέω@vppaams λέγω@vipa2p ὅτι@cs καύσων@nnmsc εἰμί@vifm3s καί@cc γίνομαι@vipm3s
12.56.01H ὑποκριτής@nvmpc ὁ@dans πρόσωπον@nansc ὁ@dgfs γῆ@ngfsc καί@cc ὁ@dgms οὐρανός@ngmsc οἶδα@vixa2p δοκιμάζω@vnpa ὁ@dams δέ@cc καιρός@namsc οὗτος@rdams πῶς@b οὐ@b δοκιμάζω@vipa2p;
12.57.01H τίς@rqans δέ@cc καί@b ἀπό@pg ἑαυτοῦ@rxgmp οὐ@b κρίνω@vipa2p ὁ@dans δίκαιος@anansn;
12.58.01H ὡς@cs γάρ@cc ὑπάγω@vipa2s μετά@pg ὁ@dgms ἀντίδικος@ngmsc σύ@rpg-s ἐπί@pa ἄρχων@namsc ἐν@pd ὁ@ddfs ὁδός@ndfsc δίδωμι@vdaa2s ἐργασία@nafsc ἀπαλλάσσω@vnxp ἀπό@pg αὐτός@rpgms μήποτε@cs κατασύρω@vspa3s σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc σύ@rpa-s παραδίδωμι@vsaa3s ὁ@ddms πράκτωρ@ndmsc καί@cc ὁ@dnms πράκτωρ@nnmsc σύ@rpa-s βάλλω@vsaa3s εἰς@pa φυλακή@nafsc
12.59.01H λέγω@vipa1s σύ@rpd-s οὐ@b μή@x ἐξέρχομαι@vsaa2s ἐκεῖθεν@b ἕως@cs ὅς@rrgns καί@b ὁ@dans ἔσχατος@anansn λεπτός@anansn ἀποδίδωμι@vsaa2s
13.10.01H εἰμί@viia3s δέ@cc διδάσκω@vppanms ἐν@pd εἷς@acdfsn ὁ@dgfp συναγωγή@ngfpc ἐν@pd ὁ@ddnp σάββατον@ndnpc
13.11.01H καί@cc ἰδού@i γυνή@nnfsc εἰμί@viia3s πνεῦμα@nansc ἔχω@vppanfs ἀσθένεια@ngfsc ἔτος@nanpc δέκα@ac---n καί@cc ὀκτώ@ac---n καί@cc εἰμί@viia3s συγκύπτω@vppanfs καί@cc μή@x δύναμαι@vppmnfs ἀνακύπτω@vnaa εἰς@pa ὁ@dans παντελής@anansn
13.12.01H ὁράω@vpaanms δέ@cc αὐτός@rpafs ὁ@dnms Ἰησοῦς@nnmsp προσφωνέω@viaa3s καί@cc λέγω@viaa3s viaa3s αὐτός@rpdfs γυνή@nvfsc ἀπολύω@vixp2s ὁ@dgfs ἀσθένεια@ngfsc σύ@rpg-s
13.13.01H καί@cc ἐπιτίθημι@viaa3s αὐτός@rpdfs ὁ@dafp χείρ@nafpc καί@cc παραχρῆμα@b ἀνορθόω@viap3s καί@cc δοξάζω@viia3s ὁ@dams θεός@namsc
13.14.01H ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἀρχισυνάγωγος@nnmsc ἀγανακτέω@vppanms ὅτι@cs ὁ@ddns σάββατον@ndnsc θεραπεύω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp λέγω@viia3s ὁ@ddms ὄχλος@ndmsc ἕξ@ac---n ἡμέρα@nnfpc εἰμί@vipa3p ἐν@pd ὅς@rrdfp δεῖ@vipa3s ἐργάζομαι@vnpm ἐν@pd οὗτος@rddfp οὖν@cc ἔρχομαι@vppmnmp θεραπεύω@vdpp2p καί@cc μή@x ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc
13.15.01H ἀποκρίνομαι@viap3s οὖν@cc αὐτός@rpdms ὁ@dnms κύριος@nnmsc καί@cc λέγω@viaa3s ὑποκριτής@nvmsc ἕκαστος@ainmsn σύ@rpg-p ὁ@ddns σάββατον@ndnsc οὐ@b λύω@vipa3s ὁ@dams βοῦς@namsc αὐτός@rpgms ἤ@cc ὁ@dams ὄνος@namsc ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s;
13.16.01H οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp εἰμί@vppaafs ὅς@rrafs δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp ἰδού@i δέκα@ac---n καί@cc ὀκτώ@ac---n ἔτος@nanpc οὐ@b δεῖ@viia3s λύω@vnap ἀπό@pg ὁ@dgms δεσμός@ngmsc οὗτος@rdgms ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc;
13.17.01H καί@cc οὗτος@rdanp λέγω@vppagms αὐτός@rpgms καταισχύνω@viip3p πᾶς@ainmpn ὁ@dnmp ἀντίκειμαι@vppmnmp αὐτός@rpdms καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc χαίρω@viia3s ἐπί@pd πᾶς@aidnpn ὁ@ddnp ἔνδοξος@andnpn ὁ@ddnp γίνομαι@vppmdnp ὑπό@pg αὐτός@rpgms

13.18.01H λέγω@viia3s δέ@cc τίς@rqdns ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc; καί@cc τίς@rqdns ὁμοιόω@vifa1s αὐτός@rpafs;
13.19.01H ὅμοιος@annfsn εἰμί@vipa3s κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc βάλλω@viaa3s εἰς@pa κῆπος@namsc ἑαυτοῦ@rxgms καί@cc αὐξάνω@viaa3s καί@cc γίνομαι@viam3s εἰς@pa δένδρον@nansc μέγας@anansn καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατασκηνόω@viaa3s ἐν@pd ὁ@ddmp κλάδος@ndmpc αὐτός@rpgns
13.20.01H καί@cc πάλιν@b λέγω@viaa3s τίς@rqdns ὁμοιόω@vifa1s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc;
13.21.01H ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc ὅς@rrafs λαμβάνω@vpaanfs γυνή@nnfsc ἐγκρύπτω@viaa3s εἰς@pa ἄλευρον@ngnsc σάτον@nanpc τρεῖς@acanpn ἕως@pg ὅς@rrgns ζυμόω@viap3s ὅλος@annnsn
13.22.01H καί@cc διαπορεύομαι@viim3s κατά@pa πόλις@nafpc καί@cc κώμη@nafpc διδάσκω@vppanms καί@cc πορεία@nafsc ποιέω@vppmnms εἰς@pa Ἱεροσόλυμα@nanpp
13.23.01H λέγω@viaa3s δέ@cc τὶς@rinms αὐτός@rpdms κύριος@nvmsc εἰ@x ὀλίγος@annmpn ὁ@dnmp σῴζω@vpppnmp; ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp
13.24.01H ἀγωνίζομαι@vdpm2p εἰσέρχομαι@vnaa διά@pg ὁ@dgfs στενός@angfsn πύλη@ngfsc ὅτι@cs πολύς@annmpn λέγω@vipa1s σύ@rpd-p ζητέω@vifa3p εἰσέρχομαι@vnaa καί@cc οὐ@b ἰσχύω@vifa3p
13.25.01H ἀπό@pg ὅς@rrgns ἄν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc καί@cc ἄρχω@vsam2p ἔξω@b ἵστημι@vnxa καί@cc κρούω@vnpa ὁ@dafs θύρα@nafsc λέγω@vppanmp κύριος@nvmsc κύριος@nvmsc ἀνοίγω@vdaa2s ἐγώ@rpd-p καί@cc ἀποκρίνομαι@vpapnms λέγω@vifa3s σύ@rpd-p οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p
13.26.01H τότε@b ἄρχω@vifm2p λέγω@vnpa ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s
13.27.01H καί@cc λέγω@vifa3s λέγω@vipa1s σύ@rpd-p οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p ἀφίστημι@vdaa2p ἀπό@pg ἐγώ@rpgms πᾶς@aivmpn ὁ@dnmp ἐργάτης@nvmpc ὁ@dgfs ἀδικία@ngfsc
13.28.01H ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc ὅταν@cs ὁράω@vifm2p πᾶς@aiampn ὁ@damp δίκαιος@anampn ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc ἐκβάλλω@vpppamp καί@cc κρατέω@vpppamp ἔξω@b
14.01.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἔρχομαι@vnaa αὐτός@rpams εἰς@pa οἶκος@namsc τὶς@rigms ὁ@dgmp ἄρχων@ngmpc ὁ@dgmp Φαρισαῖος@ngmpp σάββατον@ndnsc ἐσθίω@vnaa ἄρτος@namsc καί@cc αὐτός@rtnmp εἰμί@viia3p παρατηρέω@vppmnmp αὐτός@rpams
14.02.01H καί@cc ἰδού@i ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s ὑδρωπικός@annmsn ἔμπροσθεν@pg αὐτός@rpgms
14.03.01H καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa ὁ@damp νομικός@anampn καί@cc Φαρισαῖος@nampp λέγω@vppanms εἰ@cs ἔξειμι@vipa3s ὁ@ddns σάββατον@ndnsc θεραπεύω@vnpa;
14.04.01H ὁ@dnmp δέ@cc ἡσυχάζω@viaa3p καί@cc ἐπιλαμβάνω@vpamnms ἰάομαι@viam3s αὐτός@rpams καί@cc ἀπολύω@viaa3s
14.05.01H καί@cc ἀποκρίνομαι@vpapnms πρός@pa αὐτός@rpamp λέγω@viaa3s τίς@rqgms σύ@rpg-p ὄνος@nnmsc ἤ@cc βοῦς@nnmsc εἰς@pa φρέαρ@nansc ἐμπίπτω@vifm3s καί@cc οὐ@b εὐθέως@b ἀνασπάω@vifa3s αὐτός@rpams ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc;
14.06.01H καί@cc οὐ@b ἰσχύω@viaa3p ἀνταποκρίνομαι@vnap αὐτός@rpdms πρός@pa οὗτος@rdanp

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14.12.01H λέγω@viia3s δέ@cc καί@b ὁ@ddms καλέω@vpxadms αὐτός@rpams ὅταν@cs ποιέω@vspa2s ἄριστον@nansc ἤ@cc δεῖπνον@nansc μή@x φωνέω@vdpa2s ὁ@damp φίλος@anampn σύ@rpg-s μηδέ@x ὁ@damp ἀδελφός@nampc σύ@rpg-s μηδέ@x ὁ@damp συγγενής@anampn σύ@rpg-s μηδέ@x γείτων@nampc πλούσιος@anampn μήποτε@cs καί@b αὐτός@rtnmp σύ@rpa-s ἀντικαλέω@vsaa3p καί@cc γίνομαι@vsam3s σύ@rpd-s ἀνταπόδομα@nnnsc
14.13.01H ἀλλά@cc ὅταν@cs ποιέω@vspa2s δοχή@nafsc καλέω@vdpa2s πτωχός@anampn ἀνάπηρος@anampn χωλός@anampn τυφλός@anampn
14.14.01H καί@cc μακάριος@annmsn εἰμί@vifm2s ὅτι@cs οὐ@b ἔχω@vipa3p ἀνταποδοῦναί@x σύ@rpd-s ἀνταποδίδωμι@vifp3s γάρ@cc σύ@rpd-s ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc ὁ@dgmp δίκαιος@angmpn
14.15.01H ἀκούω@vpaanms δέ@cc τὶς@rinms ὁ@dgmp συνανάκειμαι@vppmgmp οὗτος@rdanp λέγω@viaa3s αὐτός@rpdms μακάριος@annmsn ὅς@rrnms ἐσθίω@vifm3s ἄρτος@namsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc
14.16.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nnmsc τὶς@ainmsn ποιέω@viaa3s δεῖπνον@nansc μέγας@anansn καί@cc καλέω@viaa3s πολύς@anampn
14.17.01H καί@cc ἀποστέλλω@viaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms ὁ@ddfs ὥρα@ndfsc ὁ@dgns δεῖπνον@ngnsc λέγω@vnaa ὁ@ddmp καλέω@vpxpdmp ἔρχομαι@vdpm2p ὅτι@cs ἤδη@b ἕτοιμος@annnpn εἰμί@vipa3s πᾶς@ainnpn
14.18.01H καί@cc ἄρχω@viam3p ἀπό@pg εἷς@acgfsn πᾶς@ainmpn παραιτέομαι@vnpm ὁ@dnms πρῶτος@aonmsn λέγω@viaa3s αὐτός@rpdms ἀγρός@namsc ἀγοράζω@viaa1s καί@cc ἔχω@vipa1s ἀνάγκη@nafsc ἐξέρχομαι@vnaa καί@cc ὁράω@vnaa αὐτός@rpams ἐρωτάω@vipa1s σύ@rpa-s ἔχω@vdpa2s ἐγώ@rpa-s παραιτέομαι@vpxpams
14.19.01H καί@cc ἕτερος@ainmsn λέγω@viaa3s ζεῦγος@nanpc βοῦς@ngmpc ἀγοράζω@viaa1s πέντε@ac---n καί@cc πορεύομαι@vipm1s δοκιμάζω@vnaa αὐτός@rpanp ἐρωτάω@vipa1s σύ@rpa-s ἔχω@vdpa2s ἐγώ@rpa-s παραιτέομαι@vpxpams
14.20.01H καί@cc ἕτερος@ainmsn λέγω@viaa3s γυνή@nafsc γαμέω@viaa1s καί@cc διά@pa οὗτος@rdans οὐ@b δύναμαι@vipm1s ἔρχομαι@vnaa
14.21.01H καί@cc παραγίνομαι@vpamnms ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ἀπαγγέλλω@viaa3s ὁ@ddms κύριος@ndmsc αὐτός@rpgms οὗτος@rdanp τότε@b ὀργίζω@vpapnms ὁ@dnms οἰκοδεσπότης@nnmsc λέγω@viaa3s ὁ@ddms δοῦλος@ndmsc αὐτός@rpgms ἐξέρχομαι@vdaa2s ταχέως@b εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc καί@cc ὁ@damp πτωχός@anampn καί@cc ἀνάπηρος@anampn καί@cc χωλός@anampn καί@cc τυφλός@anampn εἰσάγω@vdaa2s ὧδε@b
14.22.01H καί@cc λέγω@viaa3s ὁ@dnms δοῦλος@nnmsc κύριος@nvmsc γίνομαι@vixa3s ὡς@cs ἐπιτάσσω@viaa2s καί@cc ἔτι@b τόπος@nnmsc εἰμί@vipa3s
14.23.01H καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc πρός@pa ὁ@dams δοῦλος@namsc ἐξέρχομαι@vdaa2s εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc καί@cc ἀναγκάζω@vdaa2s εἰσέρχομαι@vnaa ἵνα@cs γεμίζω@vsap3s ὁ@dnms οἶκος@nnmsc ἐγώ@rpg-s
14.24.01H λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs οὐδείς@rinms ὁ@dgmp ἀνήρ@ngmpc ἐκεῖνος@rdgmp ὁ@dgmp καλέω@vpxpgmp γεύω@vifm3s ἐγώ@rpg-s ὁ@dgns δεῖπνον@ngnsc
14.25.01H συμπορεύομαι@viim3p δέ@cc αὐτός@rpdms ὄχλος@nnmpc πολύς@annmpn καί@cc στρέφω@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp
14.26.01H εἰ@cs τὶς@rinms ἔρχομαι@vipm3s πρός@pa ἐγώ@rpa-s καί@cc οὐ@b καταλείπω@vipa3s ὁ@dams πατήρ@namsc ἑαυτοῦ@rxgms καί@cc ὁ@dafs μήτηρ@nafsc καί@cc ὁ@dafs γυνή@nafsc καί@cc ὁ@danp τέκνον@nanpc καί@cc ὁ@damp ἀδελφός@nampc καί@cc ὁ@dafp ἀδελφή@nafpc

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ἔτι@b δέ@cc καί@b ὁ@dafs ἑαυτοῦ@rxgms ψυχή@nafsc οὐ@b δύναμαι@vipm3s ἐγώ@rpg-s μαθητής@nnmsc εἰμί@vnpa
14.27.01H καί@cc ὅστις@rrnms οὐ@b βαστάζω@vipa3s ὁ@dams σταυρός@namsc αὐτός@rpgms καί@cc ἔρχομαι@vipm3s ὀπίσω@b ἐγώ@rpg-s οὐ@b δύναμαι@vipm3s ἐγώ@rpg-s εἰμί@vnpa μαθητής@nnmsc
14.28.01H 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 ὁ@danp πρός@pa ἀπαρτισμός@namsc;
14.29.01H ἵνα@cs μήποτε@cs τίθημι@vpaagms αὐτός@rpgms θεμέλιος@namsc καί@cc μή@x ἰσχύω@vppagms ἐκτελέω@vnaa πᾶς@ainmpn ὁ@dnmp θεωρέω@vppanmp ἄρχω@vsam3p ἐμπαίζω@vnpa αὐτός@rpdms
14.30.01H λέγω@vppanmp ὅτι@cs οὗτος@rdnms ὁ@dnms ἄνθρωπος@nnmsc ἄρχω@viam3s οἰκοδομέω@vnpa καί@cc οὐ@b ἰσχύω@viaa3s ἐκτελέω@vnaa
14.31.01H ἤ@cc τίς@aqnmsn βασιλεύς@nnmsc πορεύομαι@vppmnms συμβάλλω@vnaa ἕτερος@aidmsn βασιλεύς@ndmsc εἰς@pa πόλεμος@namsc οὐχί@b καθίζω@vpaanms πρῶτος@b βουλεύω@vipm3s εἰ@x δυνατός@annmsn εἰμί@vipa3s ἐν@pd δέκα@ac---n χιλιάς@ndfpc ἀπαντάω@vnaa ὁ@ddms μετά@pg εἴκοσι@ac---n χιλιάς@ngfpc ἔρχομαι@vppmdms ἐπί@pa αὐτός@rpams;
14.32.01H εἰ@cs δέ@cc μή+γέ@x&x ἔτι@b αὐτός@rpgms πόρρω@b εἰμί@vppagms πρεσβεία@nafsc ἀποστέλλω@vpaanms ἐρωτάω@vipa3s ὁ@danp πρός@pa εἰρήνη@nafsc
14.33.01H οὕτω@b οὖν@cc πᾶς@ainmsn ἐκ@pg σύ@rpg-p ὅς@rrnms οὐ@b ἀποτάσσω@vipm3s πᾶς@aidnpn ὁ@ddnp ἑαυτοῦ@rxgms ὑπάρχω@vppadnp οὐ@b δύναμαι@vipm3s ἐγώ@rpg-s εἰμί@vnpa μαθητής@nnmsc
14.34.01H καλός@annnsn ὁ@dnns ἅλας@nnnsc ἐάν@cs δέ@cc ὁ@dnns ἅλας@nnnsc μωραίνω@vsap3s ἐν@pd τίς@rqdns ἀρτύω@vifp3s;
14.35.01H οὔτε@b εἰς@pa γῆ@nafsc οὔτε@b εἰς@pa κοπρία@nafsc εὔθετος@annnsn εἰμί@vipa3s ἔξω@b βάλλω@vipa3p αὐτός@rpans ὁ@dnms ἔχω@vppanms οὖς@nanpc ἀκούω@vnpa ἀκούω@vdpa3s
15.01.01H εἰμί@viia3p δέ@cc ἐγγίζω@vppanmp αὐτός@rpdms πᾶς@ainmpn ὁ@dnmp τελώνης@nnmpc καί@cc ὁ@dnmp ἁμαρτωλός@annmpn ἀκούω@vnpa αὐτός@rpgms
15.02.01H καί@cc διαγογγύζω@viia3p ὁ@dnmp Φαρισαῖος@nnmpp καί@cc ὁ@dnmp γραμματεύς@nnmpc λέγω@vppanmp ὅτι@cs οὗτος@rdnms ἁμαρτωλός@anampn προσδέχομαι@vipm3s καί@cc συνεσθίω@vipa3s αὐτός@rpdmp
15.03.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vppanms
15.04.01H τίς@aqnmsn ἄνθρωπος@nnmsc ἐκ@pg σύ@rpg-p ἔχω@vppanms ἑκατόν@ac---n πρόβατον@nanpc καί@cc ἀπόλλυμι@vpaanms εἷς@acansn ἐκ@pg αὐτός@rpgnp οὐ@b καταλείπω@vipa3s ὁ@danp ἐνενηκονταεννέα@ac---n ἐν@pd ὁ@ddfs ἔρημος@ndfsc καί@cc πορεύομαι@vipm3s ἐπί@pa ὁ@dans ἀπόλλυμι@vpxaans ἕως@cs εὑρίσκω@vsaa3s αὐτός@rpans;
15.05.01H καί@cc εὑρίσκω@vpaanms ἐπιτίθημι@vipa3s ἐπί@pa ὁ@damp ὦμος@nampc ἑαυτός@rxgms χαίρω@vppanms
15.06.01H καί@cc ἔρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc συγκαλέω@vipa3s ὁ@damp φίλος@anampn καί@cc ὁ@damp γείτων@nampc λέγω@vppanms αὐτός@rpdmp συγχαίρω@vdap2p ἐγώ@rpd-s ὅτι@cs εὑρίσκω@viaa1s ὁ@dans πρόβατον@nansc ἐγώ@rpg-s ὁ@dans ἀπόλλυμι@vpxaans
15.07.01H λέγω@vipa1s σύ@rpd-p ὅτι@cs οὕτω@b χαρά@nnfsc εἰμί@vifm3s ἐν@pd ὁ@ddns οὐρανός@ndmsc ἐπί@pd εἷς@acdmsn ἁμαρτωλός@andmsn μετανοέω@vppadms ἤ@cc ἐπί@pd

ἐνενηκονταεννέα@ac---n δίκαιος@andmpn ὅστις@rrnmp οὐ@b χρεία@nafsc ἔχω@vipa3p μετάνοια@ngfsc
15.08.01H ἤ@cc τίς@aqnfsn γυνή@nnfsc δραχμή@nafpc ἔχω@vppanfs δέκα@ac---n ἐάν@cs ἀπόλλυμι@vsaa3s δραχμή@nafsc εἷς@acafsn οὐχί@b ἅπτω@vipa3s λύχνος@namsc καί@cc σαρόω@vipa3s ὁ@dafs οἰκία@nafsc καί@cc ζητέω@vipa3s ἐπιμελῶς@b ἕως@pg ὅστις@rrgns εὑρίσκω@vsaa3s;
15.09.01H καί@cc εὑρίσκω@vpaanfs συγκαλέω@vipm3s ὁ@dafp φίλος@anafpn καί@cc ὁ@dafp γείτων@nafpc λέγω@vppanfs συγχαίρω@vdap2p ἐγώ@rpd-s ὅτι@cs εὑρίσκω@viaa1s ὁ@dafs δραχμή@nafsc ὅς@rrafs ἀπόλλυμι@viaa1s
15.10.01H οὕτω@b λέγω@vipa1s σύ@rpd-p χαρά@nnfsc γίνομαι@vipm3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc ἐπί@pd εἷς@acdmsn ἁμαρτωλός@andmsn μετανοέω@vppadms
16.01.01H λέγω@viia3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viia3s οἰκονόμος@namsc καί@cc οὗτος@rdnms διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp ὑπάρχω@vppaanp αὐτός@rpgms
16.02.01H καί@cc φωνέω@vpaanms αὐτός@rpams λέγω@viaa3s αὐτός@rpdms τίς@rqnns οὗτος@rdans ἀκούω@vipa1s περί@pg σύ@rpg-s; ἀποδίδωμι@vdaa2s ὁ@dams λόγος@namsc ὁ@dgfs οἰκονομία@ngfsc σύ@rpg-s οὐ@b γάρ@cc δύναμαι@vifm2s ἔτι@b οἰκονομέω@vnpa
16.03.01H λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τίς@rqans ποιέω@vsaa1s ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc ἀπό@pg ἐγώ@rpg-s; σκάπτω@vnpa οὐ@b ἰσχύω@vipa1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s
16.04.01H γινώσκω@viaa1s τίς@rqans ποιέω@vsaa1s ἵνα@cs ὅταν@cs μεθίστημι@vsap1s ὁ@dgfs οἰκονομία@ngfsc δέχομαι@vsam3p ἐγώ@rpa-s εἰς@pa ὁ@damp οἶκος@nampc αὐτός@rpgmp
16.05.01H καί@cc προσκαλέομαι@vpamnms εἷς@acamsn ἕκαστος@aiamsn ὁ@dgmp χρεοφειλέτης@ngmpc ὁ@dgms κύριος@ngmsc ἑαυτοῦ@rxgms λέγω@viia3s ὁ@ddms πρῶτος@aodmsn πόσος@aqansn ὀφείλω@vipa2s ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s;
16.06.01H ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n βάτος@nampc ἔλαιον@ngnsc καί@cc λέγω@viaa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@dans γράμμα@nansc καί@cc καθίζω@vpaanms ταχέως@b γράφω@vdaa2s πεντήκοντα@ac---n
16.07.01H ἔπειτα@b ἕτερος@aidmsn λέγω@viaa3s σύ@rpn-s δέ@cc πόσος@aqansn ὀφείλω@vipa2s; ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n κόρος@nampc σῖτος@ngmsc καί@cc λέγω@vipa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@dans γράμμα@nansc καί@cc γράφω@vdaa2s ὀγδοήκοντα@ac---n
16.08.01H 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@dgns φῶς@ngnsc εἰς@pa ὁ@dafs γενεά@nafsc ὁ@dafs ἑαυτοῦ@rxgmp εἰμί@vipa3p
16.09.01H καί+ἐγώ@b&rpnms σύ@rpd-p λέγω@vipa1s ποιέω@vdaa2p ἑαυτοῦ@rxdmp φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc ἵνα@cs ὅταν@cs ἐκλείπω@vsaa2p δέχομαι@vsam3p σύ@rpa-p εἰς@pa ὁ@dafp αἰώνιος@anafpn σκηνή@nafpc
16.10.01H ὁ@dnms πιστός@annmsn ἐν@pd ἐλαχύς@andnss καί@b ἐν@pd πολύς@andnsn πιστός@annmsn εἰμί@vipa3s καί@cc ὁ@dnms ἐν@pd ἐλαχύς@andnss ἄδικος@annmsn καί@b ἐν@pd πολύς@andnsn ἄδικος@annmsn εἰμί@vipa3s
16.11.01H εἰ@cs οὖν@cc ἐν@pd ὁ@ddns ἄδικος@andmsn μαμωνᾶς@ndmsc πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa3s;

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16.12.01H καί@cc εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἐμός@asansn τίς@rqnms σύ@rpd-p δίδωμι@vifa3s;
16.13.01H οὐδείς@ainmsn οἰκέτης@nnmsc [] δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa ἤ@cc γάρ@cc ὁ@dams εἷς@acamsn μισέω@vifa3s καί@cc ὁ@dams ἕτερος@aiamsn ἀγαπάω@vifa3s ἤ@cc εἷς@acgmsn ἀντέχω@vifm3s καί@cc ὁ@dgms ἕτερος@aigmsn καταφρονέω@vifa3s οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc
16.14.01H ἀκούω@viia3p δέ@cc οὗτος@rdanp πᾶς@aianpn καί@cc ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn ὑπάρχω@vppanmp καί@cc ἐκμυκτηρίζω@viia3p αὐτός@rpams
16.15.01H καί@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p ὅτι@cs ὁ@dnns ἐν@pd ἄνθρωπος@ndmpc ὑψηλός@annnsn βδέλυγμα@nnnsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc εἰμί@vipa3s
16.16.01H ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs Ἰωάννης@ngmsp ἀπό@pg τότε@b ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc εὐαγγελίζω@vipp3s καί@cc πᾶς@ainmsn εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s
16.17.01H εὔκοπος@annnsc δέ@cc εἰμί@vipa3s ὁ@dams οὐρανός@namsc καί@cc ὁ@dafs γῆ@nafsc παρέρχομαι@vnaa ὡς@cs καί@b ὁ@dnms νόμος@ngmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἤ@cc ὁ@dgmp λόγος@ngmpc ὁ@dgms κύριος@ngmsc εἷς@acafsn κεραία@nafsc πίπτω@vnaa
16.18.01H πᾶς@ainmsn ὁ@dnms ἀπολύω@vppanms ὁ@dafs γυνή@nafsc αὐτός@rpgms καί@cc γαμέω@vppanms ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc πᾶς@ainmsn ὁ@dnms ἀπολύω@vpxpafs ἀπό@pg ἀνήρ@ngmsc γαμέω@vppanms μοιχεύω@vipa3s
16.19.01H ἄνθρωπος@nnmsc δέ@cc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn καί@cc ἐνδιδύσκω@viim3s/cor πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b
16.20.01H πτωχός@annmsn δέ@cc τὶς@ainmsn εἰμί@viia3s ὄνομα@ndnsc Λάζαρος@nnmsp ὅς@rrnms βάλλω@viyp3s πρός@pa ὁ@dams πυλών@namsc αὐτός@rpgms ἑλκόω@vpxpnms
16.21.01H καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ὁ@dgnp ψιχίον@ngnpc ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp ἀπολείχω@viia3p ὁ@danp ἕλκος@nanpc αὐτός@rpgms
16.22.01H γίνομαι@viam3s δέ@cc ἀποθνήσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ὁ@dgmp ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc ὁ@dgms Ἀβραάμ@ngmsp ἀποθνήσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s
16.23.01H καί@cc ἐν@pd ὁ@ddns ᾅδης@ndmsc ἐπαίρω@vpaanms ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s ὁ@dams Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ὁ@ddmp κόλπος@ndmpc αὐτός@rpgms
16.24.01H καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc αὐτός@rpgms ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs
16.25.01H λέγω@viaa3s δέ@cc Ἀβραάμ@nnmsp τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s ὁ@danp ἀγαθός@ananpn σύ@rpg-s ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc ὅδε@rdnms παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s
16.26.01H καί@cc ἐπί@pd πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg ἐγώ@rpg-p καί@cc σύ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp θέλω@vppanmp διαβαίνω@vnaa

ἐντεῦθεν@b πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@x ὁ@dnmp ἐκεῖθεν@b πρός@pa ἐγώ@rpa-p διαπεράω@vspa3p
16.27.01H λέγω@viaa3s δέ@cc ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s
16.28.01H ἔχω@vipa1s γάρ@cc πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp ἵνα@cs μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa ὁ@dams τόπος@namsc οὗτος@rdams ὁ@dgfs βάσανος@ngfsc
16.29.01H λέγω@vipa3s αὐτός@rpdms Ἀβραάμ@nnmsp ἔχω@vipa3p Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc ἀκούω@vdaa3p αὐτός@rpgmp
16.30.01H ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc Ἀβραάμ@nvmsp ἀλλά@cc ἐάν@cs τὶς@rinms ἀπό@pg νεκρός@angmpn πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vifa3p
16.31.01H λέγω@viaa3s δέ@cc αὐτός@rpdms εἰ@cs Μωϋσῆς@ngmsp καί@cc ὁ@dgmp προφήτης@ngmpc οὐ@b ἀκούω@vipa3p οὐδέ@b ἐάν@cs τὶς@rinms ἐκ@pg νεκρός@angmpn ἀνίστημι@vsaa3s πείθω@vifp3p
17.01.01H λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc ἀνένδεκτος@annnsn εἰμί@vipa3s μή@x ἔρχομαι@vnaa ὁ@danp σκάνδαλον@nanpc οὐαί@i δέ@cc διά@pg ὅς@rrgns ἔρχομαι@vipm3s
17.02.01H λυσιτελέω@vipa3s αὐτός@rpdms εἰ@cs οὐ@b γεννάω@viap3s ἤ@cc λίθος@nnmsc μυλωνικός@annmsn περίκειμαι@vipp3s περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms καί@cc ῥίπτω@vixp3s εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs σκανδαλίζω@vsaa3s εἷς@acamsn ὁ@dgmp μικρός@angmpn οὗτος@rdgmp
17.03.01H προσέχω@vdpa2p ἑαυτοῦ@rxdmp ἐάν@cs δέ@cc ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s ἐπιτιμάω@vdaa2s αὐτός@rpdms καί@cc ἐάν@cs μετανοέω@vsaa3s ἀφίημι@vdaa2s αὐτός@rpdms
17.04.01H καί@cc ἐάν@cs ἑπτάκις@b ὁ@dgfs ἡμέρα@ngfsc ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s καί@cc ἑπτάκις@b ὁ@dgfs ἡμέρα@ngfsc ἐπιστρέφω@vsaa3s ἐπί@pa σύ@rpa-s λέγω@vppanms μετανοέω@vipa1s ἀφίημι@vifa2s αὐτός@rpdms
17.05.01H καί@cc λέγω@viaa3p ὁ@dnmp ἀπόστολος@nnmpc nnmpc ὁ@ddms κύριος@ndmsc προστίθημι@vdaa2s ἐγώ@rpd-p πίστις@nafsc
17.06.01H λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc εἰ@cs ἔχω@vipa2p πίστις@nafsc ὡς@cs κόκκος@namsc σίναπι@ngnsc λέγω@viia2p ἄν@x ὁ@ddfs συκάμινος@ndfsc οὗτος@rddfs ἐκριζόω@vdap2s καί@cc φυτεύω@vdap2s ἐν@pd ὁ@ddfs θάλασσα@ndfsc καί@cc ὑπακούω@viaa3s ἄν@x σύ@rpd-p
17.11.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns πορεύομαι@vnpm αὐτός@rpams εἰς@pa Ἰερουσαλήμ@nafsp καί@cc αὐτός@rtnms διέρχομαι@viim3s διά@pg μέσος@anansn Σαμάρεια@ngfsp καί@cc Γαλιλαία@ngfsp
17.12.01H καί@cc εἰσέρχομαι@vppmgms αὐτός@rpgms εἰς@pa τὶς@aiafsn κώμη@nafsc ἀπαντάω@viaa3p αὐτός@rpdms δέκα@ac---n λεπρός@annmpn ἀνήρ@nnmpc ὁ@dnmp ἵστημι@viaa3p πόρρωθεν@b
17.13.01H καί@cc αὐτός@rtnmp αἴρω@viaa3p φωνή@nafsc λέγω@vppanmp Ἰησοῦς@nvmsp ἐπιστάτης@nvmsc ἐλεέω@vdaa2s ἐγώ@rpa-p
17.14.01H καί@cc ὁράω@vpaanms λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vpapnmp ἐπιδείκνυμι@vdaa2p ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpamp καθαρίζω@viap3p
04.27.01H καί@cc πολύς@annmpn λεπρός@annmpn εἰμί@viia3p ἐπί@pg Ἐλισαῖος@ngmsp ὁ@dgms προφήτης@ngmsc ἐν@pd ὁ@ddns Ἰσραήλ@ndmsp καί@cc οὐδείς@rinms αὐτός@rpgmp καθαρίζω@viap3s εἰ@cs μή@x Ναιμάν@nnmsp ὁ@dnms Σύρος@nnmsp

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17.15.01H εἷς@acnmsn δέ@cc ἐκ@pg αὐτός@rpgmp ὁράω@vpaanms ὅτι@cs ἰάομαι@viap3s ὑποστρέφω@viaa3s μετά@pg φωνή@ngfsc μέγας@angfsn δοξάζω@vppanms ὁ@dams θεός@namsc
17.16.01H καί@cc πίπτω@viaa3s ἐπί@pa πρόσωπον@nansc παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms εὐχαριστέω@vppanms αὐτός@rpdms καί@cc αὐτός@rtnms εἰμί@viia3s Σαμαρίτης@nnmsp
17.17.01H ἀποκρίνομαι@vpapnms 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;
17.18.01H οὐ@b εὑρίσκω@viap3p ὑποστρέφω@vpaanmp δίδωμι@vnaa δόξα@nafsc ὁ@ddms θεός@ndmsc εἰ@cs μή@x ὁ@dnms ἀλλογενής@annmsn οὗτος@rdnms;
17.19.01H καί@cc λέγω@viaa3s αὐτός@rpdms ἀνίστημι@vpaanms πορεύομαι@vdpm2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
17.20.01H ἐπερωτάω@vpapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc
17.21.01H οὐδέ@cc λέγω@vifa3p ἰδού@i ὧδε@b ἤ@cc ἰδού@i ἐκεῖ@b ἰδού@i γάρ@cc ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s
17.22.01H λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc ἔρχομαι@vifm3p ἡμέρα@nnfpc ὅτε@cs ἐπιθυμέω@vifa2p εἷς@acafsn ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc ὁράω@vnaa καί@cc οὐ@b ὁράω@vifm2p
17.23.01H καί@cc λέγω@vifa3p σύ@rpd-p ἰδού@i ὧδε@b ἤ@cc ἰδού@i ἐκεῖ@b μή@x ἀπέρχομαι@vsaa2p μηδέ@x διώκω@vsaa2p
17.24.01H ὥσπερ@cs γάρ@cc ὁ@dnfs ἀστραπή@nnfsc ὁ@dnfs ἀστράπτω@vppanfs ἐκ@pg ὁ@dgfs ὑπό@pa οὐρανός@namsc εἰς@pa ὁ@dafs ὑπό@pa οὐρανός@namsc λάμπω@vipa3s οὕτω@b εἰμί@vifm3s καί@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἐν@pd ὁ@ddfs ἡμέρα@ndfsc αὐτός@rpgms
17.25.01H πρῶτος@b δέ@cc δεῖ@vipa3s αὐτός@rpams πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs
17.26.01H καί@cc καθώς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ὁ@dgms Νῶε@ngmsp οὕτω@b εἰμί@vifm3s καί@b ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
17.27.01H ἐσθίω@viia3p πίνω@viia3p γαμέω@viia3p γαμίζω@viip3p ἄχρι@pg ὅς@rrgfs ἡμέρα@ngfsc εἰσέρχομαι@viaa3s Νῶε@nnmsp εἰς@pa ὁ@dafs κιβωτός@nafsc καί@cc ἔρχομαι@viaa3s ὁ@dnms κατακλυσμός@nnmsc καί@cc ἀπόλλυμι@viaa3s ἅπας@anampn
17.28.01H ὁμοίως@b καί@cc ὡς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Λώτ@ngmsp ἐσθίω@viia3p πίνω@viia3p ἀγοράζω@viia3p πωλέω@viia3p φυτεύω@viia3p οἰκοδομέω@viia3p
17.29.01H ὅς@rrdfs δέ@cc ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λώτ@nnmsp ἀπό@pg Σόδομα@ngnpp βρέχω@viaa3s πῦρ@nansc καί@cc θεῖον@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s ἅπας@anampn
17.30.01H κατά@pa οὗτος@rdanp εἰμί@vifm3s ὅς@rrdfs ἡμέρα@ndfsc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀποκαλύπτω@vipp3s
17.31.01H ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc ὅς@rrnms εἰμί@vifm3s ἐπί@pg ὁ@dgns δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnpc αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μή@ καταβαίνω@vdaa3s αἴρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ὁ@ddns ἀγρός@ndmsc ὁμοίως@b μή@x ἐπιστρέφω@vdaa3s εἰς@pa ὁ@danp ὀπίσω@b
17.32.01H μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp

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17.33.01H ὅς@rrnms ἐάν@x ζητέω@vsaa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs καί@cc ὅς@rrnms ἐάν@x ἀπόλλυμι@vsaa3s αὐτός@rpafs ζωογονέω@vifa3s αὐτός@rpafs
17.34.01H λέγω@vipa1s σύ@rpd-p οὗτος@rddfs ὁ@ddfs νύξ@ndfsc εἰμί@vifm3p δύο@acnmpn ἐπί@pg κλίνη@ngfsc εἷς@acgfsn ὁ@dnms εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s
17.35.01H δύο@acnfpn εἰμί@vifm3p ἀλήθω@vppanfp ἐπί@pa ὁ@dans αὐτός@rpans ὁ@dnfs εἷς@acnfsn παραλαμβάνω@vifp3s καί@cc ὁ@dnfs ἕτερος@ainfsn ἀφίημι@vifp3s
17.36.01H δύο@acnmpn εἰμί@vifm3p ἐν@pd ὁ@ddns ἀγρός@ndmsc ὁ@dnms εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s
17.37.01H καί@cc ἀποκρίνομαι@vpapnmp λέγω@vipa3p αὐτός@rpdms ποῦ@b κύριος@nvmsc; ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὅπου@cs ὁ@dnns σῶμα@nnnsc ἐκεῖ@b συνάγω@vifp3p ὁ@dnmp ἀετός@nnmpc
18.01.01H λέγω@viia3s δέ@cc καί@b παραβολή@nafsc αὐτός@rpdmp πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm καί@cc μή@x ἐγκακέω@vnpa
18.02.01H λέγω@vppanms κριτής@nnmsc τὶς@ainfsn εἰμί@viia3s ἐν@pd τὶς@aidfsn πόλις@ndfsc ὁ@dams θεός@namsc μή@x φοβέω@vppmnms καί@cc ἄνθρωπος@namsc μή@x ἐντρέπω@vpppnms
18.03.01H χήρα@nnfsc δέ@cc τὶς@ainfsn εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs καί@cc ἔρχομαι@viim3s πρός@pa αὐτός@rpams λέγω@vppanfs ἐκδικέω@vdaa2s ἐγώ@rpa-s ἀπό@pg ὁ@dgms ἀντίδικος@ngmsc ἐγώ@rpg-s
18.04.01H καί@cc οὐ@b θέλω@viaa3s ἐπί@pa χρόνος@namsc μετά@pa δέ@cc οὗτος@rdanp λέγω@viaa3s ἐν@pd ἑαυτοῦ@rxdms εἰ@cs καί@b ὁ@dams θεός@namsc οὐ@b φοβέω@vipm1s καί@cc ἄνθρωπος@namsc οὐ@b ἐντρέπω@vipp1s
18.05.01H διά@pa γέ@x ὁ@dans παρέχω@vnpa ἐγώ@rpd-s κόπος@namsc ὁ@dafs χήρα@nafsc οὗτος@rdafs ἐκδικέω@vifa1s αὐτός@rpafs ἵνα@cs μή@x εἰς@pa τέλος@nansc ἔρχομαι@vppmnfs ὑπωπιάζω@vspa3s ἐγώ@rpa-s
18.06.01H λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc ἀκούω@vdaa2p τίς@rqans ὁ@dnms κριτής@nnmsc ὁ@dgfs ἀδικία@ngfsc λέγω@vipa3s
18.07.01H ὁ@dnms δέ@cc θεός@nnmsc οὐ@b μή@x ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms ὁ@dgmp βοάω@vppagmp πρός@pa αὐτός@rpams ἡμέρα@ngfsc καί@cc νύξ@ngfsc καί@cc μακροθυμέω@vppanms ἐπί@pd αὐτός@rpdmp;
18.08.01H λέγω@vipa1s σύ@rpd-p ὅτι@cs ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc αὐτός@rpgmp ἐν@pd τάχος@ndnsc πλήν@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vpaanms ἆρα@x εὑρίσκω@vifa3s ὁ@dafs πίστις@nafsc ἐπί@pg ὁ@dgfs γῆ@ngfsc;
18.09.01H λέγω@viaa3s δέ@cc καί@b πρός@pa τὶς@riamp ὁ@damp πείθω@vpxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vppaamp ὁ@damp λοιπός@anampn ὁ@dafs παραβολή@nafsc οὗτος@rdafs
18.10.01H ἄνθρωπος@nnmpc δύο@acnmpn ἀναβαίνω@viaa3p εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam ὁ@dnms εἷς@acnmsn Φαρισαῖος@nnmsp καί@cc ὁ@dnms ἕτερος@ainmsn τελώνης@nnmsc
18.11.01H ὁ@dnms Φαρισαῖος@nnmsp ἵστημι@vpapnms πρός@pa ἑαυτοῦ@rxams οὗτος@rdanp προσεύχομαι@viim3s ὁ@dnms θεός@nnmsc εὐχαριστέω@vipa1s σύ@rpd-s ὅτι@cs οὐ@b εἰμί@vipa1s ὥσπερ@cs ὁ@dnmp λοιπός@annmpn ὁ@dgmp ἄνθρωπος@ngmpc ἅρπαξ@annmpn ἄδικος@annmpn μοιχός@nnmpc ἤ@cc καί@b ὡς@cs οὗτος@rdnms ὁ@dnms τελώνης@nnmsc
18.12.01H νηστεύω@vipa1s δίς@b ὁ@dgns σάββατον@ngnsc ἀποδεκατόω@vipa1s πᾶς@aianpn ὅσος@rranp κτάομαι@vipm1s

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18.13.01H καί@cc ὁ@dnms τελώνης@nnmsc μακρόθεν@b ἵστημι@vpxanms οὐ@b θέλω@viia3s οὐδέ@b ὁ@damp ὀφθαλμός@nampc εἰς@pa ὁ@dams οὐρανός@namsc ἐπαίρω@vnaa ἀλλά@cc τύπτω@viia3s εἰς@pa ὁ@dans στῆθος@nansc αὐτός@rpgms λέγω@vppanms ὁ@dnms θεός@nnmsc ἱλάσκομαι@vdap2s ἐγώ@rpd-s ὁ@ddms ἁμαρτωλός@andmsn
18.14.01H λέγω@vipa1s σύ@rpd-p καταβαίνω@viaa3s οὗτος@rdnms δικαιόω@vpxpnms εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms ἤ@cc ἐκεῖνος@rdnms ὅτι@cs πᾶς@ainmsn ὁ@dnms ὑψόω@vppanms ἑαυτοῦ@rxams ταπεινόω@vifp3s ὁ@dnms δέ@cc ταπεινόω@vppanms ἑαυτοῦ@rxams ὑψόω@vifp3s
18.15.01H προσφέρω@viia3p δέ@cc αὐτός@rpdms καί@b ὁ@danp βρέφος@nanpc ἵνα@cs αὐτός@rpgnp ἅπτω@vspm3s ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc ἐπιτιμάω@viia3p αὐτός@rpdmp
18.16.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp προσκαλέομαι@vpamnms αὐτός@rpanp λέγω@viaa3s ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s καί@cc μή@x κωλύω@vdpa2p αὐτός@rpanp ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
18.17.01H ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅς@rrnms ἐάν@x μή@x δέχομαι@vsam3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὡς@cs παιδίον@nnnsc οὐ@b μή@x εἰσέρχομαι@vsaa3s εἰς@pa αὐτός@rpafs
18.18.01H καί@cc ἐπερωτάω@viaa3s τίς@ainmsn αὐτός@rpams ἄρχων@nnmsc λέγω@vppanms διδάσκαλος@nvmsc ἀγαθός@anvmsn τίς@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s;
18.19.01H λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp τίς@rqans ἐγώ@rpa-s λέγω@vipa2s ἀγαθός@anamsn; οὐδείς@rinms ἀγαθός@annmsn εἰ@cs μή@x εἷς@acnmsn ὁ@dnms θεός@nnmsc []
18.20.01H ὁ@dafp ἐντολή@nafpc οἶδα@vixa2s; [] μή@x μοιχεύω@vsaa2s μή@x φονεύω@vsaa2s μή@x κλέπτω@vsaa2s μή@x ψευδομαρτυρέω@vsaa2s τιμάω@vdpa2s ὁ@dams πατήρ@namsc σύ@rpg-s καί@cc ὁ@dafs μήτηρ@nafsc σύ@rpg-s
18.21.01H ὁ@dnms δέ@cc λέγω@viaa3s οὗτος@rdanp πᾶς@aianpn φυλάσσω@viam1s ἐκ@pg νεότης@ngfsc ἐγώ@rpg-s
18.22.01H ἀκούω@vpaanms δέ@cc οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms ἔτι@b εἷς@acnnsn σύ@rpd-s λείπω@vipa3s πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc διαδίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd οὐρανός@ndmsc καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s
18.23.01H ὁ@dnms δέ@cc ἀκούω@vpaanms οὗτος@rdanp περίλυπος@annmsn γίνομαι@viam3s εἰμί@viia3s γάρ@cc πλούσιος@annmsn σφόδρα@b
18.24.01H ὁράω@vpaanms δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp περίλυπος@anamsn γίνομαι@vpamams λέγω@viaa3s πῶς@b δυσκόλως@b ὁ@dnmp ὁ@danp χρῆμα@nanpc ἔχω@vppanmp εἰσέρχομαι@vifm3p εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
18.25.01H εὔκοπος@annnsc γάρ@cc εἰμί@vipa3s κάμηλος@namsc/nafsc διά@pg τρυμαλιά@ngfsc ῥαφίς@ngfsc εἰσέρχομαι@vnaa ἤ@cc πλούσιος@anamsn εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσέρχομαι@vnaa
18.26.01H λέγω@viaa3p δέ@cc ὁ@dnmp ἀκούω@vpaanmp καί@cc/b τίς@rqnms δύναμαι@vipm3s σῴζω@vnap;
18.27.01H ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnnp ἀδύνατος@annnpn παρά@pd ἄνθρωπος@ndmpc δυνατός@annnpn εἰμί@vipa3s παρά@pd ὁ@ddms θεός@ndmsc

18.28.01H λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἰδού@i ἐγώ@rpn-p ἀφίημι@viaa1p πᾶς@aianpn ἀκολουθέω@viaa1p σύ@rpd-s
18.29.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐδείς@rinms εἰμί@vipa3s ὅς@rrnms ἀφίημι@viaa3s οἰκία@nafsc ἢ@cc γονεύς@nampc ἢ@cc ἀδελφός@nampc ἢ@cc γυνή@nafsc ἢ@cc τέκνον@nanpc ἕνεκα@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc
18.30.01H ὅς@rrnms οὐ@b μή@x ἀπολαμβάνω@vsaa3s πολλαπλασίων@ananpn ἐν@pd ὁ@ddns καιρός@ndmsc οὗτος@rddms καί@cc ἐν@pd ὁ@ddns αἰών@ndmsc ὁ@ddms ἔρχομαι@vppmdms ζωή@nafsc αἰώνιος@anafsn
18.35.01H γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa αὐτός@rpams εἰς@pa Ἰεριχώ@nafsp τυφλός@annmsn τὶς@ainmsn κάθημαι@viim3s παρά@pa ὁ@dafs ὁδός@nafsc προσαιτέω@vppanms
18.36.01H ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s τίς@rqnns εἰμί@vopa3s οὗτος@rdnns
18.37.01H ἀπαγγέλλω@viaa3p δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp παρέρχομαι@vipm3s
18.38.01H καί@cc βοάω@viaa3s λέγω@vppanms Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.39.01H καί@cc ὁ@dnmp προάγω@vppanmp ἐπιτιμάω@viia3p αὐτός@rpdms ἵνα@cs σιωπάω@vsaa3s αὐτός@rtnms δέ@cc πολύς@andnsn μᾶλλον@b κράζω@viia3s υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.40.01H ἵστημι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp κελεύω@viaa3s αὐτός@rpams ἄγω@vnap πρός@pa αὐτός@rpams ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams
18.41.01H λέγω@vppanms τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s; ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
18.42.01H καί@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms ἀναβλέπω@vdaa2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
18.43.01H καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s καί@cc ἀκολουθέω@viia3s αὐτός@rpdms δοξάζω@vppanms ὁ@dams θεός@namsc καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὁράω@vpaanms δίδωμι@viaa3s αἶνος@namsc ὁ@ddms θεός@ndmsc
19.01.01H καί@cc εἰσέρχομαι@vpaanms διέρχομαι@viim3s ὁ@dafs Ἰεριχώ@nafsp
19.02.01H καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc καλέω@vpppnms Ζακχαῖος@nnmsp καί@cc αὐτός@rtnms εἰμί@viia3s ἀρχιτελώνης@nnmsc καί@cc οὗτος@rdnms εἰμί@viia3s πλούσιος@annmsn
19.03.01H καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pg ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s
19.04.01H καί@cc προτρέχω@vpaanms ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἵνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs διά@pg ἐκεῖνος@rdgfs μέλλω@viia3s διέρχομαι@vnpm
19.05.01H καί@cc ὡς@cs ἔρχομαι@viaa3s ἐπί@pa ὁ@dams τόπος@namsc ἀναβλέπω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp ὁράω@viaa3s αὐτός@rpams καί@cc λέγω@viaa3s πρός@pa αὐτός@rpams Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s σήμερον@b γάρ@cc ἐν@pd ὁ@ddns οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa
19.06.01H καί@cc σπεύδω@vpaanms καταβαίνω@viaa3s καί@cc ὑποδέχομαι@viam3s αὐτός@rpams χαίρω@vppanms
19.07.01H καί@cc ὁράω@vpaanmp ἅπας@ainmpn διαγογγύζω@viia3p λέγω@vppanmp ὅτι@cs παρά@pd ἁμαρτωλός@andmsn ἀνήρ@ndmsc εἰσέρχομαι@viaa3s καταλύω@vnaa
19.08.01H ἵστημι@vpapnms δέ@cc Ζακχαῖος@nnmsp λέγω@viaa3s πρός@pa ὁ@dams κύριος@namsc ἰδού@i ὁ@dafp ἥμισυς@anafpn ὁ@dgnp ὑπάρχω@vppagnp ἐγώ@rpg-s κύριος@nvmsc δίδωμι@vipa1s

ὁ@ddmp πτωχός@andmpn καί@cc εἰ@cs τὶς@rigms τὶς@rians συκοφαντέω@viaa1s ἀποδίδωμι@vipa1s τετραπλοῦς@anansn
19.09.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp ὅτι@cs σήμερον@b σωτηρία@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms γίνομαι@viam3s
19.10.01H ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ζητέω@vnaa καί@cc σῴζω@vnaa ὁ@dans ἀπόλλυμι@vpxaans
19.11.01H ἀκούω@vppagmp δέ@cc αὐτός@rpgmp οὗτος@rdanp προστίθημι@vpaanms λέγω@viaa3s παραβολή@nafsc διά@pa ὁ@dans ἐγγύς@pd/pg αὐτός@rpams εἰμί@vnpa Ἰερουσαλήμ@ndfsp/ngfsp καί@cc δοκέω@vnpa αὐτός@rpamp ὅτι@cs παραχρῆμα@b μέλλω@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀναφαίνω@vnpp
19.12.01H λέγω@viaa3s οὖν@cc ἄνθρωπος@nnmsc τὶς@ainmsn εὐγενής@annmsn πορεύομαι@viap3s εἰς@pa χώρα@nafsc μακρός@anafsn λαμβάνω@vnaa ἑαυτοῦ@rxdms βασιλεία@nafsc καί@cc ὑποστρέφω@vnaa
19.13.01H καλέω@vpaanms δέ@cc δέκα@ac---n δοῦλος@nampc ἑαυτοῦ@rxgms δίδωμι@viaa3s αὐτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πραγματεύομαι@vdam2p ἕως@cs ἔρχομαι@vipm1s
19.14.01H ὁ@dnmp δέ@cc πολίτης@nnmpc αὐτός@rpgms μισέω@viia3p αὐτός@rpams καί@cc ἀποστέλλω@viaa3p πρεσβεία@nafsc ὀπίσω@b αὐτός@rpgms λέγω@vppanmp οὐ@b θέλω@vipa1p οὗτος@rdams βασιλεύω@vnaa ἐπί@pa ἐγώ@rpa-p
19.15.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἐπανέρχομαι@vnaa αὐτός@rpams λαμβάνω@vpaaams ὁ@dafs βασιλεία@nafsc καί@cc λέγω@viaa3s φωνέω@vnap αὐτός@rpdms ὁ@damp δοῦλος@nampc οὗτος@rdamp ὅς@rrdmp δίδωμι@viaa3s ὁ@dans ἀργύριον@nansc ἵνα@cs γινώσκω@vsaa1s τίς@rqnms τίς@rqans διαπραγματεύομαι@viam3p
19.16.01H παραγίνομαι@viam3s δέ@cc ὁ@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s προσεργάζομαι@viam3s δέκα@ac---n μνᾶ@nafpc
19.17.01H καί@cc λέγω@viaa3s αὐτός@rpdms εὖγε@b ἀγαθός@anvmsn δοῦλος@nvmsc ὅτι@cs ἐν@pd ἐλαχύς@andnss πιστός@annmsn γίνομαι@viam2s εἰμί@vdpa2s ἐξουσία@nafsc ἔχω@vppanms ἐπάνω@pg δέκα@ac---n πόλις@ngfpc
19.18.01H καί@cc ἔρχομαι@viaa3s ὁ@dnms δεύτερος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ποιέω@viaa3s πέντε@ac---n μνᾶ@nafpc
19.19.01H λέγω@viaa3s δέ@cc καί@b οὗτος@rddms καί@cc/b σύ@rpn-s γίνομαι@vdpm2s ἐπάνω@pg πέντε@ac---n πόλις@ngfpc
19.20.01H καί@cc ἕτερος@ainmsn ἔρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ἰδού@i ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ὅς@rrafs ἔχω@viia1s ἀπόκειμαι@vpppafs ἐν@pd σουδάριον@ndnsc
19.21.01H φοβέω@viim1s γάρ@cc σύ@rpa-s ὅτι@cs ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa2s αἴρω@vipa2s ὅς@rrans οὐ@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ὅς@rrans οὐ@b σπείρω@viaa2s
19.22.01H λέγω@vipa3s δέ@cc αὐτός@rpdms ἐκ@pg ὁ@dgns στόμα@ngnsc σύ@rpg-s κρίνω@vifa1s σύ@rpa-s πονηρός@anvmsn δοῦλος@nvmsc οἶδα@viya2s ὅτι@cs ἐγώ@rpn-s ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa1s αἴρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms ὅς@rrans οὐ@b σπείρω@viaa1s;
19.23.01H καί@cc διά+τίς@rqans&pa οὐ@b δίδωμι@viaa2s ὁ@dans ἀργύριον@nansc ἐγώ@rpg-s ἐπί@pa ὁ@dafs τράπεζα@nafsc καί@cc ἐγώ@rpn-s ἔρχομαι@vpaanms σύν@pd τόκος@ndmsc ἄν@x πράσσω@viaa1s αὐτός@rpans;
19.24.01H καί@cc ὁ@ddmp παρίστημι@vpxadmp λέγω@viaa3s αἴρω@vdaa2p ἀπό@pg αὐτός@rpgms ὁ@dafs μνᾶ@nafsc καί@cc δίδωμι@vdaa2p ὁ@ddms ὁ@dafp δέκα@ac---n μνᾶ@nafpc ἔχω@vppadms

19.25.01H καί@cc λέγω@viaa3p αὐτός@rpdms κύριος@nvmsc ἔχω@vipa3s δέκα@ac---n μνᾶ@nafpc
19.26.01H λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs πᾶς@aidmsn ὁ@ddms ἔχω@vppadms δίδωμι@vifp3s ἀπό@pg δέ@cc ὁ@dgms μή@x ἔχω@vppagms καί@b ὅς@rrans ἔχω@vipa3s αἴρω@vifp3s ἀπό@pg αὐτός@rpgns
19.27.01H πλήν@cc ὁ@damp ἐχθρός@anampn ἐγώ@rpg-s ἐκεῖνος@rdamp ὁ@damp μή@x θέλω@vpaaamp ἐγώ@rpa-s βασιλεύω@vnaa ἐπί@pa αὐτός@rpamp ἄγω@vdaa2p ὧδε@b καί@cc κατασφάζω@vdaa2p ἔμπροσθεν@pg ἐγώ@rpg-s
19.28.01H καί@cc λέγω@vpaanms οὗτος@rdanp πορεύομαι@viim3s ἔμπροσθεν@b ἀναβαίνω@vppanms εἰς@pa Ἱεροσόλυμα@nanpp
19.47.01H καί@cc εἰμί@viia3s διδάσκω@vppanms ὁ@dans κατά@pa ἡμέρα@nafsc ἐν@pd ὁ@ddns ἱερόν@ndnsc ὁ@dnmp δέ@cc ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc ζητέω@viia3p αὐτός@rpams ἀπόλλυμι@vnaa καί@cc ὁ@dnmp πρῶτος@aonmpn ὁ@dgms λαός@ngmsc
19.48.01H καί@cc οὐ@b εὑρίσκω@viia3p ὁ@dans τίς@rqans ποιέω@vsaa3p ὁ@dnms λαός@nnmsc γάρ@cc ἅπας@annmsn ἐκκρεμάννυμι@viim3s αὐτός@rpgms ἀκούω@vppanms
20.01.01H καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc ἐκεῖνος@rdgfp διδάσκω@vppagms αὐτός@rpgms ὁ@dams λαός@namsc ἐν@pd ὁ@ddns ἱερόν@ndnsc καί@cc εὐαγγελίζω@vppmgms ἐφίστημι@viaa3p ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc σύν@pd ὁ@ddmp πρεσβύτερος@andmpc
20.02.01H καί@cc λέγω@viaa3p πρός@pa αὐτός@rpams λέγω@vppanmp λέγω@vdaa2s ἐγώ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa2s ἤ@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms δίδωμι@vpaanms σύ@rpd-s ὁ@dafs ἐξουσία@nafsc οὗτος@rdafs;
20.03.01H ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἐρωτάω@vifa1s σύ@rpa-p καί+ἐγώ@b&rpn-s εἷς@acamsn λόγος@namsc καί@cc λέγω@vdaa2p ἐγώ@rpd-s
20.04.01H ὁ@dnns βάπτισμα@nnnsc Ἰωάννης@ngmsp ἐκ@pg οὐρανός@ngmsc εἰμί@viia3s ἤ@cc ἐκ@pg ἄνθρωπος@ngmpc;
20.05.01H ὁ@dnmp δέ@cc συλλογίζομαι@viam3p πρός@pa ἑαυτοῦ@rxamp λέγω@vppanmp ὅτι@cs ἐάν@cs λέγω@vsaa1p ἐκ@pg οὐρανός@ngmsc λέγω@vifa3s διά@pa τίς@rqans οὖν@cc οὐ@b πιστεύω@viaa2p αὐτός@rpdms;
20.06.01H ἐάν@cs δέ@cc λέγω@vsaa1p ἐκ@pg ἄνθρωπος@ngmpc πᾶς@ainmsn ὁ@dnms λαός@nnmsc καταλιθάζω@vifa3s ἐγώ@rpa-p πείθω@vpxpnms γάρ@cc εἰμί@vipa3s Ἰωάννης@namsp προφήτης@namsc εἰμί@vnpa
20.07.01H καί@cc ἀποκρίνομαι@viap3p μή@x οἶδα@vnxa πόθεν@b
20.08.01H καί@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdmp οὐδέ@b ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s
20.19.01H καί@cc [] ζητέω@viaa3p ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc ἐν@pd αὐτός@rtdfs ὁ@ddfs ὥρα@ndfsc καί@cc φοβέω@viap3p ὁ@dams λαός@namsc
20.20.01H καί@cc παρατηρέω@vpaanmp ἀποστέλλω@viaa3p ἐγκάθετος@anampn ὑποκρίνομαι@vppmamp ἑαυτοῦ@rxamp δίκαιος@anampn εἰμί@vnpa ἵνα@cs ἐπιλαμβάνω@vsam3p αὐτός@rpgms λόγος@ngmsc εἰς@pa ὁ@dans παραδίδωμι@vnaa αὐτός@rpams ὁ@ddfs ἀρχή@ndfsc καί@cc ὁ@ddfs ἐξουσία@ndfsc ὁ@dgms ἡγεμών@ngmsc
20.21.01H καί@cc ἐπερωτάω@viaa3p αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc οἶδα@vixa1p ὅτι@cs ὀρθῶς@b λέγω@vipa2s καί@cc διδάσκω@vipa2s καί@cc οὐ@b λαμβάνω@vipa2s πρόσωπον@nansc ἀλλά@cc ἐπί@pg ἀλήθεια@ngfsc ὁ@dafs ὁδός@nafsc ὁ@dgms θεός@ngmsc διδάσκω@vipa2s
20.22.01H ἔξειμι@vipa3s ἐγώ@rpd-p Καῖσαρ@ndmsp φόρος@namsc δίδωμι@vnaa ἤ@cc οὐ@b;

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20.23.01H κατανοέω@vpaanms δέ@cc αὐτός@rpgmp ὁ@dafs πανουργία@nafsc λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans ἐγώ@rpa-s πειράζω@vipa2p;
20.24.01H ἐπιδείκνυμι@vdaa2p ἐγώ@rpd-s δηνάριον@nansc τίς@rqgms ἔχω@vipa3s εἰκών@nafsc καί@cc ἐπιγραφή@nafsc; ἀποκρίνομαι@vpapnmp δέ@cc λέγω@viaa3p Καῖσαρ@ngmsp
20.25.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀποδίδωμι@vdaa2p τοίνυν@cc ὁ@danp Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc
20.26.01H καί@cc οὐ@b ἰσχύω@viaa3p ἐπιλαμβάνω@vnam αὐτός@rpgms ῥῆμα@ngnsc ἐναντίον@pg ὁ@dgms λαός@ngmsc καί@cc θαυμάζω@vpaanmp ἐπί@pd ὁ@ddfs ἀπόκρισις@ndfsc αὐτός@rpgms σιγάω@viaa3p
20.27.01H προσέρχομαι@vpaanmp δέ@cc τὶς@rinmp ὁ@dgmp Σαδδουκαῖος@ngmpp (ὁ@dnmp ἀντιλέγω@vppanmp ἀνάστασις@nafsc μή@x εἰμί@vnpa) ἐπερωτάω@viaa3p αὐτός@rpams
20.28.01H λέγω@vppanmp διδάσκαλος@nvmsc Μωϋσῆς@nnmsp γράφω@viaa3s ἐγώ@rpd-p ἐάν@cs τὶς@rigms ἀδελφός@nnmsc ἀποθνῄσκω@vsaa3s ἔχω@vppanms γυνή@nafsc καί@cc οὗτος@rdnms ἄτεκνος@annmsn ἀποθνῄσκω@vsaa3s ἵνα@cs λαμβάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc αὐτός@rpgms ὁ@dafs γυνή@nafsc καί@cc ἐξανίστημι@vsaa3s σπέρμα@nansc ὁ@ddms ἀδελφός@ndmsc αὐτός@rpgms
20.29.01H ἑπτά@ac---n οὖν@cc ἀδελφός@nnmpc εἰμί@viia3p καί@cc ὁ@dnms πρῶτος@aonmsn λαμβάνω@vpaanms γυνή@nafsc ἀποθνῄσκω@viaa3s ἄτεκνος@annmsn
20.30.01H καί@cc λαμβάνω@viaa3s ὁ@dnms δεύτερος@aonmsn ὁ@dafs γυνή@nafsc καί@cc οὗτος@rdnms ἀποθνῄσκω@viaa3s ἄτεκνος@annmsn
20.31.01H καί@cc ὁ@dnms τρίτος@aonmsn λαμβάνω@viaa3s αὐτός@rpafs ὡσαύτως@b δέ@cc καί@b ὁ@dnmp ἑπτά@ac---n οὐ@b καταλείπω@viaa3p τέκνον@nanpc καί@cc ἀποθνῄσκω@viaa3p
20.32.01H ὕστερος@b δέ@cc πᾶς@aigmpn/aignpn ἀποθνῄσκω@viaa3s καί@cc ὁ@dnfs γυνή@nnfsc
20.33.01H ἐν@pd ὁ@ddfs οὖν@cc ἀνάστασις@ndfsc τίς@rqgms αὐτός@rpgmp γίνομαι@vipm3s γυνή@nnfsc; ὁ@dnmp γάρ@cc ἑπτά@ac---n ἔχω@viaa3p αὐτός@rpafs γυνή@nafsc
20.34.01H καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdmp ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms γαμέω@vipa3p καί@cc γαμίσκω@vixp3p
20.35.01H ὅς@rramp δέ@cc καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms τυγχάνω@vnaa (καί@cc) ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@b γαμέω@vipa3p οὔτε@b γαμίσκω@vixp3p
20.36.01H οὔτε@b γάρ@cc ἀποθνῄσκω@vnaa ἔτι@b δύναμαι@vipm3p ἰσάγγελος@annmpn γάρ@cc εἰμί@vipa3p καί@cc υἱός@nnmpc εἰμί@vipa3p θεός@ngmsc ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc εἰμί@vppanmp
20.39.01H ἀποκρίνομαι@vpapnmp δέ@cc τὶς@rinmp ὁ@dgmp γραμματεύς@ngmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s
20.40.01H οὐ@b ἔτι@b δέ@cc τολμάω@viia3p ἐπερωτάω@vnpa αὐτός@rpams οὐδείς@rians
20.41.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp πῶς@b λέγω@vipa3p ὁ@dams χριστός@namsp υἱός@namsc Δαυίδ@ngmsp εἰμί@vnpa;
20.42.01H καί@cc αὐτός@rtnms Δαυίδ@nnmsp λέγω@vipa3s ἐν@pd βίβλος@ndfsc ψαλμός@ngmpc λέγω@viaa3s ὁ@dnms κύριος@nnmsc ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s κάθημαι@vdpm2s ἐκ@pg δεξιός@angnpn ἐγώ@rpg-s
20.43.01H ἕως@cs ἄν@x τίθημι@vsaa1s ὁ@damp ἐχθρός@anampn σύ@rpg-s ὑποπόδιον@nansc ὁ@dgmp πούς@ngmpc σύ@rpg-s;
20.44.01H Δαυίδ@nnmsp οὖν@cc κύριος@namsc αὐτός@rpams καλέω@vipa3s καί@cc πῶς@b υἱός@nnmsc αὐτός@rpgms εἰμί@vipa3s;

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20.45.01H ἀκούω@vppagms δέ@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc λέγω@viaa3s ὁ@ddmp μαθητής@ndmpc αὐτός@rpgms
20.46.01H προσέχω@vdpa2p ἀπό@pg ὁ@dgmp γραμματεύς@ngmpc ὁ@dgmp 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
20.47.01H ὅς@rrnmp κατεσθίω@vipa3p ὁ@dafp οἰκία@nafpc ὁ@dgfp χήρα@ngfpc καί@cc πρόφασις@ndfsc μακρός@b/ananpn προσεύχομαι@vipm3p οὗτος@rdnmp λαμβάνω@vifm3p περισσός@ansc κρίμα@nansc
21.05.01H καί@cc τίς@rigmp λέγω@vppagmp περί@pg ὁ@dgns ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc καλός@andmpn καί@cc ἀνάθημα@ndnpc κοσμέω@vixp3s λέγω@viaa3s
21.06.01H οὗτος@rdanp ὅς@rranp θεωρέω@vipa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b ἀφίημι@vifp3s λίθος@nnmsc ἐπί@pd λίθος@ndmsc ὅς@rrnms οὐ@b καταλύω@vifp3s
21.07.01H ἐπερωτάω@viaa3p δέ@cc αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc πότε@b οὖν@cc οὗτος@rdnnp εἰμί@vifm3s; καί@cc τίς@rqnns ὁ@dnns σημεῖον@nnnsc ὅταν@cs μέλλω@vspa3s οὗτος@rdnnp γίνομαι@vnpm;
21.08.01H ὁ@dnms δέ@cc λέγω@viaa3s βλέπω@vdpa2p μή@x πλανάω@vsap2p πολύς@annmpn γάρ@cc ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s λέγω@vppanmp ὅτι@cs ἐγώ@rpn-s εἰμί@vipa1s καί@cc ὁ@dnms καιρός@nnmsc ἐγγίζω@vixa3s μή@x οὖν@cc πορεύομαι@vsap2p ὀπίσω@b αὐτός@rpgmp
21.09.01H ὅταν@cs δέ@cc ἀκούω@vsaa2p πόλεμος@nampc καί@cc ἀκαταστασία@nafpc μή@x πτοέω@vsap2p δεῖ@vipa3s γάρ@cc οὗτος@rdanp γίνομαι@vnam πρῶτος@b ἀλλά@cc οὐ@b εὐθέως@b ὁ@dnns τέλος@nnnsc
21.10.01H τότε@b λέγω@viia3s αὐτός@rpdmp ἐγείρω@vifp3s ἔθνος@nnnsc ἐπί@pa ἔθνος@nansc καί@cc βασιλεία@nnfsc ἐπί@pa βασιλεία@nafsc
21.11.01H σεισμός@nnmpc τέ@cc μέγας@annmpn κατά@pa τόπος@nampc καί@cc λιμός@nnfpc/nnmpc καί@cc λοιμός@nnmpc εἰμί@vifm3p φόβητρον@nnnpc τέ@cc καί@b σημεῖον@nnnpc ἀπό@pg οὐρανός@ngmsc μέγας@annnpn εἰμί@vifm3s
21.12.01H πρό@pg δέ@cc οὗτος@rdgnp ἅπας@aignpn ἐπιβάλλω@vifa3p ἐπί@pa σύ@rpa-p ὁ@dafp χείρ@nafpc αὐτός@rpgmp καί@cc διώκω@vifa3p παραδίδωμι@vppanmp εἰς@pa συναγωγή@nafpc καί@cc φυλακή@nafpc ἄγω@vpppamp ἐπί@pa βασιλεύς@nampc καί@cc ἡγεμών@nampc ἕνεκα@pg ὁ@dgns ὄνομα@ngnsc ἐγώ@rpg-s
21.13.01H ἀποβαίνω@vifm3s δέ@cc σύ@rpd-p εἰς@pa μαρτύριον@nansc
21.14.01H τίθημι@vdam2p οὖν@cc εἰς@pa ὁ@dafp καρδία@nafpc σύ@rpg-p μή@x προμελετάω@vnpa ἀπολογέομαι@vnap
21.15.01H ἐγώ@rpn-s γάρ@cc δίδωμι@vifa1s σύ@rpd-p στόμα@nansc καί@cc σοφία@nafsc ὅς@rrdfs οὐ@b δύναμαι@vifm3p ἀντιλέγω@vnaa οὐδέ@cc ἀνθίστημι@vnaa πᾶς@ainmpn ὁ@dnmp ἀντίκειμαι@vppmnmp σύ@rpd-p
21.16.01H παραδίδωμι@vifp2p δέ@cc καί@b ὑπό@pg γονεύς@ngmpc καί@cc ἀδελφός@ngmpc καί@cc συγγενής@angmpn καί@cc φίλος@angmpn καί@cc θανατόω@vifa3p ἐκ@pg σύ@rpg-p
21.17.01H καί@cc εἰμί@vifm2p μισέω@vpppnmp ὑπό@pg πᾶς@aigmpn διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s
21.19.01H ἐν@pd ὁ@ddfs ὑπομονή@ndfsc σύ@rpg-p κτάομαι@vdam2p ὁ@dafp ψυχή@nafpc σύ@rpg-p

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21.20.01H ὅταν@cs δέ@cc ὁράω@vsaa2p κυκλόω@vpppafs ὑπό@pg στρατόπεδον@ngnpc ὁ@dafs Ἰερουσαλήμ@nafsp τότε@b γινώσκω@vdaa2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs ἐρήμωσις@nnfsc αὐτός@rpgfs
21.23.01H οὐαί@i δέ@cc ὁ@ddfp ἐν@pd γαστήρ@ndfsc ἔχω@vppadfp καί@cc ὁ@ddfp θηλάζω@vppadfp ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc εἰμί@vifm3s γάρ@cc ἀνάγκη@nnfsc μέγας@annfsn ἐπί@pg ὁ@dgfs γῆ@ngfsc καί@cc ὀργή@nnfsc ἐν@pd ὁ@ddns λαός@ndmsc οὗτος@rddms
21.24.01H καί@cc πίπτω@vifm3p στόμα@ndnsc μάχαιρα@ngfsc καί@cc αἰχμαλωτίζω@vifp3p εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc καί@cc Ἰερουσαλήμ@nnfsp εἰμί@vifm3s πατέω@vpppnfs ὑπό@pg ἔθνος@ngnpc ἄχρι@pg πληρόω@vsap3p καιρός@nnmpc ἔθνος@ngnpc
21.25.01H καί@cc εἰμί@vifm3s σημεῖον@nnnpc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc ἐν@pd ἀπορία@ndfsc ἠχέω@vppagfs θάλασσα@ngfsc καί@cc σάλος@ngmsc
21.26.01H ἀποψύχω@vppagmp ἄνθρωπος@ngmpc ἀπό@pg φόβος@ngmsc καί@cc προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc ὁ@dnfp γάρ@cc δύναμις@nnfpc ὁ@dgmp οὐρανός@ngmpc σαλεύω@vifp3p
21.27.01H καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἐν@pd νεφέλη@ndfsc μετά@pg δύναμις@ngfsc πολύς@angfsn
21.28.01H ἄρχω@vppmgnp δέ@cc οὗτος@rdgnp γίνομαι@vnpm ἀνακύπτω@vdaa2p καί@cc ἐπαίρω@vdaa2p ὁ@dafp κεφαλή@nafpc σύ@rpg-p διότι@cs ἐγγίζω@vipa3s ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p
21.29.01H καί@cc λέγω@viaa3s παραβολή@nafsc αὐτός@rpdmp ὁράω@vdaa2p ὁ@dafs συκῆ@nafsc καί@cc πᾶς@aianpn ὁ@danp δένδρον@nanpc
21.30.01H ὅταν@cs προβάλλω@vsaa3p ἤδη@b βλέπω@vppanmp ἀπό@pg ἑαυτοῦ@rxgmp γινώσκω@vipa2p ὅτι@cs ἤδη@b ἐγγύς@b ὁ@dnns θέρος@nnnsc εἰμί@vipa3s
21.31.01H οὕτω@b καί@b σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp γίνομαι@vppmanp γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
21.32.01H ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐ@b μή@x παρέρχομαι@vsaa3s ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc ἕως@cs ἄν@x πᾶς@ainnpn γίνομαι@vsam3s
21.33.01H ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc παρέρχομαι@vifm3p ὁ@dnmp δέ@cc λόγος@nnmpc ἐγώ@rpg-s οὐ@b μή@x παρέρχομαι@vsaa3p
21.34.01H προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxdmp μήποτε@cs βαρυνω@vsap3p σύ@rpg-p ὁ@dnfp καρδία@nnfpc ἐν@pd κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc μέριμνα@ndfpc βιωτικός@andfpn καί@cc αἰφνίδιος@annfsn ἐπί@pa σύ@rpa-p ἐφίστημι@vsaa3s ὁ@dnfs ἡμέρα@nnfsc ἐκεῖνος@rdnfs
21.35.01H ὡς@cs παγίς@nnfsc γάρ@cc ἐπέρχομαι@vifm3s ἐπί@pa πᾶς@aiampn ὁ@damp κάθημαι@vppmamp ἐπί@pa πρόσωπον@nansc πᾶς@aigfsn ὁ@dgfs γῆ@ngfsc
21.36.01H ἀγρυπνέω@vdpa2p οὖν@cc ἐν@pd πᾶς@aidmsn καιρός@ndmsc δέομαι@vppmnmp ἵνα@cs καταξιόω@vdap2p ἐκφεύγω@vnaa οὗτος@rdanp πᾶς@aianpn ὁ@danp μέλλω@vppaanp γίνομαι@vnpm
21.37.01H εἰμί@viia3s δέ@cc ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ἱερόν@ndnsc διδάσκω@vppanms ὁ@dafp δέ@cc νύξ@nafpc ἐξέρχομαι@vppmnms αὐλίζομαι@viim3s εἰς@pa ὁ@dans ὄρος@nansc ὁ@dans καλέω@vpppams/vpppans ἐλαία@ngfpc
21.38.01H καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὀρθρίζω@viia3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns ἱερόν@ndnsc ἀκούω@vnpa αὐτός@rpgms
22.01.01H ἐγγίζω@viia3s δέ@cc ὁ@dnfs ἑορτή@nnfsc ὁ@dgnp ἄζυμος@angnpn ὁ@dnfs λέγω@vpppnfs πάσχα@nnnsc

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22.02.01H καί@cc ζητέω@viia3p ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc ὁ@dans πῶς@b ἀναιρέω@vsaa3p αὐτός@rpams φοβέω@viim3p γάρ@cc ὁ@dams λαός@namsc
22.03.01H ἀπέρχομαι@viaa3s δέ@cc Ἰούδας@namsp ὁ@dnms ἐπικαλέω@vpppnms Ἰσκαριώθ@namsp εἰμί@vppaams ἐκ@pg ὁ@dgms ἀριθμός@ngmsc ὁ@dgmp δώδεκα@ac---n
22.04.01H καί@cc συλλαλέω@viaa3s ὁ@ddmp ἀρχιερεύς@ndmpc καί@cc ὁ@ddmp στρατηγός@ndmpc ὁ@dans πῶς@b αὐτός@rpams παραδίδωμι@vsaa3s αὐτός@rpdmp
22.05.01H καί@cc χαίρω@viap3p καί@cc συντίθημι@viam3p αὐτός@rpdms ἀργύριον@nansc δίδωμι@vnaa
22.06.01H καί@cc ἐξομολογέω@viaa3s καί@cc ζητέω@viia3s εὐκαιρία@nafsc ὁ@dgns παραδίδωμι@vnaa αὐτός@rpams αὐτός@rpdmp ἄτερ@pg ὄχλος@ngmsc
22.07.01H ἔρχομαι@viaa3s δέ@cc ὁ@dnfs ἡμέρα@nnfsc ὁ@dgnp ἄζυμος@angnpn ἐν@pd ὅς@rrdfs δεῖ@viia3s θύω@vnpp ὁ@dans πάσχα@nansc
22.08.01H καί@cc ἀποστέλλω@viaa3s Πέτρος@namsp καί@cc Ἰωάννης@namsp λέγω@vpaanms πορεύομαι@vpapnmp ἑτοιμάζω@vdaa2p ἐγώ@rpd-p ὁ@dans πάσχα@nansc ἵνα@cs ἐσθίω@vsaa1p
22.09.01H ὁ@dnmp δέ@cc λέγω@viaa3p αὐτός@rpdms ποῦ@b θέλω@vipa2s ἑτοιμάζω@vsaa1p;
22.10.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἰδού@i εἰσέρχομαι@vpaagmp σύ@rpg-p εἰς@pa ὁ@dafs πόλις@nafsc συναντάω@vifa3s σύ@rpd-p ἄνθρωπος@nnmsc κεράμιον@nansc ὕδωρ@ngnsc βαστάζω@vppanms ἀκολουθέω@vdaa2p αὐτός@rpdms εἰς@pa ὁ@dafs οἰκία@nafsc ὅς@b εἰσπορεύομαι@vipm3s
22.11.01H καί@cc λέγω@vifa2p ὁ@ddms οἰκοδεσπότης@ndmsc ὁ@dgfs οἰκία@ngfsc λέγω@vipa3s σύ@rpd-s ὁ@dnms διδάσκαλος@nnmsc ποῦ@b εἰμί@vipa3s ὁ@dnns κατάλυμα@nnnsc ὅπου@cs ὁ@dans πάσχα@nansc μετά@pg ὁ@dgmp μαθητής@ngmpc ἐγώ@rpg-s ἐσθίω@vsaa1s;
22.12.01H καί+ἐκεῖνος@cc&adnmsn σύ@rpd-p δείκνυμι@vifa3s ἀνάγεον@nansc μέγας@anansn στρωννύω@vpxpans ἐκεῖ@b ἑτοιμάζω@vdaa2p
22.13.01H ἀπέρχομαι@vpaanmp δέ@cc εὑρίσκω@viaa3p καθώς@cs λέγω@vixa3s αὐτός@rpdmp καί@cc ἑτοιμάζω@viaa3p/cor ὁ@dans πάσχα@nansc
22.14.01H καί@cc ὅτε@cs γίνομαι@viam3s ὁ@dnfs ὥρα@nnfsc ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms
22.15.01H καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s οὗτος@rdans ὁ@dans πάσχα@nansc ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa
22.19.01H καί@cc λαμβάνω@vpaanms ἄρτος@namsc εὐχαριστέω@vpaanms κλάω@viaa3s καί@cc δίδωμι@viaa3s αὐτός@rpdmp λέγω@vppanms οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p δίδωμι@vpppnns οὗτος@rdans ποιέω@vdpa2p εἰς@pa ὁ@dafs ἐμός@asafsn ἀνάμνησις@nafsc
22.20.01H ὡσαύτως@b καί@cc ὁ@dans ποτήριον@nansc μετά@pa ὁ@dans δειπνέω@vnaa λέγω@vppanms οὗτος@rdnns ὁ@dnns ποτήριον@nnnsc ὁ@dnfs καινός@annfsn διαθήκη@nnfsc ἐν@pd ὁ@ddns αἷμα@ndnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p ἐκχέω@vpppnns
22.21.01H πλήν@cc ἰδού@i ὁ@dnfs χείρ@nnfsc ὁ@dgms παραδίδωμι@vppagms ἐγώ@rpa-s μετά@pg ἐγώ@rpgms ἐπί@pg ὁ@dgfs τράπεζα@ngfsc
22.22.01H καί@cc ὁ@dnms μέν@x υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc πορεύομαι@vipm3s κατά@pa ὁ@dans ὁρίζω@vpxpans πλήν@cc οὐαί@i ὁ@ddms ἄνθρωπος@ndmsc ἐκεῖνος@rddms διά@pg ὅς@rrgns παραδίδωμι@vipp3s
22.23.01H καί@cc αὐτός@rtnmp ἄρχω@viam3p συζητέω@vnpa πρός@pa ἑαυτοῦ@rxamp ὁ@dans τίς@rqnms ἄρα@x εἰμί@vopa3s ἐκ@pg αὐτός@rpgmp ὁ@dnms οὗτος@rdans μέλλω@vppanms πράσσω@vnpa

22.24.01H γίνομαι@viam3s δέ@cc καί@b φιλονεικία@nnfsc ἐν@pd αὐτός@rpdmp ὁ@dnns τίς@rqnms αὐτός@rpgmp δοκέω@vipa3s εἰμί@vnpa μέγας@annmsc
22.25.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὁ@dnmp βασιλεύς@nnmpc ὁ@dgnp ἔθνος@ngnpc κυριεύω@vipa3p αὐτός@rpgnp καί@cc ὁ@dnmp ἐξουσιάζω@vppanmp αὐτός@rpgnp εὐεργέτης@nnmpc καλέω@vipp3p
22.26.01H σύ@rpn-p δέ@cc οὐ@b οὕτω@b ἀλλά@cc ὁ@dnms μέγας@annmsc ἐν@pd σύ@rpd-p γίνομαι@vdam3s ὡς@cs ὁ@dnms νέος@annmsc καί@cc ὁ@dnms ἡγέομαι@vppmnms ὡς@cs ὁ@dnms διακονέω@vppanms
22.27.01H τίς@rqnms γάρ@cc μέγας@annmsc; ὁ@dnms ἀνάκειμαι@vppmnms ἤ@cc ὁ@dnms διακονέω@vppanms; οὐχί@b ὁ@dnms ἀνάκειμαι@vppmnms; ἐγώ@rpn-s δέ@cc εἰμί@vipa1s ἐν@pd μέσος@andnsn σύ@rpg-p ὡς@cs ὁ@dnms διακονέω@vppanms
22.28.01H σύ@rpn-p δέ@cc εἰμί@vipa2p ὁ@dnmp διαμένω@vpxanmp μετά@pg ἐγώ@rpgms ἐν@pd ὁ@ddmp πειρασμός@ndmpc ἐγώ@rpg-s
22.29.01H καί+ἐγώ@cc&rpn-s διατίθημι@vipm1s σύ@rpd-p καθώς@cs διατίθημι@viam3s ἐγώ@rpd-s ὁ@dnms πατήρ@nnmsc ἐγώ@rpg-s βασιλεία@nafsc
22.31.01H λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc Σίμων@nvmsp Σίμων@nvmsp ἰδού@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p ὁ@dgns σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc
22.32.01H ἐγώ@rpn-s δέ@cc δέομαι@viap1s περί@pg σύ@rpg-s ἵνα@cs μή@x ἐκλείπω@vspa3s 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
22.33.01H ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms κύριος@nvmsc μετά@pg σύ@rpg-s ἕτοιμος@annmsn εἰμί@vipa1s καί@cc/b εἰς@pa φυλακή@nafsc καί@cc εἰς@pa θάνατος@namsc πορεύομαι@vnpm
22.34.01H ὁ@dnms δέ@cc λέγω@viaa3s λέγω@vipa1s σύ@rpd-s Πέτρος@nvmsp οὐ@b μή@x φωνέω@vifa3s σήμερον@b ἀλέκτωρ@nnmsc πρίν@cs ἤ@cc τρίς@b ἀπαρνέομαι@vsam2s μή@x οἶδα@vnxa ἐγώ@rpa-s
22.39.01H καί@cc ἐξέρχομαι@vpaanms πορεύομαι@viap3s κατά@pa ὁ@dans ἔθος@nansc εἰς@pa ὁ@dans ὄρος@nansc ὁ@dgfp ἐλαία@ngfpc ἀκολουθέω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms
22.40.01H γίνομαι@vpamnms δέ@cc ἐπί@pg ὁ@dgms τόπος@ngmsc λέγω@viaa3s αὐτός@rpdmp προσεύχομαι@vdpm2p μή@x εἰσέρχομαι@vnaa εἰς@pa πειρασμός@namsc
22.41.01H καί@cc αὐτός@rtnms ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s
22.45.01H καί@cc ἀνίστημι@vpaanms ἀπό@pg ὁ@dgfs προσευχή@ngfsc ἔρχομαι@vpaanms πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms εὑρίσκω@viaa3s αὐτός@rpamp κοιμάομαι@vppmamp ἀπό@pg ὁ@dgfs λύπη@ngfsc
22.46.01H καί@cc λέγω@viaa3s αὐτός@rpdmp τίς@rqans καθεύδω@vipa2p; ἀνίστημι@vpaanmp προσεύχομαι@vdpm2p ἵνα@cs μή@x εἰσέρχομαι@vsaa2p εἰς@pa πειρασμός@namsc
22.47.01H ἔτι@b δέ@cc αὐτός@rpgms λαλέω@vppagms ἰδού@i ὄχλος@nnmsc καί@cc ὁ@dnms λέγω@vpppnms Ἰούδας@nnmsp εἷς@acnmsn ὁ@dgmp δώδεκα@ac---n προέρχομαι@viim3s αὐτός@rpgmp καί@cc ἐγγίζω@viaa3s ὁ@ddms Ἰησοῦς@ndmsp φιλέω@vnaa αὐτός@rpams
22.48.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms Ἰούδας@nvmsp φίλημα@ndnsc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vipa2s;
22.52.01H λέγω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa ὁ@damp παραγίνομαι@vpamamp ἐπί@pa αὐτός@rpams ἀρχιερεύς@nampc καί@cc στρατηγός@nampc ὁ@dgns ἱερόν@ngnsc καί@cc

πρεσβύτερος@anampc ὡς@cs ἐπί@pa λῃστής@namsc ἐξέρχομαι@vixa2p μετά@pg μάχαιρα@ngfpc καί@cc ξύλον@ngnpc;
22.53.01H κατά@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s μετά@pg σύ@rpg-p ἐν@pd ὁ@ddns ἱερόν@ndnsc οὐ@b ἐκτείνω@viaa2p ὁ@dafp χείρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὗτος@rdnfs σύ@rpg-p εἰμί@vipa3s ὁ@dnfs ὥρα@nnfsc καί@cc ὁ@dnfs ἐξουσία@nnfsc ὁ@dgns σκότος@ngnsc
22.54.01H συλλαμβάνω@vpaanmp δέ@cc αὐτός@rpams ἄγω@viaa3p καί@cc εἰσάγω@viaa3p αὐτός@rpams εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms ἀρχιερεύς@ngmsc ὁ@dnms δέ@cc Πέτρος@nnmsp ἀκολουθέω@viia3s μακρόθεν@b
22.55.01H ἅπτω@vpaagmp δέ@cc πῦρ@nansc ἐν@pd μέσος@andnsn ὁ@dgfs αὐλή@ngfsc καί@cc συγκαθίζω@vpaagmp αὐτός@rpgmp κάθημαι@viim3s ὁ@dnms Πέτρος@nnmsp ἐν@pd μέσος@andnsn αὐτός@rpgmp
22.56.01H ὁράω@vpaanfs δέ@cc αὐτός@rpams παιδίσκη@nnfsc τις@ainfsn κάθημαι@vppmams πρός@pa ὁ@dans φῶς@nansc καί@cc ἀτενίζω@vpaanfs αὐτός@rpdms λέγω@viaa3s καί@b οὗτος@rdnms σύν@pd αὐτός@rpdms εἰμί@viia3s
22.57.01H ὁ@dnms δέ@cc ἀρνέομαι@viam3s αὐτός@rpams λέγω@vppanms γυνή@nvfsc οὐ@b οἶδα@vixa1s αὐτός@rpams
22.58.01H καί@cc μετά@pa βραχύς@anansn ἕτερος@ainmsn ὁράω@vpaanms αὐτός@rpams φημί@viaa3s/viia3s καί@b σύ@rpn-s ἐκ@pg αὐτός@rpgmp εἰμί@vipa2s ὁ@dnms δέ@cc Πέτρος@nnmsp λέγω@viaa3s ἄνθρωπος@nvmsc οὐ@b εἰμί@vipa1s
22.59.01H καί@cc διΐστημι@vpaagfs ὡσεί@b ὥρα@ngfsc εἷς@acgfsn ἄλλος@ainmsn τις@ainmsn διϊσχυρίζομαι@viim3s λέγω@vppanms ἐπί@pg ἀλήθεια@ngfsc καί@cc οὗτος@rdnms μετά@pg αὐτός@rpgms εἰμί@viia3s καί@b γάρ@cc Γαλιλαῖος@annmsn εἰμί@vipa3s
22.60.01H λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἄνθρωπος@nvmsc οὐ@b οἶδα@vixa1s ὅς@rrans λέγω@vipa2s καί@cc παραχρῆμα@b ἔτι@b λαλέω@vppagms αὐτός@rpgms φωνέω@viaa3s ὁ@dnms ἀλέκτωρ@nnmsc
22.61.01H καί@cc στρέφω@vpapnms ὁ@dnms κύριος@nnmsc ἐμβλέπω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὑπομιμνήσκω@viap3s ὁ@dnms Πέτρος@nnmsp ὁ@dgms λόγος@ngmsc ὁ@dgms κύριος@ngmsc ὡς@cs λέγω@viaa3s αὐτός@rpdms ὅτι@cs πρίν@cs ἀλέκτωρ@namsc φωνέω@vnaa ἀπαρνέομαι@vifm2s ἐγώ@rpa-s τρίς@b
22.62.01H καί@cc ἐξέρχομαι@vpaanms ἔξω@b ὁ@dnms Πέτρος@nnmsp κλαίω@viaa3s πικρῶς@b
22.63.01H καί@cc ὁ@dnmp ἀνήρ@nnmpc ὁ@dnmp συνέχω@vppanmp ὁ@dams Ἰησοῦς@namsp ἐμπαίζω@viia3p αὐτός@rpdms δέρω@vppanmp
22.64.01H καί@cc περικαλύπτω@vpaanmp αὐτός@rpams τύπτω@viia3p αὐτός@rpgms ὁ@dans πρόσωπον@nansc καί@cc ἐπερωτάω@viia3p αὐτός@rpams λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s;
22.65.01H καί@cc ἕτερος@aianpn πολύς@ananpn βλασφημέω@vppanmp λέγω@viia3p εἰς@pa αὐτός@rpams
22.66.01H καί@cc ὡς@cs γίνομαι@viam3s ἡμέρα@nnfsc συνάγω@viap3s ὁ@dnns πρεσβυτέριον@nnnsc ὁ@dgms λαός@ngmsc ἀρχιερεύς@nnmpc τέ@cc καί@b γραμματεύς@nvmpc καί@cc ἀπάγω@viaa3p αὐτός@rpams εἰς@pa ὁ@dans συνέδριον@nansc αὐτός@rpgmp
22.67.01H λέγω@vppanmp εἰ@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp λέγω@vdaa2s ἐγώ@rpd-p λέγω@viaa3s δέ@cc αὐτός@rpdmp ἐάν@cs σύ@rpd-p λέγω@vsaa1s οὐ@b μή@x πιστεύω@vsaa2p
22.68.01H ἐάν@cs δέ@cc καί@b ἐρωτάω@vsaa1s οὐ@b μή@x ἀποκρίνομαι@vsap2p ἐγώ@rpd-s ἤ@cc ἀπολύω@vsaa2p

22.69.01H ἀπό@pg ὁ@dgns νῦν@b εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc
22.70.01H λέγω@viaa3p δέ@cc πᾶς@ainmpn σύ@rpn-s οὖν@cc εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc; ὁ@dnms δέ@cc πρός@pa αὐτός@rpamp φημί@viaa3s/viia3s σύ@rpn-p λέγω@vipa2p ὅτι@cs ἐγώ@rpn-s εἰμί@vipa1s
22.71.01H ὁ@dnmp δέ@cc λέγω@viaa3p τίς@rqans ἔτι@b χρεία@nafsc ἔχω@vipa1p μαρτυρία@ngfsc; αὐτός@rtnmp γάρ@cc ἀκούω@viaa1p ἀπό@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms
23.01.01H καί@cc ἀνίστημι@vpaanns ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc αὐτός@rpgmp ἄγω@viaa3p αὐτός@rpams ἐπί@pa ὁ@dams Πιλᾶτος@namsp
23.02.01H ἄρχω@viam3p δέ@cc κατηγορέω@vnpa αὐτός@rpgms λέγω@vppanmp οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc καί@cc κωλύω@vppaams Καῖσαρ@ndmsp φόρος@nampc δίδωμι@vnpa [] λέγω@vppaams ἑαυτοῦ@rxams Χριστός@namsp βασιλεύς@namsc εἰμί@vnpa
23.03.01H ὁ@dnms δέ@cc Πιλᾶτος@nnmsp ἐπερωτάω@viaa3s αὐτός@rpams λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms βασιλεύς@nnmsc (ὁ@dgmp Ἰουδαῖος@angmpn); ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms αὐτός@rpdms φημί@viaa3s/viia3s σύ@rpn-s λέγω@vipa2s
23.04.01H ὁ@dnms δέ@cc Πιλᾶτος@nnmsp λέγω@viaa3s πρός@pa ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ὄχλος@nampc οὐδείς@rians εὑρίσκω@vipa1s αἴτιος@anansn ἐν@pd ὁ@ddns ἄνθρωπος@ndmsc οὗτος@rddms
23.05.01H ὁ@dnmp δέ@cc ἐπισχύω@viia3p λέγω@vppanmp ὅτι@cs ἀνασείω@vipa3s ὁ@dams λαός@namsc διδάσκω@vppanms κατά@pg ὅλος@angfsn ὁ@dgfs Ἰουδαία@ngfsp ἄρχω@vpamnms ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ἕως@pg ὧδε@b
23.06.01H Πιλᾶτος@nnmsp δέ@cc ἀκούω@vpaanms Γαλιλαία@nafsp ἐπερωτάω@viaa3s εἰ@x ὁ@dnms ἄνθρωπος@nnmsc Γαλιλαῖος@annmsn εἰμί@vipa3s
23.07.01H καί@cc ἐπιγινώσκω@vpaanms ὅτι@cs ἐκ@pg ὁ@dgfs ἐξουσία@ngfsc Ἡρῴδης@ngmsp εἰμί@vipa3s ἀναπέμπω@viaa3s αὐτός@rpams πρός@pa Ἡρῴδης@namsp εἰμί@vppaams καί@b αὐτός@rpams ἐν@pd Ἱεροσόλυμα@ndnpp ἐν@pd οὗτος@rddfp ὁ@ddfp ἡμέρα@ndfpc
23.08.01H ὁ@dnms δέ@cc Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b εἰμί@viia3s γάρ@cc θέλω@vppanms ἐκ@pg ἱκανός@angmsn ὁράω@vnaa αὐτός@rpams διά@pa ὁ@dans ἀκούω@vnpa πολύς@ananpn περί@pg αὐτός@rpgms καί@cc ἐλπίζω@viia3s τὶς@aiansn σημεῖον@nansc ὁράω@vnaa ὑπό@pg αὐτός@rpgms γίνομαι@vppmans
23.09.01H ἐπερωτάω@viia3s δέ@cc αὐτός@rpams ἐν@pd λόγος@ndmpc ἱκανός@andmpn αὐτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αὐτός@rpdms
23.10.01H ἵστημι@viya3p δέ@cc ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc εὐτόνως@b κατηγορέω@vppanmp αὐτός@rpgms
23.11.01H ἐξουθενέω@vpaanms δέ@cc αὐτός@rpams ὁ@dnms Ἡρῴδης@nnmsp σύν@pd ὁ@ddnp στράτευμα@ndnpc αὐτός@rpgms καί@cc ἐμπαίζω@vpaanms περιβάλλω@vpaanms αὐτός@rpams ἐσθής@nafsc λαμπρός@anafsn ἀναπέμπω@viaa3s αὐτός@rpams ὁ@ddms Πιλᾶτος@ndmsp
23.12.01H γίνομαι@viam3p δέ@cc φίλος@annmpn ὁ@dnms τέ@cc Πιλᾶτος@nnmsp καί@cc ὁ@dnms Ἡρῴδης@nnmsp ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc μετά@pg ἀλλήλων@regmp προϋπάρχω@viia3p γάρ@cc ἐν@pd ἔχθρα@ndfsc εἰμί@vppanmp πρός@pa αὐτός@rpamp
23.13.01H Πιλᾶτος@nnmsp δέ@cc συγκαλέω@vpamnms ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ἄρχων@nampc καί@cc ὁ@dams λαός@namsc
23.14.01H λέγω@viaa3s πρός@pa αὐτός@rpamp προσφέρω@viaa2p ἐγώ@rpd-s ὁ@dams ἄνθρωπος@namsc οὗτος@rdams ὡς@cs ἀποστρέφω@vppaams ὁ@dams λαός@namsc καί@cc ἰδού@i

ἐγώ@rpn-s ἐνώπιον@pg σύ@rpg-p ἀνακρίνω@vpaanms οὐδείς@rians εὑρίσκω@viaa1s ἐν@pd ὁ@ddns ἄνθρωπος@ndmsc οὗτος@rddms αἴτιος@anansn ὅς@rrgnp κατηγορέω@vipa2p κατά@pg αὐτός@rpgms
23.15.01H ἀλλά@cc οὐδέ@b Ἡρῴδης@nnmsp ἀναπέμπω@viaa1s γάρ@cc σύ@rpa-p πρός@pa αὐτός@rpams καί@cc ἰδού@i οὐδείς@rinns ἄξιος@annnsn θάνατος@ngmsc εἰμί@vipa3s πράσσω@vpxpnns αὐτός@rpdms
23.16.01H παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s
23.17.01H ἀνάγκη@nafsc δέ@cc ἔχω@viia3s ἀπολύω@vnpa αὐτός@rpdmp κατά@pa ἑορτή@nafsc εἷς@acamsn
23.18.01H ἀνακράζω@viaa3p δέ@cc παμπληθεί@b λέγω@vppanmp αἴρω@vdpa2s οὗτος@rdams ἀπολύω@vdaa2s δέ@cc ἐγώ@rpd-p ὁ@dams Βαραββᾶς@namsp
23.19.01H ὅστις@rrnms εἰμί@viia3s διά@pa στάσις@nafsc τὶς@aiafsn γίνομαι@vpamafs ἐν@pd ὁ@ddfs πόλις@ndfsc καί@cc φόνος@namsc βάλλω@vpxpnms εἰς@pa φυλακή@nafsc
23.20.01H πάλιν@b οὖν@cc ὁ@dnms Πιλᾶτος@nnmsp προσφωνέω@viaa3s θέλω@vppanms ἀπολύω@vnaa ὁ@dams Ἰησοῦς@namsp
23.21.01H ὁ@dnmp δέ@cc ἐπιφωνέω@viia3p λέγω@vppanmp σταυρόω@vdaa2s σταυρόω@vdaa2s αὐτός@rpams
23.22.01H ὁ@dnms δέ@cc τρίτος@b/anansn λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans γάρ@cc κακός@anansn ποιέω@viaa3s οὗτος@rdnms; οὐδείς@rians αἴτιος@anansn θάνατος@ngmsc εὑρίσκω@viaa1s ἐν@pd αὐτός@rpdms παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s
23.23.01H ὁ@dnmp δέ@cc ἐπίκειμαι@viip3p φωνή@ndfpc μέγας@andfpn αἰτέω@vppmnmp αὐτός@rpams σταυρόω@vnap καί@cc κατισχύω@viia3p ὁ@dnfp φωνή@nnfpc αὐτός@rpgmp καί@cc ὁ@dgmp ἀρχιερεύς@ngmpc
23.24.01H ὁ@dnms δέ@cc Πιλᾶτος@nnmsp ἐπικρίνω@viaa3s γίνομαι@vnam ὁ@dans αἴτημα@nansc αὐτός@rpgmp
23.25.01H ἀπολύω@viaa3s δέ@cc αὐτός@rpdmp ὁ@dams διά@pa στάσις@nafsc καί@cc φόνος@namsc βάλλω@vpxpams εἰς@pa ὁ@dafs φυλακή@nafsc ὅς@rrams αἰτέω@viim3p ὁ@dams δέ@cc Ἰησοῦς@namsp παραδίδωμι@viaa3s ὁ@ddns θέλημα@ndnsc αὐτός@rpgmp
23.26.01H καί@cc ὡς@cs ἀπάγω@viaa3p αὐτός@rpams ἐπιλαμβάνω@vpamnmp Σίμων@ngmsp τὶς@aigmsn Κυρηναῖος@ngmsp ὁ@dgms ἔρχομαι@vppmgms ἀπό@pg ἀγρός@ngmsc ἐπιτίθημι@viaa3p αὐτός@rpdms ὁ@dams σταυρός@namsc φέρω@vnpa ὄπισθεν@pg ὁ@dgms Ἰησοῦς@ngmsp
23.27.01H ἀκολουθέω@viia3s δέ@cc αὐτός@rpdms πολύς@annnsn πλῆθος@nnnsc ὁ@dgms λαός@ngmsc καί@cc γυνή@ngfpc ὅς@rrnfp καί@cc κόπτω@viim3p καί@cc θρηνέω@viia3p αὐτός@rpams
23.28.01H στρέφω@vpapnms δέ@cc πρός@pa αὐτός@rpafp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s θυγάτηρ@nvfpc Ἰερουσαλήμ@ngfsp μή@x κλαίω@vdpa2p ἐπί@pa ἐγώ@rpa-s πλήν@cc ἐπί@pa ἑαυτοῦ@rxafp κλαίω@vdpa2p καί@cc ἐπί@pa ὁ@danp τέκνον@nanpc σύ@rpg-p
23.29.01H ὅτι@cs ἰδού@i ἔρχομαι@vipm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp λέγω@vifa3p μακάριος@annfpn ὁ@dnfp στεῖρα@nnfpc καί@cc κοιλία@nnfpc ὅς@rrnfp οὐ@b γεννάω@viaa3p καί@cc μαστός@nnmpc ὅς@rrnmp οὐ@b θηλάζω@viaa3p
23.30.01H τότε@b ἄρχω@vifm3p λέγω@vnpa ὁ@ddnp ὄρος@ndnpc πίπτω@vdaa2p ἐπί@pa ἐγώ@rpa-p καί@cc ὁ@ddmp βουνός@ndmpc καλύπτω@vdaa2p ἐγώ@rpa-p
23.31.01H ὅτι@cs εἰ@cs ἐν@pd ὁ@ddns ὑγρός@andnsn ξύλον@ndnsc οὗτος@rdanp ποιέω@vipa3p ἐν@pd ὁ@ddns ξηρός@andnsn τίς@rqnns γίνομαι@vsam3s;
23.32.01H ἄγω@viip3p δέ@cc καί@b ἕτερος@ainmpn δύο@acnmpn κακοῦργος@annmpn σύν@pd αὐτός@rpdms ἀναιρέω@vnap

23.33.01H καί@cc ὅτε@cs ἀπέρχομαι@viaa3p ἐπί@pa ὁ@dams τόπος@namsc ὁ@dams καλέω@vpppams/vpppans κρανίον@nansc ἐκεῖ@b σταυρόω@viaa3p αὐτός@rpams καί@cc ὁ@damp κακοῦργος@anampn ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἐκ@pg ἀριστερός@angnpn
23.34.01H ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viia3s πατήρ@nvmsc ἀφίημι@vdaa2s αὐτός@rpdmp οὐ@b γάρ@cc οἶδα@vixa3p τίς@rqans ποιέω@vipa3p []
23.35.01H καί@cc ἵστημι@viya3s ὁ@dnms λαός@nnmsc θεωρέω@vppanms ἐκμυκτηρίζω@viia3p δέ@cc καί@b ὁ@dnmp ἄρχων@nnmpc σύν@pd αὐτός@rpdmp λέγω@vppanmp ἄλλος@aiampn σώζω@viaa3s σώζω@vdaa3s ἑαυτοῦ@rxams εἰ@cs οὗτος@rdnms εἰμί@vipa3s ὁ@dnms Χριστός@nnmsp ὁ@dnms ὁ@dgms θεός@ngmsc ἐκλεκτός@annmsn
23.36.01H ἐμπαίζω@viia3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp στρατιώτης@nnmpc προσέρχομαι@vppmnmp καί@cc ὄξος@nansc προσφέρω@vppanmp αὐτός@rpdms
23.37.01H καί@cc λέγω@vppanmp εἰ@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms βασιλεύς@nnmsc ὁ@dgmp Ἰουδαῖος@angmpn σώζω@vdaa2s σεαυτοῦ@rxams
23.38.01H εἰμί@viia3s δέ@cc καί@b ἐπιγραφή@nnfsc γράφω@vpxpnfs ἐπί@pd αὐτός@rpdms γράμμα@ndnpc Ἑλληνικός@andnpn καί@cc Ῥωμαϊκός@andnpn καί@cc Ἑβραϊκός@andnpn οὗτος@rdnms εἰμί@vipa3s ὁ@dnms βασιλεύς@nnmsc ὁ@dgmp Ἰουδαῖος@angmpn
23.39.01H εἷς@acnmsn δέ@cc ὁ@dgmp κρεμάννυμι@vpapgmp κακοῦργος@angmpn βλασφημέω@viia3s αὐτός@rpams λέγω@vppanms εἰ@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp σώζω@vdaa2s σεαυτοῦ@rxams καί@cc ἐγώ@rpa-p
23.40.01H ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἕτερος@ainmsn ἐπιτιμάω@vdpa2s αὐτός@rpdms λέγω@vppanms οὐδέ@b φοβέω@vipm2s σύ@rpn-s ὁ@dams θεός@namsc ὅτι@cs ἐν@pd ὁ@ddns αὐτός@atdnsn κρίμα@ndnsc εἰμί@vipa2s;
23.41.01H καί@cc ἐγώ@rpn-p μέν@x δικαίως@b ἄξιος@ananpn γάρ@cc ὅς@rrgnp πράσσω@viaa1p ἀπολαμβάνω@vipa1p οὗτος@rdnms δέ@cc οὐδείς@rians ἄτοπος@anansn πράσσω@viaa3s
23.42.01H καί@cc λέγω@viia3s ὁ@ddms Ἰησοῦς@ndmsp μιμνήσκομαι@vdap2s ἐγώ@rpg-s κύριος@nvmsc ὅταν@cs ἔρχομαι@vsaa2s ἐν@pd ὁ@ddfs βασιλεία@ndfsc σύ@rpg-s
23.44.01H εἰμί@viia3s δέ@cc ὡσεί@b ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc γίνομαι@viam3s ἐπί@pa ὅλος@anafsn ὁ@dafs γῆ@nafsc ἕως@pg ὥρα@ngfsc ἔνατος@aogfsn
23.45.01H καί@cc σκοτίζω@viap3s ὁ@dnms ἥλιος@nnmsc καί@cc σχίζω@viap3s ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc μέσος@b/anansn
23.46.01H καί@cc φωνέω@vpaanms φωνή@ndfsc μέγας@andfsn ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πατήρ@nvmsc εἰς@pa χείρ@nafpc σύ@rpg-s παρατίθημι@vifm1s ὁ@dans πνεῦμα@nansc ἐγώ@rpg-s καί@cc οὗτος@rdanp λέγω@vpaanms ἐκπνέω@viaa3s
23.50.01H καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp βουλευτής@nnmsc ὑπάρχω@vppanms ἀνήρ@nnmsc ἀγαθός@annmsn καί@cc δίκαιος@annmsn
23.51.01H (οὗτος@rdnms οὐ@b εἰμί@viia3s συγκατατίθεμαι@vpxpnms ὁ@ddfs βουλή@ndfsc καί@cc ὁ@ddfs πρᾶξις@ndfsc αὐτός@rpgmp) ἀπό@pg Ἁριμαθαία@ngfsp πόλις@ngfsc ὁ@dgmp Ἰουδαῖος@angmpn ὅς@rrnms καί@cc προσδέχομαι@viim3s καί@cc αὐτός@rtnms ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
23.52.01H οὗτος@rdnms προσέρχομαι@vpaanms ὁ@ddms Πιλᾶτος@ndmsp αἰτέω@viam3s ὁ@dans σῶμα@nansc ὁ@dgms Ἰησοῦς@ngmsp
23.53.01H καί@cc καθαιρέω@vpaanms αὐτός@rpans ἐντυλίσσω@viaa3s αὐτός@rpans σινδών@ndfsc καί@cc τίθημι@viaa3s αὐτός@rpans ἐν@pd μνῆμα@ndnsc λαξευτός@andnsn ὅς@b οὐ@b εἰμί@viia3s οὐδέπω@b οὐδείς@rinms κεῖμαι@vpppnms

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23.54.01H καί@cc ἡμέρα@nnfsc εἰμί@viia3s παρασκευή@nnfsc καί@cc σάββατον@nnnsc ἐπιφώσκω@viia3s
23.55.01H κατακολουθέω@vpaanfp δέ@cc καί@b γυνή@nnfpc ὅστις@rrnfp εἰμί@viia3p συνέρχομαι@vpxanfp αὐτός@rpdms ἐκ@pg ὁ@dgfs Γαλιλαία@ngfsp θεάομαι@viam3p ὁ@dans μνημεῖον@nansc καί@cc ὡς@cs τίθημι@viap3s ὁ@dnns σῶμα@nnnsc αὐτός@rpgms
23.56.01H ὑποστρέφω@vpaanfp δέ@cc ἑτοιμάζω@viaa3p ἄρωμα@nanpc καί@cc μύρον@nanpc καί@cc ὁ@dans μέν@x σάββατον@nansc ἡσυχάζω@viaa3p κατά@pa ὁ@dafs ἐντολή@nafsc
24.01.01H ὁ@ddfs δέ@cc εἷς@acdfsn ὁ@dgnp σάββατον@ngnpc ὄρθρος@ngmsc βαθύς@angmsn ἔρχομαι@viaa3p ἐπί@pa ὁ@dans μνῆμα@nansc φέρω@vppanfp ὅς@rranp ἑτοιμάζω@viaa3p ἄρωμα@nanpc καί@cc τὶς@rinfp σύν@pd αὐτός@rpdfp
24.02.01H εὑρίσκω@viaa3p δέ@cc ὁ@dams λίθος@namsc ἀποκυλίω@vpxpams ἀπό@pg ὁ@dgns μνημεῖον@ngnsc
24.03.01H καί@cc εἰσέρχομαι@vpaanfp οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc ὁ@dgms κύριος@ngmsc Ἰησοῦς@ngmsp
24.04.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns διαπορέω@vnpm? αὐτός@rpafp περί@pg οὗτος@rdgns καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc ἐφίστημι@viaa3p αὐτός@rpdfp ἐν@pd ἐσθής@ndfpc ἀστράπτω@vppadfp
24.05.01H ἔμφοβος@angfpn δέ@cc γίνομαι@vpamgfp αὐτός@rpgfp καί@cc κλίνω@vppagfp ὁ@dans πρόσωπον@nansc εἰς@pa ὁ@dafs γῆ@nafsc λέγω@viaa3p πρός@pa αὐτός@rpafp τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn;
24.06.01H οὐ@b εἰμί@vipa3s ὧδε@b ἀλλά@cc ἐγείρω@viap3s μιμνήσκομαι@vdap2p ὡς@cs λαλέω@viaa3s σύ@rpd-p ἔτι@b εἰμί@vppanms ἐν@pd ὁ@ddfs Γαλιλαία@ndfsp
24.07.01H λέγω@vppanms ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vnap εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc ἁμαρτωλός@angmpn καί@cc σταυρόω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἀνίστημι@vnaa
24.08.01H καί@cc μιμνήσκομαι@viap3p ὁ@dgnp ῥῆμα@ngnpc αὐτός@rpgms
24.09.01H καί@cc ὑποστρέφω@vpaanfp ἀπό@pg ὁ@dgns μνημεῖον@ngnsc ἀπαγγέλλω@viaa3p οὗτος@rdanp πᾶς@aianpn ὁ@ddmp ἕνδεκα@ac---n καί@cc πᾶς@aidmpn ὁ@ddmp λοιπός@andmpn
24.10.01H εἰμί@viia3p δέ@cc ὁ@dnfs Μαγδαληνή@nnfsp Μαρία@nnfsp καί@cc Ἰωάννα@nnfsp καί@cc Μαρία@nnfsp Ἰάκωβος@ngmsp καί@cc ὁ@dnfp λοιπός@annfpn σύν@pd αὐτός@rpdfp ὅς@rrnfp λέγω@viia3p πρός@pa ὁ@damp ἀπόστολος@nampc οὗτος@rdanp
24.11.01H καί@cc φαίνω@viap3p ἐνώπιον@pg αὐτός@rpgmp ὡσεί@b λῆρος@nnmsc ὁ@dnnp ῥῆμα@nnnpc αὐτός@rpgmp καί@cc ἀπιστέω@viia3p αὐτός@rpdfp
24.12.01H ὁ@dnms δέ@cc Πέτρος@nnmsp ἀνίστημι@vpaanms τρέχω@viaa3s ἐπί@pa ὁ@dans μνημεῖον@nansc καί@cc παρακύπτω@vpaanms βλέπω@vipa3s ὁ@danp ὀθόνιον@nanpc κεῖμαι@vpppanp μόνος@ananpn καί@cc ἀπέρχομαι@viaa3s πρός@pa ἑαυτοῦ@rxams θαυμάζω@vppanms ὁ@dans γίνομαι@vpxaans
24.13.01H καί@cc ἰδού@i δύο@acnmpn ἐκ@pg αὐτός@rpgmp εἰμί@viia3p πορεύομαι@vppmnmp ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc εἰς@pa κώμη@nafsc ἀπέχω@vppaafs στάδιος@nampc ἑξήκοντα@ac---n ἀπό@pg Ἰερουσαλήμ@ngfsp ὅς@rrdfs ὄνομα@nnnsc Ἐμμαοῦς@nnfsp
24.14.01H καί@cc αὐτός@rtnmp ὁμιλέω@viia3p πρός@pa ἀλλήλων@reamp περί@pg πᾶς@aigmpn ὁ@dgnp συμβαίνω@vpxagnp οὗτος@rdgnp
24.15.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὁμιλέω@vnpa αὐτός@rpamp καί@cc συζητέω@vnpa καί@cc αὐτός@rtnms ὁ@dnms Ἰησοῦς@nnmsp ἐγγίζω@vpaanms συμπορεύομαι@viim3s αὐτός@rpdmp

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24.16.01H ὁ@dnmp δέ@cc ὀφθαλμός@nnmpc αὐτός@rpgmp κρατέω@viip3p ὁ@dgns μή@x ἐπιγινώσκω@vnaa αὐτός@rpams
24.17.01H λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp τίς@rqnmp/aqnmpn ὁ@dnmp λόγος@nnmpc οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρός@pa ἀλλήλων@reamp περιπατέω@vppanmp; καί@cc εἰμί@vipa2p σκυθρωπός@annmpn;
24.18.01H ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms εἷς@acnmsn ὅς@rrdms ὄνομα@ndnsc Κλεοπᾶς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams σύ@rpn-s μόνος@annmsn παροικέω@vipa2s ἐν@pd Ἰερουσαλήμ@ndfsp καί@cc οὐ@b γινώσκω@viaa2s ὁ@danp γίνομαι@vpamanp ἐν@pd αὐτός@rpdfs ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp;
24.19.01H 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 ἀνήρ@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
24.20.01H ὅπως@cs τέ@cc παραδίδωμι@viaa3p αὐτός@rpams ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρόω@viaa3p αὐτός@rpams
24.21.01H ἐγώ@rpn-p δέ@cc ἐλπίζω@viia1p ὅτι@cs αὐτός@rpnms εἰμί@vipa3s ὁ@dnms μέλλω@vppanms λυτρόω@vnpm ὁ@dams Ἰσραήλ@namsp ἀλλά@cc γέ@x σύν@pd πᾶς@aidnpn οὗτος@rddnp τρίτος@aoafsn οὗτος@rdafs ἡμέρα@nafsc ἄγω@vipa3s σήμερον@b ἀπό@pg ὅς@rrgns οὗτος@rdnnp γίνομαι@viam3s
24.22.01H ἀλλά@cc καί@b γυνή@nnfpc τὶς@ainfpn ἐκ@pg ἐγώ@rpg-p ἐξίστημι@viaa3p ἐγώ@rpa-p γίνομαι@vpamnfp ὀρθρινός@annfpn ἐπί@pa ὁ@dans μνημεῖον@nansc
24.23.01H καί@cc μή@x εὑρίσκω@vpaanfp ὁ@dans σῶμα@nansc αὐτός@rpgms ἔρχομαι@viaa3p λέγω@vppanfp καί@b ὀπτασία@nafsc ἄγγελος@ngmpc ὁράω@vnxa ὅς@rrnmp λέγω@vipa3p αὐτός@rpams ζάω@vnpa
24.24.01H καί@cc ἀπέρχομαι@viaa3p τὶς@rinmp ὁ@dgmp σύν@pd ἐγώ@rpd-p ἐπί@pa ὁ@dans μνημεῖον@nansc καί@cc εὑρίσκω@viaa3p οὕτω@b καθώς@cs καί@b ὁ@dnfp γυνή@nnfpc λέγω@viaa3p αὐτός@rpams δέ@cc οὐ@b ὁράω@viaa3p
24.25.01H καί@cc αὐτός@rtnms λέγω@viaa3s πρός@pa αὐτός@rpamp ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@ddfs καρδία@ndfsc ὁ@dgns πιστεύω@vnpa ἐπί@pd πᾶς@aidnpn ὅς@rrdnp λαλέω@viaa3p [] σύ@rpd-p
24.26.01H οὐχί@b οὗτος@rdanp δεῖ@viia3s πάσχω@vnaa ὁ@dams Χριστός@namsp καί@cc εἰσέρχομαι@vnaa εἰς@pa ὁ@dafs δόξα@nafsc αὐτός@rpgms;
24.28.01H καί@cc ἐγγίζω@viaa3p εἰς@pa ὁ@dafs κώμη@nafsc ὅς@b πορεύομαι@viim3p καί@cc αὐτός@rtnms προσποιέω@viim3s πόρρω@b πορεύομαι@vnpm
24.29.01H καί@cc παραβιάζομαι@viam3p αὐτός@rpams λέγω@vppanmp μένω@vdaa2s μετά@pg ἐγώ@rpg-p ὅτι@cs πρός@pa ἑσπέρα@nafsc εἰμί@vipa3s καί@cc κλίνω@vixa3s ὁ@dnfs ἡμέρα@nnfsc καί@cc εἰσέρχομαι@viaa3s ὁ@dgns μένω@vnaa σύν@pd αὐτός@rpdmp
24.30.01H καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns κατακλίνω@vnap αὐτός@rpams μετά@pg αὐτός@rpgmp λαμβάνω@vpaanms ὁ@dams ἄρτος@namsc εὐλογέω@viaa3s καί@cc κλάω@vpaanms ἐπιδίδωμι@viia3s αὐτός@rpdmp
24.31.01H αὐτός@rpgmp δέ@cc διανοίγω@viap3p ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ἐπιγινώσκω@viaa3p αὐτός@rpams καί@cc αὐτός@rtnms ἄφαντος@annmsn γίνομαι@viam3s ἀπό@pg αὐτός@rpgmp

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24.32.01H καί@cc λέγω@viaa3p πρός@pa ἀλλήλων@reamp οὐχί@b ὁ@dnfs καρδία@nnfsc ἐγώ@rpg-p καίω@vpppnfs εἰμί@viia3s ἐν@pd ἐγώ@rpd-p ὡς@cs λαλέω@viia3s ἐγώ@rpd-p ἐν@pd ὁ@ddfs ὁδός@ndfsc;
24.33.01H καί@cc ἀνίστημι@vpaanmp αὐτός@rtdfs ὁ@ddfs ὥρα@ndfsc ὑποστρέφω@viaa3p εἰς@pa Ἰερουσαλήμ@nafsp καί@cc εὑρίσκω@viaa3p συναθροίζω@vpxpamp ὁ@damp ἕνδεκα@ac---n καί@cc ὁ@damp σύν@pd αὐτός@rpdmp
24.34.01H λέγω@vppaamp ὅτι@cs ἐγείρω@viap3s ὁ@dnms κύριος@nnmsc ὄντως@b καί@cc ὁράω@viap3s Σίμων@ndmsp
24.35.01H καί@cc αὐτός@rtnmp ἐξηγέομαι@viim3p ὁ@danp ἐν@pd ὁ@ddfs ὁδός@ndfsc καί@cc ὡς@cs γινώσκω@viap3s αὐτός@rpdmp ἐν@pd ὁ@ddfs κλάσις@ndfsc ὁ@dgms ἄρτος@ngmsc
24.36.01H οὗτος@rdanp δέ@cc αὐτός@rpgmp λαλέω@vppagmp αὐτός@rtnms ὁ@dnms Ἰησοῦς@nnmsp ἵστημι@viaa3s ἐν@pd μέσος@andnsn αὐτός@rpgmp καί@cc λέγω@vipa3s αὐτός@rpdmp εἰρήνη@nnfsc σύ@rpd-p
24.37.01H πτοέω@vpapnmp δέ@cc καί@b ἔμφοβος@annmpn γίνομαι@vpamnmp δοκέω@viia3p φάντασμα@nansc θεωρέω@vnpa
24.38.01H καί@cc λέγω@viaa3s αὐτός@rpdmp τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p καί@cc διά+τίς@rqans&pa διαλογισμός@nnmpc ἀναβαίνω@vipa3p ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p;
24.39.01H ὁράω@vdaa2p ὁ@dafp χείρ@nafpc ἐγώ@rpg-s καί@cc ὁ@damp πούς@nampc ἐγώ@rpg-s ὅτι@cs αὐτός@rtnms ἐγώ@rpn-s εἰμί@vipa1s ὅτι@cs πνεῦμα@nnnsc (σάρξ@nafsc καί@cc) ὀστέον@nanpc οὐ@b ἔχω@vipa3s καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p ἔχω@vppaams
24.40.01H καί@cc οὗτος@rdans λέγω@vpaanms ἐπιδείκνυμι@viaa3s αὐτός@rpdmp ὁ@dafp χείρ@nafpc καί@cc ὁ@damp πούς@nampc
24.41.01H ἔτι@b δέ@cc ἀπιστέω@vppagmp αὐτός@rpgmp ἀπό@pg ὁ@dgfs χαρά@ngfsc καί@cc θαυμάζω@vppagmp λέγω@viaa3s αὐτός@rpdmp ἔχω@vipa2p τὶς@rians βρώσιμος@anansn ἐνθάδε@b;
24.42.01H ὁ@dnmp δέ@cc ἐπιδίδωμι@viaa3p αὐτός@rpdms ἰχθύς@ngmsc ὀπτός@angmsn μέρος@nansc καί@cc ἀπό@pg μελίττιον@ngnsc κηρίον@ngnsc
24.43.01H καί@cc λαμβάνω@vpaanms ἐνώπιον@pg αὐτός@rpgmp ἐσθίω@viaa3s
24.44.01H λέγω@viaa3s δέ@cc αὐτός@rpamp οὗτος@rdnmp ὁ@dnmp λόγος@nnmpc ὅς@rramp λαλέω@viaa1s πρός@pa σύ@rpa-p ἔτι@b εἰμί@vppanms σύν@pd σύ@rpd-p
24.46.01H ὅτι@cs οὕτω@b δεῖ@viia3s πάσχω@vnaa ὁ@dams Χριστός@namsp καί@cc ἀνίστημι@vnaa ἐκ@pg νεκρός@angmpn ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc
24.47.01H καί@cc κηρύσσω@vnap ἐπί@pd ὁ@ddns ὄνομα@ndnsc αὐτός@rpgms μετάνοια@nafsc καί@cc ἄφεσις@nafsc ἁμαρτία@ngfpc εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc

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Zahn's 1892 Reconstruction of GMarc: Normalized Greek Text[823]

03.01a.02Z ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος ἐπι τῶν χρόνων (Ποντίου) Πιλάτου
04.31.02Z κατῆλθεν ὁ Ἰησοῦς εἰς Καφαρναούμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων () ἐν τῇ συναγωγῇ
04.32.02Z [καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ]
04.33.02Z [καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ]
04.34.02Z [τί ἡμῖν καὶ σοί Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ]
04.35.02Z [καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν]
04.16.02Z καὶ ἦλθεν εἰς Ναζαρὲθ καὶ εἰσῆλθεν (κατὰ τὸ εἰωθὸς αὐτῷ) ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν
04.23a.02Z [καὶ εἶπεν πρὸς αὐτούς πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην ἰατρέ θεράπευσον σεαυτόν]
04.28.02Z [καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα]
04.29.02Z [καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν]
04.30.02Z [αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο]
04.40.02Z [δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς]
04.41.02Z [ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν]
04.42.02Z [γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν]
04.43.02Z [ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι ἐπὶ τοῦτο ἀπεστάλην]
05.01.02Z [ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ]
05.02.02Z [καὶ ἴδεν δύο πλοιάρια ἑστῶτα παρὰ τὴν λίμνην οἱ δὲ ἁλεεῖς ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα]
05.03.02Z [ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν Σίμωνος ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους]
05.04.02Z [ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν]
05.05.02Z [καὶ ἀποκριθεὶς Σίμων εἶπεν ἐπιστάτα δι᾽ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα]
05.06.02Z [καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ διερρήσσετο δὲ τὰ δίκτυα αὐτῶν]

[823] The following corrections were made in v2.07: on 2.2:458, there is an apparent typo where GMarc 4.47 (which does not exist) is put in parentheses, when Z probably intended to indicate 4.44 as unattested, thus leading us to omit 4.44 from the dataset; Z also only indicated 5.36ff for the patchwork (pun intended) of content in GMarc 5.36–38, which is now broken out more precisely; 6.18 was also deleted. v2.12 included a thorough quality control pass, application of new normalization standards, added identifiers for half verses, and numerous corrections to words and diacritics. v2.14 reflects a final quality control pass, the insertion of a verse number for 6.18, the shifting of 9 words from 7.18 to 7.19, the correction of 8.42 to 8.42b, the emendation of incorrect wording for 21.31, and the shifting of 8 words from 22.66 to 22.67.

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05.07.02Z [καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἦλθαν καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά]
05.08.02Z [ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων ἔξελθε ἀπ᾽ ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε]
05.09.02Z [θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον]
05.10.02Z [ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν]
05.11.02Z [καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ]
05.12.02Z [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]
05.13.02Z [καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ᾽ αὐτοῦ]
05.14.02Z [καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ] προσένεγκε () () ὃ προσέταξε Μωϋσῆς ἵνα ᾖ () μαρτύριον τοῦτο ὑμῖν
05.18.02Z [καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ]
05.19.02Z [καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ]
05.20.02Z [καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν ἄνθρωπε ἀφέωνταί σοι αἱ ἁμαρτίαι σου]
05.21.02Z [καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;]
05.22.02Z [ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;]
05.23.02Z [τί ἐστιν εὐκοπώτερον εἰπεῖν ἀφέωνταί σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν ἔγειρε καὶ περιπάτει;]
05.24.02Z ἵνα δὲ [εἰδῆτε ὅτι] ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς [εἶπεν τῷ παραλελυμένῳ σοὶ λέγω] ἔγειρε καὶ ἆρον τὸν κράβαττόν σου [πορεύου εἰς τὸν οἶκόν σου]
05.27.02Z [καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι]
05.31.02Z [καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες]
05.33.02Z [οἱ δὲ εἶπαν πρὸς αὐτόν οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν]
05.34.02Z μὴ [] δύνανται οἱ υἱοὶ τοῦ νυμφῶνος [ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν ποιῆσαι] νηστεῦσαι []
05.35.02Z [ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις]
05.36a.02Z ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς
05.37.02Z οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς
05.38.02Z (ἀλλὰ) βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται
05.36b.02Z (καὶ) οὐδεὶς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μήγε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται
06.01.02Z [ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων] οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν [καὶ ἔτιλλον τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσίν]
06.02.02Z [τινὲς δὲ τῶν Φαρισαίων εἶπον τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν;]
06.03.02Z [καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ὄντες]

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06.04.02Z [ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ᾽ αὐτοῦ οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;]
06.05.02Z [καὶ ἔλεγεν αὐτοῖς ὅτι] κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
06.06.02Z [ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρα]
06.07.02Z [παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορεῖν αὐτου]
06.08.02Z [αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα ἔγειρε καὶ στῆθι εἰς τὸ μέσον καὶ ἀναστὰς ἔστη]
06.09.02Z [εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς ἐπερωτῶ ὑμᾶς] εἰ ἔξεστιν τῷ σαββάτῳ [] ἀγαθοποιῆσαι ἢ [] μή ψυχὴν σῶσαι ἢ ἀπολέσαι
06.10.02Z [καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ ἔκτεινον τὴν χεῖρά σου ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ]
06.11.02Z [αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ]
06.12.02Z [ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ]
06.13.02Z [καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν]
06.14.02Z [Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον]
06.15.02Z [καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτήν]
06.16.02Z [καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ ὃς ἐγένετο προδότης]
06.17.02Z καὶ καταβὰς ἐν αὐτοῖς [ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος
06.18.02Z οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν]
06.19a.02Z καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ
06.20.02Z μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστιν ἡ βασιλεία (τοῦ θεοῦ) []
06.21.02Z μακάριοι οἱ πεινῶντες ὅτι (αὐτοὶ) χορτασθήσονται μακάριοι οἱ κλαίοντες ὅτι γελάσουσιν []
06.22.02Z μακάριοι ἔσεσθε ὅταν μισήσωσιν [] ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσωσιν [] καὶ ἐκβάλωσιν [] τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου
06.23b.02Z κατὰ ταῦτα [] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν
06.24.02Z [πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν]
06.25.02Z [οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν ὅτι πεινάσετε οὐαί οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε]
06.26.02Z οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς οἱ ἄνθρωποι κατὰ ταῦτα ἐποίουν καὶ τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν
06.27.02Z [ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς]
06.28.02Z [εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς]
06.29.02Z [τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ] ἀπὸ τοῦ αἴροντός σου τὸν χιτῶνα καὶ τὸ ἱμάτιον μὴ κωλύσῃς
06.30a.02Z [παντὶ αἰτοῦντί σε δίδου]
06.31.02Z καὶ καθὼς θέλετε ὑμῖν γίνεσθαι παρὰ [] τῶν ἀνθρώπων οὕτω καὶ ὑμεῖς ποιεῖτε αὗτοις
06.34a.02Z [καὶ ἐὰν δανίσητε παρ᾽ ὧν ἐλπίζετε λαβεῖν ποία ὑμῖν χάρις ἐστίν;]
06.35.02Z [πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς] καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς [χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς]
06.36.02Z [γίνεσθε οἰκτίρμονες] καθὼς ὁ πατὴρ () ᾤκτειρεν ὑμᾶς
06.37.02Z μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε

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06.38.02Z δίδοτε [καὶ δοθήσεται ὑμῖν μέτρον καλὸν] πεπιεσμένον καὶ ὑπερεκχυννόμενον [δώσουσιν εἰς τὸν κόλπον ὑμῶν] ᾧ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν
06.39.02Z [εἶπεν δὲ καὶ παραβολὴν αὐτοῖς μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;]
06.40.02Z [οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ]
06.41.02Z [τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;]
06.42.02Z [πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου ἀδελφέ ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν]
06.43.02Z [οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν]
06.44.02Z [ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν]
06.45.02Z [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]
06.46.02Z τί (δέ με) καλεῖς κύριε κύριε καὶ οὐ ποιεῖς ἅ λέγω
07.01.02Z [ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καφαρναούμ]
07.02.02Z [ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν ὃς ἦν αὐτῷ ἔντιμος]
07.03.02Z [ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ]
07.04.02Z [οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἠρώτων αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο]
07.05.02Z [ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν]
07.06.02Z [ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων κύριε μὴ σκύλλου οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς]
07.07.02Z [διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήτω ὁ παῖς μου]
07.08.02Z [καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ]
07.09.02Z [ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν] λέγω δὲ ὑμῖν τοιαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον
07.10.02Z [καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα]
07.11.02Z [καὶ ἐγένετο ἐν τῇ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς]
07.12.02Z [ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ]
07.13.02Z [καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτὴν καὶ εἶπεν αὐτῇ μὴ κλαῖε]
07.14.02Z [καὶ προσελθὼν ἥψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπεν νεανίσκε σοὶ λέγω ἐγέρθητι]
07.15.02Z [καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ]
07.16.02Z [ἔλαβεν δὲ φόβος ἅπαντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ]
07.17.02Z [καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ]
07.18.02Z [καὶ ἀπήγγειλαν Ἰωάννει οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης]
07.19.02Z [ἔπεμψεν πρὸς τὸν κύριον λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;]

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07.20.02Z [παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;]
07.21.02Z [ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν]
07.22.02Z [καὶ ἀποκριθεὶς εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε Ἰωάννει ἃ εἴδετε καὶ ἠκούσατε ὅτι τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται]
07.23.02Z καὶ λέγετε (αὐτῷ) ὅτι μακάριός [ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί]
07.24.02Z [ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;]
07.25.02Z [ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν]
07.26.02Z [ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί λέγω ὑμῖν καὶ περισσότερον προφήτου]
07.27.02Z αὐτός ἐστιν [περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου]
07.28.02Z [λέγω ὑμῖν μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδείς ἐστιν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν]
07.36.02Z [ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη]
07.37.02Z [καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου]
07.38.02Z [καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ]
07.39.02Z [ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστιν]
07.40.02Z [καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ διδάσκαλε εἰπέ φησίν]
07.41.02Z [δύο χρεοφειλέται ἦσαν δανιστῇ τινι ὁ εἷς ὤφειλεν δηνάρια πεντακόσια ὁ δὲ ἕτερος πεντήκοντα]
07.42.02Z [μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;]
07.43.02Z [ἀποκριθεὶς Σίμων εἶπεν ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ ὀρθῶς ἔκρινας]
07.44.02Z [καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν]
07.45.02Z [φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ᾽ ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας]
07.46.02Z [ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν μου τοὺς πόδας]
07.47.02Z [οὗ χάριν λέγω σοι ἀφέωνται αὐτῆς αἱ ἁμαρτίαι αἱ πολλαί ὅτι ἠγάπησεν πολύ ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ]
07.48.02Z [εἶπεν δὲ αὐτῇ ἀφέωνταί σου αἱ ἁμαρτίαι]
07.49.02Z [καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;]
07.50.02Z [εἶπεν δὲ πρὸς τὴν γυναῖκα ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην]
08.01.02Z [καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ]
08.02.02Z [καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνή ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει]
08.03.02Z [καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς]

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08.04.02Z [συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς]
08.05.02Z [ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό]
08.06.02Z [καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα]
08.07.02Z [καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό]
08.08.02Z [καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα ταῦτα λέγων ἐφώνει] ὁ ἔχων ὦτα ἀκουέτω
08.09.02Z [ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή]
08.10.02Z [ὁ δὲ εἶπεν ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν]
08.11.02Z [ἔστιν δὲ αὕτη ἡ παραβολή ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ]
08.12.02Z [οἱ δὲ παρὰ τὴν ὁδόν εἰσίν οἱ ἀκούσαντες εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν]
08.13.02Z [οἱ δὲ ἐπὶ τὴν πέτραν οἵ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται]
08.14.02Z [τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσίν οἱ ἀκούσαντες καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν]
08.15.02Z [τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσίν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ]
08.16.02Z [οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ᾽ ἐπὶ λυχνίας τίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς]
08.17.02Z [οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ]
08.18.02Z βλέπετε (οὖν) πῶς ἀκούετε καί (μὴ) [] ἀκούετε ὃς γὰρ ἂν ἔχῃ [δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ]
08.20.02Z [ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες]
08.21.02Z [ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς] τίς μου ἡ [] μήτηρ καὶ τίνες μου οἱ [] ἀδελφοί εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες ()
08.22.02Z [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]
08.23a.02Z [πλεόντων δὲ αὐτῶν ἀφύπνωσεν]
08.24b.02Z ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ
08.25.02Z [εἶπεν δὲ αὐτοῖς ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους] τίς (δὲ) [] οὗτός ἐστιν ὃς καὶ τοῖς ἀνέμοις [ἐπιτάσσει καὶ τῷ ὕδατι καὶ ὑπακούουσιν αὐτῷ]
08.26.02Z [καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας]
08.27.02Z [ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμασιν]
08.28.02Z [ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν τί ἐμοὶ καὶ σοί Ἰησοῦ υἱὲ τοῦ θεοῦ; δέομαί σου μή με βασανίσῃς]
08.29.02Z [παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους]
08.30.02Z [ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν λεγιών ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν]
08.31.02Z [καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν]

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08.32.02Z [ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν καὶ ἐπέτρεψεν αὐτοῖς]
08.33.02Z [ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη]
08.34.02Z [ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς]
08.35.02Z [ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ᾽ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν]
08.36.02Z [ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς]
08.37.02Z [καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γεργεσηνῶν ἀπελθεῖν ἀπ᾽ αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν]
08.38.02Z [ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ᾽ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ ἀπέλυσεν δὲ αὐτὸν λέγων]
08.39.02Z [ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός καὶ ἀπῆλθεν καθ᾽ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς]
08.42b.02Z ἐγένετο δὲ ἐν τῷ ὑπάγειν [αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν]
08.43.02Z [καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ᾽ οὐδενὸς θεραπευθῆναι]
08.44.02Z [προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς]
08.45.02Z καὶ εἶπεν ὁ κύριος τίς μου ἥψατο [ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ ἐπιστάτα οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν]
08.46.02Z [ὁ δὲ Ἰησοῦς εἶπεν] ἥψατό μου τις καὶ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ
08.47.02Z [ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα]
08.48.02Z [ὁ δὲ εἶπεν αὐτῇ θυγάτερ ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην]
09.01.02Z [συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν]
09.02.02Z [καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι]
09.03.02Z [καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδόν μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν]
09.04.02Z [καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε]
09.05.02Z [καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ᾽ αὐτούς]
09.06.02Z [ἐξερχόμενοι δὲ διήρχοντο] κατὰ πόλεις καὶ κώμας [εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ]
09.07.02Z [ἤκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν]
09.08.02Z [ὑπό τινων δὲ ὅτι Ἠλείας ἐφάνη ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη]
09.09.02Z [εἶπεν δὲ Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν]
09.10.02Z [καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ᾽ ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά]
09.11.02Z [οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο]
09.12.02Z [ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ ἀπόλυσον τὸν ὄχλον ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν]

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09.13.02Z [εἶπεν δὲ πρὸς αὐτούς δότε αὐτοῖς φαγεῖν ὑμεῖς οἱ δὲ εἶπαν οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα]
09.14.02Z [ἦσαν δὲ ὡσεὶ ἄνδρες πεντακισχίλιοι εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα]
09.15.02Z [καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας]
09.16.02Z [λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας] ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτούς
09.17.02Z [καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα]
09.18.02Z [καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί καὶ ἐπηρώτησεν αὐτοὺς λέγων] τίνα με λέγουσιν (εἶναι) οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;
09.19.02Z λέγουσιν (αὐτῷ) οἱ μαθηταί Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη
09.20.02Z εἶπε δὲ αὐτοῖς ὑμεῖς δὲ τίνα (με λέγετε εἶναι); ἀποκριθεὶς Πέτρος εἶπεν σὺ εἶ ὁ Χριστὸς
09.21.02Z [ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο]
09.22.02Z λέγων δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ἀρχιερέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι
09.24.02Z [ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ᾽ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν]
09.26a.02Z ὃς (γὰρ) ἂν ἐπαισχυνθῇ με κἀγὼ ἐπαισχυνθήσομαι αὐτόν
09.28.02Z [ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτώ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι]
09.29.02Z [καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων]
09.30.02Z καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἠλίας καὶ Μωϋσῆς ἐν δόξῃ
09.32.02Z [ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ]
09.33.02Z [καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν ἐπιστάτα καλόν ἐστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνὰς τρεῖς μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλείᾳ μὴ εἰδὼς ὃ λέγει]
09.34.02Z [ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην]
09.35.02Z (καὶ ἐγένετο) ἐκ τῆς νεφέλης φωνή οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε
09.40.02Z (καὶ) ἐδεήθην τῶν μαθητῶν σου (καὶ) οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό
09.41.02Z ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν;
09.44.02Z [θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων]
09.46.02Z [εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων αὐτῶν]
09.47.02Z [ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ᾽ ἑαυτῷ]
09.48.02Z [καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας]
09.52.02Z [καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσῆλθον εἰς πόλιν Σαμαριτῶν ὥστε ἑτοιμάσαι αὐτῷ]
09.53.02Z [καὶ οὐκ ἐδέξαντο αὐτόν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ]

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09.54.02Z [ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν κύριε θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;]
09.55.02Z [στραφεὶς δὲ ἐπετίμησεν αὐτοῖς]
09.56.02Z [καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην]
09.57.02Z [καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ]
09.59.02Z [εἶπεν δὲ πρὸς ἕτερον ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου]
09.60.02Z [εἶπεν δὲ αὐτῷ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ]
09.61.02Z [εἶπεν δὲ καὶ ἕτερος ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου]
09.62.02Z [εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ]
10.01.02Z [μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι]
10.04.02Z [μὴ βαστάζετε βαλλάντιον] μὴ ῥάβδον μὴ ὑποδήματα μηδένα [κατὰ τὴν ὁδὸν ἀσπάσησθε]
10.05.02Z [εἰς ἣν δ᾽ ἂν εἰσέλθητε οἰκίαν] () [λέγετε εἰρήνη τῷ οἴκῳ τούτῳ]
10.07b.02Z [ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ]
10.09b.02Z [καὶ λέγετε αὐτοῖς ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ]
10.10.02Z [εἰς ἣν δ᾽ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε]
10.11.02Z [καὶ τὸν κονιορτὸν τον κολληθέντα ἡμῖν] ἐκ τῆς πόλεως ὑμῶν (εἰς μαρτύριον) [] ἀπομασσόμεθα ὑμῖν
10.16.02Z [ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με]
10.19.02Z [ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ἡμᾶς οὐ μὴ ἀδικήσει]
10.21.02Z [ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν] εὐχαριστῶ (σοι) καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι ἅπερ ἦν κρυπτὰ σοφοῖς καὶ συνετοῖς ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου]
10.22.02Z πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός (καὶ) οὐδεὶς γινώσκει τίς ἐστιν ὁ πατήρ εἰ μὴ ὁ υἱός καὶ τίς ἐστιν ὁ υἱός εἰ μὴ ὁ πατὴρ καὶ ᾧ ἐὰν ὁ υἱὸς ἀποκαλύψῃ
10.23.02Z [καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε]
10.24.02Z [λέγω γὰρ ὑμῖν] ὅτι οἱ προφῆται οὐκ εἶδον ἃ ὑμεῖς βλέπετε
10.25.02Z [καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν λέγων διδάσκαλε] τί ποιήσας ζωὴν κληρονομήσω;
10.26.02Z [ὁ δὲ εἶπεν πρὸς αὐτόν ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;]
10.27.02Z [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]
10.28.02Z [εἶπεν δὲ αὐτῷ ὀρθῶς ἀπεκρίθης τοῦτο ποίει καὶ ζήσῃ]
11.01.02Z [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]
11.02.02Z [εἶπεν δὲ αὐτοῖς ὅταν προσεύχησθε λέγετε] πάτερ (ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ᾽ ἡμᾶς καὶ καθαρίσατω ἡμᾶς) [] ἐλθέτω ἡ βασιλεία σου
11.03.02Z τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν
11.04.02Z καὶ ἄφες ἡμῖν τὰς (ἁμαρτίας) [] ἡμῶν καὶ μὴ ἄφες ἡμᾶς εἰσενεχθῆναι εἰς πειρασμόν
11.05.02Z [καὶ εἶπεν πρὸς αὐτούς τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ φίλε χρῆσόν μοι τρεῖς ἄρτους]

11.06.02Z [ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ]
11.07.02Z [κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ μή μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι]
11.08.02Z [λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ διά γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει]
11.09.02Z [κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὑρήσετε κρούετε καὶ ἀνοιχθήσεται ὑμῖν]
11.11.02Z τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει [ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;]
11.12.02Z [ἢ καὶ αἰτήσει ᾠόν μὴ ἐπιδώσει αὐτῷ σκορπίον;]
11.13.02Z εἰ οὖν ὑμεῖς πονηροὶ ὄντες [οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν]
11.14.02Z [καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφόν ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι]
11.15.02Z [τινὲς δὲ ἐξ αὐτῶν εἶπον ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια]
11.16.02Z [ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ]
11.17.02Z [αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς πᾶσα βασιλεία διαμερισθεῖσα ἐφ᾽ ἑαυτὴν ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει]
11.18.02Z [εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια]
11.19a.02Z [εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;]
11.20.02Z εἰ (δὲ) ἐγὼ ἐν δακτύλῳ [θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ]
11.21.02Z [ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ]
11.22.02Z [ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ᾽ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν]
11.27.02Z [ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας]
11.28.02Z [αὐτὸς δὲ εἶπεν μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες]
11.29.02Z ἡ γενεὰ αὕτη σημεῖον αἰτεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ
11.33.02Z [οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ᾽ ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν]
11.37.02Z [ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ᾽ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν]
11.38.02Z [ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου]
11.39.02Z [εἶπεν δὲ ὁ κύριος πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας]
11.40.02Z [ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;]
11.41.02Z (πλὴν) τὰ ἐνόντα [δότε ἐλεημοσύνην καὶ] πάντα καθαρὰ ἔσται ὑμῖν
11.42.02Z [ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ] παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ
11.43.02Z [οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς]
11.46.02Z [ὁ δὲ εἶπεν καὶ ὑμῖν τοῖς νομικοῖς οὐαί ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις]
11.47.02Z [οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς]
11.52.02Z [οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε]

12.01.02Z [ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις]
12.02.02Z [οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται]
12.03.02Z [ἀνθ᾽ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων]
12.04.02Z [λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι]
12.05.02Z [ὑποδειξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν ναί λέγω ὑμῖν τοῦτον φοβήθητε]
12.06.02Z [οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ]
12.07.02Z [ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται μὴ φοβεῖσθε πολλῶν στρουθίων διαφέρετε]
12.08.02Z λέγω γὰρ ὑμῖν [πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ] ἐνώπιον τῶν ἀνθρώπων ὁμολογήσω ἐν αὐτῷ ἐνώπιον τοῦ θεοῦ
12.09.02Z [ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων] ἀπαρνηθήσεται ἐνώπιον τοῦ θεοῦ
12.10.02Z (καὶ) ὃς ἂν εἴπῃ εἰς τὸν υἱὸν [τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ] ὃς δ᾽ ἂν εἴπῃ εἰς τὸ ἅγιον πνεῦμα οὐκ ἀφεθήσεται αὐτῷ
12.11.02Z [ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε]
12.12.02Z [τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν]
12.13.02Z [εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ διδάσκαλε εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν]
12.14.02Z [ὁ δὲ εἶπεν αὐτῷ ἄνθρωπε] τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς;
12.16.02Z [εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα]
12.17.02Z [καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;]
12.18.02Z [καὶ εἶπεν τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου]
12.19.02Z [καὶ ἐρῶ τῇ ψυχῇ μου ψυχή ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά ἀναπαύου φάγε πίε εὐφραίνου]
12.20.02Z [εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἡτοίμασας] τίνος ἔσται;
12.22.02Z [εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε]
12.23.02Z [ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος]
12.24.02Z ()
12.25.02Z ()
12.26.02Z ()
12.27.02Z ()
12.28.02Z () ὀλιγόπιστοι ()
12.29.02Z ()
12.30.02Z ταῦτα γὰρ τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν οἶδεν δὲ ὁ πατήρ ὅτι χρῄζετε τούτων
12.31.02Z ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα () προστεθήσεται ὑμῖν
12.32.02Z [μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ δοῦναι ὑμῖν τὴν βασιλείαν]
12.35.02Z [ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι]

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12.36.02Z [καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ]
12.37.02Z [μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς]
12.38.02Z καὶ ἐὰν ἔλθῃ τῇ ἑσπερινῇ φυλακῇ καὶ εὕρῃ οὕτως [μακάριοί εἰσίν]
12.39.02Z [τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ]
12.40.02Z [καὶ ὑμεῖς γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται]
12.41.02Z [εἶπεν δὲ αὐτῷ ὁ Πέτρος κύριε πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;]
12.42.02Z [καὶ εἶπεν ὁ κύριος τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;]
12.43.02Z [μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως]
12.44.02Z [ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν]
12.45.02Z [ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι]
12.46.02Z [ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει]
12.47.02Z [ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς]
12.48.02Z [ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας παντὶ δὲ ᾧ ἐδόθη πολύ πολὺ ζητηθήσεται παρ᾽ αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτήσουσιν αὐτόν]
12.49a.02Z [πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν]
12.51.02Z δοκεῖτε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν; οὐχί λέγω ὑμῖν ἀλλὰ [] διαμερισμόν
12.53.02Z [διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ μητέρα πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν]
12.54.02Z [ἔλεγεν δὲ καὶ τοῖς ὄχλοις ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται καὶ γίνεται οὕτως]
12.55.02Z [καὶ ὅταν νότον πνέοντα λέγετε ὅτι καύσων ἔσται καὶ γίνεται]
12.56.02Z [ὑποκριταί τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;]
12.57.02Z [τί δὲ καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;]
12.58.02Z [ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής] παραδώσει σε [τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν]
12.59.02Z [λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως] καὶ τὸν ἔσχατον κοδράντην [ἀποδῷς]
13.10.02Z [ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν]
13.11.02Z [καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές]
13.12.02Z [ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ γύναι ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου]
13.13.02Z [καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνορθώθη καὶ ἐδόξαζεν τὸν θεόν]
13.14.02Z [ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου]
13.15.02Z [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;]

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13.16.02Z [ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;]
13.17.02Z [καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ]
13.18.02Z [ἔλεγεν οὖν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;]
13.19.02Z ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ αὐτοῦ [καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ]
13.20.02Z [καὶ πάλιν εἶπεν τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;]
13.21.02Z [ὁμοία ἐστὶν ζύμῃ ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον]
13.25.02Z [ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ]
13.26.02Z [τότε ἄρξεσθε λέγειν ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας]
13.27.02Z [καὶ ἐρεῖ λέγω ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας]
13.28.02Z ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅτε πάντας τοὺς δικαίους ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω
14.12.02Z [ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν ὅταν ποιῇς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι]
14.13.02Z [ἀλλ᾽ ὅταν ποιῇς δοχήν κάλει πτωχούς ἀναπήρους χωλούς τυφλούς]
14.14.02Z [καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται δέ σοι ἐν τῇ ἀναστάσει τῶν δικαίων]
14.16.02Z [ὁ δὲ εἶπεν αὐτῷ ἄνθρωπός τις ἐποίει δεῖπνον καὶ ἐκάλεσεν πολλούς]
14.17.02Z [καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε ὅτι ἤδη ἕτοιμά εἰσιν]
14.18.02Z [καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι ὁ πρῶτος εἶπεν αὐτῷ ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρῃτημένον]
14.19.02Z [καὶ ἕτερος εἶπεν ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά ἐρωτῶ σε ἔχε με παρῃτημένον]
14.20.02Z [καὶ ἕτερος εἶπεν γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν]
14.21.02Z [καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα] τότε κινηθεὶς ὁ οἰκοδεσπότης [εἶπεν τῷ δούλῳ αὐτοῦ ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε]
14.22.02Z [καὶ εἶπεν ὁ δοῦλος κύριε γέγονεν ὃ ἐπέταξας καὶ ἔτι τόπος ἐστίν]
14.23.02Z [καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ μου ὁ οἶκος]
15.03.02Z [εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων]
15.04.02Z [τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἕως εὕρῃ αὐτό;]
15.05.02Z [καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων]
15.06.02Z [καὶ ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός]
15.07.02Z [λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας]
15.08.02Z [ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ;]

15.09.02Z [καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα]
15.10.02Z [οὕτως λέγω ὑμῖν γίνεται χαρὰ ἐνώπιον τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι]
16.01.02Z [ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ]
16.02.02Z [καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν]
16.03.02Z [εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ᾽ ἐμοῦ; σκάπτειν οὐκ ἰσχύω ἐπαιτεῖν αἰσχύνομαι]
16.04.02Z [ἔγνων τί ποιήσω ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν]
16.05.02Z [καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ πόσον ὀφείλεις τῷ κυρίῳ μου;]
16.06.02Z [ὁ δὲ εἶπεν ἑκατὸν βάτους ἐλαίου ὁ δὲ εἶπεν αὐτῷ δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα]
16.07.02Z [ἔπειτα ἑτέρῳ εἶπεν σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν ἑκατὸν κόρους σίτου λέγει αὐτῷ δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα]
16.09a.02Z [καὶ ἐγὼ ὑμῖν λέγω ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας]
16.11.02Z [εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;]
16.12.02Z καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐχ ηὑρέθητε τὸ ἐμὸν τίς δώσει ὑμῖν;
16.13.02Z [οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ]
16.14.02Z [ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν]
16.15.02Z [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]
16.16.02Z ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ [] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται
16.17.02Z [εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν] ἢ τῶν λόγων μου μίαν κεραίαν πεσεῖν
16.18.02Z [πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει]
16.19.02Z [ἄνθρωπος δέ τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς]
16.20.02Z [πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος]
16.21.02Z [καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ]
16.22.02Z [ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ] ἐτάφη
16.23.02Z ἐν τῷ ᾅδῃ ἐπάρας οὖν [] [τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον] ἐν τῷ κόλπῷ αὐτοῦ
16.24.02Z [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]
16.25.02Z Ἀβραάμ δὲ εἶπε τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου [καὶ Λάζαρος ὁμοίως τὰ κακά] νῦν δὲ ὅδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι
16.26.02Z καὶ ἐπὶ [] πᾶσι τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκεῖθεν ὧδε διαπερῶσιν
16.27.02Z [εἶπεν δέ ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου]

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16.28.02Z [ἔχω γὰρ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου]
16.29.02Z [λέγει δὲ αὐτῷ Ἀβραάμ ἔχουσι Μωϋσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν]
16.30.02Z [ὁ δὲ εἶπεν οὐχί πάτερ Ἀβραάμ ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς μετανοήσουσιν]
16.31.02Z ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ᾽ ἄν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσωσιν αὐτοῦ
17.01.02Z [εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν οὐαὶ δὲ δι᾽ οὗ ἔρχεται]
17.02.02Z συνέφερεν αὐτῷ εἰ οὐκ ἐγεννήθη ἢ λίθος μυλικὸς περιέκειτο περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπτο [εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα]
17.03.02Z [προσέχετε ἑαυτοῖς ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ]
17.04.02Z [καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων μετανοῶ ἀφήσεις αὐτῷ]
17.12.02Z [καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ὑπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἳ ἔστησαν πόρρωθεν]
17.13.02Z [καὶ αὐτοὶ ἦραν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς]
17.14a.02Z (καὶ) ἀπέστειλεν αὐτοὺς λέγων πορευθέντες δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν
04.27.02Z πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος
17.14b.02Z [καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν]
17.15.02Z [εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν]
17.16.02Z [καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν Σαμαρίτης]
17.17.02Z [ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ;]
17.18.02Z [οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;]
17.19.02Z [καὶ εἶπεν αὐτῷ ἀναστὰς πορεύου ἡ πίστις σου σέσωκέν σε]
17.20.02Z [ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως]
17.21.02Z [οὐδὲ ἐροῦσιν] ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοῦ γὰρ [ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν]
17.22.02Z [εἶπεν δὲ πρὸς τοὺς μαθητάς ἐλεύσονται ἡμέραι] ὅταν ἐπιθυμήσητε ἰδεῖν μίαν [τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ οὐκ ὄψεσθε]
17.25.02Z [πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι]
17.26.02Z [καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου]
17.27.02Z [ἤσθιον ἔπινον ἐγάμουν ἐγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας]
17.28.02Z [ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἤσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ᾠκοδόμουν]
17.29.02Z [ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων ἔβρεξεν πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας]
17.30.02Z [κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται]
17.31.02Z [ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἆραι αὐτά καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω]
17.32.02Z [μνημονεύετε τῆς γυναικὸς Λώτ]
18.01.02Z [ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν]
18.02.02Z [λέγων κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος]
18.03.02Z [χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου]

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18.04.02Z [καὶ οὐκ ἤθελεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι]
18.05.02Z [διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με]
18.06.02Z [εἶπεν δὲ ὁ κύριος ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει]
18.07.02Z [ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς;]
18.08.02Z [λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;]
18.09.02Z [εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην]
18.10.02Z [ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης]
18.11.02Z [ὁ Φαρισαῖος σταθεὶς ταῦτα προσηύχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἅρπαγες ἄδικοι μοιχοί ἢ καὶ ὡς οὗτος ὁ τελώνης]
18.12.02Z [νηστεύω δὶς τοῦ σαββάτου ἀποδεκατεύω πάντα ὅσα κτῶμαι]
18.13.02Z [ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν ἀλλ᾽ ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ]
18.14.02Z [λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται]
18.18.02Z [καὶ ἐπηρώτησέν τις αὐτὸν λέγων διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;]
18.19.02Z [εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς] τί [] με λέγετε ἀγαθόν; εἷς ἐστὶν ἀγαθός (ὁ) [] θεὸς (ὁ πατήρ) []
18.20.02Z τὰς ἐντολὰς οἶδας; [] μὴ φονεύσῃς μὴ μοιχεύσῃς [μὴ κλέψῃς μὴ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου]
18.21.02Z ὁ δὲ εἶπεν [] ταῦτα πάντα ἐφύλαξα ἐκ νεότητος
18.22.02Z ἀκούσας ταῦτα ὁ Ἰησους εἶπεν ἔν σοι λείπει [πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς καὶ δεῦρο ἀκολούθει μοι]
18.23.02Z [ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη ἦν γὰρ πλούσιος σφόδρα]
18.24.02Z [ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται]
18.25.02Z [εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν]
18.26.02Z [εἶπαν δὲ οἱ ἀκούσαντες καὶ τίς δύναται σωθῆναι;]
18.27.02Z [ὁ δὲ εἶπεν τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν]
18.28.02Z [εἶπεν δὲ Πέτρος ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι]
18.29.02Z [ὁ δὲ εἶπεν αὐτοῖς ἀμὴν λέγω ὑμῖν οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ]
18.30.02Z [ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον]
18.34.02Z [καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ᾽ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα]
18.35.02Z ἐγένετο [δὲ ἐν τῷ ἐγγίζειν] αὐτὸν εἰς Ἰεριχὼ καὶ ἰδού τις τυφλὸς ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν
18.36.02Z [ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο]
18.37.02Z ἀπηγγέλη δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται
18.38.02Z [καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυείδ ἐλέησόν με]
18.39.02Z [καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δαυείδ ἐλέησόν με]

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18.40.02Z [σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν]
18.41.02Z [τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω]
18.42.02Z καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον [ἡ πίστις σου σέσωκέ σε]
18.43.02Z [καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ]
19.01.02Z [καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ]
19.02.02Z [καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ ἦν πλούσιος]
19.03.02Z [καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν]
19.04.02Z [καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι]
19.05.02Z [καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ζακχαῖε σπεύσας κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι]
19.06.02Z [καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων]
19.07.02Z [καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι]
19.08.02Z [σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων κύριε τοῖς πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν]
19.09a.02Z [εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο]
19.10.02Z [ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός]
19.11.02Z [ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολήν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι]
19.12.02Z [εἶπεν οὖν ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι]
19.13.02Z [καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς πραγματεύσασθε ἐν ᾧ ἔρχομαι]
19.14.02Z [οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς]
19.15.02Z [καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον ἵνα γνοῖ τίς τί διεπραγματεύσαντο]
19.16.02Z [παρεγένετο δὲ ὁ πρῶτος λέγων κύριε ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς]
19.17.02Z [καὶ εἶπεν αὐτῷ εὖγε ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων]
19.18.02Z [καὶ ἦλθεν ὁ δεύτερος λέγων ἡ μνᾶ σου κύριε ἐποίησεν πέντε μνᾶς]
19.19.02Z [εἶπεν δὲ καὶ τούτῳ καὶ σὺ ἐπάνω γίνου πέντε πόλεων]
19.20.02Z [καὶ ὁ ἕτερος ἦλθεν λέγων κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ]
19.21.02Z [ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας]
19.22.02Z [λέγει αὐτῷ ἐκ τοῦ στόματός σου κρίνω σε πονηρὲ δοῦλε ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;]
19.23.02Z [καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα]
19.24.02Z [καὶ τοῖς παρεστῶσιν εἶπεν ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι]
19.25.02Z [καὶ εἶπαν αὐτῷ κύριε ἔχει δέκα μνᾶς]
19.26.02Z [λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος] καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται
19.28.02Z [καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα]
20.01.02Z [καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις]

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20.02.02Z [καὶ εἶπαν λέγοντες πρὸς αὐτόν εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην]
20.03.02Z [ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς ἐρωτήσω ὑμᾶς κἀγὼ λόγον καὶ εἴπατέ μοι]
20.04.02Z [τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;]
20.05.02Z [οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν ἐξ οὐρανοῦ ἐρεῖ διατί οὐκ ἐπιστεύσατε αὐτῷ;]
20.06.02Z [ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι]
20.07.02Z [καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν]
20.08.02Z [καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ]
20.19a.02Z [καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβήθησαν]
20.21.02Z [καὶ ἐπηρώτησαν αὐτὸν λέγοντες διδάσκαλε οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις]
20.22.02Z [ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;]
20.23.02Z [κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς]
20.24.02Z [δείξατέ μοι δηνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος]
20.25.02Z [ὁ δὲ εἶπεν πρὸς αὐτούς τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ]
20.26.02Z [καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν]
20.27.02Z [προσελθόντες δέ τινες τῶν Σαδδουκαίων οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν]
20.28.02Z [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]
20.29.02Z [ἑπτὰ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος]
20.30.02Z [καὶ ὁ δεύτερος]
20.31.02Z [καὶ ὁ τρίτος ἔλαβεν αὐτήν ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον]
20.32.02Z [ὕστερον καὶ ἡ γυνὴ ἀπέθανεν]
20.33.02Z [ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα]
20.34.02Z [καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται]
20.35.02Z οὓς δέ κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν [οὔτε γαμοῦσιν οὔτε γαμίζονται]
20.36.02Z οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γάρ εἰσιν [] θεοῦ () τῆς ἀναστάσεως υἱοὶ γεγονότες
20.39.02Z [ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας]
20.41.02Z [εἶπεν δὲ πρὸς αὐτούς πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν]
20.42.02Z [αὐτὸς γὰρ Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου]
20.43.02Z [ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;]
20.44.02Z [Δαυεὶδ οὖν κύριον αὐτὸν καλεῖ καὶ πῶς αὐτοῦ υἱός ἐστιν;]
21.05.02Z [καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθέμασιν κεκόσμηται εἶπεν]
21.06.02Z [ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται]
21.07.02Z [ἐπηρώτησαν δὲ αὐτὸν λέγοντες διδάσκαλε πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;]
21.08.02Z [ὁ δὲ εἶπεν βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες] ἐγώ εἰμι ὁ Χριστός [καί ὁ καιρὸς ἤγγικεν μὴ πορευθῆτε ὀπίσω αὐτῶν]
21.09.02Z [ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ᾽ οὐκ εὐθέως τὸ τέλος]
21.10.02Z [τότε ἔλεγεν αὐτοῖς ἐγερθήσεται ἔθνος ἐπ᾽ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν]

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21.11.02Z [σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ μεγάλα ἔσται]
21.12.02Z [πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου]
21.13.02Z [ἀποβήσεται ὑμῖν] εἰς μαρτύριον καὶ εἰς σωτηρίαν
21.14.02Z [θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι]
21.15.02Z [ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν]
21.16.02Z [παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ ὑμῶν]
21.17.02Z [καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου]
21.19.02Z ἐν δὲ τῇ ὑπομονῇ σώσετε ἑαυτούς
21.20.02Z [ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς]
21.25.02Z [καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου]
21.26.02Z [ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται]
21.27.02Z [καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου] ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς
21.28.02Z τούτων δὲ γινομένων ἀνακύψατε [καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν]
21.29.02Z [καὶ εἶπεν παραβολὴν αὐτοῖς] ἴδε τὴν συκῆν [καὶ πάντα τὰ δένδρα]
21.30.02Z ὅταν προβάλωσιν τὸν καρπὸν αὐτῶν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν
21.31.02Z [οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ]
21.32.02Z ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἐὰν μὴ [] πάντα γένηται
21.33.02Z ἡ γῆ καὶ ὁ οὐρανὸς παρελεύσονται ὁ δὲ λόγος μου μένει [] εἰς τὸν αἰῶνα
21.34.02Z [προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη]
21.35a.02Z [ὡς παγίς]
21.37.02Z [ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν]
21.38.02Z [καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ]
22.01.02Z [ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα]
22.03.02Z ἀπελθὼν δὲ Ἰούδας ὁ καλούμενος Ἰσκαριώτης ὢν ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα
22.04.02Z συνελάλησε τοῖς ἀρχιερεῦσιν καὶ (τοῖς) στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς
22.05.02Z [καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι]
22.08.02Z καὶ εἶπε τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα
22.14.02Z καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ
22.15.02Z [καὶ εἶπεν πρὸς αὐτούς ἐπιθυμίᾳ ἐπεθύμησα] τὸ πάσχα [φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν]
22.19.02Z [(καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς ἐμὴν ἀνάμνησιν)]
22.20.02Z [καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι λέγων τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον]
22.22b.02Z οὐαὶ (ἐκείνῳ) δι᾽ οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου ()
22.31.02Z [Σίμων Σίμων ἰδοὺ ὁ σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον]

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22.32.02Z [ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου]
22.33.02Z [ὁ δὲ εἶπεν αὐτῷ κύριε μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι]
22.34.02Z [ὁ δὲ εἶπεν λέγω σοι Πέτρε οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς ἀπαρνήσῃ μὴ εἰδέναι με]
22.41.02Z [καὶ αὐτὸς ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολήν καὶ θεὶς τὰ γόνατα προσηύχετο]
22.47.02Z [ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς] καὶ ἤγγισε καταφιλῆσαι αὐτὸν καὶ εἶπεν ()
22.52.02Z [εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων]
22.53.02Z [καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους]
22.54.02Z [συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει μακρόθεν]
22.55.02Z [περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν]
22.56.02Z [ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν καὶ οὗτος σὺν αὐτῷ ἦν]
22.57.02Z [ὁ δὲ ἠρνήσατο αὐτὸν λέγων οὐκ οἶδα αὐτόν γύναι]
22.58.02Z [καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη καὶ σὺ ἐξ αὐτῶν εἶ ὁ δὲ Πέτρος ἔφη ἄνθρωπε οὐκ εἰμί]
22.59.02Z [καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων ἐπ᾽ ἀληθείας καὶ οὗτος μετ᾽ αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν]
22.60.02Z [εἶπεν δὲ ὁ Πέτρος ἄνθρωπε οὐκ οἶδα ὃ λέγεις καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ]
22.61.02Z [καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς]
22.62.02Z [καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς]
22.63.02Z [καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες]
22.64.02Z [καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;]
22.66.02Z [καὶ ὡς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν]
22.67.02Z [λέγοντες εἰ σὺ εἶ ὁ Χριστός εἰπὸν ἡμῖν εἶπεν δὲ αὐτοῖς ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε]
22.69.02Z [ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ]
22.70.02Z [εἶπαν δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη] ὑμεῖς λέγετε
23.01.02Z [καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον]
23.02.02Z [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες] τοῦτον ηὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας () κελεύοντα φόρους () μὴ διδόναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα ()
23.03.02Z [ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων] σὺ εἶ ὁ Χριστός; [βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη σὺ λέγεις]
23.06.02Z [Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν]
23.07.02Z [καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστίν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις]
23.08.02Z [ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον]
23.09.02Z [ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ]
23.10.02Z [εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ]

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23.11.02Z [ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ]
23.12.02Z [ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾽ ἀλλήλων προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς]
23.18.02Z [ἀνέκραγον δὲ παμπληθεὶ λέγοντες αἶρε τοῦτον ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν]
23.19.02Z [ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ]
23.20.02Z [πάλιν δὲ ὁ Πειλᾶτος προσεφώνησεν θέλων ἀπολῦσαι τὸν Ἰησοῦν]
23.21.02Z [οἱ δὲ ἐπεφώνουν λέγοντες σταύρου σταύρου αὐτόν]
23.22.02Z [ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ παιδεύσας οὖν αὐτὸν ἀπολύσω]
23.23.02Z [οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι καὶ κατίσχυον αἱ φωναὶ αὐτῶν]
23.24.02Z [καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν]
23.25.02Z [ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν ὃν ᾐτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν]
23.33.02Z [καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἀριστερῶν]
23.35.02Z [καὶ εἱστήκει ὁ λαὸς θεωρῶν ἐξεμυκτήριζον δὲ οἱ ἄρχοντες λέγοντες ἄλλους ἔσωσεν σωσάτω ἑαυτόν εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός]
23.36.02Z [ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι ὄξος προσφέροντες αὐτῷ]
23.44.02Z [καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης]
23.45.02Z [τοῦ ἡλίου ἐκλιπόντος ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον]
23.46.02Z [καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου τοῦτο δὲ εἰπὼν ἐξέπνευσεν]
23.50.02Z [καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος]
23.51.02Z [οὗτος οὐκ ἦν συνκατατιθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ]
23.52.02Z [οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ]
23.53.02Z [καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος]
23.54.02Z [καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν]
23.55.02Z [κατακολουθήσασαι δὲ γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ]
23.56.02Z [ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ μὲν σάββατον ἡσύχασαν] κατὰ τὸν νόμον
24.01.02Z [τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα]
24.02.02Z [εὗρον δὲ τὸν λιθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου]
24.03.02Z [εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ]
24.04.02Z [καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐτοῖς ἐν ἐσθῆτι ἀστραπτούσῃ]
24.05.02Z [ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;]
24.06.02Z [οὐκ ἔστιν ὧδε ἀλλὰ ἠγέρθη μνήσθητε] ὅσα ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ
24.07.02Z λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι
24.09.02Z [καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς]
24.10.02Z [ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα]

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24.11.02Z [καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα καὶ ἠπίστουν αὐταῖς]
24.13.02Z [καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ ᾗ ὄνομα Ἐμμαοῦς]
24.14.02Z [καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων]
24.15.02Z [καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς]
24.16.02Z [οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν]
24.17.02Z [εἶπεν δὲ πρὸς αὐτούς τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί]
24.18.02Z [ἀποκριθεὶς δὲ εἷς ᾧ ὄνομα Κλεοπᾶς εἶπεν πρὸς αὐτόν σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;]
24.19.02Z [καὶ εἶπεν αὐτοῖς ποῖα; οἱ δὲ εἶπαν αὐτῷ τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ]
24.20.02Z [ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν]
24.21a.02Z ἡμεις δὲ ἐνομίζομεν ὅτι αὐτός ἐστιν ὁ λυτρωτὴς τοῦ Ἰσραήλ
24.25.02Z [καὶ αὐτὸς εἶπεν πρὸς αὐτούς] ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησεν [] πρὸς ὑμᾶς
24.26.02Z ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστὸν [καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;]
24.30.02Z [καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ᾽ αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς]
24.31.02Z [αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ᾽ αὐτῶν]
24.37.02Z [πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι] ἐδόκουν αὐτὸν φάντασμα εἶναι
24.38.02Z [καὶ εἶπεν αὐτοῖς τί τεταραγμένοι ἐστέ καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;]
24.39.02Z ἴδετε τὰς χεῖράς μου [καὶ τοὺς πόδας μου ὅτι] αὐτός ὅτι πνεῦμα ὀστέα οὐκ ἔχει [καθὼς ἐμὲ θεωρεῖτε ἔχοντα]
24.41.02Z [ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς ἔχετέ τι βρώσιμον ἐνθάδε;]
24.47.02Z [καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενοι ἀπὸ Ἱερουσαλήμ]

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03.01a.02Z ἐν@pd ὁ@ddns πεντεκαιδέκατος@aodnsn ἔτος@ndnsc Τιβέριος@ngmsp Καῖσαρ@ngmsp ἐπί@pg ὁ@dgmp χρόνος@ngmpc (Πόντιος@ngmsp) Πιλᾶτος@ngmsp
04.31.02Z κατέρχομαι@viaa3s ὁ@dnms Ἰησοῦς@nnmsp εἰς@pa Καφαρναούμ@nafsp πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc εἰμί@viia3s διδάσκω@vppanms () ἐν@pd ὁ@ddfs συναγωγή@ndfsc
04.32.02Z [καί@cc ἐκπλήσσω@viip3p ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms]
04.33.02Z [καί@cc ἐν@pd ὁ@ddfs συναγωγή@ndfsc εἰμί@viia3s ἄνθρωπος@nnmsc ἔχω@vppanms πνεῦμα@nansc δαιμόνιον@ngnsc ἀκάθαρτος@angnsn καί@cc ἀνακράζω@viaa3s φωνή@ndfsc μέγας@andfsn]
04.34.02Z [τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmsp; ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p; οἶδα@vixa1s σύ@rpa-s τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc]
04.35.02Z [καί@cc ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms φιμόω@vdap2s καί@cc ἐξέρχομαι@vdaa2s ἀπό@pg αὐτός@rpgms καί@cc ῥίπτω@vpaanns αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc εἰς@pa ὁ@dans μέσος@anansn ἐξέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms μηδείς@rians βλάπτω@vpaanns αὐτός@rpams]
04.16.02Z καί@cc ἔρχομαι@viaa3s εἰς@pa Ναζαρά@nafsp καί@cc εἰσέρχομαι@viaa3s (κατά@pa ὁ@dans εἴωθα@vpxaans αὐτός@rpdms) ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgnp σάββατον@ngnpc εἰς@pa ὁ@dafs συναγωγή@nafsc
04.23a.02Z [καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πάντως@b λέγω@vifa2p ἐγώ@rpd-s ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams]
04.28.02Z [καί@cc πίμπλημι@viap3p πᾶς@ainmpn θυμός@ngmsc ἐν@pd ὁ@ddfs συναγωγή@ndfsc ἀκούω@vppanmp οὗτος@rdanp]
04.29.02Z [καί@cc ἀνίστημι@vpaanmp ἐκβάλλω@viaa3p αὐτός@rpams ἔξω@pg ὁ@dgfs πόλις@ngfsc καί@cc ἄγω@viaa3p αὐτός@rpams ἕως@pg ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc ἐπί@pg ὅς@rrgns ὁ@dnfs πόλις@nnfsc οἰκοδομέω@viyp3s αὐτός@rpgmp ὥστε@cs κατακρημνίζω@vnaa αὐτός@rpams]
04.30.02Z [αὐτός@rtnms δέ@cc διέρχομαι@vpaanms διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s]
04.40.02Z [δύνω@vppagms δέ@cc ὁ@dgms ἥλιος@ngmsc πᾶς@ainmpn ὅσος@rrnmp ἔχω@viia3p ἀσθενέω@vppaamp νόσος@ndfpc ποικίλος@andfpn ἄγω@viaa3p αὐτός@rpamp πρός@pa αὐτός@rpams ὁ@dnms δέ@cc εἷς@acdmsn ἕκαστος@aidmsn αὐτός@rpgmp ὁ@dafp χείρ@nafpc ἐπιτίθημι@vppanms θεραπεύω@viia3s αὐτός@rpamp]
04.41.02Z [ἐξέρχομαι@viim3p δέ@cc καί@b δαιμόνιον@nnnpc ἀπό@pg πολύς@angmpn κραυγάζω@vppannp καί@cc λέγω@vppannp ὅτι@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc καί@cc ἐπιτιμάω@vppanms οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa]
04.42.02Z [γίνομαι@vpamgfs δέ@cc ἡμέρα@ngfsc ἐξέρχομαι@vpaanms πορεύομαι@viap3s εἰς@pa ἔρημος@anamsn τόπος@namsc καί@cc ὁ@dnmp ὄχλος@nnmpc ἐπιζητέω@viia3p αὐτός@rpams καί@cc ἔρχομαι@viaa3p ἕως@pg αὐτός@rpgms καί@cc κατέχω@viia3p αὐτός@rpams ὁ@dgns μή@x πορεύομαι@vnpm ἀπό@pg αὐτός@rpgmp]
04.43.02Z [ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ὅτι@cs καί@b ὁ@ddfp ἕτερος@aidfpn πόλις@ndfpc εὐαγγελίζω@vnam ἐγώ@rpa-s δεῖ@vipa3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὅτι@cs ἐπί@pa οὗτος@rdans ἀποστέλλω@viap1s]

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05.01.02Z [γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὁ@dams ὄχλος@namsc ἐπίκειμαι@vnpp αὐτός@rpdms καί@cc ἀκούω@vnpa ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc αὐτός@rtnms εἰμί@viia3s ἵστημι@vpxanms παρά@pa ὁ@dafs λίμνη@nafsc Γεννησαρέτ@nafsp/ngfsp]
05.02.02Z [καί@cc ὁράω@viaa3s δύο@acanpn πλοιάριον@nanpc ἵστημι@vpxaanp παρά@pa ὁ@dafs λίμνη@nafsc ὁ@dnmp δέ@cc ἁλιεύς@nnmpc ἀπό@pg αὐτός@rpgmp ἀποβαίνω@vpaanmp πλύνω@viia3p ὁ@danp δίκτυον@nanpc]
05.03.02Z [ἐμβαίνω@vpaanms δέ@cc εἰς@pa εἷς@acansn ὁ@dgnp πλοῖον@ngnpc ὅς@rrnns εἰμί@viia3s Σίμων@ngmsp ἐρωτάω@viaa3s αὐτός@rpams ἀπό@pg ὁ@dgfs γῆ@ngfsc ἐπανάγω@vnaa ὀλίγος@b/anansn καθίζω@vpaanms δέ@cc ἐν@pd ὁ@ddns πλοῖον@ndnsc διδάσκω@viia3s ὁ@damp ὄχλος@nampc]
05.04.02Z [ὡς@cs δέ@cc παύω@viam3s λαλέω@vppanms λέγω@viaa3s πρός@pa ὁ@dams Σίμων@namsp ἐπανάγω@vdaa2s εἰς@pa ὁ@dans βάθος@nansc καί@cc χαλάω@vdaa2p ὁ@danp δίκτυον@nanpc σύ@rpg-p εἰς@pa ἄγρα@nafsc]
05.05.02Z [καί@cc ἀποκρίνομαι@vpapnms Σίμων@nnmsp λέγω@viaa3s ἐπιστάτης@nvmsc διά@pg ὅλος@angfsn νύξ@ngfsc κοπιάω@vpaanmp οὐδείς@rians λαμβάνω@viaa1p ἐπί@pd δέ@cc ὁ@ddns ῥῆμα@ndnsc σύ@rpg-s χαλάω@vifa1s ὁ@danp δίκτυον@nanpc]
05.06.02Z [καί@cc οὗτος@rdans ποιέω@vpaanmp συγκλείω@viaa3p πλῆθος@nansc ἰχθύς@ngmpc πολύς@anansn διαρρήγνυμι@viip3s δέ@cc ὁ@dnnp δίκτυον@nnnpc αὐτός@rpgmp]
05.07.02Z [καί@cc κατανεύω@viaa3p ὁ@ddmp μέτοχος@andmpn ἐν@pd ὁ@ddns ἕτερος@aidnsn πλοῖον@ndnsc ὁ@dgns ἔρχομαι@vpaaamp συλλαμβάνω@vnam αὐτός@rpdmp καί@cc ἔρχομαι@viaa3p καί@cc πίμπλημι@viaa3p ἀμφότεροι@ananpn ὁ@danp πλοῖον@nanpc ὥστε@cs βυθίζω@vnpp αὐτός@rpanp]
05.08.02Z [ὁράω@vpaanms δέ@cc Σίμων@nnmsp Πέτρος@nnmsp προσπίπτω@viaa3s ὁ@ddnp γόνυ@ndnpc Ἰησοῦς@ngmsp λέγω@vppanms ἐξέρχομαι@vdaa2s ἀπό@pg ἐγώ@rpgms ὅτι@cs ἀνήρ@nnmsc ἁμαρτωλός@annmsn εἰμί@vipa1s κύριος@nvmsc]
05.09.02Z [θάμβος@nnmsc γάρ@cc περιέχω@viaa3s αὐτός@rpams καί@cc πᾶς@aiampn ὁ@damp σύν@pd αὐτός@rpdms ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc ὅς@rrdfs συλλαμβάνω@viaa3p]
05.10.02Z [ὁμοίως@b δέ@cc καί@b Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp υἱός@nampc Ζεβεδαῖος@ngmsp ὅς@rrnmp εἰμί@viia3p κοινωνός@nnmpc ὁ@ddms Σίμων@ndmsp καί@cc λέγω@viaa3s πρός@pa ὁ@dams Σίμων@namsp ὁ@dnms Ἰησοῦς@nnmsp μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgns νῦν@b ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vppanms]
05.11.02Z [καί@cc κατάγω@vpaanmp ὁ@danp πλοῖον@nanpc ἐπί@pa ὁ@dafs γῆ@nafsc ἀφίημι@vpaanmp πᾶς@aianpn ἀκολουθέω@viaa3p αὐτός@rpdms]
05.12.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd εἷς@acdfsn ὁ@dgfp πόλις@ngfpc καί@cc ἰδού@i ἀνήρ@nnmsc πλήρης@annmsn λέπρα@ngfsc ὁράω@vpaanms δέ@cc ὁ@dams Ἰησοῦς@namsp πίπτω@vpaanms ἐπί@pa πρόσωπον@nansc δέομαι@viap3s αὐτός@rpgms λέγω@vppanms κύριος@nvmsc ἐάν@cs θέλω@vspa2s δύναμαι@vipm2s ἐγώ@rpa-s καθαρίζω@vnaa]
05.13.02Z [καί@cc ἐκτείνω@vpaanms ὁ@dafs χείρ@nafsc ἅπτω@viam3s αὐτός@rpgms λέγω@vpaanms θέλω@vipa1s καθαρίζω@vdap2s καί@cc εὐθέως@b ὁ@dnfs λέπρα@nnfsc ἀπέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms]
05.14.02Z [καί@cc αὐτός@rtnms παραγγέλλω@viaa3s αὐτός@rpdms μηδείς@ridms λέγω@vnaa ἀλλά@cc ἀπέρχομαι@vpaanms δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc] προσφέρω@vdaa2s () () ὅς@rrans προστάσσω@viaa3s Μωϋσῆς@nnmsp ἵνα@cs εἰμί@vspa3s () μαρτύριον@nansc οὗτος@rdnns σύ@rpd-p

05.18.02Z [καί@cc ἰδού@i ἀνήρ@nnmpc φέρω@vppanmp ἐπί@pg κλίνη@ngfsc ἄνθρωπος@namsc ὅς@rrnms εἰμί@viia3s παραλύω@vpxpnms καί@cc ζητέω@viia3p αὐτός@rpams εἰσφέρω@vnaa καί@cc τίθημι@vnaa ἐνώπιον@pg αὐτός@rpgms]
05.19.02Z [καί@cc μή@x εὑρίσκω@vpaanmp ποῖος@aqgfsn εἰσφέρω@vsaa3p αὐτός@rpams διά@pa ὁ@dams ὄχλος@namsc ἀναβαίνω@vpaanmp ἐπί@pa ὁ@dans δῶμα@nansc διά@pg ὁ@dgmp κέραμος@ngmpc καθίημι@viaa3p αὐτός@rpams σύν@pd ὁ@ddns κλινίδιον@ndnsc εἰς@pa ὁ@dans μέσος@anansn ἔμπροσθεν@pg ὁ@dgms Ἰησοῦς@ngmsp]
05.20.02Z [καί@cc ὁράω@vpaanms ὁ@dafs πίστις@nafsc αὐτός@rpgmp λέγω@viaa3s ἄνθρωπος@nvmsc ἀφίημι@vixp3p σύ@rpd-s ὁ@dnfp ἁμαρτία@nnfpc σύ@rpg-s]
05.21.02Z [καί@cc ἄρχω@viam3p διαλογίζομαι@vnpm ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp λέγω@vppanmp τίς@rqnms εἰμί@vipa3s οὗτος@rdnms ὅς@rrnms λαλέω@vipa3s βλασφημία@nafpc; τίς@rqnms δύναμαι@vipm3s ἁμαρτία@nafpc ἀφίημι@vnaa εἰ@cs μή@x μόνος@annmsn ὁ@dnms θεός@nnmsc;]
05.22.02Z [ἐπιγινώσκω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@damp διαλογισμός@nampc αὐτός@rpgmp ἀποκρίνομαι@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans διαλογίζομαι@vipm2p ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p;]
05.23.02Z [τίς@rqnns εἰμί@vipa3s εὔκοπος@annnsc λέγω@vnaa ἀφίημι@vixp3p σύ@rpd-s ὁ@dnfp ἁμαρτία@nnfpc σύ@rpg-s ἤ@cc λέγω@vnaa ἐγείρω@vdpa2s καί@cc περιπατέω@vdpa2s;]
05.24.02Z ἵνα@cs δέ@cc [οἶδα@vsxa2p ὅτι@cs] ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vnpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc [λέγω@viaa3s ὁ@ddms παραλύω@vpxpdms σύ@rpd-s λέγω@vipa1s] ἐγείρω@vdpa2s καί@cc αἴρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s [πορεύομαι@vdpm2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s]
05.27.02Z [καί@cc μετά@pa οὗτος@rdanp ἐξέρχομαι@viaa3s καί@cc θεάομαι@viam3s τελώνης@namsc ὄνομα@ndnsc Λευί@namsp κάθημαι@vppmams ἐπί@pa ὁ@dans τελώνιον@nansc καί@cc λέγω@viaa3s αὐτός@rpdms ἀκολουθέω@vdpa2s ἐγώ@rpd-s]
05.31.02Z [καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp]
05.33.02Z [ὁ@dnmp δέ@cc λέγω@viaa3p πρός@pa αὐτός@rpams ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp νηστεύω@vipa3p πυκνός@b/ananpn καί@cc δέησις@nafpc ποιέω@vipm3p ὁμοίως@b καί@cc ὁ@dnmp ὁ@dgmp Φαρισαῖος@ngmpp ὁ@dnmp δέ@cc σός@asnmpn ἐσθίω@vipa3p καί@cc πίνω@vipa3p]
05.34.02Z μή@x [] δύναμαι@vipm2p ὁ@dnmp υἱός@nnmpc) ὁ@dgms νυμφών@ngmsc [ἐν@pd ὅς@rrdms ὁ@dnms νυμφίος@nnmsc μετά@pg αὐτός@rpgmp εἰμί@vipa3s ποιέω@vnaa] νηστεύω@vnaa []
05.35.02Z [ἔρχομαι@vifm3p δέ@cc ἡμέρα@nnfpc καί@cc/b ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc τότε@b νηστεύω@vifa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc]
05.36a.02Z λέγω@viia3s δέ@cc καί@b παραβολή@nafsc αὐτός@rpdmp
05.37.02Z οὐ@b βάλλω@vipa3p οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc παλαιός@anampn
05.38.02Z (ἀλλά@cc) βάλλω@vipa3p οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc νέος@anampn καί@cc ἀμφότεροι@annmpn συντηρέω@vipp3p
05.36b.02Z (καί@cc) οὐδείς@rinms ἐπιβάλλω@vipa3s ἐπίβλημα@nansc ῥάκος@ngnsc ἄγναφος@angnsn ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn εἰ@cs δέ@cc μή+γέ@x&x καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn οὐ@b συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s

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06.01.02Z [γίνομαι@viam3s δέ@cc ἐν@pd σάββατον@ndnsc δευτερόπρωτος@aodnsn διαπορεύομαι@vnpm αὐτός@rpams διά@pg σπόριμος@angnpn] ὁ@dnmp δέ@cc μαθητής@nnmpc αὐτός@rpgms πεινάω@viaa3p [καί@cc τίλλω@viia3p ὁ@damp στάχυς@nampc καί@cc ἐσθίω@viia3p ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc]
06.02.02Z [τὶς@rinmp δέ@cc ὁ@dgmp Φαρισαῖος@ngmpp λέγω@viaa3p τίς@rqans ποιέω@vipa2p ὅς@rrnns οὐ@b ἔξειμι@vipa3s ποιέω@vnpa ὁ@ddnp σάββατον@ndnpc;]
06.03.02Z [καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpamp λέγω@viaa3s οὐδέ@b οὗτος@rdans ἀναγινώσκω@viaa2p ὅς@rrans ποιέω@viaa3s Δαυίδ@nnmsp ὁπότε@cs πεινάω@viaa3s αὐτός@rtnms καί@cc ὁ@dnmp μετά@pg αὐτός@rpgms εἰμί@vppanmp]
06.04.02Z [ὡς@cs εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc λαμβάνω@viaa3s καί@cc ἐσθίω@viaa3s καί@cc δίδωμι@viaa3s καί@cc ὁ@ddmp μετά@pg αὐτός@rpgms ὅς@rramp οὐ@b ἔξειμι@vipa3s ἐσθίω@vnaa εἰ@cs μή@x μόνος@anampn ὁ@damp ἱερεύς@nampc;]
06.05.02Z [καί@cc λέγω@viia3s αὐτός@rpdmp ὅτι@cs] κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@b ὁ@dgns σάββατον@ngnsc
06.06.02Z [γίνομαι@viam3s δέ@cc ἐν@pd ἕτερος@aidnsn σάββατον@ndnsc εἰσέρχομαι@vnaa αὐτός@rpams εἰς@pa ὁ@dafs συναγωγή@nafsc καί@cc διδάσκω@vnpa καί@cc εἰμί@viia3s ἄνθρωπος@nnmsc ἐκεῖ@b καί@cc ὁ@dnfs χείρ@nnfsc αὐτός@rpgms ὁ@dnfs δεξιός@annfsn εἰμί@viia3s ξηρός@annfsn]
06.07.02Z [παρατηρέω@viim3p δέ@cc ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp εἰ@x ἐν@pd ὁ@ddns σάββατον@ndnsc θεραπεύω@vipa3s ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnpa αὐτός@rpgms]
06.08.02Z [αὐτός@rtnms δέ@cc οἶδα@viya3s ὁ@damp διαλογισμός@nampc αὐτός@rpgmp λέγω@viaa3s δέ@cc ὁ@ddms ἀνήρ@ndmsc ὁ@ddms ξηρός@anafsn ἔχω@vppadms ὁ@dafs χείρ@nafsc ἐγείρω@vdpa2s καί@cc ἵστημι@vdaa2s εἰς@pa ὁ@dans μέσος@anansn καί@cc ἀνίστημι@vpaanms ἵστημι@viaa3s]
06.09.02Z [λέγω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpamp ἐπερωτάω@vipa1s σύ@rpa-p] εἰ@x ἔξειμι@vipa3s ὁ@ddns σάββατον@ndnsc [] ἀγαθοποιέω@vnaa ἤ@cc [] μή@x ψυχή@nafsc σῴζω@vnaa ἤ@cc ἀπόλλυμι@vnaa
06.10.02Z [καί@cc περιβλέπω@vpamnms πᾶς@aiampn αὐτός@rpamp λέγω@viaa3s αὐτός@rpdms ἐκτείνω@vdaa2s ὁ@dafs χείρ@nafsc σύ@rpg-s ὁ@dnms δέ@cc ποιέω@viaa3s καί@cc ἀποκαθιστάνω@viap3s ὁ@dnfs χείρ@nnfsc αὐτός@rpgms]
06.11.02Z [αὐτός@rtnmp δέ@cc πίμπλημι@viap3p ἄνοια@ngfsc καί@cc διαλαλέω@viia3p πρός@pa ἀλλήλων@reamp τίς@rqans ἄν@x ποιέω@voaa3p ὁ@ddms Ἰησοῦς@ndmsp]
06.12.02Z [γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp ἐξέρχομαι@vnaa αὐτός@rpams εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam καί@cc εἰμί@viia3s διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc ὁ@dgms θεός@ngmsc]
06.13.02Z [καί@cc ὅτε@cs γίνομαι@viam3s ἡμέρα@nnfsc προσφωνέω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms καί@cc ἐκλέγω@vpamnms ἀπό@pg αὐτός@rpgmp δώδεκα@ac---n ὅς@rramp καί@b ἀπόστολος@nampc ὀνομάζω@viaa3s]
06.14.02Z [Σίμων@namsp ὅς@rrams καί@cc ὀνομάζω@viaa3s Πέτρος@namsp καί@cc Ἀνδρέας@namsp ὁ@dams ἀδελφός@namsc αὐτός@rpgms καί@cc Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp καί@cc Φίλιππος@namsp καί@cc Βαρθολομαῖος@namsp]
06.15.02Z [καί@cc Μαθθαῖος@namsp καί@cc Θωμᾶς@namsp καί@cc Ἰάκωβος@namsp Ἁλφαῖος@ngmsp καί@cc Σίμων@namsp ὁ@dams καλέω@vpppams ζηλωτής@namsc]

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06.16.02Z [καί@cc Ἰούδας@namsp Ἰάκωβος@ngmsp καί@cc Ἰούδας@namsp Ἰσκαριώθ@namsp ὅς@rrnms γίνομαι@viam3s προδότης@nnmsc]
06.17.02Z καί@cc καταβαίνω@vpaanms ἐν@pd αὐτός@rpdmp [ἵστημι@viaa3s ἐπί@pg τόπος@ngmsc πεδινός@angmsn καί@cc ὄχλος@nnmsc πολύς@annmsn μαθητής@ngmpc αὐτός@rpgms καί@cc πλῆθος@nnnsc πολύς@annnsn ὁ@dgms λαός@ngmsc ἀπό@pg πᾶς@aigfsn ὁ@dgfs Ἰουδαία@ngfsp καί@cc Ἰερουσαλήμ@ngfsp καί@cc ὁ@dgfs παράλιος@angfsn Τύρος@ngfsp καί@cc Σιδών@ngfsp]
06.18.02Z [ὅς@rrnmp ἔρχομαι@viaa3p ἀκούω@vnaa αὐτός@rpgms καί@cc ἰάομαι@vnap ἀπό@pg ὁ@dgfp νόσος@ngfpc αὐτός@rpgmp]
06.19a.02Z καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3s ἅπτω@vnpm αὐτός@rpgms
06.20.02Z μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs αὐτός@rpgmp εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc (ὁ@dgms θεός@ngmsc) []
06.21.02Z μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp ὅτι@cs (αὐτός@rpnmp) χορτάζω@vifp3p μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp ὅτι@cs γελάω@vifa3p []
06.22.02Z μακάριος@annmpn εἰμί@vifm2p ὅταν@cs μισέω@vsaa3p [] σύ@rpa-p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc ὀνειδίζω@vsaa3p [] καί@cc ἐκβάλλω@vsaa3p [] ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
06.23b.02Z κατά@pa οὗτος@rdanp [] ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp
06.24.02Z [πλήν@cc οὐαί@i σύ@rpd-p ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p]
06.25.02Z [οὐαί@i σύ@rpd-p ὁ@dnmp ἐμπίπλημι@vpxpnmp νῦν@b ὅτι@cs πεινάω@vifa2p οὐαί@i ὁ@dnmp γελάω@vppanmp νῦν@b ὅτι@cs πενθέω@vifa2p καί@cc κλαίω@vifa2p]
06.26.02Z οὐαί@i ὅταν@cs καλῶς@b λέγω@vsaa3p σύ@rpa-p ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa οὗτος@rdanp ποιέω@viia3p καί@cc ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp
06.27.02Z [ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καλῶς@b ποιέω@vdpa2p ὁ@ddmp μισέω@vppadmp σύ@rpa-p]
06.28.02Z [εὐλογέω@vdpa2p ὁ@damp καταράομαι@vppmamp σύ@rpa-p προσεύχομαι@vdpm2p περί@pg ὁ@dgmp ἐπηρεάζω@vppagmp σύ@rpa-p]
06.29.02Z [ὁ@ddms τύπτω@vppadms σύ@rpa-s εἰς@pa ὁ@dafs σιαγών@nafsc παρέχω@vdpa2s καί@b ὁ@dafs ἄλλος@aiafsn καί@cc] ἀπό@pg ὁ@dgms αἴρω@vppagms σύ@rpg-s ὁ@dams χιτών@namsc καί@b ὁ@dans ἱμάτιον@nansc μή@x κωλύω@vsaa2s
06.30a.02Z [πᾶς@aidmsn αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s]
06.31.02Z καί@cc καθώς@cs θέλω@vipa2p σύ@rpd-p γίνομαι@vnpm παρά@pd [] ὁ@dgmp ἄνθρωπος@ngmpc οὕτω@b καί@b σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp
06.34a.02Z [καί@cc ἐάν@cs δανίζω@vsaa2p παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p λαμβάνω@vnaa ποῖος@aqnfsn σύ@rpd-p χάρις@nnfsc εἰμί@vipa3s;]
06.35.02Z [πλήν@cc ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καί@cc ἀγαθοποιέω@vdpa2p καί@cc δανίζω@vdpa2p μηδείς@rians ἀπελπίζω@vppanmp καί@cc εἰμί@vifm3s ὁ@dnms μισθός@nnmsc σύ@rpg-p πολύς@annmsn] καί@cc εἰμί@vifm2p υἱός@nnmpc θεός@ngmsc ὅτι@cs αὐτός@rtnms [χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn]
06.36.02Z [γίνομαι@vdpm2p οἰκτίρμων@annmpn] καθώς@cs ὁ@dnms πατήρ@nnmsc () οἰκτίρμων@viaa3s σύ@rpa-p
06.37.02Z μή@x κρίνω@vdpa2p ἵνα@cs μή@x κρίνω@vsap2p μή@x κρίνω@vsap2p ἵνα@cs μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p

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06.38.02Z δίδωμι@vipa2p [καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn] πιέζω@vpxpans καί@cc ὑπερεκχύννω@vpppans [δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p] ὅς@rrdns μέτρον@ndnsc μετρέω@vipa2p ἀντιμετρέω@vifp3s σύ@rpd-p
06.39.02Z [λέγω@viaa3s δέ@cc καί@b παραβολή@nafsc αὐτός@rpdmp μήτι@x δύναμαι@vipm3s τυφλός@annmsn τυφλός@anamsn ὁδηγέω@vnpa; οὐχί@b ἀμφότεροι@annmpn εἰς@pa βόθυνος@namsc ἐμπίπτω@vifm3p;]
06.40.02Z [οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dams διδάσκαλος@namsc καταρτίζω@vpxpnms δέ@cc πᾶς@ainmsn εἰμί@vifm3s ὡς@cs ὁ@dnms διδάσκαλος@nnmsc αὐτός@rpgms]
06.41.02Z [τίς@rqans δέ@cc βλέπω@vipa2s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s ὁ@dafs δέ@cc δοκός@nafsc ὁ@dafs ἐν@pd ὁ@ddns ἴδιος@andmsn ὀφθαλμός@ndmsc οὐ@b κατανοέω@vipa2s;]
06.42.02Z [πῶς@b δύναμαι@vipm2s λέγω@vnpa ὁ@ddms ἀδελφός@ndmsc σύ@rpg-s ἀδελφός@nvmsc ἀφίημι@vdaa2s ἐκβάλλω@vsaa1s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc σύ@rpg-s αὐτός@rtnms ὁ@dafs ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc σύ@rpg-s δοκός@nafsc οὐ@b βλέπω@vppanms; ὑποκριτής@nvmsc ἐκβάλλω@vdaa2s πρῶτος@b ὁ@dafs δοκός@nafsc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc σύ@rpg-s καί@cc τότε@b διαβλέπω@vifa2s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s ἐκβάλλω@vnaa]
06.43.02Z [οὐ@b γάρ@cc εἰμί@vipa3s δένδρον@nnnsc καλός@annnsn ποιέω@vppanns καρπός@namsc σαπρός@anamsn οὐδέ@cc πάλιν@b δένδρον@nnnsc σαπρός@annnsn ποιέω@vppanns καρπός@namsc καλός@anamsn]
06.44.02Z [ἕκαστος@ainnsn γάρ@cc δένδρον@nnnsc ἐκ@pg ὁ@dgms ἴδιος@angmsn καρπός@ngmsc γινώσκω@vipp3s οὐ@b γάρ@cc ἐκ@pg ἄκανθα@ngfpc συλλέγω@vipa3p σῦκον@nanpc οὐδέ@cc ἐκ@pg βάτος@ngfsc σταφυλή@nafsc τρυγάω@vipa3p]
06.45.02Z [ὁ@dnms ἀγαθός@annmsn ἄνθρωπος@nnmsc ἐκ@pg ὁ@dgms ἀγαθός@angmsn θησαυρός@ngmsc ὁ@dgfs καρδία@ngfsc προφέρω@vipa3s ὁ@dans ἀγαθός@anansn καί@cc ὁ@dnms πονηρός@annmsn ἐκ@pg ὁ@dgms πονηρός@angmsn προφέρω@vipa3s ὁ@dans πονηρός@anansn ἐκ@pg γάρ@cc περίσσευμα@ngnsc καρδία@ngfsc λαλέω@vipa3s ὁ@dnns στόμα@nnnsc αὐτός@rpgms]
06.46.02Z τίς@rqans (δέ@cc ἐγώ@rpa-s) καλέω@viia2s κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2s ὅς@rranp λέγω@vipa1s
07.01.02Z [ἐπειδή@cs πληρόω@viaa3s πᾶς@aianpn ὁ@danp ῥῆμα@nanpc αὐτός@rpgms εἰς@pa ὁ@dafp ἀκοή@nafpc ὁ@dgms λαός@ngmsc εἰσέρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp]
07.02.02Z [ἑκατοντάρχης@ngmsc δέ@cc τὶς@aigmsn δοῦλος@nnmsc κακῶς@b ἔχω@vppanms μέλλω@viia3s τελευτάω@vnpa ὅς@rrnms εἰμί@viia3s αὐτός@rpdms ἔντιμος@annmsn]
07.03.02Z [ἀκούω@vpaanms δέ@cc περί@pg ὁ@dgms Ἰησοῦς@ngmsp ἀποστέλλω@viaa3s πρός@pa αὐτός@rpams πρεσβύτερος@anampc ὁ@dgmp Ἰουδαῖος@angmpn ἐρωτάω@vppanms αὐτός@rpams ὅπως@cs ἔρχομαι@vpaanms διασῴζω@vsaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms]
07.04.02Z [ὁ@dnmp δέ@cc παραγίνομαι@vpamnmp πρός@pa ὁ@dams Ἰησοῦς@namsp ἐρωτάω@viia3p αὐτός@rpams σπουδαίως@b λέγω@vppanmp ὅτι@cs ἄξιος@annmsn εἰμί@vipa3s ὅς@rrdms παρέχω@vifm2s/vsam2s οὗτος@rdans]
07.05.02Z [ἀγαπάω@vipa3s γάρ@cc ὁ@dans ἔθνος@nansc ἐγώ@rpg-p καί@cc ὁ@dafs συναγωγή@nafsc αὐτός@rtnms οἰκοδομέω@viaa3s ἐγώ@rpd-p]
07.06.02Z [ὁ@dnms δέ@cc Ἰησοῦς@nnmsp πορεύομαι@viim3s σύν@pd αὐτός@rpdmp ἤδη@b δέ@cc αὐτός@rpgms οὐ@b μακράν@b ἀπέχω@vppagms ὁ@dgfs οἰκία@ngfsc πέμπω@viaa3s φίλος@anampn

ὁ@dnms ἑκατοντάρχης@nnmsc λέγω@vppanms κύριος@nvmsc μή@x σκύλλω@vdpp2s οὐ@b γάρ@cc ἱκανός@annmsn εἰμί@vipa1s ἵνα@cs ὑπό@pa ὁ@dafs στέγη@nafsc ἐγώ@rpg-s εἰσέρχομαι@vsaa2s]
07.07.02Z [διό@cc οὐδέ@b ἐμαυτοῦ@rxams ἀξιόω@viaa1s πρός@pa σύ@rpa-s ἔρχομαι@vnaa ἀλλά@cc λέγω@vdaa2s λόγος@ndmsc καί@cc ἰάομαι@vdap3s ὁ@dnms παῖς@nnmsc ἐγώ@rpg-s]
07.08.02Z [καί@b γάρ@cc ἐγώ@rpn-s ἄνθρωπος@nnmsc εἰμί@vipa1s ὑπό@pa ἐξουσία@nafsc τάσσω@vpppnms ἔχω@vppanms ὑπό@pa ἐμαυτοῦ@rxams στρατιώτης@nampc καί@cc λέγω@vipa1s οὗτος@rddms πορεύομαι@vdap2s καί@cc πορεύομαι@vipm3s καί@cc ἄλλος@aiamsn ἔρχομαι@vdpm2s καί@cc ἔρχομαι@vipm3s καί@cc ὁ@ddms δοῦλος@ndmsc ἐγώ@rpg-s ποιέω@vdaa2s οὗτος@rdans καί@cc ποιέω@vipa3s]
07.09.02Z [ἀκούω@vpaanms δέ@cc οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp θαυμάζω@viaa3s αὐτός@rpams καί@cc στρέφω@vpapnms ὁ@ddms ἀκολουθέω@vppadms αὐτός@rpdms ὄχλος@ndmsc λέγω@viaa3s] λέγω@vipa1s δέ@cc σύ@rpd-p τοιοῦτος@adafsn πίστις@nafsc οὐδέ@b ἐν@pd ὁ@ddns Ἰσραήλ@ndmsp εὑρίσκω@viaa1s
07.10.02Z [καί@cc ὑποστρέφω@vpaanmp εἰς@pa ὁ@dams οἶκος@namsc ὁ@dnmp πέμπω@vpapnmp εὑρίσκω@viaa3p ὁ@dams δοῦλος@namsc ὑγιαίνω@vppaams]
07.11.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddfs ἑξῆς@b πορεύομαι@viap3s εἰς@pa πόλις@nafsc καλέω@vpppafs Ναΐν@nafsp καί@cc συμπορεύομαι@viim3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms ἱκανός@annmpn καί@cc ὄχλος@nnmsc πολύς@annmsn]
07.12.02Z [ὡς@cs δέ@cc ἐγγίζω@viaa3s ὁ@ddfs πύλη@ndfsc ὁ@dgfs πόλις@ngfsc καί@cc ἰδού@i ἐκκομίζω@viip3s θνήσκω@vpxanms μονογενής@annmsn υἱός@nnmsc ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms καί@cc αὐτός@rtnfs εἰμί@viia3s χήρα@nnfsc καί@cc ὄχλος@nnmsc ὁ@dgfs πόλις@ngfsc ἱκανός@annmsn εἰμί@viia3s σύν@pd αὐτός@rpdfs]
07.13.02Z [καί@cc ὁράω@vpaanms αὐτός@rpafs ὁ@dnms κύριος@nnmsc σπλαγχνίζομαι@viap3s ἐπί@pa αὐτός@rpafs καί@cc λέγω@viaa3s αὐτός@rpdfs μή@x κλαίω@vdpa2s]
07.14.02Z [καί@cc προσέρχομαι@vpaanms ἅπτω@viam3s ὁ@dgfs σορός@ngfsc ὁ@dnmp δέ@cc βαστάζω@vppanmp ἵστημι@viaa3p καί@cc λέγω@viaa3s νεανίσκος@nvmsc σύ@rpd-s λέγω@vipa1s ἐγείρω@vdap2s]
07.15.02Z [καί@cc ἀνακαθίζω@viaa3s ὁ@dnms νεκρός@annmsn καί@cc ἄρχω@viam3s λαλέω@vnpa καί@cc δίδωμι@viaa3s αὐτός@rpams ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms]
07.16.02Z [λαμβάνω@viaa3s δέ@cc φόβος@nnmsc ἅπας@aiampn καί@cc δοξάζω@viia3p ὁ@dams θεός@namsc λέγω@vppanmp ὅτι@cs προφήτης@nnmsc μέγας@annmsn ἐγείρω@viap3s ἐν@pd ἐγώ@rpd-p καί@cc ὅτι@cs ἐπισκέπτομαι@viam3s ὁ@dnms θεός@nnmsc ὁ@dams λαός@namsc αὐτός@rpgms]
07.17.02Z [καί@cc ἐξέρχομαι@viaa3s ὁ@dnms λόγος@nnmsc οὗτος@rdnms ἐν@pd ὅλος@andfsn ὁ@ddfs Ἰουδαία@ndfsp περί@pg αὐτός@rpgms καί@cc πᾶς@aidfsn ὁ@ddfs περίχωρος@andfsn]
07.18.02Z [καί@cc ἀπαγγέλλω@viaa3p Ἰωάννης@ndmsp ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms περί@pg πᾶς@aigmpn οὗτος@rdgnp καί@cc προσκαλέομαι@vpamnms δύο@acampn τίς@riamp ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms ὁ@dnms Ἰωάννης@nnmsp]
07.19.02Z [πέμπω@viaa3s πρός@pa ὁ@dams κύριος@namsc λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p;]
07.20.02Z [παραγίνομαι@vpamnmp δέ@cc πρός@pa αὐτός@rpams ὁ@dnmp ἀνήρ@nnmpc λέγω@viaa3p Ἰωάννης@nnmsp ὁ@dnms βαπτιστής@nnmsc ἀποστέλλω@vixa3s ἐγώ@rpa-p πρός@pa σύ@rpa-s λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p;]

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07.21.02Z [ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ὥρα@ndfsc θεραπεύω@viaa3s πολύς@anampn ἀπό@pg νόσος@ngfpc καί@cc μάστιξ@ngfpc καί@cc πνεῦμα@ngnpc πονηρός@angnpn καί@cc τυφλός@andmpn πολύς@andmpn χαρίζομαι@viam3s βλέπω@vnpa]
07.22.02Z [καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vpapnmp ἀπαγγέλλω@vdaa2p Ἰωάννης@ndmsp ὅς@rranp ὁράω@viaa2p καί@cc ἀκούω@viaa2p ὅτι@cs τυφλός@annmpn ἀναβλέπω@vipa3p χωλός@annmpn περιπατέω@vipa3p λεπρός@annmpn καθαρίζω@vipp3p κωφός@annmpn ἀκούω@vipa3p νεκρός@annmpn ἐγείρω@vipp3p πτωχός@annmpn εὐαγγελίζω@vipp3p]
07.23.02Z καί@cc λέγω@vdpa2p (αὐτός@rpdms) ὅτι@cs μακάριος@annmsn [εἰμί@vipa3s ὅς@rrnms ἐάν@x μή@x σκανδαλίζω@vsap3s ἐν@pd ἐγώ@rpd-s]
07.24.02Z [ἀπέρχομαι@vpaagmp δέ@cc ὁ@dgmp ἄγγελος@ngmpc Ἰωάννης@ngmsp ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp ὄχλος@nampc περί@pg Ἰωάννης@ngmsp τίς@rqans ἐξέρχομαι@vixa2p εἰς@pa ὁ@dafs ἔρημος@nafsc θεάομαι@vnam; κάλαμος@namsc ὑπό@pg ἄνεμος@ngmsc σαλεύω@vpppams;]
07.25.02Z [ἀλλά@cc τίς@rqans ἐξέρχομαι@vixa2p ὁράω@vnaa; ἄνθρωπος@namsc ἐν@pd μαλακός@andnpn ἱμάτιον@ndnpc ἀμφιέννυμι@vpxpams; ἰδού@i ὁ@dnmp ἐν@pd ἱματισμός@ndmsc ἔνδοξος@andmsn καί@cc τρυφή@ndfsc ὑπάρχω@vppanmp ἐν@pd ὁ@ddnp βασίλειον@ndnpc εἰμί@vipa3p]
07.26.02Z [ἀλλά@cc τίς@rqans ἐξέρχομαι@vixa2p ὁράω@vnaa; προφήτης@namsc; ναί@x λέγω@vipa1s σύ@rpd-p καί@cc/b περισσός@anamsc/anansc προφήτης@ngmsc]
07.27.02Z αὐτός@rpnms εἰμί@vipa3s [περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s ἔμπροσθεν@pg σύ@rpg-s]
07.28.02Z [λέγω@vipa1s σύ@rpd-p μέγας@annmsc ἐν@pd γεννητός@andmpn γυνή@ngfpc προφήτης@nnmsc Ἰωάννης@ngmsp οὐδείς@rinms εἰμί@vipa3s ὁ@dnms δέ@cc μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s]
07.36.02Z [ἐρωτάω@viia3s δέ@cc τὶς@rinms αὐτός@rpams ὁ@dgmp Φαρισαῖος@ngmpp ἵνα@cs ἐσθίω@vsaa3s μετά@pg αὐτός@rpgms καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms Φαρισαῖος@ngmsp κατακλίνω@viap3s]
07.37.02Z [καί@cc ἰδού@i γυνή@nnfsc ὅστις@rrnfs εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ἁμαρτωλός@annfsn καί@cc ἐπιγινώσκω@vpaanfs ὅτι@cs κατάκειμαι@vipp3s ἐν@pd ὁ@ddfs οἰκία@ndfsc ὁ@dgms Φαρισαῖος@ngmsp κομίζω@vpaanfs ἀλάβαστρος@nafsc/namsc μύρον@ngnsc]
07.38.02Z [καί@cc ἵστημι@vpaanfs ὀπίσω@b παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms κλαίω@vppanfs ὁ@ddnp δάκρυον@ndnpc ἄρχω@viam3s βρέχω@vnpa ὁ@damp πούς@nampc αὐτός@rpgms καί@cc ὁ@ddfp θρίξ@ndfpc ὁ@dgfs κεφαλή@ngfsc αὐτός@rpgfs ἐκμάσσω@viaa3s καί@cc καταφιλέω@viia3s ὁ@damp πούς@nampc αὐτός@rpgms καί@cc ἀλείφω@viia3s ὁ@ddns μύρον@ndnsc]
07.39.02Z [ὁράω@vpaanms δέ@cc ὁ@dnms Φαρισαῖος@nnmsp ὁ@dnms καλέω@vpaanms αὐτός@rpams λέγω@viaa3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms οὗτος@rdnms εἰ@cs εἰμί@viia3s προφήτης@nnmsc γινώσκω@viia3s ἄν@x τίς@rqnfs/aqnfsn καί@cc ποταπός@aqnfsn ὁ@dnfs γυνή@nnfsc ὅστις@rrnfs ἅπτω@vipm3s αὐτός@rpgms ὅτι@cs ἁμαρτωλός@annfsn εἰμί@vipa3s]
07.40.02Z [καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τὶς@rians λέγω@vnaa ὁ@dnms δέ@cc διδάσκαλος@nvmsc λέγω@vdaa2s φημί@viaa3s/viia3s]

07.41.02Z [δύο@acnmpn χρεοφειλέτης@nnmpc εἰμί@viia3p δανιστής@ndmsc τὶς@aidmsn ὁ@dnms εἷς@acnmsn ὀφείλω@viia3s δηνάριον@nanpc πεντακόσιοι@acanpn ὁ@dnms δέ@cc ἕτερος@ainmsn πεντήκοντα@ac---n]
07.42.02Z [μή@x ἔχω@vppagmp αὐτός@rpgmp ἀποδίδωμι@vnaa ἀμφότεροι@andmpn χαρίζομαι@viam3s τίς@rqnms οὖν@cc αὐτός@rpgmp πολύς@anansc ἀγαπάω@vifa3s αὐτός@rpams;]
07.43.02Z [ἀποκρίνομαι@vpapnms Σίμων@nnmsp λέγω@viaa3s ὑπολαμβάνω@vipa1s ὅτι@cs ὅς@rrdms ὁ@dans πολύς@anansc χαρίζομαι@viam3s ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ὀρθῶς@b κρίνω@viaa2s]
07.44.02Z [καί@cc στρέφω@vpapnms πρός@pa ὁ@dafs γυνή@nafsc ὁ@ddms Σίμων@ndmsp φημί@viaa3s/viia3s βλέπω@vipa2s οὗτος@rdafs ὁ@dafs γυνή@nafsc; εἰσέρχομαι@viaa1s σύ@rpg-s εἰς@pa ὁ@dafs οἰκία@nafsc ὕδωρ@nansc ἐγώ@rpg-s ἐπί@pa ὁ@damp πούς@nampc οὐ@b δίδωμι@viaa2s οὗτος@rdnfs δέ@cc ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ἐγώ@rpg-s ὁ@damp πούς@nampc καί@cc ὁ@ddfp θρίξ@ndfpc αὐτός@rpgfs ἐκμάσσω@viaa3s]
07.45.02Z [φίλημα@nansc ἐγώ@rpd-s οὐ@b δίδωμι@viaa2s οὗτος@rdnfs δέ@cc ἀπό@pg ὅς@rrgfs εἰσέρχομαι@viaa1s οὐ@b διαλείπω@viaa3s καταφιλέω@vppanfs ἐγώ@rpg-s ὁ@damp πούς@nampc]
07.46.02Z [ἔλαιον@ndnsc ὁ@dafs κεφαλή@nafsc ἐγώ@rpg-s οὐ@b ἀλείφω@viaa2s οὗτος@rdnfs δέ@cc μύρον@ndnsc ἀλείφω@viaa3s ἐγώ@rpg-s ὁ@damp πούς@nampc]
07.47.02Z [ὅς@rrgns χάριν@pg λέγω@vipa1s σύ@rpd-s ἀφίημι@vixp3p αὐτός@rpgfs ὁ@dnfp ἁμαρτία@nnfpc ὁ@dnfp πολύς@annfpn ὅτι@cs ἀγαπάω@viaa3s πολύς@anansn ὅς@rrdms δέ@cc ὀλίγος@annnsn ἀφίημι@vipp3s ὀλίγος@b/anansn ἀγαπάω@vipa3s]
07.48.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdfs ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc]
07.49.02Z [καί@cc ἄρχω@viam3p ὁ@dnmp συνανάκειμαι@vppmnmp λέγω@vnpa ἐν@pd ἑαυτοῦ@rxdmp τίς@rqnms οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@b ἁμαρτία@nafpc ἀφίημι@vipa3s;]
07.50.02Z [λέγω@viaa3s δέ@cc πρός@pa ὁ@dafs γυνή@nafsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@nafsc]
08.01.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns καθεξῆς@b καί@cc αὐτός@rtnms διοδεύω@viia3s κατά@pa πόλις@nafsc καί@cc κώμη@nafsc κηρύσσω@vppanms καί@cc εὐαγγελίζω@vppmnms ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ὁ@dnmp δώδεκα@ac---n σύν@pd αὐτός@rpdms]
08.02.02Z [καί@cc γυνή@nnfpc τὶς@ainfpn ὅς@rrnfp εἰμί@viia3p θεραπεύω@vpxpnfp ἀπό@pg πνεῦμα@ngnpc πονηρός@angnpn καί@cc ἀσθένεια@ngfpc Μαρία@nnfsp ὁ@dnfs καλέω@vpppnfs Μαγδαληνή@nnfsp ἀπό@pg ὅς@rrgfs δαιμόνιον@nnnpc ἑπτά@ac---n ἐξέρχομαι@viya3s]
08.03.02Z [καί@cc Ἰωάννα@nnfsp γυνή@nnfsc Χουζᾶς@ngmsp ἐπίτροπος@ngmsc Ἡρῴδης@ngmsp καί@cc Σουσάννα@nnfsp καί@cc ἕτερος@ainfpn πολύς@annfpn ὅστις@rrnfp διακονέω@viia3p αὐτός@rpdmp ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdfp]
08.04.02Z [σύνειμι@vppagms δέ@cc ὄχλος@ngmsc πολύς@angmsn καί@cc/b ὁ@dgmp κατά@pa πόλις@nafsc ἐπιπορεύομαι@vppmgmp πρός@pa αὐτός@rpams λέγω@viaa3s διά@pg παραβολή@ngfsc]
08.05.02Z [ἐξέρχομαι@viaa3s ὁ@dnms σπείρω@vppanms ὁ@dgns σπείρω@vnaa ὁ@dams σπόρος@namsc αὐτός@rpgms καί@cc ἐν@pd ὁ@ddns σπείρω@vnpa αὐτός@rpams ὅς@rrnns μέν@x πίπτω@viaa3s παρά@pa ὁ@dafs ὁδός@nafsc καί@cc καταπατέω@viap3s καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατεσθίω@viaa3s αὐτός@rpans]
08.06.02Z [καί@cc ἕτερος@ainnsn καταπίπτω@viaa3s ἐπί@pa ὁ@dafs πέτρα@nafsc καί@cc φύω@vpapnns ξηραίνω@viap3s διά@pa ὁ@dans μή@x ἔχω@vnpa ἰκμάς@nafsc]
08.07.02Z [καί@cc ἕτερος@ainnsn πίπτω@viaa3s ἐν@pd μέσος@andnsn ὁ@dgfp ἄκανθα@ngfpc καί@cc συμφύω@vpapnfp ὁ@dnfp ἄκανθα@nnfpc ἀποπνίγω@viaa3p αὐτός@rpans]

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08.08.02Z [καί@cc ἕτερος@ainnsn πίπτω@viaa3s εἰς@pa ὁ@dafs γῆ@nafsc ὁ@dafs ἀγαθός@anafsn καί@cc φύω@vpapnns ποιέω@viaa3s καρπός@namsc ἑκατονταπλασίων@b/anamsn οὗτος@rdanp λέγω@vppanms φωνέω@viia3s] ὁ@dnms ἔχω@vppanms οὖς@nanpc ἀκούω@vdpa3s
08.09.02Z [ἐπερωτάω@viia3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms τίς@rqnfs/aqnfsn οὗτος@rdnfs εἰμί@vopa3s ὁ@dnfs παραβολή@nnfsc]
08.10.02Z [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 μή@x βλέπω@vspa3p καί@cc ἀκούω@vppanmp μή@x συνίημι@vspa3p]
08.11.02Z [εἰμί@vipa3s δέ@cc οὗτος@rdnfs ὁ@dnfs παραβολή@nnfsc ὁ@dnms σπόρος@nnmsc εἰμί@vipa3s ὁ@dnms λόγος@nnmsc ὁ@dgms θεός@ngmsc]
08.12.02Z [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 αἴρω@vipa3s ὁ@dams λόγος@namsc ἀπό@pg ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἵνα@cs μή@x πιστεύω@vpaanmp σῴζω@vsap3p]
08.13.02Z [ὁ@dnmp δέ@cc ἐπί@pa ὁ@dafs πέτρα@nafsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετά@pg χαρά@ngfsc δέχομαι@vipm3p ὁ@dams λόγος@namsc καί@cc οὗτος@rdnmp ῥίζα@nafsc οὐ@b ἔχω@vipa3p ὅς@rrnmp πρός@pa καιρός@namsc πιστεύω@vipa3p καί@cc ἐν@pd καιρός@ndmsc πειρασμός@ngmsc ἀφίστημι@vipm3p]
08.14.02Z [ὁ@dnns δέ@cc εἰς@pa ὁ@dafp ἄκανθα@nafpc πίπτω@vpaanns 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@vppmnmp συμπνίγω@vipp3p καί@cc οὐ@b τελεσφορέω@vipa3p]
08.15.02Z [ὁ@dnns δέ@cc ἐν@pd ὁ@ddfs καλός@andfsn γῆ@ndfsc οὗτος@rdnmp εἰμί@vipa3p ὅστις@rrnmp ἐν@pd καρδία@ndfsc καλός@andfsn καί@cc ἀγαθός@andfsn ἀκούω@vpaanmp ὁ@dams λόγος@namsc κατέχω@vipa3p καί@cc καρποφορέω@vipa3p ἐν@pd ὑπομονή@ndfsc]
08.16.02Z [οὐδείς@rinms δέ@cc λύχνος@namsc ἅπτω@vpaanms καλύπτω@vipa3s αὐτός@rpams σκεῦος@ndnsc ἢ@cc ὑποκάτω@pg κλίνη@ngfsc τίθημι@vipa3s ἀλλά@cc ἐπί@pg λυχνία@ngfsc τίθημι@vipa3s ἵνα@cs ὁ@dnmp εἰσπορεύομαι@vppmnmp βλέπω@vspa3p ὁ@dans φῶς@nansc]
08.17.02Z [οὐ@b γάρ@cc εἰμί@vipa3s κρυπτός@annnsn ὅς@rrnns οὐ@b φανερός@annnsn γίνομαι@vifm3s οὐδέ@cc ἀπόκρυφος@annnsn ὅς@rrnns οὐ@b μή@x γινώσκω@vsap3s καί@cc εἰς@pa φανερός@anansn ἔρχομαι@vsaa3s]
08.18.02Z βλέπω@vdpa2p (οὖν@cc) πῶς@b ἀκούω@vipa2p καί@cc (μή@x) [] ἀκούω@vipa2p ὅς@rrnms γάρ@cc ἄν@x ἔχω@vspa3s [δίδωμι@vifp3s αὐτός@rpdms καί@cc ὅς@rrnms ἄν@x μή@x ἔχω@vspa3s καί@cc ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms]
08.20.02Z [ἀπαγγέλλω@viap3s δέ@cc αὐτός@rpdms ὅτι@cs ὁ@dnfs μήτηρ@nnfsc σύ@rpg-s καί@cc ὁ@dnmp ἀδελφός@nnmpc σύ@rpg-s ἵστημι@vixa3p ἔξω@b ὁράω@vnaa σύ@rpa-s θέλω@vppanmp]
08.21.02Z [ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp] τίς@rqnfs ἐγώ@rpg-s ὁ@dnfs [] μήτηρ@nnfsc καί@cc τίς@rqnmp ἐγώ@rpg-s ὁ@dnmp [] ἀδελφός@nnmpc εἰ@cs μή@x ὁ@dnmp ὁ@damp λόγος@nampc ἐγώ@rpg-s ἀκούω@vppanmp καί@cc ποιέω@vppanmp ()
08.22.02Z [γίνομαι@viam3s δέ@cc ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc καί@cc αὐτός@rtnms ἐμβαίνω@viaa3s εἰς@pa πλοῖον@nansc καί@cc ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp διέρχομαι@vsaa1p εἰς@pa ὁ@dans πέραν@b ὁ@dgfs λίμνη@ngfsc καί@cc ἀνάγω@viap3p]
08.23a.02Z [πλέω@vppagmp δέ@cc αὐτός@rpgmp ἀφυπνόω@viaa3s]

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08.24b.02Z ὁ@dnms δέ@cc ἐγείρω@vpapnms ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc ὁ@ddfs θάλασσα@ndfsc
08.25.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b ὁ@dnfs πίστις@nnfsc σύ@rpg-p; φοβέω@vpapnmp δέ@cc θαυμάζω@viaa3p λέγω@vppanmp πρός@pa ἀλλήλων@reamp] τίς@rqnms (δέ@cc) [] οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@cc/b ὁ@ddmp ἄνεμος@ndmpc [ἐπιτάσσω@vipa3s καί@cc ὁ@ddns ὕδωρ@ndnsc καί@cc ὑπακούω@vipa3p αὐτός@rpdms]
08.26.02Z [καί@cc καταπλέω@viaa3p εἰς@pa ὁ@dafs χώρα@nafsc ὁ@dgmp Γεργεσηνός@angmpn ὅστις@rrnfs εἰμί@vipa3s ἀντιπέρα@pg ὁ@dgfs Γαλιλαία@ngfsp]
08.27.02Z [ἐξέρχομαι@vpaadms δέ@cc αὐτός@rpdms ἐπί@pa ὁ@dafs γῆ@nafsc ὑπαντάω@viaa3s ἀνήρ@nnmsc τὶς@ainmsn ἐκ@pg ὁ@dgfs πόλις@ngfsc ἔχω@vppanms δαιμόνιον@nanpc καί@cc χρόνος@ndmsc ἱκανός@andmsn οὐ@b ἐνδύω@viam3s ἱμάτιον@nansc καί@cc ἐν@pd οἰκία@ndfsc οὐ@b μένω@viia3s ἀλλά@cc ἐν@pd ὁ@ddnp μνῆμα@ndnpc]
08.28.02Z [ὁράω@vpaanms δέ@cc ὁ@dams Ἰησοῦς@namsp ἀνακράζω@vpaanms προσπίπτω@viaa3s αὐτός@rpdms καί@cc φωνή@ndfsc μέγας@andfsn λέγω@viaa3s τίς@rqnns ἐγώ@rpd-s καί@cc σύ@rpd-s Ἰησοῦς@nvmsp υἱός@nvmsc ὁ@dgms θεός@ngmsc; δέομαι@vipm1s σύ@rpg-s μή@x ἐγώ@rpa-s βασανίζω@vsaa2s]
08.29.02Z [παραγγέλλω@viaa3s γάρ@cc ὁ@ddns πνεῦμα@ndnsc ὁ@ddns ἀκάθαρτος@andnsn ἐξέρχομαι@vnaa ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc πολύς@andmpn γάρ@cc χρόνος@ndmpc συναρπάζω@viya3s αὐτός@rpams καί@cc δεσμεύω@viip3s ἅλυσις@ndfpc καί@cc πέδη@ndfpc φυλάσσω@vpppnms καί@cc διαρρήγνυμι@vppanms ὁ@danp δεσμός@nanpc ἐλαύνω@viip3s ὑπό@pg ὁ@dgns δαιμόνιον@ngnsc εἰς@pa ὁ@dafp ἔρημος@nafpc]
08.30.02Z [ἐπερωτάω@viaa3s δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms τίς@aqnnsn σύ@rpd-s ὄνομα@nnnsc εἰμί@vipa3s; ὁ@dnms δέ@cc λέγω@viaa3s λεγιών@nnfsc ὅτι@cs εἰσέρχομαι@viaa3s δαιμόνιον@nnnpc πολύς@annnpn εἰς@pa αὐτός@rpams]
08.31.02Z [καί@cc παρακαλέω@viia3p αὐτός@rpams ἵνα@cs μή@x ἐπιτάσσω@vsaa3s αὐτός@rpdnp εἰς@pa ὁ@dafs ἄβυσσος@nafsc ἀπέρχομαι@vnaa]
08.32.02Z [εἰμί@viia3s δέ@cc ἐκεῖ@b ἀγέλη@nnfsc χοῖρος@ngmpc ἱκανός@angmpn βόσκω@vpppnmp ἐν@pd ὁ@ddns ὄρος@ndnsc καί@cc παρακαλέω@viaa3p αὐτός@rpams ἵνα@cs ἐπιτρέπω@vsaa3s αὐτός@rpdnp εἰς@pa ἐκεῖνος@rdamp εἰσέρχομαι@vnaa καί@cc ἐπιτρέπω@viaa3s αὐτός@rpdnp]
08.33.02Z [ἐξέρχομαι@vpaannp δέ@cc ὁ@dnnp δαιμόνιον@nnnpc ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc εἰσέρχομαι@viaa3p εἰς@pa ὁ@damp χοῖρος@nampc καί@cc ὁρμάω@viaa3s ὁ@dnfs ἀγέλη@nnfsc κατά@pa ὁ@dgms κρημνός@ngmsc εἰς@pa ὁ@dafs λίμνη@nafsc καί@cc ἀποπνίγω@viap3s]
08.34.02Z [ὁράω@vpaanmp δέ@cc ὁ@dnmp βόσκω@vppanmp ὁ@dans γίνομαι@vpxaans φεύγω@viaa3p καί@cc ἀπαγγέλλω@viaa3p εἰς@pa ὁ@dafs πόλις@nafsc καί@cc εἰς@pa ὁ@damp ἀγρός@nampc]
08.35.02Z [ἐξέρχομαι@viaa3p δέ@cc ὁράω@vnaa ὁ@dans γίνομαι@vpxaans καί@cc ἔρχομαι@viaa3p πρός@pa ὁ@dams Ἰησοῦς@namsp καί@cc εὑρίσκω@viaa3p κάθημαι@vppmams ὁ@dams ἄνθρωπος@namsc ἀπό@pg ὅς@rrgns ὁ@dnnp δαιμόνιον@nnnpc ἐξέρχομαι@viaa3s ἱματίζω@vpxpams καί@cc σωφρονέω@vppaams παρά@pa ὁ@damp πούς@nampc ὁ@dgms Ἰησοῦς@ngmsp καί@cc φοβέω@viap3p]
08.36.02Z [ἀπαγγέλλω@viaa3p δέ@cc αὐτός@rpdmp ὁ@dnmp ὁράω@vpaanmp πῶς@b σῴζω@viap3s ὁ@dnms δαιμονίζομαι@vpapnms]
08.37.02Z [καί@cc ἐρωτάω@viaa3s αὐτός@rpams ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc ὁ@dgfs περίχωρος@angfsn ὁ@dgmp Γεργεσηνός@angmpn ἀπέρχομαι@vnaa ἀπό@pg αὐτός@rpgmp ὅτι@cs

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φόβος@ndmsc μέγας@andmsn συνέχω@viip3p αὐτός@rtnms δέ@cc ἐμβαίνω@vpaanms εἰς@pa πλοῖον@nansc ὑποστρέφω@viaa3s]
08.38.02Z [δέομαι@viim3s δέ@cc αὐτός@rpgms ὁ@dnms ἀνήρ@nnmsc ἀπό@pg ὅς@rrgns ἐξέρχομαι@viya3s ὁ@dnnp δαιμόνιον@nnnpc εἰμί@vnpa σύν@pd αὐτός@rpdms ἀπολύω@viaa3s δέ@cc αὐτός@rpams λέγω@vppanms]
08.39.02Z [ὑποστρέφω@vdpa2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s καί@cc διηγέομαι@vdpm2s ὅσος@rranp σύ@rpd-s ποιέω@viaa3s ὁ@dnms θεός@nnmsc καί@cc ἀπέρχομαι@viaa3s κατά@pa ὅλος@anafsn ὁ@dafs πόλις@nafsc κηρύσσω@vppanms ὅσος@rranp ποιέω@viaa3s αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp]
08.42b.02Z γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑπάγω@vnpa [αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc συμπνίγω@viia3p αὐτός@rpams]
08.43.02Z [καί@cc γυνή@nnfsc εἰμί@vppanfs ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc ἀπό@pg ἔτος@ngnpc δώδεκα@ac---n ὅστις@rrnfs ἰατρός@ndmpc προσαναλίσκω@vpaanfs ὅλος@anamsn ὁ@dams βίος@namsc οὐ@b ἰσχύω@viaa3s ἀπό@pg οὐδείς@rigms θεραπεύω@vnap]
08.44.02Z [προσέρχομαι@vpaanfs ὄπισθεν@b ἅπτω@viam3s ὁ@dgns κράσπεδον@ngnsc ὁ@dgns ἱμάτιον@ngnsc αὐτός@rpgms καί@cc παραχρῆμα@b ἵστημι@viaa3s ὁ@dnfs ῥύσις@nnfsc ὁ@dgns αἷμα@ngnsc αὐτός@rpgfs]
08.45.02Z καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc τίς@rqnms ἐγώ@rpg-s ἅπτω@viam3s [ἀρνέομαι@vppmgmp δέ@cc πᾶς@aigmpn λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp καί@cc ὁ@dnmp σύν@pd αὐτός@rpdms ἐπιστάτης@nvmsc ὁ@dnmp ὄχλος@nnmpc συνέχω@vipa3p σύ@rpa-s καί@cc ἀποθλίβω@vipa3p]
08.46.02Z [ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s] ἅπτω@viam3s ἐγώ@rpg-s τὶς@rinms καί@b γάρ@cc γινώσκω@viaa1s δύναμις@nafsc ἐξέρχομαι@vpaaafs ἀπό@pg ἐγώ@rpg-s
08.47.02Z [ὁράω@vpaanfs δέ@cc ὁ@dnfs γυνή@nnfsc ὅτι@cs οὐ@b λανθάνω@viaa3s τρέμω@vppanfs ἔρχομαι@viaa3s καί@cc προσπίπτω@vpaanfs αὐτός@rpdms διά@pa ὅς@rrafs αἰτία@nafsc ἅπτω@viam3s αὐτός@rpgms ἀπαγγέλλω@viaa3s ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc καί@cc ὡς@cs ἰάομαι@viap3s παραχρῆμα@b]
08.48.02Z [ὁ@dnfs δέ@cc λέγω@viaa3s αὐτός@rpdfs θυγάτηρ@nvfsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@nafsc]
09.01.02Z [συγκαλέω@vpamnms δέ@cc ὁ@damp δώδεκα@ac---n δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa]
09.02.02Z [καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ἰάομαι@vnpm]
09.03.02Z [καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp μηδείς@rians αἴρω@vdpa2p εἰς@pa ὁ@dafs ὁδός@nafsc μήτε@cc ῥάβδος@nafsc μήτε@cc πήρα@nafsc μήτε@cc ἄρτος@namsc μήτε@cc ἀργύριον@nansc μήτε@cc ἀνά@pa δύο@acampn χιτών@nampc ἔχω@vnpa]
09.04.02Z [καί@cc εἰς@pa ὅς@rrafs ἄν@x οἰκία@nafsc εἰσέρχομαι@vsaa2p ἐκεῖ@b μένω@vdpa2p καί@cc ἐκεῖθεν@b ἐξέρχομαι@vdpm2p]
09.05.02Z [καί@cc ὅσος@rrnmp ἄν@x μή@x δέχομαι@vspm3p σύ@rpa-p ἐξέρχομαι@vppmnmp ἀπό@pg ὁ@dgfs πόλις@ngfsc ἐκεῖνος@rdgfs καί@cc ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc σύ@rpg-p ἀποτινάσσω@vdpa2p εἰς@pa μαρτύριον@nansc ἐπί@pa αὐτός@rpamp]
09.06.02Z [ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p] κατά@pa πόλις@nafpc καί@cc κώμη@nafpc [εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b]

09.07.02Z [ἀκούω@viaa3s δέ@cc Ἡρῴδης@nnmsp ὁ@dnms τετραάρχης@nnmsc ὁ@danp γίνομαι@vppmanp πᾶς@aianpn καί@cc διαπορέω@viia3s διά@pa ὁ@dans λέγω@vnpp ὑπό@pg τὶς@rigmp ὅτι@cs Ἰωάννης@nnmsp ἐγείρω@viap3s ἐκ@pg νεκρός@angmpn]
09.08.02Z [ὑπό@pg τὶς@rigmp δέ@cc ὅτι@cs Ἠλίας@nnmsp φαίνω@viap3s ἄλλος@rigmp δέ@cc ὅτι@cs προφήτης@nnmsc τὶς@ainmsn ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s]
09.09.02Z [λέγω@viaa3s δέ@cc Ἡρῴδης@nnmsp Ἰωάννης@namsp ἐγώ@rpn-s ἀποκεφαλίζω@viaa1s τίς@rqnms δέ@cc εἰμί@vipa3s οὗτος@rdnms περί@pg ὅς@rrgms ἀκούω@vipa1s τοιοῦτος@adanpn; καί@cc ζητέω@viia3s ὁράω@vnaa αὐτός@rpams]
09.10.02Z [καί@cc ὑποστρέφω@vpaanmp ὁ@dnmp ἀπόστολος@nnmpc διηγέομαι@viam3p αὐτός@rpdms ὅσος@rranp ποιέω@viaa3p καί@cc παραλαμβάνω@vpaanms αὐτός@rpamp ὑποχωρέω@viaa3s κατά@pa ἴδιος@anafsn εἰς@pa πόλις@nafsc καλέω@vpppafs Βηθσαϊδά@nafsp]
09.11.02Z [ὁ@dnmp δέ@cc ὄχλος@nnmpc γινώσκω@vpaanmp ἀκολουθέω@viaa3p αὐτός@rpdms καί@cc ἀποδέχομαι@vpamnms αὐτός@rpamp λαλέω@viia3s αὐτός@rpdmp περί@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp χρεία@nafsc ἔχω@vppaamp θεραπεία@ngfsc ἰάομαι@viim3s]
09.12.02Z [ὁ@dnfs δέ@cc ἡμέρα@nnfsc ἄρχω@viam3s κλίνω@vnpa προσέρχομαι@vpaanmp δέ@cc ὁ@dnmp δώδεκα@ac---n λέγω@viaa3p αὐτός@rpdms ἀπολύω@vdaa2s ὁ@dams ὄχλος@namsc ἵνα@cs πορεύομαι@vpapnmp εἰς@pa ὁ@dafp κύκλος@b κώμη@nafpc καί@cc ἀγρός@nampc καταλύω@vsaa3p καί@cc εὑρίσκω@vsaa3p ἐπισιτισμός@namsc ὅτι@cs ὧδε@b ἐν@pd ἔρημος@andmsn τόπος@ndmsc εἰμί@vipa1p]
09.13.02Z [λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp δίδωμι@vdaa2p αὐτός@rpdmp ἐσθίω@vnaa σύ@rpn-p ὁ@dnmp δέ@cc λέγω@viaa3p οὐ@b εἰμί@vipa3p ἐγώ@rpd-p πολύς@anansc ἤ@cc ἄρτος@nnmpc πέντε@ac---n καί@cc ἰχθύς@nnmpc δύο@acnmpn εἰ@cs μήτι@x πορεύομαι@vpapnmp ἐγώ@rpn-p ἀγοράζω@vsaa1p εἰς@pa πᾶς@aiamsn ὁ@dams λαός@namsc οὗτος@rdams βρῶμα@nanpc]
09.14.02Z [εἰμί@viia3p δέ@cc ὡσεί@b ἀνήρ@nnmpc πεντακισχίλιοι@acnmpn λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms κατακλίνω@vdaa2p αὐτός@rpamp κλισία@nafpc ἀνά@pa πεντήκοντα@ac---n]
09.15.02Z [καί@cc ποιέω@viaa3p οὕτω@b καί@b κατακλίνω@viaa3p ἅπας@anampn]
09.16.02Z [λαμβάνω@vpaanms δέ@cc ὁ@damp πέντε@ac---n ἄρτος@nampc καί@cc ὁ@damp δύο@acampn ἰχθύς@nampc] ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc εὐλογέω@viaa3s ἐπί@pa αὐτός@rpamp
09.17.02Z [καί@cc ἐσθίω@viaa3p καί@cc χορτάζω@viap3p πᾶς@ainmpn καί@cc αἴρω@viap3s ὁ@dnns περισσεύω@vpaanns αὐτός@rpdmp κλάσμα@ngnpc κόφινος@nnmpc δώδεκα@ac---n]
09.18.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams προσεύχομαι@vppmams κατά@pa μόνος@anafpn σύνειμι@viia3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc καί@cc ἐπερωτάω@viaa3s αὐτός@rpamp λέγω@vppanms] τίς@rqams ἐγώ@rpa-s λέγω@vipa3p (εἰμί@vnpa) ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc;
09.19.02Z λέγω@vipa3p (αὐτός@rpdms) ὁ@dnmp μαθητής@nnmpc Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἠλίας@namsp ἄλλος@ainmpn δέ@cc ὅτι@cs προφήτης@nnmsc τὶς@ainmsn ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s
09.20.02Z λέγω@viaa3s δέ@cc αὐτός@rpdmp σύ@rpn-p δέ@cc τίς@rqams (ἐγώ@rpa-s λέγω@vipa2p εἰμί@vnpa); ἀποκρίνομαι@vpapnms Πέτρος@nnmsp λέγω@viaa3s σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@namsp
09.21.02Z [ὁ@dnms δέ@cc ἐπιτιμάω@vpaanms αὐτός@rpdmp παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnpa οὗτος@rdans]

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09.22.02Z λέγω@vppanms δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgmp πρεσβύτερος@angmpc καί@cc γραμματεύς@ngmpc καί@cc ἀρχιερεύς@ngmpc καί@cc ἀποκτείνω@vnap καί@cc μετά@pa τρεῖς@acafpn ἡμέρα@nafpc ἐγείρω@vnap
09.24.02Z [ὅς@rrnms γάρ@cc ἐάν@x θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs ὅς@rrnms δέ@cc ἄν@x ἀπόλλυμι@vsaa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms ἕνεκα@pg ἐγώ@rpg-s οὗτος@rdnms σῴζω@vifa3s αὐτός@rpafs]
09.26a.02Z ὅς@rrnms (γάρ@cc) ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s καί+ἐγώ@b&rpnms ἐπαισχύνομαι@vifp1s αὐτός@rpams
09.28.02Z [γίνομαι@viam3s δέ@cc μετά@pa ὁ@damp λόγος@nampc οὗτος@rdamp ὡσεί@b ἡμέρα@nnfpc ὀκτώ@ac---n καί@cc παραλαμβάνω@vpaanms Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp ἀναβαίνω@viaa3s εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam]
09.29.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns προσεύχομαι@vnpm αὐτός@rpams ὁ@dnns εἶδος@nnnsc ὁ@dgns πρόσωπον@ngnsc αὐτός@rpgms ἕτερος@ainnsn καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms λευκός@annmsn ἐξαστράπτω@vppanms]
09.30.02Z καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc συλλαλέω@viia3p αὐτός@rpdms Ἠλίας@nnmsp καί@cc Μωϋσῆς@nnmsp ἐν@pd δόξα@ndfsc
09.32.02Z [ὁ@dnms δέ@cc Πέτρος@nnmsp καί@cc ὁ@dnmp σύν@pd αὐτός@rpdms εἰμί@viia3p βαρέω@vpxpnmp ὕπνος@ndmsc διαγρηγορέω@vpaanmp δέ@cc ὁράω@viaa3p ὁ@dafs δόξα@nafsc αὐτός@rpgms καί@cc ὁ@damp δύο@acampn ἀνήρ@nampc ὁ@damp συνίστημι@vpxaamp αὐτός@rpdms]
09.33.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns διαχωρίζω@vnpp αὐτός@rpamp ἀπό@pg αὐτός@rpgms λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp πρός@pa ὁ@dams Ἰησοῦς@namsp ἐπιστάτης@nvmsc καλός@annnsn εἰμί@vipa3s ἐγώ@rpa-p ὧδε@b εἰμί@vnpa καί@cc ποιέω@vsaa1p σκηνή@nafpc τρεῖς@acafpn εἷς@acafsn σύ@rpd-s καί@cc εἷς@acafsn Μωϋσῆς@ndmsp καί@cc εἷς@acafsn Ἠλίας@ndmsp μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s]
09.34.02Z [οὗτος@rdanp δέ@cc αὐτός@rpgms λέγω@vppagms γίνομαι@viam3s νεφέλη@nnfsc καί@cc ἐπισκιάζω@viia3s αὐτός@rpamp φοβέω@viap3p δέ@cc ἐν@pd ὁ@ddns εἰσέρχομαι@vnaa αὐτός@rpamp εἰς@pa ὁ@dafs νεφέλη@nafsc]
09.35.02Z (καί@cc γίνομαι@viam3s) ἐκ@pg ὁ@dgfs νεφέλη@ngfsc φωνή@nnfsc οὗτος@rdnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p
09.40.02Z (καί@cc) δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s (καί@cc) οὐ@b δύναμαι@viap3p ἐκβάλλω@vnaa αὐτός@rpans
09.41.02Z ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp ὦ@i γενεά@nvfsc ἄπιστος@anvfsn ἕως@b/pp πότε@b εἰμί@vifm1s πρός@pa σύ@rpa-p; ἕως@b/pp πότε@b ἀνέχω@vifm1s σύ@rpg-p;
09.44.02Z [τίθημι@vdam2p σύ@rpn-p εἰς@pa ὁ@danp οὖς@nanpc σύ@rpg-p ὁ@damp λόγος@nampc οὗτος@rdamp ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc]
09.46.02Z [εἰσέρχομαι@viaa3s δέ@cc διαλογισμός@nnmsc ἐν@pd αὐτός@rpdmp ὁ@dnns τίς@rqnms ἄν@x εἰμί@vopa3s μέγας@annmsc αὐτός@rpgmp]
09.47.02Z [ὁ@dnms δέ@cc Ἰησοῦς@nnmsp οἶδα@vpxanms ὁ@dams διαλογισμός@namsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἐπιλαμβάνω@vpamnms παιδίον@ngnsc ἵστημι@viaa3s αὐτός@rpans παρά@pd ἑαυτοῦ@rxdms]

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09.48.02Z [καί@cc λέγω@viaa3s αὐτός@rpdmp ὅς@rrnms ἐάν@x δέχομαι@vsam3s οὗτος@rdans ὁ@dans παιδίον@nansc ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s ἐγώ@rpa-s δέχομαι@vipm3s καί@cc ὅς@rrnms ἄν@x ἐγώ@rpa-s δέχομαι@vsam3s δέχομαι@vipm3s ὁ@dams ἀποστέλλω@vpaaams ἐγώ@rpa-s ὁ@dnms γάρ@cc μικρός@annmsc ἐν@pd πᾶς@aidmpn σύ@rpd-p ὑπάρχω@vppanms οὗτος@rdnms εἰμί@vipa3s μέγας@annmsn]
09.52.02Z [καί@cc ἀποστέλλω@viaa3s ἄγγελος@nampc πρό@pg πρόσωπον@ngnsc αὐτός@rpgms καί@cc πορεύομαι@vpapnmp εἰσέρχομαι@viaa3p εἰς@pa πόλις@nafsc Σαμαρίτης@ngmpp ὥστε@cs ἑτοιμάζω@vnaa αὐτός@rpdms]
09.53.02Z [καί@cc οὐ@b δέχομαι@viam3p αὐτός@rpams ὅτι@cs ὁ@dnns πρόσωπον@nnnsc αὐτός@rpgms εἰμί@viia3s πορεύομαι@vppmnns εἰς@pa Ἰερουσαλήμ@nafsp]
09.54.02Z [ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc Ἰάκωβος@nnmsp καί@cc Ἰωάννης@nnmsp λέγω@viaa3p κύριος@nvmsc θέλω@vipa2s λέγω@vsaa1p πῦρ@nansc καταβαίνω@vnaa ἀπό@pg ὁ@dgms οὐρανός@ngmsc καί@cc ἀναλίσκω@vnaa αὐτός@rpamp;]
09.55.02Z [στρέφω@vpapnms δέ@cc ἐπιτιμάω@viaa3s αὐτός@rpdmp]
09.56.02Z [καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc]
09.57.02Z [καί@cc πορεύομαι@vppmgmp αὐτός@rpgmp ἐν@pd ὁ@ddfs ὁδός@ndfsc λέγω@viaa3s τίς@rinms πρός@pa αὐτός@rpams ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἄν@x ἀπέρχομαι@vspm2s]
09.59.02Z [λέγω@viaa3s δέ@cc πρός@pa ἕτερος@aiamsn ἀκολουθέω@vdpa2s ἐγώ@rpd-s ὁ@dnms δέ@cc λέγω@viaa3s ἐπιτρέπω@vdaa2s ἐγώ@rpd-s πρῶτος@b ἀπέρχομαι@vpaadms θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s]
09.60.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdms ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp ἑαυτοῦ@rxgmp νεκρός@anampn σύ@rpn-s δέ@cc ἀπέρχομαι@vpaanms διαγγέλλω@vdpa2s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc]
09.61.02Z [λέγω@viaa3s δέ@cc καί@b ἕτερος@ainmsn ἀκολουθέω@vifa1s σύ@rpd-s κύριος@nvmsc πρῶτος@b δέ@cc ἐπιτρέπω@vdaa2s ἐγώ@rpd-s ἀποτάσσω@vnam ὁ@ddmp εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s]
09.62.02Z [λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp οὐδείς@rinms ἐπιβάλλω@vpaanms ὁ@dafs χείρ@nafsc αὐτός@rpgms ἐπί@pa ἄροτρον@nansc καί@cc βλέπω@vppanms εἰς@pa ὁ@danp ὀπίσω@b εὔθετος@annmsn εἰμί@vipa3s ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc]
10.01.02Z [μετά@pa δέ@cc οὗτος@rdanp ἀναδείκνυμι@viaa3s ὁ@dnms κύριος@nnmsc καί@cc ἕτερος@aiampn ἑβδομήκοντα@ac---n καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp ἀνά@pa δύο@acampn πρό@pg πρόσωπον@ngnsc αὐτός@rpgms εἰς@pa πᾶς@aiafsn πόλις@nafsc καί@cc τόπος@namsc ὅς@b μέλλω@viia3s αὐτός@rtnms ἔρχομαι@vnpm]
10.04.02Z [μή@x βαστάζω@vdpa2p βαλλάντιον@nansc] μή@x ῥάβδος@nafsc μή@x ὑπόδημα@nanpc μηδείς@riams [κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p]
10.05.02Z [εἰς@pa ὅς@rrafs δέ@cc ἄν@x εἰσέρχομαι@vsaa2p οἰκία@nafsc] () [λέγω@vdpa2p εἰρήνη@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms]
10.07b.02Z [ἄξιος@annmsn γάρ@cc ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms]
10.09b.02Z [καί@cc λέγω@vdpa2p αὐτός@rpdmp ἐγγίζω@vixa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc]
10.10.02Z [εἰς@pa ὅς@rrafs δέ@cc ἄν@x πόλις@nafsc εἰσέρχομαι@vsaa2p καί@cc μή@x δέχομαι@vspm3p σύ@rpa-p ἐξέρχομαι@vpaanmp εἰς@pa ὁ@dafp πλατύς@anafpn αὐτός@rpgfs λέγω@vdaa2p]

10.11.02Z [καί@b ὁ@dams κονιορτός@namsc ὁ@dams κολλάω@vpapams ἐγώ@rpd-p] ἐκ@pg ὁ@dgfs πόλις@ngfsc σύ@rpg-p (εἰς@pa μαρτύριον@nansc) [] ἀπομάσσω@vipm1p σύ@rpd-p
10.16.02Z [ὁ@dnms ἀκούω@vppanms σύ@rpg-p ἐγώ@rpg-s ἀκούω@vipa3s καί@cc ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s ὁ@dnms δέ@cc ἐγώ@rpa-s ἀθετέω@vppanms ἀθετέω@vipa3s ὁ@dams ἀποστέλλω@vpaaams ἐγώ@rpa-s]
10.19.02Z [ἰδού@i δίδωμι@vixa1s σύ@rpd-p ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg ὄφις@ngmpc καί@cc σκορπίος@ngmpc καί@cc ἐπί@pa πᾶς@aiafsn ὁ@dafs δύναμις@nafsc ὁ@dgms ἐχθρός@angmsn καί@cc οὐδείς@rinns ἐγώ@rpa-p οὐ@b μή@x ἀδικέω@vifa3s]
10.21.02Z [ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ἀγαλλιάω@viam3s ἐν@pd ὁ@ddns πνεῦμα@ndnsc ὁ@ddns ἅγιος@andnsn καί@cc λέγω@viaa3s] εὐχαριστέω@vipa1s (σύ@rpd-s) καί@cc ἐξομολογέω@vipm1s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ὅσπερ@rrnnp εἰμί@viia3s κρυπτός@annnpn σοφός@andmpn καί@cc συνετός@andmpn ἀποκαλύπτω@viaa2s νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc ὅτι@cs οὕτω@b γίνομαι@viam3s εὐδοκία@nnfsc ἔμπροσθεν@pg σύ@rpg-s]
10.22.02Z πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ὑπό@pg ὁ@dgms πατήρ@ngmsc (καί@cc) οὐδείς@rinms γινώσκω@vipa3s τίς@rqnms εἰμί@vipa3s ὁ@dnms πατήρ@nnmsc εἰ@cs μή@x ὁ@dnms υἱός@nnmsc καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἐάν@x ὁ@dnms υἱός@nnmsc ἀποκαλύπτω@vsaa3s
10.23.02Z [καί@cc στρέφω@vpapnms πρός@pa ὁ@damp μαθητής@nampc κατά@pa ἴδιος@anafsn λέγω@viaa3s μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p]
10.24.02Z [λέγω@vipa1s γάρ@cc σύ@rpd-p] ὅτι@cs ὁ@dnmp προφήτης@nnmpc οὐ@b ὁράω@viaa3p ὅς@rranp σύ@rpn-p βλέπω@vipa2p
10.25.02Z [καί@cc ἰδού@i νομικός@annmsn τὶς@ainmsn ἀνίστημι@viaa3s ἐκπειράζω@vppanms αὐτός@rpams λέγω@vppanms διδάσκαλος@nvmsc] τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s;
10.26.02Z [ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns νόμος@ndmsc τίς@rqnns γράφω@vixp3s; πῶς@b ἀναγινώσκω@vipa2s;]
10.27.02Z [ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s ἐκ@pg ὅλος@angfsn ὁ@dgfs καρδία@ngfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ψυχή@ndfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ἰσχύς@ndfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs διάνοια@ndfsc σύ@rpg-s καί@cc ὁ@dams πλησίον@b σύ@rpg-s ὡς@cs σεαυτοῦ@rxams]
10.28.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdms ὀρθῶς@b ἀποκρίνομαι@viap2s οὗτος@rdans ποιέω@vdpa2s καί@cc ζάω@vifm2s]
11.01.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd τόπος@ndmsc τὶς@aidmsn προσεύχομαι@vppmams ὡς@cs παύω@viam3s λέγω@viaa3s τὶς@rinms ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms πρός@pa αὐτός@rpams κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs καί@b Ἰωάννης@nnmsp διδάσκω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms]
11.02.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdmp ὅταν@cs προσεύχομαι@vspm2p λέγω@vdpa2p] πατήρ@nvmsc (ἔρχομαι@vdaa3s ὁ@dnns ἅγιος@annnsn πνεῦμα@nnnsc σύ@rpg-s ἐπί@pa ἐγώ@rpa-p καί@cc καθαρίζω@vdaa3s ἐγώ@rpa-p) [] ἔρχομαι@vdaa3s ὁ@dnfs βασιλεία@nnfsc σύ@rpg-s
11.03.02Z ὁ@dams ἄρτος@namsc σύ@rpg-s ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdpa2s ἐγώ@rpd-p ὁ@dans κατά@pa ἡμέρα@nafsc

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11.04.02Z καί@cc ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@dafp (ἁμαρτία@nafpc) [] ἐγώ@rpg-p καί@b μή@x ἀφίημι@vdaa2s ἐγώ@rpa-p εἰσφέρω@vnap εἰς@pa πειρασμός@namsc
11.05.02Z [καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc καί@cc λέγω@vsaa3s αὐτός@rpdms φίλος@anvmsn κίχρημι@vdaa2s ἐγώ@rpd-s τρεῖς@acampn ἄρτος@nampc]
11.06.02Z [ἐπειδή@cs φίλος@annmsn ἐγώ@rpg-s παραγίνομαι@viam3s ἐκ@pg ὁδός@ngfsc πρός@pa ἐγώ@rpa-s καί@cc οὐ@b ἔχω@vipa1s ὅς@rrans παρατίθημι@vifa1s αὐτός@rpdms]
11.07.02Z [καί+ἐκεῖνος@cc&adnmsn ἔσωθεν@b ἀποκρίνομαι@vpapnms λέγω@vsaa3s μή@x ἐγώ@rpd-s κόπος@nampc παρέχω@vdpa2s ἤδη@b ὁ@dnfs θύρα@nnfsc κλείω@vixp3s καί@cc ὁ@dnnp παιδίον@nnnpc ἐγώ@rpg-s μετά@pg ἐγώ@rpgms εἰς@pa ὁ@dafs κοίτη@nafsc εἰμί@vipa3p οὐ@b δύναμαι@vipm1s ἀνίστημι@vpaanms δοῦναί@x σύ@rpd-s]
11.08.02Z [λέγω@vipa1s σύ@rpd-p εἰ@cs καί@b οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa φίλος@anamsn αὐτός@rpgms διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc αὐτός@rpgms ἐγείρω@vpapnms δίδωμι@vifa3s αὐτός@rpdms ὅσος@rrgnp χρήζω@vipa3s]
11.09.02Z [καί+ἐγώ@cc&rpn-s σύ@rpd-p λέγω@vipa1s αἰτέω@vdpa2p καί@cc δίδωμι@vifp3s σύ@rpd-p ζητέω@vdpa2p καί@cc εὑρίσκω@vifa2p κρούω@vdpa2p καί@cc ἀνοίγω@vifp3s σύ@rpd-p]
11.11.02Z τίς@aqamsn γάρ@cc ἐκ@pg σύ@rpg-p ὁ@dams πατήρ@namsc υἱός@nnmsc αἰτέω@vifa3s [ἄρτος@namsc μή@x λίθος@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms; ἤ@cc καί@b ἰχθύς@namsc μή@x ἀντί@pg ἰχθύς@ngmsc ὄφις@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms;]
11.12.02Z [ἤ@cc καί@b αἰτέω@vifa3s ᾠόν@nansc μή@x ἐπιδίδωμι@vifa3s αὐτός@rpdms σκορπίος@namsc;]
11.13.02Z εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn εἰμί@vppanmp [οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc ὁ@dnms ἐκ@pg οὐρανός@ngmsc δίδωμι@vifa3s πνεῦμα@nansc ἅγιος@anansn ὁ@ddmp αἰτέω@vppadmp αὐτός@rpams]
11.14.02Z [καί@cc εἰμί@viia3s ἐκβάλλω@vppanms δαιμόνιον@nansc καί@cc αὐτός@rtnns εἰμί@viia3s κωφός@annnsn γίνομαι@viam3s δέ@cc ὁ@dgns δαιμόνιον@ngnsc ἐξέρχομαι@vpaagns λαλέω@viaa3s ὁ@dnms κωφός@annmsn καί@cc θαυμάζω@viaa3p ὁ@dnmp ὄχλος@nnmpc]
11.15.02Z [τὶς@rinmp δέ@cc ἐκ@pg αὐτός@rpgmp λέγω@viaa3p ἐν@pd Βεελζεβούλ@ndmsp ὁ@ddms ἄρχων@ndmsc ὁ@dgnp δαιμόνιον@ngnpc ἐκβάλλω@vipa3s ὁ@danp δαιμόνιον@nanpc]
11.16.02Z [ἕτερος@ainmpn δέ@cc πειράζω@vppanmp σημεῖον@nansc ἐκ@pg οὐρανός@ngmsc ζητέω@viia3p παρά@pg αὐτός@rpgms]
11.17.02Z [αὐτός@rtnms δέ@cc οἶδα@vpxanms αὐτός@rpgmp ὁ@danp διανόημα@nanpc λέγω@viaa3s αὐτός@rpdmp πᾶς@ainfsn βασιλεία@nnfsc διαμερίζω@vpapnfs ἐπί@pa ἑαυτοῦ@rxafs ἐρημόω@vipp3s καί@cc οἶκος@nnmsc ἐπί@pa οἶκος@namsc πίπτω@vipa3s]
11.18.02Z [εἰ@cs δέ@cc καί@b ὁ@dnms Σατανᾶς@nnmsp ἐπί@pa ἑαυτοῦ@rxams διαμερίζω@viap3s πῶς@b ἵστημι@vifp3s ὁ@dnfs βασιλεία@nnfsc αὐτός@rpgms; ὅτι@cs λέγω@vipa2p ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vnpa ἐγώ@rpa-s ὁ@danp δαιμόνιον@nanpc]
11.19a.02Z [εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p;]
11.20.02Z εἰ@cs (δέ@cc) ἐγώ@rpn-s ἐν@pd δάκτυλος@ndmsc [θεός@ngmsc ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x φθάνω@viaa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc]

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11.21.02Z [ὅταν@cs ὁ@dnms ἰσχυρός@annmsn καθοπλίζω@vpxpnms φυλάσσω@vspa3s ὁ@dafs ἑαυτοῦ@rxgms αὐλή@nafsc ἐν@pd εἰρήνη@ndfsc εἰμί@vipa3s ὁ@dnnp ὑπάρχω@vppannp αὐτός@rpgms]
11.22.02Z [ἐπάν@cs δέ@cc ἰσχυρός@annmsc αὐτός@rpgms ἐπέρχομαι@vpaanms νικάω@vsaa3s αὐτός@rpams ὁ@dafs πανοπλία@nafsc αὐτός@rpgms αἴρω@vipa3s ἐπί@pd ὅς@rrdfs πείθω@viya3s καί@cc ὁ@danp σκῦλον@nanpc αὐτός@rpgms διαδίδωμι@vipa3s]
11.27.02Z [γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns λέγω@vnpa αὐτός@rpams οὗτος@rdanp ἐπαίρω@vpaanfs τὶς@ainfsn φωνή@nafsc γυνή@nnfsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3s αὐτός@rpdms μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc ὅς@rramp θηλάζω@viaa2s]
11.28.02Z [αὐτός@rtnms δέ@cc λέγω@viaa3s μενοῦν@x μακάριος@annmpn ὁ@dnmp ἀκούω@vppanmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc φυλάσσω@vppanmp]
11.29.02Z ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs σημεῖον@nansc αἰτέω@vipa3s καί@cc σημεῖον@nansc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs
11.33.02Z [οὐδείς@rinms λύχνος@namsc ἅπτω@vpaanms εἰς@pa κρύπτη@nafsc τίθημι@vipa3s οὐδέ@cc ὑπό@pa ὁ@dams μόδιος@namsc ἀλλά@cc ἐπί@pa ὁ@dafs λυχνία@nafsc ἵνα@cs ὁ@dnmp εἰσπορεύομαι@vppmnmp ὁ@dans φέγγος@nansc βλέπω@vspa3p]
11.37.02Z [ἐν@pd δέ@cc ὁ@ddns λαλέω@vnaa ἐρωτάω@vipa3s αὐτός@rpgms Φαρισαῖος@nnmsp ὅπως@cs ἀριστάω@vsaa3s παρά@pd αὐτός@rpdms εἰσέρχομαι@vpaanms δέ@cc ἀναπίπτω@viaa3s]
11.38.02Z [ὁ@dnms δέ@cc Φαρισαῖος@nnmsp ὁράω@vpaanms θαυμάζω@viaa3s ὅτι@cs οὐ@b πρῶτος@b βαπτίζω@viap3s πρό@pg ὁ@dgns ἄριστον@ngnsc]
11.39.02Z [λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc πρός@pa αὐτός@rpams νῦν@b σύ@rpn-p ὁ@dnmp Φαρισαῖος@nnmpp ὁ@dans ἔξωθεν@b ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc καθαρίζω@vipa2p ὁ@dans δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc]
11.40.02Z [ἄφρων@anvmpn οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔξωθεν@b καί@b ὁ@dans ἔσωθεν@b ποιέω@viaa3s;]
11.41.02Z (πλήν@cc) ὁ@danp ἔνειμι@vppaanp [δίδωμι@vdaa2p ἐλεημοσύνη@nafsc καί@cc] πᾶς@ainnpn καθαρός@annnpn εἰμί@vifm3s σύ@rpd-p
11.42.02Z [ἀλλά@cc οὐαί@i σύ@rpd-p ὁ@ddmp Φαρισαῖος@ndmpp ὅτι@cs ἀποδεκατόω@vipa2p ὁ@dans ἡδύοσμον@nansc καί@cc ὁ@dans πήγανον@nansc καί@cc πᾶς@aiansn λάχανον@nansc καί@cc] παρέρχομαι@vipm2p ὁ@dafs κλῆσις@nafsc καί@cc ὁ@dafs ἀγάπη@nafsc ὁ@dgms θεός@ngmsc
11.43.02Z [οὐαί@i σύ@rpd-p ὁ@ddmp Φαρισαῖος@ndmpp ὅτι@cs ἀγαπάω@vipa2p ὁ@dafs πρωτοκαθεδρία@nafsc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc ὁ@damp ἀσπασμός@nampc ἐν@pd ὁ@ddfp ἀγορά@ndfpc]
11.46.02Z [ὁ@dnms δέ@cc λέγω@viaa3s καί@b σύ@rpd-p ὁ@ddmp νομικός@andmpn οὐαί@i ὅτι@cs φορτίζω@vipa2p ὁ@damp ἄνθρωπος@nampc φορτίον@nanpc δυσβάστακτος@ananpn καί@cc αὐτός@rtnmp εἷς@acdmsn ὁ@dgmp δάκτυλος@ngmpc σύ@rpg-p οὐ@b προσψαύω@vipa2p ὁ@ddnp φορτίον@ndnpc]
11.47.02Z [οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p ὁ@danp μνημεῖον@nanpc ὁ@dgmp προφήτης@ngmpc καί@cc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp]
11.52.02Z [οὐαί@i σύ@rpd-p ὁ@ddmp νομικός@andmpn ὅτι@cs αἴρω@viaa2p ὁ@dafs κλείς@nafsc ὁ@dgfs γνῶσις@ngfsc αὐτός@rtnmp οὐ@b εἰσέρχομαι@viaa2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp κωλύω@viaa2p]

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12.01.02Z [ἐν@pd ὅς@rrdnp ἐπισυνάγω@vpapgfp ὁ@dgfp μυριάς@ngfpc ὁ@dgms ὄχλος@ngmsc ὥστε@cs καταπατέω@vnpa ἀλλήλων@reamp ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms προσέχω@vdpa2p ἑαυτοῦ@rxdmp ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc]
12.02.02Z [οὐδείς@rinns δέ@cc συγκαλύπτω@vpxpnns εἰμί@vipa3s ὅς@rrnns οὐ@b ἀποκαλύπτω@vifp3s καί@cc κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s]
12.03.02Z [ἀντί@pg ὅς@rrgnp ὅσος@rranp ἐν@pd ὁ@ddfs σκοτία@ndfsc λέγω@viaa2p ἐν@pd ὁ@ddns φῶς@ndnsc ἀκούω@vifp3s καί@cc ὅς@rrans πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p ἐν@pd ὁ@ddnp ταμεῖον@ndnpc κηρύσσω@vifp3s ἐπί@pg ὁ@dgnp δῶμα@ngnpc]
12.04.02Z [λέγω@vipa1s δέ@cc σύ@rpd-p ὁ@ddmp φίλος@andmpn ἐγώ@rpg-s μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp ἀποκτείνω@vppagmp ὁ@dans σῶμα@nansc καί@cc μετά@pa οὗτος@rdanp μή@x ἔχω@vppagmp περισσός@anansc τις@rians ποιέω@vnaa]
12.05.02Z [ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p φοβέω@vdap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἔχω@vppaams ἐξουσία@nafsc ἐμβάλλω@vnaa εἰς@pa ὁ@dafs γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p]
12.06.02Z [οὐχί@b πέντε@ac---n στρουθίον@nnnpc πωλέω@vipp3p ἀσσάριον@ngnpc δύο@acgnpn; καί@cc εἷς@acnnsn ἐκ@pg αὐτός@rpgnp οὐ@b εἰμί@vipa3s ἐπιλανθάνομαι@vpxpnns ἐνώπιον@pg ὁ@dgms θεός@ngmsc]
12.07.02Z [ἀλλά@cc καί@b ὁ@dnfp θρίξ@nnfpc ὁ@dgfs κεφαλή@ngfsc σύ@rpg-p πᾶς@ainfpn ἀριθμέω@vixp3p μή@x φοβέω@vdpm2p πολύς@angnpn στρουθίον@ngnpc διαφέρω@vipa2p]
12.08.02Z λέγω@vipa1s γάρ@cc σύ@rpd-p [πᾶς@ainmsn ὅς@rrnms ἄν@x ὁμολογέω@vsaa3s ἐν@pd ἐγώ@rpd-s] ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁμολογέω@vifa3s ἐν@pd αὐτός@rpdms ἐνώπιον@pg ὁ@dgms θεός@ngmsc
12.09.02Z [ὁ@dnms δέ@cc ἀρνέομαι@vpamnms ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc] ἀπαρνέομαι@vifp3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc
12.10.02Z (καί@cc) ὅς@rrnms ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dams υἱός@namsc [ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms] ὅς@rrnms δέ@cc ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dans ἅγιος@anansn πνεῦμα@nansc οὐ@b ἀφίημι@vifp3s αὐτός@rpdms
12.11.02Z [ὅταν@cs δέ@cc εἰσφέρω@vspa3p σύ@rpa-p ἐπί@pa ὁ@dafp συναγωγή@nafpc καί@cc ὁ@dafp ἀρχή@nafpc καί@cc ὁ@dafp ἐξουσία@nafpc μή@x μεριμνάω@vsaa2p πῶς@b ἤ@cc τίς@rqans ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p]
12.12.02Z [ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὅς@rranp δεῖ@vipa3s λέγω@vnaa]
12.13.02Z [λέγω@viaa3s δέ@cc τις@rinms ἐκ@pg ὁ@dgms ὄχλος@ngmsc αὐτός@rpdms διδάσκαλος@nvmsc λέγω@vdaa2s ὁ@ddms ἀδελφός@ndmsc ἐγώ@rpg-s μερίζω@vnam μετά@pg ἐγώ@rpgms ὁ@dafs κληρονομία@nafsc]
12.14.02Z [ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nvmsc] τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s κριτής@namsc ἐπί@pa σύ@rpa-p;
12.16.02Z [λέγω@viaa3s δέ@cc παραβολή@nafsc πρός@pa αὐτός@rpamp λέγω@vppanms ἄνθρωπος@ngmsc τις@aigmsn πλούσιος@angmsn εὐφορέω@viaa3s ὁ@dnfs χώρα@nnfsc]
12.17.02Z [καί@cc διαλογίζομαι@viim3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms τίς@rqans ποιέω@vsaa1s ὅτι@cs οὐ@b ἔχω@vipa1s ποῦ@b συνάγω@vifa1s ὁ@damp καρπός@nampc ἐγώ@rpg-s;]
12.18.02Z [καί@cc λέγω@viaa3s οὗτος@rdans ποιέω@vifa1s καθαιρέω@vifa1s ἐγώ@rpg-s ὁ@dafp ἀποθήκη@nafpc καί@cc μέγας@anafpc οἰκοδομέω@vifa1s καί@cc συνάγω@vifa1s ἐκεῖ@b πᾶς@aianpn ὁ@danp γένημα@nanpc ἐγώ@rpg-s καί@cc ὁ@danp ἀγαθός@ananpn ἐγώ@rpg-s]

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12.19.02Z [καί@cc λέγω@vifa1s ὁ@ddfs ψυχή@ndfsc ἐγώ@rpg-s ψυχή@nvfsc ἔχω@vipa2s πολύς@ananpn ἀγαθός@ananpn κεῖμαι@vpppanp εἰς@pa ἔτος@nanpc πολύς@ananpn ἀναπαύω@vdpm2s ἐσθίω@vdaa2s πίνω@vdaa2s εὐφραίνω@vdpp2s]
12.20.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπαιτέω@vipa3p ἀπό@pg σύ@rpg-s ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s] τίς@rqgms εἰμί@vifm3s;
12.22.02Z [λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms διά@pa οὗτος@rdans σύ@rpd-p λέγω@vipa1s μή@x μεριμνάω@vdpa2p ὁ@ddfs ψυχή@ndfsc τίς@rqans ἐσθίω@vsaa2p μηδέ@x ὁ@ddns σῶμα@ndnsc τίς@rqans ἐνδύω@vsam2p]
12.23.02Z [ὁ@dnfs ψυχή@nnfsc πολύς@anansc εἰμί@vipa3s ὁ@dgfs τροφή@ngfsc καί@cc ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc]
12.24.02Z ()
12.25.02Z ()
12.26.02Z ()
12.27.02Z ()
12.28.02Z () ὀλιγόπιστος@anvmpn ()
12.29.02Z ()
12.30.02Z οὗτος@rdanp γάρ@cc ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc ἐπιζητέω@vipa3p οἶδα@vixa3s δέ@cc ὁ@dnms πατήρ@nnmsc ὅτι@cs χρήζω@vipa2p οὗτος@rdgnp
12.31.02Z ζητέω@vdpa2p δέ@cc ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdnnp () προστίθημι@vifp3s σύ@rpd-p
12.32.02Z [μή@x φοβέω@vdpm2s ὁ@dnns μικρός@annnsn ποίμνιον@nnnsc ὅτι@cs εὐδοκέω@viaa3s ὁ@dnms πατήρ@nnmsc δίδωμι@vnaa σύ@rpd-p ὁ@dafs βασιλεία@nafsc]
12.35.02Z [εἰμί@vdpa3p σύ@rpg-p ὁ@dnfp ὀσφύς@nnfpc περιζώννυμι@vpxpnfp καί@cc ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp]
12.36.02Z [καί@cc σύ@rpn-p ὅμοιος@annmpn ἄνθρωπος@ndmpc προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc ἑαυτοῦ@rxgmp πότε@b ἀναλύω@vsaa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc ἵνα@cs ἔρχομαι@vpaagms καί@cc κρούω@vpaagms εὐθέως@b ἀνοίγω@vsaa3p αὐτός@rpdms]
12.37.02Z [μακάριος@annmpn ὁ@dnmp δοῦλος@nnmpc ἐκεῖνος@rdnmp ὅς@rramp ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc εὑρίσκω@vifa3s γρηγορέω@vppaamp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs περιζώννυμι@vifm3s καί@cc ἀνακλίνω@vifa3s αὐτός@rpamp καί@cc παρέρχομαι@vpaanms διακονέω@vifa3s αὐτός@rpdmp]
12.38.02Z καί@cc ἐάν@cs ἔρχομαι@vsaa3s ὁ@ddfs ἑσπερινός@andfsn φυλακή@ndfsc καί@cc εὑρίσκω@vsaa3s οὕτω@b [μακάριος@annmpn εἰμί@vipa3p]
12.39.02Z [οὗτος@rdans δέ@cc γινώσκω@vipa2p/vdpa2p ὅτι@cs εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc ἔρχομαι@vipm3s οὐ@b ἄν@x ἀφίημι@viaa3s διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms]
12.40.02Z [καί@b σύ@rpn-p γίνομαι@vdpm2p ἕτοιμος@annmpn ὅτι@cs ὅς@rrdfs ὥρα@ndfsc οὐ@b δοκέω@vipa2p ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vipm3s]
12.41.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms Πέτρος@nnmsp κύριος@nvmsc πρός@pa ἐγώ@rpa-p ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vipa2s ἢ@cc καί@b πρός@pa πᾶς@aiampn;]
12.42.02Z [καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc τίς@aqnmsn/rqnms ἄρα@x εἰμί@vipa3s ὁ@dnms πιστός@annmsn οἰκονόμος@nnmsc ὁ@dnms φρόνιμος@annmsn ὅς@rrams καθίστημι@vifa3s ὁ@dnms κύριος@nnmsc ἐπί@pg ὁ@dgfs θεραπεία@ngfsc αὐτός@rpgms ὁ@dgns δίδωμι@vnpa ἐν@pd καιρός@ndmsc ὁ@dans σιτομέτριον@nansc;]

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12.43.02Z [μακάριος@annmsn ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ὅς@rrams ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc αὐτός@rpgms εὑρίσκω@vifa3s ποιέω@vppaams οὕτω@b]
12.44.02Z [ἀληθῶς@b λέγω@vipa1s σύ@rpd-p ὅτι@cs ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp αὐτός@rpgms καθίστημι@vifa3s αὐτός@rpams]
12.45.02Z [ἐάν@cs δέ@cc λέγω@vsaa3s ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgms χρονίζω@vipa3s ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἔρχομαι@vnpm καί@cc ἄρχω@vsam3s τύπτω@vnpa ὁ@damp παῖς@nampc καί@cc ὁ@dafp παιδίσκη@nafpc ἐσθίω@vnpa τέ@cc καί@b πίνω@vnpa καί@cc μεθύσκω@vnpp]
12.46.02Z [ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms ἐν@pd ἡμέρα@ndfsc ὅς@rrdfs οὐ@b προσδοκάω@vipa3s καί@cc ἐν@pd ὥρα@ndfsc ὅς@rrdfs οὐ@b γινώσκω@vipa3s καί@cc διχοτομέω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifa3s]
12.47.02Z [ἐκεῖνος@rdnms δέ@cc ὁ@dnms δοῦλος@nnmsc ὁ@dnms γινώσκω@vpaanms ὁ@dans θέλημα@nansc ὁ@dgms κύριος@ngmsc αὐτός@rpgms καί@cc μή@x ἑτοιμάζω@vpaanms ἤ@cc ποιέω@vpaanms πρός@pa ὁ@dans θέλημα@nansc αὐτός@rpgms δέρω@vifp3s πολύς@anafpn]
12.48.02Z [ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc δέρω@vifp3s ὀλίγος@anafpn πᾶς@aidmsn δέ@cc ὅς@rrdms δίδωμι@viap3s πολύς@annnsn πολύς@annnsn ζητέω@vifp3s παρά@pg αὐτός@rpgms καί@cc ὅς@rrdms παρατίθημι@viam3p πολύς@anansn περισσός@anansc αἰτέω@vifa3p αὐτός@rpams]
12.49a.02Z [πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa ἐπί@pg ὁ@dafs γῆ@nafsc]
12.51.02Z δοκέω@vipa2p ὅτι@cs ἔρχομαι@viaa3p βάλλω@vnaa εἰρήνη@nafsc ἐπί@pa ὁ@dafs γῆ@nafsc; οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc [] διαμερισμός@namsc
12.53.02Z [διαμερίζω@vifp3p πατήρ@nnmsc ἐπί@pd υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc μήτηρ@nnfsc ἐπί@pa θυγάτηρ@nafsc καί@cc θυγάτηρ@nnfsc ἐπί@pa μήτηρ@nafsc πενθερά@nnfsc ἐπί@pa ὁ@dafs νύμφη@nafsc καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc]
12.54.02Z [λέγω@viia3s δέ@cc καί@b ὁ@ddmp ὄχλος@ndmpc ὅταν@cs ὁράω@vsaa2p νεφέλη@nafsc ἀνατέλλω@vppaafs ἐπί@pg δυσμή@ngfpc εὐθέως@b λέγω@vipa2p ὅτι@cs ὄμβρος@nnmsc ἔρχομαι@vipm3s καί@cc γίνομαι@vipm3s οὕτω@b]
12.55.02Z [καί@cc ὅταν@cs νότος@namsc πνέω@vppaams λέγω@vipa2p ὅτι@cs καύσων@nnmsc εἰμί@vifm3s καί@cc γίνομαι@vipm3s]
12.56.02Z [ὑποκριτής@nvmpc ὁ@dans πρόσωπον@nansc ὁ@dgfs γῆ@ngfsc καί@cc ὁ@dgms οὐρανός@ngmsc οἶδα@vixa2p δοκιμάζω@vnpa ὁ@dams δέ@cc καιρός@namsc οὗτος@rdams πῶς@b οὐ@b δοκιμάζω@vipa2p;]
12.57.02Z [τίς@rqans δέ@cc καί@b ἀπό@pg ἑαυτοῦ@rxgmp οὐ@b κρίνω@vipa2p ὁ@dans δίκαιος@anansn;]
12.58.02Z [ὡς@cs γάρ@cc ὑπάγω@vipa2s μετά@pg ὁ@dgms ἀντίδικος@ngmsc σύ@rpg-s ἐπί@pa ἄρχων@namsc ἐν@pd ὁ@ddfs ὁδός@ndfsc δίδωμι@vdaa2s ἐργασία@nafsc ἀπαλλάσσω@vnxp ἀπό@pg αὐτός@rpgms μήποτε@cs κατασύρω@vspa3s σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc] παραδίδωμι@vifa3s σύ@rpa-s [ὁ@ddms πράκτωρ@ndmsc καί@cc ὁ@dnms πράκτωρ@nnmsc σύ@rpa-s βάλλω@vifa3s εἰς@pa φυλακή@nafsc]
12.59.02Z [λέγω@vipa1s σύ@rpd-s οὐ@b μή@x ἐξέρχομαι@vsaa2s ἐκεῖθεν@b ἕως@cs] καί@b ὁ@dams ἔσχατος@anamsn κοδράντης@namsc [ἀποδίδωμι@vsaa2s]
13.10.02Z [εἰμί@viia3s δέ@cc διδάσκω@vppanms ἐν@pd εἷς@acdfsn ὁ@dgfp συναγωγή@ngfpc ἐν@pd ὁ@ddnp σάββατον@ndnpc]

13.11.02Z [καί@cc ἰδού@i γυνή@nnfsc πνεῦμα@nansc ἔχω@vppanfs ἀσθένεια@ngfsc ἔτος@nanpc δεκαοκτώ@ac---n καί@cc εἰμί@viia3s συγκύπτω@vppanfs καί@cc μή@x δύναμαι@vppmnfs ἀνακύπτω@vnaa εἰς@pa ὁ@dans παντελής@anansn]
13.12.02Z [ὁράω@vpaanms δέ@cc αὐτός@rpafs ὁ@dnms Ἰησοῦς@nnmsp προσφωνέω@viaa3s καί@cc λέγω@viaa3s viaa3s αὐτός@rpdfs γυνή@nvfsc ἀπολύω@vixp2s ἀπό@pg ὁ@dgfs ἀσθένεια@ngfsc σύ@rpg-s]
13.13.02Z [καί@cc ἐπιτίθημι@viaa3s αὐτός@rpdfs ὁ@dafp χείρ@nafpc καί@cc παραχρῆμα@b ἀνορθόω@viap3s καί@cc δοξάζω@viia3s ὁ@dams θεός@namsc]
13.14.02Z [ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἀρχισυνάγωγος@nnmsc ἀγανακτέω@vppanms ὅτι@cs ὁ@ddns σάββατον@ndnsc θεραπεύω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp λέγω@viia3s ὁ@ddms ὄχλος@ndmsc ὅτι@cs ἓξ@ac---n ἡμέρα@nnfpc εἰμί@vipa3p ἐν@pd ὅς@rrdfp δεῖ@vipa3s ἐργάζομαι@vnpm ἐν@pd αὐτός@rpdfp οὖν@cc ἔρχομαι@vppmnmp θεραπεύω@vdpp2p καί@cc μή@x ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc]
13.15.02Z [ἀποκρίνομαι@viap3s δέ@cc αὐτός@rpdms ὁ@dnms κύριος@nnmsc καί@cc λέγω@viaa3s ὑποκριτής@nvmpc ἕκαστος@ainmsn σύ@rpg-p ὁ@ddns σάββατον@ndnsc οὐ@b λύω@vipa3s ὁ@dams βοῦς@namsc αὐτός@rpgms ἤ@cc ὁ@dams ὄνος@namsc ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s;]
13.16.02Z [οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp εἰμί@vppaafs ὅς@rrafs δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp ἰδού@i δέκα@ac---n καί@cc ὀκτώ@ac---n ἔτος@nanpc οὐ@b δεῖ@viia3s λύω@vnap ἀπό@pg ὁ@dgms δεσμός@ngmsc οὗτος@rdgms ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc;]
13.17.02Z [καί@cc οὗτος@rdanp λέγω@vppagms αὐτός@rpgms καταισχύνω@viip3p πᾶς@ainmpn ὁ@dnmp ἀντίκειμαι@vppmnmp αὐτός@rpdms καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc χαίρω@viia3s ἐπί@pd πᾶς@aidnpn ὁ@ddnp ἔνδοξος@andnpn ὁ@ddnp γίνομαι@vppmdnp ὑπό@pg αὐτός@rpgms]
13.18.02Z [λέγω@viia3s οὖν@cc τίς@rqdns ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc καί@cc τίς@rqdns ὁμοιόω@vifa1s αὐτός@rpafs;]
13.19.02Z ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc σπείρω@viaa3s ἐν@pd ὁ@ddns κῆπος@ndmsc αὐτός@rpgms [καί@cc αὐξάνω@viaa3s καί@cc γίνομαι@viam3s εἰς@pa δένδρον@nansc καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατασκηνόω@viaa3s ἐν@pd ὁ@ddmp κλάδος@ndmpc αὐτός@rpgns]
13.20.02Z [καί@cc πάλιν@b λέγω@viaa3s τίς@rqdns ὁμοιόω@vifa1s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc;]
13.21.02Z [ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc ὅς@rrafs λαμβάνω@vpaanfs γυνή@nnfsc ἐγκρύπτω@viaa3s εἰς@pa ἄλευρον@ngnsc σάτον@nanpc τρεῖς@acanpn ἕως@pg ὅς@rrgns ζυμόω@viap3s ὅλος@annnsn]
13.25.02Z [ἀπό@pg ὅς@rrgns ἄν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc καί@cc ἄρχω@vsam2p ἔξω@b ἵστημι@vnxa καί@cc κρούω@vnpa ὁ@dafs θύρα@nafsc λέγω@vppanmp κύριος@nvmsc ἀνοίγω@vdaa2s ἐγώ@rpd-p καί@cc ἀποκρίνομαι@vpapnms λέγω@vifa3s σύ@rpd-p οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p]
13.26.02Z [τότε@b ἄρχω@vifm2p λέγω@vnpa ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s]
13.27.02Z [καί@cc λέγω@vifa3s λέγω@vipa1s σύ@rpd-p οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p ἀφίστημι@vdaa2p ἀπό@pg ἐγώ@rpgms πᾶς@aivmpn ἐργάτης@nvmpc ἀδικία@ngfsc]

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13.28.02Z ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc ὅτε@cs πᾶς@aiampn ὁ@damp δίκαιος@anampn ὁράω@vsaa2p ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp ἔξω@b
14.12.02Z [λέγω@viia3s δέ@cc καί@b ὁ@ddms καλέω@vpxadms αὐτός@rpams ὅταν@cs ποιέω@vspa2s ἄριστον@nansc ἤ@cc δεῖπνον@nansc μή@x φωνέω@vdpa2s ὁ@damp φίλος@anampn σύ@rpg-s μηδέ@x ὁ@damp ἀδελφός@nampc σύ@rpg-s μηδέ@x ὁ@damp συγγενής@anampn σύ@rpg-s μηδέ@x γείτων@nampc πλούσιος@anampn μήποτε@cs καί@b αὐτός@rtnmp ἀντικαλέω@vsaa3p σύ@rpa-s καί@cc γίνομαι@vsam3s ἀνταπόδομα@nnnsc σύ@rpd-s]
14.13.02Z [ἀλλά@cc ὅταν@cs ποιέω@vspa2s δοχή@nafsc καλέω@vdpa2s πτωχός@anampn ἀνάπηρος@anampn χωλός@anampn τυφλός@anampn]
14.14.02Z [καί@cc μακάριος@annmsn εἰμί@vifm2s ὅτι@cs οὐ@b ἔχω@vipa3p ἀνταποδοῦναί@x σύ@rpd-s ἀνταποδίδωμι@vifp3s δέ@cc σύ@rpd-s ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc ὁ@dgmp δίκαιος@angmpn]
14.16.02Z [ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nnmsc τὶς@ainmsn ποιέω@viia3s δεῖπνον@nansc καί@cc καλέω@viaa3s πολύς@anampn]
14.17.02Z [καί@cc ἀποστέλλω@viaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms ὁ@ddfs ὥρα@ndfsc ὁ@dgns δεῖπνον@ngnsc λέγω@vnaa ὁ@ddmp καλέω@vpxpdmp ἔρχομαι@vdpm2p ὅτι@cs ἤδη@b ἕτοιμος@annnpn εἰμί@vipa3p]
14.18.02Z [καί@cc ἄρχω@viam3p ἀπό@pg εἷς@acgfsn πᾶς@ainmpn παραιτέομαι@vnpm ὁ@dnms πρῶτος@aonmsn λέγω@viaa3s αὐτός@rpdms ἀγρός@namsc ἀγοράζω@viaa1s καί@cc ἔχω@vipa1s ἀνάγκη@nafsc ἐξέρχομαι@vpaanms ὁράω@vnaa αὐτός@rpams ἐρωτάω@vipa1s σύ@rpa-s ἔχω@vdpa2s ἐγώ@rpa-s παραιτέομαι@vpxpams]
14.19.02Z [καί@cc ἕτερος@ainmsn λέγω@viaa3s ζεῦγος@nanpc βοῦς@ngmpc ἀγοράζω@viaa1s πέντε@ac---n καί@cc πορεύομαι@vipm1s δοκιμάζω@vnaa αὐτός@rpanp ἐρωτάω@vipa1s σύ@rpa-s ἔχω@vdpa2s ἐγώ@rpa-s παραιτέομαι@vpxpams]
14.20.02Z [καί@cc ἕτερος@ainmsn λέγω@viaa3s γυνή@nafsc γαμέω@viaa1s καί@cc διά@pa οὗτος@rdans οὐ@b δύναμαι@vipm1s ἔρχομαι@vnaa]
14.21.02Z [καί@cc παραγίνομαι@vpamnms ὁ@dnms δοῦλος@nnmsc ἀπαγγέλλω@viaa3s ὁ@ddms κύριος@ndmsc αὐτός@rpgms οὗτος@rdanp] τότε@b κινέω@vpapnms ὁ@dnms οἰκοδεσπότης@nnmsc [λέγω@viaa3s ὁ@ddms δοῦλος@ndmsc αὐτός@rpgms ἐξέρχομαι@vdaa2s ταχέως@b εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc καί@cc ὁ@damp πτωχός@anampn καί@cc ἀνάπηρος@anampn καί@cc τυφλός@anampn καί@cc χωλός@anampn εἰσάγω@vdaa2s ὧδε@b]
14.22.02Z [καί@cc λέγω@viaa3s ὁ@dnms δοῦλος@nnmsc κύριος@nvmsc γίνομαι@vixa3s ὅς@rrans ἐπιτάσσω@viaa2s καί@cc ἔτι@b τόπος@nnmsc εἰμί@vipa3s]
14.23.02Z [καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc πρός@pa ὁ@dams δοῦλος@namsc ἐξέρχομαι@vdaa2s εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc καί@cc ἀναγκάζω@vdaa2s εἰσέρχομαι@vnaa ἵνα@cs γεμίζω@vsap3s ἐγώ@rpg-s ὁ@dnms οἶκος@nnmsc]
15.03.02Z [λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vppanms]
15.04.02Z [τίς@aqnmsn ἄνθρωπος@nnmsc ἐκ@pg σύ@rpg-p ἔχω@vppanms ἑκατόν@ac---n πρόβατον@nanpc καί@cc ἀπόλλυμι@vpaanms ἐκ@pg αὐτός@rpgnp εἷς@acansn οὐ@b καταλείπω@vipa3s ὁ@danp ἐνενήκοντα@ac---n ἐννέα@ac---n ἐν@pd ὁ@ddfs ἔρημος@ndfsc καί@cc πορεύομαι@vipm3s ἐπί@pa ὁ@dans ἀπόλλυμι@vpxaans ἕως@cs εὑρίσκω@vsaa3s αὐτός@rpans;]
15.05.02Z [καί@cc εὑρίσκω@vpaanms ἐπιτίθημι@vipa3s ἐπί@pa ὁ@damp ὦμος@nampc αὐτός@rpgms χαίρω@vppanms]

15.06.02Z [καί@cc ἔρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc συγκαλέω@vipa3s/cor ὁ@damp φίλος@anampn καί@cc ὁ@damp γείτων@nampc λέγω@vppanms αὐτός@rpdmp συγχαίρω@vdap2p ἐγώ@rpd-s ὅτι@cs εὑρίσκω@viaa1s ὁ@dans πρόβατον@nansc ἐγώ@rpg-s ὁ@dans ἀπόλλυμι@vpxaans]
15.07.02Z [λέγω@vipa1s σύ@rpd-p ὅτι@cs οὕτω@b χαρά@nnfsc ἐν@pd ὁ@ddns οὐρανός@ndmsc εἰμί@vifm3s ἐπί@pd εἷς@acdmsn ἁμαρτωλός@andmsn μετανοέω@vppadms ἤ@cc ἐπί@pd ἐνενήκοντα@ac---n ἐννέα@ac---n δίκαιος@andmpn ὅστις@rrnmp οὐ@b χρεία@nafsc ἔχω@vipa3p μετάνοια@ngfsc]
15.08.02Z [ἤ@cc τίς@aqnfsn γυνή@nnfsc δραχμή@nafpc ἔχω@vppanfs δέκα@ac---n ἐάν@cs ἀπόλλυμι@vsaa3s δραχμή@nafsc εἷς@acafsn οὐχί@b ἅπτω@vipa3s λύχνος@namsc καί@cc σαρόω@vipa3s ὁ@dafs οἰκία@nafsc καί@cc ζητέω@vipa3s ἐπιμελῶς@b ἕως@pg ὅστις@rrgns εὑρίσκω@vsaa3s;]
15.09.02Z [καί@cc εὑρίσκω@vpaanfs συγκαλέω@vipa3s ὁ@dafp φίλος@anafpn καί@cc γείτων@nafpc λέγω@vppanfs συγχαίρω@vdap2p ἐγώ@rpd-s ὅτι@cs εὑρίσκω@viaa1s ὁ@dafs δραχμή@nafsc ὅς@rrafs ἀπόλλυμι@viaa1s]
15.10.02Z [οὕτω@b λέγω@vipa1s σύ@rpd-p γίνομαι@vipm3s χαρά@nnfsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc ἐπί@pd εἷς@acdmsn ἁμαρτωλός@andmsn μετανοέω@vppadms]
16.01.02Z [λέγω@viia3s δέ@cc καί@b πρός@pa ὁ@damp μαθητής@nampc ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viia3s οἰκονόμος@namsc καί@cc οὗτος@rdnms διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp ὑπάρχω@vppaanp αὐτός@rpgms]
16.02.02Z [καί@cc φωνέω@vpaanms αὐτός@rpams λέγω@viaa3s αὐτός@rpdms τίς@rqnns οὗτος@rdans ἀκούω@vipa1s περί@pg σύ@rpg-s; ἀποδίδωμι@vdaa2s ὁ@dams λόγος@namsc ὁ@dgfs οἰκονομία@ngfsc σύ@rpg-s οὐ@b γάρ@cc δύναμαι@vipm2s ἔτι@b οἰκονομέω@vnpa]
16.03.02Z [λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τίς@rqans ποιέω@vsaa1s ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc ἀπό@pg ἐγώ@rpg-s; σκάπτω@vnpa οὐ@b ἰσχύω@vipa1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s]
16.04.02Z [γινώσκω@viaa1s τίς@rqans ποιέω@vsaa1s ἵνα@cs ὅταν@cs μεθίστημι@vsap1s ἐκ@pg ὁ@dgfs οἰκονομία@ngfsc δέχομαι@vsam3p ἐγώ@rpa-s εἰς@pa ὁ@damp οἶκος@nampc ἑαυτοῦ@rxgmp]
16.05.02Z [καί@cc προσκαλέομαι@vpamnms εἷς@acamsn ἕκαστος@aiamsn ὁ@dgmp χρεοφειλέτης@ngmpc ὁ@dgms κύριος@ngmsc ἑαυτοῦ@rxgms λέγω@viia3s ὁ@ddms πρῶτος@aodmsn πόσος@aqansn ὀφείλω@vipa2s ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s;]
16.06.02Z [ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n βάτος@nampc ἔλαιον@ngnsc ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@danp γράμμα@nanpc καί@cc καθίζω@vpaanms ταχέως@b γράφω@vdaa2s πεντήκοντα@ac---n]
16.07.02Z [ἔπειτα@b ἕτερος@aidmsn λέγω@viaa3s σύ@rpn-s δέ@cc πόσος@aqansn ὀφείλω@vipa2s; ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n κόρος@nampc σῖτος@ngmsc λέγω@vipa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@danp γράμμα@nanpc καί@cc γράφω@vdaa2s ὀγδοήκοντα@ac---n]
16.09a.02Z [καί@cc ἐγώ@rpn-s σύ@rpd-p λέγω@vipa1s ἑαυτοῦ@rxdmp ποιέω@vdaa2p φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc]
16.11.02Z [εἰ@cs οὖν@cc ἐν@pd ὁ@ddns ἄδικος@andmsn μαμωνᾶς@ndmsc πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa3s;]
16.12.02Z καί@cc εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὑρίσκω@viap2p/cor ὁ@dans ἐμός@asansn τίς@rqnms δίδωμι@vifa3s σύ@rpd-p;
16.13.02Z [οὐδείς@ainmsn οἰκέτης@nnmsc δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa ἤ@cc γάρ@cc ὁ@dams εἷς@acamsn μισέω@vifa3s καί@cc ὁ@dams ἕτερος@aiamsn

ἀγαπάω@vifa3s ἤ@cc εἷς@acgmsn ἀντέχω@vifm3s καί@cc ὁ@dgms ἕτερος@aigmsn καταφρονέω@vifa3s οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc]
16.14.02Z [ἀκούω@viia3p δέ@cc οὗτος@rdanp πᾶς@aianpn ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn ὑπάρχω@vppanmp καί@cc ἐκμυκτηρίζω@viia3p αὐτός@rpams]
16.15.02Z [καί@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p ὅτι@cs ὁ@dnns ἐν@pd ἄνθρωπος@ndmpc ὑψηλός@annnsn βδέλυγμα@nnnsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc]
16.16.02Z ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs Ἰωάννης@ngmsp ἐκ@pg [] ὅς@rrgns ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc εὐαγγελίζω@vipp3s καί@cc πᾶς@ainmsn εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s
16.17.02Z [εὔκοπος@annnsc δέ@cc εἰμί@vipa3s ὁ@dams οὐρανός@namsc καί@cc ὁ@dafs γῆ@nafsc παρέρχομαι@vnaa] ἤ@cc ὁ@dgmp λόγος@ngmpc ἐγώ@rpg-s εἷς@acafsn κεραία@nafsc πίπτω@vnaa
16.18.02Z [πᾶς@ainmsn ὁ@dnms ἀπολύω@vppanms ὁ@dafs γυνή@nafsc αὐτός@rpgms καί@cc γαμέω@vppanms ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc ὁ@dnms ἀπολύω@vpxpafs ἀπό@pg ἀνήρ@ngmsc γαμέω@vppanms μοιχεύω@vipa3s]
16.19.02Z [ἄνθρωπος@nnmsc δέ@cc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn καί@cc ἐνδιδύσκω@viim3s πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b]
16.20.02Z [πτωχός@annmsn δέ@cc τὶς@ainmsn ὄνομα@ndnsc Λάζαρος@nnmsp βάλλω@viyp3s πρός@pa ὁ@dams πυλών@namsc αὐτός@rpgms ἑλκόω@vpxpnms]
16.21.02Z [καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp ἐπιλείχω@viia3p ὁ@danp ἕλκος@nanpc αὐτός@rpgms]
16.22.02Z [γίνομαι@viam3s δέ@cc ἀποθνῄσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ὁ@dgmp ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc Ἀβραάμ@ngmsp ἀποθνῄσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc] θάπτω@viap3s
16.23.02Z ἐν@pd ὁ@ddns ᾅδης@ndmsc ἐπαίρω@vpaanms οὖν@cc [] [ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp] ἐν@pd ὁ@ddns κόλπος@ndmsc αὐτός@rpgms
16.24.02Z [καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc αὐτός@rpgms ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs]
16.25.02Z Ἀβραάμ@nnmsp δέ@cc λέγω@viaa3s τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s ὁ@danp ἀγαθός@ananpn ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s [καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn] νῦν@b δέ@cc ὅδε@rdnms παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s
16.26.02Z καί@cc ἐπί@pd [] πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp ἐνταῦθα@b διαβαίνω@vnaa πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@x ὁ@dnmp ἐκεῖθεν@b ὧδε@b διαπεράω@vspa3p
16.27.02Z [λέγω@viaa3s δέ@cc ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s]

16.28.02Z [ἔχω@vipa1s γάρ@cc πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp ἵνα@cs μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa ὁ@dams τόπος@namsc οὗτος@rdams ὁ@dgfs βάσανος@ngfsc]
16.29.02Z [λέγω@vipa3s δέ@cc αὐτός@rpdms Ἀβραάμ@nnmsp ἔχω@vipa3p Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc ἀκούω@vdaa3p αὐτός@rpgmp]
16.30.02Z [ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc Ἀβραάμ@nvmsp ἀλλά@cc ἐάν@cs τὶς@rinms ἀπό@pg νεκρός@angmpn πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vifa3p]
16.31.02Z ὁ@dnms δέ@cc λέγω@viaa3s εἰ@cs Μωϋσῆς@ngmsp καί@cc ὁ@dgmp προφήτης@ngmpc οὐ@b ἀκούω@viaa3p οὐδέ@b ἄν@x τὶς@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s ἀκούω@vsaa3p αὐτός@rpgms
17.01.02Z [λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms ἀνένδεκτος@annnsn εἰμί@vipa3s ὁ@dgns ὁ@danp σκάνδαλον@nanpc μή@x ἔρχομαι@vnaa οὐαί@i δέ@cc διά@pg ὅς@rrgns ἔρχομαι@vipm3s]
17.02.02Z συμφέρω@viia3s αὐτός@rpdms εἰ@cs οὐ@b γεννάω@viap3s ἤ@cc λίθος@nnmsc μυλικός@annmsn περίκειμαι@viip3s περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms καί@cc ῥίπτω@vixp3s [εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs σκανδαλίζω@vsaa3s ὁ@dgmp μικρός@angmpn οὗτος@rdgmp εἷς@acamsn]
17.03.02Z [προσέχω@vdpa2p ἑαυτοῦ@rxdmp ἐάν@cs ἁμαρτάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s ἐπιτιμάω@vdaa2s αὐτός@rpdms καί@cc ἐάν@cs μετανοέω@vsaa3s ἀφίημι@vdaa2s αὐτός@rpdms]
17.04.02Z [καί@cc ἐάν@cs ἑπτάκις@b ὁ@dgfs ἡμέρα@ngfsc ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s καί@cc ἑπτάκις@b ἐπιστρέφω@vsaa3s πρός@pa σύ@rpa-s λέγω@vppanms μετανοέω@vipa1s ἀφίημι@vifa2s αὐτός@rpdms]
17.12.02Z [καί@cc εἰσέρχομαι@vppmgms αὐτός@rpgms εἰς@pa τὶς@aiafsn κώμη@nafsc ὑπαντάω@viaa3p αὐτός@rpdms δέκα@ac---n λεπρός@annmpn ἀνήρ@nnmpc ὁ@dnmp ἵστημι@viaa3p πόρρωθεν@b]
17.13.02Z [καί@cc αὐτός@rtnmp αἴρω@viaa3p φωνή@nafsc λέγω@vppanmp Ἰησοῦς@nvmsp ἐπιστάτης@nvmsc ἐλεέω@vdaa2s ἐγώ@rpa-p]
17.14a.02Z (καί@cc) ἀποστέλλω@viaa3s αὐτός@rpamp λέγω@vppanms πορεύομαι@vpapnmp δείκνυμι@vdaa2p ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc
04.27.02Z πολύς@annmpn λεπρός@annmpn εἰμί@viia3p ἐν@pd ὁ@ddns 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.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpamp καθαρίζω@viap3p]
17.15.02Z [εἷς@acnmsn δέ@cc ἐκ@pg αὐτός@rpgmp ὁράω@vpaanms ὅτι@cs ἰάομαι@viap3s ὑποστρέφω@viaa3s μετά@pg φωνή@ngfsc μέγας@angfsn δοξάζω@vppanms ὁ@dams θεός@namsc]
17.16.02Z [καί@cc πίπτω@viaa3s ἐπί@pa πρόσωπον@nansc παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms εὐχαριστέω@vppanms αὐτός@rpdms καί@cc αὐτός@rtnms εἰμί@viia3s Σαμαρίτης@nnmsp]
17.17.02Z [ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s οὐχί@b ὁ@dnmp δέκα@ac---n καθαρίζω@viap3p; ὁ@dnmp ἐννέα@ac---n ποῦ@b;]
17.18.02Z [οὐ@b εὑρίσκω@viap3p ὑποστρέφω@vpaanmp δίδωμι@vnaa δόξα@nafsc ὁ@ddms θεός@ndmsc εἰ@cs μή@x ὁ@dnms ἀλλογενής@annmsn οὗτος@rdnms;]
17.19.02Z [καί@cc λέγω@viaa3s αὐτός@rpdms ἀνίστημι@vpaanms πορεύομαι@vdpm2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s]

17.20.02Z [ἐπερωτάω@vpapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc]
17.21.02Z [οὐδέ@cc λέγω@vifa3p] ἰδού@i ὧδε@b ἰδού@i ἐκεῖ@b ἰδού@i γάρ@cc [ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s]
17.22.02Z [λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc ἔρχομαι@vifm3p ἡμέρα@nnfpc] ὅταν@cs ἐπιθυμέω@vifa2p ὁράω@vnaa εἷς@acafsn [ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc οὐ@b ὁράω@vifm2p]
17.25.02Z [πρῶτος@b δέ@cc δεῖ@vipa3s αὐτός@rpams πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap]
17.26.02Z [καί@cc καθώς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Νῶε@ngmsp οὕτω@b εἰμί@vifm3s καί@b ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc]
17.27.02Z [ἐσθίω@viia3p πίνω@viia3p γαμέω@viia3p γαμίζω@viip3p ἄχρι@pg ὅς@rrgfs ἡμέρα@ngfsc εἰσέρχομαι@viaa3s Νῶε@nnmsp εἰς@pa ὁ@dafs κιβωτός@nafsc καί@cc ἔρχομαι@viaa3s ὁ@dnms κατακλυσμός@nnmsc καί@cc ἀπόλλυμι@viaa3s ἅπας@anampn]
17.28.02Z [ὁμοίως@b καθώς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Λώτ@ngmsp ἐσθίω@viia3p πίνω@viia3p ἀγοράζω@viia3p πωλέω@viia3p φυτεύω@viia3p οἰκοδομέω@viia3p]
17.29.02Z [ὅς@rrdfs δέ@cc ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λώτ@nnmsp ἀπό@pg Σόδομα@ngnpp βρέχω@viaa3s πῦρ@nansc καί@cc θεῖον@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s ἅπας@anampn]
17.30.02Z [κατά@pa ὁ@danp αὐτός@rpanp εἰμί@vifm3s ὅς@rrdfs ἡμέρα@ndfsc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀποκαλύπτω@vipp3s]
17.31.02Z [ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc ὅς@rrnms εἰμί@vifm3s ἐπί@pg ὁ@dgns δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnpc αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μή@x καταβαίνω@vdaa3s αἴρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ἀγρός@ndmsc ὁμοίως@b μή@x ἐπιστρέφω@vdaa3s εἰς@pa ὁ@danp ὀπίσω@b]
17.32.02Z [μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp]
18.01.02Z [λέγω@viia3s δέ@cc παραβολή@nafsc αὐτός@rpdmp πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm αὐτός@rpamp καί@cc μή@x ἐγκακέω@vnpa/cor]
18.02.02Z [λέγω@vppanms κριτής@nnmsc τὶς@ainfsn εἰμί@viia3s ἐν@pd τὶς@aidfsn πόλις@ndfsc ὁ@dams θεός@namsc μή@x φοβέω@vppmnms καί@cc ἄνθρωπος@namsc μή@x ἐντρέπω@vpppnms]
18.03.02Z [χήρα@nnfsc δέ@cc εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs καί@cc ἔρχομαι@viim3s πρός@pa αὐτός@rpams λέγω@vppanfs ἐκδικέω@vdaa2s ἐγώ@rpa-s ἀπό@pg ὁ@dgms ἀντίδικος@ngmsc ἐγώ@rpg-s]
18.04.02Z [καί@cc οὐ@b θέλω@viia3s ἐπί@pa χρόνος@namsc μετά@pa δέ@cc οὗτος@rdanp λέγω@viaa3s ἐν@pd ἑαυτοῦ@rxdms εἰ@cs καί@b ὁ@dams θεός@namsc οὐ@b φοβέω@vipm1s οὐδέ@cc ἄνθρωπος@namsc ἐντρέπω@vipp1s]
18.05.02Z [διά@pa γέ@x ὁ@dans παρέχω@vnpa ἐγώ@rpd-s κόπος@namsc ὁ@dafs χήρα@nafsc οὗτος@rdafs ἐκδικέω@vifa1s αὐτός@rpafs ἵνα@cs μή@x εἰς@pa τέλος@nansc ἔρχομαι@vppmnfs ὑπωπιάζω@vspa3s ἐγώ@rpa-s]
18.06.02Z [λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc ἀκούω@vdaa2p τίς@rqans ὁ@dnms κριτής@nnmsc ὁ@dgfs ἀδικία@ngfsc λέγω@vipa3s]
18.07.02Z [ὁ@dnms δέ@cc θεός@nnmsc οὐ@b μή@x ποιέω@vsaa3s ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms ὁ@dgmp βοάω@vppagmp αὐτός@rpdms ἡμέρα@ngfsc καί@cc νύξ@ngfsc καί@cc μακροθυμέω@vipa3s ἐπί@pd αὐτός@rpdmp;]

18.08.02Z [λέγω@vipa1s σύ@rpd-p ὅτι@cs ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc αὐτός@rpgmp ἐν@pd τάχος@ndnsc πλήν@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vpaanms ἆρα@x εὑρίσκω@vifa3s ὁ@dafs πίστις@nafsc ἐπί@pg ὁ@dgfs γῆ@ngfsc;]
18.09.02Z [λέγω@viaa3s δέ@cc καί@b πρός@pa τὶς@riamp ὁ@damp πείθω@vpxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vppaamp ὁ@damp λοιπός@anampn ὁ@dafs παραβολή@nafsc οὗτος@rdafs]
18.10.02Z [ἄνθρωπος@nnmpc δύο@acnmpn ἀναβαίνω@viaa3p εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam ὁ@dnms εἷς@acnmsn Φαρισαῖος@nnmsp καί@cc ὁ@dnms ἕτερος@ainmsn τελώνης@nnmsc]
18.11.02Z [ὁ@dnms Φαρισαῖος@nnmsp ἵστημι@vpapnms οὗτος@rdanp προσεύχομαι@viim3s ὁ@dnms θεός@nnmsc εὐχαριστέω@vipa1s σύ@rpd-s ὅτι@cs οὐ@b εἰμί@vipa1s ὥσπερ@cs ὁ@dnmp λοιπός@annmpn ὁ@dgmp ἄνθρωπος@ngmpc ἅρπαξ@annmpn ἄδικος@annmpn μοιχός@nnmpc ἤ@cc καί@b ὡς@cs οὗτος@rdnms ὁ@dnms τελώνης@nnmsc]
18.12.02Z [νηστεύω@vipa1s δίς@b ὁ@dgns σάββατον@ngnsc ἀποδεκατόω@vipa1s/cor πᾶς@aianpn ὅσος@rranp κτάομαι@vipm1s]
18.13.02Z [ὁ@dnms δέ@cc τελώνης@nnmsc μακρόθεν@b ἵστημι@vpxanms οὐ@b θέλω@viia3s οὐδέ@b ὁ@damp ὀφθαλμός@nampc ἐπαίρω@vnaa εἰς@pa ὁ@dams οὐρανός@namsc ἀλλά@cc τύπτω@viia3s ὁ@dans στῆθος@nansc αὐτός@rpgms λέγω@vppanms ὁ@dnms θεός@nnmsc ἱλάσκομαι@vdap2s ἐγώ@rpd-s ὁ@ddms ἁμαρτωλός@andmsn]
18.14.02Z [λέγω@vipa1s σύ@rpd-p καταβαίνω@viaa3s οὗτος@rdnms δικαιόω@vpxpnms εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms ἤ@cc γάρ@cc ἐκεῖνος@rdnms ὅτι@cs πᾶς@ainmsn ὁ@dnms ὑψόω@vppanms ἑαυτοῦ@rxams ταπεινόω@vifp3s ὁ@dnms δέ@cc ταπεινόω@vppanms ἑαυτοῦ@rxams ὑψόω@vifp3s]
18.18.02Z [καί@cc ἐπερωτάω@viaa3s τὶς@ainmsn αὐτός@rpams λέγω@vppanms διδάσκαλος@nvmsc ἀγαθός@anvmsn τίς@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s;]
18.19.02Z [λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp] τίς@rqans [] ἐγώ@rpa-s λέγω@vipa2p ἀγαθός@anamsn; εἷς@acnmsn εἰμί@vipa3s ἀγαθός@annmsn (ὁ@dnms) [] θεός@nnmsc (ὁ@dnms πατήρ@nnmsc) []
18.20.02Z 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 σύ@rpg-s]
18.21.02Z ὁ@dnms δέ@cc λέγω@viaa3s [] οὗτος@rdanp πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc
18.22.02Z ἀκούω@vpaanms οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s εἷς@acnnsn σύ@rpd-s λείπω@vipa3s [πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc διαδίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd οὐρανός@ndmpc καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s]
18.23.02Z [ὁ@dnms δέ@cc ἀκούω@vpaanms οὗτος@rdanp περίλυπος@annmsn γίνομαι@viap3s εἰμί@viia3s γάρ@cc πλούσιος@annmsn σφόδρα@b]
18.24.02Z [ὁράω@vpaanms δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πῶς@b δυσκόλως@b ὁ@dnmp ὁ@danp χρῆμα@nanpc ἔχω@vppanmp εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσπορεύομαι@vipm3p]
18.25.02Z [εὔκοπος@annnsc γάρ@cc εἰμί@vipa3s κάμηλος@namsc/nafsc διά@pg τρῆμα@ngnsc βελόνη@ngfsc εἰσέρχομαι@vnaa ἤ@cc πλούσιος@anamsn εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσέρχομαι@vnaa]

18.26.02Z [λέγω@viaa3p δέ@cc ὁ@dnmp ἀκούω@vpaanmp καί@cc/b τίς@rqnms δύναμαι@vipm3s σῴζω@vnap;]
18.27.02Z [ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnnp ἀδύνατος@annnpn παρά@pd ἄνθρωπος@ndmpc δυνατός@annnpn παρά@pd ὁ@ddms θεός@ndmsc εἰμί@vipa3s]
18.28.02Z [λέγω@viaa3s δέ@cc Πέτρος@nnmsp ἰδού@i ἐγώ@rpn-p ἀφίημι@vpaanmp ὁ@danp ἴδιος@ananpn ἀκολουθέω@viaa1p σύ@rpd-s]
18.29.02Z [ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀμήν@t λέγω@vipa1s σύ@rpd-p οὐδείς@rinms εἰμί@vipa3s ὅς@rrnms ἀφίημι@viaa3s οἰκία@nafsc ἤ@cc γυνή@nafsc ἤ@cc ἀδελφός@nampc ἤ@cc γονεύς@nampc ἤ@cc τέκνον@nanpc ἕνεκα@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc]
18.30.02Z [ὅς@rrnms οὐχί@b μή@x ἀπολαμβάνω@vsaa3s πολλαπλασίων@ananpn ἐν@pd ὁ@ddns καιρός@ndmsc οὗτος@rddms καί@cc ἐν@pd ὁ@ddns αἰών@ndmsc ὁ@ddms ἔρχομαι@vppmdms ζωή@nafsc αἰώνιος@anafsn]
18.34.02Z [καί@cc αὐτός@rtnmp οὐδείς@rians οὗτος@rdgnp συνίημι@viaa3p καί@cc εἰμί@viia3s ὁ@dnns ῥῆμα@nnnsc οὗτος@rdnns κρύπτω@vpxpnns ἀπό@pg αὐτός@rpgmp καί@cc οὐ@b γινώσκω@viia3p ὁ@danp λέγω@vpppanp]
18.35.02Z γίνομαι@viam3s [δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa] αὐτός@rpams εἰς@pa Ἰεριχώ@nafsp καί@cc ἰδού@i τὶς@ainmsn τυφλός@annmsn ἐπαιτέω@vppanms κάθημαι@viim3s παρά@pa ὁ@dafs ὁδός@nafsc
18.36.02Z [ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s τίς@rqnns εἰμί@vopa3s οὗτος@rdnns]
18.37.02Z ἀπαγγέλλω@viap3s δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp παρέρχομαι@vipm3s
18.38.02Z [καί@cc βοάω@viaa3s λέγω@vppanms Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s]
18.39.02Z [καί@cc ὁ@dnmp προάγω@vppanmp ἐπιτιμάω@viia3p αὐτός@rpdms ἵνα@cs σιγάω@vsaa3s αὐτός@rtnms δέ@cc πολύς@andnsn μᾶλλον@b κράζω@viia3s υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s]
18.40.02Z [ἵστημι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp κελεύω@viaa3s αὐτός@rpams ἄγω@vnap πρός@pa αὐτός@rpams ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams]
18.41.02Z [τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s; ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s]
18.42.02Z καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp ἀναβλέπω@vdaa2s [ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s]
18.43.02Z [καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s καί@cc ἀκολουθέω@viia3s αὐτός@rpdms δοξάζω@vppanms ὁ@dams θεός@namsc καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὁράω@vpaanms δίδωμι@viaa3s αἶνος@namsc ὁ@ddms θεός@ndmsc]
19.01.02Z [καί@cc εἰσέρχομαι@vpaanms διέρχομαι@viim3s ὁ@dafs Ἰεριχώ@nafsp]
19.02.02Z [καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc καλέω@vpppnms Ζακχαῖος@nnmsp καί@cc αὐτός@rtnms εἰμί@viia3s ἀρχιτελώνης@nnmsc καί@cc εἰμί@viia3s πλούσιος@annmsn]
19.03.02Z [καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pg ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s]
19.04.02Z [καί@cc προτρέχω@vpaanms εἰς@pa ὁ@dans ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἵνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs ἐκεῖνος@rdgfs μέλλω@viia3s διέρχομαι@vnpm]

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19.05.02Z [καί@cc ὡς@cs ἔρχομαι@viaa3s ἐπί@pa ὁ@dams τόπος@namsc ἀναβλέπω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s σήμερον@b γάρ@cc ἐν@pd ὁ@ddns οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa]
19.06.02Z [καί@cc σπεύδω@vpaanms καταβαίνω@viaa3s καί@cc ὑποδέχομαι@viam3s αὐτός@rpams χαίρω@vppanms]
19.07.02Z [καί@cc ὁράω@vpaanmp ἅπας@ainmpn διαγογγύζω@viia3p λέγω@vppanmp ὅτι@cs παρά@pd ἁμαρτωλός@andmsn ἀνήρ@ndmsc εἰσέρχομαι@viaa3s καταλύω@vnaa]
19.08.02Z [ἵστημι@vpapnms δέ@cc Ζακχαῖος@nnmsp λέγω@viaa3s πρός@pa ὁ@dams κύριος@namsc ἰδού@i ὁ@dnfs ἥμισυς@annfsn ἐγώ@rpg-s ὁ@dgnp ὑπάρχω@vppagnp κύριος@nvmsc ὁ@ddmp πτωχός@andmpn δίδωμι@vipa1s καί@cc εἰ@cs τις@rigms τις@rians συκοφαντέω@viaa1s ἀποδίδωμι@vipa1s τετραπλοῦς@anansn]
19.09a.02Z [λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp ὅτι@cs σήμερον@b σωτηρία@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms γίνομαι@viam3s]
19.10.02Z [ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc σῴζω@vnaa ὁ@dans ἀπόλλυμι@vpxaans]
19.11.02Z [ἀκούω@vppagmp δέ@cc αὐτός@rpgmp οὗτος@rdanp προστίθημι@vpaanms λέγω@viaa3s παραβολή@nafsc διά@pa ὁ@dans ἐγγύς@pd/pg εἰμί@vnpa Ἰερουσαλήμ@ndfsp/ngfsp αὐτός@rpams καί@cc δοκέω@vnpa αὐτός@rpamp ὅτι@cs παραχρῆμα@b μέλλω@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀναφαίνω@vnpp]
19.12.02Z [λέγω@viaa3s οὖν@cc ἄνθρωπος@nnmsc τις@ainmsn εὐγενής@annmsn πορεύομαι@viap3s εἰς@pa χώρα@nafsc μακρός@anafsn λαμβάνω@vnaa ἑαυτοῦ@rxdms βασιλεία@nafsc καί@cc ὑποστρέφω@vnaa]
19.13.02Z [καλέω@vpaanms δέ@cc δέκα@ac---n δοῦλος@nampc ἑαυτοῦ@rxgms δίδωμι@viaa3s αὐτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πραγματεύομαι@vdam2p ἐν@pd ὅς@rrdms ἔρχομαι@vipm1s]
19.14.02Z [ὁ@dnmp δέ@cc πολίτης@nnmpc αὐτός@rpgms μισέω@viia3p αὐτός@rpams καί@cc ἀποστέλλω@viaa3p πρεσβεία@nafsc ὀπίσω@b αὐτός@rpgms λέγω@vppanmp οὐ@b θέλω@vipa1p οὗτος@rdams βασιλεύω@vnaa ἐπί@pa ἐγώ@rpa-p]
19.15.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἐπανέρχομαι@vnaa αὐτός@rpams λαμβάνω@vpaaams ὁ@dafs βασιλεία@nafsc καί@cc λέγω@viaa3s φωνέω@vnap αὐτός@rpdms ὁ@damp δοῦλος@nampc οὗτος@rdamp ὅς@rrdmp δίδωμι@viya3s ὁ@dans ἀργύριον@nansc ἵνα@cs γινώσκω@vsaa3s τίς@rqnms τίς@rqans διαπραγματεύομαι@viam3p]
19.16.02Z [παραγίνομαι@viam3s δέ@cc ὁ@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s δέκα@ac---n προσεργάζομαι@viam3s μνᾶ@nafpc]
19.17.02Z [καί@cc λέγω@viaa3s αὐτός@rpdms εὖγε@b ἀγαθός@anvmsn δοῦλος@nvmsc ὅτι@cs ἐν@pd ἐλαχύς@andnss πιστός@annmsn γίνομαι@viam2s εἰμί@vdpa2s ἐξουσία@nafsc ἔχω@vppanms ἐπάνω@pg δέκα@ac---n πόλις@ngfpc]
19.18.02Z [καί@cc ἔρχομαι@viaa3s ὁ@dnms δεύτερος@aonmsn λέγω@vppanms ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s κύριος@nvmsc ποιέω@viaa3s πέντε@ac---n μνᾶ@nafpc]
19.19.02Z [λέγω@viaa3s δέ@cc καί@b οὗτος@rddms καί@cc/b σύ@rpn-s ἐπάνω@pg γίνομαι@vdpm2s πέντε@ac---n πόλις@ngfpc]
19.20.02Z [καί@cc ὁ@dnms ἕτερος@ainmsn ἔρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ἰδού@i ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ὅς@rrafs ἔχω@viia1s ἀπόκειμαι@vpppafs ἐν@pd σουδάριον@ndnsc]

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19.21.02Z [φοβέω@viim1s γάρ@cc σύ@rpa-s ὅτι@cs ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa2s αἴρω@vipa2s ὅς@rrans οὐ@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ὅς@rrans οὐ@b σπείρω@viaa2s]
19.22.02Z [λέγω@vipa3s αὐτός@rpdms ἐκ@pg ὁ@dgns στόμα@ngnsc σύ@rpg-s κρίνω@vifa1s σύ@rpa-s πονηρός@anvmsn δοῦλος@nvmsc οἶδα@viya2s ὅτι@cs ἐγώ@rpn-s ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa1s αἴρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms ὅς@rrans οὐ@b σπείρω@viaa1s;]
19.23.02Z [καί@cc διά+τίς@rqans&pa οὐ@b δίδωμι@viaa2s ἐγώ@rpg-s ὁ@dans ἀργύριον@nansc ἐπί@pa τράπεζα@nafsc; καί+ἐγώ@cc&rpn-s ἔρχομαι@vpaanms σύν@pd τόκος@ndmsc ἄν@x αὐτός@rpans πράσσω@viaa1s]
19.24.02Z [καί@cc ὁ@ddmp παρίστημι@vpxadmp λέγω@viaa3s αἴρω@vdaa2p ἀπό@pg αὐτός@rpgms ὁ@dafs μνᾶ@nafsc καί@cc δίδωμι@vdaa2p ὁ@ddms ὁ@dafp δέκα@ac---n μνᾶ@nafpc ἔχω@vppadms]
19.25.02Z [καί@cc λέγω@viaa3p αὐτός@rpdms κύριος@nvmsc ἔχω@vipa3s δέκα@ac---n μνᾶ@nafpc]
19.26.02Z [λέγω@vipa1s σύ@rpd-p ὅτι@cs πᾶς@aidmsn ὁ@ddms ἔχω@vppadms δίδωμι@vifp3s ἀπό@pg δέ@cc ὁ@dgms μή@x ἔχω@vppagms] καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s
19.28.02Z [καί@cc λέγω@vpaanms οὗτος@rdanp πορεύομαι@viim3s ἔμπροσθεν@b ἀναβαίνω@vppanms εἰς@pa Ἱεροσόλυμα@nanpp]
20.01.02Z [καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc διδάσκω@vppagms αὐτός@rpgms ὁ@dams λαός@namsc ἐν@pd ὁ@ddns ἱερόν@ndnsc καί@cc εὐαγγελίζω@vppmgms ἐφίστημι@viaa3p ὁ@dnmp ἱερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc σύν@pd ὁ@ddmp πρεσβύτερος@andmpc]
20.02.02Z [καί@cc λέγω@viaa3p λέγω@vppanmp πρός@pa αὐτός@rpams λέγω@vdaa2s ἐγώ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa2s ἤ@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms δίδωμι@vpaanms σύ@rpd-s ὁ@dafs ἐξουσία@nafsc οὗτος@rdafs]
20.03.02Z [ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἐρωτάω@vifa1s σύ@rpa-p καί+ἐγώ@b&rpn-s λόγος@namsc καί@cc λέγω@vdaa2p ἐγώ@rpd-s]
20.04.02Z [ὁ@dnns βάπτισμα@nnnsc ὁ@dnns Ἰωάννης@ngmsp ἐκ@pg οὐρανός@ngmsc εἰμί@viia3s ἤ@cc ἐκ@pg ἄνθρωπος@ngmpc;]
20.05.02Z [ὁ@dnmp δέ@cc συλλογίζομαι@viam3p πρός@pa ἑαυτοῦ@rxamp λέγω@vppanmp ὅτι@cs ἐάν@cs λέγω@vsaa1p ἐκ@pg οὐρανός@ngmsc λέγω@vifa3s διατί διά+τίς@pa&rqans οὐ@b πιστεύω@viaa2p αὐτός@rpdms;]
20.06.02Z [ἐάν@cs δέ@cc λέγω@vsaa1p ἐκ@pg ἄνθρωπος@ngmpc ὁ@dnms λαός@nnmsc ἅπας@annmsn καταλιθάζω@vifa3s ἐγώ@rpa-p πείθω@vpxpnms γάρ@cc εἰμί@vipa3s Ἰωάννης@namsp προφήτης@namsc εἰμί@vnpa]
20.07.02Z [καί@cc ἀποκρίνομαι@viap3p μή@x οἶδα@vnxa πόθεν@b]
20.08.02Z [καί@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdmp οὐδέ@b ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s]
20.19a.02Z [καί@cc ζητέω@viaa3p ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc ἐν@pd αὐτός@rtdfs ὁ@ddfs ὥρα@ndfsc καί@cc φοβέω@viap3p]
20.21.02Z [καί@cc ἐπερωτάω@viaa3p αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc οἶδα@vixa1p ὅτι@cs ὀρθῶς@b λέγω@vipa2s καί@cc διδάσκω@vipa2s καί@cc οὐ@b λαμβάνω@vipa2s πρόσωπον@nansc ἀλλά@cc ἐπί@pg ἀλήθεια@ngfsc ὁ@dafs ὁδός@nafsc ὁ@dgms θεός@ngmsc διδάσκω@vipa2s]
20.22.02Z [ἔξειμι@vipa3s ἐγώ@rpa-p Καῖσαρ@ndmsp φόρος@namsc δίδωμι@vnaa ἤ@cc οὐ@b;]

20.23.02Z [κατανοέω@vpaanms δέ@cc αὐτός@rpgmp ὁ@dafs πανουργία@nafsc λέγω@viaa3s πρός@pa αὐτός@rpamp]
20.24.02Z [δείκνυμι@vdaa2p ἐγώ@rpd-s δηνάριον@nansc τίς@rqgms ἔχω@vipa3s εἰκών@nafsc καί@cc ἐπιγραφή@nafsc; ὁ@dnmp δέ@cc λέγω@viaa3p Καῖσαρ@ngmsp]
20.25.02Z [ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp τοίνυν@cc ἀποδίδωμι@vdaa2p ὁ@danp Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc]
20.26.02Z [καί@cc οὐ@b ἰσχύω@viaa3p ἐπιλαμβάνω@vnam αὐτός@rpgms ῥῆμα@ngnsc ἐναντίον@pg ὁ@dgms λαός@ngmsc καί@cc θαυμάζω@vpaanmp ἐπί@pd ὁ@ddfs ἀπόκρισις@ndfsc αὐτός@rpgms σιγάω@viaa3p]
20.27.02Z [προσέρχομαι@vpaanmp δέ@cc τὶς@rinmp ὁ@dgmp Σαδδουκαῖος@ngmpp ὁ@dnmp ἀντιλέγω@vppanmp ἀνάστασις@nafsc μή@x εἰμί@vnpa ἐπερωτάω@viaa3p αὐτός@rpams]
20.28.02Z [λέγω@vppanmp διδάσκαλος@nvmsc Μωϋσῆς@nnmsp γράφω@viaa3s ἐγώ@rpd-p ἐάν@cs τὶς@rigms ἀδελφός@nnmsc ἀποθνήσκω@vsaa3s ἔχω@vppanms γυνή@nafsc καί@cc οὗτος@rdnms ἄτεκνος@annmsn εἰμί@vspa3s ἵνα@cs λαμβάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc αὐτός@rpgms ὁ@dafs γυνή@nafsc καί@cc ἐξανίστημι@vsaa3s σπέρμα@nansc ὁ@ddms ἀδελφός@ndmsc αὐτός@rpgms]
20.29.02Z [ἑπτά@ac---n οὖν@cc ἀδελφός@nnmpc εἰμί@viia3p καί@cc ὁ@dnms πρῶτος@aonmsn λαμβάνω@vpaanms γυνή@nafsc ἀποθνῄσκω@viaa3s ἄτεκνος@annmsn]
20.30.02Z [καί@cc ὁ@dnms δεύτερος@aonmsn]
20.31.02Z [καί@cc ὁ@dnms τρίτος@aonmsn λαμβάνω@viaa3s αὐτός@rpafs ὡσαύτως@b δέ@cc καί@b ὁ@dnmp ἑπτά@ac---n οὐ@b καταλείπω@viaa3p τέκνον@nanpc καί@cc ἀποθνῄσκω@viaa3p]
20.32.02Z [ὕστερος@b καί@b ὁ@dnfs γυνή@nnfsc ἀποθνῄσκω@viaa3s]
20.33.02Z [ὁ@dnfs γυνή@nnfsc οὖν@cc ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc τίς@rqgms αὐτός@rpgmp γίνομαι@vipm3s γυνή@nnfsc; ὁ@dnmp γάρ@cc ἑπτά@ac---n ἔχω@viaa3p αὐτός@rpafs γυνή@nafsc]
20.34.02Z [καί@cc λέγω@viaa3s αὐτός@rpdmp ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms γαμέω@vipa3p καί@cc γαμίσκω@vipp3p]
20.35.02Z ὅς@rramp δέ@cc καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms τυγχάνω@vnaa καί@cc ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn [οὔτε@b γαμέω@vipa3p οὔτε@b γαμίζω@vipp3p]
20.36.02Z οὐδέ@b γάρ@cc ἀποθνῄσκω@vnaa ἔτι@b μέλλω@vipa3p ἰσάγγελος@annmpn γάρ@cc εἰμί@vipa3p [] θεός@ngmsc () ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc γίνομαι@vpxanmp
20.39.02Z [ἀποκρίνομαι@vpapnmp δέ@cc τὶς@rinmp ὁ@dgmp γραμματεύς@ngmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s]
20.41.02Z [λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp πῶς@b λέγω@vipa3p ὁ@dams Χριστός@namsp εἰμί@vnpa Δαυίδ@ngmsp υἱός@namsc]
20.42.02Z [αὐτός@rtnms γάρ@cc Δαυίδ@nnmsp λέγω@vipa3s ἐν@pd βίβλος@ndfsc ψαλμός@ngmpc λέγω@viaa3s ὁ@dnms κύριος@nnmsc ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s κάθημαι@vdpm2s ἐκ@pg δεξιός@angnpn ἐγώ@rpg-s]
20.43.02Z [ἕως@cs ἄν@x τίθημι@vsaa1s ὁ@damp ἐχθρός@anampn σύ@rpg-s ὑποπόδιον@nansc ὁ@dgmp πούς@ngmpc σύ@rpg-s;]
20.44.02Z [Δαυίδ@nnmsp οὖν@cc κύριος@namsc αὐτός@rpams καλέω@vipa3s καί@cc πῶς@b αὐτός@rpgms υἱός@nnmsc εἰμί@vipa3s;]
21.05.02Z [καί@cc τὶς@rigmp λέγω@vppagmp περί@pg ὁ@dgns ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc καλός@andmpn καί@cc ἀνάθεμα@ndnpc κοσμέω@vixp3s λέγω@viaa3s]

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21.06.02Z [οὗτος@rdanp ὅς@rranp θεωρέω@vipa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b ἀφίημι@vifp3s λίθος@nnmsc ἐπί@pd λίθος@ndmsc ὅς@rrnms οὐ@b καταλύω@vifp3s]
21.07.02Z [ἐπερωτάω@viaa3p δέ@cc αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc πότε@b οὖν@cc οὗτος@rdnnp εἰμί@vifm3s; καί@cc τίς@rqnns ὁ@dnns σημεῖον@nnnsc ὅταν@cs μέλλω@vspa3s οὗτος@rdnnp γίνομαι@vnpm;]
21.08.02Z [ὁ@dnms δέ@cc λέγω@viaa3s βλέπω@vdpa2p μή@x πλανάω@vsap2p πολύς@annmpn γάρ@cc ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s λέγω@vppanmp] ἐγώ@rpn-s εἰμί@vipa1s ὁ@dnms Χριστός@nnmsp [καί@cc ὁ@dnms καιρός@nnmsc ἐγγίζω@vixa3s μή@x πορεύομαι@vsap2p ὀπίσω@b αὐτός@rpgmp]
21.09.02Z [ὅταν@cs δέ@cc ἀκούω@vsaa2p πόλεμος@nampc καί@cc ἀκαταστασία@nafpc μή@x πτοέω@vsap2p δεῖ@vipa3s γάρ@cc οὗτος@rdanp γίνομαι@vnam πρῶτος@b ἀλλά@cc οὐ@b εὐθέως@b ὁ@dnns τέλος@nnnsc]
21.10.02Z [τότε@b λέγω@viia3s αὐτός@rpdmp ἐγείρω@vifp3s ἔθνος@nnnsc ἐπί@pa ἔθνος@nansc καί@cc βασιλεία@nnfsc ἐπί@pa βασιλεία@nafsc]
21.11.02Z [σεισμός@nnmpc τέ@cc μέγας@annmpn καί@cc κατά@pa τόπος@nampc λιμός@nnfpc/nnmpc καί@cc λοιμός@nnmpc εἰμί@vifm3p φόβητρον@nnnpc τέ@cc καί@b σημεῖον@nnnpc ἀπό@pg οὐρανός@ngmsc μέγας@annnpn εἰμί@vifm3s]
21.12.02Z [πρό@pg δέ@cc οὗτος@rdgnp πᾶς@aignpn ἐπιβάλλω@vifa3p ἐπί@pa σύ@rpa-p ὁ@dafp χείρ@nafpc αὐτός@rpgmp καί@cc διώκω@vifa3p παραδίδωμι@vppanmp εἰς@pa ὁ@dafp συναγωγή@nafpc καί@cc φυλακή@nafpc ἀπάγω@vpppamp ἐπί@pa βασιλεύς@nampc καί@cc ἡγεμών@nampc ἕνεκα@pg ὁ@dgns ὄνομα@ngnsc ἐγώ@rpg-s]
21.13.02Z [ἀποβαίνω@vifm3s σύ@rpd-p] εἰς@pa μαρτύριον@nansc καί@cc εἰς@pa σωτηρία@nafsc
21.14.02Z [τίθημι@vdaa2p οὖν@cc ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p μή@x προμελετάω@vnpa ἀπολογέομαι@vnap]
21.15.02Z [ἐγώ@rpn-s γάρ@cc δίδωμι@vifa1s σύ@rpd-p στόμα@nansc καί@cc σοφία@nafsc ὅς@rrdfs οὐ@b δύναμαι@vifm3p ἀνθίστημι@vnaa ἤ@cc ἀντιλέγω@vnaa ἅπας@annmpn ὁ@dnmp ἀντίκειμαι@vppmnmp σύ@rpd-p]
21.16.02Z [παραδίδωμι@vifp2p δέ@cc καί@b ὑπό@pg γονεύς@ngmpc καί@cc ἀδελφός@ngmpc καί@cc συγγενής@angmpn καί@cc φίλος@angmpn καί@cc θανατόω@vifa3p ἐκ@pg σύ@rpg-p]
21.17.02Z [καί@cc εἰμί@vifm2p μισέω@vpppnmp ὑπό@pg πᾶς@aigmpn διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s]
21.19.02Z ἐν@pd δέ@cc ὁ@ddfs ὑπομονή@ndfsc σῴζω@vifa2p ἑαυτοῦ@rxamp
21.20.02Z [ὅταν@cs δέ@cc ὁράω@vsaa2p κυκλόω@vpppafs ὑπό@pg στρατόπεδον@ngnpc Ἰερουσαλήμ@nafsp τότε@b γινώσκω@vdaa2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs ἐρήμωσις@nnfsc αὐτός@rpgfs]
21.25.02Z [καί@cc εἰμί@vifm3p σημεῖον@nnnpc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc ἐν@pd ἀπορία@ndfsc ἦχος@ngnsc θάλασσα@ngfsc καί@cc σάλος@ngmsc]
21.26.02Z [ἀποψύχω@vppagmp ἄνθρωπος@ngmpc ἀπό@pg φόβος@ngmsc καί@cc προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc ὁ@dnfp γάρ@cc δύναμις@nnfpc ὁ@dgmp οὐρανός@ngmpc σαλεύω@vifp3p]
21.27.02Z [καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc] ἔρχομαι@vppmams ἀπό@pg ὁ@dgmp οὐρανός@ngmpc μετά@pg δύναμις@ngfsc πολύς@angfsn
21.28.02Z οὗτος@rdgnp δέ@cc γίνομαι@vppmgnp ἀνακύπτω@vdaa2p [καί@cc ἐπαίρω@vdaa2p ὁ@dafp κεφαλή@nafpc σύ@rpg-p διότι@cs ἐγγίζω@vipa3s ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p]

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21.29.02Z [καί@cc λέγω@viaa3s παραβολή@nafsc αὐτός@rpdmp] ὁράω@i ὁ@dafs συκῆ@nafsc [καί@cc πᾶς@aianpn ὁ@danp δένδρον@nanpc]
21.30.02Z ὅταν@cs προβάλλω@vsaa3p ὁ@dams καρπός@namsc αὐτός@rpgmp γινώσκω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὅτι@cs ὁ@dnns θέρος@nnnsc ἐγγίζω@vixa3s
21.31.02Z [οὕτω@b καί@b σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp γίνομαι@vppmanp γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc]
21.32.02Z ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐ@b μή@x παρέρχομαι@vsaa3s ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc ἐάν@x μή@x [] πᾶς@ainnpn γίνομαι@vsam3s
21.33.02Z ὁ@dnfs γῆ@nnfsc καί@cc ὁ@dnms οὐρανός@nnmsc παρέρχομαι@vifm3p ὁ@dnms δέ@cc λόγος@nnmsc ἐγώ@rpg-s μένω@vipa3s [] εἰς@pa ὁ@dams αἰών@namsc
21.34.02Z [προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxdmp μήποτε@cs βαρέω@vsap3p σύ@rpg-p ὁ@dnfp καρδία@nnfpc ἐν@pd κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc μέριμνα@ndfpc βιωτικός@andfpn καί@cc ἐφίστημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ὁ@dnfs ἡμέρα@nnfsc ἐκεῖνος@rdnfs]
21.35a.02Z [ὡς@cs παγίς@nnfsc]
21.37.02Z [εἰμί@viia3s δέ@cc ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ἱερόν@ndnsc διδάσκω@vppanms ὁ@dafp δέ@cc νύξ@nafpc ἐξέρχομαι@vppmnms αὐλίζομαι@viim3s εἰς@pa ὁ@dans ὄρος@nansc ὁ@dans καλέω@vpppams/vpppans ἐλαία@ngfpc]
21.38.02Z [καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὀρθρίζω@viia3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns ἱερόν@ndnsc ἀκούω@vnpa αὐτός@rpgms]
22.01.02Z [ἐγγίζω@viia3s δέ@cc ὁ@dnfs ἑορτή@nnfsc ὁ@dgnp ἄζυμος@angnpn ὁ@dnfs λέγω@vpppnfs πάσχα@nnnsc]
22.03.02Z ἀπέρχομαι@vpaanms δέ@cc Ἰούδας@namsp ὁ@dnms καλέω@vpppams Ἰσκαριώθ@namsp εἰμί@vppaams ἐκ@pg ὁ@dgms ἀριθμός@ngmsc ὁ@dgmp δώδεκα@ac---n
22.04.02Z συλλαλέω@viaa3s ὁ@ddmp ἀρχιερεύς@ndmpc καί@cc (ὁ@ddmp) στρατηγός@ndmpc ὁ@dans πῶς@b αὐτός@rpams παραδίδωμι@vsaa3s αὐτός@rpdmp
22.05.02Z [καί@cc χαίρω@viap3p καί@cc συντίθημι@viam3p αὐτός@rpdms ἀργύριον@nansc δίδωμι@vnaa]
22.08.02Z καί@cc λέγω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὁ@ddmp λοιπός@andmpn ἀπέρχομαι@vpaanmp ἑτοιμάζω@vdaa2p ἵνα@cs ἐσθίω@vsaa1p ὁ@dans πάσχα@nansc
22.14.02Z καί@cc ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms
22.15.02Z [καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s] ὁ@dans πάσχα@nansc [ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa]
22.19.02Z [(καί@cc λαμβάνω@vpaanms ἄρτος@namsc εὐχαριστέω@vpaanms κλάω@viaa3s καί@cc δίδωμι@viaa3s αὐτός@rpdmp λέγω@vppanms οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p δίδωμι@vpppnns οὗτος@rdans ποιέω@vdpa2p εἰς@pa ἐμός@asafsn ἀνάμνησις@nafsc)]
22.20.02Z [καί@ ὁ@dans ποτήριον@nansc ὡσαύτως@b μετά@pa ὁ@dans δειπνέω@vnaa λέγω@vppanms οὗτος@rdnns ὁ@dnns ποτήριον@nnnsc ὁ@dnfs καινός@annfsn διαθήκη@nnfsc ἐν@pd ὁ@ddns αἷμα@ndnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p ἐκχέω@vpppnns]
22.22b.02Z οὐαί@i (ἐκεῖνος@rddms) διά@pg ὅς@rrgns παραδίδωμι@vipp3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ()
22.31.02Z [Σίμων@nvmsp Σίμων@nvmsp ἰδού@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p ὁ@dgns σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc]

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22.32.02Z [ἐγώ@rpn-s δέ@cc δέομαι@viap1s περί@pg 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]
22.33.02Z [ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms κύριος@nvmsc μετά@pg σύ@rpg-s ἕτοιμος@annmsn εἰμί@vipa1s καί@cc/b εἰς@pa φυλακή@nafsc καί@cc εἰς@pa θάνατος@namsc πορεύομαι@vnpm]
22.34.02Z [ὁ@dnms δέ@cc λέγω@viaa3s λέγω@vipa1s σύ@rpd-s Πέτρος@nvmsp οὐ@b φωνέω@vifa3s σήμερον@b ἀλέκτωρ@nnmsc ἕως@cs τρίς@b ἀπαρνέομαι@vsam2s μή@x οἶδα@vnxa ἐγώ@rpa-s]
22.41.02Z [καί@cc αὐτός@rtnms ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s]
22.47.02Z [ἔτι@b αὐτός@rpgms λαλέω@vppagms ἰδού@i ὄχλος@nnmsc καί@cc ὁ@dnms λέγω@vpppnms Ἰούδας@nnmsp εἷς@acnmsn ὁ@dgmp δώδεκα@ac---n προέρχομαι@viim3s αὐτός@rpamp] καί@cc ἐγγίζω@viaa3s καταφιλέω@vnaa αὐτός@rpams καί@cc λέγω@viaa3s ()
22.52.02Z [λέγω@viaa3s δέ@cc Ἰησοῦς@nnmsp πρός@pa ὁ@damp παραγίνομαι@vpamamp πρός@pa αὐτός@rpams ἀρχιερεύς@nampc καί@cc στρατηγός@nampc ὁ@dgns ἱερόν@ngnsc καί@cc πρεσβύτερος@anampc ὡς@cs ἐπί@pa λῃστής@namsc ἐξέρχομαι@vixa2p μετά@pg μάχαιρα@ngfpc καί@cc ξύλον@ngnpc]
22.53.02Z [κατά@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s μετά@pg σύ@rpg-p ἐν@pd ὁ@ddns ἱερόν@ndnsc οὐ@b ἐκτείνω@viaa2p ὁ@dafp χείρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὗτος@rdnfs εἰμί@vipa3s σύ@rpg-p ὁ@dnfs ὥρα@nnfsc καί@cc ὁ@dnfs ἐξουσία@nnfsc ὁ@dgns σκότος@ngnsc]
22.54.02Z [συλλαμβάνω@vpaanmp δέ@cc αὐτός@rpams ἄγω@viaa3p καί@cc εἰσάγω@viaa3p εἰς@pa ὁ@dafs οἰκία@nafsc ὁ@dgms ἀρχιερεύς@ngmsc ὁ@dnms δέ@cc Πέτρος@nnmsp ἀκολουθέω@viia3s μακρόθεν@b]
22.55.02Z [περιάπτω@vpaagmp δέ@cc πῦρ@nansc ἐν@pd μέσος@andnsn ὁ@dgfs αὐλή@ngfsc καί@cc συγκαθίζω@vpaagmp κάθημαι@viim3s ὁ@dnms Πέτρος@nnmsp μέσος@annmsn αὐτός@rpgmp]
22.56.02Z [ὁράω@vpaanfs δέ@cc αὐτός@rpams παιδίσκη@nnfsc τὶς@ainfsn κάθημαι@vppmams πρός@pa ὁ@dans φῶς@nansc καί@cc ἀτενίζω@vpaanfs αὐτός@rpdms λέγω@viaa3s καί@b οὗτος@rdnms σύν@pd αὐτός@rpdms εἰμί@viia3s]
22.57.02Z [ὁ@dnms δέ@cc ἀρνέομαι@viam3s αὐτός@rpams λέγω@vppanms οὐ@b οἶδα@vixa1s αὐτός@rpams γυνή@nvfsc]
22.58.02Z [καί@cc μετά@pa βραχύς@anansn ἕτερος@ainmsn ὁράω@vpaanms αὐτός@rpams φημί@viaa3s/viia3s καί@b σύ@rpn-s ἐκ@pg αὐτός@rpgmp εἰμί@vipa2s ὁ@dnms δέ@cc Πέτρος@nnmsp φημί@viaa3s/viia3s ἄνθρωπος@nvmsc οὐ@b εἰμί@vipa1s]
22.59.02Z [καί@cc διΐστημι@vpaagfs ὡσεί@b ὥρα@ngfsc εἷς@acgfsn ἄλλος@ainmsn τὶς@ainmsn διϊσχυρίζομαι@viim3s λέγω@vppanms ἐπί@pg ἀλήθεια@ngfsc καί@b οὗτος@rdnms μετά@pg αὐτός@rpgms εἰμί@viia3s καί@b γάρ@cc Γαλιλαῖος@annmsn εἰμί@vipa3s]
22.60.02Z [λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἄνθρωπος@nvmsc οὐ@b οἶδα@vixa1s ὅς@rrans λέγω@vipa2s καί@cc παραχρῆμα@b ἔτι@b λαλέω@vppagms αὐτός@rpgms φωνέω@viaa3s ἀλέκτωρ@nnmsc]
22.61.02Z [καί@cc στρέφω@vpapnms ὁ@dnms κύριος@nnmsc ἐμβλέπω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὑπομιμνήσκω@viap3s ὁ@dnms Πέτρος@nnmsp ὁ@dgms λόγος@ngmsc ὁ@dgms κύριος@ngmsc ὡς@cs λέγω@viaa3s αὐτός@rpdms ὅτι@cs πρίν@cs ἀλέκτωρ@namsc φωνέω@vnaa σήμερον@b ἀπαρνέομαι@vifm2s ἐγώ@rpa-s τρίς@b]
22.62.02Z [καί@cc ἐξέρχομαι@vpaanms ἔξω@b κλαίω@viaa3s πικρῶς@b]

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22.63.02Z [καί@cc ὁ@dnmp ἀνήρ@nnmpc ὁ@dnmp συνέχω@vppanmp αὐτός@rpams ἐμπαίζω@viia3p αὐτός@rpdms δέρω@vppanmp]
22.64.02Z [καί@cc περικαλύπτω@vpaanmp αὐτός@rpams ἐπερωτάω@viia3p λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s;]
22.66.02Z [καί@cc ὡς@cs γίνομαι@viam3s ἡμέρα@nnfsc συνάγω@viap3s ὁ@dnns πρεσβυτέριον@nnnsc ὁ@dgms λαός@ngmsc ἀρχιερεύς@nnmpc τέ@cc καί@b γραμματεύς@nvmpc καί@cc ἀπάγω@viaa3p αὐτός@rpams εἰς@pa ὁ@dans συνέδριον@nansc αὐτός@rpgmp]
22.67.02Z [λέγω@vppanmp εἰ@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp λέγω@vdaa2s ἐγώ@rpd-p λέγω@viaa3s δέ@cc αὐτός@rpdmp ἐάν@cs σύ@rpd-p λέγω@vsaa1s οὐ@b μή@x πιστεύω@vsaa2p]
22.69.02Z [ἀπό@pg ὁ@dgns νῦν@b δέ@cc εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc]
22.70.02Z [λέγω@viaa3p δέ@cc πᾶς@ainmpn σύ@rpn-s οὖν@cc εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc; ὁ@dnms δέ@cc πρός@pa αὐτός@rpamp φημί@viaa3s/viia3s] σύ@rpn-p λέγω@vipa2p
23.01.02Z [καί@cc ἀνίστημι@vpaanns ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc αὐτός@rpgmp ἄγω@viaa3p αὐτός@rpams ἐπί@pa ὁ@dams Πιλᾶτος@namsp]
23.02.02Z [ἄρχω@viam3p δέ@cc κατηγορέω@vnpa αὐτός@rpgms λέγω@vppanmp] οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc καί@cc καταλύω@vppaams ὁ@dams νόμος@namsc καί@cc ὁ@damp προφήτης@nampc () κελεύω@vppaams φόρος@nampc () μή@x δίδωμι@vnpa καί@cc ἀποστρέφω@vppaams ὁ@dafp γυνή@nafpc καί@cc ὁ@danp τέκνον@nanpc καί@cc λέγω@vppaams ἑαυτοῦ@rxams Χριστός@namsp βασιλεύς@namsc ()
23.03.02Z [ὁ@dnms δέ@cc Πιλᾶτος@nnmsp ἐρωτάω@viaa3s αὐτός@rpams λέγω@vppanms] σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@annmsn; [βασιλεύς@nnmsc ὁ@dgmp Ἰουδαῖος@angmpn; ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms αὐτός@rpdms φημί@viaa3s/viia3s σύ@rpn-s λέγω@vipa2s]
23.06.02Z [Πιλᾶτος@nnmsp δέ@cc ἀκούω@vpaanms ἐπερωτάω@viaa3s εἰ@x ὁ@dnms ἄνθρωπος@nnmsc Γαλιλαῖος@annmsn εἰμί@vipa3s]
23.07.02Z [καί@cc ἐπιγινώσκω@vpaanms ὅτι@cs ἐκ@pg ὁ@dgfs ἐξουσία@ngfsc Ἡρῴδης@ngmsp εἰμί@vipa3s ἀναπέμπω@viaa3s αὐτός@rpams πρός@pa Ἡρῴδης@namsp εἰμί@vppaams καί@b αὐτός@rpams ἐν@pd Ἱεροσόλυμα@ndnpp ἐν@pd οὗτος@rddfp ὁ@ddfp ἡμέρα@ndfpc]
23.08.02Z [ὁ@dnms δέ@cc Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b εἰμί@viia3s γάρ@cc ἐκ@pg ἱκανός@angmpn χρόνος@ngmpc θέλω@vppanms ὁράω@vnaa αὐτός@rpams διά@pa ὁ@dans ἀκούω@vnpa περί@pg αὐτός@rpgms καί@cc ἐλπίζω@viia3s τις@aiansn σημεῖον@nansc ὁράω@vnaa ὑπό@pg αὐτός@rpgms γίνομαι@vppmans]
23.09.02Z [ἐπερωτάω@viia3s δέ@cc αὐτός@rpams ἐν@pd λόγος@ndmpc ἱκανός@andmpn αὐτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αὐτός@rpdms]
23.10.02Z [ἵστημι@viya3p δέ@cc ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc εὐτόνως@b κατηγορέω@vppanmp αὐτός@rpgms]
23.11.02Z [ἐξουθενέω@vpaanms δέ@cc αὐτός@rpams καί@b ὁ@dnms Ἡρῴδης@nnmsp σύν@pd ὁ@ddnp στράτευμα@ndnpc αὐτός@rpgms καί@cc ἐμπαίζω@vpaanms περιβάλλω@vpaanms ἐσθής@nafsc λαμπρός@anafsn ἀναπέμπω@viaa3s αὐτός@rpams ὁ@ddms Πιλᾶτος@ndmsp]
23.12.02Z [γίνομαι@viam3p δέ@cc φίλος@annmpn ὁ@dnms τέ@cc Ἡρῴδης@nnmsp καί@cc ὁ@dnms Πιλᾶτος@nnmsp ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc μετά@pg ἀλλήλων@regmp προϋπάρχω@viia3p γάρ@cc ἐν@pd ἔχθρα@ndfsc εἰμί@vppanmp πρός@pa αὐτός@rpamp]

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23.18.02Z [ἀνακράζω@viaa3p δέ@cc παμπληθεί@b λέγω@vppanmp αἴρω@vdpa2s οὗτος@rdams ἀπολύω@vdaa2s δέ@cc ἐγώ@rpd-p ὁ@dams Βαραββᾶς@namsp]
23.19.02Z [ὅστις@rrnms εἰμί@viia3s διά@pa στάσις@nafsc τὶς@aiafsn γίνομαι@vpamafs ἐν@pd ὁ@ddfs πόλις@ndfsc καί@cc φόνος@namsc βάλλω@vpapnms ἐν@pd ὁ@ddfs φυλακή@ndfsc]
23.20.02Z [πάλιν@b δέ@cc ὁ@dnms Πιλᾶτος@nnmsp προσφωνέω@viaa3s θέλω@vppanms ἀπολύω@vnaa ὁ@dams Ἰησοῦς@namsp]
23.21.02Z [ὁ@dnmp δέ@cc ἐπιφωνέω@viia3p λέγω@vppanmp σταυρόω@vdpa2s σταυρόω@vdpa2s αὐτός@rpams]
23.22.02Z [ὁ@dnms δέ@cc τρίτος@b/anansn λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans γάρ@cc κακός@anansn ποιέω@viaa3s οὗτος@rdnms; οὐδείς@rians αἴτιος@anansn θάνατος@ngmsc εὑρίσκω@viaa1s ἐν@pd αὐτός@rpdms παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s]
23.23.02Z [ὁ@dnmp δέ@cc ἐπίκειμαι@viip3p φωνή@ndfpc μέγας@andfpn αἰτέω@vppmnmp αὐτός@rpams σταυρόω@vnap καί@cc κατισχύω@viia3p ὁ@dnfp φωνή@nnfpc αὐτός@rpgmp]
23.24.02Z [καί@cc Πιλᾶτος@nnmsp ἐπικρίνω@viaa3s γίνομαι@vnam ὁ@dans αἴτημα@nansc αὐτός@rpgmp]
23.25.02Z [ἀπολύω@viaa3s δέ@cc ὁ@dams διά@pa στάσις@nafsc καί@cc φόνος@namsc βάλλω@vpxpams εἰς@pa φυλακή@nafsc ὅς@rrams αἰτέω@viim3p ὁ@dams δέ@cc Ἰησοῦς@namsp παραδίδωμι@viaa3s ὁ@ddns θέλημα@ndnsc αὐτός@rpgmp]
23.33.02Z [καί@cc ὅτε@cs ἀπέρχομαι@viaa3p ἐπί@pa ὁ@dams τόπος@namsc ὁ@dams καλέω@vpppams/vpppans κρανίον@nansc ἐκεῖ@b σταυρόω@viaa3p αὐτός@rpams καί@cc ὁ@damp κακοῦργος@anampn ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἀριστερός@angnpn]
23.35.02Z [καί@cc ἵστημι@viya3s ὁ@dnms λαός@nnmsc θεωρέω@vppanms ἐκμυκτηρίζω@viia3p δέ@cc ὁ@dnmp ἄρχων@nnmpc λέγω@vppanmp ἄλλος@aiampn σώζω@viaa3s σώζω@vdaa3s ἑαυτοῦ@rxams εἰ@cs οὗτος@rdnms εἰμί@vipa3s ὁ@dnms Χριστός@nnmsp ὁ@dgms θεός@ngmsc ὁ@dnms ἐκλεκτός@annmsn]
23.36.02Z [ἐμπαίζω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp στρατιώτης@nnmpc προσέρχομαι@vppmnmp ὄξος@nansc προσφέρω@vppanmp αὐτός@rpdms]
23.44.02Z [καί@cc εἰμί@viia3s ἤδη@b ὡσεί@b ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc γίνομαι@viam3s ἐπί@pa ὅλος@anafsn ὁ@dafs γῆ@nafsc ἕως@pg ὥρα@ngfsc ἔνατος@aogfsn]
23.45.02Z [ὁ@dgms ἥλιος@ngmsc ἐκλείπω@vpaagms σχίζω@viap3s δέ@cc ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc μέσος@b/anansn]
23.46.02Z [καί@cc φωνέω@vpaanms φωνή@ndfsc μέγας@andfsn ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πατήρ@nvmsc εἰς@pa χείρ@nafpc σύ@rpg-s παρατίθημι@vipm1s ὁ@dans πνεῦμα@nansc ἐγώ@rpg-s οὗτος@rdans δέ@cc λέγω@vpaanms ἐκπνέω@viaa3s]
23.50.02Z [καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp βουλευτής@nnmsc ὑπάρχω@vppanms καί@cc/b ἀνήρ@nnmsc ἀγαθός@annmsn καί@cc δίκαιος@annmsn]
23.51.02Z [οὗτος@rdnms οὐ@b εἰμί@viia3s συγκατατίθεμαι@vpxpnms ὁ@ddfs βουλή@ndfsc καί@cc ὁ@ddfs πρᾶξις@ndfsc αὐτός@rpgmp ἀπό@pg Ἁριμαθαία@ngfsp πόλις@ngfsc ὁ@dgmp Ἰουδαῖος@angmpn ὅς@rrnms προσδέχομαι@viim3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc]
23.52.02Z [οὗτος@rdnms προσέρχομαι@vpaanms ὁ@ddms Πιλᾶτος@ndmsp αἰτέω@viam3s ὁ@dans σῶμα@nansc ὁ@dgms Ἰησοῦς@ngmsp]
23.53.02Z [καί@cc καθαιρέω@vpaanms ἐντυλίσσω@viaa3s αὐτός@rpans σινδών@ndfsc καί@cc τίθημι@viaa3s αὐτός@rpams ἐν@pd μνῆμα@ndnsc λαξευτός@andnsn ὅς@b οὐ@b εἰμί@viia3s οὐδείς@rinms οὐδέπω@b κεῖμαι@vpppnms]
23.54.02Z [καί@cc ἡμέρα@nnfsc εἰμί@viia3s παρασκευή@ngfsc καί@cc σάββατον@nnnsc ἐπιφώσκω@viia3s]

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23.55.02Z [κατακολουθέω@vpaanfp δέ@cc γυνή@nnfpc ὅστις@rrnfp εἰμί@viia3p συνέρχομαι@vpxanfp ἐκ@pg ὁ@dgfs Γαλιλαία@ngfsp αὐτός@rpdms θεάομαι@viam3p ὁ@dans μνημεῖον@nansc καί@cc ὡς@cs τίθημι@viap3s ὁ@dnns σῶμα@nnnsc αὐτός@rpgms]
23.56.02Z [ὑποστρέφω@vpaanfp δέ@cc ἑτοιμάζω@viaa3p ἄρωμα@nanpc καί@cc μύρον@nanpc καί@cc ὁ@dans μέν@x σάββατον@nansc ἡσυχάζω@viaa3p] κατά@pa ὁ@dams νόμος@namsc
24.01.02Z [ὁ@ddfs δέ@cc εἷς@acdfsn ὁ@dgnp σάββατον@ngnpc ὄρθρος@ngmsc βαθύς@angmsn ἐπί@pa ὁ@dans μνῆμα@nansc ἔρχομαι@viaa3p φέρω@vppanfp ὅς@rranp ἑτοιμάζω@viaa3p ἄρωμα@nanpc]
24.02.02Z [εὑρίσκω@viaa3p δέ@cc ὁ@dams λίθος@namsc ἀποκυλίω@vpxpams ἀπό@pg ὁ@dgns μνημεῖον@ngnsc]
24.03.02Z [εἰσέρχομαι@vpaanfp δέ@cc οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc ὁ@dgms κύριος@ngmsc Ἰησοῦς@ngmsp]
24.04.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἀπορέω@vnpm αὐτός@rpafp περί@pg οὗτος@rdgns καί@cc ἰδού@i ἀνήρ@nnmpc δύο@acnmpn ἐφίστημι@viaa3p αὐτός@rpdmp ἐν@pd ἐσθής@ndfsc ἀστράπτω@vppadfs]
24.05.02Z [ἔμφοβος@angfpn δέ@cc γίνομαι@vpamgfp αὐτός@rpgfp καί@cc κλίνω@vppagfp ὁ@danp πρόσωπον@nanpc εἰς@pa ὁ@dafs γῆ@nafsc λέγω@viaa3p πρός@pa αὐτός@rpafp τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn;]
24.06.02Z [οὐ@b εἰμί@vipa3s ὧδε@b ἀλλά@cc ἐγείρω@viap3s μιμνήσκομαι@vdap2p] ὅσος@rranp λαλέω@viaa3s σύ@rpd-p ἔτι@b εἰμί@vppanms ἐν@pd ὁ@ddfs Γαλιλαία@ndfsp
24.07.02Z λέγω@vppanms ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vnap καί@cc σταυρόω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἀνίστημι@vnaa
24.09.02Z [καί@cc ὑποστρέφω@vpaanfp ἀπό@pg ὁ@dgns μνημεῖον@ngnsc ἀπαγγέλλω@viaa3p πᾶς@aianpn οὗτος@rdanp ὁ@ddmp ἕνδεκα@ac---n καί@cc πᾶς@aidnpn ὁ@ddnp λοιπός@andmpn]
24.10.02Z [εἰμί@viia3p δέ@cc ὁ@dnfs Μαγδαληνή@nnfsp Μαρία@nnfsp καί@cc Ἰωάννα@nnfsp καί@cc Μαρία@nnfsp ὁ@dnfs Ἰάκωβος@ngmsp καί@cc ὁ@dnfp λοιπός@annfpn σύν@pd αὐτός@rpdfp λέγω@viia3p πρός@pa ὁ@damp ἀπόστολος@nampc οὗτος@rdanp]
24.11.02Z [καί@cc φαίνω@viap3p ἐνώπιον@pg αὐτός@rpgmp ὡσεί@b λῆρος@nnmsc ὁ@dnnp ῥῆμα@nnnpc οὗτος@rdnnp καί@cc ἀπιστέω@viia3p αὐτός@rpdfp]
24.13.02Z [καί@cc ἰδού@i δύο@acnmpn ἐκ@pg αὐτός@rpgmp ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc εἰμί@viia3p πορεύομαι@vppmnmp εἰς@pa κώμη@nafsc ἀπέχω@vppaafs στάδιος@nampc ἑξήκοντα@ac---n ἀπό@pg Ἰερουσαλήμ@ngfsp ὅς@rrdfs ὄνομα@nnnsc Ἐμμαοῦς@nnfsp]
24.14.02Z [καί@cc αὐτός@rtnmp ὁμιλέω@viia3p πρός@pa ἀλλήλων@reamp περί@pg πᾶς@aigmpn ὁ@dgnp συμβαίνω@vpxagnp οὗτος@rdgnp]
24.15.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὁμιλέω@vnpa αὐτός@rpamp καί@cc συζητέω@vnpa/cor καί@cc αὐτός@rtnms Ἰησοῦς@nnmsp ἐγγίζω@vpaanms συμπορεύομαι@viim3s αὐτός@rpdmp]
24.16.02Z [ὁ@dnmp δέ@cc ὀφθαλμός@nnmpc αὐτός@rpgmp κρατέω@viip3p ὁ@dgns μή@x ἐπιγινώσκω@vnaa αὐτός@rpams]
24.17.02Z [λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp τίς@rqnmp/aqnmpn ὁ@dnmp λόγος@nnmpc οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρός@pa ἀλλήλων@reamp περιπατέω@vppanmp; καί@cc ἵστημι@viap3p σκυθρωπός@annmpn]
24.18.02Z [ἀποκρίνομαι@vpapnms δέ@cc εἷς@acnmsn ὅς@rrdms ὄνομα@ndnsc Κλεοπᾶς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams σύ@rpn-s μόνος@annmsn παροικέω@vipa2s Ἰερουσαλήμ@nafsp καί@cc οὐ@b γινώσκω@viaa2s ὁ@danp γίνομαι@vpamanp ἐν@pd αὐτός@rpdfs ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp;]

24.19.02Z [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 ἀνήρ@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]
24.20.02Z [ὅπως@cs τέ@cc παραδίδωμι@viaa3p αὐτός@rpams ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρόω@viaa3p αὐτός@rpams]
24.21a.02Z ἐγώ@rpn-p δέ@cc νομίζω@viia1p ὅτι@cs αὐτός@rpnms εἰμί@vipa3s ὁ@dnms λυτρωτής@nnmsc ὁ@dgms Ἰσραήλ@ngmsp
24.25.02Z [καί@cc αὐτός@rtnms λέγω@viaa3s πρός@pa αὐτός@rpamp] ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@ddfs καρδία@ndfsc ὁ@dgns πιστεύω@vnpa ἐπί@pd πᾶς@aidnpn ὅς@rrdnp λαλέω@viaa3s [] πρός@pa σύ@rpa-p
24.26.02Z ὅτι@cs δεῖ@viia3s οὗτος@rdanp πάσχω@vnaa ὁ@dams Χριστός@namsp [καί@cc εἰσέρχομαι@vnaa εἰς@pa ὁ@dafs δόξα@nafsc αὐτός@rpgms;]
24.30.02Z [καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns κατακλίνω@vnap αὐτός@rpams μετά@pg αὐτός@rpgmp λαμβάνω@vpaanms ὁ@dams ἄρτος@namsc εὐλογέω@viaa3s καί@cc κλάω@vpaanms ἐπιδίδωμι@viia3s αὐτός@rpdmp]
24.31.02Z [αὐτός@rpgmp δέ@cc διανοίγω@viap3p ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ἐπιγινώσκω@viaa3p αὐτός@rpams καί@cc αὐτός@rtnms ἄφαντος@annmsn γίνομαι@viam3s ἀπό@pg αὐτός@rpgmp]
24.37.02Z [πτοέω@vpapnmp δέ@cc καί@b ἔμφοβος@annmpn γίνομαι@vpamnmp] δοκέω@viia3p αὐτός@rpams φάντασμα@nansc εἰμί@vnpa
24.38.02Z [καί@cc λέγω@viaa3s αὐτός@rpdmp τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p καί@cc διά+τίς@rqans&pa διαλογισμός@nnmpc ἀναβαίνω@vipa3p ἐν@pd ὁ@ddfs καρδία@ndfsc σύ@rpg-p;]
24.39.02Z ὁράω@vdaa2p ὁ@dafp χείρ@nafpc ἐγώ@rpg-s [καί@cc ὁ@damp πούς@nampc ἐγώ@rpg-s ὅτι@cs] αὐτός@rtnms ὅτι@cs πνεῦμα@nnnsc ὀστέον@nanpc οὐ@b ἔχω@vipa3s [καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p ἔχω@vppaams]
24.41.02Z [ἔτι@b δέ@cc ἀπιστέω@vppagmp αὐτός@rpgmp ἀπό@pg ὁ@dgfs χαρά@ngfsc καί@cc θαυμάζω@vppagmp λέγω@viaa3s αὐτός@rpdmp ἔχω@vipa2p τὶς@rians βρώσιμος@anansn ἐνθάδε@b;]
24.47.02Z [καί@cc κηρύσσω@vnap ἐπί@pd ὁ@ddns ὄνομα@ndnsc αὐτός@rpgms μετάνοια@nafsc εἰς@pa ἄφεσις@nafsc ἁμαρτία@ngfpc εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc ἄρχω@vpamnmp ἀπό@pg Ἰερουσαλήμ@ngfsp]

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what follows is the Author's Accepted Version/Manuscript of a short data paper and related datasets now published as: "Normalized Datasets of Harnack's Reconstruction of Marcion's Gospel", *Journal of Open Humanities Data* 7.24 (2021) 1–7, doi.org/10.5334/johd.47 doi.org/10.7910/DVN/5TEA5A. NB: minor corrections and additional citations were made in copyediting for the published version.

Normalized Datasets of Harnack's 1924 Reconstruction of Marcion's *Gospel*

Abstract

These two datasets are the first born-digital, normalized, peer-reviewed versions of Harnack's classic reconstruction of Marcion's *Gospel*. The first dataset consists of human-readable postclassical Greek, while the second lemmatizes and morphologically tags the text according to the openly licensed BibleWorks Greek Morphology schema. The recent deluge of critical editions of Marcion's *Gospel* makes Harnack's public domain work all the more relevant as scholars increasingly turn to text-based rather than theology-based approaches to restore Marcion's *Gospel* and account for its place in the compositional and editorial history of the earliest canonical and non-canonical Gospels. These datasets anticipate and resource Marcion's *Gospel* becoming a major topic of interest in Computational Linguistics research.

(1) Overview

Context

As a text deemed heretical and suppressed for some eighteen centuries, Marcion's *Gospel* (GMarc) does not exist in any known manuscripts. Scholars however concur that GMarc is a version (whether earlier or later) of the canonical gospel of Luke. Its text is attested over 700 times by more than fifteen ancient Christian writers. Thus it is not lost to history nor necessarily relegated to obscurity. Reconstructions of GMarc involve the painstaking and judicious use of a wide variety of evidence: patristic polemical quotations, paraphrases, and allusions; variants in the manuscripts of Luke; and close parallels in the canonical gospels of Mark, Matthew, Luke, and John, as well as the non-canonical gospels of Thomas and Peter.

As a contributor to Thilo's 1832 *Codex apocryphus Novi Testamenti* (401–486), August Hahn became the first scholar to produce a fully continuous Greek text of GMarc based on his 1823 study and compilation of attestations. In 1892, in his *Geschichte des neutestamentlichen Kanons* (2.2:455–529), Theodor Zahn produced an often discontinuous Greek text, pared down to correct and rival that of Hahn and making use of Tischendorf's *Editio octava critica minor* (EOCM) of Luke as a base text. While other 19th century scholars such as Ritschl (1846) and Hilgenfeld (1850) undertook thorough analyses of GMarc and included many quotations, they did not offset a clear, running main text.

Thus Harnack's critical study and reconstruction of GMarc in 1921, followed by a second edition in 1924, became history's third major reconstruction and the scholarly standard for the better part of a century. Adopting Zahn's discontinuous approach to restoration and many of his indications, Harnack nevertheless pares down and attempts to correct many of Zahn's editorial decisions. More recently, Tsutsui's 1992 and Roth's 2015 reconstructions of GMarc both follow this discontinuous approach. The former is unique in rendering the main text in Latin instead of Greek, while the latter valuably compiles attestations, comparative citations, and critical notes in well-organized chapters and subsections. Reconstructions by Klinghardt in 2015/2020/2021 and Nicolotti in 2019 return back to Hahn's maximalist, continuous approach, while providing for the first time in history a robust,

consistent critical apparatus immediately after and/or below the restored text. The English reconstruction by BeDuhn in 2013 finds a middle ground between a continuous and discontinuous approach. Differing approaches notwithstanding, all recent reconstructions of GMarc make use of newer critical editions of patristic sources (e.g., Tertullian, Epiphanius, *Adamantius Dialogue*) yet still frequently cite Harnack's text and follow his decisions. As Roth (2015:2n2) stated, "Harnack is still invaluable for Marcion studies, and some truth remains in Helmut Koester's [1982] statement, 'All further research is based on Harnack's work.'"

While recent scholarship on GMarc has shifted from theology-based to text-based approaches, stylometric and/or statistical studies on GMarc have been infrequent and lacking in scientific method and rigor. Sanday's (1876) stylometric claims about GMarc (made apart from serious engagement with its actual text) have held sway for nearly 150 years. Knox (1942) and Tyson (2006) both critiqued Sanday's work and undertook their own statistical and stylometric analyses, but neither proved scientifically rigorous nor compelling. A recent chapter by Daniel A. Smith (2019) compiles verse count statistics based on Roth's edition. My iterative *First Gospel* LODLIB (2020/2021) challenges the unscientific *status quo* in GMarc studies and reconstructions by integrating Computational Linguistics (CL), Historical Corpus Linguistics (HCL), and Open Data Science methods more generally.

Now in the public domain, Harnack's text of GMarc is an ideal starting point for CL and HCL. Recent editions require copyright permission that is not always granted. Most original language texts in the Tufts Perseus project (catalog.perseus.org) are public domain, including its New Testament (Westcott and Hort, 1885). The PROIEL Treebanks (proiel.github.io), a standard resource for HCL, use Tischendorf's 1869–1872 EOCM. Stripping out parenthetical comments, marginalia, apparatus, and footnotes from the main text, these datasets are not mere print analogues or substitutions. Their data are transformative supplements, normalized to be read, analyzed, and connected to other data by humans and machines.

While specialists may view public domain texts as outdated and largely irrelevant for current scholarship, from a statistical and stylometric point of view the differences between older and newer editions are typically minimal. GMarc is an oddity in this regard, with unusually wide variations between reconstructions, stemming from the different *a priori* assumptions and methodologies of modern editors. Even so, clear relationships exist between texts. As we show in our *First Gospel* LODLIB, in total word count and numerous other metrics, the reconstructions of GMarc by Harnack and Roth are closely correlated, while those of Hahn, Klinghardt, and Nicolotti have many notable similarities among them.

(2) Method

Challenges and Resolutions

While the purpose of open Humanities datasets is not confined to the replication of a print reading experience, several challenges still present themselves to anyone attempting to build normalized datasets based on Harnack's reconstruction of GMarc. The Greek text in the main body is discontinuous and frequently interrupted by brief observations, summaries, and other kinds of descriptive indications in German, both inside and outside of parentheses. The term "unattested" / *unbezeugt* occurs frequently, indicating Lukan content not corroborated by patristic citations to GMarc. Sometimes unattested content is noted implicitly, as in the comments on GMarc 4.33–35 (184–85*), where 4.33 is skipped and "only" / *nur* some specific words in 4.34–35 are noted as attested

for the passage. At other times Harnack clearly indicates words or verses as "missing" / *fehlte*, "erased" / *getilgt*, or "stricken" / *gestrichen*. Elsewhere Harnack states that "nothing is known" / *ist nichts bekannt*, as in 4.36–39 (185*). Whether absent or unattested or unknown, all such material is simply omitted from the datasets without any corresponding indication.

The term "allusion" / *Anspielung* also occurs frequently in Harnack's main text, indicating attested passages and verses deemed too unclear to restore some or all specific wording. Footnote references also appear regularly in the main text, usually but not always abbreviated "*s. u.*" (*siehe unten*), sometimes paired with references to allusions and usually in places where Harnack refrained from restoring clear wording. The corresponding footnotes are an inconsistent hodgepodge: smatterings of quotations and translations of attestations to GMarc, brief lists of some related manuscript variants in Luke, and sometimes additional secondary analysis. For example, in the running text at 7.22 (197*), Harnack notes "*s. u.*" and in the corresponding footnote on the previous page (196*) quotes a German translation of Eznik of Kolb's Armenian attestation to this verse, given without accompanying analysis or evaluation of how it might be used in a reconstruction. We render unrestored allusions and footnote references as empty parentheses (). We use this same indication when individual verse numbers appear without any subsequent content, as at 5.29 (189*), and also when individual verse numbers are skipped within passages generally attested as present, particularly when intervening content is necessitated by context and Zahn indicated the verse as implicitly present, as at 7.25 (197*).

Ellipses in the main text are used ambiguously, usually to note content implied or necessitated by the context of surrounding attested content, but sometimes to convey alignments between GMarc and Luke. When κτλ or "usw." / "etc." appears on its own or in front of ellipses, as at 18.20 (226*), it clearly indicates the subsequent alignment of GMarc and Luke. But the three ellipses across 18.10 and 14 (225*) likely indicate intervening unclear content, in keeping with Harnack's description of 18.9–14 as merely "allusions" / *Anspielungen*. For all ellipses we make educated judgments to resolve ambiguities, rendering empty parentheses where we think Harnack conveyed unrestorable allusions, but rendering EOCM wording [inside square brackets] where we think Harnack conveyed alignment with Luke. Occasionally Harnack uses — (em-dash) to indicate alignments with Luke, an indication Zahn had previously used. An em-dash appears, for example, between 8.8 and 8.16, likely indicating (as Zahn previously did) that GMarc 8.9–15 aligns with Luke.

Parentheses are Harnack's most ambiguous indication, with several possible meanings. 1) Clearly restored wording, often adjoined to brief summaries, as at 4.16 (185–86*), "Das Auftreten in Nazareth (ἐλθὼν δὲ εἰς Ναζαρέθ ὅπου ἦν κατὰ τὸ εἰωθὸς ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν)." 2) More likely readings than the first readings given, as at 9.34, "ἐκ τοῦ οὐρανοῦ (ἐκ τῆς νεφέλης wahrscheinlicher)." 3) Less confident readings, as at 8.25 (199*): "τίς (ἄρα)." 4) Apparent readings that follow from clearly attested wording, as at 16.17 (220*), "εὐκοπώτερον (δέ ἐστιν)." 5) Variant readings in general, as at 16.16 (220*), "ἐξ (ἀπ') οὗ ἡ βασιλεία," or introduced by "or" / *oder*, as at 9.8, "εἷς τίς τῶν ἀρχαίων προφητῶν (oder προφήτης τῶν ἀρχαίων)." 6) Highly doubtful variant readings, concluded with an internal question mark, as at 4.31 (183*): "(ἀπὸ τοῦ οὐρανοῦ?)." 7) Somewhat doubtful readings, with a standalone question mark or "uncertain" / *unsicher* note following a word, as at 10.4 (205*): "μήτε ῥάβδον (?)." This typology does not include a variety of other brief descriptions and summations of content. We resolve these ambiguities as follows: 1) by rendering clearly restored wording without parentheses; 2) by following the more likely reading, putting it in parentheses and replacing the less likely reading with empty square brackets; 3) by keeping less confident readings in parentheses; 4) by keeping implicit readings in parentheses; 5) by replacing variants with empty

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square brackets; 6) by rendering seriously doubted readings as empty parentheses; and 7) by wrapping a word in parentheses when a standalone question mark or "uncertain" note follows it.

Both inside and outside of parentheses and/or quotation marks in the main text, Harnack also sometimes uses German or Latin to indicate the presence of Greek words or expressions ambiguously. For example, 5.33 (189*) has "(Christi Jünger)" instead of clarifying whether this meant the 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 μαθηταί σου. In this instance, following from Harnack's view that GMarc was a later, abridged version of Luke, we default to the corresponding EOCM wording of Luke, placed in square brackets. As another example, the Latin "*coetus*" inside of quotation marks is the only word given for 5.17 (189*), corresponding to Tertullian's paraphrase "amidst a throng" / *in coetu* (*Marc.* 4.10.1). Luke 5.17 describes "Pharisees and lawyers" but lacks a specific term corresponding to Tertullian's "throng", hence Harnack's vagueness. In this case we treat the term as an allusion, rendered as empty parentheses.

To complicate matters further, Harnack also used angled brackets to indicate variants, as at 5.14 (189*): "<τοῦτο>." He also used square brackets inside of parentheses to indicate variants within doubted readings, as at 4.31 (184*), "(πόλιν τῆς Γαλιλαίας [Ἰουδαίας]?)." We omit variant wording but indicate these omissions as empty brackets.

In conclusion, for all content that is not clearly restored in the main text, we use two simple indication symbols to cover four different batches of material: 1) (apparent and lower confidence restorations within parentheses); 2) empty parentheses () for footnotes, allusions, seriously doubted content, and most individual verse numbers skipped and all bare verse numbers lacking subsequent wording; 3) [alignments with EOCM Luke in square brackets]; and 4) empty square brackets [] for variants both inside and outside of parentheses. This allows for explicitly restored (batch 1) and implicitly restored [batch 3] words to be counted and analyzed in certain scenarios, while avoiding the problems inherent in any attempt to apply statistical analysis to the unclear content in batches 2 and 4. In this way we distill Harnack's noisy text of GMarc into clear, scientifically useful data. These normalized indications and datatypes are also applied to our other forthcoming GMarc datasets in the interest of consistency and meaningful comparison.

Quality and Version Control

To enrich the Greek text and provide for deeper CL analysis, we also manually created a second dataset with lemmatization and morphological tagging for all words. The BibleWorks Greek Morphology (BGM) schema was an ideal choice for this work, given its open license for non-commercial use, its familiarity to many scholars, its lightweight schema that is easy to create and to query in word processors and advanced CL environments, and the previous collaboration of scholars to apply BGM tagging to the canonical Gospels, which often have close or exact parallels to the text of GMarc. For ambiguous options (e.g., conjunctive vs. adverbial *καί*), BGM also allows for multiple tags separated by a forward slash.

Practicing rapid, agile, and iterative development, we offer these UTF-8 encoded txt file datasets as a starting point for CL research on GMarc. For quality control, we ran extensive cross-checks between our Harnack and Zahn datasets, performed segmented word counts and made them openly accessible in our *First Gospel* LODLIB, confirming a total of 4338 words in both Harnack datasets. We welcome feedback from scholars and will gladly release corrected versions in the future. We also welcome

collaborations to convert these datasets to schemata such as MorphGNT and especially enriched TEI XML with variants and notes placed in the markup so as not to interrupt the visualized flow of the main text.

(4) Reuse potential

A recent surge of scholarly interest and new yet highly divergent reconstructions and/or translations of GMarc (BeDuhn 2013; Roth 2015; Klinghardt 2015/2020/2021; Gramaglia 2017; 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 open datasets exist for the canonical Gospels, but as a non-canonical text, GMarc has suffered neglect in New Testament, Classics, and Computational Linguistics studies. We release these normalized datasets of GMarc as the first of a forthcoming batch of datasets of prior reconstructions. We hope they also spur the authors of recent editions to release normalized open datasets.

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03.01.03V ἐν τῷ ιε' ἔτει Τιβερίου Καίσαρος ἐπι τῶν χρόνων Πιλάτου
04.31.03V κατῆλθεν ὁ Ἰησοῦς ([]) () εἰς Καφαρναοὺμ ([]) καὶ ἦν διδάσκων () ἐν τῇ συναγωγῇ
04.32.03V ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτου
04.34.03V τί ἡμῖν καὶ σοί Ἰησοῦ ἦλθες ἀπολέσαι ἡμᾶς οἶδα τίς εἶ ὁ ἅγιος τοῦ θεοῦ
04.35.03V () ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς
04.16.03V ἐλθὼν δὲ εἰς Ναζαρέθ ὅπου ἦν κατὰ τὸ εἰωθὸς ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν
04.23a.03V ἰατρέ θεράπευσον σεαυτόν
04.29.03V ἐξέβαλον αὐτόν () ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους
04.30.03V διὰ μέσου αὐτῶν ἐπορεύετο
04.40.03V ()
04.41.03V ἐξήρχετο δαιμόνια κράζοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν
04.42.03V ἐπορεύθη εἰς ἔρημον () κατεῖχον αὐτόν
04.43.03V δεῖ με καὶ ταῖς ἄλλαις [] πόλεσιν εὐαγγελίσασθαι τὴν βασιλείαν τοῦ θεοῦ
05.01.02V ()
05.02.02V ()
05.03.03V Σίμων
05.04.02V ()
05.05.02V ()
05.06.02V ()
05.07.02V ()
05.08.02V ()
05.09.03V [θάμβος] [ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων]
05.10.03V υἱοὺς Ζεβεδαίου () μὴ φοβοῦ ἀπὸ τοῦ νῦν γὰρ ἀνθρώπους ἔσῃ ζωγρῶν
05.11.03V ἀφέντες ἠκολούθησαν αὐτῷ
05.12.03V ἀνὴρ λεπρός
05.13.03V ἥψατο
05.14.03V ἄπελθε δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον () ὃ προσέταξεν Μωϋσῆς ἵνα ᾖ ὑμῖν [] εἰς μαρτύριον
05.17.03V ()
05.18.03V παραλελυμένος
05.19.03V ()
05.20.03V ()
05.21.03V () δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός
05.22.03V ()
05.23.03V ()
05.24.03V ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς () ἔγειρε καὶ ἆρον τὸν κράβατόν σου
05.25.03V ()
05.27.03V τελώνης
05.29.03V ()
05.30.03V μετὰ τῶν τελωνῶν
05.31.03V οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες

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05.33.03V οἱ μαθηταὶ Ἰωάννου πυκνὰ νηστεύουσιν καὶ δεήσεις ποιοῦνται [οἱ δὲ μαθηταί σου] ἐσθίουσιν καὶ πίνουσιν
05.34.03V μὴ δύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νύμφιος
05.35.03V ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νύμφιος () νηστεύσουσιν
05.36.03V παραβολήν ()
05.37.03V () νέους ()
05.38.03V () βάλλουσιν ()
06.01.03V ἐν σαββάτω () ἐπείνασαν οἱ μαθηταί ἔτιλλον τοὺς στάχυας ψώχοντες ταῖς χερσὶν ()
06.02.03V Φαρισαῖοι
06.03.03V ὁ Χριστός () οὐδὲ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυίδ () καὶ οἱ μετ᾽ αὐτοῦ ὄντες
06.04.03V εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν ()
06.06.03V χείρ ξηρά
06.07.03V παρετηροῦντο () Φαρισαῖοι [εἰ ἐν τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ]
06.08.03V ()
06.09.03V (ἐπερωτῶ) εἰ ἔξεστιν τοῖς σάββασιν [] ἀγαθοποιῆσαι ἢ μή ψυχὴν σῶσαι ἢ ἀπολέσαι;
06.10.03V ()
06.05.03V (καὶ ἔλεγεν αὐτοῖς ὅτι) κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
06.12.03V εἰς τὸ ὄρος προσεύξασθαι () διανυκτερεύων ἐν τῇ προσευχῇ τοῦ πατρὸς []
06.13.03V ἐκλεξάμενος δώδεκα () ἀποστόλους
06.14.03V Σίμωνα () ὠνόμασεν Πέτρον
06.16.03V Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης
06.17.03V κατέβη ἐν αὐτοῖς () πλῆθος (πολύ) ἀπὸ τῆς () Τύρου καὶ ἄλλων τε χωρῶν [] καὶ τῆς περαίας ἐληλυθότων
06.19.03V καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ
06.20.03V μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ
06.21.03V μακάριοι οἱ πεινῶντες ὅτι χορτασθήσονται μακάριοι οἱ κλαίοντες ὅτι γελάσουσιν
06.22.03V μακάριοί ἔσεσθε ὅταν ὑμᾶς μισήσουσιν οἱ ἄνθρωποι καὶ ὀνειδίσουσιν καὶ ἐκβαλούσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου
06.23.03V κατὰ ταῦτα [] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν []
06.24.03V οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν
06.25.03V οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ οἱ γελῶντες νῦν ὅτι πενθήσετε
06.26.03V οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα γάρ ἐποίουν καὶ τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν
06.27.03V ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ εὐλογεῖτε τοὺς μισοῦντας ὑμᾶς
06.28.03V καὶ προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς
06.29.03V ἐάν τίς σὲ ῥαπίσῃ εἰς τὴν σιαγόνα παράθες [] αὐτῷ καὶ τὴν ἄλλην καὶ ἐάν τίς σου ἄρῃ τὸν χιτῶνά πρόσθες αὐτῷ καὶ τὸ ἱμάτιον
06.30a.03V παντί () αἰτοῦντί σε δίδου
06.31.03V καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ τῶν ἀνθρώπων οὕτω καὶ ὑμεῖς ποιεῖτε αὗτοις
06.34a.03V καὶ ἐὰν δανίσητε παρ᾽ ὧν ἐλπίζετε ἀπολαβεῖν ποία χάρις ἐστὶν ὑμῖν
06.35.03V καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς
06.36.03V γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ᾤκτειρεν ὑμᾶς []
06.37.03V μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε
06.38.03V δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλόν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν
06.39.03V ()

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06.40.03V οὐκ ἔστιν μαθητὴς ὑπὲρ τοῦ διδασκάλου
06.41.03V ()
06.42.03V ()
06.43.03V οὐκ ἐστιν δένδρον καλὸν ποιοῦν [] καρπὸν σαπρόν οὐδὲ δένδρον σαπρὸν ποιοῦν [] καρπὸν καλόν
06.45.03V ()
06.46.03V τί (με) καλεῖτε [] κύριε κύριε καὶ οὐ ποιεῖτε [] ἅ λέγω;
07.01.03V ()
07.02.03V ()
07.03.03V ()
07.04.03V ()
07.05.03V ()
07.06.03V ()
07.07.03V ()
07.08.03V ()
07.09.03V λέγω ὑμῖν τοιαύτην [] πίστιν οὐδέποτε [] ἐν τῷ Ἰσραὴλ εὗρον
07.10.03V ()
07.11.03V ()
07.12.03V ()
07.13.03V ()
07.14.03V ()
07.15.03V ()
07.16.03V ἐδόξαζον τὸν θεόν () μέγας προφήτης προῆλθεν ἐν ἡμῖν καὶ ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτου
07.17.03V ()
07.18.03V ()
07.19.03V σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
07.20.03V ()
07.21.03V ()
07.22.03V ()
07.23.03V μακάριός ὅς οὐ μὴ σκανδαλισθῇ ἐν ἐμοί
07.24.03V (ἤρξατο λέγειν) περὶ Ἰωάννου τί ἐξεληλύθατε θεάσασθαι εἰς τὴν ἔρημον;
07.25.03V ()
07.26.03V προφήτην ναί καὶ περισσότερον
07.27.03V αὐτός ἐστι περὶ οὗ γέγραπται ἰδοὺ (ἐγὼ) ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου
07.28.03V μείζων πάντων τῶν γεννητῶν γυναικῶν προφήτης Ἰωάννης ἐστίν ὁ (δὲ) μικρότερος ἐν τῇ βασιλείᾳ [] μείζων αὐτοῦ ἐστιν
07.36b.03V καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη
07.37.03V γυνή ἁμαρτωλός
07.38.03V στᾶσα ὀπίσω παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσι τοὺς πόδας καὶ ἤλειψεν καὶ κατεφίλει
07.39.03V ()
07.40.03V ()
07.41.03V ()
07.42.03V ()
07.43.03V ()
07.44.03V αὕτη τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου καὶ ἤλειψεν καὶ κατεφίλει
07.45.03V ()

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07.46.03V ()
07.47.03V ()
07.48.03V ()
07.49.03V ()
07.50.03V ἡ πίστις σου σέσωκέν σε
08.02.03V γυναῖκες ()
08.03.03V γυνή ἐπιτρόπου Ἡρώδου αἵτινες καὶ διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐτῶν
08.04.03V παραβολή
08.05.03V ()
08.06.03V ()
08.07.03V ()
08.08.03V ὁ ἔχων ὦτα ἀκουέτω
08.09.03V [ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή]
08.10.03V [ὁ δὲ εἶπεν ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν]
08.11.03V [ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ]
08.12.03V [οἱ δὲ παρὰ τὴν ὁδόν εἰσίν οἱ ἀκούσαντες εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν]
08.13.03V [οἱ δὲ ἐπὶ τὴν πέτραν οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται]
08.14.03V [τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσίν οἱ ἀκούσαντες καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν]
08.15.03V [τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσίν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῃ]
08.16.03V λύχνον () καλύπτει ()
08.17.03V κρυπτόν φανερὸν γενήσεται
08.18.03V βλέπετε πῶς ἀκούετε ὅς (γὰρ) ἂν ἔχῃ δοθήσεται αὐτῷ ὃς δ᾽ ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ
08.20.03V (ἀπηγγέλη αὐτῷ ὅτι) ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου (ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες)
08.21.03V () τίς μοι μήτηρ καὶ τίνες μοι ἀδελφοί εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς
08.22.03V διέλθωμεν () εἰς τὸ πέραν
08.23.03V πλεόντων (δέ) αὐτῶν ἀφύπνωσεν
08.24.03V ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ () ἐπαύσαντο
08.25.03V τίς (ἄρα) οὗτός ἐστιν ὅς τοῖς ἀνέμοις ἐπιτάσσει καὶ τῇ θαλάσσῃ;
08.26.03V ()
08.27.03V δαιμόνια
08.28.03V Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς
08.29.03V ()
08.30.03V () ὁ Ἰησοῦς λέγων τί σοί ἐστὶν ὄνομα ὁ δὲ εἶπεν λεγεών () δαιμόνια πολλά
08.31.03V παρεκάλουν (αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς) εἰς τὴν ἄβυσσον (ἀπελθεῖν)
08.32.03V [ἐπέτρεψεν αὐτοῖς]
08.33.03V ()
08.42b.03V ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς συνέπνιγον αὐτόν οἱ ὄχλοι
08.43.03V ἐν ῥύσει αἵματος ()
08.44.03V ἥψατο () τοῦ ἱματίου αὐτοῦ ()
08.45.03V οἱ μαθηταὶ ()

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08.46.03V ()
08.47.03V ()
08.48.03V ἡ πίστις σου σέσωκέν σε
09.01.03V συγκαλεσάμενος δὲ ὁ Ἰησοῦς τοὺς ιβ' ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν
09.02.03V καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι
09.03.03V ()
09.04.03V ()
09.05.03V μὴ δέχεσθαι () τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑποτινάσσειν εἰς μαρτύριον
09.06.03V ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ
09.07.03V Ἡρῴδης () Ἰωάννης ἠγέρθη ἐκ νεκρῶν
09.08.03V ὑπό τινων Ἠλείας () εἷς τῶν ἀρχαίων προφητῶν []
09.09.03V ()
09.10.03V ()
09.11.03V ()
09.12.03V ἐν ἐρήμω
09.13.03V φαγεῖν
09.14.03V ἄνδρες πεντακισχίλιοι
09.15.03V ()
09.16.03V (τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας) () ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν [] ἐπ᾽ αὐτούς
09.17.03V τὸ περισσεῦσαν
09.18.03V ἐπηρώτησεν () τίνα με λέγουσιν εἶναι οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;
09.19.03V λέγουσιν (αὐτῷ) οἱ μαθηταί (ἄλλοι) Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων [] ἀνέστη
09.20.03V εἶπε δὲ αὐτοῖς [] ὑμεῖς δὲ τίνα με (λέγετε εἶναι); ἀποκριθεὶς (δὲ) Πέτρος εἶπε τὸν Χριστὸν []
09.21.03V παρήγγειλεν μηδενὶ λέγειν τοῦτο
09.22.03V (λέγων) δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ἀρχιερέων καὶ (σταυρωθῆναι) [] καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι
09.24.03V ὃς (γὰρ ἐὰν) θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὅς ἀπολέσῃ αὐτὴν ἕνεκεν ἐμοῦ σώσει αὐτήν
09.26a.03V ὃς (γὰρ) ἂν ἐπαισχυνθῇ με κἀγὼ ἐπαισχυνθήσομαι αὐτόν
09.28.03V () [Πετρόν καὶ Ἰωάννην καὶ Ἰάκωβον] (ἀνέβη) εἰς τὸ ὄρος
09.29.03V καὶ ὁ ἱματισμὸς αὐτοῦ ἐξαστράπτων
09.30.03V καὶ ἰδοὺ δύο ἄνδρες συνέστησαν [] αὐτῷ Ἠλίας καὶ Μωϋσῆς ἐν δόξῃ αὐτοῦ
09.32.03V συνεστῶτας ()
09.33.03V ἐν τῷ διαχωρίζεσθαι () ὁ Πέτρος () καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε σκηνὰς τρεῖς μίαν σοί καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μή εἰδὼς ὃ λέγει
09.34.03V ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς
09.35.03V φωνὴ (ἐκ τῆς νεφέλης) [] οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε
09.40.03V ἐδεήθην τῶν μαθητῶν σου (καὶ) οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό
09.41.03V (ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν) πρὸς αὐτούς ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν;
09.44.03V ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
09.46.03V ()
09.47.03V ()
09.48.03V ()

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09.51.03V ()
09.52.03V ()
09.53.03V ()
09.54.03V ὡς καὶ Ἠλίας ἐποίησεν
09.55.03V () οὐκ οἴδατε οἷου πνεύματος ἐστε ὑμεῖς
09.56.03V ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι
09.57.03V ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ
09.58.03V ()
09.59.03V θάψαι τὸν πατέρα μου
09.60.03V ἄφες τοὺς νεκροὺς θάψαι τοὺς νεκρούς ἑαυτῶν σὺ δὲ ἄπελθε καὶ διάγγελε τὴν βασιλείαν τοῦ θεοῦ
09.61.03V ἀποτάξασθαι τοῖς (εἰς τὸν οἶκόν μου)
09.62.03V βλέπων εἰς τὰ ὀπίσω
10.01.03V ἀνέδειξεν καὶ ἑτέρους ἑβδομήκοντα (καὶ ἀπέστειλεν) () εἰς (πᾶσαν) πόλιν
10.04.03V μήδε (ῥάβδον) μὴ ὑποδήματα () μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε
10.05.03V εἰς ἥν (δ') ἂν εἰσέλθητε οἰκίαν () (λέγετε) εἰρήνη (τῷ οἴκῳ τούτῳ)
10.07.03V ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ
10.08.03V δέχωνται ()
10.09.03V (λέγετε αὐτοῖς) ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
10.10.03V () μὴ δέχωνται ὑμᾶς ()
10.11.03V τὸν κονιορτόν () ἀπομασσόμεθα ὑμῖν [] [] πλὴν (τοῦτο) γινώσκεσθε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
10.16.03V ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ
10.19.03V (δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων)
10.21.03V εὐχαριστῶ (σοι) καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι ἅτινα ἦν κρυπτὰ σοφοῖς καὶ συνετοῖς ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ (ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου)
10.22.03V πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός (καὶ) οὐδεὶς γινώσκει [] τίς ἐστιν ὁ πατήρ εἰ μὴ ὁ υἱός καὶ τίς ἐστιν ὁ υἱός εἰ μὴ ὁ πατὴρ καὶ ᾧ ἐὰν ὁ υἱὸς ἀποκαλύψῃ
10.23.03V () μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε
10.24.03V λέγω γὰρ ὑμῖν ὅτι προφῆται οὐκ ἴδαν ἃ ὑμεις βλέπετε
10.25.03V νομικός (τις ἐκπειράζων αὐτόν) () τί ποιήσας ζωὴν κληρονομήσω;
10.26.03V (ὁ δὲ) κύριος ἀποκριθεὶς (εἶπεν) [] ἐν τῷ νόμῳ [] (γέγραπται) ()
10.27.03V ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου []
10.28.03V []
11.01.03V () (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
11.02.03V () πάτερ (ἐλθάτω) τὸ ἅγιον πνεῦμα (σου ἐφ' ἡμᾶς καὶ καθαρίσατω ἡμᾶς) ἐλθάτω ἡ βασιλεία σου
11.03.03V τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν
11.04.03V (καὶ) ἄφες ἡμῖν τὰς ἁμαρτίας (ἡμῶν) () (καὶ) μὴ ἄφες ἡμᾶς εἰσενεχθῆναι εἰς πειρασμόν
11.05.03V καὶ εἶπεν τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου () τρεῖς ἄρτους
11.07.03V ἡ θύρα (κέκλεισται καὶ) τὰ παιδία μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν ()
11.08.03V (εἰ καὶ) οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ (διά γε τὴν ἀναιδίαν)
11.09.03V ()
11.11.03V ἐὰν τίνα ἐξ ὑμῶν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ἐὰν αἰτήσῃ ἰχθύν μὴ ὄφιν ἐπιδώσει αὐτῷ;
11.12.03V ἢ καὶ ᾠόν μὴ ἐπιδώσει αὐτῷ σκορπίον;

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11.13.03V εἰ οὖν ὑμεῖς πονηροί (ὄντες) οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατήρ [] δώσει πνεῦμα ἅγιον
11.14.03V ()
11.15.03V ()
11.16.03V ()
11.17.03V ()
11.18.03V ()
11.19.03V εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβαλλουσιν;
11.20.03V εἰ δ᾽ ἐγὼ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεου
11.21.03V ()
11.22.03V ἐὰν ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν
11.27.03V () ἐπαράσασά (τις) φωνὴν γυνὴ ἐκ τοῦ ὄχλου () μακαρία ἡ κολία ἡ βαστάσασά σε καὶ μαστοὶ (οὕς ἐθήλασας) ()
11.28.03V μενοῦν μακάριοι οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες
11.29b.03V ἡ γενεὰ αὕτη [] σημεῖον οὐ δοθήσεται αὐτῇ
11.33.03V λύχνον εἰς κρύπτην () ὑπὸ τὸν μόδιον () ἵνα πᾶσι λάμπῃ
11.37.03V ()
11.38.03V (ἤρξατο) ὁ Φαρισαῖος διακρινόμενος ἐν ἑαυτῷ (λέγειν) διὰ τί [οὐ πρῶτον ἐβαπτίσθη]
11.39.03V [εἶπεν δὲ ὁ κύριος πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας]
11.40.03V [ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;]
11.41.03V πάντα καθαρὰ ἔσται ὑμῖν
11.42.03V () τὴν κλῆσιν ()
11.43.03V ()
11.46.03V οὐδὲ τῷ δακτύλῳ
11.47.03V οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνήματα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς
11.48.03V (ἄρα) μάρτυρές ἐστε μὴ συνευδοκεῖν
11.52.03V () τοῖς νομικοῖς () τὴν κλεῖδα τῆς γνώσεως [αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε]
12.01.03V () (ἤρξατο λέγειν) πρὸς τοὺς μαθητάς [] προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις
12.02.03V οὐδὲν δὲ συνκεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ οὐδὲν κρυπτὸν ὃ οὐ γνωσθήσεται
12.03.03V ἐν τῷ φωτὶ () ὃ πρὸς τὸ οὖς ἐλαλήσατε () κηρυχθήσεται
12.04.03V λέγω δὲ () τοῖς φίλοις () μὴ φοβηθῆτε ἀπὸ τῶν ὑμᾶς μόνον ἀποκτέννειν δυναμένων καὶ μετὰ ταῦτα μηδεμίαν εἰς ὑμᾶς ἐχόντων ἐξουσίαν
12.05.03V ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε
12.08.03V λέγω γὰρ ὑμῖν πᾶς ὅς ὁμολογήσει μέ ἐνώπιον τῶν ἀνθρώπων ὁμολογήσω ἐν αὐτῷ ἐνώπιον τοῦ θεοῦ
12.09.03V πᾶς ὃς ἠρνήσατο με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τοῦ θεοῦ
12.10.03V (καὶ) ὅς ἂν εἴπῃ εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ᾽ ἂν εἴπῃ εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἀφεθήσεται αὐτῷ
12.11.03V () προσφέρωσιν ἐπί τὰς ἀρχάς () (μὴ μεριμνήσητε [πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε])
12.12.03V τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ τί δεῖ εἰπεῖν ὑμᾶς
12.13.03V τις () τῷ ἀδελφῷ () μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν
12.14.03V () εἶπεν () τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς

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12.16.03V πλουσίου εὐφόρησεν ἡ χώρα
12.20.03V εἶπεν αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν (ἀπὸ σοῦ) ἃ δὲ ἡτοίμασας τίνος ἔσται;
12.22.03V (μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε)
12.23.03V (ἡ ψυχή πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος)
12.24.03V () κατανοήσατε τοὺς κόρακας () οὔτε σπείρουσιν οὔτε θερίζουσιν () ἀποθήκη [] ()
12.27.03V τὰ κρίνα () οὐχ ὑφαίνει οὔτε νήθει () οὐδὲ Σολομὼν (ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων)
12.28.03V ὀλιγόπιστοι
12.29.03V καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε
12.30.03V ταῦτα γὰρ τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ οἶδεν δὲ ὁ πατήρ ὅτι χρῄζετε τούτων
12.31.03V ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα () προστεθήσεται ὑμῖν
12.32.03V [τὸ μικρὸν ποίμνιον] ὁ πατήρ
12.35.03V () αἱ ὀσφύες περιεζωσμέναι οἱ λύχνοι καιόμενοι ()
12.36.03V προσδεχομένοις τὸν κύριον (πότε) ἀναλύσει ἐκ τῶν γάμων ()
12.37.03V δοῦλοι ()
12.38.03V ἑσπερινῇ φυλακῇ ()
12.39.03V () εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης (ἔρχεται) οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ
12.40.03V ὁ υἱὸς τοῦ ἀνθρώπου ()
12.41.03V ὁ Πέτρος πρὸς ἡμᾶς ἢ καὶ πρὸς πάντας τὴν παραβολήν λέγεις;
12.42.03V () (ἐπὶ θεραπείας) ()
12.43.03V () ὁ δοῦλος () ἐλθὼν ὁ κύριος ()
12.44.03V ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν καταστήσει αὐτόν
12.45.03V ()
12.46.03V ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ (καὶ) ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ ἀποχωρίσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων τεθήσεται
12.47.03V ὁ γὰρ δοῦλος ὁ γνούς καὶ μὴ ποιήσας δαρήσεται πολλά
12.48.03V ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγα ᾧ ἐδόθη () ζητηθήσεται παρ᾽ αὐτοῦ καὶ ᾧ ()
12.49a.03V πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν
12.51.03V δοκεῖτε ὅτι ἦλθον εἰρήνην βαλεῖν ἐπὶ τὴν γῆν; οὐχί λέγω ὑμῖν ἀλλὰ διαμερισμόν ()
12.53.03V διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ μητέρα, πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν
12.54.03V ()
12.55.03V ()
12.56.03V ὑποκριταί τὸ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς δοκιμάζετε τὸν δὲ καιρὸν τοῦτον οὐκ οἴδατε δοκιμάζειν;
12.57.03V καὶ τὸ δίκαιον οὐκ ἀφ᾽ ἑαυτῶν κρίνετε;
12.58.03V () μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι (καὶ ὁ πράκτωρ σε βαλεῖ) εἰς φυλακήν
12.59.03V () (οὐ μὴ ἐξέλθῃς) ἐκεῖθεν ἕως καὶ τὸν ἔσχατον κοδράντην ἀποδῷς
13.10.03V ἐν τοῖς σάββασιν ()
13.11.03V ()
13.12.03V ()
13.13.03V ()

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13.14.03V ()
13.15.03V ἕκαστος ὑμῶν τοῖς σάββασι [] οὐ λύει τὸν ὄνον αὐτοῦ ἢ τὸν βοῦν ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;
13.16.03V ταύτην δὲ θυγατέρα Ἀβραάμ (οὖσαν) ἣν ἔδησεν ὁ Σατανᾶς
13.17.03V ()
13.18.03V ἡ βασιλεία τοῦ θεοῦ
13.19.03V ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν εἰς κῆπον []
13.20.03V τὴν βασιλείαν τοῦ θεοῦ
13.21.03V ὁμοία ἐστὶν ζύμῃ ()
13.25.03V ἐὰν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν () κρούειν () ἀποκριθεὶς (ἐρεῖ) οὐκ οἶδα ὑμᾶς πόθεν ἐστέ
13.26.03V () λέγειν ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας
13.27.03V () ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀνομίας
13.28.03V ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅτε () τοὺς δικαίους () ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω
14.12.03V () ἄριστον ἢ δεῖπνον μὴ φώνει ()
14.13.03V ()
14.14.03V οὐκ ἔχουσιν ἀνταποδοῦναι () ἐν τῇ ἀναστάσει
14.16.03V ἄνθρωπός τις ἐποίει δεῖπνον καὶ ἐκάλεσεν πολλούς
14.17.03V ἀπέστειλεν (τὸν δοῦλον αὐτοῦ) ()
14.18.03V (ἤρξαντο) παραιτεῖσθαι () ἀγρὸν ἠγόρασα ()
14.19.03V (ζεύγη) βοῶν ἠγόρασα ()
14.20.03V γυναῖκα ἔγημα ()
14.21.03V ἀπήγγειλεν () τότε ἐπαρθεὶς ὁ οἰκοδεσπότης () εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως ()
14.22.03V () ἔτι τόπος ἐστίν ()
14.23.03V () εἰς τὰς ὁδοὺς καὶ φραγμούς ()
14.24.03V () οὐδείς γεύσεται
15.03.03V ()
15.04.03V ()
15.05.03V ()
15.06.03V ()
15.07.03V ()
15.08.03V ()
15.09.03V ()
15.10.03V χαρά ἐνώπιον τοῦ θεοῦ
16.01.03V ()
16.02.03V ()
16.03.03V ()
16.04.03V ()
16.05.03V ()
16.06.03V ()
16.07.03V ()
16.08.03V ()
16.09a.03V καὶ ἐγὼ λέγω ὑμῖν ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας
16.11.03V εἰ ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει
16.12.03V εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐχ εὑρέθητε τὸ ἐμὸν τίς δώσει ὑμῖν;

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16.13.03V οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν ἑνὸς (καταφρονήσει) καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύιν καὶ μαμωνᾷ
16.14.03V οἱ Φαρισαῖοι φιλάργυροι () ἐξεμυκτήριζον
16.15a.03V () ὑμεις ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν
16.16.03V ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ [] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται
16.17.03V εὐκοπώτερον (δέ ἐστιν) τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων μου μίαν κεραίαν (πεσεῖν)
16.18.03V ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν ὁμοίως μοιχός ἐστιν
16.19.03V ἄνθρωπός τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς
16.20.03V πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα [] ᾑλκωμένος
16.21.03V καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ [] τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ
16.22.03V ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπ᾽ ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη
16.23.03V ἐν τῷ ᾅδῃ ἐπάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῷ αὐτοῦ
16.24.03V 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
16.25.03V Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι
16.26.03V καὶ ἐν [] πᾶσι τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκεῖθεν ὧδε διαπερῶσιν
16.27.03V [] ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρός μου
16.28.03V ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου
16.29.03V λέγει αὐτῷ ἔχουσιν ἐκεῖ Μωσέα καὶ τοὺς προφήτας αὐτῶν ἀκουσάτωσαν
16.30.03V ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ἐκ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσωσιν
16.31.03V ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ προφητῶν οὐκ ἤκουσαν οὐδ᾽ ἄν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσωσιν αὐτοῦ
17.01.03V () σκάνδαλα () οὐαί ἐκείνῳ δι᾽ οὗ (τὸ σκάνδαλον) ἔρχεται
17.02.03V συνέφερεν αὐτῷ εἰ οὐκ ἐγεννήθη ἢ εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ περιέκειτο καὶ ἔρριπτο εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ
17.03.03V (ἐὰν) ἁμαρτῃ ὁ ἀδελφός (σου) ἐπιτίμησον ()
17.04.03V () (ἐὰν) ἑπτάκις ἁμαρτήσῃ εἴς σε ἀφήσεις ()
17.11.03V (διήρχετο διὰ μέσον) Σαμαρείας ()
17.12.03V δέκα λεπροί ()
17.13.03V ()
17.14a.03V ἀπέστειλεν αὐτοὺς λέγων
04.27.03V πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος
17.14b.03V πορευθέντες δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν (καὶ ἐγένετο ἐν τῷ ὑπάγειν ἐκαθαρίσθησαν)
17.15.03V εἷς ἐξ αὐτῶν () δοξάζων τὸν θεόν ()
17.16.03V (αὐτὸς ἦν) Σαμαρίτης ()

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17.17.03V ()
17.18.03V δοῦναι δόξαν τῷ θεῷ ()
17.19.03V (καὶ) θαυμάσας αὐτόν (εἶπεν αὐτῷ) () ἡ πίστις σου σέσωκέν σε
17.20.03V ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ () (εἶπεν) οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως
17.21.03V οὐδὲ ἐροῦσιν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοῦ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν
17.22.03V ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ()
17.25.03V πρῶτον δεῖ τὸν υἱὸν ἀνθρώπου () πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ()
17.26.03V ()
17.27.03V ()
17.28.03V ()
17.29.03V ()
17.30.03V ()
17.31.03V ()
17.32.03V μνημονεύετε τῆς γυναικὸς Λώτ
18.01.03V πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν () παραβολήν
18.02.03V () κριτής τις () χήρα ()
18.03.03V ()
18.04.03V ()
18.05.03V ()
18.06.03V ()
18.07.03V ὁ θεός () ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ
18.08.03V ()
18.09.03V ()
18.10.03V ἄνθρωποι δύο () εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης ()
18.11.03V ()
18.12.03V ()
18.13.03V ()
18.14.03V δεδικαιωμένος () ὁ ταπεινῶν
18.15.03V ()
18.16.03V ἄφετε τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
18.17.03V ()
18.18.03V εἶπέ τις πρὸς αὐτόν [διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω];
18.19.03V ὁ δὲ τί [] με λέγεις [] ἀγαθόν; εἷς ἐστὶν ἀγαθὸς [] θεὸς ὁ πατήρ []
18.20.03V τὰς ἐντολὰς οἶδας [] μὴ φονεύσῃς μὴ μοιχεύσῃς [μὴ κλέψῃς μὴ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα]
18.21.03V καὶ φησιν ταῦτα [] πάντα ἐφύλαξα ἐκ νεότητος
18.22.03V ἀκούσας ταῦτα ὁ Ἰησους εἶπεν ἕν σοι λείπει [πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς καὶ δεῦρο ἀκολούθει μοι]
18.35.03V ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ καὶ (ἰδού) τις τυφλὸς ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν
18.36.03V ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί ἂν εἴη τοῦτο;
18.37.03V ἀπηγγέλθη δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται
18.38.03V καὶ ἐβόησε λέγων Ἰησοῦ υἱέ Δαυΐδ ἐλέησόν με
18.39.03V οἱ δὲ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ (αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δαυίδ ἐλέησόν με)

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18.40.03V σταθεὶς δὲ [ὁ Ἰησοῦς] ἐκέλευσεν αὐτὸν ἀχθῆναι [πρὸς αὐτόν] ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν
18.41.03V (λέγων) τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε κύριε ἵνα ἀναβλέψω
18.42.03V καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον ἡ πίστις σου σέσωκέ σε
18.43.03V καὶ παραχρῆμα ἀνέβλεψεν () καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ
19.01.03V ()
19.02.03V [καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος] Ζακχαῖος [καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ ἦν πλούσιος]
19.03.03V [καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν]
19.04.03V [καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι]
19.05.03V [καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι]
19.06.03V ὑπεδέξατο αὐτόν
19.07.03V ()
19.08.03V τὰ ἡμίσεια () τῶν ὑπαρχόντων () δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι
19.09.03V () σήμερον σωτηρία τούτῳ τῷ οἴκῳ
19.10.03V ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός
19.11.03V ()
19.12.03V ()
19.13.03V () δούλους () ἔδωκεν αὐτοῖς () μνᾶς () πραγματεύσασθε ()
19.14.03V ()
19.15.03V ()
19.16.03V ()
19.17.03V ()
19.18.03V ()
19.19.03V ()
19.20.03V ()
19.21.03V ()
19.22.03V αὐστηρός ἄιρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα ()
19.23.03V ()
19.24.03V ()
19.25.03V ()
19.26.03V (ἀπὸ τοῦ μὴ ἔχοντος) καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται
20.01.03V οἱ Φαρισαῖοι ()
20.02.03V ()
20.03.03V ()
20.04.03V τὸ βάπτισμα τὸ Ἰωάννου ()
20.05.03V ἐξ οὐρανῶν () διατί οὐκ ἐπιστεύσατε αὐτῷ;
20.06.03V (ἐξ ἀνθρώπων) () (καταλιθάσει ἡμᾶς) ()
20.07.03V ()
20.08.03V οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ
20.19.03V καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν
20.20.03V ()
20.21.03V ()
20.22.03V ()
20.23.03V ()

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20.24.03V ()
20.25.03V ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ
20.26.03V ()
20.27.03V Σαδδουκαῖοι ()
20.28.03V (Μωϋσῆς ἔγραψε)
20.29.03V ἑπτὰ ἀδελφοί ()
20.30.03V ()
20.31.03V (οἱ ἑπτὰ ἀπέθανον) ()
20.32.03V ()
20.33.03V τίνος αὐτῶν γίνεται γυνή ἐν τῇ ἀναστάσει;
20.34.03V ἀποκριθείς οἱ υἱοί τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται
20.35.03V οὓς δέ κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τυχεῖν () τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται
20.36.03V οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γὰρ εἰσιν [] τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ()
20.39.03V () (γραμματεῖς) εἶπαν διδάσκαλε καλῶς εἶπας
20.41.03V (τί ὑμῖν) δοκεῖ (περὶ τοῦ) Χριστοῦ; (τίνος) υἱός (ἐστιν); (λέγουσιν αὐτῷ) Δαυείδ
20.42.03V ()
20.43.03V ()
20.44.03V Δαυείδ κύριον αὐτὸν καλεῖ
21.05.03V ()
21.06.03V ()
21.07.03V ἐπηρώτησαν αὐτὸν οἱ μαθηταί ()
21.08.03V πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί (μου) λέγοντες ἐγώ εἰμι ὁ Χριστός ()
21.09.03V πολέμους () δεῖ ταῦτα γενέσθαι ()
21.10.03V βασιλείαν ἐπὶ βασιλείαν καὶ ἔθνος ἐπ᾽ ἔθνος
21.11.03V λοιμοὶ καὶ λιμοὶ σεισμοί τε φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ ()
21.12.03V πρὸ δὲ τούτων () διώξουσιν ()
21.13.03V (ἀποβήσεται ὑμῖν) εἰς μαρτύριον καὶ σωτηρίαν ()
21.14.03V μὴ προμελετᾶν ἀπολογηθῆναι ()
21.15.03V (ἐγὼ δώσω ὑμῖν) () σοφίαν ()
21.16.03V [συγγενῶν] ()
21.17.03V μισούμενοι () διὰ τὸ ὄνομά μου
21.19.03V ἐν δὲ τῇ ὑπομονῇ σώσετε ἑαυτούς ()
21.20.03V (ὅταν δὲ ἴδητε) κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ ()
21.25.03V σημεῖα ἐν ἡλιῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ὡς ἤχους θαλάσσης κυμαινούσης
21.26.03V () προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αὐταὶ γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται
21.27.03V καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς
21.28.03V τούτων δὲ γινομένων ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλάς διότι ἤγγικεν ἡ ἀπολύτρωσις ὑμῶν
21.29.03V () παραβολήν () ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα
21.30.03V ὅταν προβάλωσιν τὸν καρπὸν (αὐτῶν) γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν
21.31.03V οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ
21.32.03V (ἀμὴν λέγω ὑμῖν) οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα (γένηται)
21.33.03V ἡ () γῆ καὶ ὁ οὐρανὸς παρελεύσεται ὁ δὲ λόγος μου μένει εἰς τὸν αἰῶνα
21.34.03V (προσέχετε δὲ ἑαυτοῖς) μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι (ἐν) κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη

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21.35a.03V ὡς παγίς
21.37.03V (ἦν δὲ) τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τάς νύκτας ἐξερχόμενος () εἰς Ἐλαιών
21.38.03V (καὶ πᾶς ὁ λαὸς) () ὤρθηριζεν () (ἐν τῷ ἱερῷ) ἀκούειν αὐτοῦ
22.01.03V () ἑορτὴ () πάσχα
22.03.03V ἀπελθὼν δὲ Ἰούδας ὁ καλούμενος Ἰσκαριώτης ὢν ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα
22.04.03V συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς
22.05.03V () ἀργύριον ()
22.08.03V καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα
22.14.03V καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ
22.15.03V εἶπεν πρὸς αὐτούς ἐπιθυμίᾳ ἐπεθύμησα () τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν
22.19.03V λαβὼν ἄρτον () (εὐλογήσας) () ἔδωκεν τοῖς μαθηταῖς () τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς ἐμὴν ἀνάμνησιν
22.20.03V καὶ τὸ ποτήριον ὡσαύτως () (τοῦτο τὸ ποτήριον) ἡ διαθήκη ἐν τῷ αἵματι μου
22.22b.03V οὐαί δι᾽ οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
22.31.03V ()
22.32.03V ()
22.33.03V ()
22.34.03V (ἀπαρνήσῃ)
22.41.03V (καὶ αὐτὸς) ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο
22.47.03V () Ἰούδας () καὶ ἤγγισε καταφιλῆσαι αὐτόν καὶ εἶπεν (χαῖρε ῥαββί)
22.48.03V () φιλήματι () παραδίδως
22.63.03V οἱ συνέχοντες ἐνέπαιζον δέροντες
22.64.03V καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;
22.66.03V () ἀπήγαγον εἰς τὸ συνέδριον ()
22.67.03V () εἰ σὺ εἶ χριστός () εἶπεν () ἐὰν εἴπω ὑμῖν οὐ μὴ πιστεύσητε
22.69.03V ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐξ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ
22.70.03V () σὺ οὖν ὁ υἱὸς τοῦ θεοῦ εἶ; (ὁ δὲ ἀπεκρίθη) ὑμεῖς λέγετε
23.01.03V () (ἠγαγον) αὐτὸν ἐπί τὸν Πειλᾶτον
23.02.03V ἤρξαντο (δὲ) κατηγορεῖν (αὐτοῦ λέγοντες) τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (καὶ) κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα καὶ λέγοντα ἑαυτὸν βασιλέα Χριστόν
23.03.03V ὁ Πειλᾶτος ἠρώτησεν () σὺ εἶ ὁ Χριστός; (ἔφη) σὺ λέγεις
23.06.03V ()
23.07.03V Πειλᾶτος ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην ()
23.08.03V ὁ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ()
23.09.03V (αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ)
23.10.03V ()
23.11.03V ()
23.12.03V ()
23.18.03V Βαραββᾶν ()
23.19.03V () διὰ φόνον ()
23.20.03V () ἀπέλυσεν () Χριστόν ()
23.21.03V ()
23.22.03V () (τί κακὸν ἐποίησε); ()
23.23.03V () αἰτούμενοι αὐτὸν (σταυρωθῆναι)
23.24.03V ()

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23.25.03V ()
23.32.03V (ἤγοντο) δὲ καὶ δυό κακοῦργοι ()
23.33b.03V () ἐσταύρωσαν (ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν)
23.33a.03V καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίον τόπος ἐσταύρωσαν αὐτὸν
23.34a.03V () [πάτερ ἄφες αὐτοῖς οὐ γὰρ οἴδασιν τί ποιοῦσιν]
23.44.03V () ὥρα ἕκτη καὶ σκότος (ἐγένετο) ἐφ' (ὅλην) τὴν γῆν ()
23.45.03V καὶ ἐσκοτίσθη ὁ ἥλιος () ἐσχίσθε [] καὶ τὸ καταπέτασμα τοῦ ναοῦ
23.46.03V καὶ φωνήσας μεγάλῃ φωνῇ ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου τοῦτο δὲ εἰπὼν ἐξέπνευσεν
23.50.03V καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ ()
23.51.03V οὐκ ἦν συγκατατιθέμενος (τῇ βουλῇ καὶ τῇ πράξει αὐτῶν) ()
23.52.03V τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα ()
23.53.03V καθελὼν τὸ σῶμα ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ
23.56.03V ὑποστρέψασαι ἡτοίμασαν ἀρώματα (καὶ μύρα) καὶ τὸ σάββατον ἡσύχασαν κατὰ τὸν νόμον
23.55.03V [κατακολουθήσασαι δὲ γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ]
24.01.03V (ὄρθρου βαθέως) ἦλθον ἐπὶ τὸ μνήμα (φέρουσαι) ἃ ἡτοίμασαν ἀρώματα
24.03.03V () οὐχ εὗρον τὸ σῶμα ()
24.04.03V ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ () δύο ἄγγελοι [] ἐν ἐσθῆτι λαμπρᾷ [] ()
24.05.03V τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
24.06.03V () ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ὑμῖν () ἐν τῇ Γαλιλαίᾳ
24.07.03V λέγων ὅτι δεῖ παραδοθῆναι τὸν υἱὸν τοῦ ἀνθρώπου καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι
24.09.03V ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἕνδεκα ()
24.10.03V ()
24.11.03V () ἠπίστουν
24.13.03V ()
24.14.03V ()
24.15.03V ()
24.16.03V ()
24.17.03V ()
24.18.03V Κλεοπᾶς ()
24.19.03V ()
24.20.03V ()
24.21a.03V ἡμεις δὲ ἐνομίζομεν ὅτι αὐτός ἐστιν ὁ λυτρωτὴς τοῦ Ἰσραήλ
24.25.03V ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν πρὸς ὑμᾶς
24.26.03V ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστόν ()
24.30.03V τὸν ἄρτον () κλάσας ()
24.31.03V () ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν
24.37.03V () ἐδόκουν αὐτόν φάντασμα εἶναι
24.38.03V (καὶ εἶπεν αὐτοῖς) τί τεταραγμένοι ἐστέ; καὶ ἵνα τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὴν καρδίαν ὑμῶν;
24.39.03V ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα
24.41.03V ἔτι δὲ ἀπιστούντων αὐτῶν () τι βρώσιμον ()
24.42.03V ἰχθύος
24.43.03V () ἔφαγεν

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24.47.03V () κηρυχθῆναι εἰς πάντα τᾶ ἔθνη

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03.01.03V ἐν@pd ὁ@ddns πεντεκαιδέκατος@aodnsn ἔτος@ndnsc Τιβέριος@ngmsp Καῖσαρ@ngmsp ἐπί@pg ὁ@dgmp χρόνος@ngmpc Πιλᾶτος@ngmsp
04.31.03V κατέρχομαι@viaa3s ὁ@dnms Ἰησοῦς@nnmsp ([]) () εἰς@pa Καφαρναούμ@nafsp ([]) καί@cc εἰμί@viia3s διδάσκω@vppanms () ἐν@pd ὁ@ddfs συναγωγή@ndfsc
04.32.03V ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms
04.34.03V τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmsp ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p οἶδα@vixa1s τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc
04.35.03V () ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp
04.16.03V ἔρχομαι@vpaanms δέ@cc εἰς@pa Ναζαρά@nafsp ὅπου@cs εἰμί@viia3s κατά@pa ὁ@dans εἴωθα@vpxaans ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgnp σάββατον@ngnpc εἰς@pa ὁ@dafs συναγωγή@nafsc
04.23a.03V ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams
04.29.03V ἐκβάλλω@viaa3p αὐτός@rpams () ἄγω@viaa3p αὐτός@rpams ἕως@pg ὁ@dgfs ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc
04.30.03V διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s
04.40.03V ()
04.41.03V ἐξέρχομαι@viim3s δαιμόνιον@nnnpc κράζω@vppannp σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc ἐπιτιμάω@vppanms οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa
04.42.03V πορεύομαι@viap3s εἰς@pa ἔρημος@anamsn () κατέχω@viia3p αὐτός@rpams
04.43.03V δεῖ@vipa3s ἐγώ@rpa-s καί@b ὁ@ddfp ἄλλος@aidfpn [] πόλις@ndfpc εὐαγγελίζω@vnam ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
05.01.02V ()
05.02.02V ()
05.03.03V Σίμων@nnmsp
05.04.02V ()
05.05.02V ()
05.06.02V ()
05.07.02V ()
05.08.02V ()
05.09.03V [θάμβος@nnmsc] [ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc]
05.10.03V υἱός@nampc Ζεβεδαῖος@ngmsp () μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgms νῦν@b γάρ@cc ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vppanms
05.11.03V ἀφίημι@vpaanmp ἀκολουθέω@viaa3p αὐτός@rpdms
05.12.03V ἀνήρ@nnmsc λέπρα@ngfsc
05.13.03V ἅπτω@viam3s
05.14.03V ἀπέρχομαι@vdaa2s δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc προσφέρω@vdaa2s ὁ@dans δῶρον@nansc () ὅς@rrans προστάσσω@viaa3s Μωϋσῆς@nnmsp ἵνα@cs εἰμί@vspa3s σύ@rpd-p [] εἰς@pa μαρτύριον@nansc
05.17.03V ()
05.18.03V παραλύω@vpxpnms
05.19.03V ()
05.20.03V ()

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05.21.03V () δύναμαι@vipm3s ἀφίημι@vnaa ἁμαρτία@nafpc εἰ@cs μή@x μόνος@annmsn ὁ@dnms θεός@nnmsc
05.22.03V ()
05.23.03V ()
05.24.03V ἵνα@cs δέ@cc οἶδα@vsxa2p ὅτι@cs ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vnpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc () ἐγείρω@vdpa2s καί@cc αἴρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s
05.25.03V ()
05.27.03V τελώνης@nnmsc
05.29.03V ()
05.30.03V μετά@pg ὁ@dgmp τελώνης@ngmpc
05.31.03V οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp
05.33.03V ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp πυκνός@b/ananpn νηστεύω@vipa3p καί@cc δέησις@nafpc ποιέω@vipm3p [ὁ@dnmp δέ@cc μαθητής@nnmpc σύ@rpg-s] ἐσθίω@vipa3p καί@cc πίνω@vipa3p
05.34.03V μή@x δύναμαι@vipm3p νηστεύω@vnpa ὁ@dnmp υἱός@nnmpc ὁ@dgms νυμφών@ngmsc ἐπί@pa ὅσος@rrans μετά@pg αὐτός@rpgmp εἰμί@vipa3s ὁ@dnms νυμφίος@nnmsc
05.35.03V ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc () νηστεύω@vifa3p
05.36.03V παραβολή@nafsc ()
05.37.03V () νέος@anampn ()
05.38.03V () βάλλω@vipa3p ()
06.01.03V ἐν@pd σάββατον@ndnsc () πεινάω@viaa3p ὁ@dnmp μαθητής@nnmpc τίλλω@viia3p ὁ@damp στάχυς@nampc ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc ()
06.02.03V Φαρισαῖος@nnmpp
06.03.03V ὁ@dnms Χριστός@nnmsp () οὐδέ@b οὗτος@rdans ἀναγινώσκω@viaa2p τίς@rqans ποιέω@viaa3s Δαυίδ@nnmsp () καί@cc ὁ@dnmp μετά@pg αὐτός@rpgms εἰμί@vppanmp
06.04.03V εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc λαμβάνω@viaa3s καί@cc ἐσθίω@viaa3s καί@cc δίδωμι@viaa3s ()
06.06.03V χείρ@nnfsc ξηρός@annfsn
06.07.03V παρατηρέω@viim3p () Φαρισαῖος@nnmpp [εἰ@x ἐν@pd ὁ@ddns σάββατον@ndnsc θεραπεύω@vipa3s ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnpa αὐτός@rpgms]
06.08.03V ()
06.09.03V (ἐπερωτάω@vipa1s) εἰ@x ἔξειμι@vipa3s ὁ@ddnp σάββατον@ndnpc [] ἀγαθοποιέω@vnaa ἤ@cc μή@x ψυχή@nafsc σῴζω@vnaa ἤ@cc ἀπόλλυμι@vnaa;
06.10.03V ()
06.05.03V (καί@cc λέγω@viia3s αὐτός@rpdmp ὅτι@cs) κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc ὁ@dgns σάββατον@ngnsc
06.12.03V εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam () διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc ὁ@dgms πατήρ@ngmsc []
06.13.03V ἐκλέγω@vpamnms δώδεκα@ac---n () ἀπόστολος@nampc
06.14.03V Σίμων@namsp () ὀνομάζω@viaa3s Πέτρος@namsp
06.16.03V Ἰούδας@namsp Ἰσκαριώθ@namsp ὅς@rrnms γίνομαι@viam3s προδότης@nnmsc

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06.17.03V καταβαίνω@viaa3s ἐν@pd αὐτός@rpdmp () πλῆθος@nnnsc (πολύς@annnsn) ἀπό@pg ὁ@dgfs () Τύρος@ngfsp καί@cc ἄλλος@aigfpn τέ@cc χώρα@ngfpc [] καί@cc ὁ@dgfs περαῖος@angfsn ἔρχομαι@vpxagmp
06.19.03V καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3s ἅπτω@vnpm αὐτός@rpgms
06.20.03V μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs αὐτός@rpgmp εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
06.21.03V μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp ὅτι@cs χορτάζω@vifp3p μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp ὅτι@cs γελάω@vifa3p
06.22.03V μακάριος@annmpn εἰμί@vifm2p ὅταν@cs σύ@rpa-p μισέω@vifa3p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc ὀνειδίζω@vifa3p καί@cc ἐκβάλλω@vifa3p ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
06.23.03V κατά@pa οὗτος@rdanp [] ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp []
06.24.03V οὐαί@i ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p
06.25.03V οὐαί@i ὁ@dnmp ἐμπίπλημι@vpxpnmp ὅτι@cs πεινάω@vifa2p οὐαί@i ὁ@dnmp γελάω@vppanmp νῦν@b ὅτι@cs πενθέω@vifa2p
06.26.03V οὐαί@i ὅταν@cs σύ@rpa-p καλῶς@b λέγω@vsaa3p ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa οὗτος@rdanp γάρ@cc ποιέω@viia3p καί@cc ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp
06.27.03V ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καί@cc εὐλογέω@vdpa2p ὁ@damp μισέω@vppaamp σύ@rpa-p
06.28.03V καί@cc προσεύχομαι@vdpm2p περί@pg ὁ@dgmp ἐπηρεάζω@vppagmp σύ@rpa-p
06.29.03V 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 αἴρω@vsaa3s ὁ@dams χιτών@namsc προστίθημι@vdaa2s αὐτός@rpdms καί@b ὁ@dans ἱμάτιον@nansc
06.30a.03V πᾶς@aidmsn () αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s
06.31.03V καί@cc καθώς@cs σύ@rpd-p γίνομαι@vnpm θέλω@vipa2p παρά@pd ὁ@dgmp ἄνθρωπος@ngmpc οὕτω@b καί@cc σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp
06.34a.03V καί@cc ἐάν@cs δανίζω@vsaa2p παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p ἀπολαμβάνω@vnaa ποῖος@aqnfsn χάρις@nnfsc εἰμί@vipa3s σύ@rpd-p
06.35.03V καί@cc εἰμί@vifm2p υἱός@nnmpc θεός@ngmsc ὅτι@cs αὐτός@rtnms χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn
06.36.03V γίνομαι@vdpm2p οἰκτίρμων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpg-p οἰκτίρμων@viaa3s σύ@rpa-p []
06.37.03V μή@x κρίνω@vdpa2p ἵνα@cs μή@x κρίνω@vsap2p μή@x καταδικάζω@vdpa2p ἵνα@cs μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p
06.38.03V δίδωμι@vdpa2p καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vpxpans καί@cc ὑπερεκχύννω@vpppans δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὁ@ddms αὐτός@atdmsn μέτρον@ndnsc ὅς@rrdns μετρέω@vipa2p ἀντιμετρέω@vifp3s σύ@rpd-p
06.39.03V ()
06.40.03V οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dgms διδάσκαλος@ngmsc
06.41.03V ()
06.42.03V ()

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06.43.03V οὐ@b εἰμί@vipa3s δένδρον@nnnsc καλός@annnsn ποιέω@vppanns [] καρπός@namsc σαπρός@anamsn οὐδέ@cc δένδρον@nnnsc σαπρός@annnsn ποιέω@vppanns [] καρπός@namsc καλός@anamsn
06.45.03V ()
06.46.03V τίς@rqans (ἐγώ@rpa-s) καλέω@vipa2p [] κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2p [] ὅς@rranp λέγω@vipa1s;
07.01.03V ()
07.02.03V ()
07.03.03V ()
07.04.03V ()
07.05.03V ()
07.06.03V ()
07.07.03V ()
07.08.03V ()
07.09.03V λέγω@vipa1s σύ@rpd-p τοιοῦτος@adafsn [] πίστις@nafsc οὐδέποτε@b [] ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp εὑρίσκω@viaa1s
07.10.03V ()
07.11.03V ()
07.12.03V ()
07.13.03V ()
07.14.03V ()
07.15.03V ()
07.16.03V δοξάζω@viia3p ὁ@dams θεός@namsc () μέγας@annmsn προφήτης@nnmsc προέρχομαι@viaa3s ἐν@pd ἐγώ@rpd-p καί@cc ἐπισκέπτομαι@viam3s ὁ@dnms θεός@nnmsc ὁ@dams λαός@namsc αὐτός@rpgms
07.17.03V ()
07.18.03V ()
07.19.03V σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p;
07.20.03V ()
07.21.03V ()
07.22.03V ()
07.23.03V μακάριος@annmsn ὅς@rrnms οὐ@b μή@x σκανδαλίζω@vsap3s ἐν@pd ἐγώ@rpd-s
07.24.03V (ἄρχω@viam3s λέγω@vnpa) περί@pg Ἰωάννης@ngmsp τίς@rqans ἐξέρχομαι@vixa2p θεάομαι@vnam εἰς@pa ὁ@dafs ἔρημος@nafsc;
07.25.03V ()
07.26.03V προφήτης@namsc ναί@x καί@cc/b περισσός@anamsc/anansc
07.27.03V αὐτός@rpnms εἰμί@vipa3s περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i (ἐγώ@rpnms) ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s ἔμπροσθεν@pg σύ@rpg-s
07.28.03V μέγας@annmsc πᾶς@aigmpn ὁ@dgmp γεννητός@angmpn γυνή@ngfpc προφήτης@nnmsc Ἰωάννης@nnmsp εἰμί@vipa3s ὁ@dnms (δέ@cc) μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc [] μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s
07.36b.03V καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms Φαρισαῖος@ngmsp κατακλίνω@viap3s
07.37.03V γυνή@nnfsc ἁμαρτωλός@annfsn

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07.38.03V ἵστημι@vpaanfs ὀπίσω@b παρά@pa ὁ@damp πούς@nampc βρέχω@viaa3s ὁ@ddnp δάκρυον@ndnpc ὁ@damp πούς@nampc καί@cc ἀλείφω@viaa3s καί@cc καταφιλέω@viia3s
07.39.03V ()
07.40.03V ()
07.41.03V ()
07.42.03V ()
07.43.03V ()
07.44.03V οὗτος@rdnfs ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ὁ@damp πούς@nampc ἐγώ@rpg-s καί@cc ἀλείφω@viaa3s καί@cc καταφιλέω@viia3s
07.45.03V ()
07.46.03V ()
07.47.03V ()
07.48.03V ()
07.49.03V ()
07.50.03V ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
08.02.03V γυνή@nnfpc ()
08.03.03V γυνή@nnfsc ἐπίτροπος@ngmsc Ἡρῴδης@ngmsp ὅστις@rrnfp καί@cc διακονέω@viia3p αὐτός@rpdms ἀπό@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpgfp
08.04.03V παραβολή@nnfsc
08.05.03V ()
08.06.03V ()
08.07.03V ()
08.08.03V ὁ@dnms ἔχω@vppanms οὖς@nanpc ἀκούω@vdpa3s
08.09.03V [ἐπερωτάω@viia3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms τίς@rqnfs/aqnfsn οὗτος@rdnfs εἰμί@vopa3s ὁ@dnfs παραβολή@nnfsc]
08.10.03V [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 μή@x βλέπω@vspa3p καί@cc ἀκούω@vppanmp μή@x συνίημι@vspa3p]
08.11.03V [εἰμί@vipa3s δέ@cc οὗτος@rdnfs ὁ@dnfs παραβολή@nnfsc ὁ@dnms σπόρος@nnmsc εἰμί@vipa3s ὁ@dnms λόγος@nnmsc ὁ@dgms θεός@ngmsc]
08.12.03V [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 αἴρω@vipa3s ὁ@dams λόγος@namsc ἀπό@pg ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἵνα@cs μή@x πιστεύω@vpaanmp σῴζω@vsap3p]
08.13.03V [ὁ@dnmp δέ@cc ἐπί@pa ὁ@dafs πέτρα@nafsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετά@pg χαρά@ngfsc δέχομαι@vipm3p ὁ@dams λόγος@namsc καί@cc οὗτος@rdnmp ῥίζα@nafsc οὐ@b ἔχω@vipa3p ὅς@rrnmp πρός@pa καιρός@namsc πιστεύω@vipa3p καί@cc ἐν@pd καιρός@ndmsc πειρασμός@ngmsc ἀφίστημι@vipm3p]
08.14.03V [ὁ@dnns δέ@cc εἰς@pa ὁ@dafp ἄκανθα@nafpc πίπτω@vpaanns 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@vppmnmp συμπνίγω@vipp3p καί@cc οὐ@b τελεσφορέω@vipa3p]
08.15.03V [ὁ@dnns δέ@cc ἐν@pd ὁ@ddfs καλός@andfsn γῆ@ndfsc οὗτος@rdnmp εἰμί@vipa3p ὅστις@rrnmp ἐν@pd καρδία@ndfsc καλός@andfsn καί@cc ἀγαθός@andfsn ἀκούω@vpaanmp ὁ@dams λόγος@namsc κατέχω@vipa3p καί@cc καρποφορέω@vipa3p ἐν@pd ὑπομονή@ndfsc]
08.16.03V λύχνος@namsc () καλύπτω@vipa3s ()

08.17.03V κρυπτός@annnsn φανερός@annnsn γίνομαι@vifm3s
08.18.03V βλέπω@vdpa2p πῶς@b ἀκούω@vipa2p ὅς@rrnms (γάρ@cc) ἄν@x ἔχω@vspa3s δίδωμι@vifp3s αὐτός@rpdms ὅς@rrnms δέ@cc ἄν@x μή@x ἔχω@vspa3s καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms
08.20.03V (ἀπαγγέλλω@viap3s αὐτός@rpdms ὅτι@cs) ὁ@dnfs μήτηρ@nnfsc σύ@rpg-s καί@cc ὁ@dnmp ἀδελφός@nnmpc σύ@rpg-s (ἵστημι@vixa3p ἔξω@b ὁράω@vnaa σύ@rpa-s θέλω@vppanmp)
08.21.03V () τίς@rqnfs ἐγώ@rpd-s μήτηρ@nnfsc καί@cc τίς@rqnmp ἐγώ@rpd-s ἀδελφός@nnmpc εἰ@cs μή@x ὁ@dnmp ὁ@damp λόγος@nampc ἐγώ@rpg-s ἀκούω@vppanmp καί@cc ποιέω@vppanmp αὐτός@rpamp
08.22.03V διέρχομαι@vsaa1p () εἰς@pa ὁ@dans πέραν@b
08.23.03V πλέω@vppagmp (δέ@cc) αὐτός@rpgmp ἀφυπνόω@viaa3s
08.24.03V ὁ@dnms δέ@cc ἐγείρω@vpapnms ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc ὁ@ddfs θάλασσα@ndfsc () παύω@viam3p
08.25.03V τίς@rqnms (ἄρα@x) οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms ὁ@ddmp ἄνεμος@ndmpc ἐπιτάσσω@vipa3s καί@cc/b ὁ@ddfs θάλασσα@ndfsc;
08.26.03V ()
08.27.03V δαιμόνιον@nanpc
08.28.03V Ἰησοῦς@nvmsp υἱός@nvmsc ὁ@dgms θεός@ngmsc μή@x ἐγώ@rpa-s βασανίζω@vsaa2s
08.29.03V ()
08.30.03V () ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms τίς@aqnnsn σύ@rpd-s εἰμί@vipa3s ὄνομα@nnnsc ὁ@dnms δέ@cc λέγω@viaa3s λεγιών@nnfsc () δαιμόνιον@nnnpc πολύς@annnpn
08.31.03V παρακαλέω@viia3p (αὐτός@rpams ἵνα@cs μή@x ἐπιτάσσω@vsaa3s αὐτός@rpdnp) εἰς@pa ὁ@dafs ἄβυσσος@nafsc (ἀπέρχομαι@vnaa)
08.32.03V [ἐπιτρέπω@viaa3s αὐτός@rpdnp]
08.33.03V ()
08.42b.03V γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpams συμπνίγω@viia3p αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc
08.43.03V ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc ()
08.44.03V ἅπτω@viam3s () ὁ@dgns ἱμάτιον@ngnsc αὐτός@rpgms ()
08.45.03V ὁ@dnmp μαθητής@nnmpc ()
08.46.03V ()
08.47.03V ()
08.48.03V ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
09.01.03V συγκαλέω@vpamnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@damp δώδεκα@ac---n δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa
09.02.03V καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ἰάομαι@vnpm
09.03.03V ()
09.04.03V ()
09.05.03V μή@x δέχομαι@vnpm () ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc ὑποτινάσσω@vnpa εἰς@pa μαρτύριον@nansc
09.06.03V ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p κατά@pa πόλις@nafpc καί@cc κώμη@nafpc εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b
09.07.03V Ἡρῴδης@nnmsp () Ἰωάννης@nnmsp ἐγείρω@viap3s ἐκ@pg νεκρός@angmpn

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09.08.03V ὑπό@pg τὶς@rigmp Ἠλίας@nnmsp () εἷς@acnmsn ὁ@dgmp ἀρχαῖος@angmpn προφήτης@ngmpc []
09.09.03V ()
09.10.03V ()
09.11.03V ()
09.12.03V ἐν@pd ἔρημος@andmsn
09.13.03V ἐσθίω@vnaa
09.14.03V ἀνήρ@nnmpc πεντακισχίλιοι@acnmpn
09.15.03V ()
09.16.03V (ὁ@damp πέντε@ac---n ἄρτος@nampc καί@cc ὁ@damp δύο@acampn ἰχθύς@nampc) () ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc εὐλογέω@viaa3s [] ἐπί@pa αὐτός@rpamp
09.17.03V ὁ@dnns περισσεύω@vpaanns
09.18.03V ἐπερωτάω@viaa3s () τίς@rqams ἐγώ@rpa-s λέγω@vipa3p εἰμί@vnpa ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc;
09.19.03V λέγω@vipa3p (αὐτός@rpdms) ὁ@dnmp μαθητής@nnmpc ἄλλος@ainmpn Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc (ἄλλος@ainmpn) δέ@cc Ἠλίας@namsp ἄλλος@ainmpn δέ@cc ὅτι@cs προφήτης@nnmsc τὶς@ainmsn ὁ@dgmp ἀρχαῖος@angmpn [] ἀνίστημι@viaa3s
09.20.03V λέγω@viaa3s δέ@cc αὐτός@rpdmp [] σύ@rpn-p δέ@cc τίς@rqams ἐγώ@rpa-s (λέγω@vipa2p εἰμί@vnpa); ἀποκρίνομαι@vpapnms (δέ@cc) Πέτρος@nnmsp λέγω@viaa3s ὁ@dams Χριστός@namsp []
09.21.03V παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnpa οὗτος@rdans
09.22.03V (λέγω@vppanms) δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgmp πρεσβύτερος@angmpc καί@cc γραμματεύς@ngmpc καί@cc ἀρχιερεύς@ngmpc καί@cc (σταυρόω@vnap) [] καί@cc μετά@pa τρεῖς@acafpn ἡμέρα@nafpc ἀνίστημι@vnaa
09.24.03V ὅς@rrnms (γάρ@cc ἐάν@x) θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs καί@cc ὅς@rrnms ἀπόλλυμι@vsaa3s αὐτός@rpafs ἕνεκα@pg ἐγώ@rpg-s σῴζω@vifa3s αὐτός@rpafs
09.26a.03V ὅς@rrnms (γάρ@cc) ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s καί+ἐγώ@b&rpnms ἐπαισχύνομαι@vifp1s αὐτός@rpams
09.28.03V () [Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp] ἀναβαίνω@viaa3s εἰς@pa ὁ@dans ὄρος@nansc
09.29.03V καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms ἐξαστράπτω@vppanms
09.30.03V καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc συνίστημι@viaa3p [] αὐτός@rpdms Ἠλίας@nnmsp καί@cc Μωϋσῆς@nnmsp ἐν@pd δόξα@ndfsc αὐτός@rpgms
09.32.03V συνίστημι@vpxaamp ()
09.33.03V ἐν@pd ὁ@ddns διαχωρίζω@vnpp () ὁ@dnms Πέτρος@nnmsp () καλός@annnsn εἰμί@vipa3s ὧδε@b ἐγώ@rpa-p εἰμί@vnpa καί@cc ποιέω@vsaa1p ὧδε@b σκηνή@nafpc τρεῖς@acafpn εἷς@acafsn σύ@rpd-s καί@cc Μωϋσῆς@ndmsp εἷς@acafsn καί@cc Ἠλίας@ndmsp εἷς@acafsn μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s
09.34.03V γίνομαι@viam3s νεφέλη@nnfsc καί@cc ἐπισκιάζω@viia3s αὐτός@rpamp
09.35.03V φωνή@nnfsc (ἐκ@pg ὁ@dgfs νεφέλη@ngfsc) [] οὗτος@rdnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p
09.40.03V δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s (καί@cc) οὐ@b δύναμαι@viap3p ἐκβάλλω@vnaa αὐτός@rpans

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09.41.03V (ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s) πρός@pa αὐτός@rpamp ὦ@i γενεά@nvfsc ἄπιστος@anvfsn ἕως@b/pp πότε@b εἰμί@vifm1s πρός@pa σύ@rpa-p; ἕως@b/pp πότε@b ἀνέχω@vifm1s σύ@rpg-p;
09.44.03V ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc
09.46.03V ()
09.47.03V ()
09.48.03V ()
09.51.03V ()
09.52.03V ()
09.53.03V ()
09.54.03V ὡς@cs καί@b Ἠλίας@nnmsp ποιέω@viaa3s
09.55.03V () οὐ@b οἶδα@vixa2p οἶος@arnnsg πνεῦμα@ngnsc εἰμί@vipa2p σύ@rpnmp
09.56.03V ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc οὐ@b ἔρχομαι@viaa3s ψυχή@nafpc ἄνθρωπος@ngmpc ἀπόλλυμι@vnaa ἀλλά@cc σώζω@vnaa
09.57.03V ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἐάν@x ἀπέρχομαι@vspm2s
09.58.03V ()
09.59.03V θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s
09.60.03V ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp νεκρός@anampn ἑαυτοῦ@rxgmp σύ@rpnms δέ@cc ἀπέρχομαι@vdaa2s καί@cc διαγγέλλω@vdpa2s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
09.61.03V ἀποτάσσω@vnam ὁ@ddmp (εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s)
09.62.03V βλέπω@vppanms εἰς@pa ὁ@danp ὀπίσω@b
10.01.03V ἀναδείκνυμι@viaa3s καί@cc ἕτερος@aiampn ἑβδομήκοντα@ac---n (καί@cc ἀποστέλλω@viaa3s) εἰς@pa (πᾶς@aiafsn) πόλις@nafsc
10.04.03V μηδέ@x (ῥάβδος@nafsc) μή@x ὑπόδημα@nanpc () μηδείς@riams κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p
10.05.03V εἰς@pa ὅς@rrafs (δέ@cc) ἄν@x εἰσέρχομαι@vsaa2p οἰκία@nafsc () (λέγω@vdpa2p) εἰρήνη@nnfsc (ὁ@ddms οἶκος@ndmsc οὗτος@rddms)
10.07.03V ἄξιος@annmsn ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms
10.08.03V δέχομαι@vspm3p ()
10.09.03V (λέγω@vdpa2p αὐτός@rpdmp) ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.10.03V () μή@x δέχομαι@vspm3p σύ@rpa-p ()
10.11.03V ὁ@dams κονιορτός@namsc () ἀπομάσσω@vipm1p σύ@rpd-p [] [] πλήν@cc (οὗτος@rdans) γινώσκω@vdpp2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.16.03V ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s
10.19.03V (δίδωμι@vixa1s σύ@rpd-p ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg ὄφις@ngmpc καί@cc σκορπίος@ngmpc)
10.21.03V εὐχαριστέω@vipa1s (σύ@rpd-s) καί@cc ἐξομολογέω@vipm1s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ὅστις@rrnnp εἰμί@viia3s κρυπτός@annnpn σοφός@andmpn καί@cc συνετός@andmpn ἀποκαλύπτω@viaa2s νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc (ὅτι@cs οὕτω@b εὐδοκία@nnfsc γίνομαι@viam3s ἔμπροσθεν@pg σύ@rpg-s)
10.22.03V πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ὑπό@pg ὁ@dgms πατήρ@ngmsc (καί@cc) οὐδείς@rinms γινώσκω@vipa3s [] τίς@rqnms εἰμί@vipa3s ὁ@dnms πατήρ@nnmsc εἰ@cs μή@x

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ὁ@dnms υἱός@nnmsc καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἐάν@x ὁ@dnms υἱός@nnmsc ἀποκαλύπτω@vsaa3s
10.23.03V () μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p
10.24.03V λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs προφήτης@nnmpc οὐ@b ὁράω@viaa3p ὅς@rranp σύ@rpn-p βλέπω@vipa2p
10.25.03V νομικός@annmsn (τὶς@ainmsn ἐκπειράζω@vppanms αὐτός@rpams) () τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s;
10.26.03V (ὁ@dnms δέ@cc) κύριος@nnmsc ἀποκρίνομαι@vpapnms (λέγω@viaa3s) [] ἐν@pd ὁ@ddms νόμος@ndmsc [] (γράφω@vixp3s) ()
10.27.03V ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s ἐκ@pg ὅλος@angfsn ὁ@dgfs καρδία@ngfsc σύ@rpg-s καί@cc ἐκ@pg ὅλος@angfsn ὁ@dgfs ψυχή@ngfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ἰσχύς@ndfsc σύ@rpg-s []
10.28.03V []
11.01.03V () (ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams) ἐν@pd τόπος@ndmsc τὶς@aidmsn προσεύχομαι@vppmams () (λέγω@viaa3s) τὶς@rinms ὁ@dgmp μαθητής@ngmpc (πρός@pa αὐτός@rpams) κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs καί@b Ἰωάννης@nnmsp ὁ@damp μαθητής@nampc αὐτός@rpgms διδάσκω@viaa3s
11.02.03V () πατήρ@nvmsc (ἔρχομαι@vdaa3s) ὁ@dnns ἅγιος@annnsn πνεῦμα@nnnsc (σύ@rpg-s ἐπί@pa ἐγώ@rpa-p καί@cc καθαρίζω@vdaa3s ἐγώ@rpa-p) ἔρχομαι@vdaa3s ὁ@dnfs βασιλεία@nnfsc σύ@rpg-s
11.03.03V ὁ@dams ἄρτος@namsc σύ@rpgms ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdpa2s ἐγώ@rpd-p ὁ@dans κατά@pa ἡμέρα@nafsc
11.04.03V (καί@cc) ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@dafp ἁμαρτία@nafpc (ἐγώ@rpg-p) () (καί@b) μή@x ἀφίημι@vdaa2s ἐγώ@rpa-p εἰσφέρω@vnap εἰς@pa πειρασμός@namsc
11.05.03V καί@cc λέγω@viaa3s τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc () τρεῖς@acampn ἄρτος@nampc
11.07.03V ὁ@dnfs θύρα@nnfsc (κλείω@vixp3s καί@cc) ὁ@dnnp παιδίον@nnnpc μετά@pg ἐγώ@rpg-s εἰς@pa ὁ@dafs κοίτη@nafsc εἰμί@vipa3p ()
11.08.03V (εἰ@cs καί@cc) οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa φίλος@anamsn αὐτός@rpgms (διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc)
11.09.03V ()
11.11.03V ἐάν@x τίς@aqamsn ἐκ@pg σύ@rpg-p αἰτέω@vsaa3s ὁ@dnms υἱός@nnmsc αὐτός@rpgms ἄρτος@namsc μή@x λίθος@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms; ἢ@cc ἐάν@x αἰτέω@vsaa3s ἰχθύς@namsc μή@x ὄφις@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms;
11.12.03V ἢ@cc καί@b ᾠόν@nansc μή@x ἐπιδίδωμι@vifa3s αὐτός@rpdms σκορπίος@namsc;
11.13.03V εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn (εἰμί@vppanmp) οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc [] δίδωμι@vifa3s πνεῦμα@nansc ἅγιος@anansn
11.14.03V ()
11.15.03V ()
11.16.03V ()
11.17.03V ()
11.18.03V ()
11.19.03V εἰ@cs ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p;

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11.20.03V εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd δάκτυλος@ndmsc θεός@ngmsc ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x φθάνω@viaa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
11.21.03V ()
11.22.03V ἐάν@x ἰσχυρός@annmsc αὐτός@rpgms ἐπέρχομαι@vpaanms νικάω@vsaa3s αὐτός@rpams
11.27.03V () ἐπαίρω@vpaanfs (τὶς@ainfsn) φωνή@nafsc γυνή@nnfsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc () μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc (ὅς@rramp θηλάζω@viaa2s) ()
11.28.03V μενοῦν@x μακάριος@annmpn ὁ@dnmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc ἀκούω@vppanmp καί@cc ποιέω@vppanmp
11.29a.03V ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs [] σημεῖον@nnnsc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs
11.33.03V λύχνος@namsc εἰς@pa κρύπτη@nafsc () ὑπό@pa ὁ@dams μόδιος@namsc () ἵνα@cs πᾶς@aidmpn λάμπω@vspa3s
11.37.03V ()
11.38.03V (ἄρχω@viam3s) ὁ@dnms Φαρισαῖος@nnmsp διακρίνω@vppmnms ἐν@pd ἑαυτοῦ@rxdns (λέγω@vnpa) διά@pa τίς@rqans [οὐ@b πρῶτος@b βαπτίζω@viap3s]
11.39.03V [λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc πρός@pa αὐτός@rpams νῦν@b σύ@rpn-p ὁ@dnmp Φαρισαῖος@nnmpp ὁ@dans ἔξωθεν@b ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc καθαρίζω@vipa2p ὁ@dnns δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc]
11.40.03V [ἄφρων@anvmpn οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔξωθεν@b καί@b ὁ@dans ἔσωθεν@b ποιέω@viaa3s;]
11.41.03V πᾶς@ainnpn καθαρός@annnpn εἰμί@vifm3s σύ@rpd-p
11.42.03V () ὁ@dafs κλῆσις@nafsc ()
11.43.03V ()
11.46.03V οὐδέ@cc ὁ@ddms δάκτυλος@ndmsc
11.47.03V οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p ὁ@danp μνῆμα@nanpc ὁ@dgmp προφήτης@ngmpc καί@cc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp
11.48.03V (ἄρα@x) μάρτυς@nnmpc εἰμί@vipa2p μή@x συνευδοκέω@vpna
11.52.03V () ὁ@ddmp νομικός@andmpn () ὁ@dafs κλείς@nafsc ὁ@dgfs γνῶσις@ngfsc [αὐτός@rtnmp οὐ@b εἰσέρχομαι@viaa2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp κωλύω@viaa2p]
12.01.03V () (ἄρχω@viam3s λέγω@vnpa) πρός@pa ὁ@damp μαθητής@nampc [] προσέχω@vdpa2p ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc
12.02.03V οὐδείς@rinns δέ@cc συγκαλύπτω@vpxpnns ὅς@rrnns οὐ@b ἀποκαλύπτω@vifp3s καί@cc οὐδείς@rinns κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s
12.03.03V ἐν@pd ὁ@ddns φῶς@ndnsc () ὅς@rrans πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p () κηρύσσω@vifp3s
12.04.03V λέγω@vipa1s δέ@cc () ὁ@ddmp φίλος@andmpn () μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp σύ@rpa-p μόνος@b ἀποκτείνω@vnpa δύναμαι@vppmgmp καί@cc μετά@pa οὗτος@rdanp μηδείς@aiafsn εἰς@pa σύ@rpa-p ἔχω@vppagmp ἐξουσία@nafsc
12.05.03V ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p φοβέω@vdap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἔχω@vppaams ἐξουσία@nafsc βάλλω@vnaa εἰς@pa γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p
12.08.03V λέγω@vipa1s γάρ@cc σύ@rpd-p πᾶς@ainmsn ὅς@rrnms ὁμολογέω@vsaa3s ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁμολογέω@vifa1s ἐν@pd αὐτός@rpdms ἐνώπιον@pg ὁ@dgms θεός@ngmsc

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12.09.03V πᾶς@ainmsn ὅς@rrnms ἀρνέομαι@viam3s ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ἀπαρνέομαι@vifp3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc
12.10.03V (καί@cc) ὅς@rrnms ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms ὁ@ddms δέ@cc ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dans πνεῦμα@nansc ὁ@dans ἅγιος@anansn οὐ@b ἀφίημι@vifp3s αὐτός@rpdms
12.11.03V () προσφέρω@vspa3p ἐπί@pa ὁ@dafp ἀρχή@nafpc () (μή@x μεριμνάω@vsaa2p [πῶς@b ἤ@cc τίς@rqans ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p])
12.12.03V ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc τίς@rqans δεῖ@vipa3s λέγω@vnaa σύ@rpa-p
12.13.03V τὶς@rinms () ὁ@ddms ἀδελφός@ndmsc () μερίζω@vnam μετά@pg ἐγώ@rpg-s ὁ@dafs κληρονομία@nafsc
12.14.03V () λέγω@viaa3s () τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s κριτής@namsc ἐπί@pa σύ@rpa-p
12.16.03V πλούσιος@angmsn εὐφορέω@viaa3s ὁ@dnfs χώρα@nnfsc
12.20.03V λέγω@viaa3s αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπαιτέω@vipa3p (ἀπό@pg σύ@rpg-s) ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s τίς@rqgms εἰμί@vifm3s;
12.22.03V (μή@x μεριμνάω@vdpa2p ὁ@ddfs ψυχή@ndfsc τίς@rqans ἐσθίω@vsaa2p μηδέ@x ὁ@ddns σῶμα@ndnsc τίς@rqans ἐνδύω@vsam2p)
12.23.03V (ὁ@dnfs ψυχή@nnfsc πολύς@anansc εἰμί@vipa3s ὁ@dgfs τροφή@ngfsc καί@cc ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc)
12.24.03V () κατανοέω@vdaa2p ὁ@damp κόραξ@nampc () οὔτε@b σπείρω@vipa3p οὔτε@b θερίζω@vipa3p () ἀποθήκη@nafpc [] ()
12.27.03V ὁ@danp κρίνον@nanpc () οὐ@b ὑφαίνω@vipa3s οὔτε@b νήθω@vipa3s () οὐδέ@cc Σολομών@nnmsp (ἐν@pd πᾶς@aidfsn ὁ@ddfs δόξα@ndfsc αὐτός@rpgms περιβάλλω@viam3s ὡς@cs εἷς@acnnsn οὗτος@rdgnp)
12.28.03V ὀλιγόπιστος@anvmpn
12.29.03V καί@cc/b σύ@rpn-p μή@x ζητέω@vdpa2p τίς@rqans ἐσθίω@vsaa2p καί@cc τίς@rqans πίνω@vsaa2p καί@cc μή@x μετεωρίζομαι@vdpp2p
12.30.03V οὗτος@rdanp γάρ@cc ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc ἐπιζητέω@vipa3s οἶδα@vixa3s δέ@cc ὁ@dnms πατήρ@nnmsc ὅτι@cs χρῄζω@vipa2p οὗτος@rdgnp
12.31.03V ζητέω@vdpa2p δέ@cc ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdnnp () προστίθημι@vifp3s σύ@rpd-p
12.32.03V [ὁ@dnns μικρός@annnsn ποίμνιον@nnnsc] ὁ@dnms πατήρ@nnmsc
12.35.03V () ὁ@dnfp ὀσφύς@nnfpc περιζώννυμι@vpxpnfp ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp ()
12.36.03V προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc (πότε@b) ἀναλύω@vifa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc ()
12.37.03V δοῦλος@nnmpc ()
12.38.03V ἑσπερινός@andfsn φυλακή@ndfsc ()
12.39.03V () εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc (ἔρχομαι@vipm3s) οὐ@b ἄν@x ἀφίημι@viaa3s διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms
12.40.03V ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ()
12.41.03V ὁ@dnms Πέτρος@nnmsp πρός@pa ἐγώ@rpa-p ἤ@cc καί@b πρός@pa πᾶς@aiampn ὁ@dafs παραβολή@nafsc λέγω@vipa2s;

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12.42.03V () (ἐπί@pg θεραπεία@ngfsc) ()
12.43.03V () ὁ@dnms δοῦλος@nnmsc () ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc ()
12.44.03V ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp καθίστημι@vifa3s αὐτός@rpams
12.45.03V ()
12.46.03V ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms ἐν@pd ἡμέρα@ndfsc ὅς@rrdfs/cor οὐ@b προσδοκάω@vipa3s (καί@cc) ἐν@pd ὥρα@ndfsc ὅς@rrdfs οὐ@b γινώσκω@vipa3s καί@cc ἀποχωρίζω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifp3s
12.47.03V ὁ@dnms γάρ@cc δοῦλος@nnmsc ὁ@dnms γινώσκω@vpaanms καί@cc μή@x ποιέω@vpaanms δέρω@vifp3s πολύς@ananpn
12.48.03V ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc δέρω@vifp3s ὀλίγος@ananpn ὅς@rrdms δίδωμι@viap3s () ζητέω@vifp3s παρά@pg αὐτός@rpgms καί@cc ὅς@rrdms ()
12.49a.03V πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa ἐπί@pg ὁ@dafs γῆ@nafsc
12.51.03V δοκέω@vipa2p ὅτι@cs ἔρχομαι@viaa3p εἰρήνη@nafsc βάλλω@vnaa ἐπί@pa ὁ@dafs γῆ@nafsc; οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc διαμερισμός@namsc ()
12.53.03V (διαμερίζω@vifp3p πατήρ@nnmsc ἐπί@pd υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc μήτηρ@nnfsc ἐπί@pa θυγάτηρ@nafsc καί@cc θυγάτηρ@nnfsc ἐπί@pa μήτηρ@nafsc πενθερά@nnfsc ἐπί@pa ὁ@dafs νύμφη@nafsc καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc)
12.54.03V ()
12.55.03V ()
12.56.03V ὑποκριτής@nvmpc ὁ@dans πρόσωπον@nansc ὁ@dgms οὐρανός@ngmsc καί@cc ὁ@dgfs γῆ@ngfsc δοκιμάζω@vipa2p ὁ@dams δέ@cc καιρός@namsc οὗτος@rdams οὐ@b οἶδα@vixa2p δοκιμάζω@vnpa;
12.57.03V καί@b ὁ@dans δίκαιος@anansn οὐ@b ἀπό@pg ἑαυτοῦ@rxgmp κρίνω@vipa2p;
12.58.03V μήποτε@cs κατασύρω@vspa3s σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc παραδίδωμι@vifa3s σύ@rpa-s ὁ@ddms πράκτωρ@ndmsc (καί@cc ὁ@dnms πράκτωρ@nnmsc σύ@rpa-s βάλλω@vifa3s) εἰς@pa φυλακή@nafsc
12.59.03V () (οὐ@b μή@x ἐξέρχομαι@vsaa2s) ἐκεῖθεν@b ἕως@cs καί@b ὁ@dams ἔσχατος@anamsn κοδράντης@namsc ἀποδίδωμι@vsaa2s
13.10.03V ἐν@pd ὁ@ddnp σάββατον@ndnpc ()
13.11.03V ()
13.12.03V ()
13.13.03V ()
13.14.03V ()
13.15.03V ἕκαστος@ainmsn σύ@rpg-p ὁ@ddnp σάββατον@ndnpc [] οὐ@b λύω@vipa3s ὁ@dams ὄνος@namsc αὐτός@rpgms ἤ@cc ὁ@dams βοῦς@namsc ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s;
13.16.03V οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp (εἰμί@vppaafs) ὅς@rrafs δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp
13.17.03V ()
13.18.03V ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
13.19.03V ὅμοιος@annfsn εἰμί@vipa3s κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc σπείρω@viaa3s εἰς@pa κῆπος@namsc []
13.20.03V ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
13.21.03V ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc ()

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13.25.03V ἐάν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc () κρούω@vnpa () ἀποκρίνομαι@vpapnms (λέγω@vifa3s) οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p
13.26.03V () λέγω@vnpa ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s
13.27.03V () ἀφίστημι@vdaa2p ἀπό@pg ἐγώ@rpg-s πᾶς@aivmpn ἐργάτης@nvmpc ἀδικία@ngfsc
13.28.03V ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc ὅτε@cs () ὁ@damp δίκαιος@anampn () ὁράω@vsaa2p ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp ἔξω@b
14.12.03V () ἄριστον@nansc ἤ@cc δεῖπνον@nansc μή@x φωνέω@vdpa2s ()
14.13.03V ()
14.14.03V οὐ@b ἔχω@vipa3p ἀνταποδίδωμι@vnaa () ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc
14.16.03V ἄνθρωπος@nnmsc τὶς@ainmsn ποιέω@viia3s δεῖπνον@nansc καί@cc καλέω@viaa3s πολύς@anampn
14.17.03V ἀποστέλλω@viaa3s (ὁ@dams δοῦλος@namsc αὐτός@rpgms) ()
14.18.03V (ἄρχω@viam3p) παραιτέομαι@vnpm () ἀγρός@namsc ἀγοράζω@viaa1s ()
14.19.03V (ζεῦγος@nanpc) βοῦς@ngmpc ἀγοράζω@viaa1s ()
14.20.03V γυνή@nafsc γαμέω@viaa1s ()
14.21.03V ἀπαγγέλλω@viaa3s () τότε@b ἐπαίρω@vpapnms ὁ@dnms οἰκοδεσπότης@nnmsc () εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc ()
14.22.03V () ἔτι@b τόπος@nnmsc εἰμί@vipa3s ()
14.23.03V () εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc ()
14.24.03V () οὐδείς@rinms γεύω@vifm3s
15.03.03V ()
15.04.03V ()
15.05.03V ()
15.06.03V ()
15.07.03V ()
15.08.03V ()
15.09.03V ()
15.10.03V χαρά@nnfsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc
16.01.03V ()
16.02.03V ()
16.03.03V ()
16.04.03V ()
16.05.03V ()
16.06.03V ()
16.07.03V ()
16.08.03V ()
16.09a.03V καί@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ποιέω@vdaa2p σύ@rpd-p φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc
16.11.03V εἰ@cs ἐν@pd ὁ@ddms ἄδικος@andmsn μαμωνᾶς@ndmsc πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa
16.12.03V εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὑρίσκω@viap2p ὁ@dans ἐμός@asansn τίς@rqnms δίδωμι@vifa3s σύ@rpd-p;

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16.13.03V οὐδείς@ainmsn δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa εἷς@acgmsn (καταφρονέω@vifa3s) καί@cc ὁ@dgms ἕτερος@aigmsn ἀντέχω@vifm3s οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc
16.14.03V ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn () ἐκμυκτηρίζω@viia3p
16.15a.03V () σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p
16.16.03V ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs Ἰωάννης@ngmsp ἐκ@pg [] ὅς@rrgns ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc εὐαγγελίζω@vipp3s καί@cc πᾶς@ainmsn εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s
16.17.03V εὔκοπος@annnsc (δέ@cc εἰμί@vipa3s) ὁ@dams οὐρανός@namsc καί@cc ὁ@dafs γῆ@nafsc παρέρχομαι@vnaa ἤ@cc ὁ@dgmp λόγος@ngmpc ἐγώ@rpg-s εἷς@acafsn κεραία@nafsc (πίπτω@vnaa)
16.18.03V ὁ@dnms ἀπολύω@vppanms ὁ@dafs γυνή@nafsc αὐτός@rpgms καί@cc γαμέω@vppanms ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc ὁ@dnms ἀπολύω@vpxpafs ἀπό@pg ἀνήρ@ngmsc γαμέω@vppanms ὁμοίως@b μοιχός@nnmsc εἰμί@vipa3s
16.19.03V ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn καί@cc ἐνδιδύσκω@viim3s πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b
16.20.03V πτωχός@annmsn δέ@cc τὶς@ainmsn ὄνομα@ndnsc Λάζαρος@nnmsp βάλλω@viyp3s εἰς@pa ὁ@dams πυλών@namsc [] ἑλκόω@vpxpnms
16.21.03V καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg [] ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp λείχω@viia3p ὁ@danp τραῦμα@nanpc αὐτός@rpgms
16.22.03V γίνομαι@viam3s δέ@cc ἀποθνῄσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc Ἀβραάμ@ngmsp ἀποθνῄσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s
16.23.03V ἐν@pd ὁ@ddms ᾅδης@ndmsc ἐπαίρω@vpaanms οὖν@cc ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ὁ@ddms κόλπος@ndmsc αὐτός@rpgms
16.24.03V καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc [] ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs
16.25.03V Ἀβραάμ@nnmsp δέ@cc λέγω@viaa3s τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s ὁ@danp ἀγαθός@ananpn ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc ὧδε@b παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s
16.26.03V καί@cc ἐν@pd [] πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp ἐνταῦθα@b διαβαίνω@vnaa πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@cc ὁ@dnmp ἐκεῖθεν@b ὧδε@b διαπεράω@vspa3p
16.27.03V [] ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s
16.28.03V ἔχω@vipa1s γάρ@cc ἐκεῖ@b πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa οὗτος@rdams ὁ@dams τόπος@namsc ὁ@dgfs βάσανος@ngfsc
16.29.03V λέγω@vipa3s αὐτός@rpdms ἔχω@vipa3p ἐκεῖ@b Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc αὐτός@rpgmp ἀκούω@vdaa3p

16.30.03V ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc ἀλλά@cc ἐάν@cs τὶς@rinms ἐκ@pg νεκρός@angmpn πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vsaa3p
16.31.03V ὁ@dnms δέ@cc λέγω@viaa3s εἰ@cs Μωϋσῆς@ngmsp καί@cc προφήτης@ngmpc οὐ@b ἀκούω@viaa3p οὐδέ@b ἄν@x τὶς@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s ἀκούω@vsaa3p αὐτός@rpgms
17.01.03V () σκάνδαλον@nanpc () οὐαί@i ἐκεῖνος@rddms διά@pg ὅς@rrgms (ὁ@dnns σκάνδαλον@nnnsc) ἔρχομαι@vipm3s
17.02.03V συμφέρω@viia3s αὐτός@rpdms εἰ@cs οὐ@b γεννάω@viap3s ἤ@cc εἰ@cs μυλικός@annmsn λίθος@nnmsc περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms περίκειμαι@viip3s καί@cc ῥίπτω@vixp3s εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs εἷς@acamsn ὁ@dgmp μικρός@angmpn οὗτος@rdgmp σκανδαλίζω@vsaa3s
17.03.03V (ἐάν@cs) ἁμαρτάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc (σύ@rpgms) ἐπιτιμάω@vdaa2s ()
17.04.03V () (ἐάν@cs) ἑπτάκις@b ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s ἀφίημι@vifa2s ()
17.11.03V (διέρχομαι@viim3s διά@pa μέσος@anansn) Σαμάρεια@ngfsp ()
17.12.03V δέκα@ac---n λεπρός@annmpn ()
17.13.03V ()
17.14a.03V ἀποστέλλω@viaa3s αὐτός@rpamp λέγω@vppanms
04.27.03V πολύς@annmpn λεπρός@annmpn εἰμί@viia3p ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp ἐν@pd ἡμέρα@ndfpc Ἐλισαῖος@ngmsp ὁ@dgms προφήτης@ngmsc καί@cc οὐ@b καθαρίζω@viap3s εἰ@cs μή@x Ναιμάν@nnmsp ὁ@dnms Σύρος@nnmsp
17.14b.03V πορεύομαι@vpapnmp δείκνυμι@vdaa2p ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc (καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὑπάγω@vnpa καθαρίζω@viap3p)
17.15.03V εἷς@acnmsn ἐκ@pg αὐτός@rpgmp () δοξάζω@vppanms ὁ@dams θεός@namsc ()
17.16.03V (αὐτός@rtnms εἰμί@viia3s) Σαμαρίτης@nnmsp ()
17.17.03V ()
17.18.03V δίδωμι@vnaa δόξα@nafsc ὁ@ddms θεός@ndmsc ()
17.19.03V (καί@b) θαυμάζω@vpaanms αὐτός@rpams (λέγω@viaa3s αὐτός@rpdms) () ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
17.20.03V ἐπερωτάω@vpapnms 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
17.21.03V οὐδέ@cc λέγω@vifa3p ἰδού@i ὧδε@b ἰδού@i ἐκεῖ@b ἰδού@i γάρ@cc ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s
17.22.03V ἔρχομαι@vifm3p ἡμέρα@nnfpc ὅταν@cs ἐπιθυμέω@vifa2p ὁράω@vnaa εἷς@acafsn ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc ()
17.25.03V πρῶτος@b δεῖ@vipa3s ὁ@dams υἱός@namsc ἄνθρωπος@ngmsc () πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ()
17.26.03V ()
17.27.03V ()
17.28.03V ()
17.29.03V ()
17.30.03V ()
17.31.03V ()
17.32.03V μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp
18.01.03V πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm αὐτός@rpamp καί@cc μή@x ἐγκακέω@vnpa () παραβολή@nafsc

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18.02.03V () κριτής@nnmsc τὶς@ainfsn () χήρα@nnfsc ()
18.03.03V ()
18.04.03V ()
18.05.03V ()
18.06.03V ()
18.07.03V ὁ@dnms θεός@nnmsc () ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms
18.08.03V ()
18.09.03V ()
18.10.03V ἄνθρωπος@nnmpc δύο@acnmpn () εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam ὁ@dnms εἷς@acnmsn Φαρισαῖος@nnmsp καί@cc ὁ@dnms ἕτερος@ainmsn τελώνης@nnmsc ()
18.11.03V ()
18.12.03V ()
18.13.03V ()
18.14.03V δικαιόω@vpxpnms () ὁ@dnms ταπεινόω@vppanms
18.15.03V ()
18.16.03V ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc
18.17.03V ()
18.18.03V λέγω@viaa3s τὶς@ainmsn πρός@pa αὐτός@rpams [διδάσκαλος@nvmsc ἀγαθός@anvmsn τίς@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s];
18.19.03V ὁ@dnms δέ@cc τίς@rqans [] ἐγώ@rpa-s λέγω@vipa2s [] ἀγαθός@anamsn; εἷς@acnmsn εἰμί@vipa3s ἀγαθός@annmsn [] θεός@nnmsc ὁ@dnms πατήρ@nnmsc []
18.20.03V 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]
18.21.03V καί@cc φημί@vipa3s οὗτος@rdanp [] πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc
18.22.03V ἀκούω@vpaanms οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s εἷς@acnnsn σύ@rpd-s λείπω@vipa3s [πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc διαδίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd οὐρανός@ndmpc καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s]
18.35.03V γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa αὐτός@rpams εἰς@pa Ἰεριχώ@nafsp καί@cc (ἰδού@i) τὶς@ainmsn τυφλός@annmsn ἐπαιτέω@vppanms κάθημαι@viim3s παρά@pa ὁ@dafs ὁδός@nafsc
18.36.03V ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s τίς@rqnns ἄν@x εἰμί@vopa3s οὗτος@rdnns;
18.37.03V ἀπαγγέλλω@vsap3s δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp παρέρχομαι@vipm3s
18.38.03V καί@cc βοάω@viaa3s λέγω@vppanms Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.39.03V ὁ@dnmp δέ@cc προάγω@vppanmp ἐπιτιμάω@viia3p (αὐτός@rtnms ἵνα@cs σιωπάω@vsaa3s αὐτός@rtnms δέ@cc πολύς@andnsn μᾶλλον@b κράζω@viia3s υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s)
18.40.03V ἵστημι@vpapnms δέ@cc (ὁ@dnms Ἰησοῦς@nnmsp) κελεύω@viaa3s αὐτός@rpams ἄγω@vnap (πρός@pa αὐτός@rpams) ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams

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18.41.03V (λέγω@vppanms) τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s; ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
18.42.03V καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp ἀναβλέπω@vdaa2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
18.43.03V καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s () καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc αἶνος@namsc δίδωμι@viaa3s ὁ@ddms θεός@ndmsc
19.01.03V ()
19.02.03V [καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc καλέω@vpppnms] Ζακχαῖος@nnmsp [καί@cc αὐτός@rtnms εἰμί@viia3s ἀρχιτελώνης@nnmsc καί@cc εἰμί@viia3s πλούσιος@annmsn]
19.03.03V [καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pg ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s]
19.04.03V [καί@cc προτρέχω@vpaanms εἰς@pa ὁ@dans ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἵνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs ἐκεῖνος@rdgfs μέλλω@viia3s διέρχομαι@vnpm]
19.05.03V [καί@cc ὡς@cs ἔρχομαι@viaa3s ἐπί@pa ὁ@dams τόπος@namsc ἀναβλέπω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s σήμερον@b γάρ@cc ἐν@pd ὁ@ddms οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa]
19.06.03V ὑποδέχομαι@viam3s αὐτός@rpams
19.07.03V ()
19.08.03V ὁ@danp ἥμισυς@ananpn () ὁ@dgnp ὑπάρχω@vppagnp () δίδωμι@vipa1s καί@cc εἰ@cs τις@rigms τις@rians συκοφαντέω@viaa1s τετραπλοῦς@anansn ἀποδίδωμι@vipa1s
19.09.03V () σήμερον@b σωτηρία@nnfsc οὗτος@rddms ὁ@ddms οἶκος@ndmsc
19.10.03V ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc σῴζω@vnaa ὁ@dans ἀπόλλυμι@vpxaans
19.11.03V ()
19.12.03V ()
19.13.03V () δοῦλος@nampc () δίδωμι@viaa3s αὐτός@rpdmp () μνᾶ@nafpc () πραγματεύομαι@vdam2p ()
19.14.03V ()
19.15.03V ()
19.16.03V ()
19.17.03V ()
19.18.03V ()
19.19.03V ()
19.20.03V ()
19.21.03V ()
19.22.03V αὐστηρός@annmsn αἴρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms ὅς@rrans οὐ@b σπείρω@viaa1s ()
19.23.03V ()
19.24.03V ()
19.25.03V ()
19.26.03V (ἀπό@pg ὁ@dgms μή@x ἔχω@vppagms) καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s
20.01.03V ὁ@dnmp Φαρισαῖος@nnmpp ()

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20.02.03V ()
20.03.03V ()
20.04.03V ὁ@dnns βάπτισμα@nnnsc ὁ@dnns Ἰωάννης@ngmsp ()
20.05.03V ἐκ@pg οὐρανός@ngmpc διά@pa τίς@rqans οὐ@b πιστεύω@viaa2p αὐτός@rpdms;
20.06.03V (ἐκ@pg ἄνθρωπος@ngmpc) () (καταλιθάζω@vifa3s ἐγώ@rpa-p) ()
20.07.03V ()
20.08.03V οὐδέ@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s
20.19.03V καί@cc ζητέω@viaa3p ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc καί@cc φοβέω@viap3p
20.20.03V ()
20.21.03V ()
20.22.03V ()
20.23.03V ()
20.24.03V ()
20.25.03V ἀποδίδωμι@vdaa2p ὁ@danp Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc
20.26.03V ()
20.27.03V Σαδδουκαῖος@nnmpp ()
20.28.03V (Μωϋσῆς@nnmsp γράφω@viaa3s)
20.29.03V ἑπτά@ac---n ἀδελφός@nnmpc ()
20.30.03V ()
20.31.03V (ὁ@dnmp ἑπτά@ac---n ἀποθνῄσκω@viaa3p) ()
20.32.03V ()
20.33.03V τίς@rqgms αὐτός@rpgmp γίνομαι@vipm3s γυνή@nnfsc ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc;
20.34.03V ἀποκρίνομαι@vpapnms ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms γαμέω@vipa3p καί@cc γαμίσκω@vipp3p
20.35.03V ὅς@rramp δέ@cc καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms τυγχάνω@vnaa () ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@cc γαμέω@vipa3p οὔτε@cc γαμίζω@vipp3p
20.36.03V οὐδέ@cc γάρ@cc ἀποθνῄσκω@vnaa ἔτι@b μέλλω@vipa3p ἰσάγγελος@annmpn γάρ@cc εἰμί@vipa3p [] ὁ@dgms θεός@ngmsc ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc ()
20.39.03V () (γραμματεύς@nnmpc) λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s
20.41.03V (τίς@rqnns σύ@rpd-p) δοκέω@vipa3s (περί@pg ὁ@dgms) Χριστός@ngmsp; (τίς@rqgms) υἱός@nnmsc (εἰμί@vipa3s); (λέγω@vipa3p αὐτός@rpdms) Δαυίδ@ngmsp
20.42.03V ()
20.43.03V ()
20.44.03V Δαυίδ@nnmsp κύριος@namsc αὐτός@rpams καλέω@vipa3s
21.05.03V ()
21.06.03V ()
21.07.03V ἐπερωτάω@viaa3p αὐτός@rpams ὁ@dnmp μαθητής@nnmpc ()
21.08.03V πολύς@annmpn ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc (ἐγώ@rpg-s) λέγω@vppanmp ἐγώ@rpn-s εἰμί@vipa1s ὁ@dnms Χριστός@nnmsp ()
21.09.03V πόλεμος@nampc () δεῖ@vipa3s οὗτος@rdanp γίνομαι@vnam ()
21.10.03V βασιλεία@nafsc ἐπί@pa βασιλεία@nafsc καί@cc ἔθνος@nansc ἐπί@pa ἔθνος@nansc

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21.11.03V λοιμός@nnmpc καί@cc λιμός@nnfpc/nnmpc σεισμός@nnmpc τέ@cc φόβητρον@nnnpc τέ@cc καί@cc σημεῖον@nnnpc ἀπό@pg οὐρανός@ngmsc ()
21.12.03V πρό@pg δέ@cc οὗτος@rdgnp () διώκω@vifa3p ()
21.13.03V (ἀποβαίνω@vifm3s σύ@rpd-p) εἰς@pa μαρτύριον@nansc καί@cc σωτηρία@nafsc ()
21.14.03V μή@x προμελετάω@vnpa ἀπολογέομαι@vnap ()
21.15.03V (ἐγώ@rpn-s δίδωμι@vifa1s σύ@rpd-p) () σοφία@nafsc ()
21.16.03V [συγγενής@angmpn] ()
21.17.03V μισέω@vpppnmp () διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s
21.19.03V ἐν@pd δέ@cc ὁ@ddfs ὑπομονή@ndfsc σῴζω@vifa2p ἑαυτοῦ@rxamp ()
21.20.03V (ὅταν@cs δέ@cc ὁράω@vsaa2p) κυκλόω@vpppafs ὑπό@pg στρατόπεδον@ngnpc Ἰερουσαλήμ@nafsp ()
21.25.03V σημεῖον@nnnpc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc ἐν@pd ἀπορία@ndfsc ὡς@cs ἦχος@ngnsc θάλασσα@ngfsc κυμαίνω@vppagfs
21.26.03V () προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc αὐτός@rpnfp γάρ@cc ὁ@dnfp δύναμις@nnfpc ὁ@dgmp οὐρανός@ngmpc σαλεύω@vifp3p
21.27.03V καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἀπό@pg ὁ@dgmp οὐρανός@ngmpc μετά@pg δύναμις@ngfsc πολύς@angfsn
21.28.03V οὗτος@rdgnp δέ@cc γίνομαι@vppmgnp ἀνακύπτω@vdaa2p καί@cc ἐπαίρω@vdaa2p ὁ@dafp κεφαλή@nafpc διότι@cs ἐγγίζω@vixa3s ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p
21.29.03V () παραβολή@nafsc () ὁράω@vdaa2p ὁ@dafs συκῆ@nafsc καί@cc πᾶς@aianpn ὁ@danp δένδρον@nanpc
21.30.03V ὅταν@cs προβάλλω@vsaa3p ὁ@dams καρπός@namsc (αὐτός@rpgmp) γινώσκω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὅτι@cs ὁ@dnns θέρος@nnnsc ἐγγίζω@vixa3s
21.31.03V οὕτω@b καί@b σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp γίνομαι@vppmanp γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
21.32.03V (ἀμήν@t λέγω@vipa1s σύ@rpd-p) οὐ@b μή@x παρέρχομαι@vsaa3s ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc εἰ@cs μή@x πᾶς@ainnpn (γίνομαι@vsam3s)
21.33.03V ὁ@dnfs () γῆ@nnfsc καί@cc ὁ@dnms οὐρανός@nnmsc παρέρχομαι@vifm3s ὁ@dnms δέ@cc λόγος@nnmsc ἐγώ@rpgms μένω@vipa3s εἰς@pa ὁ@dams αἰών@namsc
21.34.03V (προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxdmp) μήποτε@cs βαρέω@vsap3p σύ@rpg-p ὁ@dnfp καρδία@nnfpc (ἐν@pd) κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc βιωτικός@andfpn μέριμνα@ndfpc καί@cc ἐφίστημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ὁ@dnfs ἡμέρα@nnfsc ἐκεῖνος@rdnfs
21.35a.03V ὡς@cs παγίς@nnfsc
21.37.03V (εἰμί@viia3s δέ@cc) ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ἱερόν@ndnsc διδάσκω@vppanms ὁ@dafp νύξ@nafpc ἐξέρχομαι@vppmnms () εἰς@pa ἐλαία@ngfpc
21.38.03V (καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc) () ὀρθρίζω@viia3s () (ἐν@pd ὁ@ddns ἱερόν@ndnsc) ἀκούω@vnpa αὐτός@rpgms
22.01.03V () ἑορτή@nnfsc () πάσχα@nnnsc
22.03.03V ἀπέρχομαι@vpaanms δέ@cc Ἰούδας@nnmsp ὁ@dnms καλέω@vpppnms Ἰσκαριώθ@nnmsp εἰμί@vppanms ἐκ@pg ὁ@dgms ἀριθμός@ngmsc ὁ@dgmp δώδεκα@ac---n
22.04.03V συλλαλέω@viaa3s ὁ@ddmp στρατηγός@ndmpc ὁ@dans πῶς@b αὐτός@rpdmp παραδίδωμι@vsaa3s αὐτός@rpdmp
22.05.03V () ἀργύριον@nansc ()

22.08.03V καί@cc λέγω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὁ@ddmp λοιπός@andmpn ἀπέρχομαι@vpaanmp ἑτοιμάζω@vdaa2p ἵνα@cs ἐσθίω@vsaa1p ὁ@dans πάσχα@nansc
22.14.03V καί@cc ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms
22.15.03V λέγω@viaa3s πρός@pa αὐτός@rpamp ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s () ὁ@dans πάσχα@nansc ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa
22.19.03V λαμβάνω@vpaanms ἄρτος@namsc () (εὐλογέω@vpaanms) () δίδωμι@viaa3s ὁ@ddmp μαθητής@ndmpc () οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p δίδωμι@vpppnns οὗτος@rdans ποιέω@vdpa2p εἰς@pa ἐμός@asafsn ἀνάμνησις@nafsc
22.20.03V καί@cc ὁ@dans ποτήριον@nansc ὡσαύτως@b () (οὗτος@rdnns ὁ@dnns ποτήριον@nnnsc) ὁ@dnfs διαθήκη@nnfsc ἐν@pd ὁ@ddns αἷμα@ndnsc ἐγώ@rpg-s
22.22b.03V οὐαί@i διά@pg ὅς@rrgms παραδίδωμι@vipp3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc
22.31.03V ()
22.32.03V ()
22.33.03V ()
22.34.03V (ἀπαρνέομαι@vsam2s)
22.41.03V (καί@cc αὐτός@rpnms) ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s
22.47.03V () Ἰούδας@nnmsp () καί@cc ἐγγίζω@viaa3s καταφιλέω@vnaa αὐτός@rpams καί@cc λέγω@viaa3s χαίρω@vdpa2s ῥαββί@nvmsc
22.48.03V () φίλημα@ndnsc () παραδίδωμι@vipa2s
22.63.03V ὁ@dnmp συνέχω@vppanmp ἐμπαίζω@viia3p δέρω@vppanmp
22.64.03V καί@cc τύπτω@vppanmp καί@cc λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s;
22.66.03V () ἀπάγω@viaa3p εἰς@pa ὁ@dans συνέδριον@nansc ()
22.67.03V () εἰ@cs σύ@rpn-s εἰμί@vipa2s Χριστός@nnmsp () λέγω@viaa3s () ἐάν@cs λέγω@vsaa1s σύ@rpd-p οὐ@b μή@x πιστεύω@vsaa2p
22.69.03V ἀπό@pg ὁ@dgns νῦν@b εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc
22.70.03V () σύ@rpn-s οὖν@cc ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc εἰμί@vipa2s; (ὁ@dnms δέ@cc ἀποκρίνομαι@viap3s) σύ@rpn-p λέγω@vipa2p
23.01.03V () (ἄγω@viaa3p) αὐτός@rpams ἐπί@pa ὁ@dams Πιλᾶτος@namsp
23.02.03V ἄρχω@viam3p (δέ@cc) κατηγορέω@vnpa (αὐτός@rpgms λέγω@vppanmp) οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc καί@cc καταλύω@vppaams ὁ@dams νόμος@namsc καί@cc ὁ@damp προφήτης@nampc (καί@cc) κελεύω@vppaams φόρος@nampc μή@x δίδωμι@vnaa καί@cc ἀποστρέφω@vppaams ὁ@dafp γυνή@nafpc καί@cc ὁ@danp τέκνον@nanpc καί@cc λέγω@vppaams ἑαυτοῦ@rxams βασιλεύς@namsc Χριστός@namsp
23.03.03V ὁ@dnms Πιλᾶτος@nnmsp ἐρωτάω@viaa3s () σύ@rpn-s εἰμί@vipa2s ὁ@dnms χριστός@annmsn; (φημί@viaa3s) σύ@rpn-s λέγω@vipa2s
23.06.03V ()
23.07.03V Πιλᾶτος@nnmsp ἀναπέμπω@viaa3s αὐτός@rpams πρός@pa Ἡρῴδης@namsp ()
23.08.03V ὁ@dnms Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b ()
23.09.03V (αὐτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αὐτός@rpdms)
23.10.03V ()

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23.11.03V ()
23.12.03V ()
23.18.03V Βαραββᾶς@namsp ()
23.19.03V () διά@pa φόνος@namsc ()
23.20.03V () ἀπολύω@viaa3s () χριστός@anamsn ()
23.21.03V ()
23.22.03V () (τίς@rqans κακός@anansn ποιέω@viaa3s); ()
23.23.03V () αἰτέω@vppmnmp αὐτός@rpams (σταυρόω@vnap)
23.24.03V ()
23.25.03V ()
23.32.03V (ἄγω@viip3p) δέ@cc καί@b δύο@acnmpn κακοῦργος@annmpn ()
23.33b.03V () σταυρόω@viaa3p (ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἐκ@pg ἀριστερός@angnpn)
23.33a.03V καί@cc ἔρχομαι@vpaanmp εἰς@pa τόπος@namsc λέγω@vpppams κρανίον@nnnsc τόπος@nnmsc σταυρόω@viaa3p αὐτός@rpams
23.34a.03V () [πατήρ@nvmsc ἀφίημι@vdaa2s αὐτός@rpdmp οὐ@b γάρ@cc οἶδα@vixa3p τίς@rqans ποιέω@vipa3p]
23.44.03V () ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc (γίνομαι@viam3s) ἐπί@pa (ὅλος@anafsn) ὁ@dafs γῆ@nafsc ()
23.45.03V καί@cc σκοτίζω@viap3s ὁ@dnms ἥλιος@nnmsc () σχίζω@viap3s [] καί@cc ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc
23.46.03V καί@cc φωνέω@vpaanms μέγας@andfsn φωνή@ndfsc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πατήρ@nvmsc εἰς@pa χείρ@nafpc σύ@rpg-s παρατίθημι@vipa1s ὁ@dans πνεῦμα@nansc ἐγώ@rpg-s οὗτος@rdans δέ@cc λέγω@vpaanms ἐκπνέω@viaa3s
23.50.03V καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp ()
23.51.03V οὐ@b εἰμί@viia3s συγκατατίθεμαι@vppmnms (ὁ@ddfs βουλή@ndfsc καί@cc ὁ@ddfs πρᾶξις@ndfsc αὐτός@rpgmp) ()
23.52.03V ὁ@ddms Πιλᾶτος@ndmsp αἰτέω@viam3s ὁ@dans σῶμα@nansc ()
23.53.03V καθαιρέω@vpaanms ὁ@dans σῶμα@nansc ἐντυλίσσω@viaa3s σινδών@ndfsc καί@cc τίθημι@viaa3s ἐν@pd μνῆμα@ndnsc λαξευτός@andnsn
23.56.03V ὑποστρέφω@vpaanfp ἑτοιμάζω@viaa3p ἄρωμα@nanpc (καί@cc μύρον@nanpc) καί@cc ὁ@dans σάββατον@nansc ἡσυχάζω@viaa3p κατά@pa ὁ@dams νόμος@namsc
23.55.03V [κατακολουθέω@vpaanfp δέ@cc γυνή@nnfpc ὅστις@rrnfp εἰμί@viia3p συνέρχομαι@vpxanfp ἐκ@pg ὁ@dgfs Γαλιλαία@ngfsp αὐτός@rpdms θεάομαι@viam3p ὁ@dans μνημεῖον@nansc καί@cc ὡς@cs τίθημι@viap3s ὁ@dnns σῶμα@nnnsc αὐτός@rpgms]
24.01.03V (ὄρθρος@ngmsc βαθύς@angmsn) ἔρχομαι@viaa3p ἐπί@pa ὁ@dans μνῆμα@nansc (φέρω@vppanfp) ὅς@rranp ἑτοιμάζω@viaa3p ἄρωμα@nanpc
24.03.03V () οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc ()
24.04.03V ἐν@pd ὁ@ddns ἀπορέω@vnpm αὐτός@rpafp περί@pg οὗτος@rdgns καί@cc () δύο@acnmpn ἄγγελος@nnmpc [] ἐν@pd ἐσθής@ndfsc λαμπρός@andfsn [] ()
24.05.03V τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn;
24.06.03V () ἐγείρω@viap3s μιμνήσκομαι@vdap2p ὅσος@rranp λαλέω@viaa3s σύ@rpd-p () ἐν@pd ὁ@ddfs Γαλιλαία@ndfsp
24.07.03V λέγω@vppanms ὅτι@cs δεῖ@vipa3s παραδίδωμι@vnap ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc σταυρόω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἀνίστημι@vnaa

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24.09.03V ὑποστρέφω@vpaanfp ἀπό@pg ὁ@dgns μνημεῖον@ngnsc ἀπαγγέλλω@viaa3p πᾶς@aianpn οὗτος@rdanp ὁ@ddmp ἕνδεκα@ac---n
24.10.03V ()
24.11.03V () ἀπιστέω@viia3p
24.13.03V ()
24.14.03V ()
24.15.03V ()
24.16.03V ()
24.17.03V ()
24.18.03V Κλεοπᾶς@nnmsp
24.19.03V ()
24.20.03V ()
24.21a.03V ἐγώ@rpn-p δέ@cc νομίζω@viia1p ὅτι@cs αὐτός@rtnms εἰμί@vipa3s ὁ@dnms λυτρωτής@nnmsc ὁ@dams Ἰσραήλ@namsp
24.25.03V ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@ddfs καρδία@ndfsc ὁ@dgns πιστεύω@vnpa ἐπί@pd πᾶς@aidnpn ὅς@rrdnp λαλέω@viaa3p πρός@pa σύ@rpamp
24.26.03V ὅτι@cs δεῖ@viia3s οὗτος@rdanp πάσχω@vnaa ὁ@dams Χριστός@namsp ()
24.30.03V ὁ@dams ἄρτος@namsc () κλάω@vpaanms ()
24.31.03V () ἀνοίγω@viap3p αὐτός@rpgmp ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ἐπιγινώσκω@viaa3p αὐτός@rpams
24.37.03V () δοκέω@viia3p αὐτός@rpams φάντασμα@nansc εἰμί@vnpa
24.38.03V (καί@cc λέγω@viaa3s αὐτός@rpdmp) τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p; καί@cc ἵνα@cs τίς@rqans διαλογισμός@nnmpc ἀναβαίνω@vipa3p εἰς@pa ὁ@dafs καρδία@nafsc σύ@rpg-p;
24.39.03V ὁράω@vdaa2p ὁ@dafp χείρ@nafpc ἐγώ@rpg-s καί@cc ὁ@damp πούς@nampc ἐγώ@rpg-s ὅτι@cs ἐγώ@rpn-s εἰμί@vipa1s αὐτός@rtnms ὅτι@cs πνεῦμα@nnnsc ὀστέον@nanpc οὐ@b ἔχω@vipa3s καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p ἔχω@vppaams
24.41.03V ἔτι@b δέ@cc ἀπιστέω@vppagmp αὐτός@rpgmp () τὶς@rians βρώσιμος@anansn ()
24.42.03V ἰχθύς@ngmsc
24.43.03V () ἐσθίω@viaa3s
24.47.03V () κηρύσσω@vnap εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc

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Normalized Datasets of Harnack's 1924 Reconstruction of Marcion's *Gospel*: 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 all our datasets are peer-reviewed for publication, we will look to collaborate with other scholars to produce TEI XML datasets as well. For now we simply give a sample of the schema and basic key we have adopted.

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        <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>
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      </creation>
            <edition>
                <date value="2021">2021</date>
            </edition>
      <langUsage>
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    </langUsage>
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        <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">
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                <div2 type="verse" n="3.1"><w lemma="ἐν" morph="pd">ἐν</w><w lemma="ὁ"
                morph="ddns">τῷ</w><w lemma="πεντεκαιδέκατος"
                morph="aodnsn">πεντεκαιδεκάτῳ<abbr>ιε'</abbr></w><w lemma="ἔτος"
                morph="ndnsc">ἔτει</w><name type="person"><w lemma="Τιβέριος"
                morph="ngmsp">Τιβερίου</w><w lemma="Καῖσαρ"
                morph="ngmsp">Καίσαρος</w></name><w lemma="ἐπί" morph="pg">ἐπι</w><w
                lemma="ὁ" morph="dgmp">τῶν</w><w lemma="χρόνος"
                morph="ngmpc">χρόνων</w><w lemma="Πιλᾶτος"
                morph="ngmsp">Πιλάτου</w></div2>
        </div1>
        <div1 type="SQE" n="A035">
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                morph="viaa3s">κατῆλθεν</w><w lemma="ὁ" morph="dnms">ὁ</w><w
                lemma="Ἰησοῦς" morph="nnmsp">Ἰησοῦς</w><w lemma="εἰς"
                morph="pa">εἰς</w><w lemma="Καφαρναούμ" morph="nafsp">Καφαρναοὺμ</w><w
                lemma="καί" morph="cc">καὶ</w><w lemma="εἰμί" morph="viia3s">ἦν</w><w
                lemma="διδάσκω" morph="vppanms">διδάσκων</w><w lemma="ἐν"
                morph="pd">ἐν</w><w lemma="ὁ" morph="ddfs">τῇ</w><w lemma="συναγωγή"
                morph="ndfsc">συναγωγῇ</w></div2>
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</body>
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</text>
</TEI>
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Abstract

This dataset is, to the best of our knowledge, the first born-digital, normalized version of Kenji Tsutsui's reconstruction of Marcion's *Gospel* ever released.[824] Tsutsui's work is deeply indebted to that of Harnack, following his minimalist and discontinuous approach to restoration, many of his specific restoration decisions, and even his habit to avoid reconstructions in the main body in favor of extended summations of evidence in the footnotes. The main difference of Tsutsui's work compared to all previous and subsequent editions of GMarc, however, was the choice to render the main text in Latin, making it challenging to correlate directly with the Greek reconstructions. While the Greek evidence (Epiphanius, Greek *Adamantius*, etc.) is considered and cited in the footnotes, the running text in Latin leans largely on the Latin witnesses. Despite these differences, Tsutsui's reconstruction still provides valuable comparative data.

Tsutsui makes regular use of these indications:[825]

1. **bold** font for a direct quotation by a patristic witness
2. normal font for restored wording not directly quoted by a patristic witness
3. () parentheses for patristic allusions to present content
4. <abc> angle brackets with wording for conjectured content present
5. ... ellipses for unattested content that was not entirely removed by Marcion
6. [] single square brackets for unlikely readings
7. < > angle brackets without wording for unattested content
8. ⟦⟧ double square brackets for content not present
9. * see the footnotes

To distill a simple, running text for Computational Linguistics use, we render content corresponding to indications 1-2 in normal font, while occasionally taking liberty to correct spelling errors.[826] All allusions are placed in (parentheses), while conjectured content appears [in brackets]. The allusions are Tsutsui's own paraphrases, which typically contain specific words attested by witnesses, and yet vary widely in terms of what could be considered a restored text, ranging from close to loose correspondence with canonical Luke.[827] Hence the allusions are of partial and highly varying value for stylometric analysis. Note also that sometimes Tsutsui restores words not for one verse but instead for a range of verses, such as "Simon" for 5.1–9. In these cases we locate the word in the verse where it first appears in the text of canonical Luke within that range.

[824] "Das Evangelium Marcions: Ein neuer Versuch der Textrekonstruktion", *AJBI* 18 (1992) 67–132, abbreviated in this book as TS.

[825] TS 76 has an introduction and key to these indications.

[826] E.g.: *efflixerant* in place of *effrixerant* for 6.1; *hominis* in place of *homonis* for 6.31; *transfretemus* for *trafretemus* in 8.22.

[827] As an example of a close paraphrase, see 24.1. For a loose paraphrase, see 9.54–55.

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Ellipses present a special challenge. When they are the only indications supplied for a given verse, then the verse number is preserved, but the content is rendered as empty parentheses. When they are placed between words restored in bold or normal font, then we also render them as empty parentheses. When ellipses appear between allusions or conjectures inside of the same parentheses, then we segment the words into separate groups of parentheses. This simplifies the indications while still allowing for meaningful syntactical analysis.

Content corresponding to numbers 6–8 is omitted. Discussions in the footnotes do not merit any changes to the main text at Tsutsui restored it. If the footnote reference is the only indication of content for an entire verse (as for GMarc 5.38), then we render it as empty parentheses.

For now, we provide human-readable Latin, and we are still debating the value of rendering a lemmatized and morphologically tagged dataset in the future. We welcome opportunities to collaborate with scholars to create enriched TEI XML with variants and notes placed in the markup so as not to interrupt the visualized flow of the main text. According to our count, the dataset has 3054 words. For our comparative calculations, we use a Latin to Greek conversion ratio of 1.082 based on the Vulgate having 18003 words compared to 19482 Greek words in canonical Luke.

Rights and Fair Use

Having reached out by email on August 13, 2021 to the publisher as copyright owner, after not receiving a response after four months, and not being able to find contact information for the author, I have now decided to proceed with the open self-archiving of this dataset on Fair Use grounds, as it enacts a major transformative use for non-commercial educational purpose and portends no adverse commercial impact on the journal publisher or author.

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03.01.04T anno quintodecimo Tiberii Caesaris
04.31.04T (descendit [Christus Iesus] de caelo in [Capharnaum civitatem Galilaeae]) (statim venit in synagogam ad docendum)
04.32.04T stupebant autem omnes ad doctrinam eius quoniam in potestate erat sermo eius
04.33.04T (spiritus daemonis exclamavit)
04.34.04T quid nobis et tibi est Iesu? venisti perdere nos scio qui sis sanctus dei
04.35.04T (increpuit illum Iesus)
04.36.04T ()
04.37.04T ()
04.16.04T (apud Nazareth)
04.23a.04T (unum proverbium)
04.28.04T ()
04.29.04T (eiectus) (ad praecipitium usque)
04.30.04T (per medios evasit)
04.40.04T ()
04.41.04T (daemonia excedebant vociferantes) tu es filius die (increpabantur et iubebantur tacere)
04.42.04T (in solitudinem) (detentes a turbis)
04.43.04T oportet me et aliis civitatibus annuntiare regnum dei
05.01.04T ()
05.02.04T ()
05.03.04T Simon
05.04.04T ()
05.05.04T ()
05.06.04T ()
05.07.04T ()
05.08.04T ()
05.09.04T ()
05.10.04T filii Zebedaei () dixit () ne time abhinc enim homines eris capiens
05.11.04T (relictis naviculis) secuti sunt eum
05.12.04T () leprosus ()
05.13.04T () tetigit ()
05.14.04T (vetuit divulgare) vade ostende te sacerdoti et offer mumus quod praecepit Moyses ut sit vobis in testimonium
05.17.04T ()
05.18.04T () paralyticus ()
05.19.04T ()
05.20.04T ()
05.21.04T () quis [potest peccata dimittere] nisi solus deus?
05.22.04T ()
05.23.04T ()
05.24.04T () [filius hominis potestatem habet dimittendi peccata] () exsurge et tolle grabatum tuum
05.25.04T ()
05.26.04T ()

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05.27.04T () publicanus ()
05.28.04T ()
05.29.04T ()
05.30.04T ()
05.31.04T () (medicum sanis non esse necessarium sed male habentibus)
05.33.04T (discipuli Iohannis assidue ieiunant et orant) (discipuli Christi manducant et bibunt)
05.34.04T (non possunt ieiunare filii sponsi quamdiu cum eis esset sponsus)
05.35.04T (vero ieiunaturi cum ablatus ab eis sponsus esset)
05.36a.04T () similitudo ()
05.37.04T (vinum novum non committit in veteres utres)
05.38.04T ()
05.36b.04T (additamentum panni [rudis] nemo inicit veteri vestimento)
06.01.04T () sabbato () (discipuli eius spicas decerptas efflixerant manibus
06.02.04T () pharisaei ()
06.03.04T () David ()
06.04.04T (introgressus sabbatis templum fractis panibus propositionis) ()
06.06.04T () [sabbato] () manus () arida ()
06.07.04T observabant () pharisaei si sabbati (medicinas ageret) ut accusarent eum ()
06.09.04T (interrogat) licetne sabbatis benefacere an non animam liberare an perdere
06.10.04T ()
06.05.04T () (dominus sabbati dictus)
06.12.04T (ascendit in montem et pernoctavit in oratione ad patrem)
06.13.04T () elegit () duodecim () apostolos ()
06.14.04T (mutat et Petro nomen de Simone)
06.15.04T ()
06.16.04T ()
06.17.04T () (conveniunt a Tyro et ex aliis regionibus multitudo etiam transmarina)
06.18.04T ()
06.19.04T ()
06.20.04T () () beati [mendici] quoniam illorum est regnum dei
06.21.04T beati esurientes quoniam saturabuntur beati plorantes quia ridebunt
06.22.04T beati eritis cum vos odio habebunt homines et exprobrabunt et eicient nomen vestrum velut nequam propter filium hominis
06.23.04T secundum haec faciebant prophetis patres eorum
06.24.04T vae divitibus quoniam recepistis advocationem vestram
06.25.04T vae saturatis quia esurietis vae ridentibus nunc quia lugebitis
06.26.04T vae cum vobis benedixerint homines secundum haec faciebant et pseudoprophetis patres illorum
06.27.04T sed vobis dico qui auditis diligite inimicos vestros
06.28.04T et benedicite eos qui vos oderunt et orate pro eis qui vos calumniantur () oculum pro oculu et dentem pro dente ()
06.29.04T (paenitentiae pondus) (non modo non repercutiendi sed et aliam maxillam praebendi et non modo non retinendi tunicam sed et amplius et pallium concedendi)
06.30.04T omni petenti te dato
06.31.04T et sicut vobis fieri vultis ab hominis ita et vos facite illis
06.34.04T et si feneraveritis a quibus superatis vos recepturos quae gratia est vobis?

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06.35.04T () et eritis filii die quia ipse suavis est adversus ingratos et malos
06.36.04T estote misericordes sicut pater vester misertus est vestri
06.37.04T () nolite iudicare ne iudicemini nolite condemnare ne condemnemini dimittite et dimittemini
06.38.04T date et dabitur vobis mensuram bonam pressam ac fluentem dabunt in sinum vestrum eadem qua mensi eritis mensura remitietur vobis
06.39.04T (caecus caecum ducit in foveam)
06.40.04T non est discipulus super magistrum
06.42.04T (eximat de oculo suo trabem) (tunc in oculo [fratris tui] stipulam revincat)
06.43.04T (arbor bona non profert malum fructum nec mala bonum)
06.45.04T (nec) (aliquid boni de thesauro malo protulit)
06.46.04T quid [vocatis] domine domine et non facitis quae dico?
07.01.04T ()
07.02.04T ()
07.03.04T ()
07.04.04T ()
07.05.04T ()
07.06.04T ()
07.07.04T ()
07.08.04T ()
07.09.04T () (talem se fidem nec in Israele invenisse)
07.10.04T ()
07.11.04T ()
07.12.04T (mortuum filium viduae)
07.13.04T ()
07.14.04T (resuscitavit)
07.15.04T ()
07.16.04T () dicentes magnus prophetes prodiit in nobis et respexit deus populum suum
07.18.04T (sed scandalizabatur Ioannes auditis virtutibus Christi) ()
07.19.04T () tu es qui venis an alium expectamus?
07.20.04T ()
07.21.04T ()
07.22.04T ()
07.23.04T ()
07.24.04T () quid existis videre in solitudinem?
07.26.04T () propheten immo et supra ut angelum
07.27.04T (ingerens etiam scriptum super illo) ecce ego mitto angelum meum ante faciem tuam qui praeparabit viam tuam
07.28.04T (Ioannes) (maior quidem omnibus natis mulierum sed subiectus ei qui minor fuerit in regno dei)
07.36.04T ()
07.37.04T () femina () peccatrix () unguentum ()
07.38.04T () (pedes domini osculis figebat lacrimis inundabat crinibus detergebat unguento perducebat)
07.39.04T ()
07.40.04T ()

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07.41.04T ()
07.42.04T ()
07.43.04T ()
07.44.04T ()
07.45.04T ()
07.46.04T ()
07.50.04T () fides tua te salvam fecit
08.02.04T () mulieres ()
08.03.04T (et uxor regis procuratoris) quae et ministrabant ei de facultatibus suis
08.04.04T () [parabola] ()
08.05.04T ()
08.06.04T ()
08.07.04T ()
08.08.04T () qui habet aures audiat
08.18.04T videte quomodo audiatis ei qui habet dabitur ab eo autem qui non habet etiam quod habere se putat auferetur ei
08.16.04T (lucernam negat abscondi solere)
08.17.04T (omnia de occulto in apertum)
08.20.04T (annuntiatus est illi) quod mater et fratres [tui] foris stant quarentes videre [te]
08.21.04T () quae mihi mater et qui mihi fratres nisi qui audiunt verba mea et faciunt ea?
08.22.04T () transfretemus ()
08.23.04T ()
08.24.04T ()
08.25.04T () quis iste est qui et ventis et mari imperat ()?
08.26.04T ()
08.27.04T () daemones ()
08.28.04T () Iesu filii die ()
08.29.04T ()
08.30.04T () legio ()
08.31.04T (depetebant veniam) () abyssum ()
08.32.04T (denique impetraverunt)
08.33.04T ()
08.34.04T ()
08.35.04T ()
08.36.04T ()
08.37.04T ()
08.38.04T ()
08.39.04T ()
08.43.04T () femina () (quae sanguine fluitabat) ()
08.44.04T () tetigit vestimentum eius ()
08.45.04T () quis me tetigit? (excusantibus discipulis)
08.46.04T () tetigit me aliquis sensi enim virtutem ex me profectam
08.47.04T ()
08.48.04T () fides tua te salvam fecit
09.01.04T ()
09.02.04T (dimittit discipulos ad praedicandum dei regnum) ()

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09.03.04T (prohibet eos victui aut vestitui quid in viam ferre)
09.05.04T (in eos a quibus excepti non fuissent) () pulverem de pedibus () excutite () in testimonium
09.06.04T ()
09.07.04T () Herodes () Ioannes ()
09.08.04T () Helias () (unus aliquis ex veteribus prophetis suscitatus est)
09.09.04T ()
09.12.04T () in solitudine ()
09.13.04T () (panis et piscis) ()
09.14.04T () circiter viri quinque milia ()
09.15.04T ()
09.16.04T ()
09.17.04T () (exuberare) ()
09.18.04T () interrogavit () (quisnam videor) ()
09.19.04T ()
09.20.04T () Petrus () respondit tu es Christus
09.21.04T ille autem () praecepit ne cui hoc dicerent
09.22.04T () oportet filium hominis multa pati et reprobari a presbyteris et scribis et sacerdotibus et interfici et post tertium diem resurgere
09.24.04T qui voluerit animam suam salvam facere perdet illam et qui perdiderit eam propter me salvam faciet eam
09.26.04T qui confusus mei fuerit et ego confundar eius
09.28.04T () (tres de discentibus) () (in montem secedit)
09.29.04T (vestitus eius refulsit)
09.30.04T () (cum illis loqui)
09.31.04T (in claritatis praerogativa)
09.32.04T () Petrus () (stantes)
09.33.04T () (discesserunt) () bonum est nos hic esse et faciamus hic tria tabernacula unum tibi et Moysi unum et Heliae unum nesciens quid diceret
09.34.04T () nubes () obumbravit ()
09.35.04T (vox de [caelo]) hic est filius meus dilectus hunc audite
09.36.04T ()
09.37.04T ()
09.38.04T ()
09.39.04T ()
09.40.04T ()
09.41.04T () o genitura incredula quousque ero apud vos quousque sustinebo vos? ()
09.42.04T ()
09.43a.04T ()
09.44.04T ()
09.46.04T ()
09.47.04T ()
09.48.04T () (Christus diligit parvulos tales esse docens debere qui semper maiores velint esse) ()
09.51.04T ()
09.52.04T () (viculum Samaritarum) ()
09.53.04T ()

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09.54.04T (repraesentat creator ignium plagam Helia postulante in illo pseudopropheta)
09.55.04T (agnosco iudicis severitatem e contrario Christi lenitatem increpantis eandem animadversionem destinantes discipulos super illum viculum Samaritarem)
09.56.04T ()
09.57.04T () sequar te quocunque ieris
09.58.04T (humanissimus deus cur recusat eum)
09.59.04T (illi autem causato patris sepulturam)
09.60.04T () sine mortui sepeliant mortuos suos tu autem vade et annuntia regnum dei
09.61.04T (tertium illum prius suis valedicere parantem)
09.62.04T (prohibet retro respectare)
10.01.04T () adlegit et alios septuaginta apostolos super duodecim ()
10.04.04T (virgam) (calciamenta portare vetuit) () neminem per viam salutaveritis
10.05.04T (in quam introisset domum pacem ei dicere)
10.07.04T () dignus () operarius mercede sua
10.08.04T ()
10.09.04T () (medicina) () (regnum dei) (iubet annuntiari appropinquasse)
10.10.04T (ut eis qui illos non recepissent diceret)
10.11.04T (pulverem iubet excuti in illos in testificationem et haerentia terrae eorum) scitote tamen appropinquasse regnum dei
10.16.04T () qui vos spernit me spernit ()
10.17.04T ()
10.19.04T (dat potestatem calcandi super colubros et scorpios)
10.21.04T () gratias ago et confiteor domine caeli quod ea quae erant abscondita sapientibus et prudentibus revelaveris parvulis ()
10.22.04T omnia mihi tradita [sunt] a patre nemo scit qui sit pater nisi filius et qui sit filius nisi pater et cuicunque filius revelaverit
10.23.04T beati oculi qui vident quae videtis
10.24.04T dico enim vobis quia prophetae non viderunt quae vos videtis
10.25.04T () legis doctor () quid faciens vitam consequar?
10.26.04T (dominus respondit) () in lege ()
10.27.04T () diliges dominum deum tuum ex toto corde tuo et ex tota anima tua et totis viribus tuis
10.28.04T ()
11.01.04T (cum in quodam loco orasset) () quidam ex discipulis () domine doce nos orare sicut et Ioannes discipulos suos docuit
11.02.04T () pater [veniat] spiritus sanctus veniat regnum tuum
11.03.04T panem () cotidianum da
11.04.04T () dimitte delicta () ne sinas nos deduci in temptationem
11.05.04T (similitudo) (amicus) (nocturnus panis petitor)
11.06.04T ()
11.07.04T () (ad eum pulsat) (cuius ianuam norat) (cubantem iam cum infantibus) ()
11.08.04T (is et exsurgit et dat etsi iam non quasi amico) (sed quasi molesto)
11.09.04T () petite (ut accipies) quaerite (ut invenias) pulsate (ut aperiatur vobis)
11.11.04T (non serpentem pro pisce) ()
11.12.04T (nec scorpium pro ovo)
11.13.04T (et spiritum sanctum is dabit apud quem est et non sanctus) ()
11.14.04T (cum surdum daemonium expulisset)

11.15.04T () in Beelzebub () eicit daemonia ()
11.16.04T ()
11.17.04T ()
11.18.04T (non posse satanam dividi adversus semetipsum)
11.19.04T si ego in Beelzebub eicio daemonia filii vestri in quo eiciunt?
11.20.04T quodsi ego in digito dei expello daemonia ergone appropinquavit in vos regnum dei
11.21.04T (parabola fortis illius armati)
11.22.04T (quem validior alius oppresit) (superasse) (validior)
11.27.04T () (exclamat) () mulier de turba () beatus uterus qui te portavit et ubera quae
11.28.04T () immo beati qui sermonem dei audiunt et faciunt
11.29.04T () (ipse signum petentibus non dat)
11.33.04T (negat lucernam abstrudendam sed confirmat super candelabrum proponendam ut omnibus luceat)
11.37.04T () (pharisaeus qui illum vocaret ad prandium)
11.38.04T retractabat penes se cur non prius tinctus esset quam recubuisset
11.39.04T () exteriora calicis lavatis interiora autem vestra non emundatis
11.40.04T () nonne qui exteriora fecit et interiora fecit?
11.41.04T () date quae habetis eleemosynam et omnia munda erunt vobis
11.42.04T () vae nobis pharisaeis () (mentam) (rutam) (holuscula decimantes vocationem et dilectionem dei praetereuntes)
11.43.04T vae vobis pharisaeis () (primatum captentes locorum et honorem salutationum incusat)
11.45.04T ()
11.46.04T () vobis doctoribus legis vae () oneratis alios importabilibus oneribus (quae ipsi ne digito quidem aggredi audetis)
11.47.04T vae [vobis] (quod aedificarent prophetis monimenta interemptis a patribus eorum)
11.48.04T (se non consentire factis patrum)
11.52.04T vae vobis doctoribus legis () clavem agnitionis () (neque ipsi adibant neque alios admittebant)
12.01.04T () (discipulis) () cavete a fermento pharisaeorum quod est hypocrisis
12.02.04T nihil autem opertum quod non patefiet et nihil absconditum quod non dinoscetur
12.03.04T (quae inter se mussitarent vel tractarent) (in ore hominum futura)
12.04.04T dico autem vobis amicis nolite terreri ab eis qui vos solummodo occidere possunt nec post hoc ullam in vobis habent potestatem
12.05.04T demonstrabo autem vobis quem timeatis timete eum qui postquam occiderit potestatem habet mittendi in gehennam itaque dico vobis hunc timete
12.08.04T dico enim vobis omnis qui confitebitur in me coram hominibus confitebor in illo coram deo
12.09.04T et omnis qui negaverit me coram hominibus denegabitur coram deo
12.10.04T qui dixerit in filium hominis remittetur illi qui autem dixerit in spiritum sanctum non remittetur ei
12.11.04T (perductos ad potestates prohibet ad interrogationem cogitare de responsione)
12.12.04T sanctus enim spiritus docebit vos ipse hora quid eloqui debeatis
12.13.04T () quidam () (postulat inter illum et fratrem ipsius de dividunda haereditate)
12.14.04T () quis me iudicem constituit super vos?
12.16.04T () parabola () (dives blandiens sibi de proventu agrorum suorum)
12.17.04T ()

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12.18.04T ()
12.19.04T ()
12.20.04T dixit () illi deus stulte hac nocte animam tuam reposcent quae autem parasti cuius erunt?
12.22.04T (non vult curam nos agere animae de victu et corpori de vestitu)
12.23.04T (substantia ipsius animae) (potior esca et materia ipsius corporis) (potior tunica)
12.24.04T () corvi () non serunt nec metunt nec in apothecas condunt (et tamen aluntur ab ipso)
12.27.04T () lilia () non texunt nec nent et Salomon gloriosissimus (nec ullo tamen flosculo cultior)
12.28.04T () foenum () (et tamen vestiuntur ab ipso) (ut crederent haec illum ultro generi humano subministrare nec de eis cogitarent) (illos modicae fidei incusat)
12.29.04T ()
12.30.04T haec enim nationes mundi quaerunt scit autem pater opus esse haec vobis
12.31.04T quaerite regnum dei et haec vobis adicientur
12.32.04T ()
12.35.04T (servi) (succingere debemus lumbos lucernas ardentes habere)
12.36.04T (expectare dominum redeuntem a nuptiis)
12.37.04T ()
12.38.04T ()
12.39.04T (fur) (cuius horae si pater familiae sciret non sineret suffodi domum suam)
12.40.04T () (filius hominis qui quando venturus sit ignoremus)
12.41.04T (Petrus interrogavit in illos an et in omnes parabolam dixisset)
12.42.04T (actores) (quorum qui bene tractaverit conservos)
12.43.04T () (reverso eo) ()
12.44.04T () (omnibus bonis praeponetur)
12.45.04T (qui vero secus egerit)
12.46.04T (reverso domino qua die non putaverit hora qua non scierit segregabitur et pars eius cum infidelibus ponetur)
12.47.04T (caedens servos multis plagis)
12.48.04T (aut paucis plagis) (prout commisit illis ita et exigit ab eis)
12.49.04T ignem veni mittere in terram
12.51.04T putatis venisse me pacem mittere in terram? non dico vobis sed separationem
12.53.04T dividetur pater in filium et filius in patrem et mater in filiam et filia in matrem et nurus in socrum et socrus in nurum
12.56.04T hypocritae (caeli quidem et terrae faciem probantes tempus vero illud non dinoscentes)
12.57.04T (exprobrat quod iustum non a semetipsis iudicarent)
12.58.04T () (iudex) (mittit in carcerem)
12.59.04T (nec ducit inde nisi soluto etiam novissimo quadrante)
13.10.04T (sabbato)
13.11.04T ()
13.12.04T ()
13.13.04T (facta curatio)
13.14.04T ()
13.15.04T () unusquisque vestrum sabbatis non solvit asinum aut bovem suum a praesepi et ducit ad potum?
13.16.04T ()
13.18.04T () simile est regnum dei
13.19.04T grano sinapis quod accept homo et seminavit in horto suo ()

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13.20.04T () (simile est regnum dei)
13.21.04T fermento ()
13.22.04T ()
13.23.04T ()
13.24.04T ()
13.25.04T cum surrexerit pater familiae et cluserit ostium (quibus pulsantibus) respondebit nescio unde sitis
13.26.04T (enumerantibus quod coram illo ederint et biberint et in plateis eorum docuerit)
13.27.04T () recedite a me omnes operarii iniquitatis
13.28.04T illic erit fletus et frendor dentium cum videbitis iustos introeuntes in regnum dei vos vero detineri foris
14.12.04T () (ad prandium vel ad coenam quales vocari iubet)
14.13.04T ()
14.14.04T (humanitatis vicem Christus captari vetat in resurrectione eam repromittens)
14.16.04T () homo quidam fecit coenam et vocavit multos
14.17.04T (is mittit) (ad ante vocatos)
14.18.04T (excusant se invitati) () agrum emi ()
14.19.04T () (boves mercatus sum) ()
14.20.04T () uxorem duxi ()
14.21.04T (hoc ut patrifamiliae renuntiatum est) (motus) (mandat de plateis et vicis civitatis facere sublectionem)
14.22.04T (loco abundante)
14.23.04T (praecepit etiam de viis et sepibus colligi)
14.24.04T (illos gustaturos negat dominus)
15.03.04T () parabola ()
15.04.04T (ovis) (perdita) () (habuit) () (perdidit) (requisivit)
15.05.04T () (invenit) () (exultavit) ()
15.06.04T ()
15.07.04T (exultare illius est de paenitentiae peccatoris)
15.08.04T () (dragma perdita) ()
15.09.04T ()
15.10.04T ()
16.01.04T (servi illius exemplum)
16.02.04T (qui ab actu summotus)
16.03.04T ()
16.04.04T ()
16.05.04T (dominicos debitores deminutis cautionibus relevat in subsidium sibi)
16.06.04T ()
16.07.04T ()
16.09.04T et ego dico vobis facite vobis amicos de mammona iniustitiae
16.11.04T si in mammona iniusto fideles non extitistis quod verum est quis vobis credet?
16.12.04T et si in alieno fideles inventi non estis meum quis dabit vobis?
16.13.04T (duobus dominis negat posse serviri quia alterum offendi est necesse alterum defendi) non potestis deo servire et mammonae
16.14.04T (pharisaei pecuniae cupidi irridebant)

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16.15.04T () (iustificantes se coram hominibus) scit autem deus corda vestra quod elatum est apud homines perosum est deo
16.16.04T lex et prophetae usque ad Ioannem ex quo regnum dei annuntiatur ()
16.17.04T (transit caelum et terra citius) quam unus apex verborum [meorum]
16.18.04T qui dimiserit uxorem suam et aliam duxerit adulterium committit qui dimissam a viro duxerit aeque adulter est
16.19.04T () dives ()
16.20.04T () pauper ()
16.21.04T ()
16.22.04T () sinus Abrahae ()
16.23.04T (inferi) (adlevavit oculos) () de longinquo () in sinu (Abrahae) ()
16.24.04T ()
16.25.04T () (refrigerium) (tormentum)
16.26.04T (magnum intercidit regiones istas profundum et transitum utrinque prohibet)
16.27.04T ()
16.28.04T ()
16.29.04T () habent illic Moysen et prophetas illos audiant
16.30.04T ()
16.31.04T ()
17.01.04T () ad discipulos () vae (auctori scandalorum)
17.02.04T expediebat ei si natus non fuisset aut (si molino saxo ad collum deligato praecipitatus esset in profundum quam unum ex illis modicis scandalizasset)
17.03b.04T (peccantem fratrem iubet corripi)
17.04.04T (veniam des fratri in te delinquenti iubet etiam septies)
17.11.04T () (in Samariae regionibus) ()
17.12.04T () decem leprosi ()
17.13.04T ()
17.14.04T () (praecepit) ite ostendite vos sacerdotibus () (in itinere purgavit)
17.15.04T (unus ex decem solutus gratiam deo reddidit)
17.16.04T () Samarites
17.17.04T ()
17.18.04T (gloriam deo reddens)
17.19.04T () fides tua te salvum fecit
04.27.04T (multi leprosi erant apud Israelem in diebus Helisaei prophetae et nemo eorum purgatus est nisi Naaman Syrus)
17.20.04T (pharisaei de dei regno consuluerunt dominum quando venturum sit) () non venit regnum dei cum observatione
17.21.04T nec dicunt ecce hic ecce illic ecce enim regnum dei intra vos est
17.22.04T ()
17.25.04T (dicens filium hominis ante multa pati et reprobari oportere)
17.26.04T () (dies Loth) ()
17.27.04T ()
17.28.04T () (dies Noah) ()
17.29.04T ()
17.32.04T (admonet meminisse uxoris Loth)
18.01.04T (parabolam ponit orandi perseverantiam et instantiam mandans)

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18.02.04T () (iudex)
18.03.04T (coactus audire viduam)
18.04.04T ()
18.05.04T ()
18.06.04T ()
18.07.04T (deus facturus vindictam electorum suorum clamantium ad eum die et nocte)
18.09.04T ()
18.10.04T (duo adorantes) (templum) () phariseus () publicanus
18.11.04T ()
18.12.04T ()
18.13.04T ()
18.14.04T (alter reprobatus) (alter iustificatus descenderunt)
18.15.04T ()
18.16.04T ()
18.17.04T ()
18.18.04T interrogavit quidam () praeceptor optime quid faciens vitam aeternam possidebo?
18.19.04T () quis optimus nisi unus deus?
18.20.04T (expostulavit) preacepta scis (non occidendi non adulterandi non furandi non falsum testandi diligendi patrem et matrem)?
18.21.04T () observavi ab adulescentia
18.22.04T () unum tibi deest omnia quaecunque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me
18.35.04T () caecus ()
18.36.04T ()
18.37.04T () (cum praetereuntem Iesum audisset) ()
18.38.04T () exclamavit () Iesu fili David miserere mei
18.39.04T () (antecedentes increpabant caecum uti taceret)
18.40.04T ()
18.41.04T ()
18.42.04T () fides tua te salvum fecit
18.43.04T () et omnis populus laudes referebat deo
19.02.04T () Zachaeus ()
19.03.04T ()
19.04.04T ()
19.05.04T (domo sua exceptum pascens dominum)
19.06.04T ()
19.07.04T ()
19.08.04T () (dimidium substantiae offerens) et si cui quid per calumniam eripui quadruplum reddo
19.09.04T () hodie salus huic domui ()
19.10.04T venit enim filius hominis salvum facere quod periit
19.11.04T () parabola ()
19.13.01T (servi)
19.14.04T ()
19.15.04T (qui secundum rationem fereratae pecuniae dominicae diiudicantur)
19.16.04T ()
19.17.04T ()

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19.18.04T ()
19.19.04T ()
19.20.04T ()
19.21.04T () austerus ()
19.22.04T () (tollens quod non posuerit et metentem quod non severii)
19.24.04T ()
19.25.04T ()
19.26.04T (auferre quod quis videatur habuisse)
19.28.04T ()
20.01.04T () pharisaei ()
20.02.04T ()
20.03.04T ()
20.04.04T (baptisma Ioannis unde)
20.05.04T () de caelis () quare non credidistis ei?
20.06.04T () (humanum) (lapidibus elisi)
20.07.04T ()
20.08.04T () et ego non dico vobis in qua virtute haec facio
20.19.04T ()
20.20.04T ()
20.21.04T ()
20.22.04T ()
20.23.04T ()
20.24.04T () (imago) ([Caesaris]) ()
20.25.04T () reddite quae Caesaris Caesari et quae sunt dei deo
20.27.04T () Sadducaei (resurrectionis negatores) () interrogaverunt ()
20.28.04T () (ex lege) ()
20.29.04T (mulier) (quae septem fratribus ex ordine defunctis nupsisset)
20.30.04T ()
20.31.04T ()
20.32.04T ()
20.33.04T (cuius viri deputanda esset in resurrectione)
20.34.04T () filii huius aevi nubunt et nubuntur
20.35.04T quos vero dignatus est deus illius aevi possessione et resurrectione a mortuis neque nubunt neque nubuntur
20.36.04T quia nec morituri iam sunt cum similes angelorum fiunt dei resurrectionis filii facti
20.39.04T () scribae () magister bene dixisti
20.41.04T () (scribae) () Christum () filius David ()
20.42.04T ()
20.43.04T ()
20.44.04T (ipse David) (dominum eum appellat) ()
21.07.04T (interrogatio discipulorum)
21.08.04T () multi () venient in nomine meo dicentes ego sum Christus () tempus () (prohibet eos recipi)
21.09.04T () bella () oportet () haec fieri
21.10.04T () regnum super regnum et gens super gentem
21.11.04T pestis et fames () terrae motus () formidines () prodigia de caelo ()

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21.12.04T ante haec autem () (persecutiones et passiones)
21.13.04T () in martyrium et in salutem
21.14.04T (cohibuit praecogitationem)
21.15.04T () sapientia (ipsa cui nemo resisteret)
21.16.04T (a proximis quoque persecutiones)
21.17.04T (odium nominis)
21.19.04T sed per tolerantiam salvos facietis vosmetipsos
21.20.04T (cum coepisset vallari exercitibus Hierusalem tempus excidii)
21.25.04T (solis et lunae siderumque prodigia) et in terra angustia nationum obstupescentium (a sonitu maris fluctuantis)
21.26.04T (pro expectatione imminentium orbi et ipae vires caelorum concuti habeant)
21.27.04T et tunc videbunt filium hominis venientem de caelis cum plurima virtute
21.28.04T cum autem haec flent errigetis vos et levabitis capita quoniam appropinquavit redemptio vestra
21.29.04T () parabola () aspice ficum et arbores omnes
21.30.04T cum fructum protulerint intellegunt homines aestatem appropinquasse
21.31.04T sic et vos cum videritis haec fieri scitote in proximo esse regnum dei
21.32.04T () non transiet caelum et terra nisi omnia peragantur
21.33.04T terra et caelum transiet verbum autem meum manet in aevum
21.34.04T (admonentur discipuli) ne quando graventur corda vestra crapula et ebrietate et saecularibus curis et insistat vobis repentinus dies ille
21.35.04T velut laqueus
21.37.04T () per diem in templo docebat ad noctem vero (in elaeonem secedebat)
21.38.04T (auditorium) (diluculo conveniendum erat)
22.01.04T () festus () pascha ()
22.03.04T () ([Iudas])
22.04.04T ()
22.05.04T () (praemium) ()
22.07.04T ()
22.08.04T ()
22.14.04T ()
22.15.04T () concupiscentia concupivi pascha edere vobiscum antequam patiar
22.19.04T (acceptum panem et distributum discipulis) () hoc est corpus meum (tradere) pro vobis
22.20.04T () (in calicis mentione Testamentum constituens sanguine suo obsignatum)
22.22b.04T vae per quem traditur filius hominis
22.33.04T (Petrum praesumptorie aliquid)
22.34.04T (elocutum negationi) (destinavit)
22.41.04T ()
22.47.04T ()
22.48.04T (osculo tradi)
22.63.04T ()
22.64.04T ()
22.66.04T (perductus in consessum)
22.67.04T an ipse esset Christus interrogatur) () si dixero vobis non credetis
22.69.04T abhinc erit filius hominis sedens ad dexteram virtutis dei
22.70.04T () ergo tu filius dei es? () vos dicitis

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23.01.04T (perductum illum ad Pilatum)
23.02.04T (onerare coeperunt quod) (se regem diceret Christum)
23.03.04T () Pilatus (interrogavit) tu es Christus? () tu dicis
23.04.04T (summi sacerdotes)
23.06.04T ()
23.07.04T (a Pilato Herodi missus)
23.08.04T (delectatus est Herodes viso Iesu)
23.09.04T (nec vocem ullam ab eo audivit)
23.10.04T ()
23.11.04T ()
23.12.04T ()
23.18.04T (Barrabas)
23.19.04T ()
23.20.04T ()
23.21.04T ()
23.22.04T ()
23.23.04T ()
23.24.04T ()
23.25.04T (quidem nocentissimus vita ut bonus donatur Christus vero iustissimus ut homicida morti expostulatur)
23.32.04T (sed et duo scelesti circumfiguntur illi)
23.33.04T () scelesti ()
23.34a.04T ()
23.44.04T (hora sexta) (caelum luminibus floruisset magis sol radiis insultasset)
23.45.04T (scissum est et templi velum)
23.46.04T (vociferatur ad patrem) (tricesimo psalmo) (hoc dicto) expiravit
23.50.04T () Ioseph ()
23.51.04T (qui non consenserat in scelere Iudaeis)
23.52.04T (caro) (de Pilato postulatum)
23.53.04T (de patibulo detractum sindone involutum sepulcro novo conditum)
23.55.04T (mulieres)
23.56.04T ()
24.01.04T (mulieres) (quae ante lucem convenerunt ad sepulcrum cum odorum paratura)
24.03.04T (corpore non invenio)
24.04.04T (mulieres illae) (inter dolorem et spem) (et duo ibidem angeli apparuerunt) ()
24.05.04T ()
24.06.04T () rememoramini quae locutus sit vobis in Galilaea
24.07.04T dicens quod oportet tradi filium hominis et crucifigi et tertia die resurgere
24.09.04T revertentes quoque a sepulcro (ad renuntiandam scilicet domini resurrectionem)
24.10.04T (discipuli)
24.11.04T (incredulitas discipulorum perseverabat)
24.13.04T (duo ex illis iter agebant)
24.14.04T ()
24.15.04T (et dominus eis adhaerebant)
24.16.04T (non comparens quod ipse esset)
24.17.04T ()

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24.18.04T ()
24.19.04T ()
24.20.04T ()
24.21.04T nos autem putabamus ipsum esse redemptorem Israelis
24.25.04T () o insensati et tardi corde in non credendo omnibus quae locutus est ad vos
24.26.04T ()
24.28.04T ()
24.29.04T ()
24.30.04T ()
24.31.04T ()
24.33.04T ()
24.34.04T ()
24.35.04T ()
24.36.04T ()
24.37.04T () (haesitantibus eis ne phantasma esset)
24.38.04T () quid turbati estis et quid cogitationes subeunt in corda vestra
24.39.04T videte manus meas et pedes quia ego ipse sum quoniam spiritus ossa non habet sicut me videtis habere et scitote quia ego sum
24.41.04T (atquin adhuc eis non credentibus propterea cibum desideravit)
24.42.04T ()
24.43.04T ()
24.44.04T ()
24.45.04T ()
24.46.04T ()
24.47.04T (apostolos mittens ad praedicandum universis nationibus)
24.48.04T ()
24.49.04T ()
24.50.04T ()
24.51.04T ()
24.52.04T ()
24.53.04T ()

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Normalized Datasets of BeDuhn's 2013 Reconstruction of Marcion's *Gospel*

Abstract

The following is a small sample of a complete digital transcription and normalization based on BeDuhn's reconstruction of Marcion's Gospel.[828] I have reached out to BeDuhn to see if and how the complete digital version might be made available open access. Given that this reconstruction is in English, for both humans and machines any comparisons with the Greek reconstructions inevitably lack fine-grained precision. While the data are thus course-grained, this normalized dataset still provides helpful estimates and insights into the shape and patterns of GMarc data. BeDuhn's restoration and translation decisions do often reveal clear choices about the underlying Greek text and are absolutely crucial to the scholarly discussion around and critical restoration of GMarc. In my view, BeDuhn has come the closest of any previous GMarc editor to approximating the actual size and contents of GMarc (around 7,000 words, once a typical Greek-to-English translation ratio is applied), in contrast to both the overly minimalist (Harnack and Roth at around 4,000 words) and overly maximalist (Hahn, Klinghardt, and Nicolotti in the range of 10,500–14,500 words) approaches.

Sample

03.01.05B in the fifteenth year of Tiberius Caesar when Pilate was governing Judea
04.31.05B Jesus came down to Capharnaum a city of Galilee and he was teaching them in the synagogue
04.32.05B and they were amazed at his teaching because his speech was (delivered) authoritatively
04.33.05B and in the synagogue there was a man who had a spirit an impure daemon and he cried out with a loud voice
04.34.05B what is there between us and you Jesus? did you come to destroy us? I know who you are the one consecrated by god
04.35.05B and Jesus rebuked it ()
04.16.05B and he came to Nazara where he was in the synagogue in accord with the custom on the sabbath days
04.23.05B and he said to them no doubt you will say to me this analogy physician cure yourself [the things that we heard happened in Capharnaum do here as well] ()

[828] Jason BeDuhn, *The First New Testament* (Salem: Polebridge, 2013), 99–127 (translation), 128–200 (critical notes).

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what follows is the Author's Accepted Version/Manuscript of a short data paper and related datasets published as "Normalized Datasets of Roth's Reconstruction of Marcion's Gospel", *Journal of Open Humanities Data* 7.24 (2021) 1–6, doi.org/10.5334/johd.57 doi.org/10.7910/DVN/BYPOOR. Minor corrections were made in copyediting and bibliographic links added in typesetting. I thank Dieter Roth and Brill Publishers for their generous agreement to these transformative, normalized datasets being distributed open access under a CC-BY-NC-ND license.

Normalized Datasets of Roth's 2015 Reconstruction of Marcion's *Gospel*

Abstract

These two datasets are the first normalized, peer-reviewed, and lexicographically enriched transformations of Dieter Roth's 2015 reconstruction of Marcion's *Gospel* to be published. The first dataset consists of human-readable postclassical Greek, while the second lemmatizes and morphologically tags the text according to the openly licensed BibleWorks Greek Morphology schema. Among several recent critical reconstructions of Marcion's *Gospel*, Roth's has gained the most acceptance among scholars. These datasets represent the second batch in a series of normalized and enriched datasets of major reconstructions of Marcion's *Gospel* published by *JOHD*, Harnack's public domain work being the basis of the first.

Keywords: Gospel of Marcion, Marcion of Sinope, Gospel of Luke

(1) Overview

Repository location: doi.org/10.7910/DVN/BYPOOR

Morphology key: Bilby, M.G. (2021a). *Key to BibleWorks Greek Morphology* (v1.1). doi.org/10.5281/zenodo.4950243

Print source: Roth, D.T. (2015). *The Text of Marcion's Gospel*. Leiden: Brill. doi.org/10.1163/9789004282377

Context

Here we briefly recap the history of scholarly reconstructions of the *Gospel* of Marcion (GMarc) as outlined more thoroughly in our Harnack data paper (Bilby, 2021b). Eight major published reconstructions have appeared over the last 200 years: Hahn (1832), Zahn (1892), Harnack (1921; 1924), Tsutsui (1992), BeDuhn (2013), Roth (2015), Klinghardt (2015, 2020; 2021), and Nicolotti in Gianotto and Nicolotti (2019). Among recent reconstructions, Roth's has gained the most acceptance among scholars, as seen in reviews by Lieu (2015), Guignard (2016), Hixson (2016), Gathercole (2017), and Holmes (2017). Even highly critical reviews, such as BeDuhn's (2017), find much to praise in Roth's rigorous caution, which has lent the work a greater sense of reliability than other recent reconstructions. By comparison, the ambitious restoration by Klinghardt has been extensively critiqued in the translation by Gramaglia (2017) and in critical reviews by Bauer (2017), Schmid (2017), and Roth (2017). The recent reconstruction of Nicolotti (2019), though clearly influenced by Klinghardt's work, restores far less content. For a recent, pragmatic example of the scholarly preference for Roth's work, see Smith (2019), who uses it as the sole basis for a statistical analysis of GMarc.

The eight major scholarly reconstructions contain a plethora of interrelated yet varied data for the Computational Linguistics analysis of GMarc. These reconstructions are derived from much larger

and more varied data: over 700 patristic attestations to GMarc by over fifteen ancient witnesses, hundreds of textual variants and thousands of non-variants in manuscripts of Luke, and tens of thousands of close parallel words in other gospels. Owing to highly divergent *a priori* assumptions and methods, the reconstructions vary widely in their respective use of these underlying data. This is evident in the total word counts of our normalized datasets: 14442 for Hahn, 10572 for Zahn, 4338 for Harnack, 3296 for Tsutsui (using a Latin to Greek conversion ratio of 1.082 based on the Vulgate having 18003 words compared to 19482 Greek words in canonical Luke), 7419 for BeDuhn (using an English to Greek conversion ratio of 0.77 words based on a sampling of BeDuhn's translation habits in comparison with the NRSV translators), 4169 for Roth, 12850 for Klinghardt, and 10870 for Nicolotti.

The methodological chasms separating these formations gauge deep disagreements on foundational matters. Should GMarc be reconstructed as a fully continuous text or is a radically discontinuous text the best scholars may hope to achieve? Can content that is not explicitly attested in patristic citations of GMarc be restored or not, and if so, on what grounds? To what degree may we lean on the variants in Codex Bezae and other so-called Western manuscript readings of Luke as a reliable basis to recover wording for GMarc? Is the target text a later, deviant evisceration of the primal, apostolic, canonized Gospel of Luke or is the canonical version a later expansion of a text anachronistically caricatured as heretical? Do these two texts reflect different authors (the Schwegler hypothesis), the same author (the early-orthodox hypothesis), or—as Gramaglia's (2017) critical translation of Klinghardt's edition posits—two recensions by the same author across two different time periods?

Despite Humanities scholars turning increasingly from theology- to text-based approaches to GMarc, many of the same debates of the last 175 years linger, with scholars running in their respective circles whilst accusing the other side of circular reasoning. As detailed more thoroughly in our Harnack data paper (Bilby, 2021a), past statistical and stylometric studies have not settled the foundational questions decisively, falling short of scientific rigor and method. Lacking careful and critical engagement with the text of GMarc, Sanday's (1876) stylometric claims made in the defense of the early-orthodox hypothesis have held sway for nearly 150 years, only passingly defended by scholars such as Rowe (2003), Wolter (2008), Hays (2008), and Roth (2015). While (the American) John Knox (1942) and his former student Tyson (2006) both roundly challenged Sanday's consensus, their conclusions—based primarily on their use of Harnack's reconstruction—have not yet won broad acceptance, with notable exceptions in the sympathetic receptions of BeDuhn (2013), Vinzent (2014), Matthews (2018), and Klinghardt (2015, 2020; 2021). More recently, Smith (2019) has compiled statistics based on verse counts from Roth's reconstruction.

Our iterative *First Gospel* LODLIB (Bilby, 2020-07/2021-10) builds on the previous statistical and stylometric studies of Knox, Tyson, and Smith by running verse and word counts and separating out Single, Double, and Triple traditions. Our work differs substationally from earlier studies by integrating Computational Linguistics (CL), Historical Corpus Linguistics (HCL), and Open Science methods (signals analysis, cluster analysis, binomial distributions, data visualization, etc.) and principles (scientifically testable hypotheses, open data, version control, etc.) in the interest of transcending the subjective impasse in GMarc studies decisively. This has led us to compile, normalize, enrich datasets based on all major GMarc reconstructions so that we and others may analyze and correlate these data and draw scientifically sound conclusions.

2) Method

Challenges and Resolutions

Of all major reconstructions of GMarc, Harnack's is the most ambiguous and convoluted in its variety and inconsistent application of indications. Our data paper for the Harnack datasets (Bilby, 2021b) sets forth the normalization standards we developed to render clean, consistent data that can be scientifically compared with other GMarc datasets by humans and machines. While Roth's reconstruction is far more carefully and consistently organized than Harnack's, its variety and ambiguity of indications resemble those of Harnack in many respects. Roth details and deploys an elevenfold (!) continuum of confidence for words:

1. **bold font** for **secure**
2. ***bold italics*** for ***very likely***
3. normal font for probable
4. *italics* for *possible*
5. () parentheses for (precise wording not attested)
6. [] square brackets for [likely present]
7. [] square brackets for [may have been present]
8. [] square brackets for [likely not present]
9. [] square brackets for [may not have been present]
10. [] square brackets for [possibly not present]
11. [] square brackets for [readings with ambiguous options]

In conjunction with the above, two more indications for words or groups of words are used.

12. ... ellipses for lacunae or unrestorable content necessary for the syntax or narrative
13. {} braces for {uncertain word order}

For verses (individually or as ranges), Roth also makes use of several more labels:

14. "attested"
15. "attested but no insight into wording can be gained"
16. "attestation uncertain"
17. "unattested" or "not attested"
18. explicitly "attested as not present"
19. implicitly (*tacitus*) "attested as not present"

To create normalized datasets from this profoundly ambiguous text, content corresponding to indications 1–3 is rendered in normal font. Parentheses enclose content corresponding to indications 4–7. Empty parentheses substitute for indications 12, 15, and 16. To break out indication 11, we wrap the first listed reading within parentheses and substitute empty brackets in place of the variant(s). Indication 13 is simply ignored; the datasets replicate the word order as presented. The datasets omit all content corresponding to indications 8–10 and 17–19. These decisions together employ binary decision-making to produce a clear, consistent, and tokenizable running script akin to a unitary vocal performance or recording, where likely/performed content is included, but unlikely/unperformed/alternate content is not.

The editor explains these intricate typographical and tagging conventions as follows:

> since perhaps the most pronounced weaknesses of all previous reconstructions, including Harnack's, is the lack of distinction between various levels of certainty for attested readings, the following reconstruction clearly reveals the attempt to indicate what level of confidence can be assigned to any particular reading for Marcion's text. Therefore, even when the wording of

> this reconstruction agrees with that of Harnack's, the ability to see an assessment of the relative confidence that one can place in a specific reading seeks to provide significantly more helpful insight into Marcion's Gospel. (2015:410)

The descriptions provided for indications 1–3 elaborate on this proposed method, according to which alignments between patristic citation habits and manuscripts of Luke merit higher levels of confidence, but disparities or lack of corroboration between them require lower levels. As BeDuhn (2017) noted, this method—though pretending to objective neutrality—inherently biases toward the canonized form of the textual tradition and confirms by way of circular reasoning the *a priori* assumption of the early orthodox hypothesis. Scholars who closely scrutinize the indications across myriad decisions and indecisions may find themselves wondering to what extent they achieve an objective standard for data restoration and to what extent they obfuscate the data by focusing on the editor's ambiguous array of skeptical sentiments. Whatever the case may be, to move from quasi-scientific confidence to actual scientific confidence, scholarship on GMarc must shift to hypothesis-driven, verifiable research and statistically significant findings based on normalized data.

Quality and Version Control

As detailed in our Harnack data paper, the first dataset consists of human-readable Greek, and the second manually lemmatizes and morphologically tags the text using the BibleWorks Greek Morphology (BGM) schema. The BGM arose out of the previous work of the Computer Assisted Tools for Septuagint/Scriptural Studies (CATSS) project at the Univeristy of Pennsylvania under Robert Kraft to apply morphological tagging to the Septuagint.[829] Thereafter this tagging was extended to the New Testament and other early Christian texts by Michael Bushnell of BibleWorks, Jean-Noel Aletti of the Pontifical Biblical Institute, and Andrzej Gieniusz. The BGM schema is lightweight, adaptable, familiar to many scholars, licensed for non-commercial use, and easy to compile, edit, and query in word processor and CL environments. For quality control, we ran segmented cross-checks of word counts across datasets, confirming 4169 words total in each.

These UTF-8 encoded .txt files offer a starting point for CL research on GMarc, not the final word. We welcome scholarly feedback and collaboration to correct, improve, and transform our datasets, convert them to other schemata, and populate enriched TEI XML with unlikely and variant wording and notes placed in the markup so as not to disrupt the visualized flow of the running main text while also allowing for deeper analysis and alternative scenarios.

(3) Dataset description

Object name: Normalized Datasets of Roth's Reconstruction of Marcion's *Gospel*

Format names and versions: UTF-8 encoded txt

Creation dates: 2020-11-01/2021-09-09

Languages: Postclassical Greek. English

License: CC-BY-NC-ND

Repository name: Journal of Open Humanities Data Dataverse

Publication date: 2021-09-10

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[829] Robert Kraft, ed., "Computed Assisted Tools for Septuagint/Scriptural Study," https://ccat.sas.upenn.edu/rak/catss.html, last accessed 2021-10-23.

Dataset Creators

Mark G. Bilby (California State University, Fullerton) manually created both datasets.

(4) Reuse potential

These datasets are by no means substitutions for Roth's monograph in general or his reconstruction in particular, which we highly encourage readers to consult firsthand. These datasets do, however, provide important transformative supplements to today's most widely accepted reconstruction of GMarc. They build on the previous publication of normalized datasets of Harnack's reconstruction in *JOHD* and anticipate the future publication of datasets based on other GMarc reconstructions. As a non-canonical text suppressed for some 1800 years, GMarc has suffered much decay and disintegration, but CL, HCL, and Open Data Science have enormous potential to restore this text to a much higher level of fidelity than currently obtains, doing so by means of scientific data restoration methods, including the identification and disambiguation of underlying voices and clarification of interdependent relationships with the voices embedded in other early canonical and non-canonical Gospels. These normalized datasets anticipate GMarc becoming a major focus among data scientists and humanities scholars alike.

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03.01.06R ἐν (τῷ) ἔτει πεντεκαιδεκάτῳ (τῆς ἡγεμονίας) Τιβερίου Καίσαρος ἐπι τῶν χρόνων (Ποντίου) Πιλάτου ()
04.31.06R () κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας () ἦν διδάσκων () ἐν τῇ συναγωγῇ
04.32.06R () ἐξεπλήσσοντο (δὲ) πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτου
04.34.06R () τί ἡμῖν καὶ σοί Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδα (σε) τίς εἶ ὁ ἅγιος τοῦ θεοῦ
04.35.06R () ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς ()
04.16.06R () Ναζαρέθ ()
04.23.06R () (ἰατρέ θεράπευσον σεαυτόν) ()
04.29.06R () ἐξέβαλον αὐτόν () ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ()
04.30.06R () διὰ μέσου αὐτῶν ἐπορεύετο ()
04.40.06R () τὰς χεῖρας (ἐπιτιθεὶς ἐθεράπευεν) αὐτούς
04.41.06R (ἐξήρχοντο) (δὲ καί) δαιμόνια () (κραυγάζοντα) () σὺ εἶ ὁ υἱὸς τοῦ θεοῦ (καί) ἐπιτιμῶν (οὐκ εἴα αὐτὰ λαλεῖν) ()
04.42.06R () (ἐπορεύθη) εἰς ἔρημον () οἱ ὄχλοι () κατεῖχον αὐτόν ()
04.43.06R () δεῖ με (καὶ ταῖς ἑτέραις πόλεσιν) εὐαγγελίσασθαι τὴν βασιλείαν τοῦ θεοῦ ()
05.02.06R () (οἱ ἁλιεῖς) ()
05.09.06R θάμβος (γὰρ περιέσχεν) αὐτόν () ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ()
05.10.06R () (υἱοὺς) Ζεβεδαίου () (τῶ Σίμωνι) () (εἶπεν πρὸς τὸν Σίμωνα) () μὴ φοβοῦ ἀπὸ τοῦ νῦν (γὰρ) ἀνθρώπους ἔσῃ ζωγρῶν
05.11.06R () πλοῖα () ἀφέντες () ἠκολούθησαν αὐτῷ
05.12.06R () (λέπρας) ()
05.13.06R () ἥψατο () (λέγων θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ᾽ αὐτοῦ)
05.14.06R ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε (τὸ δῶρον) περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ εἰς μαρτύριον τοῦτο ὑμῖν
05.17.06R ()
05.18.06R () (ἄνθρωπον ὅς ἦν παραλελυμένος) ()
05.20.06R ()
05.21.06R () τίς (δύναται) ἀφεῖναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός
05.24.06R ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς () ἔγειρε καὶ ἆρον τὸν κράβαττόν σου ()
05.26.06R () (εἴδομεν παράδοξα σήμερον)
05.27.06R () τελώνην () (εἶπεν αὐτῷ ἀκολούθει μοι)
05.30.06R () μετὰ τῶν τελωνῶν (καὶ ἁμαρτωλῶν) ()
05.31.06R () οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες
05.33.06R () οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται () (οἱ δὲ σοὶ) ἐσθίουσιν καὶ πίνουσιν
05.34.06R μὴ (δύνανται νηστεύειν οἱ υἱοὶ) τοῦ νυμφῶνος (ἐφ᾽ ὅσον) μετ᾽ αὐτῶν ἐστιν ὁ νύμφιος
05.35.06R () ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νύμφιος () νηστεύσουσιν ()
05.37.06R () ὁ οἶνος ()
05.36.06R () τὸ ἐπίβλημα () (ἐπίβλημα ῥάκους ἀγνάφου)
06.01.06R () ἐν σαββάτω () (ἐπείνασαν οἱ μαθηταί ἔτιλλον τοὺς στάχυας) ψώχοντες ταῖς χερσίν
06.02.06R () τῶν Φαρισαίων ()
06.03.06R () οὐδὲ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυίδ ()

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06.04.06R εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ () τοὺς ἄρτους τῆς προθέσεως ()
06.05.06R () κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου και τοῦ σαββάτου
06.06.06R () χείρ () ξηρά
06.07.06R παρετηροῦντο () οἱ Φαρισαῖοι (εἰ ἐν τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ)
06.08.06R ()
06.09.06R () ἔξεστιν (τοῖς σάββασιν) ἀγαθοποιῆσαι ἢ (μή); ψυχὴν σῶσαι ἢ ἀπολέσαι;
06.12.06R () (ἀνέβη) εἰς τὸ ὄρος () διανυκτερεύων ἐν τῇ προσευχῇ ()
06.13.06R () ἐκλεξάμενος () δώδεκα () ἀποστόλους ()
06.14.06R Σίμωνα () ὠνόμασεν Πέτρον ()
06.16.06R () Ἰούδαν (Ἰσκαριώτην []) ὃς ἐγένετο προδότης
06.17.06R () (κατέβη) ἐν αὐτοῖς () πλῆθος () ἀπὸ (πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καί) () Τύρου (καὶ Σιδῶνος) (καὶ τῆς περαίας)
06.19.06R καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ ()
06.20.06R καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ () μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ
06.21.06R μακάριοι οἱ πεινῶντες () ὅτι (χορτασθήσονται) μακάριοι οἱ κλαίοντες () ὅτι (γελάσουσιν)
06.22.06R μακάριοί ἐστε ὅταν (μισήσουσιν) ὑμᾶς οἱ ἄνθρωποι () καὶ (ὀνειδίσουσιν) καὶ (ἐκβαλούσιν) τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου
06.23.06R () κατὰ (ταῦτα []) ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν
06.24.06R (πλήν) οὐαὶ (ὑμῖν) τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν
06.25.06R οὐαὶ (ὑμῖν) οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ (ὑμῖν) οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε
06.26.06R οὐαὶ (ὑμῖν) ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα (γάρ) ἐποίουν (καὶ) τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν
06.27.06R ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν ()
06.28.06R (εὐλογεῖτε τοὺς μισοῦντας ὑμᾶς καὶ) προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς
06.29.06R () (τὴν σιαγόνα) (πάρεχε) καὶ τὴν ἄλλην () (ἀπὸ τοῦ αἴροντός) (σου) τὸν χιτῶνά (ἄφες αὐτῷ καὶ) τὸ ἱμάτιον
06.30a.06R παντί () αἰτοῦντί σε δίδου ()
06.31.06R καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ (τῶν) ἀνθρώπων (οὕτως καὶ ὑμεῖς ποιεῖτε αὗτοις)
06.34a.06R καὶ ἐὰν (δανίσητε) παρ᾽ ὧν ἐλπίζετε (ὑμεῖς) ἀπολαβεῖν ποία χάρις ἐστὶν ὑμῖν
06.35b.06R καὶ ἔσεσθε υἱοὶ (θεοῦ) ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς
06.36.06R γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν (ᾤκτειρεν ὑμᾶς)
06.37.06R μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε
06.38.06R δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλόν πεπιεσμένον καὶ (σεσαλευμένον) ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ () αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν
06.39.06R ()
06.40.06R οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
06.41.06R ()
06.42.06R ()
06.43.06R (δένδρον καλόν) (ποιεῖν) (δένδρον σαπρόν)
06.45.06R (ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν)
06.46.06R τί (δέ) (με) καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἅ λέγω;
07.02.06R ([ἑκατοντάρχου])
07.09.06R () λέγω ὑμῖν (τοσαύτην) πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον

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07.12.06R ()
07.14.06R ()
07.15.06R ()
07.16.06R () ἐδόξαζον τὸν θεόν () (ὅτι) μέγας προφήτης (ἐγήγερται) ἐν ἡμῖν καὶ (ὅτι) ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτου
07.18.06R ()
07.19.06R () σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
07.20.06R ()
07.22.06R () (τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν) () (νεκροὶ ἐγείρονται)
07.23.06R () μακάριός (ἐστιν) ὅς (οὐ) μὴ σκανδαλισθῇ ἐν ἐμοί
07.24.06R () περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; ()
07.26.06R () προφήτην; ναί () καὶ περισσότερον
07.27.06R (οὗτος) ἐστι περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδόν σου ([])
07.28.06R () μείζων (ἐν γεννητοῖς) γυναικῶν Ἰωάννου (οὐδείς ἐστίν) (ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν)
07.36.06R () καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη
07.37.06R () γυνή () ἁμαρτωλός ()
07.38.06R () στᾶσα ὀπίσω παρὰ τοὺς πόδας () τοῖς δάκρυσι ἔβρεξε () ταῖς θριξὶν () ἐξέμασσεν () κατεφίλει τοὺς πόδας () ἤλειφεν ()
07.44.06R () ἔβρεξεν τοὺς πόδας μου ()
07.45.06R () καταφιλοῦσα ()
07.46.06R () ἤλειψε ()
07.47.06R ()
07.48.06R ()
07.50.06R () ἡ πίστις σου σέσωκέν σε ()
08.02.06R () γυναῖκες ()
08.03.06R () γυνή () ἐπιτρόπου Ἡρώδου () αἵτινες (καὶ) διηκόνουν (αὐτῷ) ἀπὸ τῶν ὑπαρχόντων αὐταῖς
08.04.06R () διὰ παραβολῆς
08.08.06R () (ὁ ἔχων ὦτα ἀκουέτω)
08.16.06R (οὐδείς) () λύχνον () καλύπτει ()
08.17.06R () κρυπτόν () φανερὸν (γενήσεται) ()
08.18.06R βλέπετε () πῶς ἀκούετε ὅς () ἂν ἔχῃ δοθήσεται αὐτῷ (καί) ὃς ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ
08.20.06R ἀπηγγέλω () αὐτῷ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ἰδεῖν θέλοντές σε
08.21.06R τίς (μοι) μήτηρ καὶ τίνες (μοι) ἀδελφοί εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς
08.22.06R () διέλθωμεν εἰς τὸ πέραν ()
08.23.06R πλεόντων (δέ) αὐτῶν ἀφύπνωσεν () (λαῖλαψ ἀνέμου εἰς τὴν λίμνην) ()
08.24.06R () ὁ δὲ (ἐγερθεὶς) ἐπετίμησε τῷ ἀνέμῳ καὶ (τῇ θαλάσσῃ) ()
08.25.06R () τίς δὲ οὗτός ἐστιν (ὅς) (καί) τοῖς ἀνέμοις (καὶ τῇ θαλάσσῃ) ἐπιτάσσει;
08.27.06R () ἀνήρ () δαιμόνια ()
08.28.06R () Ἰησοῦ υἱὲ τοῦ θεοῦ () μή με βασανίσῃς
08.30.06R () τί σοί ἐστὶν ὄνομα; ὁ δὲ εἶπε λεγεών () δαιμόνια πολλά ()
08.31.06R () παρεκάλουν () εἰς τὴν ἄβυσσον ()
08.32.06R () (ἐπέτρεψεν αὐτοῖς)
08.42b.06R () συνέπνιγον αὐτόν οἱ ὄχλοι

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08.43.06R () γυνὴ (τις) (οὖσα ἐν ῥύσει αἵματος) ()
08.44.06R () ἥψατο () τοῦ ἱματίου αὐτοῦ () (ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς)
08.45.06R καὶ εἶπεν ὁ (κύριος) τίς μου ἥψατο (οἱ μαθηταί) (ἐπιστάτα οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν;)
08.46.06R () ἥψατό μού τις (καὶ) γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ
08.48.06R () ἡ πίστις σου σέσωκέν σε ()
09.01.06R (συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν)
09.02.06R καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι
09.03.06R ()
09.05.06R μὴ (δέξωνται) (ὑμᾶς) () τὸν κονιορτὸν ἀπὸ τῶν ποδῶν (ὑμῶν) (ἀποτινάξατε) εἰς μαρτύριον ()
09.06.06R ἐξερχόμενοι δὲ διήρχοντο (κατὰ πόλεις καὶ κώμας) εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ
09.07.06R () Ἡρῴδης () ὑπό τινων (ὅτι) Ἰωάννης (ἠγέρθη ἐκ νεκρῶν)
09.08.06R ὑπό τινων () Ἠλίας () ἄλλων () (ὅτι) προφήτης εἷς τῶν ἀρχαίων (ἀνέστη)
09.12.06R () ἐν ἐρήμω ()
09.13.06R () ἄρτοι () καὶ ἰχθύες ()
09.14.06R () ἄνδρες πεντακισχίλιοι ()
09.16.06R () ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτούς ()
09.17.06R () τὸ περισσεῦσαν ()
09.18.06R () (τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;)
09.19.06R (οἱ δὲ ἀποκριθέντες εἰπαν) Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη
09.20.06R (ὑμεῖς δὲ τίνα) (); ἀποκριθεὶς (δὲ) Πέτρος (εἶπε) σὺ εἶ ὁ Χριστός
09.21.06R () παρήγγειλεν μηδενὶ λέγειν τοῦτο
09.22.06R () δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ἀρχιερέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι
09.24.06R ὃς (γὰρ ἂν) θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν (καὶ ὅς) ἀπολέσῃ (αὐτὴν) ἕνεκεν ἐμοῦ () σώσει αὐτήν
09.26.06R ὃς (γὰρ) ἂν ἐπαισχυνθῇ με (κἀγὼ ἐπαισχυνθήσομαι αὐτόν)
09.28.06R () (παραλαβὼν Πετρόν καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη) εἰς τὸ ὄρος ()
09.29.06R () καὶ ὁ ἱματισμὸς αὐτοῦ (λευκός) ἐξαστράπτων
09.30.06R καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ () Μωϋσῆς καὶ Ἠλίας
09.31a.06R () (ὀφθέντες) ἐν δόξῃ
09.32.06R () εἶδον τὴν δόξαν αὐτοῦ () συνεστῶτας αὐτῷ
09.33.06R () (ἐν τῷ διαχωρίζεσθαι) () ὁ Πέτρος () καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνὰς μίαν σοί καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μή εἰδὼς ὃ λέγει
09.34.06R () νεφέλη () (ἐπεσκίαζεν αὐτούς) ()
09.35.06R () φωνὴ (ἐγένετο) ἐκ τῆς νεφέλης οὗτός (λέγουσα) ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε
09.40.06R () ἐδεήθην τῶν μαθητῶν σου () (οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό)
09.41.06R () πρὸς αὐτούς ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν ();
09.44.06R () ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
09.46.06R () μείζων ()
09.47.06R ()
09.48.06R () παιδίον ()
09.54.06R ()
09.55.06R ()

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09.57.06R () ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ
09.58.06R ()
09.59.06R () θάψαι τὸν πατέρα μου
09.60.06R ἄφες τοὺς νεκροὺς θάψαι τοὺς νεκρούς ἑαυτῶν σὺ δὲ (ἄπελθε καὶ) διάγγελε τὴν βασιλείαν τοῦ θεοῦ
09.61.06R () ἀποτάξασθαι (τοῖς εἰς τὸν οἶκόν μου)
09.62.06R () βλέπων εἰς τὰ ὀπίσω ()
10.01.06R () (ἀνέδειξεν) () ἑτέρους ἑβδομήκοντα () ἀπέστειλεν () εἰς () πόλιν ()
10.04.06R () (μήδε ῥαβδον μὴ) ὑποδήματα () μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε
10.05.06R εἰς ἥν () ἂν εἰσέλθητε οἰκίαν () λέγετε εἰρήνη (τῷ οἴκῳ τούτῳ)
10.07.06R () ἄξιος (γάρ) ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ()
10.08.06R () δέχωνται ()
10.09.06R () (λέγετε αὐτοῖς) ἡ βασιλεία τοῦ θεοῦ () ἤγγικεν
10.10.06R μὴ δέχωνται ὑμᾶς () (εἴπατε)
10.11.06R () τὸν κονιορτόν () (ἀπομασσόμεθα) () πλήν () γινώσκετε (ὅτι) ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
10.16.06R () ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ()
10.19.06R () (δίδωμι []) () τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω () ὄφεων καὶ σκορπίων ()
10.21.06R () εὐχαριστῶ σοι καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι ἅτινα ἦν κρυπτὰ σοφοῖς καὶ συνετοῖς ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ ()
10.22.06R πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός () οὐδεὶς γινώσκει τίς ἐστιν ὁ πατήρ εἰ μὴ ὁ υἱός καὶ τίς ἐστιν ὁ υἱός εἰ μὴ ὁ πατὴρ καὶ ᾧ ἐὰν () ὁ υἱὸς ἀποκαλύψῃ
10.23.06R () μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε
10.24.06R λέγω γὰρ ὑμῖν ὅτι (προφῆται οὐκ εἶδαν ἃ ὑμεις βλέπετε)
10.25.06R () νομικός () (τις ἐκπειράζων αὐτόν) () τί ποιήσας ζωὴν κληρονομήσω;
10.26.06R () εἶπεν () ἐν τῷ νόμῳ τί γέγραπται; ()
10.27.06R () ἀγαπήσεις κύριον τὸν θεόν σου (ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ) () (ὅλης τὴς ἰσχύος) ()
10.28.06R () ὀρθῶς (εἶπες) τοῦτο ποίει καὶ ζήσῃ
11.01.06R () ἐν τῷ εἶναι () ἐν τόπῳ τινὶ προσευχόμενον () (εἶπέν) τις τῶν μαθητῶν (πρὸς αὐτόν) κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς (καὶ) Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ
11.02.06R πάτερ () τὸ ἅγιον πνεῦμα () ἐλθέτω ἡ βασιλεία σου
11.03.06R τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν
11.04.06R () ἄφες ἡμῖν τὰς ἁμαρτίας () (μὴ ἄφες ἡμᾶς εἰσενεχθῆναι) εἰς πειρασμόν
11.05.06R (καὶ εἶπεν) () τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου (καὶ εἴπῃ αὐτῷ φίλε χρῆσόν μοι) τρεῖς ἄρτους;
11.07.06R () (καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν) ()
11.08.06R () (εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ διά γε τὴν ἀναίδειαν αὐτοῦ) ()
11.09.06R () αἰτεῖτε καὶ δοθήσεται () ζητεῖτε καὶ (εὑρήσετε) κρούετε καὶ ἀνοιγήσεται ()
11.11.06R τίνα (γὰρ) ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ
11.12.06R ἢ (καὶ αἰτήση) ᾠόν (μὴ ἐπιδώσει αὐτῷ) σκορπίον;
11.13.06R εἰ οὖν ὑμεῖς πονηροί () οἴδατε δόματα ἀγαθὰ (διδόναι τοῖς τέκνοις ὑμῶν) πόσῳ μᾶλλον ὁ πατήρ () δώσει πνεῦμα ἅγιον ()
11.14.06R () δαιμόνιον () κωφόν ()
11.15.06R () ἐν βεελζεβούλ () ἐκβάλλει τὰ δαιμόνια
11.18.06R (εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη) ()
11.19.06R εἰ (δέ) ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβαλλουσιν; ()

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11.20.06R εἰ δ᾽ (ἐγὼ) ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα (ἤγγικεν) ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεου
11.21.06R () ὁ ἰσχυρὸς καθωπλισμένος ()
11.22.06R () ἰσχυρότερος () (νικήσῃ []) ()
11.27.06R () (ἐπάρασα) () (φωνὴν) γυνὴ ἐκ τοῦ ὄχλου () μακαρία ἡ κολία ἡ βαστάσασά σε καὶ μαστοὶ οὕς ἐθήλασας
11.28.06R () μενοῦν () μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ (ποιοῦντες) ()
11.29.06R () ἡ γενεὰ αὕτη () σημεῖον οὐ δοθήσεται αὐτῇ ()
11.33.06R () λύχνον () (εἰς κρύπτην) () ἐπὶ τὴν λυχνίαν () (ἵνα πᾶσι λάμπῃ) ()
11.37.06R () (ἐρωτᾷ) αὐτὸν Φαρισαῖος () ὅπως ἀριστήσῃ (παρ᾽ αὐτῷ) () ἀνέπεσεν
11.38.06R () (ἤρξατο) διακρινόμενος ἐν ἑαυτῷ (λέγειν) διά τι οὐ πρῶτον ἐβαπτίσθη ()
11.39.06R () (οἱ Φαρισαῖοι) τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας
11.40.06R () οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
11.41.06R () δότε (τὰ ὑπάρχοντα) ἐλεημοσύνην () πάντα καθαρὰ (ἔσται) ὑμῖν
11.42.06R () (ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ) παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ()
11.43.06R () πρωτοκαθεδρίαν () ἀσπασμούς ()
11.46.06R () (καὶ ὑμῖν τοῖς νομικοῖς οὐαί) ὅτι φορτίζετε (τοὺς ἀνθρώπους) φορτία δυσβάστακτα () (τῷ δακτύλῳ) () (οὐ) προσψαύετε ()
11.47.06R οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε (τὰ μνήματα) τῶν προφητῶν (καὶ οἱ) πατέρες ὑμῶν ἀπέκτειναν αὐτούς
11.48.06R () μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν ()
11.52.06R () τοῖς νομικοῖς () τὴν κλεῖδα τῆς γνώσεως (αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε)
12.01.06R () (ἤρξατο λέγειν) πρὸς τοὺς μαθητάς () προσέχετε () ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις
12.02.06R οὐδὲν δὲ (συν[])κεκαλυμμένον (ἐστίν) ὃ οὐκ ἀποκαλυφθήσεται καὶ (οὐδὲν) κρυπτὸν ὃ οὐ γνωσθήσεται
12.03.06R () (πρὸς τὸ οὖς ἐλαλήσατε) () (κηρυχθήσεται) ()
12.04.06R λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα (μὴ ἐχόντων περισσότερόν τι ποιῆσαι)
12.05.06R ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε
12.08.06R λέγω (γὰρ) ὑμῖν πᾶς ὅς ὁμολογήσει μέ τῶν ἀνθρώπων (ὁμολογήσω) ἐν αὐτῷ (ἐνώπιον) τοῦ θεοῦ
12.09.06R ὁ δὲ ἀρνησάμενος με (ἐνώπιον) τῶν ἀνθρώπων ἀπαρνηθήσεται (ἐνώπιον) τοῦ θεοῦ
12.10.06R (καὶ πᾶς) ὅς ἂν εἴπῃ (λόγον) εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ᾽ ἂν εἴπῃ εἰς τὸ πνεῦμα (τὸ) ἅγιον οὐκ ἀφεθήσεται αὐτῷ
12.11.06R () (προσφέρωσιν) () ἐπί () τὰς ἀρχάς () (μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε)
12.12.06R τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν
12.13.06R () τις () εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν
12.14.06R () τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς
12.16.06R () παραβολήν () (ἀνθρώπου τινὸς) πλουσίου ()
12.19.06R ()
12.20.06R εἶπεν (δέ) αὐτῷ ὁ θεός ἄφρω[]ν ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν (ἀπὸ σοῦ) ἃ δὲ ἡτοίμασας τίνος ἔσται;
12.22.06R () (μὴ μεριμνᾶτε) τῇ ψυχῇ (τί φάγητε μηδὲ) τῷ σώματι (τί ἐνδύσησθε)
12.23.06R ἡ () ψυχή (πλεῖόν ἐστιν) τῆς τροφῆς () τὸ σῶμα τοῦ ἐνδύματος

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12.24.06R () κόρακας () οὐ σπείρουσιν οὐδὲ θερίζουσιν (οὐδε συνάγουσιν εἰς ἀποθήκας) ()
12.27.06R () τὰ κρίνα () (οὐχ) ὑφαίνει (οὔδε) νήθει () οὐδὲ Σολομὼν (ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων)
12.28.06R () ὀλιγόπιστοι
12.30.06R ταῦτα γὰρ τὰ ἔθνη τοῦ κόσμου (ἐπιζητοῦσιν) οἶδεν δὲ ὁ πατήρ ὅτι χρῄζετε τούτων
12.31.06R () ζητεῖτε (δὲ) τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν
12.32.06R () ὁ πατήρ ()
12.35.06R () αἱ ὀσφύες περιεζωσμέναι () οἱ λύχνοι καιόμενοι
12.36.06R () προσδεχομένοις τὸν κύριον () ἀναλύσῃ ἐκ τῶν γάμων ()
12.37.06R () δοῦλοι () κύριος ()
12.38.06R () ἑσπερινῇ φυλακῇ ()
12.39.06R () εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης (ἔρχεται) οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ
12.40.06R () γίνεσθε ἕτοιμαι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται
12.41.06R () ὁ Πέτρος () πρὸς ἡμᾶς ἢ καὶ πρὸς πάντας τὴν παραβολήν () λέγεις;
12.42.06R ()
12.43.06R () ἐλθὼν ὁ κύριος ()
12.44.06R () ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν (αὐτοῦ) καταστήσει αὐτόν
12.45.06R ()
12.46.06R ἥξει ὁ κύριος τοῦ δούλου ἐκείνου () ἡμέρᾳ () οὐ προσδοκᾷ () ὥρᾳ () οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει
12.47.06R () δοῦλος (ὁ γνούς) () (καὶ μὴ ποιήσας) () δαρήσεται (πολλά)
12.48.06R (ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν) δαρήσεται (ὀλίγα παντὶ δὲ ᾧ ἐδόθη πολύ πολύ ζητηθήσεται παρ᾽ αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτησουσιν αὐτόν)
12.49a.06R πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν ()
12.51.06R δοκεῖτε (ὅτι) (παρεγενόμην) εἰρήνην (βαλεῖν ἐπὶ τὴν γῆν); οὐχί λέγω ὑμῖν (ἀλλὰ) διαμερισμόν
12.53.06R διαμερισθήσεται πατὴρ (ἐπὶ) υἱῷ καὶ υἱὸς ἐπὶ πατρί (καὶ) μήτηρ ἐπὶ (θυγατρὶ) καὶ θυγάτηρ ἐπὶ (μητρί καὶ πενθερὰ) ἐπὶ τὴν νύμφην () καὶ νύμφη ἐπὶ τὴν πενθεράν ()
12.56.06R ὑποκριταί τὸ (μὲν) πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς (δοκιμάζετε) τὸν δὲ καιρὸν τοῦτον οὐκ (οἴδατε δοκιμάζειν)
12.57.06R () καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον
12.58.06R () μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι () βαλεῖ εἰς φυλακήν
12.59.06R () οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ (ἀποδῷς τὸν ἔσχατον κοδράντην)
13.14.06R () (τῷ σαββάτῳ ἐθεράπευσεν) ()
13.15.06R () ἕκαστος ὑμῶν (τοῖς σάββασιν) οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;
13.16.06R ταύτην δὲ θυγατέρα Ἀβραάμ () ἔδησεν ὁ Σατανᾶς ()
13.19.06R ὁμοία ἐστὶν (ἡ βασιλεία τοῦ θεοῦ) κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος (ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ)
13.20.06R () τὴν βασιλείαν τοῦ θεοῦ
13.21.06R ὁμοία ἐστὶν ζύμῃ ()
13.25.06R ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν () κρούειν () ἀποκριθεὶς (ἐρεῖ) () οὐκ οἶδα (ὑμᾶς) πόθεν ἐστέ
13.26.06R () ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας
13.27.06R () ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται (ἀνομίας)

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13.28.06R ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (ὅταν ὄψεσθε) (πάντας) τοὺς δικαίους (εἰσερχομένους) (ἐν τῇ βασιλείᾳ) τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω
14.12.06R () ἄριστον ἢ δεῖπνον () φώνει ()
14.14.06R () οὐκ ἔχουσιν ἀνταποδοῦναι () ἐν τῇ ἀναστάσει ()
14.16.06R () ἄνθρωπός τις (ἐποίησε) δεῖπνον (μέγα) καὶ ἐκάλεσεν πολλούς
14.17.06R () ἀπέστειλεν ()
14.18.06R () (ἤρξαντο) () παραιτεῖσθαι () ἀγρὸν ἠγόρασα ()
14.19.06R () (ζεύγη) βοῶν ἠγόρασα ()
14.20.06R () γυναῖκα ἔγημα ()
14.21.06R () ἀπήγγειλεν () τότε (ἐπαρθεὶς) ὁ οἰκοδεσπότης () ἔξελθε () εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως ()
14.22.06R () ἔτι τόπος ἐστίν
14.23.06R () εἰς τὰς ὁδοὺς καὶ φραγμούς ()
14.24.06R () οὐδείς () γεύσεται ()
15.03.06R () παραβολήν ()
15.04.06R () πρόβατα () ἀπολέσας ()
15.05.06R () εὑρών ()
15.06.06R () συγχάρητέ ()
15.07.06R (χαρά) () (ἐπί) () (ἁμαρτωλῷ μετανοοῦντι)
15.08.06R () δραχμάς () ἀπολέσῃ () ζητεῖ ()
15.09.06R () εὑροῦσα () συγχάρητέ ()
15.10.06R (χαρά) () (ἐπί) () (ἁμαρτωλῷ μετανοοῦντι)
16.02.06R ()
16.04.06R ()
16.05.06R ()
16.06.06R ()
16.07.06R ()
16.09a.06R (καὶ ἐγὼ []) λέγω ὑμῖν ποιήσατε (ὑμῖν) φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας ()
16.11.06R εἰ (οὖν) ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
16.12.06R (καί) εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐχ εὑρέθητε τὸ ἐμὸν τίς δώσει ὑμῖν;
16.13.06R οὐδεὶς () δύναται δυσὶ κυρίοις δουλεύειν () ἑνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύιν καὶ μαμωνᾷ
16.14.06R () οἱ Φαρισαῖοι φιλάργυροι () ἐξεμυκτήριζον ()
16.15.06R () ὑμεις ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων () ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν (τὸ ὑψηλὸν ἐστιν παρὰ ἀνθρώποις βδέλυγμα ἐστιν τῷ θεῷ)
16.16.06R ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου (ἐξ []) οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται
16.17.06R εὐκοπώτερον () τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων μου μίαν κεραίαν (παρελθεῖν)
16.18.06R (πᾶς) ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ πᾶς γαμῶν ἑτέραν μοιχεύει καὶ () ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν (ὁμοίως μοιχός ἐστιν)
16.19.06R ἄνθρωπός τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς
16.20.06R πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο (εἰς) τὸν πυλῶνα () (ἑλκωμένος)
16.21.06R καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ (τραύματα) αὐτοῦ

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16.22.06R ἐγένετο () ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον (τοῦ) Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη
16.23.06R () ἐν τῷ ᾅδῃ ἐπάρας (οὖν) τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῷ αὐτοῦ
16.24.06R 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
16.25.06R Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά () ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ (ὧδε) παρακαλεῖται σὺ δὲ ὀδυνᾶσαι
16.26.06R καὶ (ἐπὶ) πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ (ἐνταῦθα) διαβῆναι () πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν
16.27.06R () ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς (τὴν οἰκίαν) τοῦ πατρός μου
16.28.06R ἔχω γὰρ (ἐκεῖ) πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς () μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου
16.29.06R λέγει αὐτῷ () ἔχουσι ἐκεῖ Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν
16.30.06R ὁ δὲ εἶπεν οὐχί πάτερ () ἀλλ᾽ ἐάν τις (ἐκ νεκρῶν) πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν
16.31.06R ὁ (δὲ εἶπεν) εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ (ἤκουσαν) οὐδ᾽ ἄν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ
17.01.06R () τὰ σκάνδαλα () οὐαί ()
17.02.06R (συνέφερεν) αὐτῷ (εἰ οὐκ ἐγεννήθη ἢ) εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ (περιέκειτο) καὶ (ἔρριπτο) εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ
17.03b.06R () ἁμαρτῃ () ὁ ἀδελφός () ἐπιτίμησον ()
17.04.06R () ἐὰν ἑπτάκις (τῆς ἡμέρας) ἁμαρτήσῃ εἴς σε () (ἀφήσεις [])
17.11.06R () Σαμαρείας ()
17.12.06R () δέκα λεπροί ()
04.27.06R ἀπέστειλεν αὐτοὺς λέγων πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐν ἡμέραις Ἐλισ[]αίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νε[]μὰν ὁ Σύρος
17.14.06R () πορευθέντες (δείξατε) ἑαυτοὺς τοῖς ἱερεῦσιν () ἐν τῷ ὑπάγειν ἐκαθαρίσθησαν
17.15.06R εἷς (δέ) ἐξ αὐτῶν ()
17.16.06R () (αὐτὸς ἦν) Σαμαρίτης
17.17.06R ()
17.18.06R () δοῦναι δόξαν τῷ θεῷ ()
17.19.06R () ἡ πίστις σου σέσωκέν σε
17.20.06R ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ () οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως
17.21.06R οὐδὲ (λέγουσιν) ἰδοὺ ὧδε () ἰδοὺ ἐκεῖ ἰδοῦ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν
17.22.06R () ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ()
17.25.06R πρῶτον (δέ) δεῖ (τὸν υἱὸν ἀνθρώπου) πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ()
17.26.06R () (ἐν) ταῖς ἡμέραις Νῶε ()
17.28.06R () (ἐν) ταῖς ἡμέραις Λώτ ()
17.32.06R μνημονεύετε τῆς γυναικὸς Λώτ
18.01.06R () παραβολήν () (πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν)
18.02.06R () κριτής ()
18.03.06R χήρα ()
18.05.06R ()
18.07.06R ὁ (δέ) θεός () (ποιήσει) τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός ()

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18.10.06R ἄνθρωποι δύο () εἰς τὸ ἱερὸν προσεύξασθαι () Φαρισαῖος () τελώνης
18.11.06R ()
18.12.06R ()
18.13.06R ()
18.14.06R () κατέβη (οὗτος) δεδικαιωμένος () (παρ᾽ ἐκεῖνον)
18.16.06R () (ἄφετε τὰ παιδία ἔρχεσθαι πρός με) () (τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν)
18.18.06R () (τις αὐτόν) () (λέγων) διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
18.19.06R (εἶπεν) () (Ἰησοῦς) τί με λέγεις [] ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς [] ὁ θεὸς ὁ πατήρ []
18.20.06R τὰς ἐντολὰς οἶδας []; μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μηδὲ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα (σου)
18.21.06R () (ταῦτα πάντα ἐφύλαξα ἐκ νεότητος)
18.22.06R (ἀκούσας) () (ταῦτα ὁ Ἰησους εἶπεν αὐτῷ) ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι
18.23.06R ()
18.35.06R ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ (καί) [] (τις) τυφλὸς ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν
18.36.06R ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί (ἂν) εἴη τοῦτο
18.37.06R (ἀπηγγέλθη) δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται
18.38.06R καὶ ἐβόησεν λέγων Ἰησοῦ υἱέ Δαυΐδ ἐλέησόν με
18.39.06R (οἱ δὲ) προάγοντες ἐπετίμων (τῷ τυφλῷ) (αὐτῷ) ἵνα σιγήσῃ ()
18.40.06R σταθεὶς δὲ () ἐκέλευσεν αὐτὸν ἀχθῆναι () ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν
18.41.06R τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω
18.42.06R (καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς) ἀνάβλεψον ἡ πίστις σου σέσωκέν σε
18.43.06R καὶ παραχρῆμα ἀνέβλεψεν () καὶ πᾶς ὁ λαὸς () αἶνον ἔδωκεν τῷ θεῷ
19.02.06R () Ζακχαῖος ()
19.06.06R () ὑπεδέξατο αὐτόν ()
19.08.06R () τὰ ἡμίσια () τῶν ὑπαρχόντων () (τοῖς πτωχοῖς) δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι
19.09.06R () σήμερον σωτηρία τούτῳ τῷ οἴκῳ ()
19.10.06R ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός
19.11.06R () παραβολήν ()
19.13.06R () δούλους () ἔδωκεν αὐτοῖς () μνᾶς ()
19.22.06R () αὐστηρός () (ἄιρων) ὃ οὐκ ἔθηκα καὶ (θερίζων) ὃ οὐκ ἔσπειρα
19.23.06R () (σὺν τόκῳ) ()
19.26.06R () καὶ ὃ (δοκεῖ ἔχειν ἀρθήσεται) ()
20.01.06R () οἱ Φαρισαῖοι ()
20.04.06R βάπτισμα Ἰωάννου ἐξ οὐρανοῦ (ἦν ἢ) ἐξ ἀνθρώπων
20.05.06R () ἐξ οὐρανοῦ () διὰ τί () οὐκ ἐπιστεύσατε αὐτῷ
20.06.06R () ἀνθρώπων () καταλιθάσει ἡμᾶς ()
20.07.06R ()
20.08.06R () οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ
20.19.06R (ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ) καὶ ἐζήτησαν () ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας () καὶ ἐφοβήθησαν ()
20.24.06R () δηνάριον () Καίσαρος
20.25.06R () ἀπόδοτε τοίνυν τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ
20.27.06R () (τινες τῶν Σαδδουκαίων οἱ λέγοντες ἀνάστασιν μὴ εἶναι)
20.28.06R () (Μωϋσῆς ἔγραψεν) ()

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20.29.06R ἑπτὰ () ἀδελφοί () (λαβὼν) γυναῖκα ()
20.30.06R ()
20.31.06R ()
20.33.06R () ἐν τῇ ἀναστάσει (τίνος αὐτῶν γίνεται γυνή) ()
20.34.06R () ἀποκριθείς () οἱ υἱοί τούτου τοῦ αἰῶνος γαμοῦσιν καὶ (γαμίσκονται)
20.35.06R οὓς (δέ) κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε (γαμίζονται)
20.36.06R οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γὰρ εἰσιν (καὶ υἱοὶ εἰσιν) () θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες
20.39.06R () (τινες τῶν) γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας
20.41.06R () (πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;)
20.44.06R Δαυίδ () κύριον αὐτὸν καλεῖ ()
21.07.06R ἐπηρώτησαν (δέ) αὐτὸν (οἱ μαθηταί)
21.08.06R () πολλοὶ (γάρ) ἐλεύσονται ἐπὶ τῷ ὀνόματί (μου) λέγοντες (ὅτι) ἐγώ εἰμι (ὁ Χριστός) ()
21.09.06R () πολέμους () δεῖ (γάρ) ταῦτα γενέσθαι
21.10.06R () βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ᾽ ἔθνος
21.11.06R λοιμοὶ καὶ λιμοὶ σεισμοί τε () φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ ()
21.12.06R πρὸ δὲ τούτων () διώξουσιν () (ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας) ()
21.13.06R (ἀποβήσεται ὑμῖν) εἰς μαρτύριον
21.14.06R () μὴ προμελετᾶν ἀπολογηθῆναι
21.15.06R () σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι (οὐδὲ) ἀντειπεῖν (πάντες)
21.16.06R (παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων) ()
21.17.06R () μισούμενοι () διὰ τὸ ὄνομά μου
21.19.06R ἐν τῇ ὑπομονῇ (σώσετε ἑαυτούς)
21.20.06R () κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ () ἡ ἐρήμωσις αὐτῆς
21.25.06R () ἐν ἡλιῳ καὶ σελήνῃ καὶ ἄστροις σημεῖα καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ (ὡς ἤχους θαλάσσης κυμαινούσης)
21.26.06R () προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ (κακῶν) (αὐταὶ) γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται
21.27.06R καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς
21.28.06R (τούτων δὲ γινομένων) ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλάς διότι (ἐγγίζει) ἡ ἀπολύτρωσις ὑμῶν
21.29.06R () παραβολήν () ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα
21.30.06R (ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν)
21.31.06R οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ
21.32.06R () (οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται)
21.33.06R ὁ οὐρανὸς καὶ ἡ γῆ (παρελεύσεται) ὁ δὲ (λόγος) μου (μένει εἰς τὸν αἰῶνα)
21.34.06R (προσέχετε δὲ ἑαυτοῖς) μήποτε (βαρηθῶσιν) αἱ καρδίαι ὑμῶν (ἐν) κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡμέρα ἐκείνη
21.35a.06R ὡς παγίς ()
21.37.06R () τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τάς () νύκτας ἐξερχόμενος () εἰς () Ἐλαιών
21.38.06R () ὤρθηριζεν () ἀκούειν αὐτοῦ
22.01.06R () πάσχα
22.03.06R Ἰούδαν () (ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα)
22.04.06R () συνελάλησε τοῖς () στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς
22.05.06R () ἀργύριον ()
22.08.06R (καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα)

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22.14.06R καὶ () ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ
22.15.06R καὶ εἶπεν () ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν
22.17.06R (ποτήριον)
22.19.06R () λαβὼν ἄρτον () ἔδωκεν (αὐτοῖς) () τοῦτό ἐστιν τὸ σῶμά μου (τὸ ὑπὲρ ὑμῶν διδόμενον) ()
22.20.06R () τοῦτο τὸ ποτήριον ἡ () διαθήκη ἐν τῷ αἵματι μου ()
22.22b.06R () οὐαί () δι᾽ οὗ παραδίδοται (ὁ υἱὸς τοῦ ἀνθρώπου)
22.33.06R ()
22.34.06R () ἀπαρνήσῃ ()
22.41.06R () ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο
22.47.06R () (Ἰούδας) () καὶ ἤγγισε () (καταφιλῆσαι) αὐτόν (καὶ εἶπεν)
22.48.06R () φιλήματι () παραδίδως
22.63.06R () οἱ συνέχοντες () ἐνέπαιζον () δέροντες
22.64.06R () (ἔτυπτον) () λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;
22.66.06R () ἀπήγαγον () εἰς τὸ συνέδριον
22.67.06R () σὺ εἶ ὁ χριστός () ἐὰν εἴπω ὑμῖν οὐ μὴ πιστεύσητε
22.69.06R ἀπὸ τοῦ νῦν (δέ) ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ
22.70.06R () σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ () ὑμεῖς λέγετε ()
22.71.06R ()
23.01.06R () ἤγαγον αὐτὸν ἐπί τὸν Πιλᾶτον
23.02.06R ἤρξαντο () 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 Χριστόν ()
23.03.06R ὁ (δέ) Πιλᾶτος (ἠρώτησεν) () σὺ εἶ (ὁ Χριστός); () σὺ λέγεις
23.07.06R () ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην ()
23.08.06R ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ()
23.09.06R () (αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ)
23.18.06R () Βαραββᾶν
23.19.06R () (διὰ στάσιν) () (καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ)
23.22.06R ()
23.23.06R ()
23.25.06R ἀπέλυσεν ()
23.32.06R () κακοῦργοι δυό ()
23.33.06R καὶ (ἐλθόντες εἰς) τόπον (λεγόμενον) Κρανίον (τόπος) ἐσταύρωσαν αὐτὸν (ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν)
23.34a.06R ([])
23.34b.06R ([])
23.44.06R () ὥρα ἕκτη καὶ σκότος () ἐφ᾽ () τὴν γῆν ()
23.45.06R () ἐσκοτίσθη ὁ ἥλιος () (καὶ) ἐσχίσθε τὸ καταπέτασμα τοῦ ναοῦ ()
23.46.06R καὶ φωνήσας φωνῇ μεγάλῃ (ὁ Ἰησοῦς εἶπε πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου) τοῦτο () εἰπὼν ἐξέπνευσεν
23.50.06R (καὶ) ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ ()
23.51.06R οὐκ ἦν συγκατατεθειμένος (τῇ βουλῇ καὶ τῇ πράξει αὐτῶν) ()
23.52.06R () τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα ()
23.53.06R () καθελὼν (τὸ σῶμα) ἐνετύλιξε () (ἐν) σινδόνι καὶ ἔθηκεν () ἐν (καινῷ) μνήματι λαξευτῷ ()
23.55.06R () αἱ γυναῖκες ()
23.56.06R ὑποστρέψασαι () ἡσύχασαν τὸ () σάββατον κατὰ (τὸν νόμον)

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24.01.06R () ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνήμα (φέρουσαι ἃ) ἡτοίμασαν ἀρώματα
24.03.06R () οὐχ εὗρον τὸ σῶμα ()
24.04.06R () (ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου) () δύο ἄνδρες [] () (ἐν ἐσθῆτι ἀστραπτούσῃ)
24.05.06R () τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν
24.06.06R () ἠγέρθη μνήσθητε ὅσα ἐλάλησεν (ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ)
24.07.06R () ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι () καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι
24.09.06R () ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν (ταῦτα πάντα)
24.11.06R () (καὶ ἠπίστουν αὐταῖς)
24.13.06R () δύο ἐξ αὐτῶν ()
24.15.06R () Ἰησοῦς ἐγγίσας ()
24.16.06R ()
24.18.06R () Κλεοπᾶς ()
24.19.06R ()
24.21a.06R ἡμεις δὲ (ἐνομίζομεν) (ὅτι) αὐτός ἐστιν (ὁ λυτρωτὴς τοῦ Ἰσραήλ) ()
24.25.06R () ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς (ἐλάληθη) πρὸς ὑμᾶς []
24.26.06R οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν ()
24.30.06R () (τὸν ἄρτον) () (κλάσας) ()
24.31.06R (αὐτῶν δὲ διηνοίχθησαν) οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν (αὐτόν) ()
24.37.06R () (ἐδόκουν) (φάντασμα) (θεωρεῖν)
24.38.06R () τί τεταραγμένοι ἐστέ καὶ () τί διαλογισμοὶ ἀναβαίνουσιν (εἰς τὰς καρδίας) ὑμῶν
24.39.06R ἴδετε τὰς χεῖράς (μου) καὶ τοὺς πόδας (μου) ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα
24.41.06R ἔτι (δὲ) ἀπιστούντων αὐτῶν () τι βρώσιμον ()
24.42.06R () (ἰχθύος) ()
24.43.06R () (ἔφαγεν)
24.47.06R () κηρυχθῆναι () εἰς πάντα τᾶ ἔθνη ()

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03.01.06R ἐν@pd (ὁ@ddns) ἔτος@ndnsc πεντεκαιδέκατος@aodnsn (ὁ@dgfs ἡγεμονία@ngfsc) Τιβέριος@ngmsp Καῖσαρ@ngmsp ἐπί@pg ὁ@dgmp χρόνος@ngmpc (Πόντιος@ngmsp) Πιλᾶτος@ngmsp ()
04.31.06R () κατέρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp () εἰμί@viia3s διδάσκω@vppanms () ἐν@pd ὁ@ddfs συναγωγή@ndfsc
04.32.06R () ἐκπλήσσω@viip3p (δέ@cc) πᾶς@ainmpn ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms
04.34.06R () τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmsp ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p οἶδα@vixa1s (σύ@rpa-s) τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc
04.35.06R () ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp ()
04.16.06R () Ναζαρά@nafsp ()
04.23.06R () (ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams) ()
04.29.06R () ἐκβάλλω@viaa3p αὐτός@rpams () ἄγω@viaa3p αὐτός@rpams ἕως@pg ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc ()
04.30.06R () διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s ()
04.40.06R () ὁ@dafp χείρ@nafpc (ἐπιτίθημι@vppanms θεραπεύω@viia3s) αὐτός@rpamp
04.41.06R (ἐξέρχομαι@viim3p) (δέ@cc καί@b) δαιμόνιον@nnnpc () (κραυγάζω@vppannp) () σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc (καί@cc) ἐπιτιμάω@vppanms (οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa) ()
04.42.06R () (πορεύομαι@viap3s) εἰς@pa ἔρημος@anamsn () ὁ@dnmp ὄχλος@nnmpc () κατέχω@viia3p αὐτός@rpams ()
04.43.06R () δεῖ@vipa3s ἐγώ@rpa-s (καί@b ὁ@ddfp ἕτερος@aidfpn πόλις@ndfpc) εὐαγγελίζω@vnam ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ()
05.02.06R () (ὁ@dnmp ἁλιεύς@nnmpc) ()
05.09.06R θάμβος@nnmsc (γάρ@cc περιέχω@viaa3s) αὐτός@rpams () ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc ()
05.10.06R () (υἱός@nampc) Ζεβεδαῖος@ngmsp () (ὁ@ddms Σίμων@ndmsp) () (λέγω@viaa3s πρός@pa ὁ@dams Σίμων@namsp) () μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgms νῦν@b (γάρ@cc) ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vppanms
05.11.06R () πλοῖον@nanpc () ἀφίημι@vpaanmp () ἀκολουθέω@viaa3p αὐτός@rpdms
05.12.06R () (λέπρα@ngfsc) ()
05.13.06R () ἅπτω@viam3s () (λέγω@vppanms θέλω@vipa1s καθαρίζω@vdap2s καί@cc εὐθέως@b ὁ@dnfs λέπρα@nnfsc ἀπέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms)
05.14.06R ἀπέρχομαι@vpaanms δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc προσφέρω@vdaa2s (ὁ@dans δῶρον@nansc) περί@pg ὁ@dgms καθαρισμός@ngmsc σύ@rpg-s καθώς@cs προστάσσω@viaa3s Μωϋσῆς@nnmsp ἵνα@cs εἰμί@vspa3s εἰς@pa μαρτύριον@nansc οὗτος@rdans σύ@rpd-p
05.17.06R ()
05.18.06R () (ἄνθρωπος@namsc ὅς@rrnms εἰμί@viia3s παραλύω@vpxpnms) ()
05.20.06R ()
05.21.06R () τίς@rqnms (δύναμαι@vipm3s) ἀφίημι@vnaa ἁμαρτία@nafpc εἰ@cs μή@x μόνος@annmsn ὁ@dnms θεός@nnmsc

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05.24.06R ἵνα@cs δέ@cc οἶδα@vsxa2p ὅτι@cs ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vnpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc () ἐγείρω@vdpa2s καί@cc αἴρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s ()
05.26.06R () (ὁράω@viaa1p παράδοξος@ananpn σήμερον@b)
05.27.06R () τελώνης@namsc () (λέγω@viaa3s αὐτός@rpdms ἀκολουθέω@vdpa2s ἐγώ@rpd-s)
05.30.06R () μετά@pg ὁ@dgmp τελώνης@ngmpc (καί@cc ἁμαρτωλός@angmpn) ()
05.31.06R () οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp
05.33.06R () ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp νηστεύω@vipa3p πυκνός@b/ananpn καί@cc δέησις@nafpc ποιέω@vipm3p () (ὁ@dnmp δέ@cc σός@asnmpn) ἐσθίω@vipa3p καί@cc πίνω@vipa3p
05.34.06R μή@x (δύναμαι@vipm3p νηστεύω@vnpa ὁ@dnmp υἱός@nnmpc) ὁ@dgms νυμφών@ngmsc (ἐπί@pa ὅσος@rrans) μετά@pg αὐτός@rpgmp εἰμί@vipa3s ὁ@dnms νυμφίος@nnmsc
05.35.06R () ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc () νηστεύω@vifa3p ()
05.37.06R () ὁ@dnms οἶνος@nnmsc ()
05.36.06R () ὁ@dnns ἐπίβλημα@nnnsc () (ἐπίβλημα@nansc ῥάκος@ngnsc ἄγναφος@angnsn)
06.01.06R () ἐν@pd σάββατον@ndnsc () (πεινάω@viaa3p ὁ@dnmp μαθητής@nnmpc τίλλω@viia3p ὁ@damp στάχυς@nampc) ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc
06.02.06R () ὁ@dgmp Φαρισαῖος@ngmpp ()
06.03.06R () οὐδέ@b οὗτος@rdans ἀναγινώσκω@viaa2p τίς@rqans ποιέω@viaa3s Δαυίδ@nnmsp ()
06.04.06R εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc () ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc ()
06.05.06R () κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc ὁ@dgns σάββατον@ngnsc
06.06.06R () χείρ@nnfsc () ξηρός@annfsn
06.07.06R παρατηρέω@viim3p () ὁ@dnmp Φαρισαῖος@nnmpp (εἰ@x ἐν@pd ὁ@ddns σάββατον@ndnsc θεραπεύω@vipa3s ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnpa αὐτός@rpgms)
06.08.06R ()
06.09.06R () ἔξειμι@vipa3s (ὁ@ddnp σάββατον@ndnpc) ἀγαθοποιέω@vnaa ἤ@cc (μή@x); ψυχή@nafsc σῴζω@vnaa ἤ@cc ἀπόλλυμι@vnaa;
06.12.06R () (ἀναβαίνω@viaa3s) εἰς@pa ὁ@dans ὄρος@nansc () διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc ()
06.13.06R () ἐκλέγω@vpamnms () δώδεκα@ac---n () ἀπόστολος@nampc ()
06.14.06R Σίμων@namsp () ὀνομάζω@viaa3s Πέτρος@namsp ()
06.16.06R () Ἰούδας@namsp (Ἰσκαριώθ@namsp []) ὅς@rrnms γίνομαι@viam3s προδότης@nnmsc
06.17.06R () (καταβαίνω@viaa3s) ἐν@pd αὐτός@rpdmp () πλῆθος@nnnsc () ἀπό@pg (πᾶς@aigfsn ὁ@dgfs Ἰουδαία@ngfsp καί@cc Ἱερουσαλήμ@ngfsp καί@cc) () Τύρος@ngfsp (καί@cc Σιδών@ngfsp) (καί@cc ὁ@dgfs περαῖος@angfsn)
06.19.06R καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3s ἅπτω@vnpm αὐτός@rpgms ()
06.20.06R καί@cc αὐτός@rtnms ἐπαίρω@vpaanms ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms () μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs αὐτός@rpgmp εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
06.21.06R μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp () ὅτι@cs (χορτάζω@vifp3p) μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp () ὅτι@cs (γελάω@vifa3p)

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06.22.06R μακάριος@annmpn εἰμί@vipa2p ὅταν@cs (μισέω@vifa3p) σύ@rpa-p ὁ@dnmp ἄνθρωπος@nnmpc () καί@cc (ὀνειδίζω@vifa3p) καί@cc (ἐκβάλλω@vifa3p) ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
06.23.06R () κατά@pa (οὗτος@rdanp []) ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp
06.24.06R (πλήν@cc) οὐαί@i (σύ@rpd-p) ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p
06.25.06R οὐαί@i (σύ@rpd-p) ὁ@dnmp ἐμπίπλημι@vpxpnmp ὅτι@cs πεινάω@vifa2p οὐαί@i (σύ@rpd-p) ὁ@dnmp γελάω@vppanmp νῦν@b ὅτι@cs πενθέω@vifa2p καί@cc κλαίω@vifa2p
06.26.06R οὐαί@i (σύ@rpd-p) ὅταν@cs σύ@rpa-p καλῶς@b λέγω@vsaa3p ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa οὗτος@rdanp (γάρ@cc) ποιέω@viia3p (καί@cc) ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp
06.27.06R ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p ()
06.28.06R (εὐλογέω@vdpa2p ὁ@damp μισέω@vppaamp σύ@rpa-p καί@cc) προσεύχομαι@vdpm2p περί@pg ὁ@dgmp ἐπηρεάζω@vppagmp σύ@rpa-p
06.29.06R () (ὁ@dafs σιαγών@nafsc) (παρέχω@vdpa2s) καί@b ὁ@dafs ἄλλος@aiafsn () (ἀπό@pg ὁ@dgms αἴρω@vppagms) (σύ@rpg-s) ὁ@dams χιτών@namsc (ἀφίημι@vdaa2s αὐτός@rpdms καί@b) ὁ@dans ἱμάτιον@nansc
06.30a.06R πᾶς@aidmsn () αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s ()
06.31.06R καί@cc καθώς@cs σύ@rpd-p γίνομαι@vnpm θέλω@vipa2p παρά@pd (ὁ@dgmp) ἄνθρωπος@ngmpc (οὕτω@b καί@cc σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp)
06.34a.06R καί@cc ἐάν@cs (δανίζω@vsaa2p) παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p (σύ@rpn-p) ἀπολαμβάνω@vnaa ποῖος@aqnfsn χάρις@nnfsc εἰμί@vipa3s σύ@rpd-p
06.35b.06R καί@cc εἰμί@vifm2p υἱός@nnmpc (θεός@ngmsc) ὅτι@cs αὐτός@rtnms χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn
06.36.06R γίνομαι@vdpm2p οἰκτίρμων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpg-p (οἰκτίρμων@viaa3s σύ@rpa-p)
06.37.06R μή@x κρίνω@vdpa2p ἵνα@cs μή@x κρίνω@vsap2p μή@x καταδικάζω@vdpa2p ἵνα@cs μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p
06.38.06R δίδωμι@vdpa2p καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vpxpans καί@cc (σαλεύω@vpxpans) ὑπερεκχύννω@vpppans δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὁ@ddms () αὐτός@atdmsn μέτρον@ndnsc ὅς@rrdns μετρέω@vipa2p ἀντιμετρέω@vifp3s σύ@rpd-p
06.39.06R ()
06.40.06R οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dams διδάσκαλος@namsc
06.41.06R ()
06.42.06R ()
06.43.06R (δένδρον@nnnsc καλός@annnsn) (ποιέω@vnpa) (δένδρον@nnnsc σαπρός@annnsn)
06.45.06R (ὁ@dnms ἀγαθός@annmsn ἄνθρωπος@nnmsc ἐκ@pg ὁ@dgms ἀγαθός@angmsn θησαυρός@ngmsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgms προφέρω@vipa3s ὁ@dans ἀγαθός@anansn καί@cc ὁ@dnms πονηρός@annmsn ἐκ@pg ὁ@dgms πονηρός@angmsn προφέρω@vipa3s ὁ@dans πονηρός@anansn)
06.46.06R τίς@rqans (δέ@cc) (ἐγώ@rpa-s) καλέω@vipa2p κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2p ὅς@rranp λέγω@vipa1s;
07.02.06R ([ἑκατοντάρχης@ngmsc])

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07.09.06R () λέγω@vipa1s σύ@rpd-p (τοσοῦτος@adafsn) πίστις@nafsc οὐδέ@b ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp εὑρίσκω@viaa1s
07.12.06R ()
07.14.06R ()
07.15.06R ()
07.16.06R () δοξάζω@viia3p ὁ@dams θεός@namsc () (ὅτι@cs) μέγας@annmsn προφήτης@nnmsc (ἐγείρω@vixp3s) ἐν@pd ἐγώ@rpd-p καί@cc (ὅτι@cs) ἐπισκέπτομαι@viam3s ὁ@dnms θεός@nnmsc ὁ@dams λαός@namsc αὐτός@rpgms
07.18.06R ()
07.19.06R () σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p;
07.20.06R ()
07.22.06R () (τυφλός@annmpn ἀναβλέπω@vipa3p χωλός@annmpn περιπατέω@vipa3p) () (νεκρός@annmpn ἐγείρω@vipp3p)
07.23.06R () μακάριος@annmsn (εἰμί@vipa3s) ὅς@rrnms (οὐ@b) μή@x σκανδαλίζω@vsap3s ἐν@pd ἐγώ@rpd-s
07.24.06R () περί@pg Ἰωάννης@ngmsp τίς@rqans ἐξέρχομαι@viaa2p θεάομαι@vnam εἰς@pa ὁ@dafs ἔρημος@nafsc; ()
07.26.06R () προφήτης@namsc; ναί@x () καί@cc/b περισσός@anamsc/ananscc
07.27.06R (οὗτος@rdnms) εἰμί@vipa3s περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s ([])
07.28.06R () μέγας@annmsc (ἐν@pd γεννητός@andmpn) γυνή@ngfpc Ἰωάννης@ngmsp (οὐδείς@rinms εἰμί@vipa3s) (ὁ@dnms δέ@cc μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s)
07.36.06R () καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms Φαρισαῖος@ngmsp κατακλίνω@viap3s
07.37.06R () γυνή@nnfsc () ἁμαρτωλός@annfsn ()
07.38.06R () ἵστημι@vpaanfs ὀπίσω@b παρά@pa ὁ@damp πούς@nampc () ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s () ὁ@ddfp θρίξ@ndfpc () ἐκμάσσω@viia3s () καταφιλέω@viia3s ὁ@damp πούς@nampc () ἀλείφω@viia3s ()
07.44.06R () βρέχω@viaa3s ὁ@damp πούς@nampc ἐγώ@rpg-s ()
07.45.06R () καταφιλέω@vppanfs ()
07.46.06R () ἀλείφω@viaa3s ()
07.47.06R ()
07.48.06R ()
07.50.06R () ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s ()
08.02.06R () γυνή@nnfpc ()
08.03.06R () γυνή@nnfsc () ἐπίτροπος@ngmsc Ἡρῴδης@ngmsp () ὅστις@rrnfp (καί@cc) διακονέω@viia3p (αὐτός@rpdms) ἀπό@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdfp
08.04.06R () διά@pg παραβολή@ngfsc
08.08.06R () (ὁ@dnms ἔχω@vppanms οὗς@nanpc ἀκούω@vdpa3s)
08.16.06R (οὐδείς@rinms) () λύχνος@namsc () καλύπτω@vipa3s ()
08.17.06R () κρυπτός@annnsn () φανερός@annnsn (γίνομαι@vifm3s) ()

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08.18.06R βλέπω@vdpa2p () πῶς@b ἀκούω@vipa2p ὅς@rrnms () ἄν@x ἔχω@vspa3s δίδωμι@vifp3s αὐτός@rpdms (καί@cc) ὅς@rrnms ἄν@x μή@x ἔχω@vspa3s καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms
08.20.06R ἀπαγγέλλω@viap3s () αὐτός@rpdms ὁ@dnfs μήτηρ@nnfsc σύ@rpg-s καί@cc ὁ@dnmp ἀδελφός@nnmpc σύ@rpg-s ἔξω@b ἵστημι@vixa3p ὁράω@vnaa θέλω@vppanmp σύ@rpa-s
08.21.06R τίς@rqnfs (ἐγώ@rpd-s) μήτηρ@nnfsc καί@cc τίς@rqnmp (ἐγώ@rpd-s) ἀδελφός@nnmpc εἰ@cs μή@x ὁ@dnmp ὁ@damp λόγος@nampc ἐγώ@rpg-s ἀκούω@vppanmp καί@cc ποιέω@vppanmp αὐτός@rpamp
08.22.06R () διέρχομαι@vsaa1p εἰς@pa ὁ@dans πέραν@b ()
08.23.06R πλέω@vppagmp (δέ@cc) αὐτός@rpgmp ἀφυπνόω@viaa3s () (λαῖλαψ@nnfsc ἄνεμος@ngmsc εἰς@pa ὁ@dafs λίμνη@nafsc) ()
08.24.06R () ὁ@dnms δέ@cc (ἐγείρω@vpapnms) ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc (ὁ@ddfs θάλασσα@ndfsc) ()
08.25.06R () τίς@rqnms δέ@cc οὗτος@rdnms εἰμί@vipa3s (ὅς@rrnms) (καί@cc/b) ὁ@ddmp ἄνεμος@ndmpc (καί@cc ὁ@ddfs θάλασσα@ndfsc) ἐπιτάσσω@vipa3s;
08.27.06R () ἀνήρ@nnmsc () δαιμόνιον@nanpc ()
08.28.06R () Ἰησοῦς@nvmsp υἱός@nvmsc ὁ@dgms θεός@ngmsc () μή@x ἐγώ@rpa-s βασανίζω@vsaa2s
08.30.06R () τίς@aqnnsn σύ@rpd-s εἰμί@vipa3s ὄνομα@nnnsc; ὁ@dnms δέ@cc λέγω@viaa3s λεγιών@nnfsc () δαιμόνιον@nnnpc πολύς@annnpn ()
08.31.06R () παρακαλέω@viia3p () εἰς@pa ὁ@dafs ἄβυσσος@nafsc ()
08.32.06R () (ἐπιτρέπω@viaa3s αὐτός@rpdnp)
08.42b.06R () συμπνίγω@viia3p αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc
08.43.06R () γυνή@nnfsc (τὶς@ainfsn) (εἰμί@vppanfs ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc) ()
08.44.06R () ἅπτω@viam3s () ὁ@dgns ἱμάτιον@ngnsc αὐτός@rpgms () (ἵστημι@viaa3s ὁ@dnfs ῥύσις@nnfsc ὁ@dgns αἷμα@ngnsc αὐτός@rpgfs)
08.45.06R καί@cc λέγω@viaa3s ὁ@dnms (κύριος@nnmsc) τίς@rqnms ἐγώ@rpg-s ἅπτω@viam3s (ὁ@dnmp μαθητής@nnmpc) (ἐπιστάτης@nvmsc ὁ@dnmp ὄχλος@nnmpc συνέχω@vipa3p σύ@rpa-s καί@cc ἀποθλίβω@vipa3p;)
08.46.06R () ἅπτω@viam3s ἐγώ@rpg-s τὶς@rinms (καί@cc) γάρ@cc γινώσκω@viaa1s δύναμις@nafsc ἐξέρχομαι@vpaaafs ἀπό@pg ἐγώ@rpg-s
08.48.06R () ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s ()
09.01.06R (συγκαλέω@vpamnms δέ@cc ὁ@damp δώδεκα@ac---n δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa)
09.02.06R καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ἰάομαι@vnpm
09.03.06R ()
09.05.06R μή@x (δέχομαι@vspm3p) (σύ@rpa-p) () ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc (σύ@rpg-p) (ἀποτινάσσω@vdaa2p) εἰς@pa μαρτύριον@nansc ()
09.06.06R ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p (κατά@pa πόλις@nafpc καί@cc κώμη@nafpc) εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b
09.07.06R () Ἡρῴδης@nnmsp () ὑπό@pg τὶς@rigmp (ὅτι@cs) Ἰωάννης@nnmsp (ἐγείρω@viap3s ἐκ@pg νεκρός@angmpn)
09.08.06R ὑπό@pg τὶς@rigmp () Ἠλίας@nnmsp () ἄλλος@rigmp () (ὅτι@cs) προφήτης@nnmsc εἷς@acnmsn ὁ@dgmp ἀρχαῖος@angmpn (ἀνίστημι@viaa3s)
09.12.06R () ἐν@pd ἔρημος@andmsn ()

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09.13.06R () ἄρτος@nnmpc () καί@cc ἰχθύς@nnmpc ()
09.14.06R () ἀνήρ@nnmpc πεντακισχίλιοι@acnmpn ()
09.16.06R () ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc εὐλογέω@viaa3s ἐπί@pa αὐτός@rpamp ()
09.17.06R () ὁ@dnns περισσεύω@vpaanns ()
09.18.06R () (τίς@rqams ἐγώ@rpa-s λέγω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc;)
09.19.06R (ὁ@dnmp δέ@cc ἀποκρίνομαι@vpapnmp λέγω@viaa3p) Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἠλίας@namsp ἄλλος@ainmpn δέ@cc ὅτι@cs προφήτης@nnmsc τὶς@ainmsn ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s
09.20.06R (σύ@rpn-p δέ@cc τίς@rqams) (); ἀποκρίνομαι@vpapnms (δέ@cc) Πέτρος@nnmsp (λέγω@viaa3s) σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp
09.21.06R () παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnpa οὗτος@rdans
09.22.06R () δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgmp πρεσβύτερος@angmpc καί@cc γραμματεύς@ngmpc καί@cc ἀρχιερεύς@ngmpc καί@cc ἀποκτείνω@vnap καί@cc μετά@pa τρεῖς@acafpn ἡμέρα@nafpc ἐγείρω@vnap
09.24.06R ὅς@rrnms (γάρ@cc ἄν@x) θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs (καί@cc ὅς@rrnms) ἀπόλλυμι@vsaa3s (αὐτός@rpafs) ἕνεκα@pg ἐγώ@rpg-s () σῴζω@vifa3s αὐτός@rpafs
09.26.06R ὅς@rrnms (γάρ@cc) ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s (καί+ἐγώ@b&rpnms ἐπαισχύνομαι@vifp1s αὐτός@rpams)
09.28.06R () (παραλαμβάνω@vpaanms Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp ἀναβαίνω@viaa3s) εἰς@pa ὁ@dans ὄρος@nansc ()
09.29.06R () καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms (λευκός@annmsn) ἐξαστράπτω@vppanms
09.30.06R καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc συλλαλέω@viia3p αὐτός@rpdms () Μωϋσῆς@nnmsp καί@cc Ἠλίας@nnmsp
09.31a.06R () (ὁράω@vpapnmp) ἐν@pd δόξα@ndfsc
09.32.06R () ὁράω@viaa3p ὁ@dafs δόξα@nafsc αὐτός@rpgms () συνίστημι@vpxaamp αὐτός@rpdms
09.33.06R () (ἐν@pd ὁ@ddns διαχωρίζω@vnpp) () ὁ@dnms Πέτρος@nnmsp () καλός@annnsn εἰμί@vipa3s ὧδε@b ἐγώ@rpa-p εἰμί@vnpa καί@cc ποιέω@vsaa1p ὧδε@b τρεῖς@acafpn σκηνή@nafpc εἷς@acafsn σύ@rpd-s καί@cc Μωϋσῆς@ndmsp εἷς@acafsn καί@cc Ἠλίας@ndmsp εἷς@acafsn μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s
09.34.06R () νεφέλη@nnfsc () (ἐπισκιάζω@viia3s αὐτός@rpamp) ()
09.35.06R () φωνή@nnfsc (γίνομαι@viam3s) ἐκ@pg ὁ@dgfs νεφέλη@ngfsc οὗτος@rdnms (λέγω@vppanfs) εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p
09.40.06R () δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s () (οὐ@b δύναμαι@viap3p ἐκβάλλω@vnaa αὐτός@rpans)
09.41.06R () πρός@pa αὐτός@rpamp ὦ@i γενεά@nvfsc ἄπιστος@anvfsn ἕως@b/pp πότε@b εἰμί@vifm1s πρός@pa σύ@rpa-p; ἕως@b/pp πότε@b ἀνέχω@vifm1s σύ@rpg-p ();
09.44.06R () ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc
09.46.06R () μέγας@annmsc ()
09.47.06R ()

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09.48.06R () παιδίον@nansc ()
09.54.06R ()
09.55.06R ()
09.57.06R () ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἐάν@x ἀπέρχομαι@vspm2s
09.58.06R ()
09.59.06R () θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s
09.60.06R ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp νεκρός@anampn ἑαυτοῦ@rxgmp σύ@rpnms δέ@cc (ἀπέρχομαι@vdaa2s καί@cc) διαγγέλλω@vdpa2s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
09.61.06R () ἀποτάσσω@vnam (ὁ@ddmp εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s)
09.62.06R () βλέπω@vppanms εἰς@pa ὁ@danp ὀπίσω@b ()
10.01.06R () (ἀναδείκνυμι@viaa3s) () ἕτερος@aiampn ἑβδομήκοντα@ac---n () ἀποστέλλω@viaa3s () εἰς@pa () πόλις@nafsc ()
10.04.06R () (μηδέ@x ῥάβδος@nafsc μή@x) ὑπόδημα@nanpc () μηδείς@riams κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p
10.05.06R εἰς@pa ὅς@rrafs () ἄν@x εἰσέρχομαι@vsaa2p οἰκία@nafsc () λέγω@vdpa2p εἰρήνη@nnfsc (ὁ@ddms οἶκος@ndmsc οὗτος@rddms)
10.07.06R () ἄξιος@annmsn (γάρ@cc) ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms ()
10.08.06R () δέχομαι@vspm3p ()
10.09.06R () (λέγω@vdpa2p αὐτός@rpdmp) ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc () ἐγγίζω@vixa3s
10.10.06R μή@x δέχομαι@vspm3p σύ@rpa-p () (λέγω@vdaa2p)
10.11.06R () ὁ@dams κονιορτός@namsc () (ἀπομάσσω@vipm1p) () πλήν@cc () γινώσκω@vdpa2p (ὅτι@cs) ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.16.06R () ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s ()
10.19.06R () (δίδωμι@vipa1s []) () ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg () ὄφις@ngmpc καί@cc σκορπίος@ngmpc ()
10.21.06R () εὐχαριστέω@vipa1s σύ@rpd-s καί@cc ἐξομολογέω@vipm1s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ὅστις@rrnnp εἰμί@viia3s κρυπτός@annnpn σοφός@andmpn καί@cc συνετός@andmpn ἀποκαλύπτω@viaa2s νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc ()
10.22.06R πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ὑπό@pg ὁ@dgms πατήρ@ngmsc () οὐδείς@rinms γινώσκω@vipa3s τίς@rqnms εἰμί@vipa3s ὁ@dnms πατήρ@nnmsc εἰ@cs μή@x ὁ@dnms υἱός@nnmsc καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἐάν@x () ὁ@dnms υἱός@nnmsc ἀποκαλύπτω@vsaa3s
10.23.06R () μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p
10.24.06R λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs (προφήτης@nnmpc οὐ@b ὁράω@viaa3p ὅς@rranp σύ@rpn-p βλέπω@vipa2p)
10.25.06R () νομικός@annmsn () (τὶς@ainmsn ἐκπειράζω@vppanms αὐτός@rpams) () τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s;
10.26.06R () λέγω@viaa3s () ἐν@pd ὁ@ddms νόμος@ndmsc τίς@rqnns γράφω@vixp3s; ()
10.27.06R () ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s (ἐκ@pg ὅλος@angfsn ὁ@dgfs καρδία@ngfsc σύ@rpg-s καί@cc ἐκ@pg ὅλος@angfsn ὁ@dgfs ψυχή@ngfsc σύ@rpg-s καί@cc) () (ὅλος@angfsn ὁ@dgfs ἰσχύς@ngfsc) ()
10.28.06R () ὀρθῶς@b (λέγω@viaa2s) οὗτος@rdans ποιέω@vdpa2s καί@cc ζάω@vifm2s

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11.01.06R () ἐν@pd ὁ@ddns εἰμί@vnpa () ἐν@pd τόπος@ndmsc τὶς@aidmsn προσεύχομαι@vppmams () (λέγω@viaa3s) τὶς@rinms ὁ@dgmp μαθητής@ngmpc (πρός@pa αὐτός@rpams) κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs (καί@b) Ἰωάννης@nnmsp διδάσκω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms
11.02.06R πατήρ@nvmsc () ὁ@dnns ἅγιος@annnsn πνεῦμα@nnnsc () ἔρχομαι@vdaa3s ὁ@dnfs βασιλεία@nnfsc σύ@rpg-s
11.03.06R ὁ@dams ἄρτος@namsc σύ@rpgms ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdpa2s ἐγώ@rpd-p ὁ@dans κατά@pa ἡμέρα@nafsc
11.04.06R () ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@dafp ἁμαρτία@nafpc () (μή@x ἀφίημι@vdaa2s ἐγώ@rpa-p εἰσφέρω@vnap) εἰς@pa πειρασμός@namsc
11.05.06R (καί@cc λέγω@viaa3s) () τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc (καί@cc λέγω@vsaa3s αὐτός@rpdms φίλος@anvmsn κίχρημι@vdaa2s ἐγώ@rpd-s) τρεῖς@acampn ἄρτος@nampc;
11.07.06R () (καί@cc ὁ@dnnp παιδίον@nnnpc ἐγώ@rpg-s μετά@pg ἐγώ@rpg-s εἰς@pa ὁ@dafs κοίτη@nafsc εἰμί@vipa3p) ()
11.08.06R () (εἰ@cs καί@cc οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa φίλος@anamsn αὐτός@rpgms διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc αὐτός@rpgms) ()
11.09.06R () αἰτέω@vdpa2p καί@cc δίδωμι@vifp3s () ζητέω@vdpa2p καί@cc (εὑρίσκω@vifa2p) κρούω@vdpa2p καί@cc ἀνοίγω@vifp3s ()
11.11.06R τίς@aqamsn (γάρ@cc) ἐκ@pg σύ@rpg-p ὁ@dams πατήρ@namsc υἱός@nnmsc αἰτέω@vifa3s ἰχθύς@namsc καί@cc ἀντί@pg ἰχθύς@ngmsc ὄφις@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms
11.12.06R ἤ@cc (καί@b αἰτέω@vifa3s) ᾠόν@nansc (μή@x ἐπιδίδωμι@vifa3s αὐτός@rpdms) σκορπίος@namsc;
11.13.06R εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn () οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn (δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p) πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc () δίδωμι@vifa3s πνεῦμα@nansc ἅγιος@anansn ()
11.14.06R () δαιμόνιον@nansc () κωφός@annnsn ()
11.15.06R () ἐν@pd Βεελζεβούλ@ndmsp () ἐκβάλλω@vipa3s ὁ@danp δαιμόνιον@nanpc
11.18.06R (εἰ@cs δέ@cc καί@b ὁ@dnms Σατανᾶς@nnmsp ἐπί@pa ἑαυτοῦ@rxams διαμερίζω@viap3s) ()
11.19.06R εἰ@cs (δέ@cc) ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p; ()
11.20.06R εἰ@cs δέ@cc (ἐγώ@rpn-s) ἐν@pd δάκτυλος@ndmsc θεός@ngmsc ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x (ἐγγίζω@vixa3s) ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
11.21.06R () ὁ@dnms ἰσχυρός@annmsn καθοπλίζω@vpxpnms ()
11.22.06R () ἰσχυρός@annmsc () (νικάω@vsaa3s []) ()
11.27.06R () (ἐπαίρω@vpaanfs) () (φωνή@nafsc) γυνή@nnfsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc () μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc ὅς@rramp θηλάζω@viaa2s
11.28.06R () μενοῦν@x () μακάριος@annmpn ὁ@dnmp ἀκούω@vppanmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc (ποιέω@vppanmp) ()
11.29.06R () ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs () σημεῖον@nnnsc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs ()

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11.33.06R () λύχνος@namsc () (εἰς@pa κρύπτη@nafsc) () ἐπί@pa ὁ@dafs λυχνία@nafsc () (ἵνα@cs πᾶς@aidmpn λάμπω@vspa3s) ()
11.37.06R () (ἐρωτάω@vipa3s) αὐτός@rpams Φαρισαῖος@nnmsp () ὅπως@cs ἀριστάω@vsaa3s (παρά@pd αὐτός@rpdms) () ἀναπίπτω@viaa3s
11.38.06R () (ἄρχω@viam3s) διακρίνω@vppmnms ἐν@pd ἑαυτοῦ@rxdns (λέγω@vnpa) διά@pa τίς@rqans/cor οὐ@b πρῶτος@b βαπτίζω@viap3s ()
11.39.06R () (ὁ@dnmp Φαρισαῖος@nnmpp) ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc ὁ@dans ἔξωθεν@b καθαρίζω@vipa2p ὁ@dnns δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc
11.40.06R () οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔξωθεν@b καί@b ὁ@dans ἔσωθεν@b ποιέω@viaa3s;
11.41.06R () δίδωμι@vdaa2p (ὁ@danp ὑπάρχω@vppaanp) ἐλεημοσύνη@nafsc () πᾶς@ainnpn καθαρός@annnpn (εἰμί@vifm3s) σύ@rpd-p
11.42.06R () (ὅτι@cs ἀποδεκατόω@vipa2p ὁ@dans ἡδύοσμον@nansc καί@cc ὁ@dans πήγανον@nansc καί@cc πᾶς@aiansn λάχανον@nansc καί@cc) παρέρχομαι@vipm2p ὁ@dafs κλῆσις@nafsc καί@cc ὁ@dafs ἀγάπη@nafsc ὁ@dgms θεός@ngmsc ()
11.43.06R () πρωτοκαθεδρία@nafsc () ἀσπασμός@nampc ()
11.46.06R () (καί@cc σύ@rpd-p ὁ@ddmp νομικός@andmpn οὐαί@i) ὅτι@cs φορτίζω@vipa2p (ὁ@damp ἄνθρωπος@nampc) φορτίον@nanpc δυσβάστακτος@ananpn () (ὁ@ddms δάκτυλος@ndmsc) () (οὐ@b) προσψαύω@vipa2p ()
11.47.06R οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p (ὁ@danp μνῆμα@nanpc) ὁ@dgmp προφήτης@ngmpc (καί@cc ὁ@dnmp) πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp
11.48.06R () μαρτυρέω@vipa2p μή@x συνευδοκέω@vpna ὁ@ddnp ἔργον@ndnpc ὁ@dgmp πατήρ@ngmpc σύ@rpg-p ()
11.52.06R () ὁ@ddmp νομικός@andmpn () ὁ@dafs κλείς@nafsc ὁ@dgfs γνῶσις@ngfsc (αὐτός@rtnmp οὐ@b εἰσέρχομαι@viaa2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp κωλύω@viaa2p)
12.01.06R () (ἄρχω@viam3s λέγω@vnpa) πρός@pa ὁ@damp μαθητής@nampc () προσέχω@vdpa2p () ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc
12.02.06R οὐδείς@rinns δέ@cc (συγ[])καλύπτω@vpxpnns (εἰμί@vipa3s) ὅς@rrnns οὐ@b ἀποκαλύπτω@vifp3s καί@cc (οὐδείς@rinns) κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s
12.03.06R () (πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p) () (κηρύσσω@vifp3s) ()
12.04.06R λέγω@vipa1s δέ@cc σύ@rpd-p ὁ@ddmp φίλος@andmpn ἐγώ@rpg-s μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp ἀποκτείνω@vppagmp/cor ὁ@dans σῶμα@nansc καί@cc μετά@pa οὗτος@rdanp (μή@x ἔχω@vppagmp περισσός@anansc τις@rians ποιέω@vnaa)
12.05.06R ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p φοβέω@vdap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἔχω@vppaams ἐξουσία@nafsc βάλλω@vnaa εἰς@pa γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p
12.08.06R λέγω@vipa1s (γάρ@cc) σύ@rpd-p πᾶς@ainmsn ὅς@rrnms ὁμολογέω@vsaa3s ἐγώ@rpa-s ὁ@dgmp ἄνθρωπος@ngmpc (ὁμολογέω@vifa1s) ἐν@pd αὐτός@rpdms (ἐνώπιον@pg) ὁ@dgms θεός@ngmsc
12.09.06R ὁ@dnms δέ@cc ἀρνέομαι@vpamnms ἐγώ@rpa-s (ἐνώπιον@pg) ὁ@dgmp ἄνθρωπος@ngmpc ἀπαρνέομαι@vifp3s (ἐνώπιον@pg) ὁ@dgms θεός@ngmsc
12.10.06R (καί@cc πᾶς@ainmsn) ὅς@rrnms ἄν@x λέγω@vsaa3s (λόγος@namsc) εἰς@pa ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms ὁ@ddms δέ@cc ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dans πνεῦμα@nansc (ὁ@dans) ἅγιος@anansn οὐ@b ἀφίημι@vifp3s αὐτός@rpdms

12.11.06R () (προσφέρω@vspa3p) () ἐπί@pa () ὁ@dafp ἀρχή@nafpc () (μή@x μεριμνάω@vsaa2p πῶς@b ἤ@cc τίς@rqans ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p)
12.12.06R ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὅς@rranp δεῖ@vipa3s λέγω@vnaa
12.13.06R () τὶς@rinms () λέγω@vdaa2s ὁ@ddms ἀδελφός@ndmsc ἐγώ@rpg-s μερίζω@vnam μετά@pg ἐγώ@rpg-s ὁ@dafs κληρονομία@nafsc
12.14.06R () τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s κριτής@namsc ἐπί@pa σύ@rpa-p
12.16.06R () παραβολή@nafsc () (ἄνθρωπος@ngmsc τὶς@aigmsn) πλούσιος@angmsn ()
12.19.06R ()
12.20.06R λέγω@viaa3s (δέ@cc) αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn [] οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπαιτέω@vipa3p (ἀπό@pg σύ@rpg-s) ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s τίς@rqgms εἰμί@vifm3s;
12.22.06R () (μή@x μεριμνάω@vdpa2p) ὁ@ddfs ψυχή@ndfsc (τίς@rqans ἐσθίω@vsaa2p μηδέ@x) ὁ@ddns σῶμα@ndnsc (τίς@rqans ἐνδύω@vsam2p)
12.23.06R ὁ@dnfs () ψυχή@nnfsc (πολύς@anansc εἰμί@vipa3s) ὁ@dgfs τροφή@ngfsc () ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc
12.24.06R () κόραξ@nampc/nnmpc () οὐ@b σπείρω@vipa3p οὐδέ@cc θερίζω@vipa3p (οὐδέ@cc συνάγω@vipa3p εἰς@pa ἀποθήκη@nafpc) ()
12.27.06R () ὁ@danp κρίνον@nanpc () (οὐ@b) ὑφαίνω@vipa3s (οὐδέ@cc) νήθω@vipa3s () οὐδέ@cc Σολομών@nnmsp (ἐν@pd πᾶς@aidfsn ὁ@ddfs δόξα@ndfsc αὐτός@rpgms περιβάλλω@viam3s ὡς@cs εἷς@acnnsn οὗτος@rdgnp)
12.28.06R () ὀλιγόπιστος@anvmpn
12.30.06R οὗτος@rdanp γάρ@cc ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc (ἐπιζητέω@vipa3p) οἶδα@vixa3s δέ@cc ὁ@dnms πατήρ@nnmsc ὅτι@cs χρῄζω@vipa2p οὗτος@rdgnp
12.31.06R () ζητέω@vdpa2p (δέ@cc) ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdnnp προστίθημι@vifp3s σύ@rpd-p
12.32.06R () ὁ@dnms πατήρ@nnmsc ()
12.35.06R () ὁ@dnfp ὀσφύς@nnfpc περιζώννυμι@vpxpnfp () ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp
12.36.06R () προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc () ἀναλύω@vsaa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc ()
12.37.06R () δοῦλος@nnmpc () κύριος@nnmsc ()
12.38.06R () ἑσπερινός@andfsn φυλακή@ndfsc ()
12.39.06R () εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc (ἔρχομαι@vipm3s) οὐ@b ἄν@x ἀφίημι@viaa3s διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms
12.40.06R () γίνομαι@vdpm2p ἕτοιμος@annmpn ὅτι@cs ὅς@rrdfs ὥρα@ndfsc οὐ@b δοκέω@vipa2p ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vipm3s
12.41.06R () ὁ@dnms Πέτρος@nnmsp () πρός@pa ἐγώ@rpa-p ἤ@cc καί@b πρός@pa πᾶς@aiampn ὁ@dafs παραβολή@nafsc () λέγω@vipa2s;
12.42.06R ()
12.43.06R () ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc ()
12.44.06R () ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp (αὐτός@rpgms) καθίστημι@vifa3s αὐτός@rpams
12.45.06R ()

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12.46.06R ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms () ἡμέρα@ndfsc () οὐ@b προσδοκάω@vipa3s () ὥρα@ndfsc () οὐ@b γινώσκω@vipa3s καί@cc διχοτομέω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifp3s
12.47.06R () δοῦλος@nnmsc (ὁ@dnms γινώσκω@vpaanms) () (καί@cc μή@x ποιέω@vpaanms) () δέρω@vifp3s (πολύς@ananpn)
12.48.06R (ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc) δέρω@vifp3s (ὀλίγος@ananpn πᾶς@aidmsn δέ@cc ὅς@rrdms δίδωμι@viap3s πολύς@annnsn πολύς@annnsn ζητέω@vifp3s παρά@pg αὐτός@rpgms καί@cc ὅς@rrdms παρατίθημι@viam3p πολύς@anansn περισσός@anansc αἰτέω@vifa3p αὐτός@rpams)
12.49a.06R πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa εἰς@pa ὁ@dafs γῆ@nafsc ()
12.51.06R δοκέω@vipa2p (ὅτι@cs) (παραγίνομαι@viam1s) εἰρήνη@nafsc (βάλλω@vnaa ἐπί@pa ὁ@dafs γῆ@nafsc); οὐχί@b λέγω@vipa1s σύ@rpd-p (ἀλλά@cc) διαμερισμός@namsc
12.53.06R διαμερίζω@vifp3s πατήρ@nnmsc (ἐπί@pd) υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc (καί@cc) μήτηρ@nnfsc ἐπί@pd (θυγάτηρ@ndfsc) καί@cc θυγάτηρ@nnfsc ἐπί@pa (μήτηρ@ndfsc καί@cc πενθερά@nnfsc) ἐπί@pa ὁ@dafs νύμφη@nafsc () καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc ()
12.56.06R ὑποκριτής@nvmpc ὁ@dans (μέν@x) πρόσωπον@nansc ὁ@dgms οὐρανός@ngmsc καί@cc ὁ@dgfs γῆ@ngfsc (δοκιμάζω@vipa2p) ὁ@dams δέ@cc καιρός@namsc οὗτος@rdams οὐ@b (οἶδα@vixa2p δοκιμάζω@vnpa)
12.57.06R () καί@b ἀπό@pg ἑαυτοῦ@rxgmp οὐ@b κρίνω@vipa2p ὁ@dans δίκαιος@anansn
12.58.06R () μήποτε@cs κατασύρω@vspa3s σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc παραδίδωμι@vifa3s σύ@rpa-s ὁ@ddms πράκτωρ@ndmsc () βάλλω@vifa3s εἰς@pa φυλακή@nafsc
12.59.06R () οὐ@b μή@x ἐξέρχομαι@vsaa2s ἐκεῖθεν@b ἕως@cs καί@b (ἀποδίδωμι@vsaa2s ὁ@dams ἔσχατος@anamsn κοδράντης@namsc)
13.14.06R () (ὁ@ddns σάββατον@ndnsc θεραπεύω@viaa3s) ()
13.15.06R () ἕκαστος@ainmsn σύ@rpg-p (ὁ@ddnp σάββατον@ndnpc) οὐ@b λύω@vipa3s ὁ@dams ὄνος@namsc ἤ@cc ὁ@dams βοῦς@namsc αὐτός@rpgms ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s;
13.16.06R οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp () δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp ()
13.19.06R ὅμοιος@annfsn εἰμί@vipa3s (ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc) κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc (σπείρω@viaa3s ἐν@pd ὁ@ddms κῆπος@ndmsc ἑαυτοῦ@rxgms)
13.20.06R () ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
13.21.06R ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc ()
13.25.06R ἀπό@pg ὅς@rrgns ἄν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc () κρούω@vnpa () ἀποκρίνομαι@vpapnms (λέγω@vifa3s) () οὐ@b οἶδα@vixa1s (σύ@rpa-p) πόθεν@b εἰμί@vipa2p
13.26.06R () ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s
13.27.06R () ἀφίστημι@vdaa2p ἀπό@pg ἐγώ@rpg-s πᾶς@aivmpn ἐργάτης@nvmpc (ἀδικία@ngfsc)
13.28.06R ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc (ὅταν@cs ὁράω@vifm2p) (πᾶς@aiampn) ὁ@damp δίκαιος@anampn

(εἰσέρχομαι@vppmamp) (ἐν@pd ὁ@ddfs βασιλεία@ndfsc) ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp ἔξω@b
14.12.06R () ἄριστον@nansc ἤ@cc δεῖπνον@nansc () φωνέω@vdpa2s ()
14.14.06R () οὐ@b ἔχω@vipa3p ἀνταποδίδωμι@vnaa () ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc ()
14.16.06R () ἄνθρωπος@nnmsc τὶς@ainmsn (ποιέω@viaa3s) δεῖπνον@nansc (μέγας@anansn) καί@cc καλέω@viaa3s πολύς@anampn
14.17.06R () ἀποστέλλω@viaa3s ()
14.18.06R () (ἄρχω@viam3p) () παραιτέομαι@vnpm () ἀγρός@namsc ἀγοράζω@viaa1s ()
14.19.06R () (ζεῦγος@nanpc) βοῦς@ngmpc ἀγοράζω@viaa1s ()
14.20.06R () γυνή@nafsc γαμέω@viaa1s ()
14.21.06R () ἀπαγγέλλω@viaa3s () τότε@b (ἐπαίρω@vpapnms) ὁ@dnms οἰκοδεσπότης@nnmsc () ἐξέρχομαι@vdaa2s () εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc ()
14.22.06R () ἔτι@b τόπος@nnmsc εἰμί@vipa3s
14.23.06R () εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc ()
14.24.06R () οὐδείς@rinms () γεύω@vifm3s ()
15.03.06R () παραβολή@nafsc ()
15.04.06R () πρόβατον@nanpc () ἀπόλλυμι@vpaanms ()
15.05.06R () εὑρίσκω@vpaanms ()
15.06.06R () συγχαίρω@vdap2p ()
15.07.06R (χαρά@nnfsc) () (ἐπί@pd) () (ἁμαρτωλός@andmsn μετανοέω@vppadms)
15.08.06R () δραχμή@nafpc () ἀπόλλυμι@vsaa3s () ζητέω@vipa3s ()
15.09.06R () εὑρίσκω@vpaanfs () συγχαίρω@vdap2p ()
15.10.06R (χαρά@nnfsc) () (ἐπί@pd) () (ἁμαρτωλός@andmsn μετανοέω@vppadms)
16.02.06R ()
16.04.06R ()
16.05.06R ()
16.06.06R ()
16.07.06R ()
16.09a.06R (καί@cc ἐγώ@rpn-s []) λέγω@vipa1s σύ@rpd-p ποιέω@vdaa2p (σύ@rpd-p) φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc ()
16.11.06R εἰ@cs (οὖν@cc) ἐν@pd ὁ@ddms μαμωνᾶς@ndmsc ἄδικος@andmsn πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa3s;
16.12.06R (καί@cc) εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὑρίσκω@viap2p ὁ@dans ἐμός@asansn τίς@rqnms δίδωμι@vifa3s σύ@rpd-p;
16.13.06R οὐδείς@ainmsn () δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa () εἷς@acgmsn καταφρονέω@vifa3s καί@cc ὁ@dgms ἕτερος@aigmsn ἀντέχω@vifm3s οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc
16.14.06R () ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn () ἐκμυκτηρίζω@viia3p ()
16.15.06R () σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc () ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p (ὁ@dnns ὑψηλός@annnsn εἰμί@vipa3s παρά@pd ἄνθρωπος@ndmpc βδέλυγμα@nnnsc εἰμί@vipa3s ὁ@ddms θεός@ndmsc)
16.16.06R ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs Ἰωάννης@ngmsp (ἐκ@pg []) ὅς@rrgns ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc εὐαγγελίζω@vipp3s καί@cc πᾶς@ainmsn εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s

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16.17.06R εὔκοπος@annnsc () ὁ@dams οὐρανός@namsc καί@cc ὁ@dafs γῆ@nafsc παρέρχομαι@vnaa ἤ@cc ὁ@dgmp λόγος@ngmpc ἐγώ@rpg-s εἷς@acafsn κεραία@nafsc (παρέρχομαι@vnaa)
16.18.06R (πᾶς@ainmsn) ὁ@dnms ἀπολύω@vppanms ὁ@dafs γυνή@nafsc αὐτός@rpgms καί@cc πᾶς@ainmsn γαμέω@vppanms ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc () ὁ@dnms ἀπολύω@vpxpafs ἀπό@pg ἀνήρ@ngmsc γαμέω@vppanms (ὁμοίως@b μοιχός@nnmsc εἰμί@vipa3s)
16.19.06R ἄνθρωπος@nnmsc τις@ainmsn εἰμί@viia3s πλούσιος@annmsn καί@cc ἐνδιδύσκω@viim3s πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b
16.20.06R πτωχός@annmsn δέ@cc τις@ainmsn ὄνομα@ndnsc Λάζαρος@nnmsp βάλλω@viyp3s (εἰς@pa) ὁ@dams πυλών@namsc () (ἑλκόω@vpxpnms)
16.21.06R καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp λείχω@viia3p ὁ@danp (τραῦμα@nanpc) αὐτός@rpgms
16.22.06R γίνομαι@viam3s () ἀποθνῄσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ὁ@dgmp ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc (ὁ@dgms) Ἀβραάμ@ngmsp ἀποθνῄσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s
16.23.06R () ἐν@pd ὁ@ddms ᾅδης@ndmsc ἐπαίρω@vpaanms (οὖν@cc) ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ὁ@ddms κόλπος@ndmsc αὐτός@rpgms
16.24.06R καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc αὐτός@rpgms ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs
16.25.06R Ἀβραάμ@nnmsp δέ@cc λέγω@viaa3s τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s ὁ@danp ἀγαθός@ananpn () ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc (ὧδε@b) παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s
16.26.06R καί@cc (ἐπί@pd) πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp (ἐνταῦθα@b) διαβαίνω@vnaa () πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@cc ἐκεῖθεν@b ὧδε@b διαπεράω@vspa3p
16.27.06R () ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa (ὁ@dams οἶκος@namsc) ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s
16.28.06R ἔχω@vipa1s γάρ@cc (ἐκεῖ@b) πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp () μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa οὗτος@rdams ὁ@dams τόπος@namsc ὁ@dgfs βάσανος@ngfsc
16.29.06R λέγω@vipa3s αὐτός@rpdms () ἔχω@vipa3p ἐκεῖ@b Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc ἀκούω@vdaa3p αὐτός@rpgmp
16.30.06R ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc () ἀλλά@cc ἐάν@cs τις@rinms (ἐκ@pg νεκρός@angmpn) πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vifa3p
16.31.06R ὁ@dnms (δέ@cc λέγω@viaa3s) εἰ@cs Μωϋσῆς@ngmsp καί@cc ὁ@dgmp προφήτης@ngmpc οὐ@b (ἀκούω@viaa3p) οὐδέ@b ἄν@x τις@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s ἀκούω@vifa3p αὐτός@rpgms
17.01.06R () ὁ@danp σκάνδαλον@nanpc () οὐαί@i ()
17.02.06R (συμφέρω@viia3s) αὐτός@rpdms (εἰ@cs οὐ@b γεννάω@viap3s ἤ@cc) εἰ@cs μυλικός@annmsn λίθος@nnmsc περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms (περίκειμαι@viip3s) καί@cc (ῥίπτω@vixp3s) εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs εἷς@acamsn ὁ@dgmp μικρός@angmpn οὗτος@rdgmp σκανδαλίζω@vsaa3s

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17.03b.06R () ἁμαρτάνω@vsaa3s () ὁ@dnms ἀδελφός@nnmsc () ἐπιτιμάω@vdaa2s ()
17.04.06R () ἐάν@cs ἑπτάκις@b (ὁ@dgfs ἡμέρα@ngfsc) ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s () (ἀφίημι@vifa2s [])
17.11.06R () Σαμάρεια@ngfsp ()
17.12.06R () δέκα@ac---n λεπρός@annmpn ()
04.27.06R ἀποστέλλω@viaa3s αὐτός@rpamp λέγω@vppanms πολύς@annmpn λεπρός@annmpn εἰμί@viia3p ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp ἐν@pd ἡμέρα@ndfpc Ἐλισαῖος@ngmsp [] ὁ@dgms προφήτης@ngmsc καί@cc οὐδείς@rinms αὐτός@rpgmp καθαρίζω@viap3s εἰ@cs μή@x Ναιμάν@nnmsp [] ὁ@dnms Σύρος@nnmsp
17.14.06R () πορεύομαι@vpapnmp (δείκνυμι@vdaa2p) ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc () ἐν@pd ὁ@ddns ὑπάγω@vnpa καθαρίζω@viap3p
17.15.06R εἷς@acnmsn (δέ@cc) ἐκ@pg αὐτός@rpgmp ()
17.16.06R () (αὐτός@rtnms εἰμί@viia3s) Σαμαρίτης@nnmsp
17.17.06R ()
17.18.06R () δίδωμι@vnaa δόξα@nafsc ὁ@ddms θεός@ndmsc ()
17.19.06R () ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
17.20.06R ἐπερωτάω@vpapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc () οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc
17.21.06R οὐδέ@cc (λέγω@vipa3p) ἰδού@i ὧδε@b () ἰδού@i ἐκεῖ@b ἰδού@i γάρ@cc ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s
17.22.06R () ἔρχομαι@vifm3p ἡμέρα@nnfpc ὅταν@cs ἐπιθυμέω@vifa2p ὁράω@vnaa εἷς@acafsn ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc ()
17.25.06R πρῶτος@b (δέ@cc) δεῖ@vipa3s (ὁ@dams υἱός@namsc ἄνθρωπος@ngmsc) πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ()
17.26.06R () (ἐν@pd) ὁ@ddfp ἡμέρα@ndfpc Νῶε@ngmsp ()
17.28.06R () (ἐν@pd) ὁ@ddfp ἡμέρα@ndfpc Λώτ@ngmsp ()
17.32.06R μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp
18.01.06R () παραβολή@nafsc () (πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm αὐτός@rpamp καί@cc μή@x ἐγκακέω@vnpa)
18.02.06R () κριτής@nnmsc ()
18.03.06R χήρα@nnfsc ()
18.05.06R ()
18.07.06R ὁ@dnms (δέ@cc) θεός@nnmsc () (ποιέω@vifa3s) ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms ὁ@dgmp βοάω@vppagmp πρός@pa αὐτός@rpdms ἡμέρα@ngfsc καί@cc νύξ@ngfsc ()
18.10.06R ἄνθρωπος@nnmpc δύο@acnmpn () εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam () Φαρισαῖος@nnmsp () τελώνης@nnmsc
18.11.06R ()
18.12.06R ()
18.13.06R ()
18.14.06R () καταβαίνω@viaa3s (οὗτος@rdnms) δικαιόω@vpxpnms () (παρά@pa ἐκεῖνος@rdams)
18.16.06R () (ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s) () (ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc)
18.18.06R () (τὶς@ainmsn αὐτός@rpams) () (λέγω@vppanms) διδάσκαλος@nvmsc ἀγαθός@anvmsn τίς@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s;

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18.19.06R (λέγω@viaa3s) () (Ἰησοῦς@nnmsp) τίς@rqans ἐγώ@rpa-s λέγω@vipa2s []
ἀγαθός@anamsn; οὐδείς@rinms ἀγαθός@annmsn εἰ@cs μή@x εἷς@acnmsn [] ὁ@dnms θεός@nnmsc
ὁ@dnms πατήρ@nnmsc []
18.20.06R ὁ@dafp ἐντολή@nafpc οἶδα@vixa2s []; μή@x φονεύω@vsaa2s μή@x μοιχεύω@vsaa2s μή@x
κλέπτω@vsaa2s μηδέ@cc ψευδομαρτυρέω@vsaa2s τιμάω@vdpa2s ὁ@dams πατήρ@namsc σύ@rpg-s
καί@cc ὁ@dafs μήτηρ@nafsc (σύ@rpg-s)
18.21.06R () (οὗτος@rdanp πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc)
18.22.06R (ἀκούω@vpaanms) () (οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms)
εἷς@acnnsn σύ@rpd-s λείπω@vipa3s πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc
δίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd οὐρανός@ndmsc
καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s
18.23.06R ()
18.35.06R γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa αὐτός@rpams εἰς@pa Ἰεριχώ@nafsp
(καί@cc) [] (τὶς@ainmsn) τυφλός@annmsn ἐπαιτέω@vppanms κάθημαι@viim3s παρά@pa ὁ@dafs
ὁδός@nafsc
18.36.06R ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s
τίς@rqnns (ἄν@x) εἰμί@vopa3s οὗτος@rdnns
18.37.06R (ἀπαγγέλλω@vsap3s) δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp παρέρχομαι@vipm3s
18.38.06R καί@cc βοάω@viaa3s λέγω@vppanms Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp
ἐλεέω@vdaa2s ἐγώ@rpa-s
18.39.06R (ὁ@dnmp δέ@cc) προάγω@vppanmp ἐπιτιμάω@viia3p (ὁ@ddms τυφλός@andmsn)
(αὐτός@rtnms) ἵνα@cs σιγάω@vsaa3s ()
18.40.06R ἵστημι@vpapnms δέ@cc () κελεύω@viaa3s αὐτός@rpams ἄγω@vnap () ἐγγίζω@vpaagms
δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams
18.41.06R τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s; ὁ@dnms δέ@cc λέγω@viaa3s
κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
18.42.06R (καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp) ἀναβλέπω@vdaa2s
ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
18.43.06R καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s () καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ()
αἶνος@namsc δίδωμι@viaa3s ὁ@ddms θεός@ndmsc
19.02.06R () Ζακχαῖος@nnmsp ()
19.06.06R () ὑποδέχομαι@viam3s αὐτός@rpams ()
19.08.06R () ὁ@danp ἥμισυς@ananpn () ὁ@dgnp ὑπάρχω@vppagnp () (ὁ@ddmp πτωχός@andmpn)
δίδωμι@vipa1s καί@cc εἰ@cs τὶς@rigms τὶς@rians συκοφαντέω@viaa1s τετραπλοῦς@anansn
ἀποδίδωμι@vipa1s
19.09.06R () σήμερον@b σωτηρία@nnfsc οὗτος@rddms ὁ@ddms οἶκος@ndmsc ()
19.10.06R ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc σῴζω@vnaa
ὁ@dans ἀπόλλυμι@vpxaans
19.11.06R () παραβολή@nafsc ()
19.13.06R () δοῦλος@nampc () δίδωμι@viaa3s αὐτός@rpdmp () μνᾶ@nafpc ()
19.22.06R () αὐστηρός@annmsn () (αἴρω@vppanms) ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc
(θερίζω@vppanms) ὅς@rrans οὐ@b σπείρω@viaa1s
19.23.06R () (σύν@pd τόκος@ndmsc) ()
19.26.06R () καί@b ὅς@rrans (δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s) ()
20.01.06R () ὁ@dnmp Φαρισαῖος@nnmpp ()

20.04.06R βάπτισμα@nnnsc Ἰωάννης@ngmsp ἐκ@pg οὐρανός@ngmsc (εἰμί@viia3s ἤ@cc) ἐκ@pg ἄνθρωπος@ngmpc
20.05.06R () ἐκ@pg οὐρανός@ngmsc () διά@pa τίς@rqans () οὐ@b πιστεύω@viaa2p αὐτός@rpdms
20.06.06R () ἄνθρωπος@ngmpc () καταλιθάζω@vifa3s ἐγώ@rpa-p ()
20.07.06R ()
20.08.06R () οὐδέ@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s
20.19.06R (γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc διδάσκω@vppagms αὐτός@rpgms ἐν@pd ὁ@ddns ἱερόν@ndnsc) καί@cc ζητέω@viaa3p () ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc () καί@cc φοβέω@viap3p ()
20.24.06R () δηνάριον@nansc () Καῖσαρ@ngmsp
20.25.06R () ἀποδίδωμι@vdaa2p τοίνυν@cc ὁ@danp Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc
20.27.06R () (τὶς@rinmp ὁ@dgmp Σαδδουκαῖος@ngmpp ὁ@dnmp λέγω@vppanmp ἀνάστασις@nafsc μή@x εἰμί@vnpa)
20.28.06R () (Μωϋσῆς@nnmsp γράφω@viaa3s) ()
20.29.06R ἑπτά@ac---n () ἀδελφός@nnmpc () (λαμβάνω@vpaanms) γυνή@nafsc ()
20.30.06R ()
20.31.06R ()
20.33.06R () ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc (τίς@rqgms αὐτός@rpgmp γίνομαι@vipm3s γυνή@nnfsc) ()
20.34.06R () ἀποκρίνομαι@vpapnms () ὁ@dnmp υἱός@nnmpc οὗτος@rdgms ὁ@dgms αἰών@ngmsc γαμέω@vipa3p καί@cc (γαμίσκω@vipp3p)
20.35.06R ὅς@rramp (δέ@cc) καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms ὁ@dgfs κληρονομία@ngfsc καί@cc ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@cc γαμέω@vipa3p οὔτε@cc (γαμίζω@vipp3p)
20.36.06R οὐδέ@cc γάρ@cc ἀποθνῄσκω@vnaa ἔτι@b μέλλω@vipa3p ἰσάγγελος@annmpn γάρ@cc εἰμί@vipa3p (καί@cc υἱός@nnmpc εἰμί@vipa3p) () θεός@ngmsc ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc εἰμί@vppanmp
20.39.06R () (τὶς@rinmp ὁ@dgmp) γραμματεύς@ngmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s
20.41.06R () (πῶς@b λέγω@vipa3p ὁ@dams Χριστός@namsp εἰμί@vnpa Δαυίδ@ngmsp υἱός@namsc;)
20.44.06R Δαυίδ@nnmsp () κύριος@namsc αὐτός@rpams καλέω@vipa3s ()
21.07.06R ἐπερωτάω@viaa3p (δέ@cc) αὐτός@rpams (ὁ@dnmp μαθητής@nnmpc)
21.08.06R () πολύς@annmpn (γάρ@cc) ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc (ἐγώ@rpg-s) λέγω@vppanmp (ὅτι@cs) ἐγώ@rpn-s εἰμί@vipa1s (ὁ@dnms Χριστός@nnmsp) ()
21.09.06R () πόλεμος@nampc () δεῖ@vipa3s (γάρ@cc) οὗτος@rdanp γίνομαι@vnam
21.10.06R () βασιλεία@nnfsc ἐπί@pa βασιλεία@nafsc καί@cc ἔθνος@nnnsc ἐπί@pa ἔθνος@nansc
21.11.06R λοιμός@nnmpc καί@cc λιμός@nnfpc/nnmpc σεισμός@nnmpc τέ@cc () φόβητρον@nnnpc τέ@cc καί@cc σημεῖον@nnnpc ἀπό@pg οὐρανός@ngmsc ()
21.12.06R πρό@pg δέ@cc οὗτος@rdgnp () διώκω@vifa3p () (ἀπάγω@vpppamp ἐπί@pa βασιλεύς@nampc καί@cc ἡγεμών@nampc) ()
21.13.06R (ἀποβαίνω@vifm3s σύ@rpd-p) εἰς@pa μαρτύριον@nansc
21.14.06R () μή@x προμελετάω@vnpa ἀπολογέομαι@vnap
21.15.06R () σοφία@nafsc ὅς@rrdfs οὐ@b δύναμαι@vifm3p ἀνθίστημι@vnaa (οὐδέ@cc) ἀντιλέγω@vnaa (πᾶς@annmpn)

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21.16.06R (παραδίδωμι@vifp2p δέ@cc καί@cc ὑπό@pg γονεύς@ngmpc καί@cc ἀδελφός@ngmpc καί@cc συγγενής@angmpn καί@cc φίλος@angmpn) ()
21.17.06R () μισέω@vpppnmp () διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s
21.19.06R ἐν@pd ὁ@ddfs ὑπομονή@ndfsc (σῴζω@vifa2p ἑαυτοῦ@rxamp)
21.20.06R () κυκλόω@vpppafs ὑπό@pg στρατόπεδον@ngnpc Ἰερουσαλήμ@nafsp () ὁ@dnfs ἐρήμωσις@nnfsc αὐτός@rpgfs
21.25.06R () ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc σημεῖον@nnnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc ἐν@pd ἀπορία@ndfsc (ὡς@cs ἦχος@ngnsc θάλασσα@ngfsc κυμαίνω@vppagfs)
21.26.06R () προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc (κακός@angnpn) (αὐτός@rpnfp) γάρ@cc ὁ@dnfp δύναμις@nnfpc ὁ@dgmp οὐρανός@ngmpc σαλεύω@vifp3p
21.27.06R καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἀπό@pg ὁ@dgmp οὐρανός@ngmpc μετά@pg δύναμις@ngfsc πολύς@angfsn
21.28.06R (οὗτος@rdgnp δέ@cc γίνομαι@vppmgnp) ἀνακύπτω@vdaa2p καί@cc ἐπαίρω@vdaa2p ὁ@dafp κεφαλή@nafpc διότι@cs (ἐγγίζω@vipa3s) ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p
21.29.06R () παραβολή@nafsc () ὁράω@vdaa2p ὁ@dafs συκῆ@nafsc καί@cc ὁ@danp δένδρον@nanpc πᾶς@aianpn
21.30.06R (ὅταν@cs προβάλλω@vsaa3p ὁ@dams καρπός@namsc γινώσκω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὅτι@cs ὁ@dnns θέρος@nnnsc ἐγγίζω@vixa3s)
21.31.06R οὕτω@b καί@b σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp γίνομαι@vppmanp γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
21.32.06R () (οὐ@b μή@x παρέρχομαι@vsaa3s ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc εἰ@cs μή@x πᾶς@ainnpn γίνομαι@vsam3s)
21.33.06R ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc (παρέρχομαι@vifm3s) ὁ@dnms δέ@cc (λόγος@nnmsc) ἐγώ@rpgms (μένω@vipa3s εἰς@pa ὁ@dams αἰών@namsc)
21.34.06R (προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxdmp) μήποτε@cs (βαρέω@vsap3p) ὁ@dnfp καρδία@nnfpc σύ@rpg-p (ἐν@pd) κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc βιωτικός@andfpn μέριμνα@ndfpc καί@cc ἐφίστημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ἡμέρα@nnfsc ἐκεῖνος@rdnfs
21.35a.06R ὡς@cs παγίς@nnfsc ()
21.37.06R () ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ἱερόν@ndnsc διδάσκω@vppanms ὁ@dafp () νύξ@nafpc ἐξέρχομαι@vppmnms () εἰς@pa () ἐλαία@ngfpc
21.38.06R () ὀρθρίζω@viia3s () ἀκούω@vnpa αὐτός@rpgms
22.01.06R () πάσχα@nnnsc
22.03.06R Ἰούδας@namsp () (εἰμί@vppaams ἐκ@pg ὁ@dgms ἀριθμός@ngmsc ὁ@dgmp δώδεκα@ac---n)
22.04.06R () συλλαλέω@viaa3s ὁ@ddmp () στρατηγός@ndmpc ὁ@dans πῶς@b αὐτός@rpdmp παραδίδωμι@vsaa3s αὐτός@rpdmp
22.05.06R () ἀργύριον@nansc ()
22.08.06R (καί@cc λέγω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὁ@ddmp λοιπός@andmpn ἀπέρχομαι@vpaanmp ἑτοιμάζω@vdaa2p ἵνα@cs ἐσθίω@vsaa1p ὁ@dans πάσχα@nansc)
22.14.06R καί@cc () ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms
22.15.06R καί@cc λέγω@viaa3s () ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s οὗτος@rdans ὁ@dans πάσχα@nansc ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa

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22.17.06R (ποτήριον@nansc)
22.19.06R () λαμβάνω@vpaanms ἄρτος@namsc () δίδωμι@viaa3s (αὐτός@rpdmp) () οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s (ὁ@dnns ὑπέρ@pg σύ@rpg-p δίδωμι@vpppnns) ()
22.20.06R () οὗτος@rdnns ὁ@dnns ποτήριον@nnnsc ὁ@dnfs () διαθήκη@nnfsc ἐν@pd ὁ@ddns αἷμα@ndnsc ἐγώ@rpg-s ()
22.22b.06R () οὐαί@i () διά@pg ὅς@rrgms παραδίδωμι@vipp3s (ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc)
22.33.06R ()
22.34.06R () ἀπαρνέομαι@vsam2s ()
22.41.06R () ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s
22.47.06R () (Ἰούδας@nnmsp) () καί@cc ἐγγίζω@viaa3s () (καταφιλέω@vnaa) αὐτός@rpams (καί@cc λέγω@viaa3s)
22.48.06R () φίλημα@ndnsc () παραδίδωμι@vipa2s
22.63.06R () ὁ@dnmp συνέχω@vppanmp () ἐμπαίζω@viia3p () δέρω@vppanmp
22.64.06R () (τύπτω@viia3p) () λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s;
22.66.06R () ἀπάγω@viaa3p () εἰς@pa ὁ@dans συνέδριον@nansc
22.67.06R () σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp () ἐάν@cs λέγω@vsaa1s σύ@rpd-p οὐ@b μή@x πιστεύω@vsaa2p
22.69.06R ἀπό@pg ὁ@dgns νῦν@b (δέ@cc) εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc
22.70.06R () σύ@rpn-s οὖν@cc εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc () σύ@rpn-p λέγω@vipa2p ()
22.71.06R ()
23.01.06R () ἄγω@viaa3p αὐτός@rpams ἐπί@pa ὁ@dams Πιλᾶτος@namsp
23.02.06R ἄρχω@viam3p () κατηγορέω@vnpa () οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc () καί@cc καταλύω@vppaams ὁ@dams νόμος@namsc καί@cc ὁ@damp προφήτης@nampc () (κωλύω@vppaams φόρος@nampc) () (δίδωμι@vnpa) καί@cc ἀποστρέφω@vppaams ὁ@dafp γυνή@nafpc καί@cc ὁ@danp τέκνον@nanpc () λέγω@vppaams ἑαυτοῦ@rxams βασιλεύς@namsc Χριστός@namsp ()
23.03.06R ὁ@dnms (δέ@cc) Πιλᾶτος@nnmsp (ἐρωτάω@viaa3s) () σύ@rpn-s εἰμί@vipa2s (ὁ@dnms χριστός@annmsn); () σύ@rpn-s λέγω@vipa2s
23.07.06R () ἀναπέμπω@viaa3s αὐτός@rpams πρός@pa Ἡρῴδης@namsp ()
23.08.06R ὁ@dnms δέ@cc Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b ()
23.09.06R () (αὐτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αὐτός@rpdms)
23.18.06R () Βαραββᾶς@namsp
23.19.06R () (διά@pa στάσις@nafsc) () (καί@cc φόνος@namsc βάλλω@vpapnms ἐν@pd ὁ@ddfs φυλακή@ndfsc)
23.22.06R ()
23.23.06R ()
23.25.06R ἀπολύω@viaa3s ()
23.32.06R () κακοῦργος@annmpn δύο@acnmpn ()

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23.33.06R καί@cc (ἔρχομαι@vpaanmp εἰς@pa) τόπος@namsc (λέγω@vpppams) κρανίον@nnnsc (τόπος@nnmsc) σταυρόω@viaa3p αὐτός@rpams (ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἐκ@pg ἀριστερός@angnpn)
23.34a.06R ([])
23.34b.06R ([])
23.44.06R () ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc () ἐπί@pa () ὁ@dafs γῆ@nafsc ()
23.45.06R () σκοτίζω@viap3s ὁ@dnms ἥλιος@nnmsc () (καί@cc) σχίζω@viap3s ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc ()
23.46.06R καί@cc φωνέω@vpaanms φωνή@ndfsc μέγας@andfsn (ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πατήρ@nvmsc εἰς@pa χείρ@nafpc σύ@rpg-s παρατίθημι@vifm1s ὁ@dans πνεῦμα@nansc ἐγώ@rpg-s) οὗτος@rdans () λέγω@vpaanms ἐκπνέω@viaa3s
23.50.06R (καί@cc) ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp ()
23.51.06R οὐ@b εἰμί@viia3s συγκατατίθεμαι@vpxpnms (ὁ@ddfs βουλή@ndfsc καί@cc ὁ@ddfs πρᾶξις@ndfsc αὐτός@rpgmp) ()
23.52.06R () ὁ@ddms Πιλᾶτος@ndmsp αἰτέω@viam3s ὁ@dans σῶμα@nansc ()
23.53.06R () καθαιρέω@vpaanms (ὁ@dans σῶμα@nansc) ἐντυλίσσω@viaa3s () (ἐν@pd) σινδών@ndfsc καί@cc τίθημι@viaa3s () ἐν@pd (καινός@andnsn) μνῆμα@ndnsc λαξευτός@andnsn ()
23.55.06R () ὁ@dnfp γυνή@nnfpc ()
23.56.06R ὑποστρέφω@vpaanfp () ἡσυχάζω@viaa3p ὁ@dans () σάββατον@nansc κατά@pa (ὁ@dams νόμος@namsc)
24.01.06R () ὄρθρος@ngmsc βαθύς@angmsn ἔρχομαι@viaa3p ἐπί@pa ὁ@dans μνῆμα@nansc (φέρω@vppanfp ὅς@rranp) ἑτοιμάζω@viaa3p ἄρωμα@nanpc
24.03.06R () οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc ()
24.04.06R () (ἐν@pd ὁ@ddns ἀπορέω@vnpm αὐτός@rpafp περί@pg οὗτος@rdgns) () δύο@acnmpn ἀνήρ@nnmpc [] () (ἐν@pd ἐσθής@ndfsc ἀστράπτω@vppadfs)
24.05.06R () τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn
24.06.06R () ἐγείρω@viap3s μιμνήσκομαι@vdap2p ὅσος@rranp λαλέω@viaa3s (σύ@rpd-p ἔτι@b εἰμί@vppanms ἐν@pd ὁ@ddfs Γαλιλαία@ndfsp)
24.07.06R () ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vnap () καί@cc σταυρόω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἀνίστημι@vnaa
24.09.06R () ὑποστρέφω@vpaanfp ἀπό@pg ὁ@dgns μνημεῖον@ngnsc ἀπαγγέλλω@viaa3p (οὗτος@rdanp πᾶς@aianpn)
24.11.06R () (καί@cc ἀπιστέω@viia3p αὐτός@rpdfp)
24.13.06R () δύο@acnmpn ἐκ@pg αὐτός@rpgmp ()
24.15.06R () Ἰησοῦς@nnmsp ἐγγίζω@vpaanms ()
24.16.06R ()
24.18.06R () Κλεοπᾶς@nnmsp ()
24.19.06R ()
24.21a.06R ἐγώ@rpn-p δέ@cc (νομίζω@viia1p) (ὅτι@cs) αὐτός@rtnms εἰμί@vipa3s (ὁ@dnms λυτρωτής@nnmsc ὁ@dams Ἰσραήλ@namsp) ()
24.25.06R () ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@ddfs καρδία@ndfsc ὁ@dgns πιστεύω@vnpa ἐπί@pd πᾶς@aidnpn ὅς@rrdnp (λαλέω@viap3s) πρός@pa σύ@rpamp []
24.26.06R οὐχί@b οὗτος@rdanp δεῖ@viia3s πάσχω@vnaa ὁ@dams Χριστός@namsp ()
24.30.06R () (ὁ@dams ἄρτος@namsc) () (κλάω@vpaanms) ()
24.31.06R (αὐτός@rpgmp δέ@cc διανοίγω@viap3p) ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ἐπιγινώσκω@viaa3p (αὐτός@rpams) ()

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24.37.06R () (δοκέω@viia3p) (φάντασμα@nansc) (θεωρέω@vnpa)
24.38.06R () τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p καί@cc () τίς@rqans διαλογισμός@nnmpc ἀναβαίνω@vipa3p (εἰς@pa ὁ@dafp καρδία@nafpc) σύ@rpg-p
24.39.06R ὁράω@vdaa2p ὁ@dafp χείρ@nafpc (ἐγώ@rpg-s) καί@cc ὁ@damp πούς@nampc (ἐγώ@rpg-s) ὅτι@cs ἐγώ@rpn-s εἰμί@vipa1s αὐτός@rtnms ὅτι@cs πνεῦμα@nnnsc ὀστέον@nanpc οὐ@b ἔχω@vipa3s καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p ἔχω@vppaams
24.41.06R ἔτι@b (δέ@cc) ἀπιστέω@vppagmp αὐτός@rpgmp () τὶς@rians βρώσιμος@anansn ()
24.42.06R () (ἰχθύς@ngmsc) ()
24.43.06R () (ἐσθίω@viaa3s)
24.47.06R () κηρύσσω@vnap () εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc ()

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what follows is the Author's Accepted Manuscript of a short data paper and accompanying datasets submitted to the *Journal of Open Humanities Data* on 2021-11-08, peer-reviewed, and accepted for publication on 2021-12-07. Minor corrections were made in copyediting and bibliographic links added in typesetting. Thanks are due to Andrea Nicolotti and Narr Francke Attempto Verlag GmbH for their generous agreement to the archiving and distribution of these transformational, normalized datasets, done under a CC-BY-NC license.

Normalized Datasets of Klinghardt's and Nicolotti's Reconstructions of Marcion's *Gospel*

Abstract

These are the first normalized, peer-reviewed, and morphologically enriched datasets to be published based on the reconstructions of Marcion's *Gospel* by Matthias Klinghardt and Andrea Nicolotti. Two files were generated for each reconstruction: the first consisting of human-readable Postclassical Greek; the second of lemmatized and morphologically tagged text following the openly licensed BibleWorks Greek Morphology schema. Among several recent critical reconstructions of Marcion's *Gospel*, those of Klinghardt and Nicolotti stand out as ambitiously maximalist and fully continuous, with considerably higher word counts than found in other recent reconstructions. This is the fourth and final batch of a series of normalized and enriched Greek datasets of major reconstructions of Marcion's *Gospel* published by *JOHD*.

Keywords: Gospel of Marcion, Marcion of Sinope, Gospel of Luke, Synoptic Problem

(1) Overview

Repository locations: DOI: https://doi.org/10.7910/DVN/JGL7LB (Nicolotti's reconstruction); DOI: https://doi.org/10.7910/DVN/BVEOEX (Klinghardt's reconstruction)

Morphology key: Bilby, M. G. (2021a). *Key to BibleWorks Greek Morphology* (v1.1). DOI: https://doi.org/10.5281/zenodo.4950243

Print sources:

Klinghardt, M. (2021). *The Oldest Gospel* (Vols. 1–2). Leuven: Peeters.

Nicolotti, A. (2019). Il Vangelo di Marcione. In C. Gianotto and A. Nicolotti (Eds.), *Il Vangelo di Marcione* (pp. 1–233). Turin: Einaudi.

Context

The history of scholarly reconstructions of the *Gospel* of Marcion (GMarc) is outlined more thoroughly in the introductory section of Klinghardt's (2015/2020, 2021) first volume and in Gianotto's (2019) portion of the introduction to *Il Vangelo di Marcione*. More succinct overviews may be found in our previous *JOHD* data papers for the Harnack (Bilby, 2021b), Roth (Bilby, 2021c), and Hahn and Zahn (Bilby, 2021d) datasets. Over the past 200 years, eight major published reconstructions have appeared, six of which include a Greek text: Hahn (1832, Greek), Zahn (1892, Greek), Harnack (1921/1924, Greek), Tsutsui (1992, Latin), BeDuhn (2013, English), Roth (2015, Greek), Klinghardt (2015/2020, 2021, Greek/German and Greek/English), and Nicolotti (2019, Greek/Italian).

Klinghardt's work was first released in 2015 but has recently been expanded in a second German edition (2020) and English translation (2021) that include corrections and revisions in response to some of the criticisms made in the interim between the editions. Much of the content of an entire issue of the *Zeitschrift für antikes Christentum* (*ZAC*) journal consisted of such criticisms along with a concluding response by Klinghardt (2017). BeDuhn (2017) deemed Klinghardt's 2015 work decisive in proving the greater antiquity of GMarc to canonical Luke. While lauding the thorough scouring of textual variants in manuscripts of Luke to fill out a more robust text for GMarc, BeDuhn nevertheless critiqued Klinghardt for not making serious use of the full range of relevant patristic sources in the reconstruction, for disregarding various non-canonical sources in the attempt to resolve the synoptic problem, for dimissing rather than modifying the Q / Two Source Hypothesis, and for dating the formation of the entire New Testament canon to the mid-second century. Bauer (2017) challenged Klinghardt's claim that GMarc was translated into Latin before the mid-2nd century, the overreaching correlation of GMarc with so-called Western text traditions, and the overreliance on variants peculiar to medieval Latin manuscripts such as Codex Palatinus. Roth (2017) focused his criticism on a meticulous examination of the sources and reconstruction of one representative verse, pointing out several problematic word choices and even self-contradictory evaluations of the patristic attestations. A quantitative approach surfaced in the review by Schmid (2017), who statistically refuted Klinghardt's position that the textual transmission of GMarc shows comparable rates of variation as found in canonical text traditions. Schmid also found the unfiltered use of idiosyncratic features in patristic attestations and late Lukan manuscripts highly problematic and indeed the entire reconstructive proposal and model unconvincing. The most involved critical response to Klinghardt's work thus far is the book-length, annotated Italian translation by Gramaglia (2017), whose detailed analysis and footnotes routinely provide counts of lemmata and syntagmata in GMarc and/or Luke, alternatively confirming or challenging Klinghardt's reconstruction on philological grounds. Gramaglia also made a counter-argument throughout that GMarc and canonical Luke are successive recensions by the same author reflective of two different passes at appropriating and editing material from the Q sayings gospel.

Nicolotti (2019) has made the most recent major attempt in print at reconstructing GMarc. Both in the goal of restoring a fully continuous text and in the frequent use of Codex Bezae to fill in the gaps between the patristic attestations to GMarc, Nicolotti's reconstruction proves similar to Klinghardt's in many respects. Even so, as our normalized datasets help to clarify, Nicolotti restored considerably fewer passages, verses, and words than did Klinghardt, and often at a lower level of certainty. Scholarly reviews of Nicolotti's reconstruction have varied widely, reinforcing two distinct sides of the scholarly debate. The French-Canadian scholar Paul-Hubert Poirier found in Nicolotti's work confirmation of the Schwegler and/or Semler hypothesis that GMarc is an earlier and simpler version of the Gospel of Luke rather than a later evisceration of an earlier, longer canonical text: "Marcion a repris à son compte un écrit préexistant... qui se trouvait anticiper ce que sera le Luc canonique" (2020: 319). Poirier also validated Nicolotti's continuous and maximalist approach to restoration: "essentiellement pour permettre une lecture suivie et intelligible du texte marcionite, il a eu sans aucun doute tout à fait raison de décider ainsi" (318). He ultimately gave highest praise to Nicolotti's work in comparison with other recent critical reconstructions: "la plus efficace de l'évangile marcionite... l'une des meilleures—sinon la meilleure—reconstructions de l'*instrumentum* de Marcion à avoir été publiées ces dernières années" (320). Several Italian reviews (Girolami, 2020; Mantelli, 2020; Ronzani, 2020) have consistently taken the opposite point of view, repeating the early-orthodox defense of the greater antiquity of canonical Luke and maintaining Marcion's evisceration of canonical Luke as both

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historical and scholarly consensus. These Italian reviews cast doubt on the usefulness of Codex Bezae to fill in the gaps between patristic attestations to GMarc, and they favorably echo Gramaglia's (2017) conclusion that any maximalist, continuous reconstruction of GMarc represents too hypothetical and tendentious a philological undertaking. Several inaccuracies or infelicities in Nicolotti's Italian translation are detailed (Girolami, 2020: 568; Mantelli, 2020: 606–607). Yet these reviews also recognize that Nicolotti's effort to reconstruct the text of GMarc makes "un ulteriore utile contributo alla discussione su un tema assai controverso" (Girolami, 2020: 568) and reflects a "lavoro minuzioso" (Ronzani, 2020: 401), especially in the production of an apparatus that is "molto puntuale ed esaustivo e rispecchia l'acribia con cui il lavoro è stato condotto" (Mantelli, 2020: 607).

Together with prior major reconstructions of GMarc, those of Klinghardt and Nicolotti yield important data, both to assess the history of scholarship and to transition to the use of data science methods to confirm, assess, and restore an ancient historical text. These reconstructions all draw on a broader array of data: hundreds of patristic attestations to GMarc, hundreds of textual variants and thousands of non-variants in manuscripts of Luke, and tens of thousands of close parallel words in other gospels both canonical and non-canonical. Because of widely divergent editorial assumptions and methods, the reconstructions vary considerably and sometimes drastically in their use of these underlying data. This is evident, for example, in a simple overview of counts of the number of verses attested and/or restored: 823.5 in Hahn, 619.5 in Zahn, 580 in Harnack, 617 in Tsutsui, 541.5 in BeDuhn, 480.5 in Roth, 799 in Klinghardt, and 772.5 in Nicolotti. Data science, computational linguistics (CL), and historical corpus linguistics (HCL) have the potential to bring scientific objectivity and interdisciplinary collaboration to the study of GMarc and to clarify its place and significance in the history of the formation of the earliest canonical and non-canonical gospels. Transcribing, normalizing, and enriching the data from major GMarc reconstructions represents a crucial step in such research.

(2) Method

Challenges and Resolutions

Our published data paper for the Harnack datasets (Bilby, 2021b) sets forth the normalization standards we developed to transform Harnack's—the most ambiguous and convoluted of all GMarc reconstructions—into a singular, clean, and consistent dataset whose words can be tokenized and thus quantitatively analyzed and compared by humans and machines. Compared to Harnack's indications, Klinghardt's are far more clearly defined, meticulous, and consistently implemented.

1. **<u>bold underlined font</u>** for **<u>content confirmed verbatim</u>**
2. **bold font** for **content attested but not quoted verbatim**
3. normal font for unattested content most likely in GMarc
4. {} braces for {content attested for GMarc without counterparts in canonical Luke}
5. †† daggers for †content inconsistently attested for GMarc by the heresiologists†
6. (¿?) parenthetical question marks around italics for (¿*content open to decision*?)
7. [] square brackets with embedded regular font to indicate [variant readings]
8. [] square brackets with embedded $_{\text{subscript}}$ for [$_{\text{content unattested and likely missing}}$]
9. [[]] double square brackets with $_{\text{subscript}}$ for [[$_{\text{content in canonical Luke missing from GMarc}}$]]
10. ↑↓ vertical arrows for ↑content located differently in GMarc than in Luke↓

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Our normalized datasets render in normal font words corresponding to indications 1–3. For indication 4, the braces are ignored as comparative rather than intrinsic in significance. For indication 5, Klinghardt typically decides on a more likely reconstruction, which we render unenclosed if Klinghardt uses bold underlined font (indication 1), yet within parentheses if Klinghardt uses bold and/or normal font (indications 2–3). In all cases, the variants signaled by indication 5 are rendered as trailing empty square brackets. For indication 6, we render empty parentheses when the indication applies to the whole verse or longer segments of words, but occasionally include the word(s) within parentheses when they are necessitated by context.[830] For indication 7, we render variants as empty square brackets. Content falling into categories 8 and 9 is omitted altogether. Indication 10 is disregarded as comparative rather than intrinsic, but the normalized datasets do preserve differences in the editorial order of verses and words. In the interest of normalized segmentation, we also take the liberty of splitting apart conflated verses, e.g., 11.53–54.

We have also found additional indications used that are not part of Klinghardt's key or formal explanations. For example, at 17.2 italic font is used without surrounding parentheses, while at 21.32 parentheses are used around normal text. For this first iteration of the datasets, we have rendered 17.2 as normal text and kept the parentheses in 21.32. It should finally be noted that Klinghardt uses several additional indications specific to his extensive tripartite apparatus (section A for testimonials, section B for text-critical references, section C for appraisals), but these are irrelevant to the compilation of a usable dataset for the main running text.

Nicolotti's edition makes use of a much simpler indication schema than found in the recent editions of Roth and Klinghardt, making the work easier to transform into normalized data.

1. **grassetto/bold font** for **content that is secure or very likely present** in GMarc in this form or a similar one, because quoted by some ancient author
2. tondo/normal font for certainly or probably present in GMarc in a more or less similar form, whether on the basis of allusions or quotations by ancient authors, necessary for the narrative to make sense, or possibly present in the translator's opinion, following the text of D
3. ***grassetto e cursivo / bold and italic font*** for ***likely choices made between contradictory options***
4. *corsivo/italic font* for *uncertain parts of the text* owing to contradictory or incomplete attestations or because modern editors have doubted their presence
5. *[italicized square brackets and font]* for *[variants within uncertain parts]*
6. ˹˺ begin and end low tone for ˹uncertain word order˺

To normalize this text, we rendered content corresponding to indications 1–3 in normal font. For indications 3 and 5, we added trailing empty square brackets [] to represent the variant. Except for words or phrases necessitated by the immediate context, indication 4 content was replaced with empty parentheses (). Indication 6 was disregarded.

Quality and Version Control

Just as described in our Harnack (Bilby, 2021b), Roth (Bilby, 2021c), and Hahn and Zahn (Bilby, 2021d) data papers, the first dataset for each reconstruction consists of normalized, human-readable Greek, while the second manually applies lemmatization and morphological tagging using the

[830] E.g., Klinghardt's reconstruction of GMarc 5.18 reads ἐπὶ (*¿κραβάττου?*) whereas the parallel portion in Luke 5.18 reads ἐπὶ κλίνης. The restored preposition requires a noun so we render it as ἐπὶ (κραβάττου).

BibleWorks Greek Morphology (BGM) schema, which is lightweight, adaptable, familiar to many scholars, openly licensed for non-commercial use, and easy to compile, edit, and query in word processor and CL environments. For quality control in the transcription of the respective Greek texts, we created interlinear parallels by verse for all GMarc editions together with canonical Luke, and made second and third passes to check each transcription against the corresponding print edition. Similarly, for the lemmatizing and morphological tagging process, we sorted the editions by verse in an interlinear format and made regular use of close or exact parallel tagging already done for the canonical Gospels in BGM and the tagging we had previously done for our Harnack and Roth datasets. As a mediating step for the tagging of the longer editions (Hahn, Zahn, Nicolotti, and Klinghardt), we wrote and ran an R script that automated the lemmatizing and morphological tagging for about 25% of words, those that either individually or as syntagmata proved lexicographically and syntactically unambiguous. After that, we spent about 100 hours manually tagging the remainder of untagged words, looking them up in the Thesaurus Linguae Graecae whenever they varied from words in the canonical Gospels or the Harnack and/or Roth reconstructions of GMarc. Finally, we ran granular, segmented cross-checks of word counts within and across datasets, confirming a total of 12850 and 10870 words in the Nicolotti datasets and Klinghardt datasets respectively.

These UTF-8 encoded .txt files offer a starting point for CL research on GMarc, not the final word. We welcome scholarly feedback and collaboration to correct, improve, and enrich our datasets, converting them to other schemata, especially TEI XML that can allow for lower confidence readings, variants, notes, syntactical tags, and other tags to be placed in the markup while maintaining the visualized flow of the running main text. This can provide deeper user engagement, alternative analytical scenarios, more sophisticated analysis, and meaningful correlation with broader linguistic corpora.

(3) Dataset description

Object name: Normalized Datasets of Klinghardt's and Nicolotti's Reconstructions of Marcion's *Gospel*

Format names and versions: UTF-8 encoded .txt

Creation dates: 2020-11-01/2021-10-16

Languages: Postclassical Greek, English

Rights: Permission to publish these datasets as transformational uses was generously provided by Andrea Nicolotti and Narr Francke Attempto Verlag GmbH.

License: CC-BY-NC

Repository name: Journal of Open Humanities Data Dataverse

Publication date: 2021-12-07

Dataset Creators

Mark G. Bilby (California State University, Fullerton) manually created both datasets based on the critical editions of Matthias Klinghardt (Technische Univeristät Dresden) and Andrea Nicolotti (Università degli Studi di Torino)

(4) Reuse potential

These datasets are crucial transformative supplements to the two most recent major reconstructions of GMarc. They are by no means substitutions for the published books in which the reconstructions are found. We highly encourage readers to consult those books firsthand for the full benefit of their rich indications, apparatus, and analysis, and also to use them to evaluate our datasets critically and to suggest corrections and improvements. These datasets round out a new corpus of Postclassical Greek reconstructions of GMarc that contains 57241 tokens altogether.

As a non-canonical text suppressed for some 1800 years, GMarc has suffered much decay and disintegration, but CL, HCL, and open data science has enormous potential to restore this text to a much higher level of reliability and fidelity than currently obtains, doing so by means of scientific data restoration methods for identifying and disambiguating underlying voices while clarifying relationships with the numerous historical-vocal strata embedded in early canonical and non-canonical Gospels. These normalized datasets anticipate and resource GMarc becoming a major focus among data scientists and humanities scholars alike.

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03.01.08N ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας [] Τιβερίου Καίσαρος ()
04.31.08N ὁ Ἰησοῦς κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων ()
04.32.08N καὶ πάντες [] ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτου
04.33.08N ἦν δὲ ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων πνεῦμα δαιμόνιον ἀκάθαρτον καὶ ἀνέκραξεν φωνῇ μεγάλῃ λέγων
04.34.08N τί ἡμῖν καὶ σοί Ἰησοῦ (); ἦλθες ἀπολέσαι ἡμᾶς []; οἶδα () τίς εἶ ὁ ἅγιος τοῦ θεοῦ
04.35.08N καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον ἀνακραυγάσαν τε ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν
04.36.08N καὶ ἐγένετο θάμβος μέγας ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;
04.37.08N καὶ ἐξῆλθεν ἡ ἀκοὴ περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου
04.16.08N () εἰς Ναζαρέδ ([]) ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν
04.17.08N ();
04.23.08N καὶ εἶπεν πρὸς αὐτούς πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην ἰατρέ θεράπευσον σεαυτόν ὅσα ἠκούσαμεν γινόμενα εἰς Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου
04.24.08N ()
04.25.08N ()
04.26.08N ()
04.28.08N ()
04.29.08N καὶ ἀναστάντες ἐξέβαλον αὐτόν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως τῆς [] ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις οἰκοδόμηται αὐτῶν ὥστε κατακρημνίσαι αὐτόν
04.30.08N αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο
04.40.08N δύσοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχαν ἀσθενοῦντας νόσοις ποικίλαις ἔφερον αὐτοὺς πρὸς αὐτόν ὁ δὲ ἑνὶ ἑκάστῳ τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς
04.41.08N ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα () σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν ()
04.42.08N γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ ἐπεῖχον [] αὐτόν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν
04.43.08N ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι δεῖ με καὶ εἰς τὰς ἄλλας [] πόλεις εὐαγγελίσασθαι αὐταῖς τὴν βασιλείαν τοῦ θεοῦ ()
04.44.08N ()
05.01.08N ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ ἑστῶτος αὐτοῦ παρὰ τὴν λίμνην Γεννησαρὲδ
05.02.08N καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην οἱ δὲ ἁλιεῖς ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα
05.03.08N ἐμβὰς δὲ εἰς ἓν πλοῖον ὃ ἦν Σίμωνος ἠρώτησεν αὐτὸν ἐπαναγαγεῖν ἀπὸ τῆς γῆς ὅσον ὅσον καὶ καθίσας ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους
05.04.08N ὅτε δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν
05.05.08N ὁ δὲ Σίμων ἀποκριθεὶς εἶπεν αὐτῷ διδάσκαλε δι᾽ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι
05.06.08N καὶ εὐθὺς χαλάσαντες τὰ δίκτυα συνέκλεισαν ἰχθύων πλῆθος πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι

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05.07.08N καὶ κατένευον τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας βοηθεῖν αὐτοῖς ἐλθόντες οὖν ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε παρά τι βυθίζεσθαι
05.08.08N ὁ δὲ Σίμων προσέπεσεν αὐτοῦ τοῖς ποσὶν λέγων παρακαλῶ ἔξελθε ἀπ᾽ ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε
05.09.08N θάμβος γὰρ περιέσχεν αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον
05.10.08N ἦσαν δὲ κοινωνοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάνης υἱοὶ Ζεβεδαίου () εἶπεν πρὸς τὸν Σίμωνα [] () μὴ φοβοῦ ἀπὸ τοῦ νῦν γὰρ [] ἀνθρώπους ἔσῃ ζωγρῶν
05.11.08N καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ
05.12.08N καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ λεπρὸς [] καὶ ἰδὼν τὸν Ἰησοῦν ἔπεσεν ἐπὶ πρόσωπον λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι
05.13.08N ἐκτείνας δὲ τὴν χεῖρα ἥψατο αὐτοῦ λέγων θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη
05.14.08N καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἄπελθε [] δὲ καὶ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς [] προσέταξεν Μωϋσῆς ἵνα ᾖ [] μαρτύριον τοῦτο ὑμῖν []
05.17.08N καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν αὐτοῦ διδάσκοντος συνελθεῖν τοὺς Φαρισαίους καὶ νομοδιδασκάλους ἦσαν δὲ συνεληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας τοῦ ἰᾶσθαι αὐτούς
05.18.08N καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν εἰσενεγκεῖν αὐτὸν καὶ θεῖναι ἐνώπιον αὐτοῦ
05.19.08N καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀνέβησαν ἐπὶ τὸ δῶμα καὶ ἀποστέγασαντες τοὺς κεράμους ὅπου ἦν καθῆκαν τὸν κράβαττον σὺν τῷ παραλυτικῷ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ
05.20.08N ἰδὼν δὲ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ ἄνθρωπε ἀφέωνταί σου αἱ ἁμαρτίαι
05.21.08N καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐν ταῖς καρδίαις αὐτῶν λέγοντες τί οὗτος λαλεῖ βλασφημίας; τίς δύναται [] ἁμαρτίας ἀφεῖναι [] εἰ μὴ εἷς [] θεός;
05.22.08N ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν λέγει αὐτοῖς τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν πονηρά;
05.23.08N τί ἐστιν εὐκοπώτερον εἰπεῖν ἀφέωνταί σου αἱ ἁμαρτίαι ἢ εἰπεῖν ἔγειρε καὶ περιπάτει;
05.24.08N ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς λέγει τῷ παραλυτικῷ () ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ πορεύου εἰς τὸν οἶκόν σου
05.25.08N καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας τὴν κλίνην ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν
05.26b.08N καὶ ἐπλήσθησαν θάμβους λέγοντες εἴδομεν παράδοξα σήμερον
05.27.08N καὶ ἐλθὼν πάλιν παρὰ τὴν θάλασσαν τὸν ἐπακολουθοῦντα αὐτῷ ὄχλον ἐδίδασκεν καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ ἀκολούθει μοι
05.28.08N καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ
05.29.08N καὶ ἐποίησεν Λευὶ δοχὴν αὐτῷ μεγάλην ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων ἀνακειμένων
05.30.08N καὶ οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ἐγόγγυζον πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες διὰ τί μετὰ τῶν τελωνῶν ἐσθίετε καὶ πίνετε;
05.31.08N ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες
05.32.08N οὐκ ἦλθον καλέσαι δικαίους ()
05.33.08N οἱ δὲ εἶπαν πρὸς αὐτόν () οἱ μαθηταὶ Ἰωάνου () νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν;
05.34.08N ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νύμφιος νηστεύειν;

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05.35.08N ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις
05.36a.08N ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι
05.37.08N οὐ βάλλουσιν [] οἶνον νέον εἰς ἀσκοὺς παλαιούς εἰ δὲ μή γε ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοί ἀπολοῦνται
05.38.08N ἀλλ᾽ οἶνον νέον εἰς ἀσκοὺς καινοὺς βάλλουσιν [] καὶ ἀμφότεροι συντηροῦνται []
05.36b.08N καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου [] ἐπιβάλλει ἐπὶ ἱματίῳ παλαιῷ [] εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται []
06.01.08N καὶ ἐγένετο αὐτὸν ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι διὰ τῶν σπορίμων οἱ δὲ μαθηταὶ αὐτοῦ ἤρξαντο τίλλειν [] τοὺς στάχυας καὶ ψώχοντες ταῖς χερσίν ἤσθιον
06.02.08N τινὲς δὲ τῶν Φαρισαίων [] ἔλεγον αὐτῷ ἴδε τί ποιοῦσιν οἱ μαθηταί σου τοῖς σάββασιν ὃ οὐκ ἔξεστιν
06.03.08N ἀποκριθεὶς δὲ ὁ Ἰησοῦς ἔλεγεν πρὸς αὐτοὺς οὐδὲ [] τοῦτο ἀνέγνωτε τί [] ἐποίησεν Δαυίδ ();
06.04.08N εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ᾽ αὐτοῦ οἷς οὐκ ἐξὸν ἦν φαγεῖν εἰ μὴ μόνοις τοῖς ἱερεῦσιν
06.04b.08N ()
06.06.08N καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγήν σαββάτῳ ἐν ᾗ ἦν ἄνθρωπος ξηράν [] ἔχων τὴν χεῖρα []
06.07.08N παρετηροῦντο αὐτὸν οἱ γραμματεῖς και οἱ Φαρισαῖοι εἰ τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορῆσαι [] αὐτοῦ
06.08.08N αὐτὸς δὲ γινώσκων τοὺς διαλογισμοὺς αὐτῶν λέγει τῷ τὴν χεῖρα ἔχοντι ξηρὰν ἔγειρου καὶ στῆθι ἐν τῷ μέσῳ καὶ ἀναστὰς ἐστάθη
06.09.08N εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς ἐπερωτήσω ὑμᾶς εἰ ἔξεστιν τοῖς σάββασιν [] ἀγαθοποιῆσαι ἢ κακοποιῆσαι [] ψυχὴν σῶσαι [] λῦσαι ἢ ἀπολέσαι οἱ δὲ ἐσιώπων
06.10.08N καὶ περιβλεψάμενος αὐτοὺς πάντας ἐν ὀργῇ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρά σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη
06.05.08N καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
06.11.08N αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελογίζοντο πρὸς ἀλλήλους πῶς ἀπολέσωσιν αὐτὸν
06.12.08N ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξελθεῖν αὐτὸν [] εἰς τὸ ὄρος καὶ προσεύχεσθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
06.13.08N καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ἐκάλησεν
06.14.08N πρῶτον Σίμωνα ὃν καὶ Πέτρον ἐπωνόμασεν καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ οὓς ἐπωνόμασεν Βοανηργές ὅ ἐστιν υἱοὶ βροντῆς καὶ Φίλιππον καὶ Βαρθολομαῖον
06.15.08N καὶ Μαθθαῖον καὶ Θωμᾶν τὸν ἐπικαλούμενον Δίδυμον καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν
06.16.08N καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην [] ὃς ἐγένετο προδότης
06.17.08N καὶ καταβὰς [] ἐν αὐτοῖς ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος
06.18.08N ἐληλυθότων ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο
06.19.08N καὶ πᾶς ὁ ὄχλος ἐζήτει ἅψασθαι [] αὐτοῦ ()
06.20.08N καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ []
06.21.08N μακάριοι οἱ πεινῶντες ὅτι χορτασθήσονται μακάριοι οἱ κλαίοντες ὅτι γελάσουσιν

06.22.08N μακάριοί ἐστε [] ὅταν μισήσουσιν [] ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν [] τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκεν [] τοῦ υἱοῦ τοῦ ἀνθρώπου
06.23.08N () κατὰ τὰ αὐτὰ [] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν []
06.24.08N () οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν
06.25.08N οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὅτι πεινάσετε [] οὐαὶ () οἱ γελῶντες νῦν ὅτι πενθήσετε [] καὶ κλαύσετε
06.26.08N οὐαὶ () ὅταν καλῶς ὑμῖν [] εἴπωσιν οἱ ἄνθρωποι κατὰ τὰ αὐτὰ [] ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν []
06.27.08N ἀλλ᾽ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν () τοῖς μισοῦσιν [] ὑμᾶς
06.28.08N εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων [] ὑμᾶς
06.29.08N τῷ τύπτοντί [] σε εἰς τὴν σιαγόνα πάρεχε [] αὐτῷ καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἴροντός σου [] τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς []
06.30a.08N παντί () αἰτοῦντί σε δίδου ()
06.31.08N καὶ καθὼς θέλετε ἵνα ποιῶσιν [] ὑμῖν οἱ ἄνθρωποι [] οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς
06.32.08N ();
06.33.08N ();
06.34.08N κἂν δανίσητε παρ᾽ ὧν ἐλπίζετε ἀπολαβεῖν [] ποία χάρις ἐστὶν ὑμῖν; ()
06.35.08N πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς
06.36.08N γίνεσθε [] οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ᾤκτειρεν ὑμᾶς []
06.37.08N μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε
06.38.08N δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν ᾧ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται [] ὑμῖν
06.39.08N () μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;
06.40.08N οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ()
06.41.08N τί δὲ βλέπεις τὸ κάρφος ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ σῷ ὀφθαλμῷ οὐ κατανοεῖς;
06.42.08N ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ [] σοῦ () ἡ δοκὸς [] ἐν τῷ σῷ [] ὀφθαλμῷ (); ὑποκριτά ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου
06.43.08N οὐκ ἐστιν [] δένδρον καλὸν ποιοῦν καρποὺς σαπρούς [] οὐδὲ δένδρον σαπρὸν ποιοῦν καρποὺς καλοὺς []
06.44.08N ἕκαστον γὰρ δένδρον ἐκ τοῦ καρποῦ αὐτοῦ γινώσκεται οὐ γὰρ ἐκλέγονται ἐξ ἀκανθῶν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν
06.45.08N ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν [] καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν [] ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ
06.46.08N τί δέ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἅ λέγω;
06.47.08N ()
06.48.08N ()
06.49.08N ()
07.01.08N ()
07.02.08N ἑκατοντάρχου δέ τινος παῖς κακῶς ἔχων ἤμελλεν τελευτᾶν ὃς ἦν αὐτῷ τίμιος
07.03.08N καὶ ἀκούσας περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ
07.04.08N οἱ δὲ παραγενόμενοι ἠρώτων αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο
07.05.08N ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν

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07.06.08N ἐπορεύετο δὲ μετ᾽ αὐτῶν ὁ Ἰησοῦς ἤδη δὲ οὐ μακρὰν ἀπέχοντος αὐτοῦ τῆς οἰκίας ἔπεμψεν πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ κύριε μὴ σκύλλου οὐ γὰρ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς
07.07.08N ἀλλ᾽ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου
07.08.08N καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύου καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ
07.09.08N ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν καὶ στραφεὶς εἶπεν τῷ ἀκολουθοῦντι ὄχλῳ ἀμὴν λέγω ὑμῖν τοσαύτην [] πίστιν οὐδὲ [] ἐν τῷ Ἰσραήλ εὗρον
07.10.08N καὶ ὑποστρέψαντες εἰς οἶκον οἱ πεμφθέντες δοῦλοι εὗρον τὸν ἀσθενοῦντα ὑγιαίνοντα
07.11.08N καὶ τῇ ἑξῆς ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς
07.12.08N ἐγένετο δὲ ὡς ἤγγιζεν τῇ πύλῃ τῆς πόλεως ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ χήρᾳ οὔσῃ καὶ πολὺς ὄχλος τῆς πόλεως συνεληλύθει αὐτῇ
07.13.08N ἰδὼν δὲ ὁ Ἰησοῦς ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ μὴ κλαῖε
07.14.08N καὶ προσελθὼν ἥψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπεν νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι
07.15.08N καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ
07.16.08N ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἐξηγέρθη [] ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτου
07.17.08N καὶ ἐξῆλθεν οὗτος ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ
07.18.08N ἐν οἷς καὶ μέχρι Ἰωάνου τοῦ βαπτιστοῦ ὅς καὶ προσκαλεσάμενος δύο τῶν μαθητῶν αὐτοῦ
07.19.08N λέγει πορευθέντες εἴπατε αὐτῷ σὺ εἶ ὁ ἐρχόμενος [] ἢ ἕτερον [] προσδοκῶμεν;
07.20.08N καὶ παραγενόμενοι οἱ ἄνδρες πρὸς αὐτὸν εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;
07.21.08N ()
07.22.08N καὶ ἀποκριθεὶς εἶπεν αὐτοῖς πορευθέντες εἴπατε Ἰωάνῃ ἃ εἴδον ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ὦτά ὅτι τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται
07.23.08N καὶ μακάριός () ὃς ἂν μὴ σκανδαλισθῇ [] ἐν ἐμοί
07.24.08N ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάνου ἤρξατο λέγειν περὶ Ἰωάνου τοῖς ὄχλοις τί ἐξήλθατε [] εἰς τὴν ἔρημον θεάσασθαι κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
07.25.08N ἀλλὰ τί ἐξήλθατε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ διάγοντες ἐν τοῖς βασιλείοις εἰσίν
07.26.08N ἀλλὰ τί ἐξήλθατε ἰδεῖν προφήτην; ναί λέγω ὑμῖν καὶ περισσότερον προφήτου
07.28a.08N () οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν [] () Ἰωάνου τοῦ βαπτιστοῦ
07.27.08N οὗτός [] ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου []
07.28b.08N λέγω δὲ ὑμῖν ὅτι ὁ μικρότερος () ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν
07.36.08N ἠρώτησεν δέ αὐτόν τις τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη
07.37.08N καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἁμαρτωλός ()
07.38.08N καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ () τοῖς δάκρυσιν ἔβρεξε τοὺς πόδας αὐτοῦ () ταῖς θριξὶν [] () ἐξέμαξεν καὶ κατεφίλει τοὺς πόδας [] () καὶ ἤλειφεν τῷ μύρῳ
07.39.08N ἰδὼν δὲ ὁ Φαρισαῖος παρ᾽ ᾧ κατέκειτο εἶπεν ἐν ἑαυτῷ οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποδαπὴ ἡ γυνὴ ἡ ἁπτομένη αὐτοῦ ὅτι ἁμαρτωλός ἐστιν

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07.40.08N καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ ἔφη διδάσκαλε εἰπὸν ὁ δέ εἶπεν
07.41.08N ()
07.42.08N ()
07.43.08N ()
07.44.08N καὶ στραφεὶς πρὸς τὴν γυναῖκα εἶπεν τῷ Σίμωνι βλέπεις ταύτην τὴν γυναῖκα; () αὕτη () τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου ()
07.45.08N () ἀφ᾽ ἧς εἰσῆλθον () καταφιλοῦσά [] μου τοὺς πόδας
07.46.08N ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν
07.47.08N οὗ χάριν δὲ λέγω σοι ἀφέωνται αὐτῇ πολλά
07.48.08N εἶπεν δὲ αὐτῇ ἀφέωνταί σου αἱ ἁμαρτίαι
07.49.08N καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς τίς ἐστιν οὗτος ὃς καὶ ἁμαρτίας ἀφίησιν;
07.50.08N εἶπεν δὲ πρὸς τὴν γυναῖκα γύναι ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνῃ
08.01.08N ()
08.02.08N καὶ γυναῖκες τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνή ἐξ ἧς ἑπτὰ δαιμόνια ἐξεληλύθει
08.03.08N καὶ Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί αἵτινες καὶ διηκόνουν αὐτῷ ἐκ τῶν ὑπαρχόντων αὐτῶν
08.04.08N συνελθόντος δὲ ὄχλου πολλοῦ καὶ τῶν τὴν πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν παραβολὴν τοιαύτην πρὸς αὐτοὺς
08.05.08N ἐξῆλθεν ὁ σπείρων σπεῖραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ κατέφαγεν αὐτό
08.06.08N καὶ ἄλλο ἔπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα
08.07.08N καὶ ἄλλο ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό
08.08.08N καὶ ἄλλο ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν καὶ καλὴν καὶ φυὲν καὶ ἐποίησεν καρπὸν ἑκατονταπλασίονα ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα () ἀκουέτω
08.09.08N ()
08.10.08N ()
08.11.08N ()
08.12.08N ()
08.13.08N ()
08.14.08N ()
08.15.08N ()
08.16.08N οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν ()
08.17.08N οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ἀλλὰ ἵνα γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ
08.18.08N βλέπετε () πῶς ἀκούετε ὃς () ἂν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ
08.20.08N ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [] ἔξω ἐστήκασιν ἰδεῖν θέλοντές σε
08.21.08N ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς τίς μοι μήτηρ καὶ τίνες μοι ἀδελφοί εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες [] αὐτούς;
08.22.08N ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν ἀναβῆναι αὐτὸν εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς διέλθωμεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν
08.23.08N πλεόντων () αὐτῶν ἀφύπνωσεν καὶ κατέβη λαῖλαψ ἀνέμου πολλὴ εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον

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08.24.08N προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες κύριε κύριε ἀπολλύμεθα ὁ δὲ ἐγερθεὶς [] ἐπετίμησεν τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ [] καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη
08.25.08N εἶπεν δὲ αὐτοῖς ποῦ ἐστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους τίς ἄρα [] οὗτός ἐστιν ὅτι [] καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῇ θαλάσσῃ [] καὶ ὑπακούουσιν αὐτῷ;
08.26.08N κατέπλευσαν δὲ εἰς τὴν χώραν τῶν Γερασηνῶν ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας
08.27.08N καὶ ἐξῆλθον ἐπὶ τὴν γῆν καὶ ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἀπὸ χρόνων ἱκανῶν ὃς ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκῳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνημείοις
08.28.08N ἰδὼν δὲ τὸν Ἰησοῦν ἀνέκραξεν φωνῇ μεγάλῃ εἶπεν τί ἐμοὶ καὶ σοί () υἱὲ τοῦ θεοῦ [] (); δέομαί σου μή με βασανίσῃς
08.29.08N ()
08.30.08N ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων τί σοί ὄνομά ἐστιν; ὁ δὲ εἶπεν λεγιών ὄνομα μοι πολλὰ γὰρ ἦσαν δαιμόνια
08.31.08N παρεκάλουν δὲ ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν
08.32.08N ()
08.33.08N ()
08.34.08N ()
08.35.08N ()
08.36.08N ()
08.37.08N ()
08.38.08N ()
08.39.08N ()
08.40.08N ()
08.41.08N ()
08.42.08N () ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτὸν συνέπνιγον αὐτὸν οἱ ὄχλοι
08.43.08N καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δύο καὶ δέκα ἣν οὐδὲ εἷς ἴσχυεν θεραπεῦσαι
08.44.08N προσελθοῦσα ἥψατο τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς
08.45.08N ὁ δὲ Ἰησοῦς γνοὺς τὴν ἐξελθοῦσαν ἐξ αὐτοῦ δύναμιν ἐπηρώτα τίς μου ἥψατο; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ ἐπιστάτα οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν καὶ λέγεις τίς μου ἥψατο;
08.46.08N ὁ δὲ εἶπεν ἥψατό μού τις καὶ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ
08.47.08N ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν ἔντρομός οὖσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὅτι ἰάθη παραχρῆμα
08.48.08N ὁ δὲ εἶπεν αὐτῇ θύγατηρ ἡ πίστις σου σέσωκέν σε πορεύου ἐν εἰρήνῃ
08.49.08N ()
08.50.08N ()
08.51.08N ()
08.52.08N ()
08.53.08N ()
08.54.08N ()
08.55.08N ()
08.56.08N ()
09.01.08N συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν
09.02.08N καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενεῖς
09.03.08N καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδόν μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν

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09.04.08N καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε κἀκεῖθεν ἐξέρχεσθε
09.05.08N καὶ ὅσοι ἂν μὴ δέξωνται [] ὑμᾶς ἐξερχόμενοι ἐκ τῆς πόλεως ἐκείνης ἐκτινάξατε [] τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν εἰς μαρτύριον ἐπ᾽ αὐτούς
09.06.08N ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ
09.07.08N ἀκούσας δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα ἠπορεῖτο διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἐκ νεκρῶν ἀνέστη
09.08.08N ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη ἄλλοι δὲ ὅτι προφήτης τῶν ἀρχαίων [] ἀνέστη
09.09.08N εἶπεν δὲ Ἡρῴδης ὅτι Ἰωάνην ἐγὼ ἀπεκεφάλισα τίς δέ ἐστιν οὗτος περὶ οὗ ἐγὼ ταῦτα ἀκούω; καὶ ἐζήτει αὐτὸν ἰδεῖν
09.10.08N καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ἀνεχώρησεν κατ᾽ ἰδίαν εἰς κώμην λεγομένον Βηδσαϊδά
09.11.08N οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρείαν ἔχοντας θεραπείας αὐτοῦ πάντας ἰᾶτο
09.12.08N ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ ἀπόλυσον τὸν ὄχλον ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσιν ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν
09.13.08N εἶπεν δὲ πρὸς αὐτούς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ εἶπαν οὐκ εἰσὶν ἡμῖν πλέον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες εἰ μήτι ἡμεῖς πορευθέντες ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα
09.14.08N ἦσαν γὰρ ἄνδρες ὡς πεντακισχίλιοι εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πεντήκοντα
09.15.08N καὶ ἐποίησαν οὕτως
09.16.08N λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτοὺς [] καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τοῖς ὄχλοις
09.17.08N καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἤρθη τὸ περίσσευμα [] τῶν κλασμάτων κόφινοι δεκαδύο
09.18.08N καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί καὶ ἐπηρώτησεν αὐτοὺς λέγων τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου [];
09.19.08N () Ἰωάνην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἢ ἕνα τῶν προφητῶν []
09.20.08N εἶπεν δὲ αὐτοῖς ὑμεῖς δὲ τίνα (); ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν σὺ εἶ ὁ χριστὸς
09.21.08N ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο
09.22.08N εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ [] τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μεθ᾽ ἡμέρας τρεῖς ἀναστῆναι
09.23.08N ()
09.24.08N ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὅς δ᾽ ἂν ἀπολέσῃ () ἕνεκεν ἐμοῦ () σώσει αὐτήν
09.25.08N ();
09.26.08N ὃς () ἂν ἐπαισχυνθῇ ἐμὲ κἀγὼ ἐπαισχυνθήσομαι αὐτόν []
09.27.08N ()
09.28.08N ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι
09.29.08N καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν ἡ ἰδέα τοῦ προσώπου αὐτοῦ ἠλλοιώθη καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων
09.30.08N καὶ ἰδοὺ δύο ἄνδρες συνελάλουν [] αὐτῷ () Μωϋσῆς καὶ Ἠλίας
09.31.08N ὀφθέντες ἐν δόξῃ ()
09.32.08N ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ

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09.33.08N καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ εἶπεν ὁ Πέτρος τῷ Ἰησοῦ ἐπιστάτα καλόν ἐστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνὰς τρεῖς μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλίᾳ; μὴ εἰδὼς ὃ λέγει
09.34.08N ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς ()
09.35.08N καὶ φωνὴ ἦλθεν ἐκ τῆς νεφέλης λέγουσα οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε
09.36.08N ()
09.37.08N ἐγένετο δὲ διὰ τῆς ἡμέρας κατελθόντα αὐτὸν ἀπὸ τοῦ ὄρους συνελθεῖν αὐτῷ ὄχλον πολύν
09.38.08N καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων διδάσκαλε δέομαί σου ἐπιβλεψον ἐπὶ τὸν υἱόν μου ὅτι μονογενής μοί ἐστιν
09.39.08N λαμβάνει γὰρ αὐτὸν ἐξαίφνης πνεῦμα καὶ ῥήσσει καὶ σπαράσσει μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ᾽ αὐτοῦ καὶ συντρίβει αὐτόν
09.40.08N καὶ ἐδεήθην τῶν μαθητῶν σου καὶ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό []
09.41.08N ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν () ὦ γενεὰ ἄπιστε [] () ἕως πότε [] ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν; προσένεγκε τὸν υἱόν σου
09.42.08N ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνετάραξεν ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ ἀκαθάρτῳ πνεύματι καὶ ἀφῆκεν αὐτὸν καὶ ἀπέδωκεν τὸν παῖδα τῷ πατρὶ αὐτοῦ
09.43.08N πάντες δὲ ἐξεπλήσσοντο ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ
09.44.08N θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
09.45a.08N οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν κεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό
09.45b.08N καὶ ἐφοβοῦντο ἐπερωτῆσαι περὶ τοῦ ῥήματος τούτου
09.46b.08N τὸ τίς ἂν εἴη μείζων αὐτῶν
09.47.08N ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν αὐτῶν τῆς καρδίας ἐπιλαβόμενος παιδίον ἔστησεν παρ᾽ ἑαυτὸν
09.48.08N καὶ εἶπεν ὃς ἂν δέξηται τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ τὸν ἀποστείλαντά με ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν οὗτός ἔσται μέγας
09.49.08N ()
09.50.08N ()
09.52b.08N καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὥστε ἑτοιμάσαι αὐτῷ
09.53a.08N καὶ οὐκ ἐδέξαντο αὐτόν
09.54.08N ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάνης εἶπον κύριε θέλεις εἴπωμεν πῦρ καταβῆναι ἐκ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς ὡς καὶ Ἠλίας ἐποίησεν [];
09.55.08N στραφεὶς δὲ ἐπετίμησεν αὐτοῖς () πνεύματος [] ()
09.56.08N () καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην
09.57.08N καὶ ἐγένετο πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ
09.58.08N καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ
09.59.08N εἶπεν δὲ πρὸς ἕτερον ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι ἀπελθόντα πρῶτον θάψαι τὸν πατέρα μου
09.60.08N ὁ δὲ εἶπεν αὐτῷ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ πορευθεὶς [] διάγγελλε τὴν βασιλείαν τοῦ θεοῦ
09.61.08N εἶπεν δὲ καὶ ἕτερος ἀκολουθήσω σοι κύριε ἐπίτρεψον δέ μοι πρῶτον ἀποτάξασθαι τοῖς εἰς οἶκόν μου
09.62.08N ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ οὐδεὶς εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ
10.01.08N ἀπέδειξεν [] δὲ καὶ ἑτέρους ἑβδομήκοντα δύο [] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πάντα τόπον καὶ πόλιν οὗ ἔμελλεν ἔρχεσθαι

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10.02.08N ἔλεγεν δὲ πρὸς αὐτούς ὁ θερισμὸς πολύς οἱ δὲ ἐργάται ὀλίγοι δεήθητε τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ
10.03.08N ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας μέσον λύκων
10.04.08N μὴ βαστάζετε βαλλάντιον μὴ πήραν μὴ ὑποδήματα καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε
10.05.08N εἰς ἥν ἂν δὲ εἰσέλθητε () οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ
10.06.08N κἂν ᾖ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ᾽ αὐτὸν ἡ εἰρήνη ὑμῶν εἰ δὲ μή γε ἐφ᾽ ὑμᾶς ἐπιστρέψει ἡ εἰρήνη ὑμῶν
10.07.08N ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ μὴ μεταβαίνετε ἀπὸ οἰκίας εἰς οἰκίαν
10.08.08N καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν
10.09.08N καὶ θεραπεύετε οὓς ἐν αὐτῇ ἀσθενοῦντας καὶ λέγετε αὐτοῖς ἤγγικεν () ἡ βασιλεία τοῦ θεοῦ
10.10.08N εἰς ἣν δ᾽ ἂν πόλιν εἰσέλθητε καὶ μὴ δέξωνται [] ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε
10.11.08N καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
10.12.08N ()
10.13.08N ()
10.14.08N ()
10.15.08N (); ();
10.16.08N ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με
10.17.08N ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα () μετὰ χαρᾶς λέγοντες κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου
10.18.08N εἶπεν δὲ αὐτοῖς ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα []
10.19.08N ἰδοὺ δίδωμι [] ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω τῶν ὄφεων καὶ τῶν σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς ἀδικήσει
10.20.08N πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ (δαιμόνια) ὑμῖν ὑποτάσσεται χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τῷ οὐρανῷ
10.21.08N () ἠγαλλιάσατο ἐν τῷ πνεύματι () καὶ εἶπεν εὐχαριστῶ σοι κύριε τοῦ οὐρανοῦ ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ [] ἀπεκάλυψας αὐτὰ [] νηπίοις ναὶ ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου
10.22.08N πάντα μοι παρεδόθη ἀπὸ τοῦ πατρός καὶ οὐδεὶς γινώσκει [] τίς ἐστιν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατὴρ καὶ ᾧ ἂν [] () ὁ υἱὸς ἀποκαλύψαι []
10.23.08N στραφεὶς δὲ πρὸς τοὺς μαθητὰς εἶπεν αὐτοῖς μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε ()
10.24.08N λέγω γὰρ ὑμῖν ὅτι προφῆται () ἰδεῖν [] ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον ()
10.25.08N καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων τί ποιήσας ζωὴν κληρονομήσω [];
10.26.08N ὁ δὲ εἶπεν πρὸς αὐτόν ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;
10.27.08N ὁ δὲ ἀποκριθεὶς εἶπεν ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ὅλῃ τῇ ἰσχύϊ [] σου ()
10.28.08N εἶπεν δὲ αὐτῷ ὀρθῶς εἶπες [] τοῦτο ποίει καὶ ζήσῃ
11.01.08N καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον καὶ ὡς ἐπαύσατο εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ
11.02.08N ὁ δὲ εἶπεν ὅταν προσεύχησθε λέγετε πάτερ ἐλθέτω τὸ πνεῦμά σου τὸ ἅγιον () ἐλθέτω σου ἡ βασιλεία
11.03.08N τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν
11.04.08N καὶ ἄφες ἡμῖν τὰς ἁμαρτίας [] ἡμῶν () καὶ μὴ εἰσενέγκῃς ἡμᾶς [] εἰς πειρασμόν

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11.05.08N καὶ εἶπεν τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ ἐρεῖ αὐτῷ φίλε χρῆσόν μοι τρεῖς ἄρτους
11.06.08N ἐπειδὴ φίλος μου πάρεστιν ἀπ᾽ ἀγροῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ
11.07.08N ἐκείνος δὲ ἔσωθεν ἀποκριθεὶς ἐρεῖ μή μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τῇ κοίτῃ [] εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι
11.08.08N λέγω ὑμῖν οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτὸν φίλον αὐτοῦ διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει ὅσον χρῄζει
11.09.08N κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται () κρούετε καὶ ἀνοιχθήσεται ὑμῖν
11.10.08N πᾶς γὰρ ὁ αἰτῶν λαμβάνει () καὶ τῷ κρούοντι ἀνοίγεται
11.11.08N τίνα γὰρ [] ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἄρτον μὴ λίθον αὐτῷ ἐπιδώσει []; ἢ καὶ ἰχθύν αἰτήσει μὴ [] ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;
11.12.08N () ᾠόν [] () σκορπίον αὐτῷ ἐπιδώσει;
11.13.08N εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατήρ ὁ ἐπουράνιος [] δώσει () τοῖς αἰτοῦσιν αὐτόν
11.14.08N ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφὸς καὶ ἐκβαλόντος αὐτοῦ πάντες ἐθαύμαζον
11.15.08N καὶ τινες ἐξ αὐτῶν εἶπον ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια
11.16.08N ()
11.17.08N ()
11.18.08N εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη οὐ σταθήσεται ἡ βασιλεία αὐτοῦ; ()
11.19.08N εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται
11.20.08N εἰ δὲ ἐγὼ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἤγγικεν ἐφ᾽ [] ὑμᾶς ἡ βασιλεία τοῦ θεου
11.21.08N ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν αὐλὴν αὐτοῦ ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ
11.22.08N ἐὰν δὲ ἰσχυρότερος ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ᾽ ᾗ πέποίθεν καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν
11.23.08N ()
11.24.08N ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον
11.25.08N καὶ ἐλθὼν εὑρίσκει σεσαρωμένον κεκοσμημένον
11.26.08N πορεύεται καὶ παραλαμβάνει ἄλλα ἑπτὰ πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων
11.27.08N ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα γυνὴ τις ἐπάρασα φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μασθοὶ οὓς ἐθήλασας
11.28.08N ὁ δὲ εἶπεν μενοῦν γε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ποιοῦντες []
11.29.08N τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν σημεῖον ἐπιζητεῖ [] καὶ σημεῖον οὐ δοθήσεται αὐτῇ
11.33.08N οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν () ἀλλ᾽ ἐπὶ τὴν λυχνίαν ()
11.34.08N ὁ λύχνος τοῦ σώματός σου ἐστίν ὁ ὀφθαλμός σου ὅταν ᾗ ὁ ὀφθαλμός σου ἁπλοῦς πᾶν τὸ σῶμά σου φωτεινόν ἐστιν ὅταν δὲ πονηρὸς ᾗ καὶ τὸ σῶμά σου σκοτεινόν ἐστιν
11.35.08N εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
11.36a.08N τὸ σκότος πόσον;
11.37.08N ἐδεήθη [] δὲ αὐτοῦ τις Φαρισαῖος () ἀριστήσῃ μετ᾽ αὐτοῦ εἰσελθὼν δὲ ἀνέπεσεν
11.38.08N ὁ δὲ Φαρισαῖος ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν διὰ τί οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου;

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11.39.08N εἶπεν δὲ () πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι ὑποκριταὶ τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας
11.40.08N ἄφρονες οὐχ ὁ ποιήσας τὸ ἔσωθεν καὶ τὸ ἔξωθεν ἐποίησεν;
11.41.08N πλὴν τὰ ἐνόντα [] δότε ἐλεημοσύνην καὶ () πάντα καθαρὰ ἔσται ὑμῖν
11.42.08N ἀλλ᾽ οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον [] καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ
11.43.08N οὐαὶ ὑμῖν Φαρισαίοις ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς ()
11.44.08N οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὅτι ἐστὲ μνημεῖα ἄδηλα καὶ οἱ ἄνθρωποι ἐπάνω περιπατοῦντες οὐκ οἴδασιν
11.45.08N ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις
11.46.08N ὁ δὲ εἶπεν καὶ ὑμῖν οὐαὶ τοῖς νομικοῖς ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν [] οὐ προσψαύετε
11.47.08N οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα [] τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς
11.48.08N ἄρα μαρτυρεῖτε μὴ συνευδοκεῖν [] τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε
11.52.08N οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἐκρύψατε τὴν κλεῖν [] τῆς γνώσεως καὶ αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσπορευομένους [] ἐκωλύσατε
11.53.08N λέγοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συμβάλλειν αὐτῷ περὶ πλειόνων
11.54.08N ζητοῦντες ἀφορμήν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορήσαι αὐτοῦ
12.01.08N πολλῶν δὲ ὄχλων συμπεριεχόντων κύκλῳ ὥστε ἀλλήλους συμπνίγειν ἤρξατο λέγειν πρὸς τοὺς μαθητὰς πρῶτον προσέχετε () ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις
12.02.08N οὐδὲν δὲ συγκεκαλυμμένον () ὃ οὐ φανερωθήσεται [] καὶ κρυπτὸν ὃ οὐ γνωσθήσεται
12.03.08N ἀνθ᾽ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων
12.04.08N λέγω δὲ ὑμῖν [] τοῖς φίλοις () μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα [] καὶ μετὰ ταῦτα μὴ ἐχόντων [] ()
12.05.08N ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε
12.08.08N λέγω () ὑμῖν () πᾶς ὅς ἂν ὁμολογήσῃ ἐν ἐμοὶ [] ἐνώπιον τῶν ἀνθρώπων ὁμολογήσω ἐν αὐτῷ ἐνώπιον τοῦ θεοῦ []
12.09.08N ὁ δὲ ἀρνησάμενός με ἐνώπιον [] τῶν ἀνθρώπων ἀρνηθήσεται ἐνώπιον τοῦ θεοῦ []
12.10.08N καὶ πᾶς ὅς ἂν ἐρεῖ [] λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ πᾶς δὲ ὃς ἂν ἐρεῖ [] () εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἀφεθήσεται αὐτῷ ()
12.11.08N ὅταν δὲ φέρωσιν [] ὑμᾶς εἰς τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ προμεριμνᾶτε πῶς ἀπολογήσησθε ἢ τί εἴπητε
12.12.08N τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν []
12.13.08N εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου διδάσκαλε εἰπὸν τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν
12.14.08N ὁ δὲ εἶπεν αὐτῷ ἄνθρωπε τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς;
12.15.08N εἶπεν δὲ πρὸς αὐτούς ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινί ἐστιν ἡ ζωὴ ἐκ τῶν ὑπαρχόντων αὐτῷ
12.16.08N εἶπεν δὲ πρὸς αὐτοὺς παραβολὴν λέγων ἀνθρώπου τινὸς πλουσίου ηὐφόρησεν ἡ χώρα
12.17.08N καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

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12.18.08N καὶ εἶπεν τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας καὶ ποιήσω αὐτὰς μείζονας κἀκεῖ συνάξω πάντα τὰ γενήματά μου
12.19.08N καὶ ἐρῶ τῇ ψυχῇ μου ψυχή ἔχεις πολλὰ ἀγαθὰ εὐφραίνου
12.20.08N εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ ἀπαιτήσουσιν [] τὴν ψυχήν σου ἀπὸ σοῦ ἃ δὲ ἡτοίμασας τίνος ἔσται;
12.21.08N ()
12.22.08N εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε
12.23.08N ἡ γὰρ ψυχὴ πλέον ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος
12.24.08N κατανοήσατε τοὺς κόρακας [] ὅτι οὔτε σπείρουσιν οὔτε θερίζουσιν οἷς οὐκ ἔστιν οὔτε ταμεῖον οὔτε ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτούς [] οὐχὶ ὑμεῖς διαφέρετε τῶν πετεινῶν;
12.25.08N τίς δὲ ἐξ ὑμῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν;
12.26.08N καὶ περὶ τῶν λοιπῶν τί μεριμνᾶτε;
12.27.08N κατανοήσατε τὰ κρίνα πῶς οὔτε νήθει οὔτε ὑφαίνει λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων
12.29.08N καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε
12.30.08N ταῦτα γὰρ () τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν ὑμῶν [] δὲ ὁ πατήρ οἶδεν ὅτι χρῄζετε τούτων
12.31.08N ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα [] προστεθήσεται ὑμῖν
12.32.08N μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι ἐν αὐτῷ ηὐδόκησεν ὁ πατὴρ δοῦναι ὑμῖν τὴν βασιλείαν
12.33.08N πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει
12.34.08N ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν
12.35.08N ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι
12.36.08N καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων ()
12.37.08N μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὕρῃ γρηγοροῦντας ()
12.38.08N καὶ ἐὰν ἔλθῃ τῇ ἑσπερινῇ φυλακῇ καὶ εὑρήσει οὕτως ποιήσει μακάριοί εἰσιν ()
12.39.08N τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ
12.40.08N καὶ ὑμεῖς δὲ γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ () οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται
12.41.08N καὶ εἶπεν ὁ Πέτρος () πρὸς ἡμᾶς λέγεις τὴν παραβολὴν ταύτην ἢ καὶ πρὸς πάντας;
12.42.08N καὶ εἶπεν ὁ () τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος () ὃν καταστήσει ὁ κύριος ἐπὶ τὴν θεραπείαν αὐτοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;
12.43.08N μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει αὐτὸν ποιοῦντα οὕτως
12.44.08N ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν () καταστήσει αὐτόν
12.45.08N ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίων τε καὶ πίνων μεθυσκόμενος
12.46.08N ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει [] καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει
12.47.08N ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς () καὶ μὴ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς
12.48.08N ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας ()
12.49.08N πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν []
12.50.08N ()
12.51.08N δοκεῖτε ὅτι εἰρήνην παρεγενόμην βαλεῖν ἐν τῇ γῇ []; οὐχί λέγω ὑμῖν ἀλλὰ διαμερισμόν []
12.52.08N ()
12.53.08N διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ καὶ μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα καὶ [] πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν

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12.54.08N ()
12.55.08N ()
12.56.08N ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς οἴδατε δοκιμάζειν [] πλὴν τὸν καιρὸν δὲ τοῦτον οὐ δοκιμάζετε [];
12.57.08N καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;
12.58.08N ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπαλλαγῆναι ἀπ᾽ αὐτοῦ μήποτε κατασύρῃ [] σε πρὸς τὸν κριτήν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ βαλεῖ σε [] εἰς φυλακήν
12.59.08N λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ ἀποδοῖς τὸν ἔσχατον κοδράντην
13.10.08N ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν σαββάτῳ
13.11.08N καὶ ἰδοὺ γυνὴ ἐν ἀσθενείᾳ ἦν πνεύματος ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές
13.12.08N ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς εἶπεν αὐτῇ γύναι ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου
13.13.08N καὶ ἐπέθηκεν τὰς χεῖρας αὐτῇ καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξασεν τὸν θεόν
13.14.08N ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ἔλεγεν τῷ ὄχλῳ ὅτι τῷ σαββάτῳ ἐθεράπευσεν Ἰησοῦς ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου
13.15.08N ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά ἕκαστος ὑμῶν τῷ σαββάτῳ [] οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;
13.16.08N ταύτην δὲ θυγατέρα Ἀβραὰμ () ἣν [] ἔδησεν ὁ σατανᾶς ἰδοὺ ἔτη δεκα οκτώ οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;
13.17.08N καὶ κατῃσχύνθησαν οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐν πᾶσιν οἷς ἐθεώρουν ἐνδόξοις ὑπ᾽ αὐτοῦ γινομένοις
13.18.08N ἔλεγεν δέ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;
13.19.08N ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν εἰς τὸν κῆπον αὐτοῦ [] καὶ ηὔξησεν καὶ ἐγένετο δένδρον καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσαν ὑπὸ τοὺς κλάδους αὐτοῦ
13.20.08N ἢ τίνι ὁμοία ἐστὶν ἡ βασιλεία [] τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;
13.21.08N ὁμοία ἐστὶν ζύμῃ ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἄλευρου σάτα τρία ἕως οὗ ἐζυμώθῃ ὅλον
13.22.08N ()
13.23.08N ()
13.24.08N ()
13.25.08N ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν λέγοντες κύριε κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν οὐκ οἶδα ὑμᾶς [] πόθεν ἐστέ
13.26.08N τότε ἄρξεσθε λέγειν κύριε ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας
13.27.08N καὶ ἐρεῖ λέγω ὑμῖν οὐδέποτε εἶδον ὑμᾶς ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀνομίας []
13.28.08N ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψησθε [] πάντας τοὺς δικαίους ἐν τῇ βασιλείᾳ [] τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους [] ἔξω
14.07.08N ()
14.08.08N ()
14.09.08N ()
14.10.08N ()
14.11.08N ()
14.12.08N () ὅταν ποιῇς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς γείτονας μηδὲ τοὺς πλουσίους μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι
14.13.08N ἀλλὰ ὅταν ποιῇς δοχὴν κάλει πτωχούς ἀναπείρους χωλούς τυφλούς

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14.14.08N καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων
14.15.08N ()
14.16.08N ὁ δὲ εἶπεν ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα () καὶ ἐκάλεσεν πολλοὺς
14.17.08N καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε ὅτι ἤδη πάντα ἕτοιμά ἐστιν
14.18.08N καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι ὁ πρῶτος εἶπεν αὐτῷ ἀγρὸν ἠγόρασα καὶ ἀνάγκην ἔχω ἐξελθὼν ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρῃτημένον
14.19.08N καὶ ἕτερος εἶπεν ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά διὸ οὐ δύναμαι ἐλθεῖν
14.20.08N καὶ ἄλλος εἶπεν γυναῖκα ἔλαβον [] διὸ οὐ δύναμαι ἐλθεῖν
14.21.08N καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ πάντα ταῦτα τότε ὀργισθεὶς [] ὁ οἰκοδεσπότης τῷ δούλῳ αὐτοῦ εἶπεν ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς ἔνεγκε ὧδε
14.22.08N καὶ ὁ δοῦλος εἶπεν γέγονεν ὃ ἐπέταξας καὶ ἔτι τόπος ἐστίν
14.23.08N καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον αὐτοῦ ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ μου ὁ οἶκος
14.24.08N λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνθρώπων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου
15.01.08N ()
15.02.08N ()
15.03.08N εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην
15.04.08N τίς ἄνθρωπος ἐξ ὑμῶν ὃς ἔξει ἑκατὸν πρόβατα καὶ ἀπολέσῃ ἐξ αὐτῶν ἓν οὐκ ἀφίησι τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ ἀπελθὼν τὸ ἀπολωλὸς ζητεῖ ἕως εὕρῃ αὐτό;
15.05.08N καὶ εὑρὼν [] ()
15.06.08N () συγχάρητέ [] ()
15.07.08N λέγω δὲ ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ [] () ἁμαρτωλῷ μετανοοῦντι [] ()
15.08.08N ἢ τίς γυνὴ ἔχουσα δραχμὰς δέκα καὶ ἀπολέσασα μίαν οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως εὕρῃ;
15.09.08N () εὑροῦσα [] () συγχάρητέ ()
15.10.08N οὕτως λέγω ὑμῖν χαρὰ ἔσται ἐνώπιον () τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι
16.01.08N ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ
16.02.08N καὶ φωνήσας εἶπεν αὐτῷ τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν
16.03.08N εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν μου; σκάπτειν οὐκ ἰσχύω ἐπαιτεῖν αἰσχύνομαι
16.04.08N ἔγνων τί ποιήσω ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν
16.05.08N καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου αὐτοῦ ἔλεγεν τῷ πρώτῳ πόσον ὀφείλεις τῷ κυρίῳ μου;
16.06.08N ὁ δὲ εἶπεν ἑκατὸν κάδους ἐλαίου εἶπεν δὲ αὐτῷ δέξαι σου τὰ γράμματα καὶ γράψον πεντήκοντα
16.07.08N ἔπειτα τῷ ἑτέρῳ εἶπεν σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν ἑκατὸν κόρους σίτου ὁ δὲ λέγει αὐτῷ δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα
16.08.08N () διὸ λέγω ὑμῖν οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν
16.09.08N καὶ ἐγὼ λέγω ὑμῖν ποιήσατε ἑαυτοῖς [] φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας ()
16.10.08N ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν καὶ ὁ ἐν ὀλίγῳ ἄδικος καὶ ἐν πολλῷ ἄδικός γίνεται

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16.11.08N εἰ () ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
16.12.08N καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὑρεθῆτε [] τὸ ἐμὸν τίς δώσει ὑμῖν;
16.13.08N οὐδεὶς () δύναται δυσὶν κυρίοις δουλεύειν () γὰρ () ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει [] οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ
16.14.08N ἤκουον δὲ ταῦτα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν
16.15.08N 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
16.16.08N ὁ νόμος καὶ οἱ προφῆται ἕως [] Ἰωάνου ἐξ οὗ [] ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται []
16.17.08N εὐκοπώτερον δέ [] ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ () μίαν κεραίαν ()
16.18.08N () ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει []
16.19.08N εἶπεν δὲ καὶ ἑτέραν παραβολήν ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς
16.20.08N πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς [] τὸν πυλῶνα ᾑλκωμένος []
16.21.08N καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα [] αὐτοῦ
16.22.08N ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη ἐν τῷ ᾅδῃ []
16.23.08N ἐπάρας οὖν [] τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῷ αὐτοῦ ἀναπαυόμενον []
16.24.08N καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ
16.25.08N Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ [] τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε [] παρακαλεῖται σὺ δὲ ὀδυνᾶσαι
16.26.08N καὶ ἐπὶ πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα [] διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ [] ἐκεῖθεν ὧδε διαπερῶσιν []
16.27.08N ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν [] τοῦ πατρός μου
16.28.08N ἔχω γὰρ ἐκεῖ [] πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου
16.29.08N λέγει αὐτῷ [] ἔχουσιν ἐκεῖ [] Μωϋσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν
16.30.08N ὁ δὲ εἶπεν οὐχί πάτερ [] ἀλλ᾽ ἐάν τις ἐκ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν
16.31.08N ὁ δὲ εἶπεν [] εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν [] οὐδ᾽ ἄν [] τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ []
17.01.08N εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ἀνένδεκτόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ δι᾽ οὗ ἔρχεται
17.02.08N συμφέρει () αὐτῷ εἰ οὐκ ἐγεννήθη ἢ [] εἰ λίθος μυλικὸς περιέκειτο [] περὶ τὸν τράχηλον αὐτοῦ καὶ ἐρρίπτο [] εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων
17.03.08N προσέχετε ἑαυτοῖς ἐὰν ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ
17.04.08N καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ τὸ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων μετανοήσω ἄφες αὐτῷ
17.05.08N ()
17.06.08N ()
17.07.08N ()
17.08.08N ()

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17.09.08N ();
17.10a.08N ()
17.11.08N καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο μέσον Σαμαρείας ()
17.12.08N καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ὅπου ἦσαν δέκα () λεπροὶ ()
17.13.08N ()
04.27.08N () πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος
17.14.08N () πορευθέντες δείξατε [] ἑαυτοὺς τοῖς ἱερεῦσιν ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν
17.15.08N εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἐκαθαρίσθη ὑπέστρεψεν μετὰ μεγάλης φωνῆς δοξάζων τὸν θεόν
17.16.08N καὶ ἔπεσεν ἐπὶ πρόσωπον πρὸς τοὺς πόδας αὐτοῦ ἦν δὲ Σαμαρίτης
17.17.08N ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς οὗτοί δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ;
17.18.08N ἐξ αὐτῶν οὐδεὶς εὑρέθη ὑποστρέφων ὃς δώσει δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
17.19.08N καὶ εἶπεν αὐτῷ ἀναστὰς πορεύου ὅτι ἡ πίστις σου σέσωκέν σε
17.20.08N ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως
17.21.08N οὐδὲ ἐροῦσιν [] ἰδοὺ ὧδε ἤ [] ἰδοὺ ἐκεῖ; ἰδοῦ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν
17.22.08N εἶπεν οὖν πρὸς τοὺς μαθητάς ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσητε ἰδεῖν [] μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ οὐκ ὄψεσθε
17.23.08N καὶ ἐροῦσιν ὑμῖν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ μὴ ἀπέλθητε μηδὲ διώξητε
17.24.08N ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν ἀστράπτει οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
17.25.08N πρῶτον δὲ δεῖ () πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης
17.26.08N καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου
17.27.08N ἤσθιον ἔπινον ἐγάμουν ἐγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἐγένετο κατακλυσμὸς καὶ ἀπώλεσεν πάντας
17.28.08N ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἤσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ᾠκοδόμουν
17.29.08N ᾗ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων ἔβρεξεν θεῖον καὶ πῦρ ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν πάντας
17.30.08N κατὰ τὰ αὐτὰ ἔσται ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ᾗ ἀποκαλυφθῇ
17.31.08N ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἆραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστραφήτω εἰς τὰ ὀπίσω
17.32.08N μνημονεύετε τῆς γυναικὸς Λώθ
17.33.08N ὃς ἂν θελήσῃ ζῳογονῆσαι τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὃς ἂν ἀπολέσῃ ζῳογονήσει αὐτήν
17.34.08N λέγω ὑμῖν ταύτῃ τῇ νυκτὶ ἔσονται ἐπὶ κλίνης μιᾶς δύο εἷς παραλαμβάνεται καὶ ὁ ἕτερος ἀφίεται
17.35.08N ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό ἡ μία παραλημφθήσεται καὶ ἡ ἑτέρα ἀφεθήσεται
17.36.08N δύο ἐν ἀγρῷ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται
17.37.08N καὶ ἀποκριθέντες λέγουσιν ποῦ κύριε; ὁ δὲ εἶπεν αὐτοῖς ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἀετοὶ
18.01.08N ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν
18.02.08N κριτής τις ἦν ἔν τῇ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος
18.03.08N χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου
18.04.08N καὶ οὐκ ἤθελεν ἐπὶ χρόνον τινά μετὰ δὲ ταῦτα ἦλθεν εἰς ἑαυτὸν καὶ λέγει εἰ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι
18.05.08N διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἀπελθὼν ἐκδικήσω αὐτήν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με
18.06.08N εἶπεν δὲ ὁ κύριος ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει

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18.07.08N ὁ δὲ θεός οὐ μὴ ποιήσῃ [] τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς;
18.08.08N λέγω ὑμῖν ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ἆρα ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν εὑρήσει πίστιν ἐπὶ τῆς γῆς;
18.09.08N εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς ἀνθρώπους
18.10.08N δύο ἄνθρωποι ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι εἷς Φαρισαῖος καὶ εἷς τελώνης
18.11.08N ὁ Φαρισαῖος σταθεὶς καθ᾽ ἑαυτὸν ταῦτα προσηύχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀνθρώπων ἅρπαγες ἄδικοι μοιχοί ἢ καὶ ὡς οὗτος ὁ τελώνης
18.12.08N νηστεύω δὶς τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι
18.13.08N καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι ἀλλ᾽ ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ
18.14.08N λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος μᾶλλον παρ᾽ ἐκεῖνον [] τὸν Φαρισαῖον ὅτι πᾶς ὁ ὑψῶν αὑτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται
18.15.08N προσέφερον δὲ αὐτῷ παιδία ἵνα αὐτῶν ἅπτηται ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς
18.16.08N ὁ δὲ Ἰησοῦς προσεκαλεῖτο αὐτὰ λέγων ἄφετε τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν []
18.17.08N ἀμὴν γὰρ λέγω ὑμῖν ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν
18.18.08N καὶ ἐπηρώτησέν τις αὐτὸν διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
18.19.08N ὁ δὲ εἶπεν αὐτῷ τί [] με λέγεις [] ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς ὁ πατήρ []
18.20.08N τὰς ἐντολὰς οἶδας [] () μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μὴ ψευδομαρτυρήσῃς τίμα τὸν πατέρα () καὶ τὴν μητέρα ()
18.21.08N () ταῦτα πάντα ἐφύλαξα ἐκ νεότητος
18.22.08N ἀκούσας ταῦτα ὁ Ἰησους εἶπεν αὐτῷ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς καὶ δεῦρο ἀκολούθει μοι
18.23.08N ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο ἦν γὰρ πλούσιος σφόδρα
18.34.08N ()
18.35.08N ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς [] Ἰεριχὼ καί [] τις τυφλός ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν
18.36.08N ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί ἂν εἴη τοῦτο
18.37.08N ἀπηγγέλθη [] δὲ αὐτῷ ὅτι Ἰησοῦς () παρέρχεται
18.38.08N καὶ ἐβόησεν λέγων Ἰησοῦ υἱέ Δαυίδ ἐλέησόν με
18.39.08N οἱ δὲ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ [] ()
18.40.08N σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν
18.41.08N τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω
18.42.08N καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον ἡ πίστις σου σέσωκέν σε
18.43.08N καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ
19.01.08N καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ
19.02.08N καὶ ἰδοὺ ἀνὴρ ὀνόματι Ζακχαῖος οὗτος ἦν ἀρχιτελώνης πλούσιος
19.03.08N καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν
19.04.08N καὶ προλαβὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομωρέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνῃ ἤμελλεν διέρχεσθαι
19.05.08N καὶ ἐγένετο ἐν τῷ διέρχεσθαι αὐτὸν εἶδεν καὶ εἶπεν αὐτῷ Ζακχαῖε σπεύσον κατάβηθι ὅτι σήμερον ἐν τῷ οἴκῳ σου δεῖ με μεῖναι
19.06.08N καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων
19.07.08N καὶ ἰδόντες πάντες διεγόγγυζον ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι

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19.08.08N σταθεὶς δὲ ὁ Ζακχαῖος εἶπεν πρὸς τὸν κύριον ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μοι κύριε τοῖς πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν
19.09.08N εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτὸν ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο ()
19.10.08N ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου () σῶσαι τὸ ἀπολωλός
19.11.08N ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν ()
19.12.08N εἶπεν δέ ἄνθρωπός τις εὐγενὴς ἐπορεύετο εἰς χώραν μακρὰν ()
19.13.08N καλέσας δὲ δέκα δούλους αὐτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς πραγματεύσασθε ἐν ᾧ ἔρχομαι
19.14.08N ()
19.15.08N καὶ ἐγένετο ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτοῦ τοὺς δούλους οἷς δεδώκει τὸ ἀργύριον ἵνα γνοῖ τί διεπραγματεύσαντο
19.16.08N παρεγένετο δὲ ὁ πρῶτος λέγων κύριε ἡ μνᾶ σου δέκα μνᾶς προσηργάσατο
19.17.08N ὁ δὲ εἶπεν αὐτῷ εὖγε ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ()
19.18.08N καὶ ὁ ἕτερος ἠλθὼν εἶπεν κύριε ἡ μνᾶ σου πέντε ἐποίησεν μνᾶς
19.19.08N ()
19.20.08N καὶ ὁ ἕτερος ἦλθεν λέγων κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ
19.21.08N ὅτι ἐφοβήθην σε ἄνθρωπος γὰρ εἶ αὐστηρός αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας
19.22.08N ὁ δὲ εἶπεν αὐτῷ ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;
19.23.08N διὰ τί οὖν οὐκ ἔδωκάς τὸ ἀργύριόν μου ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό
19.24.08N εἶπεν δὲ τοῖς παρεστῶσι ἄρατε ἀπ᾽ αὐτοῦ καὶ ἀπενέγκατε τῷ τὰς δέκα μνᾶς ἔχοντι
19.26.08N λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι προστίθεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ δοκεῖ ἔχειν [] ἀρθήσεται
19.27.08N ()
19.28.08N καὶ εἰπὼν ταῦτα ἐπορεύετο ἀναβαίνων δὲ εἰς Ἱερουσαλήμ
20.01.08N ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ τὸν λαὸν καὶ εὐαγγελιζομένου ἐπέστησαν ()
20.02.08N καὶ εἶπον πρὸς αὐτόν εἰπὲ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς ἐστιν ὁ δούς σοι ταύτην τὴν ἐξουσίαν;
20.03.08N ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον ὃν εἴπατέ μοι
20.04.08N τὸ βάπτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ [] ἦν ἢ ἐξ ἀνθρώπων;
20.05.08N οἱ δὲ συνελογίζοντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν ἐξ οὐρανοῦ [] ἐρεῖ διὰ τί () οὐκ ἐπιστεύσατε αὐτῷ;
20.06.08N καὶ ἐὰν δὲ εἴπωμεν ἀπὸ τῶν ἀνθρώπων λιθάσει ἡμᾶς ὁ λαὸς ἅπας πεπεισμένος γάρ ἐστιν Ἰωάνην προφήτην γεγονέναι
20.07.08N καὶ ἀπεκρίθησαν μὴ εἰδέναι αὐτοὺς τὸ πόθεν
20.08.08N καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ
20.19.08N ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ [] ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν
20.20.08N καὶ ἀποχωρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους ἵνα ἐπιλάβωνται αὐτοῦ τῶν λόγων ὥστε παραδοῦναι αὐτὸν τῇ ἡγεμόνι
20.21.08N καὶ ἐπηρώτησαν αὐτὸν λέγοντες διδάσκαλε οἴδαμεν ὅτι λέγεις ὀρθῶς καὶ διδάσκεις καὶ οὐδενὸς λαμβάνεις πρόσωπον ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις
20.22.08N ἔξεστιν ἡμῖν φόρον διδόναι Καίσαρι ἢ οὔ;
20.23.08N ἐπιγνοὺς δὲ αὐτῶν τὴν πονηρίαν εἶπεν πρὸς αὐτούς τί με πειράζετε;
20.24.08N δείξατέ μοι δηνάριον τίνος ἔχει εἰκόνα καὶ τὴν ἐπιγραφήν; ἀποκριθέντες εἶπον Καίσαρος

20.25.08N εἶπεν δὲ αὐτοῖς ἀπόδοτε τὰ τοῦ Καίσαρος τῷ [] Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ
20.26.08N οὐκ ἴσχυσαν δὲ αὐτοῦ ῥήμα ἐπιλαβέσθαι ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν
20.27.08N προσελθόντες δέ τινες τῶν Σαδδουκαίων οἱ λέγοντες [] ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν
20.28.08N λέγοντες διδάσκαλε Μωϋσῆς ἔγραψεν ἡμῖν ἐάν τινος ἀδελφὸς ἀποθάνῃ ἄτεκνος ἔχων γυναῖκα ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ
20.29.08N ἦσαν παρ᾽ ἡμῖν ἑπτὰ ἀδελφοὶ καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος
20.30.08N καὶ ὁ δεύτερος
20.31.08N καὶ ὁ τρίτος ὡσαύτως οἱ ἑπτὰ οὐκ ἀφῆκαν τέκνον καὶ ἀπέθανον
20.32.08N ὕστερον καὶ ἡ γυνὴ ἀπέθανεν
20.33.08N ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα
20.34.08N καὶ εἶπεν πρὸς αὐτούς οἱ υἱοὶ τοῦ αἰῶνος τούτου γεννῶνται καὶ γεννῶσιν γαμοῦσιν καὶ γαμοῦνται
20.35.08N οὓς () κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ [] τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται
20.36.08N οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες
20.39.08N ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας
20.40.08N οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν
20.41.08N εἶπεν δὲ πρὸς (αὐτούς) πῶς λέγουσιν τὸν χριστὸν υἱὸν Δαυίδ;
20.42.08N καὶ αὐτὸς Δαυὶδ λέγει ἐν τῇ βίβλῳ τῶν ψαλμῶν λέγει κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου
20.43.08N ἕως τιθῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου
20.44.08N Δαυὶδ κύριον αὐτὸν λέγει πῶς υἱὸς αὐτοῦ ἐστιν;
21.05.08N καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς κεκόσμηται καὶ ἀναθέμασιν εἶπεν
21.06.08N ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ἐν τοίχω ὧδε ὃς οὐ καταλυθήσεται
21.07.08N ἐπηρώτησαν δὲ αὐτὸν οἱ μαθηταὶ λέγοντες διδάσκαλε πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς ἐλεύσεως;
21.08.08N ὁ δὲ εἶπεν βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι ὁ χριστός [] ()
21.09.08N ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ φοβηθῆτε δεῖ γὰρ γενέσθαι ταῦτα ()
21.10.08N ἐγερθήσεται γὰρ ἔθνος ἐπ᾽ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν
21.11.08N σεισμοί () καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε ἀπ᾽ οὐρανοῦ καὶ σημεῖα μεγάλα ἔσται
21.12.08N πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκα τοῦ ὀνόματός μου
21.13.08N ἀποβήσεται ὑμῖν εἰς μαρτύριον
21.14.08N θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετῶντες [] ἀπολογηθῆναι
21.15.08N ἐγὼ γὰρ ὑμῖν δώσω στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν [] ἅπαντες οἱ ἀντικείμενοι ὑμῖν
21.16.08N παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ ὑμῶν
21.17.08N καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου
21.19.08N ἐν τῇ ὑπομονῇ () κτήσασθε ()
21.20.08N ὅταν δὲ ἴδητε κυκλουμένην Ἰερουσαλὴμ ὑπὸ στρατοπέδων τότε γνώσεσθε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς
21.23.08N οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζομέναις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ

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21.24.08N καὶ πεσοῦνται ἐν στόματι ῥομφαίας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν
21.25.08N καὶ ἔσονται σημεῖα ἐν ἡλιῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν καὶ ἀπορίᾳ ἠχούσης [] θαλάσσης ()
21.26.08N ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν [] σαλευθήσονται
21.27.08N καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς []
21.28.08N ἐρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε [] καὶ ἐπάρατε τὰς κεφαλὰς διότι ἐγγίζει [] ἡ ἀπολύτρωσις ὑμῶν
21.29.08N καὶ εἶπεν παραβολὴν αὐτοῖς ἴδετε [] τὴν συκῆν καὶ πάντα τὰ δένδρα
21.30.08N ὅταν προβάλωσιν τὸν καρπὸν () γινώσκετε [] () ὅτι ἐγγὺς [] () τὸ θέρος ἐστίν []
21.31.08N οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα [] γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ
21.32.08N ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ [] (ἕως) () πάντα γένηται []
21.33.08N ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται []
21.34.08N προσέχετε ἑαυτοῖς μήποτε βαρυνθῶσιν [] ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη
21.35.08N ὡς παγίς ἐπεισελεύσεται γὰρ ἐπὶ τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς
21.36.08N ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ στήσεσθε ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου
21.37.08N ἦν δὲ τὰς ἡμέρας [] ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν
21.38.08N καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ
22.01.08N ἤγγισεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα
22.02.08N οἱ δὲ ἀρχιερεῖς καὶ γραμματεῖς ἐζήτουν πῶς ἀπολέσωσιν αὐτόν ἐφοβοῦντο δὲ τὸν λαόν
22.03.08N () Ἰούδαν ()
22.04.08N () συνελάλησεν τοῖς () στρατηγοῖς [] τὸ πῶς αὐτὸν παραδῷ αὐτοῖς
22.05.08N καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι
22.06.08N καὶ ὡμολόγησεν καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου
22.07.08N ἦλθεν δὲ ἡ ἡμέρα τοῦ πάσχα ᾗ ἔδει θύεσθαι τὸ πάσχα
22.08.08N καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες [] ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα
22.09.08N οἱ δὲ εἶπαν αὐτῷ ποῦ θέλεις ἑτοιμάσωμέν σοι;
22.10.08N ὁ δὲ εἶπεν αὐτοῖς ἰδοὺ εἰσερχομένων ὑμῶν εἰς τὴν πόλιν ἀπαντήσει ὑμῖν ἄνθρωπος βαστάζων κεράμιον ὕδατος ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται
22.11.08N καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας λέγει ὁ διδάσκαλος ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
22.12.08N ἐκεῖνος ὑμῖν δείξει ἀνάγαιον οἶκον ἐστρωμένον ἐκεῖ ἑτοιμάσατε
22.13.08N ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτὸς καὶ ἡτοίμασαν τὸ πάσχα
22.14.08N καὶ () ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ
22.15.08N καὶ εἶπεν () ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν
22.17.08N καὶ δεξάμενος τὸ ποτήριον εὐχαριστήσας εἶπεν λάβετε τοῦτο διαμερίσατε ἑαυτοῖς
22.18.08N λέγω γὰρ ὑμῖν ἀπὸ τοῦ νῦν οὐ μὴ πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἔλθῃ ἡ βασιλεία τοῦ θεοῦ
22.19.08N καὶ λαβὼν ἄρτον εὐχαριστήσας () ἔδωκεν () λέγων τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον [] ()
22.20.08N () τοῦτο τὸ ποτήριον ἡ [] () διαθήκη ἐν τῷ αἵματί μου [] ()
22.21.08N πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με ἐπὶ τῆς τραπέζης

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22.22.08N ὅτι μὲν ὁ υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται πλὴν οὐαὶ ἐκείνῳ δι᾽ οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου []
22.31.08N εἶπεν δὲ ὁ κύριός Σίμων Σίμων ἰδοὺ ὁ σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον
22.32.08N ()
22.33.08N ὁ δὲ εἶπεν αὐτῷ κύριε μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι
22.34.08N ὁ δὲ εἶπεν λέγω σοι Πέτρε οὐ μὴ φωνήσει σήμερον ἀλέκτωρ ἕως ὅτου τρίς με ἀπαρνήσῃ μὴ εἰδέναι με
22.39.08N καὶ ἐξελθὼν ἐπορεύετο κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί
22.40.08N γενόμενος δὲ ἐπὶ τόπου εἶπεν αὐτοῖς προσεύχεσθε μὴ εἰσελθῆτε εἰς πειρασμόν
22.41.08N καὶ αὐτὸς ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο
22.42.08N λέγων πάτερ μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ᾽ ἐμοῦ
22.43.08N ()
22.44.08N ()
22.45.08N καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν ἐπὶ τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης
22.46.08N καὶ εἶπεν αὐτοῖς καθεύδετε; ἀναστάντες προσεύχεσθε ἵνα μὴ εἰς πειρασμόν εἰσέλθητε
22.47.08N ἔτι δὲ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος πολύς καὶ ὁ καλουμένος Ἰούδας Ἰσκαριὼθ εἷς τῶν δώδεκα προῆγεν αὐτοὺς καὶ ἤγγισε καταφιλῆσαι αὐτόν καὶ εἶπεν [] ()
22.48.08N ὁ δὲ Ἰησοῦς εἶπεν τῷ Ἰούδᾳ φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
22.52.08N εἶπεν δὲ πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ λαοῦ καὶ πρεσβυτέρους ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;
22.53.08N τὸ καθ᾽ ἡμέραν ὄντος μου ἐν τῷ ἱερῷ μεθ᾽ ὑμῶν οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἐξουσία τὸ σκότος
22.63.08N οἱ δὲ ἄνδρες οἱ συνέχοντες () ἐνέπαιζον () δέροντες
22.64.08N () ἔτυπτον [] () ἔλεγον [] προφήτευσον τίς ἐστιν ὁ παίσας σε;
22.65.08N καὶ ἄλλα πολλὰ βλασφημοῦντες ἔλεγον εἰς ἑαυτούς
22.66.08N καὶ ὡς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ καὶ ἀρχιερεῖς καὶ γραμματεῖς καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν
22.67.08N λέγοντες σὺ εἶ ὁ χριστός; ὁ δὲ εἶπεν αὐτοῖς ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε
22.68.08N ()
22.69.08N ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ
22.70.08N εἶπον δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ εἶπεν αὐτοῖς ὑμεῖς λέγετε ()
22.71.08N οἱ δὲ εἶπαν τί ἔτι χρείαν ἔχομεν μαρτυρῶν; ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ
23.01.08N καὶ ἀναστάντες ἤγαγον αὐτὸν ἐπὶ Πιλᾶτον
23.02.08N ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος () καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας καὶ κελεύοντα [] φόρους μὴ δοῦναι [] () καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα λέγοντα δὲ ἑαυτὸν χριστὸν βασιλέα εἶναι
23.03.08N ὁ δὲ Πιλᾶτος ἐπηρώτησεν αὐτὸν λέγων σὺ εἶ ὁ χριστός []; ὁ δὲ ἀποκρίθη αὐτῷ λέγων σὺ λέγεις
23.04.08N ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ
23.05.08N οἱ δὲ ἐνίσχυον λέγοντες ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς γῆς ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε
23.06.08N ἀκούσας δὲ ὁ Πιλᾶτος τὴν Γαλιλαίαν ἐπηρώτησεν εἰ ἀπὸ τῆς Γαλιλαίας ὁ ἄνθρωπός ἐστιν
23.07.08N ἐπιγνοὺς δὲ ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν τῷ Ἡρῴδῃ ὄντι αὐτῷ ἐν Ἱεροσολύμοις ἐν ἐκείναις ταῖς ἡμέραις

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23.08.08N ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ()
23.09.08N ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐκ ἀπεκρίνατο αὐτῷ οὐδέν
23.10.08N ()
23.11.08N ()
23.12.08N ()
23.13.08N ὁ δὲ Πιλᾶτος συγκάλεσας τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ πάντα τὸν λαὸν
23.14.08N εἶπεν πρὸς αὐτούς κατηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν κἀγὼ δὲ ἀνακρίνας ἐνώπιον ὑμῶν οὐδὲν εὗρον αἴτιον ἐν αὐτῷ
23.15.08N ἀλλ᾽ οὐδὲ Ἡρῴδης ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν οὐδὲν ἄξιον θανάτου πεπραγμένον ἐστὶν ἐν αὐτῷ
23.16.08N παιδεύσας οὖν αὐτὸν ἀπολύσω
23.18.08N ἀνέκραξαν δὲ παμπληθεὶ λέγοντες αἶρε τοῦτον αἶρε τοῦτον ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν
23.19.08N ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν
23.17.08N ()
23.20.08N πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτοὺς θέλων ἀπολῦσαι τὸν Ἰησοῦν
23.21.08N οἱ δὲ ἔκραξαν σταύρου σταύρου αὐτόν
23.22.08N ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδεμίαν αἰτίαν θανάτου εὑρίσκω ἐν αὐτῷ παιδεύσας οὖν ἀπολύσω αὐτόν
23.23.08N οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι σταυρωθῆναι αὐτὸν καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων
23.24.08N ἐπέκρινεν δὲ ὁ Πιλᾶτος γενέσθαι τὸ αἴτημα αὐτῶν
23.25.08N ἀπέλυσεν δὲ τὸν ἕνεκα φόνου βεβλημένον εἰς φυλακὴν ὃν ᾐτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν
23.32.08N ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι
23.33.08N καὶ () ἦλθαν ἐπὶ [] τὸν τόπον τὸν καλούμενον [] Κρανίον () ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὁμοῦ ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν
23.34.08N ()
23.35.08N ()
23.36.08N ()
23.37.08N ()
23.38.08N ()
23.39.08N ()
23.40.08N ()
23.41.08N ()
23.42.08N ()
23.44.08N καὶ ἦν ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
23.45a.08N ἐσκοτίσθη δὲ [] ὁ ἥλιος
23.46.08N καὶ φωνήσας ὁ Ἰησοῦς μεγάλῃ φωνῇ εἶπεν πάτερ εἰς χεῖράς σου παραθήσομαι [] τὸ πνεῦμά μου τοῦτο δὲ εἰπὼν ἐξέπνευσεν
23.45b.08N καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
23.47.08N καὶ ὁ ἑκατόνταρχος φωνήσας ἐδόξαζεν τὸν θεὸν λέγων ὄντως δίκαιος ἦν ὁ ἄνθρωπος οὗτος
23.48.08N καὶ πάντες οἱ συμπαραγενόμενοι ἐπὶ θεωρίᾳ ὄχλοι θεωρήσαντες τὰ γενόμενα τύπτοντες τὰ στήθη καὶ τὰ μέτωπα ὑπέστρεφαν
23.49.08N εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα
23.50.08N καὶ [] ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ ()

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23.51.08N () οὐκ ἦν συγκατατιθέμενος ()
23.52.08N () τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα [] ()
23.53.08N () καθελὼν ἐνετύλιξεν τὸ σῶμα () σινδόνι καὶ ἔθηκεν () καινῷ μνήματι [] λαξευτῷ () καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἴκοσι ἐκύλιον
23.54.08N ἦν δὲ ἡ ἡμέρα προσαββάτου
23.55.08N κατηκολούθησαν δὲ () γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι ἀπὸ τῆς Γαλιλαίας καὶ ἐθεάσαντο τὸ μνῆμα αὐτοῦ
23.56.08N ὑποστρέψασαι () καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν
24.01.08N μιᾷ δὲ τῶν σαββάτων ὄρθρου βαθέως ἤρχοντο [] ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα []
24.02.08N ()
24.03.08N εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα
24.04.08N καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ αὐτοῦ [] ἰδοὺ δύο ἄνδρες [] ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ []
24.05.08N ἐμφόβοι δὲ γενόμεναι ἔκλιναν τὰ πρόσωπα εἰς τὴν γῆν οἱ δὲ εἶπαν πρὸς αὐτάς τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
24.06.08N () ἠγέρθη μνήσθητε () ὅσα ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ []
24.07.08N ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ () σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι
24.08.08N ()
24.09.08N καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου [] ἀπήγγειλαν πάντα ταῦτα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς
24.10.08N Μαρία ἡ Μαγδαληνὴ καὶ Ἰωάνα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγαν πρὸς αὐτοὺς τοὺς ἀποστόλους ταῦτα
24.11.08N καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα καὶ ἠπίστουν αὐταῖς
24.13.08N ἦσαν δὲ δύο πορευόμενοι ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ ὀνόματι Οὐλαμμαοῦς
24.14.08N ὡμίλουν δὲ πρὸς ἑαυτοὺς περὶ πάντων τῶν συμβεβηκότων τούτων
24.15.08N καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς
24.16.08N οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν
24.17.08N ὁ δὲ εἶπεν τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἑαυτοὺς περιπατοῦντες σκυθρωποί;
24.18.08N ἀποκριθεὶς δὲ εἷς ᾧ ὄνομα Κλεοπᾶς εἶπεν πρὸς αὐτόν σὺ μόνος παροικεῖς Ἰερουσαλὴμ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
24.19.08N ὁ δὲ εἶπεν αὐτῳ ποῖα; τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν λόγῳ καὶ ἔργῳ ἐνώπιον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ
24.20.08N ὡς τοῦτον παρέδωκαν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν
24.21.08N ἡμεις δὲ ἠλπίζομεν [] ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι [] τὸν Ἰσραήλ ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ἡμέραν σήμερον ἄγει ἀφ᾽ οὗ ταῦτα γέγονεν
24.22.08N ἀλλὰ καὶ γυναῖκές τινες ἐξέστησαν ἡμᾶς γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον
24.23.08N καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι ὀπτασίαν ἀγγέλων ἑωρακέναι οἳ λέγουσιν αὐτὸν ζῆν
24.24.08N καὶ ἀπῆλθόν τινες ἐκ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτως ὡς εἶπον αἱ γυναῖκες αὐτὸν δὲ οὐκ εἶδομεν
24.25.08N ὁ δὲ εἶπεν πρὸς αὐτούς ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ [] τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν ὑμῖν []
24.26.08N ὅτι ἔδει ταῦτα παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ
24.27.08N καὶ ἦν ἀρξάμενος ἀπὸ Μωσέως καὶ πάντων τῶν προφητῶν ἑρμηνεύειν αὐτοῖς ἐν ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ

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24.28.08N καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο καὶ αὐτὸς προσεποιήσατο πορρώτερω πορεύεσθαι
24.29.08N καὶ παρεβιάσαντο αὐτὸν λέγοντες μεῖνον μεθ᾽ ἡμῶν ὅτι πρὸς ἑσπέραν κέκλικεν ἡ ἡμέρα καὶ εἰσῆλθεν μεῖναι μετ᾽ αὐτῶν
24.30.08N καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας [] ἐπεδίδου αὐτοῖς
24.31.08N λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ᾽ αὐτοῦ ἠνοίχθησαν οἱ ὀφθαλμοὶ αὐτῶν καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ᾽ αὐτῶν
24.32.08N οἱ δὲ εἶπον πρὸς ἑαυτοὺς οὐχὶ ἡ καρδία ἦν ἡμῶν κεκαλυμμένη ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ ὡς ἤνοιγεν ἡμῖν τὰς γραφάς;
24.33.08N καὶ ἀναστάντες λυπούμενοι αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλὴμ καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς
24.34.08N λέγοντες ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι
24.35.08N καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὅτι ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου
24.36.08N ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἐστάθη ἐν μέσῳ αὐτῶν
24.37.08N αὐτοὶ δὲ πτοηθέντες καὶ ἔμφοβοι γενόμενοι ἐδόκουν φάντασμα θεωρεῖν
24.38.08N ὁ δὲ εἶπεν αὐτοῖς τί τεταραγμένοι ἐστὲ καὶ ἵνα [] τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὴν καρδίαν [] ὑμῶν;
24.39.08N ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ αὐτός εἰμι () ὅτι πνεῦμα σάρκα καὶ [] ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε [] ἔχοντα
24.41.08N ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν ἔχετέ τι βρώσιμον ἐνθάδε;
24.42.08N καὶ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος
24.43.08N καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν
24.44.08N καὶ εἶπεν αὐτοῖς οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἐν ᾧ ἤμην σὺν ὑμῖν ὅτι δεῖ πλησθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ
24.45.08N τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς
24.46.08N καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται τὸν χριστὸν παθεῖν καὶ ἀναστῆναι τῇ τρίτῃ ἡμέρᾳ
24.47.08N καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν ὡς ἐπὶ [] πάντα τὰ ἔθνη ἀρξαμένων ἀπὸ Ἰερουσαλὴμ
24.48.08N καὶ ὑμεῖς δὲ μάρτυρες τούτων
24.49.08N καὶ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν μου ἐφ᾽ ὑμᾶς ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως ὅτου ἐνδύσησθε δύναμιν ἐξ ὕψους

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03.01.08N ἐν@pd ἔτος@ndnsc δέ@cc πεντεκαιδέκατος@aodnsn ὁ@dgfs ἡγεμονία@ngfsc [] Τιβέριος@ngmsp Καῖσαρ@ngmsp ()
04.31.08N ὁ@dnms Ἰησοῦς@nnmsp κατέρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc εἰμί@viia3s διδάσκω@vppanms ()
04.32.08N καί@cc πᾶς@ainmpn [] ἐκπλήσσω@viip3p ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms
04.33.08N εἰμί@viia3s δέ@cc ἐν@pd ὁ@ddfs συναγωγή@ndfsc ἄνθρωπος@nnmsc ἔχω@vppanms πνεῦμα@nansc δαιμόνιον@nansc ἀκάθαρτος@anansn καί@cc ἀνακράζω@viaa3s φωνή@ndfsc μέγας@andfsn λέγω@vppanms
04.34.08N τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmsp (); ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p []; οἶδα@vixa1s () τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc
04.35.08N καί@cc ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms φιμόω@vdap2s καί@cc ἐξέρχομαι@vdaa2s ἀπό@pg αὐτός@rpgms καί@cc ῥίπτω@vpaanns αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc εἰς@pa μέσος@anansn ἀνακράζω@vpanns τέ@cc ἐξέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms μηδείς@rians βλάπτω@vpaanns αὐτός@rpams
04.36.08N καί@cc γίνομαι@viam3s θάμβος@nnmsc μέγας@annmsn ἐπί@pa πᾶς@aiampn καί@cc συλλαλέω@viia3p πρός@pa ἀλλήλων@reamp λέγω@vppanmp τίς@rqnms/aqnmsn ὁ@dnms λόγος@nnmsc οὗτος@rdnms ὅτι@cs ἐν@pd ἐξουσία@ndfsc καί@cc δύναμις@ndfsc ἐπιτάσσω@vipa3s ὁ@ddnp ἀκάθαρτος@andnpn πνεῦμα@ndnpc καί@cc ἐξέρχομαι@vipm3p;
04.37.08N καί@cc ἐξέρχομαι@viaa3s ὁ@dnfs ἀκοή@nnfsc περί@pg αὐτός@rpgms εἰς@pa πᾶς@aiamsn τόπος@namsc ὁ@dgfs περίχωρος@angfsn
04.16.08N () εἰς@pa Ναζαρά@nafsp ([]) ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgnp σάββατον@ngnpc εἰς@pa ὁ@dafs συναγωγή@nafsc
04.17.08N ();
04.23.08N καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πάντως@b λέγω@vifa2p ἐγώ@rpd-s ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams ὅσος@rranp ἀκούω@viaa1p γίνομαι@vppmanp εἰς@pa Καφαρναούμ@nafsp ποιέω@vdaa2s καί@b ὧδε@b ἐν@pd ὁ@ddfs πατρίς@ndfsc σύ@rpg-s
04.24.08N ()
04.25.08N ()
04.26.08N ()
04.28.08N ()
04.29.08N καί@cc ἀνίστημι@vpaanmp ἐκβάλλω@viaa3p αὐτός@rpams ἔξω@pg ὁ@dgfs πόλις@ngfsc καί@cc ἄγω@viaa3p αὐτός@rpams ἕως@pg ὁ@dgfs [] ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc ἐπί@pg ὅς@rrgns ὁ@dnfs πόλις@nnfsc οἰκοδομέω@vixp3s αὐτός@rpgmp ὥστε@cs κατακρημνίζω@vnaa αὐτός@rpams
04.30.08N αὐτός@rtnms δέ@cc διέρχομαι@vpaanms διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s
04.40.08N δύω@vppagms δέ@cc ὁ@dgms ἥλιος@ngmsc πᾶς@ainmpn ὅσος@rrnmp ἔχω@viia3p ἀσθενέω@vppaamp νόσος@ndfpc ποικίλος@andfpn φέρω@viia3p αὐτός@rpamp πρός@pa αὐτός@rpams ὁ@dnms δέ@cc εἷς@acdmsn ἕκαστος@aidmsn ὁ@dafp χείρ@nafpc ἐπιτίθημι@vppanms θεραπεύω@viia3s αὐτός@rpamp

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04.41.08N ἐξέρχομαι@viim3s δέ@cc καί@b δαιμόνιον@nnnpc ἀπό@pg πολύς@angmpn κραυγάζω@vppannp () σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc καί@cc ἐπιτιμάω@vppanms οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa ()
04.42.08N γίνομαι@vpamgfs δέ@cc ἡμέρα@ngfsc ἐξέρχομαι@vpaanms πορεύομαι@viap3s εἰς@pa ἔρημος@anamsn τόπος@namsc καί@cc ὁ@dnmp ὄχλος@nnmpc ἐπιζητέω@viia3p αὐτός@rpams καί@cc ἔρχομαι@viaa3p ἕως@pg αὐτός@rpgms καί@cc ἐπέχω@viia3p [] αὐτός@rpams ὁ@dgns μή@x πορεύομαι@vnpm ἀπό@pg αὐτός@rpgmp
04.43.08N ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ὅτι@cs δεῖ@vipa3s ἐγώ@rpa-s καί@b εἰς@pa ὁ@dafp ἄλλος@aiafpn [] πόλις@nafpc εὐαγγελίζω@vnam αὐτός@rpdfp ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ()
04.44.08N ()
05.01.08N γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὁ@dams ὄχλος@namsc ἐπίκειμαι@vnpp αὐτός@rpdms ὁ@dgns ἀκούω@vnpa ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc ἵστημι@vpxagns αὐτός@rpgms παρά@pa ὁ@dafs λίμνη@nafsc Γεννησαρέτ@nafsp/ngfsp
05.02.08N καί@cc ὁράω@viaa3s δύο@acanpn πλοῖον@nanpc ἵστημι@vpxaanp παρά@pa ὁ@dafs λίμνη@nafsc ὁ@dnmp δέ@cc ἁλιεύς@nnmpc ἀπό@pg αὐτός@rpgmp ἀποβαίνω@vpaanmp πλύνω@viia3p ὁ@danp δίκτυον@nanpc
05.03.08N ἐμβαίνω@vpaanms δέ@cc εἰς@pa εἷς@acansn πλοῖον@nansc ὅς@rrnns εἰμί@viia3s Σίμων@ngmsp ἐρωτάω@viaa3s αὐτός@rpams ἐπανάγω@vnaa ἀπό@pg ὁ@dgfs γῆ@ngfsc ὅσος@rrans ὅσος@rrans καί@cc καθίζω@vpaanms ἐν@pd ὁ@ddns πλοῖον@ndnsc διδάσκω@viia3s ὁ@damp ὄχλος@nampc
05.04.08N ὅτε@cs δέ@cc παύω@viam3s λαλέω@vppanms λέγω@viaa3s πρός@pa ὁ@dams Σίμων@namsp ἐπανάγω@vdaa2s εἰς@pa ὁ@dans βάθος@nansc καί@cc χαλάω@vdaa2p ὁ@danp δίκτυον@nanpc σύ@rpg-p εἰς@pa ἄγρα@nafsc
05.05.08N ὁ@dnms δέ@cc Σίμων@nnmsp ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdms διδάσκαλος@nvmsc διά@pg ὅλος@angfsn ὁ@dgfs νύξ@ngfsc κοπιάω@vpaanmp οὐδείς@rians λαμβάνω@viaa1p ἐπί@pd δέ@cc ὁ@ddns ῥῆμα@ndnsc σύ@rpg-s οὐ@b μή@x παρακούσομαι παρακούω@vifm1s
05.06.08N καί@cc εὐθύς@b χαλάω@vpaanmp ὁ@danp δίκτυον@nanpc συγκλείω@viaa3p ἰχθύς@ngmpc πλῆθος@nansc πολύς@anansn ὥστε@cs ὁ@dnnp δίκτυον@nnnpc ῥήγνυμι@vnfm
05.07.08N καί@cc κατανεύω@viia3p ὁ@ddmp μέτοχος@andmpn ἐν@pd ὁ@ddns ἕτερος@aidnsn πλοῖον@ndnsc ὁ@dgns ἔρχομαι@vpaaamp βοηθέω@vnpa αὐτός@rpdmp ἔρχομαι@vpaanmp οὖν@cc πίμπλημι@viaa3p ἀμφότεροι@ananpn ὁ@danp πλοῖον@nanpc ὥστε@cs παρά@pa τίς@rians βυθίζω@vnpp
05.08.08N ὁ@dnms δέ@cc Σίμων@nnmsp προσπίπτω@viaa3s αὐτός@rpgms ὁ@ddmp πούς@ndmpc λέγω@vppanms παρακαλέω@vipa1s ἐξέρχομαι@vdaa2s ἀπό@pg ἐγώ@rpgms ὅτι@cs ἀνήρ@nnmsc ἁμαρτωλός@annmsn εἰμί@vipa1s κύριος@nvmsc
05.09.08N θάμβος@nnmsc γάρ@cc περιέχω@viaa3s αὐτός@rpams ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc ὅς@rrgmp συλλαμβάνω@viaa3p
05.10.08N εἰμί@viia3p δέ@cc κοινωνός@nnmpc αὐτός@rpgms Ἰάκωβος@nnmsp καί@cc Ἰωάννης@nnmsp υἱός@nnmpc Ζεβεδαῖος@ngmsp () λέγω@viaa3s πρός@pa ὁ@dams Σίμων@ndmsp [] () μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgns νῦν@b γάρ@cc [] ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vppanms
05.11.08N καί@cc κατάγω@vpaanmp ὁ@danp πλοῖον@nanpc ἐπί@pa ὁ@dafs γῆ@nafsc ἀφίημι@vpaanmp πᾶς@aianpn ἀκολουθέω@viaa3p αὐτός@rpdms

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05.12.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd εἷς@acdfsn ὁ@dgfp πόλις@ngfpc καί@cc ἰδού@i ἀνήρ@nnmsc λεπρός@annmsn [] καί@cc ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp πίπτω@viaa3s ἐπί@pa πρόσωπον@nansc λέγω@vppanms κύριος@nvmsc ἐάν@cs θέλω@vspa2s δύναμαι@vipm2s ἐγώ@rpa-s καθαρίζω@vnaa
05.13.08N ἐκτείνω@vpaanms δέ@cc ὁ@dafs χείρ@nafsc ἅπτω@viam3s αὐτός@rpgms λέγω@vppanms θέλω@vipa1s καθαρίζω@vdap2s καί@cc εὐθέως@b καθαρίζω@viap3s
05.14.08N καί@cc αὐτός@rtnms παραγγέλλω@viaa3s αὐτός@rpdms μηδείς@ridms λέγω@vnaa ἀπέρχομαι@vdaa2s [] δέ@cc καί@b δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc προσφέρω@vdaa2s περί@pg ὁ@dgms καθαρισμός@ngmsc σύ@rpg-s καθώς@cs [] προστάσσω@viaa3s Μωϋσῆς@nnmsp ἵνα@cs εἰμί@vspa3s [] μαρτύριον@nansc οὗτος@rdnns σύ@rpd-p []
05.17.08N καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc αὐτός@rpgms διδάσκω@vppagms συνέρχομαι@vnaa ὁ@damp Φαρισαῖος@nampp καί@cc νομοδιδάσκαλος@nampc εἰμί@viia3p δέ@cc συνέρχομαι@vpxanmp ἐκ@pg πᾶς@aigfsn κώμη@ngfsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc Ἰουδαία@ngfsp ὁ@dgns ἰάομαι@vnpm αὐτός@rpamp
05.18.08N καί@cc ἰδού@i ἀνήρ@nnmpc φέρω@vppanmp ἐπί@pg κλίνη@ngfsc ἄνθρωπος@namsc ὅς@rrnms εἰμί@viia3s παραλύω@vpxpnms καί@cc ζητέω@viia3p εἰσφέρω@vnaa αὐτός@rpams καί@cc τίθημι@vnaa ἐνώπιον@pg αὐτός@rpgms
05.19.08N καί@cc μή@x εὑρίσκω@vpaanmp ποῖος@aqgfsn εἰσφέρω@vsaa3p αὐτός@rpams διά@pa ὁ@dams ὄχλος@namsc ἀναβαίνω@viaa3p ἐπί@pa ὁ@dans δῶμα@nansc καί@cc ἀποστεγάζω@vpaanmp ὁ@damp κέραμος@nampc ὅπου@cs εἰμί@viia3s καθίημι@viaa3p ὁ@dams κράβαττος@namsc σύν@pd ὁ@ddms παραλυτικός@andmsn εἰς@pa ὁ@dans μέσος@anansn ἔμπροσθεν@pg ὁ@dgms Ἰησοῦς@ngmsp
05.20.08N ὁράω@vpaanms δέ@cc Ἰησοῦς@nnmsp ὁ@dafs πίστις@nafsc αὐτός@rpgmp λέγω@vipa3s ὁ@ddms παραλυτικός@andmsn ἄνθρωπος@nvmsc ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc
05.21.08N καί@cc ἄρχω@viam3p διαλογίζομαι@vnpm ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp ἐν@pd ὁ@ddfp καρδία@ndfpc αὐτός@rpgmp λέγω@vppanmp τίς@rqans οὗτος@rdnms λαλέω@vipa3s βλασφημία@nafpc; τίς@rqnms δύναμαι@vipm3s [] ἁμαρτία@nafpc ἀφίημι@vnaa [] εἰ@cs μή@x εἷς@acnmsn [] θεός@nnmsc;
05.22.08N ἐπιγινώσκω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@damp διαλογισμός@nampc αὐτός@rpgmp λέγω@vipa3s αὐτός@rpdmp τίς@rqans διαλογίζομαι@vipm2p ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p πονηρός@ananpn;
05.23.08N τίς@rqnns εἰμί@vipa3s εὔκοπος@annnsc λέγω@vnaa ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc ἤ@cc λέγω@vnaa ἐγείρω@vdpa2s καί@cc περιπατέω@vdpa2s;
05.24.08N ἵνα@cs δέ@cc οἶδα@vsxa2p ὅτι@cs ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vnpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc λέγω@vipa3s ὁ@ddms παραλυτικός@andmsn () ἐγείρω@vdpa2s καί@cc αἴρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s καί@cc πορεύομαι@vdpm2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s
05.25.08N καί@cc παραχρῆμα@b ἀνίστημι@vpaanms ἐνώπιον@pg αὐτός@rpgmp αἴρω@vpaanms ὁ@dafs κλίνη@nafsc ἀπέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms δοξάζω@vppanms ὁ@dams θεός@namsc
05.26b.08N καί@cc πίμπλημι@viap3p θάμβος@ngnsc λέγω@vppanmp ὁράω@viaa1p παράδοξος@ananpn σήμερον@b
05.27.08N καί@cc ἔρχομαι@vpaanms πάλιν@b παρά@pa ὁ@dafs θάλασσα@nafsc ὁ@dans ἐπακολουθέω@vppaans αὐτός@rpdms ὄχλος@namsc διδάσκω@viia3s καί@cc παράγω@vppanms ὁράω@viaa3s Λευί@namsp ὁ@dams ὁ@dgms Ἁλφαῖος@ngmsp κάθημαι@vppmams ἐπί@pa ὁ@dans τελώνιον@nansc καί@cc λέγω@vipa3s αὐτός@rpdms ἀκολουθέω@vdpa2s ἐγώ@rpd-s

05.28.08N καί@cc καταλείπω@vpaanms πᾶς@aianpn ἀνίστημι@vpaanms ἀκολουθέω@viia3s αὐτός@rpdms
05.29.08N καί@cc ποιέω@viaa3s Λευί@nnmsp δοχή@nafsc αὐτός@rpdms μέγας@anafsn ἐν@pd ὁ@ddfs οἰκία@ndfsc αὐτός@rpgms καί@cc εἰμί@viia3s ὄχλος@nnmsc πολύς@annmsn τελώνης@ngmpc καί@cc ἄλλος@rigmp ἀνάκειμαι@vppmgmp
05.30.08N καί@cc ὁ@dnmp Φαρισαῖος@nnmpp καί@cc ὁ@dnmp γραμματεύς@nnmpc γογγύζω@viia3p πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@vppanmp διά@pa τίς@rqans μετά@pg ὁ@dgmp τελώνης@ngmpc ἐσθίω@vipa2p καί@cc πίνω@vipa2p;
05.31.08N ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp
05.32.08N οὐ@b ἔρχομαι@viaa1s καλέω@vnaa δίκαιος@anampn ()
05.33.08N ὁ@dnmp δέ@cc λέγω@viaa3p πρός@pa αὐτός@rpams () ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp () νηστεύω@vipa3p πυκνός@b/ananpn καί@cc δέησις@nafpc ποιέω@vipm3p ὁ@dnmp δέ@cc σός@asnmpn ἐσθίω@vipa3p καί@cc πίνω@vipa3p;
05.34.08N ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp μή@x δύναμαι@vipm2p ὁ@dnmp υἱός@nnmpc) ὁ@dgms νυμφών@ngmsc ἐπί@pa ὅσος@rrans μετά@pg αὐτός@rpgmp εἰμί@vipa3s ὁ@dnms νυμφίος@nnmsc νηστεύω@vnpa;
05.35.08N ἔρχομαι@vifm3p δέ@cc ἡμέρα@nnfpc καί@cc/b ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc τότε@b νηστεύω@vifa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc
05.36a.08N λέγω@viia3s δέ@cc καί@b παραβολή@nafsc πρός@pa αὐτός@rpamp ὅτι@cs
05.37.08N οὐ@b βάλλω@vipa3p [] οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc παλαιός@anampn εἰ@cs δέ@cc μή@x γέ@x ῥήγνυμι@vifa3s ὁ@dnms οἶνος@nnmsc ὁ@dnms νέος@anamsn ὁ@damp ἀσκός@nampc ὁ@damp παλαιός@anampn καί@cc αὐτός@rtnms ἐκχέω@vifp3s καί@cc ὁ@dnmp ἀσκός@nnmpc ἀπόλλυμι@vifm3p
05.38.08N ἀλλά@cc οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc καινός@anampn βάλλω@vipa3p [] καί@cc ἀμφότεροι@annmpn συντηρέω@vipp3p []
05.36b.08N καί@cc οὐδείς@rinms ἐπίβλημα@nansc ῥάκος@ngnsc ἄγναφος@angnsn [] ἐπιβάλλω@vipa3s ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn [] εἰ@cs δέ@cc μή@x γέ@x καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn οὐ@b συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s []
06.01.08N καί@cc γίνομαι@viam3s αὐτός@rpams ἐν@pd σάββατον@ndnsc δευτερόπρωτος@aodnsn διαπορεύομαι@vnpm διά@pg ὁ@dgnp σπόριμος@angnpn ὁ@dnmp δέ@cc μαθητής@nnmpc αὐτός@rpgms ἄρχω@viam3p τίλλω@vnpa [] ὁ@damp στάχυς@nampc καί@cc ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc ἐσθίω@viia3p
06.02.08N τὶς@rinmp δέ@cc ὁ@dgmp Φαρισαῖος@ngmpp [] λέγω@viia3p αὐτός@rpdms ὁράω@i τίς@rqans ποιέω@vipa3p ὁ@dnmp μαθητής@nnmpc σύ@rpg-s ὁ@ddnp σάββατον@ndnpc ὅς@rrnns οὐ@b ἔξειμι@vipa3s
06.03.08N ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viia3s πρός@pa αὐτός@rpamp οὐδέ@b [] οὗτος@rdans ἀναγινώσκω@viaa2p τίς@rqans [] ποιέω@viaa3s Δαυίδ@nnmsp ();
06.04.08N εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc ἐσθίω@viaa3s καί@cc δίδωμι@viaa3s καί@cc ὁ@ddmp μετά@pg αὐτός@rpgms ὅς@rrdmp οὐ@b ἔξειμι@vppanns εἰμί@viia3s ἐσθίω@vnaa εἰ@cs μή@x μόνος@andmpn ὁ@ddmp ἱερεύς@ndmpc

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06.04b.08N ()
06.06.08N καί@cc εἰσέρχομαι@vpaagms αὐτός@rpgms πάλιν@b εἰς@pa ὁ@dafs συναγωγή@nafsc σάββατον@ndnsc ἐν@pd ὅς@rrdfs εἰμί@viia3s ἄνθρωπος@nnmsc ξηρός@anafsn [] ἔχω@vppanms ὁ@dafs χείρ@nafsc []
06.07.08N παρατηρέω@viim3p αὐτός@rpams ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp εἰ@x ὁ@ddns σάββατον@ndnsc θεραπεύω@vipa3s ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnaa [] αὐτός@rpgms
06.08.08N αὐτός@rtnms δέ@cc γινώσκω@vppanms ὁ@damp διαλογισμός@nampc αὐτός@rpgmp λέγω@vipa3s ὁ@ddms ὁ@dafs χείρ@nafsc ἔχω@vppadms ξηρός@anafsn ἐγείρω@vdpm2s καί@cc ἵστημι@vdaa2s ἐν@pd ὁ@ddns μέσος@andnsn καί@cc ἀνίστημι@vpaanms ἵστημι@viap3s
06.09.08N λέγω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpamp ἐπερωτάω@vifa1s σύ@rpa-p εἰ@x ἔξειμι@vipa3s ὁ@ddnp σάββατον@ndnpc [] ἀγαθοποιέω@vnaa ἤ@cc κακοποιέω@vnaa [] ψυχή@nafsc σῴζω@vnaa [] λύω@vnaa ἤ@cc ἀπόλλυμι@vnaa ὁ@dnmp δέ@cc σιωπάω@viia3p
06.10.08N καί@cc περιβλέπω@vpamnms αὐτός@rpamp πᾶς@aiampn ἐν@pd ὀργή@ndfsc λέγω@vipa3s ὁ@ddms ἄνθρωπος@ndmsc ἐκτείνω@vdaa2s ὁ@dafs χείρ@nafsc σύ@rpg-s καί@cc ἐκτείνω@viaa3s καί@cc ἀποκαθιστάνω@viap3s ὁ@dnfs χείρ@nnfsc αὐτός@rpgms ὡς@cs καί@b ὁ@dnfs ἄλλος@ainfsn
06.05.08N καί@cc λέγω@viia3s αὐτός@rpdmp ὅτι@cs κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@b ὁ@dgns σάββατον@ngnsc
06.11.08N αὐτός@rtnmp δέ@cc πίμπλημι@viap3p ἄνοια@ngfsc καί@cc διαλογίζομαι@viim3p πρός@pa ἀλλήλων@reamp πῶς@b ἀπόλλυμι@vsaa3p αὐτός@rpams
06.12.08N γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ἐκεῖνος@rddfp ἐξέρχομαι@vnaa αὐτός@rpams [] εἰς@pa ὁ@dans ὅρος@nansc καί@cc προσεύχομαι@vnam καί@cc εἰμί@viia3s διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc
06.13.08N καί@cc ὅτε@cs γίνομαι@viam3s ἡμέρα@nnfsc φωνέω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms καί@cc ἐκλέγω@vpamnms ἀπό@pg αὐτός@rpgmp δώδεκα@ac---n ὅς@rramp καί@b ἀπόστολος@nampc καλέω@viaa3s
06.14.08N πρῶτος@b Σίμων@namsp ὅς@rrams καί@b Πέτρος@namsp ἐπονομάζω@viaa3s καί@cc Ἀνδρέας@namsp ὁ@dams ἀδελφός@namsc αὐτός@rpgms καί@cc Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp ὁ@dams ἀδελφός@namsc αὐτός@rpgms ὅς@rramp ἐπονομάζω@viaa3s Βοανηργές@nampp ὅς@rrnns εἰμί@vipa3s υἱός@nnmpc βροντή@ngfsc καί@cc Φίλιππος@namsp καί@cc Βαρθολομαῖος@namsp
06.15.08N καί@cc Μαθθαῖος@namsp καί@cc Θωμᾶς@namsp ὁ@dams ἐπικαλέω@vpppams Δίδυμος@namsp καί@cc Ἰάκωβος@namsp ὁ@dams ὁ@dgms Ἁλφαῖος@ngmsp καί@cc Σίμων@namsp ὁ@dams καλέω@vpppams ζηλωτής@namsc
06.16.08N καί@cc Ἰούδας@namsp Ἰάκωβος@ngmsp καί@cc Ἰούδας@namsp Ἰσκαριώθ@namsp [] ὅς@rrnms γίνομαι@viam3s προδότης@nnmsc
06.17.08N καί@cc καταβαίνω@vpaanms [] ἐν@pd αὐτός@rpdmp ἵστημι@viaa3s ἐπί@pg τόπος@ngmsc πεδινός@angmsn καί@cc ὄχλος@nnmsc μαθητής@ngmpc αὐτός@rpgms καί@cc πλῆθος@nnnsc πολύς@annnsn ὁ@dgms λαός@ngmsc ἀπό@pg πᾶς@aigfsn ὁ@dgfs Ἰουδαία@ngfsp καί@cc Ἰερουσαλήμ@ngfsp καί@cc ὁ@dgfs παράλιος@angfsn Τύρος@ngfsp καί@cc Σιδών@ngfsp
06.18.08N ἔρχομαι@vpxgnmp ἀκούω@vnaa αὐτός@rpgms καί@cc ἰάομαι@vnap ἀπό@pg ὁ@dgfp νόσος@ngfpc αὐτός@rpgmp καί@cc ὁ@dnmp ὀχλέω@vpppnmp ἀπό@pg πνεῦμα@ngnpc ἀκάθαρτος@angnpn θεραπεύω@viip3p
06.19.08N καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3s ἅπτω@vnam [] αὐτός@rpgms ()

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06.20.08N καί@cc αὐτός@rtnms ἐπαίρω@vpaanms ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms εἰς@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@viia3s μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs αὐτός@rpgmp εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc []
06.21.08N μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp ὅτι@cs χορτάζω@vifp3p μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp ὅτι@cs γελάω@vifa3p
06.22.08N μακάριος@annmpn εἰμί@vipa2p [] ὅταν@cs μισέω@vifa3p [] σύ@rpa-p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc ὀνειδίζω@vsaa3p καί@cc ἐκβάλλω@vsaa3p [] ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg [] ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
06.23.08N () κατά@pa ὁ@danp αὐτός@rpanp [] ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp []
06.24.08N () οὐαί@i σύ@rpd-p ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p
06.25.08N οὐαί@i σύ@rpd-p ὁ@dnmp ἐμπίπλημι@vpxpnmp ὅτι@cs πεινάω@vifa2p [] οὐαί@i () ὁ@dnmp γελάω@vppanmp νῦν@b ὅτι@cs πενθέω@vifa2p [] καί@cc κλαίω@vifa2p
06.26.08N οὐαί@i () ὅταν@cs καλῶς@b σύ@rpd-p [] λέγω@vsaa3p ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa ὁ@danp αὐτός@rpanp [] ποιέω@viia3p ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp []
06.27.08N ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p () ὁ@ddmp μισέω@vppadmp [] σύ@rpa-p
06.28.08N εὐλογέω@vdpa2p ὁ@damp καταράομαι@vppmamp σύ@rpa-p καί@cc προσεύχομαι@vdpm2p ὑπέρ@pg ὁ@dgmp ἐπηρεάζω@vppagmp [] σύ@rpa-p
06.29.08N ὁ@ddms τύπτω@vppadms [] σύ@rpa-s εἰς@pa ὁ@dafs σιαγών@nafsc παρέχω@vdpa2s [] αὐτός@rpdms καί@b ὁ@dafs ἄλλος@aiafsn καί@cc ἀπό@pg ὁ@dgms αἴρω@vppagms σύ@rpg-s [] ὁ@dans ἱμάτιον@nansc καί@b ὁ@dams χιτών@namsc μή@x κωλύω@vsaa2s []
06.30a.08N πᾶς@aidmsn () αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s ()
06.31.08N καί@cc καθώς@cs θέλω@vipa2p ἵνα@cs ποιέω@vspa3p [] σύ@rpd-p ὁ@dnmp ἄνθρωπος@nnmpc [] οὕτω@b καί@b σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp
06.32.08N ();
06.33.08N ();
06.34.08N καί+ἐάν@cc&cs δανίζω@vsaa2p παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p ἀπολαμβάνω@vnaa [] ποῖος@aqnfsn χάρις@nnfsc εἰμί@vipa3s σύ@rpd-p; ()
06.35.08N πλήν@cc ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καί@cc ἀγαθοποιέω@vdpa2p καί@cc δανίζω@vdpa2p μηδείς@rians ἀπελπίζω@vppanmp καί@cc εἰμί@vifm3s ὁ@dnms μισθός@nnmsc σύ@rpg-p πολύς@annmsn καί@cc εἰμί@vifm2p υἱός@nnmpc θεός@ngmsc ὅτι@cs αὐτός@rtnms χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn
06.36.08N γίνομαι@vdpm2p [] οἰκτίρμων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpa-p οἰκτίρμων@viaa3s σύ@rpa-p []
06.37.08N μή@x κρίνω@vdpa2p ἵνα@cs μή@x κρίνω@vsap2p μή@x κρίνω@vsap2p ἵνα@cs μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p
06.38.08N δίδωμι@vipa2p καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vpxpans καί@cc ὑπερεκχύννω@vpppans δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὅς@rrdns μέτρον@ndnsc μετρέω@vipa2p ἀντιμετρέω@vifp3s [] σύ@rpd-p
06.39.08N () μήτι@x δύναμαι@vipm3s τυφλός@annmsn τυφλός@anamsn ὁδηγέω@vnpa; οὐχί@b ἀμφότεροι@annmpn εἰς@pa βόθυνος@namsc ἐμπίπτω@vifm3p;
06.40.08N οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dams διδάσκαλος@namsc ()

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06.41.08N τίς@rqans δέ@cc βλέπω@vipa2s ὁ@dans κάρφος@nansc ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s ὁ@dafs δέ@cc δοκός@nafsc ὁ@dafs ἐν@pd ὁ@ddns σός@asdmsn ὀφθαλμός@ndmsc οὐ@b κατανοέω@vipa2s;
06.42.08N ἢ@cc πῶς@b δύναμαι@vipm2s λέγω@vnpa ὁ@ddms ἀδελφός@ndmsc σύ@rpg-s ἀφίημι@vdaa2s ἐκβάλλω@vsaa1s ὁ@dans κάρφος@nansc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc [] σύ@rpg-s () ὁ@dnfs δοκός@nnfsc [] ἐν@pd ὁ@ddns σός@asdnsn [] ὀφθαλμός@ndmsc ();
ὑποκριτής@nvmsc ἐκβάλλω@vdaa2s πρῶτος@b ὁ@dafs δοκός@nafsc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc σύ@rpg-s καί@cc τότε@b διαβλέπω@vifa2s ἐκβάλλω@vnaa ὁ@dans κάρφος@nansc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s
06.43.08N οὐ@b εἰμί@vipa3s [] δένδρον@nnnsc καλός@annnsn ποιέω@vppanns καρπός@nampc σαπρός@anampn [] οὐδέ@cc δένδρον@nnnsc σαπρός@annnsn ποιέω@vppanns καρπός@nampc καλός@anampn []
06.44.08N ἕκαστος@ainnsn γάρ@cc δένδρον@nnnsc ἐκ@pg ὁ@dgms καρπός@ngmsc αὐτός@rpgms γινώσκω@vipp3s οὐ@b γάρ@cc ἐκλέγω@vipp3p ἐκ@pg ἄκανθα@ngfpc σῦκον@nnnpc οὐδέ@cc ἐκ@pg βάτος@ngfsc σταφυλή@nafsc τρυγάω@vipa3p
06.45.08N ὁ@dnms ἀγαθός@annmsn ἄνθρωπος@nnmsc ἐκ@pg ὁ@dgms ἀγαθός@angmsn θησαυρός@ngmsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgms προφέρω@vipa3s ὁ@dans ἀγαθός@anansn [] καί@cc ὁ@dnms πονηρός@annmsn ἐκ@pg ὁ@dgms πονηρός@angmsn προφέρω@vipa3s ὁ@dans πονηρός@anansn [] ἐκ@pg γάρ@cc περίσσευμα@ngnsc καρδία@ngfsc λαλέω@vipa3s ὁ@dnns στόμα@nnnsc αὐτός@rpgms
06.46.08N τίς@rqans δέ@cc ἐγώ@rpa-s καλέω@vipa2p κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2p ὅς@rranp λέγω@vipa1s;
06.47.08N ()
06.48.08N ()
06.49.08N ()
07.01.08N ()
07.02.08N ἑκατοντάρχης@ngmsc δέ@cc τὶς@aigmsn παῖς@nnmsc κακῶς@b ἔχω@vppanms μέλλω@viia3s τελευτάω@vnpa ὅς@rrnms εἰμί@viia3s αὐτός@rpdms τίμιος@annmsn
07.03.08N καί@cc ἀκούω@vpaanms περί@pg ὁ@dgms Ἰησοῦς@ngmsp ἀποστέλλω@viaa3s πρεσβύτερος@anampc ὁ@dgmp Ἰουδαῖος@angmpn ἐρωτάω@vppanms αὐτός@rpams ὅπως@cs ἔρχομαι@vpaanms διασώζω@vsaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms
07.04.08N ὁ@dnmp δέ@cc παραγίνομαι@vpamnmp ἐρωτάω@viia3p αὐτός@rpams σπουδαίως@b λέγω@vppanmp ὅτι@cs ἄξιος@annmsn εἰμί@vipa3s ὅς@rrdms παρέχω@vifm2s/vsam2s οὗτος@rdans
07.05.08N ἀγαπάω@vipa3s γάρ@cc ὁ@dans ἔθνος@nansc ἐγώ@rpg-p καί@cc ὁ@dafs συναγωγή@nafsc αὐτός@rtnms οἰκοδομέω@viaa3s ἐγώ@rpd-p
07.06.08N πορεύομαι@viim3s δέ@cc μετά@pg αὐτός@rpgmp ὁ@dnms Ἰησοῦς@nnmsp ἤδη@b δέ@cc οὐ@b μακράν@b ἀπέχω@vppagms αὐτός@rpgms ὁ@dgfs οἰκία@ngfsc πέμπω@viaa3s πρός@pa αὐτός@rpams ὁ@dnms ἑκατοντάρχης@nnmsc φίλος@anampn λέγω@vppanms αὐτός@rpdms κύριος@nvmsc μή@x σκύλλω@vdpp2s οὐ@b γάρ@cc εἰμί@vipa1s ἱκανός@annmsn ἵνα@cs ἐγώ@rpg-s ὑπό@pa ὁ@dafs στέγη@nafsc εἰσέρχομαι@vsaa2s
07.07.08N ἀλλά@cc λέγω@vdaa2s λόγος@ndmsc καί@cc ἰάομαι@vifp3s ὁ@dnms παῖς@nnmsc ἐγώ@rpg-s
07.08.08N καί@b γάρ@cc ἐγώ@rpn-s ἄνθρωπος@nnmsc εἰμί@vipa1s ὑπό@pa ἐξουσία@nafsc τάσσω@vpppnms ἔχω@vppanms ὑπό@pa ἐμαυτοῦ@rxams στρατιώτης@nampc καί@cc λέγω@vipa1s οὗτος@rddms πορεύομαι@vdpm2s καί@cc πορεύομαι@vipm3s καί@cc ἄλλος@aiamsn

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ἔρχομαι@vdpm2s καί@cc ἔρχομαι@vipm3s καί@cc ὁ@ddms δοῦλος@ndmsc ἐγώ@rpg-s ποιέω@vdaa2s οὗτος@rdans καί@cc ποιέω@vipa3s
07.09.08N ἀκούω@vpaanms δέ@cc οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp θαυμάζω@viaa3s καί@cc στρέφω@vpapnms λέγω@viaa3s ὁ@ddms ἀκολουθέω@vppadms ὄχλος@ndmsc ἀμήν@t λέγω@vipa1s σύ@rpd-p τοσοῦτος@adafsn [] πίστις@nafsc οὐδέ@b [] ἐν@pd ὁ@ddns Ἰσραήλ@ndmsp εὑρίσκω@viaa1s
07.10.08N καί@cc ὑποστρέφω@vpaanmp εἰς@pa οἶκος@namsc ὁ@dnmp πέμπω@vpapnmp δοῦλος@nnmpc εὑρίσκω@viaa3p ὁ@dams ἀσθενέω@vppaams ὑγιαίνω@vppaams
07.11.08N καί@cc ὁ@ddfs ἑξῆς@b πορεύομαι@viim3s εἰς@pa πόλις@nafsc καλέω@vpppafs Ναΐν@nafsp καί@cc συμπορεύομαι@viim3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms καί@cc ὄχλος@nnmsc πολύς@annmsn
07.12.08N γίνομαι@viam3s δέ@cc ὡς@cs ἐγγίζω@viia3s ὁ@ddfs πύλη@ndfsc ὁ@dgfs πόλις@ngfsc ἐκκομίζω@viip3s θνήσκω@vpxanms υἱός@nnmsc μονογενής@annmsn ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms χήρα@ndfsc εἰμί@vppadfs καί@cc πολύς@annmsn ὄχλος@nnmsc ὁ@dgfs πόλις@ngfsc συνέρχομαι@viya3s αὐτός@rpdfs
07.13.08N ὁράω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp σπλαγχνίζομαι@viap3s ἐπί@pd αὐτός@rpdfs καί@cc λέγω@viaa3s αὐτός@rpdfs μή@x κλαίω@vdpa2s
07.14.08N καί@cc προσέρχομαι@vpaanms ἅπτω@viam3s ὁ@dgfs σορός@ngfsc ὁ@dnmp δέ@cc βαστάζω@vppanmp ἵστημι@viaa3p καί@cc λέγω@viaa3s νεανίσκος@nvmsc νεανίσκος@nvmsc σύ@rpd-s λέγω@vipa1s ἐγείρω@vdap2s
07.15.08N καί@cc ἀνακαθίζω@viaa3s ὁ@dnms νεκρός@annmsn καί@cc ἄρχω@viam3s λαλέω@vnpa καί@cc δίδωμι@viaa3s αὐτός@rpams ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms
07.16.08N λαμβάνω@viaa3s δέ@cc φόβος@nnmsc πᾶς@aiampn καί@cc δοξάζω@viia3p ὁ@dams θεός@namsc λέγω@vppanmp ὅτι@cs προφήτης@nnmsc μέγας@annmsn ἐξεγείρω@viap3s [] ἐν@pd ἐγώ@rpd-p καί@cc ὅτι@cs ἐπισκέπτομαι@viam3s ὁ@dnms θεός@nnmsc ὁ@dams λαός@namsc αὐτός@rpgms
07.17.08N καί@cc ἐξέρχομαι@viaa3s οὗτος@rdnms ὁ@dnms λόγος@nnmsc ἐν@pd ὅλος@andfsn ὁ@ddfs Ἰουδαία@ndfsp περί@pg αὐτός@rpgms καί@cc ἐν@pd πᾶς@aidfsn ὁ@ddfs περίχωρος@andfsn
07.18.08N ἐν@pd ὅς@rrdnp καί@cc μέχρι@pg Ἰωάννης@ngmsp ὁ@dgms βαπτιστής@ngmsc ὅς@rrnms καί@cc προσκαλέομαι@vpamnms δύο@acampn ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms
07.19.08N λέγω@vipa3s πορεύομαι@vpapnmp λέγω@vdaa2p αὐτός@rpdms σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms [] ἤ@cc ἕτερος@aiamsn [] προσδοκάω@vipa1p/vspa1p;
07.20.08N καί@cc παραγίνομαι@vpamnmp ὁ@dnmp ἀνήρ@nnmpc πρός@pa αὐτός@rpams λέγω@viaa3p Ἰωάννης@nnmsp ὁ@dnms βαπτιστής@nnmsc ἀποστέλλω@vixa3s ἐγώ@rpa-p πρός@pa σύ@rpa-s λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἕτερος@aiamsn προσδοκάω@vipa1p/vspa1p;
07.21.08N ()
07.22.08N καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vpapnmp λέγω@vdaa2p Ἰωάννης@ndmsp ὅς@rranp ὁράω@viaa3p σύ@rpg-p ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ὅς@rranp ἀκούω@viaa3p σύ@rpg-p ὁ@dnnp οὗς@nnnpc ὅτι@cs τυφλός@annmpn ἀναβλέπω@vipa3p χωλός@annmpn περιπατέω@vipa3p λεπρός@annmpn καθαρίζω@vipp3p καί@cc κωφός@annmpn ἀκούω@vipa3p νεκρός@annmpn ἐγείρω@vipp3p πτωχός@annmpn εὐαγγελίζω@vipp3p
07.23.08N καί@cc μακάριος@annmsn () ὅς@rrnms ἄν@x μή@x σκανδαλίζω@vsap3s [] ἐν@pd ἐγώ@rpd-s

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07.24.08N ἀπέρχομαι@vpaagmp δέ@cc ὁ@dgmp ἄγγελος@ngmpc Ἰωάννης@ngmsp ἄρχω@viam3s λέγω@vnpa περί@pg Ἰωάννης@ngmsp ὁ@ddmp ὄχλος@ndmpc τίς@rqans ἐξέρχομαι@viaa2p [] εἰς@pa ὁ@dafs ἔρημος@nafsc θεάομαι@vnam κάλαμος@namsc ὑπό@pg ἄνεμος@ngmsc σαλεύω@vpppams;
07.25.08N ἀλλά@cc τίς@rqans ἐξέρχομαι@viaa2p ὁράω@vnaa ἄνθρωπος@namsc ἐν@pd μαλακός@andnpn ἱμάτιον@ndnpc ἀμφιέννυμι@vpxpams; ἰδού@i ὁ@dnmp ἐν@pd ἱματισμός@ndmsc ἔνδοξος@andmsn καί@cc τρυφή@ndfsc διάγω@vppanmp ἐν@pd ὁ@ddnp βασίλειον@ndnpc εἰμί@vipa3p
07.26.08N ἀλλά@cc τίς@rqans ἐξέρχομαι@viaa2p ὁράω@vnaa προφήτης@namsc; ναί@x λέγω@vipa1s σύ@rpd-p καί@cc/b περισσός@anamsc/anansc προφήτης@ngmsc
07.28a.08N () οὐδείς@rinms μέγας@annmsc ἐν@pd γεννητός@andmpn γυνή@ngfpc [] () Ἰωάννης@ngmsp ὁ@dgms βαπτιστής@ngmsc
07.27.08N οὗτος@rdnms [] εἰμί@vipa3s περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s ἔμπροσθεν@pg σύ@rpg-s []
07.28b.08N λέγω@vipa1s δέ@cc σύ@rpd-p ὅτι@cs ὁ@dnms μικρός@annmsc () ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s
07.36.08N ἐρωτάω@viaa3s δέ@cc αὐτός@rpams τὶς@rinms ὁ@dgmp Φαρισαῖος@ngmpp ἵνα@cs ἐσθίω@vsaa3s μετά@pg αὐτός@rpgms καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms Φαρισαῖος@ngmsp κατακλίνω@viap3s
07.37.08N καί@cc ἰδού@i γυνή@nnfsc ἐν@pd ὁ@ddfs πόλις@ndfsc ἁμαρτωλός@annfsn ()
07.38.08N καί@cc ἵστημι@vpaanfs ὀπίσω@b παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms () ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ὁ@damp πούς@nampc αὐτός@rpgms () ὁ@ddfp θρίξ@ndfpc [] () ἐκμάσσω@viaa3s καί@cc καταφιλέω@viia3s ὁ@damp πούς@nampc [] () καί@cc ἀλείφω@viia3s ὁ@ddns μύρον@ndnsc
07.39.08N ὁράω@vpaanms δέ@cc ὁ@dnms Φαρισαῖος@nnmsp παρά@pd ὅς@rrdms κατάκειμαι@viip3s λέγω@viaa3s ἐν@pd ἑαυτοῦ@rxdms οὗτος@rdnms εἰ@cs εἰμί@viia3s προφήτης@nnmsc γινώσκω@viia3s ἄν@x τίς@rqnfs/aqnfsn καί@cc ποδαπός@aqnfsn ὁ@dnfs γυνή@nnfsc ὁ@dnfs ἅπτω@vppmnfs αὐτός@rpgms ὅτι@cs ἁμαρτωλός@annfsn εἰμί@vipa3s
07.40.08N καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τὶς@rians λέγω@vnaa ὁ@dnms δέ@cc φημί@viaa3s/viia3s διδάσκαλος@nvmsc λέγω@vdaa2s ὁ@dnms δέ@cc λέγω@viaa3s
07.41.08N ()
07.42.08N ()
07.43.08N ()
07.44.08N καί@cc στρέφω@vpapnms πρός@pa ὁ@dafs γυνή@nafsc λέγω@viaa3s ὁ@ddms Σίμων@ndmsp βλέπω@vipa2s οὗτος@rdafs ὁ@dafs γυνή@nafsc; () οὗτος@rdnfs () ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ὁ@damp πούς@nampc ἐγώ@rpg-s ()
07.45.08N () ἀπό@pg ὅς@rrgfs εἰσέρχομαι@viaa1s () καταφιλέω@vppanfs [] ἐγώ@rpg-s ὁ@damp πούς@nampc
07.46.08N ἔλαιον@ndnsc ὁ@dafs κεφαλή@nafsc ἐγώ@rpg-s οὐ@b ἀλείφω@viaa2s οὗτος@rdnfs δέ@cc μύρον@ndnsc ἀλείφω@viaa3s
07.47.08N ὅς@rrgns χάριν@pg δέ@cc λέγω@vipa1s σύ@rpd-s ἀφίημι@vixp3p αὐτός@rpdfs πολύς@annnpn
07.48.08N λέγω@viaa3s δέ@cc αὐτός@rpdfs ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc

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07.49.08N καί@cc ἄρχω@viam3p ὁ@dnmp συνανάκειμαι@vppmnmp λέγω@vnpa ἐν@pd ἑαυτοῦ@rxdmp τίς@rqnms εἰμί@vipa3s οὗτος@rdnms ὅς@rrnms καί@b ἁμαρτία@nafpc ἀφίημι@vipa3s;
07.50.08N λέγω@viaa3s δέ@cc πρός@pa ὁ@dafs γυνή@nafsc γυνή@nvfsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@ndfsc
08.01.08N ()
08.02.08N καί@cc γυνή@nnfpc τὶς@ainfpn ὅς@rrnfp εἰμί@viia3p θεραπεύω@vpxpnfp ἀπό@pg πνεῦμα@ngnpc πονηρός@angnpn καί@cc ἀσθένεια@ngfpc Μαρία@nnfsp ὁ@dnfs καλέω@vpppnfs Μαγδαληνή@nnfsp ἐκ@pg ὅς@rrgfs δαιμόνιον@nnnpc ἑπτά@ac---n ἐξέρχομαι@viya3s
08.03.08N καί@cc Ἰωάννα@nnfsp γυνή@nnfsc Χουζᾶς@ngmsp ἐπίτροπος@ngmsc Ἡρῴδης@ngmsp καί@cc Σουσάννα@nnfsp καί@cc ἕτερος@ainfpn πολύς@annfpn ὅστις@rrnfp καί@cc διακονέω@viia3p αὐτός@rpdms ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpgfp
08.04.08N συνέρχομαι@vpaagms δέ@cc ὄχλος@ngmsc πολύς@angmsn καί@cc/b ὁ@dgmp ὁ@dafs πόλις@nafsc ἐπιπορεύομαι@vppmgmp πρός@pa αὐτός@rpams λέγω@viaa3s παραβολή@nafsc τοιοῦτος@adafsn πρός@pa αὐτός@rpamp
08.05.08N ἐξέρχομαι@viaa3s ὁ@dnms σπείρω@vppanms σπείρω@vnaa ὁ@dams σπόρος@namsc αὐτός@rpgms καί@cc ἐν@pd ὁ@ddns σπείρω@vnpa ὅς@rrnns μέν@x πίπτω@viaa3s παρά@pa ὁ@dafs ὁδός@nafsc καί@cc καταπατέω@viap3s καί@cc ὁ@dnnp πετεινός@nnnpc κατεσθίω@viaa3s αὐτός@rpans
08.06.08N καί@cc ἄλλος@aiansn πίπτω@viaa3s ἐπί@pa ὁ@dafs πέτρα@nafsc καί@cc φύω@vpapnns ξηραίνω@viap3s διά@pa ὁ@dans μή@x ἔχω@vnpa ἰκμάς@nafsc
08.07.08N καί@cc ἄλλος@aiansn πίπτω@viaa3s ἐν@pd μέσος@andnsn ὁ@dgfp ἄκανθα@ngfpc καί@cc συμφύω@vpapnfp ὁ@dnfp ἄκανθα@nnfpc ἀποπνίγω@viaa3p αὐτός@rpans
08.08.08N καί@cc ἄλλος@aiansn πίπτω@viaa3s ἐπί@pa ὁ@dafs γῆ@nafsc ὁ@dafs ἀγαθός@anafsn καί@cc καλός@anafsn καί@cc φύω@vpapnns καί@cc ποιέω@viaa3s καρπός@namsc ἑκατονταπλασίων@b/anamsn οὗτος@rdanp λέγω@vppanms φωνέω@viia3s ὁ@dnms ἔχω@vppanms οὖς@nanpc () ἀκούω@vdpa3s
08.09.08N ()
08.10.08N ()
08.11.08N ()
08.12.08N ()
08.13.08N ()
08.14.08N ()
08.15.08N ()
08.16.08N οὐδείς@rinms δέ@cc λύχνος@namsc ἅπτω@vpaanms καλύπτω@vipa3s αὐτός@rpams ()
08.17.08N οὐ@b γάρ@cc εἰμί@vipa3s κρυπτός@annnsn ὅς@rrnns οὐ@b φανερός@annnsn γίνομαι@vifm3s οὐδέ@cc ἀπόκρυφος@annnsn ἀλλά@cc ἵνα@cs γινώσκω@vsap3s καί@cc εἰς@pa φανερός@anansn ἔρχομαι@vsaa3s
08.18.08N βλέπω@vdpa2p () πῶς@b ἀκούω@vipa2p ὅς@rrnms () ἄν@x ἔχω@vspa3s δίδωμι@vifp3s αὐτός@rpdms καί@cc ὅς@rrnms ἄν@x μή@x ἔχω@vspa3s καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms
08.20.08N ἀπαγγέλλω@viap3s δέ@cc αὐτός@rpdms ὅτι@cs ὁ@dnfs μήτηρ@nnfsc σύ@rpg-s καί@cc ὁ@dnmp ἀδελφός@nnmpc σύ@rpg-s [] ἔξω@b ἵστημι@vixa3p ὁράω@vnaa θέλω@vppanmp σύ@rpa-s
08.21.08N ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdmp τίς@rqnfs ἐγώ@rpd-s μήτηρ@nnfsc καί@cc τίς@rqnmp ἐγώ@rpd-s ἀδελφός@nnmpc εἰ@cs μή@x ὁ@dnmp ὁ@damp λόγος@nampc ἐγώ@rpg-s ἀκούω@vppanmp καί@cc ποιέω@vppanmp [] αὐτός@rpamp;

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08.22.08N γίνομαι@viam3s δέ@cc ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc ἀναβαίνω@vnaa αὐτός@rpams εἰς@pa πλοῖον@nansc καί@cc ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp διέρχομαι@vsaa1p εἰς@pa ὁ@dans πέραν@b ὁ@dgfs λίμνη@ngfsc καί@cc ἀνάγω@viap3p
08.23.08N πλέω@vppagmp () αὐτός@rpgmp ἀφυπνόω@viaa3s καί@cc καταβαίνω@viaa3s λαῖλαψ@nnfsc ἄνεμος@ngmsc πολύς@annfsn εἰς@pa ὁ@dafs λίμνη@nafsc καί@cc συμπληρόω@viip3p καί@cc κινδυνεύω@viia3p
08.24.08N προσέρχομαι@vpaanmp δέ@cc διεγείρω@viaa3p αὐτός@rpams λέγω@vppanmp κύριος@nvmsc κύριος@nvmsc ἀπόλλυμι@vipm1p ὁ@dnms δέ@cc ἐγείρω@vpapnms [] ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc ὁ@ddfs θάλασσα@ndfsc [] καί@cc παύω@viam3p καί@cc γίνομαι@viam3s γαλήνη@nnfsc
08.25.08N λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b εἰμί@vipa3s ὁ@dnfs πίστις@nnfsc σύ@rpg-p; φοβέω@vpapnmp δέ@cc θαυμάζω@viaa3p λέγω@vppanmp πρός@pa ἀλλήλων@reamp τίς@rqnms ἄρα@x [] οὗτος@rdnms εἰμί@vipa3s ὅτι@cs [] καί@cc/b ὁ@ddmp ἄνεμος@ndmpc ἐπιτάσσω@vipa3s καί@cc ὁ@ddfs θάλασσα@ndfsc [] καί@cc ὑπακούω@vipa3p αὐτός@rpdms;
08.26.08N καταπλέω@viaa3p δέ@cc εἰς@pa ὁ@dafs χώρα@nafsc ὁ@dgmp Γερασηνός@angmpn ὅστις@rrnfs εἰμί@vipa3s ἀντιπέρα@pg ὁ@dgfs Γαλιλαία@ngfsp
08.27.08N καί@cc ἐξέρχομαι@viaa3p ἐπί@pa ὁ@dafs γῆ@nafsc καί@cc ὑπαντάω@viaa3s αὐτός@rpdms ἀνήρ@nnmsc τὶς@ainmsn ἐκ@pg ὁ@dgfs πόλις@ngfsc ὅς@rrnms ἔχω@viia3s δαιμόνιον@nanpc ἀπό@pg χρόνος@ngmpc ἱκανός@angmpn ὅς@rrnms ἱμάτιον@nansc οὐ@b ἐνδιδύσκω@viim3s καί@cc ἐν@pd οἶκος@ndmsc οὐ@b μένω@viia3s ἀλλά@cc ἐν@pd ὁ@ddnp μνημεῖον@ndnpc
08.28.08N ὁράω@vpaanms δέ@cc ὁ@dams Ἰησοῦς@namsp ἀνακράζω@viaa3s φωνή@ndfsc μέγας@andfsn λέγω@viaa3s τίς@rqnns ἐγώ@rpd-s καί@cc σύ@rpd-s () υἱός@nvmsc ὁ@dgms θεός@ngmsc [] (); δέομαι@vipm1s σύ@rpg-s μή@x ἐγώ@rpa-s βασανίζω@vsaa2s
08.29.08N ()
08.30.08N ἐπερωτάω@viaa3s δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms τίς@aqnnsn σύ@rpd-s ὄνομα@nnnsc εἰμί@vipa3s; ὁ@dnms δέ@cc λέγω@viaa3s λεγιών@nnfsc ὄνομα@nnnsc ἐγώ@rpd-s πολύς@annnpn γάρ@cc εἰμί@viia3p δαιμόνιον@nnnpc
08.31.08N παρακαλέω@viia3p δέ@cc ἵνα@cs μή@x ἐπιτάσσω@vsaa3s αὐτός@rpdnp εἰς@pa ὁ@dafs ἄβυσσος@nafsc ἀπέρχομαι@vnaa
08.32.08N ()
08.33.08N ()
08.34.08N ()
08.35.08N ()
08.36.08N ()
08.37.08N ()
08.38.08N ()
08.39.08N ()
08.40.08N ()
08.41.08N ()
08.42.08N () γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpams συμπίγω@viia3p αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc
08.43.08N καί@cc γυνή@nnfsc εἰμί@vppanfs ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc ἀπό@pg ἔτος@ngnpc δύο@ac---n καί@cc δέκα@ac---n εἰμί@viia3s οὐδέ@cc εἷς@acnmsn ἰσχύω@viia3s θεραπεύω@vnaa

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08.44.08N προσέρχομαι@vpaanfs ἅπτω@viam3s ὁ@dgns ἱμάτιον@ngnsc αὐτός@rpgms καί@cc παραχρῆμα@b ἵστημι@viaa3s ὁ@dnfs ῥύσις@nnfsc ὁ@dgns αἷμα@ngnsc αὐτός@rpgfs
08.45.08N ὁ@dnms δέ@cc Ἰησοῦς@nnmsp γινώσκω@vpaanms ὁ@dafs ἐξέρχομαι@vpaaafs ἐκ@pg αὐτός@rpgms δύναμις@nafsc ἐπερωτάω@viia3s τίς@rqnms ἐγώ@rpg-s ἅπτω@viam3s; ἀρνέομαι@vppmgmp δέ@cc πᾶς@aigmpn λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp καί@cc ὁ@dnmp σύν@pd αὐτός@rpdms ἐπιστάτης@nvmsc ὁ@dnmp ὄχλος@nnmpc συνέχω@vipa3p σύ@rpa-s καί@cc ἀποθλίβω@vipa3p καί@cc λέγω@vipa2s τίς@rqnms ἐγώ@rpg-s ἅπτω@viam3s;
08.46.08N ὁ@dnms δέ@cc λέγω@viaa3s ἅπτω@viam3s ἐγώ@rpg-s τὶς@rinms καί@b γάρ@cc γινώσκω@viaa1s δύναμις@nafsc ἐξέρχομαι@vpaaafs ἀπό@pg ἐγώ@rpg-s
08.47.08N ὁράω@vpaanfs δέ@cc ὁ@dnfs γυνή@nnfsc ὅτι@cs οὐ@b λανθάνω@viaa3s ἔντρομος@annmsn εἰμί@vppanfs ἔρχομαι@viaa3s καί@cc προσπίπτω@vpaanfs αὐτός@rpdms διά@pa ὅς@rrafs αἰτία@nafsc ἅπτω@viam3s αὐτός@rpgms ἀπαγγέλλω@viaa3s ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc καί@cc ὅτι@cs ἰάομαι@viap3s παραχρῆμα@b
08.48.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdfs θυγάτηρ@nvfsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s πορεύομαι@vdpm2s ἐν@pd εἰρήνη@ndfsc
08.49.08N ()
08.50.08N ()
08.51.08N ()
08.52.08N ()
08.53.08N ()
08.54.08N ()
08.55.08N ()
08.56.08N ()
09.01.08N συγκαλέω@vpamnms δέ@cc ὁ@damp δώδεκα@ac---n δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa
09.02.08N καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ἰάομαι@vnpm ὁ@damp ἀσθενής@anampn
09.03.08N καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp μηδείς@rians αἴρω@vdpa2p εἰς@pa ὁ@dafs ὁδός@nafsc μήτε@cc ῥάβδος@nafsc μήτε@cc πήρα@nafsc μήτε@cc ἄρτος@namsc μήτε@cc ἀργύριον@nansc μήτε@cc ἀνά@pa δύο@acampn χιτών@nampc ἔχω@vnpa
09.04.08N καί@cc εἰς@pa ὅς@rrafs ἄν@x οἰκία@nafsc εἰσέρχομαι@vsaa2p ἐκεῖ@b μένω@vdpa2p καί+ἐκεῖθεν@cc&cc ἐξέρχομαι@vdpm2p
09.05.08N καί@cc ὅσος@rrnmp ἄν@x μή@x δέχομαι@vspm3p [] σύ@rpa-p ἐξέρχομαι@vppmnmp ἐκ@pg ὁ@dgfs πόλις@ngfsc ἐκεῖνος@rdgfs ἐκτινάσσω@vdaa2p [] ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc σύ@rpg-p εἰς@pa μαρτύριον@nansc ἐπί@pa αὐτός@rpamp
09.06.08N ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p κατά@pa πόλις@nafpc καί@cc κώμη@nafpc εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b
09.07.08N ἀκούω@vpaanms δέ@cc Ἡρῴδης@nnmsp ὁ@dnms τετραάρχης@nnmsc ὁ@danp γίνομαι@vppmanp ἀπορέω@viip3s διά@pa ὁ@dans λέγω@vnpp ὑπό@pg τὶς@rigmp ὅτι@cs Ἰωάννης@nnmsp ἐκ@pg νεκρός@angmpn ἀνίστημι@viaa3s
09.08.08N ὑπό@pg τὶς@rigmp δέ@cc ὅτι@cs Ἠλίας@nnmsp φαίνω@viap3s ἄλλος@rinmp δέ@cc ὅτι@cs προφήτης@nnmsc ὁ@dgmp ἀρχαῖος@angmpn [] ἀνίστημι@viaa3s
09.09.08N λέγω@viaa3s δέ@cc Ἡρῴδης@nnmsp ὅτι@cs Ἰωάννης@namsp ἐγώ@rpn-s ἀποκεφαλίζω@viaa1s τίς@rqnms δέ@cc εἰμί@vipa3s οὗτος@rdnms περί@pg ὅς@rrgms ἐγώ@rpn-s οὗτος@rdanp ἀκούω@vipa1s; καί@cc ζητέω@viia3s ὁράω@vnaa αὐτός@rpams

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09.10.08N καί@cc ὑποστρέφω@vpaanmp ὁ@dnmp ἀπόστολος@nnmpc διηγέομαι@viam3p αὐτός@rpdms ὅσος@rranp ποιέω@viaa3p καί@cc παραλαμβάνω@vpaanms αὐτός@rpamp ἀναχωρέω@viaa3s κατά@pa ἴδιος@anafsn εἰς@pa κώμη@nafsc λέγω@vpppams Βηθσαϊδά@nafsp
09.11.08N ὁ@dnmp δέ@cc ὄχλος@nnmpc γινώσκω@vpaanmp ἀκολουθέω@viaa3p αὐτός@rpdms καί@cc ἀποδέχομαι@vpamnms αὐτός@rpamp λαλέω@viia3s αὐτός@rpdmp περί@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp χρεία@nafsc ἔχω@vppaamp θεραπεία@ngfsc αὐτός@rpgms πᾶς@aiampn ἰάομαι@viim3s
09.12.08N ὁ@dnfs δέ@cc ἡμέρα@nnfsc ἄρχω@viam3s κλίνω@vnpa προσέρχομαι@vpaanmp δέ@cc ὁ@dnmp δώδεκα@ac---n λέγω@viaa3p αὐτός@rpdms ἀπολύω@vdaa2s ὁ@dams ὄχλος@namsc ἵνα@cs πορεύομαι@vpapnmp εἰς@pa ὁ@dafp κύκλος@b κώμη@nafpc καί@cc ὁ@damp ἀγρός@nampc καταλύω@vsaa3p ὅτι@cs ὧδε@b ἐν@pd ἔρημος@andmsn τόπος@ndmsc εἰμί@vipa1p
09.13.08N λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp δίδωμι@vdaa2p αὐτός@rpdmp σύ@rpn-p ἐσθίω@vnaa ὁ@dnmp δέ@cc λέγω@viaa3p οὐ@b εἰμί@vipa3p ἐγώ@rpd-p πολύς@anansc ἤ@cc πέντε@ac---n ἄρτος@nnmpc καί@cc δύο@acnmpn ἰχθύς@nnmpc εἰ@cs μήτι@x ἐγώ@rpn-p πορεύομαι@vpapnmp ἀγοράζω@vsaa1p εἰς@pa πᾶς@aiamsn ὁ@dams λαός@namsc οὗτος@rdams βρῶμα@nanpc
09.14.08N εἰμί@viia3p γάρ@cc ἀνήρ@nnmpc ὡς@cs πεντακισχίλιοι@acnmpn λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms κατακλίνω@vdaa2p αὐτός@rpamp κλισία@nafpc ὡσεί@b ἀνά@pa πεντήκοντα@ac---n
09.15.08N καί@cc ποιέω@viaa3p οὕτω@b
09.16.08N λαμβάνω@vpaanms δέ@cc ὁ@damp πέντε@ac---n ἄρτος@nampc καί@cc ὁ@damp δύο@acampn ἰχθύς@nampc ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc εὐλογέω@viaa3s ἐπί@pa αὐτός@rpamp [] καί@cc δίδωμι@viia3s ὁ@ddmp μαθητής@ndmpc παρατίθημι@vnaa ὁ@ddmp ὄχλος@ndmpc
09.17.08N καί@cc ἐσθίω@viaa3p καί@cc χορτάζω@viap3p πᾶς@ainmpn καί@cc αἴρω@viap3s ὁ@dnns περίσσευμα@nnnsc [] ὁ@dgnp κλάσμα@ngnpc κόφινος@nnmpc δώδεκα@ac---n
09.18.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpamp κατά@pa μόνος@anafpn σύνειμι@viia3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc καί@cc ἐπερωτάω@viaa3s αὐτός@rpamp λέγω@vppanms τίς@rqams ἐγώ@rpa-s λέγω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc [];
09.19.08N () Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἠλίας@namsp ἤ@cc εἷς@acamsn ὁ@dgmp προφήτης@ngmpc []
09.20.08N λέγω@viaa3s δέ@cc αὐτός@rpdmp σύ@rpn-p δέ@cc τίς@rqams (); ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Πέτρος@nnmsp λέγω@viaa3s σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@namsp
09.21.08N ὁ@dnms δέ@cc ἐπιτιμάω@vpaanms αὐτός@rpdmp παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnpa οὗτος@rdans
09.22.08N λέγω@vpaanms ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ὑπό@pg [] ὁ@dgmp πρεσβύτερος@angmpc καί@cc ἀρχιερεύς@ngmpc καί@cc γραμματεύς@ngmpc καί@cc ἀποκτείνω@vnap καί@cc μετά@pa ἡμέρα@nafpc τρεῖς@acafpn ἀνίστημι@vnaa
09.23.08N ()
09.24.08N ὅς@rrnms γάρ@cc ἄν@x θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σώζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs ὅς@rrnms δέ@cc ἄν@x ἀπόλλυμι@vsaa3s () ἕνεκα@pg ἐγώ@rpg-s () σώζω@vifa3s αὐτός@rpafs
09.25.08N ();

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09.26.08N ὅς@rrnms () ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s καί+ἐγώ@b&rpnms ἐπαισχύνομαι@vifp1s αὐτός@rpams []
09.27.08N ()
09.28.08N γίνομαι@viam3s δέ@cc μετά@pa ὁ@damp λόγος@nampc οὗτος@rdamp ὡσεί@b ἡμέρα@nnfpc ὀκτώ@ac---n καί@cc παραλαμβάνω@vpaanms Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp ἀναβαίνω@viaa3s εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam
09.29.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns προσεύχομαι@vnpm αὐτός@rpams ὁ@dnfs ἰδέα@nnfsc ὁ@dgns πρόσωπον@ngnsc αὐτός@rpgms ἀλλοιόω@viap3s καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms λευκός@annmsn ἐξαστράπτω@vppanms
09.30.08N καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc συλλαλέω@viia3p [] αὐτός@rpdms () Μωϋσῆς@nnmsp καί@cc Ἠλίας@nnmsp
09.31.08N ὁράω@vpapnmp ἐν@pd δόξα@ndfsc ()
09.32.08N ὁ@dnms δέ@cc Πέτρος@nnmsp καί@cc ὁ@dnmp σύν@pd αὐτός@rpdms εἰμί@viia3p βαρέω@vpxpnmp ὕπνος@ndmsc διαγρηγορέω@vpaanmp δέ@cc ὁράω@viaa3p ὁ@dafs δόξα@nafsc αὐτός@rpgms καί@cc ὁ@damp δύο@acampn ἀνήρ@nampc ὁ@damp συνίστημι@vpxaamp αὐτός@rpdms
09.33.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns διαχωρίζω@vnpp αὐτός@rpamp ἀπό@pg αὐτός@rpgms λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp ὁ@ddms Ἰησοῦς@ndmsp ἐπιστάτης@nvmsc καλός@annnsn εἰμί@vipa3s ἐγώ@rpa-p ὧδε@b εἰμί@vnpa καί@cc ποιέω@vsaa1p σκηνή@nafpc τρεῖς@acafpn εἷς@acafsn σύ@rpd-s καί@cc εἷς@acafsn Μωϋσῆς@ndmsp καί@cc εἷς@acafsn Ἠλίας@ndmsp; μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s
09.34.08N οὗτος@rdanp δέ@cc αὐτός@rpgms λέγω@vppagms γίνομαι@viam3s νεφέλη@nnfsc καί@cc ἐπισκιάζω@viaa3s αὐτός@rpamp ()
09.35.08N καί@cc φωνή@nnfsc ἔρχομαι@viaa3s ἐκ@pg ὁ@dgfs νεφέλη@ngfsc λέγω@vppanfs οὗτος@rdnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p
09.36.08N ()
09.37.08N γίνομαι@viam3s δέ@cc διά@pg ὁ@dgfs ἡμέρα@ngfsc κατέρχομαι@vpaaams αὐτός@rpams ἀπό@pg ὁ@dgns ὄρος@ngnsc συνέρχομαι@vnaa αὐτός@rpdms ὄχλος@namsc πολύς@anamsn
09.38.08N καί@cc ἰδού@i ἀνήρ@nnmsc ἀπό@pg ὁ@dgms ὄχλος@ngmsc βοάω@viaa3s λέγω@vppanms διδάσκαλος@nvmsc δέομαι@vipm1s σύ@rpg-s ἐπιβλέπω@vdaa2s ἐπί@pa ὁ@dams υἱός@namsc ἐγώ@rpg-s ὅτι@cs μονογενής@annmsn ἐγώ@rpd-s εἰμί@vipa3s
09.39.08N λαμβάνω@vipa3s γάρ@cc αὐτός@rpams ἐξαίφνης@b πνεῦμα@nnnsc καί@cc ῥήγνυμι@vipa3s καί@cc σπαράσσω@vipa3s μετά@pg ἀφρός@ngmsc καί@cc μόγις@b ἀποχωρέω@vipa3s ἀπό@pg αὐτός@rpgms καί@cc συντρίβω@vipa3s αὐτός@rpams
09.40.08N καί@cc δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s καί@cc οὐ@b δύναμαι@viap3p ἐκβάλλω@vnaa αὐτός@rpans []
09.41.08N ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s () ὦ@i γενεά@nvfsc ἄπιστος@anvfsn [] () ἕως@b/pp πότε@b [] εἰμί@vifm1s πρός@pa σύ@rpa-p; ἕως@b/pp πότε@b ἀνέχω@vifm1s σύ@rpg-p; προσφέρω@vdaa2s ὁ@dams υἱός@namsc σύ@rpg-s
09.42.08N ἔτι@b δέ@cc προσέρχομαι@vppmgms αὐτός@rpgms ῥήγνυμι@viaa3s αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc καί@cc συνταράσσω@viaa3s ἐπιτιμάω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@ddns ἀκάθαρτος@andnsn πνεῦμα@ndnsc καί@cc ἀφίημι@viaa3s αὐτός@rpams καί@cc ἀποδίδωμι@viaa3s ὁ@dams παῖς@namsc ὁ@ddms πατήρ@ndmsc αὐτός@rpgms

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09.43.08N πᾶς@ainmpn δέ@cc ἐκπλήσσω@viip3p ἐπί@pd ὁ@ddfs μεγαλειότης@ndfsc ὁ@dgms θεός@ngmsc πᾶς@aigmpn δέ@cc θαυμάζω@vppagmp ἐπί@pd πᾶς@aidnpn ὅς@rrdnp ποιέω@viia3s λέγω@viaa3s πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms
09.44.08N τίθημι@vdam2p σύ@rpn-p εἰς@pa ὁ@danp οὗς@nanpc σύ@rpg-p ὁ@damp λόγος@nampc οὗτος@rdamp ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc
09.45a.08N ὁ@dnmp δέ@cc ἀγνοέω@viia3p ὁ@dans ῥῆμα@nansc οὗτος@rdans καί@cc εἰμί@viia3s καλύπτω@vpxpnns ἀπό@pg αὐτός@rpgmp ἵνα@cs μή@x αἰσθάνομαι@vsam3p αὐτός@rpans
09.45b.08N καί@cc φοβέω@viim3p ἐρωτάω@vnaa περί@pg ὁ@dgns ῥῆμα@ngnsc οὗτος@rdgns
09.46b.08N ὁ@dnns τίς@rqnms ἄν@x εἰμί@vopa3s μέγας@annmsc αὐτός@rpgmp
09.47.08N ὁ@dnms δέ@cc Ἰησοῦς@nnmsp ὁράω@vpaanms ὁ@dams διαλογισμός@namsc αὐτός@rpgmp ὁ@dgfs καρδία@ngfsc ἐπιλαμβάνω@vpamnms παιδίον@nansc ἵστημι@viaa3s παρά@pa ἑαυτοῦ@rxams
09.48.08N καί@cc λέγω@viaa3s ὅς@rrnms ἄν@x δέχομαι@vsam3s ὁ@dans παιδίον@nansc οὗτος@rdans ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s ἐγώ@rpa-s δέχομαι@vipm3s καί@cc ὁ@dams ἀποστέλλω@vpaaams ἐγώ@rpa-s ὁ@dnms γάρ@cc μικρός@annmsc ἐν@pd πᾶς@aidmpn σύ@rpd-p οὗτος@rdnms εἰμί@vifm3s μέγας@annmsn
09.49.08N ()
09.50.08N ()
09.52b.08N καί@cc πορεύομαι@vpapnmp εἰσέρχομαι@viaa3p εἰς@pa κώμη@nafsc Σαμαρίτης@ngmpp ὡς@cs ἑτοιμάζω@vnaa αὐτός@rpdms
09.53a.08N καί@cc οὐ@b δέχομαι@viam3p αὐτός@rpams
09.54.08N ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms Ἰάκωβος@nnmsp καί@cc Ἰωάννης@nnmsp λέγω@viaa3p κύριος@nvmsc θέλω@vipa2s λέγω@vsaa1p πῦρ@nansc καταβαίνω@vnaa ἐκ@pg ὁ@dgms οὐρανός@ngmsc καί@cc ἀναλίσκω@vnaa αὐτός@rpamp ὡς@cs καί@b Ἠλίας@nnmsp ποιέω@viaa3s [];
09.55.08N στρέφω@vpapnms δέ@cc ἐπιτιμάω@viaa3s αὐτός@rpdmp () πνεῦμα@ngnsc [] ()
09.56.08N () καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc
09.57.08N καί@cc γίνομαι@viam3s πορεύομαι@vppmgmp αὐτός@rpgmp ἐν@pd ὁ@ddfs ὁδός@ndfsc λέγω@viaa3s τὶς@rinms πρός@pa αὐτός@rpams ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἄν@x ἀπέρχομαι@vspm2s
09.58.08N καί@cc λέγω@viaa3s αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnfp ἀλώπηξ@nnfpc φωλεός@nampc ἔχω@vipa3p καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατασκήνωσις@nafpc ὁ@dnms δέ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc οὐ@b ἔχω@vipa3s ποῦ@b ὁ@dafs κεφαλή@nafsc κλίνω@vsaa3s/vspa3s
09.59.08N λέγω@viaa3s δέ@cc πρός@pa ἕτερος@aiamsn ἀκολουθέω@vdpa2s ἐγώ@rpd-s ὁ@dnms δέ@cc λέγω@viaa3s ἐπιτρέπω@vdaa2s ἐγώ@rpd-s ἀπέρχομαι@vpaaams πρῶτος@b θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s
09.60.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp ἑαυτοῦ@rxgmp νεκρός@anampn σύ@rpn-s δέ@cc πορεύομαι@vpapnms [] διαγγέλλω@vdpa2s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
09.61.08N λέγω@viaa3s δέ@cc καί@b ἕτερος@ainmsn ἀκολουθέω@vifa1s σύ@rpd-s κύριος@nvmsc ἐπιτρέπω@vdaa2s δέ@cc ἐγώ@rpd-s πρῶτος@b ἀποτάσσω@vnam ὁ@ddmp εἰς@pa οἶκος@namsc ἐγώ@rpg-s

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09.62.08N ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms οὐδείς@rinms εἰς@pa ὁ@danp ὀπίσω@b βλέπω@vppanms καί@cc ἐπιβάλλω@vppanms ὁ@dafs χείρ@nafsc αὐτός@rpgms ἐπί@pa ἄροτρον@nansc εὔθετος@annmsn εἰμί@vipa3s εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
10.01.08N ἀναδείκνυμι@viaa3s [] δέ@cc καί@b ἕτερος@aiampn ἑβδομήκοντα@ac---n δύο@acampn [] καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp ἀνά@pa δύο@acampn πρό@pg πρόσωπον@ngnsc αὐτός@rpgms εἰς@pa πᾶς@aiamsn τόπος@namsc καί@cc πόλις@nafsc ὅς@b μέλλω@viia3s ἔρχομαι@vnpm
10.02.08N λέγω@viia3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dnms θερισμός@nnmsc πολύς@annmsn ὁ@dnmp δέ@cc ἐργάτης@nnmpc ὀλίγος@annmpn δέομαι@vdap2p ὁ@dgms κύριος@ngmsc ὁ@dgms θερισμός@ngmsc ὅπως@cs ἐργάτης@nampc ἐκβάλλω@vsaa3s εἰς@pa ὁ@dams θερισμός@namsc αὐτός@rpgms
10.03.08N ὑπάγω@vdpa2p ἰδού@i ἐγώ@rpn-s ἀποστέλλω@vipa1s σύ@rpa-p ὡς@cs ἀρήν@nampc μέσος@anansn λύκος@ngmpc
10.04.08N μή@x βαστάζω@vdpa2p βαλλάντιον@nansc μή@x πήρα@nafsc μή@x ὑπόδημα@nanpc καί@cc μηδείς@riams κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p
10.05.08N εἰς@pa ὅς@rrafs ἄν@x δέ@cc εἰσέρχομαι@vsaa2p () οἰκία@nafsc λέγω@vdpa2p εἰρήνη@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms
10.06.08N καί+ἐάν@cc&cs εἰμί@vspa3s ἐκεῖ@b υἱός@nnmsc εἰρήνη@ngfsc ἐπαναπαύομαι@vifp3s ἐπί@pa αὐτός@rpams ὁ@dnfs εἰρήνη@nnfsc σύ@rpg-p εἰ@cs δέ@cc μή@x γέ@x ἐπί@pa σύ@rpa-p ἐπιστρέφω@vifa3s ὁ@dnfs εἰρήνη@nnfsc σύ@rpg-p
10.07.08N ἐν@pd αὐτός@atdfsn/rpdfs δέ@cc ὁ@ddfs οἰκία@ndfsc μένω@vdpa2p ἐσθίω@vppanmp καί@cc πίνω@vppanmp ὁ@danp παρά@pg αὐτός@rpgmp ἄξιος@annmsn γάρ@cc ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms μή@x μεταβαίνω@vdpa2p ἀπό@pg οἰκία@ngfsc εἰς@pa οἰκία@nafsc
10.08.08N καί@cc εἰς@pa ὅς@rrafs ἄν@x πόλις@nafsc εἰσέρχομαι@vspm2p καί@cc δέχομαι@vspm3p σύ@rpa-p ἐσθίω@vdpa2p ὁ@danp παρατίθημι@vpppanp σύ@rpd-p
10.09.08N καί@cc θεραπεύω@vdpa2p ὅς@rramp ἐν@pd αὐτός@rpdfs ἀσθενέω@vppaamp καί@cc λέγω@vdpa2p αὐτός@rpdmp ἐγγίζω@vixa3s () ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.10.08N εἰς@pa ὅς@rrafs δέ@cc ἄν@x πόλις@nafsc εἰσέρχομαι@vsaa2p καί@cc μή@x δέχομαι@vspm3p [] σύ@rpa-p ἐξέρχομαι@vpaanmp εἰς@pa ὁ@dafp πλατύς@anafpn αὐτός@rpgfs λέγω@vdaa2p
10.11.08N καί@b ὁ@dams κονιορτός@namsc ὁ@dams κολλάω@vpapams ἐγώ@rpd-p ἐκ@pg ὁ@dgfs πόλις@ngfsc σύ@rpg-p εἰς@pa ὁ@damp πούς@nampc ἀπομάσσω@vipm1p σύ@rpd-p πλήν@cc οὗτος@rdans γινώσκω@vdpa2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.12.08N ()
10.13.08N ()
10.14.08N ()
10.15.08N (); ();
10.16.08N ὁ@dnms ἀκούω@vppanms σύ@rpg-p ἐγώ@rpg-s ἀκούω@vipa3s καί@cc ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s ὁ@dnms δέ@cc ἐγώ@rpg-s ἀκούω@vppanms ἀκούω@vipa3s ὁ@dgms ἀποστέλλω@vpaagms ἐγώ@rpa-s
10.17.08N ὑποστρέφω@viaa3p δέ@cc ὁ@dnmp ἑβδομήκοντα@ac---n () μετά@pg χαρά@ngfsc λέγω@vppanmp κύριος@nvmsc καί@b ὁ@dnnp δαιμόνιον@nnnpc ὑποτάσσω@vipp3s ἐγώ@rpd-p ἐν@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s
10.18.08N λέγω@viaa3s δέ@cc αὐτός@rpdmp θεωρέω@viia1s ὁ@dams Σατανᾶς@namsp ὡς@cs ἀστραπή@nafsc ἐκ@pg ὁ@dgms οὐρανός@ngmsc πίπτω@vpaaams []

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10.19.08N ἰδού@i δίδωμι@vipa1s [] σύ@rpd-p ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg ὁ@dgmp ὄφις@ngmpc καί@cc ὁ@dgmp σκορπίος@ngmpc καί@cc ἐπί@pa πᾶς@aiafsn ὁ@dafs δύναμις@nafsc ὁ@dgms ἐχθρός@angmsn καί@cc οὐδείς@rinns σύ@rpa-p ἀδικέω@vifa3s
10.20.08N πλήν@cc ἐν@pd οὗτος@rddns μή@x χαίρω@vdpa2p ὅτι@cs ὁ@dnnp (δαιμόνιον@nnnpc) σύ@rpd-p ὑποτάσσω@vipp3s χαίρω@vdpa2p δέ@cc ὅτι@cs ὁ@dnnp ὄνομα@nnnpc σύ@rpg-p γράφω@viap3s ἐν@pd ὁ@ddns οὐρανός@ndmpc
10.21.08N () ἀγαλλιάω@viam3s ἐν@pd ὁ ὁ@ddns πνεῦμα@ndnsc () καί@cc λέγω@viaa3s εὐχαριστέω@vipa1s σύ@rpd-s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ἀποκρύπτω@viaa2s οὗτος@rdanp ἀπό@pg σοφός@angmpn καί@cc συνετός@angmpn καί@cc [] ἀποκαλύπτω@viaa2s αὐτός@rpanp [] νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc ὅτι@cs οὕτω@b γίνομαι@viam3s εὐδοκία@nnfsc ἔμπροσθεν@pg σύ@rpg-s
10.22.08N πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ἀπό@pg ὁ@dgms πατήρ@ngmsc καί@cc οὐδείς@rinms γινώσκω@vipa3s [] τίς@rqnms εἰμί@vipa3s ὁ@dnms πατήρ@namsc εἰ@cs μή@x ὁ@dnms υἱός@nnmsc καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἄν@x [] () ὁ@dnms υἱός@nnmsc ἀποκαλύπτω@vnaa []
10.23.08N στρέφω@vpapnms δέ@cc πρός@pa ὁ@damp μαθητής@nampc λέγω@viaa3s αὐτός@rpdmp μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p ()
10.24.08N λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs προφήτης@nnmpc () ὁράω@vnaa [] ὅς@rranp σύ@rpn-p βλέπω@vipa2p καί@cc οὐ@b ὁράω@viaa3p ()
10.25.08N καί@cc ἰδού@i νομικός@annmsn τὶς@ainmsn ἀνίστημι@viaa3s ἐκπειράζω@vppanms αὐτός@rpams καί@cc λέγω@vppanms τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s [];
10.26.08N ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns νόμος@ndmsc τίς@rqnns γράφω@vixp3s; πῶς@b ἀναγινώσκω@vipa2s;
10.27.08N ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s ἐν@pd ὅλος@andfsn ὁ@ddfs καρδία@ndfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ψυχή@ndfsc σύ@rpg-s καί@cc ὅλος@andfsn ὁ@ddfs ἰσχύς@ndfsc [] σύ@rpg-s ()
10.28.08N λέγω@viaa3s δέ@cc αὐτός@rpdms ὀρθῶς@b λέγω@viaa2s [] οὗτος@rdans ποιέω@vdpa2s καί@cc ζάω@vifm2s
11.01.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd τόπος@ndmsc τὶς@aidmsn προσεύχομαι@vppmams καί@cc ὡς@cs παύω@viam3s λέγω@viaa3s τὶς@rinms ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms πρός@pa αὐτός@rpams κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs καί@b Ἰωάννης@nnmsp διδάσκω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms
11.02.08N ὁ@dnms δέ@cc λέγω@viaa3s ὅταν@cs προσεύχομαι@vspm2p λέγω@vdpa2p πατήρ@nvmsc ἔρχομαι@vdaa3s ὁ@dnns πνεῦμα@nnnsc σύ@rpg-s ὁ@dnns ἅγιος@annnsn () ἔρχομαι@vdaa3s σύ@rpg-s ὁ@dnfs βασιλεία@nnfsc
11.03.08N ὁ@dams ἄρτος@namsc σύ@rpg-s ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdpa2s ἐγώ@rpd-p ὁ@dans κατά@pa ἡμέρα@nafsc
11.04.08N καί@cc ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@dafp ἁμαρτία@nafpc [] ἐγώ@rpg-p () καί@b μή@x εἰσφέρω@vsaa2s ἐγώ@rpa-p [] εἰς@pa πειρασμός@namsc
11.05.08N καί@cc λέγω@viaa3s τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc καί@cc λέγω@vifa3s αὐτός@rpdms φίλος@anvmsn κίχρημι@vdaa2s ἐγώ@rpd-s τρεῖς@acampn ἄρτος@nampc

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11.06.08N ἐπειδή@cs φίλος@annmsn ἐγώ@rpg-s πάρειμι@vipa3s ἀπό@pg ἀγρός@ngmsc πρός@pa ἐγώ@rpa-s καί@cc οὐ@b ἔχω@vipa1s ὅς@rrans παρατίθημι@vifa1s αὐτός@rpdms
11.07.08N ἐκεῖνος@adnmsn δέ@cc ἔσωθεν@b ἀποκρίνομαι@vpapnms λέγω@vifa3s μή@x ἐγώ@rpd-s κόπος@nampc παρέχω@vdpa2s ἤδη@b ὁ@dnfs θύρα@nnfsc κλείω@vixp3s καί@cc ὁ@dnnp παιδίον@nnnpc ἐγώ@rpg-s μετά@pg ἐγώ@rpgms εἰς@pa ὁ@ddfs κοίτη@ndfsc [] εἰμί@vipa3p οὐ@b δύναμαι@vipm1s ἀνίστημι@vpaanms δοῦναί@x σύ@rpd-s
11.08.08N λέγω@vipa1s σύ@rpd-p οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa αὐτός@rtams φίλος@anamsn αὐτός@rpgms διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc αὐτός@rpgms ἐγείρω@vpapnms δίδωμι@vifa3s ὅσος@rrgnp χρῄζω@vipa3s
11.09.08N καί+ἐγώ@cc&rpn-s σύ@rpd-p λέγω@vipa1s αἰτέω@vdpa2p καί@cc δίδωμι@vifp3s () κρούω@vdpa2p καί@cc ἀνοίγω@vifp3s σύ@rpd-p
11.10.08N πᾶς@ainmsn γάρ@cc ὁ@dnms αἰτέω@vppanms λαμβάνω@vipa3s () καί@cc ὁ@ddms κρούω@vppadms ἀνοίγω@vipp3s
11.11.08N τίς@aqamsn γάρ@cc [] ἐκ@pg σύ@rpg-p ὁ@dams πατήρ@namsc υἱός@nnmsc αἰτέω@vifa3s ἄρτος@namsc μή@x λίθος@namsc αὐτός@rpdms ἐπιδίδωμι@vifa3s []; ἤ@cc καί@b ἰχθύς@namsc αἰτέω@vifa3s μή@x [] ἀντί@pg ἰχθύς@ngmsc ὄφις@namsc αὐτός@rpdms ἐπιδίδωμι@vifa3s;
11.12.08N () ᾠόν@nansc [] () σκορπίος@namsc αὐτός@rpdms ἐπιδίδωμι@vifa3s;
11.13.08N εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn εἰμί@vppanmp οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc ὁ@dnms ἐπουράνιος@annmsn [] δίδωμι@vifa3s () ὁ@ddmp αἰτέω@vppadmp αὐτός@rpams
11.14.08N οὗτος@rdnnp δέ@cc λέγω@vpaagms αὐτός@rpgms προσφέρω@vipp3s αὐτός@rpdms δαιμονίζομαι@vpppnms κωφός@annmsn καί@cc ἐκβάλλω@vpaagmp αὐτός@rpgms πᾶς@ainmpn θαυμάζω@viia3p
11.15.08N καί@cc τὶς@rinmp ἐκ@pg αὐτός@rpgmp λέγω@viaa3p ἐν@pd Βεελζεβούλ@ndmsp ἄρχων@ndmsc ὁ@dgnp δαιμόνιον@ngnpc ἐκβάλλω@vipa3s ὁ@danp δαιμόνιον@nanpc
11.16.08N ()
11.17.08N ()
11.18.08N εἰ@cs δέ@cc καί@b ὁ@dnms Σατανᾶς@nnmsp ἐπί@pa ἑαυτοῦ@rxams διαμερίζω@viap3s οὐ@b ἵστημι@vifp3s ὁ@dnfs βασιλεία@nnfsc αὐτός@rpgms; ()
11.19.08N εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p; διά@pa οὗτος@rdans αὐτός@rtnmp σύ@rpg-p κριτής@nnmpc εἰμί@vifm3p
11.20.08N εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd δάκτυλος@ndmsc θεός@ngmsc ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x ἐγγίζω@vixa3s ἐπί@pa [] σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
11.21.08N ὅταν@cs ὁ@dnms ἰσχυρός@annmsn καθοπλίζω@vpxpnms φυλάσσω@vspa3s ὁ@dafs αὐλή@nafsc αὐτός@rpgms ἐν@pd εἰρήνη@ndfsc εἰμί@vipa3s ὁ@dnnp ὑπάρχω@vppannp αὐτός@rpgms
11.22.08N ἐάν@cs δέ@cc ἰσχυρός@annmsc ἐπέρχομαι@vpaanms νικάω@vsaa3s αὐτός@rpams ὁ@dafs πανοπλία@nafsc αὐτός@rpgms αἴρω@vipa3s ἐπί@pd ὅς@rrdfs πείθω@viya3s καί@cc ὁ@danp σκῦλον@nanpc αὐτός@rpgms διαδίδωμι@vipa3s
11.23.08N ()
11.24.08N ὅταν@cs δέ@cc ὁ@dnns ἀκάθαρτος@annnsn πνεῦμα@nnnsc ἐξέρχομαι@vsaa3s ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc διέρχομαι@vipm3s διά@pg ἄνυδρος@angmpn τόπος@ngmpc

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ζητέω@vppanns ἀνάπαυσις@nafsc καί@cc μή@x εὑρίσκω@vppanns λέγω@vipa3s ὑποστρέφω@vifa1s εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s ὅθεν@b ἐξέρχομαι@viaa1s
11.25.08N καί@cc ἔρχομαι@vpaanms εὑρίσκω@vipa3s σαρόω@vpxpams κοσμέω@vpxpams
11.26.08N πορεύομαι@vipm3s καί@cc παραλαμβάνω@vipa3s ἄλλος@aianpn ἑπτά@ac---n πνεῦμα@nanpc πονηρός@ananpc ἑαυτοῦ@rxgns καί@cc εἰσέρχομαι@vpaannp κατοικέω@vipa3s καί@cc γίνομαι@vipm3s ὁ@dnnp ἔσχατος@annnpn ὁ@dgms ἄνθρωπος@ngmsc ἐκεῖνος@rdgms κακός@annnpc ὁ@dgnp πρῶτος@aognpn
11.27.08N γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns λέγω@vnpa αὐτός@rpams οὗτος@rdanp γυνή@nnfsc τὶς@ainfsn ἐπαίρω@vpaanfs φωνή@nafsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3s αὐτός@rpdms μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc ὅς@rramp θηλάζω@viaa2s
11.28.08N ὁ@dnms δέ@cc λέγω@viaa3s μενοῦν@x γέ@x μακάριος@annmpn ὁ@dnmp ἀκούω@vppanmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc ποιέω@vppanmp []
11.29.08N ὁ@dgmp δέ@cc ὄχλος@ngmpc ἐπαθροίζω@vpppgmp ἄρχω@viam3s λέγω@vnpa ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs γενεά@nnfsc πονηρός@annfsn εἰμί@vipa3s σημεῖον@nansc ἐπιζητέω@vipa3s [] καί@cc σημεῖον@nansc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs
11.33.08N οὐδείς@rinms λύχνος@namsc ἅπτω@vpaanms εἰς@pa κρύπτη@nafsc τίθημι@vipa3s () ἀλλά@cc ἐπί@pa ὁ@dafs λυχνία@nafsc ()
11.34.08N ὁ@dnms λύχνος@nnmsc ὁ@dgns σῶμα@ngnsc σύ@rpg-s εἰμί@vipa3s ὁ@dnms ὀφθαλμός@nnmsc σύ@rpg-s ὅταν@cs εἰμί@vspa3s ὁ@dnms ὀφθαλμός@nnmsc σύ@rpg-s ἁπλοῦς@annmsn πᾶς@ainnsn ὁ@dnns σῶμα@nnnsc σύ@rpg-s φωτεινός@annnsn εἰμί@vipa3s ὅταν@cs δέ@cc πονηρός@annmsn εἰμί@vspa3s καί@b ὁ@dnns σῶμα@nnnsc σύ@rpg-s σκοτεινός@annnsn εἰμί@vipa3s
11.35.08N εἰ@cs οὖν@cc ὁ@dnns φῶς@nnnsc ὁ@dnns ἐν@pd σύ@rpd-s σκότος@nnnsc
11.36a.08N ὁ@dnns σκότος@nnnsc πόσος@aqnnsn;
11.37.08N δέομαι@viap3s [] δέ@cc αὐτός@rpgms τὶς@rinms Φαρισαῖος@nnmsp () ἀριστάω@vsaa3s μετά@pg αὐτός@rpgms εἰσέρχομαι@vpaanms δέ@cc ἀναπίπτω@viaa3s
11.38.08N ὁ@dnms δέ@cc Φαρισαῖος@nnmsp ἄρχω@viam3s διακρίνω@vppmnms ἐν@pd ἑαυτοῦ@rxdms λέγω@vnpa διά@pa τίς@rqans οὐ@b πρῶτος@b βαπτίζω@viap3s πρό@pg ὁ@dgns ἄριστον@ngnsc;
11.39.08N λέγω@viaa3s δέ@cc () πρός@pa αὐτός@rpams νῦν@b σύ@rpn-p ὁ@dnmp Φαρισαῖος@nnmpp ὑποκριτής@nvmpc ὁ@dans ἔξωθεν@b ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc καθαρίζω@vipa2p ὁ@dans δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc
11.40.08N ἄφρων@anvmpn οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔσωθεν@b καί@b ὁ@dans ἔξωθεν@b ποιέω@viaa3s;
11.41.08N πλήν@cc ὁ@danp ἔνειμι@vppaanp [] δίδωμι@vdaa2p ἐλεημοσύνη@nafsc καί@cc () πᾶς@ainnpn καθαρός@annnpn εἰμί@vifm3s σύ@rpd-p
11.42.08N ἀλλά@cc οὐαί@i σύ@rpd-p ὁ@ddmp Φαρισαῖος@ndmpp ὅτι@cs ἀποδεκατόω@vipa2p ὁ@dans ἡδύοσμον@nansc καί@cc ὁ@dans πήγανον@nansc [] καί@cc πᾶς@aiansn λάχανον@nansc καί@cc παρέρχομαι@vipm2p ὁ@dafs κλῆσις@nafsc καί@cc ὁ@dafs ἀγάπη@nafsc ὁ@dgms θεός@ngmsc
11.43.08N οὐαί@i σύ@rpd-p Φαρισαῖος@ndmpp ὅτι@cs ἀγαπάω@vipa2p ὁ@dafs πρωτοκαθεδρία@nafsc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc ὁ@damp ἀσπασμός@nampc ἐν@pd ὁ@ddfp ἀγορά@ndfpc ()

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11.44.08N οὐαί@i σύ@rpd-p γραμματεύς@nvmpc καί@cc Φαρισαῖος@nnmpp ὅτι@cs εἰμί@vipa2p μνημεῖον@nnnpc ἄδηλος@annnpn καί@cc ὁ@dnmp ἄνθρωπος@nnmpc ἐπάνω@b περιπατέω@vppanmp οὐ@b οἶδα@vixa3p
11.45.08N ἀποκρίνομαι@vpapnms δέ@cc τὶς@rinms ὁ@dgmp νομικός@angmpn λέγω@vipa3s αὐτός@rpdms διδάσκαλος@nvmsc οὗτος@rdanp λέγω@vppanms καί@b ἐγώ@rpa-p ὑβρίζω@vipa2s
11.46.08N ὁ@dnms δέ@cc λέγω@viaa3s καί@b σύ@rpd-p οὐαί@i ὁ@ddmp νομικός@andmpn ὅτι@cs φορτίζω@vipa2p ὁ@damp ἄνθρωπος@nampc φορτίον@nanpc δυσβάστακτος@ananpn καί@cc αὐτός@rtnmp εἷς@acdmsn ὁ@dgmp δάκτυλος@ngmpc σύ@rpg-p [] οὐ@b προσψαύω@vipa2p
11.47.08N οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p ὁ@danp μνημεῖον@nanpc [] ὁ@dgmp προφήτης@ngmpc καί@cc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp
11.48.08N ἄρα@x μαρτυρέω@vipa2p μή@x συνευδοκέω@vipa2p [] ὁ@ddnp ἔργον@ndnpc ὁ@dgmp πατήρ@ngmpc σύ@rpg-p ὅτι@cs αὐτός@rtnmp μέν@x ἀποκτείνω@viaa3p αὐτός@rpamp σύ@rpn-p δέ@cc οἰκοδομέω@vipa2p
11.52.08N οὐαί@i σύ@rpd-p ὁ@ddmp νομικός@andmpn ὅτι@cs κρύπτω@viaa2p ὁ@dafs κλείς@nafsc [] ὁ@dgfs γνῶσις@ngfsc καί@cc αὐτός@rtnmp οὐ@b εἰσέρχομαι@viaa2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp [] κωλύω@viaa2p
11.53.08N λέγω@vppagms δέ@cc οὗτος@rdanp πρός@pa αὐτός@rpamp ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc ἄρχω@viam3p ὁ@dnmp Φαρισαῖος@nnmpp καί@cc ὁ@dnmp νομικός@annmpn δεινῶς@b ἔχω@vnpa καί@cc συμβάλλω@vnpa αὐτός@rpdms περί@pg πολύς@angnpc
11.54.08N ζητέω@vppanmp ἀφορμή@nafsc τὶς@aiafsn λαμβάνω@vnaa αὐτός@rpgms ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnaa αὐτός@rpgms
12.01.08N πολύς@angnpn δέ@cc ὄχλος@ngmpc συμπεριεχω@vppagmp κύκλος@b ὥστε@cs ἀλλήλων@reamp συμπνίγω@vnpa ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp μαθητής@nampc πρῶτος@b προσέχω@vdpa2p () ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc
12.02.08N οὐδείς@rinns δέ@cc συγκαλύπτω@vpxpnns () ὅς@rrnns οὐ@b φανερόω@vifp3s [] καί@cc κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s
12.03.08N ἀντί@pg ὅς@rrgnp ὅσος@rranp ἐν@pd ὁ@ddfs σκοτία@ndfsc λέγω@viaa2p ἐν@pd ὁ@ddns φῶς@ndnsc ἀκούω@vifp3s καί@cc ὅς@rrans πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p ἐν@pd ὁ@ddnp ταμεῖον@ndnpc κηρύσσω@vifp3s ἐπί@pg ὁ@dgnp δῶμα@ngnpc
12.04.08N λέγω@vipa1s δέ@cc σύ@rpd-p [] ὁ@ddmp φίλος@andmpn () μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp ἀποκτείνω@vppagmp ὁ@dans σῶμα@nansc [] καί@cc μετά@pa οὗτος@rdanp μή@x ἔχω@vppagmp [] ()
12.05.08N ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἔχω@vppaams ἐξουσία@nafsc βάλλω@vnaa εἰς@pa γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p
12.08.08N λέγω@vipa1s () σύ@rpd-p () πᾶς@ainmsn ὅς@rrnms ἄν@x ὁμολογέω@vsaa3s ἐν@pd ἐγώ@rpd-s [] ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁμολογέω@vifa3s ἐν@pd αὐτός@rpdms ἐνώπιον@pg ὁ@dgms θεός@ngmsc []
12.09.08N ὁ@dnms δέ@cc ἀρνέομαι@vpamnms ἐγώ@rpa-s ἐνώπιον@pg [] ὁ@dgmp ἄνθρωπος@ngmpc ἀρνέομαι@vifp3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc []
12.10.08N καί@cc πᾶς@ainmsn ὅς@rrnms ἄν@x λέγω@vifa3s [] λόγος@namsc εἰς@pa ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms πᾶς@ainmsn δέ@cc ὅς@rrnms ἄν@x λέγω@vifa3s [] () εἰς@pa ὁ@dans πνεῦμα@nansc ὁ@dans ἅγιος@anansn οὐ@b ἀφίημι@vifp3s αὐτός@rpdms ()

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12.11.08N ὅταν@cs δέ@cc φέρω@vspa3p [] σύ@rpa-p εἰς@pa ὁ@dafp συναγωγή@nafpc καί@cc ὁ@dafp ἀρχή@nafpc καί@cc ὁ@dafp ἐξουσία@nafpc μή@x προμεριμνάω@vdpa2p πῶς@b ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p
12.12.08N ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὅς@rranp δεῖ@vipa3s λέγω@vnaa []
12.13.08N λέγω@viaa3s δέ@cc τὶς@rinms αὐτός@rpdms ἐκ@pg ὁ@dgms ὄχλος@ngmsc διδάσκαλος@nvmsc λέγω@vdaa2s ὁ@ddms ἀδελφός@ndmsc ἐγώ@rpg-s μερίζω@vnam μετά@pg ἐγώ@rpgms ὁ@dafs κληρονομία@nafsc
12.14.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nvmsc τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s κριτής@namsc ἐπί@pa σύ@rpa-p;
12.15.08N λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁράω@vdpa2p καί@cc φυλάσσω@vdpm2p ἀπό@pg πᾶς@aigfsn πλεονεξία@ngfsc ὅτι@cs οὐ@b ἐν@pd ὁ@ddns περισσεύω@vnpa τὶς@ridms εἰμί@vipa3s ὁ@dnfs ζωή@nnfsc ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdms
12.16.08N λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp παραβολή@nafsc λέγω@vppanms ἄνθρωπος@ngmsc τὶς@aigmsn πλούσιος@angmsn εὐφορέω@viaa3s ὁ@dnfs χώρα@nnfsc
12.17.08N καί@cc διαλογίζομαι@viim3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms τίς@rqans ποιέω@vsaa1s ὅτι@cs οὐ@b ἔχω@vipa1s ποῦ@b συνάγω@vifa1s ὁ@damp καρπός@nampc ἐγώ@rpg-s;
12.18.08N καί@cc λέγω@viaa3s οὗτος@rdans ποιέω@vifa1s καθαιρέω@vifa1s ἐγώ@rpg-s ὁ@dafp ἀποθήκη@nafpc καί@cc ποιέω@vifa1s αὐτός@rpafp μέγας@anafpc καί+ἐκεῖ@cc&b συνάγω@vifa1s πᾶς@aianpn ὁ@danp γένημα@nanpc ἐγώ@rpg-s
12.19.08N καί@cc λέγω@vifa1s ὁ@ddfs ψυχή@ndfsc ἐγώ@rpg-s ψυχή@nvfsc ἔχω@vipa2s πολύς@ananpn ἀγαθός@ananpn εὐφραίνω@vdpp2s
12.20.08N λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ἀπαιτέω@vifa3p [] ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπό@pg σύ@rpg-s ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s τίς@rqgms εἰμί@vifm3s;
12.21.08N ()
12.22.08N λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms διά@pa οὗτος@rdans λέγω@vipa1s σύ@rpd-p μή@x μεριμνάω@vdpa2p ὁ@ddfs ψυχή@ndfsc τίς@rqans ἐσθίω@vsaa2p μηδέ@x ὁ@ddns σῶμα@ndnsc τίς@rqans ἐνδύω@vsam2p
12.23.08N ὁ@dnfs γάρ@cc ψυχή@nnfsc πολύς@anansc εἰμί@vipa3s ὁ@dgfs τροφή@ngfsc καί@cc ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc
12.24.08N κατανοέω@vdaa2p ὁ@damp κόραξ@nampc [] ὅτι@cs οὔτε@b σπείρω@vipa3p οὔτε@b θερίζω@vipa3p ὅς@rrdmp οὐ@b εἰμί@vipa3s οὔτε@b ταμεῖον@nnnsc οὔτε@b ἀποθήκη@nnfsc καί@cc ὁ@dnms θεός@nnmsc τρέφω@vipa3s αὐτός@rpamp [] οὐχί@b σύ@rpn-p διαφέρω@vipa2p ὁ@dgnp πετεινός@ngnpc;
12.25.08N τίς@rqnms δέ@cc ἐκ@pg σύ@rpg-p δύναμαι@vipm3s προστίθημι@vnaa ἐπί@pa ὁ@dafs ἡλικία@nafsc αὐτός@rpgms πῆχυς@namsc;
12.26.08N καί@cc περί@pg ὁ@dgnp λοιπός@angnpn τίς@rqans μεριμνάω@vipa2p;
12.27.08N κατανοέω@vdaa2p ὁ@danp κρίνον@nanpc πῶς@b οὔτε@b νήθω@vipa3s οὔτε@b ὑφαίνω@vipa3s λέγω@vipa1s δέ@cc σύ@rpd-p ὅτι@cs οὐδέ@b Σολομών@nnmsp ἐν@pd πᾶς@aidfsn ὁ@ddfs δόξα@ndfsc αὐτός@rpgms περιβάλλω@viam3s ὡς@cs εἷς@acnnsn οὗτος@rdgnp
12.29.08N καί@cc/b σύ@rpn-p μή@x ζητέω@vdpa2p τίς@rqans ἐσθίω@vsaa2p ἤ@cc τίς@rqans πίνω@vsaa2p καί@cc μή@x μετεωρίζομαι@vdpp2p
12.30.08N οὗτος@rdanp γάρ@cc () ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc ἐπιζητέω@vipa3p σύ@rpg-p [] δέ@cc ὁ@dnms πατήρ@nnmsc οἶδα@vixa3s ὅτι@cs χρήζω@vipa2p οὗτος@rdgnp

12.31.08N ζητέω@vdpa2p δέ@cc ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdanp πᾶς@aianpn [] προστίθημι@vifp3s σύ@rpd-p
12.32.08N μή@x φοβέω@vdpm2s ὁ@dnns μικρός@annnsn ποίμνιον@nnnsc ὅτι@cs ἐν@pd αὐτός@rpdms εὐδοκέω@viaa3s ὁ@dnms πατήρ@nnmsc δίδωμι@vnaa σύ@rpd-p ὁ@dafs βασιλεία@nafsc
12.33.08N πωλέω@vdaa2p ὁ@danp ὑπάρχω@vppaanp σύ@rpg-p καί@cc δίδωμι@vdaa2p ἐλεημοσύνη@nafsc ποιέω@vdaa2p ἑαυτοῦ@rxdmp βαλλάντιον@nanpc μή@x παλαιόω@vpppanp θησαυρός@namsc ἀνέκλειπτος@anamsn ἐν@pd ὁ@ddmp οὐρανός@ndmpc ὅπου@cs κλέπτης@nnmsc οὐ@b ἐγγίζω@vipa3s οὐδέ@cc σής@nnmsc διαφθείρω@vipa3s
12.34.08N ὅπου@cs γάρ@cc εἰμί@vipa3s ὁ@dnms θησαυρός@nnmsc σύ@rpg-p ἐκεῖ@b εἰμί@vifm3s καί@b ὁ@dnfs καρδία@nnfsc σύ@rpg-p
12.35.08N εἰμί@vdpa3p σύ@rpg-p ὁ@dnfp ὀσφύς@nnfpc περιζώννυμι@vpxpnfp καί@cc ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp
12.36.08N καί@cc σύ@rpn-p ὅμοιος@annmpn ἄνθρωπος@ndmpc προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc αὐτός@rpgmp πότε@b ἀναλύω@vsaa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc ()
12.37.08N μακάριος@annmpn ὁ@dnmp δοῦλος@nnmpc ἐκεῖνος@rdnmp ὅς@rramp ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc εὑρίσκω@vsaa3s γρηγορέω@vppaamp ()
12.38.08N καί@cc ἐάν@cs ἔρχομαι@vsaa3s ὁ@ddfs ἑσπερινός@andfsn φυλακή@ndfsc καί@cc εὑρίσκω@vifa3s οὕτω@b ποιέω@vifa3s μακάριος@annmpn εἰμί@vipa3p ()
12.39.08N οὗτος@rdans δέ@cc γινώσκω@vipa2p/vdpa2p ὅτι@cs εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc ἔρχομαι@vipm3s οὐ@b ἄν@x ἀφίημι@viaa3s διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms
12.40.08N καί@b σύ@rpn-p δέ@cc γίνομαι@vdpm2p ἕτοιμος@annmpn ὅτι@cs ὅς@rrdfs ὥρα@ndfsc () οὐ@b δοκέω@vipa2p ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vipm3s
12.41.08N καί@cc λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp () πρός@pa ἐγώ@rpa-p λέγω@vipa2s ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἤ@cc καί@b πρός@pa πᾶς@aiampn;
12.42.08N καί@cc λέγω@viaa3s ὁ@dnms () τίς@aqnmsn/rqnms ἄρα@x εἰμί@vipa3s ὁ@dnms πιστός@annmsn οἰκονόμος@nnmsc ὁ@dnms φρόνιμος@annmsn () ὅς@rrams καθίστημι@vifa3s ὁ@dnms κύριος@nnmsc ἐπί@pg ὁ@dafs θεραπεία@nafsc αὐτός@rpgms δίδωμι@vnpa ἐν@pd καιρός@ndmsc ὁ@dans σιτομέτριον@nansc;
12.43.08N μακάριος@annmsn ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ὅς@rrams ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc αὐτός@rpgms εὑρίσκω@vifa3s αὐτός@rpams ποιέω@vppaams οὕτω@b
12.44.08N ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp () καθίστημι@vifa3s αὐτός@rpams
12.45.08N ἐάν@cs δέ@cc λέγω@vsaa3s ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgms χρονίζω@vipa3s ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἔρχομαι@vnpm καί@cc ἄρχω@vsam3s τύπτω@vnpa ὁ@damp παῖς@nampc καί@cc ὁ@dafp παιδίσκη@nafpc ἐσθίω@vnpa τέ@cc καί@b πίνων μεθυσκόμενος πίνω@vppanms μεθύσκω@vpppnms
12.46.08N ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms ἐν@pd ἡμέρα@ndfsc ὅς@rrdfs οὐ@b προσδοκάω@vipa3s καί@cc ἐν@pd ὥρα@ndfsc ὅς@rrdfs οὐ@b γινώσκω@vipa3s [] καί@cc διχοτομέω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifa3s
12.47.08N ἐκεῖνος@rdnms δέ@cc ὁ@dnms δοῦλος@nnmsc ὁ@dnms γινώσκω@vpaanms () καί@cc μή@x ποιέω@vpaanms πρός@pa ὁ@dans θέλημα@nansc αὐτός@rpgms δέρω@vifp3s πολύς@anafpn
12.48.08N ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc δέρω@vifp3s ὀλίγος@anafpn ()

12.49.08N πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa εἰς@pa ὁ@dafs γῆ@nafsc []
12.50.08N ()
12.51.08N δοκέω@vipa2p ὅτι@cs εἰρήνη@nafsc παραγίνομαι@viam1s βάλλω@vnaa ἐν@pd ὁ@ddfs γῆ@ndfsc []; οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc διαμερισμός@namsc []
12.52.08N ()
12.53.08N διαμερίζω@vifp3p πατήρ@nnmsc ἐπί@pd υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc καί@cc μήτηρ@nnfsc ἐπί@pa θυγάτηρ@nafsc καί@cc θυγάτηρ@nnfsc ἐπί@pa ὁ@dafs μήτηρ@nafsc καί@cc [] πενθερά@nnfsc ἐπί@pa ὁ@dafs νύμφη@nafsc καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc
12.54.08N ()
12.55.08N ()
12.56.08N ὑποκριτής@nvmpc ὁ@dans μέν@x πρόσωπον@nansc ὁ@dgms οὐρανός@ngmsc καί@cc ὁ@dgfs γῆ@ngfsc οἶδα@vixa2p δοκιμάζω@vnpa [] πλήν@cc ὁ@dams καιρός@namsc δέ@cc οὗτος@rdams οὐ@b δοκιμάζω@vipa2p [];
12.57.08N καί@b ἀπό@pg ἑαυτοῦ@rxgmp οὐ@b κρίνω@vipa2p ὁ@dans δίκαιος@anansn;
12.58.08N ὡς@cs γάρ@cc ὑπάγω@vipa2s μετά@pg ὁ@dgms ἀντίδικος@ngmsc σύ@rpg-s ἐπί@pa ἄρχων@namsc ἐν@pd ὁ@ddfs ὁδός@ndfsc δίδωμι@vdaa2s ἐργασία@nafsc ἀπαλλάσσω@vnap ἀπό@pg αὐτός@rpgms μήποτε@cs κατασύρω@vspa3s [] σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc παραδίδωμι@vifa3s σύ@rpa-s ὁ@ddms πράκτωρ@ndmsc καί@cc ὁ@dnms πράκτωρ@nnmsc βάλλω@vifa3s σύ@rpa-s [] εἰς@pa φυλακή@nafsc
12.59.08N λέγω@vipa1s σύ@rpd-s οὐ@b μή@x ἐξέρχομαι@vsaa2s ἐκεῖθεν@b ἕως@cs ὅς@rrgns ἀποδίδωμι@vsaa2s ὁ@dams ἔσχατος@anamsn κοδράντης@namsc
13.10.08N εἰμί@viia3s δέ@cc διδάσκω@vppanms ἐν@pd εἷς@acdfsn ὁ@dgfp συναγωγή@ngfpc σάββατον@ndnsc
13.11.08N καί@cc ἰδού@i γυνή@nnfsc ἐν@pd ἀσθένεια@ndfsc εἰμί@viia3s πνεῦμα@ngnsc ἔτος@nanpc δεκαοκτώ@ac---n καί@cc εἰμί@viia3s συγκύπτω@vppanfs καί@cc μή@x δύναμαι@vppmnfs ἀνακύπτω@vnaa εἰς@pa ὁ@dans παντελής@anansn
13.12.08N ὁράω@vpaanms δέ@cc αὐτός@rpafs ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s viaa3s αὐτός@rpdfs γυνή@nvfsc ἀπολύω@vixp2s ἀπό@pg ὁ@dgfs ἀσθένεια@ngfsc σύ@rpg-s
13.13.08N καί@cc ἐπιτίθημι@viaa3s ὁ@dafp χείρ@nafpc αὐτός@rpdfs καί@cc παραχρῆμα@b ἀνορθόω@viap3s καί@cc δοξάζω@viaa3s ὁ@dams θεός@namsc
13.14.08N ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἀρχισυνάγωγος@nnmsc ἀγανακτέω@vppanms λέγω@viia3s ὁ@ddms ὄχλος@ndmsc ὅτι@cs ὁ@ddns σάββατον@ndnsc θεραπεύω@viaa3s Ἰησοῦς@nnmsp ἕξ@ac---n ἡμέρα@nnfpc εἰμί@vipa3p ἐν@pd ὅς@rrdfp δεῖ@vipa3s ἐργάζομαι@vnpm ἐν@pd οὗτος@rddfp οὖν@cc ἔρχομαι@vppmnmp θεραπεύω@vdpp2p καί@cc μή@x ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc
13.15.08N ἀποκρίνομαι@viap3s δέ@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp καί@cc λέγω@viaa3s ὑποκριτής@nvmsc ἕκαστος@ainmsn σύ@rpg-p ὁ@ddns σάββατον@ndnsc [] οὐ@b λύω@vipa3s ὁ@dams ὄνος@namsc ἤ@cc ὁ@dams βοῦς@namsc αὐτός@rpgms ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s;
13.16.08N οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp () ὅς@rrafs [] δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp ἰδού@i ἔτος@nanpc δέκα@ac---n ὀκτώ@ac---n οὐ@b δεῖ@viia3s λύω@vnap ἀπό@pg ὁ@dgms δεσμός@ngmsc οὗτος@rdgms ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc;
13.17.08N καί@cc καταισχύνω@viap3p ὁ@dnmp ἀντίκειμαι@vppmnmp αὐτός@rpdms καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc χαίρω@viia3s ἐν@pd πᾶς@aidnpn ὅς@rrdnp θεωρέω@viia3p ἔνδοξος@andnpn ὑπό@pg αὐτός@rpgms γίνομαι@vppmdnp

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13.18.08N λέγω@viia3s δέ@cc τίς@rqdns ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc καί@cc τίς@rqdns ὁμοιόω@vifa1s αὐτός@rpafs;
13.19.08N ὅμοιος@annfsn εἰμί@vipa3s κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc σπείρω@viaa3s εἰς@pa ὁ@dams κῆπος@namsc αὐτός@rpgms [] καί@cc αὐξάνω@viaa3s καί@cc γίνομαι@viam3s δένδρον@nansc καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατασκηνόω@viaa3p ὑπό@pa ὁ@damp κλάδος@nampc αὐτός@rpgns
13.20.08N ἤ@cc τίς@rqdns ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc [] ὁ@dgms θεός@ngmsc καί@cc τίς@rqdns ὁμοιόω@vifa1s αὐτός@rpafs;
13.21.08N ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc ὅς@rrafs λαμβάνω@vpaanfs γυνή@nnfsc ἐγκρύπτω@viaa3s εἰς@pa ἄλευρον@ngnsc σάτον@nanpc τρεῖς@acanpn ἕως@pg ὅς@rrgns ζυμόω@viap3s ὅλος@annnsn
13.22.08N ()
13.23.08N ()
13.24.08N ()
13.25.08N ἀπό@pg ὅς@rrgns ἄν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc καί@cc ἄρχω@vsam2p ἔξω@b ἵστημι@vnxa καί@cc κρούω@vnpa λέγω@vppanmp κύριος@nvmsc κύριος@nvmsc ἀνοίγω@vdaa2s ἐγώ@rpd-p καί@cc ἀποκρίνομαι@vpapnms λέγω@vifa3s σύ@rpd-p οὐ@b οἶδα@vixa1s σύ@rpa-p [] πόθεν@b εἰμί@vipa2p
13.26.08N τότε@b ἄρχω@vifm2p λέγω@vnpa κύριος@nvmsc ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s
13.27.08N καί@cc λέγω@vifa3s λέγω@vipa1s σύ@rpd-p οὐδέποτε@b ὁράω@viaa1s σύ@rpa-p ἀφίστημι@vdaa2p ἀπό@pg ἐγώ@rpgms πᾶς@aivmpn ἐργάτης@nvmpc ἀνομία@ngfsc []
13.28.08N ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc ὅταν@cs ὁράω@vifm2p [] πᾶς@aiampn ὁ@damp δίκαιος@anampn ἐν@pd ὁ@ddfs βασιλεία@ndfsc [] ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp [] ἔξω@b
14.07.08N ()
14.08.08N ()
14.09.08N ()
14.10.08N ()
14.11.08N ()
14.12.08N () ὅταν@cs ποιέω@vspa2s ἄριστον@nansc ἤ@cc δεῖπνον@nansc μή@x φωνέω@vdpa2s ὁ@damp φίλος@anampn μηδέ@x ὁ@damp ἀδελφός@nampc σύ@rpg-s μηδέ@x ὁ@damp γείτων@nampc μηδέ@x ὁ@damp πλούσιος@anampn μήποτε@cs καί@b αὐτός@rtnmp ἀντικαλέω@vsaa3p σύ@rpa-s καί@cc γίνομαι@vsam3s ἀνταπόδομα@nnnsc σύ@rpd-s
14.13.08N ἀλλά@cc ὅταν@cs ποιέω@vspa2s δοχή@nafsc καλέω@vdpa2s πτωχός@anampn ἀνάπειρος@anampn χωλός@anampn τυφλός@anampn
14.14.08N καί@cc μακάριος@annmsn εἰμί@vifm2s ὅτι@cs οὐ@b ἔχω@vipa3p ἀνταποδοῦναί@x σύ@rpd-s ἀνταποδίδωμι@vifp3s γάρ@cc σύ@rpd-s ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc ὁ@dgmp δίκαιος@angmpn
14.15.08N ()
14.16.08N ὁ@dnms δέ@cc λέγω@viaa3s ἄνθρωπος@nnmsc τὶς@ainmsn ποιέω@viaa3s δεῖπνον@nansc μέγας@anansn () καί@cc καλέω@viaa3s πολύς@anampn
14.17.08N καί@cc ἀποστέλλω@viaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms ὁ@ddfs ὥρα@ndfsc ὁ@dgns δεῖπνον@ngnsc λέγω@vnaa ὁ@ddmp καλέω@vpxpdmp ἔρχομαι@vdpm2p ὅτι@cs ἤδη@b πᾶς@ainnpn ἕτοιμος@annnpn εἰμί@vipa3s

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14.18.08N καί@cc ἄρχω@viam3p ἀπό@pg εἷς@acgfsn πᾶς@ainmpn παραιτέομαι@vnpm ὁ@dnms πρῶτος@aonmsn λέγω@viaa3s αὐτός@rpdms ἀγρός@namsc ἀγοράζω@viaa1s καί@cc ἀνάγκη@nafsc ἔχω@vipa1s ἐξέρχομαι@vpaanms ὁράω@vnaa αὐτός@rpams ἐρωτάω@vipa1s σύ@rpa-s ἔχω@vdpa2s ἐγώ@rpa-s παραιτέομαι@vpxpams
14.19.08N καί@cc ἕτερος@ainmsn λέγω@viaa3s ζεῦγος@nanpc βοῦς@ngmpc ἀγοράζω@viaa1s πέντε@ac---n καί@cc πορεύομαι@vipm1s δοκιμάζω@vnaa αὐτός@rpanp διό@cc οὐ@b δύναμαι@vipm1s ἔρχομαι@vnaa
14.20.08N καί@cc ἄλλος@ainmsn λέγω@viaa3s γυνή@nafsc λαμβάνω@viaa1s [] διό@cc οὐ@b δύναμαι@vipm1s ἔρχομαι@vnaa
14.21.08N καί@cc παραγίνομαι@vpamnms ὁ@dnms δοῦλος@nnmsc ἀπαγγέλλω@viaa3s ὁ@ddms κύριος@ndmsc αὐτός@rpgms πᾶς@aianpn οὗτος@rdanp τότε@b ὀργίζω@vpapnms ὁ@dnms οἰκοδεσπότης@nnmsc ὁ@ddms δοῦλος@ndmsc αὐτός@rpgms λέγω@viaa3s ἐξέρχομαι@vdaa2s ταχέως@b εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc καί@cc πτωχός@anampn καί@cc ἀνάπειρος@anampn καί@cc τυφλός@anampn καί@cc χωλός@anampn φέρω@vdaa2s ὧδε@b
14.22.08N καί@cc ὁ@dnms δοῦλος@nnmsc λέγω@viaa3s γίνομαι@vixa3s ὅς@rrans ἐπιτάσσω@viaa2s καί@cc ἔτι@b τόπος@nnmsc εἰμί@vipa3s
14.23.08N καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc πρός@pa ὁ@dams δοῦλος@namsc αὐτός@rpgms ἐξέρχομαι@vdaa2s εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc καί@cc ἀναγκάζω@vdaa2s εἰσέρχομαι@vnaa ἵνα@cs γεμίζω@vsap3s ἐγώ@rpg-s ὁ@dnms οἶκος@nnmsc
14.24.08N λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs οὐδείς@rinms ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dgmp καλέω@vpxpgmp γεύω@vifm3s ἐγώ@rpg-s ὁ@dgns δεῖπνον@ngnsc
15.01.08N ()
15.02.08N ()
15.03.08N λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs
15.04.08N τίς@aqnmsn ἄνθρωπος@nnmsc ἐκ@pg σύ@rpg-p ὅς@rrnms ἔχω@vifa3s ἑκατόν@ac---n πρόβατον@nanpc καί@cc ἀπόλλυμι@vsaa3s ἐκ@pg αὐτός@rpgnp εἷς@acansn οὐ@b ἀφίημι@vipa3s ὁ@danp ἐνενήκοντα@ac---n ἐννέα@ac---n ἐν@pd ὁ@ddfs ἔρημος@ndfsc καί@cc ἀπέρχομαι@vpaanms ὁ@dans ἀπόλλυμι@vpxaans ζητέω@vipa3s ἕως@cs εὑρίσκω@vsaa3s αὐτός@rpans;
15.05.08N καί@cc εὑρίσκω@vpaanms [] ()
15.06.08N () συγχαίρω@vdap2p [] ()
15.07.08N λέγω@vipa1s δέ@cc σύ@rpd-p ὅτι@cs οὕτω@b χαρά@nnfsc εἰμί@vifm3s ἐν@pd ὁ@ddns οὐρανός@ndmsc ἐπί@pd [] () ἁμαρτωλός@andmsn μετανοέω@vppadms [] ()
15.08.08N ἢ@cc τίς@aqnfsn γυνή@nnfsc ἔχω@vppanfs δραχμή@nafpc δέκα@ac---n καί@cc ἀπόλλυμι@vpaanfs εἷς@acafsn οὐχί@b ἅπτω@vipa3s λύχνος@namsc καί@cc σαρόω@vipa3s ὁ@dafs οἰκία@nafsc καί@cc ζητέω@vipa3s ἐπιμελῶς@b ἕως@pg εὑρίσκω@vsaa3s;
15.09.08N () εὑρίσκω@vpaanfs [] () συγχαίρω@vdap2p ()
15.10.08N οὕτω@b λέγω@vipa1s σύ@rpd-p χαρά@nnfsc εἰμί@vifm3s ἐνώπιον@pg () ὁ@dgms θεός@ngmsc ἐπί@pd εἷς@acdmsn ἁμαρτωλός@andmsn μετανοέω@vppadms
16.01.08N λέγω@viia3s δέ@cc καί@b πρός@pa ὁ@damp μαθητής@nampc ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viia3s οἰκονόμος@namsc καί@cc οὗτος@rdnms διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp ὑπάρχω@vppaanp αὐτός@rpgms
16.02.08N καί@cc φωνέω@vpaanms λέγω@viaa3s αὐτός@rpdms τίς@rqnns οὗτος@rdans ἀκούω@vipa1s περί@pg σύ@rpg-s; ἀποδίδωμι@vdaa2s ὁ@dams λόγος@namsc ὁ@dgfs οἰκονομία@ngfsc οὐ@b γάρ@cc δύναμαι@vipm2s ἔτι@b οἰκονομέω@vnpa

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16.03.08N λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τίς@rqans ποιέω@vsaa1s ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc ἐγώ@rpg-s; σκάπτω@vnpa οὐ@b ἰσχύω@vipa1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s
16.04.08N γινώσκω@viaa1s τίς@rqans ποιέω@vsaa1s ἵνα@cs ὅταν@cs μεθίστημι@vsap1s ἐκ@pg ὁ@dgfs οἰκονομία@ngfsc δέχομαι@vsam3p ἐγώ@rpa-s εἰς@pa ὁ@damp οἶκος@nampc αὐτός@rpgmp
16.05.08N καί@cc προσκαλέομαι@vpamnms εἷς@acamsn ἕκαστος@aiamsn ὁ@dgmp χρεοφειλέτης@ngmpc ὁ@dgms κύριος@ngmsc αὐτός@rpgmp λέγω@viia3s ὁ@ddms πρῶτος@aodmsn πόσος@aqansn ὀφείλω@vipa2s ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s;
16.06.08N ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n κάδος@nampc ἔλαιον@ngnsc λέγω@viaa3s δέ@cc αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@danp γράμμα@nanpc καί@cc γράφω@vdaa2s πεντήκοντα@ac---n
16.07.08N ἔπειτα@b ὁ@ddms ἕτερος@aidmsn λέγω@viaa3s σύ@rpn-s δέ@cc πόσος@aqansn ὀφείλω@vipa2s; ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n κόρος@nampc σῖτος@ngmsc ὁ@dnms δέ@cc λέγω@vipa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@danp γράμμα@nanpc καί@cc γράφω@vdaa2s ὀγδοήκοντα@ac---n
16.08.08N () διό@cc λέγω@vipa1s σύ@rpd-p ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms φρόνιμος@annmpc ὑπέρ@pa ὁ@damp υἱός@nampc ὁ@dgns φῶς@ngnsc εἰς@pa ὁ@dafs γενεά@nafsc ὁ@dafs ἑαυτοῦ@rxgmp εἰμί@vipa3p
16.09.08N καί@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ποιέω@vdaa2p ἑαυτοῦ@rxdmp [] φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc ()
16.10.08N ὁ@dnms πιστός@annmsn ἐν@pd ἐλαχύς@andnss καί@b ἐν@pd πολύς@andnsn πιστός@annmsn εἰμί@vipa3s καί@cc ὁ@dnms ἐν@pd ὀλίγος@andnsn ἄδικος@annmsn καί@b ἐν@pd πολύς@andnsn ἄδικος@annmsn γίνομαι@vipm3s
16.11.08N εἰ@cs () ἐν@pd ὁ@ddns ἄδικος@andmsn μαμωνᾶς@ndmsc πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa3s;
16.12.08N καί@cc εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὑρίσκω@viap2p [] ὁ@dans ἐμός@asansn τίς@rqnms δίδωμι@vifa3s σύ@rpd-p;
16.13.08N οὐδείς@ainmsn () δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa () γάρ@cc () εἷς@acgmsn ἀντέχω@vifm3s καί@cc ὁ@dgms ἕτερος@aigmsn καταφρονέω@vifa3s [] οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc
16.14.08N ἀκούω@viia3p δέ@cc οὗτος@rdanp ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn ὑπάρχω@vppanmp καί@cc ἐκμυκτηρίζω@viia3p αὐτός@rpams
16.15.08N καί@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p ὅτι@cs ὁ@dnns ἐν@pd ἄνθρωπος@ndmpc ὑψηλός@annnsn βδέλυγμα@nnnsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc
16.16.08N ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs [] Ἰωάννης@ngmsp ἐκ@pg ὅς@rrgns [] ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc εὐαγγελίζω@vipp3s καί@cc πᾶς@ainmsn εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s []
16.17.08N εὔκοπος@annnsc δέ@cc [] εἰμί@vipa3s ὁ@dams οὐρανός@namsc καί@cc ὁ@dafs γῆ@nafsc παρέρχομαι@vnaa ἤ@cc () εἷς@acafsn κεραία@nafsc ()
16.18.08N () ὁ@dnms ἀπολύω@vppanms ὁ@dafs γυνή@nafsc αὐτός@rpgms καί@cc γαμέω@vppanms ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc ὁ@dnms ἀπολύω@vpxpafs ἀπό@pg ἀνήρ@ngmsc γαμέω@vppanms μοιχεύω@vipa3s []

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16.19.08N λέγω@viaa3s δέ@cc καί@b ἕτερος@aiafsn παραβολή@nafsc ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn καί@cc ἐνδιδύσκω@viim3s πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b
16.20.08N πτωχός@annmsn δέ@cc τὶς@ainmsn ὄνομα@ndnsc Λάζαρος@nnmsp βάλλω@viyp3s εἰς@pa [] ὁ@dams πυλών@namsc ἑλκόω@vpxpnms []
16.21.08N καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp λείχω@viia3p ὁ@danp τραῦμα@nanpc [] αὐτός@rpgms
16.22.08N γίνομαι@viam3s ἀποθνήσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc Ἀβραάμ@ngmsp ἀποθνήσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s ἐν@pd ὁ@ddns ᾅδης@ndmsc []
16.23.08N ἐπαίρω@vpaanms οὖν@cc [] ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ὁ@ddns κόλπος@ndmsc αὐτός@rpgms ἀναπαύω@vppmams []
16.24.08N καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs
16.25.08N Ἀβραάμ@nnmsp δέ@cc λέγω@viaa3s τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s [] ὁ@danp ἀγαθός@ananpn ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc ὧδε@b [] παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s
16.26.08N καί@cc ἐπί@pd πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp ἐνταῦθα@b [] διαβαίνω@vnaa πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@x [] ἐκεῖθεν@b ὧδε@b διαπεράω@vspa3p []
16.27.08N ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa ὁ@dafs οἶκος@namsc [] ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s
16.28.08N ἔχω@vipa1s γάρ@cc ἐκεῖ@b [] πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa οὗτος@rdams ὁ@dams τόπος@namsc ὁ@dgfs βάσανος@ngfsc
16.29.08N λέγω@vipa3s αὐτός@rpdms [] ἔχω@vipa3p ἐκεῖ@b [] Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc ἀκούω@vdaa3p αὐτός@rpgmp
16.30.08N ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc [] ἀλλά@cc ἐάν@cs τὶς@rinms ἐκ@pg νεκρός@angmpn πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vifa3p
16.31.08N ὁ@dnms δέ@cc λέγω@viaa3s [] εἰ@cs Μωϋσῆς@ngmsp καί@cc ὁ@dgmp προφήτης@ngmpc οὐ@b ἀκούω@viaa3p [] οὐδέ@b ἄν@x [] τὶς@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s ἀκούω@vifa3p αὐτός@rpgms []
17.01.08N λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms ἀνένδεκτος@annnsn εἰμί@vipa3s ὁ@dgns μή@x ἔρχομαι@vnaa ὁ@danp σκάνδαλον@nanpc πλήν@cc οὐαί@i διά@pg ὅς@rrgns ἔρχομαι@vipm3s
17.02.08N συμφέρω@vipa3s () αὐτός@rpdms εἰ@cs οὐ@b γεννάω@viap3s ἤ@cc [] εἰ@cs λίθος@nnmsc μυλικός@annmsn περίκειμαι@viip3s [] περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms καί@cc ῥίπτω@viip3s [] εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs σκανδαλίζω@vsaa3s εἷς@acamsn ὁ@dgmp μικρός@angmpn οὗτος@rdgmp

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17.03.08N προσέχω@vdpa2p ἑαυτοῦ@rxdmp ἐάν@cs ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s ἐπιτιμάω@vdaa2s αὐτός@rpdms καί@cc ἐάν@cs μετανοέω@vsaa3s ἀφίημι@vdaa2s αὐτός@rpdms
17.04.08N καί@cc ἐάν@cs ἑπτάκις@b ὁ@dgfs ἡμέρα@ngfsc ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s καί@cc ὁ@dnns ἑπτάκις@b ἐπιστρέφω@vsaa3s πρός@pa σύ@rpa-s λέγω@vppanms μετανοέω@vipa1s ἀφίημι@vifa2s ἀφίημι@vdaa2s αὐτός@rpdms
17.05.08N ()
17.06.08N ()
17.07.08N ()
17.08.08N ()
17.09.08N ();
17.10a.08N ()
17.11.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns πορεύομαι@vnpm αὐτός@rpams εἰς@pa Ἰερουσαλήμ@nafsp καί@cc αὐτός@rtnms διέρχομαι@viim3s μέσος@anansn Σαμάρεια@ngfsp ()
17.12.08N καί@cc εἰσέρχομαι@vppmgms αὐτός@rpgms εἰς@pa τὶς@aiafsn κώμη@nafsc ὅπου@cs εἰμί@viia3p δέκα@ac---n () λεπρός@annmpn ()
17.13.08N ()
04.27.08N () πολύς@annmpn λεπρός@annmpn εἰμί@viia3p ἐν@pd ὁ@ddns Ἰσραήλ@ndmsp ἐν@pd ἡμέρα@ndfpc Ἐλισαῖος@ngmsp ὁ@dgms προφήτης@ngmsc καί@cc οὐδείς@rinms αὐτός@rpgmp καθαρίζω@viap3s εἰ@cs μή@x Ναιμάν@nnmsp ὁ@dnms Σύρος@nnmsp
17.14.08N () πορεύομαι@vpapnmp δείκνυμι@vdaa2p [] ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpamp καθαρίζω@viap3p
17.15.08N εἷς@acnmsn δέ@cc ἐκ@pg αὐτός@rpgmp ὁράω@vpaanms ὅτι@cs καθαρίζω@viap3s ὑποστρέφω@viaa3s μετά@pg μέγας@angfsn φωνή@ngfsc δοξάζω@vppanms ὁ@dams θεός@namsc
17.16.08N καί@cc πίπτω@viaa3s ἐπί@pa πρόσωπον@nansc πρός@pa ὁ@damp πούς@nampc αὐτός@rpgms εἰμί@viia3s δέ@cc Σαμαρίτης@nnmsp
17.17.08N ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdmp οὗτος@rdnmp δέκα@ac---n καθαρίζω@viap3p; ὁ@dnmp ἐννέα@ac---n ποῦ@b;
17.18.08N ἐκ@pg αὐτός@rpgmp οὐδείς@rinms εὑρίσκω@viap3s ὑποστρέφω@vppanms ὅς@rrnms δίδωμι@vifa3s δόξα@nafsc ὁ@ddms θεός@ndmsc εἰ@cs μή@x ὁ@dnms ἀλλογενής@annmsn οὗτος@rdnms;
17.19.08N καί@cc λέγω@viaa3s αὐτός@rpdms ἀνίστημι@vpaanms πορεύομαι@vdpm2s ὅτι@cs ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
17.20.08N ἐπερωτάω@vpapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc
17.21.08N οὐδέ@cc λέγω@vifa3p [] ἰδού@i ὧδε@b ἤ@cc [] ἰδού@i ἐκεῖ@b; ἰδού@i γάρ@cc ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s
17.22.08N λέγω@viaa3s οὖν@cc πρός@pa ὁ@damp μαθητής@nampc ἔρχομαι@vifm3p ἡμέρα@nnfpc ὅταν@cs ἐπιθυμέω@vifa2p ὁράω@vnaa [] εἷς@acafsn ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc οὐ@b ὁράω@vifm2p
17.23.08N καί@cc λέγω@vifa3p σύ@rpd-p ἰδού@i ὧδε@b ἰδού@i ἐκεῖ@b μή@x ἀπέρχομαι@vsaa2p μηδέ@x διώκω@vsaa2p

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17.24.08N ὥσπερ@cs γάρ@cc ὁ@dnfs ἀστραπή@nnfsc ὁ@dnfs ἀστράπτω@vppanfs ἐκ@pg ὁ@dgfs ὑπό@pa ὁ@dams οὐρανός@namsc ἀστράπτω@vipa3s οὕτω@b εἰμί@vifm3s καί@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc
17.25.08N πρῶτος@b δέ@cc δεῖ@vipa3s () πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs
17.26.08N καί@cc καθώς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Νῶε@ngmsp οὕτω@b εἰμί@vifm3s καί@b ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
17.27.08N ἐσθίω@viia3p πίνω@viia3p γαμέω@viia3p γαμίζω@viip3p ἄχρι@pg ὅς@rrgfs ἡμέρα@ngfsc εἰσέρχομαι@viaa3s Νῶε@nnmsp εἰς@pa ὁ@dafs κιβωτός@nafsc καί@cc γίνομαι@viam3s κατακλυσμός@nnmsc καί@cc ἀπόλλυμι@viaa3s πᾶς@aiampn
17.28.08N ὁμοίως@b καί@cc ὡς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Λώτ@ngmsp ἐσθίω@viia3p πίνω@viia3p ἀγοράζω@viia3p πωλέω@viia3p φυτεύω@viia3p οἰκοδομέω@viia3p
17.29.08N ὅς@rrdfs ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λώτ@nnmsp ἀπό@pg Σόδομα@ngnpp βρέχω@viaa3s θεῖον@nansc καί@cc πῦρ@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s πᾶς@aiampn
17.30.08N κατά@pa ὁ@danp αὐτός@rpanp εἰμί@vifm3s ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc ὅς@rrdfs ἀποκαλύπτω@vsap3s
17.31.08N ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc ὅς@rrnms εἰμί@vifm3s ἐπί@pg ὁ@dgns δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnpc αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μή@x καταβαίνω@vdaa3s αἴρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ὁ@ddns ἀγρός@ndmsc ὁμοίως@b μή@x ἐπιστρέφω@vdap3s εἰς@pa ὁ@danp ὀπίσω@b
17.32.08N μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp
17.33.08N ὅς@rrnms ἄν@x θέλω@vsaa3s ζῳογονέω@vnaa ὁ@dafs ψυχή@nafsc αὐτός@rpgms ἀπόλλυμι@vifa3s αὐτός@rpafs καί@cc ὅς@rrnms ἄν@x ἀπόλλυμι@vsaa3s ζῳογονέω@vifa3s αὐτός@rpafs
17.34.08N λέγω@vipa1s σύ@rpd-p οὗτος@rddfs ὁ@ddfs νύξ@ndfsc εἰμί@vifm3p ἐπί@pg κλίνη@ngfsc εἷς@acgfsn δύο@acnmpn εἷς@acnmsn παραλαμβάνω@vipp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vipp3s
17.35.08N εἰμί@vifm3p δύο@acnfpn ἀλήθω@vppanfp ἐπί@pa ὁ@dans αὐτός@rpans ὁ@dnfs εἷς@acnfsn παραλαμβάνω@vifp3s καί@cc ὁ@dnfs ἕτερος@ainfsn ἀφίημι@vifp3s
17.36.08N δύο@acnmpn ἐν@pd ἀγρός@ndmsc εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s
17.37.08N καί@cc ἀποκρίνομαι@vpapnmp λέγω@vipa3p ποῦ@b κύριος@nvmsc; ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὅπου@cs ὁ@dnns σῶμα@nnnsc ἐκεῖ@b συνάγω@vifp3p ὁ@dnmp ἀετός@nnmpc
18.01.08N λέγω@viia3s δέ@cc καί@b παραβολή@nafsc αὐτός@rpdmp πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm αὐτός@rpamp καί@cc μή@x ἐγκακέω@vnpa
18.02.08N κριτής@nnmsc τὶς@ainfsn εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ὁ@dams θεός@namsc μή@x φοβέω@vppmnms καί@cc ἄνθρωπος@namsc μή@x ἐντρέπω@vpppnms
18.03.08N χήρα@nnfsc δέ@cc εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs καί@cc ἔρχομαι@viim3s πρός@pa αὐτός@rpams λέγω@vppanfs ἐκδικέω@vdaa2s ἐγώ@rpa-s ἀπό@pg ὁ@dgms ἀντίδικος@ngmsc ἐγώ@rpg-s
18.04.08N καί@cc οὐ@b θέλω@viia3s ἐπί@pa χρόνος@namsc τὶς@aiamsn μετά@pa δέ@cc οὗτος@rdanp ἔρχομαι@viaa3s εἰς@pa ἑαυτοῦ@rxams καί@cc λέγω@vipa3s εἰ@cs ὁ@dams θεός@namsc οὐ@b φοβέω@vipm1s καί@cc ἄνθρωπος@namsc οὐ@b ἐντρέπω@vipp1s

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18.05.08N διά@pa γέ@x ὁ@dans παρέχω@vnpa ἐγώ@rpd-s κόπος@namsc ὁ@dafs χήρα@nafsc οὗτος@rdafs ἀπέρχομαι@vpaanms ἐκδικέω@vifa1s αὐτός@rpafs ἵνα@cs μή@x εἰς@pa τέλος@nansc ἔρχομαι@vppmnfs ὑπωπιάζω@vspa3s ἐγώ@rpa-s
18.06.08N λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc ἀκούω@vdaa2p τίς@rqans ὁ@dnms κριτής@nnmsc ὁ@dgfs ἀδικία@ngfsc λέγω@vipa3s
18.07.08N ὁ@dnms δέ@cc θεός@nnmsc οὐ@b μή@x ποιέω@vsaa3s [] ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms ὁ@dgmp βοάω@vppagmp αὐτός@rpdms ἡμέρα@ngfsc καί@cc νύξ@ngfsc καί@cc μακροθυμέω@vipa3s ἐπί@pd αὐτός@rpdmp;
18.08.08N λέγω@vipa1s σύ@rpd-p ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc αὐτός@rpgmp ἐν@pd τάχος@ndnsc πλήν@cc ἆρα@x ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vpaanms εὑρίσκω@vifa3s πίστις@nafsc ἐπί@pg ὁ@dgfs γῆ@ngfsc;
18.09.08N λέγω@viaa3s δέ@cc καί@b πρός@pa τὶς@riamp ὁ@damp πείθω@vpxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vppaamp ὁ@damp λοιπός@anampn ἄνθρωπος@nampc
18.10.08N δύο@acnmpn ἄνθρωπος@nnmpc ἀναβαίνω@viaa3p εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam εἷς@acnmsn Φαρισαῖος@nnmsp καί@cc εἷς@acnmsn τελώνης@nnmsc
18.11.08N ὁ@dnms Φαρισαῖος@nnmsp ἵστημι@vpapnms κατά@pa ἑαυτοῦ@rxams οὗτος@rdanp προσεύχομαι@viim3s ὁ@dnms θεός@nnmsc εὐχαριστέω@vipa1s σύ@rpd-s ὅτι@cs οὐ@b εἰμί@vipa1s ὡς@cs ὁ@dnmp λοιπός@annmpn ὁ@dgmp ἄνθρωπος@ngmpc ἅρπαξ@annmpn ἄδικος@annmpn μοιχός@nnmpc ἤ@cc καί@b ὡς@cs οὗτος@rdnms ὁ@dnms τελώνης@nnmsc
18.12.08N νηστεύω@vipa1s δίς@b ὁ@dgns σάββατον@ngnsc ἀποδεκατόω@vipa1s πᾶς@aianpn ὅσος@rranp κτάομαι@vipm1s
18.13.08N καί@cc ὁ@dnms τελώνης@nnmsc μακρόθεν@b ἵστημι@vpxanms οὐ@b θέλω@viia3s οὐδέ@b ὁ@damp ὀφθαλμός@nampc εἰς@pa ὁ@dams οὐρανός@namsc ἐπαίρω@vnaa ἀλλά@cc τύπτω@viia3s ὁ@dans στῆθος@nansc αὐτός@rpgms λέγω@vppanms ὁ@dnms θεός@nnmsc ἱλάσκομαι@vdap2s ἐγώ@rpd-s ὁ@ddms ἁμαρτωλός@andmsn
18.14.08N λέγω@vipa1s σύ@rpd-p καταβαίνω@viaa3s οὗτος@rdnms δικαιόω@vpxpnms μᾶλλον@b παρά@pa ἐκεῖνος@rdams [] ὁ@dams Φαρισαῖος@namsp ὅτι@cs πᾶς@ainmsn ὁ@dnms ὑψόω@vppanms ἑαυτοῦ@rxams ταπεινόω@vifp3s ὁ@dnms δέ@cc ταπεινόω@vppanms ἑαυτοῦ@rxams ὑψόω@vifp3s
18.15.08N προσφέρω@viia3p δέ@cc αὐτός@rpdms παιδίον@nanpc ἵνα@cs αὐτός@rpgnp ἅπτω@vspm3s ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc ἐπιτιμάω@viia3p αὐτός@rpdmp
18.16.08N ὁ@dnms δέ@cc Ἰησοῦς@nnmsp ἐπικαλέω@viim3s αὐτός@rpanp λέγω@vppanms ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc []
18.17.08N ἀμήν@t γάρ@cc λέγω@vipa1s σύ@rpd-p ὅς@rrnms ἄν@x μή@x δέχομαι@vsam3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὡς@cs παιδίον@nnnsc οὐ@b μή@x εἰσέρχομαι@vsaa3s εἰς@pa αὐτός@rpafs
18.18.08N καί@cc ἐπερωτάω@viaa3s τὶς@ainmsn αὐτός@rpams διδάσκαλος@nvmsc ἀγαθός@anvmsn τίς@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s;
18.19.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms τίς@rqans [] ἐγώ@rpa-s λέγω@vipa2s [] ἀγαθός@anamsn; οὐδείς@rinms ἀγαθός@annmsn εἰ@cs μή@x εἷς@acnmsn ὁ@dnms θεός@nnmsc ὁ@dnms πατήρ@nnmsc []
18.20.08N 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 () καί@cc ὁ@dafs μήτηρ@nafsc ()

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18.21.08N () οὗτος@rdanp πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc
18.22.08N ἀκούω@vpaanms οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms εἷς@acnnsn σύ@rpd-s λείπω@vipa3s πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc δίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd ὁ@ddmp οὐρανός@ndmpc καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s
18.23.08N ὁ@dnms δέ@cc ἀκούω@vpaanms οὗτος@rdanp περίλυπος@annmsn γίνομαι@viam3s εἰμί@viia3s γάρ@cc πλούσιος@annmsn σφόδρα@b
18.34.08N ()
18.35.08N γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa αὐτός@rpams εἰς@pa [] Ἰεριχώ@nafsp καί@cc [] τὶς@ainmsn τυφλός@annmsn ἐπαιτέω@vppanms κάθημαι@viim3s παρά@pa ὁ@dafs ὁδός@nafsc
18.36.08N ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s τίς@rqnns ἄν@x εἰμί@vopa3s οὗτος@rdnns
18.37.08N ἀπαγγέλλω@vsap3s [] δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp () παρέρχομαι@vipm3s
18.38.08N καί@cc βοάω@viaa3s λέγω@vppanms Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.39.08N ὁ@dnmp δέ@cc προάγω@vppanmp ἐπιτιμάω@viia3p αὐτός@rpdms ἵνα@cs σιγάω@vsaa3s [] ()
18.40.08N ἵστημι@vpapnms δέ@cc Ἰησοῦς@nnmsp κελεύω@viaa3s αὐτός@rpams ἄγω@vnap ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams
18.41.08N τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s; ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
18.42.08N καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp ἀναβλέπω@vdaa2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
18.43.08N καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s καί@cc ἀκολουθέω@viia3s αὐτός@rpdms δοξάζω@vppanms ὁ@dams θεός@namsc καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὁράω@vpaanms δίδωμι@viaa3s αἶνος@namsc ὁ@ddms θεός@ndmsc
19.01.08N καί@cc εἰσέρχομαι@vpaanms διέρχομαι@viim3s ὁ@dafs Ἰεριχώ@nafsp
19.02.08N καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ζακχαῖος@nnmsp οὗτος@rdnms εἰμί@viia3s ἀρχιτελώνης@nnmsc πλούσιος@annmsn
19.03.08N καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pg ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s
19.04.08N καί@cc προλαμβάνω@vpaanms ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἵνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs ἐκεῖνος@rddfs μέλλω@viia3s διέρχομαι@vnpm
19.05.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns διέρχομαι@vnpm αὐτός@rpams ὁράω@viaa3s καί@cc λέγω@viaa3s αὐτός@rpdms Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s ὅτι@cs σήμερον@b ἐν@pd ὁ@ddns οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa
19.06.08N καί@cc σπεύδω@vpaanms καταβαίνω@viaa3s καί@cc ὑποδέχομαι@viam3s αὐτός@rpams χαίρω@vppanms
19.07.08N καί@cc ὁράω@vpaanmp πᾶς@ainmpn διαγογγύζω@viia3p ὅτι@cs παρά@pd ἁμαρτωλός@andmsn ἀνήρ@ndmsc εἰσέρχομαι@viaa3s καταλύω@vnaa
19.08.08N ἵστημι@vpapnms δέ@cc ὁ@dnms Ζακχαῖος@nnmsp λέγω@viaa3s πρός@pa ὁ@dams κύριος@namsc ἰδού@i ὁ@dafp ἥμισυς@anafpn ὁ@dgnp ὑπάρχω@vppagnp ἐγώ@rpd-s κύριος@nvmsc ὁ@ddmp πτωχός@andmpn δίδωμι@vipa1s καί@cc εἰ@cs τὶς@rigms τὶς@rians συκοφαντέω@viaa1s ἀποδίδωμι@vipa1s τετραπλοῦς@anansn

19.09.08N λέγω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpams ὅτι@cs σήμερον@b σωτηρία@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms γίνομαι@viam3s ()
19.10.08N ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc () σῴζω@vnaa ὁ@dans ἀπόλλυμι@vpxaans
19.11.08N ἀκούω@vppagmp δέ@cc αὐτός@rpgmp οὗτος@rdanp προστίθημι@vpaanms λέγω@viaa3s παραβολή@nafsc ()
19.12.08N λέγω@viaa3s δέ@cc ἄνθρωπος@nnmsc τὶς@ainmsn εὐγενής@annmsn πορεύομαι@viim3s εἰς@pa χώρα@nafsc μακρός@anafsn ()
19.13.08N καλέω@vpaanms δέ@cc δέκα@ac---n δοῦλος@nampc αὐτός@rpdmp δίδωμι@viaa3s αὐτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πραγματεύομαι@vdam2p ἐν@pd ὅς@rrdms ἔρχομαι@vipm1s
19.14.08N ()
19.15.08N καί@cc γίνομαι@viam3s ἐπανέρχομαι@vnaa αὐτός@rpams λαμβάνω@vpaaams ὁ@dafs βασιλεία@nafsc καί@cc λέγω@viaa3s φωνέω@vnap αὐτός@rpgms ὁ@damp δοῦλος@nampc ὅς@rrdmp δίδωμι@viya3s ὁ@dans ἀργύριον@nansc ἵνα@cs γινώσκω@vsaa3s τίς@rqans διαπραγματεύομαι@viam3p
19.16.08N παραγίνομαι@viam3s δέ@cc ὁ@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s δέκα@ac---n μνᾶ@nafpc προσεργάζομαι@viam3s
19.17.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms εὖγε@b ἀγαθός@anvmsn δοῦλος@nvmsc ὅτι@cs ἐν@pd ἐλαχύς@andnss πιστός@annmsn γίνομαι@viam2s ()
19.18.08N καί@cc ὁ@dnms ἕτερος@ainmsn ἔρχομαι@vpaanms/cor λέγω@viaa3s κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s πέντε@ac---n ποιέω@viaa3s μνᾶ@nafpc
19.19.08N ()
19.20.08N καί@cc ὁ@dnms ἕτερος@ainmsn ἔρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ἰδού@i ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ὅς@rrafs ἔχω@viia1s ἀπόκειμαι@vpppafs ἐν@pd σουδάριον@ndnsc
19.21.08N ὅτι@cs φοβέω@viim1s σύ@rpa-s ἄνθρωπος@nnmsc γάρ@cc εἰμί@vipa2s αὐστηρός@annmsn αἴρω@vipa2s ὅς@rrans οὐ@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ὅς@rrans οὐ@b σπείρω@viaa2s
19.22.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἐκ@pg ὁ@dgns στόμα@ngnsc σύ@rpg-s κρίνω@vifa1s σύ@rpa-s πονηρός@anvmsn δοῦλος@nvmsc οἶδα@viya2s ὅτι@cs ἐγώ@rpn-s ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa1s αἴρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms ὅς@rrans οὐ@b σπείρω@viaa1s;
19.23.08N διά@pa τίς@rqans οὖν@cc οὐ@b δίδωμι@viaa2s ὁ@dans ἀργύριον@nansc ἐγώ@rpg-s ἐπί@pa τράπεζα@nafsc; καί+ἐγώ@cc&rpn-s ἔρχομαι@vpaanms σύν@pd τόκος@ndmsc ἄν@x ἔπραξα αὐτός@rpans
19.24.08N λέγω@viaa3s δέ@cc ὁ@ddmp παρίστημι@vpxadmp αἴρω@vdaa2p ἀπό@pg αὐτός@rpgms καί@cc ἀποφέρω@vdaa2p ὁ@ddms ὁ@dafp δέκα@ac---n μνᾶ@nafpc ἔχω@vppadms
19.26.08N λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs πᾶς@aidmsn ὁ@ddms ἔχω@vppadms προστίθημι@vipp3s ἀπό@pg δέ@cc ὁ@dgms μή@x ἔχω@vppagms καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa [] αἴρω@vifp3s
19.27.08N ()
19.28.08N καί@cc λέγω@vpaanms οὗτος@rdanp πορεύομαι@viim3s ἀναβαίνω@vppanms δέ@cc εἰς@pa Ἱεροσόλυμα@nanpp
20.01.08N γίνομαι@viam3s δέ@cc ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc διδάσκω@vppagms αὐτός@rpgms ἐν@pd ὁ@ddns ἱερόν@ndnsc ὁ@dams λαός@namsc καί@cc εὐαγγελίζω@vppmgms ἐφίστημι@viaa3p ()

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20.02.08N καί@cc λέγω@viaa3p πρός@pa αὐτός@rpams λέγω@vdaa2s ἐγώ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa2s καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms δίδωμι@vpaanms σύ@rpd-s οὗτος@rdafs ὁ@dafs ἐξουσία@nafsc;
20.03.08N ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἐπερωτάω@vifa1s σύ@rpa-p καί+ἐγώ@b&rpn-s εἷς@acamsn λόγος@namsc ὅς@rrams λέγω@vdaa2p ἐγώ@rpd-s
20.04.08N ὁ@dnns βάπτισμα@nnnsc ὁ@dnns Ἰωάννης@ngmsp ἐκ@pg οὐρανός@ngmsc [] εἰμί@viia3s ἤ@cc ἐκ@pg ἄνθρωπος@ngmpc;
20.05.08N ὁ@dnmp δέ@cc συλλογίζομαι@viam3p πρός@pa ἑαυτοῦ@rxamp λέγω@vppanmp ὅτι@cs ἐάν@cs λέγω@vsaa1p ἐκ@pg οὐρανός@ngmsc [] λέγω@vifa3s διά@pa τίς@rqans () οὐ@b πιστεύω@viaa2p αὐτός@rpdms;
20.06.08N καί@cc ἐάν@cs δέ@cc λέγω@vsaa1p ἀπό@pg ὁ@dgmp ἄνθρωπος@ngmpc λιθάζω@vifa3s ἐγώ@rpa-p ὁ@dnms λαός@nnmsc ἅπας@annmsn πείθω@vpxpnms γάρ@cc εἰμί@vipa3s Ἰωάννης@namsp προφήτης@namsc γίνομαι@vnxa
20.07.08N καί@cc ἀποκρίνομαι@viap3p μή@x οἶδα@vnxa αὐτός@rpamp ὁ@dans πόθεν@b
20.08.08N καί@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdmp οὐδέ@b ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s
20.19.08N γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc διδάσκω@vppagms αὐτός@rpgms ἐν@pd ὁ@ddns ἱερόν@ndnsc [] ζητέω@viaa3p ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc καί@cc φοβέω@viap3p
20.20.08N καί@cc ἀποχωρέω@vpaanmp ἀποστέλλω@viaa3p ἐγκάθετος@anampn ὑποκρίνομαι@vppmamp ἑαυτοῦ@rxamp δίκαιος@anampn ἵνα@cs ἐπιλαμβάνω@vsam3p αὐτός@rpgms ὁ@dgmp λόγος@ngmpc ὥστε@cs παραδίδωμι@vnaa αὐτός@rpams ὁ@ddfs ἡγεμών@ndmsc
20.21.08N καί@cc ἐπερωτάω@viaa3p αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc οἶδα@vixa1p ὅτι@cs λέγω@vipa2s ὀρθῶς@b καί@cc διδάσκω@vipa2s καί@cc οὐδείς@rigms λαμβάνω@vipa2s πρόσωπον@nansc ἀλλά@cc ἐπί@pg ἀλήθεια@ngfsc ὁ@dafs ὁδός@nafsc ὁ@dgms θεός@ngmsc διδάσκω@vipa2s
20.22.08N ἔξειμι@vipa3s ἐγώ@rpd-p φόρος@namsc δίδωμι@vnpa Καῖσαρ@ndmsp ἤ@cc οὐ@b;
20.23.08N ἐπιγινώσκω@vpaanms δέ@cc αὐτός@rpgmp ὁ@dafs πονηρία@nafsc λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans ἐγώ@rpa-s πειράζω@vipa2p;
20.24.08N δείκνυμι@vdaa2p ἐγώ@rpd-s δηνάριον@nansc τίς@rqgms ἔχω@vipa3s εἰκών@nafsc καί@cc ὁ@dafs ἐπιγραφή@nafsc; ἀποκρίνομαι@vpapnmp λέγω@viaa3p Καῖσαρ@ngmsp
20.25.08N λέγω@viaa3s δέ@cc αὐτός@rpdmp ἀποδίδωμι@vdaa2p ὁ@danp ὁ@dgms Καῖσαρ@ngmsp ὁ@ddms [] Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc
20.26.08N οὐ@b ἰσχύω@viaa3p δέ@cc αὐτός@rpgms ῥῆμα@nansc ἐπιλαμβάνω@vnam ἐναντίον@pg ὁ@dgms λαός@ngmsc καί@cc θαυμάζω@vpaanmp ἐπί@pd ὁ@ddfs ἀπόκρισις@ndfsc αὐτός@rpgms σιγάω@viaa3p
20.27.08N προσέρχομαι@vpaanmp δέ@cc τὶς@rinmp ὁ@dgmp Σαδδουκαῖος@ngmpp ὁ@dnmp λέγω@vppanmp [] ἀνάστασις@nafsc μή@x εἰμί@vnpa ἐπερωτάω@viaa3p αὐτός@rpams
20.28.08N λέγω@vppanmp διδάσκαλος@nvmsc Μωϋσῆς@nnmsp γράφω@viaa3s ἐγώ@rpd-p ἐάν@cs τὶς@rigms ἀδελφός@nnmsc ἀποθνήσκω@vsaa3s ἄτεκνος@annmsn ἔχω@vppanms γυνή@nafsc ἵνα@cs λαμβάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc αὐτός@rpgms ὁ@dafs γυνή@nafsc καί@cc ἐξανίστημι@vsaa3s σπέρμα@nansc ὁ@ddms ἀδελφός@ndmsc αὐτός@rpgms
20.29.08N εἰμί@viia3p παρά@pd ἐγώ@rpd-p ἑπτά@ac---n ἀδελφός@nnmpc καί@cc ὁ@dnms πρῶτος@aonmsn λαμβάνω@vpaanms γυνή@nafsc ἀποθνήσκω@viaa3s ἄτεκνος@annmsn
20.30.08N καί@cc ὁ@dnms δεύτερος@aonmsn

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20.31.08N καί@cc ὁ@dnms τρίτος@aonmsn ὡσαύτως@b ὁ@dnmp ἑπτά@ac---n οὐ@b ἀφίημι@viaa3p τέκνον@nanpc καί@cc ἀποθνήσκω@viaa3p
20.32.08N ὕστερος@b καί@b ὁ@dnfs γυνή@nnfsc ἀποθνήσκω@viaa3s
20.33.08N ἐν@pd ὁ@ddfs οὖν@cc ἀνάστασις@ndfsc τίς@rqgms αὐτός@rpgmp εἰμί@vifm3s γυνή@nnfsc; ὁ@dnmp γάρ@cc ἑπτά@ac---n ἔχω@viaa3p αὐτός@rpafs γυνή@nafsc
20.34.08N καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms γεννάω@vipp3p καί@cc γεννάω@vipa3p γαμέω@vipa3p καί@cc γαμέω@vifm3p
20.35.08N ὅς@rramp () καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms ὁ@dgfs κληρονομία@ngfsc καί@cc [] ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@b γαμέω@vipa3p οὔτε@b γαμίζω@vipp3p
20.36.08N οὐδέ@b γάρ@cc ἀποθνήσκω@vnaa ἔτι@b μέλλω@vipa3p ἰσάγγελος@annmpn γάρ@cc εἰμί@vipa3p καί@cc υἱός@nnmpc εἰμί@vipa3p θεός@ngmsc ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc εἰμί@vppanmp
20.39.08N ἀποκρίνομαι@vpapnmp δέ@cc τίς@rinmp ὁ@dgmp γραμματεύς@ngmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s
20.40.08N οὐκέτι@b δέ@cc τολμάω@viia3p ἐπερωτάω@vnpa αὐτός@rpams οὐδείς@rians
20.41.08N λέγω@viaa3s δέ@cc πρός@pa (αὐτός@rpamp) πῶς@b λέγω@vipa3p ὁ@dams Χριστός@namsp υἱός@namsc Δαυίδ@ngmsp;
20.42.08N καί@cc αὐτός@rtnms Δαυίδ@nnmsp λέγω@vipa3s ἐν@pd ὁ@ddfs βίβλος@ndfsc ὁ@dgmp ψαλμός@ngmpc λέγω@vipa3s κύριος@nnmsc ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s κάθημαι@vdpm2s ἐκ@pg δεξιός@angnpn ἐγώ@rpg-s
20.43.08N ἕως@cs τίθημι@vspa1s ὁ@damp ἐχθρός@anampn σύ@rpg-s ὑποκάτω@pg ὁ@dgmp πούς@ngmpc σύ@rpg-s
20.44.08N Δαυίδ@nnmsp κύριος@namsc αὐτός@rpams λέγω@vipa3s πῶς@b υἱός@nnmsc αὐτός@rpgms εἰμί@vipa3s;
21.05.08N καί@cc τίς@rigmp λέγω@vppagmp περί@pg ὁ@dgns ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc καλός@andmpn κοσμέω@vixp3s καί@cc ἀνάθεμα@ndnpc λέγω@viaa3s
21.06.08N οὗτος@rdanp ὅς@rranp θεωρέω@vipa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b ἀφίημι@vifp3s λίθος@nnmsc ἐπί@pd λίθος@ndmsc ἐν@pd τοῖχος@ndmsc ὧδε@b ὅς@rrnms οὐ@b καταλύω@vifp3s
21.07.08N ἐπερωτάω@viaa3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc λέγω@vppanmp διδάσκαλος@nvmsc πότε@b οὗτος@rdnnp εἰμί@vifm3s καί@cc τίς@rqnns ὁ@dnns σημεῖον@nnnsc ὁ@dgfs σός@asgfsn ἔλευσις@ngfsc;
21.08.08N ὁ@dnms δέ@cc λέγω@viaa3s βλέπω@vdpa2p μή@x πλανάω@vsap2p πολύς@annmpn γάρ@cc ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s λέγω@vppanmp ὅτι@cs ἐγώ@rpn-s εἰμί@vipa1s ὁ@dnms Χριστός@nnmsp [] ()
21.09.08N ὅταν@cs δέ@cc ἀκούω@vsaa2p πόλεμος@nampc καί@cc ἀκαταστασία@nafpc μή@x φοβέω@vsap2p δεῖ@vipa3s γάρ@cc γίνομαι@vnam οὗτος@rdanp ()
21.10.08N ἐγείρω@vifp3s γάρ@cc ἔθνος@nnnsc ἐπί@pa ἔθνος@nansc καί@cc βασιλεία@nnfsc ἐπί@pa βασιλεία@nafsc
21.11.08N σεισμός@nnmpc () καί@cc λιμός@nnfpc/nnmpc καί@cc λοιμός@nnmpc εἰμί@vifm3p φόβητρον@nnnpc τέ@cc ἀπό@pg οὐρανός@ngmsc καί@cc σημεῖον@nnnpc μέγας@annnpn εἰμί@vifm3s
21.12.08N πρό@pg δέ@cc οὗτος@rdgnp πᾶς@aignpn ἐπιβάλλω@vifa3p ἐπί@pa σύ@rpa-p ὁ@dafp χείρ@nafpc αὐτός@rpgmp καί@cc διώκω@vifa3p παραδίδωμι@vppanmp εἰς@pa ὁ@dafp

συναγωγή@nafpc καί@cc φυλακή@nafpc ἀπάγω@vpppamp ἐπί@pa βασιλεύς@nampc καί@cc ἡγεμών@nampc ἕνεκα@pg ὁ@dgns ὄνομα@ngnsc ἐγώ@rpg-s
21.13.08N ἀποβαίνω@vifm3s σύ@rpd-p εἰς@pa μαρτύριον@nansc
21.14.08N τίθημι@vdaa2p οὖν@cc ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p μή@x προμελετάω@vppanmp [] ἀπολογέομαι@vnap
21.15.08N ἐγώ@rpn-s γάρ@cc σύ@rpd-p δίδωμι@vifa1s στόμα@nansc καί@cc σοφία@nafsc ὅς@rrdfs οὐ@b δύναμαι@vifm3p ἀνθίστημι@vnaa ἤ@cc ἀντιλέγω@vnaa [] ἅπας@annmpn ὁ@dnmp ἀντίκειμαι@vppmnmp σύ@rpd-p
21.16.08N παραδίδωμι@vifp2p δέ@cc καί@b ὑπό@pg γονεύς@ngmpc καί@cc ἀδελφός@ngmpc καί@cc συγγενής@angmpn καί@cc φίλος@angmpn καί@cc θανατόω@vifa3p ἐκ@pg σύ@rpg-p
21.17.08N καί@cc εἰμί@vifm2p μισέω@vpppnmp ὑπό@pg πᾶς@aigmpn διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s
21.19.08N ἐν@pd ὁ@ddfs ὑπομονή@ndfsc () κτάομαι@vdam2p ()
21.20.08N ὅταν@cs δέ@cc ὁράω@vsaa2p κυκλόω@vpppafs Ἰερουσαλήμ@nafsp ὑπό@pg στρατόπεδον@ngnpc τότε@b γινώσκω@vifm2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs ἐρήμωσις@nnfsc αὐτός@rpgfs
21.23.08N οὐαί@i ὁ@ddfp ἐν@pd γαστήρ@ndfsc ἔχω@vppadfp καί@cc ὁ@ddfp θηλάζω@vppadfp ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc εἰμί@vifm3s γάρ@cc ἀνάγκη@nnfsc μέγας@annfsn ἐπί@pg ὁ@dgfs γῆ@ngfsc καί@cc ὀργή@nnfsc ὁ@ddms λαός@ndmsc οὗτος@rddms
21.24.08N καί@cc πίπτω@vifm3p ἐν@pd στόμα@ndnsc ῥομφαία@ngfsc καί@cc αἰχμαλωτίζω@vifp3p εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc καί@cc Ἰερουσαλήμ@nnfsp εἰμί@vifm3s πατέω@vpppnfs ὑπό@pg ἔθνος@ngnpc ἄχρι@pg ὅς@rrgns πληρόω@vsap3p καιρός@nnmpc ἔθνος@ngnpc
21.25.08N καί@cc εἰμί@vifm3p σημεῖον@nnnpc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc καί@cc ἀπορία@ndfsc ἠχέω@vppagfs [] θάλασσα@ngfsc ()
21.26.08N ἀποψύχω@vppagmp ἄνθρωπος@ngmpc ἀπό@pg φόβος@ngmsc καί@cc προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc ὁ@dnfp γάρ@cc δύναμις@nnfpc ὁ@dgmp οὐρανός@ngmpc [] σαλεύω@vifp3p
21.27.08N καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἀπό@pg ὁ@dgmp οὐρανός@ngmpc μετά@pg δύναμις@ngfsc πολύς@angfsn []
21.28.08N ἔρχομαι@vppmgnp δέ@cc οὗτος@rdgnp γίνομαι@vnpm ἀνακύπτω@vdaa2p [] καί@cc ἐπαίρω@vdaa2p ὁ@dafp κεφαλή@nafpc διότι@cs ἐγγίζω@vipa3s [] ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p
21.29.08N καί@cc λέγω@viaa3s παραβολή@nafsc αὐτός@rpdmp ὁράω@vdaa2p [] ὁ@dafs συκῆ@nafsc καί@cc πᾶς@aianpn ὁ@danp δένδρον@nanpc
21.30.08N ὅταν@cs προβάλλω@vsaa3p ὁ@dams καρπός@namsc () γινώσκω@vipa2p [] () ὅτι@cs ἐγγύς@b [] () ὁ@dnns θέρος@nnnsc εἰμί@vipa3s []
21.31.08N οὕτω@b καί@b σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp γίνομαι@vppmanp [] γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
21.32.08N ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐ@b μή@x παρέρχομαι@vsaa3s ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc [] (ἕως@cs) () πᾶς@ainnpn γίνομαι@vsam3s []
21.33.08N ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc παρέρχομαι@vifm3p ὁ@dnmp δέ@cc λόγος@nnmpc ἐγώ@rpg-s οὐ@b μή@x παρέρχομαι@vifm3p []
21.34.08N προσέχω@vdpa2p ἑαυτοῦ@rxdmp μήποτε@cs βαρυνω@vsap3p [] σύ@rpg-p ὁ@dnfp καρδία@nnfpc ἐν@pd κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc μέριμνα@ndfpc βιωτικός@andfpn καί@cc ἐφίστημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ὁ@dnfs ἡμέρα@nnfsc ἐκεῖνος@rdnfs

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21.35.08N ὡς@cs παγίς@nnfsc ἐπεισέρχομαι@vifm3s γάρ@cc ἐπί@pa ὁ@damp κάθημαι@vppmamp ἐπί@pa πρόσωπον@nansc πᾶς@aigfsn ὁ@dgfs γῆ@ngfsc
21.36.08N ἀγρυπνέω@vdpa2p δέ@cc ἐν@pd πᾶς@aidmsn καιρός@ndmsc δέομαι@vppmnmp ἵνα@cs καταξιόω@vdap2p ἐκφεύγω@vnaa οὗτος@rdanp πᾶς@aianpn ὁ@danp μέλλω@vppaanp γίνομαι@vnpm καί@cc ἵστημι@vifm2p ἔμπροσθεν@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
21.37.08N εἰμί@viia3s δέ@cc ὁ@dafp ἡμέρα@nafpc [] ἐν@pd ὁ@ddns ἱερόν@ndnsc διδάσκω@vppanms ὁ@dafp δέ@cc νύξ@nafpc ἐξέρχομαι@vppmnms αὐλίζομαι@viim3s εἰς@pa ὁ@dans ὄρος@nansc ὁ@dans καλέω@vpppans ἐλαία@ngfpc
21.38.08N καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὀρθρίζω@viia3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns ἱερόν@ndnsc ἀκούω@vnpa αὐτός@rpgms
22.01.08N ἐγγίζω@viaa3s δέ@cc ὁ@dnfs ἑορτή@nnfsc ὁ@dgnp ἄζυμος@angnpn ὁ@dnfs λέγω@vpppnfs πάσχα@nnnsc
22.02.08N ὁ@dnmp δέ@cc ἀρχιερεύς@nnmpc καί@cc γραμματεύς@nvmpc ζητέω@viia3p πῶς@b ἀπόλλυμι@vsaa3p αὐτός@rpams φοβέω@viim3p δέ@cc ὁ@dams λαός@namsc
22.03.08N () Ἰούδας@namsp ()
22.04.08N () συλλαλέω@viaa3s ὁ@ddmp () στρατηγός@ndmpc [] ὁ@dans πῶς@b αὐτός@rpams παραδίδωμι@vsaa3s αὐτός@rpdmp
22.05.08N καί@cc χαίρω@viap3p καί@cc συντίθημι@viam3p αὐτός@rpdms ἀργύριον@nansc δίδωμι@vnaa
22.06.08N καί@cc ὁμολογέω@viaa3s καί@cc ζητέω@viia3s εὐκαιρία@nafsc ὁ@dgns παραδίδωμι@vnaa αὐτός@rpams ἄτερ@pg ὄχλος@ngmsc
22.07.08N ἔρχομαι@viaa3s δέ@cc ὁ@dnfs ἡμέρα@nnfsc ὁ@dgns πάσχα@ngnsc ὅς@rrdfs δεῖ@viia3s θύω@vnpp ὁ@dans πάσχα@nansc
22.08.08N καί@cc λέγω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὁ@ddmp λοιπός@andmpn ἀπέρχομαι@vpaanmp [] ἑτοιμάζω@vdaa2p ἵνα@cs ἐσθίω@vsaa1p ὁ@dans πάσχα@nansc
22.09.08N ὁ@dnmp δέ@cc λέγω@viaa3p αὐτός@rpdms ποῦ@b θέλω@vipa2s ἑτοιμάζω@vsaa1p σύ@rpd-s;
22.10.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἰδού@i εἰσέρχομαι@vppmgmp σύ@rpg-p εἰς@pa ὁ@dafs πόλις@nafsc ἀπαντάω@vifa3s σύ@rpd-p ἄνθρωπος@nnmsc βαστάζω@vppanms κεράμιον@nansc ὕδωρ@ngnsc ἀκολουθέω@vdaa2p αὐτός@rpdms εἰς@pa ὁ@dafs οἰκία@nafsc ὅς@b εἰσπορεύομαι@vipm3s
22.11.08N καί@cc λέγω@vifa2p ὁ@ddms οἰκοδεσπότης@ndmsc ὁ@dgfs οἰκία@ngfsc λέγω@vipa3s ὁ@dnms διδάσκαλος@nnmsc ποῦ@b εἰμί@vipa3s ὁ@dnns κατάλυμα@nnnsc ὅπου@cs ὁ@dans πάσχα@nansc μετά@pg ὁ@dgmp μαθητής@ngmpc ἐγώ@rpg-s ἐσθίω@vsaa1s;
22.12.08N ἐκεῖνος@adnmsn σύ@rpd-p δείκνυμι@vifa3s ἀνάγαιον@nansc οἶκος@namsc στρωννύω@vpxpans ἐκεῖ@b ἑτοιμάζω@vdaa2p
22.13.08N ἀπέρχομαι@vpaanmp δέ@cc εὑρίσκω@viaa3p καθώς@cs λέγω@viya3s αὐτός@rpnms καί@cc ἑτοιμάζω@viaa3p ὁ@dans πάσχα@nansc
22.14.08N καί@cc () ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms
22.15.08N καί@cc λέγω@viaa3s () ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s οὗτος@rdans ὁ@dans πάσχα@nansc ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa
22.17.08N καί@cc δέχομαι@vpamnms ὁ@dans ποτήριον@nansc εὐχαριστέω@vpaanms λέγω@viaa3s λαμβάνω@vdaa2p οὗτος@rdans διαμερίζω@vdaa2p ἑαυτοῦ@rxdmp

22.18.08N λέγω@vipa1s γάρ@cc σύ@rpd-p ἀπό@pg ὁ@dgns νῦν@b οὐ@b μή@x πίνω@vsaa1s ἀπό@pg ὁ@dgns γένημα@ngnsc ὁ@dgfs ἄμπελος@ngfsc ἕως@pg ὅστις@rrgns ἔρχομαι@vsaa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
22.19.08N καί@cc λαμβάνω@vpaanms ἄρτος@namsc εὐχαριστέω@vpaanms () δίδωμι@viaa3s () λέγω@vppanms οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p δίδωμι@vpppnns [] ()
22.20.08N () οὗτος@rdnns ὁ@dans ποτήριον@nansc ὁ@dnfs [] () διαθήκη@nnfsc ἐν@pd ὁ@ddns αἷμα@ndnsc ἐγώ@rpg-s [] ()
22.21.08N πλήν@cc ἰδού@i ὁ@dnfs χείρ@nnfsc ὁ@dgms παραδίδωμι@vppagms ἐγώ@rpa-s ἐπί@pg ὁ@dgfs τράπεζα@ngfsc
22.22.08N ὅτι@cs μέν@x ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κατά@pa ὁ@dans ὁρίζω@vpxpans πορεύομαι@vipm3s πλήν@cc οὐαί@i ἐκεῖνος@rddms διά@pg ὅς@rrgns παραδίδωμι@vipp3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc []
22.31.08N λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc Σίμων@nvmsp Σίμων@nvmsp ἰδού@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p ὁ@dgns σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc
22.32.08N ()
22.33.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms κύριος@nvmsc μετά@pg σύ@rpg-s ἕτοιμος@annmsn εἰμί@vipa1s καί@cc/b εἰς@pa φυλακή@nafsc καί@cc εἰς@pa θάνατος@namsc πορεύομαι@vnpm
22.34.08N ὁ@dnms δέ@cc λέγω@viaa3s λέγω@vipa1s σύ@rpd-s Πέτρος@nvmsp οὐ@b μή@x φωνέω@vifa3s σήμερον@b ἀλέκτωρ@nnmsc ἕως@cs ὅστις@rrgns τρίς@b ἐγώ@rpa-s ἀπαρνέομαι@vsam2s μή@x οἶδα@vnxa ἐγώ@rpa-s
22.39.08N καί@cc ἐξέρχομαι@vpaanms πορεύομαι@viim3s κατά@pa ὁ@dans ἔθος@nansc εἰς@pa ὁ@dans ὄρος@nansc ὁ@dgfp ἐλαία@ngfpc ἀκολουθέω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp μαθητής@nnmpc
22.40.08N γίνομαι@vpamnms δέ@cc ἐπί@pg τόπος@ngmsc λέγω@viaa3s αὐτός@rpdmp προσεύχομαι@vdpm2p μή@x εἰσέρχομαι@vsaa2p εἰς@pa πειρασμός@namsc
22.41.08N καί@cc αὐτός@rtnms ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s
22.42.08N λέγω@vppanms πατήρ@nvmsc μή@x ὁ@dnns θέλημα@nnnsc ἐγώ@rpg-s ἀλλά@cc ὁ@dnns σός@asnnsn γίνομαι@vdpm3s εἰ@cs βούλομαι@vipm2s παραφέρω@vdaa2s οὗτος@rdans ὁ@dans ποτήριον@nansc ἀπό@pg ἐγώ@rpgms
22.43.08N ()
22.44.08N ()
22.45.08N καί@cc ἀνίστημι@vpaanms ἀπό@pg ὁ@dgfs προσευχή@ngfsc ἔρχομαι@vpaanms ἐπί@pa ὁ@damp μαθητής@nampc εὑρίσκω@viaa3s κοιμάομαι@vppmamp αὐτός@rpamp ἀπό@pg ὁ@dgfs λύπη@ngfsc
22.46.08N καί@cc λέγω@viaa3s αὐτός@rpdmp καθεύδω@vipa2p; ἀνίστημι@vpaanmp προσεύχομαι@vdpm2p ἵνα@cs μή@x εἰς@pa πειρασμός@namsc εἰσέρχομαι@vsaa2p
22.47.08N ἔτι@b δέ@cc αὐτός@rpgms λαλέω@vppagms ἰδού@i ὄχλος@nnmsc πολύς@annmsn καί@cc ὁ@dnms καλέω@vpppnms Ἰούδας@nnmsp Ἰσκαριώθ@nnmsp εἷς@acnmsn ὁ@dgmp δώδεκα@ac---n προάγω@viia3s αὐτός@rpamp καί@cc ἐγγίζω@viaa3s καταφιλέω@vnaa αὐτός@rpams καί@cc λέγω@viaa3s [] ()
22.48.08N ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s ὁ@ddms Ἰούδας@ndmsp φίλημα@ndnsc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vipa2s;

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22.52.08N λέγω@viaa3s δέ@cc πρός@pa ὁ@damp παραγίνομαι@vpamamp ἐπί@pa αὐτός@rpams ἀρχιερεύς@nampc καί@cc στρατηγός@nampc ὁ@dgms λαός@ngmsc καί@cc πρεσβύτερος@anampc ὡς@cs ἐπί@pa λῃστής@namsc ἐξέρχομαι@viaa2p μετά@pg μάχαιρα@ngfpc καί@cc ξύλον@ngnpc;
22.53.08N ὁ@dans κατά@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s ἐν@pd ὁ@ddns ἱερόν@ndnsc μετά@pg σύ@rpg-p οὐ@b ἐκτείνω@viaa2p ὁ@dafp χείρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὗτος@rdnfs εἰμί@vipa3s σύ@rpg-p ὁ@dnfs ὥρα@nnfsc καί@cc ἐξουσία@nnfsc ὁ@dnns σκότος@nnnsc
22.63.08N ὁ@dnmp δέ@cc ἀνήρ@nnmpc ὁ@dnmp συνέχω@vppanmp () ἐμπαίζω@viia3p () δέρω@vppanmp
22.64.08N () τύπτω@viia3p [] () λέγω@viia3p [] προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s;
22.65.08N καί@cc ἄλλος@aianpn πολύς@ananpn βλασφημέω@vppanmp λέγω@viia3p εἰς@pa ἑαυτοῦ@rxamp
22.66.08N καί@cc ὡς@cs γίνομαι@viam3s ἡμέρα@nnfsc συνάγω@viap3s ὁ@dnns πρεσβυτέριον@nnnsc ὁ@dgms λαός@ngmsc καί@cc ἀρχιερεύς@nnmpc καί@cc γραμματεύς@nvmpc καί@cc ἀπάγω@viaa3p αὐτός@rpams εἰς@pa ὁ@dans συνέδριον@nansc αὐτός@rpgmp
22.67.08N λέγω@vppanmp σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp; ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἐάν@cs σύ@rpd-p λέγω@vsaa1s οὐ@b μή@x πιστεύω@vsaa2p
22.68.08N ()
22.69.08N ἀπό@pg ὁ@dgns νῦν@b δέ@cc εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc
22.70.08N λέγω@viaa3p δέ@cc πᾶς@ainmpn σύ@rpn-s οὖν@cc εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc; ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p λέγω@vipa2p ()
22.71.08N ὁ@dnmp δέ@cc λέγω@viaa3p τίς@rqans ἔτι@b χρεία@nafsc ἔχω@vipa1p μάρτυς@ngmpc; ἀκούω@viaa1p ἀπό@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms
23.01.08N καί@cc ἀνίστημι@vpaanmp ἄγω@viaa3p αὐτός@rpams ἐπί@pa Πιλᾶτος@namsp
23.02.08N ἄρχω@viam3p δέ@cc κατηγορέω@vnpa αὐτός@rpgms λέγω@vppanmp οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc () καί@cc καταλύω@vppaams ὁ@dams νόμος@namsc καί@cc ὁ@damp προφήτης@nampc καί@cc κελεύω@vppaams [] φόρος@nampc μή@x δίδωμι@vnaa [] () καί@cc ἀποστρέφω@vppaams ὁ@dafp γυνή@nafpc καί@cc ὁ@danp τέκνον@nanpc λέγω@vppaams δέ@cc ἑαυτοῦ@rxams Χριστός@namsp βασιλεύς@namsc εἰμί@vnpa
23.03.08N ὁ@dnms δέ@cc Πιλᾶτος@nnmsp ἐπερωτάω@viaa3s αὐτός@rpams λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@annmsn []; ὁ@dnms δέ@cc ἀποκρίνομαι@vsap3s αὐτός@rpdms λέγω@vppanms σύ@rpn-s λέγω@vipa2s
23.04.08N ὁ@dnms δέ@cc Πιλᾶτος@nnmsp λέγω@viaa3s πρός@pa ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ὄχλος@nampc οὐδείς@rians εὑρίσκω@vipa1s αἴτιος@anansn ἐν@pd ὁ@ddns ἄνθρωπος@ndmsc οὗτος@rddms
23.05.08N ὁ@dnmp δέ@cc ἐπισχύω@viia3p λέγω@vppanmp ἀνασείω@vipa3s ὁ@dams λαός@namsc διδάσκω@vppanms κατά@pg ὅλος@angfsn ὁ@dgfs γῆ@ngfsc ἄρχω@vpamnms ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ἕως@pg ὧδε@b
23.06.08N ἀκούω@vpaanms δέ@cc ὁ@dnms Πιλᾶτος@nnmsp ὁ@dafs Γαλιλαία@nafsp ἐπερωτάω@viaa3s εἰ@x ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ὁ@dnms ἄνθρωπος@nnmsc εἰμί@vipa3s
23.07.08N ἐπιγινώσκω@vpaanms δέ@cc ὅτι@cs ἐκ@pg ὁ@dgfs ἐξουσία@ngfsc Ἡρῴδης@ngmsp εἰμί@vipa3s ἀναπέμπω@viaa3s αὐτός@rpams ὁ@ddms Ἡρῴδης@ndmsp εἰμί@vppadms αὐτός@rpdms ἐν@pd Ἱεροσόλυμα@ndnpp ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc

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23.08.08N ὁ@dnms δέ@cc Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b ()
23.09.08N ἐπερωτάω@viia3s δέ@cc αὐτός@rpams ἐν@pd λόγος@ndmpc ἱκανός@andmpn αὐτός@rtnms δέ@cc οὐ@b ἀποκρίνομαι@viam3s αὐτός@rpdms οὐδείς@rians
23.10.08N ()
23.11.08N ()
23.12.08N ()
23.13.08N ὁ@dnms δέ@cc Πιλᾶτος@nnmsp συγκαλέω@vpaanms ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ἄρχων@nampc καί@cc πᾶς@aiamsn ὁ@dams λαός@namsc
23.14.08N λέγω@viaa3s πρός@pa αὐτός@rpamp καταφέρω@viaa2p ἐγώ@rpd-s ὁ@dams ἄνθρωπος@namsc οὗτος@rdams ὡς@cs ἀποστρέφω@vppaams ὁ@dams λαός@namsc καί+ἐγώ@b&rpnms δέ@cc ἀνακρίνω@vpaanms ἐνώπιον@pg σύ@rpg-p οὐδείς@rians εὑρίσκω@viaa1s αἴτιος@anansn ἐν@pd αὐτός@rpdms
23.15.08N ἀλλά@cc οὐδέ@b Ἡρῴδης@nnmsp ἀναπέμπω@viaa1s γάρ@cc σύ@rpa-p πρός@pa αὐτός@rpams οὐδείς@rinns ἄξιος@annnsn θάνατος@ngmsc πράσσω@vpxpnns εἰμί@vipa3s ἐν@pd αὐτός@rpdms
23.16.08N παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s
23.18.08N ἀνακράζω@viaa3p δέ@cc παμπληθεί@b λέγω@vppanmp αἴρω@vdpa2s οὗτος@rdams αἴρω@vdpa2s οὗτος@rdams ἀπολύω@vdaa2s δέ@cc ἐγώ@rpd-p ὁ@dams Βαραββᾶς@namsp
23.19.08N ὅστις@rrnms εἰμί@viia3s διά@pa στάσις@nafsc τὶς@aiafsn γίνομαι@vpamafs ἐν@pd ὁ@ddfs πόλις@ndfsc καί@cc φόνος@namsc βάλλω@vpxpnms εἰς@pa φυλακή@nafsc
23.17.08N ()
23.20.08N πάλιν@b δέ@cc ὁ@dnms Πιλᾶτος@nnmsp προσφωνέω@viaa3s αὐτός@rpamp θέλω@vppanms ἀπολύω@vnaa ὁ@dams Ἰησοῦς@namsp
23.21.08N ὁ@dnmp δέ@cc κράζω@viaa3p σταυρόω@vdpa2s σταυρόω@vdpa2s αὐτός@rpams
23.22.08N ὁ@dnms δέ@cc τρίτος@b/anansn λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans γάρ@cc κακός@anansn ποιέω@viaa3s οὗτος@rdnms; οὐδείς@aiafsn αἰτία@nafsc θάνατος@ngmsc εὑρίσκω@vipa1s ἐν@pd αὐτός@rpdms παιδεύω@vpaanms οὖν@cc ἀπολύω@vifa1s αὐτός@rpams
23.23.08N ὁ@dnmp δέ@cc ἐπίκειμαι@viip3p φωνή@ndfpc μέγας@andfpn αἰτέω@vppmnmp σταυρόω@vnap αὐτός@rpams καί@cc κατισχύω@viia3p ὁ@dnfp φωνή@nnfpc αὐτός@rpgmp καί@cc ὁ@dgmp ἀρχιερεύς@ngmpc
23.24.08N ἐπικρίνω@viaa3s δέ@cc ὁ@dnms Πιλᾶτος@nnmsp γίνομαι@vnam ὁ@dans αἴτημα@nansc αὐτός@rpgmp
23.25.08N ἀπολύω@viaa3s δέ@cc ὁ@dams ἕνεκα@pg φόνος@ngmsc βάλλω@vpxpams εἰς@pa φυλακή@nafsc ὅς@rrams αἰτέω@viim3p ὁ@dams δέ@cc Ἰησοῦς@namsp παραδίδωμι@viaa3s ὁ@ddns θέλημα@ndnsc αὐτός@rpgmp
23.32.08N ἄγω@viip3p δέ@cc καί@b ἕτερος@ainmpn δύο@acnmpn κακοῦργος@annmpn σύν@pd αὐτός@rpdms ἀναιρέω@vnap
23.33.08N καί@cc () ἔρχομαι@viaa3p ἐπί@pa [] ὁ@dams τόπος@namsc ὁ@dams καλέω@vpppams/vpppans [] κρανίον@nansc () σταυρόω@viaa3p αὐτός@rpams καί@cc ὁ@damp κακοῦργος@anampn ὁμοῦ@b ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἐκ@pg ἀριστερός@angnpn
23.34.08N ()
23.35.08N ()
23.36.08N ()
23.37.08N ()

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23.38.08N ()
23.39.08N ()
23.40.08N ()
23.41.08N ()
23.42.08N ()
23.44.08N καί@cc εἰμί@viia3s ὡσεί@b ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc γίνομαι@viam3s ἐπί@pa ὅλος@anafsn ὁ@dafs γῆ@nafsc ἕως@pg ὥρα@ngfsc ἔνατος@aogfsn
23.45a.08N σκοτίζω@viap3s δέ@cc [] ὁ@dnms ἥλιος@nnmsc
23.46.08N καί@cc φωνέω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp μέγας@andfsn φωνή@ndfsc λέγω@viaa3s πατήρ@nvmsc εἰς@pa χείρ@nafpc σύ@rpg-s παρατίθημι@vifm1s [] ὁ@dans πνεῦμα@nansc ἐγώ@rpg-s οὗτος@rdans δέ@cc λέγω@vpaanms ἐκπνέω@viaa3s
23.45b.08N καί@cc ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc σχίζω@viap3s
23.47.08N καί@cc ὁ@dnms ἑκατοντάρχης@nnmsc φωνέω@vpaanms δοξάζω@viia3s ὁ@dams θεός@namsc λέγω@vppanms ὄντως@b δίκαιος@annmsn εἰμί@viia3s ὁ@dnms ἄνθρωπος@nnmsc οὗτος@rdnms
23.48.08N καί@cc πᾶς@ainmpn ὁ@dnmp συμπαραγίνομαι@vpamnmp ἐπί@pd θεωρία@ndfsc ὄχλος@nnmpc θεωρέω@vpaanmp ὁ@danp γίνομαι@vpamanp τύπτω@vppanmp ὁ@danp στῆθος@nanpc καί@cc ὁ@danp μέτωπον@nanpc ὑποστρέφω@viia3p
23.49.08N ἵστημι@viya3p δέ@cc πᾶς@ainmpn ὁ@dnmp γνωστός@annmpn αὐτός@rpgms ἀπό@pg μακρόθεν@b καί@cc γυνή@nnfpc ὁ@dnfp συνακολουθέω@vppanfp αὐτός@rpdms ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ὁράω@vppanfp οὗτος@rdanp
23.50.08N καί@cc [] ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp ()
23.51.08N () οὐ@b εἰμί@viia3s συγκατατίθεμαι@vpxpnms ()
23.52.08N () ὁ@ddms πιλᾶτος@ndmsp αἰτέω@viam3s ὁ@dans σῶμα@nansc [] ()
23.53.08N () καθαιρέω@vpaanms ἐντυλίσσω@viaa3s ὁ@dans σῶμα@nansc () σινδών@ndfsc καί@cc τίθημι@viaa3s () καινός@andnsn μνῆμα@ndnsc [] λαξευτός@andnsn () καί@cc τίθημι@vpaagms αὐτός@rpgms ἐπιτίθημι@viaa3s ὁ@ddns μνημεῖον@ndnsc λίθος@namsc ὅς@rrams μόγις@b εἴκοσι@ac--n κυλίω@viia3p
23.54.08N εἰμί@viia3s δέ@cc ὁ@dnfs ἡμέρα@nnfsc προσάββατον@ngnsc
23.55.08N κατακολουθέω@viaa3p δέ@cc () γυνή@nnfpc ὅστις@rrnfp εἰμί@viia3p συνέρχομαι@vpxanfp ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp καί@cc θεάομαι@viam3p ὁ@dans μνῆμα@nansc αὐτός@rpgms
23.56.08N ὑποστρέφω@vpaanfp () καί@cc ὁ@dans μέν@x σάββατον@nansc ἡσυχάζω@viaa3p κατά@pa ὁ@dafs ἐντολή@nafsc
24.01.08N εἷς@acdfsn δέ@cc ὁ@dgnp σάββατον@ngnpc ὄρθρος@ngmsc βαθύς@angmsn ἔρχομαι@viim3p [] ἐπί@pa ὁ@dans μνῆμα@nansc φέρω@vppanfp ὅς@rranp ἑτοιμάζω@viaa3p ἄρωμα@nanpc []
24.02.08N ()
24.03.08N εἰσέρχομαι@vpaanfp δέ@cc οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc
24.04.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἀπορέω@vnpm αὐτός@rpafp περί@pg αὐτός@rpgns [] ἰδού@i δύο@acnmpn ἀνήρ@nnmpc [] ἐφίστημι@viaa3p αὐτός@rpdfp ἐν@pd ἐσθής@ndfsc ἀστράπτω@vppadfs []
24.05.08N ἔμφοβος@annfpn δέ@cc γίνομαι@vpamnfp κλίνω@viaa3p ὁ@danp πρόσωπον@nanpc εἰς@pa ὁ@dafs γῆ@nafsc ὁ@dnmp δέ@cc λέγω@viaa3p πρός@pa αὐτός@rpafp τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn;
24.06.08N () ἐγείρω@viap3s μιμνήσκομαι@vdap2p () ὅσος@rranp λαλέω@viaa3s σύ@rpd-p ἔτι@b εἰμί@vppanms ἐν@pd ὁ@ddfs Γαλιλαία@ndfsp []

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24.07.08N ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vnap καί@cc () σταυρόω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἀνίστημι@vnaa
24.08.08N ()
24.09.08N καί@cc ὑποστρέφω@vpaanfp ἀπό@pg ὁ@dgns μνημεῖον@ngnsc [] ἀπαγγέλλω@viaa3p πᾶς@aianpn οὗτος@rdanp ὁ@ddmp ἕνδεκα@ac---n καί@cc πᾶς@aidnpn ὁ@ddnp λοιπός@andmpn
24.10.08N Μαρία@nnfsp ὁ@dnfs Μαγδαληνή@nnfsp καί@cc Ἰωάννα@nnfsp καί@cc Μαρία@nnfsp ὁ@dnfs Ἰάκωβος@ngmsp καί@cc ὁ@dnfp λοιπός@annfpn σύν@pd αὐτός@rpdfp λέγω@viia3p πρός@pa αὐτός@rpamp ὁ@damp ἀπόστολος@nampc οὗτος@rdanp
24.11.08N καί@cc φαίνω@viap3p ἐνώπιον@pg αὐτός@rpgmp ὡσεί@b λῆρος@nnmsc ὁ@dnnp ῥῆμα@nnnpc οὗτος@rdnnp καί@cc ἀπιστέω@viia3p αὐτός@rpdfp
24.13.08N εἰμί@viia3p δέ@cc δύο@acnmpn πορεύομαι@vppmnmp ἐκ@pg αὐτός@rpgmp ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc εἰς@pa κώμη@nafsc ἀπέχω@vppaafs στάδιος@nampc ἑξήκοντα@ac---n ἀπό@pg Ἰερουσαλήμ@ngfsp ὄνομα@ndnsc Οὐλαμμαοῦς@nnmsp
24.14.08N ὁμιλέω@viia3p δέ@cc πρός@pa ἑαυτοῦ@rxamp περί@pg πᾶς@aigmpn ὁ@dgnp συμβαίνω@vpxagnp οὗτος@rdgnp
24.15.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὁμιλέω@vnpa αὐτός@rpamp καί@cc συζητέω@vnpa καί@cc ὁ@dnms Ἰησοῦς@nnmsp ἐγγίζω@vpaanms συμπορεύομαι@viim3s αὐτός@rpdmp
24.16.08N ὁ@dnmp δέ@cc ὀφθαλμός@nnmpc αὐτός@rpgmp κρατέω@viip3p ὁ@dgns μή@x ἐπιγινώσκω@vnaa αὐτός@rpams
24.17.08N ὁ@dnms δέ@cc λέγω@viaa3s τίς@rqnmp/aqnmpn ὁ@dnmp λόγος@nnmpc οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρός@pa ἑαυτοῦ@rxamp περιπατέω@vppanmp σκυθρωπός@annmpn;
24.18.08N ἀποκρίνομαι@vpapnms δέ@cc εἷς@acnmsn ὅς@rrdms ὄνομα@ndnsc Κλεοπᾶς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams σύ@rpn-s μόνος@annmsn παροικέω@vipa2s Ἰερουσαλήμ@nafsp οὐ@b γινώσκω@viaa2s ὁ@danp γίνομαι@vpamanp ἐν@pd αὐτός@rpdfs ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp;
24.19.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ποῖος@rqanp; ὁ@danp περί@pg Ἰησοῦς@ngmsp ὁ@dgms Ναζαρηνός@angmsn ὅς@rrnms γίνομαι@viam3s ἀνήρ@nnmsc προφήτης@nnmsc δυνατός@annmsn ἐν@pd λόγος@ndmsc καί@cc ἔργον@ndnsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc καί@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc
24.20.08N ὡς@cs οὗτος@rdams παραδίδωμι@viaa3p ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρόω@viaa3p αὐτός@rpams
24.21.08N ἐγώ@rpn-p δέ@cc ἐλπίζω@viia1p [] ὅτι@cs αὐτός@rpnms εἰμί@vipa3s ὁ@dnms μέλλω@vppanms λυτρόω@vnpm [] ὁ@dams Ἰσραήλ@namsp ἀλλά@cc γέ@x καί@b σύν@pd πᾶς@aidnpn οὗτος@rddnp τρίτος@aoafsn ἡμέρα@nafsc σήμερον@b ἄγω@vipa3s ἀπό@pg ὅς@rrgns οὗτος@rdnnp γίνομαι@vixa3s
24.22.08N ἀλλά@cc καί@b γυνή@nnfpc τὶς@ainfpn ἐξίστημι@viaa3p ἐγώ@rpa-p γίνομαι@vpamnfp ὀρθρινός@annfpn ἐπί@pa ὁ@dans μνημεῖον@nansc
24.23.08N καί@cc μή@x εὑρίσκω@vpaanfp ὁ@dans σῶμα@nansc αὐτός@rpgms ἔρχομαι@viaa3p λέγω@vppanfp ὀπτασία@nafsc ἄγγελος@ngmpc ὁράω@vnxa ὅς@rrnmp λέγω@vipa3p αὐτός@rpams ζάω@vnpa
24.24.08N καί@cc ἀπέρχομαι@viaa3p τὶς@rinmp ἐκ@pg ὁ@dgmp σύν@pd ἐγώ@rpd-p ἐπί@pa ὁ@dans μνημεῖον@nansc καί@cc εὑρίσκω@viaa3p οὕτω@b ὡς@cs λέγω@viaa3p ὁ@dnfp γυνή@nnfpc αὐτός@rpams δέ@cc οὐ@b ὁράω@viaa1p

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24.25.08N ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@ddfs καρδία@ndfsc [] ὁ@dgns πιστεύω@vnpa ἐπί@pd πᾶς@aidnpn ὅς@rrdnp λαλέω@viaa3p σύ@rpd-p []
24.26.08N ὅτι@cs δεῖ@viia3s οὗτος@rdanp πάσχω@vnaa ὁ@dams Χριστός@namsp καί@cc εἰσέρχομαι@vnaa εἰς@pa ὁ@dafs δόξα@nafsc αὐτός@rpgms
24.27.08N καί@cc εἰμί@viia3s ἄρχω@vpamnms ἀπό@pg Μωϋσῆς@ngmsp καί@cc πᾶς@aigmpn ὁ@dgmp προφήτης@ngmpc ἑρμηνεύω@vnpa αὐτός@rpdmp ἐν@pd ὁ@ddfp γραφή@ndfpc ὁ@danp περί@pg ἑαυτοῦ@rxgms
24.28.08N καί@cc ἐγγίζω@viaa3p εἰς@pa ὁ@dafs κώμη@nafsc ὅς@b πορεύομαι@viim3p καί@cc αὐτός@rtnms προσποιέω@viam3s πόρρω@b πορεύομαι@vnpm
24.29.08N καί@cc παραβιάζομαι@viam3p αὐτός@rpams λέγω@vppanmp μένω@vdaa2s μετά@pg ἐγώ@rpg-p ὅτι@cs πρός@pa ἑσπέρα@nafsc κλίνω@vixa3s ὁ@dnfs ἡμέρα@nnfsc καί@cc εἰσέρχομαι@viaa3s μένω@vnaa μετά@pg αὐτός@rpgmp
24.30.08N καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns κατακλίνω@vnap αὐτός@rpams λαμβάνω@vpaanms ὁ@dams ἄρτος@namsc εὐλογέω@viaa3s καί@cc κλάω@vpaanms [] ἐπιδίδωμι@viia3s αὐτός@rpdmp
24.31.08N λαμβάνω@vpaagmp δέ@cc αὐτός@rpgmp ὁ@dams ἄρτος@namsc ἀπό@pg αὐτός@rpgms ἀνοίγω@viap3p ὁ@dnmp ὀφθαλμός@nnmpc αὐτός@rpgmp καί@cc ἐπιγινώσκω@viaa3p αὐτός@rpams καί@cc αὐτός@rtnms ἄφαντος@annmsn γίνομαι@viam3s ἀπό@pg αὐτός@rpgmp
24.32.08N ὁ@dnmp δέ@cc λέγω@viaa3p πρός@pa ἑαυτοῦ@rxamp οὐχί@b ὁ@dnfs καρδία@nnfsc εἰμί@viia3s ἐγώ@rpg-p καλύπτω@vpxpnfs ὡς@cs λαλέω@viia3s ἐγώ@rpd-p ἐν@pd ὁ@ddfs ὁδός@ndfsc ὡς@cs ἀνοίγω@viia3s ἐγώ@rpd-p ὁ@dafp γραφή@nafpc;
24.33.08N καί@cc ἀνίστημι@vpaanmp λυπέω@vpppnmp αὐτός@rtdfs ὁ@ddfs ὥρα@ndfsc ὑποστρέφω@viaa3p εἰς@pa Ἰερουσαλήμ@nafsp καί@cc εὑρίσκω@viaa3p ἀθροίζω@vpxpamp ὁ@damp ἕνδεκα@ac---n καί@cc ὁ@damp σύν@pd αὐτός@rpdmp
24.34.08N λέγω@vppanmp ὅτι@cs ὄντως@b ἐγείρω@viap3s ὁ@dnms κύριος@nnmsc καί@cc ὁράω@viap3s Σίμων@ndmsp
24.35.08N καί@cc αὐτός@rtnmp ἐξηγέομαι@viim3p ὁ@danp ἐν@pd ὁ@ddfs ὁδός@ndfsc καί@cc ὅτι@cs γινώσκω@viap3s αὐτός@rpdmp ἐν@pd ὁ@ddfs κλάσις@ndfsc ὁ@dgms ἄρτος@ngmsc
24.36.08N οὗτος@rdanp δέ@cc αὐτός@rpgmp λαλέω@vppagmp αὐτός@rtnms ἵστημι@viap3s ἐν@pd μέσος@andnsn αὐτός@rpgmp
24.37.08N αὐτός@rtnmp δέ@cc πτοέω@vpapnmp καί@b ἔμφοβος@annmpn γίνομαι@vpamnmp δοκέω@viia3p φάντασμα@nansc θεωρέω@vnpa
24.38.08N ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p καί@cc ἵνα@cs [] τίς@rqans διαλογισμός@nnmpc ἀναβαίνω@vipa3p εἰς@pa ὁ@dafs καρδία@ndfsc [] σύ@rpg-p;
24.39.08N ὁράω@vdaa2p ὁ@dafp χείρ@nafpc ἐγώ@rpg-s καί@cc ὁ@damp πούς@nampc ἐγώ@rpg-s ὅτι@cs ἐγώ@rpn-s αὐτός@rtnms εἰμί@vipa1s () ὅτι@cs πνεῦμα@nnnsc σάρξ@nafsc καί@cc [] ὀστέον@nanpc οὐ@b ἔχω@vipa3s καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p [] ἔχω@vppaams
24.41.08N ἔτι@b δέ@cc ἀπιστέω@vppagmp αὐτός@rpgmp ἀπό@pg ὁ@dgfs χαρά@ngfsc καί@cc θαυμάζω@vppagmp λέγω@viaa3s ἔχω@vipa2p τὶς@rians βρώσιμος@anansn ἐνθάδε@b;
24.42.08N καί@cc ἐπιδίδωμι@viaa3p αὐτός@rpdms ἰχθύς@ngmsc ὀπτός@angmsn μέρος@nansc
24.43.08N καί@cc λαμβάνω@vpaanms ἐνώπιον@pg αὐτός@rpgmp ἐσθίω@viaa3s
24.44.08N καί@cc λέγω@viaa3s αὐτός@rpamp οὗτος@rdnmp ὁ@dnmp λόγος@nnmpc ἐγώ@rpg-s ὅς@rramp λαλέω@viaa1s πρός@pa σύ@rpa-p ἐν@pd ὅς@rrdns/rrdms εἰμί@viim1s σύν@pd σύ@rpd-p ὅτι@cs δεῖ@vipa3s πίμπλημι@vnap πᾶς@aianpn ὁ@danp γράφω@vpxpanp ἐν@pd ὁ@ddns

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νόμος@ndmsc Μωϋσῆς@ngmsp καί@cc προφήτης@ndmpc καί@cc ψαλμός@ndmpc περί@pg ἐγώ@rpg-s
24.45.08N τότε@b διανοίγω@viaa3s αὐτός@rpgmp ὁ@dams νοῦς@namsc ὁ@dgns συνίημι@vnpa ὁ@dafp γραφή@nafpc
24.46.08N καί@cc λέγω@viaa3s αὐτός@rpdmp ὅτι@cs οὕτω@b γράφω@vixp3s ὁ@dams Χριστός@namsp πάσχω@vnaa καί@cc ἀνίστημι@vnaa ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc
24.47.08N καί@cc κηρύσσω@vnap ἐπί@pd ὁ@ddns ὄνομα@ndnsc αὐτός@rpgms μετάνοια@nafsc καί@cc ἄφεσις@nafsc ἁμαρτία@ngfpc ὡς@cs ἐπί@pa [] πᾶς@aianpn ὁ@danp ἔθνος@nanpc ἄρχω@vpamnmp ἀπό@pg Ἰερουσαλήμ@ngfsp
24.48.08N καί@cc σύ@rpn-p δέ@cc μάρτυς@nnmpc οὗτος@rdgnp
24.49.08N καί@cc ἐγώ@rpn-s ἀποστέλλω@vipa1s ὁ@dafs ἐπαγγελία@nafsc ἐγώ@rpg-s ἐπί@pa σύ@rpa-p σύ@rpn-p δέ@cc καθίζω@vdaa2p ἐν@pd ὁ@ddfs πόλις@ndfsc ἕως@pg ὅστις@rrgns ἐνδύω@vsam2p δύναμις@nafsc ἐκ@pg ὕψος@ngnsc

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01.00.07K ΕΥΑΓΓΕΛΙΟΝ
03.01.07K ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος
04.31.07K ὁ Ἰησοῦς κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν
04.32.07K καὶ πάντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτου
04.33.07K καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμόνιον ἀκάθαρτον καὶ ἀνέκραξεν φωνῇ μεγάλῃ
04.34.07K τί ἡμῖν καὶ σοί ἐστιν Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδα τίς εἶ ὁ ἅγιος τοῦ θεοῦ
04.35.07K καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἀνακραυγάσαν τε ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν
04.36.07K καὶ ἐγένετο θάμβος μέγας ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;
04.37.07K καὶ ἐξῆλθεν ἡ ἀκοὴ περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου
04.16.07K ἐλθὼν δὲ εἰς Ναζαρά εἰσῆλθεν ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν
04.22.07K καὶ ἔλεγον οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος;
04.23.07K καὶ εἶπεν πρὸς αὐτούς πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην ἰατρέ θεράπευσον σεαυτόν ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου
04.24.07K εἶπεν δέ ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ
04.28.07K καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ
04.29.07K καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν
04.30.07K αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο
04.40.07K () δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν ὁ δὲ ἑνὶ ἑκάστῳ τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς
04.41.07K ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι
04.42.07K γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν
04.43.07K ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι δεῖ με καὶ ταῖς ἑτέραις πόλεσιν ἀπαγγελίσασθαι τὴν βασιλείαν τοῦ θεοῦ ὅτι ἐπὶ τοῦτο ἀπεστάλην
04.44.07K καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας
05.01.07K ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ ἑστώτος αὐτοῦ παρὰ τὴν λίμνην Γεννησαρέτ
05.02.07K καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην οἱ δὲ ἁλιεῖς ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα
05.03.07K ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν Σίμωνος ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὅσον ὅσον καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους
05.04.07K ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν
05.05.07K ὁ δὲ Σίμων ἀποκριθεὶς εἶπεν αὐτῷ διδάσκαλε δι᾽ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι
05.06.07K καὶ εὐθὺς χαλάσαντες τὰ δίκτυα συνέκλεισαν πλῆθος ἰχθύων πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι
05.07.07K καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας βοηθεῖν αὐτοῖς καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε παρά τι βυθίζεσθαι

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05.08.07K ὁ δὲ Σίμων προσέπεσεν αὐτοῦ τοῖς ποσὶν λέγων παρακαλῶ ἔξελθε ἀπ᾽ ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε
05.09.07K θάμβος γὰρ περιέσχεν αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον
05.10.07K ἦσαν δὲ κοινωνοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου ὁ δὲ εἶπεν αὐτοῖς δεῦτε καὶ μὴ γίνεσθε ἁλιεῖς ἰχθύων ποιήσω γὰρ ὑμᾶς ἁλιεῖς ἀνθρώπων
05.11.07K οἱ δὲ ἀκούσαντες πάντα κατέλειψαν ἐπὶ τῆς γῆς καὶ ἠκολούθησαν αὐτῷ
05.12.07K καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ λεπρός ἰδὼν δὲ τὸν Ἰησοῦν ἔπεσεν ἐπὶ πρόσωπον λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι
05.13.07K καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη
05.14.07K καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἄπελθε [] δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον [] ὃ [] προσέταξεν Μωϋσῆς ἵνα εἰς μαρτύριον ᾖ τοῦτο ὑμῖν ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν καὶ διαφημίζειν τὸν λόγον ὥστε μηκέτι δύνασθαι αὐτὸν φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ᾽ ἔξω ἦν ἐπ᾽ ἐρήμοις τόποις συνήρχοντο πρὸς αὐτὸν καὶ ἦλθεν πάλιν εἰς Καφαρναούμ
05.17.07K καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν αὐτοῦ διδάσκοντος συνελθεῖν τοὺς Φαρισαίους () ἦσαν δὲ συνεληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας τοῦ ἰᾶσθαι αὐτούς
05.18.07K καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ (κραβάττου) ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ
05.19.07K καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀνέβησαν ἐπὶ τὸ δῶμα καὶ ἀπεστεγάσαντες τοὺς κεράμους ὅπου ἦν καθῆκαν τὸν κράβαττον σὺν τῷ παραλυτικῷ ἔμπροσθεν τοῦ Ἰησοῦ
05.20.07K καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ ἄνθρωπε ἀφέωνταί σου αἱ ἁμαρτίαι σου
05.21.07K καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐν ταῖς καρδίαις αὐτῶν λέγοντες τί οὗτος λαλεῖ βλασφημίας; τίς ἀφήσει ἁμαρτίας εἰ μὴ μόνος ὁ θεός;
05.22.07K ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν πονηρά;
05.23.07K τί ἐστιν εὐκοπώτερον εἰπεῖν ἀφέωνταί σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν ἔγειρε καὶ περιπάτει;
05.24.07K ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς λέγει τῷ παραλυτικῷ ἔγειρε καὶ ἆρον τὸν κράβαττὸν σου καὶ πορεύου εἰς τὸν οἶκόν σου
05.25.07K καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας τὸν κράβαττὸν αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν
05.26.07K καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἴδομεν παράδοξα σήμερον
05.27.07K καὶ ἐλθὼν πάλιν παρὰ τὴν θάλασσαν καὶ ἐπακολουθοῦντα αὐτῷ ὄχλον ἐδίδασκεν καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον καὶ λεγει αὐτῷ ἀκολούθει μοι
05.28.07K καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ
05.29.07K καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων ἀνακειμένων
05.30.07K καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες διὰ τί μετὰ τῶν τελωνῶν ἐσθίετε καὶ πίνετε;
05.31.07K καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες
05.32.07K οὐκ ἐλήλυθα καλέσαι δικαίους
05.33.07K οἱ δὲ εἶπαν πρὸς αὐτόν διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν
05.34.07K ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νύμφιος νηστεύειν
05.35.07K ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις

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05.37.07K οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς εἰ δὲ μή γε ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί
05.38.07K ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βάλλουσιν καὶ ἀμφότεροι συντηροῦνται
05.36.07K καὶ οὐδεὶς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται
06.01.07K καὶ ἐγένετο αὐτὸν ἐν σαββάτῳ διαπορεύεσθαι διὰ τῶν σπορίμων καὶ οἱ δὲ μαθηταὶ αὐτοῦ ἤρξαντο τίλλειν τοὺς στάχυας ψώχοντες ταῖς χερσίν ἤσθιον
06.02.07K οἱ δὲ Φαρισαῖοι ἔλεγον αὐτῷ ἴδε τί ποιοῦσιν οἱ μαθηταί σου τοῖς σάββασιν ὃ οὐκ ἔξεστιν
06.03.07K ἀποκριθεὶς δὲ ὁ Ἰησοῦς ἔλεγεν πρὸς αὐτούς οὐδέποτε τοῦτο ἀνέγνωτε τί ἐποίησεν Δαυὶδ;
06.04.07K εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ᾽ αὐτοῦ οὓς οὐκ ἐξὸν ἦν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ ἄνθρωπε εἰ μὲν οἶδας τί ποιεῖς μακάριος εἶ εἰ δὲ μή οἶδας ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου
06.06.07K καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ ἐν ᾗ ἦν ἄνθρωπος ξηρὰν ἔχων τὴν χεῖρα
06.07.07K παρετηροῦντο αὐτὸν οἱ Φαρισαῖοι εἰ τῷ σαββάτῳ θεραπεύει ἵνα κατηγόρωσιν αὐτοῦ
06.08.07K αὐτὸς δὲ γινώσκων τοὺς διαλογισμοὺς αὐτῶν λέγει τῷ τὴν χεῖρα ἔχοντι ξηράν ἔγειρε καὶ στῆθι ἐν τῷ μέσῳ καὶ ἀναστὰς ἐστάθη
06.09.07K εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς ἐπερωτήσω ὑμᾶς ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ μή ψυχὴν λῦσαι ἢ ἀπολέσαι; οἱ δὲ ἐσιώπων
06.10.07K καὶ περιβλεψάμενος αὐτοὺς πάντας ἐν ὀργῇ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρά σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη
06.05.07K καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
06.11.07K αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διαλογίζοντο πρὸς ἀλλήλους πῶς ἀπολέσωσιν αὐτόν
06.12.07K καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
06.13.07K καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ἐκάλεσεν
06.14.07K πρῶτον Σίμωνα ὃν Πέτρον ἐπωνόμασεν καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ οὓς ἐπωνόμασεν βοανηργές ὅ ἐστιν υἱοὶ βροντῆς καὶ Φίλιππον καὶ Βαρθολομαῖον
06.15.07K καὶ Μαθθαῖον καὶ () Θωμᾶν τὸν ἐπικαλούμενον Δίδυμον καὶ Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν
06.16.07K καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Σκαριώτην ὃς καὶ ἐγένετο προδότης
06.17.07K καὶ καταβὰς ἐν αὐτοῖς ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ τῆς περαίας καὶ ἄλλων πόλεων
06.18.07K οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο
06.19.07K καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ
06.20.07K καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
06.21.07K μακάριοι οἱ πεινῶντες ὅτι χορτασθήσονται μακάριοι οἱ κλαίοντες ὅτι γελάσουσιν
06.22.07K μακάριοί ἔσεστε ὅταν ὑμᾶς μισήσουσιν οἱ ἄνθρωποι καὶ ὀνειδίσουσιν καὶ ἐκβαλούσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου
06.23.07K κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες ὑμῶν
06.24.07K πλὴν οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν
06.25.07K οὐαὶ τοῖς ἐμπεπλησμένοις ὅτι πεινάσουσιν οὐαί τοῖς γελούσιν ὅτι πενθήσουσιν
06.26.07K οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ τὰ αὐτὰ ἐποίουν καὶ τοῖς ψευδοπροφήταις οἱ πατέρες ὑμῶν

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06.27.07K ἐν τῷ νόμῳ λέγει ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
06.28.07K καὶ εὐχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς
06.29.07K ἐάν τίς σὲ ῥαπίσῃ εἰς τὴν σιαγόνα δεξίαν [] παράθες αὐτῷ καὶ τὴν ἄλλην καὶ ἐὰν τίς σου ἄρῃ τὸ ἱμάτιον καὶ ἄφες αὐτῷ καὶ τὸν χιτῶνα
06.30.07K παντὶ αἰτοῦντί σε δίδου
06.31.07K καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ τῶν ἀνθρώπων οὕτως καὶ ὑμεῖς ποιεῖτε αὗτοις
06.34.07K καὶ ἐὰν δανίσητε παρ᾽ ὧν ἐλπίζετε λαβεῖν ποία χάρις ἐστίν ὑμῖν;
06.35.07K πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς
06.36.07K ἔστε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ᾤκτειρεν ὑμᾶς
06.37.07K καὶ μὴ κρίνετε ἵνα μὴ κριθῆτε καὶ μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε
06.38.07K δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν ᾧ μέτρῳ μετρήσετε μετρηθήσεται ὑμῖν
06.39.07K μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;
06.40.07K οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ()
06.41.07K τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;
06.42.07K πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου ἀδελφέ ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου καὶ ἰδού ἡ δοκὸς ἐν τῷ σῷ ὀφθαλμῷ ὑποκεῖται; ὑποκριτά ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου ἐκβαλεῖν
06.43.07K οὐ δύναται [] δένδρον καλὸν καρποὺς σαπρούς [] ἐνεγκεῖν [] οὐδὲ [] δένδρον σαπρὸν καρποὺς καλούς [] ἐνέγκαι []
06.44.07K ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν
06.45.07K 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
06.46.07K τί καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἅ λέγω;
07.01.07K καὶ ἐγένετο ὅτε ἐτέλεσεν ταῦτα τὰ ῥήματα λαλῶν ἦλθεν εἰς Καφαρναούμ
07.02.07K ἑκατοντάρχου δέ τινος παῖς κακῶς ἔχων ἤμελλεν τελευτᾶν ὃς ἦν αὐτῷ τίμιος
07.03.07K ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ
07.04.07K οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἠρώτων αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο
07.05.07K ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν
07.06.07K ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ κύριε μὴ σκύλλου οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς
07.07.07K ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήτω ὁ παῖς μου
07.08.07K καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ
07.09.07K ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν ἀμὴν λέγω ὑμῖν παρ᾽ οὐδενὶ τοιαύτην [] πίστιν ἐν τῷ Ἰσραὴλ εὗρον
07.10.07K καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες δοῦλοι εὗρον τὸν ὑγιαίνοντα
07.11.07K καὶ τῇ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν ()

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07.12.07K ἐγένετο δὲ ὡς ἤγγισεν τῇ πύλῃ τῆς πόλεως καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ χήρα οὔσῃ καὶ πολὺς ὄχλος τῆς πόλεως συνεληλύθει σὺν αὐτῇ
07.13.07K καὶ ἰδὼν αὐτὴν ὁ Ἰησοῦς ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ μὴ κλαῖε
07.14.07K καὶ προσελθὼν ἥψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπεν νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι
07.15.07K καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ
07.16.07K ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι μέγας προφήτης προῆλθεν ἐν ἡμῖν καὶ ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτου
07.17.07K καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ μέχρι Ἰωάννου τοῦ βαπτιστοῦ
07.18.07K ὅς () καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ
07.19.07K λέγει πορευθέντες εἴπατε αὐτῷ σὺ εἶ ὅς ἔρχῃ [] ἢ ἕτερον προσδοκῶμεν;
07.20.07K παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων σὺ εἶ ὅς ἔρχῃ [] ἢ ἕτερον προσδοκῶμεν;
07.22.07K καὶ ἀποκριθεὶς εἶπεν αὐτοῖς πορευθέντες εἴπατε Ἰωάννῃ ἃ εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ὦτα τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται
07.23.07K καὶ μακάριος () ἐάν μὴ σκανδαλισθῇς ἐν ἐμοί []
07.24.07K ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
07.25.07K ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ διάγοντες ἐν τοῖς βασιλείοις εἰσίν
07.26.07K ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί λέγω ὑμῖν καὶ περισσότερον προφήτου
07.28b.07K ὅτι οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ
07.27.07K αὐτός [] ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδόν σου
07.28a.07K ἀμήν λέγω ὑμῖν
07.28c.07K ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν
07.36.07K ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη
07.37.07K καὶ ἰδοὺ γυνὴ () ἁμαρτωλός
07.38.07K στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ
07.39.07K ἰδὼν δὲ ὁ Σιμων () εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστιν
07.40.07K καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τὸν Πέτρον Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ διδάσκαλε εἰπέ φησίν
07.44.07K καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; αὕτη τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου
07.46.07K καὶ ἤλειψεν
07.45.07K καὶ κατεφίλει
07.47.07K οὗ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί ὅτι ἠγάπησεν πολύ
07.48.07K εἶπεν δὲ αὐτῇ ἀφέωνταί σου αἱ ἁμαρτίαι
07.49.07K καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;
07.50.07K εἶπεν δὲ πρὸς τὴν γυναῖκα ἡ πίστις σου σὲ σέσωκεν πορεύου εἰς εἰρήνην
08.02.07K καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνή ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει
08.03.07K καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί αἵτινες καὶ διηκόνουν αὐτῷ ἐκ τῶν ὑπαρχόντων αὐταῖς

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08.04.07K συνίοντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν παραβολὴν τοιαύτην πρὸς αὐτούς
08.05.07K ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν καὶ κατεπατήθη καὶ τὰ πετεινὰ κατέφαγεν αὐτό
08.06.07K καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα
08.07.07K καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό
08.08.07K καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν καὶ τὴν καλήν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκουέτω
08.09.07K ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή
08.10a.07K ὁ δὲ εἶπεν ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ
08.18.07K βλέπετε πῶς ἀκούετε ὃς ἂν γὰρ ἔχῃ δοθήσεται αὐτῷ ὃς δὲ ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ
08.10b.07K τοῖς δὲ λοιποῖς οὐ δέδοται εἰ μὴ ἐν παραβολῇ ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν
08.11.07K ἐστιν δὲ αὕτη ἡ παραβολή ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ
08.12.07K οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν
08.13.07K οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται
08.14.07K τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσιν οἱ ἀκούσαντες καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν
08.15.07K τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ
08.16.07K οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν
08.17.07K οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ἀλλὰ ἵνα γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ
08.20.07K καὶ ἀπηγγέλη αὐτῷ ὅτι ἡ μήτηρ αὐτοῦ [] καὶ οἱ ἀδελφοί αὐτοῦ [] ἐστήκασιν ἔξω ἰδεῖν ζητοῦντες αὐτὸν
08.21.07K ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς τίς μοι ἡ μήτηρ καὶ τίνες μοι ἀδελφοί εἰ μὴ οἱ ἀκούουσιν τοὺς λόγους μου καὶ ποιοῦσιν αὐτούς;
08.22.07K ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν ἀναβῆναι αὐτὸν εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς διέλθωμεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν
08.23.07K πλεόντων αὐτῶν ἀφύπνωσεν καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον
08.24.07K προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες διδάσκαλε ἀπολλύμεθα ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη
08.25.07K εἶπεν δὲ αὐτοῖς ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους τίς δὲ οὗτός ἐστιν ὅς καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῇ θαλάσσῃ καὶ ὑπακούουσιν αὐτῷ;
08.26.07K καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας
08.27.07K ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια ἀπὸ χρόνων ἱκανῶν ὃς ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμασιν ()
08.28.07K ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας φωνῇ μεγάλῃ εἶπεν τί ἐμοὶ καὶ σοί Ἰησοῦ υἱὲ τοῦ θεοῦ; δέομαί σου μή με βασανίσῃς
08.29.07K παρήγγειλεν γὰρ τῷ δαιμονίῳ τῷ ἀκαθάρτῳ ἐξελθε ἀπὸ τοῦ ἀνθρώπου
08.30.07K ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς τί σοί ὄνομα ἐστὶν; ὁ δὲ εἶπεν λεγιών ὄνομά μοι ὅτι πολλὰ γὰρ ἦσαν δαιμόνια

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08.31.07K καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν
08.32.07K ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτὸν ἵνα εἰς τοὺς χοίρους εἰσέλθωσιν καὶ ἐπέτρεψεν αὐτοῖς
08.33.07K ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου ὥρμησαν εἰς τοὺς χοίρους καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη
08.34.07K ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς
08.35.07K παραγενομένων δὲ ἐκ τῆς πόλεως καὶ θεωρησάντων καθήμενον τὸν δαιμονιζόμενον σωφρονοῦντα καὶ ἱματισμένον καθήμενον παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἐφοβήθησαν
08.36.07K ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς
08.37.07K ἠρώτησαν δὲ τὸν Ἰησοῦν πάντες καὶ ἡ χώρα τῶν Γερασηνῶν ἀπελθεῖν ἀπ᾽ αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο αὐτὸς δὲ ἐμβὰς ὑπέστρεψεν
08.40.07K ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν
08.41.07K καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ
08.42.07K ἦν γὰρ θυγάτηρ αὐτῷ μονογενὴς ἐτῶν δώδεκα ἀποθνήσκουσα ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν
08.43.07K καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἣν οὐδὲ εἷς ἴσχυεν θεραπεῦσαι
08.44.07K προσελθοῦσα ἥψατο τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς
08.45.07K ὁ δὲ Ἰησοῦς γνοὺς τὴν ἐξελθοῦσαν ἐξ αὐτοῦ δύναμιν ἐπηρώτα τίς μου ἥψατο ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος διδάσκαλε οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν
08.46.07K ὁ δὲ Ἰησοῦς εἶπεν ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ
08.47.07K ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν ἔντρομος οὖσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα
08.48.07K ὁ δὲ εἶπεν αὐτῇ θυγάτηρ ἡ πίστις σου σε σέσωκεν πορεύου εἰς εἰρήνην
08.49.07K ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι τέθνηκεν ἡ θυγάτηρ σου μηκέτι σκύλλε τὸν διδάσκαλον
08.50.07K ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ μὴ φοβοῦ μόνον πίστευσον καὶ σωθήσεται
08.51.07K 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
08.52.07K ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν ὁ δὲ εἶπεν μὴ κλαίετε οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει
08.53.07K καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν
08.54.07K αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων ἡ παῖς ἔγειρε
08.55.07K καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν
08.56.07K καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός
09.01.07K συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοὺς ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια
09.02.07K καὶ ἀπέστειλεν τοὺς μαθητὰς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ
09.03.07K καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδόν μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν
09.04.07K καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε
09.05.07K καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ᾽ αὐτούς
09.06.07K ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας εὐαγγελιζόμενοι πανταχοῦ
09.07.07K ἀκούσας δὲ () Ἡρῴδης τὰ γινόμενα ἠπορεῖτο διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἐκ νεκρῶν ἀνέστη

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09.08.07K ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη ἄλλοι δὲ ὅτι προφήτης τῶν ἀρχαίων ἀνέστη
09.09.07K εἶπεν δὲ Ἡρῴδης Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; ()
09.10.07K καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ᾽ ἰδίαν εἰς τόπον ἔρημον ὃν καλούμενον Βηθσαϊδά
09.11.07K οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρείαν ἔχοντας θεραπείας αὐτοῦ πάντας ἰᾶτο
09.12.07K ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ ἀπόλυσον τοὺς ὄχλους ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν
09.13.07K εἶπεν δὲ πρὸς αὐτούς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ εἶπαν οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα
09.14.07K ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πεντήκοντα
09.15.07K καὶ ἐποίησαν οὕτως
09.16.07K λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν προσηύξατο καὶ εὐλόγησεν [] ἐπ᾽ αὐτοὺς καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ
09.17.07K καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἤρθη τὸ περίσσευμα τῶν κλασμάτων κόφινοι δώδεκα
09.18.07K καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί καὶ ἐπηρώτησεν αὐτοὺς λέγων τίνα με λέγουσιν τὸν υἱὸν τοῦ ἀνθρώπου οἱ ἄνθρωποι;
09.19.07K λέγουσιν δὲ οἱ μαθηταί Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἢ ἕνα τῶν προφητῶν
09.20.07K εἶπεν δὲ αὐτοῖς ὑμεῖς δὲ τίνα; ἀποκριθεὶς δὲ Πέτρος εἶπε σὺ εἶ ὁ χριστὸς [] ()
09.21.07K ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο
09.22.07K εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ἀρχιερέων [] καὶ ἀποκτανθῆναι [] καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι []
09.23.07K ἔλεγεν δὲ πρὸς πάντας εἴ τις θέλει ὀπίσω μου ἔρχεσθαι ἀρνησάσθω ἑαυτὸν καὶ ἀκολουθείτω μοι
09.24.07K ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὅς ἂν ἀπολέσῃ αὐτὴν ἕνεκεν ἐμοῦ σώσει αὐτήν
09.25.07K τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσαι ἢ ζημιωθῆναι;
09.26.07K ὃς ἂν ἐπαισχυνθῇ με () καὶ ἐγὼ ἐπαισχυνθήσομαι αὐτόν
09.27.07K λέγω δὲ ὑμῖν ἀληθῶς εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ
09.28.07K () καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος
09.29.07K καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν ἡ ἰδέα τοῦ προσώπου αὐτοῦ ἠλλοιώθη καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων
09.30.07K καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἠλίας καὶ Μωϋσῆς
09.31a.07K ἐν δόξῃ
09.33b.07K εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν διδάσκαλε καλόν ἐστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνάς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μὴ εἰδὼς ὃ λέγει
09.34.07K ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην
09.35.07K καὶ φωνὴ ἐκ τῆς νεφέλης οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός μου αὐτοῦ ἀκούετε
09.36.07K καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις ὧν ἑώρακαν
09.37.07K ἐγένετο δὲ διὰ τῆς ἡμέρας κατελθόντα αὐτὸν ἀπὸ τοῦ ὄρους συνελθεῖν αὐτῷ ὄχλον πολύν
09.38.07K καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων διδάσκαλε δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου ὅτι μονογενής μοί ἐστιν

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09.39.07K λαμβάνει γὰρ αὐτὸν ἐξαίφνης πνεῦμα καὶ ῥήσσει καὶ σπαράσσει μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ᾽ αὐτοῦ συντρῖβον αὐτόν
09.40.07K καὶ ἐδεήθην τῶν μαθητῶν σου καὶ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό
09.41.07K καὶ () πρὸς αὐτούς ὦ γενεὰ ἄπιστος ἕως πότε ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου
09.42.07K ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἀφῆκεν αὐτὸν καὶ ἀπέδωκεν τὸν παῖδα τῷ πατρὶ αὐτοῦ
09.43.07K ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ
09.44.07K θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
09.45a.07K οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο
09.45b.07K καὶ ἐφοβοῦντο ἐπερωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου
09.46.07K τὸ τίς ἂν εἴη μείζων αὐτῶν
09.47.07K ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ᾽ ἑαυτῷ
09.48.07K καὶ εἶπεν ὃς ἐὰν δέξηται τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ τὸν ἀποστείλαντά με ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας
09.49.07K ἀποκριθεὶς δὲ Ἰωάννης εἶπεν διδάσκαλε εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύσαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ᾽ ἡμῶν
09.50.07K εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς μὴ κωλύετε οὐ γὰρ ἔστιν καθ᾽ ὑμῶν οὐδὲ ὑπὲρ ὑμῶν οὐδεὶς γάρ ἐστιν ὃς οὐ ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου
09.52.07K καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς ἑτοιμάσαι αὐτῷ
09.53.07K καὶ οὐκ ἐδέξαντο αὐτόν
09.54.07K ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν κύριε θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς ὡς καὶ Ἠλίας ἐποίησεν;
09.55.07K στραφεὶς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν οὐκ οἴδατε οἵου πνεύματος ἐστε ὑμεῖς
09.56.07K ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς τῶν ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην
09.57.07K καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν ἀκολουθήσω σοι ὅπου ἐὰν ὑπάγῃς
09.58.07K καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς αὐτῶν ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἔχει κατασκηνώσεις αὐτῶν ποῦ ἀναπαύσηται ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν αὐτοῦ κλίνῃ
09.59.07K εἶπεν δὲ πρὸς τὸν Φιλίππον ἀκολούθει μοι ὁ δὲ Φιλίππος εἶπεν ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου
09.60.07K εἶπεν δὲ αὐτῷ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ἀκολούθει μοι
09.61.07K εἶπεν δὲ καὶ ἕτερος ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου
09.62.07K εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς οὐδεὶς εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ
10.01.07K ἀνέδειξεν δὲ καὶ ἑτέρους ἑβδομήκοντα δύο [] ἀποστόλους ἐπὶ τοὺς δώδεκα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο ()
10.02.07K ἔλεγεν δὲ πρὸς αὐτούς ὁ μὲν θερισμὸς πολύς οἱ δὲ ἐργάται ὀλίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ
10.03.07K ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων
10.04.07K μὴ βαστάζετε βαλλάντιον μὴ πήραν μήτε ῥαβδον μὴ ὑποδήματα καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε

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10.05.07K εἰς ἥν δ᾽ ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ
10.06.07K καὶ ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ᾽ αὐτὸν ἡ εἰρήνη ὑμῶν εἰ δὲ μή γε ἐφ᾽ ὑμᾶς ἐπιστρέψει ἡ εἰρήνη ὑμῶν
10.07.07K ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν
10.08.07K καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν
10.09.07K καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
10.10.07K εἰς ἣν δ᾽ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε
10.11.07K καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
10.12.07K λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἀνεκτότερον ἔσται ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἢ τῇ πόλει ἐκείνῃ
10.13.07K οὐαί σοι Χοραζίν καὶ Βηθσαϊδά ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν
10.14.07K πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἢ ὑμῖν
10.15.07K καὶ σύ Καφαρναούμ μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἢ ἕως τοῦ ᾅδου καταβήσῃ
10.16.07K ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με
10.17.07K ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα δύο μετὰ χαρᾶς λέγοντες κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου
10.18.07K εἶπεν δὲ αὐτοῖς ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ
10.19.07K ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς ἀδικήσει
10.20.07K πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ δαιμόνια ὑμῖν ὑποτάσσεται χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς
10.21.07K ἐν (ἐκείνῳ τῷ καιρῷ) ἠγαλλιάσατο ἐν τῷ πνεύματι καὶ εἶπεν εὐχαριστῶ [] σοι κύριε τοῦ οὐρανοῦ ὅτι ἅτινα ἦν κρυπτὰ σοφοῖς () ἀπεκάλυψας νηπίοις ναί ὁ πατήρ ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου
10.22.07K πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός καὶ οὐδεὶς ἔγνω [] τὸν πατέρα εἰ μὴ ὁ υἱός οὐδὲ τὸν υἱὸν τις γινώσκει ἐστιν εἰ μὴ ὁ πατὴρ καὶ ᾧ ἐὰν ἀποκαλύψῃ ὁ υἱός
10.23.07K καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε
10.24.07K λέγω γὰρ ὑμῖν ὅτι προφῆται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε
10.25.07K ἰδοὺ νομοδιδάσκαλός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων τί ποιήσας ζωὴν κληρονομήσω;
10.26a.07K ὁ δὲ ἀποκριθεὶς εἶπεν
10.27.07K ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου
10.28.07K εἶπεν δὲ αὐτῷ ὀρθῶς εἶπες
10.38.07K ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτὸν εἰσῆλθεν εἰς κώμην τινά γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν
10.39.07K καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ
10.40.07K ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπεν κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται
10.41.07K ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα
10.42.07K Μαριὰμ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς
11.01.07K καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον καὶ ὡς ἐπαύσατο εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ

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11.02.07K ὁ δὲ εἶπεν ὅταν προσεύχησθε μὴ βατταλογεῖτε ὡς οἱ λοιποὶ δοκοῦσιν γάρ τινες ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται ἀλλὰ προσευχόμενοι λέγετε πάτερ ἐλθέτω τὸ πνεῦμα σου τὸ ἅγιον ἐφ᾽ ἡμᾶς καὶ καθαρίσατω ἡμᾶς
11.03.07K τὸν ἄρτον σου τὸν ἐπιούσιον δὸς ἡμῖν σήμερον
11.04.07K καὶ ἄφες ἡμῖν τὰ ὀφειλήματα () ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν
11.05.07K καὶ εἶπεν πρὸς αὐτούς τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ ἐρεῖ αὐτῷ φίλε χρῆσόν μοι τρεῖς ἄρτους
11.06.07K ἐπειδὴ φίλος μου πάρεστιν ἀπ᾽ ἀγροῦ καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ
11.07.07K κἀκεῖνος ἔσωθεν ἀποκριθεὶς ἐρεῖ μή μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι
11.08.07K καὶ αὐτὸς εἰ ἐπιμένη κρούων λέγω ὑμῖν οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτὸν φίλον αὐτοῦ διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει
11.09.07K κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται κρούετε καὶ ἀνοιχθήσεται ὑμῖν
11.10.07K πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ τῷ κρούοντι ἀνοίγεται
11.11.07K ἐάν τίνα ἐξ ὑμῶν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; [] ἢ ἐὰν αἰτήσῃ ἰχθύν μὴ ὄφιν ἐπιδώσει αὐτῷ;
11.12.07K ἢ καὶ αἰτήσει ᾠόν μὴ ἐπιδώσει αὐτῷ σκορπίον;
11.13.07K εἰ οὖν ὑμεῖς πονηροὶ ὄντες [] οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐπουράνιος δώσει ἀγαθὸν δόμα τοῖς αἰτοῦσιν αὐτόν
11.14.07K ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφός καὶ ἐκβάλοντος αὐτοῦ πάντες ἐθαύμαζον
11.15.07K τινὲς δὲ ἐξ αὐτῶν εἶπον ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια ὁ δὲ ἀποκριθεὶς εἶπεν πῶς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;
11.16.07K ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ
11.17.07K αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς πᾶσα βασιλεία διαμερισθεῖσα ἐφ᾽ ἑαυτὴν ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει
11.18.07K εἰ δὲ καὶ ὁ Σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη οὐ σταθήσεται ἡ βασιλεία αὐτοῦ ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια
11.19.07K εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται
11.20.07K εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια ἄρα ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ
11.21.07K ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ
11.22.07K ἐπὰν δὲ ἰσχυρότερος ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ᾽ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν
11.23.07K ()
11.24.07K ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον
11.25.07K καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον
11.26.07K πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων
11.27.07K ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας
11.28.07K αὐτὸς δὲ εἶπεν μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ποιοῦντες
11.29.07K τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν σημεῖον ζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ

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11.33.07K οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ᾽ ἐπὶ τὴν λυχνίαν ἵνα πᾶσι λάμπῃ
11.34.07K ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ καὶ πᾶν τὸ σῶμά σου φωτεινόν ἐστιν ἐπὰν δὲ πονηρὸς ᾖ καὶ τὸ σῶμά σου σκοτεινόν ἐστιν
11.36a.07K εἰ οὖν
11.35.07K τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον
11.37.07K ἐδεήθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα ἀριστήσῃ μετ᾽ αὐτοῦ εἰσελθὼν δὲ ἀνέπεσεν
11.38.07K ὁ δὲ Φαρισαῖος ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν διὰ τί οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου
11.39.07K εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι ὑποκριταί τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας
11.40.07K ἄφρονες οὐχ ὁ ποιήσας τὸ ἔσωθεν καὶ τὸ ἔξωθεν ἐποίησεν;
11.41.07K πλὴν τὰ ὑπάρχοντα δότε ἐλεημοσύνην καὶ πάντα καθαρὰ ὑμῖν ἔσται
11.42.07K ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ
11.43.07K οὐαὶ ὑμῖν Φαρισαῖοι ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ τὰς πρωτοκλισίας ἐν τοῖς δείπνοις
11.44.07K οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὅτι ἐστὲ μνημεῖα ἄδηλα καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἴδασιν
11.45.07K ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις
11.46.07K ὁ δὲ εἶπεν καὶ ὑμῖν τοῖς νομικοῖς οὐαί ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ὑμεῖς ἑνὶ τῶν δακτύλων οὐ προσψαύετε
11.47.07K οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνήματα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς
11.48.07K ἄρα μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε
11.52.07K οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἐκρύψατε τὴν κλεῖδα τῆς γνώσεως καὶ αὐτοὶ οὐκ εἰσέρχεσθε καὶ τοὺς εἰσερχομένους ἐκωλύσατε
11.53.07K λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς ἐνώπιον πάντος τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συμβάλλειν αὐτῷ περὶ πλειόνων
11.54.07K ζητοῦντες ἀφορμήν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορήσαι αὐτοῦ
12.01.07K πολλῶν δὲ ὄχλων συμπεριεχὸντων κὺκλῳ ὥστε ἀλλήλους συμπνιγεῖν ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις
12.02.07K οὐδὲν γὰρ δὲ συγκεκαλυμμένον ὃ οὐ φανερωθήσεται οὐδὲ κρυπτὸν ὃ οὐ γνωσθήσεται
12.03.07K ἀνθ᾽ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων
12.04.07K λέγω δὲ ὑμῖν [] τοῖς φίλοις μου [] μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι μηδὲ ἔχοντων περισσόν τι ποιῆσαι
12.05.07K ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βάλλοντος [] εἰς γέενναν ναί λέγω ὑμῖν τοῦτον φοβήθητε
12.08.07K λέγω δὲ γὰρ ὑμῖν πᾶς ὅς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἐνώπιον τῶν ἀνθρώπων καὶ ὁμολογήσω ἐν αὐτῷ ἐνώπιον τοῦ θεοῦ
12.09.07K καὶ πᾶς ὁ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τοῦ θεοῦ
12.10.07K καὶ ὅς εἴπῃ εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς εἴπῃ εἰς δὲ τὸ ἅγιον πνεῦμα οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι
12.11.07K ὅταν δὲ εἰσφέρωσιν ὑμᾶς εἰς () τὰς ἐξουσίας μὴ προμεριμνᾶτε πῶς ἀπολογήσησθε ἢ τί εἴπητε
12.12.07K τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν

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12.13.07K εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου διδάσκαλε εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν
12.14.07K ὁ δὲ εἶπεν αὐτῷ ἄνθρωπε τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς;
12.15.07K εἶπεν δὲ πρὸς αὐτούς ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ
12.16.07K εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα
12.17.07K καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;
12.18.07K καὶ εἶπεν τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας καὶ ποιήσω αὐτὰς μείζονας καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου
12.19.07K καὶ ἐρῶ τῇ ψυχῇ μου ψυχή ἔχεις πολλὰ ἀγαθὰ εὐφραίνου
12.20.07K εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτήσουσιν ἀπὸ σοῦ ἃ δὲ ἡτοίμασας τίνος ἔσται;
12.22.07K εἶπεν δὲ πρὸς τοὺς μαθητὰς διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε
12.23.07K ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος
12.24.07K κατανοήσατε τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὔτε θερίζουσιν οὔτε συνάγουσιν εἰς ἀποθήκας καὶ ὁ θεὸς τρέφει αὐτά πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν
12.25.07K τίς δὲ ἐξ ὑμῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;
12.26.07K καὶ περὶ τῶν λοιπῶν τί μεριμνᾶτε;
12.27.07K κατανοήσατε τὰ κρίνα πῶς οὔτε ὑφαίνει οὔτε νήθει λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων
12.29.07K καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε ()
12.30.07K ταῦτα γὰρ τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν οἶδεν δὲ ὁ πατήρ ὑμῶν [] ὅτι χρῄζετε τούτων
12.31.07K πλὴν ζητεῖτε πρῶτον [] τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα ([]) προστεθήσεται ὑμῖν
12.32.07K μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι ἐν αὐτῷ εὐδόκησεν ὁ πατὴρ δοῦναι ὑμῖν τὴν βασιλείαν
12.33.07K ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει
12.34.07K ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν
12.35.07K ἔστω ὑμῶν ἡ ὀσφὺς περιεζωσμένη καὶ οἱ λύχνοι καιόμενοι
12.36.07K καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ
12.37.07K μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς
12.38.07K κἂν ἐν τῇ ἑσπερινῇ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν
12.39.07K τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ
12.40.07K καὶ ὑμεῖς γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται
12.41.07K εἶπεν δὲ ὁ Πέτρος κύριε πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις;
12.42.07K καὶ εἶπεν τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος ὁ ἀγαθός ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ σιτομέτριον;
12.43.07K μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως
12.44.07K ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν
12.45.07K ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι
12.46.07K ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει

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12.47.07K ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς καὶ μὴ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλά
12.48.07K ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγα παντὶ δὲ ᾧ ἔδωκαν πολύ ζητήσουσιν ἀπ᾽ αὐτοῦ περισσότερον καὶ ᾧ παρέθεντο πολύ πλέον ἀπαιτήσουσιν αὐτόν
12.49a.07K πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν
12.51.07K δοκεῖτε ὅτι εἰρήνην παρεγενόμην βαλεῖν ἐπὶ τὴν γῆν οὐχί λέγω ὑμῖν ἀλλὰ μάχαιραν []
12.52.07K ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ τρεῖς διαμεμερισμένοι ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν
12.53.07K διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί καὶ μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα καὶ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν
12.54.07K ἔλεγεν δὲ καὶ τοῖς ὄχλοις ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν εὐθέως λέγετε ὄμβρος ἔρχεται καὶ γίνεται οὕτως
12.55.07K καὶ ὅταν νότον πνέοντα ἴδητε λέγετε καύσων ἔσται καὶ γίνεται
12.56.07K ὑποκριταί τὸ πρόσωπον μὲν τοῦ οὐρανοῦ δοκιμάζετε τὸν καιρὸν δὲ τοῦτον οὐκ δοκιμάζετε
12.57.07K τί δὲ καὶ τὸ δίκαιον ἀφ᾽ ἑαυτῶν οὐ κρίνετε;
12.58.07K ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ μήποτε κατακρίνῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν
12.59.07K λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ ἀποδῷς τὸ ἔσχατον κοδράντην
13.10.07K ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν σάββατῳ
13.11.07K καὶ ἰδοὺ γυνὴ ἐν ἀσθενείᾳ ἦν πνεύματος ἔτη δεκαοκτώ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές
13.12.07K ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς εἶπεν αὐτῇ γύναι ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου
13.13.07K καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξασεν τὸν θεόν
13.14.07K ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου
13.15.07K ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;
13.16.07K ταύτην δὲ θυγατέρα Ἀβραὰμ ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;
13.17.07K καὶ κατῃσχύνοντο οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν οἷς ἐθεώρουν ἐνδόξοις ὑπ᾽ αὐτοῦ γινομένοις
13.18.07K ἔλεγεν οὖν τίνι ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν καὶ τίνι ὁμοιώσω αὐτήν;
13.19.07K ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν εἰς κῆπον αὐτοῦ καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ὑπὸ τοὺς κλάδους αὐτοῦ
13.20.07K ἢ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;
13.21.07K ὁμοία ἐστὶν ζύμῃ ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἄλευρον ἕως οὗ ἐζυμώθη ὅλον
13.23.07K εἶπεν δέ τις αὐτῷ κύριε εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ ἀποκριθεὶς εἶπεν
13.24.07K ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης ὅτι πολλοί λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν
13.25.07K ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε κρούειν λέγοντες κύριε κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν οὐκ οἶδα πόθεν ἐστέ
13.26.07K τότε ἄρξεσθε λέγειν κύριε ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας
13.27.07K καὶ ἐρεῖ λέγων ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀποχωρεῖτε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας
13.28b.07K ὅτε πάντας τοὺς δικαίους ἴδητε εἰσερχομένους [] εἰς τὴν βασιλείαν [] τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω
13.28a.07K ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων

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14.01.07K ()
14.02.07K καὶ ἰδοὺ ἄνθρωπος ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ
14.03.07K καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;
14.04.07K οἱ δὲ ἡσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν
14.05.07K καὶ πρὸς αὐτοὺς εἶπεν τίνος ὑμῶν πρόβατον ἢ βοῦς εἰς φρέαρ πεσεῖται καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;
14.06.07K οἱ δὲ οὐκ ἀπεκρίθησαν πρὸς ταῦτα
14.07.07K ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο λέγων πρὸς αὐτούς
14.08.07K ὅταν κληθῇς ὑπό τινος εἰς γάμους μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν μήποτε ἐντιμότερός σου ἥξει
14.09.07K καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι δὸς τούτῳ τόπον καὶ τότε ἔσῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν
14.10.07K ἀλλ᾽ ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι φίλε προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι
14.11.07K ()
14.12.07K ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν ὅταν ποιῇς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ τοὺς γείτονας μηδὲ τοὺς πλουσίους μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι
14.13.07K ἀλλ᾽ ὅταν δοχὴν ποιῇς κάλει πτωχούς ἀναπείρους χωλούς τυφλούς
14.14.07K καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων
14.15.07K ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ
14.16.07K ὁ δὲ εἶπεν αὐτῷ ἄνθρωπός τις ἐποίει δεῖπνον καὶ ἐκάλεσεν πολλούς
14.17.07K καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε ὅτι ἤδη ἕτοιμά ἐστιν
14.18.07K καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι ὁ πρῶτος εἶπεν αὐτῷ ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρῃτημένον
14.19.07K καὶ ἕτερος εἶπεν ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά διὸ οὐ δύναμαι ἐλθεῖν
14.20.07K καὶ ἕτερος εἶπεν γυναῖκα ἔλαβον διὸ οὐ δύναμαι ἐλθεῖν
14.21.07K καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα τότε κινηθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς ἔνεγκε ὧδε
14.22.07K καὶ εἶπεν ὁ δοῦλος γέγονεν ὃ ἐπέταξας καὶ ἔτι τόπος ἐστίν
14.23.07K καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον αὐτοῦ ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ μου ὁ οἶκος
14.24.07K λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνθρώπων ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου
14.25.07K συνεπορεύοντο δὲ αὐτῷ ὄχλοι καὶ στραφεὶς εἶπεν πρὸς αὐτούς
14.26.07K εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ οὐ δύναται εἶναί μου μαθητής
14.27.07K ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητής
14.28.07K τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει εἰς ἀπαρτισμόν;
14.29.07K ἵνα μήποτε θέντος αὐτοῦ θεμέλιον μὴ ἰσχύσῃ οἰκοδομῆσαι καὶ πάντες οἱ θεωροῦντες μέλλουσιν

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14.30.07K λέγειν οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι
14.31.07K ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐκ εὐθέως καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν;
14.32.07K εἰ δὲ μή γε ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην
14.33.07K οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ οὐ δύναται εἶναί μου μαθητής
14.34.07K καλὸν οὖν τὸ ἅλα ἐὰν δὲ καὶ τὸ ἅλα μωρανθῇ ἐν τίνι ἀρτυθήσεται;
14.35.07K οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν ἔξω βάλλεται καὶ καταπατήται ὑπὸ τῶν ἀνθρώπων
15.03.07K εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων
15.04.07K τίς ἄνθρωπος ἐξ ὑμῶν ὃς ἕξει ἑκατὸν πρόβατα καὶ ἀπολέσῃ ἐξ αὐτῶν ἓν οὐκ ἀφίησι τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ ἀπελθὼν τὸ ἀπολωλὸς ζητεῖ ἕως εὕρῃ αὐτό;
15.05.07K καὶ ἐὰν εὕρῃ αὐτό
15.07.07K ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ᾽ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεήοντα ἐννέα οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ()
15.08.07K ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα καὶ ἀπολέσασα μίαν οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως εὕρῃ;
15.10.07K οὕτως λέγω ὑμῖν γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ()
16.01.07K ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ
16.02.07K καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν
16.03.07K εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ᾽ ἐμοῦ; σκάπτειν οὐκ ἰσχύω ἐπαιτεῖν αἰσχύνομαι
16.04.07K ἔγνων τί ποιήσω ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν
16.05.07K καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ πόσον ὀφείλεις τῷ κυρίῳ μου;
16.06.07K ὁ δὲ εἶπεν ἑκατὸν κάδους ἐλαίου ὁ δὲ εἶπεν αὐτῷ δέξαι σου τὰ γράμματα καὶ γράψον πεντήκοντα
16.07.07K ἔπειτα ἑτέρῳ εἶπεν σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν ἑκατὸν κόρους σίτου ὁ δὲ λέγει αὐτῷ δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα
16.08b.07K διὸ λέγω ὑμῖν οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν
16.09.07K καὶ ἐγὼ λέγω ὑμῖν ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας
16.10.07K ()
16.11.07K εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
16.12.07K καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὑρεθῆτε τὸ ἐμὸν τίς ὑμῖν δώσει;
16.13.07K οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ
16.14.07K ἤκουον δὲ ταῦτα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν
16.15.07K 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
16.16.07K ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐπροφήτευσαν ἐξ οὗ ἡ βασιλεία τοῦ θεοῦ ἀπαγγελίζεται
16.17.07K παρέλθει οὖν ὁ οὐρανὸς καὶ ἡ γῆ ταχύτερον ἢ μία κεραία τῶν λόγων τοῦ κυρίου
16.18.07K ὃς ἂν ἀπολύσῃ τὴν γυναῖκα καὶ ἄλλην γαμήσῃ μοιχεύει καὶ ὃς ἂν ἀπὸ ἀνδρὸς ἀπολελυμένην γαμήσῃ ὁμοίως μοιχός ἐστιν
16.19.07K εἶπεν δὲ καὶ ἑτέραν παραβολήν ἄνθρωπός τις ἦν πλούσιος () καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς

16.20.07K πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα αὐτοῦ ᾑλκωμένος
16.21.07K καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ
16.22.07K ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη ἐν τῷ ᾅδῃ
16.23.07K ἐπάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῷ αὐτοῦ ἀναπαυόμενον
16.24.07K καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ
16.25.07K Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὅδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι
16.26.07K καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν
16.27.07K ἐρωτῶ σε οὖν πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρός μου
16.28.07K ἔχω γὰρ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου
16.29.07K λέγει δὲ [] αὐτῷ [] ἔχουσι ἐκεῖ [] Μωϋσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν
16.30.07K ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ἐκ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν
16.31.07K ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ᾽ ἄν [] τις ἐκ νεκρῶν ἀπέλθῃ πρὸς αὐτοὺς ἀκουσούσιν αὐτοῦ
17.01.07K εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν πλὴν οὐαὶ ἐκείνῳ δι᾽ οὗ τὸ σκάνδαλον ἔρχεται
17.02.07K συμφέρει αὐτῷ εἰ μὴ ἐγεννηθῇ ἢ λίθος μυλικὸς περιέκειτο περὶ τὸν τράχηλον αὐτοῦ καὶ ἐρρίπτετο εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἕνα τούτων τῶν μικρῶν
17.03.07K προσέχετε ἑαυτοῖς ἐὰν ἁμαρτῃ εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ
17.04.07K καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων μετανοῶ ἀφήσεις αὐτῷ
17.05.07K εἶπαν οἱ ἀπόστολοι αὐτῷ πρόσθες ἡμῖν πίστιν
17.06.07K ὁ δὲ εἶπεν αὐτοῖς εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῷ ὄρει τούτῳ μετάβα ἐνθεῦθεν ἐκεῖ καὶ μετέβαινεν καὶ ἐλέγετε ἂν τῇ συκαμίνῳ μεταφυθεύθητι καὶ ὑπήκουσεν ἂν ὑμῖν
17.07.07K τίς δὲ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ μὴ ἐρεῖ αὐτῷ εὐθέως παρελθὼν ἀνάπεσε
17.08.07K ἀλλὰ ἐρεῖ αὐτῷ ἑτοίμασον μοι τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
17.09.07K μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ
17.10.07K οὕτως καὶ ὑμεῖς ὅταν ποιήσηται ὅσα λέγω
17.11.07K καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο μέσον Σαμαρείας καὶ Γαλιλαίας καὶ Ἰεριχώ
17.12.07K καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ὅπου ἦσαν καὶ ἰδοὺ δέκα λεπροὶ ἄνδρες ἔστησαν πόρρωθεν
17.13.07K καὶ ἔκραξαν φωνῇ μεγάλῃ Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς
17.14.07K καὶ ἰδὼν εἶπεν αὐτοῖς τεθεράπευσθε ὑπάγετε [] δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν
17.15.07K εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἐκαθαρίσθη ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν
17.16.07K καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν Σαμαρίτης
17.17.07K ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν οὗτοι δέκα ἐκαθαρίσθησαν οἱ ἐννέα ποῦ;

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17.18.07K ἐξ αὐτῶν οὐδεὶς εὑρέθη ὑποστρέφων ὃς δώσει δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
04.27.07K πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος
17.19.07K καὶ εἶπεν αὐτῷ ἀναστὰς πορεύου ἡ πίστις σου σὲ σέσωκεν
17.20.07K ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως
17.21.07K οὐδὲ λέγουσιν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν
17.22.07K εἶπεν δὲ πρὸς τοὺς μαθητάς ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ οὐκ ὄψεσθε
17.23.07K καὶ ἐροῦσιν ὑμῖν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ μὴ ἀπέλθητε μηδὲ διώξητε
17.24.07K ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν ἀστράπτει οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου
17.25.07K πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης
17.26.07K καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου
17.27.07K ἤσθιον ἔπινον ἐγάμουν ἐγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν καὶ ἐγένετο ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας
17.28.07K ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἤσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ᾠκοδόμουν
17.29.07K ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων ἔβρεξεν πῦρ ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν πάντας
17.30.07K κατὰ τὰ αὐτὰ ἔσται ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ᾗ ἀποκαλυφθῇ
17.31.07K ἐν ἐκείνῃ τῇ ὥρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἆραι αὐτά καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω
17.32.07K μνημονεύετε τῆς γυναικὸς Λώτ
17.33.07K ὃς ἂν θελήσῃ ζωογονῆσαι τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν ὃς δ᾽ ἂν ἀπολέσῃ ζῳογονήσει αὐτήν
17.34.07K λέγω ὑμῖν ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφίεται
17.35.07K ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται
17.36.07K δύο ἐν ἀγρῷ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται
17.37.07K καὶ ἀποκριθέντες λέγουσιν αὐτῷ ποῦ κύριε; ὁ δὲ εἶπεν αὐτοῖς ὅπου τὸ σῶμα ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται
18.01.07K ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐγκακεῖν
18.02.07K κριτής τις ἦν ἔν τῇ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος
18.03.07K χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου
18.04.07K καὶ οὐκ ἤθελεν ἐπὶ χρόνον πολύν μετὰ δὲ ταῦτα ἦλθεν εἰς ἑαυτὸν καὶ λέγει εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι
18.05.07K διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἀπελθὼν ἐκδικήσω αὐτήν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με
18.06.07K ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει
18.07.07K ὁ δὲ θεός οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς;
18.08.07K λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
18.09.07K εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς
18.10.07K ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι εἷς Φαρισαῖος καὶ εἷς τελώνης
18.11.07K ὁ Φαρισαῖος σταθεὶς καθ᾽ ἑαυτὸν ταῦτα προσηύχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἅρπαγες ἄδικοι μοιχοί ἢ καὶ ὡς οὗτος ὁ τελώνης
18.12.07K νηστεύω δὶς τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι

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18.13.07K ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν ἀλλ᾽ ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ
18.14.07K λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ μᾶλλον παρ᾽ ἐκεῖνον τὸν Φαρισαῖον ()
18.15.07K προσέφερον δὲ αὐτῷ παιδία ἵνα αὐτῶν ἅπτηται () δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς
18.16.07K ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων ἄφετε τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
18.17.07K ἀμὴν λέγω ὑμῖν ὃς ἂν μὴ δέξηται τὴν βασιλείαν τῶν οὐρανῶν ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν
18.18.07K καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
18.19.07K ὁ δὲ [] μὴ με λέγε [] ἀγαθόν εἷς ἐστὶν ἀγαθός ὁ πατήρ []
18.20.07K ὁ δὲ ἔφη τὰς ἐντολὰς οἶδα [] μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μὴ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα
18.21.07K ταῦτα πάντα ἐφύλαξα ἐκ νεότητος
18.22.07K ἀκούσας δὲ ὁ Ἰησους εἶπεν αὐτῷ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς καὶ δεῦρο ἀκολούθει μοι
18.23.07K ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη ὅτι ἦν πλούσιος σφόδρα
18.24.07K ἰδὼν δὲ αὐτὸν εἶπεν ὁ Ἰησοῦς πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται
18.26.07K εἶπαν δὲ οἱ ἀκούσαντες καὶ τίς δύναται σωθῆναι;
18.27.07K ὁ δὲ εἶπεν τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστιν παρὰ θεῷ
18.28.07K εἶπεν δὲ ὁ Πέτρος ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι
18.29.07K ὁ δὲ εἶπεν αὐτοῖς ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ γυναῖκα ἢ τέκνα ἐν τῷ καιρῷ τούτῳ ἕνεκεν τῆς βασιλείας τοῦ θεοῦ
18.30.07K ἐὰν μὴ λάβῃ ἑπταπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον
18.35.07K ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ καί τις τυφλὸς ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδὸν
18.36.07K ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί ἂν εἴη τοῦτο
18.37.07K ἀπηγγέλη δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται
18.38.07K καὶ ἐβόα Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με
18.40.07K σταθεὶς δὲ ἐκέλευσεν αὐτὸν ἀχθῆναι ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν
18.41.07K τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω
18.42.07K καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ ἀνάβλεψον ἡ πίστις σου σέσωκέν σε
18.43.07K καὶ παραχρῆμα ἀνέβλεψεν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ
19.01.07K καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ
19.02.07K καὶ ἰδοὺ ἀνὴρ ὀνόματι Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης πλούσιος
19.03.07K καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν
19.04.07K καὶ προλαβὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι
19.05.07K καὶ ἐγένετο ἐν τῷ διέρχεσθαι εἶδεν αὐτὸν καὶ εἶπεν πρὸς αὐτόν Ζακχαῖε σπεύσον κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι
19.06.07K καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων
19.08.07K σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν Ἰησοῦν ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων κύριε τοῖς πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι
19.09.07K εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τούτῳ τῷ οἴκῳ ἐγένετο
19.10.07K ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός
19.11.07K ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν
19.12.07K ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν
19.13.07K καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς πραγματεύσασθε ἐν ᾧ ἔρχομαι

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19.15.07K καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον ἵνα γνοῖ τί διεπραγματεύσαντο
19.16.07K παρεγένετο δὲ ὁ πρῶτος λέγων κύριε ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς
19.17.07K καὶ εἶπεν αὐτῷ εὖγε ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου
19.18.07K καὶ ἦλθεν ὁ δεύτερος λέγων ἡ μνᾶ σου κύριε ἐποίησεν πέντε μνᾶς
19.20.07K καὶ ὁ ἕτερος ἦλθεν λέγων κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ
19.21.07K ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας
19.22.07K λέγει αὐτῷ ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;
19.23.07K καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα
19.24.07K καὶ τοῖς παρεστῶσιν εἶπεν ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι
19.26.07K λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται
19.27b.07K καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων
19.28.07K καὶ εἰπὼν ταῦτα ἐπορεύετο () εἰς Ἱεροσόλυμα
19.36.07K πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ
19.37.07K ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων
19.38.07K λέγοντες εὐλογημένος ὁ βασιλεύς εἰρήνη καὶ δόξα ἐν ὑψίστοις
19.39.07K καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν διδάσκαλε ἐπιτίμησον τοῖς μαθηταῖς σου
19.40.07K καὶ ἀποκριθεὶς εἶπεν λέγω ὑμῖν ἐὰν οὗτοι σιωπήσουσιν οἱ λίθοι κράξουσιν
20.01.07K καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ ἐπέστησαν οἱ Φαρισαῖοι
20.02.07K καὶ εἶπαν λέγοντες πρὸς αὐτόν εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην
20.03.07K ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς ἐρωτήσω ὑμᾶς κἀγὼ λόγον ὃν εἴπατέ μοι
20.04.07K τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
20.05.07K οἱ δὲ συνελογίζοντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν ἐξ οὐρανοῦ ἐρεῖ διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
20.06.07K ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι
20.07.07K καὶ ἀπεκρίθησαν μὴ εἰδέναι αὐτοὺς τὸ πόθεν
20.08.07K καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ
20.19.07K καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν
20.20.07K καὶ ἀποχωρήσαντες ἀπέστειλαν ἐγκαθέτους () ἵνα ἐπιλάβωνται αὐτοῦ λόγου ὥστε παραδοῦναι αὐτὸν τῷ ἡγεμόνι
20.21.07K καὶ ἐπηρώτησαν αὐτὸν λέγοντες διδάσκαλε οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐδενὸς λαμβάνεις πρόσωπον ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις
20.22.07K ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;
20.23.07K ἐπιγνούς δὲ αὐτῶν τὴν πονηρίαν εἶπεν πρὸς αὐτούς
20.24.07K δείξατέ μοι () () τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες εἶπαν Καίσαρος
20.25.07K ὁ δὲ εἶπεν πρὸς αὐτούς ἀπόδοτε τὰ τοῦ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ
20.26.07K καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν
20.27.07K προσελθόντες δέ τινες τῶν Σαδδουκαίων οἱ () λέγοντες ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν

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20.28.07K λέγοντες διδάσκαλε Μωϋσῆς ἔγραψεν ἡμῖν ἐάν τινος ἀδελφὸς ἀποθάνῃ ἄτεκνος ἔχων γυναῖκα ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ
20.29.07K ἦσαν παρ᾽ ἡμῖν ἑπτὰ ἀδελφοί καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος
20.30.07K καὶ ὁ δεύτερος
20.31.07K καὶ ὁ τρίτος ὡσαύτως οἱ ἑπτὰ οὐκ ἀφῆκαν τέκνον καὶ ἀπέθανον
20.32.07K ὕστερον καὶ ἡ γυνὴ ἀπέθανεν
20.33.07K ἡ γυνὴ ἐν τῇ ἀναστάσει οὖν τίνος ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα
20.34.07K καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς οἱ υἱοὶ τούτου τοῦ αἰῶνος γεννῶνται καὶ γεννῶσιν
20.35.07K οὓς δέ κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται
20.36.07K οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ὅμοιοι γὰρ τοῖς ἀγγέλοις τοῦ θεοῦ εἰσιν καὶ τῆς ἀναστάσεως υἱοὶ ποιηθέντες
20.39.07K ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας
20.40.07K οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν
20.41.07K εἶπεν δὲ πρὸς τοὺς γραμματεῖς τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ τοῦ Δαυίδ
20.42.07K λέγει αὐτοῖς πῶς οὖν Δαυὶδ ἐν τῷ πνεύματι () καλεῖ αὐτὸν κύριον λέγων λέγει κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου
20.43.07K ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου
20.44.07K αὐτὸς δὲ Δαυὶδ κύριον αὐτὸν καλεῖ καὶ πῶς αὐτοῦ υἱός ἐστιν;
20.45.07K ()
20.46.07K προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις
20.47.07K οἱ κατεσθόντες τὰς οἰκίας τῶν χηρῶν προφάσει μακρὰ προσεύχομενοι οὗτοι λήμψονται περισσότερον κρίμα
21.01.07K ()
21.02.07K εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο ὅ ἐστιν κοδράντης
21.03.07K καὶ εἶπεν ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλείω πάντων ἔβαλεν
21.04.07K πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν
21.05.07K καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν
21.06.07K ταῦτα θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται ἐν τοίχω ὧδε λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται
21.07.07K ἐπηρώτησαν δὲ αὐτὸν οἱ μαθηταὶ λέγοντες διδάσκαλε πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς ἐλεύσεως;
21.08.07K ὁ δὲ εἶπεν βλέπετε μὴ πλανηθῆτε πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ἐγώ εἰμι ὁ Χριστός καὶ πολλοὺς πλανήσουσιν καί ὁ καιρὸς ἤγγικεν μὴ πορευθῆτε ὀπίσω αὐτῶν
21.09.07K ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ φοβηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ᾽ οὐκ εὐθέως τὸ τέλος
21.10.07K ἐγερθήσεται καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ᾽ ἔθνος
21.11.07K καὶ λοιμοὶ καὶ λιμοὶ καὶ σεισμοί ἔσονται φόβητρά τε καὶ ἀπ᾽ οὐρανοῦ σημεῖα () καὶ χειμῶνες ()
21.12.07K πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου
21.13.07K ἀποβήσεται ὑμῖν εἰς μαρτύριον ὡς καὶ εἰς σωτηρίαν
21.14.07K θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετῶντες τί δεῖ ἀπολογηθῆναι

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21.15.07K ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν
21.16.07K παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ ὑμῶν
21.17.07K καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου
21.19.07K ἐν δὲ τῇ ὑπομονῇ σώσετε ἑαυτούς
21.20.07K ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ τότε γνώσεσθε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς
21.23.07K οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζομέναις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ
21.24.07K καὶ πεσοῦνται στόματι ῥομφαίας καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν
21.25.07K καὶ ἔσονται σημεῖα ἐν ἡλιῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορία ἠχούσης θαλάσσης καὶ σάλου
21.26.07K ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αὐταὶ γὰρ δυνάμεις αἱ ἐν τῷ οὐρανῷ σαλευθήσονται
21.27.07K καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς
21.28.07K τούτων δὲ γινομένων ἀνακύψετε καὶ ἐπάρεῖτε τὰς κεφαλὰς διότι ἤγγικεν ἡ ἀπολύτρωσις ὑμῶν
21.29.07K καὶ εἶπεν παραβολὴν αὐτοῖς ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα
21.30.07K ὅταν προβάλωσιν καρπόν γινώσκουσιν οἱ ἄνθρωποι ὅτι ἤγγικεν τὸ θέρος
21.31.07K οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινόμενα γνώτε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ
21.32.07K ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ (οὗτος) ὁ οὐρανὸς καὶ ἡ γῆ ἐὰν μὴ ταῦτα πάντα τελειωθήσεται
21.33.07K ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι τοῦ κυρίου οὐ μὴ παρελεύσονται
21.34.07K προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη
21.35.07K ὡς παγίς ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς
21.36.07K ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ στήσεσθε ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου
21.37.07K ἦν δὲ τὴν ἡμέραν διδάσκων ἐν τῷ ἱερῷ εἰς τὸ ὄρος ηὐλίζετο Ἐλαιών
21.38.07K καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ
22.01.07K ἤγγισεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα
22.02.07K καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς ἀπολέσωσιν αὐτόν ἐφοβοῦντο γὰρ τὸν λαόν
22.04.07K ὁ δὲ Ἰούδας () ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν τὸ πῶς αὐτοῖς παραδῷ αὐτόν
22.05.07K καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι
22.06.07K καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν
22.07.07K ἦλθεν δὲ ἡ ἡμέρα τοῦ πάσχα ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα
22.08.07K καὶ ἀπέστειλεν () αὐτοῦ εἰπών ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα
22.09.07K οἱ δὲ εἶπαν αὐτῷ ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
22.10.07K ὁ δὲ εἶπεν αὐτοῖς ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται
22.11.07K καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας λέγει ὁ διδάσκαλος ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
22.12.07K κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἐκεῖ ἑτοιμάσατε
22.13.07K ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα
22.14.07K καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ

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22.15.07K καὶ εἶπεν ἐπιθυμίᾳ ἐπεθύμησα τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν
22.17.07K καὶ δεξάμενος ποτήριον εὐλογήσας εἶπεν λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς
22.18.07K λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ
22.19.07K καὶ λαβὼν ἄρτον εὐλογήσας ἔδωκεν τοῖς μαθηταῖς λέγων τοῦτό ἐστιν τὸ σῶμά μου
22.21.07K πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ᾽ ἐμοῦ ἐπὶ τῆς τραπέζης
22.22.07K ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται πλὴν οὐαὶ ἐκείνῳ δι᾽ οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
22.23.07K καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν
22.24.07K ἐγένετο δὲ φιλονεικία ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων
22.25.07K ὁ δὲ εἶπεν αὐτοῖς οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται
22.26.07K ὑμεῖς δὲ οὐχ οὕτως ἀλλ᾽ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς μικρότερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν μᾶλλον ἢ
22.27.07K ὁ ἀνακείμενος γὰρ ἐν μέσῳ ὑμῶν ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ᾽ ὡς ὁ διακονῶν
22.28.07K καὶ ὑμεῖς ηὐξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου
22.29.07K κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν
22.30.07K ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ καθήσεσθε ἐπὶ δώδεκα θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ
22.31.07K ὁ δὲ εἶπεν τῷ Σίμωνι Σίμων ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον
22.33.07K ὁ δὲ εἶπεν αὐτῷ κύριε μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι
22.34.07K ὁ δὲ εἶπεν λέγω σοι οὐ φωνήσει σήμερον ἀλέκτωρ ἕως ὅτου τρίς με ἀπαρνήσῃ μὴ εἰδέναι με
22.39.07K καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί
22.40.07K γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς προσεύχεσθε μὴ εἰσέλθητε εἰς πειρασμόν
22.41.07K καὶ αὐτὸς ἀπεσπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολήν καὶ θεὶς τὰ γόνατα προσηύχετο
22.42.07K λέγων πάτερ μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ᾽ ἐμοῦ
22.45.07K καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης
22.46.07K καὶ εἶπεν αὐτοῖς καθεύδετε; ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν
22.47.07K ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος πολύς καὶ ὁ καλούμενος Ἰούδας Ἰσκαριώθ εἷς τῶν δώδεκα προήγεν αὐτούς καὶ ἤγγισεν καταφιλῆσαι αὐτὸν Ἰούδας τοῦτο γὰρ σημεῖον δεδώκει αὐτοῖς ὃν ἂν φιλήσω αὐτός ἐστιν
22.48.07K καὶ εἶπεν τῷ Ἰούδᾳ φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
22.52.07K () ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;
22.53.07K καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους
22.54.07K συλλαβόντες δὲ αὐτὸν ἤγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν
22.55.07K περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μετ᾽ αὐτῶν θερμαινόμενος
22.56.07K ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν καὶ οὗτος σὺν αὐτῷ ἦν
22.57.07K ὁ δὲ ἠρνήσατο λέγων οὐκ οἶδα αὐτόν
22.58.07K καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν τὸ αὐτό ὁ δὲ Πέτρος ἔφη ἄνθρωπε οὐκ εἰμί

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22.59.07K καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο ἐπ᾽ ἀληθείας λέγω καὶ οὗτος μετ᾽ αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν
22.60.07K εἶπεν δὲ ὁ Πέτρος ἄνθρωπε οὐκ οἶδα ὃ λέγεις καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ
22.61.07K στραφεὶς δὲ ὁ Ἰησοῦς ἐνέβλεψεν τῷ Πέτρῳ καὶ ὑπεμνήσθη τοῦ ῥήματος τοῦ Ἰησοῦ ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με μὴ εἰδέναι με
22.63.07K καὶ οἱ ἄνδρες οἱ συνέχοντες ἐνέπαιζον δέροντες
22.64.07K καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;
22.65.07K καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν
22.66.07K καὶ ὡς ἐγένετο ἡμέρα συνήχθησαν οἱ πρεσβυτέροι τοῦ λαοῦ καὶ ἀρχιερεῖς καὶ γραμματεῖς καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν
22.67.07K λέγοντες εἰ σὺ εἶ ὁ Χριστός; ὁ δὲ εἶπεν ἐὰν εἴπω ὑμῖν οὐ μὴ πιστεύσητε
22.69.07K ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐξ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ
22.70.07K εἶπαν δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη ὑμεῖς λέγετε
22.71.07K οἱ δὲ εἶπαν τί ἔτι χρείαν μαρτυρῶν ἔχομεν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ
23.01.07K καὶ ἀναστάντες ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον
23.02.07K ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας καὶ κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα () καὶ λέγοντα ἑαυτὸν βασιλέα Χριστὸν εἶναι
23.03.07K ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων σὺ εἶ ὁ Χριστός; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη σὺ λέγεις
23.04.07K ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ
23.05.07K οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε
23.06.07K Πιλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ἀπὸ τῆς Γαλιλαίας ὁ ἄνθρωπός ἐστιν
23.07.07K καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις
23.08.07K ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν []
23.09.07K ἐπηρώτα δὲ αὐτὸν αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ
23.10.07K εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ
23.11.07K ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ
23.12.07K ὄντες δὲ ἐν ἀηδίᾳ ὁ Πιλᾶτος καὶ ὁ Ἡρῴδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ
23.13.07K Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
23.14.07K εἶπεν πρὸς αὐτούς κατηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον
23.15.07K ἀλλ᾽ οὐδὲ Ἡρῴδης ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον ἐν αὐτῷ
23.16.07K παιδεύσας οὖν αὐτὸν ἀπολύσω
23.18.07K ἀνέκραγον δὲ παμπληθεὶ λέγοντες αἶρε τοῦτον ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν
23.19.07K ὅστις ἦν διὰ () φόνον βληθεὶς ἐν τῇ φυλακῇ
23.17.07K ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα
23.20.07K πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτούς θέλων ἀπολῦσαι τὸν Ἰησοῦν
23.21.07K οἱ δὲ ἔκραξαν λέγοντες σταύρου σταύρου αὐτόν
23.22.07K ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδεμίαν αἰτίαν θανάτου εὗρον ἐν αὐτῷ παιδεύσας οὖν αὐτὸν ἀπολύσω

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23.23.07K οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι καὶ κατίσχυον αἱ φωναὶ αὐτῶν
23.24.07K καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν
23.25.07K ἀπέλυσεν δὲ τὸν ἕνεκα φόνου βεβλημένον εἰς φυλακὴν ὃν ᾐτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν
23.26.07K καὶ ὡς ἀπήγαγον αὐτόν ἐπιλαβόμενοί τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ᾽ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ
23.27.07K ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναῖκες αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν
23.28.07K στραφεὶς δὲ ὁ Ἰησοῦς πρὸς αὐτὰς εἶπεν θυγατέρες Ἰερουσαλήμ μὴ κλαίετε ἐμέ μηδὲ πενθεῖτε πλὴν ἑαυτὰς κλαίετε καὶ τὰ τέκνα ὑμῶν
23.29.07K ὅτι ἐλεύσονται ἡμέραι ἐν αἷς ἐροῦσιν μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἐξέθρεψαν
23.30.07K τότε ἄρξονται λέγειν τοῖς ὄρεσιν πέσετε ἐφ᾽ ἡμᾶς καὶ τοῖς βουνοῖς καλύψατε ἡμᾶς
23.31.07K ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν ἐν τῷ ξηρῷ τί γένησεται;
23.32.07K ἤγοντο δὲ καὶ κακοῦργοι δύο σὺν αὐτῷ () ἀναιρεθῆναι
23.33.07K καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίου τόπος ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὁμοῦ ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν
23.35.07K καὶ εἱστήκει ὁ λαὸς θεωρῶν ἐμυκτήριζον δὲ αὐτόν καὶ ἔλεγον αὐτῷ ἄλλους ἔσωσας σεαυτὸν σῶσον εἰ υἱὸς εἶ τοῦ θεοῦ εἰ Χριστὸς εἶ
23.36.07K ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι ὄξός τε προσέφερον
23.37.07K καὶ λέγοντες χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων περιτίθεντες αὐτῷ καὶ ἀκάνθινον στέφανον
23.38.07K ἦν δὲ καὶ ἐπιγραφὴ ἐπ᾽ αὐτῷ ὁ βασιλεὺς τῶν Ἰουδαίων
23.39.07K εἷς δὲ τῶν κακούργων ἐβλασφήμει αὐτόν
23.40.07K ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη οὐδὲ φοβῇ σὺ τὸν θεόν ὅτι ἐν τῷ αὐτῷ κρίματι ἐσμεν;
23.41.07K καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν πονηρὸν ἔπραξεν
23.42.07K καὶ ἔλεγεν Ἰησοῦ μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου
23.44.07K καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
23.45a.07K καὶ ἐσκοτίσθη ὁ ἥλιος
23.46.07K καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς ἐξέπνευσεν
23.45b.07K καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
23.47.07K καὶ ὁ ἑκατόνταρχος φωνήσας ἐδόξαζεν τὸν θεὸν λέγων ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν
23.48.07K καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην θεωρήσαντες τὰ γενόμενα τύπτοντες τὰ στήθη καὶ μέτωπα ὑπέστρεφον λέγοντες οὐαὶ ἡμῖν τῶν γενομένων σήμερον διὰ τὰς ἁμαρτίας ἡμῶν ἤγγικε γὰρ ἡ ἐρήμωσις Ἰερουσαλήμ
23.49.07K εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα
23.50.07K καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ
23.53.07K καθελὼν τὸ σῶμα ἐνετύλιξεν σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ []
23.54.07K ἦν δὲ ἡ ἡμέρα προσαββάτου
23.55.07K κατηκολούθησαν δὲ δύο γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας ἐθεάσαντο τὸ μνῆμα αὐτοῦ
23.56.07K καὶ ὑποστρέψασαι αἱ γυναῖκες ἡσύχασαν τὸ σάββατον
24.01.07K τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἐλογίζοντο δὲ ἐν ἑαυταῖς τίς ἄρα ἀποκύλισει τὸν λίθον;
24.02.07K ἐλθοῦσαι δὲ εὗρον τὸν λίθον ἀποκεκυλισμένον
24.03.07K εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα

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24.04.07K καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ αὐτοῦ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ
24.05.07K ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
24.06.07K μνήσθητε ὅσα ἐλάλησεν ὑμῖν ἔτι ὢν μεθ᾽ ὑμῶν []
24.07.07K ὅτι τὸν υἱὸν τοῦ ἀνθρώπου δεῖ παθεῖν καὶ [] παραδοθῆναι
24.08.07K ()
24.09.07K καὶ ὑποστρέψασαι ἀπήγγειλαν πάντα ταῦτα τοῖς ἀποστόλοις καὶ τοῖς λοιποῖς πᾶσιν
24.10.07K Μαρία ἡ Μαγδαληνὴ καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου
24.11.07K καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα καὶ ἠπίστουν αὐταῖς
24.13.07K δύο ἐξ αὐτῶν ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ ὀνόματι Ἐμμαοῦς καὶ Κλεοπᾶς
24.14.07K ὡμίλουν δὲ πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων
24.15.07K καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς
24.16.07K οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν
24.17.07K ὁ δὲ εἶπεν τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες σκυθρωποί;
24.18.07K ἀποκριθεὶς δὲ εἷς ἐξ αὐτῶν ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
24.19.07K ὁ δὲ εἶπεν αὐτῳ ποῖα; τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν λόγῳ καὶ ἔργῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ
24.20.07K ὡς τοῦτον παρέδωκαν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν
24.21.07K ἡμεις δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ ἀλλά γε καὶ τρίτην ἡμέραν ἄγει ἀφ᾽ οὗ ταῦτα ἐγένετο
24.22.07K ἀλλὰ καὶ γυναῖκές τινες ἐξέστησαν ἡμᾶς γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον
24.23.07K καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι ὀπτασίαν ἀγγέλων ἑωρακέναι οἳ λέγουσιν αὐτὸν ζῆν
24.25.07K καὶ αὐτὸς εἶπεν πρὸς αὐτούς ὦ ἀνόητοι καὶ βραδεῖς τοῦ πιστεύειν πᾶσιν οἷς ἐλάλησαν ὑμῖν
24.26.07K ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστόν
24.28.07K καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι
24.29.07K καὶ παρεβιάσαντο αὐτὸν λέγοντες μεῖνον μεθ᾽ ἡμῶν ὅτι πρὸς ἑσπέραν κέκλικεν ἡ ἡμέρα καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς
24.30.07K καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν λαβὼν ἄρτον εὐλόγησεν καὶ ἐπεδίδου αὐτοῖς
24.31.07K λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ᾽ αὐτοῦ ἠνοίγησαν οἱ ὀφθαλμοὶ αὐτῶν καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ᾽ αὐτῶν
24.32.07K καὶ εἶπαν πρὸς ἀλλήλους οὐχὶ ἡ καρδία ἦν ἡμῶν κεκαλυμμένη ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ;
24.33.07K καὶ ἀναστάντες λυπούμενοι () ὑπέστρεψαν εἰς Ἰερουσαλήμ καὶ εὗρον ἠθροισμένους τοὺς ἀποστόλους
24.34.07K λέγοντες
24.35.07K ὅτι () ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου
24.36.07K ταῦτα δὲ αὐτῶν λεγόντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν
24.37.07K πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν φάντασμα [] θεωρεῖν
24.38.07K καὶ εἶπεν αὐτοῖς τί τεταραγμένοι ἐστέ
24.39.07K ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου [] ὅτι πνεῦμα ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα
24.41.07K ἔτι δὲ ἀπιστούντων αὐτῶν εἶπεν αὐτοῖς ἔχετέ τι βρώσιμον ἐνθάδε;
24.42.07K οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος
24.43.07K καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν καὶ τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς

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24.50.07K ἐξήγαγεν δὲ αὐτοὺς ἔξω πρὸς Βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς καὶ αὐτὸς ἀπέστειλεν τοὺς ἀποστόλους εἰς τὸ κηρυχθῆναι πᾶσιν τοῖς ἔθνεσιν
24.51.07K καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς ἀπέστη ἀπ᾽ αὐτῶν
24.52.07K καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς
24.53.07K καὶ ἦσαν διὰ παντὸς αἰνοῦντες τὸν θεόν

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01.00.07K εὐαγγέλιον@nnnsc
03.01.07K ἐν@pd ἔτος@ndnsc δέ@cc πεντεκαιδέκατος@aodnsn ὁ@dgfs ἡγεμονία@ngfsc Τιβέριος@ngmsp Καῖσαρ@ngmsp
04.31.07K ὁ@dnms Ἰησοῦς@nnmsp κατέρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp ὁ@dafs παραθαλάσσιος@anafsn ἐν@pd ὅριον@ndnpc Ζαβουλών@ngmsp καί@cc Νεφθαλίμ@ngmsp καί@cc εἰμί@viia3s διδάσκω@vppanms αὐτός@rpamp ἐν@pd ὁ@ddnp σάββατον@ndnpc
04.32.07K καί@cc πᾶς@ainmpn ἐκπλήσσω@viip3p ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms
04.33.07K καί@cc ἐν@pd ὁ@ddfs συναγωγή@ndfsc εἰμί@viia3s ἄνθρωπος@nnmsc ἔχω@vppanms πνεῦμα@nansc δαιμόνιον@nansc ἀκάθαρτος@anansn καί@cc ἀνακράζω@viaa3s φωνή@ndfsc μέγας@andfsn
04.34.07K τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s εἰμί@vipa3s Ἰησοῦς@nvmsp Ναζαρηνός@anvmsn; ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p; οἶδα@vixa1s τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc
04.35.07K καί@cc ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms φιμόω@vdap2s καί@cc ἐξέρχομαι@vdaa2s ἀπό@pg αὐτός@rpgms καί@cc ῥίπτω@vpaanns αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc εἰς@pa ὁ@dans μέσος@anansn ἀνακράζω@vpanns τέ@cc ἐξέρχομαι@viaa3s ἀπό@pg αὐτός@rpgms μηδείς@rians βλάπτω@vpaanns αὐτός@rpams
04.36.07K καί@cc γίνομαι@viam3s θάμβος@nnmsc μέγας@annmsn ἐπί@pa πᾶς@aiampn καί@cc συλλαλέω@viia3p πρός@pa ἀλλήλων@reamp λέγω@vppanmp τίς@rqnms/aqnmsn ὁ@dnms λόγος@nnmsc οὗτος@rdnms ὅτι@cs ἐν@pd ἐξουσία@ndfsc καί@cc δύναμις@ndfsc ἐπιτάσσω@vipa3s ὁ@ddnp ἀκάθαρτος@andnpn πνεῦμα@ndnpc καί@cc ἐξέρχομαι@vipm3p;
04.37.07K καί@cc ἐξέρχομαι@viaa3s ὁ@dnfs ἀκοή@nnfsc περί@pg αὐτός@rpgms εἰς@pa πᾶς@aiamsn τόπος@namsc ὁ@dgfs περίχωρος@angfsn
04.16.07K ἔρχομαι@vpaanms δέ@cc εἰς@pa Ναζαρά@nafsp εἰσέρχομαι@viaa3s ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgnp σάββατον@ngnpc εἰς@pa ὁ@dafs συναγωγή@nafsc
04.22.07K καί@cc λέγω@viia3p οὐχί@b υἱός@nnmsc εἰμί@vipa3s Ἰωσήφ@ngmsp οὗτος@rdnms;
04.23.07K καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πάντως@b λέγω@vifa2p ἐγώ@rpd-s ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams ὅσος@rranp ἀκούω@viaa1p γίνομαι@vpamanp εἰς@pa ὁ@dafs Καφαρναούμ@nafsp ποιέω@vdaa2s καί@b ὧδε@b ἐν@pd ὁ@ddfs πατρίς@ndfsc σύ@rpg-s
04.24.07K λέγω@viaa3s δέ@cc ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐδείς@ainmsn προφήτης@nnmsc δεκτός@annmsn εἰμί@vipa3s ἐν@pd ὁ@ddfs πατρίς@ndfsc αὐτός@rpgms
04.28.07K καί@cc πίμπλημι@viap3p πᾶς@ainmpn θυμός@ngmsc ἐν@pd ὁ@ddfs συναγωγή@ndfsc
04.29.07K καί@cc ἀνίστημι@vpaanmp ἐκβάλλω@viaa3p αὐτός@rpams ἔξω@pg ὁ@dgfs πόλις@ngfsc καί@cc ἄγω@viaa3p αὐτός@rpams ἕως@pg ὁ@dgfs ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc ἐπί@pg ὅς@rrgns ὁ@dnfs πόλις@nnfsc οἰκοδομέω@viyp3s αὐτός@rpgmp ὥστε@cs κατακρημνίζω@vnaa αὐτός@rpams
04.30.07K αὐτός@rtnms δέ@cc διέρχομαι@vpaanms διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s
04.40.07K () δύνω@vppagms δέ@cc ὁ@dgms ἥλιος@ngmsc ἅπας@annmpn ὅσος@rrnmp ἔχω@viia3p ἀσθενέω@vppaamp νόσος@ndfpc ποικίλος@andfpn ἄγω@viaa3p αὐτός@rpamp πρός@pa αὐτός@rpams

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ὁ@dnms δέ@cc εἷς@acdmsn ἕκαστος@aidmsn ὁ@dafp χείρ@nafpc ἐπιτίθημι@vppanms θεραπεύω@viia3s αὐτός@rpamp
04.41.07K ἐξέρχομαι@viim3s δέ@cc καί@b δαιμόνιον@nnnpc ἀπό@pg πολύς@angmpn κραυγάζω@vppannp καί@cc λέγω@vppannp σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc καί@cc ἐπιτιμάω@vppanms οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa ὅτι@cs οἶδα@viya3p ὁ@dams χριστός@namsp αὐτός@rpams εἰμί@vnpa
04.42.07K γίνομαι@vpamgfs δέ@cc ἡμέρα@ngfsc ἐξέρχομαι@vpaanms πορεύομαι@viap3s εἰς@pa ἔρημος@anamsn τόπος@namsc καί@cc ὁ@dnmp ὄχλος@nnmpc ἐπιζητέω@viia3p αὐτός@rpams καί@cc ἔρχομαι@viaa3p ἕως@pg αὐτός@rpgms καί@cc κατέχω@viia3p αὐτός@rpams ὁ@dgns μή@x πορεύομαι@vnpm ἀπό@pg αὐτός@rpgmp
04.43.07K ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ὅτι@cs δεῖ@vipa3s ἐγώ@rpa-s καί@b ὁ@ddfp ἕτερος@aidfpn πόλις@ndfpc ἀπαγγέλλω@vnam ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὅτι@cs ἐπί@pa οὗτος@rdans ἀποστέλλω@viap1s
04.44.07K καί@cc εἰμί@viia3s κηρύσσω@vppanms εἰς@pa ὁ@dafp συναγωγή@nafpc ὁ@dgfs Γαλιλαία@ngfsp
05.01.07K γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὁ@dams ὄχλος@namsc ἐπίκειμαι@vnpp αὐτός@rpdms καί@cc ἀκούω@vnpa ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc ἵστημι@vpxagns αὐτός@rpgms παρά@pa ὁ@dafs λίμνη@nafsc Γεννησαρέτ@nafsp/ngfsp
05.02.07K καί@cc ὁράω@viaa3s δύο@acanpn πλοῖον@nanpc ἵστημι@vpxaanp παρά@pa ὁ@dafs λίμνη@nafsc ὁ@dnmp δέ@cc ἁλιεύς@nnmpc ἀπό@pg αὐτός@rpgmp ἀποβαίνω@vpaanmp πλύνω@viia3p ὁ@danp δίκτυον@nanpc
05.03.07K ἐμβαίνω@vpaanms δέ@cc εἰς@pa εἷς@acansn ὁ@dgnp πλοῖον@ngnpc ὅς@rrnns εἰμί@viia3s Σίμων@ngmsp ἐρωτάω@viaa3s αὐτός@rpams ἀπό@pg ὁ@dgfs γῆ@ngfsc ἐπανάγω@vnaa ὅσος@rrans ὅσος@rrans καθίζω@vpaanms δέ@cc ἐν@pd ὁ@ddns πλοῖον@ndnsc διδάσκω@viia3s ὁ@damp ὄχλος@nampc
05.04.07K ὡς@cs δέ@cc παύω@viam3s λαλέω@vppanms λέγω@viaa3s πρός@pa ὁ@dams Σίμων@namsp ἐπανάγω@vdaa2s εἰς@pa ὁ@dans βάθος@nansc καί@cc χαλάω@vdaa2p ὁ@danp δίκτυον@nanpc σύ@rpg-p εἰς@pa ἄγρα@nafsc
05.05.07K ὁ@dnms δέ@cc Σίμων@nnmsp ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdms διδάσκαλος@nvmsc διά@pg ὅλος@angfsn νύξ@ngfsc κοπιάω@vpaanmp οὐδείς@rians λαμβάνω@viaa1p ἐπί@pd δέ@cc ὁ@ddns ῥῆμα@ndnsc σύ@rpg-s οὐ@b μή@x παρακούω@vifm1s
05.06.07K καί@cc εὐθύς@b χαλάω@vpaanmp ὁ@danp δίκτυον@nanpc συγκλείω@viaa3p πλῆθος@nansc ἰχθύς@ngmpc πολύς@anansn ὥστε@cs ὁ@dnnp δίκτυον@nnnpc ῥήγνυμι@vnfm
05.07.07K καί@cc κατανεύω@viaa3p ὁ@ddmp μέτοχος@andmpn ἐν@pd ὁ@ddns ἕτερος@aidnsn πλοῖον@ndnsc ὁ@dgns ἔρχομαι@vpaaamp βοηθέω@vnpa αὐτός@rpdmp καί@cc ἔρχομαι@viaa3p καί@cc πίμπλημι@viaa3p ἀμφότεροι@ananpn ὁ@danp πλοῖον@nanpc ὥστε@cs παρά@pa τίς@rians βυθίζω@vnpp
05.08.07K ὁ@dnms δέ@cc Σίμων@nnmsp προσπίπτω@viaa3s αὐτός@rpgms ὁ@ddmp πούς@ndmpc λέγω@vppanms παρακαλέω@vipa1s ἐξέρχομαι@vdaa2s ἀπό@pg ἐγώ@rpgms ὅτι@cs ἀνήρ@nnmsc ἁμαρτωλός@annmsn εἰμί@vipa1s κύριος@nvmsc
05.09.07K θάμβος@nnmsc γάρ@cc περιέχω@viaa3s αὐτός@rpams ἐπί@pd ὁ@ddfs ἄγρα@ndfsc ὁ@dgmp ἰχθύς@ngmpc ὅς@rrgmp συλλαμβάνω@viaa3p
05.10.07K εἰμί@viia3p δέ@cc κοινωνός@nnmpc αὐτός@rpgms Ἰάκωβος@nnmsp καί@cc Ἰωάννης@nnmsp υἱός@nnmpc Ζεβεδαῖος@ngmsp ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp δεῦτε@b καί@cc μή@x γίνομαι@vdpm2p ἁλιεύς@nnmpc ἰχθύς@ngmpc ποιέω@vifa1s γάρ@cc σύ@rpa-p ἁλιεύς@nampc ἄνθρωπος@ngmpc

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05.11.07K ὁ@dnmp δέ@cc ἀκούω@vpaanmp πᾶς@aianpn καταλείπω@viaa3p ἐπί@pg ὁ@dgfs γῆ@ngfsc καί@cc ἀκολουθέω@viaa3p αὐτός@rpdms
05.12.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd εἷς@acdfsn ὁ@dgfp πόλις@ngfpc καί@cc ἰδού@i ἀνήρ@nnmsc λεπρός@annmsn ὁράω@vpaanms δέ@cc ὁ@dams Ἰησοῦς@namsp πίπτω@viaa3s ἐπί@pa πρόσωπον@nansc λέγω@vppanms κύριος@nvmsc ἐάν@cs θέλω@vspa2s δύναμαι@vipm2s ἐγώ@rpa-s καθαρίζω@vnaa
05.13.07K καί@cc ἐκτείνω@vpaanms ὁ@dafs χείρ@nafsc ἅπτω@viam3s αὐτός@rpgms λέγω@vppanms θέλω@vipa1s καθαρίζω@vdap2s καί@cc εὐθέως@b καθαρίζω@viap3s
05.14.07K καί@cc αὐτός@rtnms παραγγέλλω@viaa3s αὐτός@rpdms μηδείς@ridms λέγω@vnaa ἀλλά@cc ἀπέρχομαι@vdaa2s [] δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc προσφέρω@vdaa2s ὁ@dans δῶρον@nansc [] ὅς@rrans [] προστάσσω@viaa3s Μωϋσῆς@nnmsp ἵνα@cs εἰς@pa μαρτύριον@nansc εἰμί@vspa3s οὗτος@rdnns σύ@rpd-p ὁ@dnms δέ@cc ἐξέρχομαι@vpaanms ἄρχω@viam3s κηρύσσω@vnpa καί@cc διαφημίζω@vnpa ὁ@dams λόγος@namsc ὥστε@cs μηκέτι@b δύναμαι@vnpm αὐτός@rpams φανερῶς@b εἰς@pa πόλις@nafsc εἰσέρχομαι@vnaa ἀλλά@cc ἔξω@b εἰμί@viia3s ἐπί@pd ἔρημος@andmpn τόπος@ndmpc συνέρχομαι@viim3p πρός@pa αὐτός@rpams καί@cc ἔρχομαι@viaa3s πάλιν@b εἰς@pa Καφαρναούμ@nafsp
05.17.07K καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc αὐτός@rpgms διδάσκω@vppagms συνέρχομαι@vnaa ὁ@damp Φαρισαῖος@nampp () εἰμί@viia3p δέ@cc συνέρχομαι@vpxanmp ἐκ@pg πᾶς@aigfsn κώμη@ngfsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc Ἰουδαία@ngfsp ὁ@dgns ἰάομαι@vnpm αὐτός@rpamp
05.18.07K καί@cc ἰδού@i ἀνήρ@nnmpc φέρω@vppanmp ἐπί@pg (κράβαττος@ngmsc) ἄνθρωπος@namsc ὅς@rrnms εἰμί@viia3s παραλύω@vpxpnms καί@cc ζητέω@viia3p αὐτός@rpams εἰσφέρω@vnaa καί@cc τίθημι@vnaa αὐτός@rpams ἐνώπιον@pg αὐτός@rpgms
05.19.07K καί@cc μή@x εὑρίσκω@vpaanmp ποῖος@aqgfsn εἰσφέρω@vsaa3p αὐτός@rpams διά@pa ὁ@dams ὄχλος@namsc ἀναβαίνω@viaa3p ἐπί@pa ὁ@dans δῶμα@nansc καί@cc ἀποστεγάζω@vpaanmp ὁ@damp κέραμος@nampc ὅπου@cs εἰμί@viia3s καθίημι@viaa3p ὁ@dams κράβαττος@namsc σύν@pd ὁ@ddms παραλυτικός@andmsn ἔμπροσθεν@pg ὁ@dgms Ἰησοῦς@ngmsp
05.20.07K καί@cc ὁράω@vpaanms ὁ@dafs πίστις@nafsc αὐτός@rpgmp λέγω@vipa3s ὁ@ddms παραλυτικός@andmsn ἄνθρωπος@nvmsc ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc σύ@rpg-s
05.21.07K καί@cc ἄρχω@viam3p διαλογίζομαι@vnpm ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp ἐν@pd ὁ@ddfp καρδία@ndfpc αὐτός@rpgmp λέγω@vppanmp τίς@rqans οὗτος@rdnms λαλέω@vipa3s βλασφημία@nafpc; τίς@rqnms ἀφίημι@vifa3s ἁμαρτία@nafpc εἰ@cs μή@x μόνος@annmsn ὁ@dnms θεός@nnmsc;
05.22.07K ἐπιγινώσκω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@damp διαλογισμός@nampc αὐτός@rpgmp ἀποκρίνομαι@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans διαλογίζομαι@vipm2p ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p πονηρός@ananpn;
05.23.07K τίς@rqnns εἰμί@vipa3s εὔκοπος@annnsc λέγω@vnaa ἀφίημι@vixp3p σύ@rpd-s ὁ@dnfp ἁμαρτία@nnfpc σύ@rpg-s ἤ@cc λέγω@vnaa ἐγείρω@vdpa2s καί@cc περιπατέω@vdpa2s;
05.24.07K ἵνα@cs δέ@cc οἶδα@vsxa2p ὅτι@cs ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vnpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc λέγω@vipa3s ὁ@ddms παραλυτικός@andmsn ἐγείρω@vdpa2s καί@cc αἴρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s καί@cc πορεύομαι@vdpm2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s
05.25.07K καί@cc παραχρῆμα@b ἀνίστημι@vpaanms ἐνώπιον@pg αὐτός@rpgmp αἴρω@vpaanms ὁ@dams κράβαττος@namsc αὐτός@rpgms ἀπέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms δοξάζω@vppanms ὁ@dams θεός@namsc

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05.26.07K καί@cc πίμπλημι@viap3p φόβος@ngmsc λέγω@vppanmp ὅτι@cs ὁράω@viaa1p παράδοξος@ananpn σήμερον@b
05.27.07K καί@cc ἔρχομαι@vpaanms πάλιν@b παρά@pa ὁ@dafs θάλασσα@nafsc καί@cc ἐπακολουθέω@vppaans αὐτός@rpdms ὄχλος@namsc διδάσκω@viia3s καί@cc παράγω@vppanms ὁράω@viaa3s Λευί@namsp ὁ@dams ὁ@dgms Ἁλφαῖος@ngmsp κάθημαι@vppmams ἐπί@pa ὁ@dans τελώνιον@nansc καί@cc λέγω@vipa3s αὐτός@rpdms ἀκολουθέω@vdpa2s ἐγώ@rpd-s
05.28.07K καί@cc καταλείπω@vpaanms πᾶς@aianpn ἀνίστημι@vpaanms ἀκολουθέω@viia3s αὐτός@rpdms
05.29.07K καί@cc ποιέω@viaa3s δοχή@nafsc μέγας@anafsn Λευί@nnmsp αὐτός@rpdms ἐν@pd ὁ@ddfs οἰκία@ndfsc αὐτός@rpgms καί@cc εἰμί@viia3s ὄχλος@nnmsc πολύς@annmsn τελώνης@ngmpc καί@cc ἄλλος@rigmp ἀνάκειμαι@vppmgmp
05.30.07K καί@cc γογγύζω@viia3p ὁ@dnmp Φαρισαῖος@nnmpp καί@cc ὁ@dnmp γραμματεύς@nnmpc αὐτός@rpgmp πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@vppanmp διά@pa τίς@rqans μετά@pg ὁ@dgmp τελώνης@ngmpc ἐσθίω@vipa2p καί@cc πίνω@vipa2p;
05.31.07K καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp
05.32.07K οὐ@b ἔρχομαι@vixa1s καλέω@vnaa δίκαιος@anampn
05.33.07K ὁ@dnmp δέ@cc λέγω@viaa3p πρός@pa αὐτός@rpams διά@pa τίς@rqans ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp καί@cc ὁ@dnmp μαθητής@nnmpc ὁ@dgmp Φαρισαῖος@ngmpp νηστεύω@vipa3p πυκνός@b/ananpn καί@cc δέησις@nafpc ποιέω@vipm3p ὁ@dnmp δέ@cc σός@asnmpn ἐσθίω@vipa3p καί@cc πίνω@vipa3p
05.34.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp μή@x δύναμαι@vipm2p ὁ@dnmp υἱός@nnmpc) ὁ@dgms νυμφών@ngmsc ἐπί@pa ὅσος@rrans μετά@pg αὐτός@rpgmp εἰμί@vipa3s ὁ@dnms νυμφίος@nnmsc νηστεύω@vnpa
05.35.07K ἔρχομαι@vifm3p δέ@cc ἡμέρα@nnfpc καί@cc/b ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc τότε@b νηστεύω@vifa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc
05.36.07K καί@cc οὐδείς@rinms ἐπιβάλλω@vipa3s ἐπίβλημα@nansc ῥάκος@ngnsc ἄγναφος@angnsn ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn εἰ@cs δέ@cc μή@x γέ@x καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn οὐ@b συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s
05.37.07K οὐ@b βάλλω@vipa3p οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc παλαιός@anampn εἰ@cs δέ@cc μή@x γέ@x ῥήγνυμι@vifa3s ὁ@dnms οἶνος@nnmsc ὁ@dnms νέος@anamsn ὁ@damp ἀσκός@nampc καί@cc ὁ@dnms οἶνος@nnmsc ἀπόλλυμι@vipp3s καί@cc ὁ@dnmp ἀσκός@nnmpc
05.38.07K ἀλλά@cc οἶνος@namsc νέος@anamsn εἰς@pa ἀσκός@nampc καινός@anampn βάλλω@vipa3p καί@cc ἀμφότεροι@annmpn συντηρέω@vipp3p
06.01.07K καί@cc γίνομαι@viam3s αὐτός@rpams ἐν@pd σάββατον@ndnsc διαπορεύομαι@vnpm διά@pg ὁ@dgnp σπόριμος@angnpn καί@cc ὁ@dnmp δέ@cc μαθητής@nnmpc αὐτός@rpgms ἄρχω@viam3p τίλλω@vnpa ὁ@damp στάχυς@nampc ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc ἐσθίω@viia3p
06.02.07K ὁ@dnmp δέ@cc Φαρισαῖος@nnmpp λέγω@viia3p αὐτός@rpdms ὁράω@i τίς@rqans ποιέω@vipa3p ὁ@dnmp μαθητής@nnmpc σύ@rpg-s ὁ@ddnp σάββατον@ndnpc ὅς@rrnns οὐ@b ἔξειμι@vipa3s

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06.03.07K ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viia3s πρός@pa αὐτός@rpamp οὐδέποτε@b οὗτος@rdans ἀναγινώσκω@viaa2p τίς@rqans ποιέω@viaa3s Δαυίδ@nnmsp;
06.04.07K εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc ἐσθίω@viaa3s καί@cc δίδωμι@viaa3s καί@cc ὁ@ddmp μετά@pg αὐτός@rpgms ὅς@rramp οὐ@b ἔξειμι@vppanns εἰμί@viia3s ἐσθίω@vnaa εἰ@cs μή@x μόνος@anampn ὁ@damp ἱερεύς@nampc; ὁ@ddfs αὐτός@atdfsn ἡμέρα@ndfsc θεάομαι@vpamnms τὶς@aiamsn ἐργάζομαι@vppmams ὁ@ddns σάββατον@ndnsc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nvmsc εἰ@cs μέν@x οἶδα@vixa2s τίς@rqans ποιέω@vipa2s μακάριος@annmsn εἰμί@vipa2s εἰ@cs δέ@cc μή@x οἶδα@vixa2s ἐπικατάρατος@annmsn καί@cc παραβάτης@nnmsc εἰμί@vipa2s ὁ@dgms νόμος@ngmsc
06.06.07K καί@cc εἰσέρχομαι@vpaagms αὐτός@rpgms πάλιν@b εἰς@pa ὁ@dafs συναγωγή@nafsc σάββατον@ndnsc ἐν@pd ὅς@rrdfs εἰμί@viia3s ἄνθρωπος@nnmsc ξηρός@anafsn ἔχω@vppanms ὁ@dafs χείρ@nafsc
06.07.07K παρατηρέω@viim3p αὐτός@rpams ὁ@dnmp Φαρισαῖος@nnmpp εἰ@x ὁ@ddns σάββατον@ndnsc θεραπεύω@vipa3s ἵνα@cs κατηγορέω@vsaa3p αὐτός@rpgms
06.08.07K αὐτός@rtnms δέ@cc γινώσκω@vppanms ὁ@damp διαλογισμός@nampc αὐτός@rpgmp λέγω@vipa3s ὁ@ddms ὁ@dafs χείρ@nafsc ἔχω@vppadms ξηρός@anafsn ἐγείρω@vdpa2s καί@cc ἵστημι@vdaa2s ἐν@pd ὁ@ddns μέσος@andnsn καί@cc ἀνίστημι@vpaanms ἵστημι@viap3s
06.09.07K λέγω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpamp ἐπερωτάω@vifa1s σύ@rpa-p ἔξειμι@vipa3s ὁ@ddns σάββατον@ndnsc ἀγαθοποιέω@vnaa ἤ@cc μή@x ψυχή@nafsc λύω@vnaa ἤ@cc ἀπόλλυμι@vnaa; ὁ@dnmp δέ@cc σιωπάω@viia3p
06.10.07K καί@cc περιβλέπω@vpamnms αὐτός@rpamp πᾶς@aiampn ἐν@pd ὀργή@ndfsc λέγω@vipa3s ὁ@ddms ἄνθρωπος@ndmsc ἐκτείνω@vdaa2s ὁ@dafs χείρ@nafsc σύ@rpg-s καί@cc ἐκτείνω@viaa3s καί@cc ἀποκαθιστάνω@viap3s ὁ@dnfs χείρ@nnfsc αὐτός@rpgms ὡς@cs καί@b ὁ@dnfs ἄλλος@ainfsn
06.05.07K καί@cc λέγω@viia3s αὐτός@rpdmp ὅτι@cs κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@b ὁ@dgns σάββατον@ngnsc
06.11.07K αὐτός@rtnmp δέ@cc πίμπλημι@viap3p ἄνοια@ngfsc καί@cc διαλογίζομαι@vipm3p πρός@pa ἀλλήλων@reamp πῶς@b ἀπόλλυμι@vsaa3p αὐτός@rpams
06.12.07K καί@cc ἀναβαίνω@vipa3s εἰς@pa ὁ@dans ὄρος@nansc καί@cc εἰμί@viia3s διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc
06.13.07K καί@cc ὅτε@cs γίνομαι@viam3s ἡμέρα@nnfsc προσφωνέω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms καί@cc ἐκλέγω@vpamnms ἀπό@pg αὐτός@rpgmp δώδεκα@ac---n ὅς@rramp καί@b ἀπόστολος@nampc καλέω@viaa3s
06.14.07K πρῶτος@b Σίμων@namsp ὅς@rrams Πέτρος@namsp ἐπονομάζω@viaa3s καί@cc Ἀνδρέας@namsp ὁ@dams ἀδελφός@namsc αὐτός@rpgms καί@cc Ἰάκωβος@namsp καί@cc Ἰωάννης@namsp ὁ@dams ἀδελφός@namsc αὐτός@rpgms ὅς@rramp ἐπονομάζω@viaa3s Βοανηργές@nampp ὅς@rrnns εἰμί@vipa3s υἱός@nnmpc βροντή@ngfsc καί@cc Φίλιππος@namsp καί@cc Βαρθολομαῖος@namsp
06.15.07K καί@cc Μαθθαῖος@namsp καί@cc () Θωμᾶς@namsp ὁ@dams ἐπικαλέω@vpppams Δίδυμος@namsp καί@cc Ἰάκωβος@namsp Ἁλφαῖος@ngmsp καί@cc Σίμων@namsp ὁ@dams καλέω@vpppams ζηλωτής@namsc
06.16.07K καί@cc Ἰούδας@namsp Ἰάκωβος@ngmsp καί@cc Ἰούδας@namsp Ἰσκαριώθ@namsp ὅς@rrnms καί@cc γίνομαι@viam3s προδότης@nnmsc
06.17.07K καί@cc καταβαίνω@vpaanms ἐν@pd αὐτός@rpdmp ἵστημι@viaa3s ἐπί@pg τόπος@ngmsc πεδινός@angmsn καί@cc ὄχλος@nnmsc πολύς@annmsn μαθητής@ngmpc αὐτός@rpgms καί@cc

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πλῆθος@nnnsc πολύς@annnsn ὁ@dgms λαός@ngmsc ἀπό@pg πᾶς@aigfsn ὁ@dgfs Ἰουδαία@ngfsp καί@cc ὁ@dgfs περαῖος@angfsn καί@cc ἄλλος@aigfpn πόλις@ngfpc
06.18.07K 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@vpppnmp ἀπό@pg πνεῦμα@ngnpc ἀκάθαρτος@angnpn θεραπεύω@viip3p
06.19.07K καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3p ἅπτω@vnpm αὐτός@rpgms
06.20.07K καί@cc αὐτός@rtnms ἐπαίρω@vpaanms ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms εἰς@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@viia3s μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs αὐτός@rpgmp εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc
06.21.07K μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp ὅτι@cs χορτάζω@vifp3p μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp ὅτι@cs γελάω@vifa3p
06.22.07K μακάριος@annmpn εἰμί@vifm2p ὅταν@cs σύ@rpa-p μισέω@vifa3p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc ὀνειδίζω@vifa3p καί@cc ἐκβάλλω@vifa3p ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
06.23.07K κατά@pa ὁ@danp αὐτός@rpanp ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p
06.24.07K πλήν@cc οὐαί@i ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p
06.25.07K οὐαί@i ὁ@ddmp ἐμπίπλημι@vpxpdmp ὅτι@cs πεινάω@vifa3p οὐαί@i ὁ@ddmp γελάω@vppadmp ὅτι@cs πενθέω@vifa3p
06.26.07K οὐαί@i ὅταν@cs σύ@rpa-p καλῶς@b λέγω@vsaa3p ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa ὁ@danp αὐτός@rpanp ποιέω@viia3p καί@cc ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p
06.27.07K ἐν@pd ὁ@ddns νόμος@ndmsc λέγω@vipa3s ὀφθαλμός@namsc ἀντί@pg ὀφθαλμός@ngmsc καί@cc ὀδούς@namsc ἀντί@pg ὀδούς@ngmsc ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p
06.28.07K καί@cc εὔχομαι@vdpm2p ὑπέρ@pg ὁ@dgmp διώκω@vppagmp σύ@rpa-p
06.29.07K ἐάν@cs τις@rinms σύ@rpa-s ῥαπίζω@vsaa3s εἰς@pa ὁ@dafs σιαγών@nafsc δεξιός@anafsn [] παρατίθημι@vdaa2s αὐτός@rpdms καί@b ὁ@dafs ἄλλος@aiafsn καί@cc ἐάν@cs τις@rinms σύ@rpg-s αἴρω@vsaa3s ὁ@dans ἱμάτιον@nansc καί@b ἀφίημι@vdaa2s αὐτός@rpdms καί@cc ὁ@dams χιτών@namsc
06.30.07K πᾶς@aidmsn αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s
06.31.07K καί@cc καθώς@cs σύ@rpd-p γίνομαι@vnpm θέλω@vipa2p παρά@pd ὁ@dgmp ἄνθρωπος@ngmpc οὕτω@b καί@b σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp
06.34.07K καί@cc ἐάν@cs δανίζω@vsaa2p παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p λαμβάνω@vnaa ποῖος@aqnfsn χάρις@nnfsc εἰμί@vipa3s σύ@rpd-p;
06.35.07K πλήν@cc ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καί@cc ἀγαθοποιέω@vdpa2p καί@cc δανίζω@vdpa2p μηδείς@rians ἀπελπίζω@vppanmp καί@cc εἰμί@vifm3s ὁ@dnms μισθός@nnmsc σύ@rpg-p πολύς@annmsn καί@cc εἰμί@vifm2p υἱός@nnmpc θεός@ngmsc ὅτι@cs αὐτός@rtnms χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn
06.36.07K εἰμί@vipa2p οἰκτίρμων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpg-p οἰκτίρμων@viaa3s σύ@rpa-p
06.37.07K καί@cc μή@x κρίνω@vdpa2p ἵνα@cs μή@x κρίνω@vsap2p καί@cc μή@x κρίνω@vsap2p ἵνα@cs μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p

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06.38.07K δίδωμι@vipa2p καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vpxpans ὑπερεκχύννω@vpppans δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὅς@rrdns μέτρον@ndnsc μετρέω@viaa2p μετρέω@vifp3s σύ@rpd-p
06.39.07K μήτι@x δύναμαι@vipm3s τυφλός@annmsn τυφλός@anamsn ὁδηγέω@vnpa; οὐχί@b ἀμφότεροι@annmpn εἰς@pa βόθυνος@namsc ἐμπίπτω@vifm3p;
06.40.07K οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dams διδάσκαλος@namsc ()
06.41.07K τίς@rqans δέ@cc βλέπω@vipa2s ὁ@dans κάρφος@nansc ὁ@dans ἐν@pd ὁ@ddns ὀφθαλμός@ndmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s ὁ@dafs δέ@cc δοκός@nafsc ὁ@dafs ἐν@pd ὁ@ddns ἴδιος@andmsn ὀφθαλμός@ndmsc οὐ@b κατανοέω@vipa2s;
06.42.07K πῶς@b δύναμαι@vipm2s λέγω@vnpa ὁ@ddms ἀδελφός@ndmsc σύ@rpg-s ἀδελφός@nvmsc ἀφίημι@vdaa2s ἐκβάλλω@vsaa1s ὁ@dans κάρφος@nansc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc σύ@rpg-s καί@cc ἰδού@i ὁ@dnfs δοκός@nnfsc ἐν@pd ὁ@ddns σός@asdnsn ὀφθαλμός@ndmsc ὑπόκειμαι@vipp3s; ὑποκριτής@nvmsc ἐκβάλλω@vdaa2s πρῶτος@b ὁ@dafs δοκός@nafsc ἐκ@pg ὁ@dgms ὀφθαλμός@ngmsc σύ@rpg-s καί@cc τότε@b διαβλέπω@vifa2s ὁ@dans κάρφος@nansc ἐκ@pg ὁ@dgns ὀφθαλμός@ngmsc ὁ@dgms ἀδελφός@ngmsc σύ@rpg-s ἐκβάλλω@vnaa
06.43.07K οὐ@b δύναμαι@vipm3s [] δένδρον@nnnsc καλός@annnsn καρπός@nampc σαπρός@anampn [] φέρω@vnaa [] οὐδέ@cc [] δένδρον@nnnsc σαπρός@annnsn καρπός@nampc καλός@anampn [] φέρω@vnaa []
06.44.07K ἕκαστος@ainnsn γάρ@cc δένδρον@nnnsc ἐκ@pg ὁ@dgms ἴδιος@angmsn καρπός@ngmsc γινώσκω@vipp3s οὐ@b γάρ@cc ἐκ@pg ἄκανθα@ngfpc συλλέγω@vipa3p σῦκον@nanpc οὐδέ@cc ἐκ@pg βάτος@ngfsc σταφυλή@nafsc τρυγάω@vipa3p
06.45.07K ὁ@dnms ἀγαθός@annmsn ἄνθρωπος@nnmsc ἐκ@pg ὁ@dgms ἀγαθός@angmsn θησαυρός@ngmsc ὁ@dgfs καρδία@ngfsc προφέρω@vipa3s ὁ@dans ἀγαθός@anansn καί@cc ὁ@dnms πονηρός@annmsn ἐκ@pg ὁ@dgms πονηρός@angmsn προφέρω@vipa3s ὁ@dans πονηρός@anansn ἐκ@pg γάρ@cc περίσσευμα@ngnsc καρδία@ngfsc λαλέω@vipa3s ὁ@dnns στόμα@nnnsc αὐτός@rpgms
06.46.07K τίς@rqans καλέω@vipa2p κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2p ὅς@rranp λέγω@vipa1s;
07.01.07K καί@cc γίνομαι@viam3s ὅτε@cs τελέω@viaa3s πᾶς@aianpn ὁ@danp ῥῆμα@nanpc λαλέω@vppanms ἔρχομαι@viaa3s εἰς@pa Καφαρναούμ@nafsp
07.02.07K ἑκατοντάρχης@ngmsc δέ@cc τὶς@aigmsn παῖς@nnmsc κακῶς@b ἔχω@vppanms μέλλω@viia3s τελευτάω@vnpa ὅς@rrnms εἰμί@viia3s αὐτός@rpdms τίμιος@annmsn
07.03.07K ἀκούω@vpaanms δέ@cc περί@pg ὁ@dgms Ἰησοῦς@ngmsp ἀποστέλλω@viaa3s πρεσβύτερος@anampc ὁ@dgmp Ἰουδαῖος@angmpn ἐρωτάω@vppanms αὐτός@rpams ὅπως@cs ἔρχομαι@vpaanms διασώζω@vsaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms
07.04.07K ὁ@dnmp δέ@cc παραγίνομαι@vpamnmp πρός@pa ὁ@dams Ἰησοῦς@namsp ἐρωτάω@viia3p αὐτός@rpams σπουδαίως@b λέγω@vppanmp ὅτι@cs ἄξιος@annmsn εἰμί@vipa3s ὅς@rrdms παρέχω@vifm2s/vsam2s οὗτος@rdans
07.05.07K ἀγαπάω@vipa3s γάρ@cc ὁ@dans ἔθνος@nansc ἐγώ@rpg-p καί@cc ὁ@dafs συναγωγή@nafsc αὐτός@rtnms οἰκοδομέω@viaa3s ἐγώ@rpd-p
07.06.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp πορεύομαι@viim3s σύν@pd αὐτός@rpdmp ἤδη@b δέ@cc αὐτός@rpgms οὐ@b μακράν@b ἀπέχω@vppagms ἀπό@pg ὁ@dgfs οἰκία@ngfsc πέμπω@viaa3s φίλος@anampn ὁ@dnms ἑκατοντάρχης@nnmsc λέγω@vppanms αὐτός@rpdms κύριος@nvmsc μή@x σκύλλω@vdpp2s οὐ@b γάρ@cc ἱκανός@annmsn εἰμί@vipa1s ἵνα@cs ὑπό@pa ὁ@dafs στέγη@nafsc ἐγώ@rpg-s εἰσέρχομαι@vsaa2s
07.07.07K ἀλλά@cc λέγω@vdaa2s λόγος@ndmsc καί@cc ἰάομαι@vdap3s ὁ@dnms παῖς@nnmsc ἐγώ@rpg-s

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07.08.07K καί@b γάρ@cc ἐγώ@rpn-s ἄνθρωπος@nnmsc εἰμί@vipa1s ὑπό@pa ἐξουσία@nafsc τάσσω@vpppnms ἔχω@vppanms ὑπό@pa ἐμαυτοῦ@rxams στρατιώτης@nampc καί@cc λέγω@vipa1s οὗτος@rddms πορεύομαι@vdap2s καί@cc πορεύομαι@vipm3s καί@cc ἄλλος@aiamsn ἔρχομαι@vdpm2s καί@cc ἔρχομαι@vipm3s καί@cc ὁ@ddms δοῦλος@ndmsc ἐγώ@rpg-s ποιέω@vdaa2s οὗτος@rdans καί@cc ποιέω@vipa3s
07.09.07K ἀκούω@vpaanms δέ@cc οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp θαυμάζω@viaa3s αὐτός@rpams καί@cc στρέφω@vpapnms ὁ@ddms ἀκολουθέω@vppadms αὐτός@rpdms ὄχλος@ndmsc λέγω@viaa3s ἀμήν@t λέγω@vipa1s σύ@rpd-p παρά@pd οὐδείς@ridms τοιοῦτος@adafsn [] πίστις@nafsc ἐν@pd ὁ@ddns Ἰσραήλ@ndmsp εὑρίσκω@viaa1s
07.10.07K καί@cc ὑποστρέφω@vpaanmp εἰς@pa ὁ@dams οἶκος@namsc ὁ@dnmp πέμπω@vpapnmp δοῦλος@nnmpc εὑρίσκω@viaa3p ὁ@dams ὑγιαίνω@vppaams
07.11.07K καί@cc ὁ@ddfs ἑξῆς@b πορεύομαι@viap3s εἰς@pa πόλις@nafsc καλέω@vpppafs Ναΐν@nafsp ()
07.12.07K γίνομαι@viam3s δέ@cc ὡς@cs ἐγγίζω@viaa3s ὁ@ddfs πύλη@ndfsc ὁ@dgfs πόλις@ngfsc καί@cc ἰδού@i ἐκκομίζω@viip3s θνήσκω@vpxanms μονογενής@annmsn υἱός@nnmsc ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms χήρα@ndfsc εἰμί@vppadfs καί@cc πολύς@annmsn ὄχλος@nnmsc ὁ@dgfs πόλις@ngfsc συνέρχομαι@viya3s σύν@pd αὐτός@rpdfs
07.13.07K καί@cc ὁράω@vpaanms αὐτός@rpafs ὁ@dnms Ἰησοῦς@nnmsp σπλαγχνίζομαι@viap3s ἐπί@pd αὐτός@rpdfs καί@cc λέγω@viaa3s αὐτός@rpdfs μή@x κλαίω@vdpa2s
07.14.07K καί@cc προσέρχομαι@vpaanms ἅπτω@viam3s ὁ@dgfs σορός@ngfsc ὁ@dnmp δέ@cc βαστάζω@vppanmp ἵστημι@viaa3p καί@cc λέγω@viaa3s νεανίσκος@nvmsc νεανίσκος@nvmsc σύ@rpd-s λέγω@vipa1s ἐγείρω@vdap2s
07.15.07K καί@cc ἀνακαθίζω@viaa3s ὁ@dnms νεκρός@annmsn καί@cc ἄρχω@viam3s λαλέω@vnpa καί@cc δίδωμι@viaa3s αὐτός@rpams ὁ@ddfs μήτηρ@ndfsc αὐτός@rpgms
07.16.07K λαμβάνω@viaa3s δέ@cc φόβος@nnmsc πᾶς@aiampn καί@cc δοξάζω@viia3p ὁ@dams θεός@namsc λέγω@vppanmp ὅτι@cs 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
07.17.07K καί@cc ἐξέρχομαι@viaa3s ὁ@dnms λόγος@nnmsc οὗτος@rdnms ἐν@pd ὅλος@andfsn ὁ@ddfs Ἰουδαία@ndfsp περί@pg αὐτός@rpgms μέχρι@pg Ἰωάννης@ngmsp ὁ@dgms βαπτιστής@ngmsc
07.18.07K ὅς@rrnms () καί@cc προσκαλέομαι@vpamnms δύο@acampn τὶς@riamp ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms
07.19.07K λέγω@vipa3s πορεύομαι@vpapnmp λέγω@vdaa2p αὐτός@rpdms σύ@rpn-s εἰμί@vipa2s ὅς@rrnms ἔρχομαι@vipm2s [] ἤ@cc ἕτερος@aiamsn προσδοκάω@vipa1p/vspa1p;
07.20.07K παραγίνομαι@vpamnmp δέ@cc πρός@pa αὐτός@rpams ὁ@dnmp ἀνήρ@nnmpc λέγω@viaa3p Ἰωάννης@nnmsp ὁ@dnms βαπτιστής@nnmsc ἀποστέλλω@viaa3s ἐγώ@rpa-p πρός@pa σύ@rpa-s λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὅς@rrnms ἔρχομαι@vipm2s [] ἤ@cc ἕτερος@aiamsn προσδοκάω@vipa1p/vspa1p;
07.22.07K καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vpapnmp λέγω@vdaa2p Ἰωάννης@ndmsp ὅς@rranp ὁράω@viaa3p σύ@rpg-p ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ὅς@rranp ἀκούω@viaa3p σύ@rpg-p ὁ@dnnp οὗς@nnnpc τυφλός@annmpn ἀναβλέπω@vipa3p χωλός@annmpn περιπατέω@vipa3p λεπρός@annmpn καθαρίζω@vipp3p καί@cc κωφός@annmpn ἀκούω@vipa3p νεκρός@annmpn ἐγείρω@vipp3p πτωχός@annmpn εὐαγγελίζω@vipp3p
07.23.07K καί@cc μακάριος@annmsn () ἐάν@x μή@x σκανδαλίζω@vsap2s ἐν@pd ἐγώ@rpd-s []
07.24.07K ἀπέρχομαι@vpaagmp δέ@cc ὁ@dgmp ἄγγελος@ngmpc Ἰωάννης@ngmsp ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp ὄχλος@nampc περί@pg Ἰωάννης@ngmsp τίς@rqans ἐξέρχομαι@viaa2p

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θεάομαι@vnam εἰς@pa ὁ@dafs ἔρημος@nafsc; κάλαμος@namsc ὑπό@pg ἄνεμος@ngmsc σαλεύω@vpppams;
07.25.07K ἀλλά@cc τίς@rqans ἐξέρχομαι@viaa2p ὁράω@vnaa; ἄνθρωπος@namsc ἐν@pd μαλακός@andnpn ἱμάτιον@ndnpc ἀμφιέννυμι@vpxpams; ἰδού@i ὁ@dnmp ἐν@pd ἱματισμός@ndmsc ἔνδοξος@andmsn καί@cc τρυφή@ndfsc διάγω@vppanmp ἐν@pd ὁ@ddnp βασίλειον@ndnpc εἰμί@vipa3p
07.26.07K ἀλλά@cc τίς@rqans ἐξέρχομαι@viaa2p ὁράω@vnaa; προφήτης@namsc; ναί@x λέγω@vipa1s σύ@rpd-p καί@cc/b περισσός@anamsc/anansc προφήτης@ngmsc
07.28b.07K ὅτι@cs οὐδείς@rinms μέγας@annmsc ἐν@pd γεννητός@andmpn γυνή@ngfpc προφήτης@nnmsc Ἰωάννης@nnmsp ὁ@dgms βαπτιστής@ngmsc
07.27.07K αὐτός@rpnms [] εἰμί@vipa3s περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s
07.28a.07K ἀμήν@t λέγω@vipa1s σύ@rpd-p
07.28c.07K ὁ@dnms δέ@cc μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s
07.36.07K ἐρωτάω@viia3s δέ@cc τὶς@rinms αὐτός@rpams ὁ@dgmp Φαρισαῖος@ngmpp ἵνα@cs ἐσθίω@vsaa3s μετά@pg αὐτός@rpgms καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms Φαρισαῖος@ngmsp κατακλίνω@viap3s
07.37.07K καί@cc ἰδού@i γυνή@nnfsc () ἁμαρτωλός@annfsn
07.38.07K ἵστημι@vpaanfs ὀπίσω@b παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ὁ@damp πούς@nampc αὐτός@rpgms καί@cc ἀλείφω@viia3s ὁ@ddns μύρον@ndnsc
07.39.07K ὁράω@vpaanms δέ@cc ὁ@dnms Σίμων@nnmsp () λέγω@viaa3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms οὗτος@rdnms εἰ@cs εἰμί@viia3s προφήτης@nnmsc γινώσκω@viia3s ἄν@x τίς@rqnfs/aqnfsn καί@cc ποταπός@aqnfsn ὁ@dnfs γυνή@nnfsc ὅστις@rrnfs ἅπτω@vipm3s αὐτός@rpgms ὅτι@cs ἁμαρτωλός@annfsn εἰμί@vipa3s
07.40.07K καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa ὁ@dams Πέτρος@namsp Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τὶς@rians λέγω@vnaa ὁ@dnms δέ@cc διδάσκαλος@nvmsc λέγω@vdaa2s φημί@vipa3s
07.44.07K καί@cc στρέφω@vpapnms πρός@pa ὁ@dafs γυνή@nafsc ὁ@ddms Σίμων@ndmsp φημί@viaa3s/viia3s βλέπω@vipa2s οὗτος@rdafs ὁ@dafs γυνή@nafsc; οὗτος@rdnfs ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ὁ@damp πούς@nampc ἐγώ@rpg-s
07.45.07K καί@cc καταφιλέω@viia3s
07.46.07K καί@cc ἀλείφω@viaa3s
07.47.07K ὅς@rrgns χάριν@pg λέγω@vipa1s σύ@rpd-s ἀφίημι@vixp3p ὁ@dnfp ἁμαρτία@nnfpc αὐτός@rpgfs ὁ@dnfp πολύς@annfpn ὅτι@cs ἀγαπάω@viaa3s πολύς@anansn
07.48.07K λέγω@viaa3s δέ@cc αὐτός@rpdfs ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc
07.49.07K καί@cc ἄρχω@viam3p ὁ@dnmp συνανάκειμαι@vppmnmp λέγω@vnpa ἐν@pd ἑαυτοῦ@rxdmp τίς@rqnms οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@b ἁμαρτία@nafpc ἀφίημι@vipa3s;
07.50.07K λέγω@viaa3s δέ@cc πρός@pa ὁ@dafs γυνή@nafsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σύ@rpa-s σῴζω@vixa3s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@nafsc
08.02.07K καί@cc γυνή@nnfpc τὶς@ainfpn ὅς@rrnfp εἰμί@viia3p θεραπεύω@vpxpnfp ἀπό@pg πνεῦμα@ngnpc πονηρός@angnpn καί@cc ἀσθένεια@ngfpc Μαρία@nnfsp ὁ@dnfs καλέω@vpppnfs Μαγδαληνή@nnfsp ἀπό@pg ὅς@rrgfs δαιμόνιον@nnnpc ἑπτά@ac---n ἐξέρχομαι@viya3s

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08.03.07K καί@cc Ἰωάννα@nnfsp γυνή@nnfsc Χουζᾶς@ngmsp ἐπίτροπος@ngmsc Ἡρῴδης@ngmsp καί@cc Σουσάννα@nnfsp καί@cc ἕτερος@ainfpn πολύς@annfpn ὅστις@rrnfp καί@cc διακονέω@viia3p αὐτός@rpdms ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdfp
08.04.07K σύνειμι@vppagms δέ@cc ὄχλος@ngmsc πολύς@angmsn καί@cc/b ὁ@dgmp κατά@pa πόλις@nafsc ἐπιπορεύομαι@vppmgmp πρός@pa αὐτός@rpams λέγω@viaa3s παραβολή@nafsc τοιοῦτος@adafsn πρός@pa αὐτός@rpamp
08.05.07K ἐξέρχομαι@viaa3s ὁ@dnms σπείρω@vppanms ὁ@dgns σπείρω@vnaa ὁ@dams σπόρος@namsc αὐτός@rpgms καί@cc ἐν@pd ὁ@ddns σπείρω@vnpa αὐτός@rpams ὅς@rrnns μέν@x πίπτω@viaa3s παρά@pa ὁ@dafs ὁδός@nafsc καί@cc καταπατέω@viap3s καί@cc ὁ@dnnp πετεινός@nnnpc κατεσθίω@viaa3s αὐτός@rpans
08.06.07K καί@cc ἕτερος@ainnsn καταπίπτω@viaa3s ἐπί@pa ὁ@dafs πέτρα@nafsc καί@cc φύω@vpapnns ξηραίνω@viap3s διά@pa ὁ@dans μή@x ἔχω@vnpa ἰκμάς@nafsc
08.07.07K καί@cc ἕτερος@ainnsn πίπτω@viaa3s ἐν@pd μέσος@andnsn ὁ@dgfp ἄκανθα@ngfpc καί@cc συμφύω@vpapnfp ὁ@dnfp ἄκανθα@nnfpc ἀποπνίγω@viaa3p αὐτός@rpans
08.08.07K καί@cc ἕτερος@ainnsn πίπτω@viaa3s εἰς@pa ὁ@dafs γῆ@nafsc ὁ@dafs ἀγαθός@anafsn καί@cc ὁ@dafs καλός@anafsn καί@cc φύω@vpapnns ποιέω@viaa3s καρπός@namsc ἑκατονταπλασίων@b/anamsn οὗτος@rdanp λέγω@vppanms φωνέω@viia3s ὁ@dnms ἔχω@vppanms οὖς@nanpc ἀκούω@vdpa3s
08.09.07K ἐπερωτάω@viia3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms τίς@rqnfs/aqnfsn οὗτος@rdnfs εἰμί@vopa3s ὁ@dnfs παραβολή@nnfsc
08.10a.07K 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
08.18.07K βλέπω@vdpa2p πῶς@b ἀκούω@vipa2p ὅς@rrnms ἄν@x γάρ@cc ἔχω@vspa3s δίδωμι@vifp3s αὐτός@rpdms ὅς@rrnms δέ@cc ἄν@x μή@x ἔχω@vspa3s καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms
08.10b.07K ὁ@ddmp δέ@cc λοιπός@andmpn οὐ@b δίδωμι@vixp3s εἰ@cs μή@x ἐν@pd παραβολή@ndfsc ἵνα@cs βλέπω@vppanmp μή@x βλέπω@vspa3p καί@cc ἀκούω@vppanmp μή@x συνίημι@vspa3p
08.11.07K εἰμί@vipa3s δέ@cc οὗτος@rdnfs ὁ@dnfs παραβολή@nnfsc ὁ@dnms σπόρος@nnmsc εἰμί@vipa3s ὁ@dnms λόγος@nnmsc ὁ@dgms θεός@ngmsc
08.12.07K 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 αἴρω@vipa3s ὁ@dams λόγος@namsc ἀπό@pg ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἵνα@cs μή@x πιστεύω@vpaanmp σῴζω@vsap3p
08.13.07K ὁ@dnmp δέ@cc ἐπί@pa ὁ@dgfs πέτρα@ngfsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετά@pg χαρά@ngfsc δέχομαι@vipm3p ὁ@dams λόγος@namsc καί@cc οὗτος@rdnmp ῥίζα@nafsc οὐ@b ἔχω@vipa3p ὅς@rrnmp πρός@pa καιρός@namsc πιστεύω@vipa3p καί@cc ἐν@pd καιρός@ndmsc πειρασμός@ngmsc ἀφίστημι@vipm3p
08.14.07K ὁ@dnns δέ@cc εἰς@pa ὁ@dafp ἄκανθα@nafpc πίπτω@vpaanns 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@vppmnmp συμπνίγω@vipp3p καί@cc οὐ@b τελεσφορέω@vipa3p
08.15.07K ὁ@dnns δέ@cc ἐν@pd ὁ@ddfs καλός@andfsn γῆ@ndfsc οὗτος@rdnmp εἰμί@vipa3p ὅστις@rrnmp ἐν@pd καρδία@ndfsc καλός@andfsn ἀκούω@vpaanmp ὁ@dams λόγος@namsc κατέχω@vipa3p καί@cc καρποφορέω@vipa3p ἐν@pd ὑπομονή@ndfsc
08.16.07K οὐδείς@rinms δέ@cc λύχνος@namsc ἅπτω@vpaanms καλύπτω@vipa3s αὐτός@rpams

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08.17.07K οὐ@b γάρ@cc εἰμί@vipa3s κρυπτός@annnsn ὅς@rrnns οὐ@b φανερός@annnsn γίνομαι@vifm3s οὐδέ@cc ἀπόκρυφος@annnsn ἀλλά@cc ἵνα@cs γινώσκω@vsap3s καί@cc εἰς@pa φανερός@anansn ἔρχομαι@vsaa3s
08.20.07K καί@cc ἀπαγγέλλω@viap3s αὐτός@rpdms ὅτι@cs ὁ@dnfs μήτηρ@nnfsc αὐτός@rpgms [] καί@cc ὁ@dnmp ἀδελφός@nnmpc αὐτός@rpgms [] ἵστημι@vixa3p ἔξω@b ὁράω@vnaa ζητέω@vppanmp αὐτός@rpams
08.21.07K ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqnfs ἐγώ@rpd-s ὁ@dnfs μήτηρ@nnfsc καί@cc τίς@rqnmp ἐγώ@rpd-s ἀδελφός@nnmpc εἰ@cs μή@x ὁ@dnmp ἀκούω@vipa3p ὁ@damp λόγος@nampc ἐγώ@rpg-s καί@cc ποιέω@vipa3p αὐτός@rpamp;
08.22.07K γίνομαι@viam3s δέ@cc ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc ἀναβαίνω@vnaa αὐτός@rpams εἰς@pa πλοῖον@nansc καί@cc ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp διέρχομαι@vsaa1p εἰς@pa ὁ@dans πέραν@b ὁ@dgfs λίμνη@ngfsc καί@cc ἀνάγω@viap3p
08.23.07K πλέω@vppagmp αὐτός@rpgmp ἀφυπνόω@viaa3s καί@cc καταβαίνω@viaa3s λαῖλαψ@nnfsc ἄνεμος@ngmsc εἰς@pa ὁ@dafs λίμνη@nafsc καί@cc συμπληρόω@viip3p καί@cc κινδυνεύω@viia3p
08.24.07K προσέρχομαι@vpaanmp δέ@cc διεγείρω@viaa3p αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc ἀπόλλυμι@vipm1p ὁ@dnms δέ@cc διεγείρω@vpapnms ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc ὁ@ddfs θάλασσα@ndfsc καί@cc παύω@viam3p καί@cc γίνομαι@viam3s γαλήνη@nnfsc
08.25.07K λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b ὁ@dnfs πίστις@nnfsc σύ@rpg-p; φοβέω@vpapnmp δέ@cc θαυμάζω@viaa3p λέγω@vppanmp πρός@pa ἀλλήλων@reamp τίς@rqnms δέ@cc οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@cc/b ὁ@ddmp ἄνεμος@ndmpc ἐπιτάσσω@vipa3s καί@cc ὁ@ddfs θάλασσα@ndfsc καί@cc ὑπακούω@vipa3p αὐτός@rpdms;
08.26.07K καί@cc καταπλέω@viaa3p εἰς@pa ὁ@dafs χώρα@nafsc ὁ@dgmp Γερασηνός@angmpn ὅστις@rrnfs εἰμί@vipa3s ἀντιπέρα@pg ὁ@dgfs Γαλιλαία@ngfsp
08.27.07K ἐξέρχομαι@vpaadms δέ@cc αὐτός@rpdms ἐπί@pa ὁ@dafs γῆ@nafsc ὑπαντάω@viaa3s ἀνήρ@nnmsc τὶς@ainmsn ἐκ@pg ὁ@dgfs πόλις@ngfsc ἔχω@vppanms δαιμόνιον@nanpc ἀπό@pg χρόνος@ngmpc ἱκανός@angmpn ὅς@rrnms ἱμάτιον@nansc οὐ@b ἐνδιδύσκω@viim3s καί@cc ἐν@pd οἰκία@ndfsc οὐ@b μένω@viia3s ἀλλά@cc ἐν@pd ὁ@ddnp μνῆμα@ndnpc ()
08.28.07K ὁράω@vpaanms δέ@cc ὁ@dams Ἰησοῦς@namsp ἀνακράζω@vpaanms φωνή@ndfsc μέγας@andfsn λέγω@viaa3s τίς@rqnns ἐγώ@rpd-s καί@cc σύ@rpd-s Ἰησοῦς@nvmsp υἱός@nvmsc ὁ@dgms θεός@ngmsc; δέομαι@vipm1s σύ@rpg-s μή@x ἐγώ@rpa-s βασανίζω@vsaa2s
08.29.07K παραγγέλλω@viaa3s γάρ@cc ὁ@ddms δαίμων@ndmsc ὁ@ddms ἀκάθαρτος@andmsn ἐξέρχομαι@vdaa2s ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc
08.30.07K ἐπερωτάω@viaa3s δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp τίς@aqnnsn σύ@rpd-s ὄνομα@nnnsc εἰμί@vipa3s; ὁ@dnms δέ@cc λέγω@viaa3s λεγιών@nnfsc ὄνομα@nnnsc ἐγώ@rpd-s ὅτι@cs πολύς@annnpn γάρ@cc εἰμί@viia3p δαιμόνιον@nnnpc
08.31.07K καί@cc παρακαλέω@viia3p αὐτός@rpams ἵνα@cs μή@x ἐπιτάσσω@vsaa3s αὐτός@rpdnp εἰς@pa ὁ@dafs ἄβυσσος@nafsc ἀπέρχομαι@vnaa
08.32.07K εἰμί@viia3s δέ@cc ἐκεῖ@b ἀγέλη@nnfsc χοῖρος@ngmpc βόσκω@vpppnfs ἐν@pd ὁ@ddns ὄρος@ndnsc καί@cc παρακαλέω@viaa3p αὐτός@rpams ἵνα@cs εἰς@pa ὁ@damp χοῖρος@nampc εἰσέρχομαι@vsaa3p καί@cc ἐπιτρέπω@viaa3s αὐτός@rpdnp
08.33.07K ἐξέρχομαι@vpaannp δέ@cc ὁ@dnnp δαιμόνιον@nnnpc ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc ὁρμάω@viaa3p εἰς@pa ὁ@damp χοῖρος@nampc καί@cc ὁρμάω@viaa3s ὁ@dnfs ἀγέλη@nnfsc κατά@pa ὁ@dgms κρημνός@ngmsc εἰς@pa ὁ@dafs λίμνη@nafsc καί@cc ἀποπνίγω@viap3s

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08.34.07K ὁράω@vpaanmp δέ@cc ὁ@dnmp βόσκω@vppanmp ὁ@dans γίνομαι@vpxaans φεύγω@viaa3p καί@cc ἀπαγγέλλω@viaa3p εἰς@pa ὁ@dafs πόλις@nafsc καί@cc εἰς@pa ὁ@damp ἀγρός@nampc
08.35.07K παραγίνομαι@vpamgmp δέ@cc ἐκ@pg ὁ@dgfs πόλις@ngfsc καί@cc θεωρέω@vpamgmp κάθημαι@vppmams ὁ@dams δαιμονίζομαι@vpppams σωφρονέω@vppaams καί@cc ἱματίζω@vpxpams κάθημαι@vppmams παρά@pa ὁ@damp πούς@nampc ὁ@dgms Ἰησοῦς@ngmsp φοβέω@viap3p
08.36.07K ἀπαγγέλλω@viaa3p δέ@cc αὐτός@rpdmp ὁ@dnmp ὁράω@vpaanmp πῶς@b σῴζω@viap3s ὁ@dnms δαιμονίζομαι@vpapnms
08.37.07K ἐρωτάω@viaa3s δέ@cc ὁ@dams Ἰησοῦς@namsp πᾶς@ainmpn καί@cc ὁ@dnfs χώρα@nnfsc ὁ@dgmp Γερασηνός@angmpn ἀπέρχομαι@vnaa ἀπό@pg αὐτός@rpgmp ὅτι@cs φόβος@ndmsc μέγας@andmsn συνέχω@viip3p αὐτός@rtnms δέ@cc ἐμβαίνω@vpaanms ὑποστρέφω@viaa3s
08.40.07K γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑποστρέφω@vnpa ὁ@dams Ἰησοῦς@namsp ἀποδέχομαι@viam3s αὐτός@rpams ὁ@dnms ὄχλος@nnmsc εἰμί@viia3p γάρ@cc πᾶς@ainmpn προσδοκάω@vppanmp αὐτός@rpams
08.41.07K καί@cc ἰδού@i ἔρχομαι@viaa3s ἀνήρ@nnmsc ὅς@rrdms ὄνομα@nnnsc Ἰάϊρος@nnmsp καί@cc οὗτος@rdnms ἄρχων@nnmsc ὁ@dgfs συναγωγή@ngfsc ὑπάρχω@viia3s καί@cc πίπτω@vpaanms παρά@pa ὁ@damp πούς@nampc ὁ@dgms Ἰησοῦς@ngmsp παρακαλέω@viia3s αὐτός@rpams εἰσέρχομαι@vnaa εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms
08.42.07K εἰμί@viia3s γάρ@cc θυγάτηρ@nnfsc αὐτός@rpdms μονογενής@annfsn ἔτος@ngnpc δώδεκα@ac---n ἀποθνήσκω@vppanfs γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc συμπνίγω@viia3p αὐτός@rpams
08.43.07K καί@cc γυνή@nnfsc εἰμί@vppanfs ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc ἀπό@pg ἔτος@ngnpc δώδεκα@ac---n εἰμί@viia3s οὐδέ@cc εἷς@acnmsn ἰσχύω@viia3s θεραπεύω@vnaa
08.44.07K προσέρχομαι@vpaanfs ἅπτω@viam3s ὁ@dgns ἱμάτιον@ngnsc αὐτός@rpgms καί@cc παραχρῆμα@b ἵστημι@viaa3s ὁ@dnfs ῥύσις@nnfsc ὁ@dgns αἷμα@ngnsc αὐτός@rpgfs
08.45.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp γινώσκω@vpaanms ὁ@dafs ἐξέρχομαι@vpaaafs ἐκ@pg αὐτός@rpgms δύναμις@nafsc ἐπερωτάω@viia3s τίς@rqnms ἐγώ@rpg-s ἅπτω@viam3s ἀρνέομαι@vppmgmp δέ@cc πᾶς@aigmpn λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp διδάσκαλος@nvmsc ὁ@dnmp ὄχλος@nnmpc συνέχω@vipa3p σύ@rpa-s καί@cc ἀποθλίβω@vipa3p
08.46.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viaa3s ἅπτω@viam3s ἐγώ@rpg-s τὶς@rinms γάρ@cc γινώσκω@viaa1s δύναμις@nafsc ἐξέρχομαι@vpaaafs ἀπό@pg ἐγώ@rpg-s
08.47.07K ὁράω@vpaanfs δέ@cc ὁ@dnfs γυνή@nnfsc ὅτι@cs οὐ@b λανθάνω@viaa3s ἔντρομος@annnsn εἰμί@vppanfs ἔρχομαι@viaa3s καί@cc προσπίπτω@vpaanfs αὐτός@rpdms διά@pa ὅς@rrafs αἰτία@nafsc ἅπτω@viam3s αὐτός@rpgms ἀπαγγέλλω@viaa3s ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc καί@cc ὡς@cs ἰάομαι@viap3s παραχρῆμα@b
08.48.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdfs θυγάτηρ@nvfsc ὁ@dnfs πίστις@nnfsc σύ@rpg-s σύ@rpa-s σῴζω@vixa3s πορεύομαι@vdpm2s εἰς@pa εἰρήνη@nafsc
08.49.07K ἔτι@b αὐτός@rpgms λαλέω@vppagms ἔρχομαι@vipm3p ἀπό@pg ὁ@dgms ἀρχισυνάγωγος@ngmsc λέγω@vppanmp ὅτι@cs θνήσκω@vixa3s ὁ@dnfs θυγάτηρ@nnfsc σύ@rpg-s μηκέτι@b σκύλλω@vdpa2s ὁ@dams διδάσκαλος@namsc
08.50.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp ἀκούω@vpaanms ἀποκρίνομαι@viap3s αὐτός@rpdms μή@x φοβέω@vdpm2s μόνος@b πιστεύω@vdaa2s καί@cc σῴζω@vifp3s
08.51.07K ἔρχομαι@vpaanms δέ@cc εἰς@pa ὁ@dafs οἰκία@nafsc οὐ@b ἀφίημι@viaa3s εἰσέρχομαι@vnaa τὶς@riams σύν@pd αὐτός@rpdms εἰ@cs μή@x Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp καί@cc ὁ@dams πατήρ@namsc ὁ@dgfs παῖς@ngfsc καί@cc ὁ@dafs μήτηρ@nafsc

08.52.07K κλαίω@viia3p δέ@cc πᾶς@ainmpn καί@cc κόπτω@viim3p αὐτός@rpafs ὁ@dnms δέ@cc λέγω@viaa3s μή@x κλαίω@vdpa2p οὐ@b γάρ@cc ἀποθνήσκω@viaa3s ἀλλά@cc καθεύδω@vipa3s
08.53.07K καί@cc καταγελάω@viia3p αὐτός@rpgms οἶδα@vpxanmp ὅτι@cs ἀποθνήσκω@viaa3s
08.54.07K αὐτός@rtnms δέ@cc κρατέω@vpaanms ὁ@dgfs χείρ@ngfsc αὐτός@rpgfs φωνέω@viaa3s λέγω@vppanms ὁ@dnfs παῖς@nnfsc ἐγείρω@vdpa2s
08.55.07K καί@cc ἐπιστρέφω@viaa3s ὁ@dnns πνεῦμα@nnnsc αὐτός@rpgfs καί@cc ἀνίστημι@viaa3s παραχρῆμα@b καί@cc διατάσσω@viaa3s αὐτός@rpdfs δίδωμι@vnap ἐσθίω@vnaa
08.56.07K καί@cc ἐξίστημι@viaa3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgfs ὁ@dnms δέ@cc παραγγέλλω@viaa3s αὐτός@rpdmp μηδείς@ridms λέγω@vnaa ὁ@dans γίνομαι@vpxaans
09.01.07K συγκαλέω@vpamnms δέ@cc ὁ@damp δώδεκα@ac---n μαθητής@nampc αὐτός@rpamp δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc
09.02.07K καί@cc ἀποστέλλω@viaa3s ὁ@damp μαθητής@nampc κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc
09.03.07K καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp μηδείς@rians αἴρω@vdpa2p εἰς@pa ὁ@dafs ὁδός@nafsc μήτε@cc ῥάβδος@nafsc μήτε@cc πήρα@nafsc μήτε@cc ἄρτος@namsc μήτε@cc ἀργύριον@nansc μήτε@cc ἀνά@pa δύο@acampn χιτών@nampc ἔχω@vnpa
09.04.07K καί@cc εἰς@pa ὅς@rrafs ἄν@x οἰκία@nafsc εἰσέρχομαι@vsaa2p ἐκεῖ@b μένω@vdpa2p καί@cc ἐκεῖθεν@b ἐξέρχομαι@vdpm2p
09.05.07K καί@cc ὅσος@rrnmp ἄν@x μή@x δέχομαι@vspm3p σύ@rpa-p ἐξέρχομαι@vppmnmp ἀπό@pg ὁ@dgfs πόλις@ngfsc ἐκεῖνος@rdgfs ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc σύ@rpg-p ἀποτινάσσω@vdpa2p εἰς@pa μαρτύριον@nansc ἐπί@pa αὐτός@rpamp
09.06.07K ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p κατά@pa πόλις@nafpc καί@cc κώμη@nafpc εὐαγγελίζω@vppmnmp πανταχοῦ@b
09.07.07K ἀκούω@vpaanms δέ@cc () Ἡρῴδης@nnmsp ὁ@danp γίνομαι@vppmanp ἀπορέω@viip3s διά@pa ὁ@dans λέγω@vnpp ὑπό@pg τίς@rigmp ὅτι@cs Ἰωάννης@nnmsp ἐκ@pg νεκρός@angmpn ἀνίστημι@viaa3s
09.08.07K ὑπό@pg τίς@rigmp δέ@cc ὅτι@cs Ἠλίας@nnmsp φαίνω@viap3s ἄλλος@rinmp δέ@cc ὅτι@cs προφήτης@nnmsc ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s
09.09.07K λέγω@viaa3s δέ@cc Ἡρῴδης@nnmsp Ἰωάννης@namsp ἐγώ@rpn-s ἀποκεφαλίζω@viaa1s τίς@rqnms δέ@cc εἰμί@vipa3s οὗτος@rdnms περί@pg ὅς@rrgms ἀκούω@vipa1s τοιοῦτος@adanpn; ()
09.10.07K καί@cc ὑποστρέφω@vpaanmp ὁ@dnmp ἀπόστολος@nnmpc διηγέομαι@viam3p αὐτός@rpdms ὅσος@rranp ποιέω@viaa3p καί@cc παραλαμβάνω@vpaanms αὐτός@rpamp ὑποχωρέω@viaa3s κατά@pa ἴδιος@anafsn εἰς@pa τόπος@namsc ἔρημος@anafsn ὅς@rrams καλέω@vpppams/vpppans Βηθσαϊδά@nafsp
09.11.07K ὁ@dnmp δέ@cc ὄχλος@nnmpc γινώσκω@vpaanmp ἀκολουθέω@viaa3p αὐτός@rpdms καί@cc ἀποδέχομαι@vpamnms αὐτός@rpamp λαλέω@viia3s αὐτός@rpdmp περί@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp χρεία@nafsc ἔχω@vppaamp θεραπεία@ngfsc αὐτός@rpgms πᾶς@aiampn ἰάομαι@viim3s
09.12.07K ὁ@dnfs δέ@cc ἡμέρα@nnfsc ἄρχω@viam3s κλίνω@vnpa προσέρχομαι@vpaanmp δέ@cc ὁ@dnmp δώδεκα@ac---n λέγω@viaa3p αὐτός@rpdms ἀπολύω@vdaa2s ὁ@damp ὄχλος@nampc ἵνα@cs πορεύομαι@vpapnmp εἰς@pa ὁ@dafp κύκλος@b κώμη@nafpc καί@cc ἀγρός@nampc καταλύω@vsaa3p ὅτι@cs ὧδε@b ἐν@pd ἔρημος@andmsn τόπος@ndmsc εἰμί@vipa1p
09.13.07K λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp δίδωμι@vdaa2p αὐτός@rpdmp σύ@rpn-p ἐσθίω@vnaa ὁ@dnmp δέ@cc λέγω@viaa3p οὐ@b εἰμί@vipa3p ἐγώ@rpd-p πολύς@anansc ἤ@cc

πέντε@ac---n ἄρτος@nnmpc καί@cc δύο@acnmpn ἰχθύς@nnmpc εἰ@cs μήτι@x πορεύομαι@vpapnmp ἐγώ@rpn-p ἀγοράζω@vsaa1p εἰς@pa πᾶς@aiamsn ὁ@dams λαός@namsc οὗτος@rdams βρῶμα@nanpc
09.14.07K εἰμί@viia3p γάρ@cc ὡσεί@b ἀνήρ@nnmpc πεντακισχίλιοι@acnmpn λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms κατακλίνω@vdaa2p αὐτός@rpamp κλισία@nafpc ὡσεί@b ἀνά@pa πεντήκοντα@ac---n
09.15.07K καί@cc ποιέω@viaa3p οὕτω@b
09.16.07K λαμβάνω@vpaanms δέ@cc ὁ@damp πέντε@ac---n ἄρτος@nampc καί@cc ὁ@damp δύο@acampn ἰχθύς@nampc ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc προσεύχομαι@viam3s καί@cc εὐλογέω@viaa3s [] ἐπί@pa αὐτός@rpamp καί@cc δίδωμι@viia3s ὁ@ddmp μαθητής@ndmpc παρατίθημι@vnaa ὁ@ddms ὄχλος@ndmsc
09.17.07K καί@cc ἐσθίω@viaa3p καί@cc χορτάζω@viap3p πᾶς@ainmpn καί@cc αἴρω@viap3s ὁ@dnns περίσσευμα@nnnsc ὁ@dgnp κλάσμα@ngnpc κόφινος@nnmpc δώδεκα@ac---n
09.18.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpamp κατά@pa μόνος@anafpn σύνειμι@viia3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc καί@cc ἐπερωτάω@viaa3s αὐτός@rpamp λέγω@vppanms τίς@rqams ἐγώ@rpa-s λέγω@vipa3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ὁ@dnmp ἄνθρωπος@nnmpc;
09.19.07K λέγω@vipa3p δέ@cc ὁ@dnmp μαθητής@nnmpc Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἠλίας@namsp ἤ@cc εἷς@acamsn ὁ@dgmp προφήτης@ngmpc
09.20.07K λέγω@viaa3s δέ@cc αὐτός@rpdmp σύ@rpn-p δέ@cc τίς@rqams; ἀποκρίνομαι@vpapnms δέ@cc Πέτρος@nnmsp λέγω@viaa3s σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@namsp [] ()
09.21.07K ὁ@dnms δέ@cc ἐπιτιμάω@vpaanms αὐτός@rpdmp παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnpa οὗτος@rdans
09.22.07K λέγω@vpaanms ὅτι@cs δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgmp πρεσβύτερος@angmpc καί@cc γραμματεύς@ngmpc καί@cc ἀρχιερεύς@ngmpc [] καί@cc ἀποκτείνω@vnap [] καί@cc μετά@pa τρεῖς@acafpn ἡμέρα@nafpc ἀνίστημι@vnaa []
09.23.07K λέγω@viia3s δέ@cc πρός@pa πᾶς@aiampn εἰ@cs τὶς@rinms θέλω@vipa3s ὀπίσω@b ἐγώ@rpg-s ἔρχομαι@vnpm ἀρνέομαι@vdam3s ἑαυτοῦ@rxams καί@cc ἀκολουθέω@vdpa3s ἐγώ@rpd-s
09.24.07K ὅς@rrnms γάρ@cc ἄν@x θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs καί@cc ὅς@rrnms ἄν@x ἀπόλλυμι@vsaa3s αὐτός@rpafs ἕνεκα@pg ἐγώ@rpg-s σῴζω@vifa3s αὐτός@rpafs
09.25.07K τίς@rqans γάρ@cc ὠφελέω@vipa3s ἄνθρωπος@namsc κερδαίνω@vnaa ὁ@dams κόσμος@namsc ὅλος@anamsn ἑαυτοῦ@rxams δέ@cc ἀπολέσαι ἀπόλλυμι@vnaa ἤ@cc ζημιόω@vnap;
09.26.07K ὅς@rrnms ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s () καί@cc ἐγώ@rpn-s ἐπαισχύνομαι@vifp1s αὐτός@rpams
09.27.07K λέγω@vipa1s δέ@cc σύ@rpd-p ἀληθῶς@b εἰμί@vipa3p τὶς@rinmp ὁ@dgmp αὐτοῦ@b ἵστημι@vpxagmp ὅς@rrnmp οὐ@b μή@x γεύω@vsam3p θάνατος@ngmsc ἕως@cs ἄν@x ὁράω@vsaa3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἐν@pd ὁ@ddfs δόξα@ndfsc αὐτός@rpgms
09.28.07K () καί@cc παραλαμβάνω@vpaanms Πέτρος@namsp καί@cc Ἰωάννης@namsp καί@cc Ἰάκωβος@namsp ἀναβαίνω@viaa3s εἰς@pa ὁ@dans ὄρος@nansc
09.29.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns προσεύχομαι@vnpm αὐτός@rpams ὁ@dnfs ἰδέα@nnfsc ὁ@dgns πρόσωπον@ngnsc αὐτός@rpgms ἀλλοιόω@viap3s καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms λευκός@annmsn ἐξαστράπτω@vppanms

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09.30.07K καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc συλλαλέω@viia3p αὐτός@rpdms Ἠλίας@nnmsp καί@cc Μωϋσῆς@nnmsp
09.31a.07K ἐν@pd δόξα@ndfsc
09.33b.07K λέγω@viaa3s ὁ@dnms Πέτρος@nnmsp πρός@pa ὁ@dams Ἰησοῦς@namsp διδάσκαλος@nvmsc καλός@annnsn εἰμί@vipa3s ἐγώ@rpa-p ὧδε@b εἰμί@vnpa καί@cc ποιέω@vsaa1p ὧδε@b τρεῖς@acafpn σκηνή@nafpc εἷς@acafsn σύ@rpd-s καί@cc Μωϋσῆς@ndmsp εἷς@acafsn καί@cc Ἠλίας@ndmsp εἷς@acafsn μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s
09.34.07K οὗτος@rdanp δέ@cc αὐτός@rpgms λέγω@vppagms γίνομαι@viam3s νεφέλη@nnfsc καί@cc ἐπισκιάζω@viia3s αὐτός@rpamp φοβέω@viap3p δέ@cc ἐν@pd ὁ@ddns εἰσέρχομαι@vnaa αὐτός@rpamp εἰς@pa ὁ@dafs νεφέλη@nafsc
09.35.07K καί@cc φωνή@nnfsc ἐκ@pg ὁ@dgfs νεφέλη@ngfsc οὗτος@rdnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn ἐγώ@rpg-s αὐτός@rpgms ἀκούω@vdpa2p
09.36.07K καί@cc ἐν@pd ὁ@ddns γίνομαι@vnam ὁ@dafs φωνή@nafsc εὑρίσκω@viap3s Ἰησοῦς@nnmsp μόνος@annmsn καί@cc αὐτός@rtnmp σιγάω@viaa3p καί@cc οὐδείς@ridms ἀπαγγέλλω@viaa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc ὅς@rrgnp ὁράω@vixa3p
09.37.07K γίνομαι@viam3s δέ@cc διά@pg ὁ@dgfs ἡμέρα@ngfsc κατέρχομαι@vpaaams αὐτός@rpams ἀπό@pg ὁ@dgns ὄρος@ngnsc συνέρχομαι@vnaa αὐτός@rpdms ὄχλος@namsc πολύς@anamsn
09.38.07K καί@cc ἰδού@i ἀνήρ@nnmsc ἀπό@pg ὁ@dgms ὄχλος@ngmsc βοάω@viaa3s λέγω@vppanms διδάσκαλος@nvmsc δέομαι@vipm1s σύ@rpg-s ἐπιβλέπω@vnaa ἐπί@pa ὁ@dams υἱός@namsc ἐγώ@rpg-s ὅτι@cs μονογενής@annmsn ἐγώ@rpd-s εἰμί@vipa3s
09.39.07K λαμβάνω@vipa3s γάρ@cc αὐτός@rpams ἐξαίφνης@b πνεῦμα@nnnsc καί@cc ῥήγνυμι@vipa3s καί@cc σπαράσσω@vipa3s μετά@pg ἀφρός@ngmsc καί@cc μόγις@b ἀποχωρέω@vipa3s ἀπό@pg αὐτός@rpgms συντρίβω@vppanns αὐτός@rpams
09.40.07K καί@cc δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s καί@cc οὐ@b δύναμαι@viap3p ἐκβάλλω@vnaa αὐτός@rpans
09.41.07K καί@cc () πρός@pa αὐτός@rpamp ὦ@i γενεά@nvfsc ἄπιστος@anvfsn ἕως@b/pp πότε@b ἀνέχω@vifm1s σύ@rpg-p; προσάγω@vdaa2s ὁ@dams υἱός@namsc σύ@rpg-s
09.42.07K ἔτι@b δέ@cc προσέρχομαι@vppmgms αὐτός@rpgms ῥήγνυμι@viaa3s αὐτός@rpams ὁ@dnns δαιμόνιον@nnnsc καί@cc συσπαράσσω@viaa3s ἐπιτιμάω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@ddns πνεῦμα@ndnsc ὁ@ddns ἀκάθαρτος@andnsn καί@cc ἀφίημι@viaa3s αὐτός@rpams καί@cc ἀποδίδωμι@viaa3s ὁ@dams παῖς@namsc ὁ@ddms πατήρ@ndmsc αὐτός@rpgms
09.43.07K ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὁ@ddfs μεγαλειότης@ndfsc ὁ@dgms θεός@ngmsc πᾶς@aigmpn δέ@cc θαυμάζω@vppagmp ἐπί@pd πᾶς@aidnpn ὅς@rrdnp ποιέω@viia3s λέγω@viaa3s πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms
09.44.07K τίθημι@vdam2p σύ@rpn-p εἰς@pa ὁ@danp οὖς@nanpc σύ@rpg-p ὁ@damp λόγος@nampc οὗτος@rdamp ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc
09.45a.07K ὁ@dnmp δέ@cc ἀγνοέω@viia3p ὁ@dans ῥῆμα@nansc οὗτος@rdans
09.45b.07K καί@cc φοβέω@viim3p ἐρωτάω@vnaa αὐτός@rpams περί@pg ὁ@dgns ῥῆμα@ngnsc οὗτος@rdgns
09.46b.07K ὁ@dnns τίς@rqnms ἄν@x εἰμί@vopa3s μέγας@annmsc αὐτός@rpgmp
09.47.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp οἶδα@vpxanms ὁ@dams διαλογισμός@namsc ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἐπιλαμβάνω@vpamnms παιδίον@nansc ἵστημι@viaa3s αὐτός@rpans παρά@pd ἑαυτοῦ@rxdms
09.48.07K καί@cc λέγω@viaa3s ὅς@rrnms ἐάν@x δέχομαι@vsam3s ὁ@dans παιδίον@nansc οὗτος@rdans ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s ἐγώ@rpa-s δέχομαι@vipm3s καί@cc ὁ@dams

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ἀποστέλλω@vpaaams ἐγώ@rpa-s ὁ@dnms γάρ@cc μικρός@annmsc ἐν@pd πᾶς@aidmpn σύ@rpd-p ὑπάρχω@vppanms οὗτος@rdnms εἰμί@vipa3s μέγας@annmsn
09.49.07K ἀποκρίνομαι@vpapnms δέ@cc Ἰωάννης@nnmsp λέγω@viaa3s διδάσκαλος@nvmsc ὁράω@viaa1p τὶς@riams ἐπί@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s ἐκβάλλω@vppaams δαιμόνιον@nanpc καί@cc κωλύω@viaa1p αὐτός@rpams ὅτι@cs οὐ@b ἀκολουθέω@vipa3s μετά@pg ἐγώ@rpg-p
09.50.07K λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp μή@x κωλύω@vdpa2p οὐ@b γάρ@cc εἰμί@vipa3s κατά@pg σύ@rpg-p οὐδέ@cc ὑπέρ@pg σύ@rpg-p οὐδείς@rinms γάρ@cc εἰμί@vipa3s ὅς@rrnms οὐ@b ποιέω@vifa3s δύναμις@nafsc ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s
09.52.07K καί@cc ἀποστέλλω@viaa3s ἄγγελος@nampc πρό@pg πρόσωπον@ngnsc αὐτός@rpgms καί@cc πορεύομαι@vpapnmp εἰσέρχομαι@viaa3p εἰς@pa κώμη@nafsc Σαμαρίτης@ngmpp ὡς@cs ἑτοιμάζω@vnaa αὐτός@rpdms
09.53.07K καί@cc οὐ@b δέχομαι@viam3p αὐτός@rpams
09.54.07K ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc Ἰάκωβος@nnmsp καί@cc Ἰωάννης@nnmsp λέγω@viaa3p κύριος@nvmsc θέλω@vipa2s λέγω@vsaa1p πῦρ@nansc καταβαίνω@vnaa ἀπό@pg ὁ@dgms οὐρανός@ngmsc καί@cc ἀναλίσκω@vnaa αὐτός@rpamp ὡς@cs καί@b Ἠλίας@nnmsp ποιέω@viaa3s;
09.55.07K στρέφω@vpapnms δέ@cc ἐπιτιμάω@viaa3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b οἶδα@vixa2p οἷος@arnnsg πνεῦμα@ngnsc εἰμί@vipa2p σύ@rpn-p
09.56.07K ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc οὐ@b ἔρχομαι@viaa3s ψυχή@nafpc ὁ@dgmp ἄνθρωπος@ngmpc ἀπόλλυμι@vnaa ἀλλά@cc σῴζω@vnaa καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc
09.57.07K καί@cc πορεύομαι@vppmgmp αὐτός@rpgmp ἐν@pd ὁ@ddfs ὁδός@ndfsc λέγω@viaa3s τὶς@rinms πρός@pa αὐτός@rpams ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἐάν@x ὑπάγω@vspa2s
09.58.07K καί@cc λέγω@viaa3s αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnfp ἀλώπηξ@nnfpc φωλεός@nampc αὐτός@rpgmp ἔχω@vipa3p καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc ἔχω@vipa3s κατασκήνωσις@nafpc αὐτός@rpgmp ποῦ@b ἀναπαύω@vsam3s ὁ@dnms δέ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc οὐ@b ἔχω@vipa3s ποῦ@b ὁ@dafs κεφαλή@nafsc αὐτός@rpgms κλίνω@vsaa3s/vspa3s
09.59.07K λέγω@viaa3s δέ@cc πρός@pa ὁ@dams Φίλιππος@namsp ἀκολουθέω@vdpa2s ἐγώ@rpd-s ὁ@dnms δέ@cc Φίλιππος@nnmsp λέγω@viaa3s ἐπιτρέπω@vdaa2s ἐγώ@rpd-s ἀπέρχομαι@vpaadms πρῶτος@b θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s
09.60.07K λέγω@viaa3s δέ@cc αὐτός@rpdms ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp ἑαυτοῦ@rxgmp νεκρός@anampn σύ@rpn-s δέ@cc ἀκολουθέω@vdpa2s ἐγώ@rpd-s
09.61.07K λέγω@viaa3s δέ@cc καί@b ἕτερος@ainmsn ἀκολουθέω@vifa1s σύ@rpd-s κύριος@nvmsc πρῶτος@b δέ@cc ἐπιτρέπω@vdaa2s ἐγώ@rpd-s ἀποτάσσω@vnam ὁ@ddmp εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s
09.62.07K λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp οὐδείς@rinms εἰς@pa ὁ@danp ὀπίσω@b βλέπω@vppanms καί@cc ἐπιβάλλω@vpaanms ὁ@dafs χείρ@nafsc ἐπί@pa ἄροτρον@nansc εὔθετος@annmsn εἰμί@vipa3s ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc
10.01.07K ἀναδείκνυμι@viaa3s δέ@cc καί@b ἕτερος@aiampn ἑβδομήκοντα@ac---n δύο@acampn [] ἀπόστολος@nampc ἐπί@pa ὁ@damp δώδεκα@ac---n καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp ἀνά@pa δύο@acampn ()
10.02.07K λέγω@viia3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dnms μέν@x θερισμός@nnmsc πολύς@annmsn ὁ@dnmp δέ@cc ἐργάτης@nnmpc ὀλίγος@annmpn δέομαι@vdap2p οὖν@cc ὁ@dgms

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κύριος@ngmsc ὁ@dgms θερισμός@ngmsc ὅπως@cs ἐργάτης@nampc ἐκβάλλω@vsaa3s εἰς@pa ὁ@dams θερισμός@namsc αὐτός@rpgms
10.03.07K ὑπάγω@vdpa2p ἰδού@i ἐγώ@rpn-s ἀποστέλλω@vipa1s σύ@rpa-p ὡς@cs ἀρήν@nampc ἐν@pd μέσος@andnsn λύκος@ngmpc
10.04.07K μή@x βαστάζω@vdpa2p βαλλάντιον@nansc μή@x πήρα@nafsc μήτε@cc ῥάβδος@nafsc μή@x ὑπόδημα@nanpc καί@cc μηδείς@riams κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p
10.05.07K εἰς@pa ὅς@rrafs δέ@cc ἄν@x εἰσέρχομαι@vsaa2p οἰκία@nafsc λέγω@vdpa2p εἰρήνη@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms
10.06.07K καί@cc ἐάν@cs ἐκεῖ@b εἰμί@vspa3s υἱός@nnmsc εἰρήνη@ngfsc ἐπαναπαύομαι@vifp3s ἐπί@pa αὐτός@rpams ὁ@dnfs εἰρήνη@nnfsc σύ@rpg-p εἰ@cs δέ@cc μή@x γέ@x ἐπί@pa σύ@rpa-p ἐπιστρέφω@vifa3s ὁ@dnfs εἰρήνη@nnfsc σύ@rpg-p
10.07.07K ἐν@pd αὐτός@atdfsn/rpdfs δέ@cc ὁ@ddfs οἰκία@ndfsc μένω@vdpa2p ἐσθίω@vppanmp καί@cc πίνω@vppanmp ὁ@danp παρά@pg αὐτός@rpgmp ἄξιος@annmsn ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms μή@x μεταβαίνω@vdpa2p ἐκ@pg οἰκία@ngfsc εἰς@pa οἰκία@nafsc
10.08.07K καί@cc εἰς@pa ὅς@rrafs ἄν@x πόλις@nafsc εἰσέρχομαι@vspm2p καί@cc δέχομαι@vspm3p σύ@rpa-p ἐσθίω@vdpa2p ὁ@danp παρατίθημι@vpppanp σύ@rpd-p
10.09.07K καί@cc θεραπεύω@vdpa2p ὁ@damp ἐν@pd αὐτός@rpdfs ἀσθενής@anampn καί@cc λέγω@vdpa2p αὐτός@rpdmp ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.10.07K εἰς@pa ὅς@rrafs δέ@cc ἄν@x πόλις@nafsc εἰσέρχομαι@vsaa2p καί@cc μή@x δέχομαι@vspm3p σύ@rpa-p ἐξέρχομαι@vpaanmp εἰς@pa ὁ@dafp πλατύς@anafpn αὐτός@rpgfs λέγω@vdaa2p
10.11.07K καί@b ὁ@dams κονιορτός@namsc ὁ@dams κολλάω@vpapams ἐγώ@rpd-p ἐκ@pg ὁ@dgfs πόλις@ngfsc σύ@rpg-p εἰς@pa ὁ@damp πούς@nampc ἀπομάσσω@vipm1p σύ@rpd-p πλήν@cc οὗτος@rdans γινώσκω@vdpa2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
10.12.07K λέγω@vipa1s δέ@cc σύ@rpd-p ὅτι@cs Σόδομα@ndnpp ἀνεκτός@annnsc εἰμί@vifm3s ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc ἤ@cc ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs
10.13.07K οὐαί@i σύ@rpd-s Χοραζίν@nvfsp καί@cc Βηθσαϊδά@nvfsp ὅτι@cs εἰ@cs ἐν@pd Τύρος@ndfsp καί@cc Σιδών@ndfsp γίνομαι@viap3p ὁ@dnfp δύναμις@nnfpc ὁ@dnfp γίνομαι@vpamnfp ἐν@pd σύ@rpd-p πάλαι@b ἄν@x ἐν@pd σάκκος@ndmsc καί@cc σποδός@ndfsc κάθημαι@vppmnmp μετανοέω@viaa3p
10.14.07K πλήν@cc Τύρος@ndfsp καί@cc Σιδών@ndfsp ἀνεκτός@annnsc εἰμί@vifm3s ἤ@cc σύ@rpd-p
10.15.07K καί@cc/b σύ@rpn-s Καφαρναούμ@nvfsp μή@x ἕως@pg οὐρανός@ngmsc ὑψόω@vifp2s; ἤ@cc ἕως@pg ὁ@dgms ᾅδης@ngmsc καταβαίνω@vifm2s
10.16.07K ὁ@dnms ἀκούω@vppanms σύ@rpg-p ἐγώ@rpg-s ἀκούω@vipa3s καί@cc ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s ὁ@dnms δέ@cc ἐγώ@rpg-s ἀκούω@vppanms ἀκούω@vipa3s ὁ@dgms ἀποστέλλω@vpaagms ἐγώ@rpa-s
10.17.07K ὑποστρέφω@viaa3p δέ@cc ὁ@dnmp ἑβδομήκοντα@ac---n δύο@acnmpn μετά@pg χαρά@ngfsc λέγω@vppanmp κύριος@nvmsc καί@b ὁ@dnnp δαιμόνιον@nnnpc ὑποτάσσω@vipp3s ἐγώ@rpd-p ἐν@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s
10.18.07K λέγω@viaa3s δέ@cc αὐτός@rpdmp θεωρέω@viia1s ὁ@dams Σατανᾶς@namsp ὡς@cs ἀστραπή@nafsc πίπτω@vpaaams ἐκ@pg ὁ@dgms οὐρανός@ngmsc
10.19.07K ἰδού@i δίδωμι@vixa1s σύ@rpd-p ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg ὄφις@ngmpc καί@cc σκορπίος@ngmpc καί@cc ἐπί@pa πᾶς@aiafsn ὁ@dafs δύναμις@nafsc ὁ@dgms ἐχθρός@angmsn καί@cc οὐδείς@rinns σύ@rpa-p ἀδικέω@vifa3s

10.20.07K πλήν@cc ἐν@pd οὗτος@rddns μή@x χαίρω@vdpa2p ὅτι@cs ὁ@dnnp δαιμόνιον@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
10.21.07K ἐν@pd (ἐκεῖνος@rddms ὁ@ddms καιρός@ndmsc) ἀγαλλιάω@viam3s ἐν@pd ὁ@ddns πνεῦμα@ndnsc καί@cc λέγω@viaa3s εὐχαριστέω@vipa1s [] σύ@rpd-s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ὅστις@rrnnp εἰμί@viia3s κρυπτός@annnpn σοφός@andmpn () ἀποκαλύπτω@viaa2s νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc ὅτι@cs οὕτω@b εὐδοκία@nnfsc γίνομαι@viam3s ἔμπροσθεν@pg σύ@rpg-s
10.22.07K πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ὑπό@pg ὁ@dgms πατήρ@ngmsc καί@cc οὐδείς@rinms γινώσκω@viaa3s [] ὁ@dams πατήρ@namsc εἰ@cs μή@x ὁ@dnms υἱός@nnmsc οὐδέ@cc ὁ@dams υἱός@namsc τίς@rqnms γινώσκω@vipa3s εἰμί@vipa3s εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἐάν@x ἀποκαλύπτω@vsaa3s ὁ@dnms υἱός@nnmsc
10.23.07K καί@cc στρέφω@vpapnms πρός@pa ὁ@damp μαθητής@nampc λέγω@viaa3s μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p
10.24.07K λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs προφήτης@nnmpc οὐ@b ὁράω@viaa3p ὅς@rranp σύ@rpn-p βλέπω@vipa2p
10.25.07K ἰδού@i νομοδιδάσκαλος@nnmsc τίς@ainmsn ἀνίστημι@viaa3s ἐκπειράζω@vppanms αὐτός@rpams λέγω@vppanms τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s;
10.26a.07K ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s
10.27.07K ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s ἐκ@pg ὅλος@angfsn ὁ@dgfs καρδία@ngfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ψυχή@ndfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ἰσχύς@ndfsc σύ@rpg-s
10.28.07K λέγω@viaa3s δέ@cc αὐτός@rpdms ὀρθῶς@b λέγω@viaa2s
10.38.07K γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns πορεύομαι@vnpm αὐτός@rtnms εἰσέρχομαι@viaa3s εἰς@pa κώμη@nafsc τίς@aiafsn γυνή@nnfsc δέ@cc τίς@ainfsn ὄνομα@ndnsc Μάρθα@nnfsp ὑποδέχομαι@viam3s αὐτός@rpams
10.39.07K καί@cc ὅδε@rddfs εἰμί@viia3s ἀδελφή@nnfsc καλέω@vpppnfs Μαρία@nnfsp ὅς@rrnfs καί@b παρακαθέζομαι@vpapnfs πρός@pa ὁ@damp πούς@nampc ὁ@dgms κύριος@ngmsc ἀκούω@viia3s ὁ@dams λόγος@namsc αὐτός@rpgms
10.40.07K ὁ@dnfs δέ@cc Μάρθα@nnfsp περισπάω@viip3s περί@pa πολύς@anafsn διακονία@nafsc ἐφίστημι@vpaanfs δέ@cc λέγω@viaa3s κύριος@nvmsc οὐ@b μέλω@vipa3s σύ@rpd-s ὅτι@cs ὁ@dnfs ἀδελφή@nnfsc ἐγώ@rpg-s μόνος@anafsn ἐγώ@rpa-s καταλείπω@viaa3s διακονέω@vnpa λέγω@vdaa2s οὖν@cc αὐτός@rpdfs ἵνα@cs ἐγώ@rpd-s συναντιλαμβάνομαι@vsam3s
10.41.07K ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s αὐτός@rpdfs ὁ@dnms Ἰησοῦς@nnmsp Μάρθα@nvfsp Μάρθα@nvfsp
10.42.07K Μαρία@nnfsp ὁ@dafs ἀγαθός@anafsn μερίς@nafsc ἐκλέγω@viam3s ὅστις@rrnfs οὐ@b ἀφαιρέω@vifp3s αὐτός@rpgfs
11.01.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd τόπος@ndmsc τίς@aidmsn προσεύχομαι@vppmams καί@cc ὡς@cs παύω@viam3s λέγω@viaa3s τίς@rinms ὁ@dgmp μαθητής@ngmpc αὐτός@rpgms πρός@pa αὐτός@rpams κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs καί@b Ἰωάννης@nnmsp διδάσκω@viaa3s ὁ@damp μαθητής@nampc αὐτός@rpgms
11.02.07K ὁ@dnms δέ@cc λέγω@viaa3s ὅταν@cs προσεύχομαι@vspm2p μή@x βατταλογέω@vdpa2p ὡς@cs ὁ@dnmp λοιπός@annmpn δοκέω@vipa3p γάρ@cc τίς@rinmp ὅτι@cs ἐν@pd ὁ@ddfs πολυλογία@ndfsc αὐτός@rpgmp εἰσακούω@vifp3p ἀλλά@cc προσεύχομαι@vppmnmp λέγω@vdpa2p

πατήρ@nvmsc ἔρχομαι@vdaa3s ὁ@dnns πνεῦμα@nnnsc σύ@rpg-s ὁ@dnns ἅγιος@annnsn ἐπί@pa ἐγώ@rpa-p καί@cc καθαρίζω@vdaa3s ἐγώ@rpa-p
11.03.07K ὁ@dams ἄρτος@namsc σύ@rpg-s ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdaa2s ἐγώ@rpd-p σήμερον@b
11.04.07K καί@cc ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@danp ὀφείλημα@nanpc () ὡς@cs καί@b ἐγώ@rpn-p ἀφίημι@vipa1p ὁ@ddmp ὀφειλέτης@ndmpc ἐγώ@rpg-p καί@cc μή@x εἰσφέρω@vsaa2s ἐγώ@rpa-p εἰς@pa πειρασμός@namsc
11.05.07K καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc καί@cc λέγω@vifa3s αὐτός@rpdms φίλος@anvmsn κίχρημι@vdaa2s ἐγώ@rpd-s τρεῖς@acampn ἄρτος@nampc
11.06.07K ἐπειδή@cs φίλος@annmsn ἐγώ@rpg-s πάρειμι@vipa3s ἀπό@pg ἀγρός@ngmsc καί@cc οὐ@b ἔχω@vipa1s ὅς@rrans παρατίθημι@vifa1s αὐτός@rpdms
11.07.07K καί+ἐκεῖνος@cc&adnmsn ἔσωθεν@b ἀποκρίνομαι@vpapnms λέγω@vifa3s μή@x ἐγώ@rpd-s κόπος@nampc παρέχω@vdpa2s ἤδη@b ὁ@dnfs θύρα@nnfsc κλείω@vixp3s καί@cc ὁ@dnnp παιδίον@nnnpc ἐγώ@rpg-s μετά@pg ἐγώ@rpgms εἰς@pa ὁ@dafs κοίτη@nafsc εἰμί@vipa3p οὐ@b δύναμαι@vipm1s ἀνίστημι@vpaanms δοῦναί@x σύ@rpd-s
11.08.07K καί@cc αὐτός@rpnms εἰ@cs ἐπιμένω@vspa3s κρούω@vppanms λέγω@vipa1s σύ@rpd-p οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa αὐτός@rtams φίλος@anamsn αὐτός@rpgms διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc αὐτός@rpgms ἐγείρω@vpapnms δίδωμι@vifa3s αὐτός@rpdms ὅσος@rrgnp χρῄζω@vipa3s
11.09.07K καί+ἐγώ@cc&rpn-s σύ@rpd-p λέγω@vipa1s αἰτέω@vdpa2p καί@cc δίδωμι@vifp3s κρούω@vdpa2p καί@cc ἀνοίγω@vifp3s σύ@rpd-p
11.10.07K πᾶς@ainmsn γάρ@cc ὁ@dnms αἰτέω@vppanms λαμβάνω@vipa3s καί@cc ὁ@ddms κρούω@vppadms ἀνοίγω@vipp3s
11.11.07K ἐάν@x τίς@aqamsn ἐκ@pg σύ@rpg-p αἰτέω@vsaa3s ὁ@dnms υἱός@nnmsc αὐτός@rpdms ἄρτος@namsc μή@x λίθος@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms; [] ἤ@cc ἐάν@x αἰτέω@vsaa3s ἰχθύς@namsc μή@x ὄφις@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms;
11.12.07K ἤ@cc καί@b αἰτέω@vifa3s ᾠόν@nansc μή@x ἐπιδίδωμι@vifa3s αὐτός@rpdms σκορπίος@namsc;
11.13.07K εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn εἰμί@vppanmp [] οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc σύ@rpg-p ὁ@dnms ἐπουράνιος@annmsn δίδωμι@vifa3s ἀγαθός@anansn δόμα@nansc ὁ@ddmp αἰτέω@vppadmp αὐτός@rpams
11.14.07K οὗτος@rdnnp δέ@cc λέγω@vpaagms αὐτός@rpgms προσφέρω@vipp3s αὐτός@rpdms δαιμονίζομαι@vpppnms κωφός@annmsn καί@cc ἐκβάλλω@vpaagmp αὐτός@rpgms πᾶς@ainmpn θαυμάζω@viia3p
11.15.07K τὶς@rinmp δέ@cc ἐκ@pg αὐτός@rpgmp λέγω@viaa3p ἐν@pd Βεελζεβούλ@ndmsp ὁ@ddms ἄρχων@ndmsc ὁ@dgnp δαιμόνιον@ngnpc ἐκβάλλω@vipa3s ὁ@danp δαιμόνιον@nanpc ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s πῶς@b δύναμαι@vipm3s Σατανᾶς@nnmsp Σατανᾶς@namsp ἐκβάλλω@vnaa;
11.16.07K ἕτερος@ainmpn δέ@cc πειράζω@vppanmp σημεῖον@nansc ἐκ@pg οὐρανός@ngmsc ζητέω@viia3p παρά@pg αὐτός@rpgms
11.17.07K αὐτός@rtnms δέ@cc οἶδα@vpxanms αὐτός@rpgmp ὁ@danp διανόημα@nanpc λέγω@viaa3s αὐτός@rpdmp πᾶς@ainfsn βασιλεία@nnfsc διαμερίζω@vpapnfs ἐπί@pa ἑαυτοῦ@rxafs ἐρημόω@vipp3s καί@cc οἶκος@nnmsc ἐπί@pa οἶκος@namsc πίπτω@vipa3s

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11.18.07K εἰ@cs δέ@cc καί@b ὁ@dnms Σατανᾶς@nnmsp ἐπί@pa ἑαυτοῦ@rxams διαμερίζω@viap3s οὐ@b ἵστημι@vifp3s ὁ@dnfs βασιλεία@nnfsc αὐτός@rpgms ὅτι@cs λέγω@vipa2p ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vnpa ἐγώ@rpa-s ὁ@danp δαιμόνιον@nanpc
11.19.07K εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p; διά@pa οὗτος@rdans αὐτός@rtnmp σύ@rpg-p κριτής@nnmpc εἰμί@vifm3p
11.20.07K εἰ@cs δέ@cc ἐν@pd δάκτυλος@ndmsc θεός@ngmsc ἐγώ@rpn-s ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x ἐγγίζω@vixa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
11.21.07K ὅταν@cs ὁ@dnms ἰσχυρός@annmsn καθοπλίζω@vpxpnms φυλάσσω@vspa3s ὁ@dafs ἑαυτοῦ@rxgms αὐλή@nafsc ἐν@pd εἰρήνη@ndfsc εἰμί@vipa3s ὁ@dnnp ὑπάρχω@vppannp αὐτός@rpgms
11.22.07K ἐπάν@cs δέ@cc ἰσχυρός@annmsc ἐπέρχομαι@vpaanms νικάω@vsaa3s αὐτός@rpams ὁ@dafs πανοπλία@nafsc αὐτός@rpgms αἴρω@vipa3s ἐπί@pd ὅς@rrdfs πείθω@viya3s καί@cc ὁ@danp σκῦλον@nanpc αὐτός@rpgms διαδίδωμι@vipa3s
11.23.07K ()
11.24.07K ὅταν@cs δέ@cc ὁ@dnns ἀκάθαρτος@annnsn πνεῦμα@nnnsc ἐξέρχομαι@vsaa3s ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc διέρχομαι@vipm3s διά@pg ἄνυδρος@angmpn τόπος@ngmpc ζητέω@vppanns ἀνάπαυσις@nafsc καί@cc μή@x εὑρίσκω@vppanns λέγω@vipa3s ὑποστρέφω@vifa1s εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s ὅθεν@b ἐξέρχομαι@viaa1s
11.25.07K καί@cc ἔρχομαι@vpaanns εὑρίσκω@vipa3s σχολάζω@vppaams σαρόω@vpxpams καί@cc κοσμέω@vpxpams
11.26.07K πορεύομαι@vipm3s καί@cc παραλαμβάνω@vipa3s ἕτερος@aianpn πνεῦμα@nanpc πονηρός@ananpc ἑαυτοῦ@rxgns ἑπτά@ac---n καί@cc εἰσέρχομαι@vpaannp κατοικέω@vipa3s καί@cc γίνομαι@vipm3s ὁ@dnnp ἔσχατος@annnpn ὁ@dgms ἄνθρωπος@ngmsc ἐκεῖνος@rdgms κακός@annnpc ὁ@dgnp πρῶτος@aognpn
11.27.07K γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns λέγω@vnpa αὐτός@rpams οὗτος@rdanp ἐπαίρω@vpaanfs τὶς@ainfsn φωνή@nafsc γυνή@nnfsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3s αὐτός@rpdms μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc ὅς@rramp θηλάζω@viaa2s
11.28.07K αὐτός@rtnms δέ@cc λέγω@viaa3s μενοῦν@x μακάριος@annmpn ὁ@dnmp ἀκούω@vppanmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc καί@cc ποιέω@vppanmp
11.29.07K ὁ@dgmp δέ@cc ὄχλος@ngmpc ἐπαθροίζω@vpppgmp ἄρχω@viam3s λέγω@vnpa ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs γενεά@nnfsc πονηρός@annfsn εἰμί@vipa3s σημεῖον@nansc ζητέω@vipa3s καί@cc σημεῖον@nansc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs
11.33.07K οὐδείς@rinms λύχνος@namsc ἅπτω@vpaanms εἰς@pa κρύπτη@nafsc τίθημι@vipa3s οὐδέ@cc ὑπό@pa ὁ@dams μόδιος@namsc ἀλλά@cc ἐπί@pa ὁ@dafs λυχνία@nafsc ἵνα@cs πᾶς@aidmpn λάμπω@vspa3s
11.34.07K ὁ@dnms λύχνος@nnmsc ὁ@dgns σῶμα@ngnsc εἰμί@vipa3s ὁ@dnms ὀφθαλμός@nnmsc σύ@rpg-s ὅταν@cs ὁ@dnms ὀφθαλμός@nnmsc σύ@rpg-s ἁπλοῦς@annmsn εἰμί@vspa3s καί@b πᾶς@ainnsn ὁ@dnns σῶμα@nnnsc σύ@rpg-s φωτεινός@annnsn εἰμί@vipa3s ἐπάν@cs δέ@cc πονηρός@annmsn εἰμί@vspa3s καί@b ὁ@dnns σῶμα@nnnsc σύ@rpg-s σκοτεινός@annnsn εἰμί@vipa3s
11.36a.07K εἰ@cs οὖν@cc
11.35.07K ὁ@dnns φῶς@nnnsc ὁ@dnns ἐν@pd σύ@rpd-s σκότος@nnnsc εἰμί@vipa3s ὁ@dnns σκότος@nnnsc πόσος@aqnnsn

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11.37.07K δέομαι@viap3s δέ@cc αὐτός@rpgms τὶς@rinms Φαρισαῖος@nnmsp ἵνα@cs ἀριστάω@vsaa3s μετά@pg αὐτός@rpgms εἰσέρχομαι@vpaanms δέ@cc ἀναπίπτω@viaa3s
11.38.07K ὁ@dnms δέ@cc Φαρισαῖος@nnmsp ἄρχω@viam3s διακρίνω@vppmnms ἐν@pd ἑαυτοῦ@rxdms λέγω@vnpa διά@pa τίς@rqans οὐ@b πρῶτος@b βαπτίζω@viap3s πρό@pg ὁ@dgns ἄριστον@ngnsc
11.39.07K λέγω@viaa3s δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpams νῦν@b σύ@rpn-p ὁ@dnmp Φαρισαῖος@nnmpp ὑποκριτής@nvmpc ὁ@dans ἔξωθεν@b ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc καθαρίζω@vipa2p ὁ@dans δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc
11.40.07K ἄφρων@anvmpn οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔσωθεν@b καί@b ὁ@dans ἔξωθεν@b ποιέω@viaa3s;
11.41.07K πλήν@cc ὁ@danp ὑπάρχω@vppaanp δίδωμι@vdaa2p ἐλεημοσύνη@nafsc καί@cc πᾶς@ainnpn καθαρός@annnpn σύ@rpd-p εἰμί@vifm3s
11.42.07K ἀλλά@cc οὐαί@i σύ@rpd-p ὁ@ddmp Φαρισαῖος@ndmpp ὅτι@cs ἀποδεκατόω@vipa2p ὁ@dans ἡδύοσμον@nansc καί@cc ὁ@dans ἄνηθον@nansc καί@cc πᾶς@aiansn λάχανον@nansc καί@cc παρέρχομαι@vipm2p ὁ@dafs κλῆσις@nafsc καί@cc ὁ@dafs ἀγάπη@nafsc ὁ@dgms θεός@ngmsc
11.43.07K οὐαί@i σύ@rpd-p Φαρισαῖος@nnmpp ὅτι@cs ἀγαπάω@vipa2p ὁ@dafs πρωτοκαθεδρία@nafsc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc ὁ@damp ἀσπασμός@nampc ἐν@pd ὁ@ddfp ἀγορά@ndfpc καί@cc ὁ@dafp πρωτοκλισία@nafpc ἐν@pd ὁ@ddnp δεῖπνον@ndnpc
11.44.07K οὐαί@i σύ@rpd-p γραμματεύς@nvmpc καί@cc Φαρισαῖος@nnmpp ὅτι@cs εἰμί@vipa2p μνημεῖον@nnnpc ἄδηλος@annnpn καί@cc ὁ@dnmp ἄνθρωπος@nnmpc περιπατέω@vppanmp ἐπάνω@b οὐ@b οἶδα@vixa3p
11.45.07K ἀποκρίνομαι@vpapnms δέ@cc τὶς@rinms ὁ@dgmp νομικός@angmpn λέγω@vipa3s αὐτός@rpdms διδάσκαλος@nvmsc οὗτος@rdanp λέγω@vppanms καί@b ἐγώ@rpa-p ὑβρίζω@vipa2s
11.46.07K ὁ@dnms δέ@cc λέγω@viaa3s καί@b σύ@rpd-p ὁ@ddmp νομικός@andmpn οὐαί@i ὅτι@cs φορτίζω@vipa2p ὁ@damp ἄνθρωπος@nampc φορτίον@nanpc δυσβάστακτος@ananpn καί@cc αὐτός@rtnmp σύ@rpn-p εἷς@acdmsn ὁ@dgmp δάκτυλος@ngmpc οὐ@b προσψαύω@vipa2p
11.47.07K οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p ὁ@danp μνῆμα@nanpc ὁ@dgmp προφήτης@ngmpc καί@cc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp
11.48.07K ἄρα@x μαρτυρέω@vipa2p μή@x συνευδοκέω@vipa2p ὁ@ddnp ἔργον@ndnpc ὁ@dgmp πατήρ@ngmpc σύ@rpg-p ὅτι@cs αὐτός@rtnmp μέν@x ἀποκτείνω@viaa3p αὐτός@rpamp σύ@rpn-p δέ@cc οἰκοδομέω@vipa2p
11.52.07K οὐαί@i σύ@rpd-p ὁ@ddmp νομικός@andmpn ὅτι@cs κρύπτω@viaa2p ὁ@dafs κλείς@nafsc ὁ@dgfs γνῶσις@ngfsc καί@cc αὐτός@rtnmp οὐ@b εἰσέρχομαι@vipm2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp κωλύω@viaa2p
11.53.07K λέγω@vppagms δέ@cc αὐτός@rpgms οὗτος@rdanp πρός@pa αὐτός@rpamp ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc ἄρχω@viam3p ὁ@dnmp Φαρισαῖος@nnmpp καί@cc ὁ@dnmp νομικός@annmpn δεινῶς@b ἔχω@vnpa καί@cc συμβάλλω@vnpa αὐτός@rpdms περί@pg πολύς@angnpc
11.54.07K ζητέω@vppanmp ἀφορμή@nafsc τὶς@aiafsn λαμβάνω@vnaa αὐτός@rpgms ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnaa αὐτός@rpgms
12.01.07K πολύς@angnpn δέ@cc ὄχλος@ngmpc συμπεριεχω@vppagmp κύκλος@b ὥστε@cs ἀλλήλων@reamp συμπνίγω@vnpa ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms πρῶτος@b προσέχω@vdpa2p ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc

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12.02.07K οὐδείς@rinns γάρ@cc δέ@cc συγκαλύπτω@vpxpnns ὅς@rrnns οὐ@b φανερόω@vifp3s οὐδέ@cc κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s
12.03.07K ἀντί@pg ὅς@rrgnp ὅσος@rranp ἐν@pd ὁ@ddfs σκοτία@ndfsc λέγω@viaa2p ἐν@pd ὁ@ddns φῶς@ndnsc ἀκούω@vifp3s καί@cc ὅς@rrans πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p ἐν@pd ὁ@ddnp ταμεῖον@ndnpc κηρύσσω@vifp3s ἐπί@pg ὁ@dgnp δῶμα@ngnpc
12.04.07K λέγω@vipa1s δέ@cc σύ@rpd-p [] ὁ@ddmp φίλος@andmpn ἐγώ@rpg-s [] μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp ἀποκτείνω@vppagmp ὁ@dans σῶμα@nansc ὁ@dafs δέ@cc ψυχή@nafsc μή@x δύναμαι@vppmgmp ἀποκτείνω@vnaa μηδέ@x ἔχω@vppagmp περισσός@anansn τὶς@rians ποιέω@vnaa
12.05.07K ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἔχω@vppaams ἐξουσία@nafsc βάλλω@vppagms [] εἰς@pa γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p
12.08.07K λέγω@vipa1s δέ@cc γάρ@cc σύ@rpd-p πᾶς@ainmsn ὅς@rrnms ἄν@x ὁμολογέω@vsaa3s ἐν@pd ἐγώ@rpd-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc καί@b ὁμολογέω@vifa3s ἐν@pd αὐτός@rpdms ἐνώπιον@pg ὁ@dgms θεός@ngmsc
12.09.07K καί@cc πᾶς@ainmsn ὁ@dnms ἀρνέομαι@vpamnms ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ἀπαρνέομαι@vifp3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc
12.10.07K καί@cc ὅς@rrnms λέγω@vsaa3s εἰς@pa ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms ὅς@rrnms λέγω@vsaa3s εἰς@pa δέ@cc ὁ@dans ἅγιος@anansn πνεῦμα@nansc οὐ@b ἀφίημι@vifp3s αὐτός@rpdms οὔτε@b ἐν@pd ὁ@ddns αἰών@ndmsc οὗτος@rddms οὔτε@b ἐν@pd ὁ@ddns μέλλω@vppadms
12.11.07K ὅταν@cs δέ@cc εἰσφέρω@vspa3p σύ@rpa-p εἰς@pa () ὁ@dafp ἐξουσία@nafpc μή@x προμεριμνάω@vdpa2p πῶς@b ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p
12.12.07K ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὅς@rranp δεῖ@vipa3s λέγω@vnaa
12.13.07K λέγω@viaa3s δέ@cc τὶς@rinms αὐτός@rpdms ἐκ@pg ὁ@dgms ὄχλος@ngmsc διδάσκαλος@nvmsc λέγω@vdaa2s ὁ@ddms ἀδελφός@ndmsc ἐγώ@rpg-s μερίζω@vnam μετά@pg ἐγώ@rpgms ὁ@dafs κληρονομία@nafsc
12.14.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nvmsc τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s κριτής@namsc ἐπί@pa σύ@rpa-p;
12.15.07K λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁράω@vdpa2p καί@cc φυλάσσω@vdpm2p ἀπό@pg πᾶς@aigfsn πλεονεξία@ngfsc ὅτι@cs οὐ@b ἐν@pd ὁ@ddns περισσεύω@vnpa τὶς@ridms ὁ@dnfs ζωή@nnfsc αὐτός@rpgms εἰμί@vipa3s ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdms
12.16.07K λέγω@viaa3s δέ@cc παραβολή@nafsc πρός@pa αὐτός@rpamp λέγω@vppanms ἄνθρωπος@ngmsc τὶς@aigmsn πλούσιος@angmsn εὐφορέω@viaa3s ὁ@dnfs χώρα@nnfsc
12.17.07K καί@cc διαλογίζομαι@viim3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms τίς@rqans ποιέω@vsaa1s ὅτι@cs οὐ@b ἔχω@vipa1s ποῦ@b συνάγω@vifa1s ὁ@damp καρπός@nampc ἐγώ@rpg-s;
12.18.07K καί@cc λέγω@viaa3s οὗτος@rdans ποιέω@vifa1s καθαιρέω@vifa1s ἐγώ@rpg-s ὁ@dafp ἀποθήκη@nafpc καί@cc ποιέω@vifa1s αὐτός@rpafp μέγας@anafpc καί@cc συνάγω@vifa1s ἐκεῖ@b πᾶς@aianpn ὁ@danp γένημα@nanpc ἐγώ@rpg-s
12.19.07K καί@cc λέγω@vifa1s ὁ@ddfs ψυχή@ndfsc ἐγώ@rpg-s ψυχή@nvfsc ἔχω@vipa2s πολύς@ananpn ἀγαθός@ananpn εὐφραίνω@vdpp2s
12.20.07K λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπαιτέω@vifa3p ἀπό@pg σύ@rpg-s ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s τίς@rqgms εἰμί@vifm3s;

12.22.07K λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc διά@pa οὗτος@rdans λέγω@vipa1s σύ@rpd-p μή@x μεριμνάω@vdpa2p ὁ@ddfs ψυχή@ndfsc τίς@rqans ἐσθίω@vsaa2p μηδέ@x ὁ@ddns σῶμα@ndnsc τίς@rqans ἐνδύω@vsam2p
12.23.07K ὁ@dnfs γάρ@cc ψυχή@nnfsc πολύς@anansc εἰμί@vipa3s ὁ@dgfs τροφή@ngfsc καί@cc ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc
12.24.07K κατανοέω@vdaa2p ὁ@danp πετεινός@nanpc ὁ@dgms οὐρανός@ngmsc ὅτι@cs οὐ@b σπείρω@vipa3p οὔτε@b θερίζω@vipa3p οὔτε@b συνάγω@vipa3p εἰς@pa ἀποθήκη@nafpc καί@cc ὁ@dnms θεός@nnmsc τρέφω@vipa3s αὐτός@rpanp πόσος@aqdnsn μᾶλλον@b σύ@rpn-p διαφέρω@vipa2p ὁ@dgnp πετεινός@ngnpc
12.25.07K τίς@rqnms δέ@cc ἐκ@pg σύ@rpg-p δύναμαι@vipm3s ἐπί@pa ὁ@dafs ἡλικία@nafsc αὐτός@rpgms προστίθημι@vnaa πῆχυς@namsc;
12.26.07K καί@cc περί@pg ὁ@dgnp λοιπός@angnpn τίς@rqans μεριμνάω@vipa2p;
12.27.07K κατανοέω@vdaa2p ὁ@danp κρίνον@nanpc πῶς@b οὔτε@b ὑφαίνω@vipa3s οὔτε@b νήθω@vipa3s λέγω@vipa1s δέ@cc σύ@rpd-p ὅτι@cs οὐδέ@b Σολομών@nnmsp ἐν@pd πᾶς@aidfsn ὁ@ddfs δόξα@ndfsc αὐτός@rpgms περιβάλλω@viam3s ὡς@cs εἷς@acnnsn οὗτος@rdgnp
12.29.07K καί@cc/b σύ@rpn-p μή@x ζητέω@vdpa2p τίς@rqans ἐσθίω@vsaa2p ἤ@cc τίς@rqans πίνω@vsaa2p ()
12.30.07K οὗτος@rdanp γάρ@cc ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc ἐπιζητέω@vipa3p οἶδα@vixa3s δέ@cc ὁ@dnms πατήρ@nnmsc σύ@rpg-p [] ὅτι@cs χρῄζω@vipa2p οὗτος@rdgnp
12.31.07K πλήν@cc ζητέω@vdpa2p πρῶτος@b [] ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdnnp ([]) προστίθημι@vifp3s σύ@rpd-p
12.32.07K μή@x φοβέω@vdpm2s ὁ@dnns μικρός@annnsn ποίμνιον@nnnsc ὅτι@cs ἐν@pd αὐτός@rpdms εὐδοκέω@viaa3s ὁ@dnms πατήρ@nnmsc δίδωμι@vnaa σύ@rpd-p ὁ@dafs βασιλεία@nafsc
12.33.07K ποιέω@vdaa2p ἑαυτοῦ@rxdmp βαλλάντιον@nanpc μή@x παλαιόω@vpppanp θησαυρός@namsc ἀνέκλειπτος@anamsn ἐν@pd ὁ@ddmp οὐρανός@ndmpc ὅπου@cs κλέπτης@nnmsc οὐ@b ἐγγίζω@vipa3s οὐδέ@cc σής@nnmsc διαφθείρω@vipa3s
12.34.07K ὅπου@cs γάρ@cc εἰμί@vipa3s ὁ@dnms θησαυρός@nnmsc σύ@rpg-p ἐκεῖ@b εἰμί@vifm3s καί@b ὁ@dnfs καρδία@nnfsc σύ@rpg-p
12.35.07K εἰμί@vdpa3s σύ@rpg-p ὁ@dnfs ὀσφύς@nnfsc περιζώννυμι@vpxpnfs καί@cc ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp
12.36.07K καί@cc σύ@rpn-p ὅμοιος@annmpn ἄνθρωπος@ndmpc προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc ἑαυτοῦ@rxgmp πότε@b ἀναλύω@vsaa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc ἵνα@cs ἔρχομαι@vpaagms καί@cc κρούω@vpaagms εὐθέως@b ἀνοίγω@vsaa3p αὐτός@rpdms
12.37.07K μακάριος@annmpn ὁ@dnmp δοῦλος@nnmpc ἐκεῖνος@rdnmp ὅς@rramp ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc εὑρίσκω@vifa3s γρηγορέω@vppaamp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs περιζώννυμι@vifm3s καί@cc ἀνακλίνω@vifa3s αὐτός@rpamp
12.38.07K καί+ἐάν@cc&cs ἐν@pd ὁ@ddfs ἑσπερινός@andfsn φυλακή@ndfsc ἔρχομαι@vsaa3s καί@cc εὑρίσκω@vsaa3s οὕτω@b μακάριος@annmpn εἰμί@vipa3p
12.39.07K οὗτος@rdans δέ@cc γινώσκω@vipa2p/vdpa2p ὅτι@cs εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc ἔρχομαι@vipm3s οὐ@b ἄν@x ἀφίημι@viaa3s διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms
12.40.07K καί@b σύ@rpn-p γίνομαι@vdpm2p ἕτοιμος@annmpn ὅτι@cs ὅς@rrdfs ὥρα@ndfsc οὐ@b δοκέω@vipa2p ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vipm3s
12.41.07K λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp κύριος@nvmsc πρός@pa ἐγώ@rpa-p ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vipa2s;

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12.42.07K καί@cc λέγω@viaa3s τίς@aqnmsn/rqnms ἄρα@x εἰμί@vipa3s ὁ@dnms πιστός@annmsn οἰκονόμος@nnmsc ὁ@dnms φρόνιμος@annmsn ὁ@dnms ἀγαθός@annmsn ὅς@rrams καθίστημι@vifa3s ὁ@dnms κύριος@nnmsc ἐπί@pg ὁ@dgfs θεραπεία@ngfsc αὐτός@rpgms ὁ@dgns δίδωμι@vnpa ἐν@pd καιρός@ndmsc σιτομέτριον@nansc;
12.43.07K μακάριος@annmsn ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ὅς@rrams ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc αὐτός@rpgms εὑρίσκω@vifa3s ποιέω@vppaams οὕτω@b
12.44.07K ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp αὐτός@rpgms καθίστημι@vifa3s αὐτός@rpams
12.45.07K ἐάν@cs δέ@cc λέγω@vsaa3s ὁ@dnms δοῦλος@nnmsc ἐκεῖνος@rdnms ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgms χρονίζω@vipa3s ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἔρχομαι@vnpm καί@cc ἄρχω@vsam3s τύπτω@vnpa ὁ@damp παῖς@nampc καί@cc ὁ@dafp παιδίσκη@nafpc ἐσθίω@vnpa τέ@cc καί@b πίνω@vnpa καί@cc μεθύσκω@vnpp
12.46.07K ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms ἐν@pd ἡμέρα@ndfsc ὅς@rrdfs οὐ@b προσδοκάω@vipa3s καί@cc ἐν@pd ὥρα@ndfsc ὅς@rrdfs οὐ@b γινώσκω@vipa3s καί@cc διχοτομέω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifa3s
12.47.07K ἐκεῖνος@rdnms δέ@cc ὁ@dnms δοῦλος@nnmsc ὁ@dnms γινώσκω@vpaanms καί@cc μή@x ποιέω@vpaanms πρός@pa ὁ@dans θέλημα@nansc αὐτός@rpgms δέρω@vifp3s πολύς@anafpn
12.48.07K ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc δέρω@vifp3s ὀλίγος@ananpn πᾶς@aidmsn δέ@cc ὅς@rrdms δίδωμι@viaa3p πολύς@anansn ζητέω@vifa3p ἀπό@pg αὐτός@rpgms περισσός@b καί@cc ὅς@rrdms παρατίθημι@viam3p πολύς@annnsn πολύς@anansc ἀπαιτέω@vifa3p αὐτός@rpams
12.49a.07K πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa ἐπί@pa ὁ@dafs γῆ@nafsc
12.51.07K δοκέω@vipa2p ὅτι@cs εἰρήνη@nafsc παραγίνομαι@viam1s βάλλω@vnaa ἐπί@pa ὁ@dafs γῆ@nafsc οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc μάχαιρα@nafsc []
12.52.07K εἰμί@vifm3p γάρ@cc ἀπό@pg ὁ@dgns νῦν@b πέντε@ac---n ἐν@pd εἷς@acdmsn οἶκος@ndmsc τρεῖς@acnmpn διαμερίζω@vpxpnmp ἐπί@pd δύο@acdmpn καί@cc δύο@acnmpn ἐπί@pd τρεῖς@acdmpn
12.53.07K διαμερίζω@vifp3p πατήρ@nnmsc ἐπί@pd υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc καί@cc μήτηρ@nnfsc ἐπί@pa ὁ@dafs θυγάτηρ@nafsc καί@cc θυγάτηρ@nnfsc ἐπί@pa ὁ@dafs μήτηρ@nafsc καί@cc πενθερά@nnfsc ἐπί@pa ὁ@dafs νύμφη@nafsc καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc
12.54.07K λέγω@viia3s δέ@cc καί@b ὁ@ddmp ὄχλος@ndmpc ὅταν@cs ὁράω@vsaa2p νεφέλη@nafsc ἀνατέλλω@vppaafs ἐπί@pg δυσμή@ngfpc εὐθέως@b λέγω@vipa2p ὄμβρος@nnmsc ἔρχομαι@vipm3s καί@cc γίνομαι@vipm3s οὕτω@b
12.55.07K καί@cc ὅταν@cs νότος@namsc πνέω@vppaams ὁράω@vsaa2p λέγω@vipa2p καύσων@nnmsc εἰμί@vifm3s καί@cc γίνομαι@vipm3s
12.56.07K ὑποκριτής@nvmpc ὁ@dans πρόσωπον@nansc μέν@x ὁ@dgms οὐρανός@ngmsc δοκιμάζω@vipa2p ὁ@dams καιρός@namsc δέ@cc οὗτος@rdams οὐ@b δοκιμάζω@vipa2p
12.57.07K τίς@rqans δέ@cc καί@b ὁ@dans δίκαιος@anansn ἀπό@pg ἑαυτοῦ@rxgmp οὐ@b κρίνω@vipa2p;
12.58.07K ὡς@cs γάρ@cc ὑπάγω@vipa2s μετά@pg ὁ@dgms ἀντίδικος@ngmsc σύ@rpg-s ἐπί@pa ἄρχων@namsc ἐν@pd ὁ@ddfs ὁδός@ndfsc δίδωμι@vdaa2s ἐργασία@nafsc ἀπαλλάσσω@vnxp ἀπό@pg αὐτός@rpgms μήποτε@cs κατακρίνῃ@vspa3s σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc παραδίδωμι@vifa3s σύ@rpa-s ὁ@ddms πράκτωρ@ndmsc καί@cc ὁ@dnms πράκτωρ@nnmsc σύ@rpa-s βάλλω@vifa3s εἰς@pa φυλακή@nafsc

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12.59.07K λέγω@vipa1s σύ@rpd-s οὐ@b μή@x ἐξέρχομαι@vsaa2s ἐκεῖθεν@b ἕως@cs καί@b ἀποδίδωμι@vsaa2s ὁ@dans ἔσχατος@anansn κοδράντης@namsc
13.10.07K εἰμί@viia3s δέ@cc διδάσκω@vppanms ἐν@pd εἷς@acdfsn ὁ@dgfp συναγωγή@ngfpc σάββατον@ndnsc
13.11.07K καί@cc ἰδού@i γυνή@nnfsc ἐν@pd ἀσθένεια@ndfsc εἰμί@viia3s πνεῦμα@ngnsc ἔτος@nanpc δεκαοκτώ@ac---n καί@cc εἰμί@viia3s συγκύπτω@vppanfs καί@cc μή@x δύναμαι@vppmnfs ἀνακύπτω@vnaa εἰς@pa ὁ@dans παντελής@anansn
13.12.07K ὁράω@vpaanms δέ@cc αὐτός@rpafs ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s viaa3s αὐτός@rpdfs γυνή@nvfsc ἀπολύω@vixp2s ἀπό@pg ὁ@dgfs ἀσθένεια@ngfsc σύ@rpg-s
13.13.07K καί@cc ἐπιτίθημι@viaa3s αὐτός@rpdfs ὁ@dafp χείρ@nafpc καί@cc παραχρῆμα@b ἀνορθόω@viap3s καί@cc δοξάζω@viaa3s ὁ@dams θεός@namsc
13.14.07K ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἀρχισυνάγωγος@nnmsc ἀγανακτέω@vppanms ὅτι@cs ὁ@ddns σάββατον@ndnsc θεραπεύω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp λέγω@viia3s ὁ@ddms ὄχλος@ndmsc ὅτι@cs ἓξ@ac---n ἡμέρα@nnfpc εἰμί@vipa3p ἐν@pd ὅς@rrdfp δεῖ@vipa3s ἐργάζομαι@vnpm ἐν@pd οὗτος@rddfp οὖν@cc ἔρχομαι@vppmnmp θεραπεύω@vdpp2p καί@cc μή@x ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc
13.15.07K ἀποκρίνομαι@viap3s δέ@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp καί@cc λέγω@viaa3s ὑποκριτής@nvmsc ἕκαστος@ainmsn σύ@rpg-p ὁ@ddns σάββατον@ndnsc οὐ@b λύω@vipa3s ὁ@dams βοῦς@namsc αὐτός@rpgms ἤ@cc ὁ@dams ὄνος@namsc ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s;
13.16.07K οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp ὅς@rrafs δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp ἰδού@i δέκα@ac---n καί@cc ὀκτώ@ac---n ἔτος@nanpc οὐ@b δεῖ@viia3s λύω@vnap ἀπό@pg ὁ@dgms δεσμός@ngmsc οὗτος@rdgms ὁ@ddfs ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc;
13.17.07K καί@cc καταισχύνω@viip3p ὁ@dnmp ἀντίκειμαι@vppmnmp αὐτός@rpdms καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc χαίρω@viia3s ἐπί@pd πᾶς@aidnpn ὅς@rrdnp θεωρέω@viia3p ἔνδοξος@andnpn ὑπό@pg αὐτός@rpgms γίνομαι@vppmdnp
13.18.07K λέγω@viia3s οὖν@cc τίς@rqdns ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc καί@cc τίς@rqdns ὁμοιόω@vifa1s αὐτός@rpafs;
13.19.07K ὅμοιος@annfsn εἰμί@vipa3s κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc σπείρω@viaa3s εἰς@pa κῆπος@namsc αὐτός@rpgms καί@cc αὐξάνω@viaa3s καί@cc γίνομαι@viam3s εἰς@pa δένδρον@nansc καί@cc ὁ@dnnp πετεινός@nnnpc ὁ@dgms οὐρανός@ngmsc κατασκηνόω@viaa3s ὑπό@pa ὁ@damp κλάδος@nampc αὐτός@rpgns
13.20.07K ἤ@cc τίς@rqdns ὅμοιος@annfsn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc καί@cc τίς@rqdns ὁμοιόω@vifa1s αὐτός@rpafs;
13.21.07K ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc ὅς@rrafs λαμβάνω@vpaanfs γυνή@nnfsc ἐγκρύπτω@viaa3s εἰς@pa ἄλευρον@ngnsc ἕως@pg ὅς@rrgns ζυμόω@viap3s ὅλος@annnsn
13.23.07K λέγω@viaa3s δέ@cc τὶς@rinms αὐτός@rpdms κύριος@nvmsc εἰ@x ὀλίγος@annmpn ὁ@dnmp σῴζω@vpppnmp; ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s
13.24.07K ἀγωνίζομαι@vdpm2p εἰσέρχομαι@vnaa διά@pg ὁ@dgfs στενός@angfsn πύλη@ngfsc ὅτι@cs πολύς@annmpn λέγω@vipa1s σύ@rpd-p ζητέω@vifa3p εἰσέρχομαι@vnaa καί@cc οὐ@b ἰσχύω@vifa3p
13.25.07K ἀπό@pg ὅς@rrgns ἄν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc καί@cc ἄρχω@vsam2p κρούω@vnpa λέγω@vppanmp κύριος@nvmsc κύριος@nvmsc ἀνοίγω@vdaa2s ἐγώ@rpd-p καί@cc ἀποκρίνομαι@vpapnms λέγω@vifa3s σύ@rpd-p οὐ@b οἶδα@vixa1s πόθεν@b εἰμί@vipa2p
13.26.07K τότε@b ἄρχω@vifm2p λέγω@vnpa κύριος@nvmsc ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s

13.27.07K καί@cc λέγω@vifa3s λέγω@vppanms σύ@rpd-p οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p ἀποχωρέω@vdpa2p ἀπό@pg ἐγώ@rpgms πᾶς@aivmpn ἐργάτης@nvmpc ἀδικία@ngfsc
13.28b.07K ὅτε@cs πᾶς@aiampn ὁ@damp δίκαιος@anampn ὁράω@vsaa2p εἰσέρχομαι@vppmamp [] εἰς@pa ὁ@dafs βασιλεία@nafsc [] ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp ἔξω@b
13.28a.07K ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc
14.01.07K ()
14.02.07K καί@cc ἰδού@i ἄνθρωπος@nnmsc εἰμί@viia3s ὑδρωπικός@annmsn ἔμπροσθεν@pg αὐτός@rpgms
14.03.07K καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa ὁ@damp νομικός@anampn καί@cc Φαρισαῖος@nampp ἔξειμι@vipa3s ὁ@ddns σάββατον@ndnsc θεραπεύω@vnaa ἤ@cc οὐ@b;
14.04.07K ὁ@dnmp δέ@cc ἡσυχάζω@viaa3p καί@cc ἐπιλαμβάνω@vpamnms ἰάομαι@viam3s αὐτός@rpams καί@cc ἀπολύω@viaa3s
14.05.07K καί@cc πρός@pa αὐτός@rpamp λέγω@viaa3s τίς@rqgms σύ@rpg-p πρόβατον@nnnsc ἤ@cc βοῦς@nnmsc εἰς@pa φρέαρ@nansc πίπτω@vifm3s καί@cc οὐ@b εὐθέως@b ἀνασπάω@vifa3s αὐτός@rpams ἐν@pd ἡμέρα@ndfsc ὁ@dgns σάββατον@ngnsc;
14.06.07K ὁ@dnmp δέ@cc οὐ@b ἀποκρίνομαι@viap3p πρός@pa οὗτος@rdanp
14.07.07K λέγω@viia3s δέ@cc πρός@pa ὁ@damp καλέω@vpxpamp παραβολή@nafsc ἐπέχω@vppanms πῶς@b ὁ@dafp πρωτοκλισία@nafpc ἐκλέγω@viim3p λέγω@vppanms πρός@pa αὐτός@rpamp
14.08.07K ὅταν@cs καλέω@vsap2s ὑπό@pg τὶς@rigms εἰς@pa γάμος@nampc μή@x κατακλίνω@vsap2s εἰς@pa ὁ@dafs πρωτοκλισία@nafsc μήποτε@cs ἔντιμος@annmsc σύ@rpg-s ἥκω@vifa3s
14.09.07K καί@cc ἔρχομαι@vpaanms ὁ@dnms σύ@rpa-s καί@cc αὐτός@rpams καλέω@vpaanms λέγω@vifa3s σύ@rpd-s δίδωμι@vdaa2s οὗτος@rddms τόπος@namsc καί@cc τότε@b εἰμί@vifm2s μετά@pg αἰσχύνη@ngfsc ὁ@dams ἔσχατος@anamsn τόπος@namsc κατέχω@vnpa
14.10.07K ἀλλά@cc ὅταν@cs καλέω@vsap2s πορεύομαι@vpapnms ἀναπίπτω@vdaa2s εἰς@pa ὁ@dams ἔσχατος@anamsn τόπος@namsc ἵνα@cs ὅταν@cs ἔρχομαι@vsaa3s ὁ@dnms καλέω@vpxanms 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 ὁ@dgmp συνανάκειμαι@vppmgmp σύ@rpd-s
14.11.07K ()
14.12.07K λέγω@viia3s δέ@cc καί@b ὁ@ddms καλέω@vpxadms αὐτός@rpams ὅταν@cs ποιέω@vspa2s ἄριστον@nansc ἤ@cc δεῖπνον@nansc μή@x φωνέω@vdpa2s ὁ@damp φίλος@anampn σύ@rpg-s μηδέ@x ὁ@damp ἀδελφός@nampc σύ@rpg-s μηδέ@x ὁ@damp συγγενής@anampn σύ@rpg-s μηδέ@x ὁ@damp γείτων@nampc μηδέ@x ὁ@damp πλούσιος@anampn μήποτε@cs καί@b αὐτός@rtnmp ἀντικαλέω@vsaa3p σύ@rpa-s καί@cc γίνομαι@vsam3s ἀνταπόδομα@nnnsc σύ@rpd-s
14.13.07K ἀλλά@cc ὅταν@cs δοχή@nafsc ποιέω@vspa2s καλέω@vdpa2s πτωχός@anampn ἀνάπειρος@anampn χωλός@anampn τυφλός@anampn
14.14.07K καί@cc μακάριος@annmsn εἰμί@vifm2s ὅτι@cs οὐ@b ἔχω@vipa3p ἀνταποδοῦναί@x σύ@rpd-s ἀνταποδίδωμι@vifp3s γάρ@cc σύ@rpd-s ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc ὁ@dgmp δίκαιος@angmpn
14.15.07K ἀκούω@vpaanms δέ@cc τὶς@rinms ὁ@dgmp συνανάκειμαι@vppmgmp οὗτος@rdanp λέγω@viaa3s αὐτός@rpdms μακάριος@annmsn ὅστις@rrnms ἐσθίω@vifm3s ἄρτος@namsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc

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14.16.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ἄνθρωπος@nnmsc τὶς@ainmsn ποιέω@viia3s δεῖπνον@nansc καί@cc καλέω@viaa3s πολύς@anampn
14.17.07K καί@cc ἀποστέλλω@viaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms ὁ@ddfs ὥρα@ndfsc ὁ@dgns δεῖπνον@ngnsc λέγω@vnaa ὁ@ddmp καλέω@vpxpdmp ἔρχομαι@vdpm2p ὅτι@cs ἤδη@b ἕτοιμος@annnpn εἰμί@vipa3s
14.18.07K καί@cc ἄρχω@viam3p ἀπό@pg εἷς@acgfsn πᾶς@ainmpn παραιτέομαι@vnpm ὁ@dnms πρῶτος@aonmsn λέγω@viaa3s αὐτός@rpdms ἀγρός@namsc ἀγοράζω@viaa1s καί@cc ἔχω@vipa1s ἀνάγκη@nafsc ἐξέρχομαι@vpaanms ὁράω@vnaa αὐτός@rpams ἐρωτάω@vipa1s σύ@rpa-s ἔχω@vdpa2s ἐγώ@rpa-s παραιτέομαι@vpxpams
14.19.07K καί@cc ἕτερος@ainmsn λέγω@viaa3s ζεῦγος@nanpc βοῦς@ngmpc ἀγοράζω@viaa1s πέντε@ac---n καί@cc πορεύομαι@vipm1s δοκιμάζω@vnaa αὐτός@rpanp διό@cc οὐ@b δύναμαι@vipm1s ἔρχομαι@vnaa
14.20.07K καί@cc ἕτερος@ainmsn λέγω@viaa3s γυνή@nafsc λαμβάνω@viaa1s διό@cc οὐ@b δύναμαι@vipm1s ἔρχομαι@vnaa
14.21.07K καί@cc παραγίνομαι@vpamnms ὁ@dnms δοῦλος@nnmsc ἀπαγγέλλω@viaa3s ὁ@ddms κύριος@ndmsc αὐτός@rpgms οὗτος@rdanp τότε@b κινέω@vpapnms ὁ@dnms οἰκοδεσπότης@nnmsc λέγω@viaa3s ὁ@ddms δοῦλος@ndmsc αὐτός@rpgms ἐξέρχομαι@vdaa2s ταχέως@b εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc καί@cc ὁ@damp πτωχός@anampn καί@cc ἀνάπειρος@anampn καί@cc τυφλός@anampn καί@cc χωλός@anampn φέρω@vdaa2s ὧδε@b
14.22.07K καί@cc λέγω@viaa3s ὁ@dnms δοῦλος@nnmsc γίνομαι@vixa3s ὅς@rrans ἐπιτάσσω@viaa2s καί@cc ἔτι@b τόπος@nnmsc εἰμί@vipa3s
14.23.07K καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc πρός@pa ὁ@dams δοῦλος@namsc αὐτός@rpgms ἐξέρχομαι@vdaa2s εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc καί@cc ἀναγκάζω@vdaa2s εἰσέρχομαι@vnaa ἵνα@cs γεμίζω@vsap3s ἐγώ@rpg-s ὁ@dnms οἶκος@nnmsc
14.24.07K λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs οὐδείς@rinms ὁ@dgmp ἄνθρωπος@ngmpc ἐκεῖνος@rdgmp ὁ@dgmp καλέω@vpxpgmp γεύω@vifm3s ἐγώ@rpg-s ὁ@dgns δεῖπνον@ngnsc
14.25.07K συμπορεύομαι@viim3p δέ@cc αὐτός@rpdms ὄχλος@nnmpc καί@cc στρέφω@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp
14.26.07K εἰ@cs τὶς@rinms ἔρχομαι@vipm3s πρός@pa ἐγώ@rpa-s καί@cc οὐ@b μισέω@vipa3s ὁ@dams πατήρ@namsc ἑαυτοῦ@rxgms καί@cc ὁ@dafs μήτηρ@nafsc καί@cc ὁ@dafs γυνή@nafsc καί@cc ὁ@danp τέκνον@nanpc καί@cc ὁ@damp ἀδελφός@nampc καί@cc ὁ@dafp ἀδελφή@nafpc ἔτι@b τέ@cc καί@b ὁ@dafs ψυχή@nafsc ἑαυτοῦ@rxgms οὐ@b δύναμαι@vipm3s εἶναί@x ἐγώ@rpg-s μαθητής@nnmsc
14.27.07K ὅστις@rrnms οὐ@b βαστάζω@vipa3s ὁ@dams σταυρός@namsc ἑαυτοῦ@rxgms καί@cc ἔρχομαι@vipm3s ὀπίσω@b ἐγώ@rpg-s οὐ@b δύναμαι@vipm3s εἶναί@x ἐγώ@rpg-s μαθητής@nnmsc
14.28.07K 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;
14.29.07K ἵνα@cs μήποτε@cs τίθημι@vpaagms αὐτός@rpgms θεμέλιος@namsc μή@x ἰσχύω@vsaa3s οἰκοδομέω@vnaa καί@cc πᾶς@ainmpn ὁ@dnmp θεωρέω@vppanmp μέλλω@vipa3p
14.30.07K λέγω@vnpa οὗτος@rdnms ὁ@dnms ἄνθρωπος@nnmsc ἄρχω@viam3s οἰκοδομέω@vnpa καί@cc οὐ@b ἰσχύω@viaa3s ἐκτελέω@vnaa
14.31.07K ἤ@cc τίς@aqnmsn βασιλεύς@nnmsc πορεύομαι@vppmnms ἕτερος@aidmsn βασιλεύς@ndmsc συμβάλλω@vnaa εἰς@pa πόλεμος@namsc οὐ@b εὐθέως@b καθίζω@vpaanms πρῶτος@b βουλεύω@vifm3s εἰ@x δυνατός@annmsn εἰμί@vipa3s ἐν@pd δέκα@ac---n χιλιάς@ndfpc

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ὑπαντάω@vnaa ὁ@ddms μετά@pg εἴκοσι@ac---n χιλιάς@ngfpc ἔρχομαι@vppmdms ἐπί@pa αὐτός@rpams;
14.32.07K εἰ@cs δέ@cc μή@x γέ@x ἔτι@b αὐτός@rpgms πόρρω@b εἰμί@vppagms πρεσβεία@nafsc ἀποστέλλω@vpaanms ἐρωτάω@vipa3s ὁ@danp πρός@pa εἰρήνη@nafsc
14.33.07K οὕτω@b οὖν@cc πᾶς@ainmsn ἐκ@pg σύ@rpg-p ὅς@rrnms οὐ@b ἀποτάσσω@vipm3s πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp αὐτός@rpgms οὐ@b δύναμαι@vipm3s εἶναί@x ἐγώ@rpg-s μαθητής@nnmsc
14.34.07K καλός@anansn οὖν@cc ὁ@dans ἅλας@nansc ἐάν@cs δέ@cc καί@b ὁ@dans ἅλας@nansc μωραίνω@vsap3s ἐν@pd τίς@rqdns ἀρτύω@vifp3s;
14.35.07K οὔτε@b εἰς@pa γῆ@nafsc οὔτε@b εἰς@pa κοπρία@nafsc εὔθετος@annnsn εἰμί@vipa3s ἔξω@b βάλλω@vipp3s καί@cc καταπατέω@vspm3s ὑπό@pa ὁ@dgmp ἄνθρωπος@ngmpc
15.03.07K λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vppanms
15.04.07K τίς@aqnmsn ἄνθρωπος@nnmsc ἐκ@pg σύ@rpg-p ὅς@rrnms ἔχω@vifa3s ἑκατόν@ac---n πρόβατον@nanpc καί@cc ἀπόλλυμι@vsaa3s ἐκ@pg αὐτός@rpgnp εἷς@acansn οὐ@b ἀφίημι@vipa3s ὁ@danp ἐνενήκοντα@ac---n ἐννέα@ac---n ἐν@pd ὁ@ddfs ἔρημος@ndfsc καί@cc ἀπέρχομαι@vpaanms ὁ@dans ἀπόλλυμι@vpxaans ζητέω@vipa3s ἕως@cs εὑρίσκω@vsaa3s αὐτός@rpans;
15.05.07K καί@cc ἐάν@x εὑρίσκω@vsaa3s αὐτός@rpans
15.07.07K ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs χαίρω@vipa3s ἐπί@pd αὐτός@rpdns μᾶλλον@b ἤ@cc ἐπί@pd ὁ@ddnp ἐνενήκοντα@ac---n/cor ἐννέα@ac---n οὕτω@b χαρά@nnfsc ἐν@pd ὁ@ddns οὐρανός@ndmsc εἰμί@vifm3s ()
15.08.07K ἤ@cc τίς@aqnfsn γυνή@nnfsc δραχμή@nafpc ἔχω@vppanfs δέκα@ac---n καί@cc ἀπόλλυμι@vpaanfs εἷς@acafsn οὐχί@b ἅπτω@vipa3s λύχνος@namsc καί@cc σαρόω@vipa3s ὁ@dafs οἰκία@nafsc καί@cc ζητέω@vipa3s ἐπιμελῶς@b ἕως@pg εὑρίσκω@vsaa3s;
15.10.07K οὕτω@b λέγω@vipa1s σύ@rpd-p γίνομαι@vipm3s χαρά@nnfsc ἐνώπιον@pg ὁ@dgmp ἄγγελος@ngmpc ὁ@dgms θεός@ngmsc ()
16.01.07K λέγω@viia3s δέ@cc καί@b πρός@pa ὁ@damp μαθητής@nampc ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viia3s οἰκονόμος@namsc καί@cc οὗτος@rdnms διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp ὑπάρχω@vppaanp αὐτός@rpgms
16.02.07K καί@cc φωνέω@vpaanms αὐτός@rpams λέγω@viaa3s αὐτός@rpdms τίς@rqnns οὗτος@rdans ἀκούω@vipa1s περί@pg σύ@rpg-s; ἀποδίδωμι@vdaa2s ὁ@dams λόγος@namsc ὁ@dgfs οἰκονομία@ngfsc σύ@rpg-s οὐ@b γάρ@cc δύναμαι@vipm2s ἔτι@b οἰκονομέω@vnpa
16.03.07K λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τίς@rqans ποιέω@vsaa1s ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc ἀπό@pg ἐγώ@rpg-s; σκάπτω@vnpa οὐ@b ἰσχύω@vipa1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s
16.04.07K γινώσκω@viaa1s τίς@rqans ποιέω@vsaa1s ἵνα@cs ὅταν@cs μεθίστημι@vsap1s ἐκ@pg ὁ@dgfs οἰκονομία@ngfsc δέχομαι@vsam3p ἐγώ@rpa-s εἰς@pa ὁ@damp οἶκος@nampc αὐτός@rpgmp
16.05.07K καί@cc προσκαλέομαι@vpamnms εἷς@acamsn ἕκαστος@aiamsn ὁ@dgmp χρεοφειλέτης@ngmpc ὁ@dgms κύριος@ngmsc ἑαυτοῦ@rxgms λέγω@viia3s ὁ@ddms πρῶτος@aodmsn πόσος@aqansn ὀφείλω@vipa2s ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s;
16.06.07K ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n κάδος@nampc ἔλαιον@ngnsc ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@danp γράμμα@nanpc καί@cc γράφω@vdaa2s πεντήκοντα@ac---n
16.07.07K ἔπειτα@b ἕτερος@aidmsn λέγω@viaa3s σύ@rpn-s δέ@cc πόσος@aqansn ὀφείλω@vipa2s; ὁ@dnms δέ@cc λέγω@viaa3s ἑκατόν@ac---n κόρος@nampc σῖτος@ngmsc ὁ@dnms δέ@cc

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λέγω@vipa3s αὐτός@rpdms δέχομαι@vdam2s σύ@rpg-s ὁ@danp γράμμα@nanpc καί@cc γράφω@vdaa2s ὀγδοήκοντα@ac---n
16.08b.07K διό@cc λέγω@vipa1s σύ@rpd-p ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms φρόνιμος@annmpc ὑπέρ@pa ὁ@damp υἱός@nampc ὁ@dgns φῶς@ngnsc εἰς@pa ὁ@dafs γενεά@nafsc ὁ@dafs ἑαυτοῦ@rxgmp εἰμί@vipa3p
16.09.07K καί@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἑαυτοῦ@rxdmp ποιέω@vdaa2p φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc
16.10.07K ()
16.11.07K εἰ@cs ἐν@pd ὁ@ddns μαμωνᾶς@ndmsc ἄδικος@andmsn πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa3s;
16.12.07K καί@cc εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὑρίσκω@viap2p ὁ@dans ἐμός@asansn τίς@rqnms σύ@rpd-p δίδωμι@vifa3s;
16.13.07K οὐδείς@ainmsn οἰκέτης@nnmsc δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa ἤ@cc γάρ@cc ὁ@dams εἷς@acamsn μισέω@vifa3s καί@cc ὁ@dams ἕτερος@aiamsn ἀγαπάω@vifa3s ἤ@cc εἷς@acgmsn ἀντέχω@vifm3s καί@cc ὁ@dgms ἕτερος@aigmsn καταφρονέω@vifa3s οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc
16.14.07K ἀκούω@viia3p δέ@cc οὗτος@rdanp ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn ὑπάρχω@vppanmp καί@cc ἐκμυκτηρίζω@viia3p αὐτός@rpams
16.15.07K καί@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p ὅτι@cs ὁ@dnns ἐν@pd ἄνθρωπος@ndmpc ὑψηλός@annnsn βδέλυγμα@nnnsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc
16.16.07K ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs Ἰωάννης@ngmsp προφητεύω@viaa3p ἐκ@pg ὅς@rrgns ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀπαγγέλλω@vipp3s
16.17.07K παρέρχομαι@vsaa3s οὖν@cc ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc ταχύς@annnsc ἤ@cc εἷς@acnfsn κεραία@nnfsc ὁ@dgmp λόγος@ngmpc ὁ@dgms κύριος@ngmsc
16.18.07K ὅς@rrnms ἄν@x ἀπολύω@vsaa3s ὁ@dafs γυνή@nafsc καί@cc ἄλλος@aiafsn γαμέω@vsaa3s μοιχεύω@vipa3s καί@cc ὅς@rrnms ἄν@x ἀπό@pg ἀνήρ@ngmsc ἀπολύω@vpxpafs γαμέω@vsaa3s ὁμοίως@b μοιχός@nnmsc εἰμί@vipa3s
16.19.07K λέγω@viaa3s δέ@cc καί@b ἕτερος@aiafsn παραβολή@nafsc ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn () καί@cc ἐνδιδύσκω@viim3s πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b
16.20.07K πτωχός@annmsn δέ@cc τὶς@ainmsn ὄνομα@ndnsc Λάζαρος@nnmsp βάλλω@viyp3s εἰς@pa ὁ@dams πυλών@namsc αὐτός@rpgms ἑλκόω@vpxpnms
16.21.07K καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp λείχω@viia3p ὁ@danp τραῦμα@nanpc αὐτός@rpgms
16.22.07K γίνομαι@viam3s δέ@cc ἀποθνῄσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc Ἀβραάμ@ngmsp ἀποθνῄσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s ἐν@pd ὁ@ddns ᾅδης@ndmsc
16.23.07K ἐπαίρω@vpaanms οὖν@cc ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ὁ@ddns κόλπος@ndmsc αὐτός@rpgms ἀναπαύω@vppmams

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16.24.07K καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs
16.25.07K Ἀβραάμ@nnmsp δέ@cc λέγω@viaa3s τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s ὁ@danp ἀγαθός@ananpn ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc ὅδε@rdnms παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s
16.26.07K καί@cc ἐπί@pd πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp θέλω@vppanmp διαβαίνω@vnaa ἔνθεν@b πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@x ἐκεῖθεν@b πρός@pa ἐγώ@rpa-p διαπεράω@vspa3p
16.27.07K ἐρωτάω@vipa1s σύ@rpa-s οὖν@cc πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa ὁ@dafs οἶκος@namsc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s
16.28.07K ἔχω@vipa1s γάρ@cc πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp ἵνα@cs μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa οὗτος@rdams ὁ@dams τόπος@namsc ὁ@dgfs βάσανος@ngfsc
16.29.07K λέγω@vipa3s δέ@cc [] αὐτός@rpdms [] ἔχω@vipa3p ἐκεῖ@b [] Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc ἀκούω@vdaa3p αὐτός@rpgmp
16.30.07K ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc ἀλλά@cc ἐάν@cs τίς@rinms ἐκ@pg νεκρός@angmpn πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vifa3p
16.31.07K ὁ@dnms δέ@cc λέγω@viaa3s εἰ@cs Μωϋσῆς@ngmsp καί@cc ὁ@dgmp προφήτης@ngmpc οὐ@b ἀκούω@viaa3p οὐδέ@b ἄν@x [] τίς@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s πρός@pa αὐτός@rpamp ἀκούω@vifa3p αὐτός@rpgms
17.01.07K λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms ἀνένδεκτος@annnsn εἰμί@vipa3s ὁ@dgns ὁ@danp σκάνδαλον@nanpc μή@x ἔρχομαι@vnaa πλήν@cc οὐαί@i ἐκεῖνος@rddms διά@pg ὅς@rrgns ὁ@dans σκάνδαλον@nansc ἔρχομαι@vipm3s
17.02.07K συμφέρω@vipa3s αὐτός@rpdms εἰ@cs μή@x γεννάω@viap3s ἤ@cc λίθος@nnmsc μυλικός@annmsn περίκειμαι@viip3s περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms καί@cc ῥίπτω@viip3s εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs σκανδαλίζω@vsaa3s εἷς@acamsn οὗτος@rdgmp ὁ@dgmp μικρός@angmpn
17.03.07K προσέχω@vdpa2p ἑαυτοῦ@rxdmp ἐάν@cs ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s ἐπιτιμάω@vdaa2s αὐτός@rpdms καί@cc ἐάν@cs μετανοέω@vsaa3s ἀφίημι@vdaa2s αὐτός@rpdms
17.04.07K καί@cc ἐάν@cs ἑπτάκις@b ὁ@dgfs ἡμέρα@ngfsc ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s καί@cc ἑπτάκις@b ἐπιστρέφω@vsaa3s πρός@pa σύ@rpa-s λέγω@vppanms μετανοέω@vipa1s ἀφίημι@vifa2s αὐτός@rpdms
17.05.07K λέγω@viaa3p ὁ@dnmp ἀπόστολος@nnmpc αὐτός@rpdms προστίθημι@vdaa2s ἐγώ@rpd-p πίστις@nafsc
17.06.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp εἰ@cs ἔχω@vipa2p πίστις@nafsc ὡς@cs κόκκος@namsc σίναπι@ngnsc λέγω@viia2p ἄν@x ὁ@ddns ὄρος@ndnsc οὗτος@rddns μεταβαίνω@vdaa2s ἐντεῦθεν@b/cor ἐκεῖ@b καί@cc μεταβαίνω@viia3s καί@cc λέγω@viia2p ἄν@x ὁ@ddfs συκάμινος@ndfsc μεταφυθεύθητι μεταφυτεύω@vdap2s/cor καί@cc ὑπακούω@viaa3s ἄν@x σύ@rpd-p

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17.07.07K τίς@rqnms δέ@cc σύ@rpg-p δοῦλος@namsc ἔχω@vppanms ἀροτριάω@vppaams ἤ@cc ποιμαίνω@vppaams ὅς@rrnms εἰσέρχομαι@vpaadms ἐκ@pg ὁ@dgms ἀγρός@ngmsc μή@x λέγω@vifa3s αὐτός@rpdms εὐθέως@b παρέρχομαι@vpaanms ἀναπίπτω@vdaa2s
17.08.07K ἀλλά@cc λέγω@vifa3s αὐτός@rpdms ἑτοιμάζω@vdaa2s ἐγώ@rpd-s τίς@rqans δειπνέω@vsaa1s καί@cc περιζώννυμι@vpamnms 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;
17.09.07K μή@x ἔχω@vipa3s χάρις@nafsc ὁ@ddms δοῦλος@ndmsc ὅτι@cs ποιέω@viaa3s ὁ@danp διατάσσω@vpapanp αὐτός@rpdms; οὐ@b δοκέω@vipa1s
17.10.07K οὕτω@b καί@b σύ@rpn-p ὅταν@cs ποιέω@vsam3s ὅσος@aranpn λέγω@vipa1s
17.11.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns πορεύομαι@vnpm εἰς@pa Ἰερουσαλήμ@nafsp καί@cc αὐτός@rtnms διέρχομαι@viim3s μέσος@anansn Σαμάρεια@ngfsp καί@cc Γαλιλαία@ngfsp καί@cc Ἰεριχώ@ngfsp
17.12.07K καί@cc εἰσέρχομαι@vppmgms αὐτός@rpgms εἰς@pa τὶς@aiafsn κώμη@nafsc ὅπου@cs εἰμί@viia3p καί@cc ἰδού@i δέκα@ac---n λεπρός@annmpn ἀνήρ@nnmpc ἵστημι@viaa3p πόρρωθεν@b
17.13.07K καί@cc κράζω@viaa3p φωνή@ndfsc μέγας@andfsn Ἰησοῦς@nvmsp ἐπιστάτης@nvmsc ἐλεέω@vdaa2s ἐγώ@rpa-p
17.14.07K καί@cc ὁράω@vpaanms λέγω@viaa3s αὐτός@rpdmp τεθεράπευσθε@vixm2p ὑπάγω@vdpa2p [] δείκνυμι@vdaa2p ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpamp καθαρίζω@viap3p
17.15.07K εἷς@acnmsn δέ@cc ἐκ@pg αὐτός@rpgmp ὁράω@vpaanms ὅτι@cs καθαρίζω@viap3s ὑποστρέφω@viaa3s μετά@pg φωνή@ngfsc μέγας@angfsn δοξάζω@vppanms ὁ@dams θεός@namsc
17.16.07K καί@cc πίπτω@viaa3s ἐπί@pa πρόσωπον@nansc παρά@pa ὁ@damp πούς@nampc αὐτός@rpgms εὐχαριστέω@vppanms αὐτός@rpdms καί@cc αὐτός@rtnms εἰμί@viia3s Σαμαρίτης@nnmsp
17.17.07K ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s οὗτος@rdnmp δέκα@ac---n καθαρίζω@viap3p ὁ@dnmp ἐννέα@ac---n ποῦ@b;
17.18.07K ἐκ@pg αὐτός@rpgmp οὐδείς@rinms εὑρίσκω@viap3s ὑποστρέφω@vppanms ὅς@rrnms δίδωμι@vifa3s δόξα@nafsc ὁ@ddms θεός@ndmsc εἰ@cs μή@x ὁ@dnms ἀλλογενής@annmsn οὗτος@rdnms;
04.27.07K πολύς@annmpn λεπρός@annmpn εἰμί@viia3p 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
17.19.07K καί@cc λέγω@viaa3s αὐτός@rpdms ἀνίστημι@vpaanms πορεύομαι@vdpm2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σύ@rpa-s σῴζω@vixa3s
17.20.07K ἐπερωτάω@vpapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc
17.21.07K οὐδέ@cc λέγω@vipa3p ἰδού@i ὧδε@b ἰδού@i ἐκεῖ@b ἰδού@i γάρ@cc ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s
17.22.07K λέγω@viaa3s δέ@cc πρός@pa ὁ@damp μαθητής@nampc ἔρχομαι@vifm3p ἡμέρα@nnfpc ὅταν@cs ἐπιθυμέω@vifa2p ὁράω@vnaa εἷς@acafsn ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc οὐ@b ὁράω@vifm2p
17.23.07K καί@cc λέγω@vifa3p σύ@rpd-p ἰδού@i ὧδε@b ἰδού@i ἐκεῖ@b μή@x ἀπέρχομαι@vsaa2p μηδέ@x διώκω@vsaa2p

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17.24.07K ὥσπερ@cs γάρ@cc ὁ@dnfs ἀστραπή@nnfsc ἀστράπτω@vppanfs ἐκ@pg ὁ@dgfs ὑπό@pa ὁ@dams οὐρανός@namsc ἀστράπτω@vipa3s οὕτω@b εἰμί@vifm3s ὁ@dnfs παρουσία@nnfsc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
17.25.07K πρῶτος@b δέ@cc δεῖ@vipa3s αὐτός@rpams πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs
17.26.07K καί@cc καθώς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Νῶε@ngmsp οὕτω@b εἰμί@vifm3s καί@b ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
17.27.07K ἐσθίω@viia3p πίνω@viia3p γαμέω@viia3p γαμίζω@viip3p ἄχρι@pg ὅς@rrgfs ἡμέρα@ngfsc εἰσέρχομαι@viaa3s Νῶε@nnmsp εἰς@pa ὁ@dafs κιβωτός@nafsc καί@cc γίνομαι@viam3s ὁ@dnms κατακλυσμός@nnmsc καί@cc ἀπόλλυμι@viaa3s πᾶς@aiampn
17.28.07K ὁμοίως@b καθώς@cs γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Λώτ@ngmsp ἐσθίω@viia3p πίνω@viia3p ἀγοράζω@viia3p πωλέω@viia3p φυτεύω@viia3p οἰκοδομέω@viia3p
17.29.07K ὅς@rrdfs δέ@cc ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λώτ@nnmsp ἀπό@pg Σόδομα@ngnpp βρέχω@viaa3s πῦρ@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s πᾶς@aiampn
17.30.07K κατά@pa ὁ@danp αὐτός@rpanp εἰμί@vifm3s ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc ὅς@rrdfs ἀποκαλύπτω@vsap3s
17.31.07K ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ὥρα@ndfsc ὅς@rrnms εἰμί@vifm3s ἐπί@pg ὁ@dgns δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnpc αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μή@x καταβαίνω@vdaa3s αἴρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ἀγρός@ndmsc ὁμοίως@b μή@x ἐπιστρέφω@vdaa3s εἰς@pa ὁ@danp ὀπίσω@b
17.32.07K μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp
17.33.07K ὅς@rrnms ἄν@x θέλω@vsaa3s ζῳογονέω@vnaa ὁ@dafs ψυχή@nafsc αὐτός@rpgms ἀπόλλυμι@vifa3s αὐτός@rpafs ὅς@rrnms δέ@cc ἄν@x ἀπόλλυμι@vsaa3s ζῳογονέω@vifa3s αὐτός@rpafs
17.34.07K λέγω@vipa1s σύ@rpd-p οὗτος@rddfs ὁ@ddfs νύξ@ndfsc εἰμί@vifm3p δύο@acnmpn ἐπί@pg κλίνη@ngfsc εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vipp3s
17.35.07K εἰμί@vifm3p δύο@acnfpn ἀλήθω@vppanfp ἐπί@pa ὁ@dans αὐτός@rpans ὁ@dnfs εἷς@acnfsn παραλαμβάνω@vifp3s ὁ@dnfs δέ@cc ἕτερος@ainfsn ἀφίημι@vifp3s
17.36.07K δύο@acnmpn ἐν@pd ἀγρός@ndmsc εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s
17.37.07K καί@cc ἀποκρίνομαι@vpapnmp λέγω@vipa3p αὐτός@rpdms ποῦ@b κύριος@nvmsc; ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὅπου@cs ὁ@dnns σῶμα@nnnsc ἐκεῖ@b καί@b ὁ@dnmp ἀετός@nnmpc ἐπισυνάγω@vifp3p
18.01.07K λέγω@viia3s δέ@cc παραβολή@nafsc αὐτός@rpdmp πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm καί@cc μή@x ἐγκακέω@vnpa
18.02.07K κριτής@nnmsc τὶς@ainfsn εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ὁ@dams θεός@namsc μή@x φοβέω@vppmnms καί@cc ἄνθρωπος@namsc μή@x ἐντρέπω@vpppnms
18.03.07K χήρα@nnfsc δέ@cc εἰμί@viia3s ἐν@pd ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs καί@cc ἔρχομαι@viim3s πρός@pa αὐτός@rpams λέγω@vppanfs ἐκδικέω@vdaa2s ἐγώ@rpa-s ἀπό@pg ὁ@dgms ἀντίδικος@ngmsc ἐγώ@rpg-s
18.04.07K καί@cc οὐ@b θέλω@viia3s ἐπί@pa χρόνος@namsc πολύς@anamsn μετά@pa δέ@cc οὗτος@rdanp ἔρχομαι@viaa3s εἰς@pa ἑαυτοῦ@rxams καί@cc λέγω@vipa3s εἰ@cs καί@b ὁ@dams θεός@namsc οὐ@b φοβέω@vipm1s οὐδέ@cc ἄνθρωπος@namsc ἐντρέπω@vipp1s

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18.05.07K διά@pa γέ@x ὁ@dans παρέχω@vnpa ἐγώ@rpd-s κόπος@namsc ὁ@dafs χήρα@nafsc οὗτος@rdafs ἀπέρχομαι@vpaanms ἐκδικέω@vifa1s αὐτός@rpafs ἵνα@cs μή@x εἰς@pa τέλος@nansc ἔρχομαι@vppmnfs ὑπωπιάζω@vspa3s ἐγώ@rpa-s
18.06.07K ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ἀκούω@vdaa2p τίς@rqans ὁ@dnms κριτής@nnmsc ὁ@dgfs ἀδικία@ngfsc λέγω@vipa3s
18.07.07K ὁ@dnms δέ@cc θεός@nnmsc οὐ@b μή@x ποιέω@vsaa3s ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms ὁ@dgmp βοάω@vppagmp αὐτός@rpdms ἡμέρα@ngfsc καί@cc νύξ@ngfsc καί@cc μακροθυμέω@vipa3s ἐπί@pd αὐτός@rpdmp;
18.08.07K λέγω@vipa1s σύ@rpd-p ὅτι@cs ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc αὐτός@rpgmp ἐν@pd τάχος@ndnsc πλήν@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vpaanms ἆρα@x εὑρίσκω@vifa3s ὁ@dafs πίστις@nafsc ἐπί@pg ὁ@dgfs γῆ@ngfsc;
18.09.07K λέγω@viaa3s δέ@cc καί@b πρός@pa τὶς@riamp ὁ@damp πείθω@vpxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vppaamp ὁ@damp λοιπός@anampn
18.10.07K ἄνθρωπος@nnmpc δύο@acnmpn ἀναβαίνω@viaa3p εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam εἷς@acnmsn Φαρισαῖος@nnmsp καί@cc εἷς@acnmsn τελώνης@nnmsc
18.11.07K ὁ@dnms Φαρισαῖος@nnmsp ἵστημι@vpapnms κατά@pa ἑαυτοῦ@rxams οὗτος@rdanp προσεύχομαι@viim3s ὁ@dnms θεός@nnmsc εὐχαριστέω@vipa1s σύ@rpd-s ὅτι@cs οὐ@b εἰμί@vipa1s ὥσπερ@cs ὁ@dnmp λοιπός@annmpn ὁ@dgmp ἄνθρωπος@ngmpc ἅρπαξ@annmpn ἄδικος@annmpn μοιχός@nnmpc ἢ@cc καί@b ὡς@cs οὗτος@rdnms ὁ@dnms τελώνης@nnmsc
18.12.07K νηστεύω@vipa1s δίς@b ὁ@dgns σάββατον@ngnsc ἀποδεκατόω@vipa1s πᾶς@aianpn ὅσος@rranp κτάομαι@vipm1s
18.13.07K ὁ@dnms δέ@cc τελώνης@nnmsc μακρόθεν@b ἵστημι@vpxanms οὐ@b θέλω@viia3s οὐδέ@b ὁ@damp ὀφθαλμός@nampc ἐπαίρω@vnaa εἰς@pa ὁ@dams οὐρανός@namsc ἀλλά@cc τύπτω@viia3s ὁ@dans στῆθος@nansc αὐτός@rpgms λέγω@vppanms ὁ@dnms θεός@nnmsc ἱλάσκομαι@vdap2s ἐγώ@rpd-s ὁ@ddms ἁμαρτωλός@andmsn
18.14.07K λέγω@vipa1s σύ@rpd-p καταβαίνω@viaa3s οὗτος@rdnms δικαιόω@vpxpnms εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms μᾶλλον@b παρά@pa ἐκεῖνος@rdams ὁ@dams Φαρισαῖος@namsp ()
18.15.07K προσφέρω@viia3p δέ@cc αὐτός@rpdms παιδίον@nanpc ἵνα@cs αὐτός@rpgnp ἅπτω@vspm3s () δέ@cc ὁ@dnmp μαθητής@nnmpc ἐπιτιμάω@viia3p αὐτός@rpdmp
18.16.07K ὁ@dnms δέ@cc Ἰησοῦς@nnmsp προσκαλέομαι@viam3s αὐτός@rpanp λέγω@vppanms ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc
18.17.07K ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅς@rrnms ἄν@x μή@x δέχομαι@vsam3s ὁ@dafs βασιλεία@nafsc ὁ@dgmp οὐρανός@ngmpc ὡς@cs παιδίον@nnnsc οὐ@b μή@x εἰσέρχομαι@vsaa3s εἰς@pa αὐτός@rpafs
18.18.07K καί@cc ἐπερωτάω@viaa3s τὶς@ainmsn αὐτός@rpams ἄρχων@nnmsc λέγω@vppanms διδάσκαλος@nvmsc ἀγαθός@anvmsn τίς@rqans ποιέω@vpaanms ζωή@nafsc αἰώνιος@anafsn κληρονομέω@vifa1s;
18.19.07K ὁ@dnms δέ@cc [] μή@x ἐγώ@rpa-s λέγω@vdpa2s [] ἀγαθός@anamsn εἷς@acnmsn εἰμί@vipa3s ἀγαθός@annmsn ὁ@dnms πατήρ@nnmsc []
18.20.07K ὁ@dnms δέ@cc φημί@viaa3s/viia3s ὁ@dafp ἐντολή@nafpc οἶδα@vixa1s [] 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
18.21.07K οὗτος@rdanp πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc

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18.22.07K ἀκούω@vpaanms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms εἷς@acnnsn σύ@rpd-s λείπω@vipa3s πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc δίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd ὁ@ddmp οὐρανός@ndmpc καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s
18.23.07K ὁ@dnms δέ@cc ἀκούω@vpaanms οὗτος@rdanp περίλυπος@annmsn γίνομαι@viap3s ὅτι@cs εἰμί@viia3s πλούσιος@annmsn σφόδρα@b
18.24.07K ὁράω@vpaanms δέ@cc αὐτός@rpams λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp πῶς@b δυσκόλως@b ὁ@dnmp ὁ@danp χρῆμα@nanpc ἔχω@vppanmp εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσπορεύομαι@vipm3p
18.26.07K λέγω@viaa3p δέ@cc ὁ@dnmp ἀκούω@vpaanmp καί@cc/b τίς@rqnms δύναμαι@vipm3s σῴζω@vnap;
18.27.07K ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnnp ἀδύνατος@annnpn παρά@pd ἄνθρωπος@ndmpc δυνατός@annnpn εἰμί@vipa3s παρά@pd θεός@ndmsc
18.28.07K λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἰδού@i ἐγώ@rpn-p ἀφίημι@vpaanmp ὁ@danp ἴδιος@ananpn ἀκολουθέω@viaa1p σύ@rpd-s
18.29.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐδείς@rinms εἰμί@vipa3s ὅς@rrnms ἀφίημι@viaa3s οἰκία@nafsc ἤ@cc γονεύς@nampc ἤ@cc ἀδελφός@nampc ἤ@cc ἀδελφή@nafpc ἤ@cc γυνή@nafsc ἤ@cc τέκνον@nanpc ἐν@pd ὁ@ddns καιρός@ndmsc οὗτος@rddms ἕνεκα@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc
18.30.07K ἐάν@x μή@x λαμβάνω@vsaa3s ἑπταπλασίων@ananpn ἐν@pd ὁ@ddns καιρός@ndmsc οὗτος@rddms καί@cc ἐν@pd ὁ@ddns αἰών@ndmsc ὁ@ddms ἔρχομαι@vppmdms ζωή@nafsc αἰώνιος@anafsn
18.35.07K γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa αὐτός@rpams εἰς@pa Ἰεριχώ@nafsp καί@cc τὶς@ainmsn τυφλός@annmsn ἐπαιτέω@vppanms κάθημαι@viim3s παρά@pa ὁ@dafs ὁδός@nafsc
18.36.07K ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s τίς@rqnns ἄν@x εἰμί@vopa3s οὗτος@rdnns
18.37.07K ἀπαγγέλλω@viap3s δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp παρέρχομαι@vipm3s
18.38.07K καί@cc βοάω@viia3s Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.40.07K ἵστημι@vpapnms δέ@cc κελεύω@viaa3s αὐτός@rpams ἄγω@vnap ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams
18.41.07K τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s; ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
18.42.07K καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdms ἀναβλέπω@vdaa2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
18.43.07K καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὁράω@vpaanms δίδωμι@viaa3s αἶνος@namsc ὁ@ddms θεός@ndmsc
19.01.07K καί@cc εἰσέρχομαι@vpaanms διέρχομαι@viim3s ὁ@dafs Ἰεριχώ@nafsp
19.02.07K καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ζακχαῖος@nnmsp καί@cc αὐτός@rtnms εἰμί@viia3s ἀρχιτελώνης@nnmsc πλούσιος@annmsn
19.03.07K καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pg ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s
19.04.07K καί@cc προλαμβάνω@vpaanms ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἵνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs ἐκεῖνος@rdgfs μέλλω@viia3s διέρχομαι@vnpm

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19.05.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns διέρχομαι@vnpm ὁράω@viaa3s αὐτός@rpams καί@cc λέγω@viaa3s πρός@pa αὐτός@rpams Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s σήμερον@b γάρ@cc ἐν@pd ὁ@ddns οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa
19.06.07K καί@cc σπεύδω@vpaanms καταβαίνω@viaa3s καί@cc ὑποδέχομαι@viam3s αὐτός@rpams χαίρω@vppanms
19.08.07K ἵστημι@vpapnms δέ@cc Ζακχαῖος@nnmsp λέγω@viaa3s πρός@pa ὁ@dams Ἰησοῦς@namsp ἰδού@i ὁ@danp ἥμισυς@ananpn ἐγώ@rpg-s ὁ@dgnp ὑπάρχω@vppagnp κύριος@nvmsc ὁ@ddmp πτωχός@andmpn δίδωμι@vipa1s καί@cc εἰ@cs τίς@rigms τίς@rians συκοφαντέω@viaa1s τετραπλοῦς@anansn ἀποδίδωμι@vipa1s
19.09.07K λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp ὅτι@cs σήμερον@b σωτηρία@nnfsc οὗτος@rddms ὁ@ddms οἶκος@ndmsc γίνομαι@viam3s
19.10.07K ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc σῴζω@vnaa ὁ@dans ἀπόλλυμι@vpxaans
19.11.07K ἀκούω@vppagmp δέ@cc αὐτός@rpgmp οὗτος@rdanp προστίθημι@vpaanms λέγω@viaa3s παραβολή@nafsc
19.12.07K ἄνθρωπος@nnmsc τίς@ainmsn εὐγενής@annmsn πορεύομαι@viap3s εἰς@pa χώρα@nafsc μακρός@anafsn
19.13.07K καλέω@vpaanms δέ@cc δέκα@ac---n δοῦλος@nampc ἑαυτοῦ@rxgms δίδωμι@viaa3s αὐτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πραγματεύομαι@vdam2p ἐν@pd ὅς@rrdms ἔρχομαι@vipm1s
19.15.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἐπανέρχομαι@vnaa αὐτός@rpams καί@cc λέγω@viaa3s φωνέω@vnap αὐτός@rpdms ὁ@damp δοῦλος@nampc οὗτος@rdamp ὅς@rrdmp δίδωμι@viya3s ὁ@dans ἀργύριον@nansc ἵνα@cs γινώσκω@vsaa3s τίς@rqans διαπραγματεύομαι@viam3p
19.16.07K παραγίνομαι@viam3s δέ@cc ὁ@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s δέκα@ac---n προσεργάζομαι@viam3s μνᾶ@nafpc
19.17.07K καί@cc λέγω@viaa3s αὐτός@rpdms εὖγε@b ἀγαθός@anvmsn δοῦλος@nvmsc ὅτι@cs ἐν@pd ἐλαχύς@andnss πιστός@annmsn γίνομαι@viam2s
19.18.07K καί@cc ἔρχομαι@viaa3s ὁ@dnms δεύτερος@aonmsn λέγω@vppanms ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s κύριος@nvmsc ποιέω@viaa3s πέντε@ac---n μνᾶ@nafpc
19.20.07K καί@cc ὁ@dnms ἕτερος@ainmsn ἔρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ἰδού@i ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ὅς@rrafs ἔχω@viia1s ἀπόκειμαι@vpppafs ἐν@pd σουδάριον@ndnsc
19.21.07K φοβέω@viim1s γάρ@cc σύ@rpa-s ὅτι@cs ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa2s αἴρω@vipa2s ὅς@rrans οὐ@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ὅς@rrans οὐ@b σπείρω@viaa2s
19.22.07K λέγω@vipa3s αὐτός@rpdms ἐκ@pg ὁ@dgns στόμα@ngnsc σύ@rpg-s κρίνω@vifa1s σύ@rpa-s πονηρός@anvmsn δοῦλος@nvmsc οἶδα@viya2s ὅτι@cs ἐγώ@rpn-s ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa1s αἴρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms ὅς@rrans οὐ@b σπείρω@viaa1s;
19.23.07K καί@cc διά@pa τίς@rqans οὐ@b δίδωμι@viaa2s ἐγώ@rpg-s ὁ@dans ἀργύριον@nansc ἐπί@pa τράπεζα@nafsc; καί+ἐγώ@cc&rpn-s ἔρχομαι@vpaanms σύν@pd τόκος@ndmsc ἄν@x αὐτός@rpans πράσσω@viaa1s
19.24.07K καί@cc ὁ@ddmp παρίστημι@vpxadmp λέγω@viaa3s αἴρω@vdaa2p ἀπό@pg αὐτός@rpgms ὁ@dafs μνᾶ@nafsc καί@cc δίδωμι@vdaa2p ὁ@ddms ὁ@dafp δέκα@ac---n μνᾶ@nafpc ἔχω@vppadms
19.26.07K λέγω@vipa1s σύ@rpd-p ὅτι@cs πᾶς@aidmsn ὁ@ddms ἔχω@vppadms δίδωμι@vifp3s ἀπό@pg δέ@cc ὁ@dgms μή@x ἔχω@vppagms καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s

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19.27b.07K καί@cc ὁ@dams ἀχρεῖος@anamsn δοῦλος@namsc ἐκβάλλω@vdaa2p εἰς@pa ὁ@dans σκότος@nansc ὁ@dans ἐξώτερος@anansc ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc
19.28.07K καί@cc λέγω@vpaanms οὗτος@rdanp πορεύομαι@viim3s () εἰς@pa Ἱεροσόλυμα@nanpp
19.36.07K πορεύομαι@vppmgms δέ@cc αὐτός@rpgms ὑποστρωννύω@viia3p ὁ@danp ἱμάτιον@nanpc αὐτός@rpgmp ἐν@pd ὁ@ddfs ὁδός@ndfsc
19.37.07K ἐγγίζω@vppagms δέ@cc αὐτός@rpgms ἤδη@b πρός@pd ὁ@ddfs κατάβασις@ndfsc ὁ@dgns ὄρος@ngnsc ὁ@dgfp ἐλαία@ngfpc ἄρχω@viam3p ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc ὁ@dgmp μαθητής@ngmpc χαίρω@vppanmp αἰνέω@vnpa ὁ@dams θεός@namsc φωνή@ndfsc μέγας@andfsn περί@pg πᾶς@aigfpn ὅς@rrgfp ὁράω@viaa3p δύναμις@ngfpc
19.38.07K λέγω@vppanmp εὐλογέω@vpxpnms ὁ@dnms βασιλεύς@nnmsc εἰρήνη@nnfsc καί@cc δόξα@nnfsc ἐν@pd ὕψιστος@andnps
19.39.07K καί@cc τις@rinmp ὁ@dgmp Φαρισαῖος@ngmpp ἀπό@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3p πρός@pa αὐτός@rpams διδάσκαλος@nvmsc ἐπιτιμάω@vdaa2s ὁ@ddmp μαθητής@ndmpc σύ@rpg-s
19.40.07K καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s λέγω@vipa1s σύ@rpd-p ἐάν@cs οὗτος@rdnmp σιωπάω@vifa3p ὁ@dnmp λίθος@nnmpc κράζω@vifa3p
20.01.07K καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc διδάσκω@vppagms αὐτός@rpgms ὁ@dams λαός@namsc ἐν@pd ὁ@ddns ἱερόν@ndnsc ἐφίστημι@viaa3p ὁ@dnmp Φαρισαῖος@nnmpp
20.02.07K καί@cc λέγω@viaa3p λέγω@vppanmp πρός@pa αὐτός@rpams λέγω@vdaa2s ἐγώ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa2s καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms δίδωμι@vpaanms σύ@rpd-s ὁ@dafs ἐξουσία@nafsc οὗτος@rdafs
20.03.07K ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἐρωτάω@vifa1s σύ@rpa-p καί+ἐγώ@b&rpn-s λόγος@namsc ὅς@rrams λέγω@vdaa2p ἐγώ@rpd-s
20.04.07K ὁ@dnns βάπτισμα@nnnsc ὁ@dnns Ἰωάννης@ngmsp ἐκ@pg οὐρανός@ngmsc εἰμί@viia3s ἤ@cc ἐκ@pg ἄνθρωπος@ngmpc;
20.05.07K ὁ@dnmp δέ@cc συλλογίζομαι@viam3p πρός@pa ἑαυτοῦ@rxamp λέγω@vppanmp ὅτι@cs ἐάν@cs λέγω@vsaa1p ἐκ@pg οὐρανός@ngmsc λέγω@vifa3s διά@pa τίς@rqans οὖν@cc οὐ@b πιστεύω@viaa2p αὐτός@rpdms;
20.06.07K ἐάν@cs δέ@cc λέγω@vsaa1p ἐκ@pg ἄνθρωπος@ngmpc ὁ@dnms λαός@nnmsc ἅπας@annmsn καταλιθάζω@vifa3s ἐγώ@rpa-p πείθω@vpxpnms γάρ@cc εἰμί@vipa3s Ἰωάννης@namsp προφήτης@namsc εἰμί@vnpa
20.07.07K καί@cc ἀποκρίνομαι@viap3p μή@x οἶδα@vnxa αὐτός@rpamp ὁ@dans πόθεν@b
20.08.07K καί@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s αὐτός@rpdmp οὐδέ@b ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s
20.19.07K καί@cc ζητέω@viaa3p ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc καί@cc φοβέω@viap3p
20.20.07K καί@cc ἀποχωρέω@vpaanmp ἀποστέλλω@viaa3p ἐγκάθετος@anampn () ἵνα@cs ἐπιλαμβάνω@vsam3p αὐτός@rpgms λόγος@ngmsc ὥστε@cs παραδίδωμι@vnaa αὐτός@rpams ὁ@ddfs ἡγεμών@ndmsc
20.21.07K καί@cc ἐπερωτάω@viaa3p αὐτός@rpams λέγω@vppanmp διδάσκαλος@nvmsc οἶδα@vixa1p ὅτι@cs ὀρθῶς@b λέγω@vipa2s καί@cc διδάσκω@vipa2s καί@cc οὐδείς@rigms λαμβάνω@vipa2s πρόσωπον@nansc ἀλλά@cc ἐπί@pg ἀλήθεια@ngfsc ὁ@dafs ὁδός@nafsc ὁ@dgms θεός@ngmsc διδάσκω@vipa2s
20.22.07K ἔξειμι@vipa3s ἐγώ@rpa-p Καῖσαρ@ndmsp φόρος@namsc δίδωμι@vnaa ἤ@cc οὐ@b;

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20.23.07K ἐπιγινώσκω@vpaanms δέ@cc αὐτός@rpgmp ὁ@dafs πονηρία@nafsc λέγω@viaa3s πρός@pa αὐτός@rpamp
20.24.07K δείκνυμι@vdaa2p ἐγώ@rpd-s () () τίς@rqgms ἔχω@vipa3s εἰκών@nafsc καί@cc ἐπιγραφή@nafsc; ἀποκρίνομαι@vpapnmp λέγω@viaa3p Καῖσαρ@ngmsp
20.25.07K ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp ἀποδίδωμι@vdaa2p ὁ@danp ὁ@dgms Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc
20.26.07K καί@cc οὐ@b ἰσχύω@viaa3p ἐπιλαμβάνω@vnam αὐτός@rpgms ῥῆμα@ngnsc ἐναντίον@pg ὁ@dgms λαός@ngmsc καί@cc θαυμάζω@vpaanmp ἐπί@pd ὁ@ddfs ἀπόκρισις@ndfsc αὐτός@rpgms σιγάω@viaa3p
20.27.07K προσέρχομαι@vpaanmp δέ@cc τὶς@rinmp ὁ@dgmp Σαδδουκαῖος@ngmpp ὁ@dnmp () λέγω@vppanmp ἀνάστασις@nafsc μή@x εἰμί@vnpa ἐπερωτάω@viaa3p αὐτός@rpams
20.28.07K λέγω@vppanmp διδάσκαλος@nvmsc Μωϋσῆς@nnmsp γράφω@viaa3s ἐγώ@rpd-p ἐάν@cs τὶς@rigms ἀδελφός@nnmsc ἀποθνῄσκω@vsaa3s ἄτεκνος@annmsn ἔχω@vppanms γυνή@nafsc ἵνα@cs λαμβάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc αὐτός@rpgms ὁ@dafs γυνή@nafsc καί@cc ἐξανίστημι@vsaa3s σπέρμα@nansc ὁ@ddms ἀδελφός@ndmsc αὐτός@rpgms
20.29.07K εἰμί@viia3p παρά@pd ἐγώ@rpd-p ἑπτά@ac---n ἀδελφός@nnmpc καί@cc ὁ@dnms πρῶτος@aonmsn λαμβάνω@vpaanms γυνή@nafsc ἀποθνῄσκω@viaa3s ἄτεκνος@annmsn
20.30.07K καί@cc ὁ@dnms δεύτερος@aonmsn
20.31.07K καί@cc ὁ@dnms τρίτος@aonmsn ὡσαύτως@b ὁ@dnmp ἑπτά@ac---n οὐ@b ἀφίημι@viaa3p τέκνον@nanpc καί@cc ἀποθνῄσκω@viaa3p
20.32.07K ὕστερος@b καί@b ὁ@dnfs γυνή@nnfsc ἀποθνῄσκω@viaa3s
20.33.07K ὁ@dnfs γυνή@nnfsc ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc οὖν@cc τίς@rqgms εἰμί@vifm3s γυνή@nnfsc; ὁ@dnmp γάρ@cc ἑπτά@ac---n ἔχω@viaa3p αὐτός@rpafs γυνή@nafsc
20.34.07K καί@cc λέγω@viaa3s αὐτός@rpdmp ὁ@dnms Ἰησοῦς@nnmsp ὁ@dnmp υἱός@nnmpc οὗτος@rdgms ὁ@dgms αἰών@ngmsc γεννάω@vipp3p καί@cc γεννάω@vipa3p
20.35.07K ὅς@rramp δέ@cc καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms κληρονομία@ngfsc καί@cc ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@b γαμέω@vipa3p οὔτε@b γαμίζω@vipp3p
20.36.07K οὐδέ@b γάρ@cc ἀποθνῄσκω@vnaa ἔτι@b μέλλω@vipa3p ὅμοιος@annmpn γάρ@cc ὁ@ddmp ἄγγελος@ndmpc ὁ@dgms θεός@ngmsc εἰμί@vipa3p καί@cc ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc ποιέω@vpapnmp
20.39.07K ἀποκρίνομαι@vpapnmp δέ@cc τὶς@rinmp ὁ@dgmp γραμματεύς@ngmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s
20.40.07K οὐκέτι@b γάρ@cc τολμάω@viia3p ἐπερωτάω@vnpa αὐτός@rpams οὐδείς@rians
20.41.07K λέγω@viaa3s δέ@cc πρός@pa ὁ@damp γραμματεύς@nvmpc τίς@rqnns σύ@rpd-p δοκέω@vipa3s περί@pg ὁ@dgms Χριστός@ngmsp; τίς@rqgms υἱός@namsc εἰμί@vipa3s; λέγω@vipa3p αὐτός@rpdms ὁ@dgms Δαυίδ@ngmsp
20.42.07K λέγω@vipa3s αὐτός@rpdmp πῶς@b οὖν@cc Δαυίδ@nnmsp ἐν@pd ὁ@ddns πνεῦμα@ndnsc () καλέω@vipa3s αὐτός@rpams κύριος@namsc λέγω@vppanms λέγω@vipa3s κύριος@nnmsc ὁ@ddms κύριος@ndmsc ἐγώ@rpg-s κάθημαι@vdpm2s ἐκ@pg δεξιός@angnpn ἐγώ@rpg-s
20.43.07K ἕως@cs ἄν@x τίθημι@vsaa1s ὁ@damp ἐχθρός@anampn σύ@rpg-s ὑποκάτω@pg ὁ@dgmp πούς@ngmpc σύ@rpg-s
20.44.07K αὐτός@rpnms δέ@cc Δαυίδ@nnmsp κύριος@namsc αὐτός@rpams καλέω@vipa3s καί@cc πῶς@b αὐτός@rpgms υἱός@nnmsc εἰμί@vipa3s;
20.45.07K ()

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20.46.07K προσέχω@vdpa2p ἀπό@pg ὁ@dgmp γραμματεύς@ngmpc ὁ@dgmp 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
20.47.07K ὅς@rrnmp κατέσθω@vppamnp ὁ@dafp οἰκία@nafpc ὁ@dgfp χήρα@ngfpc πρόφασις@ndfsc μακρός@b/ananpn προσεύχομαι@vipm3p οὗτος@rdnmp λαμβάνω@vifm3p περισσός@ansc κρίμα@nansc
21.01.07K ()
21.02.07K ὁράω@viaa3s δέ@cc τὶς@aiafsn χήρα@nafsc πενιχρός@anafsn βάλλω@vppaafs ἐκεῖ@b λεπτός@ananpn δύο@acanpn ὅς@rrnns εἰμί@vipa3s κοδράντης@nnmsc
21.03.07K καί@cc λέγω@viaa3s ἀληθῶς@b λέγω@vipa1s σύ@rpd-p ὅτι@cs ὁ@dnfs χήρα@nnfsc οὗτος@rdnfs ὁ@dnfs πτωχός@annfsn πολύς@ananpc πᾶς@aigmpn βάλλω@viaa3s
21.04.07K πᾶς@ainmpn γάρ@cc οὗτος@rdnmp ἐκ@pg ὁ@dgns περισσεύω@vppagns αὐτός@rpdmp βάλλω@viaa3p εἰς@pa ὁ@danp δῶρον@nanpc ὁ@dgms θεός@ngmsc οὗτος@rdnfs δέ@cc ἐκ@pg ὁ@dgns ὑστέρημα@ngnsc αὐτός@rpgfs πᾶς@aiamsn ὁ@dams βίος@namsc ὅς@rrams ἔχω@viia3s βάλλω@viaa3s
21.05.07K καί@cc τὶς@rigmp λέγω@vppagmp περί@pg ὁ@dgns ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc καλός@andmpn καί@cc ἀνάθημα@ndnpc κοσμέω@vixp3s λέγω@viaa3s
21.06.07K οὗτος@rdanp θεωρέω@vipa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b ἀφίημι@vifp3s ἐν@pd τοῖχος@ndmsc ὧδε@b λίθος@nnmsc ἐπί@pd λίθος@ndmsc ὅς@rrnms οὐ@b καταλύω@vifp3s
21.07.07K ἐπερωτάω@viaa3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc λέγω@vppanmp διδάσκαλος@nvmsc πότε@b οὖν@cc οὗτος@rdnnp εἰμί@vifm3s καί@cc τίς@rqnns ὁ@dnns σημεῖον@nnnsc ὁ@dgfs σός@asgfsn ἔλευσις@ngfsc;
21.08.07K ὁ@dnms δέ@cc λέγω@viaa3s βλέπω@vdpa2p μή@x πλανάω@vsap2p πολύς@annmpn ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s λέγω@vppanmp ἐγώ@rpn-s εἰμί@vipa1s ὁ@dnms Χριστός@nnmsp καί@cc πολύς@anampn πλανάω@vifa3p καί@cc ὁ@dnms καιρός@nnmsc ἐγγίζω@vixa3s μή@x πορεύομαι@vsap2p ὀπίσω@pg αὐτός@rpgmp
21.09.07K ὅταν@cs δέ@cc ἀκούω@vsaa2p πόλεμος@nampc καί@cc ἀκαταστασία@nafpc μή@x φοβέω@vsap2p δεῖ@vipa3s γάρ@cc οὗτος@rdanp γίνομαι@vnam πρῶτος@b ἀλλά@cc οὐ@b εὐθέως@b ὁ@dnns τέλος@nnnsc
21.10.07K ἐγείρω@vifp3s καί@cc βασιλεία@nnfsc ἐπί@pa βασιλεία@nafsc καί@cc ἔθνος@nnnsc ἐπί@pa ἔθνος@nansc
21.11.07K καί@cc λοιμός@nnmpc καί@cc λιμός@nnfpc/nnmpc καί@cc σεισμός@nnmpc εἰμί@vifm3p φόβητρον@nnnpc τέ@cc καί@b ἀπό@pg οὐρανός@ngmsc σημεῖον@nnnpc () καί@cc χειμών@nnmsc ()
21.12.07K πρό@pg δέ@cc οὗτος@rdgnp πᾶς@aignpn ἐπιβάλλω@vifa3p ἐπί@pa σύ@rpa-p ὁ@dafp χείρ@nafpc αὐτός@rpgmp καί@cc διώκω@vifa3p παραδίδωμι@vppanmp εἰς@pa ὁ@dafp συναγωγή@nafpc καί@cc φυλακή@nafpc ἀπάγω@vpppamp ἐπί@pa βασιλεύς@nampc καί@cc ἡγεμών@nampc ἕνεκα@pg ὁ@dgns ὄνομα@ngnsc ἐγώ@rpg-s
21.13.07K ἀποβαίνω@vifm3s σύ@rpd-p εἰς@pa μαρτύριον@nansc ὡς@cs καί@b εἰς@pa σωτηρία@nafsc
21.14.07K τίθημι@vdaa2p οὖν@cc ἐν@pd ὁ@ddfp καρδία@ndfpc σύ@rpg-p μή@x προμελετάω@vppanmp τίς@rqnns δεῖ@vipa3s ἀπολογέομαι@vnap
21.15.07K ἐγώ@rpn-s γάρ@cc δίδωμι@vifa1s σύ@rpd-p στόμα@nansc καί@cc σοφία@nafsc ὅς@rrdfs οὐ@b δύναμαι@vifm3p ἀνθίστημι@vnaa ἤ@cc ἀντιλέγω@vnaa ἅπας@annmpn ὁ@dnmp ἀντίκειμαι@vppmnmp σύ@rpd-p

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21.16.07K παραδίδωμι@vifp2p δέ@cc καί@b ὑπό@pg γονεύς@ngmpc καί@cc ἀδελφός@ngmpc καί@cc συγγενής@angmpn καί@cc φίλος@angmpn καί@cc θανατόω@vifa3p ἐκ@pg σύ@rpg-p
21.17.07K καί@cc εἰμί@vifm2p μισέω@vpppnmp ὑπό@pg πᾶς@aigmpn διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s
21.19.07K ἐν@pd δέ@cc ὁ@ddfs ὑπομονή@ndfsc σῴζω@vifa2p ἑαυτοῦ@rxamp
21.20.07K ὅταν@cs δέ@cc ὁράω@vsaa2p κυκλόω@vpppafs ὑπό@pg στρατόπεδον@ngnpc Ἰερουσαλήμ@nafsp τότε@b γινώσκω@vifm2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs ἐρήμωσις@nnfsc αὐτός@rpgfs
21.23.07K οὐαί@i ὁ@ddfp ἐν@pd γαστήρ@ndfsc ἔχω@vppadfp καί@cc ὁ@ddfp θηλάζω@vppadfp ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc εἰμί@vifm3s γάρ@cc ἀνάγκη@nnfsc μέγας@annfsn ἐπί@pg ὁ@dgfs γῆ@ngfsc καί@cc ὀργή@nnfsc ὁ@ddms λαός@ndmsc οὗτος@rddms
21.24.07K καί@cc πίπτω@vifm3p στόμα@ndnsc ῥομφαία@ngfsc καί@cc αἰχμαλωτίζω@vifp3p εἰς@pa ὁ@danp ἔθνος@nanpc πᾶς@aianpn καί@cc Ἰερουσαλήμ@nnfsp εἰμί@vifm3s πατέω@vpppnfs ὑπό@pg ἔθνος@ngnpc
21.25.07K καί@cc εἰμί@vifm3p σημεῖον@nnnpc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc ἐν@pd ἀπορία@ndfsc ἠχέω@vppagfs θάλασσα@ngfsc καί@cc σάλος@ngmsc
21.26.07K ἀποψύχω@vppagmp ἄνθρωπος@ngmpc ἀπό@pg φόβος@ngmsc καί@cc προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc οὗτος@rdnfp γάρ@cc δύναμις@nnfpc ὁ@dnfp ἐν@pd ὁ@ddns οὐρανός@ndmsc σαλεύω@vifp3p
21.27.07K καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἀπό@pg ὁ@dgmp οὐρανός@ngmpc μετά@pg δύναμις@ngfsc πολύς@angfsn
21.28.07K οὗτος@rdgnp δέ@cc γίνομαι@vppmgnp ἀνακύπτω@vdaa2p καί@cc ἐπαίρω@vdpa2p ὁ@dafp κεφαλή@nafpc διότι@cs ἐγγίζω@vixa3s ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p
21.29.07K καί@cc λέγω@viaa3s παραβολή@nafsc αὐτός@rpdmp ὁράω@vdaa2p ὁ@dafs συκῆ@nafsc καί@cc πᾶς@aianpn ὁ@danp δένδρον@nanpc
21.30.07K ὅταν@cs προβάλλω@vsaa3p καρπός@namsc γινώσκω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὅτι@cs ἐγγίζω@vixa3s ὁ@dnns θέρος@nnnsc
21.31.07K οὕτω@b καί@b σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp πᾶς@aianpn γίνομαι@vppmanp γινώσκω@vdaa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
21.32.07K ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐ@b μή@x παρέρχομαι@vsaa3s (οὗτος@rdnms) ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc ἐάν@x μή@x οὗτος@rdanp πᾶς@aianpn τελειόω@vifp3s
21.33.07K ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc παρέρχομαι@vifm3p ὁ@dnmp δέ@cc λόγος@nnmpc ὁ@dgms κύριος@ngmsc οὐ@b μή@x παρέρχομαι@vifm3p
21.34.07K προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxdmp μήποτε@cs βαρέω@vsap3p ὁ@dnfp καρδία@nnfpc σύ@rpg-p ἐν@pd κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc μέριμνα@ndfpc βιωτικός@andfpn καί@cc ἐφίστημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ὁ@dnfs ἡμέρα@nnfsc ἐκεῖνος@rdnfs
21.35.07K ὡς@cs παγίς@nnfsc ἐπεισέρχομαι@vifm3s γάρ@cc ἐπί@pa πᾶς@aiampn ὁ@damp κάθημαι@vppmamp ἐπί@pa πρόσωπον@nansc πᾶς@aigfsn ὁ@dgfs γῆ@ngfsc
21.36.07K ἀγρυπνέω@vdpa2p δέ@cc ἐν@pd πᾶς@aidmsn καιρός@ndmsc δέομαι@vppmnmp ἵνα@cs καταξιόω@vdap2p ἐκφεύγω@vnaa οὗτος@rdanp πᾶς@aianpn ὁ@danp μέλλω@vppaanp γίνομαι@vnpm καί@cc ἵστημι@vifm2p ἔμπροσθεν@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc

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21.37.07K εἰμί@viia3s δέ@cc ὁ@dafs ἡμέρα@nafpc διδάσκω@vppanms ἐν@pd ὁ@ddns ἱερόν@ndnsc εἰς@pa ὁ@dans ὄρος@nansc αὐλίζομαι@viim3s ἐλαία@ngfpc
21.38.07K καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὀρθρίζω@viia3s πρός@pa αὐτός@rpams ἐν@pd ὁ@ddns ἱερόν@ndnsc ἀκούω@vnpa αὐτός@rpgms
22.01.07K ἐγγίζω@viaa3s δέ@cc ὁ@dnfs ἑορτή@nnfsc ὁ@dgnp ἄζυμος@angnpn ὁ@dnfs λέγω@vpppnfs πάσχα@nnnsc
22.02.07K καί@cc ζητέω@viia3p ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc πῶς@b ἀπόλλυμι@vsaa3p αὐτός@rpams φοβέω@viim3p γάρ@cc ὁ@dams λαός@namsc
22.04.07K ὁ@dnms δέ@cc Ἰούδας@nnmsp () ἀπέρχομαι@vpaanms συλλαλέω@viaa3s ὁ@ddmp ἀρχιερεύς@ndmpc ὁ@dans πῶς@b αὐτός@rpdmp παραδίδωμι@vsaa3s αὐτός@rpams
22.05.07K καί@cc συντίθημι@viam3p αὐτός@rpdms ἀργύριον@nansc δίδωμι@vnaa
22.06.07K καί@cc ζητέω@viia3s εὐκαιρία@nafsc ὁ@dgns παραδίδωμι@vnaa αὐτός@rpams
22.07.07K ἔρχομαι@viaa3s δέ@cc ὁ@dnfs ἡμέρα@nnfsc ὁ@dgns πάσχα@ngnsc ἐν@pd ὅς@rrdfs δεῖ@viia3s θύω@vnpp ὁ@dans πάσχα@nansc
22.08.07K καί@cc ἀποστέλλω@viaa3s () αὐτός@rpgms λέγω@vpaanms ἀπέρχομαι@vpaanmp ἑτοιμάζω@vdaa2p ἵνα@cs ἐσθίω@vsaa1p ὁ@dans πάσχα@nansc
22.09.07K ὁ@dnmp δέ@cc λέγω@viaa3p αὐτός@rpdms ποῦ@b θέλω@vipa2s ἑτοιμάζω@vsaa1p σύ@rpd-s φαγεῖν ἐσθίω@vnaa ὁ@dans πάσχα@nansc;
22.10.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἰδού@i εἰσέρχομαι@vpaagmp σύ@rpg-p εἰς@pa ὁ@dafs πόλις@nafsc ἀπαντάω@vifa3s σύ@rpd-p ἄνθρωπος@nnmsc κεράμιον@nansc ὕδωρ@ngnsc βαστάζω@vppanms ἀκολουθέω@vdaa2p αὐτός@rpdms εἰς@pa ὁ@dafs οἰκία@nafsc εἰς@pa ὅς@rrafs εἰσπορεύομαι@vipm3s
22.11.07K καί@cc λέγω@vifa2p ὁ@ddms οἰκοδεσπότης@ndmsc ὁ@dgfs οἰκία@ngfsc λέγω@vipa3s ὁ@dnms διδάσκαλος@nnmsc ποῦ@b εἰμί@vipa3s ὁ@dnns κατάλυμα@nnnsc ὅπου@cs ὁ@dans πάσχα@nansc μετά@pg ὁ@dgmp μαθητής@ngmpc ἐγώ@rpg-s ἐσθίω@vsaa1s;
22.12.07K καί+ἐκεῖνος@cc&adnmsn σύ@rpd-p δείκνυμι@vifa3s ἀνάγαιον@nansc μέγας@anansn στρωννύω@vpxpans ἐκεῖ@b ἑτοιμάζω@vdaa2p
22.13.07K ἀπέρχομαι@vpaanmp δέ@cc εὑρίσκω@viaa3p καθώς@cs λέγω@viya3s αὐτός@rpdmp καί@cc ἑτοιμάζω@viaa3p ὁ@dans πάσχα@nansc
22.14.07K καί@cc ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms
22.15.07K καί@cc λέγω@viaa3s ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s ὁ@dans πάσχα@nansc ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa
22.17.07K καί@cc δέχομαι@vpamnms ποτήριον@nansc εὐλογέω@vpaanms λέγω@viaa3s λαμβάνω@vdaa2p οὗτος@rdans καί@cc διαμερίζω@vdaa2p εἰς@pa ἑαυτοῦ@rxamp
22.18.07K λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs οὐ@b μή@x πίνω@vsaa1s ἀπό@pg ὁ@dgns νῦν@b ἀπό@pg ὁ@dgns γένημα@ngnsc ὁ@dgfs ἄμπελος@ngfsc ἕως@pg ὅς@rrgns ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἔρχομαι@vsaa3s
22.19.07K καί@cc λαμβάνω@vpaanms ἄρτος@namsc εὐλογέω@vpaanms δίδωμι@viaa3s ὁ@ddmp μαθητής@ndmpc λέγω@vppanms οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s
22.21.07K πλήν@cc ἰδού@i ὁ@dnfs χείρ@nnfsc ὁ@dgms παραδίδωμι@vppagms ἐγώ@rpa-s μετά@pg ἐγώ@rpgms ἐπί@pg ὁ@dgfs τράπεζα@ngfsc
22.22.07K ὅτι@cs ὁ@dnms υἱός@nnmsc μέν@x ὁ@dgms ἄνθρωπος@ngmsc κατά@pa ὁ@dans ὁρίζω@vpxpans πορεύομαι@vipm3s πλήν@cc οὐαί@i ἐκεῖνος@rddms διά@pg ὅς@rrgns παραδίδωμι@vipp3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc

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22.23.07K καί@cc αὐτός@rtnmp ἄρχω@viam3p συζητέω@vnpa πρός@pa ἑαυτοῦ@rxamp ὁ@dans τίς@rqnms ἄρα@x εἰμί@vopa3s ἐκ@pg αὐτός@rpgmp ὁ@dnms οὗτος@rdans μέλλω@vppanms πράσσω@vnpa
22.24.07K γίνομαι@viam3s δέ@cc φιλονεικία@nnfsc ἐν@pd αὐτός@rpdmp ὁ@dnns τίς@rqnms ἄν@x εἰμί@vopa3s μέγας@annmsc
22.25.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὁ@dnmp βασιλεύς@nnmpc ὁ@dgnp ἔθνος@ngnpc κυριεύω@vipa3p αὐτός@rpgnp καί@cc ὁ@dnmp ἐξουσιάζω@vppanmp αὐτός@rpgnp εὐεργέτης@nnmpc καλέω@vipp3p
22.26.07K σύ@rpn-p δέ@cc οὐ@b οὕτω@b ἀλλά@cc ὁ@dnms μέγας@annmsc ἐν@pd σύ@rpd-p γίνομαι@vdpm3s ὡς@cs μικρός@annmsc καί@cc ὁ@dnms ἡγέομαι@vppmnms ὡς@cs ὁ@dnms διακονέω@vppanms μᾶλλον@b ἤ@cc
22.27.07K ὁ@dnms ἀνάκειμαι@vppmnms γάρ@cc ἐν@pd μέσος@andnsn σύ@rpg-p ἔρχομαι@viaa1s οὐ@b ὡς@cs ὁ@dnms ἀνάκειμαι@vppmnms ἀλλά@cc ὡς@cs ὁ@dnms διακονέω@vppanms
22.28.07K καί@cc σύ@rpn-p αὐξάνω@vsap2p ἐν@pd ὁ@ddfs διακονία@ndfsc ἐγώ@rpg-s ὡς@cs ὁ@dnms διακονέω@vppanms ὁ@dnmp διαμένω@vpxanmp μετά@pg ἐγώ@rpgms ἐν@pd ὁ@ddmp πειρασμός@ndmpc ἐγώ@rpg-s
22.29.07K καί+ἐγώ@cc&rpn-s διατίθημι@vipm1s σύ@rpd-p καθώς@cs διατίθημι@viam3s ἐγώ@rpd-s ὁ@dnms πατήρ@nnmsc ἐγώ@rpg-s βασιλεία@nafsc
22.30.07K ἵνα@cs ἔσθω@vspa2p καί@cc πίνω@vspa2p ἐπί@pg ὁ@dgfs τράπεζα@ngfsc ἐγώ@rpg-s ἐν@pd ὁ@ddfs βασιλεία@ndfsc ἐγώ@rpg-s καί@cc κάθημαι@vifm2p ἐπί@pg δώδεκα@ac---n θρόνος@ngmpc ὁ@dafp δώδεκα@ac---n φυλή@nafpc κρίνω@vppanmp ὁ@dgms Ἰσραήλ@ngmsp
22.31.07K ὁ@dnms δέ@cc λέγω@viaa3s ὁ@ddms Σίμων@ndmsp Σίμων@nvmsp ἰδού@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p ὁ@dgns σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc
22.33.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms κύριος@nvmsc μετά@pg σύ@rpg-s ἕτοιμος@annmsn εἰμί@vipa1s καί@cc/b εἰς@pa φυλακή@nafsc καί@cc εἰς@pa θάνατος@namsc πορεύομαι@vnpm
22.34.07K ὁ@dnms δέ@cc λέγω@viaa3s λέγω@vipa1s σύ@rpd-s οὐ@b φωνέω@vifa3s σήμερον@b ἀλέκτωρ@nnmsc ἕως@cs ὅστις@rrgns τρίς@b ἐγώ@rpa-s ἀπαρνέομαι@vsam2s μή@x οἶδα@vnxa ἐγώ@rpa-s
22.39.07K καί@cc ἐξέρχομαι@vpaanms πορεύομαι@viap3s κατά@pa ὁ@dans ἔθος@nansc εἰς@pa ὁ@dans ὄρος@nansc ὁ@dgfp ἐλαία@ngfpc ἀκολουθέω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp μαθητής@nnmpc
22.40.07K γίνομαι@vpamnms δέ@cc ἐπί@pg ὁ@dgms τόπος@ngmsc λέγω@viaa3s αὐτός@rpdmp προσεύχομαι@vdpm2p μή@x εἰσέρχομαι@vsaa2p εἰς@pa πειρασμός@namsc
22.41.07K καί@cc αὐτός@rtnms ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s
22.42.07K λέγω@vppanms πατήρ@nvmsc μή@x ὁ@dnns θέλημα@nnnsc ἐγώ@rpg-s ἀλλά@cc ὁ@dnns σός@asnnsn γίνομαι@vdpm3s εἰ@cs βούλομαι@vipm2s παραφέρω@vdaa2s οὗτος@rdans ὁ@dans ποτήριον@nansc ἀπό@pg ἐγώ@rpgms
22.45.07K καί@cc ἀνίστημι@vpaanms ἀπό@pg ὁ@dgfs προσευχή@ngfsc ἔρχομαι@vpaanms πρός@pa ὁ@damp μαθητής@nampc εὑρίσκω@viaa3s κοιμάομαι@vppmamp αὐτός@rpamp ἀπό@pg ὁ@dgfs λύπη@ngfsc
22.46.07K καί@cc λέγω@viaa3s αὐτός@rpdmp καθεύδω@vipa2p; ἀνίστημι@vpaanmp προσεύχομαι@vdpm2p ἵνα@cs μή@x εἰσέρχομαι@vsaa2p εἰς@pa πειρασμός@namsc
22.47.07K ἔτι@b αὐτός@rpgms λαλέω@vppagms ἰδού@i ὄχλος@nnmsc πολύς@annmsn καί@cc ὁ@dnms καλέω@vpppnms Ἰούδας@nnmsp Ἰσκαριώθ@nnmsp εἷς@acnmsn ὁ@dgmp δώδεκα@ac---n

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προάγω@viia3s αὐτός@rpamp καί@cc ἐγγίζω@viaa3s καταφιλέω@vnaa αὐτός@rpams Ἰούδας@nnmsp οὗτος@rdans γάρ@cc σημεῖον@nansc δίδωμι@viya3s αὐτός@rpdmp ὅς@rrams ἄν@x φιλέω@vsaa1s αὐτός@rpnms εἰμί@vipa3s
22.48.07K καί@cc λέγω@viaa3s ὁ@ddms Ἰούδας@ndmsp φίλημα@ndnsc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc παραδίδωμι@vipa2s;
22.52.07K () ὡς@cs ἐπί@pa λῃστής@namsc ἐξέρχομαι@viaa2p μετά@pg μάχαιρα@ngfpc καί@cc ξύλον@ngnpc;
22.53.07K κατά@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s μετά@pg σύ@rpg-p ἐν@pd ὁ@ddns ἱερόν@ndnsc οὐ@b ἐκτείνω@viaa2p ὁ@dafp χείρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὗτος@rdnfs εἰμί@vipa3s σύ@rpg-p ὁ@dnfs ὥρα@nnfsc καί@cc ὁ@dnfs ἐξουσία@nnfsc ὁ@dgns σκότος@ngnsc
22.54.07K συλλαμβάνω@vpaanmp δέ@cc αὐτός@rpams ἄγω@viaa3p εἰς@pa ὁ@dafs οἰκία@nafsc ὁ@dgms ἀρχιερεύς@ngmsc ὁ@dnms δέ@cc Πέτρος@nnmsp ἀκολουθέω@viia3s αὐτός@rpdms ἀπό@pg μακρόθεν@b
22.55.07K περιάπτω@vpaagmp δέ@cc πῦρ@nansc ἐν@pd μέσος@andnsn ὁ@dgfs αὐλή@ngfsc καί@cc συγκαθίζω@vpaagmp κάθημαι@viim3s ὁ@dnms Πέτρος@nnmsp μετά@pg αὐτός@rpgmp θερμαίνω@vppmnms
22.56.07K ὁράω@vpaanfs δέ@cc αὐτός@rpams παιδίσκη@nnfsc τίς@ainfsn κάθημαι@vppmams πρός@pa ὁ@dans φῶς@nansc καί@cc ἀτενίζω@vpaanfs αὐτός@rpdms λέγω@viaa3s καί@b οὗτος@rdnms σύν@pd αὐτός@rpdms εἰμί@viia3s
22.57.07K ὁ@dnms δέ@cc ἀρνέομαι@viam3s λέγω@vppanms οὐ@b οἶδα@vixa1s αὐτός@rpams
22.58.07K καί@cc μετά@pa βραχύς@anansn ἕτερος@ainmsn ὁράω@vpaanms αὐτός@rpams λέγω@viaa3s ὁ@dans αὐτός@rpans ὁ@dnms δέ@cc Πέτρος@nnmsp φημί@viaa3s/viia3s ἄνθρωπος@nvmsc οὐ@b εἰμί@vipa1s
22.59.07K καί@cc διΐστημι@vpaagfs ὡσεί@b ὥρα@ngfsc εἷς@acgfsn ἄλλος@ainmsn τίς@ainmsn διϊσχυρίζομαι@viim3s ἐπί@pg ἀλήθεια@ngfsc λέγω@vipa1s καί@b οὗτος@rdnms μετά@pg αὐτός@rpgms εἰμί@viia3s καί@b γάρ@cc Γαλιλαῖος@annmsn εἰμί@vipa3s
22.60.07K λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἄνθρωπος@nvmsc οὐ@b οἶδα@vixa1s ὅς@rrans λέγω@vipa2s καί@cc παραχρῆμα@b ἔτι@b λαλέω@vppagms αὐτός@rpgms φωνέω@viaa3s ἀλέκτωρ@nnmsc
22.61.07K στρέφω@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ἐμβλέπω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὑπομιμνήσκω@viap3s ὁ@dgns ῥῆμα@ngnsc ὁ@dgms Ἰησοῦς@ngmsp ὡς@cs λέγω@viaa3s αὐτός@rpdms ὅτι@cs πρίν@cs ἀλέκτωρ@namsc φωνέω@vnaa τρίς@b ἀπαρνέομαι@vifm2s ἐγώ@rpa-s μή@x οἶδα@vnxa ἐγώ@rpa-s
22.63.07K καί@cc ὁ@dnmp ἀνήρ@nnmpc ὁ@dnmp συνέχω@vppanmp ἐμπαίζω@viia3p δέρω@vppanmp
22.64.07K καί@cc τύπτω@vppanmp καί@cc λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s;
22.65.07K καί@cc ἕτερος@aianpn πολύς@ananpn βλασφημέω@vppanmp λέγω@viia3p εἰς@pa αὐτός@rpams
22.66.07K καί@cc ὡς@cs γίνομαι@viam3s ἡμέρα@nnfsc συνάγω@viap3p ὁ@dnmp πρεσβύτερος@annmpc ὁ@dgms λαός@ngmsc καί@cc ἀρχιερεύς@nnmpc καί@cc γραμματεύς@nvmpc καί@cc ἀπάγω@viaa3p αὐτός@rpams εἰς@pa ὁ@dans συνέδριον@nansc αὐτός@rpgmp
22.67.07K λέγω@vppanmp εἰ@cs σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp; ὁ@dnms δέ@cc λέγω@viaa3s ἐάν@cs λέγω@vsaa1s σύ@rpd-p οὐ@b μή@x πιστεύω@vsaa2p

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22.69.07K ἀπό@pg ὁ@dgns νῦν@b δέ@cc εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc
22.70.07K λέγω@viaa3p δέ@cc πᾶς@ainmpn σύ@rpn-s οὖν@cc εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc; ὁ@dnms δέ@cc πρός@pa αὐτός@rpamp φημί@viaa3s/viia3s σύ@rpn-p λέγω@vipa2p
22.71.07K ὁ@dnmp δέ@cc λέγω@viaa3p τίς@rqans ἔτι@b χρεία@nafsc μάρτυς@ngmpc ἔχω@vipa1p; αὐτός@rtnmp γάρ@cc ἀκούω@viaa1p ἀπό@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms
23.01.07K καί@cc ἀνίστημι@vpaanmp ἄγω@viaa3p αὐτός@rpams ἐπί@pa ὁ@dams Πιλᾶτος@namsp
23.02.07K ἄρχω@viam3p δέ@cc κατηγορέω@vnpa αὐτός@rpgms λέγω@vppanmp οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc καί@cc καταλύω@vppaams ὁ@dams νόμος@namsc καί@cc ὁ@damp προφήτης@nampc καί@cc κελεύω@vppaams φόρος@nampc μή@x δίδωμι@vnaa καί@cc ἀποστρέφω@vppaams ὁ@dafp γυνή@nafpc καί@cc ὁ@danp τέκνον@nanpc () καί@cc λέγω@vppaams ἑαυτοῦ@rxams βασιλεύς@namsc Χριστός@namsp εἰμί@vnpa
23.03.07K ὁ@dnms δέ@cc Πιλᾶτος@nnmsp ἐρωτάω@viaa3s αὐτός@rpams λέγω@vppanms σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@annmsn; ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms αὐτός@rpdms φημί@viaa3s/viia3s σύ@rpn-s λέγω@vipa2s
23.04.07K ὁ@dnms δέ@cc Πιλᾶτος@nnmsp λέγω@viaa3s πρός@pa ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ὄχλος@nampc οὐδείς@rians εὑρίσκω@vipa1s αἴτιος@anansn ἐν@pd ὁ@ddns ἄνθρωπος@ndmsc οὗτος@rddms
23.05.07K ὁ@dnmp δέ@cc ἐπισχύω@viia3p λέγω@vppanmp ὅτι@cs ἀνασείω@vipa3s ὁ@dams λαός@namsc διδάσκω@vppanms κατά@pg ὅλος@angfsn ὁ@dgfs Ἰουδαία@ngfsp καί@b ἄρχω@vpamnms ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ἕως@pg ὧδε@b
23.06.07K Πιλᾶτος@nnmsp δέ@cc ἀκούω@vpaanms ἐπερωτάω@viaa3s εἰ@x ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ὁ@dnms ἄνθρωπος@nnmsc εἰμί@vipa3s
23.07.07K καί@cc ἐπιγινώσκω@vpaanms ὅτι@cs ἐκ@pg ὁ@dgfs ἐξουσία@ngfsc Ἡρῴδης@ngmsp εἰμί@vipa3s ἀναπέμπω@viaa3s αὐτός@rpams πρός@pa Ἡρῴδης@namsp εἰμί@vppaams καί@b αὐτός@rpams ἐν@pd Ἱεροσόλυμα@ndnpp ἐν@pd οὗτος@rddfp ὁ@ddfp ἡμέρα@ndfpc
23.08.07K ὁ@dnms δέ@cc Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b []
23.09.07K ἐπερωτάω@viia3s δέ@cc αὐτός@rpams αὐτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αὐτός@rpdms
23.10.07K ἵστημι@viya3p δέ@cc ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc εὐτόνως@b κατηγορέω@vppanmp αὐτός@rpgms
23.11.07K ἐξουθενέω@vpaanms δέ@cc αὐτός@rpams καί@b ὁ@dnms Ἡρῴδης@nnmsp σύν@pd ὁ@ddnp στράτευμα@ndnpc αὐτός@rpgms καί@cc ἐμπαίζω@vpaanms περιβάλλω@vpaanms ἐσθής@nafsc λαμπρός@anafsn ἀναπέμπω@viaa3s αὐτός@rpams ὁ@ddms Πιλᾶτος@ndmsp
23.12.07K εἰμί@vppanmp δέ@cc ἐν@pd ἀηδία@ndfsc ὁ@dnms Πιλᾶτος@nnmsp καί@cc ὁ@dnms Ἡρῴδης@nnmsp γίνομαι@viam3p φίλος@annmpn ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc
23.13.07K Πιλᾶτος@nnmsp δέ@cc συγκαλέω@vpamnms ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ἄρχων@nampc καί@cc ὁ@dams λαός@namsc
23.14.07K λέγω@viaa3s πρός@pa αὐτός@rpamp καταφέρω@viaa2p ἐγώ@rpd-s ὁ@dams ἄνθρωπος@namsc οὗτος@rdams ὡς@cs ἀποστρέφω@vppaams ὁ@dams λαός@namsc καί@cc ἰδού@i ἐγώ@rpn-s ἐνώπιον@pg σύ@rpg-p ἀνακρίνω@vpaanms οὐδείς@aiansn εὑρίσκω@viaa1s ἐν@pd ὁ@ddns ἄνθρωπος@ndmsc οὗτος@rddms αἴτιος@anansn

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23.15.07K ἀλλά@cc οὐδέ@b Ἡρῴδης@nnmsp ἀναπέμπω@viaa3s γάρ@cc αὐτός@rpams πρός@pa ἐγώ@rpa-p καί@cc ἰδού@i οὐδείς@rinns ἄξιος@annnsn θάνατος@ngmsc εἰμί@vipa3s πράσσω@vpxpnns ἐν@pd αὐτός@rpdms
23.16.07K παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s
23.17.07K ἀνάγκη@nafsc δέ@cc ἔχω@viia3s ἀπολύω@vnpa αὐτός@rpdmp κατά@pa ἑορτή@nafsc εἷς@acamsn
23.18.07K ἀνακράζω@viaa3p δέ@cc παμπληθεί@b λέγω@vppanmp αἴρω@vdpa2s οὗτος@rdams ἀπολύω@vdaa2s δέ@cc ἐγώ@rpd-p ὁ@dams Βαραββᾶς@namsp
23.19.07K ὅστις@rrnms εἰμί@viia3s διά@pa () φόνος@namsc βάλλω@vpapnms ἐν@pd ὁ@ddfs φυλακή@ndfsc
23.20.07K πάλιν@b δέ@cc ὁ@dnms Πιλᾶτος@nnmsp προσφωνέω@viaa3s αὐτός@rpamp θέλω@vppanms ἀπολύω@vnaa ὁ@dams Ἰησοῦς@namsp
23.21.07K ὁ@dnmp δέ@cc κράζω@viaa3p λέγω@vppanmp σταυρόω@vdpa2s σταυρόω@vdpa2s αὐτός@rpams
23.22.07K ὁ@dnms δέ@cc τρίτος@b/anansn λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqans γάρ@cc κακός@anansn ποιέω@viaa3s οὗτος@rdnms; οὐδείς@aiafsn αἰτία@nafsc θάνατος@ngmsc εὑρίσκω@viaa1s ἐν@pd αὐτός@rpdms παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s
23.23.07K ὁ@dnmp δέ@cc ἐπίκειμαι@viip3p φωνή@ndfpc μέγας@andfpn αἰτέω@vppmnmp αὐτός@rpams σταυρόω@vnap καί@cc κατισχύω@viia3p ὁ@dnfp φωνή@nnfpc αὐτός@rpgmp
23.24.07K καί@cc Πιλᾶτος@nnmsp ἐπικρίνω@viaa3s γίνομαι@vnam ὁ@dans αἴτημα@nansc αὐτός@rpgmp
23.25.07K ἀπολύω@viaa3s δέ@cc ὁ@dams ἕνεκα@pg φόνος@ngmsc βάλλω@vpxpams εἰς@pa φυλακή@nafsc ὅς@rrams αἰτέω@viim3p ὁ@dams δέ@cc Ἰησοῦς@namsp παραδίδωμι@viaa3s ὁ@ddns θέλημα@ndnsc αὐτός@rpgmp
23.26.07K καί@cc ὡς@cs ἀπάγω@viaa3p αὐτός@rpams ἐπιλαμβάνω@vpamnmp τὶς@aiamsn Σίμων@namsp Κυρηναῖος@namsp ἔρχομαι@vppmams ἀπό@pg ἀγρός@ngmsc ἐπιτίθημι@viaa3p αὐτός@rpdms ὁ@dams σταυρός@namsc φέρω@vnpa ὄπισθεν@pg ὁ@dgms Ἰησοῦς@ngmsp
23.27.07K ἀκολουθέω@viia3s δέ@cc αὐτός@rpdms πολύς@annnsn πλῆθος@nnnsc ὁ@dgms λαός@ngmsc καί@cc γυνή@nnfpc ὅς@rrnfp κόπτω@viim3p καί@cc θρηνέω@viia3p αὐτός@rpams
23.28.07K στρέφω@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp πρός@pa αὐτός@rpafp λέγω@viaa3s θυγάτηρ@nvfpc Ἰερουσαλήμ@ngfsp μή@x κλαίω@vdpa2p ἐγώ@rpa-s μηδέ@x πενθέω@vdpa2p πλήν@cc ἑαυτοῦ@rxafp κλαίω@vdpa2p καί@cc ὁ@danp τέκνον@nanpc σύ@rpg-p
23.29.07K ὅτι@cs ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp λέγω@vifa3p μακάριος@annfpn ὁ@dnfp στεῖρα@nnfpc καί@cc ὁ@dnfp κοιλία@nnfpc ὅς@rrnfp οὐ@b γεννάω@viaa3p καί@cc μαστός@nnmpc ὅς@rrnmp οὐ@b τρέφω@viaa3p
23.30.07K τότε@b ἄρχω@vifm3p λέγω@vnpa ὁ@ddnp ὄρος@ndnpc πίπτω@vdaa2p ἐπί@pa ἐγώ@rpa-p καί@cc ὁ@ddmp βουνός@ndmpc καλύπτω@vdaa2p ἐγώ@rpa-p
23.31.07K ὅτι@cs εἰ@cs ἐν@pd ὁ@ddns ὑγρός@andnsn ξύλον@ndnsc οὗτος@rdanp ποιέω@vipa3p ἐν@pd ὁ@ddns ξηρός@andnsn τίς@rqnns γίνομαι@vifm3s;
23.32.07K ἄγω@viip3p δέ@cc καί@b κακοῦργος@annmpn δύο@acnmpn σύν@pd αὐτός@rpdms () ἀναιρέω@vnap
23.33.07K καί@cc ἔρχομαι@vpaanmp εἰς@pa τόπος@namsc λέγω@vpppams κρανίον@ngnsc τόπος@nnmsc σταυρόω@viaa3p αὐτός@rpams καί@cc ὁ@damp κακοῦργος@anampn ὁμοῦ@b ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἐκ@pg ἀριστερός@angnpn
23.35.07K καί@cc ἵστημι@viya3s ὁ@dnms λαός@nnmsc θεωρέω@vppanms μυκτηρίζω@viia3p δέ@cc αὐτός@rpams καί@b λέγω@viia3p αὐτός@rpdms ἄλλος@aiampn σῴζω@viaa2s σεαυτοῦ@rxams

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σῴζω@vdaa2s εἰ@cs υἱός@nnmsc εἰμί@vipa2s ὁ@dgms θεός@ngmsc εἰ@cs Χριστός@nnmsp εἰμί@vipa2s
23.36.07K ἐμπαίζω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp στρατιώτης@nnmpc προσέρχομαι@vppmnmp ὄξος@nansc τέ@cc προσφέρω@viia3p
23.37.07K καί@cc λέγω@vppanmp χαίρω@vdpa2s ὁ@dnms βασιλεύς@nnmsc ὁ@dgmp Ἰουδαῖος@angmpn περιτίθεντες περιτίθημι@vppanmp αὐτός@rpdms καί@cc ἀκάνθινος@anamsn στέφανος@namsc
23.38.07K εἰμί@viia3s δέ@cc καί@b ἐπιγραφή@nnfsc ἐπί@pd αὐτός@rpdms ὁ@dnms βασιλεύς@nnmsc ὁ@dgmp Ἰουδαῖος@angmpn
23.39.07K εἷς@acnmsn δέ@cc ὁ@dgmp κακοῦργος@angmpn βλασφημέω@viia3s αὐτός@rpams
23.40.07K ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἕτερος@ainmsn ἐπιτιμάω@vppanms αὐτός@rpdms φημί@viaa3s/viia3s οὐδέ@b φοβέω@vipm2s σύ@rpn-s ὁ@dams θεός@namsc ὅτι@cs ἐν@pd ὁ@ddns αὐτός@atdnsn κρίμα@ndnsc εἰμί@vipa1p;
23.41.07K καί@cc ἐγώ@rpn-p μέν@x δικαίως@b ἄξιος@ananpn γάρ@cc ὅς@rrgnp πράσσω@viaa1p ἀπολαμβάνω@vipa1p οὗτος@rdnms δέ@cc οὐδείς@rians πονηρός@anansn πράσσω@viaa3s
23.42.07K καί@cc λέγω@viia3s Ἰησοῦς@nvmsp μιμνήσκομαι@vdap2s ἐγώ@rpg-s ὅταν@cs ἔρχομαι@vsaa2s εἰς@pa ὁ@dafs βασιλεία@nafsc σύ@rpg-s
23.44.07K καί@cc εἰμί@viia3s ἤδη@b ὡσεί@b ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc γίνομαι@viam3s ἐπί@pa ὅλος@anafsn ὁ@dafs γῆ@nafsc ἕως@pg ὥρα@ngfsc ἔνατος@aogfsn
23.45a.07K καί@cc σκοτίζω@viap3s ὁ@dnms ἥλιος@nnmsc
23.46.07K καί@cc φωνέω@vpaanms φωνή@ndfsc μέγας@andfsn ὁ@dnms Ἰησοῦς@nnmsp ἐκπνέω@viaa3s
23.45b.07K καί@cc ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc σχίζω@viap3s
23.47.07K καί@cc ὁ@dnms ἑκατοντάρχης@nnmsc φωνέω@vpaanms δοξάζω@viia3s ὁ@dams θεός@namsc λέγω@vppanms ὄντως@b ὁ@dnms ἄνθρωπος@nnmsc οὗτος@rdnms δίκαιος@annmsn εἰμί@viia3s
23.48.07K καί@cc πᾶς@ainmpn ὁ@dnmp συμπαραγίνομαι@vpamnmp ὄχλος@nnmpc ἐπί@pa ὁ@dafs θεωρία@nafsc οὗτος@rdafs θεωρέω@vpaanmp ὁ@danp γίνομαι@vpamanp τύπτω@vppanmp ὁ@danp στῆθος@nanpc καί@cc μέτωπον@nanpc ὑποστρέφω@viia3p λέγω@vppanmp οὐαί@i ἐγώ@rpd-p ὁ@dgfp γίνομαι@vpamgfp σήμερον@b διά@pa ὁ@dafp ἁμαρτία@nafpc ἐγώ@rpg-p ἐγγίζω@vixa3s γάρ@cc ὁ@dnfs ἐρήμωσις@nnfsc Ἰερουσαλήμ@ngfsp
23.49.07K ἵστημι@viya3p δέ@cc πᾶς@ainmpn ὁ@dnmp γνωστός@annmpn αὐτός@rpdms ἀπό@pg μακρόθεν@b καί@cc γυνή@nnfpc ὁ@dnfp συνακολουθέω@vppanfp αὐτός@rpdms ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ὁράω@vppanfp οὗτος@rdanp
23.50.07K καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp
23.53.07K καθαιρέω@vpaanms ὁ@dans σῶμα@nansc ἐντυλίσσω@viaa3s σινδών@ndfsc καί@cc τίθημι@viaa3s ἐν@pd μνῆμα@ndnsc λαξευτός@andnsn []
23.54.07K εἰμί@viia3s δέ@cc ὁ@dnfs ἡμέρα@nnfsc προσάββατον@ngnsc
23.55.07K κατακολουθέω@viaa3p δέ@cc δύο@ac---n γυνή@nnfpc ὅστις@rrnfp εἰμί@viia3p συνέρχομαι@vpxanfp ἐκ@pg ὁ@dgfs Γαλιλαία@ngfsp θεάομαι@viam3p ὁ@dans μνῆμα@nansc αὐτός@rpgms
23.56.07K καί@cc ὑποστρέφω@vpaanfp ὁ@dnfp γυνή@nnfpc ἡσυχάζω@viaa3p ὁ@dans σάββατον@nansc
24.01.07K ὁ@ddfs δέ@cc εἷς@acdfsn ὁ@dgnp σάββατον@ngnpc ὄρθρος@ngmsc βαθύς@angmsn ἐπί@pa ὁ@dans μνῆμα@nansc ἔρχομαι@viaa3p φέρω@vppanfp ὅς@rranp ἑτοιμάζω@viaa3p

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λογίζομαι@viim3p δέ@cc ἐν@pd ἑαυτοῦ@rxdfp τίς@rqnms ἄρα@x ἀποκυλίω@vifa3s ὁ@dams λίθος@namsc;
24.02.07K ἔρχομαι@vpaanfp δέ@cc εὑρίσκω@viaa3p ὁ@dams λίθος@namsc ἀποκυλίω@vpxpams
24.03.07K εἰσέρχομαι@vpaanfp δέ@cc οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc
24.04.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἀπορέω@vnpm αὐτός@rpafp περί@pg αὐτός@rpgns ἰδού@i ἀνήρ@nnmpc δύο@acnmpn ἐφίστημι@viaa3p αὐτός@rpdfp ἐν@pd ἐσθής@ndfsc ἀστράπτω@vppadfs
24.05.07K ἔμφοβος@angfpn δέ@cc γίνομαι@vpamgfp αὐτός@rpgfp καί@cc κλίνω@vppagfp ὁ@danp πρόσωπον@nanpc εἰς@pa ὁ@dafs γῆ@nafsc λέγω@viaa3p πρός@pa αὐτός@rpafp τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn;
24.06.07K μιμνήσκομαι@vdap2p ὅσος@rranp λαλέω@viaa3s σύ@rpd-p ἔτι@b εἰμί@vppanms μετά@pg σύ@rpg-p []
24.07.07K ὅτι@cs ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc δεῖ@vipa3s πάσχω@vnaa καί@cc [] παραδίδωμι@vnap
24.08.07K ()
24.09.07K καί@cc ὑποστρέφω@vpaanfp ἀπαγγέλλω@viaa3p πᾶς@aianpn οὗτος@rdanp ὁ@ddmp ἀπόστολος@ndmpc καί@cc ὁ@ddmp λοιπός@andmpn πᾶς@aidmpn
24.10.07K Μαρία@nnfsp ὁ@dnfs Μαγδαληνή@nnfsp καί@cc Ἰωάννα@nnfsp καί@cc Μαρία@nnfsp ὁ@dnfs Ἰάκωβος@ngmsp
24.11.07K καί@cc φαίνω@viap3p ἐνώπιον@pg αὐτός@rpgmp ὡσεί@b λῆρος@nnmsc ὁ@dnnp ῥῆμα@nnnpc οὗτος@rdnnp καί@cc ἀπιστέω@viia3p αὐτός@rpdfp
24.13.07K δύο@acnmpn ἐκ@pg αὐτός@rpgmp εἰμί@viia3p πορεύομαι@vppmnmp εἰς@pa κώμη@nafsc ἀπέχω@vppaafs στάδιος@nampc ἑξήκοντα@ac---n ἀπό@pg Ἰερουσαλήμ@ngfsp ὄνομα@ndnsc Ἐμμαοῦς@nnmsp καί@cc Κλεοπᾶς@nnmsp
24.14.07K ὁμιλέω@viia3p δέ@cc πρός@pa ἀλλήλων@reamp περί@pg πᾶς@aigmpn ὁ@dgnp συμβαίνω@vpxagnp οὗτος@rdgnp
24.15.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὁμιλέω@vnpa αὐτός@rpamp Ἰησοῦς@nnmsp ἐγγίζω@vpaanms συμπορεύομαι@viim3s αὐτός@rpdmp
24.16.07K ὁ@dnmp δέ@cc ὀφθαλμός@nnmpc αὐτός@rpgmp κρατέω@viip3p ὁ@dgns μή@x ἐπιγινώσκω@vnaa αὐτός@rpams
24.17.07K ὁ@dnms δέ@cc λέγω@viaa3s τίς@rqnmp/aqnmpn ὁ@dnmp λόγος@nnmpc οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρός@pa ἀλλήλων@reamp περιπατέω@vppanmp σκυθρωπός@annmpn;
24.18.07K ἀποκρίνομαι@vpapnms δέ@cc εἷς@acnmsn ἐκ@pg αὐτός@rpgmp ὄνομα@ndnsc Κλεοπᾶς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams σύ@rpn-s μόνος@annmsn παροικέω@vipa2s Ἰερουσαλήμ@nafsp καί@cc οὐ@b γινώσκω@viaa2s ὁ@danp γίνομαι@vpamanp ἐν@pd αὐτός@rpdfs ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp;
24.19.07K ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ποῖος@rqanp; ὁ@danp περί@pg Ἰησοῦς@ngmsp ὁ@dgms Ναζαρηνός@angmsn ὅς@rrnms γίνομαι@viam3s ἀνήρ@nnmsc προφήτης@nnmsc δυνατός@annmsn ἐν@pd λόγος@ndmsc καί@cc ἔργον@ndnsc ἐναντίον@pg ὁ@dgms θεός@ngmsc καί@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc
24.20.07K ὡς@cs οὗτος@rdams παραδίδωμι@viaa3p ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρόω@viaa3p αὐτός@rpams
24.21.07K ἐγώ@rpn-p δέ@cc ἐλπίζω@viia1p ὅτι@cs αὐτός@rpnms εἰμί@vipa3s ὁ@dnms μέλλω@vppanms λυτρόω@vnpm ὁ@dams Ἰσραήλ@namsp ἀλλά@cc γέ@x καί@b τρίτος@aoafsn ἡμέρα@nafsc ἄγω@vipa3s ἀπό@pg ὅς@rrgns οὗτος@rdnnp γίνομαι@viam3s

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24.22.07K ἀλλά@cc καί@b γυνή@nnfpc τὶς@ainfpn ἐξίστημι@viaa3p ἐγώ@rpa-p γίνομαι@vpamnfp ὀρθρινός@annfpn ἐπί@pa ὁ@dans μνημεῖον@nansc
24.23.07K καί@cc μή@x εὑρίσκω@vpaanfp ὁ@dans σῶμα@nansc αὐτός@rpgms ἔρχομαι@viaa3p λέγω@vppanfp ὀπτασία@nafsc ἄγγελος@ngmpc ὁράω@vnxa ὅς@rrnmp λέγω@vipa3p αὐτός@rpams ζάω@vnpa
24.25.07K καί@cc αὐτός@rtnms λέγω@viaa3s πρός@pa αὐτός@rpamp ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@dgns πιστεύω@vnpa πᾶς@aidnpn ὅς@rrdnp λαλέω@viaa3p σύ@rpd-p
24.26.07K ὅτι@cs δεῖ@viia3s οὗτος@rdanp πάσχω@vnaa ὁ@dams Χριστός@namsp
24.28.07K καί@cc ἐγγίζω@viaa3p εἰς@pa ὁ@dafs κώμη@nafsc ὅς@b πορεύομαι@viim3p καί@cc αὐτός@rtnms προσποιέω@viam3s πόρρω@b πορεύομαι@vnpm
24.29.07K καί@cc παραβιάζομαι@viam3p αὐτός@rpams λέγω@vppanmp μένω@vdaa2s μετά@pg ἐγώ@rpg-p ὅτι@cs πρός@pa ἑσπέρα@nafsc κλίνω@vixa3s ὁ@dnfs ἡμέρα@nnfsc καί@cc εἰσέρχομαι@viaa3s ὁ@dgns μένω@vnaa σύν@pd αὐτός@rpdmp
24.30.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns κατακλίνω@vnap αὐτός@rpams λαμβάνω@vpaanms ἄρτος@namsc εὐλογέω@viaa3s καί@cc ἐπιδίδωμι@viia3s αὐτός@rpdmp
24.31.07K λαμβάνω@vpaagmp δέ@cc αὐτός@rpgmp ὁ@dams ἄρτος@namsc ἀπό@pg αὐτός@rpgms ἀνοίγω@viap3p ὁ@dnmp ὀφθαλμός@nnmpc αὐτός@rpgmp καί@cc ἐπιγινώσκω@viaa3p αὐτός@rpams καί@cc αὐτός@rtnms ἄφαντος@annmsn γίνομαι@viam3s ἀπό@pg αὐτός@rpgmp
24.32.07K καί@cc λέγω@viaa3p πρός@pa ἀλλήλων@reamp οὐχί@b ὁ@dnfs καρδία@nnfsc εἰμί@viia3s ἐγώ@rpg-p καλύπτω@vpxpnfs ὡς@cs λαλέω@viia3s ἐγώ@rpd-p ἐν@pd ὁ@ddfs ὁδός@ndfsc;
24.33.07K καί@cc ἀνίστημι@vpaanmp λυπέω@vpppnmp () ὑποστρέφω@viaa3p εἰς@pa Ἰερουσαλήμ@nafsp καί@cc εὑρίσκω@viaa3p ἀθροίζω@vpxpamp ὁ@damp ἀπόστολος@nampc
24.34.07K λέγω@vppanmp
24.35.07K ὅτι@cs () γινώσκω@viap3s αὐτός@rpdmp ἐν@pd ὁ@ddfs κλάσις@ndfsc ὁ@dgms ἄρτος@ngmsc
24.36.07K οὗτος@rdanp δέ@cc αὐτός@rpgmp λέγω@vppagmp αὐτός@rtnms ἵστημι@viaa3s ἐν@pd μέσος@andnsn αὐτός@rpgmp
24.37.07K πτοέω@vpapnmp δέ@cc καί@b ἔμφοβος@annmpn γίνομαι@vpamnmp δοκέω@viia3p φάντασμα@nansc [] θεωρέω@vnpa
24.38.07K καί@cc λέγω@viaa3s αὐτός@rpdmp τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p
24.39.07K ὁράω@vdaa2p ὁ@dafp χείρ@nafpc ἐγώ@rpg-s καί@cc ὁ@damp πούς@nampc ἐγώ@rpg-s [] ὅτι@cs πνεῦμα@nnnsc ὀστέον@nanpc οὐ@b ἔχω@vipa3s καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p ἔχω@vppaams
24.41.07K ἔτι@b δέ@cc ἀπιστέω@vppagmp αὐτός@rpgmp λέγω@viaa3s αὐτός@rpdmp ἔχω@vipa2p τὶς@rians βρώσιμος@anansn ἐνθάδε@b;
24.42.07K ὁ@dnmp δέ@cc ἐπιδίδωμι@viaa3p αὐτός@rpdms ἰχθύς@ngmsc ὀπτός@angmsn μέρος@nansc
24.43.07K καί@cc λαμβάνω@vpaanms ἐνώπιον@pg αὐτός@rpgmp ἐσθίω@viaa3s καί@cc ὁ@danp ἐπίλοιπος@ananpn δίδωμι@viaa3s αὐτός@rpdmp
24.50.07K ἐξάγω@viaa3s δέ@cc αὐτός@rpamp ἔξω@b πρός@pa Βηθανία@nafsp καί@cc ἐπαίρω@vpaanms ὁ@dafp χείρ@nafpc αὐτός@rpgms εὐλογέω@viaa3s αὐτός@rpamp καί@cc αὐτός@rtnms ἀποστέλλω@viaa3s ὁ@damp ἀπόστολος@nampc εἰς@pa ὁ@dans κηρύσσω@vnap πᾶς@aidnpn ὁ@ddnp ἔθνος@ndnpc
24.51.07K καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εὐλογέω@vnpa αὐτός@rpams αὐτός@rpamp ἀφίστημι@viaa3s ἀπό@pg αὐτός@rpgmp
24.52.07K καί@cc αὐτός@rtnmp ὑποστρέφω@viaa3p εἰς@pa Ἰερουσαλήμ@nafsp μετά@pg χαρά@ngfsc

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24.53.07K καί@cc εἰμί@viia3p διά@pg πᾶς@aignsn αἰνέω@vppanmp ὁ@dams θεός@namsc

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This lemmatized and morphologically tagged dataset contains all verses in Lk2 that 1) are explicitly indicated as not present in GMarc 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. The list in R (3.2.2) provides a helpful starting place. We concur that the following verse ranges are explicitly attested as not present: 1.1–2.52, 3.21–38, 4.1–13, 8.19, 9.31b, 11.30–32, 11.49–51, 12.6, 12.28a–b, 13.1–9, 13.29–35, 15.11–32, 17.12c–13, 19.29–46, 20.37–38a, 21.18, 21.21–22, 22.16, 22.35–38, 22.50–51, 23.34b.

A lack of clarity from Epiphanius has given rise to different conclusions about the exact range of other content indicated as not present. For example, Epiphanius states that Marcion "deceptively cut out, 'Today you will be with me in paradise'" / παρέκοψε σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.[831] But does this merely indicate the absence of the paradise logion in Lk2 23.43 or is it shorthand for the absence of the entirety of Lk2 23.39–43, a passage unique to Luke among the synoptics? Based on my extensive prior research on the early Christian reception of this very passage—research that includes additional evidence from the *Gospel of Peter*, Origen and Eustathius that went unaccounted by R—I find the latter to be the far more likely scenario.[832] A similar situation obtains in regard to other notices of omission made by Epiphanius, which R consistently reads more narrowly than do I: 12.6 compared to 12.6-7 (see A196); 17.10b compared to 17.7–10 (see A232); 22.50–51 compared to 22.49–53 (see A331). Three other minor quibbles pertain to single verses—whether to read 18.34, 19.28, and 20.18 as part of passages indicated as not present (i.e., A262, A269, and A278).

The only other divergent conclusion involves 3.1b–20, which R (3.2.3n69) on the whole reads as tacitly not present in 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 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.

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[831] 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἕλ. οβ (72). See parallel set A346 in the Comparative Reconstruction for the verse in context.

[832] Bilby, *As the Bandit,* 2A. This position is shared by Z (492), V (236*), TS (126), and BD (126).

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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 in (from):

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

Hence, our compiled list of Lk2-CENP voice samples: 1.1–2.52, 3.1b–2a, 3.5–6, 3.10–14, 3.17–19, 3.23–38, 9.31b, 11.30–32, 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.[833]

This dataset now totals 4134 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 finer and thicker data by contrast when thoroughly tagged and processed.

[833] The BibleWorks Greek Morphology (BGM) is © 1999–2001 by BibleWorks LLC. It is openly licensed for non-commercial distribution. See:
https://web.archive.org/web/20210111162708/https://kb.bibleworks.com/article/AA-02732/0/What-are-the-Requirements-for-Citing-the-Information-Contained-in-BibleWorks.html

01.01.10L ἐπειδήπερ@cs πολύς@annmpn ἐπιχειρέω@viaa3p ἀνατάσσομαι@vnam διήγησις@nafsc περί@pg ὁ@dgnp πληροφορέω@vpxpgnp ἐν@pd ἐγώ@rpd-p πρᾶγμα@ngnpc
01.02.10L καθώς@cs παραδίδωμι@viaa3p ἐγώ@rpd-p ὁ@dnmp ἀπό@pg ἀρχή@ngfsc αὐτόπτης@nnmpc καί@cc ὑπηρέτης@nnmpc γίνομαι@vpamnmp ὁ@dgms λόγος@ngmsc
01.03.10L δοκέω@viaa3s καί+ἐγώ@b&rpd-s παρακολουθέω@vpxadms ἄνωθεν@b πᾶς@aidnpn ἀκριβῶς@b καθεξῆς@b σύ@rpd-s γράφω@vnaa κράτιστος@anvmss Θεόφιλος@nvmsp
01.04.10L ἵνα@cs ἐπιγινώσκω@vsaa2s περί@pg ὅς@rrgmp κατηχέω@viap2s λόγος@ngmpc ὁ@dafs ἀσφάλεια@nafsc
01.05.10L γίνομαι@viam3s ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Ἡρῴδης@ngmsp βασιλεύς@ngmsc ὁ@dgfs Ἰουδαία@ngfsp ἱερεύς@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
01.06.10L εἰμί@viia3p δέ@cc δίκαιος@annmpn ἀμφότεροι@annmpn ἐναντίον@pg ὁ@dgms θεός@ngmsc πορεύομαι@vppmnmp ἐν@pd πᾶς@aidfpn ὁ@ddfp ἐντολή@ndfpc καί@cc δικαίωμα@ndnpc ὁ@dgms κύριος@ngmsc ἄμεμπτος@annmpn
01.07.10L καί@cc οὐ@b εἰμί@viia3s αὐτός@rpdmp τέκνον@nnnsc καθότι@cs εἰμί@viia3s ὁ@dnfs Ἐλισάβετ@nnfsp στεῖρα@nnfsc καί@cc ἀμφότεροι@annmpn προβαίνω@vpxanmp ἐν@pd ὁ@ddfp ἡμέρα@ndfpc αὐτός@rpgmp εἰμί@viia3p
01.08.10L γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἱερατεύω@vnpa αὐτός@rpams ἐν@pd ὁ@ddfs τάξις@ndfsc ὁ@dgfs ἐφημερία@ngfsc αὐτός@rpgms ἔναντι@pg ὁ@dgms θεός@ngmsc
01.09.10L κατά@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
01.10.10L καί@cc πᾶς@ainnsn ὁ@dnns πλῆθος@nnnsc εἰμί@viia3s ὁ@dgms λαός@ngmsc προσεύχομαι@vppmnns ἔξω@b ὁ@ddfs ὥρα@ndfsc ὁ@dgns θυμίαμα@ngnsc
01.11.10L ὁράω@viap3s δέ@cc αὐτός@rpdms ἄγγελος@nnmsc κύριος@ngmsc ἵστημι@vpxanms ἐκ@pg δεξιός@angnpn ὁ@dgns θυσιαστήριον@ngnsc ὁ@dgns θυμίαμα@ngnsc
01.12.10L καί@cc ταράσσω@viap3s Ζαχαρίας@nnmsp ὁράω@vpaanms καί@cc φόβος@nnmsc ἐπιπίπτω@viaa3s ἐπί@pa αὐτός@rpams
01.13.10L λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms ἄγγελος@nnmsc μή@x φοβέω@vdpm2s Ζαχαρίας@nvmsp 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
01.14.10L καί@cc εἰμί@vifm3s χαρά@nnfsc σύ@rpd-s καί@cc ἀγαλλίασις@nnfsc καί@cc πολύς@annmpn ἐπί@pd ὁ@ddfs γένεσις@ndfsc αὐτός@rpgms χαίρω@vifp3p
01.15.10L 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@angnsn πίμπλημι@vifp3s ἔτι@b ἐκ@pg κοιλία@ngfsc μήτηρ@ngfsc αὐτός@rpgms
01.16.10L καί@cc πολύς@anampn ὁ@dgmp υἱός@ngmpc Ἰσραήλ@ngmsp ἐπιστρέφω@vifa3s ἐπί@pa κύριος@namsc ὁ@dams θεός@namsc αὐτός@rpgmp
01.17.10L καί@cc αὐτός@rtnms προέρχομαι@vifm3s ἐνώπιον@pg αὐτός@rpgms ἐν@pd πνεῦμα@ndnsc καί@cc δύναμις@ndfsc Ἠλίας@ngmsp ἐπιστρέφω@vnaa καρδία@nafpc πατήρ@ngmpc ἐπί@pa τέκνον@nanpc καί@cc ἀπειθής@anampn ἐν@pd φρόνησις@ndfsc δίκαιος@angmpn ἑτοιμάζω@vnaa κύριος@ndmsc λαός@namsc κατασκευάζω@vpxpams
01.18.10L καί@cc λέγω@viaa3s Ζαχαρίας@nnmsp πρός@pa ὁ@dams ἄγγελος@namsc κατά@pa τίς@rqans γινώσκω@vifm1s οὗτος@rdans ἐγώ@rpn-s γάρ@cc εἰμί@vipa1s πρεσβύτης@nnmsc καί@cc ὁ@dnfs γυνή@nnfsc ἐγώ@rpg-s προβαίνω@vpxanfs ἐν@pd ὁ@ddfp ἡμέρα@ndfpc αὐτός@rpgf

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01.19.10L καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms ἄγγελος@nnmsc λέγω@viaa3s αὐτός@rpdms ἐγώ@rpn-s εἰμί@vipa1s Γαβριήλ@nnmsp ὁ@dnms παρίστημι@vpxanms ἐνώπιον@pg ὁ@dgms θεός@ngmsc καί@cc ἀποστέλλω@viap1s λαλέω@vnaa πρός@pa σύ@rpa-s καί@cc εὐαγγελίζω@vnam σύ@rpd-s οὗτος@rdanp
01.20.10L καί@cc ἰδού@i εἰμί@vifm2s σιωπάω@vppanms καί@cc μή@x δύναμαι@vppmnms λαλέω@vnaa ἄχρι@pg ὅς@rrgfs ἡμέρα@ngfsc γίνομαι@vsam3s οὗτος@rdnnp ἀντί@pg ὅς@rrgnp οὐ@b πιστεύω@viaa2s ὁ@ddmp λόγος@ndmpc ἐγώ@rpg-s ὅστις@rrnmp πληρόω@vifp3p εἰς@pa ὁ@dams καιρός@namsc αὐτός@rpgmp
01.21.10L καί@cc εἰμί@viia3s ὁ@dnms λαός@nnmsc προσδοκάω@vppanms ὁ@dams Ζαχαρίας@namsp καί@cc θαυμάζω@viia3p ἐν@pd ὁ@ddns χρονίζω@vnpa ἐν@pd ὁ@ddms ναός@ndmsc αὐτός@rpams
01.22.10L ἐξέρχομαι@vpaanms δέ@cc οὐ@b δύναμαι@viim3s λαλέω@vnaa αὐτός@rpdmp καί@cc ἐπιγινώσκω@viaa3p ὅτι@cs ὀπτασία@nafsc ὁράω@vixa3s ἐν@pd ὁ@ddms ναός@ndmsc καί@cc αὐτός@rtnms εἰμί@viia3s διανεύω@vppanms αὐτός@rpdmp καί@cc διαμένω@viia3s κωφός@annmsn
01.23.10L καί@cc γίνομαι@viam3s ὡς@cs πίμπλημι@viap3p ὁ@dnfp ἡμέρα@nnfpc ὁ@dgfs λειτουργία@ngfsc αὐτός@rpgms ἀπέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgms
01.24.10L μετά@pa δέ@cc οὗτος@rdafp ὁ@dafp ἡμέρα@nafpc συλλαμβάνω@viaa3s Ἐλισάβετ@nnfsp ὁ@dnfs γυνή@nnfsc αὐτός@rpgms καί@cc περικρύβω@viia3s ἑαυτοῦ@rxafs μήν@nampc πέντε@ac---n λέγω@vppanfs
01.25.10L 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
01.26.10L ἐν@pd δέ@cc ὁ@ddms μήν@ndmsc ὁ@ddms ἕκτος@aodmsn ἀποστέλλω@viap3s ὁ@dnms ἄγγελος@nnmsc Γαβριήλ@nnmsp ἀπό@pg ὁ@dgms θεός@ngmsc εἰς@pa πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp ὅς@rrdfs ὄνομα@nnnsc Ναζαρά@nnfsp
01.27.10L πρός@pa παρθένος@nafsc μνηστεύω@vpxpafs ἀνήρ@ndmsc ὅς@rrdms ὄνομα@nnnsc Ἰωσήφ@nnmsp ἐκ@pg οἶκος@ngmsc Δαυίδ@ngmsp καί@cc ὁ@dnns ὄνομα@nnnsc ὁ@dgfs παρθένος@ngfsc Μαρία@nnfsp
01.28.10L καί@cc εἰσέρχομαι@vpaanms πρός@pa αὐτός@rpafs λέγω@viaa3s χαίρω@vdpa2s χαριτόω@vpxpvfs ὁ@dnms κύριος@nnmsc μετά@pg σύ@rpg-s
01.29.10L ὁ@dnfs δέ@cc ἐπί@pd ὁ@ddms λόγος@ndmsc διαταράσσω@viap3s καί@cc διαλογίζομαι@viim3s ποταπός@aqnmsn εἰμί@vopa3s ὁ@dnms ἀσπασμός@nnmsc οὗτος@rdnms
01.30.10L καί@cc λέγω@viaa3s ὁ@dnms ἄγγελος@nnmsc αὐτός@rpdfs μή@x φοβέω@vdpm2s Μαρία@nvfsp εὑρίσκω@viaa2s γάρ@cc χάρις@nafsc παρά@pd ὁ@ddms θεός@ndmsc
01.31.10L καί@cc ἰδού@i συλλαμβάνω@vifm2s ἐν@pd γαστήρ@ndfsc καί@cc τίκτω@vifm2s υἱός@namsc καί@cc καλέω@vifa2s ὁ@dans ὄνομα@nansc αὐτός@rpgms Ἰησοῦς@namsp
01.32.10L οὗτος@rdnms εἰμί@vifm3s μέγας@annmsn καί@cc υἱός@nnmsc ὕψιστος@angmss καλέω@vifp3s καί@cc δίδωμι@vifa3s αὐτός@rpdms κύριος@nnmsc ὁ@dnms θεός@nnmsc ὁ@dams θρόνος@namsc Δαυίδ@ngmsp ὁ@dgms πατήρ@ngmsc αὐτός@rpgms
01.33.10L καί@cc βασιλεύω@vifa3s ἐπί@pa ὁ@dams οἶκος@namsc Ἰακώβ@ngmsp εἰς@pa ὁ@damp αἰών@nampc καί@cc ὁ@dgfs βασιλεία@ngfsc αὐτός@rpgms οὐ@b εἰμί@vifm3s τέλος@nnnsc
01.34.10L λέγω@viaa3s δέ@cc Μαρία@nnfsp πρός@pa ὁ@dams ἄγγελος@namsc πῶς@b εἰμί@vifm3s οὗτος@rdnns ἐπεί@cs ἀνήρ@namsc οὐ@b γινώσκω@vipa1s
01.35.10L καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms ἄγγελος@nnmsc λέγω@viaa3s αὐτός@rpdfs πνεῦμα@nnnsc ἅγιος@annnsn ἐπέρχομαι@vifm3s ἐπί@pa σύ@rpa-s καί@cc δύναμις@nnfsc ὕψιστος@angmss ἐπισκιάζω@vifa3s σύ@rpd-s διό@cc καί@b ὁ@dnns γεννάω@vpppnns ἅγιος@annnsn καλέω@vifp3s υἱός@nnmsc θεός@ngmsc

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01.36.10L καί@cc ἰδού@i Ἐλισάβετ@nnfsp ὁ@dnfs συγγενίς@nnfsc σύ@rpg-s καί@b αὐτός@rtnfs συλλαμβάνω@vixa3s υἱός@namsc ἐν@pd γῆρας@ndnsc αὐτός@rpgfs καί@cc οὗτος@rdnms μήν@nnmsc ἕκτος@aonmsn εἰμί@vipa3s αὐτός@rpdfs ὁ@ddfs καλέω@vpppdfs στεῖρα@ndfsc
01.37.10L ὅτι@cs οὐ@b ἀδυνατέω@vifa3s παρά@pg ὁ@dgms θεός@ngmsc πᾶς@ainnsn ῥῆμα@nnnsc
01.38.10L λέγω@viaa3s δέ@cc Μαρία@nnfsp ἰδού@i ὁ@dnfs δούλη@nnfsc κύριος@ngmsc γίνομαι@voam3s ἐγώ@rpd-s κατά@pa ὁ@dans ῥῆμα@nansc σύ@rpg-s καί@cc ἀπέρχομαι@viaa3s ἀπό@pg αὐτός@rpgfs ὁ@dnms ἄγγελος@nnmsc
01.39.10L ἀνίστημι@vpaanfs δέ@cc Μαρία@nnfsp ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp πορεύομαι@viap3s εἰς@pa ὁ@dafs ὀρεινός@nafsc μετά@pg σπουδή@ngfsc εἰς@pa πόλις@nafsc Ἰούδας@ngmsp
01.40.10L καί@cc εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc Ζαχαρίας@ngmsp καί@cc ἀσπάζομαι@viam3s ὁ@dafs Ἐλισάβετ@nafsp
01.41.10L καί@cc γίνομαι@viam3s ὡς@cs ἀκούω@viaa3s ὁ@dams ἀσπασμός@namsc ὁ@dgfs Μαρία@ngfsp ὁ@dnfs Ἐλισάβετ@nnfsp σκιρτάω@viaa3s ὁ@dnns βρέφος@nnnsc ἐν@pd ὁ@ddfs κοιλία@ndfsc αὐτός@rpgfs καί@cc πίμπλημι@viap3s πνεῦμα@ngnsc ἅγιος@angnsn ὁ@dnfs Ἐλισάβετ@nnfsp
01.42.10L καί@cc ἀναφωνέω@viaa3s κραυγή@ndfsc μέγας@andfsn καί@cc λέγω@viaa3s εὐλογέω@vpxpnfs σύ@rpn-s ἐν@pd γυνή@ndfpc καί@cc εὐλογέω@vpxpnms ὁ@dnms καρπός@nnmsc ὁ@dgfs κοιλία@ngfsc σύ@rpg-s
01.43.10L καί@cc πόθεν@b ἐγώ@rpd-s οὗτος@rdnns ἵνα@cs ἔρχομαι@vsaa3s ὁ@dnfs μήτηρ@nnfsc ὁ@dgms κύριος@ngmsc ἐγώ@rpg-s πρός@pa ἐγώ@rpa-s
01.44.10L ἰδού@i γάρ@cc ὡς@cs γίνομαι@viam3s ὁ@dnfs φωνή@nnfsc ὁ@dgms ἀσπασμός@ngmsc σύ@rpg-s εἰς@pa ὁ@danp οὖς@nanpc ἐγώ@rpg-s σκιρτάω@viaa3s ἐν@pd ἀγαλλίασις@ndfsc ὁ@dnns βρέφος@nnnsc ἐν@pd ὁ@ddfs κοιλία@ndfsc ἐγώ@rpg-s
01.45.10L καί@cc μακάριος@annfsn ὁ@dnfs πιστεύω@vpaanfs ὅτι@cs εἰμί@vifm3s τελείωσις@nnfsc ὁ@ddnp λαλέω@vpxpdnp αὐτός@rpdfs παρά@pg κύριος@ngmsc
01.46.10L καί@cc λέγω@viaa3s Μαρία@nnfsp μεγαλύνω@vipa3s ὁ@dnfs ψυχή@nnfsc ἐγώ@rpg-s ὁ@dams κύριος@namsc
01.47.10L καί@cc ἀγαλλιάω@viaa3s ὁ@dnns πνεῦμα@nnnsc ἐγώ@rpg-s ἐπί@pd ὁ@ddms θεός@ndmsc ὁ@ddms σωτήρ@ndmsc ἐγώ@rpg-s
01.48.10L ὅτι@cs ἐπιβλέπω@viaa3s ἐπί@pa ὁ@dafs ταπείνωσις@nafsc ὁ@dgfs δούλη@ngfsc αὐτός@rpgms ἰδού@i γάρ@cc ἀπό@pg ὁ@dgns νῦν@b μακαρίζω@vifa3p ἐγώ@rpa-s πᾶς@ainfpn ὁ@dnfp γενεά@nnfpc
01.49.10L ὅτι@cs ποιέω@viaa3s ἐγώ@rpd-s μέγας@ananpn ὁ@dnms δυνατός@annmsn καί@cc ἅγιος@annnsn ὁ@dnns ὄνομα@nnnsc αὐτός@rpgms
01.50.10L καί@cc ὁ@dnns ἔλεος@nnnsc αὐτός@rpgms εἰς@pa γενεά@nafpc καί@cc γενεά@nafpc ὁ@ddmp φοβέω@vppmdmp αὐτός@rpams
01.51.10L ποιέω@viaa3s κράτος@nansc ἐν@pd βραχίων@ndmsc αὐτός@rpgms διασκορπίζω@viaa3s ὑπερήφανος@anampn διάνοια@ndfsc καρδία@ngfsc αὐτός@rpgmp
01.52.10L καθαιρέω@viaa3s δυνάστης@nampc ἀπό@pg θρόνος@ngmpc καί@cc ὑψόω@viaa3s ταπεινός@anampn
01.53.10L πεινάω@vppaamp ἐμπίπλημι@viaa3s ἀγαθός@angnpn καί@cc πλουτέω@vppaamp ἐξαποστέλλω@viaa3s κενός@anampn
01.54.10L ἀντιλαμβάνομαι@viam3s Ἰσραήλ@ngmsp παῖς@ngmsc αὐτός@rpgms μιμνήσκομαι@vnap ἔλεος@ngnsc

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01.55.10L καθώς@cs λαλέω@viaa3s πρός@pa ὁ@damp πατήρ@nampc ἐγώ@rpg-p ὁ@ddms Ἀβραάμ@ndmsp καί@cc ὁ@ddns σπέρμα@ndnsc αὐτός@rpgms εἰς@pa ὁ@dams αἰών@namsc
01.56.10L μένω@viaa3s δέ@cc Μαρία@nnfsp σύν@pd αὐτός@rpdfs ὡς@b μήν@nampc τρεῖς@acampn καί@cc ὑποστρέφω@viaa3s εἰς@pa ὁ@dams οἶκος@namsc αὐτός@rpgfs
01.57.10L ὁ@ddfs δέ@cc Ἐλισάβετ@ndfsp πίμπλημι@viap3s ὁ@dnms χρόνος@nnmsc ὁ@dgns τίκτω@vnaa αὐτός@rpafs καί@cc γεννάω@viaa3s υἱός@namsc
01.58.10L 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 συγχαίρω@viia3p αὐτός@rpdfs
01.59.10L καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@ddfs ὄγδοος@aodfsn ἔρχομαι@viaa3p περιτέμνω@vnaa ὁ@dans παιδίον@nansc καί@cc καλέω@viia3p αὐτός@rpans ἐπί@pd ὁ@ddns ὄνομα@ndnsc ὁ@dgms πατήρ@ngmsc αὐτός@rpgms Ζαχαρίας@namsp
01.60.10L καί@cc ἀποκρίνομαι@vpapnfs ὁ@dnfs μήτηρ@nnfsc αὐτός@rpgms λέγω@viaa3s οὐχί@b ἀλλά@cc καλέω@vifp3s Ἰωάννης@nnmsp
01.61.10L καί@cc λέγω@viaa3p πρός@pa αὐτός@rpafs ὅτι@cs οὐδείς@rinms εἰμί@vipa3s ἐκ@pg ὁ@dgfs συγγένεια@ngfsc σύ@rpg-s ὅς@rrnms καλέω@vipp3s ὁ@ddns ὄνομα@ndnsc οὗτος@rddns
01.62.10L ἐννεύω@viia3p δέ@cc ὁ@ddms πατήρ@ndmsc αὐτός@rpgms ὁ@dans τίς@rqans ἄν@x θέλω@vopa3s καλέω@vnpp αὐτός@rpans
01.63.10L καί@cc αἰτέω@vpaanms πινακίδιον@nansc γράφω@viaa3s λέγω@vppanms Ἰωάννης@nnmsp εἰμί@vipa3s ὄνομα@nnnsc αὐτός@rpgms καί@cc θαυμάζω@viaa3p πᾶς@ainmpn
01.64.10L 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
01.65.10L καί@cc γίνομαι@viam3s ἐπί@pa π�ς@aiampn φόβος@nnmsc ὁ@damp περιοικέω@vppaamp αὐτός@rpamp καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ὀρεινός@ndfsc ὁ@dgfs Ἰουδαία@ngfsp διαλαλέω@viip3s π�ς@ainnpn ὁ@dnnp ῥῆμα@nnnpc οὗτος@rdnnp
01.66.10L καί@cc τίθημι@viam3p π�ς@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 χείρ@nnfsc κύριος@ngmsc εἰμί@viia3s μετά@pg αὐτός@rpgms
01.67.10L καί@cc Ζαχαρίας@nnmsp ὁ@dnms πατήρ@nnmsc αὐτός@rpgms πίμπλημι@viap3s πνεῦμα@ngnsc ἅγιος@angnsn καί@cc προφητεύω@viaa3s λέγω@vppanms
01.68.10L 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
01.69.10L καί@cc ἐγείρω@viaa3s κέρας@nansc σωτηρία@ngfsc ἐγώ@rpd-p ἐν@pd οἶκος@ndmsc Δαυίδ@ngmsp παῖς@ngmsc αὐτός@rpgms
01.70.10L καθώς@cs λαλέω@viaa3s διά@pg στόμα@ngnsc ὁ@dgmp ἅγιος@angmpn ἀπό@pg αἰών@ngmsc προφήτης@ngmpc αὐτός@rpgms
01.71.10L σωτηρία@nafsc ἐκ@pg ἐχθρός@angmpn ἐγώ@rpg-p καί@cc ἐκ@pg χείρ@ngfsc π�ς@aigmpn ὁ@dgmp μισέω@vppagmp ἐγώ@rpa-p
01.72.10L ποιέω@vnaa ἔλεος@nansc μετά@pg ὁ@dgmp πατήρ@ngmpc ἐγώ@rpg-p καί@cc μιμνήσκομαι@vnap διαθήκη@ngfsc ἅγιος@angfsn αὐτός@rpgms
01.73.10L ὅρκος@namsc ὅς@rrams ὄμνυμι@viaa3s πρός@pa Ἀβραάμ@namsp ὁ@dams πατήρ@namsc ἐγώ@rpg-p ὁ@dgns δίδωμι@vnaa ἐγώ@rpd-p
01.74.10L ἀφόβως@b ἐκ@pg χείρ@ngfsc ἐχθρός@angmpn ῥύομαι@vpapamp λατρεύω@vnpa αὐτός@rpdms
01.75.10L ἐν@pd ὁσιότης@ndfsc καί@cc δικαιοσύνη@ndfsc ἐνώπιον@pg αὐτός@rpgms π�ς@aidfpn ὁ@ddfp ἡμέρα@ndfpc ἐγώ@rpg-p

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01.76.10L καί@b σύ@rpn-s δέ@cc παιδίον@nvnsc προφήτης@nnmsc ὕψιστος@angmss καλέω@vifp2s προπορεύομαι@vifm2s γάρ@cc ἐνώπιον@pg κύριος@ngmsc ἑτοιμάζω@vnaa ὁδός@nafpc αὐτός@rpgms
01.77.10L ὁ@dgns δίδωμι@vnaa γνῶσις@nafsc σωτηρία@ngfsc ὁ@ddms λαός@ndmsc αὐτός@rpgms ἐν@pd ἄφεσις@ndfsc ἁμαρτία@ngfpc αὐτός@rpgmp
01.78.10L διά@pa σπλάγχνον@nanpc ἔλεος@ngnsc θεός@ngmsc ἐγώ@rpg-p ἐν@pd ὅς@rrdnp ἐπισκέπτομαι@vifm3s ἐγώ@rpa-p ἀνατολή@nnfsc ἐκ@pg ὕψος@ngnsc
01.79.10L ἐπιφαίνω@vnaa ὁ@ddmp ἐν@pd σκότος@ndnsc καί@cc σκιά@ndfsc θάνατος@ngmsc κάθημαι@vppmdmp ὁ@dgns κατευθύνω@vnaa ὁ@damp πούς@nampc ἐγώ@rpg-p εἰς@pa ὁδός@nafsc εἰρήνη@ngfsc
01.80.10L ὁ@dnns δέ@cc παιδίον@nnnsc αὐξάνω@viia3s καί@cc κραταιόω@viip3s πνεῦμα@ndnsc καί@cc εἰμί@viia3s ἐν@pd ὁ@ddfp ἔρημος@ndfpc ἕως@pg ἡμέρα@ngfsc ἀνάδειξις@ngfsc αὐτός@rpgms πρός@pa ὁ@dams Ἰσραήλ@namsp
02.01.10L γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddfp ἡμέρα@ndfpc ἐκεῖνος@rddfp ἐξέρχομαι@viaa3s δόγμα@nnnsc παρά@pg Καῖσαρ@ngmsp Αὐγοῦστος@ngmsp ἀπογράφω@vnpe πᾶς@aiafsn ὁ@dafs οἰκουμένη@nafsc
02.02.10L οὗτος@rdnfs ἀπογραφή@nnfsc πρῶτος@aonfsn γίνομαι@viam3s ἡγεμονεύω@vppagms ὁ@dgfs Συρία@ngfsp Κυρήνιος@ngmsp
02.03.10L καί@cc πορεύομαι@viim3p πᾶς@ainmpn ἀπογράφω@vnpm ἕκαστος@ainmsn εἰς@pa ὁ@dafs ἑαυτοῦ@rxgms πόλις@nafsc
02.04.10L ἀναβαίνω@viaa3s δέ@cc καί@b Ἰωσήφ@nnmsp ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ἐκ@pg πόλις@ngfsc Ναζαρά@ngfsp εἰς@pa ὁ@dafs Ἰουδαία@nafsp εἰς@pa πόλις@nafsc Δαυίδ@ngmsp ὅστις@rrnfs καλέω@vipp3s Βηθλέεμ@nnfsp διά@pa ὁ@dans εἰμί@vnpa αὐτός@rpams ἐκ@pg οἶκος@ngmsc καί@cc πατριά@ngfsc Δαυίδ@ngmsp
02.05.10L ἀπογράφω@vnam σύν@pd Μαρία@ndfsp ὁ@ddfs μνηστεύω@vpxpdfs αὐτός@rpdms εἰμί@vppadfs ἔγκυος@andfsn
02.06.10L γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpamp ἐκεῖ@b πίμπλημι@viap3p ὁ@dnfp ἡμέρα@nnfpc ὁ@dgns τίκτω@vnaa αὐτός@rpafs
02.07.10L καί@cc τίκτω@viaa3s ὁ@dams υἱός@namsc αὐτός@rpgfs ὁ@dams πρωτότοκος@anamsn καί@cc σπαργανόω@viaa3s αὐτός@rpams καί@cc ἀνακλίνω@viaa3s/viia3s αὐτός@rpams ἐν@pd φάτνη@ndfsc διότι@cs οὐ@b εἰμί@viia3s αὐτός@rpdmp τόπος@nnmsc ἐν@pd ὁ@ddns κατάλυμα@ndnsc
02.08.10L καί@cc ποιμήν@nnmpc εἰμί@viia3p ἐν@pd ὁ@ddfs χώρα@ndfsc ὁ@ddfs αὐτός@atdfsn ἀγραυλέω@vppanmp καί@cc φυλάσσω@vppanmp φυλακή@nafpc ὁ@dgfs νύξ@ngfsc ἐπί@pa ὁ@dafs ποίμνη@nafsc αὐτός@rpgmp
02.09.10L καί@cc ἄγγελος@nnmsc κύριος@ngmsc ἐφίστημι@viaa3s αὐτός@rpdmp καί@cc δόξα@nnfsc κύριος@ngmsc περιλάμπω@viaa3s αὐτός@rpamp καί@cc φοβέω@viap3p φόβος@namsc μέγας@anamsn
02.10.10L καί@cc λέγω@viaa3s αὐτός@rpdmp ὁ@dnms ἄγγελος@nnmsc μή@x φοβέω@vdpm2p ἰδού@i γάρ@cc εὐαγγελίζω@vipm1s σύ@rpd-p χαρά@nafsc μέγας@anafsn ὅστις@rrnfs εἰμί@vifm3s πᾶς@aidmsn ὁ@ddms λαός@ndmsc
02.11.10L ὅτι@cs τίκτω@viap3s σύ@rpd-p σήμερον@b σωτήρ@nnmsc ὅς@rrnms εἰμί@vipa3s Χριστός@nnmsp κύριος@nnmsc ἐν@pd πόλις@ndfsc Δαυίδ@ngmsp
02.12.10L καί@cc οὗτος@rdnns σύ@rpd-p ὁ@dnns σημεῖον@nnnsc εὑρίσκω@vifa2p βρέφος@nansc σπαργανόω@vpxpans καί@cc κεῖμαι@vpppans ἐν@pd φάτνη@ndfsc
02.13.10L καί@cc ἐξαίφνης@b γίνομαι@viam3s σύν@pd ὁ@ddms ἄγγελος@ndmsc πλῆθος@nnnsc στρατιά@ngfsc οὐράνιος@angfsn αἰνέω@vppagmp ὁ@dams θεός@namsc καί@cc λέγω@vppagmp

02.14.10L δόξα@nnfsc ἐν@pd ὕψιστος@andnps θεός@ndmsc καί@cc ἐπί@pg γῆ@ngfsc εἰρήνη@nnfsc ἐν@pd ἄνθρωπος@ndmpc εὐδοκία@ngfsc
02.15.10L καί@cc γίνομαι@viam3s ὡς@cs ἀπέρχομαι@viaa3p ἀπό@pg αὐτός@rpgmp εἰς@pa ὁ@dams οὐρανός@namsc ὁ@dnmp ἄγγελος@nnmpc ὁ@dnmp ποιμήν@nnmpc λαλέω@viia3p πρός@pa ἀλλήλων@reamp διέρχομαι@vsaa1p δή@x ἕως@pg Βηθλέεμ@ngfsp καί@cc ὁράω@vsaa1p ὁ@dans ῥῆμα@nansc οὗτος@rdans ὁ@dans γίνομαι@vpxaans ὅς@rrans ὁ@dnms κύριος@nnmsc γνωρίζω@viaa3s ἐγώ@rpd-p
02.16.10L 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 κεῖμαι@vpppans ἐν@pd ὁ@ddfs φάτνη@ndfsc
02.17.10L ὁράω@vpaanmp δέ@cc γνωρίζω@viaa3p περί@pg ὁ@dgns ῥῆμα@ngnsc ὁ@dgns λαλέω@vpapgns αὐτός@rpdmp περί@pg ὁ@dgns παιδίον@ngnsc οὗτος@rdgns
02.18.10L καί@cc πᾶς@ainmpn ὁ@dnmp ἀκούω@vpaanmp θαυμάζω@viaa3p περί@pg ὁ@dgnp λαλέω@vpapgnp ὑπό@pg ὁ@dgmp ποιμήν@ngmpc πρός@pa αὐτός@rpamp
02.19.10L ὁ@dnfs δέ@cc Μαρία@nnfsp πᾶς@aianpn συντηρέω@viia3s ὁ@danp ῥῆμα@nanpc οὗτος@rdanp συμβάλλω@vppanfs ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgfs
02.20.10L καί@cc ὑποστρέφω@viaa3p ὁ@dnmp ποιμήν@nnmpc δοξάζω@vppanmp καί@cc αἰνέω@vppanmp ὁ@dams θεός@namsc ἐπί@pd πᾶς@aidnpn ὅς@rrdnp ἀκούω@viaa3p καί@cc ὁράω@viaa3p καθώς@cs λαλέω@viap3s πρός@pa αὐτός@rpamp
02.21.10L καί@cc ὅτε@cs πίμπλημι@viap3p ἡμέρα@nnfpc ὀκτώ@ac---n ὁ@dgns περιτέμνω@vnaa αὐτός@rpams καί@b καλέω@viap3s ὁ@dnns ὄνομα@nnnsc αὐτός@rpgms Ἰησοῦς@nnmsp ὁ@dnns καλέω@vpapnns ὑπό@pg ὁ@dgms ἄγγελος@ngmsc πρό@pg ὁ@dgns συλλαμβάνω@vnap αὐτός@rpams ἐν@pd ὁ@ddfs κοιλία@ndfsc
02.22.10L καί@cc ὅτε@cs πίμπλημι@viap3p ὁ@dnfp ἡμέρα@nnfpc ὁ@dgms 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
02.23.10L 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
02.24.10L καί@cc ὁ@dgns δίδωμι@vnaa θυσία@nafsc κατά@pa ὁ@dans λέγω@vpxpans ἐν@pd ὁ@ddms νόμος@ndmsc κύριος@ngmsc ζεῦγος@nansc τρυγών@ngfpc ἤ@cc δύο@acampn νοσσός@nampc περιστερά@ngfpc
02.25.10L καί@cc ἰδού@i ἄνθρωπος@nnmsc εἰμί@viia3s ἐν@pd Ἰερουσαλήμ@ndfsp ὅς@rrdms ὄνομα@nnnsc Συμεών@nnmsp καί@cc ὁ@dnms ἄνθρωπος@nnmsc οὗτος@rdnms δίκαιος@annmsn καί@cc εὐλαβής@annmsn προσδέχομαι@vppmnms παράκλησις@nafsc ὁ@dgms Ἰσραήλ@ngmsp καί@cc πνεῦμα@nnnsc εἰμί@viia3s ἅγιος@annnsn ἐπί@pa αὐτός@rpams
02.26.10L καί@cc εἰμί@viia3s αὐτός@rpdms χρηματίζω@vpxpnns ὑπό@pg ὁ@dgns πνεῦμα@ngnsc ὁ@dgns ἅγιος@angnsn μή@x ὁράω@vnaa θάνατος@namsc πρίν@cs ἤ@cc ἄν@x ὁράω@vsaa3s ὁ@dams Χριστός@namsp κύριος@ngmsc
02.27.10L 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@dgns ποιέω@vnaa αὐτός@rpamp κατά@pa ὁ@dans ἐθίζω@vpxpans ὁ@dgms νόμος@ngmsc περί@pg αὐτός@rpgms
02.28.10L 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

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02.29.10L νῦν@b ἀπολύω@vipa2s ὁ@dams δοῦλος@namsc σύ@rpg-s δεσπότης@nvmsc κατά@pa ὁ@dans ῥῆμα@nansc σύ@rpg-s ἐν@pd εἰρήνη@ndfsc
02.30.10L ὅτι@cs ὁράω@viaa3p ὁ@dnmp ὀφθαλμός@nnmpc ἐγώ@rpg-s ὁ@dans σωτήριον@nansc σύ@rpg-s
02.31.10L ὅς@rrans ἑτοιμάζω@viaa2s κατά@pa πρόσωπον@nansc πᾶς@aigmpn ὁ@dgmp λαός@ngmpc
02.32.10L φῶς@nansc εἰς@pa ἀποκάλυψις@nafsc ἔθνος@ngnpc καί@cc δόξα@nafsc λαός@ngmsc σύ@rpg-s Ἰσραήλ@ngmsp
02.33.10L καί@cc εἰμί@viia3s ὁ@dnms πατήρ@nnmsc αὐτός@rpgms καί@cc ὁ@dnfs μήτηρ@nnfsc θαυμάζω@vppanmp ἐπί@pd ὁ@ddnp λαλέω@vpppdnp περί@pg αὐτός@rpgms
02.34.10L καί@cc εὐλογέω@viaa3s αὐτός@rpamp Συμεών@nnmsp καί@cc λέγω@viaa3s πρός@pa Μαρία@nafsp ὁ@dafs μήτηρ@nafsc αὐτός@rpgms ἰδού@i οὗτος@rdnms κεῖμαι@vipp3s εἰς@pa πτῶσις@nafsc καί@cc ἀνάστασις@nafsc πολύς@angmpn ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp καί@cc εἰς@pa σημεῖον@nansc ἀντιλέγω@vpppans
02.35.10L καί@b σύ@rpg-s δέ@cc αὐτός@rpgfs ὁ@dafs ψυχή@nafsc διέρχομαι@vifm3s ῥομφαία@nnfsc ὅπως@cs ἄν@x ἀποκαλύπτω@vsap3p ἐκ@pg πολύς@angfpn καρδία@ngfpc διαλογισμός@nnmpc
02.36.10L καί@cc εἰμί@viia3s Ἄννα@nnfsp προφῆτις@nnfsc θυγάτηρ@nnfsc Φανουήλ@ngmsp ἐκ@pg φυλή@ngfsc Ἀσήρ@ngmsp οὗτος@rdnfs προβαίνω@vpxanfs ἐν@pd ἡμέρα@ndfpc πολύς@andfpn ζάω@vpaanfs μετά@pg ἀνήρ@ngmsc ἔτος@nanpc ἑπτά@ac---n ἀπό@pg ὁ@dgfs παρθενία@ngfsc αὐτός@rpgfs
02.37.10L καί@cc αὐτός@rtnfs χήρα@nnfsc ἕως@pg ἔτος@ngnpc ὀγδοήκοντα@ac---n τέσσαρες@acgnpn ὅς@rrnfs οὐ@b ἀφίστημι@viim3s ὁ@dgns ἱερόν@ngnsc νηστεία@ndfpc καί@cc δέησις@ndfpc λατρεύω@vppanfs νύξ@nafsc καί@cc ἡμέρα@nafsc
02.38.10L καί@cc αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ἐφίστημι@vpaanfs ἀνθομολογέομαι@viim3s ὁ@ddms θεός@ndmsc καί@cc λαλέω@viia3s περί@pg αὐτός@rpgms πᾶς@aidmpn ὁ@ddmp προσδέχομαι@vppmdmp λύτρωσις@nafsc Ἰερουσαλήμ@ngfsp
02.39.10L καί@cc ὡς@cs τελέω@viaa3p πᾶς@aianpn ὁ@danp κατά@pa ὁ@dams νόμος@namsc κύριος@ngmsc ἐπιστρέφω@viaa3p εἰς@pa ὁ@dafs Γαλιλαία@nafsp εἰς@pa πόλις@nafsc ἑαυτοῦ@rxgmp Ναζαρά@nafsp/ngfsp
02.40.10L ὁ@dnns δέ@cc παιδίον@nnnsc αὐξάνω@viia3s καί@cc κραταιόω@viip3s πληρόω@vpppnns σοφία@ndfsc καί@cc χάρις@nnfsc θεός@ngmsc εἰμί@viia3s ἐπί@pa αὐτός@rpans
02.41.10L καί@cc πορεύομαι@viim3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgms κατά@pa ἔτος@nansc εἰς@pa Ἰερουσαλήμ@nafsp ὁ@ddfs ἑορτή@ndfsc ὁ@dgns πάσχα@ngnsc
02.42.10L καί@cc ὅτε@cs γίνομαι@viam3s ἔτος@ngnpc δώδεκα@ac---n ἀναβαίνω@vppagmp αὐτός@rpgmp κατά@pa ὁ@dans ἔθος@nansc ὁ@dgfs ἑορτή@ngfsc
02.43.10L καί@cc τελειόω@vpaagmp ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ὑποστρέφω@vnpa αὐτός@rpamp ὑπομένω@viaa3s Ἰησοῦς@nnmsp ὁ@dnms παῖς@nnmsc ἐν@pd Ἰερουσαλήμ@ndfsp καί@cc οὐ@b γινώσκω@viaa3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgms
02.44.10L νομίζω@vpaanmp δέ@cc αὐτός@rpams εἰμί@vnpa ἐν@pd ὁ@ddfs συνοδία@ndfsc ἔρχομαι@viaa3p ἡμέρα@ngfsc ὁδός@nafsc καί@cc ἀναζητέω@viia3p αὐτός@rpams ἐν@pd ὁ@ddmp συγγενής@andmpn καί@cc ὁ@ddmp γνωστός@andmpn
02.45.10L καί@cc μή@x εὑρίσκω@vpaanmp ὑποστρέφω@viaa3p εἰς@pa Ἰερουσαλήμ@nafsp ἀναζητέω@vppanmp αὐτός@rpams
02.46.10L καί@cc γίνομαι@viam3s μετά@pa ἡμέρα@nafpc τρεῖς@acafpn εὑρίσκω@viaa3p αὐτός@rpams ἐν@pd ὁ@ddns ἱερόν@ndnsc καθέζομαι@vppmams ἐν@pd μέσος@andnsn ὁ@dgmp

διδάσκαλος@ngmpc καί@cc ἀκούω@vppaams αὐτός@rpgmp καί@cc ἐπερωτάω@vppaams αὐτός@rpamp
02.47.10L ἐξίστημι@viim3p δέ@cc πᾶς@ainmpn ὁ@dnmp ἀκούω@vppanmp αὐτός@rpgms ἐπί@pd ὁ@ddfs σύνεσις@ndfsc καί@cc ὁ@ddfp ἀπόκρισις@ndfpc αὐτός@rpgms
02.48.10L καί@cc ὁράω@vpaanmp αὐτός@rpams ἐκπλήσσω@viap3p καί@cc λέγω@viaa3s πρός@pa αὐτός@rpams ὁ@dnfs μήτηρ@nnfsc αὐτός@rpgms τέκνον@nvnsc τίς@rqans ποιέω@viaa2s ἐγώ@rpd-p οὕτω@b ἰδού@i ὁ@dnms πατήρ@nnmsc σύ@rpg-s καί+ἐγώ@cc&rpn-s ὀδυνάω@vpppnmp ζητέω@viia1p σύ@rpa-s
02.49.10L καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp τίς@rqnns ὅτι@cs ζητέω@viia2p ἐγώ@rpa-s οὐ@b οἶδα@viya2p ὅτι@cs ἐν@pd ὁ@ddnp ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s δεῖ@vipa3s εἰμί@vnpa ἐγώ@rpa-s
02.50.10L καί@cc αὐτός@rtnmp οὐ@b συνίημι@viaa3p ὁ@dans ῥῆμα@nansc ὅς@rrans λαλέω@viaa3s αὐτός@rpdmp
02.51.10L καί@cc καταβαίνω@viaa3s μετά@pg αὐτός@rpgmp καί@cc ἔρχομαι@viaa3s εἰς@pa Ναζαρά@nafsp καί@cc εἰμί@viia3s ὑποτάσσω@vpppnms αὐτός@rpdmp καί@cc ὁ@dnfs μήτηρ@nnfsc αὐτός@rpgms διατηρέω@viia3s πᾶς@aianpn ὁ@danp ῥῆμα@nanpc ἐν@pd ὁ@ddfs καρδία@ndfsc αὐτός@rpgfs
02.52.10L καί@cc Ἰησοῦς@nnmsp προκόπτω@viia3s ἐν@pd ὁ@ddfs σοφία@ndfsc καί@cc ἡλικία@ndfsc καί@cc χάρις@ndfsc παρά@pd θεός@ndmsc καί@cc ἄνθρωπος@ndmpc
03.01c.10L ὁ@dgfs Ἰουδαία@ngfsp καί@cc τετρααρχέω@vppagms ὁ@dgfs Γαλιλαία@ngfsp Ἡρῴδης@ngmsp Φίλιππος@ngmsp δέ@cc ὁ@dgms ἀδελφός@ngmsc αὐτός@rpgms τετρααρχέω@vppagms ὁ@dgfs Ἰτουραῖος@ngfsp καί@cc Τραχωνῖτις@ngfsp χώρα@ngfsc καί@cc Λυσανίας@ngmsp ὁ@dgfs Ἀβιληνή@ngfsp τετρααρχέω@vppagms
03.02a.10L ἐπί@pg ἀρχιερεύς@ngmsc Ἄννας@ngmsp καί@cc Καϊάφας@ngmsp γίνομαι@viam3s ῥῆμα@nnnsc θεός@ngmsc ἐπί@pa Ἰωάννης@namsp ὁ@dams Ζαχαρίας@ngmsp υἱός@namsc
03.05.10L πᾶς@ainfsn φάραγξ@nnfsc πληρόω@vifp3s καί@cc πᾶς@ainnsn ὄρος@nnnsc καί@cc βουνός@nnmsc ταπεινόω@vifp3s καί@cc εἰμί@vifm3s ὁ@dnnp σκολιός@annnpn εἰς@pa εὐθύς@anafsn καί@cc ὁ@dnfp τραχύς@annfpn εἰς@pa ὁδός@nafpc λεῖος@anafpn
03.06.10L καί@cc ὁράω@vifm3s πᾶς@ainfsn σάρξ@nnfsc ὁ@dans σωτήριον@nansc ὁ@dgms θεός@ngmsc
03.10.10L καί@cc ἐπερωτάω@viia3p αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc λέγω@vppanmp τίς@rqans οὖν@cc ποιέω@vsaa1p
03.11.10L ἀποκρίνομαι@vpapnms δέ@cc λέγω@viia3s αὐτός@rpdmp ὁ@dnms ἔχω@vppanms δύο@acampn χιτών@nampc μεταδίδωμι@vdaa3s ὁ@ddms μή@x ἔχω@vppadms καί@cc ὁ@dnms ἔχω@vppanms βρῶμα@nanpc ὁμοίως@b ποιέω@vdpa3s
03.12.10L ἔρχομαι@viaa3p δέ@cc καί@b τελώνης@nnmpc βαπτίζω@vnap καί@cc λέγω@viaa3p πρός@pa αὐτός@rpams διδάσκαλος@nvmsc τίς@rqans ποιέω@vsaa1p
03.13.10L ὁ@dnms δέ@cc λέγω@viaa3s πρός@pa αὐτός@rpamp μηδείς@rians πολύς@anansc παρά@pa ὁ@dans διατάσσω@vpxpans σύ@rpd-p πράσσω@vdpa2p
03.14.10L ἐπερωτάω@viia3p δέ@cc αὐτός@rpams καί@b στρατεύω@vppmnmp λέγω@vppanmp τίς@rqans ποιέω@vsaa1p καί@b ἐγώ@rpn-p καί@cc λέγω@viaa3s αὐτός@rpdmp μηδείς@riams διασείω@vsaa2p μηδέ@x συκοφαντέω@vsaa2p καί@cc ἀρκέω@vdpp2p ὁ@ddnp ὀψώνιον@ndnpc σύ@rpg-p
03.17.10L ὅς@rrgms ὁ@dnns πτύον@nnnsc ἐν@pd ὁ@ddfs χείρ@ndfsc αὐτός@rpgms διακαθαίρω@vnaa ὁ@dafs ἅλων@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
03.18.10L πολύς@ananpn μέν@x οὖν@cc καί@cc ἕτερος@aianpn παρακαλέω@vppanms εὐαγγελίζω@viim3s ὁ@dams λαός@namsc
03.19.10L ὁ@dnms δέ@cc Ἡρῴδης@nnmsp ὁ@dnms τετραάρχης@nnmsc ἐλέγχω@vpppnms ὑπό@pg αὐτός@rpgms περί@pg Ἡρῳδιάς@ngfsp ὁ@dgfs γυνή@ngfsc ὁ@dgms ἀδελφός@ngmsc αὐτός@rpgms καί@cc περί@pg πᾶς@aignpn ὅς@rrgnp ποιέω@viaa3s πονηρός@angnpn ὁ@dnms Ἡρῴδης@nnmsp
03.23.10L καί@cc αὐτός@rtnms εἰμί@viia3s Ἰησοῦς@nnmsp ἄρχω@vppmnms ὡσεί@b ἔτος@ngnpc τριάκοντα@ac---n εἰμί@vppanms υἱός@nnmsc ὡς@cs νομίζω@viip3s Ἰωσήφ@ngmsp ὁ@dgms Ἠλί@ngmsp
03.24.10L ὁ@dgms Μαθθάτ@ngmsp ὁ@dgms Λευί@ngmsp ὁ@dgms Μελχί@ngmsp ὁ@dgms Ἰανναί@ngmsp ὁ@dgms Ἰωσήφ@ngmsp
03.25.10L ὁ@dgms Ματταθίας@ngmsp ὁ@dgms Ἀμώς@ngmsp ὁ@dgms Ναούμ@ngmsp ὁ@dgms Ἑσλί@ngmsp ὁ@dgms Ναγγαί@ngmsp
03.26.10L ὁ@dgms Μάαθ@ngmsp ὁ@dgms Ματταθίας@ngmsp ὁ@dgms Σεμεΐν@ngmsp ὁ@dgms Ἰωσήχ@ngmsp ὁ@dgms Ἰωδά@ngmsp
03.27.10L ὁ@dgms Ἰωανάν@ngmsp ὁ@dgms Ῥησά@ngmsp ὁ@dgms Ζοροβαβέλ@ngmsp ὁ@dgms Σαλαθιήλ@ngmsp ὁ@dgms Νηρί@ngmsp
03.28.10L ὁ@dgms Μελχί@ngmsp ὁ@dgms Ἀδδί@ngmsp ὁ@dgms Κωσάμ@ngmsp ὁ@dgms Ἐλμαδάμ@ngmsp ὁ@dgms Ἦρ@ngmsp
03.29.10L ὁ@dgms Ἰησοῦς@ngmsp ὁ@dgms Ἐλιέζερ@ngmsp ὁ@dgms Ἰωρίμ@ngmsp ὁ@dgms Μαθθάτ@ngmsp ὁ@dgms Λευί@ngmsp
03.30.10L ὁ@dgms Συμεών@ngmsp ὁ@dgms Ἰούδας@ngmsp ὁ@dgms Ἰωσήφ@ngmsp ὁ@dgms Ἰωνάμ@ngmsp ὁ@dgms Ἐλιακίμ@ngmsp
03.31.10L ὁ@dgms Μελεά@ngmsp ὁ@dgms Μεννά@ngmsp ὁ@dgms Ματταθά@ngmsp ὁ@dgms Ναθάμ@ngmsp ὁ@dgms Δαυίδ@ngmsp
03.32.10L ὁ@dgms Ἰεσσαί@ngmsp ὁ@dgms Ἰωβήδ@ngmsp ὁ@dgms Βόες@ngmsp ὁ@dgms Σαλά@ngmsp ὁ@dgms Ναασσών@ngmsp
03.33.10L ὁ@dgms Ἀμιναδάβ@ngmsp ὁ@dgms Ἀδμίν@ngmsp ὁ@dgms Ἀρνί@ngmsp ὁ@dgms Ἑσρώμ@ngmsp ὁ@dgms Φάρες@ngmsp ὁ@dgms Ἰούδας@ngmsp
03.34.10L ὁ@dgms Ἰακώβ@ngmsp ὁ@dgms Ἰσαάκ@ngmsp ὁ@dgms Ἀβραάμ@ngmsp ὁ@dgms Θάρα@ngmsp ὁ@dgms Ναχώρ@ngmsp
03.35.10L ὁ@dgms Σερούχ@ngmsp ὁ@dgms Ῥαγαύ@ngmsp ὁ@dgms Φάλεκ@ngmsp ὁ@dgms Ἔβερ@ngmsp ὁ@dgms Σαλά@ngmsp
03.36.10L ὁ@dgms Καϊνάμ@ngmsp ὁ@dgms Ἀρφαξάδ@ngmsp ὁ@dgms Σήμ@ngmsp ὁ@dgms Νῶε@ngmsp ὁ@dgms Λάμεχ@ngmsp
03.37.10L ὁ@dgms Μαθουσαλά@ngmsp ὁ@dgms Ἐνώχ@ngmsp ὁ@dgms Ἰάρετ@ngmsp ὁ@dgms Μαλελεήλ@ngmsp ὁ@dgms Καϊνάμ@ngmsp
03.38.10L ὁ@dgms Ἐνώς@ngmsp ὁ@dgms Σήθ@ngmsp ὁ@dgms Ἀδάμ@ngmsp ὁ@dgms θεός@ngmsc
09.31b.10L ὅς@rrafs μέλλω@viia3s πληρόω@vnpa ἐν@pd Ἰερουσαλήμ@ndfsp
11.30.10L καθώς@cs γάρ@cc γίνομαι@viam3s Ἰωνᾶς@nnmsp ὁ@ddmp Νινευίτης@ndmpp σημεῖον@nnnsc οὕτω@b εἰμί@vifm3s καί@b ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ὁ@ddfs γενεά@ndfsc οὗτος@rddfs
11.31.10L βασίλισσα@nnfsc νότος@ngmsc ἐγείρω@vifp3s ἐν@pd ὁ@ddfs κρίσις@ndfsc μετά@pg ὁ@dgmp ἀνήρ@ngmpc ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs καί@cc κατακρίνω@vifa3s αὐτός@rpamp

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ὅτι@cs ἔρχομαι@viaa3s ἐκ@pg ὁ@dgnp πέρας@ngnpc ὁ@dgfs γῆ@ngfsc ἀκούω@vnaa ὁ@dafs σοφία@nafsc Σολομών@ngmsp καί@cc ἰδού@i πολύς@anansc Σολομών@ngmsp ὧδε@b
11.32.10L ἀνήρ@nnmpc Νινευίτης@nnmpp ἀνίστημι@vifm3p ἐν@pd ὁ@ddfs κρίσις@ndfsc μετά@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs καί@cc κατακρίνω@vifa3p αὐτός@rpafs ὅτι@cs μετανοέω@viaa3p εἰς@pa ὁ@dans κήρυγμα@nansc Ἰωνᾶς@ngmsp καί@cc ἰδού@i πολύς@anansc Ἰωνᾶς@ngmsp ὧδε@b
11.49.10L διά@pa οὗτος@rdans καί@b ὁ@dnfs σοφία@nnfsc ὁ@dgms θεός@ngmsc λέγω@viaa3s ἀποστέλλω@vifa1s εἰς@pa αὐτός@rpamp προφήτης@nampc καί@cc ἀπόστολος@nampc καί@cc ἐκ@pg αὐτός@rpgmp ἀποκτείνω@vifa3p καί@cc διώκω@vifa3p
11.50.10L ἵνα@cs ἐκζητέω@vsap3s ὁ@dnns αἷμα@nnnsc πᾶς@aigmpn ὁ@dgmp προφήτης@ngmpc ὁ@dnns ἐκχέω@vpxpnns ἀπό@pg καταβολή@ngfsc κόσμος@ngmsc ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs
11.51.10L ἀπό@pg αἷμα@ngnsc Ἄβελ@ngmsp ἕως@pg αἷμα@ngnsc Ζαχαρίας@ngmsp ὁ@dgms ἀπόλλυμι@vpamgms μεταξύ@pg ὁ@dgns θυσιαστήριον@ngnsc καί@cc ὁ@dgms οἶκος@ngmsc ναί@x λέγω@vipa1s σύ@rpd-p ἐκζητέω@vifp3s ἀπό@pg ὁ@dgfs γενεά@ngfsc οὗτος@rdgfs
13.01.10L πάρειμι@viia3p δέ@cc τὶς@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 Πιλᾶτος@nnmsp μίγνυμι@viaa3s μετά@pg ὁ@dgfp θυσία@ngfpc αὐτός@rpgmp
13.02.10L καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s αὐτός@rpdmp δοκέω@vipa2p ὅτι@cs ὁ@dnmp Γαλιλαῖος@annmpn οὗτος@rdnmp ἁμαρτωλός@annmpn παρά@pa πᾶς@aiampn ὁ@damp Γαλιλαῖος@anampn γίνομαι@viam3p ὅτι@cs οὗτος@rdanp πάσχω@vixa3p
13.03.10L οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc ἐάν@cs μή@x μετανοέω@vspa2p πᾶς@ainmpn ὁμοίως@b ἀπόλλυμι@vifm2p
13.04.10L ἤ@cc ἐκεῖνος@rdnmp ὁ@dnmp δεκαοκτώ@ac---n ἐπί@pa ὅς@rramp πίπτω@viaa3s ὁ@dnms πύργος@nnmsc ἐν@pd ὁ@ddms Σιλωάμ@ndmsp καί@cc ἀποκτείνω@viaa3s αὐτός@rpamp δοκέω@vipa2p ὅτι@cs αὐτός@rtnmp ὀφειλέτης@nnmpc γίνομαι@viam3p παρά@pa πᾶς@aiampn ὁ@damp ἄνθρωπος@nampc ὁ@damp κατοικέω@vppaamp Ἰερουσαλήμ@nafsp
13.05.10L οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc ἐάν@cs μή@x μετανοέω@vspa2p πᾶς@ainmpn ὡσαύτως@b ἀπόλλυμι@vifm2p
13.06.10L λέγω@viia3s δέ@cc οὗτος@rdafs ὁ@dafs παραβολή@nafsc συκῆ@nafsc ἔχω@viia3s τὶς@rinms φυτεύω@vpxpafs ἐν@pd ὁ@ddms ἀμπελών@ndmsc αὐτός@rpgms καί@cc ἔρχομαι@viaa3s ζητέω@vppanms καρπός@namsc ἐν@pd αὐτός@rpdfs καί@cc οὐ@b εὑρίσκω@viaa3s
13.07.10L λέγω@viaa3s δέ@cc πρός@pa ὁ@dams ἀμπελουργός@namsc ἰδού@i τρεῖς@acanpn ἔτος@nanpc ἀπό@pg ὅς@rrgns ἔρχομαι@vipm1s ζητέω@vppanms καρπός@namsc ἐν@pd ὁ@ddfs συκῆ@ndfsc οὗτος@rddfs καί@cc οὐ@b εὑρίσκω@vipa1s ἐκκόπτω@vdaa2s οὖν@cc αὐτός@rpafs ἱνατί@b καί@b ὁ@dafs γῆ@nafsc καταργέω@vipa3s
13.08.10L ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@vipa3s αὐτός@rpdms κύριος@nvmsc ἀφίημι@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
13.09.10L καί+ἐάν@cc&cs μέν@x ποιέω@vsaa3s καρπός@namsc εἰς@pa ὁ@dans μέλλω@vppaans εἰ@cs δέ@cc μή@x γέ@x ἐκκόπτω@vifa2s αὐτός@rpafs
13.31.10L ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc προσέρχομαι@viaa3p τὶς@ainmpn Φαρισαῖος@nnmpp λέγω@vppanmp αὐτός@rpdms ἐξέρχομαι@vdaa2s καί@cc πορεύομαι@vdpm2s ἐντεῦθεν@b ὅτι@cs Ἡρῴδης@nnmsp θέλω@vipa3s σύ@rpa-s ἀποκτείνω@vnaa
13.32.10L καί@cc λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vpapnmp λέγω@vdaa2p ὁ@ddfs ἀλώπηξ@ndfsc οὗτος@rddfs ἰδού@i ἐκβάλλω@vipa1s δαιμόνιον@nanpc καί@cc ἴασις@nafpc ἀποτελέω@vipa1s σήμερον@b καί@cc αὔριον@b καί@cc ὁ@ddfs τρίτος@aodfsn τελειόω@vipp1s

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13.33.10L πλήν@cc δεῖ@vipa3s ἐγώ@rpa-s σήμερον@b καί@cc αὔριον@b καί@cc ὁ@ddfs ἔχω@vppmdfs πορεύομαι@vnpm ὅτι@cs οὐ@b ἐνδέχομαι@vipm3s προφήτης@namsc ἀπόλλυμι@vnam ἔξω@pg Ἰερουσαλήμ@ngfsp
13.34.10L Ἰερουσαλήμ@nvfsp Ἰερουσαλήμ@nvfsp ὁ@dnfs ἀποκτείνω@vppanfs ὁ@damp προφήτης@nampc καί@cc λιθοβολέω@vppanfs ὁ@damp ἀποστέλλω@vpxpamp πρός@pa αὐτός@rpafs ποσάκις@b θέλω@viaa1s ἐπισυνάγω@vnaa ὁ@danp τέκνον@nanpc σύ@rpg-s ὅς@rrams τρόπος@namsc ὄρνις@nnfsc ὁ@dafs ἑαυτοῦ@rxgfs νοσσία@nafsc ὑπό@pa ὁ@dafp πτέρυξ@nafpc καί@cc οὐ@b θέλω@viaa2p
13.35.10L ἰδού@i ἀφίημι@vipp3s σύ@rpd-p ὁ@dnms οἶκος@nnmsc σύ@rpg-p λέγω@vipa1s δέ@cc σύ@rpd-p οὐ@b μή@x ὁράω@vsaa2p ἐγώ@rpa-s ἕως@cs ἥκω@vifa3s ὅτε@cs λέγω@vsaa2p εὐλογέω@vpxpnms ὁ@dnms ἔρχομαι@vppmnms ἐν@pd ὄνομα@ndnsc κύριος@ngmsc
15.11.10L λέγω@viaa3s δέ@cc ἄνθρωπος@nnmsc τὶς@ainmsn ἔχω@viia3s δύο@acampn υἱός@nampc
15.12.10L καί@cc λέγω@viaa3s ὁ@dnms νέος@annmsc αὐτός@rpgmp ὁ@ddms πατήρ@ndmsc πατήρ@nvmsc δίδωμι@vdaa2s ἐγώ@rpd-s ὁ@dans ἐπιβάλλω@vppaans μέρος@nansc ὁ@dgfs οὐσία@ngfsc ὁ@dnms δέ@cc διαιρέω@viaa3s αὐτός@rpdmp ὁ@dams βίος@namsc
15.13.10L καί@cc μετά@pa οὐ@b πολύς@anafpn ἡμέρα@nafpc συνάγω@vpaanms πᾶς@aianpn ὁ@dnms νέος@annmsc υἱός@nnmsc ἀποδημέω@viaa3s εἰς@pa χώρα@nafsc μακρός@anafsn καί@cc ἐκεῖ@b διασκορπίζω@viaa3s ὁ@dafs οὐσία@nafsc αὐτός@rpgms ζάω@vppanms ἀσώτως@b
15.14.10L δαπανάω@vpaagms δέ@cc αὐτός@rpgms πᾶς@aianpn γίνομαι@viam3s λιμός@nnfsc ἰσχυρός@annfsn κατά@pa ὁ@dafs χώρα@nafsc ἐκεῖνος@rdafs καί@cc αὐτός@rtnms ἄρχω@viam3s ὑστερέω@vnpp
15.15.10L καί@cc πορεύομαι@vpapnms κολλάω@viap3s εἷς@acdmsn ὁ@dgmp πολίτης@ngmpc ὁ@dgfs χώρα@ngfsc ἐκεῖνος@rdgfs καί@cc πέμπω@viaa3s αὐτός@rpams εἰς@pa ὁ@damp ἀγρός@nampc αὐτός@rpgms βόσκω@vnpa χοῖρος@nampc
15.16.10L καί@cc ἐπιθυμέω@viia3s χορτάζω@vnap ἐκ@pg ὁ@dgnp κεράτιον@ngnpc ὅς@rrgnp ἐσθίω@viia3p ὁ@dnmp χοῖρος@nnmpc καί@cc οὐδείς@rinms δίδωμι@viia3s αὐτός@rpdms
15.17.10L εἰς@pa ἑαυτοῦ@rxams δέ@cc ἔρχομαι@vpaanms φημί@viaa3s/viia3s πόσος@aqnmpn μίσθιος@nnmpc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s περισσεύω@vipm3p ἄρτος@ngmpc ἐγώ@rpn-s δέ@cc λιμός@ndfsc/ndmsc ὧδε@b ἀπόλλυμι@vipm1s
15.18.10L ἀνίστημι@vpaanms πορεύομαι@vifm1s πρός@pa ὁ@dams πατήρ@namsc ἐγώ@rpg-s καί@cc λέγω@vifa1s αὐτός@rpdms πατήρ@nvmsc ἁμαρτάνω@viaa1s εἰς@pa ὁ@dams οὐρανός@namsc καί@cc ἐνώπιον@pg σύ@rpg-s
15.19.10L οὐκέτι@b εἰμί@vipa1s ἄξιος@annmsn καλέω@vnap υἱός@nnmsc σύ@rpg-s ποιέω@vdaa2s ἐγώ@rpa-s ὡς@cs εἷς@acamsn ὁ@dgmp μίσθιος@ngmpc σύ@rpg-s
15.20.10L καί@cc ἀνίστημι@vpaanms ἔρχομαι@viaa3s πρός@pa ὁ@dams πατήρ@namsc ἑαυτοῦ@rxgms ἔτι@b δέ@cc αὐτός@rpgms μακράν@b ἀπέχω@vppagms ὁράω@viaa3s αὐτός@rpams ὁ@dnms πατήρ@nnmsc αὐτός@rpgms καί@cc σπλαγχνίζομαι@viap3s καί@cc τρέχω@vpaanms ἐπιπίπτω@viaa3s ἐπί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms καί@cc καταφιλέω@viaa3s αὐτός@rpams
15.21.10L λέγω@viaa3s δέ@cc ὁ@dnms υἱός@nnmsc αὐτός@rpdms πατήρ@nvmsc ἁμαρτάνω@viaa1s εἰς@pa ὁ@dams οὐρανός@namsc καί@cc ἐνώπιον@pg σύ@rpg-s οὐκέτι@b εἰμί@vipa1s ἄξιος@annmsn καλέω@vnap υἱός@nnmsc σύ@rpg-s
15.22.10L λέγω@viaa3s δέ@cc ὁ@dnms πατήρ@nnmsc πρός@pa ὁ@damp δοῦλος@nampc αὐτός@rpgms ταχύς@b ἐκφέρω@vdaa2p στολή@nafsc ὁ@dafs πρῶτος@aoafsn καί@cc ἐνδύω@vdaa2p αὐτός@rpams καί@cc δίδωμι@vdaa2p δακτύλιος@namsc εἰς@pa ὁ@dafs χείρ@nafsc αὐτός@rpgms καί@cc ὑπόδημα@nanpc εἰς@pa ὁ@damp πούς@nampc

15.23.10L καί@cc φέρω@vdpa2p ὁ@dams μόσχος@namsc ὁ@dams σιτευτός@anamsn θύω@vdaa2p καί@cc ἐσθίω@vpaanmp εὐφραίνω@vsap1p
15.24.10L ὅτι@cs οὗτος@rdnms ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s νεκρός@annmsn εἰμί@viia3s καί@cc ἀναζάω@viaa3s εἰμί@viia3s ἀπόλλυμι@vpxanms καί@cc εὑρίσκω@viap3s καί@cc ἄρχω@viam3p εὐφραίνω@vnpp
15.25.10L εἰμί@viia3s δέ@cc ὁ@dnms υἱός@nnmsc αὐτός@rpgms ὁ@dnms πρεσβύτερος@annmsc ἐν@pd ἀγρός@ndmsc καί@cc ὡς@cs ἔρχομαι@vppmnms ἐγγίζω@viaa3s ὁ@ddfs οἰκία@ndfsc ἀκούω@viaa3s συμφωνία@ngfsc καί@cc χορός@ngmpc
15.26.10L καί@cc προσκαλέομαι@vpamnms εἷς@acamsn ὁ@dgmp παῖς@ngmpc πυνθάνομαι@viim3s τίς@rqnns ἄν@x εἰμί@vopa3s οὗτος@rdnnp
15.27.10L ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ὅτι@cs ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s ἥκω@vipa3s καί@cc θύω@viaa3s ὁ@dnms πατήρ@nnmsc σύ@rpg-s ὁ@dams μόσχος@namsc ὁ@dams σιτευτός@anamsn ὅτι@cs ὑγιαίνω@vppaams αὐτός@rpams ἀπολαμβάνω@viaa3s
15.28.10L ὀργίζω@viap3s δέ@cc καί@cc οὐ@b θέλω@viia3s εἰσέρχομαι@vnaa ὁ@dnms δέ@cc πατήρ@nnmsc αὐτός@rpgms ἐξέρχομαι@vpaanms παρακαλέω@viia3s αὐτός@rpams
15.29.10L ὁ@dnms δέ@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ὁ@ddms πατήρ@ndmsc αὐτός@rpgms ἰδού@i τοσοῦτος@adanpn ἔτος@nanpc δουλεύω@vipa1s 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 μετά@pg ὁ@dgmp φίλος@angmpn ἐγώ@rpg-s εὐφραίνω@vsap1s
15.30.10L ὅτε@cs δέ@cc ὁ@dnms υἱός@nnmsc 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
15.31.10L ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms τέκνον@nvnsc σύ@rpn-s πάντοτε@b μετά@pg ἐγώ@rpg-s εἰμί@vipa2s καί@cc πᾶς@ainnpn ὁ@dnnp ἐμός@asnnpn σός@asnnpn εἰμί@vipa3s
15.32.10L εὐφραίνω@vnap δέ@cc καί@cc χαίρω@vnap δεῖ@viia3s ὅτι@cs ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s οὗτος@rdnms νεκρός@annmsn εἰμί@viia3s καί@cc ζάω@viaa3s καί@cc ἀπόλλυμι@vpxanms καί@cc εὑρίσκω@viap3s
17.07.10L τίς@rqnms δέ@cc ἐκ@pg σύ@rpg-p δοῦλος@namsc ἔχω@vppanms ἀροτριάω@vppaams ἤ@cc ποιμαίνω@vppaams ὅς@rrnms εἰσέρχομαι@vpaadms ἐκ@pg ὁ@dgms ἀγρός@ngmsc λέγω@vifa3s αὐτός@rpdms εὐθέως@b παρέρχομαι@vpaanms ἀναπίπτω@vdaa2s
17.08.10L ἀλλά@cc οὐχί@b λέγω@vifa3s αὐτός@rpdms ἑτοιμάζω@vdaa2s τίς@rqans δειπνέω@vsaa1s καί@cc περιζώννυμι@vpamnms 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
17.09.10L μή@x ἔχω@vipa3s χάρις@nafsc ὁ@ddms δοῦλος@ndmsc ὅτι@cs ποιέω@viaa3s ὁ@danp διατάσσω@vpapanp
17.10.10L οὕτω@b καί@b σύ@rpn-p ὅταν@cs ποιέω@vsaa2p πᾶς@aianpn ὁ@danp διατάσσω@vpapanp σύ@rpd-p λέγω@vdpa2p ὅτι@cs δοῦλος@nnmpc ἀχρεῖος@annmpn εἰμί@vipa1p ὅς@rrans ὀφείλω@viia1p ποιέω@vnaa ποιέω@vixa1p
17.12c.10L ὅς@rrnmp ἵστημι@viaa3p πόρρωθεν@b
17.13.10L καί@cc αὐτός@rtnmp αἴρω@viaa3p φωνή@nafsc λέγω@vppanmp Ἰησοῦς@nvmsp ἐπιστάτης@nvmsc ἐλεέω@vdaa2s ἐγώ@rpa-p
18.31.10L παραλαμβάνω@vpaanms δέ@cc ὁ@damp δώδεκα@ac---n λέγω@viaa3s πρός@pa αὐτός@rpamp ἰδού@i ἀναβαίνω@vipa1p εἰς@pa Ἰερουσαλήμ@nafsp καί@cc τελέω@vifp3s πᾶς@ainnpn ὁ@dnnp γράφω@vpxpnnp διά@pg ὁ@dgmp προφήτης@ngmpc ὁ@ddms υἱός@ndmsc ὁ@dgms ἄνθρωπος@ngmsc

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18.32.10L παραδίδωμι@vifp3s γάρ@cc ὁ@ddnp ἔθνος@ndnpc καί@cc ἐμπαίζω@vifp3s καί@cc ὑβρίζω@vifp3s καί@cc ἐμπτύω@vifp3s
18.33.10L καί@cc μαστιγόω@vpaanmp ἀποκτείνω@vifa3p αὐτός@rpams καί@cc ὁ@ddfs ἡμέρα@ndfsc ὁ@ddfs τρίτος@aodfsn ἀνίστημι@vifm3s
18.34.10L καί@cc αὐτός@rtnmp οὐδείς@rians οὗτος@rdgnp συνίημι@viaa3p καί@cc εἰμί@viia3s ὁ@dnns ῥῆμα@nnnsc οὗτος@rdnns κρύπτω@vpxpnns ἀπό@pg αὐτός@rpgmp καί@cc οὐ@b γινώσκω@viia3p ὁ@danp λέγω@vpppanp
19.29.10L καί@cc γίνομαι@viam3s ὡς@cs ἐγγίζω@viaa3s εἰς@pa Βηθφαγή@nafsp καί@cc Βηθανία@nafsp πρός@pa ὁ@dans ὄρος@nansc ὁ@dans καλέω@vpppans ἐλαία@ngfpc ἀποστέλλω@viaa3s δύο@acampn ὁ@dgmp μαθητής@ngmpc
19.30.10L λέγω@vppanms ὑπάγω@vdpa2p εἰς@pa ὁ@dafs κατέναντι@b κώμη@nafsc ἐν@pd ὅς@rrdfs εἰσπορεύομαι@vppmnmp εὑρίσκω@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
19.31.10L καί@cc ἐάν@cs τις@rinms σύ@rpa-p ἐρωτάω@vspa3s διά@pa τίς@rqans λύω@vipa2p οὕτω@b λέγω@vifa2p ὅτι@cs ὁ@dnms κύριος@nnmsc αὐτός@rpgms χρεία@nafsc ἔχω@vipa3s
19.32.10L ἀπέρχομαι@vpaanmp δέ@cc ὁ@dnmp ἀποστέλλω@vpxpnmp εὑρίσκω@viaa3p καθώς@cs λέγω@viaa3s αὐτός@rpdmp
19.33.10L λύω@vppagmp δέ@cc αὐτός@rpgmp ὁ@dams πῶλος@namsc λέγω@viaa3p ὁ@dnmp κύριος@nnmpc αὐτός@rpgms πρός@pa αὐτός@rpamp τίς@rqans λύω@vipa2p ὁ@dams πῶλος@namsc
19.34.10L ὁ@dnmp δέ@cc λέγω@viaa3p ὅτι@cs ὁ@dnms κύριος@nnmsc αὐτός@rpgms χρεία@nafsc ἔχω@vipa3s
19.35.10L καί@cc ἄγω@viaa3p αὐτός@rpams πρός@pa ὁ@dams Ἰησοῦς@namsp καί@cc ἐπιρίπτω@vpaanmp αὐτός@rpgmp ὁ@danp ἱμάτιον@nanpc ἐπί@pa ὁ@dams πῶλος@namsc ἐπιβιβάζω@viaa3p ὁ@dams Ἰησοῦς@namsp
19.36.10L πορεύομαι@vppmgms δέ@cc αὐτός@rpgms ὑποστρωννύω@viia3p ὁ@danp ἱμάτιον@nanpc αὐτός@rpgmp ἐν@pd ὁ@ddfs ὁδός@ndfsc
19.37.10L ἐγγίζω@vppagms δέ@cc αὐτός@rpgms ἤδη@b πρός@pd ὁ@ddfs κατάβασις@ndfsc ὁ@dgns ὄρος@ngnsc ὁ@dgfp ἐλαία@ngfpc ἄρχω@viam3p ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc ὁ@dgmp μαθητής@ngmpc χαίρω@vppanmp αἰνέω@vnpa ὁ@dams θεός@namsc φωνή@ndfsc μέγας@andfsn περί@pg πᾶς@aigfpn ὅς@rrgfp ὁράω@viaa3p δύναμις@ngfpc
19.38.10L λέγω@vppanmp εὐλογέω@vpxpnms ὁ@dnms ἔρχομαι@vppmnms ὁ@dnms βασιλεύς@nnmsc ἐν@pd ὄνομα@ndnsc κύριος@ngmsc ἐν@pd οὐρανός@ndmsc εἰρήνη@nnfsc καί@cc δόξα@nnfsc ἐν@pd ὕψιστος@andnps
19.39.10L καί@cc τις@rinmp ὁ@dgmp Φαρισαῖος@ngmpp ἀπό@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3p πρός@pa αὐτός@rpams διδάσκαλος@nvmsc ἐπιτιμάω@vdaa2s ὁ@ddmp μαθητής@ndmpc σύ@rpg-s
19.40.10L καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s λέγω@vipa1s σύ@rpd-p ἐάν@cs οὗτος@rdnmp σιωπάω@vifa3p ὁ@dnmp λίθος@nnmpc κράζω@vifa3p
19.41.10L καί@cc ὡς@cs ἐγγίζω@viaa3s ὁράω@vpaanms ὁ@dafs πόλις@nafsc κλαίω@viaa3s ἐπί@pa αὐτός@rpafs
19.42.10L λέγω@vppanms ὅτι@cs εἰ@cs γινώσκω@viaa2s ἐν@pd ὁ@ddfs ἡμέρα@ndfsc οὗτος@rddfs καί@b σύ@rpn-s ὁ@danp πρός@pa εἰρήνη@nafsc νῦν@b δέ@cc κρύπτω@viap3s ἀπό@pg ὀφθαλμός@ngmpc σύ@rpg-s

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19.43.10L ὅτι@cs ἥκω@vifa3p ἡμέρα@nnfpc ἐπί@pa σύ@rpa-s καί@cc παρεμβάλλω@vifa3p ὁ@dnmp ἐχθρός@annmpn σύ@rpg-s χάραξ@namsc σύ@rpd-s καί@cc περικυκλόω@vifa3p σύ@rpa-s καί@cc συνέχω@vifa3p σύ@rpa-s πάντοθεν@b
19.44.10L καί@cc ἐδαφίζω@vifa3p σύ@rpa-s καί@cc ὁ@danp τέκνον@nanpc σύ@rpg-s ἐν@pd σύ@rpd-s καί@cc οὐ@b ἀφίημι@vifa3p λίθος@namsc ἐπί@pa λίθος@namsc ἐν@pd σύ@rpd-s ἀντί@pg ὅς@rrgnp οὐ@b γινώσκω@viaa2s ὁ@dams καιρός@namsc ὁ@dgfs ἐπισκοπή@ngfsc σύ@rpg-s
19.45.10L καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dans ἱερόν@nansc ἄρχω@viam3s ἐκβάλλω@vnpa ὁ@damp πωλέω@vppaamp
19.46.10L λέγω@vppanms αὐτός@rpdmp γράφω@vixp3s καί@b εἰμί@vifm3s ὁ@dnms οἶκος@nnmsc ἐγώ@rpg-s οἶκος@nnmsc προσευχή@ngfsc σύ@rpn-p δέ@cc αὐτός@rpams ποιέω@viaa2p σπήλαιον@nansc λῃστής@ngmpc
20.09.10L ἄρχω@viam3s δέ@cc πρός@pa ὁ@dams λαός@namsc λέγω@vnpa ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἄνθρωπος@nnmsc τις@ainmsn φυτεύω@viaa3s ἀμπελών@namsc καί@cc ἐκδίδωμι@viam3s αὐτός@rpams γεωργός@ndmpc καί@cc ἀποδημέω@viaa3s χρόνος@nampc ἱκανός@anampn
20.10.10L καί@cc καιρός@ndmsc ἀποστέλλω@viaa3s πρός@pa ὁ@damp γεωργός@nampc δοῦλος@namsc ἵνα@cs ἀπό@pg ὁ@dgms καρπός@ngmsc ὁ@dgms ἀμπελών@ngmsc δίδωμι@vifa3p αὐτός@rpdms ὁ@dnmp δέ@cc γεωργός@nnmpc ἐξαποστέλλω@viaa3p αὐτός@rpams δέρω@vpaanmp κενός@anamsn
20.11.10L καί@cc προστίθημι@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
20.12.10L καί@cc προστίθημι@viam3s τρίτος@aoamsn πέμπω@vnaa ὁ@dnmp δέ@cc καί@b οὗτος@rdams τραυματίζω@vpaanmp ἐκβάλλω@viaa3p
20.13.10L λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc ὁ@dgms 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
20.14.10L ὁράω@vpaanmp δέ@cc αὐτός@rpams ὁ@dnmp γεωργός@nnmpc διαλογίζομαι@viim3p πρός@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
20.15.10L καί@cc ἐκβάλλω@vpaanmp αὐτός@rpams ἔξω@pg ὁ@dgms ἀμπελών@ngmsc ἀποκτείνω@viaa3p τίς@rqans οὖν@cc ποιέω@vifa3s αὐτός@rpdmp ὁ@dnms κύριος@nnmsc ὁ@dgms ἀμπελών@ngmsc
20.16.10L ἔρχομαι@vifm3s καί@cc ἀπόλλυμι@vifa3s ὁ@damp γεωργός@nampc οὗτος@rdamp καί@cc δίδωμι@vifa3s ὁ@dams ἀμπελών@namsc ἄλλος@aidmpn ἀκούω@vpaanmp δέ@cc λέγω@viaa3p μή@x γίνομαι@voam3s
20.17.10L ὁ@dnms δέ@cc ἐμβλέπω@vpaanms αὐτός@rpdmp λέγω@viaa3s τίς@rqnns οὖν@cc εἰμί@vipa3s ὁ@dnns γράφω@vpxpnns οὗτος@rdnns λίθος@namsc ὅς@rrams ἀποδοκιμάζω@viaa3p ὁ@dnmp οἰκοδομέω@vppanmp οὗτος@rdnms γίνομαι@viap3s εἰς@pa κεφαλή@nafsc γωνία@ngfsc
20.18.10L πᾶς@ainmsn ὁ@dnms πίπτω@vpaanms ἐπί@pa ἐκεῖνος@rdams ὁ@dams λίθος@namsc συνθλάω@vifp3s ἐπί@pa ὅς@rrams δέ@cc ἄν@x πίπτω@vsaa3s λικμάω@vifa3s αὐτός@rpams
20.37.10L ὅτι@cs δέ@cc ἐγείρω@vipp3p ὁ@dnmp νεκρός@annmpn καί@b Μωϋσῆς@nnmsp μηνύω@viaa3s ἐπί@pg ὁ@dgfs βάτος@ngfsc ὡς@cs λέγω@vipa3s κύριος@namsc ὁ@dams θεός@namsc Ἀβραάμ@ngmsp καί@cc θεός@namsc Ἰσαάκ@ngmsp καί@cc θεός@namsc Ἰακώβ@ngmsp
20.38a.10L θεός@nnmsc δέ@cc οὐ@b εἰμί@vipa3s νεκρός@angmpn ἀλλά@cc ζάω@vppagmp

21.18.10L καί@cc θρίξ@nnfsc ἐκ@pg ὁ@dgfs κεφαλή@ngfsc σύ@rpg-p οὐ@b μή@x ἀπόλλυμι@vsam3s
21.21.10L τότε@b ὁ@dnmp ἐν@pd ὁ@ddfs Ἰουδαία@ndfsp φεύγω@vdpa3p εἰς@pa ὁ@danp ὄρος@nanpc καί@cc ὁ@dnmp ἐν@pd μέσος@andnsn αὐτός@rpgfs ἐκχωρέω@vdpa3p καί@cc ὁ@dnmp ἐν@pd ὁ@ddfp χώρα@ndfpc μή@x εἰσέρχομαι@vdpm3p εἰς@pa αὐτός@rpafs
21.22.10L ὅτι@cs ἡμέρα@nnfpc ἐκδίκησις@ngfsc οὗτος@rdnfp εἰμί@vipa3p ὁ@dgns πίμπλημι@vnap πᾶς@aianpn ὁ@danp γράφω@vpxpanp
22.16.10L λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs οὐ@b μή@x ἐσθίω@vsaa1s αὐτός@rpans ἕως@pg ὅστις@rrgns πληρόω@vsap3s ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc
22.35.10L καί@cc λέγω@viaa3s αὐτός@rpdmp ὅτε@cs ἀποστέλλω@viaa1s σύ@rpa-p ἄτερ@pg βαλλάντιον@ngnsc καί@cc πήρα@ngfsc καί@cc ὑπόδημα@ngnpc μή@x τὶς@rigns ὑστερέω@viaa2p ὁ@dnmp δέ@cc λέγω@viaa3p οὐδείς@rigns
22.36.10L λέγω@viaa3s δέ@cc αὐτός@rpdmp ἀλλά@cc νῦν@b ὁ@dnms ἔχω@vppanms βαλλάντιον@nansc αἴρω@vdaa3s ὁμοίως@b καί@b πήρα@nafsc καί@cc ὁ@dnms μή@x ἔχω@vppanms πωλέω@vdaa3s ὁ@dans ἱμάτιον@nansc αὐτός@rpgms καί@cc ἀγοράζω@vdaa3s μάχαιρα@nafsc
22.37.10L λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs οὗτος@rdans ὁ@dans γράφω@vpxpans δεῖ@vipa3s τελέω@vnap ἐν@pd ἐγώ@rpd-s ὁ@dans καί@cc/b μετά@pg ἄνομος@angmpn λογίζομαι@viap3s καί@b γάρ@cc ὁ@dnns περί@pg ἐγώ@rpg-s τέλος@nansc ἔχω@vipa3s
22.38.10L ὁ@dnmp δέ@cc λέγω@viaa3p κύριος@nvmsc ἰδού@i μάχαιρα@nnfpc ὧδε@b δύο@acnfpn ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἱκανός@annnsn εἰμί@vipa3s
22.49.10L ὁράω@vpaanmp δέ@cc ὁ@dnmp περί@pa αὐτός@rpams ὁ@dans εἰμί@vpfmans λέγω@viaa3p κύριος@nvmsc εἰ@x πατάσσω@vifa1p ἐν@pd μάχαιρα@ndfsc
22.50.10L καί@cc πατάσσω@viaa3s εἷς@acnmsn τὶς@ainmsn ἐκ@pg αὐτός@rpgmp ὁ@dgms ἀρχιερεύς@ngmsc ὁ@dams δοῦλος@namsc καί@cc ἀφαιρέω@viaa3s ὁ@dans οὖς@nansc αὐτός@rpgms ὁ@dans δεξιός@anansn
22.51.10L ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ἐάω@vdpa2p ἕως@pg οὗτος@rdgns καί@cc ἅπτω@vpamnms ὁ@dgns ὠτίον@ngnsc ἰάομαι@viam3s αὐτός@rpams
22.52.10L λέγω@viaa3s δέ@cc Ἰησοῦς@nnmsp πρός@pa ὁ@damp παραγίνομαι@vpamamp ἐπί@pa αὐτός@rpams ἀρχιερεύς@nampc καί@cc στρατηγός@nampc ὁ@dgns ἱερόν@ngnsc καί@cc πρεσβύτερος@anampc ὡς@cs ἐπί@pa λῃστής@namsc ἐξέρχομαι@viaa2p μετά@pg μάχαιρα@ngfpc καί@cc ξύλον@ngnpc
22.53.10L κατά@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s μετά@pg σύ@rpg-p ἐν@pd ὁ@ddns ἱερόν@ndnsc οὐ@b ἐκτείνω@viaa2p ὁ@dafp χείρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὗτος@rdnfs εἰμί@vipa3s σύ@rpg-p ὁ@dnfs ὥρα@nnfsc καί@cc ὁ@dnfs ἐξουσία@nnfsc ὁ@dgns σκότος@ngnsc
23.34b.10L διαμερίζω@vppmnmp δέ@cc ὁ@danp ἱμάτιον@nanpc αὐτός@rpgms βάλλω@viaa3p κλῆρος@nampc
23.39.10L εἷς@acnmsn δέ@cc ὁ@dgmp κρεμάννυμι@vpapgmp κακοῦργος@angmpn βλασφημέω@viia3s αὐτός@rpams λέγω@vppanms οὐχί@b σύ@rpn-s εἰμί@vipa2s ὁ@dnms Χριστός@nnmsp σῴζω@vdaa2s σεαυτοῦ@rxams καί@cc ἐγώ@rpa-p
23.40.10L ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms ἕτερος@ainmsn ἐπιτιμάω@vppanms αὐτός@rpdms φημί@viaa3s/viia3s οὐδέ@b φοβέω@vipm2s σύ@rpn-s ὁ@dams θεός@namsc ὅτι@cs ἐν@pd ὁ@ddns αὐτός@atdnsn κρίμα@ndnsc εἰμί@vipa2s
23.41.10L καί@cc ἐγώ@rpn-p μέν@x δικαίως@b ἄξιος@ananpn γάρ@cc ὅς@rrgnp πράσσω@viaa1p ἀπολαμβάνω@vipa1p οὗτος@rdnms δέ@cc οὐδείς@rians ἄτοπος@anansn πράσσω@viaa3s
23.42.10L καί@cc λέγω@viia3s Ἰησοῦς@nvmsp μιμνήσκομαι@vdap2s ἐγώ@rpg-s ὅταν@cs ἔρχομαι@vsaa2s εἰς@pa ὁ@dafs βασιλεία@nafsc σύ@rpg-s

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23.43.10L καί@cc λέγω@viaa3s αὐτός@rpdms ἀμήν@t σύ@rpd-s λέγω@vipa1s σήμερον@b μετά@pg ἐγώ@rpg-s εἰμί@vifm2s ἐν@pd ὁ@ddms παράδεισος@ndmsc

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This lemmatized and morphologically tagged dataset contains all verses in Lk2 that 1) are unattested for Marcion's *Gospel* by its witnesses and which, according to our hypotheses and signal-tracing method, 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CINP = "Lk2 Clear Implicitly Not Present." Like Lk2-CENP, this dataset is a recording of LkR2 speaking freely apart from earlier gospel vocal-textual models. It thus provides another set of training 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.[834]

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 4062, representing about 21% of the total word count of Lk2. Its verses are: 4.15, 4.36–39, 4.17–22, 4.25–26, 4.28, 4.40a, 4.44, 5.8, 5.15–17, 5.19, 5.29–30, 5.32, 6.11, 6.15, 6.18, 6.34b, 6.40b, 7.4–5, 7.11, 7.13, 7.17, 7.21, 7.29–30, 7.40–44a, 7.47–49, 8.1, 8.9–15, 8.25a, 8.26, 8.29, 8.36, 8.38–39, 8.43b, 8.47, 8.49–50, 8.55–56, 9.6, 9.23, 9.25, 9.32, 9.36, 9.43, 9.45, 9.49–51, 9.56, 10.2, 10.8, 10.12–15, 10.17–18, 10.20, 10.29–37, 10.41–42, 11.6, 11.16, 11.24–26, 11.29a, 11.44–45, 11.53–54, 12.1a, 12.15, 12.17, 12.21, 12.50, 12.52, 12.54–55, 13.10, 13.17, 13.22, 14.4, 14.6–10, 14.15, 14.25, 14.28–32, 15.1–3, 15.6, 16.1, 16.3, 16.8, 16.10, 17.5–6, 17.17, 17.20, 17.29–31, 17.33–37, 18.9, 18.12, 18.15–17, 18.24–30, 18.40–41, 19.1, 19.3–5, 19.7, 19.12–21, 19.24–25, 19.27, 19.37, 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, 24.17–20, 24.22–24, 24.28–29, 24.33–35, 24.48–51.

[834] In v1.46, 4.23a, 5.8, 6.34b, 7.13, 8.26, 9.45, and 12.50 were added, but 14.33 removed. In v1.49 7.8 was removed. In v1.50 17.3a was removed. In v1.53 17.11–12a was removed but 17.17 added. In v1.54 13.13 was removed. In v2.02 8.25a, 11.29a, 18.15–17, 19.39, and 24.35 were added, but 22.49 and 22.52–53 were moved to the CENP dataset. In v2.18 4.40a, 6.11, 6.40b, 7.4, 7.41, 8.47, 12.21, 13.22, 15.6, and 24.18 were added. In v2.19 4.23a was removed.

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04.15.10L καί@cc αὐτός@rtnms διδάσκω@viia3s ἐν@pd ὁ@ddfp συναγωγή@ndfpc αὐτός@rpgmp δοξάζω@vpppnms ὑπό@pg πᾶς@aigmpn
04.36.10L καί@cc γίνομαι@viam3s θάμβος@nnmsc/nnnsc ἐπί@pa πᾶς@aiampn καί@cc συλλαλέω@viia3p πρός@pa ἀλλήλων@reamp λέγω@vppanmp τίς@rqnms/aqnmsn ὁ@dnms λόγος@nnmsc οὗτος@rdnms ὅτι@cs ἐν@pd ἐξουσία@ndfsc καί@cc δύναμις@ndfsc ἐπιτάσσω@vipa3s ὁ@ddnp ἀκάθαρτος@andnpn πνεῦμα@ndnpc καί@cc ἐξέρχομαι@vipm3p
04.37.10L καί@cc ἐκπορεύομαι@viim3s ἦχος@nnmsc περί@pg αὐτός@rpgms εἰς@pa πᾶς@aiamsn τόπος@namsc ὁ@dgfs περίχωρος@angfsn
04.38.10L ἀνίστημι@vpaanms δέ@cc ἀπό@pg ὁ@dgfs συναγωγή@ngfsc εἰσέρχομαι@viaa3s εἰς@pa ὁ@dafs οἰκία@nafsc Σίμων@ngmsp πενθερά@nnfsc δέ@cc ὁ@dgms Σίμων@ngmsp εἰμί@viia3s συνέχω@vpppnfs πυρετός@ndmsc μέγας@andmsn καί@cc ἐρωτάω@viaa3p αὐτός@rpams περί@pg αὐτός@rpgfs
04.39.10L καί@cc ἐφίστημι@vpaanms ἐπάνω@pg αὐτός@rpgfs ἐπιτιμάω@viaa3s ὁ@ddms πυρετός@ndmsc καί@cc ἀφίημι@viaa3s αὐτός@rpafs παραχρῆμα@b δέ@cc ἀνίστημι@vpaanfs διακονέω@viia3s αὐτός@rpdmp
04.17.10L καί@cc ἐπιδίδωμι@viap3s αὐτός@rpdms βιβλίον@nnnsc ὁ@dgms προφήτης@ngmsc Ἠσαΐας@ngmsp καί@cc ἀναπτύσσω@vpaanms ὁ@dans βιβλίον@nansc εὑρίσκω@viaa3s ὁ@dams τόπος@namsc ὅς@b εἰμί@viia3s γράφω@vpxpnns
04.18.10L πνεῦμα@nnnsc κύριος@ngmsc ἐπί@pa ἐγώ@rpa-s ὅς@rrgns ἕνεκα@pg χρίω@viaa3s ἐγώ@rpa-s εὐαγγελίζω@vnam πτωχός@andmpn ἀποστέλλω@vixa3s ἐγώ@rpa-s κηρύσσω@vnaa αἰχμάλωτος@andmpn ἄφεσις@nafsc καί@cc τυφλός@andmpn ἀνάβλεψις@nafsc ἀποστέλλω@vnaa θραύω@vpxpamp ἐν@pd ἄφεσις@ndfsc
04.19.10L κηρύσσω@vnaa ἐνιαυτός@namsc κύριος@ngmsc δεκτός@anamsn
04.20.10L καί@cc πτύσσω@vpaanms ὁ@dans βιβλίον@nansc ἀποδίδωμι@vpaanms ὁ@ddms ὑπηρέτης@ndmsc καθίζω@viaa3s καί@cc πᾶς@aigmpn ὁ@dnmp ὀφθαλμός@nnmpc ἐν@pd ὁ@ddfs συναγωγή@ndfsc εἰμί@viia3p ἀτενίζω@vppanmp αὐτός@rpdms
04.21.10L ἄρχω@viam3s δέ@cc λέγω@vnpa πρός@pa αὐτός@rpamp ὅτι@cs σήμερον@b πληρόω@vixp3s ὁ@dnfs γραφή@nnfsc οὗτος@rdnfs ἐν@pd ὁ@ddnp οὖς@ndnpc σύ@rpg-p
04.22.10L καί@cc πᾶς@ainmpn μαρτυρέω@viia3p αὐτός@rpdms/rpdns καί@cc θαυμάζω@viia3p ἐπί@pd ὁ@ddmp λόγος@ndmpc ὁ@dgfs χάρις@ngfsc ὁ@ddmp ἐκπορεύομαι@vppmdmp ἐκ@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms καί@cc λέγω@viia3p οὐχί@b υἱός@nnmsc εἰμί@vipa3s Ἰωσήφ@ngmsp οὗτος@rdnms
04.25.10L ἐπί@pg ἀλήθεια@ngfsc δέ@cc λέγω@vipa1s σύ@rpd-p πολύς@annfpn χήρα@nnfpc εἰμί@viia3p ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Ἠλίας@ngmsp ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp ὅτε@cs κλείω@viap3s ὁ@dnms οὐρανός@nnmsc ἐπί@pa ἔτος@nanpc τρεῖς@acanpn καί@cc μήν@nampc ἕξ@ac---n ὡς@b γίνομαι@viam3s λιμός@nnmsc μέγας@annmsn ἐπί@pa πᾶς@aiafsn ὁ@dafs γῆ@nafsc
04.26.10L καί@cc πρός@pa οὐδείς@riafs αὐτός@rpgfp πέμπω@viap3s Ἠλίας@nnmsp εἰ@cs μή@x εἰς@pa Σάρεπτα@nanpp ὁ@dgfs Σιδώνιος@angfsn πρός@pa γυνή@nafsc χήρα@nafsc
04.28.10L καί@cc πίμπλημι@viap3p πᾶς@ainmpn θυμός@ngmsc ἐν@pd ὁ@ddfs συναγωγή@ndfsc ἀκούω@vppanmp οὗτος@rdanp
04.40a.10L δυνω@vppagms δέ@cc ὁ@dgms ἥλιος@ngmsc
04.44.10L καί@cc εἰμί@viia3s κηρύσσω@vppanms εἰς@pa ὁ@dafp συναγωγή@nafpc ὁ@dgfs Ἰουδαία@ngfsp

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05.08.10L ῥάω@vpaanms δέ@cc Σίμων@nnmsp Πέτρος@nnmsp προσπίπτω@viaa3s ὁ@ddnp γόνυ@ndnpc Ἰησοῦς@ngmsp λέγω@vppanms ἐξέρχομαι@vdaa2s ἀπό@pg ἐγώ@rpg-s ὅτι@cs ἀνήρ@nnmsc ἁμαρτωλός@annmsn εἰμί@vipa1s κύριος@nvmsc
05.15.10L διέρχομαι@viim3s δέ@cc μᾶλλον@b ὁ@dnms λόγος@nnmsc περί@pg αὐτός@rpgms καί@cc συνέρχομαι@viim3p ὄχλος@nnmpc πολύς@annmpn ἀκούω@vnpa καί@cc θεραπεύω@vnpp ἀπό@pg ὁ@dgfp ἀσθένεια@ngfpc αὐτός@rpgmp
05.16.10L αὐτός@rtnms δέ@cc εἰμί@viia3s ὑποχωρέω@vppanms ἐν@pd ὁ@ddfp ἔρημος@ndfpc καί@cc προσεύχομαι@vppmnms
05.17.10L καί@cc γίνομαι@viam3s ἐν@pd εἷς@acdfsn ὁ@dgfp ἡμέρα@ngfpc καί@cc αὐτός@rtnms εἰμί@viia3s διδάσκω@vppanms καί@cc εἰμί@viia3p κάθημαι@vppmnmp Φαρισαῖος@nnmpp καί@cc νομοδιδάσκαλος@nnmpc ὅς@rrnmp εἰμί@viia3p ἔρχομαι@vpxanmp ἐκ@pg πᾶς@aigfsn κώμη@ngfsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc Ἰουδαία@ngfsp καί@cc Ἰερουσαλήμ@ngfsp καί@cc δύναμις@nnfsc κύριος@ngmsc εἰμί@viia3s εἰς@pa ὁ@dans ἰάομαι@vnpm αὐτός@rpams
05.19.10L καί@cc μή@x εὑρίσκω@vpaanmp ποῖος@aqgfsn εἰσφέρω@vsaa3p αὐτός@rpams διά@pa ὁ@dams ὄχλος@namsc ἀναβαίνω@vpaanmp ἐπί@pa ὁ@dans δῶμα@nansc διά@pg ὁ@dgmp κέραμος@ngmpc καθίημι@viaa3p αὐτός@rpams σύν@pd ὁ@ddns κλινίδιον@ndnsc εἰς@pa ὁ@dans μέσος@anansn ἔμπροσθεν@pg ὁ@dgms Ἰησοῦς@ngmsp
05.29.10L καί@cc ποιέω@viaa3s δοχή@nafsc μέγας@anafsn Λευί@nnmsp αὐτός@rpdms ἐν@pd ὁ@ddfs οἰκία@ndfsc αὐτός@rpgms καί@cc εἰμί@viia3s ὄχλος@nnmsc πολύς@annmsn τελώνης@ngmpc καί@cc ἄλλος@rigmp ὅς@rrnmp εἰμί@viia3p μετά@pg αὐτός@rpgmp κατάκειμαι@vpppnmp
05.30.10L καί@cc γογγύζω@viia3p ὁ@dnmp Φαρισαῖος@nnmpp καί@cc ὁ@dnmp γραμματεύς@nnmpc αὐτός@rpgmp πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms λέγω@vppanmp διά@pa τίς@rqans μετά@pg ὁ@dgmp τελώνης@ngmpc καί@cc ἁμαρτωλός@angmpn ἐσθίω@vipa2p καί@cc πίνω@vipa2p
05.32.10L οὐ@b ἔρχομαι@vixa1s καλέω@vnaa δίκαιος@anampn ἀλλά@cc ἁμαρτωλός@anampn εἰς@pa μετάνοια@nafsc
05.39.10L καί@cc οὐδείς@rinms πίνω@vpaanms παλαιός@anamsn θέλω@vipa3s νέος@anamsn λέγω@vipa3s γάρ@cc ὁ@dnms παλαιός@annmsn χρηστός@annmsn εἰμί@vipa3s
06.11.10L αὐτός@rtnmp δέ@cc πίμπλημι@viap3p ἄνοια@ngfsc καί@cc διαλαλέω@viia3p πρός@pa ἀλλήλων@reamp τίς@rqans ἄν@x ποιέω@voaa3p ὁ@ddms Ἰησοῦς@ndmsp
06.15.10L καί@cc Μαθθαῖος@namsp καί@cc Θωμᾶς@namsp καί@cc Ἰάκωβος@namsp Ἁλφαῖος@ngmsp καί@cc Σίμων@namsp ὁ@dams καλέω@vpppams ζηλωτής@namsc
06.18.10L 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@vpppnmp ἀπό@pg πνεῦμα@ngnpc ἀκάθαρτος@angnpn θεραπεύω@viip3p
06.34.10L καί@b ἁμαρτωλός@annmpn ἁμαρτωλός@andmpn δανίζω@vipa3p ἵνα@cs ἀπολαμβάνω@vsaa3p ὁ@danp ἴσος@ananpn
06.40.10L καταρτίζω@vpxpnms δέ@cc πᾶς@ainmsn εἰμί@vifm3s ὡς@cs ὁ@dnms διδάσκαλος@nnmsc αὐτός@rpgms
07.04.10L ὁ@dnmp δέ@cc παραγίνομαι@vpamnmp πρός@pa ὁ@dams Ἰησοῦς@namsp παρακαλέω@viia3p αὐτός@rpams σπουδαίως@b λέγω@vppanmp ὅτι@cs ἄξιος@annmsn εἰμί@vipa3s ὅς@rrdms παρέχω@vifm2s/vsam2s οὗτος@rdans
07.05.10L ἀγαπάω@vipa3s γάρ@cc ὁ@dans ἔθνος@nansc ἐγώ@rpg-p καί@cc ὁ@dafs συναγωγή@nafsc αὐτός@rtnms οἰκοδομέω@viaa3s ἐγώ@rpd-p

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07.11.10L καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddms ἑξῆς@b πορεύομαι@viap3s εἰς@pa πόλις@nafsc καλέω@vpppafs Ναΐν@nafsp καί@cc συμπορεύομαι@viim3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms καί@cc ὄχλος@nnmsc πολύς@annmsn
07.13.10L καί@cc ὁράω@vpaanms αὐτός@rpafs ὁ@dnms κύριος@nnmsc σπλαγχνίζομαι@viap3s ἐπί@pd αὐτός@rpdfs καί@cc λέγω@viaa3s αὐτός@rpdfs μή@x κλαίω@vdpa2s
07.17.10L καί@cc ἐξέρχομαι@viaa3s ὁ@dnms λόγος@nnmsc οὗτος@rdnms ἐν@pd ὅλος@andfsn ὁ@ddfs Ἰουδαία@ndfsp περί@pg αὐτός@rpgms καί@cc πᾶς@aidfsn ὁ@ddfs περίχωρος@andfsn
07.21.10L ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ὥρα@ndfsc θεραπεύω@viaa3s πολύς@anampn ἀπό@pg νόσος@ngfpc καί@cc μάστιξ@ngfpc καί@cc πνεῦμα@ngnpc πονηρός@angnpn καί@cc τυφλός@andmpn πολύς@andmpn χαρίζομαι@viam3s βλέπω@vnpa
07.29.10L καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ἀκούω@vpaanms καί@cc/b ὁ@dnmp τελώνης@nnmpc δικαιόω@viaa3p ὁ@dams θεός@namsc βαπτίζω@vpapnmp ὁ@dans βάπτισμα@nansc Ἰωάννης@ngmsp
07.30.10L 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 μή@x βαπτίζω@vpapnmp ὑπό@pg αὐτός@rpgms
07.40.10L καί@cc ἀποκρίνομαι@vpapnms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τὶς@rians λέγω@vnaa ὁ@dnms δέ@cc διδάσκαλος@nvmsc λέγω@vdaa2s φημί@vipa3s
07.41.10L δύο@acnmpn χρεοφειλέτης@nnmpc εἰμί@viia3p δανιστής@ndmsc τὶς@aidmsn ὁ@dnms εἷς@acnmsn ὀφείλω@viia3s δηνάριον@nanpc πεντακόσιοι@acanpn ὁ@dnms δέ@cc ἕτερος@ainmsn πεντήκοντα@ac---n
07.42.10L μή@x ἔχω@vppagmp αὐτός@rpgmp ἀποδίδωμι@vnaa ἀμφότεροι@andmpn χαρίζομαι@viam3s τίς@rqnms οὖν@cc αὐτός@rpgmp πολύς@anansc ἀγαπάω@vifa3s αὐτός@rpams
07.43.10L ἀποκρίνομαι@vpapnms Σίμων@nnmsp λέγω@viaa3s ὑπολαμβάνω@vipa1s ὅτι@cs ὅς@rrdms ὁ@dans πολύς@anansc χαρίζομαι@viam3s ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ὀρθῶς@b κρίνω@viaa2s
07.44a.10L καί@cc στρέφω@vpapnms πρός@pa ὁ@dafs γυνή@nafsc ὁ@ddms Σίμων@ndmsp φημί@viaa3s/viia3s βλέπω@vipa2s οὗτος@rdafs ὁ@dafs γυνή@nafsc
07.47.10L ὅς@rrgns χάριν@pg λέγω@vipa1s σύ@rpd-s ἀφίημι@vixp3p ὁ@dnfp ἁμαρτία@nnfpc αὐτός@rpgfs ὁ@dnfp πολύς@annfpn ὅτι@cs ἀγαπάω@viaa3s πολύς@anansn ὅς@rrdms δέ@cc ὀλίγος@annnsn ἀφίημι@vipp3s ὀλίγος@b/anansn ἀγαπάω@vipa3s
07.48.10L λέγω@viaa3s δέ@cc αὐτός@rpdfs ἀφίημι@vixp3p σύ@rpg-s ὁ@dnfp ἁμαρτία@nnfpc
07.49.10L καί@cc ἄρχω@viam3p ὁ@dnmp συνανάκειμαι@vppmnmp λέγω@vnpa ἐν@pd ἑαυτοῦ@rxdmp τίς@rqnms οὗτος@rdnms εἰμί@vipa3s ὅς@rrnms καί@b ἁμαρτία@nafpc ἀφίημι@vipa3s
08.01.10L καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddms καθεξῆς@b καί@cc αὐτός@rtnms διοδεύω@viia3s κατά@pa πόλις@nafsc καί@cc κώμη@nafsc κηρύσσω@vppanms καί@cc εὐαγγελίζω@vppmnms ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ὁ@dnmp δώδεκα@ac---n σύν@pd αὐτός@rpdms
08.09.10L ἐπερωτάω@viia3p δέ@cc αὐτός@rpams ὁ@dnmp μαθητής@nnmpc αὐτός@rpgms τίς@rqnfs/aqnfsn οὗτος@rdnfs εἰμί@vopa3s ὁ@dnfs παραβολή@nnfsc
08.10.10L 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 μή@x βλέπω@vspa3p καί@cc ἀκούω@vppanmp μή@x συνίημι@vspa3p

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08.11.10L εἰμί@vipa3s δέ@cc οὗτος@rdnfs ὁ@dnfs παραβολή@nnfsc ὁ@dnms σπόρος@nnmsc εἰμί@vipa3s ὁ@dnms λόγος@nnmsc ὁ@dgms θεός@ngmsc
08.12.10L 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 αἴρω@vipa3s ὁ@dams λόγος@namsc ἀπό@pg ὁ@dgfs καρδία@ngfsc αὐτός@rpgmp ἵνα@cs μή@x πιστεύω@vpaanmp σῴζω@vsap3p
08.13.10L ὁ@dnmp δέ@cc ἐπί@pg ὁ@dgfs πέτρα@ngfsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετά@pg χαρά@ngfsc δέχομαι@vipm3p ὁ@dams λόγος@namsc καί@cc οὗτος@rdnmp ῥίζα@nafsc οὐ@b ἔχω@vipa3p ὅς@rrnmp πρός@pa καιρός@namsc πιστεύω@vipa3p καί@cc ἐν@pd καιρός@ndmsc πειρασμός@ngmsc ἀφίστημι@vipm3p
08.14.10L ὁ@dnns δέ@cc εἰς@pa ὁ@dafp ἄκανθα@nafpc πίπτω@vpaanns 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@vppmnmp συμπνίγω@vipp3p καί@cc οὐ@b τελεσφορέω@vipa3p
08.15.10L ὁ@dnns δέ@cc ἐν@pd ὁ@ddfs καλός@andfsn γῆ@ndfsc οὗτος@rdnmp εἰμί@vipa3p ὅστις@rrnmp ἐν@pd καρδία@ndfsc καλός@andfsn καί@cc ἀγαθός@andfsn ἀκούω@vpaanmp ὁ@dams λόγος@namsc κατέχω@vipa3p καί@cc καρποφορέω@vipa3p ἐν@pd ὑπομονή@ndfsc
08.25a.10L λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b ὁ@dnfs πίστις@nnfsc σύ@rpg-p
08.26.10L καί@cc καταπλέω@viaa3p εἰς@pa ὁ@dafs χώρα@nafsc ὁ@dgmp Γερασηνός@angmpn ὅστις@rrnfs εἰμί@vipa3s ἀντιπέρα@pg ὁ@dgfs Γαλιλαία@ngfsp
8.29.10L παραγγέλλω@viaa3s γάρ@cc ὁ@ddns πνεῦμα@ndnsc ὁ@ddns ἀκάθαρτος@andnsn ἐξέρχομαι@vnaa ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc πολύς@andmpn γάρ@cc χρόνος@ndmpc συναρπάζω@viya3s αὐτός@rpams καί@cc δεσμεύω@viip3s ἅλυσις@ndfpc καί@cc πέδη@ndfpc φυλάσσω@vpppnms καί@cc διαρρήγνυμι@vppanms ὁ@danp δεσμός@nanpc ἐλαύνω@viip3s ὑπό@pg ὁ@dgns δαιμόνιον@ngnsc εἰς@pa ὁ@dafp ἔρημος@nafpc
08.36.10L ἀπαγγέλλω@viaa3p δέ@cc αὐτός@rpdmp ὁ@dnmp ὁράω@vpaanmp πῶς@b σῴζω@viap3s ὁ@dnms δαιμονίζομαι@vpapnms
08.38.10L δέομαι@viim3s δέ@cc αὐτός@rpgms ὁ@dnms ἀνήρ@nnmsc ἀπό@pg ὅς@rrgms ἐξέρχομαι@viya3s ὁ@dnnp δαιμόνιον@nnnpc εἰμί@vnpa σύν@pd αὐτός@rpdms ἀπολύω@viaa3s δέ@cc αὐτός@rpams λέγω@vppanms
08.39.10L ὑποστρέφω@vdpa2s εἰς@pa ὁ@dams οἶκος@namsc σύ@rpg-s καί@cc διηγέομαι@vdpm2s ὅσος@rranp σύ@rpd-s ποιέω@viaa3s ὁ@dnms θεός@nnmsc καί@cc ἀπέρχομαι@viaa3s κατά@pa ὅλος@anafsn ὁ@dafs πόλις@nafsc κηρύσσω@vppanms ὅσος@rranp ποιέω@viaa3s αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp
08.43b.10L ὅστις@rrnfs ἰατρός@ndmpc προσαναλίσκω@vpaanfs ὅλος@anamsn ὁ@dams βίος@namsc οὐ@b ἰσχύω@viaa3s ἀπό@pg οὐδείς@rigms θεραπεύω@vnap
08.47.10L ὁράω@vpaanfs δέ@cc ὁ@dnfs γυνή@nnfsc ὅτι@cs οὐ@b λανθάνω@viaa3s τρέμω@vppanfs ἔρχομαι@viaa3s καί@cc προσπίπτω@vpaanfs αὐτός@rpdms διά@pa ὅς@rrafs αἰτία@nafsc ἅπτω@viam3s αὐτός@rpgms ἀπαγγέλλω@viaa3s ἐνώπιον@pg πᾶς@aigmsn ὁ@dgms λαός@ngmsc καί@cc ὡς@cs ἰάομαι@viap3s παραχρῆμα@b
08.49.10L ἔτι@b αὐτός@rpgms λαλέω@vppagms ἔρχομαι@vipm3s τίς@rinms παρά@pg ὁ@dgms ἀρχισυνάγωγος@ngmsc λέγω@vppanms ὅτι@cs θνῄσκω@vixa3s ὁ@dnfs θυγάτηρ@nnfsc σύ@rpg-s μηκέτι@b σκύλλω@vdpa2s ὁ@dams διδάσκαλος@namsc
08.50.10L ὁ@dnms δέ@cc Ἰησοῦς@nnmsp ἀκούω@vpaanms ἀποκρίνομαι@viap3s αὐτός@rpdms μή@x φοβέω@vdpm2s μόνος@b πιστεύω@vdaa2s καί@cc σῴζω@vifp3s
08.55.10L καί@cc ἐπιστρέφω@viaa3s ὁ@dnns πνεῦμα@nnnsc αὐτός@rpgfs καί@cc ἀνίστημι@viaa3s παραχρῆμα@b καί@cc διατάσσω@viaa3s αὐτός@rpdfs δίδωμι@vnap ἐσθίω@vnaa

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08.56.10L καί@cc ἐξίστημι@viaa3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgfs ὁ@dnms δέ@cc παραγγέλλω@viaa3s αὐτός@rpdmp μηδείς@ridms λέγω@vnaa ὁ@dans γίνομαι@vpxaans
09.06.10L ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p κατά@pa ὁ@dafp κώμη@nafpc εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b
09.23.10L λέγω@viia3s δέ@cc πρός@pa πᾶς@aiampn εἰ@cs τίς@rinms θέλω@vipa3s ὀπίσω@pg ἐγώ@rpg-s ἔρχομαι@vnpm ἀρνέομαι@vdam3s ἑαυτοῦ@rxams καί@cc αἴρω@vdaa3s ὁ@dams σταυρός@namsc αὐτός@rpgms κατά@pa ἡμέρα@nafsc καί@cc ἀκολουθέω@vdpa3s ἐγώ@rpd-s
09.25.10L τίς@rqans γάρ@cc ὠφελέω@vipp3s ἄνθρωπος@nnmsc κερδαίνω@vpaanms ὁ@dams κόσμος@namsc ὅλος@anamsn ἑαυτοῦ@rxams δέ@cc ἀπόλλυμι@vpaanms ἤ@cc ζημιόω@vpapnms
09.32.10L ὁ@dnms δέ@cc Πέτρος@nnmsp καί@cc ὁ@dnmp σύν@pd αὐτός@rpdms εἰμί@viia3p βαρέω@vpxpnmp ὕπνος@ndmsc διαγρηγορέω@vpaanmp δέ@cc ὁράω@viaa3p ὁ@dafs δόξα@nafsc αὐτός@rpgms καί@cc ὁ@damp δύο@acampn ἀνήρ@nampc ὁ@damp συνίστημι@vpxaamp αὐτός@rpdms
09.36.10L καί@cc ἐν@pd ὁ@ddns γίνομαι@vnam ὁ@dafs φωνή@nafsc εὑρίσκω@viap3s Ἰησοῦς@nnmsp μόνος@annmsn καί@cc αὐτός@rtnmp σιγάω@viaa3p καί@cc οὐδείς@ridms ἀπαγγέλλω@viaa3p ἐν@pd ἐκεῖνος@rddfp ὁ@ddfp ἡμέρα@ndfpc οὐδείς@rians ὅς@rrgnp ὁράω@vixa3p
09.43.10L ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὁ@ddfs μεγαλειότης@ndfsc ὁ@dgms θεός@ngmsc πᾶς@aigmpn δέ@cc θαυμάζω@vppagmp ἐπί@pd πᾶς@aidnpn ὅς@rrdnp ποιέω@viia3s λέγω@viaa3s πρός@pa ὁ@damp μαθητής@nampc αὐτός@rpgms
09.45.10L ὁ@dnmp δέ@cc ἀγνοέω@viia3p ὁ@dans ῥῆμα@nansc οὗτος@rdans καί@cc εἰμί@viia3s παρακαλύπτω@vpxpnns ἀπό@pg αὐτός@rpgmp ἵνα@cs μή@x αἰσθάνομαι@vsam3p αὐτός@rpans καί@cc φοβέω@viim3p ἐρωτάω@vnaa αὐτός@rpams περί@pg ὁ@dgns ῥῆμα@ngnsc οὗτος@rdgns
09.49.10L ἀποκρίνομαι@vpapnms δέ@cc Ἰωάννης@nnmsp λέγω@viaa3s ἐπιστάτης@nvmsc ὁράω@viaa1p τίς@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 μετά@pg ἐγώ@rpg-p
09.50.10L λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp μή@x κωλύω@vdpa2p ὅς@rrnms γάρ@cc οὐ@b εἰμί@vipa3s κατά@pg σύ@rpg-p ὑπέρ@pg σύ@rpg-p εἰμί@vipa3s
09.51.10L γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns συμπληρόω@vnpp ὁ@dafp ἡμέρα@nafpc ὁ@dgfs ἀνάλημψις@ngfsc αὐτός@rpgms καί@cc αὐτός@rtnms ὁ@dans πρόσωπον@nansc στηρίζω@viaa3s ὁ@dgns πορεύομαι@vnpm εἰς@pa Ἰερουσαλήμ@nafsp
09.56.10L καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc
10.02.10L λέγω@viia3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dnms μέν@x θερισμός@nnmsc πολύς@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
10.08.10L καί@cc εἰς@pa ὅς@rrafs ἄν@x πόλις@nafsc εἰσέρχομαι@vspm2p καί@cc δέχομαι@vspm3p σύ@rpa-p ἐσθίω@vdpa2p ὁ@danp παρατίθημι@vpppanp σύ@rpd-p
10.12.10L λέγω@vipa1s σύ@rpd-p ὅτι@cs Σόδομα@ndnpp ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ἐκεῖνος@rddfs ἀνεκτός@annnsc εἰμί@vifm3s ἤ@cc ὁ@ddfs πόλις@ndfsc ἐκεῖνος@rddfs
10.13.10L οὐαί@i σύ@rpd-s Χοραζίν@nvfsp οὐαί@i σύ@rpd-s Βηθσαϊδά@nvfsp ὅτι@cs εἰ@cs ἐν@pd Τύρος@ndfsp καί@cc Σιδών@ndfsp γίνομαι@viap3p ὁ@dnfp δύναμις@nnfpc ὁ@dnfp γίνομαι@vpamnfp ἐν@pd σύ@rpd-p πάλαι@b ἄν@x ἐν@pd σάκκος@ndmsc καί@cc σποδός@ndfsc κάθημαι@vppmnmp μετανοέω@viaa3p

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10.14.10L πλήν@cc Τύρος@ndfsp καί@cc Σιδών@ndfsp ἀνεκτός@annnsc εἰμί@vifm3s ἐν@pd ὁ@ddfs κρίσις@ndfsc ἤ@cc σύ@rpd-p
10.15.10L καί@cc/b σύ@rpn-s Καφαρναούμ@nvfsp μή@x ἕως@pg οὐρανός@ngmsc ὑψόω@vifp2s ἕως@pg ὁ@dgms ᾅδης@ngmsc καταβαίνω@vifm2s
10.17.10L ὑποστρέφω@viaa3p δέ@cc ὁ@dnmp ἑβδομήκοντα@ac---n δύο@acnmpn μετά@pg χαρά@ngfsc λέγω@vppanmp κύριος@nvmsc καί@b ὁ@dnnp δαιμόνιον@nnnpc ὑποτάσσω@vipp3s ἐγώ@rpd-p ἐν@pd ὁ@ddns ὄνομα@ndnsc σύ@rpg-s
10.18.10L λέγω@viaa3s δέ@cc αὐτός@rpdmp θεωρέω@viia1s ὁ@dams Σατανᾶς@namsp ὡς@cs ἀστραπή@nafsc ἐκ@pg ὁ@dgms οὐρανός@ngmsc πίπτω@vpaaams
10.20.10L πλήν@cc ἐν@pd οὗτος@rddns μή@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
10.29.10L ὁ@dnms δέ@cc θέλω@vppanms δικαιόω@vnaa ἑαυτοῦ@rxams λέγω@viaa3s πρός@pa ὁ@dams Ἰησοῦς@namsp καί@b τίς@rqnms εἰμί@vipa3s ἐγώ@rpg-s πλησίον@b
10.30.10L ὑπολαμβάνω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s ἄνθρωπος@nnmsc τὶς@ainmsn καταβαίνω@viia3s ἀπό@pg Ἰερουσαλήμ@ngfsp εἰς@pa Ἰεριχώ@nafsp καί@cc λῃστής@ndmpc περιπίπτω@viaa3s ὅς@rrnmp καί@cc/b ἐκδύω@vpaanmp αὐτός@rpams καί@cc πληγή@nafpc ἐπιτίθημι@vpaanmp ἀπέρχομαι@viaa3p ἀφίημι@vpaanmp ἡμιθανής@anamsn
10.31.10L κατά@pa συγκυρία@nafsc δέ@cc ἱερεύς@nnmsc τὶς@ainmsn καταβαίνω@viia3s ἐν@pd ὁ@ddfs ὁδός@ndfsc ἐκεῖνος@rddfs καί@cc ὁράω@vpaanms αὐτός@rpams ἀντιπαρέρχομαι@viaa3s
10.32.10L ὁμοίως@b δέ@cc καί@b Λευίτης@nnmsp γίνομαι@vpamnms κατά@pa ὁ@dams τόπος@namsc ἔρχομαι@vpaanms καί@cc ὁράω@vpaanms ἀντιπαρέρχομαι@viaa3s
10.33.10L Σαμαρίτης@nnmsp δέ@cc τὶς@ainmsn ὁδεύω@vppanms ἔρχομαι@viaa3s κατά@pa αὐτός@rpams καί@cc ὁράω@vpaanms σπλαγχνίζομαι@viap3s
10.34.10L 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@anansn κτῆνος@nansc ἄγω@viaa3s αὐτός@rpams εἰς@pa πανδοχεῖον@nansc καί@cc ἐπιμελέομαι@viap3s αὐτός@rpgms
10.35.10L καί@cc ἐπί@pa ὁ@dafs αὔριον@b ἐκβάλλω@vpaanms δίδωμι@viaa3s δύο@acanpn δηνάριον@nanpc ὁ@ddms πανδοχεύς@ndmsc καί@cc λέγω@viaa3s ἐπιμελέομαι@vdap2s αὐτός@rpgms καί@cc ὅς@rrans τὶς@rians ἄν@x προσδαπανάω@vsaa2s ἐγώ@rpn-s ἐν@pd ὁ@ddns ἐπανέρχομαι@vnpm ἐγώ@rpa-s ἀποδίδωμι@vifa1s σύ@rpd-s
10.36.10L τίς@rqnms οὗτος@rdgmp ὁ@dgmp τρεῖς@acgmpn πλησίον@b δοκέω@vipa3s σύ@rpd-s γίνομαι@vnxa ὁ@dgms ἐμπίπτω@vpaagms εἰς@pa ὁ@damp λῃστής@nampc
10.37.10L ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnms ποιέω@vpaanms ὁ@dans ἔλεος@nansc μετά@pg αὐτός@rpgms λέγω@viaa3s δέ@cc αὐτός@rpdms ὁ@dnms Ἰησοῦς@nnmsp πορεύομαι@vdpm2s καί@cc σύ@rpn-s ποιέω@vdpa2s ὁμοίως@b
10.41.10L ἀποκρίνομαι@vpapnms δέ@cc λέγω@viaa3s αὐτός@rpdfs ὁ@dnms κύριος@nnmsc Μάρθα@nvfsp Μάρθα@nvfsp μεριμνάω@vipa2s καί@cc θορυβάζω@vipp2s περί@pa πολύς@ananpn
10.42.10L εἷς@acgnsn δέ@cc εἰμί@vipa3s χρεία@nnfsc Μαρία@nnfsp γάρ@cc ὁ@dafs ἀγαθός@anafsn μερίς@nafsc ἐκλέγω@viam3s ὅστις@rrnfs οὐ@b ἀφαιρέω@vifp3s αὐτός@rpgfs
11.06.10L ἐπειδή@cs φίλος@annmsn ἐγώ@rpg-s παραγίνομαι@viam3s ἐκ@pg ὁδός@ngfsc πρός@pa ἐγώ@rpa-s καί@cc οὐ@b ἔχω@vipa1s ὅς@rrans παρατίθημι@vifa1s αὐτός@rpdms
11.16.10L ἕτερος@ainmpn δέ@cc πειράζω@vppanmp σημεῖον@nansc ἐκ@pg οὐρανός@ngmsc ζητέω@viia3p παρά@pg αὐτός@rpgms

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11.24.10L ὅταν@cs ὁ@dnns ἀκάθαρτος@annnsn πνεῦμα@nnnsc ἐξέρχομαι@vsaa3s ἀπό@pg ὁ@dgms ἄνθρωπος@ngmsc διέρχομαι@vipm3s διά@pg ἄνυδρος@angmpn τόπος@ngmpc ζητέω@vppanns ἀνάπαυσις@nafsc καί@cc μή@x εὑρίσκω@vppanns τότε@b λέγω@vipa3s ὑποστρέφω@vifa1s εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s ὅθεν@b ἐξέρχομαι@viaa1s
11.25.10L καί@cc ἔρχομαι@vpaanns εὑρίσκω@vipa3s σαρόω@vpxpams καί@cc κοσμέω@vpxpams
11.26.10L τότε@b πορεύομαι@vipm3s καί@cc παραλαμβάνω@vipa3s ἕτερος@aianpn πνεῦμα@nanpc πονηρός@ananpc ἑαυτοῦ@rxgns ἑπτά@ac---n καί@cc εἰσέρχομαι@vpaannp κατοικέω@vipa3s ἐκεῖ@b καί@cc γίνομαι@vipm3s ὁ@dnnp ἔσχατος@annnpn ὁ@dgms ἄνθρωπος@ngmsc ἐκεῖνος@rdgms κακός@annnpc ὁ@dgnp πρῶτος@aognpn
11.29.10L ὁ@dgmp δέ@cc ὄχλος@ngmpc ἐπαθροίζω@vpppgmp ἄρχω@viam3s λέγω@vnpa
11.44.10L οὐαί@i σύ@rpd-p ὅτι@cs εἰμί@vipa2p ὡς@cs ὁ@dnnp μνημεῖον@nnnpc ὁ@dnnp ἄδηλος@annnpn καί@cc ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dnmp περιπατέω@vppanmp ἐπάνω@b οὐ@b οἶδα@vixa3p
11.45.10L ἀποκρίνομαι@vpapnms δέ@cc τὶς@rinms ὁ@dgmp νομικός@angmpn λέγω@vipa3s αὐτός@rpdms διδάσκαλος@nvmsc οὗτος@rdanp λέγω@vppanms καί@b ἐγώ@rpa-p ὑβρίζω@vipa2s
11.53.10L καί+ἐκεῖθεν@cc&cc ἐξέρχομαι@vpaagms αὐτός@rpgms ἄρχω@viam3p ὁ@dnmp γραμματεύς@nnmpc καί@cc ὁ@dnmp Φαρισαῖος@nnmpp δεινῶς@b ἐνέχω@vnpa καί@cc ἀποστοματίζω@vnpa αὐτός@rpams περί@pg πολύς@angnpc
11.54.10L ἐνεδρεύω@vppanmp αὐτός@rpams θηρεύω@vnaa τὶς@rians ἐκ@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms
12.01a.10L ἐν@pd ὅς@rrdnp ἐπισυνάγω@vpapgfp ὁ@dgfp μυριάς@ngfpc ὁ@dgms ὄχλος@ngmsc ὥστε@cs καταπατέω@vnpa ἀλλήλων@reamp ἄρχω@viam3s
12.15.10L λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁράω@vdpa2p καί@cc φυλάσσω@vdpm2p ἀπό@pg πᾶς@aigfsn πλεονεξία@ngfsc ὅτι@cs οὐ@b ἐν@pd ὁ@ddns περισσεύω@vnpa τὶς@ridms ὁ@dnfs ζωή@nnfsc αὐτός@rpgms εἰμί@vipa3s ἐκ@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpdms
12.17.10L καί@cc διαλογίζομαι@viim3s ἐν@pd ἑαυτοῦ@rxdms λέγω@vppanms τίς@rqans ποιέω@vsaa1s ὅτι@cs οὐ@b ἔχω@vipa1s ποῦ@b συνάγω@vifa1s ὁ@damp καρπός@nampc ἐγώ@rpg-s
12.21.10L οὕτω@b ὁ@dnms θησαυρίζω@vppanms ἑαυτοῦ@rxdms καί@cc μή@x εἰς@pa θεός@namsc πλουτέω@vppanms
12.50.10L βάπτισμα@nansc δέ@cc ἔχω@vipa1s βαπτίζω@vnap καί@cc πῶς@b συνέχω@vipp1s ἕως@pg ὅστις@rrgns τελέω@vsap3s
12.52.10L εἰμί@vifm3p γάρ@cc ἀπό@pg ὁ@dgms νῦν@b πέντε@ac---n ἐν@pd εἷς@acdmsn οἶκος@ndmsc διαμερίζω@vpxpnmp τρεῖς@acnmpn ἐπί@pd δύο@acdmpn καί@cc δύο@acnmpn ἐπί@pd τρεῖς@acdmpn
12.54.10L λέγω@viia3s δέ@cc καί@b ὁ@ddmp ὄχλος@ndmpc ὅταν@cs ὁράω@vsaa2p ὁ@dafs νεφέλη@nafsc ἀνατέλλω@vppaafs ἐπί@pg δυσμή@ngfpc εὐθέως@b λέγω@vipa2p ὅτι@cs ὄμβρος@nnmsc ἔρχομαι@vipm3s καί@cc γίνομαι@vipm3s οὕτω@b
12.55.10L καί@cc ὅταν@cs νότος@namsc πνέω@vppaams λέγω@vipa2p ὅτι@cs καύσων@nnmsc εἰμί@vifm3s καί@cc γίνομαι@vipm3s
13.10.10L εἰμί@viia3s δέ@cc διδάσκω@vppanms ἐν@pd εἷς@acdfsn ὁ@dgfp συναγωγή@ngfpc ἐν@pd ὁ@ddnp σάββατον@ndnpc
13.17.10L καί@cc οὗτος@rdanp λέγω@vppagms αὐτός@rpgms καταισχύνω@viip3p πᾶς@ainmpn ὁ@dnmp ἀντίκειμαι@vppmnmp αὐτός@rpdms καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc χαίρω@viia3s ἐπί@pd πᾶς@aidnpn ὁ@ddnp ἔνδοξος@andnpn ὁ@ddnp γίνομαι@vppmdnp ὑπό@pg αὐτός@rpgms

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13.22.10L καί@cc διαπορεύομαι@viim3s κατά@pa πόλις@nafpc καί@cc κώμη@nafpc διδάσκω@vppanms καί@cc πορεία@nafsc ποιέω@vppmnms εἰς@pa Ἱεροσόλυμα@nanpp
14.04.10L ὁ@dnmp δέ@cc ἡσυχάζω@viaa3p καί@cc ἐπιλαμβάνω@vpamnms ἰάομαι@viam3s αὐτός@rpams καί@cc ἀπολύω@viaa3s
14.06.10L καί@cc οὐ@b ἰσχύω@viaa3p ἀνταποκρίνομαι@vnap πρός@pa οὗτος@rdanp
14.07.10L λέγω@viia3s δέ@cc πρός@pa ὁ@damp καλέω@vpxpamp παραβολή@nafsc ἐπέχω@vppanms πῶς@b ὁ@dafp πρωτοκλισία@nafpc ἐκλέγω@viim3p λέγω@vppanms πρός@pa αὐτός@rpamp
14.08.10L ὅταν@cs καλέω@vsap2s ὑπό@pg τις@rigms εἰς@pa γάμος@nampc μή@x κατακλίνω@vsap2s εἰς@pa ὁ@dafs πρωτοκλισία@nafsc μήποτε@cs ἔντιμος@annmsc σύ@rpg-s εἰμί@vspa3s καλέω@vpxpnms ὑπό@pg αὐτός@rpgms
14.09.10L καί@cc ἔρχομαι@vpaanms ὁ@dnms σύ@rpa-s καί@cc αὐτός@rpams καλέω@vpaanms λέγω@vifa3s σύ@rpd-s δίδωμι@vdaa2s οὗτος@rddms τόπος@namsc καί@cc τότε@b ἄρχω@vifm2s μετά@pg αἰσχύνη@ngfsc ὁ@dams ἔσχατος@anamsn τόπος@namsc κατέχω@vnpa
14.10.10L ἀλλά@cc ὅταν@cs καλέω@vsap2s πορεύομαι@vpapnms ἀναπίπτω@vdaa2s εἰς@pa ὁ@dams ἔσχατος@anamsn τόπος@namsc ἵνα@cs ὅταν@cs ἔρχομαι@vsaa3s ὁ@dnms καλέω@vpxanms 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
14.25.10L συμπορεύομαι@viim3p δέ@cc αὐτός@rpdms ὄχλος@nnmpc πολύς@annmpn καί@cc στρέφω@vpapnms λέγω@viaa3s πρός@pa αὐτός@rpamp
14.28.10L 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
14.29.10L ἵνα@cs μήποτε@cs τίθημι@vpaagms αὐτός@rpgms θεμέλιος@namsc καί@cc μή@x ἰσχύω@vppagms ἐκτελέω@vnaa πᾶς@ainmpn ὁ@dnmp θεωρέω@vppanmp ἄρχω@vsam3p αὐτός@rpdms ἐμπαίζω@vnpa
14.30.10L λέγω@vppanmp ὅτι@cs οὗτος@rdnms ὁ@dnms ἄνθρωπος@nnmsc ἄρχω@viam3s οἰκοδομέω@vnpa καί@cc οὐ@b ἰσχύω@viaa3s ἐκτελέω@vnaa
14.31.10L ἤ@cc τίς@aqnmsn βασιλεύς@nnmsc πορεύομαι@vppmnms 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
14.32.10L εἰ@cs δέ@cc μή@x γέ@x ἔτι@b αὐτός@rpgms πόρρω@b εἰμί@vppagms πρεσβεία@nafsc ἀποστέλλω@vpaanms ἐρωτάω@vipa3s ὁ@danp πρός@pa εἰρήνη@nafsc
15.01.10L εἰμί@viia3p δέ@cc αὐτός@rpdms ἐγγίζω@vppanmp πᾶς@ainmpn ὁ@dnmp τελώνης@nnmpc καί@cc ὁ@dnmp ἁμαρτωλός@annmpn ἀκούω@vnpa αὐτός@rpgms
15.02.10L καί@cc διαγογγύζω@viia3p ὁ@dnmp τέ@cc Φαρισαῖος@nnmpp καί@cc ὁ@dnmp γραμματεύς@nnmpc λέγω@vppanmp ὅτι@cs οὗτος@rdnms ἁμαρτωλός@anampn προσδέχομαι@vipm3s καί@cc συνεσθίω@vipa3s αὐτός@rpdmp
15.03.10L λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs λέγω@vppanms
15.06.10L καί@cc ἔρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc συγκαλέω@vipa3s ὁ@damp φίλος@anampn καί@cc ὁ@damp γείτων@nampc λέγω@vppanms αὐτός@rpdmp συγχαίρω@vdap2p ἐγώ@rpd-s ὅτι@cs εὑρίσκω@viaa1s ὁ@dans πρόβατον@nansc ἐγώ@rpg-s ὁ@dans ἀπόλλυμι@vpxaans

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16.01.10L λέγω@viia3s δέ@cc καί@b πρός@pa ὁ@damp μαθητής@nampc ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viia3s οἰκονόμος@namsc καί@cc οὗτος@rdnms διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp ὑπάρχω@vppaanp αὐτός@rpgms
16.03.10L λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τίς@rqans ποιέω@vsaa1s ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc ἀπό@pg ἐγώ@rpg-s σκάπτω@vnpa οὐ@b ἰσχύω@vipa1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s
16.08.10L καί@cc ἐπαινέω@viaa3s ὁ@dnms κύριος@nnmsc ὁ@dams οἰκονόμος@namsc ὁ@dgfs ἀδικία@ngfsc ὅτι@cs φρονίμως@b ποιέω@viaa3s ὅτι@cs ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms φρόνιμος@annmpc ὑπέρ@pa ὁ@damp υἱός@nampc ὁ@dgns φῶς@ngnsc εἰς@pa ὁ@dafs γενεά@nafsc ὁ@dafs ἑαυτοῦ@rxgmp εἰμί@vipa3p
16.10.10L ὁ@dnms πιστός@annmsn ἐν@pd ἐλαχύς@andnss καί@b ἐν@pd πολύς@andnsn πιστός@annmsn εἰμί@vipa3s καί@cc ὁ@dnms ἐν@pd ἐλαχύς@andnss ἄδικος@annmsn καί@b ἐν@pd πολύς@andnsn ἄδικος@annmsn εἰμί@vipa3s
17.05.10L καί@cc λέγω@viaa3p ὁ@dnmp ἀπόστολος@nnmpc ὁ@ddms κύριος@ndmsc προστίθημι@vdaa2s ἐγώ@rpd-p πίστις@nafsc
17.06.10L λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc εἰ@cs ἔχω@vipa2p πίστις@nafsc ὡς@cs κόκκος@namsc σίναπι@ngnsc λέγω@viia2p ἄν@x ὁ@ddfs συκάμινος@ndfsc οὗτος@rddfs ἐκριζόω@vdap2s καί@cc φυτεύω@vdap2s ἐν@pd ὁ@ddfs θάλασσα@ndfsc καί@cc ὑπακούω@viaa3s ἄν@x σύ@rpd-p
17.17.10L ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s οὐχί@b ὁ@dnmp δέκα@ac---n καθαρίζω@viap3p ὁ@dnmp δέ@cc ἐννέα@ac---n ποῦ@b
17.20.10L ἐπερωτάω@vpapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc
17.29.10L ὅς@rrdfs δέ@cc ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λώτ@nnmsp ἀπό@pg Σόδομα@ngnpp βρέχω@viaa3s πῦρ@nansc καί@cc θεῖον@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s πᾶς@aiampn
17.30.10L κατά@pa ὁ@danp αὐτός@rpanp εἰμί@vifm3s ὅς@rrdfs ἡμέρα@ndfsc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀποκαλύπτω@vipp3s
17.31.10L ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc ὅς@rrnms εἰμί@vifm3s ἐπί@pg ὁ@dgns δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnpc αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μή@x καταβαίνω@vdaa3s αἴρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ἀγρός@ndmsc ὁμοίως@b μή@x ἐπιστρέφω@vdaa3s εἰς@pa ὁ@danp ὀπίσω@b
17.33.10L ὅς@rrnms ἐάν@x ζητέω@vsaa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms περιποιέω@vnam ἀπόλλυμι@vifa3s αὐτός@rpafs ὅς@rrnms δέ@cc ἄν@x ἀπόλλυμι@vsaa3s ζωογονέω@vifa3s αὐτός@rpafs
17.34.10L λέγω@vipa1s σύ@rpd-p οὗτος@rddfs ὁ@ddfs νύξ@ndfsc εἰμί@vifm3p δύο@acnmpn ἐπί@pg κλίνη@ngfsc εἷς@acgfsn ὁ@dnms εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s
17.35.10L εἰμί@vifm3p δύο@acnfpn ἀλήθω@vppanfp ἐπί@pa ὁ@dans αὐτός@rpans ὁ@dnfs εἷς@acnfsn παραλαμβάνω@vifp3s ὁ@dnfs δέ@cc ἕτερος@ainfsn ἀφίημι@vifp3s
17.36.10L δύο@acnmpn ἐν@pd ὁ@ddms ἀγρός@ndmsc εἷς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s

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17.37.10L καί@cc ἀποκρίνομαι@vpapnmp λέγω@vipa3p αὐτός@rpdms ποῦ@b κύριος@nvmsc ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὅπου@cs ὁ@dnns σῶμα@nnnsc ἐκεῖ@b καί@b ὁ@dnmp ἀετός@nnmpc ἐπισυνάγω@vifp3p
18.09.10L λέγω@viaa3s δέ@cc καί@b πρός@pa τίς@riamp ὁ@damp πείθω@vpxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vppaamp ὁ@damp λοιπός@anampn ὁ@dafs παραβολή@nafsc οὗτος@rdafs
18.12.10L νηστεύω@vipa1s δίς@b ὁ@dgns σάββατον@ngnsc ἀποδεκατόω@vipa1s πᾶς@aianpn ὅσος@rranp κτάομαι@vipm1s
18.15.10L προσφέρω@viia3p δέ@cc αὐτός@rpdms καί@b ὁ@danp βρέφος@nanpc ἵνα@cs αὐτός@rpgnp ἅπτω@vspm3s ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητής@nnmpc ἐπιτιμάω@viia3p αὐτός@rpdmp
18.16.10L ὁ@dnms δέ@cc Ἰησοῦς@nnmsp προσκαλέομαι@viam3s αὐτός@rpanp λέγω@vppanms ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s καί@cc μή@x κωλύω@vdpa2p αὐτός@rpanp ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc
18.17.10L ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅς@rrnms ἄν@x μή@x δέχομαι@vsam3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὡς@cs παιδίον@nnnsc οὐ@b μή@x εἰσέρχομαι@vsaa3s εἰς@pa αὐτός@rpafs
18.24.10L ὁράω@vpaanms δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp περίλυπος@anamsn γίνομαι@vpamams λέγω@viaa3s πῶς@b δυσκόλως@b ὁ@dnmp ὁ@danp χρῆμα@nanpc ἔχω@vppanmp εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσπορεύομαι@vipm3p
18.25.10L εὔκοπος@annnsc γάρ@cc εἰμί@vipa3s κάμηλος@namsc/nafsc διά@pg τρῆμα@ngnsc βελόνη@ngfsc εἰσέρχομαι@vnaa ἤ@cc πλούσιος@anamsn εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσέρχομαι@vnaa
18.26.10L λέγω@viaa3p δέ@cc ὁ@dnmp ἀκούω@vpaanmp καί@cc/b τίς@rqnms δύναμαι@vipm3s σῴζω@vnap
18.27.10L ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnnp ἀδύνατος@annnpn παρά@pd ἄνθρωπος@ndmpc δυνατός@annnpn παρά@pd ὁ@ddms θεός@ndmsc εἰμί@vipa3s
18.28.10L λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἰδού@i ἐγώ@rpn-p ἀφίημι@vpaanmp ὁ@danp ἴδιος@ananpn ἀκολουθέω@viaa1p σύ@rpd-s
18.29.10L ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐδείς@rinms εἰμί@vipa3s ὅς@rrnms ἀφίημι@viaa3s οἰκία@nafsc ἤ@cc γυνή@nafsc ἤ@cc ἀδελφός@nampc ἤ@cc γονεύς@nampc ἤ@cc τέκνον@nanpc ἕνεκα@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc
18.30.10L ὅς@rrnms οὐχί@b μή@x ἀπολαμβάνω@vsaa3s πολλαπλασίων@ananpn ἐν@pd ὁ@ddms καιρός@ndmsc οὗτος@rddms καί@cc ἐν@pd ὁ@ddms αἰών@ndmsc ὁ@ddms ἔρχομαι@vppmdms ζωή@nafsc αἰώνιος@anafsn
18.40.10L ἵστημι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp κελεύω@viaa3s αὐτός@rpams ἄγω@vnap πρός@pa αὐτός@rpams ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams
18.41.10L τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
19.01.10L καί@cc εἰσέρχομαι@vpaanms διέρχομαι@viim3s ὁ@dafs Ἰεριχώ@nafsp
19.03.10L καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pg ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s

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19.04.10L καί@cc προτρέχω@vpaanms εἰς@pa ὁ@dans ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἵνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs ἐκεῖνος@rdgfs μέλλω@viia3s διέρχομαι@vnpm
19.05.10L καί@cc ὡς@cs ἔρχομαι@viaa3s ἐπί@pa ὁ@dams τόπος@namsc ἀναβλέπω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s σήμερον@b γάρ@cc ἐν@pd ὁ@ddms οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa
19.07.10L καί@cc ὁράω@vpaanmp πᾶς@ainmpn διαγογγύζω@viia3p λέγω@vppanmp ὅτι@cs παρά@pd ἁμαρτωλός@andmsn ἀνήρ@ndmsc εἰσέρχομαι@viaa3s καταλύω@vnaa
19.12.10L λέγω@viaa3s οὖν@cc ἄνθρωπος@nnmsc τις@ainmsn εὐγενής@annmsn πορεύομαι@viap3s εἰς@pa χώρα@nafsc μακρός@anafsn λαμβάνω@vnaa ἑαυτοῦ@rxdms βασιλεία@nafsc καί@cc ὑποστρέφω@vnaa
19.13.10L καλέω@vpaanms δέ@cc δέκα@ac---n δοῦλος@nampc ἑαυτοῦ@rxgms δίδωμι@viaa3s αὐτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s πρός@pa αὐτός@rpamp πραγματεύομαι@vdam2p ἐν@pd ὅς@rrdms ἔρχομαι@vipm1s
19.14.10L ὁ@dnmp δέ@cc πολίτης@nnmpc αὐτός@rpgms μισέω@viia3p αὐτός@rpams καί@cc ἀποστέλλω@viaa3p πρεσβεία@nafsc ὀπίσω@pg αὐτός@rpgms λέγω@vppanmp οὐ@b θέλω@vipa1p οὗτος@rdams βασιλεύω@vnaa ἐπί@pa ἐγώ@rpa-p
19.15.10L καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ἐπανέρχομαι@vnaa αὐτός@rpams λαμβάνω@vpaaams ὁ@dafs βασιλεία@nafsc καί@cc λέγω@viaa3s φωνέω@vnap αὐτός@rpdms ὁ@damp δοῦλος@nampc οὗτος@rdamp ὅς@rrdmp δίδωμι@viya3s ὁ@dans ἀργύριον@nansc ἵνα@cs γινώσκω@vsaa3s τίς@rqans διαπραγματεύομαι@viam3p
19.16.10L παραγίνομαι@viam3s δέ@cc ὁ@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s δέκα@ac---n προσεργάζομαι@viam3s μνᾶ@nafpc
19.17.10L καί@cc λέγω@viaa3s αὐτός@rpdms εὖγε@b ἀγαθός@anvmsn δοῦλος@nvmsc ὅτι@cs ἐν@pd ἐλαχύς@andnss πιστός@annmsn γίνομαι@viam2s εἰμί@vdpa2s ἐξουσία@nafsc ἔχω@vppanms ἐπάνω@pg δέκα@ac---n πόλις@ngfpc
19.18.10L καί@cc ἔρχομαι@viaa3s ὁ@dnms δεύτερος@aonmsn λέγω@vppanms ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s κύριος@nvmsc ποιέω@viaa3s πέντε@ac---n μνᾶ@nafpc
19.19.10L λέγω@viaa3s δέ@cc καί@b οὗτος@rddms καί@cc/b σύ@rpn-s ἐπάνω@pg γίνομαι@vdpm2s πέντε@ac---n πόλις@ngfpc
19.20.10L καί@cc ὁ@dnms ἕτερος@ainmsn ἔρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ἰδού@i ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ὅς@rrafs ἔχω@viia1s ἀπόκειμαι@vpppafs ἐν@pd σουδάριον@ndnsc
19.21.10L φοβέω@viim1s γάρ@cc σύ@rpa-s ὅτι@cs ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa2s αἴρω@vipa2s ὅς@rrans οὐ@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ὅς@rrans οὐ@b σπείρω@viaa2s
19.24.10L καί@cc ὁ@ddmp παρίστημι@vpxadmp λέγω@viaa3s αἴρω@vdaa2p ἀπό@pg αὐτός@rpgms ὁ@dafs μνᾶ@nafsc καί@cc δίδωμι@vdaa2p ὁ@ddms ὁ@dafp δέκα@ac---n μνᾶ@nafpc ἔχω@vppadms
19.25.10L καί@cc λέγω@viaa3p αὐτός@rpdms κύριος@nvmsc ἔχω@vipa3s δέκα@ac---n μνᾶ@nafpc
19.27.10L πλήν@cc ὁ@damp ἐχθρός@anampn ἐγώ@rpg-s οὗτος@rdamp ὁ@damp μή@x θέλω@vpaaamp ἐγώ@rpa-s βασιλεύω@vnaa ἐπί@pa αὐτός@rpamp ἄγω@vdaa2p ὧδε@b καί@cc κατασφάζω@vdaa2p αὐτός@rpamp ἔμπροσθεν@pg ἐγώ@rpg-s
19.37.10L ἐγγίζω@vppagms δέ@cc αὐτός@rpgms ἤδη@b πρός@pd ὁ@ddfs κατάβασις@ndfsc ὁ@dgns ὄρος@ngnsc ὁ@dgfp ἐλαία@ngfpc ἄρχω@viam3p ἅπας@annnsn ὁ@dnns πλῆθος@nnnsc ὁ@dgmp μαθητής@ngmpc χαίρω@vppanmp αἰνέω@vnpa ὁ@dams θεός@namsc φωνή@ndfsc μέγας@andfsn περί@pg πᾶς@aigfpn ὅς@rrgfp ὁράω@viaa3p δύναμις@ngfpc

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19.39.10L καί@cc τὶς@rinmp ὁ@dgmp Φαρισαῖος@ngmpp ἀπό@pg ὁ@dgms ὄχλος@ngmsc λέγω@viaa3p πρός@pa αὐτός@rpams διδάσκαλος@nvmsc ἐπιτιμάω@vdaa2s ὁ@ddmp μαθητής@ndmpc σύ@rpg-s
19.40.10L καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s λέγω@vipa1s σύ@rpd-p ἐάν@cs οὗτος@rdnmp σιωπάω@vifa3p ὁ@dnmp λίθος@nnmpc κράζω@vifa3p
19.47.10L καί@cc εἰμί@viia3s διδάσκω@vppanms ὁ@dans κατά@pa ἡμέρα@nafsc ἐν@pd ὁ@ddns ἱερόν@ndnsc ὁ@dnmp δέ@cc ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc ζητέω@viia3p αὐτός@rpams ἀπόλλυμι@vnaa καί@cc ὁ@dnmp πρῶτος@aonmpn ὁ@dgms λαός@ngmsc
19.48.10L καί@cc οὐ@b εὑρίσκω@viia3p ὁ@dans τίς@rqans ποιέω@vsaa3p ὁ@dnms λαός@nnmsc γάρ@cc ἅπας@annmsn ἐκκρεμάννυμι@viim3s αὐτός@rpgms ἀκούω@vppanms
20.09.10L ἄρχω@viam3s δέ@cc πρός@pa ὁ@dams λαός@namsc λέγω@vnpa ὁ@dafs παραβολή@nafsc οὗτος@rdafs ἄνθρωπος@nnmsc τὶς@ainmsn φυτεύω@viaa3s ἀμπελών@namsc καί@cc ἐκδίδωμι@viam3s αὐτός@rpams γεωργός@ndmpc καί@cc ἀποδημέω@viaa3s χρόνος@nampc ἱκανός@anampn
20.10.10L καί@cc καιρός@ndmsc ἀποστέλλω@viaa3s πρός@pa ὁ@damp γεωργός@nampc δοῦλος@namsc ἵνα@cs ἀπό@pg ὁ@dgms καρπός@ngmsc ὁ@dgms ἀμπελών@ngmsc δίδωμι@vifa3p αὐτός@rpdms ὁ@dnmp δέ@cc γεωργός@nnmpc ἐξαποστέλλω@viaa3p αὐτός@rpams δέρω@vpaanmp κενός@anamsn
20.11.10L καί@cc προστίθημι@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
20.12.10L καί@cc προστίθημι@viam3s τρίτος@aoamsn πέμπω@vnaa ὁ@dnmp δέ@cc καί@b οὗτος@rdams τραυματίζω@vpaanmp ἐκβάλλω@viaa3p
20.13.10L λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc ὁ@dgms 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
20.14.10L ὁράω@vpaanmp δέ@cc αὐτός@rpams ὁ@dnmp γεωργός@nnmpc διαλογίζομαι@viim3p πρός@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
20.15.10L καί@cc ἐκβάλλω@vpaanmp αὐτός@rpams ἔξω@pg ὁ@dgms ἀμπελών@ngmsc ἀποκτείνω@viaa3p τίς@rqans οὖν@cc ποιέω@vifa3s αὐτός@rpdmp ὁ@dnms κύριος@nnmsc ὁ@dgms ἀμπελών@ngmsc
20.16.10L ἔρχομαι@vifm3s καί@cc ἀπόλλυμι@vifa3s ὁ@damp γεωργός@nampc οὗτος@rdamp καί@cc δίδωμι@vifa3s ὁ@dams ἀμπελών@namsc ἄλλος@aidmpn ἀκούω@vpaanmp δέ@cc λέγω@viaa3p μή@x γίνομαι@voam3s
20.17.10L ὁ@dnms δέ@cc ἐμβλέπω@vpaanms αὐτός@rpdmp λέγω@viaa3s τίς@rqnns οὖν@cc εἰμί@vipa3s ὁ@dnns γράφω@vpxpnns οὗτος@rdnns λίθος@namsc ὅς@rrams ἀποδοκιμάζω@viaa3p ὁ@dnmp οἰκοδομέω@vppanmp οὗτος@rdnms γίνομαι@viap3s εἰς@pa κεφαλή@nafsc γωνία@ngfsc
20.18.10L πᾶς@ainmsn ὁ@dnms πίπτω@vpaanms ἐπί@pa ἐκεῖνος@rdams ὁ@dams λίθος@namsc συνθλάω@vifp3s ἐπί@pa ὅς@rrams δέ@cc ἄν@x πίπτω@vsaa3s λικμάω@vifa3s αὐτός@rpams
20.40.10L οὐκέτι@b γάρ@cc τολμάω@viia3p ἐπερωτάω@vnpa αὐτός@rpams οὐδείς@rians
20.42.10L αὐτός@rtnms γάρ@cc Δαυίδ@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
20.43.10L ἕως@cs ἄν@x τίθημι@vsaa1s ὁ@damp ἐχθρός@anampn σύ@rpg-s ὑποπόδιον@nansc ὁ@dgmp πούς@ngmpc σύ@rpg-s

20.45.10L ἀκούω@vppagms δέ@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc λέγω@viaa3s ὁ@ddmp μαθητής@ndmpc αὐτός@rpgms
20.46.10L προσέχω@vdpa2p ἀπό@pg ὁ@dgmp γραμματεύς@ngmpc ὁ@dgmp θέλω@vppagmp περιπατέω@vnpa ἐν@pd στολή@ndfpc καί@cc φιλέω@vppagmp ἀσπασμός@nampc ἐν@pd ὁ@ddfp ἀγορά@ndfpc καί@cc πρωτοκαθεδρία@nafpc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc πρωτοκλισία@nafpc ἐν@pd ὁ@ddnp δεῖπνον@ndnpc
20.47.10L ὅς@rrnmp κατεσθίω@vipa3p ὁ@dafp οἰκία@nafpc ὁ@dgfp χήρα@ngfpc καί@cc πρόφασις@ndfsc μακρός@b/ananpn προσεύχομαι@vipm3p οὗτος@rdnmp λαμβάνω@vifm3p περισσός@anansc κρίμα@nansc
21.01.10L ἀναβλέπω@vpaanms δέ@cc ὁράω@viaa3s ὁ@damp βάλλω@vppaamp εἰς@pa ὁ@dans γαζοφυλάκιον@nansc ὁ@danp δῶρον@nanpc αὐτός@rpgmp πλούσιος@anampn
21.02.10L ὁράω@viaa3s δέ@cc τὶς@aiafsn χήρα@nafsc πενιχρός@anafsn βάλλω@vppaafs ἐκεῖ@b λεπτός@ananpn δύο@acanpn
21.03.10L καί@cc λέγω@viaa3s ἀληθῶς@b λέγω@vipa1s σύ@rpd-p ὅτι@cs ὁ@dnfs χήρα@nnfsc οὗτος@rdnfs ὁ@dnfs πτωχός@annfsn πολύς@anansc πᾶς@aigmpn βάλλω@viaa3s
21.04.10L πᾶς@ainmpn γάρ@cc οὗτος@rdnmp ἐκ@pg ὁ@dgns περισσεύω@vppagns αὐτός@rpdmp βάλλω@viaa3p εἰς@pa ὁ@danp δῶρον@nanpc οὗτος@rdnfs δέ@cc ἐκ@pg ὁ@dgns ὑστέρημα@ngnsc αὐτός@rpgfs πᾶς@aiamsn ὁ@dams βίος@namsc ὅς@rrams ἔχω@viia3s βάλλω@viaa3s
21.05.10L καί@cc τὶς@rigmp λέγω@vppagmp περί@pg ὁ@dgns ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc καλός@andmpn καί@cc ἀνάθημα@ndnpc κοσμέω@vixp3s λέγω@viaa3s
21.06.10L οὗτος@rdanp ὅς@rranp θεωρέω@vipa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b ἀφίημι@vifp3s λίθος@nnmsc ἐπί@pd λίθος@ndmsc ὅς@rrnms οὐ@b καταλύω@vifp3s
21.18.10L καί@cc θρίξ@nnfsc ἐκ@pg ὁ@dgfs κεφαλή@ngfsc σύ@rpg-p οὐ@b μή@x ἀπόλλυμι@vsam3s
21.36.10L ἀγρυπνέω@vdpa2p δέ@cc ἐν@pd πᾶς@aidmsn καιρός@ndmsc δέομαι@vppmnmp ἵνα@cs κατισχύω@vsaa2p ἐκφεύγω@vnaa οὗτος@rdanp πᾶς@aianpn ὁ@danp μέλλω@vppaanp γίνομαι@vnpm καί@cc ἵστημι@vnap ἔμπροσθεν@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc
22.21.10L πλήν@cc ἰδού@i ὁ@dnfs χείρ@nnfsc ὁ@dgms παραδίδωμι@vppagms ἐγώ@rpa-s μετά@pg ἐγώ@rpg-s ἐπί@pg ὁ@dgfs τράπεζα@ngfsc
22.23.10L καί@cc αὐτός@rtnmp ἄρχω@viam3p συζητέω@vnpa πρός@pa ἑαυτοῦ@rxamp ὁ@dans τίς@rqnms ἄρα@x εἰμί@vopa3s ἐκ@pg αὐτός@rpgmp ὁ@dnms οὗτος@rdans μέλλω@vppanms πράσσω@vnpa
22.31.10L Σίμων@nvmsp Σίμων@nvmsp ἰδού@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p ὁ@dgns σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc
22.32.10L ἐγώ@rpn-s δέ@cc δέομαι@viap1s περί@pg σύ@rpg-s ἵνα@cs μή@x ἐκλείπω@vsaa3s ὁ@dnfs πίστις@nnfsc σύ@rpg-s καί@cc σύ@rpn-s ποτέ@b ἐπιστρέφω@vpaanms στηρίζω@vdaa2s ὁ@damp ἀδελφός@nampc σύ@rpg-s
22.39.10L καί@cc ἐξέρχομαι@vpaanms πορεύομαι@viap3s κατά@pa ὁ@dans ἔθος@nansc εἰς@pa ὁ@dans ὄρος@nansc ὁ@dgfp ἐλαία@ngfpc ἀκολουθέω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp μαθητής@nnmpc
22.40.10L γίνομαι@vpamnms δέ@cc ἐπί@pg ὁ@dgms τόπος@ngmsc λέγω@viaa3s αὐτός@rpdmp προσεύχομαι@vdpm2p μή@x εἰσέρχομαι@vnaa εἰς@pa πειρασμός@namsc
22.71.10L ὁ@dnmp δέ@cc λέγω@viaa3p τίς@rqans ἔτι@b ἔχω@vipa1p μαρτυρία@ngfsc χρεία@nafsc αὐτός@rtnmp γάρ@cc ἀκούω@viaa1p ἀπό@pg ὁ@dgns στόμα@ngnsc αὐτός@rpgms

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23.04.10L ὁ@dnms δέ@cc Πιλᾶτος@nnmsp λέγω@viaa3s πρός@pa ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ὄχλος@nampc οὐδείς@rians εὑρίσκω@vipa1s αἴτιος@anansn ἐν@pd ὁ@ddms ἄνθρωπος@ndmsc οὗτος@rddms
23.05.10L ὁ@dnmp δέ@cc ἐπισχύω@viia3p λέγω@vppanmp ὅτι@cs ἀνασείω@vipa3s ὁ@dams λαός@namsc διδάσκω@vppanms κατά@pg ὅλος@angfsn ὁ@dgfs Ἰουδαία@ngfsp καί@b ἄρχω@vpamnms ἀπό@pg ὁ@dgfs Γαλιλαία@ngfsp ἕως@pg ὧδε@b
23.06.10L Πιλᾶτος@nnmsp δέ@cc ἀκούω@vpaanms ἐπερωτάω@viaa3s εἰ@x ὁ@dnms ἄνθρωπος@nnmsc Γαλιλαῖος@annmsn εἰμί@vipa3s
23.08b.10L εἰμί@viia3s γάρ@cc ἐκ@pg ἱκανός@angmpn χρόνος@ngmpc θέλω@vppanms ὁράω@vnaa αὐτός@rpams διά@pa ὁ@dans ἀκούω@vnpa περί@pg αὐτός@rpgms καί@cc ἐλπίζω@viia3s τὶς@aiansn σημεῖον@nansc ὁράω@vnaa ὑπό@pg αὐτός@rpgms γίνομαι@vppmans
23.10.10L ἵστημι@viya3p δέ@cc ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp γραμματεύς@nnmpc εὐτόνως@b κατηγορέω@vppanmp αὐτός@rpgms
23.11.10L ἐξουθενέω@vpaanms δέ@cc αὐτός@rpams καί@b ὁ@dnms Ἡρῴδης@nnmsp σύν@pd ὁ@ddnp στράτευμα@ndnpc αὐτός@rpgms καί@cc ἐμπαίζω@vpaanms περιβάλλω@vpaanms ἐσθής@nafsc λαμπρός@anafsn ἀναπέμπω@viaa3s αὐτός@rpams ὁ@ddms Πιλᾶτος@ndmsp
23.12.10L γίνομαι@viam3p δέ@cc φίλος@annmpn ὁ@dnms τέ@cc Ἡρῴδης@nnmsp καί@cc ὁ@dnms Πιλᾶτος@nnmsp ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ἡμέρα@ndfsc μετά@pg ἀλλήλων@regmp προϋπάρχω@viia3p γάρ@cc ἐν@pd ἔχθρα@ndfsc εἰμί@vppanmp πρός@pa αὐτός@rpamp
23.13.10L Πιλᾶτος@nnmsp δέ@cc συγκαλέω@vpamnms ὁ@damp ἀρχιερεύς@nampc καί@cc ὁ@damp ἄρχων@nampc καί@cc ὁ@dams λαός@namsc
23.14.10L λέγω@viaa3s πρός@pa αὐτός@rpamp προσφέρω@viaa2p ἐγώ@rpd-s ὁ@dams ἄνθρωπος@namsc οὗτος@rdams ὡς@cs ἀποστρέφω@vppaams ὁ@dams λαός@namsc καί@cc ἰδού@i ἐγώ@rpn-s ἐνώπιον@pg σύ@rpg-p ἀνακρίνω@vpaanms οὐδείς@aiansn εὑρίσκω@viaa1s ἐν@pd ὁ@ddms ἄνθρωπος@ndmsc οὗτος@rddms αἴτιος@anansn ὅς@rrgnp κατηγορέω@vipa2p κατά@pg αὐτός@rpgms
23.15.10L ἀλλά@cc οὐδέ@b Ἡρῴδης@nnmsp ἀναπέμπω@viaa3s γάρ@cc αὐτός@rpams πρός@pa ἐγώ@rpa-p καί@cc ἰδού@i οὐδείς@rinns ἄξιος@annnsn θάνατος@ngmsc εἰμί@vipa3s πράσσω@vpxpnns αὐτός@rpdms
23.16.10L παιδεύω@vpaanms οὖν@cc αὐτός@rpams ἀπολύω@vifa1s
23.17.10L ἀνάγκη@nafsc δέ@cc ἀπολύω@vnpa αὐτός@rpdmp κατά@pa ἑορτή@nafsc εἷς@acamsn
23.24.10L καί@cc Πιλᾶτος@nnmsp ἐπικρίνω@viaa3s γίνομαι@vnam ὁ@dans αἴτημα@nansc αὐτός@rpgmp
23.27.10L ἀκολουθέω@viia3s δέ@cc αὐτός@rpdms πολύς@annnsn πλῆθος@nnnsc ὁ@dgms λαός@ngmsc καί@cc γυνή@ngfpc ὅς@rrnfp κόπτω@viim3p καί@cc θρηνέω@viia3p αὐτός@rpams
23.28.10L στρέφω@vpapnms δέ@cc πρός@pa αὐτός@rpafp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s θυγάτηρ@nvfpc Ἰερουσαλήμ@ngfsp μή@x κλαίω@vdpa2p ἐπί@pa ἐγώ@rpa-s πλήν@cc ἐπί@pa ἑαυτοῦ@rxafp κλαίω@vdpa2p καί@cc ἐπί@pa ὁ@danp τέκνον@nanpc σύ@rpg-p
23.29.10L ὅτι@cs ἰδού@i ἔρχομαι@vipm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp λέγω@vifa3p μακάριος@annfpn ὁ@dnfp στεῖρα@nnfpc καί@cc ὁ@dnfp κοιλία@nnfpc ὅς@rrnfp οὐ@b γεννάω@viaa3p καί@cc μαστός@nnmpc ὅς@rrnmp οὐ@b τρέφω@viaa3p
23.30.10L τότε@b ἄρχω@vifm3p λέγω@vnpa ὁ@ddnp ὄρος@ndnpc πίπτω@vdaa2p ἐπί@pa ἐγώ@rpa-p καί@cc ὁ@ddmp βουνός@ndmpc καλύπτω@vdaa2p ἐγώ@rpa-p
23.31.10L ὅτι@cs εἰ@cs ἐν@pd ὁ@ddns ὑγρός@andnsn ξύλον@ndnsc οὗτος@rdanp ποιέω@vipa3p ἐν@pd ὁ@ddns ξηρός@andnsn τίς@rqnns γίνομαι@vsam3s
23.50b.10L ὑπάρχω@vppanms καί@cc/b ἀνήρ@nnmsc ἀγαθός@annmsn καί@cc δίκαιος@annmsn

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23.54.10L καί@cc ἡμέρα@nnfsc εἰμί@viia3s παρασκευή@ngfsc καί@cc σάββατον@nnnsc ἐπιφώσκω@viia3s
24.08.10L καί@cc μιμνήσκομαι@viap3p ὁ@dgnp ῥῆμα@ngnpc αὐτός@rpgms
24.14.10L καί@cc αὐτός@rtnmp ὁμιλέω@viia3p πρός@pa ἀλλήλων@reamp περί@pg πᾶς@aignpn ὁ@dgnp συμβαίνω@vpxagnp οὗτος@rdgnp
24.17.10L λέγω@viaa3s δέ@cc πρός@pa αὐτός@rpamp τίς@rqnmp/aqnmpn ὁ@dnmp λόγος@nnmpc οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρός@pa ἀλλήλων@reamp περιπατέω@vppanmp καί@cc ἵστημι@viap3p σκυθρωπός@annmpn
24.18.10L ἀποκρίνομαι@vpapnms δέ@cc εἷς@acnmsn ὄνομα@ndnsc Κλεοπᾶς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpams σύ@rpn-s μόνος@annmsn παροικέω@vipa2s Ἰερουσαλήμ@nafsp καί@cc οὐ@b γινώσκω@viaa2s ὁ@danp γίνομαι@vpamanp ἐν@pd αὐτός@rpdfs ἐν@pd ὁ@ddfp ἡμέρα@ndfpc οὗτος@rddfp
24.19.10L 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 ἀνήρ@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
24.20.10L ὅπως@cs τέ@cc παραδίδωμι@viaa3p αὐτός@rpams ὁ@dnmp ἀρχιερεύς@nnmpc καί@cc ὁ@dnmp ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρόω@viaa3p αὐτός@rpams
24.22.10L ἀλλά@cc καί@b γυνή@nnfpc τὶς@ainfpn ἐκ@pg ἐγώ@rpg-p ἐξίστημι@viaa3p ἐγώ@rpa-p γίνομαι@vpamnfp ὀρθρινός@annfpn ἐπί@pa ὁ@dans μνημεῖον@nansc
24.23.10L καί@cc μή@x εὑρίσκω@vpaanfp ὁ@dans σῶμα@nansc αὐτός@rpgms ἔρχομαι@viaa3p λέγω@vppanfp καί@b ὀπτασία@nafsc ἄγγελος@ngmpc ὁράω@vnxa ὅς@rrnmp λέγω@vipa3p αὐτός@rpams ζάω@vnpa
24.24.10L καί@cc ἀπέρχομαι@viaa3p τὶς@rinmp ὁ@dgmp σύν@pd ἐγώ@rpd-p ἐπί@pa ὁ@dans μνημεῖον@nansc καί@cc εὑρίσκω@viaa3p οὕτω@b καθώς@cs καί@b ὁ@dnfp γυνή@nnfpc λέγω@viaa3p αὐτός@rpams δέ@cc οὐ@b ὁράω@viaa3p
24.28.10L καί@cc ἐγγίζω@viaa3p εἰς@pa ὁ@dafs κώμη@nafsc ὅς@b πορεύομαι@viim3p καί@cc αὐτός@rtnms προσποιέω@viam3s πόρρω@b πορεύομαι@vnpm
24.29.10L καί@cc παραβιάζομαι@viam3p αὐτός@rpams λέγω@vppanmp μένω@vdaa2s μετά@pg ἐγώ@rpg-p ὅτι@cs πρός@pa ἑσπέρα@nafsc εἰμί@vipa3s καί@cc κλίνω@vixa3s ἤδη@b ὁ@dnfs ἡμέρα@nnfsc καί@cc εἰσέρχομαι@viaa3s ὁ@dgns μένω@vnaa σύν@pd αὐτός@rpdmp
24.33.10L καί@cc ἀνίστημι@vpaanmp αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ὑποστρέφω@viaa3p εἰς@pa Ἰερουσαλήμ@nafsp καί@cc εὑρίσκω@viaa3p ἀθροίζω@vpxpamp ὁ@damp ἕνδεκα@ac---n καί@cc ὁ@damp σύν@pd αὐτός@rpdmp
24.34.10L λέγω@vppaamp ὅτι@cs ὄντως@b ἐγείρω@viap3s ὁ@dnms κύριος@nnmsc καί@cc ὁράω@viap3s Σίμων@ndmsp
24.35.10L καί@cc αὐτός@rtnmp ἐξηγέομαι@viim3p ὁ@danp ἐν@pd ὁ@ddfs ὁδός@ndfsc καί@cc ὡς@cs γινώσκω@viap3s αὐτός@rpdmp ἐν@pd ὁ@ddfs κλάσις@ndfsc ὁ@dgms ἄρτος@ngmsc
24.48.10L σύ@rpn-p μάρτυς@nnmpc οὗτος@rdgnp
24.49.10L καί@cc ἰδού@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@rrgns ἐνδύω@vsam2p ἐκ@pg ὕψος@ngnsc δύναμις@nafsc
24.50.10L ἐξάγω@viaa3s δέ@cc αὐτός@rpamp ἔξω@b ἕως@pg πρός@pa Βηθανία@nafsp καί@cc ἐπαίρω@vpaanms ὁ@dafp χείρ@nafpc αὐτός@rpgms εὐλογέω@viaa3s αὐτός@rpamp

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24.51.10L καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns εὐλογέω@vnpa αὐτός@rpams αὐτός@rpamp διΐστημι@viaa3s ἀπό@pg αὐτός@rpgmp καί@cc ἀναφέρω@viip3s εἰς@pa ὁ@dams οὐρανός@namsc

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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.[835] 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) # Ά
G2E <- gsub("\u0388", "e", G2E) # Έ
G2E <- gsub("\u0389", "h", G2E) # Ή
G2E <- gsub("\u038A", "i", G2E) # Ί
G2E <- gsub("\u038C", "o", G2E) # Ό
G2E <- gsub("\u038E", "u", G2E) # Ύ
G2E <- gsub("\u038F", "w", G2E) # Ώ
G2E <- gsub("\u0390", "i", G2E) # ΐ
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
```

[835] 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).

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```
G2E <- gsub("\u039A", "k", G2E) # Κ
G2E <- gsub("\u039B", "l", G2E) # Λ
G2E <- gsub("\u039C", "m", G2E) # Μ
G2E <- gsub("\u039D", "n", G2E) # Ν
G2E <- gsub("\u039E", "c", G2E) # Ξ
G2E <- gsub("\u039F", "o", G2E) # Ο
G2E <- gsub("\u03A0", "p", G2E) # Π
G2E <- gsub("\u03A1", "r", G2E) # Ρ
G2E <- gsub("\u03A3", "s", G2E) # Σ
G2E <- gsub("\u03A4", "t", G2E) # Τ
G2E <- gsub("\u03A5", "u", G2E) # Υ
G2E <- gsub("\u03A6", "f", G2E) # Φ
G2E <- gsub("\u03A7", "x", G2E) # Χ
G2E <- gsub("\u03A8", "y", G2E) # Ψ
G2E <- gsub("\u03A9", "w", G2E) # Ω
G2E <- gsub("\u03AA", "i", G2E) # Ϊ
G2E <- gsub("\u03AB", "u", G2E) # Ϋ
G2E <- gsub("\u03AC", "a", G2E) # ά
G2E <- gsub("\u03AD", "e", G2E) # έ
G2E <- gsub("\u03AE", "h", G2E) # ή
G2E <- gsub("\u03AF", "i", G2E) # ί
G2E <- gsub("\u03B0", "u", G2E) # ΰ
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
```

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```
G2E <- gsub("\u03C9", "w", G2E) # ω
G2E <- gsub("\u03CA", "i", G2E) # ϊ
G2E <- gsub("\u03CB", "u", G2E) # ϋ
G2E <- gsub("\u03CC", "o", G2E) # ό
G2E <- gsub("\u03CD", "u", G2E) # ύ
G2E <- gsub("\u03CE", "w", G2E) # ώ
G2E <- gsub("\u1F00", "a", G2E) # ἀ
G2E <- gsub("\u1F01", "a", G2E) # ἁ
G2E <- gsub("\u1F02", "a", G2E) # ἂ
G2E <- gsub("\u1F03", "a", G2E) # ἃ
G2E <- gsub("\u1F04", "a", G2E) # ἄ
G2E <- gsub("\u1F05", "a", G2E) # ἅ
G2E <- gsub("\u1F06", "a", G2E) # ἆ
G2E <- gsub("\u1F07", "a", G2E) # ἇ
G2E <- gsub("\u1F08", "a", G2E) # ᾿Α
G2E <- gsub("\u1F09", "a", G2E) # ῾Α
G2E <- gsub("\u1F0A", "a", G2E) # ᾿Α
G2E <- gsub("\u1F0B", "a", G2E) # ῾Α
G2E <- gsub("\u1F0C", "a", G2E) # ᾿Α
G2E <- gsub("\u1F0D", "a", G2E) # ῾Α
G2E <- gsub("\u1F0E", "a", G2E) # ᾿Α
G2E <- gsub("\u1F0F", "a", G2E) # ῾Α
G2E <- gsub("\u1F10", "e", G2E) # ἐ
G2E <- gsub("\u1F11", "e", G2E) # ἑ
G2E <- gsub("\u1F12", "e", G2E) # ἒ
G2E <- gsub("\u1F13", "e", G2E) # ἓ
G2E <- gsub("\u1F14", "e", G2E) # ἔ
G2E <- gsub("\u1F15", "e", G2E) # ἕ
G2E <- gsub("\u1F18", "e", G2E) # ᾿Ε
G2E <- gsub("\u1F19", "e", G2E) # ῾Ε
G2E <- gsub("\u1F1A", "e", G2E) # ᾿Ε
G2E <- gsub("\u1F1B", "e", G2E) # ῾Ε
G2E <- gsub("\u1F1C", "e", G2E) # ᾿Ε
G2E <- gsub("\u1F1D", "e", G2E) # ῾Ε
G2E <- gsub("\u1F20", "h", G2E) # ἠ
G2E <- gsub("\u1F21", "h", G2E) # ἡ
G2E <- gsub("\u1F22", "h", G2E) # ἢ
G2E <- gsub("\u1F23", "h", G2E) # ἣ
G2E <- gsub("\u1F24", "h", G2E) # ἤ
G2E <- gsub("\u1F25", "h", G2E) # ἥ
G2E <- gsub("\u1F26", "h", G2E) # ἦ
G2E <- gsub("\u1F27", "h", G2E) # ἧ
G2E <- gsub("\u1F28", "h", G2E) # ᾿Η
G2E <- gsub("\u1F29", "h", G2E) # ῾Η
G2E <- gsub("\u1F2A", "h", G2E) # ᾿Η
G2E <- gsub("\u1F2B", "h", G2E) # ῾Η
```

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```
G2E <- gsub("\u1F2C", "h", G2E) # ᾬH
G2E <- gsub("\u1F2D", "h", G2E) # ᾭH
G2E <- gsub("\u1F2E", "h", G2E) # ᾮH
G2E <- gsub("\u1F2F", "h", G2E) # ᾯH
G2E <- gsub("\u1F30", "i", G2E) # ἰ
G2E <- gsub("\u1F31", "i", G2E) # ἱ
G2E <- gsub("\u1F32", "i", G2E) # ἲ
G2E <- gsub("\u1F33", "i", G2E) # ἳ
G2E <- gsub("\u1F34", "i", G2E) # ἴ
G2E <- gsub("\u1F35", "i", G2E) # ἵ
G2E <- gsub("\u1F36", "i", G2E) # ἶ
G2E <- gsub("\u1F37", "i", G2E) # ἷ
G2E <- gsub("\u1F38", "i", G2E) # ᾺI
G2E <- gsub("\u1F39", "i", G2E) # ᾹI
G2E <- gsub("\u1F3A", "i", G2E) # ᾼI
G2E <- gsub("\u1F3B", "i", G2E) # ᾽I
G2E <- gsub("\u1F3C", "i", G2E) # ιI
G2E <- gsub("\u1F3D", "i", G2E) # ᾿I
G2E <- gsub("\u1F3E", "i", G2E) # ῀I
G2E <- gsub("\u1F3F", "i", G2E) # ῁I
G2E <- gsub("\u1F40", "o", G2E) # ὀ
G2E <- gsub("\u1F41", "o", G2E) # ὁ
G2E <- gsub("\u1F42", "o", G2E) # ὂ
G2E <- gsub("\u1F43", "o", G2E) # ὃ
G2E <- gsub("\u1F44", "o", G2E) # ὄ
G2E <- gsub("\u1F45", "o", G2E) # ὅ
G2E <- gsub("\u1F48", "o", G2E) # ὈO
G2E <- gsub("\u1F49", "o", G2E) # ὉO
G2E <- gsub("\u1F4A", "o", G2E) # ὊO
G2E <- gsub("\u1F4B", "o", G2E) # ὋO
G2E <- gsub("\u1F4C", "o", G2E) # ὌO
G2E <- gsub("\u1F4D", "o", G2E) # ὍO
G2E <- gsub("\u1F50", "u", G2E) # ὐ
G2E <- gsub("\u1F51", "u", G2E) # ὑ
G2E <- gsub("\u1F52", "u", G2E) # ὒ
G2E <- gsub("\u1F53", "u", G2E) # ὓ
G2E <- gsub("\u1F54", "u", G2E) # ὔ
G2E <- gsub("\u1F55", "u", G2E) # ὕ
G2E <- gsub("\u1F56", "u", G2E) # ὖ
G2E <- gsub("\u1F57", "u", G2E) # ὗ
G2E <- gsub("\u1F59", "u", G2E) # ὙΥ
G2E <- gsub("\u1F5B", "u", G2E) # ὛΥ
G2E <- gsub("\u1F5D", "u", G2E) # ὝΥ
G2E <- gsub("\u1F5F", "u", G2E) # ὟΥ
G2E <- gsub("\u1F60", "w", G2E) # ὠ
G2E <- gsub("\u1F61", "w", G2E) # ὡ
```

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```
G2E <- gsub("\u1F62", "w", G2E) # ὢ
G2E <- gsub("\u1F63", "w", G2E) # ὣ
G2E <- gsub("\u1F64", "w", G2E) # ὤ
G2E <- gsub("\u1F65", "w", G2E) # ὥ
G2E <- gsub("\u1F66", "w", G2E) # ὦ
G2E <- gsub("\u1F67", "w", G2E) # ὧ
G2E <- gsub("\u1F68", "w", G2E) # Ὠ
G2E <- gsub("\u1F69", "w", G2E) # Ὡ
G2E <- gsub("\u1F6A", "w", G2E) # Ὢ
G2E <- gsub("\u1F6B", "w", G2E) # Ὣ
G2E <- gsub("\u1F6C", "w", G2E) # Ὤ
G2E <- gsub("\u1F6D", "w", G2E) # Ὥ
G2E <- gsub("\u1F6E", "w", G2E) # Ὦ
G2E <- gsub("\u1F6F", "w", G2E) # Ὧ
G2E <- gsub("\u1F70", "a", G2E) # ὰ
G2E <- gsub("\u1F71", "a", G2E) # ά
G2E <- gsub("\u1F72", "e", G2E) # ὲ
G2E <- gsub("\u1F73", "e", G2E) # έ
G2E <- gsub("\u1F74", "h", G2E) # ὴ
G2E <- gsub("\u1F75", "h", G2E) # ή
G2E <- gsub("\u1F76", "i", G2E) # ὶ
G2E <- gsub("\u1F77", "i", G2E) # ί
G2E <- gsub("\u1F78", "o", G2E) # ὸ
G2E <- gsub("\u1F79", "o", G2E) # ό
G2E <- gsub("\u1F7A", "u", G2E) # ὺ
G2E <- gsub("\u1F7B", "u", G2E) # ύ
G2E <- gsub("\u1F7C", "w", G2E) # ὼ
G2E <- gsub("\u1F7D", "w", G2E) # ώ
G2E <- gsub("\u1F80", "a", G2E) # ᾀ
G2E <- gsub("\u1F81", "a", G2E) # ᾁ
G2E <- gsub("\u1F82", "a", G2E) # ᾂ
G2E <- gsub("\u1F83", "a", G2E) # ᾃ
G2E <- gsub("\u1F84", "a", G2E) # ᾄ
G2E <- gsub("\u1F85", "a", G2E) # ᾅ
G2E <- gsub("\u1F86", "a", G2E) # ᾆ
G2E <- gsub("\u1F87", "a", G2E) # ᾇ
G2E <- gsub("\u1F88", "a", G2E) # Ἀι
G2E <- gsub("\u1F89", "a", G2E) # Ἁι
G2E <- gsub("\u1F8A", "a", G2E) # Ἂι
G2E <- gsub("\u1F8B", "a", G2E) # Ἃι
G2E <- gsub("\u1F8C", "a", G2E) # Ἄι
G2E <- gsub("\u1F8D", "a", G2E) # Ἅι
G2E <- gsub("\u1F8E", "a", G2E) # Ἆι
G2E <- gsub("\u1F8F", "a", G2E) # Ἇι
G2E <- gsub("\u1F90", "h", G2E) # ᾐ
G2E <- gsub("\u1F91", "h", G2E) # ᾑ
```

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```
G2E <- gsub("\u1F92", "h", G2E) # ᾑ
G2E <- gsub("\u1F93", "h", G2E) # ᾓ
G2E <- gsub("\u1F94", "h", G2E) # ᾕ
G2E <- gsub("\u1F95", "h", G2E) # ᾗ
G2E <- gsub("\u1F96", "h", G2E) # ᾗ
G2E <- gsub("\u1F97", "h", G2E) # ᾗ
G2E <- gsub("\u1F98", "h", G2E) # ᾘι
G2E <- gsub("\u1F99", "h", G2E) # ᾘι
G2E <- gsub("\u1F9A", "h", G2E) # ᾘι
G2E <- gsub("\u1F9B", "h", G2E) # ᾘι
G2E <- gsub("\u1F9C", "h", G2E) # ᾘι
G2E <- gsub("\u1F9D", "h", G2E) # ᾘι
G2E <- gsub("\u1F9E", "h", G2E) # ᾘι
G2E <- gsub("\u1F9F", "h", G2E) # ᾘι
G2E <- gsub("\u1FA0", "w", G2E) # ᾠ
G2E <- gsub("\u1FA1", "w", G2E) # ᾠ
G2E <- gsub("\u1FA2", "w", G2E) # ᾠ
G2E <- gsub("\u1FA3", "w", G2E) # ᾠ
G2E <- gsub("\u1FA4", "w", G2E) # ᾠ
G2E <- gsub("\u1FA5", "w", G2E) # ᾠ
G2E <- gsub("\u1FA6", "w", G2E) # ᾠ
G2E <- gsub("\u1FA7", "w", G2E) # ᾠ
G2E <- gsub("\u1FA8", "w", G2E) # ᾨι
G2E <- gsub("\u1FA9", "w", G2E) # ᾨι
G2E <- gsub("\u1FAA", "w", G2E) # ᾨι
G2E <- gsub("\u1FAB", "w", G2E) # ᾨι
G2E <- gsub("\u1FAC", "w", G2E) # ᾨι
G2E <- gsub("\u1FAD", "w", G2E) # ᾨι
G2E <- gsub("\u1FAE", "w", G2E) # ᾨι
G2E <- gsub("\u1FAF", "w", G2E) # ᾨι
G2E <- gsub("\u1FB0", "a", G2E) # ᾰ
G2E <- gsub("\u1FB1", "a", G2E) # ᾱ
G2E <- gsub("\u1FB2", "a", G2E) # ᾲ
G2E <- gsub("\u1FB3", "a", G2E) # ᾳ
G2E <- gsub("\u1FB4", "a", G2E) # ᾴ
G2E <- gsub("\u1FB6", "a", G2E) # ᾶ
G2E <- gsub("\u1FB7", "a", G2E) # ᾷ
G2E <- gsub("\u1FB8", "a", G2E) # Ᾰ
G2E <- gsub("\u1FB9", "a", G2E) # Ᾱ
G2E <- gsub("\u1FBA", "a", G2E) # Ὰ
G2E <- gsub("\u1FBB", "a", G2E) # Ά
G2E <- gsub("\u1FBC", "a", G2E) # Αι
G2E <- gsub("\u1FC2", "h", G2E) # ῂ
G2E <- gsub("\u1FC3", "h", G2E) # ῃ
G2E <- gsub("\u1FC4", "h", G2E) # ῄ
G2E <- gsub("\u1FC6", "h", G2E) # ῆ
```

```
G2E <- gsub("\u1FC7", "h", G2E) # ῇ
G2E <- gsub("\u1FC8", "e", G2E) # ῞E
G2E <- gsub("\u1FC9", "e", G2E) # ΄E
G2E <- gsub("\u1FCA", "h", G2E) # ῞H
G2E <- gsub("\u1FCB", "h", G2E) # ΄H
G2E <- gsub("\u1FCC", "h", G2E) # Hι
G2E <- gsub("\u1FD0", "i", G2E) # ῐ
G2E <- gsub("\u1FD1", "i", G2E) # ῑ
G2E <- gsub("\u1FD2", "i", G2E) # ῒ
G2E <- gsub("\u1FD3", "i", G2E) # ΐ
G2E <- gsub("\u1FD6", "i", G2E) # ῖ
G2E <- gsub("\u1FD7", "i", G2E) # ῗ
G2E <- gsub("\u1FD8", "i", G2E) # Ῐ
G2E <- gsub("\u1FD9", "i", G2E) # Ῑ
G2E <- gsub("\u1FDA", "i", G2E) # ῞I
G2E <- gsub("\u1FDB", "i", G2E) # ΄I
G2E <- gsub("\u1FE0", "u", G2E) # ῠ
G2E <- gsub("\u1FE1", "u", G2E) # ῡ
G2E <- gsub("\u1FE2", "u", G2E) # ῢ
G2E <- gsub("\u1FE3", "u", G2E) # ΰ
G2E <- gsub("\u1FE4", "r", G2E) # ῤ
G2E <- gsub("\u1FE5", "r", G2E) # ῥ
G2E <- gsub("\u1FE6", "u", G2E) # ῦ
G2E <- gsub("\u1FE7", "u", G2E) # ῧ
G2E <- gsub("\u1FE8", "u", G2E) # Ῠ
G2E <- gsub("\u1FE9", "u", G2E) # Ῡ
G2E <- gsub("\u1FEA", "u", G2E) # ῞Υ
G2E <- gsub("\u1FEB", "u", G2E) # ΄Υ
G2E <- gsub("\u1FEC", "r", G2E) # ῞P
G2E <- gsub("\u1FF2", "w", G2E) # ῲ
G2E <- gsub("\u1FF3", "w", G2E) # ῳ
G2E <- gsub("\u1FF4", "w", G2E) # ῴ
G2E <- gsub("\u1FF6", "w", G2E) # ῶ
G2E <- gsub("\u1FF7", "w", G2E) # ῷ
G2E <- gsub("\u1FF8", "o", G2E) # ῞O
G2E <- gsub("\u1FF9", "o", G2E) # ΄O
G2E <- gsub("\u1FFA", "w", G2E) # ῞Ω
G2E <- gsub("\u1FFB", "w", G2E) # ΄Ω
G2E <- gsub("\u1FFC", "w", G2E) # Ωι
```

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

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RStudio Loading Code

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)
```

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

Sometimes it is with simple elegance that a case is best made, even an academic one. So, before we present our critical edition of Qn and Marcion's *Gospel* in Greek with parallel critical translation, let us begin with an English translation of Qn that remains free from technical scholarly artifice and even from later chapter and verse reference numbering. Elsewhere in this book we follow the customary, rigorous 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 ancient Greek performed text as possible. Since ancient manuscripts often lacked first letter capitalization and punctuation, and since these conventions are themselves interpretations, we minimize them here and invite readers to read actively and interpret for themselves. We also aim to replicate the performative feel, logic, and structure of the ancient script, which, as you 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

.....

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 so as to cast him down

but he passed through their midst

and he raising his eyes said

blessed the beggars for theirs is the kingdom of god

blessed the hungry for they will be filled

blessed 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 the rich for you have received your advocacy

cursed the filled for you will go hungry

cursed those laughing now for you will mourn

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

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but I say to you who hear
love your enemies
bless those who hate you and pray for those who revile you
if anyone strikes you on the cheek offer to him also the other
if anyone takes your garment hand over to him also the tunic
to everyone who asks you give
and just as you wish to be treated by people thus you must do to them
if you love those who love you what 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 slaveboy is in the house paralytic
and he says to him
coming I will heal him

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and the centurion says

lord I am not enough that you should enter under my roof

only speak with a word and my slaveboy will be healed

I also am a person under authority having soldiers under me

and I say to this one go and he goes

and to another come and he comes

and to my slave do this and he does

Joshua says to him

now I tell you I have not found such faith in Israel

and the slaveboy was healed

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

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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

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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

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then someone says

I will follow you

but first permit me to farewell those in my house

and he says to him

do not look at what is behind

and he selected seventy other apostles

and he sent them into cities

and he said to them

take nothing except a staff alone no shoes

and greet no one down the road

into whatever house you enter say peace to this house

now the worker is worth his wages

and tell them

the kingdom of god has come near

and as many as do not receive you say

know that the kingdom of god has come near

and shake off the dust of your feet as a testimony

whoever spurns you spurns me

whoever hears me hears the one who sent

I give authority to walk over snakes and scorpions

I thank you and I confess you heaven's lord

that these things hidden from the wise and learned you have revealed to infants

yes father

all things have been entrusted to me by the father

no one knows who is the father except the son

and who is the son except the father and to whomever the son reveals

blessed are the eyes that have seen what you see

for I tell you that prophets did not see what you are seeing

now a certain lawyer arose to test him

what by doing will I inherit life?

he said

what in the law has been written?

then answering he said

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love the lord your god from your whole heart

and from your whole life and from your whole strength

and he said to him

correctly you spoke this do and live

and it happened when he was in a certain place praying

one of the disciples said

lord teach us to pray just as John also taught his disciples

pray:

father give us holy spirit

let your kingdom come

your daily bread give us each day

and pardon us our debts

and do not pardon us to be led into trial

and he says

who of you has a friend

and goes to him at midnight asking three loaves of bread

and from inside he said

do not bother me the door has been closed and my children are with me in bed

I tell you if gets up he will not give to a friend but to someone knocking

ask and it will be given

seek and you will find

knock and it will opened

for what father among you whose son asks for a fish 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?

then he expels a deaf demon

and they said

in Beelzeboul he expels the demons

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and he said

if the satan is divided against himself his kingdom cannot stand

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

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

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

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

then a woman from the crowd cried out

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

then he says

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

this generation a sign will not be given her

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

now a certain Pharisee beseeched him to have breakfast with him

and entering he reclined

now the Pharisee began passing judgment on him saying

why was he not first washed before breakfast

then the lord said to him

the Pharisees clean the outside of the cup and the bowl

but your inside is full of greed and evil

you clean the outside of the cup and you do not clean the inside

did not the one who made the outside also make the inside?

give your possessions as alms and everything is clean in you

you tithe mint and rue and every herb

and you pass by the calling and love of god

you love the chief-seat and the greetings

and you lawyers are cursed because you burden the people with burdens difficult to carry

and you do not lift a finger

cursed are you because you build the memorials of the prophets

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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.]

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

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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.2.3, 4.6.1	403	455	183	77	99	--	511	--	2	1.0	LkR1	εὐαγγέλιον	gospel
4.6.3-4.7.2	403	455	183	77	99	412	513	120	2	3.1a	LkR1	ἐν ἔτει πεντεκαιδεκάτῳ ⸢τῆς ἡγεμονίας⸣ Τιβερίου Καίσαρος ⸢ἐν χρόνοις⸣ ⸢Ποντίου⸣ Πιλάτου ⟨τῆς Ἰουδαίας ἐφάνη⟩	in the fifteenth year of the reign of Tiberius Caesar in the times of Pontius Pilate of Judea he appeared
4.7.1-7	403	455-6	183-4	77	99	412	513	120-1	2	4.31	Mk1	κατελθὼν εἰς Καφαρναοὺμ ⟨τῆς Γαλιλαίας⟩ ⸢διδάσκειν⸣ ἐν τῇ συναγωγῇ	descending into Capernaum of Galilee to teach in the synagogue
4.7.7-8, 4.13.1	403-4	456	184	77	99	412	513	121	2	4.32	Mk1	⟪καὶ⟫ ἐξεπλήσσοντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ	and all were astonished at his teaching because his word had authority
4.7.9	404	456	184 na	77	99	412 na	513	121	2	4.33	Mk1	⟪καὶ⟫ ⟨εὐθὺς⟩ ⟪ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων⟫ ⟨πνεῦμα δαιμονίον⟩ ⟪καὶ⟫ ⟨ἀνέκραξεν⟩	and immediately there was in the synagogue a person who had a demonic spirit and cried out
4.7.9-12	404	456	185	77	99	412	513	121	2-4	4.34	Mk1	τί ἡμῖν καὶ σοί Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ	what is there between us and you Jesus? did you come to destroy us? I know who you are the holy one of god
4.7.13	404	456	185	77	99	412	513	121	4	4.35	Mk1	ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς ⟪λέγων ἔξελθε ἀπ᾽ αὐτοῦ καὶ ῥεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα τε ἐξῆλθεν ἀπ᾽ αὐτοῦ⟫	Jesus censured him saying depart from him and the demon throwing him down howling also departed from him
4.8.2	404	456-7	185-6	77	99	412	521	122	4	4.16	Qn	⟨ἦλθεν⟩ ⟪Ἰησοῦς⟫ ⟨εἰς⟩ ⸢Ναζαρὲθ⸣ ⟨διδάσκειν ἐν τῇ συναγωγῇ⟩	Joshua came into Nazareth to teach in the synagogue
4.8.2	405	457	186	77	99	412	521	122-3	4	4.23a	Qn	⟪καὶ ἔλεγεν αὐτοῖς λέγετε μοι⟫ ⟨τὴν παραβολὴν ταύτην⟩ ⸢ἰατρέ θεράπευσον σεαυτόν⸣	and he said to them tell me this fable physician heal yourself
4.8.2-3	405	457	186	78	99	412	521	123	6	4.29	Qn	⟪καὶ⟫ ἐξέβαλον αὐτὸν ⟪καὶ⟫ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ⟨ὥστε κατακρημνίσαι αὐτόν⟩	and they expelled him and led him to the mountain's brow so as to cast him down
4.8.3	405	457	186	78	99	413	521	123	6	4.30	Qn	⟪αὐτὸς δὲ⟫ διὰ μέσου αὐτῶν ἐπορεύετο	but he passed through their midst
4.8.4	405	457	187 ganw	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
4.8.5	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 εἴα 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
4.8.9-10	405	458	187	78	99	413	533	124	8	4.42	Mk1	καὶ ⸢ἐπορεύθη⸣ εἰς ⟪τὴν⟫ ἔρημον ⟪καὶ⟫ οἱ ὄχλοι κατεῖχον αὐτὸν	he went to the wilderness and the crowds detained him
4.8.10	405	458	187	78	99	413	533	124	8	4.43	Mk1	⟪καὶ λέγει⟫ με δεῖ ⸢καὶ εἰς τὰς ⸢ἄλλας πόλεις⸣⸣ εὐαγγελίσασθαί τὴν βασιλείαν τοῦ θεοῦ	and he says I am bound also to the other cities to herald good news the kingdom of god

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
--	406	458	187 ganw	78 ganw	--	413 na	537	124	8	5.1	Mk1 LkR1	《καὶ ἑστὼτος παρὰ τὴν θάλασσαν Γεννησαρέτ》	and as he was standing alongside the sea of Gennesaret
4.9.1	406	458	187 ganw	78 ganw	100	413	537	124-5	8	5.2	Mk1 LkR1	˹οἱ ἁλιεῖς˺ 《ἀποβάντες ἔπλυνον τὰ δίκτυα》	the fishermen having offboarded were washing the nets
--	406	458	187	78	100	--	537	125	8	5.3	Mk1 LkR1	《ἐμβὰς δὲ εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τοὺς ὄχλους ἐπὶ τῆς γῆς》	then onboarding onto a boat and sitting he taught the crowds upon the land
--	406	458	187 ganw	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	187 ganw	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
4.9.1	406	458	187 ganw	78 ganw	100	413 na	537	125	10	5.6	LkR1	《καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι》	and they cast and took a huge abundance of fish so that the nets were tearing
--	406	458	187 ganw	78 ganw	--	413 na	537	125-6	10	5.7	LkR1	《καὶ κατένευον τοῖς ἐν τῷ ἑτέρῳ πλοίῳ βοηθεῖν》	and they were signaling to those in the other boat to help
4.9.1	406	458	187-8	78 ganw	100	413	537	126	10	5.9	LkR1	〈ἔλαβεν δὲ φόβος〉 αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων	then fear took him at the catch of fish
4.9.1	406	458	188	78	100	413	537	126-7	10	5.10	Mk1 LkR1	《ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάνην》 υἱοὺς Ζεβεδαίου 《καὶ》 ˹εἶπεν ˹τῷ Σίμωνι˺˺ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν	and likewise James and John sons of Zebedee and he said to Simon fear not from now on you will be capturers of people
4.9.2	406	458	188	78	100	413	537	127	10	5.11	Mk1 LkR1	《καὶ》 πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ	and leaving the boats they followed him

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.9.2	406-7	458	188	78	100	413	543	128	12	5.12	Mk1	《καὶ ἰδοὺ ἀνὴρ》 ⌜⌜λεπρὸς⌝⌝ 《ἔρχεται πρὸς αὐτὸν λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι》	and a leper man came to him saying lord if you wish you can cleanse me
4.9.4-7	407	458	188	78	100	413	543	128	12	5.13	Mk1	《καὶ ἐκτείνας τὴν χεῖρα》 ἥψατο 《αὐτοῦ καὶ》 ⌜λέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη⌝	and stretching out his hand he touched him and says I wish it be cleansed and immediately he was cleansed
4.9.9-10	407	458	188-9	78	100	413	543-4	128-9	12	5.14	Mk1	⌜ἄπελθε⌝ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ⌜τὸ δῶρον⌝ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ 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
4.10.1	407	458	189	78	100	413	549	131	14	5.18	Mk1	《καὶ ἰδοὺ προσέφερον πρὸς αὐτὸν》 ⌜παραλυτικὸν⌝	and behold they carried to him a paralytic
4.10.2, 13-14	407-8	458	189 na	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
4.10.2, 13	408	458	189	79	100	413	549	131-2	14	5.21	Mk1	《καὶ ἰδού τινες τῶν γραμματέων ἔλεγον βλασφημεῖ》 τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ⌜εἷς⌝ ὁ θεός;	and behold some of the scribes were saying he blasphemes who is able to forgive sins except one god?
--	408	458	189 na	79 ganw	100	413 na	549	132	14	5.22	Mk1	《καὶ ὁ Ἰησοῦς》 ⟨λέγει αὐτοῖς⟩	and Jesus says to them
4.10.1, 14	408	458	189	79	100	413	549	132	14-6	5.24	Mk1	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς 《λέγει τῷ παραλυτικῷ σοὶ λέγω》 ἔγειρε καὶ ἆρον τὸν κράβαττόν σου	now so that you may know that the son of man has authority to forgive sins upon the earth he says to the paralytic I tell you rise and take your mat
--	408	458 na	189 na	79 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
4.10.1	408	458 na	189 na	79 ganw	--	413	549	132	16	5.26	Mk1	《ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως》 ⌜⌜οὐδέποτε⌝ εἴδομεν⌝	in front of everyone and they were filled with amazement saying thus we have never seen

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.11.1	408	458	189	79	100	413	556	133	16	5.27	Mk1	《καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ》 ˹˺λέγει˺ αὐτῷ ἀκολούθει μοι˺	and going along he saw Levi seated at the tax booth and says to him follow me
4.11.1	408	458 na	189 na	79 ganw	--	413 na	556	133	16	5.28	Mk1	《καὶ ἀναστὰς ἠκολούθει αὐτῷ》	and arising he followed him
4.11.2	408-9	459	189	79	100	413	556	133-4	16	5.31	Mk1	《καὶ λέγει》 οὐ χρείαν ἔχουσιν οἱ ˹ἰσχύοντες˺ ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες	and he says the healthy have no need of a doctor but those who have illness
4.11.4-5	409	459	189	79	100	413	559	134	18	5.33	Mk1	《καὶ λέγουσιν αὐτῷ》 οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ˹οἱ δὲ σοὶ˺ ⟨μαθηταί⟩ ἐσθίουσιν καὶ πίνουσιν	and they say to him the disciples of John fast regularly and make prayers but your disciples eat and drink
4.11.6	409	459	189	79	100	414	559	134-5	18	5.34	Mk1	《καὶ λέγει αὐτοῖς ὁ Ἰησοῦς》 μὴ ˹δύνανται νηστεύειν οἱ υἱοὶ˺ τοῦ νυμφῶνος ˹ἐφ᾽ ὅσον˺ μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος	and Jesus says to them the sons of the wedding hall cannot fast as long as the bridegroom is with them
4.11.6	409	459	189	79	100	414	559	135	18	5.35	Mk1	⟨ἐλεύσονται δὲ ἡμέραι⟩ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος ⟨τότε⟩ νηστεύσουσιν	but the days will come when the bridegroom is taken from them then they will fast
3.15.5, 4.11.9-10	409	459	189-90	79	100	414	560	135	18	5.37	Mk1	⟨οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ⟩ ˹ἐπίβλημα ῥάκους ἀγνάφου˺ ⟨ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε⟩ 《ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ》 ⟨ὁ οἶνος ἐκχεῖται⟩ 《καὶ οἱ ἀσκοί ἀπόλλυνται》	they do not put new wine into old skins nor a patch of unshrunk cloth on an old garment otherwise the new wine will burst the old skins and the wine spills out and the skins are destroyed
--	409	459	190	79	100	414 anw	560	135	18	5.38	Mk1	《ἀλλὰ》 ⟨οἶνον νέον εἰς ἀσκοὺς νέους⟩	but instead new wine into new skins
4.11.9-10	409	459	189	79-80	101	414	560	135-6	16-8	5.36	Mk1	⟨οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ⟩ ⟨εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται⟩	no one puts a patch of unshrunk cloth on an old garment otherwise the whole thing tears and will not match the old for a tear will become greater

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.12.1, 5	410	459	190	80	101	414	570	136-7	20	6.1	Mk1	《καὶ ἐπορεύθη》 ἐν σαββάτῳ 《διὰ σπορίμων καὶ》 ⸢ἐπείνασαν οἱ μαθηταὶ⸣ 《καὶ》 ⸢ἔτιλλον τοὺς στάχυας⸣ ⸢ἀπολλύοντες⸣ ταῖς χερσίν	and he went on the sabbath through planted fields and the disciples hungered and plucked the grains loosing them with their hands
4.12.1, 5	410	459	190	80	101	414	570	137	20	6.2	Mk1	《καὶ》 ⸢οἱ Φαρισαῖοι⸣ 《ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν》 ⟨οἱ μαθηταί⟩ 《σου》 ⟨τοῖς σάββασιν ὃ οὐκ ἔξεστιν;⟩	and the Pharisees were saying to him look is not what your disciples are doing on the sabbaths not allowed?
4.12.5, 14	410	459	190	80	101	414	570	137	20-2	6.3	Mk1	《καὶ λέγει αὐτοῖς》 ⸢οὐδέποτε⸣ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 《ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ》	and he says to them have you never read this what David did when he himself hungered and those with him
4.12.5	410	459	190	80	101	414	570	137-8	22	6.4	Mk1	⟨πῶς⟩ 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?
4.12.9, 14	410	460	190	81	101	414	578	139	22	6.6	Mk1	《καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν σαββάτῳ καὶ ἦν ἄνθρωπος》 ⸢ξηράν⸣ 《ἔχων τὴν》 ⸢χεῖρα⸣	and he entered again into the synagogue on a sabbath and there was a person who had a withered hand
4.12.9	410	460	190	81	101	414	578	139	22	6.7	Mk1	⸢παρετήρουν⸣ 《αὐτὸν》 οἱ Φαρισαῖοι ⸢εἰ ⸢τοῖς σάββασιν θεραπεύσει⸣ ἵνα κατηγορήσωσιν αὐτοῦ⸣	the Pharisees were observing him if on the sabbaths he would heal so that they might accuse him
--	410	460	190 ganw	81 na	101	414	578	139	22	6.8	Mk1	《καὶ λέγει τῷ τὴν χεῖρα ἔχοντι ξηρὰν ἔγειρε καὶ στῆθι εἰς τὸ μέσον》	and he says to the one who had the withered hand rise and stand in the middle
4.12.11	411	460	190	81	101	414	578	139	22-4	6.9	Mk1	ἔξεστιν ⸢τοῖς σάββασιν⸣ ἀγαθοποιῆσαι ἢ ⸢μὴ⸣; ψυχὴν σῶσαι ἢ ἀπολέσαι;	is it required on the sabbaths to do good or not? to save life or destroy?
--	411	460	190 ganw	81 ganw	101	414 na	578	139-40	24	6.10	Mk1	《καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη》	and he says to the person stretch out your hand and he stretched out and his hand was restored just like the other
4.12.1, 11, 4.16.5	410	459-60	190	81	101	414	578	140	24	6.5	Mk1	《καὶ ἔλεγεν αὐτοῖς》 κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου	and he said the son of man is lord even of the sabbath

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.13.1	411	460	190-1	81	101	414	585	141	24	6.12	Mk1	⌜ἀνέβη⌝ εἰς τὸ ὄρος διανυκτερεύων ἐν τῇ προσευχῇ	he went up on the mountain to spend the whole night in prayer
4.13.4	411	460	191	81	101	414	585	141	24	6.13	Mk1	⟪καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ⟫ ἐκλεξάμενος δώδεκα ἀποστόλους	and when day came he called his disciples and after choosing twelve apostles
4.13.6	411	460	191	81	101	414 na	585-6	141	24	6.14	Mk1	Σίμωνα ὠνόμασεν Πέτρον	Simon he named Peter
2.28.2	411	460	191	81 anw	101	414	586	142	26	6.16	Mk1	⟪καὶ⟫ Ἰούδαν ⌜Ἰσκαριώτην⌝ ὃς ἐγένετο προδότης	and Judas [he named] Iscariot who became a traitor
4.13.7	411-2	460	191	81	101	414	589	142-3	26	6.17	Mk1	⟪καὶ⟫ ⌜κατέβη⌝ ἐν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ ⟪Σιδῶνος⟫ ⌜καὶ ⌜πέραν⌝⌝ ⟨τοῦ Ἰορδάνου⟩	and he went down to them a multitude from Tyre and Sidon and the region of the Jordan
--	412	460	191	81-2 anw	101	414	589	143	26	6.19	Lk1	καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτου ⟪ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας⟫	and the whole crowd was seeking to touch him because power went out from him and healed everyone

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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.16.1	413	461	192-3	83	102	415	606	146	30	6.27	Qn	ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν	but I say to you who hear love your enemies
4.16.1, 6, 4.27.1	413	461	193	83	102	415	606	146	30	6.28	Qn	εὐλογεῖτε ⌜τοὺς μισοῦντάς ὑμᾶς καὶ⌝ ⌜εὐχεσθε⌝ περὶ τῶν ⌜ὀνειδιζόντων⌝ ὑμᾶς	bless those who hate you and pray for those who revile you
4.16.2, 6	413	461	193	83-4	102	415	606	146	30-2	6.29	Qn	⟨ἐάν τις σὲ ῥαπίσῃ εἰς⟩ ⌜τὴν σιαγόνα ⌜παράθες⌝⌝ ⟨αὐτῷ⟩ καὶ τὴν ἄλλην ⟨ἐάν τις⟩ ⌜σου ⌜ἄρῃ⌝⌝ τὸ ἱμάτιον ⌜⌜πρόσθες⌝ αὐτῷ καὶ⌝ τὸν χιτῶνά	if anyone strikes you on the cheek offer to him also the other if anyone takes your garment hand over to him also the tunic
4.16.8, 4.27.1	413	461	193	84	102	415	606	146-7	32	6.30a	Qn	παντὶ αἰτοῦντί σε δίδου	to everyone who asks you give
4.16.13, 16	413	461-2	193-4	84	102	415	606	147	32	6.31	Qn	καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων ⌜οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς⌝	and just as you wish to be treated by people thus also you must do to them
--	413	462 na	194 na	84 na	--	415 na	606 Lk2	147	32	6.32	Qn	⟪ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;⟫	if you love those you love you what grace is that for you?
4.17.1	414	462	194	84	102	415	606	148	32	6.34a	Qn	καὶ ἐὰν ⌜δανίσητε⌝ παρ᾽ ὧν ἐλπίζετε ⌜ὑμεῖς⌝ ἀπολαβεῖν ποία χάρις ἐστιν ὑμῖν;	and if you lend to those from whom you hope to receive what sort of grace is that for you?
4.17.5-6	414	462	194	84	102	415	606	148	32	6.35b	Qn	καὶ ἔσεσθε υἱοὶ ⌜θεοῦ⌝ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς	and be sons of god for the same is kind toward those who are graceless and evil
4.17.8	414	462	194	84	102	415	606	149	32	6.36	Qn	γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ⌜⌜οἰκτίρμων⌝ ὑμᾶς⌝	be merciful just as your father is merciful to you

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.17.9	414	462	194	85	102	415	606	149	32-4	6.37	Qn	μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε	judge not lest you be judged condemn not lest you be condemned destroy and you will be destroyed
4.17.9	414	462-3	194	85	102	415	606	149	34	6.38	Qn	δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν	give and it will be given to you a good measure pressed overflowing they will give into your chest with that measure you measure with it will be measured back to you
4.17.12	414	463	194 anw	85	102	415 anw	618	149	34	6.39	Qn	⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεί εἰς βόθυνον⟩	and then he spoke a comparison to them now a blind person leads a blind person into a pit
4.4.5, 4.17.12	414	463	194	85	103	415	618	149-50	34	6.40a	Qn	οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον	a disciple is not above the teacher
4.17.12	414-415	463	194 anw	85	103	415 anw	618	150	34	6.42b	Qn	⟨ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ⟩ ⟪σοῦ⟫ ⟨τὴν δοκόν⟩ ⟪καὶ⟫ ⟨τότε⟩ ⟪διαβλέψεις ἐκβαλεῖν⟫ ⟨τὸ κάρφος⟩ ⟪ἐκ τοῦ⟫ ⟨ὀφθαλμοῦ⟩ ⟪τοῦ ἀδελφοῦ σου⟫	remove from your eye the plank and then you will see clearly to remove the speck from the eye of your brother
4.17.12	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
4.17.12	415	463	195 anw	85	103	416	618	151	36	6.45	Qn Lk1	⸢ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⸢ἀγαθά⸣ καὶ ὁ πονηρὸς⸣ ⟨ἄνθρωπος⟩ ⸢ἐκ τοῦ πονηροῦ⸣ ⟨θησαυροῦ⟩ ⸢προφέρει ⸢πονηρά⸣⸣ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⟩	the good person out of the good treasure brings forth good things and the evil person out of the evil treasure brings forth evil things out of the abundance of the heart the mouth speaks for from the heart evil disputes come out
4.17.13-14	415	463	195	86	103	416	618	152	36	6.46	Qn	τί ⸢δέ⸣ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;	why now do you call me lord lord and do not do what I say?

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
--	416	463	195 ganw	86 ganw	--	416 na	625	152	36	7.1	Qn	《καὶ ἦλθεν εἰς Καφαρναούμ》	and he came into Capernaum
4.18.1	416	463	195 ganw	86 ganw	--	416	625	152	36-8	7.2	Qn	《καὶ προσῆλθεν αὐτῷ》 ˹ἑκατόνταρχος˺	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》 《καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἱκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς》	and he says to him I will come and heal him and the centurion says lord I am not enough that under my roof you should enter
--	416	463	195 ganw	86 ganw	103	416 na	625	152-3	38	7.7	Qn	《ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου》	but speak with a word and my slave boy will be healed
--	416	463	195 ganw	86 ganw	103 anw	416 na	625	153	38	7.8	Qn	《καὶ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ》	I also am a person under authority having soldiers under me and I say to this one go and he goes and to another come and he comes and to my slave do this and he does
4.18.1	416	463	195-6	86	103	416	625	153	38	7.9	Qn	《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν ˹τοσαύτην˺ πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον	Joshua says to him now I tell you I have not found such faith in Israel
--	416	463	195 ganw	86 ganw	--	416 na	625	153	38	7.10	Qn	《καὶ ἰάθη ὁ παῖς》	and the slaveboy was healed
4.18.2	416	463	196 ganw	86	103	416	635	154	40	7.12	Qn	《καὶ》 ⟨υἱὸς χήρας νεκρὸς⟩ 《ἦν》	and a widow's son was dead
4.18.2	417	463	196 ganw	86	103	416 anw	635	154	40	7.14	Qn	《καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι》	and he says little boy little boy I say to you be raised
4.18.2	417	463	196 ganw	86 ganw	103	416 anw	635	154	40	7.15	Qn	《καὶ ἀνεκάθισεν ὁ νεκρὸς》	and the deceased sat up
4.18.2	417	463	196	86	103	416	635	154	40	7.16	Qn	《καὶ》 ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ˹ἐγήγερται˺ 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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.18.4	417	463	196 anw	86	--	416 anw	638	155	40	7.18	Qn	《καὶ Ἰωάννης》 ⟨ἀκούσας⟩ ⟨ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν⟩	and when John heard in the prison the deeds of the anointed he sent his disciples to him
4.18.5-7	417	463	197	86	103	416	638	155	40-2	7.19	Qn	⟨λέγων⟩ σὺ εἶ ὁ ἐρχόμενος ἢ ˹ἕτερον˺ προσδοκῶμεν;	saying are you the one to come or should we await another?
4.18.5-7	417	463	197 anw	86 anw	103	416 anw	638	155	42	7.20	Qn	《καὶ εἶπαν》 ⟨σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;⟩	and they said are you the one to come or should we await another?
4.18.6	417	463	196-7 anw	86 anw	103-4	416	638	155-6	42	7.22	Qn	《καὶ》 ⟨ἀποκριθεὶς⟩ 《εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε》 ⟨Ἰωάννῃ⟩ 《ἃ ἀκούετε καὶ βλέπετε》 ˹τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν˺ ⟨λεπροὶ καθαρίζονται⟩ ˹νεκροὶ ἐγείρονται˺ 《πτωχοὶ εὐαγγελίζονται》	and answering he said to them when you go report to John what you have heard and seen the blind receive back sight the crippled walk the lepers are cleansed the deaf hear the dead are raised the poor are heralded good news
4.18.8	417	463	197	86 anw	104	416	638	156	42	7.23	Qn	《καὶ》 μακάριός ὃς ⟨ἐὰν⟩ μὴ σκανδαλισθῇ ἐν ἐμοί	and blessed the one who is not scandalized by me
4.18.8	417-8	463	197	86	104	416	647	156	42-4	7.24b	Qn	περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; 《κάλαμον ὑπὸ ἀνέμου σαλευόμενον;》	concerning John what did you depart to the desert to behold? a reed shaken by the wind?
--	418	463	197 ganw	86 na	--	416 na	647	156	44	7.25a	Qn	《ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον;》	a person dressed in soft things?
4.18.7	418	463	197	86-7	104	416	647	156	44	7.26b	Qn	προφήτην; ναὶ 《λέγω ὑμῖν》 καὶ περισσότερον ⟨προφήτου⟩	a prophet? yes I tell you and more than a prophet
4.18.7	418	464	197	87	104	416	647-8	156-7	44	7.27	Qn	˹οὗτός˺ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ˹ἔμπροσθέν σου˺	this is the one about whom it has been written behold I am sending my messenger before your presence who will prepare your path before your presence
4.18.7-8	418	464	197	87	104	416	648	157	44	7.28	Qn	《λέγω ὑμῖν》 μείζων ˹ἐν γεννητοῖς˺ γυναικῶν Ἰωάννου ˹ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν˺	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 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.31	Qn	《τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην》	now to what shall I compare this generation?
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.32	Qn	《ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε》	it is comparable to children seated in the marketplaces that calling out to others say we fluted for you and you did not dance we dirged and you did not mourn
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.33	Qn	《ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει》	for John came neither eating nor drinking and they say he has a demon
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.34	Qn	《ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης》	the son of man came eating and drinking and they say behold this person a glutton and drunkard
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.35	Qn	《καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς》	and wisdom is justified by her children

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
--	418	464	197	87 anw	104	416	654	157	44	7.36	Qn	καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη	and entering into the house of the Pharisee he reclined
4.18.9	418-9	464	197	87	104	416-7	654	157-58	44-6	7.37–38	Qn	⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ⟨ἡ⟩ ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ κατεφίλει	now the woman standing behind the sinner by his feet flooded his feet with her tears and wiped with braids and anointed and kissed
4.18.9	419	464	197	87 anw	104	417	654	159	46	7.44–46	Qn	《καὶ ὁ Ἰησοῦς λέγει》 ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν 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
4.18.9	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
4.19.1	420	464	197	88	104	417	667	160	48	8.2	Qn	《καὶ》 γυναῖκές 《τινες Μαρία》	and certain women Miryam
4.19.1	420	464	197	88	104	417	667	160	48	8.3	Qn	《καὶ Ἰωάννα》 γυνὴ 《Χουζᾶ》 ἐπιτρόπου Ἡρῴδου 《καὶ Σουσάννα》 διηκόνουν ⌜αὐτῷ⌝ ἀπὸ τῶν ὑπαρχόντων αὐταῖς	and Joanna a woman of Herod's guardian Chudza and Susanna served him out of their possessions
4.19.2	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	198 ganw	88 ganw	104	417 na	668	160	48-50	8.5	Qn	《ἐξῆλθεν ὁ σπείρων σπείραι καὶ ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν 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	198 ganw	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	198 ganw	88 ganw	104	417 na	668	160	50	8.7	Qn	《καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτό》	and other fell amidst the thorns and the thorns rose up and choked it
4.19.2	420	464	198	88	104	417	668	160	50	8.8	Qn	《καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν》 ὁ ἔχων ὦτα ἀκουέτω	but others fell into the beautiful soil and yielded fruit the one who has ears hear
4.19.5	421	464	198	88	105	417	669	161-62	52	8.16	Qn	λύχνον ⌜οὐδὲ⌝ καλύπτει 《ἀλλ᾽ ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπῃ πᾶσιν》	one does not hide a light but instead places it upon a lampstand so that it illumines all
4.19.5	421	464	198	88	105	417	669	162	52	8.17	Qn	⟨οὐ γάρ ἐστιν⟩ κρυπτὸν ⟨ὃ οὐ⟩ φανερὸν ⌜ἔσται⌝	for there is nothing hidden that will not become clear
4.19.3-4	421	464	198	88	105	417	668	162	52	8.18	Qn	βλέπετε πῶς ἀκούετε ὃς ⌜ἔχει⌝ δοθήσεται αὐτῷ ⌜καὶ⌝ ὃς ⌜οὐκ ἔχει⌝ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ	watch how you listen whoever has it will be given to him and whoever does not have even what he seems to have will be taken away from him

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.19.7	421	464	198	88	105	417	674	163-4	52	8.20	Mk1	ἀπηγγέλη ⟪δὲ⟫ αὐτῷ ⟨ἰδοὺ⟩ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ˹ζητοῦντές˺ σε	then it was announced to him behold your mother and your brothers have been standing outside seeking you
4.19.6, 10-11	421	464-5	198	88	105	417	674-5	164	52	8.21	Mk1	⟪καὶ ἀποκριθεὶς αὐτοῖς λέγει⟫ τίς ⟨ἐστιν⟩ μήτηρ ˹μου˺ καὶ τίνες εἰσὶν ἀδελφοί ˹μου˺ εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;	but he answering says to them who is my mother and who are my brothers except those who hear my words and do them?
4.20.2-3	422	465	198	89	105	417	679	165	54	8.22	Mk1	⟪καὶ λέγει αὐτοῖς⟫ διέλθωμεν εἰς τὸ πέραν	and he says to them let us cross over to the other side
4.20.3	422	465	198-9	89 anw	105	417	679	165	54	8.23	Mk1	⟪καὶ⟫ πλεόντων αὐτῶν ἀφύπνωσεν ⟪καὶ γίνεται⟫ ˹λαῖλαψ ἀνέμου˺ ⟪πολλὴ⟫	and as they were boating he fell asleep and a great hurricane of wind happened
4.20.1, 3	422	465	199	89 anw	105	417	679	165	54	8.24	Mk1	⟪καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα⟫ ὁ δὲ ˹ἐγερθεὶς˺ ἐπετίμησε τῷ ἀνέμῳ καὶ ˹τῇ θαλάσσῃ˺ ⟪καὶ ἐγένετο γαλήνη μεγάλη⟫	and they roused him saying lord lord we are being destroyed but he arising censored the wind and the sea and there was great calm
4.20.1	422	465	199	89	105	417	679	165	54	8.25	Mk1	⟪καὶ ἐθαύμασαν καὶ ἔλεγον⟫ τίς ˹ἄρα˺ οὗτός ἐστιν ⟪ὅτι⟫ ˹καὶ˺ τοῖς ἀνέμοις ˹καὶ τῇ θαλάσσῃ˺ ἐπιτάσσει;	and they were astonished and said who then is this that even commands the winds and the sea?
4.20.4	422	465	199	89	105	417	682	166	54-6	8.27	Mk1	˹ἄνθρωπος˺ ⟪ἐκ τῶν μνημείων ὃς εἶχεν⟫ δαιμόνια	and a person from the tombs who had demons met him
4.20.5	422	465	199	89	105	417	682-3	166-7	56	8.28	Mk1	⟪καὶ κράξας λέγει τί ἐμοὶ καὶ σοί⟫ Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς	he crying out he says what is there between me and you Jesus son of god do not torment me
4.20.4	422	465	199	89	105	417	683	167	56	8.30	Mk1	⟪καὶ ἐπηρώτα αὐτόν⟫ τί σοι ἐστιν ὄνομά; ὁ δὲ εἶπε λεγιών ⟪ὄνομά μοι ὅτι⟫ πολλὰ δαιμόνια ⟪ἐσμεν⟫	and he asked him what is your name? and he said legion is my name because we are many demons
4.20.6	422	465	199	89	105	417	683	167	56	8.31	Mk1	⟪καὶ⟫ παρεκάλουν ⟪αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς⟫ εἰς τὴν ἄβυσσον ⟪ἀπελθεῖν⟫	and they begged not to order them to depart into the abyss
4.20.7	422	465	199	89	105	418	683	167	56	8.32	Mk1	⟪ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσέλθωσιν ὁ δὲ⟫ ˹ἐπέτρεψεν 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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
--	423	465	199	89 na	105	418	690	168	58-60	8.42b	Mk1	⌜ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς⌝ ⌜συνέπνιγον αὐτόν οἱ ὄχλοι⌝	and it happened when they were departing the crowds pressed around him
4.20.8	423	465	199	89	105	418	690	168-9	60	8.43	Mk1	γυνὴ ⌜οὖσα ἐν ῥύσει αἵματος⌝	a woman who was bleeding
4.20.8, 13	423-4	465	199	89	105	418	690	169	60	8.44	Mk1	ἥψατο τοῦ ἱματίου αὐτοῦ ⟪καὶ⟫ ⌜⌜ἰάθη⌝ τοῦ αἵματος⌝	touched his garment and was healed from the bleeding
4.20.8	424	465	199	89	105-6	418	690	169	60	8.45	Mk1	καὶ ἔλεγεν ὁ ⌜Ἰησοῦς⌝ τίς μου ἥψατο; ⟪καὶ ἔλεγον αὐτῷ⟫ ⌜οἱ μαθηταὶ⌝ ⌜⌜οἱ ὄχλοι συνέχουσίν⌝⌝ σε ⟪καὶ ἀποθλίβουσιν⟫	and Jesus said who touched me? and the disciples said to him the crowds are holding you fast and pressing upon you
4.20.8	424	465	199 ganw	89	106	418	690	169	60	8.46	Mk1	⟪καὶ ἔλεγεν⟫ ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ	and he said someone touched me for I know power has gone out from me
4.20.9	424	465	200	89	106	418	691	170	60	8.48	Mk1	⟪καὶ εἶδεν αὐτὴν καὶ εἶπεν⟫ ἡ πίστις σου σέσωκέν σε	and he saw her and said your faith has made you well
4.21.1	425	465	200	90 anw	106	418	697	171	62	9.1	Mk1	⟪καὶ⟫ ⌜⌜προσκαλεῖται⌝ τοὺς ⌜μαθητὰς⌝⌝	and he summons the disciples
4.21.1	425	465	200	90	106	418	697	171	62	9.2	Lk1	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ	and sent them to preach the kingdom of god
4.21.1	425	465	200 anw	90	106	418 anw	697	171-2	62	9.3	Mk1	⟪καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδόν⟫ ⟨μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν μήτε ῥάβδον μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν⟩	and he said to them take nothing on the road neither shoes on your feet nor a pouch nor a staff nor two tunics nor money in your belts
4.21.1	425	465	200	90	106	418	697	172	62-4	9.5	Mk1	⟪καὶ οἱ ἂν⟫ μὴ ⌜⌜δέχωνται⌝⌝ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⌜⌜ἐκτινάξατε⌝⌝ εἰς μαρτύριον ⟪αὐτοῖς⟫	and whoever do not welcome you shake off the dust from your feet as a testimony to them
4.21.2	425	466	200	90	106	418	703	173	64	9.7	Mk1	⟪καὶ ἤκουσεν⟫ ὁ Ἡρῴδης ὑπό τινων ⌜ὅτι⌝ Ἰωάννης ⌜ἐκ νεκρῶν ⌜ἀνέστη⌝⌝	Herod heard from some that John was raised from the dead
4.21.2	425	466	200	90	106	418	703	173	64	9.8	Mk1	⟪ἄλλοι δὲ ἔλεγον ὅτι⟫ Ἠλίας ⟪ἐφάνη⟫ ⟨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
4.21.2	425	466	200 anw	90 anw	--	418 na	703	173-4	64	9.9	Mk1	⟪ἔλεγεν δὲ Ἡρῴδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην⟫ ⟨οὗτος ἠγέρθη⟩	but Herod said John whom I beheaded this one was raised

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.21.3	425-6	466	200 ganw	90 na	106	418 na	706	174	64	9.10b	Mk1	《καὶ ἀνεχώρησεν》 ⟨εἰς ἔρημον τόπον⟩ 《κατ᾽ ἰδίαν》	and he withdrew to a wilderness place by himself
4.21.3	426	466	200 ganw	90 na	106	418 na	706	174	66	9.11	Mk1	《καὶ ὁ》 ⟨ὄχλος⟩ 《ἠκολούθει αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς》	and the crowd followed him and leaving he saw a great crowd and was gut-wrenched over them
4.21.3	426	466	200	90	106	418	706	174	66	9.12	Mk1	《καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι》 ⌜ἔρημός⌝ 《ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν》	and since it was already a late hour the disciples approaching him said that this is a wilderness place and the hour is already late dismiss the crowd so that departing into the villages they may purchase for themselves something to eat
4.21.3	426	466	200	90	106	418	706-7	174-5	66	9.13	Mk1	《καὶ λέγει αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε》 ⌜ἄρτους⌝ καὶ 《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
4.21.3	426	466	200	90	106	418	707	175	66	9.14	Mk1	《καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν》 ἄνδρες ⟨ὡς⟩ πεντακισχίλιοι	and he ordered them to recline on the grass and about five-thousand men set down
--	426	466	200	90 anw	106	418	707	175	66	9.16	Mk1	《καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας》 ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτοὺς 《καὶ κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις》	then taking the five loaves of bread and the two fish looking up to the heaven he blessed upon them and breaking he gave to the disciples to hand out to the crowds
4.21.4	426	466	200	90	106	418	707	175	66	9.17	Mk1	《καὶ ἔφαγον πάντες καὶ χορτάσθησαν καὶ ἤρθη》 τὸ ⌜περίσσευμα⌝ 《τῶν κλασμάτων κόφινοι 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	《καὶ 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 anw	106	418	713	177	68	9.19	Mk1	⌜οἱ δὲ εἶπαν⌝ Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι ἕνα τῶν προφητῶν	then said to him John the Baptist but others Elijah and others one of the prophets
4.21.6	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
4.21.6	426	466	201	92	107	419	713	177	68	9.21	Mk1	《καὶ》 ⌜ἐπετίμησεν⌝ ⟨αὐτοῖς ἵνα⟩ μηδενὶ ⌜λέγωσιν⌝ τοῦτο	and he censured them not to say this to anyone
4.21.7	426-7	466	201	92	107	419	713	177-8	68	9.22	Mk1	⟨ὅτι⟩ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι	because it is necessary for the son of man to suffer many things and to be rejected by the elders and scribes and chief priests and to be killed and after three days to be raised
4.21.9-10	427	466	201	92	107	419	723	178-9	68-70	9.24	Mk1	ὃς ⌜γὰρ ⌜ἐὰν⌝⌝ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ⌜ὃς ⌜δ᾽⌝⌝ ⟨ἂν⟩ ἀπολέσῃ ⟨τὴν ψυχὴν⟩ ⌜αὐτοῦ⌝ ἕνεκεν ἐμοῦ σώσει αὐτήν	for whoever wants to save his life will lose it but whoever loses his life for my sake will save it
4.21.10, 12	427	466	201	92-3	107	419	723	180	70	9.26	Mk1	ὃς γὰρ ἂν ἐπαισχυνθῇ με 《καὶ ὁ υἱὸς τοῦ ἀνθρώπου》 ⌜ἐπαισχυνθήσεται αὐτόν⌝	for whoever is ashamed of me the son of man will also be ashamed of him

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.22.1, 7	427	466	202	93	107	419	729	181	70	9.28	Qn	《καὶ》 ⌜παραλαμβάνει⌝ ⟨τρεῖς τῶν μαθητῶν⟩ 《καὶ》 ⟨ὑπεχώρει⟩ εἰς τὸ ὄρος	and he takes three of the disciples and withdraws into the mountain
4.22.13	427	466	202	93	107	419	729	181	70	9.29	Qn	《καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν》 καὶ ὁ ἱματισμὸς λευκὸς ⌜ἔλαμψεν⌝	and he was transformed before them and his clothing shone white
4.22.1-3, 12	427	466	202	93	107	419	729	181	70	9.30	Qn	καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἠλίας καὶ Μωϋσῆς	and behold two men were speaking with him Elijah and Moses
4.22.12, 16	427	466 np	202 np	93	107	419	729	181	70	9.31a	Qn	ἐν δόξῃ ⟨οἱ⟩ ⌜ὀφθέντες⌝	in glory they were seen
4.22.4	428	466	202	93	107	419	729	182	72	9.33	Qn	《καὶ》 ὁ Πέτρος 《λέγει τῷ Ἰησοῦ》 καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνὰς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μὴ εἰδὼς ὃ λέγει	and Peter says to Joshua it is lovely for us to be here and let us make here three tents one for you and one for Moses and one for Elijah not knowing what he is saying
4.22.7, 13	428	466	202	93	107	419	729	182	72	9.34	Qn	《καὶ ἐγένετο》 νεφέλη 《καὶ》 ⌜ἐπεσκίαζεν αὐτούς⌝	and a cloud came and overshadows them
4.22.1, 8, 10, 12	428	466-7	202	93	107	419	729	182	72	9.35	Qn	《καὶ》 ⌜ἐγένετο⌝ 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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
--	428-9	467 na	203 na	94 ganw	107	419 na	735	183	72	9.37	Mk1	《καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον》	he came from the mountain to the crowd
--	429	467 na	203 na	94 ganw	107	419 na	735	183	74	9.38	Mk1	《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》	and a person says have mercy on my son
--	429	467 na	203 na	94 ganw	107	419 na	735	183	74	9.39	Mk1	《λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν》	for a spirit takes him and convulses him
--	429	467-8	203	94 anw	107	419	735	183	74	9.40	Mk1	《καὶ》 ἐδεήθην τῶν μαθητῶν σου 《καὶ》 ⌜οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ⌝	and I prayed your disciples and they were unable to expel it
4.23.1, 2	429	468	203	94	107	419	735	183-4	74	9.41	Mk1	《ὁ δὲ ἀποκριθεὶς λέγει》 ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι μεθ᾽ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;	then answering he says to them O faithless generation until when will I be with you? until when will I endure you?
--	429	468	203	94 anw	107	419	736	184	74	9.44	Mk1	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	for the son of man is about to be handed over into human hands
4.23.4	429-30	468	203 anw	94 anw	--	420	744	185-6	76	9.46	Mk1	《οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς》 μείζων;	the disciples say to Jesus who is the greatest?
4.23.4	430	468	203 anw	94 anw	107	420 anw	744	186	76	9.47	Mk1	《καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν》	and picking up a child he set it in their midst
4.23.4	430	468	203 anw	94	107	420	744-5	186	76	9.48	Mk1	《καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται》 παιδίον 《ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται》	and he said to them whoever welcomes a child in my name welcomes me

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.23.7	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 anw	107	420 na	752	187	76	9.53	Qn	《καὶ οὐκ ἐδέξαντο αὐτόν》	and they did not welcome him
4.23.7	430	468	204	94	107-8	420 anw	752	187-8	76-8	9.54	Qn	〈οἱ μαθηταὶ〉 《εἶπαν》 〈πῦρ〉 《καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς》	the disciples spoke fire to descend from the heaven and destroy them
4.23.7	430	468	204	94	108	420 anw	752	188	78	9.55	Qn	《καὶ》 〈ἐπετίμησεν αὐτοῖς〉	and he censured them
4.23.9	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
4.23.9	431	468 na?	204 anw	94	108	420 anw	759	188	78	9.58	Qn	《καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ》	and Joshua says to him the foxes have dens and the birds of heaven nests but the son of man does not have anywhere to rest his head
4.23.10	431	468	204	94	108	420	759	189	78	9.59	Qn	《καὶ λέγει》 〈τῷ Φιλίππῳ〉 《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
4.23.10	431	468	204	94-5	108	420	759	189	78	9.60	Qn	《καὶ λέγει αὐτῷ》 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ 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
4.23.11	431	468	204	95	108	420	759	190	78	9.61	Qn	《καὶ λέγει τις ἀκολουθήσω σοι》 〈πρῶτον〉 《δὲ ἐπίτρεψόν μοι》 ἀποτάξασθαι ⌜τοῖς ⌜ἰδίοις⌝⌝	then someone says I will follow you but first permit me to farewell my own
4.23.11	431	468	204-5	95	108	420	759	190	78	9.62	Qn	《καὶ λέγει αὐτῷ》 〈μὴ〉 ⌜βλέψῃς⌝ εἰς τὰ ὀπίσω	and he says to him do not look at what is behind

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.24.1	431	468	205	95	108	420	767	190-1	80	10.1	Qn	《καὶ》 ⌜⌜ἐξελέξατο⌝⌝ ⌜ἄλλους⌝ ἑβδομήκοντα ⟨ἀποστόλους⟩ 《καὶ》 ἀπέστειλεν 《αὐτοὺς》 εἰς ⌜πόλεις⌝	and he chose seventy other apostles and he sent them into cities
4.24.2-3	431-2	468	205	96	108	420	767	191-2	80	10.4	Qn	《ἔλεγεν αὐτοῖς μηδὲν αἴρετε εἰ》 ⌜⌜μὴ⌝ ῥάβδον μὴ⌝ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε	he said to them take nothing except a staff no shoes and greet no one along the road
4.24.4	432	468	205	96	108	420	767	192	80	10.5	Qn	εἰς ἣν ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη ⌜τῷ οἴκῳ τούτῳ⌝	into whatever house you enter say peace to this house
4.24.5	432	468 na	205	96	108	420	767	192	80	10.7b	Qn	ἄξιος ⌜δὲ⌝ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ	now the worker is worth his wages
4.24.6	432	468-9	205	96	108	420	767	192	80-2	10.9	Qn	《καὶ》 ⌜λέγετε αὐτοῖς⌝ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ	and tell them the kingdom of god has come near
4.24.7	432	469	205	96	108	420	767	192-3	82	10.10-11	Qn	《καὶ οἱ ἂν》 μὴ δέχωνται ὑμᾶς ⌜⌜λέγετε⌝⌝ γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⌜⌜ἐκτινάξατε⌝⌝ 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
4.24.8	432	469	205	96	108	420	768	194	82	10.16	Qn	ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ 《ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος》	whoever spurns you spurns me whoever hears me hears the one who sent
4.24.9, 12	432	469	205	96	108-9	420	780	194	82-4	10.19	Qn	⌜⌜δίδωμι⌝⌝ τὴν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων	I give authority to walk over snakes and scorpions
4.25.1, 3	433	469-70	205-6	96	109	420	780	195	84	10.21	Qn	εὐχαριστῶ σοι καὶ ἐξομολογοῦμαί κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ⌜ταῦτα ἀπὸ σοφῶν⌝ καὶ ⌜συνετῶν⌝ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ	I thank you and I confess you heaven's lord that these things hidden from the wise and learned you have revealed to infants yes father
4.25.7, 10	433	470	206	96-7	109	420	780	195-6	84	10.22	Qn	πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός οὐδεὶς γινώσκει τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἐὰν ὁ υἱὸς ⌜ἀποκαλύψῃ⌝	all things have been entrusted to me by the father no one knows who is the father except the son and who is the son except the father and to whomever the son reveals
4.25.12	433-4	470	206	97	109	420	780	197	84	10.23	Qn	μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε	blessed are the eyes that have seen what you see
4.25.12	434	470	206	97	109	420	780	197	84	10.24	Qn	λέγω γὰρ ὑμῖν ὅτι ⌜προφῆται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε⌝	for I tell you that prophets did not see what you are seeing

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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.26.1	435-6	471	207	99	109	421	808	201	86-8	11.1	Qn	《καὶ》 ἐν τόπῳ τινὶ ⟨αὐτὸν⟩ προσευχόμενον ⟨ἐπαιρόμενον τῷ οὐρανω⟩ ⌜εἶπέν⌝ τις τῶν μαθητῶν κύριε δίδαξον 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
4.26.3-4	436	471-2	207	99	109	421	808	201-3	88	11.2	Qn	《καὶ 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
4.26.4	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
4.26.4	436	472-3	207	99	109	421	808	203-4	88	11.4	Qn	《καὶ》 ἄφες ἡμῖν ⌜τὰ ὀφειλήματα⌝ 《καὶ》 ⌜μή ἄφες ἡμᾶς εἰσενεχθῆναι⌝ εἰς πειρασμόν	and pardon us our debts and do not pardon us to be led into trial
4.26.8	436	473	208	99	109	421	826	204	88	11.5	Qn	⌜καὶ λέγει⌝ τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου ⌜⌜αἰτῶν⌝⌝ τρεῖς ἄρτους	and he says who of you has a friend and goes to him at midnight asking three loaves of bread
4.26.8-9	436	473	208	99-100	109	421	826	204-5	90	11.7	Qn	《καὶ ἔσωθεν εἶπεν μή μοι》 ⟨κόπους πάρεχε⟩ 《ἡ θύρα κέκλεισται》 ⌜καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν⌝	and from inside he said do not bother me the door has been closed and my children are with me in bed
4.26.5, 8-9	436	473	208	100	109	421	826	205	90	11.8	Qn	《λέγω ὑμῖν》 ⌜εἰ καὶ⌝ ⌜ἀναστὰς⌝ ⌜οὐ δώσει⌝ ⟨φίλῳ⟩ ἀλλὰ ⟨τινι κρούσαντι⟩	I tell you if he gets up he will not give to a friend but to someone knocking
4.26.5-6	436	473	208 ganw	100	110	421	826	205	90	11.9	Qn	αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ ⌜εὑρήσετε⌝ κρούετε καὶ ἀνοιγήσεται	ask and it will be given seek and you will find knock and it will opened
4.26.6	436	473 na	208 na	100 na	--	421 na	826	205	90	11.10	Qn	《λέγω ὑμῖν πᾶς》 ⟨ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοίγεται⟩	I tell you every one who asks receives and the one who seeks finds and to the one who knocks it will be opened
4.26.10	436-7	473	208	100	110	421	827	205-6	90	11.11	Qn	τίνα ⌜γὰρ⌝ ἐξ ὑμῶν πατέρα αἰτήσει υἱὸς ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;	for what father among you whose son asks for a fish would give a snake instead of a fish?
4.26.10	437	473	208	100	110	421	827	206	90	11.12	Qn	ἢ ⌜καὶ αἰτήσει⌝ ᾠόν ⌜μὴ ἐπιδώσει αὐτῷ⌝ σκορπίον;	or also asks for an egg will give a scorpion?
4.26.10	437	473	208	100	110	421	827	206	90	11.13	Qn	εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ πόσῳ μᾶλλον ὁ πατὴρ δώσει πνεῦμα ἅγιον;	therefore if you evil ones know to give good gifts how much more will the father give holy spirit?

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.26.11	437	473	208-9 ganw	100	110	421	833	207	92	11.14	Qn	⟨τότε ἐκβάλλει⟩ δαιμόνιον κωφόν	then he expels a deaf demon
4.26.11	437	473	208-9 ganw	100	110	421	833	207	92	11.15	Qn	《καὶ ἔλεγον》 ἐν Βεελζεβοὺλ ἐκβάλλει τὰ δαιμόνια	and they said in Beelzeboul he expels the demons
4.26.11	437	473	208-9 ganw	100	110	421	833	207	92	11.18	Qn	《εἶπεν αὐτοῖς》 ⌜καὶ εἰ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν ⌜ἐμερίσθη⌝⌝ ⟨οὐ δύναται⟩ 《σταθῆναι ἡ βασιλεία αὐτοῦ》	and he said to them if the satan is divided against himself his kingdom cannot stand
4.26.11	437	473	209	100	110	421	833	207-8	92	11.19	Qn	εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	now if I in Beelzeboul expel the demons your sons in whom do they expel?
4.26.11	437	473	209	100	110	421	833	208	92	11.20	Qn	εἰ δὲ ⌜ἐγὼ⌝ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ⌜⌜ἔφθασεν⌝⌝ ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ;	now if I with god's finger expel the demons then the kingdom of god has arrived upon you
4.26.12, 5.6.7	437	473	209	100	110	421	833	208	92-4	11.21 11.22	Qn	⌜τὸν ἰσχυρὸν⌝ ἰσχυρότερος 《εἰσελθὼν》 ⌜νικήσῃ⌝ ⟨καὶ τὰ σκεύη αὐτοῦ διαρπάσαι⟩	the stronger armed man entering conquers the strong armed man and pillages his weapons
--	437-8	473 na	209 na	100 na	--	421 na	833	208-9	94	11.23	Qn	《ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει》	whoever is not with me is against me and whoever does not gather with me scatters
3.11.3, 4.26.13, *Carn.* 7.13	438	473	209	100	110	422	833	209-10	94	11.27	Qn	《καὶ》 γυνὴ ἐκ τοῦ ὄχλου ⌜ἀνέκραξε⌝ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας	then a woman from the crowd cried out blessed the womb that carried you and the breasts that you nursed
4.26.13, *Carn.* 7.13	438	473	209	100	110	422	833	210	94	11.28	Qn	《ὁ δὲ λέγει》 μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ⌜ποιοῦντες⌝	then he says blessed instead the ones who hear and do the word of god
4.27.1, *Fug.* 13.3	438	473	209	101	110	422	833	210	94	11.29b	Qn	ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ	this generation a sign will not be given to her
4.27.1	438	473	209	101	110	422	844	210	94	11.33	Qn	λύχνον ⟨οὐδὲ καλύπτει ἀλλ᾽⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⌜ἵνα λάμπῃ πᾶσιν⌝	one does not hide a lamp but places it upon the lampstand so that it illumines all
--	438	473 na	210 na	101 na	--	422 na	844	211	94-6	11.34	Qn	《ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐὰν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται》	the light of the body is the eye if your eye is simple your whole body will be alight but if your eye is evil your whole body will be dark
--	438-9	473 na	210 na	101 na	--	422 na	844	211	96	11.35	Qn	《εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον》	if the light that is in you is darkness how great that darkness

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.27.2	439	473	210 ganw	101	110	422	847	212	96	11.37	Qn	⌜⌜ἐδεήθη⌝⌝ ⟪δὲ αὐτοῦ τις⟫ Φαρισαῖος ⌜ἵνα⌝ ἀριστήσῃ ⌜⌜μετ'⌝ αὐτῷ⌝ ⟪καὶ⟫ ἀνέπεσεν	now a certain Pharisee beseeched him to breakfast with him and he sat down
4.27.2	439	473	210	101	111	422	847	212	96	11.38	Qn	⟪καὶ ὁ Φαρισαῖος⟫ ⌜διακρίνει⌝ ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη ⟨πρὸ⟩ ⟪τοῦ ἀρίστου⟫	and the Pharisee judges him saying why was he not first washed before breakfast
4.27.2, 6	439	473	210	101	111	422	847	212-3	96	11.39	Qn	⟪καὶ ὁ κύριος λέγει αὐτῷ⟫ ⌜οἱ Φαρισαῖοι⌝ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς 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
4.27.2	439	473	210	101	111	422	847	213	96	11.40	Qn	⟪ἄφρονες⟫ οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;	fools! did not the one who made the outside also make the inside?
4.27.3, 6	439	473	210	101	111	422	847	213	96-8	11.41	Qn	δότε ⌜τὰ ὑπάρχοντα⌝ ἐλεημοσύνην ⟨καὶ⟩ πάντα καθαρὰ ὑμῖν ⌜ἔσται⌝	give possessions as alms and everything will be clean to you
4.27.1, 4, 6	439	473-4	210	101	111	422	848	213	98	11.42	Qn	⟪οὐαὶ ὑμῖν τοῖς Φαρισαίοις⟫ ⌜ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ⌝ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ	cursed are you Pharisees you tithe mint and rue and every herb and you pass by the calling and the love of god
4.27.5	439	474	210 ganw	101	111	422	848	214	98	11.43	Qn	⟪ἀγαπᾶτε τὴν⟫ ⌜πρωτοκλισίαν⌝ ⟪καὶ τοὺς⟫ ἀσπασμοὺς	you love the first-seat and the greetings
4.27.6	439	474	211	101	111	422	848	214-5	98	11.46	Qn	⌜καὶ ὑμῖν τοῖς νομικοῖς οὐαί⌝ ὅτι φορτίζετε ⌜τοὺς ἀνθρώπους⌝ φορτία δυσβάστακτα ⟪καὶ⟫ ⌜τῷ δακτύλῳ⌝ ⌜οὐ⌝ ⌜θέλουσιν κινῆσαι⌝	and cursed are you lawyers because you burden the people with burdens difficult to carry and you do not lift a finger
4.27.8	439	474	211	101	111	422	848	215	98	11.47	Qn	οὐαί ὑμῖν ὅτι οἰκοδομεῖτε ⌜τὰ ⌜μνημεῖα⌝⌝ τῶν προφητῶν ⌜οἱ⌝ ⟪δὲ⟫ πατέρες ὑμῶν ἀπέκτειναν αὐτούς	cursed are you because you build the memorials of the prophets yet your fathers killed them
4.27.8	439	474 na	211	101	111	422	848	215	98	11.48	Qn	μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν	you are witnesses to disapproving of the deeds of your fathers
4.27.9, 4.28.2	439-40	474	211	102	111	422	857	215	98-100	11.52	Qn	⟨οὐαί ὑμῖν γραμματεῖς⟩ ⟪ὅτι ἤρατε⟫ τὴν κλεῖδα τῆς γνώσεως ⌜αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ⌜ἀφίετε⌝⌝	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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.28.1	440	474	211	102	111	422	860	216	100	12.1	Qn	《καὶ》 ⌜λέγει τοῖς μαθηταῖς⌝ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις	and he says to the disciples be careful of the yeast of the Pharisees which is hypocrisy
4.28.2	440	474	211	102	111	422	860	216-7	100	12.2	Qn	οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται	now nothing that is covered up will not be revealed and hidden that will not be made known
4.28.2	440	474	211	102	111	422	860	217	100	12.3	Qn	⟨ὃ⟩ ⌜⌜εἰς⌝ τὸ οὖς ἐλαλήσατε⌝ ⌜κηρυχθήσεται⌝ 《ἐπὶ τῶν δωμάτων》	what you spoke in the ear will be preached on the roofs
4.28.3-4	440-1	474	211	102	111	422	861	217	100	12.4	Qn	λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ⌜τοῦτο⌝ ⌜μὴ ἐχόντων περισσότερόν τι ποιῆσαι⌝	but I tell you my friends do not be afraid of those who kill the body and after that do not have anything more to do
4.28.3	441	474	211-2	102	111	422	861	217	100-2	12.5	Qn	⌜δείξω⌝ δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε	but I will show you whom you should fear fear the one who after dying has authority to cast into ge-hinnom yes I tell you fear this one
4.28.4	441	474	212	102	112	423	861	218	102	12.8	Qn	λέγω ⌜δὲ⌝ ὑμῖν πᾶς ὃς ὁμολογήσει ⌜ἐν ἐμοὶ⌝ ⟨ἔμπροσθεν⟩ τῶν ἀνθρώπων ⌜ὁμολογήσω⌝ ἐν αὐτῷ ⌜ἔμπροσθεν⌝ τοῦ θεοῦ	but I tell you everyone who confesses in me before humans I will confess in him before god
4.28.4	441	474	212	102	112	423	861	218	102	12.9	Qn	⟨καὶ πᾶς⟩ ⌜ὅς ἂν ἀρνήσηταί⌝ με ⌜ἔμπροσθεν⌝ τῶν ἀνθρώπων ἀπαρνηθήσεται ⌜ἔμπροσθεν⌝ τοῦ θεοῦ	and every one who denies me before humans will be denied before god
4.28.6	441	474-5	212-3	102	112	423	861	218	102	12.10	Qn	⌜καὶ⌝ ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ᾽ ἂν εἴπῃ εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ	and whoever speaks a word against the son of man it will be pardoned him but whoever speaks against the holy spirit it will not be pardoned him
4.28.8	441	475	213	102	112	423	861	219	102	12.11	Qn	《ὅταν》 παραδῶσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς ⌜μὴ μεριμνήσητε τί λαλήσητε⌝	when they hand you over to the rulers do not worry what you will say
4.28.8	441	475	213	102	112	423	861	219-20	102	12.12	Qn	ἅγιον ⌜δὲ⌝ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε	now the holy spirit will teach you in that hour what to say
4.28.9	441	475	213	102	112	423	871	220	104	12.13	Qn	《καὶ λέγει》 τις 《ἐκ τοῦ ὄχλου αὐτῷ》 εἶπε τῷ ἀδελφῷ μου ⌜μερίζειν⌝ μετ᾽ ἐμοῦ τὴν κληρονομίαν	and someone from the crowd says to him tell my brother to divide with me the inheritance
4.28.9-10	441	475	213	102	112	423	871	220	104	12.14	Qn	《καὶ λέγει αὐτῷ》 τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς;	and he says to him who appointed me a judge over you?

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.28.11	442	475	213	104	112	423	871	220	104	12.16	Qn	《καὶ λέγει αὐτοῖς》 παραβολὴν ⌜ἀνθρώπου⌝ πλουσίου	and he tells them a fable of a wealthy person
4.28.11	442	475	213 na	104 ganw	112 anw	423 na	871	220	104	12.18	Qn	《εἶπεν καθελῶ τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα》 ⟨τὸν σῖτον⟩ 《καὶ τὰ ἀγαθά μου》	he said I will tear down the barns and I will build bigger ones and I will gather there all the grain and my goods
4.28.11	442	475	213 na	104 ganw	112	423 anw	871	220-1	104	12.19	Qn	《καὶ ἐρῶ τῇ ψυχῇ μου ψυχή ἔχεις πολλὰ ἀγαθὰ εὐφραίνου》	and I will say to my soul soul you have many good things enjoy!
4.28.11	442	475	213	104	112	423	871	221	104	12.20	Qn	εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχήν σου ἃ δὲ ἡτοίμασας τίνι ἔσται;	but god said to him fool on this night they will claim your life yet the things you have prepared whose will they be?
4.29.1	442	475	213	104	112	423	875	221	104	12.22	Qn	《λέγω ὑμῖν》 ⌜μὴ μεριμνᾶτε⌝ τῇ ψυχῇ ⌜τί φάγητε μηδὲ⌝ τῷ σώματι ⌜τί ἐνδύσησθε⌝	I tell you do not worry for your life what you will eat nor for your body what you will wear
4.29.1	442	475	213	104	112	423	875	221-2	104-6	12.23	Qn	ἡ ψυχὴ ⌜πλεῖόν ἐστιν⌝ τῆς τροφῆς 《καὶ》 τὸ σῶμα τοῦ ἐνδύματος	life is more than food and the body than clothing
4.22.1, 4.29.1	442	475 ganw	214	104	112	423	875	222	106	12.24	Qn	βλέπετε τοὺς κόρακας οὐ σπείρουσιν οὐδὲ θερίζουσιν ⌜οὐδὲ συνάγουσιν εἰς ἀποθήκας⌝ ⌜καὶ ὁ θεὸς τρέφει αὐτούς⌝	look at the ravens they do not sow nor harvest nor gather into barns and god feeds them
4.22.1, 4.29.1	442	475 ganw	214	104	112	423	875	222	106	12.27	Qn	τὰ κρίνα ⌜⌜οὐ⌝⌝ ⌜κοπιᾷ⌝ ⌜οὐδὲ⌝ νήθει 《λέγω δὲ ὑμῖν》 οὐδὲ Σολομὼν ⌜ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων⌝	the lilies do not labor nor spin but I tell you not even Solomon in all his glory was arrayed like one of these
4.29.3	442	475	214	104	112	423	875 Lk2	223	--	12.28	Qn	《πόσῳ μᾶλλον ὑμᾶς》 ὀλιγόπιστοι;	how much more you little-faiths?
4.29.3	443	475-6	214	104-5	112	423	875	223	106	12.30	Qn	ταῦτα τὰ ἔθνη τοῦ κόσμου ⌜ἐπιζητοῦσιν⌝ οἶδεν δὲ ὁ πατὴρ ⌜ὑμῶν⌝ ὅτι χρῄζετε τούτων	these things the nations of the world seek after but your father knows that you need them
3.24.8, 4.29.5	443	476	214	105	112	423	875	223-4	106	12.31	Qn	ζητεῖτε ⌜δὲ⌝ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν	now seek the kingdom of god and all these things will be provided for you
--	443	476	214	105 anw	113	423	875	224	106	12.32	Qn	ὁ πατὴρ 《δώσει ὑμῖν τὴν βασιλείαν》	the father will give you the kingdom
--	443	476 na	214 na	105 na	--	424 na	875	224	106	12.33	Qn	《πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην》	sell your possessions and give alms

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.29.6	443	476	215	105	113	424	883	225	108	12.35	Qn	⟨ἔστωσαν⟩ αἱ ὀσφύες περιεζωσμέναι ⟨καὶ⟩ οἱ λύχνοι καιόμενοι	let your loins be girded and lamps kept burning
4.29.6	443	476	215	105	113	424	883	225	108	12.36	Qn	⟪καὶ ὑμεῖς ὅμοιοι ἀνθρώποις⟫ προσδεχομένοις τὸν κύριον ⟪πότε⟫ ἀναλύσῃ ἐκ τῶν γάμων ⟪ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ⟫	and be like persons awaiting their lord when he returns from the wedding feasts to open for him when he comes and knocks
4.29.6	443-4	476	215	105 anw	113	424	883	225	108	12.37	Qn	⟪μακάριοι οἱ⟫ δοῦλοι ⟪ἐκεῖνοι οὓς ἐλθὼν ὁ⟫ κύριος ⟪εὑρήσει γρηγοροῦντας⟫	blessed those slaves whom the lord will find keeping watch when he comes
--	444	476	215	105 anw	113	424	883	225	108	12.38	Qn	⟪καὶ εἰ ἐν τῇ⟫ ἑσπερινῇ φυλακῇ ⟪ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν ἐκεῖνοι⟫	and if he should come during the night watch and find thus then blessed are they
4.29.7-8	444	476	215	105	113	424	883	225	108	12.39	Qn	⟪γρηγορεῖτε ὅτι⟫ εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ⸢ἔρχεται⸣ οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ	keep watch because if the house-master knew at what hour the thief was coming he would not allow his house to be broken into
4.29.7-8	444	476	215	105	113	424	883	226	108	12.40	Qn	⟪καὶ ὑμεῖς⟫ γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	and you must be prepared because you do not know at what hour the son of man is coming
4.29.9	444	476	215	105	113	424	883	226	108	12.41	Qn	⟨λέγει⟩ ⟪δὲ⟫ ὁ Πέτρος ⸢ἡμῖν⸣ ἢ καὶ ⸢πᾶσιν⸣ τὴν παραβολὴν λέγεις;	then Peter says are you speaking this comparison to us or to everyone?
4.29.9	444	476	215	105	113	424 anw	883	226	108-10	12.42	Qn	⟪καὶ λέγει τίς ἄρα ἐστὶν ὁ πιστὸς⟫ ⟨οἰκονόμος⟩ ⟪ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ δοῦναι αὐτοῖς ἐν καιρῷ σιτομέτριον⟫;	and he says so who is the faithful house-manager the mindful one whom the lord appointed over his household to give them the grain-portion at the appointed time?

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.29.9	444	476	215	105	113	424	883	226	110	12.43	Qn	《μακάριος ὁ》 ⟨δοῦλος⟩ 《ἐκεῖνος ὃν》 ἐλθὼν ὁ κύριος 《αὐτοῦ εὑρήσει ποιοῦντα οὕτως》	blessed that slave whom when his lord comes will find him doing thus
4.29.9	444	476	215	105	113	424	883	226	110	12.44	Qn	《λέγω ὑμῖν ὅτι》 ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ⸢αὐτοῦ⸣ καταστήσει αὐτόν	I tell you that over all his possessions he will put him in charge
4.29.9	444	476	215 anw	105	113	424 anw	883	226	110	12.45	Qn	《ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνῃ》	now if that wicked slave eats and drinks
4.29.9-11	444	476	215	105-6	113	424	883	226	110	12.46	Qn	ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ⟨ἐν⟩ ἡμέρᾳ ⟨ᾗ⟩ οὐ προσδοκᾷ ⟨καὶ ἐν⟩ ὥρᾳ ⟨ᾗ⟩ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	the lord of that slave will come on a day which he does not expect at an hour which he does not know and will cleave him in two and apportion his lot with the faithless
4.29.11	444-5	476	216	106	113	424	883	226-7	110	12.47	Qn	⟨ὁ⟩ δοῦλος ⸢ὁ γνοὺς⸣ ⸢καὶ μὴ ποιήσας⸣ δαρήσεται ⸢πολλά⸣	the slave who knows and does not do will be beaten many times
4.29.11	445	476	216	106	113	424	883	227	110	12.48	Qn	⸢ὁ δὲ μὴ γνούς 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
4.29.12-13	445	476	216	106	113	424	890	228	112	12.49a	Qn	πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν	fire I have come to cast on the earth
4.29.14	445	476-7	216	106-7	113	424	890	228-9	112	12.51	Qn	δοκεῖτε ὅτι ⸢ἦλθον⸣ εἰρήνην ⸢βαλεῖν ἐπὶ τὴν γῆν⸣; οὐχί λέγω ὑμῖν ⸢ἀλλὰ⸣ διαμερισμόν	do you think that I have come to cast peace on the earth? no I tell you but division
4.29.14	445	477	216	107	113-4	424	890	229	112	12.53	Qn	διαμερισθήσεται πατὴρ ⸢ἐπὶ⸣ υἱῷ καὶ υἱὸς ἐπὶ πατρί ⸢καὶ⸣ μήτηρ ἐπὶ ⸢θυγατρὶ⸣ καὶ θυγάτηρ ἐπὶ ⸢μητρὶ⸣ ⸢καὶ⸣ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν	father will be divided against son and son against father and mother against daughter and daughter against mother and mother-in-law against bride and bride against mother-in-law
4.29.15	446	477	216-7	107	114	424	896	230	114	12.56	Qn	ὑποκριταί 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 yet you do not scrutinize this moment
4.29.15-16	446	477	217	107	114	424	896	230	114	12.57	Qn	ἀφ᾽ ἑαυτῶν κρίνετε τὸ δίκαιον	for yourselves judge what is just
4.29.16	446	477	217	107	114	424	896	231	114	12.58	Qn	μή ποτε κατασύρῃ σε ⸢τῷ κριτῇ⸣ καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν	lest he drag you to the judge and the judge hand you over to the officer and the officer throw you into prison
4.29.16	446	477	217	107	114	424	896	231	114	12.59	Qn	《λέγω ὑμῖν》 οὐ ἐξέλθῃς ἕως ἂν ⸢ἀποδῷς τὸν ἔσχατον κοδράντην	I tell you will not leave from there until you have repaid the last quarter

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
--	446	477	217 ganw	107 ganw	114	424 na	905	232	114	13.11	Qn	《καὶ ἰδοὺ γυνὴ》	and behold there was a woman
--	446	477	217 ganw	107 ganw	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
4.30.1	447	477	217 ganw	107 ganw	114	424	905	233	116	13.14	Qn	《καὶ τις ἔλεγεν》 ˹τῷ σαββάτῳ ἐθεράπευσεν˺	and someone said he healed on the sabbath
4.30.1	447	477	217	107	114	425	905	233	116	13.15	Qn	《καὶ ὁ κύριος λέγει》 ἕκαστος ὑμῶν ˹τοῖς σάββασιν˺ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;	and the lord says does each of you on the sabbaths not untie the donkey or the ox from the manger and leading away water it?
--	447	477	217	107 ganw	114	425	905	233	116	13.16	Qn	ταύτην δὲ θυγατέρα Ἀβραὰμ ἔδησεν ὁ σατανᾶς 《ἔλυσά ἀπὸ τοῦ δεσμοῦ τῷ σαββάτῳ》	now this daughter of Abraham the satan had bound I have loosed from this bondage on the sabbath

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T	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?
4.30.1	447	477	217	107-8	114	425	907	234	116-8	13.19	Qn	⌜ἡ βασιλεία τοῦ θεοῦ⌝ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ⌜ἔσπειρεν ἐν τῷ κήπῳ ⌜αὐτοῦ⌝⌝	god's kingdom is comparable to a seed of mustard that a person taking sows in his garden
4.30.3	447	477	217	108	114	425	907	235	118	13.20	Qn	《καὶ ἔλεγεν τίνι ὁμοιώσω》 τὴν βασιλείαν τοῦ θεοῦ	and he said to what should I compare the kingdom of god
4.30.3	447	477	217	108	114	425	907	235	118	13.21	Qn	ὁμοία ἐστὶν ζύμῃ 《ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα》	it is similar to yeast that a woman taking hid inside measures of flour
--	448	478 na	217 na	108 ganw	--	425 na	911	235-6	118	13.24	Qn	《ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοί ζητήσουσιν εἰσελθεῖν》	struggle to enter through the narrow gate because many will seek to enter
4.30.4	448	478	217-8	108	114	425	911	236	118	13.25	Qn	⟨ὅτε⟩ ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν 《καὶ》 ⌜τοῖς κρουσοῦσιν ἐρεῖ⌝ 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
4.30.4	448	478	218	108	114	425	911	236-7	118	13.26	Qn	《τότε ἔλεγον》 ἐφάγομεν ⌜ἔμπροσθεν⌝ σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας	we ate in your presence and we drank and you taught in our streets
4.30.4	448	478	218	108	114	425	911	237	118-20	13.27	Qn	⟨οὐδέποτε ἔγνων ὑμᾶς⟩ ⌜ἀναχωρεῖτε⌝ ἀπ᾽ ἐμοῦ πάντες ἐργάται ⌜ἀνομίας⌝	go away from me all workers [of evil]
4.30.4-5	448	478	218	108	114	425	911	237-8	120	13.28	Qn	⌜ὅτε ⌜ἴδητε⌝ πάντας⌝ τοὺς δικαίους ⌜εἰσερχομένους ἐν τῇ βασιλείᾳ⌝ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	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

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.31.1	449	478	218	109	115	425	926-7	243	120-2	14.12	Qn	⟨εἰς τὸ⟩ ἄριστον ἢ δεῖπνον ⟪μὴ⟫ φώνει ⟪τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους⟫	to breakfast or dinner do not call your friends or your brothers or your relatives or rich neighbors
4.31.1	449	478	218 ganw	218 ganw	115	425 na	927	243	122	14.13	Qn	⟪ἀλλ᾽ κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς⟫	instead call the poor the crippled the lame the blind
4.31.1	449	478	218	109	115	425	927	243	122	14.14	Qn	οὐκ ἔχουσιν ἀνταποδοῦναί ἐν τῇ ἀναστάσει	they will not have to recompense in the resurrection
4.31.2	449	478	218	109	115	425	927	244	122	14.16	Qn	ἄνθρωπός τις ⸢ἐποίησε⸣ δεῖπνον καὶ ἐκάλεσεν πολλούς	a certain person made a large feast and called many
4.31.3	449	478	218	109	--	425	927	244	122	14.17	Qn	ἀπέστειλεν ⟪τὸν δοῦλον αὐτοῦ καλέσαι αὐτοὺς καὶ οὐκ ἦλθον⟫	he sent his slave to call them and they did not come
4.31.4	449	478	218	109	115	425	927	244	122	14.18	Qn	⟪οἱ ἔλεγον⟫ ἀγρὸν ἠγόρασα ⟨ἔχε με παρῃτημένον⟩	they said a field I purchased excuse me
4.31.4	449	478	218	109	115	425	927	244	122	14.19	Qn	⟪καὶ⟫ ⸢ζεύγη⸣ βοῶν ἠγόρασα	and a yoke of oxen I purchased
4.31.4	449	478	218	109	115	425	927	245	122	14.20	Qn	⟪καὶ⟫ γυναῖκα ἔγημα	and a woman I married
4.31.5-6	449-50	478	218-9	109	115	425	927	245	122-4	14.21	Qn	ἀπήγγειλεν τότε [ἐπαρθεὶς] ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως	then [being stirred] the house-master announced go out into the streets and the alleys of the city
4.31.6	450	479	219	109	115	425	927	245	124	14.22	Qn	ἔτι τόπος ἐστίν	still there is room
4.31.6	450	479	219	109	115	425	927	245	124	14.23	Qn	εἰς τὰς ὁδοὺς καὶ φραγμοὺς	to the roads and fences
4.31.6	450	479 na	219	109	--	425	927	245	124	14.24	Qn	οὐδείς γεύσεταί	none will taste
--	450	479 na	219 na	109 na	115	425 na	935	246-7	--	14.26	Qn	⟪ὃς οὐ μισεῖ πατέρα καὶ μητέρα καὶ υἱὸν καὶ θυγατέρα οὐ δύναται εἶναί μου μαθητής⟫	
--	451	479 na	219 na	109 na	115	425 na	935	248	--	14.33	Qn	⟪ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής⟫	

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T	H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
4.32.2	451	479	219 ganw	110	--	425	941	249	124	15.3	Qn	《καὶ ἔλεγεν》 παραβολὴν	and he spoke a comparison
4.32.1-2	451	479	219 ganw	110	115	425	941	249-50	124	15.4	Qn	〈τίς ἄνθρωπος ἔχων〉 ⌜πρόβατον⌝ ⌜ἀπώλεσεν⌝ 《αὐτὸ καὶ》 〈ζητεῖ τὸ ἀπολωλὸς〉 《ἕως》 〈εὕρῃ〉 《αὐτό》	a certain person who had a sheep lost it and seeks the lost until he finds it
4.32.1-2	451	479	219 ganw	110	115	425	941-2	250	124	15.5	Qn	⌜χαίρων⌝ 《ἐπ᾽ αὐτῷ》	rejoicing over it
4.32.2	451-2	479	219 ganw	110	115	426	942	250	124-6	15.7	Qn	《ὡς》 ⌜ἐπὶ ἁμαρτωλῷ μετανοοῦντι⌝	as over a repenting sinner
4.32.1-2	452	479	219 ganw	110	115	426	942	251	126	15.8	Qn	《ἢ》 〈ἔχων〉 ⌜δραχμὴν ἀπώλεσεν⌝ 《αὐτήν καὶ》 ζητεῖ 《ἕως》 〈εὕρῃ〉	or having a drachma lost it and seeks until he finds
4.32.1-2	452	479	219	110 ganw	115	426	942	25	126	15.10	Qn	⌜χαίρων⌝ 《ἐπ᾽ αὐτῇ》 《ὡς》 ⌜ἐπὶ ἁμαρτωλῷ μετανοοῦντι⌝	rejoicing over it as over a repenting sinner
	452	479	219 ganw	110	115	426 anw	953	252	126	16.2	Qn		
	452-3	479	219 ganw	110 ganw	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 ganw	116	426 anw	953	252	126-8	16.6	Qn		
	453	479	219 ganw	110 ganw	116	426 anw	953	252	128	16.7	Qn		

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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 εὑρεθῆτε 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	οὐδείς δύναται δυσὶ κυρίοις δουλεύειν ἑνὸς 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 δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν [τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ]	you are those who justify yourselves before people but god knows your hearts [what is exalted among people is detestable to god]
453	479	220	111	116	426	962	254-5	130	16.16	Qn	ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου [ἐξ *or* ἀφ᾽] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται	the law and the prophets until John from him the kingdom of god is heralded as good news and everyone struggles into it
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 ἐστιν]	everyone who divorces his woman and [everyone] who marries another commits adultery and the one who marries a woman divorced from a man [similarly is an adulterer]

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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 δέ τις ὀνόματι Λάζαρος ἐβέβλητο ⸂εἰς⸃ τὸν πυλῶνα ⸂ἑλκωμένος⸃	and a certain poor man by the name of Lazarus was cast aside at the gate sore-ridden
454	479	221	111 anw	116-7	427	970	258	132	16.21	Qn	καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ⸂τραύματα⸃ αὐτοῦ	and longed to be satisfied from what fell from the rich man's table but even the dogs came to lick his wounds
454	479	221	111	117	427	970	258	132	16.22	Qn	ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη	it came about that the poor man died and was carried away by the angels to Abraham's bosom the rich man also died and was also buried
454	479-80	221	111-2	117	427	970	258	132	16.23	Qn	ἐν τῷ ᾅδῃ ἐπάρας ⸂οὖν⸃ τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ	in hades then raising his eyes living in torments he saw Abraham from a distance and Lazarus in his bosom
454-5	480	221	112 anw	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 ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ⸂ὧδε⸃ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι	then Abraham said child remember that you received good things in your life and Lazarus likewise bad things now here he is comforted but you are suffering
455	480	222	112-3	117	427	970	258-9	134	16.26	Qn	καὶ ⸂ἐπὶ⸃ πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ⸂ἐνταῦθα⸃ διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν	and beyond all these things between you and us a great chasm has been established so that those in here cannot cross over to you nor can they cross from there to here
455	480	222	113 anw	117	427	970	259	134	16.27	Qn	ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς ⸂τὴν οἰκίαν⸃ τοῦ πατρός μου	even so I ask you father to send him to the house of my father
455	480	222	113 anw	117	427	970	259	134	16.28	Qn	ἔχω γὰρ ⸂ἐκεῖ⸃ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου	for I have there five brothers 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 anw	117	427	970	259	134	16.30	Qn	ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ⸂ἐκ⸃ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν	then he said no father but if someone from the dead goes to them they will repent
455	480	222	113 anw	117	427	970	259	134	16.31	Qn	⸂ὁ δὲ εἶπεν⸃ εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ⸂ἤκουσαν⸃ οὐδ᾽ ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ	then he said if Moses and the prophets they do not hear neither will they listen if someone departs from the dead

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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	[συνέφερεν] αὐτῷ [εἰ οὐκ ἐγεννήθη ἢ] εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ [περιέκειτο] καὶ [ἔρριπτο] εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ	[preferable] for him [if he had not been born] if a millstone around his neck [were hung] and [he were thrown] into the sea than that he scandalize one of these little ones
456	481	223	113	117	427	978	261	136	17.3	Qn	ἁμάρτῃ ὁ ἀδελφός ἐπιτίμησον	the brother who sins rebuke
456	481	223	113-4	117-8	427	978	261	136	17.4	Qn	ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ [ἀφήσεις *or* ἄφες]	if seven times a day he sins against you forgive
456	481 na	223-4	114	118	427	990	264	138	17.11	Qn	Σαμαρείας	of Samaria
456-7	481	224	114	118	427	990	264-5	138	17.12	Qn	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	224 ganw	114 anw	118	428 anw	991	265	140	17.17	Qn		
457	481	224	114	118	428	991	265-6	140	17.18	Qn	δοῦναι δόξαν τῷ θεῷ	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

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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	ἐπερωτηθείς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως	then he was questioned by the Pharisees when the kingdom of god is coming the kingdom of god is not coming with observation
458	481-2	224	115	118	428	996	267	140	17.21	Qn	οὐδὲ [λέγουσιν] ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν	[they will say] not behold here behold here for behold the kingdom of god is within you
458	482	224	115 anw	118	428	998	268	140	17.22	Qn	ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου	the days are coming when you will long to see one of the days of the son of man
458	483	224	115	118	428	998	268	142	17.25	Qn	πρῶτον [δὲ] δεῖ [τὸν υἱὸν ἀνθρώπου] πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι	[but] first it is necessary [for the son of man] to suffer many things and to be rejected
458	483	224 ganw	115	118	428	998	268	142	17.26	Qn	[ἐν] ταῖς ἡμέραις Νῶε	[in] the days of Noah
458	483	224 ganw	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

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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	《καὶ ἔλεγεν》 παραβολὴν 《αὐτοῖς》 προσεύχεσθαι πάντοτε καὶ μὴ ἐγκακεῖν	and he spoke a comparison about praying always and not giving up
459	483	224	115	118	428	1004	271	144	18.2	Qn	κριτής 《τις ἦν》	there was a judge
459	483	224	115	118	428	1004	271	144	18.3	Qn	χήρα 《δὲ ἦν καὶ ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου》	and a widow came to him and says vindicate me against my adversary
459	483	224 ganw	115 ganw	118	428 na	1004	271	144	18.4	Qn	《καὶ ἦλθεν εἰς ἑαυτὸν καὶ λέγει》	and he came to himself and says
459	483	224 ganw	115 ganw	118	428	1004	271	144	18.5	Qn	《μή μοι κόπους πάρεχε ἐκδικήσω σε》	do not cause me trouble I will vindicate you
459	483	224 ganw	115 ganw	119	428 na	1004	271- 272	144	18.6	Qn	《καὶ λέγει ὁ κύριος ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει》	and the lord says hear what the judge of wickedness says
459- 60	483	224-5	115	119	428	1004	272	144	18.7	Qn	ὁ δὲ θεὸς ˹ποιήσει˺ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτόν ἡμέρας καὶ νυκτός	yet god will do vindication for his chosen ones who cry out to him day and night
460	483	225	115	119	428	1004	272	144	18.8	Qn	《λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν》	I tell you that he will do their vindication
460	483	225	115	119	428	1006	272	146	18.10	Qn	ἄνθρωποι δύο 《ἀνέβησαν》 εἰς τὸ ἱερὸν προσεύξασθαι 《ὁ》 Φαρισαῖος 《καὶ ὁ》 τελώνης	two persons ascended to the temple to pray the Pharisee and the tax collector
460	483	224 ganw	115 ganw	119	428 anw	1006	272	146	18.11	Qn	《ὁ Φαρισαῖος προσηύχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς ὁ τελώνης οὗτος》	the Pharisee prayed god I thank you that I am not like this tax-collector
460	483	224 ganw	115 ganw	119	429 anw	1006	272	146	18.13	Qn	《ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν λέγει ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ》	but the tax-collector not raising his eyes to heaven says god have mercy on me a sinner
460	483	225	115	119	429	1006	272-3	146	18.14	Qn	《λέγω ὑμῖν》 κατέβη ˹οὗτος˺ δεδικαιωμένος	I tell you this one descended justified

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H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
460-1	483	225-6	115-6	119	429	1011	275	148	18.18	Qn	《καὶ》 ˹τις ˺λέγει αὐτῷ˻ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	and someone says to him good teacher what by doing will I inherit eternal life?
461	483-4	226	116	119	429	1011	275-6	148	18.19	Qn	⟨ὁ δὲ⟩ ˹εἶπεν˻ τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός ὁ πατὴρ	but he said why do you call me good? no one is good except one god the father
461	484	226	116	119	429	1011	276	148	18.20	Qn	τὰς ἐντολὰς οἶδας μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μηδὲ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα	you know the commandments do not murder do not commit adultery do not steal do not bear false witness honor your father and mother
461	484	226	116	119	429	1011	276	148	18.21	Qn	⟨καὶ λέγει⟩ 《αὐτῷ》 ˹ταῦτα πάντα ἐφύλαξα ἐκ νεότητος˻	and he says to him all these I have kept from youth
461	484-5	226	116-7	119	429	1011	276	148	18.22	Qn	˹ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ˻ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	hearing these things Joshua said to him one thing is missing for you everything you have sell and give to the beggars and you will have treasure in heaven and come follow me
461	485	226 na	117 na	--	429	1011	276-7	148	18.23	Qn	《καὶ ἀκούσας ταῦτα ἀπῆλθεν》	and hearing these things he went away

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

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H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
463	485	227	118	120	430	1034	280	152	19.2	Qn	Ζακχαῖος	Zacchaeus
463	485	227	118 ganw	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 ἡμίσια τῶν ὑπαρχόντων τοῖς πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι	half of the possessions to the beggars I will give and if I have defrauded anyone of something I will pay back fourfold
463	485	227	118	120	430	1034	282	152	19.9	Qn	σήμερον σωτηρία τούτῳ τῷ οἴκῳ	today salvation to this house
463	485	227	118	120	430	1034	282	152	19.10	Qn	ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός	for the son of man came to seek and to save the lost
463	485	227 ganw	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 μνᾶς	the slaves he gave minas
464	485	228	119	121	430	1039	283	156	19.22	Qn	αὐστηρός ⸀αἴρων⸁ ὃ οὐκ ἔθηκα καὶ ⸀θερίζων⸁ ὃ οὐκ ἔσπειρα	austere taking what I did not deposit and harvesting what I did not sow
464	485	228 ganw	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⸃ ⸀ἀρθήσεται⸁	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

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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 [ἦν ἢ] ἐξ ἀνθρώπων;	the baptism of John from heaven [or was it] from men?
465	486	228	119	121	430	1057	286	158	20.5	Qn	ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ	from heaven why did you not believe him?
465	486	228	119	121	430	1057	286	158	20.6	Qn	ἀνθρώπων καταλιθάσει ἡμᾶς	of men they will stone us
465	486	228 ganw	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 ganw	121	430	1066	287	158	20.19	Qn	[ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ] καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν	[it happened on one of the days he was teaching in the temple] they in fact sought to lay hands upon him and they were afraid
466	486	228 ganw	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

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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	229 ganw	119-20 anw	122	431 anw	1073	289	162	20.30	Qn		
467	486	229	119-20 anw	122	431 anw	1073	289	162	20.31	Qn		
467	486	229	119-20	122	431	1073	289	162	20.33	Qn	ἐν τῇ ἀναστάσει [τίνος αὐτῶν γίνεται γυνή]	in the resurrection [whose of them will the woman be]
467	486	229	120	122	431	1073	289	162	20.34	Qn	ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ [γαμίσκονται]	answering the sons of this age marry and [are given in marriage]
467	486	229	120	122	431	1073	289-90	162	20.35	Qn	οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε [γαμίζονται]	those whom god counts worthy of that age and of the resurrection from the dead neither marry nor [are given in marriage]
467	486-7	229	120	122	431	1073	290	162	20.36	Qn	οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γάρ εἰσιν [καὶ υἱοί εἰσιν] θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες	for neither will they yet die for like angels they are [and are sons] of god being sons of the resurrection
467-8	487	229	120	122	431	1073	291	162	20.39	Qn	[τινες τῶν] γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας	[some of the] scribes said teacher you have spoken well
468	487	229	120	122	431	1082	291	162	20.41	Qn	[πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;]	[how do they say the anointed one is David's son?]
468	487	229	120	122	431	1082	292	164	20.44	Qn	Δαυὶδ κύριον αὐτὸν καλεῖ	David calls him lord

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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] ἐγώ εἰμι [ὁ χριστὸς]	for many will come in my name saying [that] I am [the anointed one]
469	487	230	121	122	431	1093	296	164	21.9	Qn	πολέμους... δεῖ γὰρ ταῦτα γενέσθαι	wars... for these things are bound to happen
469	487	230	121	122	431	1093	296	164	21.10	Qn	βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ᾽ ἔθνος	kingdom against kingdom and nation against nation
469	487	230	121	122	431	1093	296	164-6	21.11	Qn	λοιμοὶ καὶ λιμοὶ σεισμοὶ τε φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ	plagues and famines and earthquakes and horrors and even signs from heaven
469	487	230	121	122	431	1093	297	166	21.12	Qn	πρὸ δὲ τούτων διώξουσιν ⟨ὑμᾶς⟩	but before these things they will persecute you
469	488	230	121	122	431	1093	297	166	21.13	Qn	⸂ἀποβήσεται⸃ ⸂ὑμῖν⸃ εἰς μαρτύριον	this will turn out for you as testimony
469	488	230	121	122-3	431	1093	297	166	21.14	Qn	μὴ προμελετᾶν ἀπολογηθῆναι	not practicing beforehand to defend yourselves
469	488	230	121	123	431	1093-4	297-8	166	21.15	Qn	σοφίαν ᾗ 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 Ἰερουσαλήμ ἡ ἐρήμωσις αὐτῆς	Jerusalem surrounded by armies its desolation

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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 [ἐγγίζει] 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 μή 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] μήποτε [βαρηθῶσιν] αἱ καρδίαι ὑμῶν [ἐν] κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	[now watch yourselves] lest [be weighted down] your hearts [in] drinking bouts and drunkenness and life-cares and anxieties and that day come upon you unforeseen
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᾽Ελαιῶν	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	ὤρθριζεν ἀκούειν αὐτοῦ	they rose early to hear him

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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 anw	124	432	1114	305-6	172	22.4	Qn	συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῷ 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 ganw	124	432	1118	307	172	22.8	Qn	[καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα]	[and he said to Peter and to the others going away prepare so that we may eat the pascha]
472	489-90	233	123 ganw	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 ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν	and he said I have longed with longing this pascha to eat with you before I suffer
472-3 np	490 np	233 np	123 np	--	432	1120	309	174	22.17	Qn	[ποτήριον]	[cup]
473	490-1	233	123	124	432	1120	309-10	174	22.19	Qn	λαβὼν ἄρτον ἔδωκεν [αὐτοῖς] τοῦτο ἐστιν 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	ἀπαρνήσῃ	you will deny

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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 [καταφιλῆσαι] αὐτόν [καὶ εἶπεν]	[Judas] also drew near [to kiss] him [and said]
475	491 na	234	124	124	433	1147	317	178-80	22.48	Qn	φιλήματι παραδίδως;	with a kiss do you betray?
476	491	234	124	125	433	1154	319-20	180	22.63	Qn	οἱ συνέχοντες ἐνέπαιζον δέροντες	those holding him mocked beating
476	491	234	124	125	433	1154	320	180	22.64	Qn	[ἔτυπτον] λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;	[they struck] saying prophesy who is it who disciplined you?
476	491	234	124	125	433	1160	321	180	22.66	Qn	ἀπήγαγον εἰς τὸ συνέδριον	they led him away to the sanhedrin
476	491	234	124	125	433	1160	321	180-82	22.67	Qn	σὺ εἶ ὁ χριστός ἐὰν εἴπω ὑμῖν οὐ μὴ πιστεύσητε	you are the anointed one if I tell you will not believe
476	491	234	124	125	433	1160	322	182	22.69	Qn	ἀπὸ τοῦ νῦν [δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ	from now on the son of man will be seated at the right side of the power of god
476	491	234	124	125	433	1160-1	322	182	22.70	Qn	σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὑμεῖς λέγετε	so you are the son of god? you say

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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 Πιλᾶτον	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 Πιλᾶτος [ἠρώτησεν] σὺ εἶ [ὁ χριστός]; σὺ λέγεις	now Pilate [inquired] are you [the anointed one]? you say
478	492	235	125	125	434	1175	325-6	184	23.7	Qn	ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην	he sent him up to Herod
478	492	235	125	125	434	1175-6	326	184	23.8	Qn	ὁ δὲ Ἡρῴδης 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 ganw	--	434	1180	328	186	23.19	Qn	[διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ]	[who because of revolt and murder had been thrown in prison]
478-9	492	235	125 ganw	--	434 anw	1180-1	328-9	186	23.22	Qn		
479	492	235	125 ganw	--	434 anw	1181	329	186-8	23.23	Qn		
479	492	235 anw	125	125	434	1181	329	188	23.25	Qn	ἀπέλυσεν	he released

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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 anw	126	434	1194 Lk2	332	188	23.34a	Qn		
479	492 np	236 np	125 np	126	434	1194 Lk2	332	188	23.34b	Qn		
480	492	236	126	126	434	1194	336	190	23.44	Qn	ὥρα ἕκτη καὶ σκότος ἐφ᾽ τὴν γῆν	hour six and darkness upon the earth
480	492	236	126	126	434	1194	336	190	23.45	Qn	ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθε τὸ καταπέτασμα τοῦ ναοῦ	the sun was darkened and the temple's curtain was split
480	492	236	126	126	434	1194	336	190	23.46	Qn	καὶ φωνήσας φωνῇ μεγάλῃ ⌜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 Ἰωσὴφ	[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 ᾐτήσατο 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 anw	126	434	1213	340	194	23.56	Qn	ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ ⌜τὸν νόμον]	returning stayed still on the sabbath according to [the law]

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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 μνῆμα ⸂φέρουσαι ἃ⸃ ἡτοίμασαν ἀρώματα	at deep dawn they came to the tomb [bearing those] spices they had prepared
481	492	237	127	126	435	1224	341-2	194	24.3	Qn	οὐχ εὗρον τὸ σῶμα	they did not find the body
481	492	237-8	127	126	435	1224	342	194	24.4	Qn	⸂ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου⸃ δύο ἄνδρες ⸂ἐν ἐσθῆτι ἀστραπτούσῃ⸃	[while they were at a loss about this] two men [in lightning clothes]
482	492	238	127 anw	126	435	1224	342	194	24.5	Qn	τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν	why do you seek the living among the dead?
482	493	238	127	126	435	1224	342	194	24.6	Qn	ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ⸂ὑμῖν ἔτι 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 ἠπίστουν αὐταῖς⸃	and they did not believe them
482	493	238 ganw	128	126	435	1239	346	196	24.13	LkR1	δύο ἐξ αὐτῶν	two of them
482	493	238 ganw	128	126	435	1239	346	196	24.15	LkR1	Ἰησοῦς ἐγγίσας	Jesus drawing near
482	493	238 ganw	128	126	435 anw	1239	346	196	24.16	LkR1		

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H	Z	V*	TS	BD	R	K	G	N	Lk1	Src	Greek	English
482-3	493	238	128 ganw	127	435	1239	346-7	196-8	24.18	LkR1	Κλεοπᾶς	Cleopas
483	493	238 ganw	128 ganw	127	435 anw	1239-40	347	198	24.19	LkR1		
483	493	238	128	127	435	1240	347	198	24.21a	LkR1	ἡμεῖς δὲ ⌜ἐνομίζομεν⌝ ὅτι αὐτός ἐστιν ⌜ὁ λυτρωτὴς τοῦ Ισραηλ⌝	we supposed that he is the redeemer of Israel
483	493-4	238-9	128-9	127	435	1240	348	198	24.25	Qn	ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ⌜ἐλαλήθη⌝ πρὸς ὑμᾶς	o dullards and sluggards in heart to trust in everything that was spoken to you!
483-4	494	239	129 ganw	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 ganw	127	435	1240	349	200	24.30	LkR1	⌜τὸν ἄρτον κλάσας⌝	[the bread] [breaking]
484	494	239	129 ganw	127	435	1240	349	200	24.31	LkR1	⌜διηνοίχθησαν δὲ⌝ οἱ ὀφθαλμοὶ αὐτῶν καὶ ἐπέγνωσαν ⌜αὐτόν⌝	[then were opened their] eyes and they recognized [him]
484-5	494	239	129	127	435	1257	353	202	24.37	LkR1	⌜δοκοῦσιν αὐτόν φαντασίαν εἶναι⌝	they thought he was an imagination
485	494	239	129	127	435	1257	353-4	202	24.38	LkR1	τί τεταραγμένοι ἐστὲ 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⌝ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα	look at my hands and my feet that I am myself because a spirit does not have bone and flesh as you see me having
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 ganw	127	436	1257	356	202	24.42	LkR1	⌜ἰχθύος⌝	fish
485	494 na	240	131 ganw	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

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4.4. Excursus on Related Topics

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

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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.[836] 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."[837] Some scholars have moderated this position by claiming that *Peter* only depends on an oral tradition from Luke.[838] Others have posited a common oral tradition,[839] still others an independent oral tradition,[840] and still others that *Peter* represents its own fresh and independent oral performance.[841] On the side of independence, treatments of the earliest reception history of Luke have ruled out the *Gospel of Peter* as making the grade.[842]

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.[843]

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

[837] Léon Vaganay, *L'Évangile de Pierre*, Études bibliques (Paris: Librairie Lecoffre, 1930[2]) 240.

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

[839] 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.

[840] For Denker's idea of *Peter* as independent oral tradition, see the summary in NTA[2] 1:219.

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

[842] Gregory, *Reception*, 229.

[843] Crossan, *Cross that Spoke*.

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

Lk2 follows the set of transitional discursive signals in precisely the same order as previously developed and deployed in the *Gospel of Peter*: "now one… of the criminals… we… now this one" / εἷς δὲ… τῶν… κακούργων… ἡμεῖς… οὗτος δὲ.[844] 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.

[844] Bilby, *As the Bandit Will I Confess You*, 2B.

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

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

Tacitus and Suetonius, both of whom write *subsequent* to 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 *christianos* found guilty of *contumacia* / contempt of Roman authority and *impietas* / impiety toward the Roman *numina* / spirits, including the gods and the governing spirit/genius of the Roman emperor. These *christiani* were being brought to trial on charges of violating Trajan's recent rescript/order against *hetairiae* / secret societies or religious-political associations. This law represented Trajan's effort to ensure that nothing like the Bacchanalian scandal that threatened the Roman Senate two centuries prior would happen again, even in the provinces. Essentially, *christiani* were interpreted by Pliny and Trajan in the official governing record as representing and engaging in *novum Bacchanalium*, the introduction of a new, promiscuous, lascivious, slave-freeing, female-led, wine-maddened foreign cult that threatened good governing order and stability. We should note that such accusations were not wholly unfounded, in no small part because of the way that Jesus followers between 80 and 110 CE had grown increasingly comfortable connecting Jesus to Dionysus/Bacchus in their communal performances, both textual and ritual.[845] In Pliny's time, the *christiani* faced new accusations of provoking mob riots and disrupting traditional Greco-Roman temple practice and related economies. Yet, as Pliny decided and established as formal legal precedent for the first time, not all *christiani* should be treated the same. Those who showed proper decorum and deference to the Roman gods and government should be released. Those who didn't should be killed. And those who were citizens should be sent to Rome under the protections of the *lex Iulia* for trial there. As Tom Phillips and I have both demonstrated, that is how the Paul of Acts (as distinct from the Paul of history) had his reputation and pedigree upgraded to become a Roman citizen.[846]

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

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[845] See especially the works of Dennis MacDonald, Courtney Friesen, and others.

[846] 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.

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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.[847]

All of this is the *immediate* historical context in which the *christiani* were written up in the historical reports and etiologies of Tacitus and Suetonius. Suetonius (*Divus Claudius* 25) may have had a reliable source for the Claudian expulsion of Jews from Rome in the late 40s or early 50s, and the instigation to which he refers could have been provoked by devotion to a Jewish messianic candidate (thus mislabeling *christos* as *chrestus*), most likely Joshua/Jesus, but the offenders were still perceived as being Jews and those punished were members of the Jewish community. Tacitus' claim that Nero ordered that *christiani* be executed *en masse* as scapegoats for his burning of Rome in 64 CE is, as Brent Shaw has convincingly argued, fictive and anachronistic.[848] To my thinking, the Neronian persecution saga served simultaneously as justification for Trajan's recent co-approval with Pliny to execute *christianos* who showed defiance toward Roman authority *and* as justification for Trajan's killing *christianos* who had participated in the revolts of the Kitos War. Yet the Neronian story is not only Trajanic justification, but also Hadrianic caution, that the new emperor should be judicious to avoid the violent extremes of Nero, whom both Tacitus and Suetonius—as historians and governors—took pains to paint in bright colors as completely insane and an excessive Bacchanalian himself. The Neronian etiology about the *christiani* is thus a cautionary tale for Hadrian's consideration, providing both imperial precedent to engage in their mass killing if warranted and yet also careful and creative imperial guidance not to go too far with such actions, for a growing number of educated, aristocratic citizens were now to be found among their ranks. This movement was no longer merely some low-class slave-revolt born in Judea; like diaspora Judaism around the empire, it had members and sympathizers in the halls of prestige and power, including Rome and its Senate.

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[847] 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.

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

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

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

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 and expanding the QnLk1 tradition about multiple women resurrection witnesses and heralds.

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

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

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

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

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4.5. Witnesses to GMarc

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

Tertullian

As the author of an extensive adversarial commentary on Marcion's *Gospel*—the first known and oldest extant commentary on any gospel (!)—Tertullian is certainly our most important witness to the text of GMarc, to which he makes over 450 distinct references. While most are found in his treatise *Adversus Marcionem*, important comparative references are strewn across his writings. As Schmid and Roth have demonstrated, a rigorous analysis of comparative citations is important to achieve higher reliability and accuracy in our efforts at restoring the content of the scriptures attributed to Marcion. Being aware of and informed by Tertullian's broader and playful range of citation habits is also crucial, as is the recognition—as Roth and others have convincingly shown—that Tertullian worked directly from Marcion's *Gospel* in Greek, not from any supposed early Latin translation.

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

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

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Epiphanius of Salamis

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

The following table lists all places where Epiphanius clearly refers to GMarc content. By our current count, 229 different locations in the writings of Epiphanius have such references. Together they indicate 114 Lk2 verses as present in GMarc, but 270 verses of Lk2 content as not present in GMarc.

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 parallel sequences in the *Panarion* itself, which provides helpful insight into the generally shared alignment between Lk1 and Lk2, the occasional places where they differ, and the passages to which Epiphanius finds himself backtracking, whether to make a point or because, as Zahn (414) suspected, his note cards got out of order (!). See the Hypothesis 3 section above for more details about the order of 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.

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Pan.	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), Ἕλ. α (1)	5.12–14	6.4.3
42.11.6 β (2) | 42.11.17 Σχ. β (2), Ἕλ. β (2)	5.24	6.4.4
42.11.6 γ (3) | 42.11.17 Σχ. γ (3), Ἕλ. γ (3)	6.5	6.4.7
42.11.6 δ (4) | 42.11.17 Σχ. δ (4), Ἕλ. δ (4)	6.16–17	6.4.8
42.11.6 ε (5) | 42.11.17 Σχ. ε (5), Ἕλ. ε (5)	6.19–20	6.4.9
42.11.6 ς (6) | 42.11.17 Σχ. ς (6), Ἕλ. ς (6)	6.23	6.4.10
42.11.6 ζ (7) | 42.11.17 Σχ. ζ (7), Ἕλ. ζ (7)	7.9	6.4.11
42.11.6 η (8) | 42.11.17 Σχ. η (8), Ἕλ. η (8)	7.23	6.4.12
42.11.6 θ (9) | 42.11.17 Σχ. θ (9), Ἕλ. θ (9)	7.27	6.4.13
42.11.6 ι (10) | 42.11.17 Σχ. ι (10), Ἕλ. ι (10)	7.36–38	6.4.14
42.11.6 ια (11) | 42.11.17 Σχ. ια (11), Ἕλ. ια (11)	7.44–46	6.4.15
42.11.6 ιβ (12) | 42.11.17 Σχ. ιβ (12), Ἕλ. ιβ (12)	8.19–20	6.4.16
42.11.6 ιγ (13) | 42.11.17 Σχ. ιγ (13), Ἕλ. ιγ (13)	8.23–24	6.4.17
42.11.6 ιδ (14) | 42.11.17 Σχ. ιδ (14), Ἕλ. ιδ (14)	8.42–46	6.4.18
42.11.6 ιε (15) | 42.11.17 Σχ. ιε (15), Ἕλ. ιε (15)	9.16	6.4.19
42.11.6 ις (16) | 42.11.17 Σχ. ις (16), Ἕλ. ις (16)	9.22	6.4.20
42.11.6 ιζ (17) | 42.11.17 Σχ. Ιζ (17), Ἕλ. ιζ (17)	9.30–31	6.4.21
42.11.6 ιη (18) | 42.11.17 Σχ. ιη (18); Ἕλ. ιη (18)	9.35	6.4.22
42.11.6 ιθ (19) | 42.11.17 Σχ. ιθ (19), Ἕλ. ιθ (19)	9.40–41	6.4.23
42.11.6 κ (20) | 42.11.17 Σχ. κ (20), Ἕλ. κ (20)	9.44	6.4.24
42.11.6 κα (21) | 42.11.17 Σχ. κα (21), Ἕλ. κα (21)	6.3–4	6.4.6
42.11.6 κβ (22) | 42.11.17 Σχ. κβ (22), Ἕλ. κβ (22)	10.21	6.4.25
42.11.6 κγ (23) | 42.11.17 Σχ. κγ (23), Ἕλ. κγ (23)	10.25–28	6.4.26
42.11.6 κδ (24) | 42.11.17 Σχ. κδ (24), Ἕλ. κδ (24)	11.5, 9, 11–13	6.4.27
42.11.6 κε (25) | 42.11.17 Σχ. κε (25), Ἕλ. κε (25)	11.29 | 11.30–32 NP	6.4.28
42.11.6 κς (26) | 42.11.17 Σχ. κς (26), Ἕλ. κς (26)	11.42	6.4.29
42.11.6 κζ (27) | 42.11.17 Σχ. κζ (27), Ἕλ. 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), Ἕλ. 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), Ἕλ. λβ (32)	12.30	6.4.35
42.11.6 λγ (33) | 42.11.17 Σχ. λγ (33), Ἕλ. 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), Ἕλ. λε (35)	12.38	6.4.38
42.11.6 λς (36) | 42.11.17 Σχ. λς (36), Ἕλ. λς (36)	12.46	6.4.39
42.11.6 λζ (37) | 42.11.17 Σχ. λζ (37), Ἕλ. λζ (37)	12.58	6.4.40
42.11.6 λη (38) | 42.11.17 Σχ. λη (38), Ἕλ. λη (38)	13.1–9 NP	6.4.41

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Pan.	GMarc	R
42.11.6 λθ (39) | 42.11.17 Σχ. λθ (39), Ἕλ. λθ (39)	13.16	6.4.42
42.11.6 μ (40) | 42.11.17 Σχ. μ (40), Ἕλ. 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), Ἕλ. μγ (43)	16.16	6.4.46
42.11.6 μδ (44) | 42.11.17 Σχ. μδ (44), Ἕλ. μδ (44)	16.19–20, 22	6.4.47
42.11.6 με (45) | 42.11.17 Σχ. με (45), Ἕλ. με (45)	16.25	6.4.47
42.11.6 μς (46) | 42.11.17 Σχ. μς (46); Ἕλ. 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), Ἕλ. μη (48)	17.12, 14; 4.27	6.4.2|49
42.11.6 μθ (49) | 42.11.17 Σχ. μθ (49), Ἕλ. μθ (49)	17.22	6.4.50
42.11.6 ν (50) | 42.11.17 Σχ. ν (50), Ἕλ. ν (50)	18.18–20	6.4.51
42.11.6 να (51) | 42.11.17 Σχ. να (51), Ἕλ. 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), Ἕλ. νγ (53)	19.28–46 NP	6.4.54
42.11.6 νδ (54) | 42.11.17 Σχ. νδ (54), Ἕλ. νγ (53)	20.19	6.4.56
42.11.6 νε (55) | 42.11.17 Σχ. νε (55)	20.9–18 NP	6.4.55
42.11.6 νς (56) | 42.11.17 Σχ. νς (56)	20.37–38 NP	6.4.57
| 42.11.17 Ἕλ. 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 Ἕλ. νθ (59)	16.29	6.4.47
42.11.6 ξ (60) | 42.11.17 Σχ. ξ (60), Ἕλ. ξ (60)	22.4	6.4.60
42.11.6 ξα (61) | 42.11.17 Σχ. ξα (61), Ἕλ. ξα (61)	22.8	6.4.61
| 42.11.17 Ἕλ. ξα (61)	22.14–15	6.4.62
42.11.6 ξβ (62) | 42.11.17 Σχ. ξβ (62), Ἕλ. ξβ (62)	22.14–15	6.4.62
42.11.6 ξγ (63) | 42.11.17 Σχ. ξγ (63), Ἕλ. 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), Ἕλ. ξε (65)	22.41	6.4.65
42.11.6 ξς (66) | 42.11.17 Σχ. ξς (66), Ἕλ. ξς (66)	22.47	6.4.66
42.11.6 ξζ (67) | 42.11.17 Σχ. ξζ (67), Ἕλ. ξζ (67)	22.49–53 NP	6.4.67
42.11.6 ξη (68) | 42.11.17 Σχ. ξη (68), Ἕλ. ξη (68)	22.63–64	6.4.68
42.11.6 ξθ (69) | 42.11.17 Σχ. ξθ (69), Ἕλ. ξθ (69)	23.2	6.4.69
42.11.6 ο (70) | 42.11.17 Σχ. ο (70), Ἕλ. ο (70)	23.2	6.4.69
42.11.6 οα (71) | 42.11.17 Σχ. οα (71), Ἕλ. οα (71)	23.33–34, 45	6.4.70
42.11.6 οβ (72) | 42.11.17 Σχ. οβ (72), Ἕλ. οβ (72)	23.39–43 NP	6.4.71
42.11.6 ογ (73) | 42.11.17 Σχ. ογ (73), Ἕλ. ογ (73)	23.46	6.4.72
42.11.6 οδ (74) | 42.11.17 Σχ. οδ (74), Ἕλ. οδ (74)	23.50, 53	6.4.73
42.11.6 οε (75) | 42.11.17 Σχ. οε (75), Ἕλ. οε (75)	23.56	6.4.74
42.11.6 ος (76) | 42.11.17 Σχ. ος (76), Ἕλ. ος (76)	24.4–7	6.4.75
42.11.6 οζ (77) | 42.11.17 Σχ. οζ (77), Ἕλ. οζ (77)	24.13, 15, 25–26, 30–31	6.4.76
42.11.6 οη (78) | 42.11.17 Σχ. οη (78), Ἕλ. οη (78)	24.38–39	6.4.77

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5.0. Outlines of Future Books/Chapters/Articles

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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
    - Fable of the Rich Fool
    - Rich Man and Lazarus
- More miracles/healings than thought
- More characters interacting with Joshua than thought
    - 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

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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

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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.

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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.

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Rethinking the Historical Paul in the Light of Qn

[We invite specialists to author or co-author this chapter, roughly in keeping with the outline below.]

Section and/or Table: Textual Connections between Paul's Writings and Qn

Section: Paul's Portrayal of Himself, his Mission, and the Qn Community

- Galatians:
    - Rebukes Peter for not being true to the vision of Qn
    - Outdoes Jerusalem community's own practice of Qn
- Corinthians: offering for the poor in Jerusalem is response to Qn

Section: Women Leaders in Paul and Qn

Section: Eucharistic Readings of Paul and Qn

There is a case to be made that Qn contains the earliest retrievable version of the Lord's Supper (Joshua's paschal feast), and certainly its most faithful embodiment of the Lord's Supper. Paul's authentic letters, particularly one of his several letters to the Corinthians, may have contained the earliest account of the Lord's Supper. Still, he apparently inherited this tradition from the Jerusalem community of Joshua followers. Paul's description of the Lord's Supper among his communities in Asia Minor and Greece certainly carried economic ramifications, even while Paul and his communities seemed to recast the ritual as participation in a savior-cult more closely akin to those of Dionysus, Asclepius, or Mithras.

Beyond the paschal feast itself, Qn conveys throughout a thoroughly eucharistic ethic of hospitality, generosity, and redistribution of food and wealth. In many ways, *its entire Gospel can and should be considered a witness to the meaning and purpose of the central, dual symbolic and real practice of earliest followers of Joshua*. **Qn is the ultimate Eucharistic Gospel, not just in its sayings and ritual, but also its moral stories and calls to justice.** This very same lived ethic is precisely what is described in Acts 2 as characteristic of the Jerusalem community of Joshua's first followers. Even the late 2nd or early 3rd century *Apostolic Traditions of Hippolytus* attests to the persistence of this economic ethic of collective aid and security as constitutive of the Eucharist.

Section: The Place of the Pauline Corpus in Gospel Research

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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

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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.

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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.

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.[849] 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.[850] 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 its materials—besides the preface about John—to sayings, teachings, and the rare miracle performed

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[849] 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

[850] Mark 6.1–6a; Matt 13.53–58.

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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.

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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 role as kingmakers and patrons is gone. They instead 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 patrons and heralds 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.

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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

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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.

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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:
    - 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

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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

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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*)

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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 2nd century; some scholars have included Luke in this, and some not; aim to show that the Lukan Redactions clearly belong in the same literary and historical framework as Acts
- Paul modeled after Hadrian's Panhellenion (Nasrallah)
- Use of Josephus' *Antiquities* in Acts (Pervo)
- Use of an early collection of Paul's letters in Acts (Pervo)
- Use of Pliny the Younger in Acts (Bilby; Phillips)
- Use of Euripidean drama in Lukan Redactions and Acts (MacDonald; Park; Kochenash; Friesen; Lefteratou; Bilby)
- Use of Plinian tropes and counter-Plinian responses: Bacchic to Socratic pattern (Bilby; Park)
- Numerous gospel sources, including early edition(s) of John (below)

Table: High Confidence Later Lukan Redactions (= Not Present in Lk1)

- Infancy Narratives
    - Priestly family and ancestry; John the Baptist as cousin; signals of aristocracy, yet born in humility and secrecy as a political rival
    - John's priestly lineage; // Josephus' Essenes, priests in the desert
    - Jewish ritual and temple piety; circumcision of Joshua
    - Ion-like birth
    - Augustus-like mother, virgin birth, and double-divine paternity
    - Brilliant child and literate, educated adult
    - Step toward *Infancy Gospel of Thomas* and *Protoevangelium of James*
- Iphigenia-like resurrection, recognition, and ascension
- Apostles' Jewish temple piety

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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
    - Dionysian to Socratic antetextual patterns
    - 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

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Rethinking Later Strata of Mark (Mk2), Matthew (Mt2), and John (Jn3) (140s?) in the Light of Qn

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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

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Rethinking the *Gospel of Peter* in the Light of Qn

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Rethinking the *Gospel of Mary* in the Light of Qn

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Rethinking the *Gospel of Judas* in the Light of Qn

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Rethinking the *Exposition* of Papias in the Light of Qn

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Rethinking Difficult Gospel Fragment Identification in the Light of Qn

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Rethinking Early Gospel Manuscripts in the Light of Qn

How did 2nd and 3rd century Gospel manuscripts account for the traditions they received and embodied? In what ways were they compiling, changing, and expanding these traditions even as they received them? And what purpose did those names and genealogies serve? How did Gospel prologues guide the reception and interpretation of these traditions? Where does authority rest in these conversations, and how is authority contemporized?

Section: The Late 2nd Century Papyri

Section: The Early 3rd Century Papyri

Section: The Anti-Marcionite Prologues

Section: The 4th Century Compendia

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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

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Rethinking the Petrine-Jude Corpus in the Light of Qn

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Rethinking the *Shepherd of Hermas* in the Light of Qn

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Rethinking the *Didache* in the Light of Qn

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Rethinking the Ignatian Corpus in the Light of Qn

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Rethinking the Clementine Corpus in the Light of Qn

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Rethinking the Apostolic Constitutions in the Light of Qn

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Rethinking the Apostolic Traditions of St. Hippolytus in Light of Qn

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Rethinking the Early Infancy Gospels in Light of these Reconstructions

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Rethinking the Early Apocryphal Acts in Light of These Reconstructions

Section: Paul as a Second Aesop

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Rethinking Early Legends of the Evangelists in Light of These Reconstructions

How did Christians in the 2nd through 4th century describe the Evangelists as authors, compilers or receivers of 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

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Rethinking Scribal Habits and Orality in the Light of These Reconstructions

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Rethinking the History of Marcionism in the Light of These Reconstructions

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Rethinking the Relationship of Rabbinic Judaism, the Earliest Joshua Movement, and Later Christianity in Light of These Reconstructions

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Rethinking Feminist Biblical Scholarship in the Light of These Reconstructions

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Rethinking African-American Biblical Scholarship in the Light of These Reconstructions

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Rethinking LGBTQ Bible Scholarship in the Light of These Reconstructions

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Rethinking Latin-American Post-Colonial Bible Scholarship in the Light of These Reconstructions

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Rethinking Asian Post-Colonial Bible Scholarship in the Light of These Reconstructions

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Rethinking African Post-Colonial Bible Scholarship in the Light of These Reconstructions

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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!

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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...

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0.0. Concluding Materials

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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 + MkR2

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

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

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

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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?

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

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

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

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

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

Klinghardt has summarized the problem in a particularly trenchant way.

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

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presumably oldest text which contains readings from the antecedents of the New Testament writings. This task is challenging and requires an entirely new methodology."[851]

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

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

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

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

[851] Klinghardt, "Marcion's Gospel and the New Testament", 322–23.

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Scholarly Communication and Religious Studies Discourse and Debates

[originally posted to Calschol.com on 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^n has any merit, you should be reading Roth's 2015 critical edition of Marcion's *Gospel* right now, because it holds the keys to many of the doors I'm proposing that we unlock. I'm really excited to hear from Dieter about what he thinks of my hypotheses. If he finds them convincing, then it's a whole new ballgame in Gospel Studies. If he doesn't, that's totally cool. It just gives me an opportunity to expand or nuance or improve my proofs to see if I can convince him and others of the merits of my hypotheses.

As I continue to work on improving and expanding my book proposal (at 122 pages and counting, it's increasingly becoming an actual book), I ponder random questions:

What if we didn't have to have our scholarly Religious Studies debates at a snail's pace, contingent on publisher acceptance and production timelines?

What if we didn't have to have those debates through the vehicle of publications that are disparate and often difficult to access, print books and journal articles, websites, blogs, social media?

What if we weren't ashamed to share our work, and even our feedback for other scholars, even when it is it process? Even when it looks kinda sloppy? What are we embarrassed of? Being imperfect? Being wrong?

Isn't it the point of scientific progress to seek truth together? To be eminently comfortable and even excited to fail and prove an idea wrong? To own it entirely when we are wrong?

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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.

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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?

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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 groom attention-addiction to collect and sell your data,

or if your work is trapped behind a publisher paywall, then is not OA and on principle I won't link to it.

If you don't know your rights, check Sherpa-Romeo or Shareyourpaper.org for articles or contracts for books.

If you have given away copyright of your books, chapters, or articles to a publisher, ask them to return it.

If they refuse to do that, ask them to make a digital copy freely available on their website (gold OA).

If they won't do that, then ask them to provide and license a digital copy for you to self-archive.

If they still won't deal, ask Knowledge Unlatched to crowd-fund your book and flip it to OA,

or consider scholarly civil disobedience to self-archive your work openly for the public.

Publishers know well that suing academic authors would be an absolute PR disaster.

Once your work is OA, delete any copies in private repositories and link those records to the OA version DOI.

You'll get far better reader/download metrics from institutional and open science repositories that mint DOIs.

Include your DOI in your citation, your ORCID iD in your publication and its metadata, then share it broadly.

Lastly, maximize distribution: ask your library cataloger and/or the OADTL to make a record of your OA work.

Then please let me know if you would like your work included in the following peer-reviewed, OA bibliography.

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Creative Accompaniments, some perhaps suitable for book plates

Past Public Mimes of Aesop's *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.

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

I by no means expect to convince experienced naturalists whose

minds are stocked with a multitude of facts all viewed,

during a long course of years, from a point of

view directly opposite to mine...

(Darwin 295–96)

[B]ut I look

with confidence to the future

—to young and rising naturalists, who will be

able to view both sides of the question with impartiality.

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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

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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 ιη behemoth monolith ιη penuries centuries ιη boondoggle babel ιη 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

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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?

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

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

All kidding aside, did you know...

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

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

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

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

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

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

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

So in RCIA or Catechism or Sunday School or Christian private school or Christian universities or Christian seminaries or Christian megachurches or Christian home schools, please practice this 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.

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

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

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.

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

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open space yhwh space open

above consort earthasherah goddess above

kuntillet arjud

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

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

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

Real Question the Public Wants and Needs You to Answer:
Joshua and Saul were bisexual black Jews. What on earth happened after that?

JoJo Gamli Rabbit's Open Science/Access Prime Directive for Biblical Studies during COVID:
You can't poach what you can't catch, and you can't contain a viral idea once it's taken hold.

Gandalf's Open Science/Access Sagacious Logia during COVID:
That is not for them to decide. All we have to decide is what to do with the time that is given us.

To all our readers, we bless you: Divine Life, Truth, and Peace πληθυνθείη
Shalom (שלום)—Eirene (εἰρήνη)—Salem (سلام)

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Open Science Embargo Apocalypse Concluding Warning: the scroll must be sealed until this δεῖ

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