

Source-Utilization *Movement* and the Synoptic Problem:  
A Study in Ancient Compositional Practice

SOURCE-UTILIZATION *MOVEMENT* AND THE SYNOPTIC PROBLEM:  
A STUDY IN ANCIENT COMPOSITIONAL PRACTICE

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## Lay Abstract

This study concerns the composition of the Synoptic Gospels—Matthew, Mark, and Luke, and is part of a scholarly discussion within New Testament studies known as the Synoptic Problem. It considers the composition of the Gospels in light of ancient compositional practice. It specifically looks at the way that Matthew and Mark and Luke would have *moved* through their sources or exemplars during composition (*source-utilization movement*), according to a number of different hypotheses. Each Gospel may be presumed to have used sources when their authors composed, and the sources would have likely been bookrolls (or scrolls). A number of Hypotheses have been presented over the last two centuries concerning how the Gospels were composed and what direction of dependence that composition took. When these various Hypotheses are examined in terms of how the Gospel-authors would have moved through their texts, the result seems to favour two possibilities above others. Both of these possibilities have it that the author of Luke was the utilizing author of both Matthew and Mark.

## Abstract

This study concerns the composition of the Synoptic Gospels—Matthew, Mark, and Luke, and is part of a scholarly discussion within New Testament studies known as the “Synoptic Problem.”

In this study, the composition of the Gospels is considered in light of ancient compositional practice, a field of study within the Synoptic Problem that has grown in popularity in recent decades. It specifically looks at the way that Matthew and Mark and Luke would have *moved* through their sources or exemplars (source-utilization *movement*) when they composed, presuming that some sort of direction of dependence is the case. Each of the Simple Solutions is considered in this regard—the Augustinian Hypothesis, the BÜsching Hypothesis, the Farrer Hypothesis, the Griesbach Hypothesis, the Lockton Hypothesis, and the Wilke Hypothesis, as well as the Two-Document Hypothesis. It may be presumed some sort of direction of dependence is the case between the Synoptic Gospels, whatever direction this might be, and the form these sources took would have likely been bookrolls (or scrolls).

The thesis introduces a neglected factor in Synoptic Problem studies. Whereas historically each Gospel text has been presumed to be a single bookroll, in this study, *a multiple-bookroll hypothesis* is also tested. Instead of there being one bookroll per Gospel, the possibility that each Gospel was distributed over several bookrolls is also tested. Additionally, the study takes into consideration the role of memory and memory-access of traditions in the process of composition. Several other matters concerning ancient compositional practice is also treated throughout.

When the various Hypotheses are examined in terms of how the Gospel-authors would have moved through their texts, in light of a multiple bookroll hypothesis, among other factors, the result seems to favour strongly Lukan Absolute Posteriority (i.e., the Augustinian and Farrer Hypotheses).

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## Abbreviations

AH	Augustinian Hypothesis
BH	Büsching Hypothesis
GH/2GH	Griesbach Hypothesis / Two Gospel Hypothesis
FH	Farrer Hypothesis
LH	Lockton Hypothesis
WH	Wilke Hypothesis
2DH	Two-Document Hypothesis

## Chapter 1

# Introduction

### A. The Structure of Ancient Compositional Practice and the Synoptic Problem

The topic of ancient compositional practice as it relates to the Synoptic Problem arguably goes back as far as William Sanday's 1911 article, "The Conditions Under Which the Gospels were Written."<sup>1</sup> As presupposed in Sanday's article, compositional practice concerns two general areas of inquiry. The first is the physical or material conditions of composition. Within this area of inquiry, topics such as the types of material used during writing (parchment, papyrus), writing-environment, writing-posture, the persons (writers, writing-assistants<sup>2</sup>) involved in the writing process are considered. Sometimes these conditions are referred to as the *external conditions* of ancient writing, since they deal primarily with the material of writing.<sup>3</sup> One may attend to the various issues more specifically, and ask, for instance, whether bookrolls rather than codices (or vice versa) were used, whether bookrolls were a more difficult medium to use than codices, and so on. One might additionally consider the drafting stages of composition (as opposed to the finished products), and thus ask what materials were in use at every stage in the process—for instance, whether one took notes or used wax tablets, and so on. One might consider whether outlines were used as well, and how extensive these may have been. One might also make inquiries about the locations (environment) of writing, and whether these may have influenced the writer. One might ask whether it was in- or outside, early in the morning or in the evening, by sunlight or lamp, and so on. One might also consider the bodily postures of writers—whether they sat at desks or at tables and in chairs, or on the ground, with bookrolls propped up on a knee or out in front. One might also consider the number of sources used during composition, or at least accessible to a writer at a given time. One might also ask whether handling bookrolls and scanning their contents was an easy or difficult

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<sup>1</sup> William Sanday, "The Conditions Under Which the Gospels were Written, in Their Bearing upon Some Difficulties of the Synoptic Problem," in *Studies in the Synoptic Problem*, ed. William Sanday (Oxford: Clarendon, 1911), 3–26.

<sup>2</sup> Persons, for instance, to whom dictation was given.

<sup>3</sup> Robert A. Derrenbacker Jr., "The 'External and Psychological Conditions under which the Synoptic Gospels Were Written': Ancient Compositional Practices and the Synoptic Problem," in *New Studies in the Synoptic Problem: Oxford Conference, April 2008: Essays in Honour of Christopher M. Tuckett*, eds. A. Gregory, P. Foster, J. S. Kloppenborg, and J. Verheyden (Leuven: Peeters, 2011), 435–57.

procedure. One, lastly, might consider whether authors actually did the writing themselves as opposed to dictating to secretaries or aides. These and other matters are generally what are at issue with regard to the external or physical or material conditions of composition.

The second is the psychological conditions of composition. The area may also be referred to as the *internal* conditions of composition. This aspect of compositional practice is far broader in scope than the first, and often more complicated, but generally speaking, it concerns the *psychological* aspects associated with reading and writing, whether prior to writing or during the actual compositional process. As such, the physicality of writing is not completely a separate factor, although it is supposed to stand second to the psychological operations involved in writing. The internal conditions of ancient writing concern, then, such things as the writer's beliefs about his or her audience, about his or her sources, about his or her objectives, and the like. They concern, moreover, a writer's education, and thus what he or she would have learnt about the parts of a narrative, for instance, or about what "traditions" were, or how traditions could be analyzed, combined and so on. The internal conditions also concern matters of editing, writing procedure, writing policies, and the like, and may be associated with various aspects of redaction criticism (broadly conceived). The internal conditions will also concern the reasons ancient writers might alter their sources, and how they would have altered them when they did so. They concern also how bookrolls were read (and thus also handled when reading). Additionally, such issues as the function of memory factor in and, for example, whether and to what degree memory plays a role in writing. In any case, in contradistinction to the *external* conditions, the discussion of the internal conditions of composition is both broad and deep, and filled with many complications.

Anyone familiar with the Synoptic Problem is likely able to see at once why ancient compositional practice is an important aspect of the discussion. The issue gets at the heart of what *must be* presupposed when Luke's use of Mark, for instance, is entertained, or what must be the case when Matthew uses Q (if Matthew really used Q). Unless we root the question of who used whom in what we may presume about ancient writing, it is unlikely we can progress beyond mere diagrams and abstract speculation (as seemingly speculative as the entire enterprise may be). When we apply what we know about ancient writing to the composition of the Gospels, as they relate to each other, we at least in theory put ourselves in the position of discovering how the Synoptic Gospels were and are related.

That the study of compositional practice is an esteemed topic in Synoptic Problem scholarship may be observed in the work of any number of contemporary scholars who specialize in New Testament source-criticism. It is featured in the scholarship of F. Gerald Downing,<sup>4</sup> John Kloppenborg,<sup>5</sup> Robert

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<sup>4</sup> F. Gerald Downing, "Redaction Criticism: Josephus' *Antiquities* and the Synoptic Gospels: Part 1," *JNTS* 8 (1980): 46–65; idem, "Redaction Criticism: Josephus' *Antiquities* and the Synoptic Problem: Part 2," *JNTS* 9 (1980): 29–48; idem, "Towards the Rehabilitation of Q," *NTS* 11 (1965):

Derrenbacher,<sup>6</sup> John C. Poirier,<sup>7</sup> Alex Damm,<sup>8</sup> Eric Eve,<sup>9</sup> Alan Kirk,<sup>10</sup> Ken Olson,<sup>11</sup> Heather Gorman,<sup>12</sup> James Barker,<sup>13</sup> and many others. Regardless of

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169–181; idem, “Compositional Conventions and the Synoptic Problem,” *JBL* 107 (1988): 69–85; idem, “Word-Processing in the Ancient World: The Social Production and Performance of Q,” *JSNNT* 64 (1996): 29–48; idem, “A Perplexed Paradigm: Luke, Matthew and Mark,” in *Doing Things with Words in the First Century* (London: T&T Clark, 2000), 174–97; idem, “Writers’ Use or Abuse of Written Sources,” in *New Studies*, 523–48; idem, “Waxing Careless: Poirier, Derrenbacher and Downing,” *JSNNT* 35 (2013): 388–393.

<sup>5</sup> Kloppenborg does not primarily or exclusively work on compositional practice the way, for instance, Downing or Derrenbacher have, but he no doubt speaks to pertinent issues throughout his work. I cite here only a few of the works where compositional practice and related issues are of concern, whether partially or fully. See John S. Kloppenborg, “Tradition and Redaction in the Synoptic Sayings Source,” *CBQ* 46 (1984): 34–62; idem, *The Formation of Q: Trajectories in Ancient Wisdom Collections* (Harrisburg, PA: Trinity Press International, 1987); idem, *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis: Augsburg Fortress, 2000); idem, “Goulder and the New Paradigm,” in *The Gospels According to Michael Goulder: A North American Response*, ed. Christopher A. Rollston (Harrisburg, PA: Trinity Press International, 2002), 29–60; idem, “On Dispensing with Q?: Goodacre on the Relation of Luke to Matthew,” *NTS* 49 (2003): 210–236; idem, “Variation in the Reproduction of the Double Tradition and an Oral Q?” *ETL* 83 (2007): 53–80; idem, *Q, the Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus* (Louisville: Westminster John Knox, 2008); idem, “Assimilation, Harmonization, Conflation: Comments on James Barker’s ‘Ancient Compositional Practices and the Gospels’” (paper presented at the annual meeting of SBL, San Diego, 24 November 2014); idem, “The Farrer/Mark without Q Hypothesis: A Response,” in *Markan Priority without Q: Explorations in the Farrer Hypothesis*, eds. John C. Poirier and Jeffery Peterson (London: T&T Clark, 2015), 226–44; idem, “Francis Watson, Gospel Writing: A Canonical Perspective, Grand Rapids, Eerdmans, 2013,” *ASE* 33 (2016): 557–569.

<sup>6</sup> Robert A. Derrenbacher, *Ancient Compositional Practices and the Synoptic Problem* (Leuven: Leuven University Press, 2005); idem, “Writing, Books and Readers in the Ancient World,” in *Summary of Proceedings: Fifty-second Annual Conference of the American Theological Library Association*, ed. M. Tacke (Evanston, IL: American Theological Library Association, 1998), 205–29; idem, “Greco-Roman Writing Practices and Luke’s Gospel: Revisiting ‘The Order of a Crank’,” in *The Gospels According to Michael Goulder: A North American Response*, ed. Christopher A. Rollston (Harrisburg, PA: Trinity Press International, 2002), 61–83; idem, “The ‘External and Psychological Conditions under which the Synoptic Gospels Were Written’: Ancient Compositional Practices and the Synoptic Problem,” in *New Studies*, 435–57; idem, “‘The Medium is the Message’: What Q’s Content Tells us about its Medium,” in *Metaphorik und Narrativität in der Logienquelle Q*, eds. Ruben Zimmermann and Dieter Roth (Tübingen: Mohr Siebeck, 2014), 196–207; idem, “Texts, Tables and Tablets: A Response to John C. Poirier,” *JSNNT* 35 (2013): 380–387; idem, “Ancient Literacy, Ancient Literary Dependence, Ancient Media, and the Triple Tradition” (paper presented at the annual meeting of SBL, San Diego, 24 November 2014).

<sup>7</sup> John C. Poirier, “The Q Hypothesis and the Role of Pre-Synoptic Sources in Nineteenth-Century Scholarship,” in *Questioning Q: A Multidimensional Critique*, eds. Mark Goodacre and Nicholas Perrin (Downers Grove, IL: InterVarsity Press, 2004), 13–27; idem, “The Composition of Luke in Source-Critical Perspective,” in *New Studies*, 209–26; idem, “The Roll, the Codex, the Wax Tablet and the Synoptic Problem,” *JSNNT* 35 (2012): 3–30; idem, “Introduction: Why the Farrer Hypothesis? Why Now?,” in *Markan Priority without Q: Explorations in the Farrer Hypothesis* eds. John C. Poirier and Jeffery Peterson (London: T&T Clark, 2015), 1–15; idem, “Delbert Burkett’s Defense of Q,” in *Markan Priority Without Q*, 191–225.

<sup>8</sup> Alex Damm, “An Application of Rhetoric to the Synoptic Problem,” *NovT* 45 (2003): 338–364; idem, “Ancient Rhetoric and the Synoptic Problem,” in *New Studies*, 483–508; idem, *Ancient Rhetoric and the Synoptic Problem: Clarifying Markan Priority* (Leuven: Peeters, 2013).

where one’s sympathies lie in terms of a Solution to the Synoptic Problem, compositional practice will continue to be a primary focal point for future discussion.

## B. Introduction to Compositional *Movement*

The focus of this study concerns a specific topic within the overall discussion of compositional practice and the Synoptic Problem. It is related to both the external and internal conditions, although it is probably weighted more toward the psychological conditions. I refer to it as *compositional* or *source-utilization movement*. The phrase is meant to describe broadly speaking different types of compositional *activity*. I have elected to use the term “movement,” not so much because I think it always perfectly captures what is at issue, but because no other term seems to be both general *and* specific enough to warrant use. “Activity” or “practice” is too broad, and “scrolling” or “bookroll negotiation” is too specific. In any case, by movement I do mean specific activities and practices that are often (but not exclusively) concerned with scrolling movements or bookroll negotiation.

By “movements,” I mean both the mental and physical *progressions* that a writer using sources performs, when he or she reads word-by-word, for instance, or line-by-line or sentence-by-sentence or pericope-by-pericope, as the case may be, while in the act of composing.<sup>14</sup> Authors do not remain static in relation to their sources—they *act* upon them. They *read* them; they *use* them; they *go* through them (rolling or flipping); they *scan* them; they *pick* them *up* and *negotiate* them, and so on. Whatever it is that they do, they do not simply remain where they first begin reading or where they stand at any given point. There is always some sort of *motion* or *activity* or *movement* involved in the compositional process, whether it be physical or psychological or in some sense both. Authors, then, it might be said,

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<sup>9</sup> Eric Eve, “Reconstructing Mark: A Thought Experiment,” in *Questioning Q*, 89–114; idem, “The Synoptic Problem Without Q?” in *New Studies*, 551–70; idem, “Memory, Orality and the Synoptic Problem,” *ECh* 6 (2015): 311–333; idem, “The Devil in the Detail: Exorcising Q from the Beelzebul Controversy,” in *Marcan Priority Without Q*, 16–43; idem, *Writing the Gospels: Composition and Memory* (London: SPCK, 2016).

<sup>10</sup> Alan Kirk, “Memory, Scribal Media, and the Synoptic Problem,” in *New Studies*, 459–82; idem, “Orality, Writing, and Phantom Sources: Appeals to Ancient Media in Some Recent Challenges to the Two Document Hypothesis,” *NTS* 58 (2011): 1–22; idem, “The Scribe as Tradent” (paper presented at the annual meeting of CSBS, Waterloo, ON, 24 May 2012); idem, *Q in Matthew: Ancient Media, Memory, and Early Scribal Transmission of the Jesus Tradition* (London: T&T Clark, 2016).

<sup>11</sup> Ken Olson, “Unpicking on the Farrer Theory,” in *Questioning Q*, 127–50; idem, “Luke 11.2–4: The Lord’s Prayer (Abridged Edition),” in *Marcan Priority Without Q*, 101–18.

<sup>12</sup> Heather M. Gorman, “Crank or Creative Genius? How Ancient Rhetoric Makes Sense of Luke’s Order,” in *Marcan Priority*, 62–81

<sup>13</sup> James Barker, “Ancient Compositional Practices and the Gospels: A Reassessment,” *JBL* 135 (2016): 109–121.

<sup>14</sup> Ancient source-based composition usually consisted of paraphrase.



move through or about their texts as they write, and they will do this both in patterned and predictable ways, which may be described, *and* at times in random and unexpected ones, which may elude description and potentially confound scholars.

It is important to reinforce that *movements* are not invariably physical, which is why “bookroll negotiation” or the like will not suffice as a broad concept. Sometimes movement occurs completely in the mind, as when one’s conscious attention *moves* across the individual words of a sentence, or down the lines of a column, and so on. Nothing really physically moves, but the authors have in some sense still acted or operated *mentally*. Authors, moreover, potentially move between multiple sources as well, which are presumably open before them, when more than one source is in use. At one moment they may apply their attention to one source, and at another, another. Movement, then, is not limited to what occurs *within* a work, or even in the mind. It concerns *lateral* movements as well, which may span everything that is within the physical space before an author. This is to say, it may span multiple open works. Again, all of these descriptions are types of compositional *activity* that the author engages in, and they are all related (even if only metaphorically) to the concept of *motion*. As such, *movement* as a concept seems appropriate for use.

Ascertaining how ancient authors moved through their sources, moreover, I think, is epistemically possible.<sup>15</sup> It is relatively speaking easier to figure out how an author used his sources when one knows which sources an author used, but this is by no means a necessary requirement.<sup>16</sup> The case of the Synoptic Gospels will for instance be naturally different, since who used whom remains the source-critical question at issue. As regards the composition of the Synoptic Gospels, we seemingly start with potential authors and potential sources and little else. But since it is possible to exhaust all the scenarios for how Matthew, Mark and Luke may have used each other—at least simply or directly speaking—it is possible to draw conclusions about how each writer would have used the other if each of the

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<sup>15</sup> This is to say that it is possible to come to conclusions about how ancient writers wrote, which may be counted as *historical knowledge*. To address the question of the philosophy of historical method would take us too far afield. That it is possible to hold a position presumptively about how authors used their sources, and for that presumptively held position to be evidenced more strongly than another counterindicating position is the very short answer to the philosophical question of historical method. To put it in different terms, *historical knowledge* is obtained when a set of presumptively held descriptions referring to some past state of affairs “speak more strongly” vis-à-vis the data than any other competing set proposed. In other words, that which is presumptively held about the past *becomes* or *graduates* to historical knowledge, when nothing defeats or outcompetes it. Although much could be said about these points, there is no way to put it more succinctly given the present topic, and given that the present topic does not concern the philosophy of historical method.

<sup>16</sup> The example of Q is a case in point. Q has to be postulated and constructed before anyone can reconstruct how it is used.

relationships are first presumed the case and then analyzed accordingly.<sup>17</sup> If we entertain all of the possible simple configurations, provisionally, and contrast them with one another, it is at least *ex hypothesi* possible that one of these stands better evidenced vis-à-vis the data and vis-à-vis matters of compositional practice than all the rest. And it would be to this one that we would naturally assent, that is, in the absence of any other counterindicating information.

Independence, naturally, is an option, as are Hypotheses where the use of other closely related sources factor in (Complex Hypotheses). But we need not entertain these possibilities unless and until the more basic options are found unacceptable. The basic point here is that simplicity is to be preferred to complexity, and that complexity is to be preferred *only when* simplicity fails to satisfy and when we are *forced* toward more complex explanations. If we can consider the matter from each of the possible Simple Solutions, first, and find that one of them works better than the rest, then, there will be no reason for supposing anything more complicated—unless (again) good reason can be provided so as to move us towards those suppositions.

Furthermore, we can determine how an ancient author used his or her sources because it is possible to tabulate all the parallel traditions that exist between the author and his or her source(s). Again, this is relatively easier when an author's sources are known. Since the Gospels contain parallel traditions, it is possible to indicate (and thus tabulate) *where* an author might have been in his source or sources while the author was composing. If Luke used Mark, for instance, and writes *The Feeding of the Five Thousand* (which appears at Luke 9:10–17), there is a good chance he has used the Markan account of that tradition (Mark 6:32–44). We may thus tabulate just where Luke was in Mark, when he wrote (thus, at Mark 6:32–44). Once tabulation is recognized as possible, then, it becomes possible to tabulate Luke's use of *all* of the traditions he shares with Mark. It furthermore is possible to tabulate them relative to each other in their particular orders, since both Luke and Mark feature individual orderings of each of the traditions. In addition, it becomes possible to switch perspectives, so that we can consider Mark as the utilizing author of Luke, and thus tabulate where Mark was present in Luke, if he indeed were using Luke. We may lastly enter Matthew into the equation as well, so that Matthew may be conceived of as the author who *uses* or as the source that is *used*.<sup>18</sup> It becomes possible, then, to tabulate all

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<sup>17</sup> In other words, we assess how Mark uses Luke, how Luke uses Mark, how Luke uses Matthew, how Matthew uses Luke, how Matthew uses Mark, and how Mark uses Matthew, *individually*: these are all the primary possible utilization scenarios or relationships of dependence.

<sup>18</sup> One might expect a statement here to the effect that the Gospel authors are potentially different from the people to whom they are attributed. That is, the historical figure Matthew is not necessarily the author of Matthew, and so on. I take for granted at this stage in scholarship and at this level of the discussion of the Synoptic Problem that I do not need to remind readers (but will do so anyway) that Matthew (the person) need not be author of Matthew (the book), and that “Matthew,” for instance, can refer to both book and author, and that paying attention to the context of its usage should reveal the difference. Using “Matthew,” for instance, to refer to both

traditions vis-à-vis a utilizing author and his sources from whichever perspective we want, and thus it becomes possible for instance to surmise just how Matthew *moved* through Mark, or Luke *moved* through Mark, or Mark *moved* through either, vis-à-vis their parallel traditions. All of this has in fact been provided in the Appendix to this study. But before we get to these specifics and what they tell us about matters concerning the Synoptic Problem, other introductory matters await.

The movement ancient authors performed in composition generally entailed sequentially forward progression (from the beginning of a text to its end), just as one might expect given that books are now (and have been) similarly read.<sup>19</sup> Occasional departures from this normal pattern are no doubt possible and observable, and it is these unpatterned departures from standard procedure that become especially probative for determining which Solutions are better than others.<sup>20</sup> In short, problems or complexities in composition create problems for the Hypotheses that feature them. And conversely, the absence of problems will contribute to a Hypothesis's plausibility.

The level of compositional movement with which I am concerned principally involves *macro*-utilization movements, rather than the *micro*-utilization ones. The two may be distinguished by the amount of Gospel tradition-material under examination. We may attend, for example, specifically to the language of the Gospel traditions—for instance, the words, their order, the syntax, and so on vis-à-vis the compositional process; or we can attend to larger amounts of material at once—thus, verses, sentences, paraphrased, pericopae, sub-sections, sections, and so on, without being concerned how an author might choose the words he uses in a sentence, or the ways in which he will feature them. I am not here primarily concerned with specific word- and language-use (i.e., *micro*-utilization), or agreements as such, but with how the Gospel authors negotiated the various story- or sayings-*units* (i.e., *macro*-utilization). Naturally, there will be places where I will migrate over to matters of *micro*-utilization, but this is not the primary concern of the study.

The reason I focus primarily on the macro-level is several-fold. First, any treatment of matters at the micro-level needs to follow from abstract considerations. It is important to move from generalities to specifics, rather than the other way round. In fact, to do the opposite is to invite obscurity and confusion. This study aims, then, to provide for that abstract level of discussion. For this reason, the study operates as prolegomena of sorts to micro-level considerations or editorial narrative analyses. What is said in this study must stand first, before one begins to become entangled in the latter. Second, it is a desideratum in Synoptic Problem discussions to be exhaustive as possible with

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book and author (in different contexts) is a scholarly *convenience* employed in discussions of the Synoptic Problem, which hopefully helps to circumvent unnecessary wordiness.

<sup>19</sup> T. J. Luce, *Livy: The Composition of His History* (Princeton: Princeton University Press, 1977), 214.

<sup>20</sup> This is precisely Derrenbacker's point, for instance, in Chapter 5 ("The Farrer-Goulder Hypothesis") of *Compositional Practices* (171–209).

regard to the matters at issue. This is ensure (as much as is possible) that no counterindicating information is left out. Editorial-narrative-analysis studies, if they aim at comprehensiveness, are usually long, and it is often difficult to say everything important that could be said. One need only peruse, for instance, *Beyond the Q Impasse: Luke's use of Matthew*, *One Gospel from Two: Mark's Use of Matthew and Luke*, “Part II, The Commentary” of *Luke: A New Paradigm*, or Chapters 5 and 6 of *Q in Matthew* to see how space- and time-consuming editorial narrative analyses are.<sup>21</sup> Remarks of a more general nature—remarks which would help situate the abovementioned discussions—are precisely what is needed. And this is precisely what this study aims to provide.

### C. The Scholarly Context of This Study

The Synoptic Gospels differ in the ordering of their story- and sayings-traditions. This is easily observable when they are compared. What is entailed by this, when Gospel-composition is under consideration, is a certain peculiarity of movement which the utilizing authors seemingly engage in. Because the Synoptic Gospels differ in the ordering of their traditions, their authors—should they have used the other Gospels in composition—could not have maintained strictly *sequential, forward-moving* compositional *progressions*, and this is regardless of the Hypothesis presumed. If they wrote sequentially, and never diverted from forward-directed movement, there would be no difference between the three in the order of their traditions. Each ordering would be identical to the others.

Naturally, compositional movement, the sort that would be expected from ancient authors, would have been both sequential and forward, from the beginning of a text to the end. This is indisputably the path of the least resistance. One cannot flip to the centre of a bookroll, as one could with a leafed book (codex); one would have to negotiate one's way to the middle or end of a bookroll, systematically, with sustained hand-movements, if this is what one wanted. As such, it makes perfect sense, if a bookroll was the preferred medium and was to be used extensively (which is generally though not exclusively presumed to be the case in the Synoptic Problem), for an author to work one's way through the contents from beginning to end, in that order, or, in other words, in the order in which the traditions come.

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<sup>21</sup> Allan J. McNicol, David L. Dungan, and David B. Peabody, eds. *Beyond the Q Impasse: Luke's Use of Matthew* (Valley Forge, PA: Trinity Press International, 1996); David B. Peabody, Lamar Cope, and Allan J. McNicol, eds. *One Gospel From Two: Mark's Use of Matthew and Luke* (Harrisburg, PA: Trinity Press International, 2002); Michael Goulder, *Luke: A New Paradigm* (Sheffield: Sheffield Academic, 1989) 195–799; Kirk, *Q in Matthew*, 184–297.

While this is usually the case, it is also not invariably so. There are a number of occasions where one author has appeared to recontextualize the traditions, by moving out of sequence, even to the extent of making what appear to be exaggerated movements or excursions across a bookroll in order to obtain some tradition for use. Robert Derrenbacher, in *Ancient Compositional Practices*, has explored this very issue, with a number of highly interesting results. He has called attention, for instance, to this problem of movement specifically with regard to the Farrer Hypothesis (as regards Luke's use of Matthew), although he has acknowledged it being an issue for the Two-Document Hypothesis as well (as regards Matthew's use of Q). In fact, it is almost guaranteed to be a problem in some capacity for every Hypothesis, so long as one of the constituent hypotheses for each Solution is either Luke's use of Matthew or Matthew's use of Luke. Matthew and Luke disagree in the ordering of a good portion of their material, to the extent that it is difficult to maintain that either one has consistently used the other sequentially, in a forward manner. It also stands as a problem (although admittedly to a lesser degree) for Mark's use of the other two, or their use of Mark.

Especially problematic are the cases where there appears to be *backwards movement*, or systematic reverse recontextualization. Michael Goulder suggested that Luke moved backward through Matthew in *Luke: A New Paradigm*.<sup>22</sup> At that time, such an operation was seemingly the only explanation for how Luke could have ordered some of the Double Tradition material, if he had indeed used Matthew. However, as a result of studies such as Derrenbacher's, this proposal is now understood to be highly problematic.

It is one thing for an author to make infrequent excursions back and forth through a bookroll; it is exponentially more complicated when the policy seems to entail systematic *backwards movement* through a source. For instance, for the composition of Luke 13:22–35 (14 verses), on the Farrer Hypothesis (and the Augustinian Hypothesis), Luke appears to move from Matthew 26 (where he begins), all the way through to Matthew 7, and perhaps even further backwards, making a number of stops at various traditions along the way.<sup>23</sup> Moving through a bookroll sequentially is thought to be hard enough, never mind moving backwards in Matthew through at least 20 chapters in order to produce only 14 verses. Whatever the compositional policy, this severely strains credulity. Hence, Luke's use of Matthew has been felt by some scholars to be irrevocably problematic.

A number of explanations have been adduced to explain away this problem and others like it. Derrenbacher, in order to mitigate the problem for Two-Document Hypothesis (Matthew's use of Q) suggests that Matthew's Q was a proto-codex (thus he could *flip through*, as opposed to *scroll through* the document, and access to the traditions randomly). He also proposes that some of the traditions could be accessed via memory—that is, some traditions do not require visual-contact to produce, and thus any (or most) problematic movement can be avoided.

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<sup>22</sup> Goulder, *Luke: A New Paradigm*.

<sup>23</sup> See figure on page 193 in Derrenbacher, *Compositional Practices*.

John C. Poirier has suggested that the use of wax tablets might mitigate the problem for Luke's use of Matthew.<sup>24</sup> The problem, in other words, may be worked out by appealing to various complexities that occur in the drafting stages of composition. The reason backwards movements, then, appear to be the case is that Luke had, prior to composition, excerpted material (in sequential order) onto wax tablets, which were then rearranged after the fact. When Luke composed from the wax tablets, the resulting production makes it look as if Luke had moved backwards, when he in fact had not. The solution to the problem arises, then, when one digs past surface matters and attends to the various stages of the compositional process which may be presumed a part of ancient composition.

Eric Eve, Alan Kirk, and most recently Thomas Mosbø have all proposed a *memory-based compositional procedure* (to be discussed further below).<sup>25</sup> What they argue, in short, is that physical texts were not used at all in composition (or very little), but rather each author *recalled* the texts and traditions from memory and composed from them. Since apparently memorized texts can be randomly accessed, the problem of movement is avoided.

All three of these proposals have been criticized. Derrenbacker is criticized for not properly appreciating the role of memory in composition. He is too dependent, according to Alan Kirk, on visualist conceptions of source-utilization. His employment of memory, to put it another way, is “ad hoc,” when it should instead reflect the realities of ancient media and composition.<sup>26</sup> Poirier's wax tablet proposal has been criticized for not attending to the heart of the matter. According to Robert Derrenbacker, Poirier does not provide explanation for Luke's *motivation* of his rearrangement of the Matthean traditions, regardless of whether it was first on wax tablets. *Why he would do such a thing*, in the first place, is the primary point at issue.<sup>27</sup> In other words, while wax tablet use is perhaps valid, it is also quite beside the point. F. Gerald Downing has criticized Poirier, as well, for not providing any descriptions of how his wax tablet proposal would work vis-à-vis editorial narrative analyses.<sup>28</sup> Providing specific examples, in other words, would help clarify how such an operation occurred. Alan Kirk has criticized Poirier for merely reallocating the problematic elements of the issue to another level—not removing them altogether (as he should be doing). Thus, he suggests that the number of wax tablets needed for such an operation would be exceedingly high—functionally increasing the complexity of composition.<sup>29</sup> And he criticizes Poirier for combining excerption practices *with* wax tablet use—thus, again, not decreasing the complexity of the compositional process, but increasing it.<sup>30</sup> Moreover, Derrenbacker has suggested that Alan Kirk's “memory command”

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<sup>24</sup> Poirier, “The Roll,” 3–30.

<sup>25</sup> Eric Eve, *Writing the Gospels*; Kirk, *Q in Matthew*; Thomas J. Mosbø, *Luke the Composer: Exploring the Evangelist's Use of Matthew* (Minneapolis: Fortress Press, 2017).

<sup>26</sup> Kirk, *Q in Matthew*, 171–172. See also idem, “Memory,” 459 and idem, *Q in Matthew*, 148.

<sup>27</sup> Derrenbacker, “Texts, Tables and Tablets,” 384–385.

<sup>28</sup> Downing, “Waxing Careless,” 390.

<sup>29</sup> Kirk, *Q in Matthew*, 49.

<sup>30</sup> *Ibid.*

proposal (composition from a memorized text) is unlikely.<sup>31</sup> Certainly cases exist where ancient writers had (more or less) sustained eye-contact with an exemplar. Scribal copying, for instance, is one of them.<sup>32</sup> He remarks in addition that the level of agreement between the Synoptics is high enough to suggest visual-contact,<sup>33</sup> at least in the majority of cases. In other words, Alan Kirk (and thus also Eric Eve, and partly Thomas Mosbø) have overstated the case. Their proposals are perhaps more than anything cases of wishful thinking.

This, then, is the scholarly context of this study. The Gospel authors would have moved through their sources in specific ways, and there appear to be problems of movement whichever Hypothesis is presumed. A number of scholars have attempted to resolve the issue of problematic movement, mainly by appealing to the use of different ancient media and by applying different compositional practices. The debate about how the problem of movement is to be resolved thus remains.

#### D. The Aim of the Study

In this study, I attempt to make several points. First, as it happens, consideration of movements generally has something to tell us about the plausibility of the six Simple Solutions or as they are alternatively called, the Utilization Hypotheses.<sup>34</sup> Assessing compositional movement also has something to tell us about the plausibility of the Two-Document Hypothesis.<sup>35</sup>

Second, this study introduces a neglected factor in compositional practice and the Synoptic Problem. Invariably, all questions of compositional movement presuppose that the sources the Gospel authors used are single bookroll-documents. But ancient evidence tells us that “books” were not always one, long document; sometimes they were distributed over smaller bookrolls. Jocelyn Penny Small, for instance, writes, “In Latin, a book, *liber*, may refer to either the whole

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<sup>31</sup> See Robert A. Derrenbacker Jr., “Matthew as Scribal Tradent: An Assessment of Alan Kirk’s *Q* in *Matthew*,” *JSHJ* 15 (2017): 213–223. No one to my knowledge has criticized Eve or Mosbø. In any case, a criticism of Kirk would implicate their proposals, as well.

<sup>32</sup> Derrenbacker, “Scribal Tradent,” 218–219.

<sup>33</sup> Derrenbacker, “Scribal Tradent,” 221.

<sup>34</sup> The names and the abbreviations of the Simple Solutions are the following: The Augustinian Hypothesis (AH); the Büsching Hypothesis (BH); the Griesbach or Two-Gospel Hypothesis (GH/2GH); the Farrer Hypothesis (FH); the Lockton Hypothesis (LH); and the Wilke Hypothesis (WH). The word “viable” is William Farmer’s designation. He finds six viable solutions among eighteen. See William R. Farmer, *The Synoptic Problem: A Critical Analysis* (Dillsboro, N.C.: Western North Carolina Press, 1976), 208–211.

<sup>35</sup> Although this in my opinion need not be specified, since anyone familiar with the literature of the Synoptic Problem ought to be fully acquainted with the specifics and the arguments for those specifics, the “Q” of the Two-Document Hypothesis should be understood as a written document, in Greek, having about 246 verses, inclusive of Mark-Q overlap traditions, and in the order of Luke. These specifications strike me as the *best version* of the Hypothesis that 2DH proponents have put forward.

work or one of the rolls, *volumen* singular and *volumina* plural (hence our word ‘volume’), within that work.”<sup>36</sup> “The author of 2 Maccabees” writes Robert Derrenbacher, “refers to his work as a ‘condensation’ (2,28) of a *five volume* work by Jason of Cyrene.”<sup>37</sup> It is possible that our Gospels-as-sources were not single bookrolls, but consisted of perhaps two or three bookroll-*volumina*. Surely, then, the issue of compositional movement and the Synoptic Problem must be reconsidered. The question then becomes, What happens with regard to the plausibility of the Solutions and problems of compositional movement, when the sources that each utilizing author used are presumed to be not one roll only, but multiples (*volumina*)?

In the Appendix, I have accounted for this contingency with regard to each of the possible directions of dependence.<sup>38</sup> In it, Luke’s use of Mark, for instance, will be analyzed both on the presumption that Mark is a single bookroll *and* on the presumption that it is two bookrolls. Something comparable has been prepared for the other utilization scenarios.

One of the contentions of this study, then, is not only that consideration for *volumina* mitigates the problem of backwards movements in some cases, but also that separation into *volumina* appears to highly favour certain utilization scenarios over others, when matters such as access-via-memory among other are taken into account. This result is naturally probative for the discussion of the Synoptic Problem. We would not expect that separation into *volumina* to favour some and not all *unless* there was something significant about those utilization scenarios and thus about those Solutions in which they are contained. Otherwise, we would expect any advantage or disadvantage that results to be evenly distributed and proportional. Various *movement-patterns*, moreover, emerge that perhaps suggest actual authorship.

That presuming the Gospels-as-*volumina* alleviates the problem of movement (at least for some Hypotheses) means that the aforementioned arguments proposed to mitigate the problems of movement are either unnecessary or can be fully incorporated into what is proposed in this study. For instance, what is argued throughout is not incompatible with Poirier’s wax tablet proposal. But since, there will no longer be problems of movement (in some cases), his suggestion does not have to be used to alleviate any problem. The study moreover aligns itself with Derrenbacher’s suggestion (against Eve, Kirk, and Mosbø) that the Gospel authors adopted a primarily visual-contact-based compositional procedure, which of course does not exclude the role of memory in composition.

Third, this study shows how certain problematic cases of movement, when multiple *volumina* are presupposed, can be mitigated. The proposal, then, offers an

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<sup>36</sup> Jocelyn Penny Small, *Wax Tablets of the Mind: Cognitive Studies of Memory and Literacy in Classical Antiquity* (New York: Routledge, 1997), 10; see also William A. Johnson, *Bookrolls and Scribes in Oxyrhynchus* (Toronto: University of Toronto Press, 2004), 146.

<sup>37</sup> Derrenbacher, *Compositional Practices*, 63 (emphasis added).

<sup>38</sup> For Mark, one or two *volumina*; and for Matthew and Luke, one, two, or three *volumina*. The argument for their bookroll-divisions will be addressed in the next chapter.



additional way of treating the problem of movement that differs from what has been proposed so far.<sup>39</sup> It is perhaps arguable that it offers a more compelling explanation than what has heretofore been proposed.

Fourth, two Solutions (the Farrer and Augustinian Hypotheses), are tentatively suggested as better candidates than the others when all the above is taken into consideration.

And fifth, since the better candidates both turn out to be Lukan Absolute Posteriority Solutions (see below for terminology), a consideration of how a *volumina*-explanation works will be provided for two of the thornier cases, namely the composition of Luke 11:14–26 (*The Bezebul Controversy*) and Luke 13:22–35. A discussion of these two cases will be provided in Chapter 3.

## E. Presuppositions of the Study

Several comments of an explanatory nature regarding the presuppositions of this study are best provided here. I first turn to the so-called six Simple Solutions or Utilization Hypotheses. I will deal exclusively with these six (and the Two-Document Hypothesis), so some introduction to them is appropriate.

### I. *The Six Simple Solutions*

In the classic study, *The Synoptic Problem*, William Farmer derives six viable Simple Solutions from eighteen possible ones, that are all different configurations of direct relationships of dependence.<sup>40</sup> These are the only *viable* Simple Solutions.<sup>41</sup>

#### 1. *The Augustinian Hypothesis* (AH)

The oldest proposed solution to the Synoptic Problem, the Augustinian Hypothesis, is attributed to St. Augustine of Hippo. He wrote in *De consensu evangelistarum* (c. 400), “Now, those four evangelists whose names have gained the most remarkable circulation over the whole world . . . are believed to have written in the order which follows: first Matthew, then Mark, thirdly Luke, lastly John.”<sup>42</sup> Although it is reasonable to imagine that Augustine himself *did* contemplate the

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<sup>39</sup> I do not rule out memory-use, however, which I think cannot be avoided. Memory, to whatever extent it may affect ancient source-based writing, is a mainstay of composition. I prefer *visual-contact-based composition*, which is different from the memory-based kind that Eve, Kirk, and Mosbø prefer. Visual-contact is primary, although not used extensive throughout. My supposition thus aligns with Derrenbacker’s portrait of ancient composition.

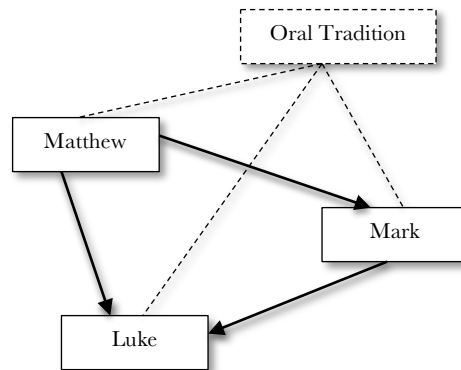
<sup>40</sup> Farmer, *Synoptic Problem*, 208–11.

<sup>41</sup> Ibid. Also, see the figures in Robert H. Stein, *Studying the Synoptic Gospels: Origin and Interpretation* (Grand Rapids: Baker Academic, 2001), 51–52.

<sup>42</sup> Translation from S.D.F. Salmond, *Nicene and Post-Nicene Fathers*, vol. 6, ed. Philip Schaff (Buffalo, NY: Christian Literature Publishing, 1888).

literary relationship of the Synoptics, it has been pointed out that there is no clear indication that Augustine intended his statements to be a description of the literary relationship of the Gospels, rather than, for instance, a “theological complementarity of the gospels.”<sup>43</sup>

The Augustinian Hypothesis was the dominant view till the Reformation,<sup>44</sup> and has in modern times marshaled various support. J. Chapman (1937),<sup>45</sup> B. C. Butler (1951),<sup>46</sup> H. G. Jameson (1922),<sup>47</sup> and J. Wenham (1992)<sup>48</sup> have all held to it, or versions of it. In the case of J. Chapman and B. C. Butler they both proposed *complex* variants of it, where instead of the direct use of Luke and Matthew, there was use of a proto-Luke and a proto-Matthew instead.<sup>49</sup> In any case, the Augustinian Hypothesis has been the official stance “of the Roman Catholic Church since the Pontifical Bible Commission of 1911–12.”<sup>50</sup>



Notwithstanding questions concerning Augustine’s original intent or opinions on the matter, AH has come to mean Matthean Priority, Mark’s use of Matthew (Markan Penultimate Posteriority), and Luke’s use of both Matthew and Mark (Lukan Absolute or Ultimate Posteriority). Thus, the content Matthew and Mark share originates in Matthew’s introduction of the material, after which Mark takes up certain parts of it. The material Luke shares with Matthew and Mark comes by way of Luke’s use of Matthew *in addition to* his use of Mark. Standard “Double Tradition” comes by way of Luke’s use of Matthew (as in the case of FH). Luke’s Mk-Lk double tradition comes by way of his use of Mark, and Mark’s Mt-Mk double tradition comes by way of Mark’s use of Matthew.

<sup>43</sup> John S. Kloppenborg, “The Farrer/Mark without Q,” 236 (n. 25). See also, David L. Dungan, *History of the Synoptic Problem* (New York: Doubleday, 1999), 140–41; Stanley E. Porter and Bryan R. Dyer, “What Have We Learned regarding the Synoptic Problem, and What Do We Still Need to Learn?” in *The Synoptic Problem: Four Views*, eds. Stanley E. Porter and Bryan R. Dyer (Grand Rapids: Baker Academic, 2016), 168; Rainer Riesner, “Orality and Memory Hypothesis Response,” in *Four Views*, 161.

<sup>44</sup> See Dungan, *History*, 112–41; Michael F. Bird, *The Gospel of the Lord: How the Early Church Wrote the Story of Jesus* (Grand Rapids: Eerdmans, 2014), 138.

<sup>45</sup> J. Chapman, *Matthew, Mark and Luke* (London: Longmans, Green, 1937).

<sup>46</sup> B. C. Butler, *The Originality of St. Matthew* (Cambridge: UP, 1951).

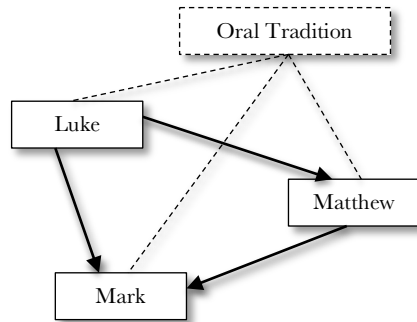
<sup>47</sup> H. G. Jameson, *The Origin of the Synoptic Gospels* (Oxford: Basil Blackwell, 1922).

<sup>48</sup> J. Wenham, *Redating Matthew, Mark & Luke* (Downers Grove, Ill.: IVP, 1992).

<sup>49</sup> See Chapman, *Matthew, Mark and Luke* and Butler, *Originality*.

<sup>50</sup> Martin Mosse, *The Three Gospels: New Testament History Introduced By the Synoptic Problem*. (Colorado Springs: Paternoster, 2007), 4.

## 2. The Büsching Hypothesis (BH)



Anton Büsching, in 1766, in *Die vier Evangelisten mit ihren eigenen Worten zusammengesetzt und mit Erklärungen versehen*, proposed a Lukan Priority hypothesis.<sup>51</sup> The Hypothesis has had no modern developments (or proponents) of which I am aware, likely as a result of most scholars finding Lukan Priority an unconvincing proposal.<sup>52</sup> Notwithstanding, it does stand as one viable alternative among the Simple

Hypotheses. The Hypothesis takes Lukan Priority as the point of departure. Matthew used Luke (Matthean Penultimate Posteriority), and then (as is also the case in the Griesbach Hypothesis) Mark made use of both Luke and Matthew (Markan Ultimate Posteriority). “Double Tradition” comes to Matthew by way of Luke (as well as being a result of Mark’s *not* using the material), and both Lk-Mk double tradition and Mt-Mk double tradition come to Mark by way of Luke and Matthew independently. The Hypothesis has many similar features to 2GH (since it is identical in terms of Ultimate Posteriority),<sup>53</sup> one of which being Mark’s potential micro-conflation of Matthew and Luke.

## 3. The Griesbach, Owen-Griesbach, or Two-Gospel Hypothesis (GH/2GH)

The Griesbach Hypothesis was first proposed by Henry Owen, in *Observations on the Four Gospels* in 1764, and thus, as a result, the Hypothesis is sometimes referred to as the Owen-Griesbach Hypothesis.<sup>54</sup> It was proposed again by J. J. Griesbach in 1783, in a lecture, and again in 1789 in his *Commentatio qua Marci Evangelium*

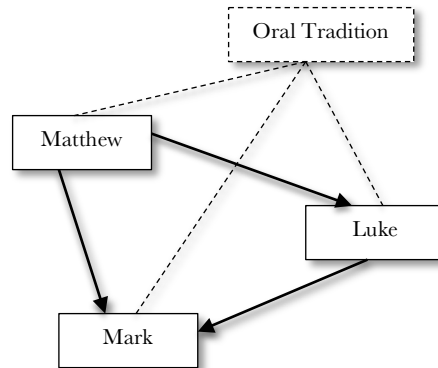
<sup>51</sup> Anton Büsching, *Die vier Evangelisten mit ihren eigenen Worten zusammengesetzt und mit Erklärungen versehen* (Hamburg: Ritter, 1766).

<sup>52</sup> The exception is, perhaps, Robert Lindsey and Jerusalem School of Synoptic Research, although the Solutions they subscribe to are not simple, but complex. See R. L. Lindsey, “A Modified Two-Document Theory of the Synoptic Dependence and Interdependence,” *NovT* 6 (1963): 239–263; idem, “Introduction,” in *A Hebrew Translation of the Gospel of Mark* (Jerusalem: Dugith Publishers, 1973), 9–84.

<sup>53</sup> I distinguish the Posteriority positions into *Absolute/Ulimate* and *Penultimate*. The Absolute or Ultimate Posteriority position is one in which the writer has both of the other Gospels as sources. The Penultimate Posteriority position is the medial position—one in which the writer has only one of the other Gospels as a source. The Gospel that stands as a source for the Penultimate Posteriority Gospel is that which has the Priority position.

<sup>54</sup> See, for instance, Robert A. Derrenbacher, *Compositional Practices*, 121, where he refers to it as the “Owen-Griesbach” Hypothesis. Henry Owen, *Observations on the Four Gospels: Tending Chiefly, to Ascertain the Times of Their Publication and to Illustrate the Form and Manner of Their Composition* (London: St. Martin’s, 1764).

*totum e Matthaei et Lucae commentariis decerptum esse monstratur.*<sup>55</sup> The Hypothesis enjoyed support in the early nineteenth century, both by Roman Catholic scholars and by the Tübingen school in Germany, but by the later half of the century, source-criticism became dominated with Markan Priority and early variants of the Two-Document Hypothesis.<sup>56</sup> GH was largely ignored until 1964, when it was given new life in William Farmer’s *The Synoptic Problem*, although it has since been renamed the Two-Gospel Hypothesis.



Since Farmer, and the Griesbach Hypothesis’s “revival,”<sup>57</sup> 2GH has garnered a faithful following. Scholars such as Lamar Cope, D. L. Dungan, B. Orchard, T.R.W. Longstaff, Allan McNicol, David Peabody, and Philip Shuler have all contributed to it in various ways.

The most notable contributions to the Hypothesis in recent years are two publications, written by certain members of a team of scholars (Lamar Cope, David Dungan, William Farmer, Thomas Longstaff, Allan McNicol, David Peabody, and Philip Shuler—referred to as the “Research Team”<sup>58</sup>). These publications, which were mentioned above, are *Beyond the Q Impasse: Luke’s Use of Matthew* (1996) and *One Gospel from Two: Mark’s Use of Matthew and Luke* (2002).<sup>59</sup> Perhaps more than any other work on the Synoptic Problem,<sup>60</sup> these have attempted to describe the relationship of dependence pericope-by-pericope and verse-by-verse from the perspective of one Hypothesis. Although these works have rightly been criticized for lacking appropriate considerations of compositional practice,<sup>61</sup> the Research Team no doubt has produced in outline precisely what scholars ought to do in Synoptic Problem studies. As such, it is a commendable contribution, even if their proposals and conclusions do not command wide acceptance.

The Griesbach or Two-Gospel Hypothesis proposes that Matthew was the first Gospel written (Matthean Priority), that Luke used Matthew (Lukan

<sup>55</sup> J. J. Griesbach, *Commentatio qua Marci Evangelium totum e Matthaei et Lucae commentariis decerptum esse monstratur* (Jena: Goepferdt, 1789–1790); see also Farmer, *Synoptic Problem*, 7–8; Bird, *Gospel of the Lord*, 140–141. Griesbach may have also proposed the solution in an essay in 1789, as well (see Bird, *Gospel of the Lord*, 141).

<sup>56</sup> Bird, *Gospel of the Lord*, 141; Farmer, *Synoptic Problem*, 8–9; Eve, “The Synoptic Problem Without Q?” in *New Studies*, 552.

<sup>57</sup> Derrenbacker, *Compositional Practices*, 121.

<sup>58</sup> Derrenbacker, *Compositional Practices*, 258.

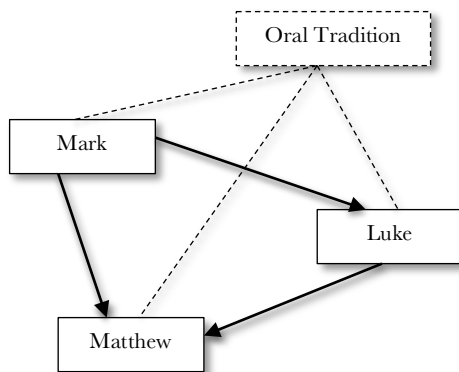
<sup>59</sup> McNicol, Dungan, and Peabody, eds. *Beyond the Q Impasse*; Peabody, Cope, and McNicol, eds. *One Gospel From Two*; see also Mark Goodacre, *The Case Against Q* (Harrisburg, PA: Trinity Press, 2002), 21.

<sup>60</sup> The closest comparable study, of which I am aware, is Part II of Michael Goulder, *Luke: A New Paradigm*, 195–799.

<sup>61</sup> Derrenbacker, *Compositional Practices*, 258.

Penultimate Posteriority), and that Mark used both Matthew and Luke (Markan Absolute Posteriority). Triple Tradition comes to Mark by way of both Matthew and Luke. Mark gets the material he shares with Matthew alone and with Luke alone from each. “Double Tradition” results from Luke’s use of Matthew, but also because Mark chooses not to use it. Sondergut presumably comes from the use of separate sources, whether oral or written.

#### 4. The Wilke Hypothesis (WH) or Matthean Posteriority Hypothesis (MPH)



The Wilke Hypothesis or the Matthean Posteriority Hypothesis (Robert MacEwan)<sup>62</sup> has largely been a minority position among Solutions. It has in recent years, however, undergone certain developments, especially with Robert MacEwan’s 2015 monograph, *Matthean Posteriority* and Bartosz Adamczewski’s *Q or Not Q?* (2010).<sup>63</sup>

Gottlob Christian Storr<sup>64</sup> and Johann Gottfried Herder<sup>65</sup> are said to have anticipated the Hypothesis in their

source-critical work, the former being the first to propose both Markan Priority and Matthean Posteriority, and the latter also being an early advocate of Matthean Posteriority.<sup>66</sup> But it is Christian Gottlob Wilke for whom the Hypothesis is named, although the “Matthean Posteriority Hypothesis” is used as well. Wilke describes the Hypothesis in *Der Urevangelist oder exegetisch-kritische Untersuchung über das Verwandtschaftsverhältnis der drei ersten Evangelien* (1838), where he simplifies a number of the source-critical steps, coming up with the Matthew-as-posterior variation of utilization-dependency.<sup>67</sup>

<sup>62</sup> Ronald Huggins is credited with calling the hypothesis “Matthean Posteriority.” See Robert K. MacEwan, *Matthean Posteriority: An Exploration of Matthew’s Use of Mark and Luke as a Solution to the Synoptic Problem* (New York: T&T Clark, 2015), 12.

<sup>63</sup> Bartosz Adamczewski, *Q or Not Q? The So-Called Triple, Double, and Single Traditions in the Synoptic Gospels* (Frankfurt am Main: Peter Lang, 2010).

<sup>64</sup> Gottlob C. Storr, *Über den Zweck der evangelischen Geschichte und der Briefe Johannis* (Tübingen: J. F. Herrbrandt, 1786).

<sup>65</sup> Johann Gottfried Herder, “Von Erlöser der Menschen,” in *Johann Gottfried Herder Theologische Schriften* ed. Christoph Bultmann and Thomas Zippert (Frankfurt am Main: Deutsche Klassiker Verlag, 1796), 609-724.

<sup>66</sup> MacEwan, *Matthean Posteriority*, 7–8.

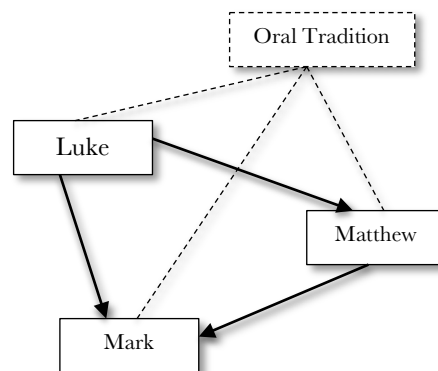
<sup>67</sup> G. Wilke, *Der Urevangelist oder exegetisch-kritische Untersuchung über das Verwandtschaftsverhältnis der drei ersten Evangelien* (Dresden: Fleischer, 1838).

There are a number of notable advocates of the theory: Gustav Schläger,<sup>68</sup> Ronald V. Huggins,<sup>69</sup> Evan Powell,<sup>70</sup> Martin Hengel,<sup>71</sup> and George A. Blair.<sup>72</sup> Many of the treatments of this Hypothesis are recent,<sup>73</sup> and there are a few who propose variations of it—for instance, Ernst von Dobschütz<sup>74</sup> and Alan J. P. Garrow,<sup>75</sup> who take WH’s basic argument, but provide room for Q or a Q-like document.

Proponents of the Hypothesis argue that Mark was the first written (Markan Priority), that Luke used Mark (Lukan Penultimate Posteriority), and that finally Matthew used both Mark and Luke (Matthean Ultimate Posteriority). Triple Tradition is introduced by Mark. It comes by way of him to Luke, and then by way of both to Matthew. “Double Tradition” material is introduced by Luke and taken up by Matthew. Both Matthew and Luke take what they exclusively share with Mark *from Mark*, and the Sondergut is naturally derived from other sources, again whether oral or written.

### 5. The Lockton Hypothesis (LH)

Like WH, the Lockton Hypothesis proposes Matthean Ultimate Posteriority; however, like the Büsching Hypothesis, it proposes Lukan Priority. The Lockton Hypothesis was proposed in 1922, in an article by William Lockton called “The Origin of the Gospels.”<sup>76</sup> In it he called the Hypothesis the “Three Traditions Hypothesis” and advanced the idea that the material of the Gospels goes back to the teaching of the three apostles of the inner circle (Peter, James and John).<sup>77</sup>



According to LH, then, Luke was written first (Lukan Priority), introducing the Triple Tradition, the “Double Tradition,” and his Sondergut. Mark, writing next, used Luke (Markan Penultimate Posteriority), taking from him both the

<sup>68</sup> Gustav Schläger, “Die Abhängigkeit de Matthäusevangeliums vom Lukasevangelium,” *TSK* 69 (1896): 83–93.

<sup>69</sup> Ronald V. Huggins, “Matthean Posteriority: A Preliminary Proposal,” *NovT* 34 (1992): 1–22.

<sup>70</sup> Evan Powell, *The Unfinished Gospel: Notes on the Quest for the Historical Jesus* (Westlake Village, CA: Symposium, 1994); idem, *The Myth of the Lost Gospel* (Las Vegas: Symposium, 2006).

<sup>71</sup> Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ* (London: SCM, 2000).

<sup>72</sup> George A. Blair, *The Synoptic Gospels Compared* (Lewiston, NY: Edwin Mellen, 2003).

<sup>73</sup> See MacEwen, *Matthean Posteriority*, 3, 9–14, for a discussion of each.

<sup>74</sup> Ernst von Dobschütz, “Matthäus als Rabbi und Katechet,” *ZNW* 27 (1928): 338–348.

<sup>75</sup> Alan Garrow, “Streeter’s ‘Other’ Synoptic Solution: The Matthew Conflator Hypothesis,” *NTS* 62 (2016): 207–226; see also MacEwen, *Matthean Posteriority*, 11, 16.

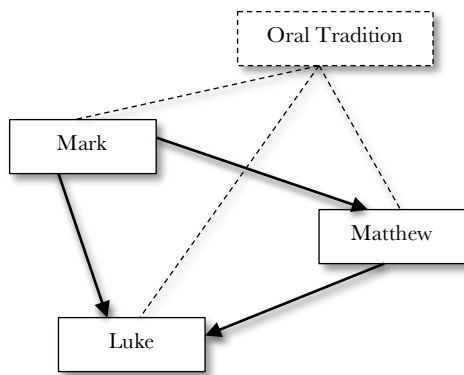
<sup>76</sup> William Lockton, “The Origin of the Gospels,” *CQR* 94 (1922): 216–239.

<sup>77</sup> MacEwen, *Matthean Posteriority*, 10–11.

Triple Tradition material and the material he and Luke alone share. Matthew (Matthean Absolute Posteriority), writing last, receives the Triple Tradition from his use of both Mark and Luke; in addition he receives the “Double Tradition” from his use of Luke, and he introduces the Sondergut from whatever sources he drew upon.

Like the Büsching Hypothesis, there is generally no current scholarly support for the Hypothesis of which I am aware, although it does stand as a *viable* Solution among other Simple Solutions.

### 6. The Farrer Hypothesis (FH)



Undoubtedly the most popular Simple Solution next to 2GH, the Farrer Hypothesis is the youngest in terms of popularity.<sup>78</sup> Originally, it was proposed by James H. Ropes<sup>79</sup> and Morton Enslin<sup>80</sup> in 1934 and 1938, respectively. But it was Austin Farrer in 1955 who functionally brought it into contention, with his article, “On Dispensing with Q.” Since 1955, the Hypothesis has only gained in popularity.<sup>81</sup> Today, it is a leading candidate for acceptance beside

both 2GH and 2DH.

Until recently, the Farrer Hypothesis had largely been a phenomenon of the United Kingdom and Europe, since most of its major proponents have been British (Drury, Goulder, Goodacre).<sup>82</sup> As a result of this, although not discounting the very erudite defenses these scholars have given, Francis Watson has appropriately remarked that “[FH] has rarely if ever been advocated in a form in

<sup>78</sup> Mark Goodacre, “The Farrer Hypothesis,” in *Four Views*, 47: “The Farrer Hypothesis is in some senses the new kid on the block.” Officially proposed *after* the Griesbach Hypothesis, its popularization does not occur till 1955 with Austin Farrer’s article. The popularization of 2GH occurs in 1964. The Farrer Hypothesis begins to grow in popularity with Goulder in the late 70s and 80s.

<sup>79</sup> J. H. Ropes, *The Synoptic Gospels* (Cambridge, MA: Harvard University; London: OUP, 1934), 66–73. Kloppenborg writes, “Ropes did not mount a full defence of this suggestion, though he did suggest that Luke ‘takes pains that no group of sayings shall exceed a certain moderate length’ and ‘deliberately avoids inclusive topics and large masses’, preferring ‘rapid contrasts and subtle suggestion to give variety and a certain quietly dramatic effectiveness to his portrayal’ (71).” John S. Kloppenborg. “On Dispensing with Q?: Goodacre on the Relation of Luke to Matthew,” *NTS* 49 (2003): 210 (n. 2).

<sup>80</sup> M. Enslin, *Christian Beginnings* (New York: Harper & Brothers, 1938), 426–436.

<sup>81</sup> A. M. Farrer, “On Dispensing With Q,” in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, ed. D. E. Nineham (Oxford: Blackwell, 1955), 55–88.

<sup>82</sup> Derrenbacker, *Compositional Practices*, 171. Note John Drury, *Tradition & Design in Luke’s Gospel: A Study in Early Christian Historiography* (London: Darton, Longman & Todd, 1976).

which it deserved to succeed.”<sup>83</sup> Its relatively young age no doubt contributes to this problem. It simply has not had much time to evolve, like many of the other Simple Hypotheses or like 2DH.

The major planks of the hypothesis are the following: Mark is the first written (Markan Priority); Matthew used Mark (Matthean Penultimate Posteriority); and Luke used both Matthew and Mark (Lukan Ultimate Posteriority). The “Double Tradition” (and M material) is introduced by Matthew. The “Double Tradition” is then subsequently taken up by Luke. Triple Tradition comes to Matthew by way of Mark, and by way of Mark and Matthew to Luke. Material that Matthew and Mark share comes to Matthew, obviously, via Mark, and similarly with the material Mark and Luke share, although of course with Luke instead of Matthew. It shares similarities with the Augustinian Hypothesis in terms of Ultimate Posteriority (Luke) and the Wilke Hypothesis in terms of Priority (Mark).

## II. On Utilization Scenarios

Each of the Utilization Hypotheses is made up of three *utilization scenarios*, or, as they may otherwise be understood, directions of dependence (or dependence relationships). The Augustinian Hypothesis (AH), for instance, is made up of the following utilization scenarios: (1) Mark’s use of Matthew (Matthean Priority, Markan Penultimate Posteriority), (2) Luke’s use of Mark (Lukan Absolute Posteriority), and (3) Luke’s use of Matthew (Lukan Absolute Posteriority).

Each utilization scenario will have two versions—one where the utilizing author is using only *one* of the other Gospels (Penultimate Posteriority) and another where he using a second Gospel in addition to the first (Absolute Posteriority). *Matthew’s use of Mark*, for instance, is a different utilization scenario if Matthew is *only* using Mark from one where he is *also* using Luke (in addition to Mark).<sup>84</sup> Matthew’s use of Mark, then, may mean different things depending on the source-utilization context. The difference will be expressed in the designations, *Penultimate Posteriority* and *Absolute* (or *Ultimate*) *Posteriority*. The former entails the use of only one Gospel, the latter, the use of both others.

Each utilization scenario is also shared with at least one other Hypothesis, with the exception of Penultimate Posteriority cases. The Penultimate Posteriority case is always unique to each Hypothesis. For instance, only on FH does Matthew use Mark in a penultimate position. But Matthew’s use of Mark (in the position of Absolute Posteriority) occurs both in WH and LH. Markan Priority also occurs both on FH and WH. What this means is that each Hypothesis will have counterpart Hypotheses vis-à-vis their Priority and Absolute Posteriority positions. The Absolute Posteriority counterpart Hypotheses, for instance, stand opposite to each other, in the following table.

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<sup>83</sup> Francis Watson, *Gospel Writing: A Canonical Perspective* (Grand Rapids: Eerdmans, 2013), 119.

<sup>84</sup> This is independent of whether there are other sources in use.



*Table 1.1: Utilization Scenarios (Absolute Posteriority Counterpart Hypotheses)*

<i>Augustinian Hypothesis</i> (AH)	<i>Farrer Hypothesis</i> (FH)
-Mark’s use of Matthew	-Matthew’s use of Mark
-Luke’s use of Mark	-Luke’s use of Mark
-Luke’s use of Matthew	-Luke’s use of Matthew
<i>Büsching Hypothesis</i> (BH)	<i>Griesbach or Two-Gospel Hypothesis</i> (2GH)
-Matthew’s use of Luke	-Luke’s use of Matthew
-Mark’s use of Luke	-Mark’s use of Luke
-Mark’s use of Matthew	-Mark’s use of Matthew
<i>Lockton Hypothesis</i> (LH)	<i>Wilke Hypothesis</i> (WH)
-Mark’s use of Luke	-Luke’s use of Mark
-Matthew’s use of Mark	-Matthew’s use of Mark
-Matthew’s use of Luke	-Matthew’s use of Luke

Thus, in terms of Absolute Posteriority, AH is the counterpart Hypothesis to FH, BH is to 2GH, and LH is to WH. In terms of Priority, WH is counterpart to FH (Markan Priority), AH is counterpart to 2GH (Matthean Priority), and LH is counterpart to BH (Lukan Priority).

## F. Why Only the Simple Solutions and the Two-Document Hypothesis?

This study considers the plausibility of each of six Simple Solutions in addition to the Two-Document Hypothesis in terms of compositional movement. There are several reasons I assess these six and 2DH, and not just what are expected to be the main Hypotheses in contention (i.e., 2DH, FH, and 2GH). First, the data collected and organized in the Appendix allows all six Simple Solutions to be considered. Since each Solution represents one of the six possible directions of dependence (i.e., utilization scenarios), something may be said about each of the six Simple or Utilization Hypotheses.

Second, any consideration of Complex Hypotheses must procedurally follow upon the ruling out of the Simple Solutions. Michael Goulder writes that “[f]undamental to the whole argument is the philosophical priority of consideration for the simple before the complex.”<sup>85</sup> He is correct. Simple Solutions ought to precede Complex ones, not because nature or historical situations are inherently *uncomplex* or *unsystematic*, but because simplicity-preference as a matter of *procedure* or *method* has generally tended toward the truth, even if this is not invariably so.<sup>86</sup> This is why the principle of parsimony has long been a

<sup>85</sup> Goulder, *Luke—A New Paradigm*, 24.

<sup>86</sup> We humans have figured this out, of course, through trial and error. In fact, simplicity-preference is something that humans have rationally selected. Consider the philosopher Nicholas Rescher’s comments: “Trial and error—that is, the course of experience—constrains us to bring methodological/procedural economy into alignment with substantive/ontological economy in our

methodological-mainstay within and outside of scientific pursuits—it has been found to deliver accurate results often enough to be sufficient for a principle. Even on occasions where further complexity is deemed necessary, approaches have still begun by attempting simpler explanations before complex ones. Simplicity, then, is not the sign of *truth*, but the sign of *plausibility*,<sup>87</sup> and the explanations governed by it hold at least until need of further complexity arises. As long as no need for further complexities arises, the more parsimonious explanations may remain in place.

We have, then, what may be called a *presumption of dependence*, which would have us attend to the Simple dependency-cases before consideration of complex ones follows. We begin, from our observation of the similarity of the data, by thinking that *some* connection is likely the case, not that there is *no* connection.<sup>88</sup> And the simplest expression of this connection is one in which the three are directly dependent, rather than indirectly. As Mark Goodacre maintains, “[T]here is at least a *prima facie* case for a direct connection.”<sup>89</sup> He says elsewhere, moreover, that “[t]he notion of a direct literary link between the three Synoptics is demanded by the degree of similarity between them.”<sup>90</sup> We first take it on presumption that a student has plagiarized, not that he or she and the authors of the article in question have both independently made use of the same content.<sup>91</sup> Out of concern for methodological propriety, then, we want to rule out direct connections first before graduating to various proposals of further complexity.

Since 2DH asserts independence (Matthean-Lukan independence) and posits a source to fill the gap (Q), it is a Complex Solution. It is a Solution, then, that only properly comes into consideration after each of the viable Simple Solutions is ruled out. I consider 2DH, here, then, only because it is *a*—if not *the* most—widely held Solution. One, in such a study, however, need not consider it; but one might also wonder at its absence. Proponents of 2DH have on many occasions explained why the Simple Solutions are unconvincing. Thus, it is not unreasonable to make an allowance for its consideration.

Third, recently a number of scholars have proposed Hypotheses that are not generally thought to be in contention. This suggests that scholars are unconvinced

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cognitive operations. In particular, the reification of the mechanisms of our simplest explanations (unobservable entities and like) affords a powerful heuristic. It is the (empirically confined) efficacy of such a process that provides the ultimate justification of such a realistic approach. We are well advised to accept unobservable entities not because their existence is somehow confirmable in observation (which *ex hypothesi* it is not) but because experience shows that a methodology of inquiry predicated on such a simplifying assumption in the end affords our most efficient and effective resource.” Nicolas Rescher, *Cognitive Economy: The Economic Dimension of the Theory of Knowledge* (Pittsburgh: Pittsburgh University Press, 1989), 104–105.

<sup>87</sup> Nicolas Rescher, *Presumption and the Practices of Tentative Cognition* (New York: Cambridge University Press, 2006), 40.

<sup>88</sup> The surprising thing to learn, here, would not be that there was a connection, but that there was none.

<sup>89</sup> Goodacre, *Case Against Q*, 48.

<sup>90</sup> Goodacre, “Farrer Hypothesis,” 49.

<sup>91</sup> Goodacre makes a similar argument. See Goodacre, “Farrer Hypothesis,” 53.

by the leading theories. Alan Garrow and Robert MacEwen (among others), for instance, have recently advocated Markan Priority in addition to Matthew's use of Luke (see the Wilke Hypothesis [WH] above). Garrow, unlike MacEwan, however, allows for Matthew's and Luke's use of a *Q-like* document, in addition to their dependence.<sup>92</sup> Robert MacEwen's proposal, on the other hand, does not require a supplementary document.<sup>93</sup> Michael Bird, also, has recently advocated for the Farrer Hypothesis-equivalent of Garrow's Wilke proposal, although this is not a new proposal.<sup>94</sup> Luke uses Matthew, but both Matthew and Luke also use *Q*.

The take away from this recent trend of proposing Solutions not thought to be in contention is that scholars are unconvinced by the usual proposals and as such are turning to others. Consider also, for example, the proposals of Bartosz Adamczewski,<sup>95</sup> Delbert Burkett,<sup>96</sup> James Edwards,<sup>97</sup> and Rainer Riesner.<sup>98</sup> None of these take up a widely held view. If scholars are turning to other non-standard Hypotheses, it is perhaps best we widen our scope and look at all the Simple Solutions (at least to begin with).

Fifth, studies of the Synoptic Problem need not conclude with the adduction of a single plausible Solution. Ground is also won when scholars are able to rule out what cannot be the case, or what cannot plausibly be the case, even if several suggestions remain instead of one. The aim of the present study then is partially that of the Holmesian principle: 'When you have eliminated the impossible, whatever remains, however improbable, must be the truth.' Alternatively, one may say that when we are forced to choose, we ought to "opt for the least unacceptable alternative."<sup>99</sup> Opting for the least unacceptable alternatives requires that other alternatives be first treated and crossed-off, as it were.

In considering all six Simple Solutions, then, I aim to eliminate (some of) the unacceptable alternatives, even if this means that a few candidates have to be adduced and not just one. Since apparently the alternatives do not seem to have been ruled out (or so I gather from Garrow's, MacEwan's and Bird's proposals as

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<sup>92</sup> Garrow, "Streeter's 'Other' Synoptic Solution," 207–226.

<sup>93</sup> MacEwen, *Matthean Posteriority*.

<sup>94</sup> Bird, *The Gospel of the Lord*. H. J. Holtzmann (and Eduard Simons, Holtzmann's student), Robert Gundry, and Robert Morgenthaler all held or hold to the theory to varying degrees. See Bird, *Gospel of the Lord*, 156–160.

<sup>95</sup> Bartosz Adamczewski, *Q or Not Q? The So-Called Triple, Double, and Single Traditions in the Synoptic Gospels* (Frankfurt am Main: Peter Lang, 2010).

<sup>96</sup> Delbert Burkett, *Rethinking the Gospel Sources: From Proto-Mark to Mark* (New York: T&T Clark, 2004); Idem., *Rethinking the Gospel Sources: Volume 2: The Unity and Plurality of Q* (Atlanta: Society of Biblical Literature, 2009).

<sup>97</sup> James R. Edwards, *The Hebrew Gospel and the Development of the Synoptic Tradition* (Grand Rapids: Eerdmans, 2009).

<sup>98</sup> Rainer Riesner, "The Orality and Memory Hypothesis," in *Four Views*, 89-111; idem, "Orality and Memory Hypothesis Response," in *Four Views*, 151-63.

<sup>99</sup> Nicolas Rescher, *Philosophical Dialectics: An Essay on Metaphilosophy* (Albany: State University of New York, 2006), 7.

well as others), it becomes part of the aim of this study to rule out what plausibly cannot be the case. Future studies, hopefully, need not consider them.

## G. Limitations of the Study

No study is without its limitations, and so I will say a word about these as regards this one. First, because of the scope of this study, much of what constitutes ‘compositional practice’ (and much associated with it) will have to be left out of the discussion, even though there are a number of relevant matters which could be treated. For instance, issues concerning the *micro*-utilization of texts—that is, the inter-pericopic consideration of composition (i.e., paraphrase, word-selection, working memory, its relationship to *Hauptquelle*-selection and use, and so on) are left out, even though many pertinent issues could be raised.

The question of whether the Gospels were written on codices rather than bookrolls will also not be addressed, although this is an important issue. For our purposes, it will be presumed (although not without good reason) that the Gospels were written on bookrolls. Since it is usually presumed that codices are an easier medium to negotiate, especially in source-based composition, I have elected to deal with the more difficult medium so as to rule out this difficulty, if nothing else. My feeling is that it easier to go first from the more difficult case (bookrolls-as-sources) to the simpler (codices-as-sources), should it be discovered that the simpler *is* the case, than going from the simpler to the harder, in the case that *that* is discovered to be the truth. At any rate, I suspect that what can be said about the negotiation of bookrolls can easily be translated into statements about codex-use, and as such the matter need not delay us. This is not, however, to say that it is not an important issue, or one not worth discussing. It just simply will not be discussed here.

Another important matter this study will not address is the recent proposals of Eric Eve, Alan Kirk, and most recently Thomas J. Mosbø, which I briefly mentioned above.<sup>100</sup> As I discussed, each of them (separately and in their own way) have argued for what may be called a *memory-based compositional procedure* that stands opposed to a *visual-contact-based* one. Instead of standard visual-contact-based writing, where the author writes by looking at an exemplar, they take memorized-text-access as the appropriate point of departure, and thus physical texts are not needed during composition. Each maintains (although in slightly different ways and for different Hypotheses) that the Gospels’ authors had their sources more or less memorized and thus did not need to view them in bookrolls or in codices (*during composition*) in order to write.<sup>101</sup>

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<sup>100</sup> Eric Eve, *Writing the Gospels*; Alan Kirk, *Q in Matthew*; Thomas J. Mosbø, *Luke the Composer*.

<sup>101</sup> With regard to Mosbø’s thesis, it is only Luke’s “Matthew” that is a memorized text. Luke still possesses and uses a physical version of Mark. See Mosbø, *Luke the Composer*, 142, 144, 153, 158, 162, 200–201.

This is an important argument, worth careful consideration; however, I will not entertain it here, partly because they are recent developments (and thus I want to see the response to them first), and partly because the scope of this study is purposefully narrow. Although Derrenbacher has recently called Alan Kirk's view into a question, I am unsatisfied with the argument as a full rebuttal.<sup>102</sup> My suspicions, in any case, are that Derrenbacher is correct and thus that a *primarily visual-contact-based compositional procedure* is in fact the correct approach. Admittedly, I do not argue this in this study, nor have I provided counterargument to their treatments. Their proposals will thus have to be treated in future studies.

Again, presuming visual-contact-based composition helps to dispense with the more difficult case (if it *is* the more difficult case). Memory-based composition, since it avoids the problems of movement, may perhaps be deemed the easier of the two, although it is not clear whether it actually *is* the easier of the two. It is helpful, then, to rule out the visual-contact-based case, first, before graduating to the other possibility, if visual-contact is not in fact how composition of the Gospels operated. Secondly, again, it may be that this study is ultimately translatable into the language of memory-based approaches, and thus may be useful for scholars who take that approach. At any rate, a narrow study means a more focused one—one where the exploration of compositional movement is the focal point.

This study, furthermore, is limited in that it does not address other Complex Hypotheses or Oral Tradition or Independency Solutions other than 2DH. It has nothing to say about Alan Garrow's or Michael Bird's compromise theories, either. This is partly because of what was said above—the Simple should be ruled out before the Complex is entertained—but it is also because, as Farmer notes, there are an infinite possible Complex cases. To treat Complex Solutions would be to introduce chaos into a study that attempts to be comprehensive, as this one does. Thus they are left to the side.

Ordinarily, one does not want to invoke just the presumption of dependence, one wants to make good on that presumption by providing some argumentation against Complex Hypotheses, Oral Tradition Hypotheses,<sup>103</sup> or otherwise. Argumentation that provides both a positive and negative demonstration *is* preferable to those that only do one or the other. It also

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<sup>102</sup> Derrenbacher, "Scribal Tradent."

<sup>103</sup> One would have to engage the following studies: Armin D. Baum, *Der Mündliche Faktor Und Die Synoptische Frage: Analogien Aus Der Antiken Literatur, Der Experimentalpsychologie, Der Oral Poetry-Forschung Und Dem Rabbinischen Traditionswesen* (Tübingen: Francke, 2008); idem, "Matthew's Sources—Written or Oral? A Rabbinic Analogy and Empirical Insights," in *Built Upon the Rock: Studies in the Gospel of Matthew*, eds. Daniel M. Gurtner and John Nolland (Grand Rapids: Eerdmans, 2008), 1–23; idem, "Synoptic Problem," in *Dictionary of Jesus and the Gospels*, eds. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin (Downers Grove, IL: InterVarsity Press, 2013), 911–919; F. David Farnell, "The Case for the Independence View of Gospel Origins," in *Three Views on the Origins of the Synoptic Gospels*, ed. Robert L. Thomas (Grand Rapids: Kregel, 2002), 226–309; Eta Linnemann, *Is There a Synoptic Problem?* (Grand Rapids: Baker Books, 1992); Robert K. McIver and Marie Carroll McIver, "Experiments to Develop Criteria for Determining the Existence of Written Sources and Their Potential Implications for the Synoptic Problem," *JBL* 121 (2002): 667–687; Rainer Riesner, "The Orality and Memory Hypothesis," in *Four Views*, 89–111.

safeguards against the fallacy of damning the alternatives.<sup>104</sup> It is not enough to show what does not work; one ordinarily has to show both why some Hypotheses will not work and why some other ones are preferable (if more than one is plausible). That one Hypothesis is unacceptable is not a conclusive argument for another's acceptability. Both may be unacceptable, although one may be less so than another. In this study, I will not say why either other Complex Hypotheses or Independency ones are unacceptable, although I do think this to be the case, as I suspect many do who are acquainted with the topic. The study serves only to treat the Simple Solutions and 2DH, which as I said above are to be ruled out prior to any further consideration of Complex Hypotheses.<sup>105</sup> For our purposes, then, the presumption is that other Complex Hypotheses or Oral Tradition or compromise ones are unacceptable, although I acknowledge that no argumentation has been provided demonstrating this.

This study, then, will be limited to the six Simple Solutions *and* the Two-Document Hypothesis. For the foregoing reasons, it cannot be said to provide a full and firm answer to the question the Synoptic Problem poses. A more comprehensive study, or further studies that take into consideration Complex and Independence cases, will still be needed if such a question is to be answered. It does, however, provide firm answers (as firm as they can be, given the various limitations) for the six Simple Solutions and the Two-Document Hypothesis.

Lastly, while it is often standard practice to take Markan Priority as the point of departure, this study does no such thing. Determining which of the six Simple Solutions is most plausible can come with no *a priori* presumptions—whether about the positions of Priority, Penultimate Posteriority, or Absolute Posteriority. The aim of the study is to let the question of authorial movements dictate which Gospels as sources fit into which positions. This is not to say, however, that the standard arguments for Priority positions and otherwise no longer apply, only that they should be taken in conjunction with the results concerning utilization-*movement* that this study lays out.

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<sup>104</sup> See Madsen Pirie, *How to Win Every Argument: The Use and Abuse of Logic* (New York: Bloomsbury Academic, 2015), 75.

<sup>105</sup> I take it that 2DH—as a Complex Hypothesis—is to be ruled out prior to *other* Complex Hypotheses, since it is the most widely held Complex Hypothesis as well as among the simpler of them.

## Chapter 2

# Source-Utilization *Movement*: Verse-*Movement* and the Synoptic Problem

### A. An Explanation of Verse-Movement

In this chapter I consider the authorial- or compositional-*movements* entailed by each of the six Simple Solutions and the Two-Document Hypothesis in their various constituent scenarios. The discussion herein is partially an explanation of the data that has been prepared in the Appendix. It also partly goes beyond this. Acquaintance with this Appendix is expected. It is sufficient, however, for what follows that one merely knows how it is laid out, rather than having a detailed working knowledge of all of its minute details. The chapter's aim, then, will be to clarify what is presented in the Appendix, and to bring it to bear on the Synoptic Problem.

The authorial- or compositional-*movements* in question are the sorts of movement the Gospel authors would have made, for instance, when they 'moved' in their sources, whether physically or psychologically or both, from passage-to-passage, pericope-to-pericope, sentence-to-sentence, phrase-to-phrase, word-to-word, or whatever the case may be, while in the process of composing.<sup>1</sup>

For bookroll-use, an author would physically manipulate the rolled-up ends of the bookroll with his hands in order to expose more information (i.e. more columns) from the rolled up ends. One rolls *up* one side of the roll while simultaneously rolling *out* the other, so that it may be continuously read. The manipulation of a bookroll naturally can be performed in either direction (i.e., backwards or forwards). One could expose more columns on the right (forward-movement) or more on the left (backward-movement). The columns one moved away from, again, would be rolled up *into* the opposite, *rolled-up* side. In any case, one would have one's hands on both ends of the rolled-up portions of the bookroll (or, alternatively, on the naval[s]),<sup>2</sup> with several exposed columns open in the

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<sup>1</sup> It does not matter whether composition was first performed on wax tablets, which it probably was, or whether subsequent editing was applied, and so on. What matters is the process itself—however complex the drafting stage was. I here presume nothing about how complex or simple the drafting of the documents were. It may have been relatively speaking uncomplex or quite involved.

<sup>2</sup> In order "to facilitate with unrolling, a stick called a 'naval' . . . could be attached to the roll." See Willy Clarysse and Katelijn Vandorpe, "Information Technologies: Writing, Book Production, and the Role of Literacy," in *The Oxford Handbook of Engineering and Technology in the Classical World*, ed. John Peter Oleson (New York: Oxford University Press, 2008), 723.

middle.<sup>3</sup> The bookroll could then be laid open on the ground, in front of the author, where he was seated, after which he could compose from it on a blank papyrus roll or alternatively on a wax-tablet, which was supported by the right thigh and knee.<sup>4</sup>

In terms of codex-use, movement would entail flipping pages, whether forwards or backwards, reading (i.e., utilizing) the material on both pages, and then flipping the page and repeating, more or less as we do with modern books. Since I presume bookroll-use for this study, I will continue to express the matter using that language.

The unit of measure with which I am concerned is that of the *verse*.<sup>5</sup> Versification is of course a later imposition and thus not a feature of what would have been in the original New Testament texts. All the same, each “verse” here construed need only represent the same amounts of text that the later versification came to range over, and thus there need not be any question about versification not being in the original.<sup>6</sup>

To provide an example of what I mean by compositional *movement* (and *verse-movement*, in particular), that is, both physical and psychological movement, on the next two pages is a portion of a table that presumes Luke’s use of Mark. (The

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<sup>3</sup> Note van Sickle’s comment: “[T]he reading will work back and forth within the two or three, four at most, columns that are exposed at one time across the stand or lap.” John van Sickle, “The Book-Roll and Some Conventions of the Poetic Book,” *Arethusa* 13 (1980): 5.

<sup>4</sup> It is quite possible that an author dictated his composition to secretaries. The above description is translatable into this scenario, and thus need not delay us.

<sup>5</sup> The unit of measure could be the *word*, the *sentence*, the *verse*, the *tradition/pericope*, or the *chapter*. In order to get the most probative results, however, there are several desiderata. First, the unit of measure should be approximately proportional, although this by no means must be rigidly adhered to. The “distance” or “length” of each unit should not differ widely from each other. This way each unit moved roughly corresponds to every other unit moved. Second, data that results from measurements should be clearly conclusive of some *thing*. If the data only yields ambiguities or if it becomes difficult to tell what the results are supposed to be as a result of the nature of the data, the unit of measure is probably inappropriate. It should be clear, in other words, what the data is pointing out. Third, the unit of measure should yield as result that is neither too complex nor too simple in its presentation. That it either overwhelms because of its complexity or fails to signify because of its over-simplicity is problematic. The *verse* seems to be the best unit of measure, taking these desiderata into consideration. It is true that verse-sizes may differ, but this neutralizes given the other options. The *word* as a unit of measure has proportional length, but it will lead to tabulations and tables too large to be analyzed. The complexity would be overwhelming. *Sentences* probably vary too much in proportionality, and besides, they will likely also yield too complex and too large a table. *Traditions/pericope* differ too widely in terms of proportionality. For instance, Matthew 7:1 (“Judge not lest ye be judged” would count as a single unit as would the Parable of Prodigal Son. Of course, both of these differ in size drastically. Too count them both as a unit would make it seem that the distance moved in order to cover these traditions is the same. Measuring movement by the *chapter* would produce results from which very little could be concluded. See, for instance, § C. Comparable Past Research in this chapter. Very little can be determined from Mosse’s and Wenham’s line graphs, notwithstanding their approach being quite appropriate.

<sup>6</sup> In other words, we might say, “Let verse 1 of Mark range over ‘Mark 1:1’”; “Let verse 2 of Mark range over ‘Mark 1:2’”; and so on.



Luke's use of Mark: *Mark 1:1-16:8* (One-Bookroll Mark) [AP: FH, AH; PP: WH]

1-33	34-66	67-99	100-132	133-165	166-198	199-231	232-264	265-297	298-330	331-363	364-396	397-429	430-462	463-495	496-528	529-561	562-594	595-627	628-661
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Prologue (Luke 1:1-4)																					
Luke 1:1 (Mk 1:1)	<b>1</b>																			1	1
Luke 1:2-4																					
Luke 1:5-80																					
Luke 2:1-52																					
Luke 3:1																					
John the Baptist (Luke 3:2-3)																					
Luke 3:2 (Mk 1:4)	<b>4</b>																			3	4
Luke 3:3 (Mk 1:5, 4)	<b>5</b> <b>4</b>																			1 1	5 6
Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness (Luke 3:4-5)																					
Luke 3:4 (Mk 1:2-3)	<b>2</b> <b>3</b>																			2 1	8 9
Luke 3:5-6																					
John's Preaching of Repentance (Luke 3:7-9)																					
Luke 3:7 (Mk 1:5)	<b>5</b>																			2	11
Luke 3:8-9																					
Luke 3:10-15																					
John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)																					
Luke 3:16 (Mk 1:8, 7)	<b>8</b> <b>7</b>																			3 1	14 15
Luke 3:17-18																					
The Imprisonment of John (Luke 3:19-20)																					
Luke 3:19 (Mk 6:17)						<b>209</b>														202	217
Luke 3:20 (Mk 6:17)						<b>209</b>										AP (MEM.)	PP (MEM.)			0	217
The Baptism of Jesus (Luke 3:21-22)																					
Luke 3:21 (Mk 1:9-10)	<b>9</b> <b>10</b>															2 1	17 18	2 1	17 18	200 1	417 418
Luke 3:22 (Mk 1:10-11)	<b>10</b> <b>11</b>															0 1	18 19	0 1	18 19	0 1	418 419

11)																						
Luke 3:23–38																						
<b>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1–2)</b>																						
Luke 4:1 (Mk 1:12–13)	<b>12</b>																1	20	1	20	1	420
	<b>13</b>																1	21	1	21	1	421
Luke 4:2 (Mk 1:13)	<b>13</b>																0	21	0	21	0	421
Luke 4:3–13																						
<b>The Journey into Galilee and Ministry (Luke 4:14–15)</b>																						
Luke 4:14a (Mk 1:14)	<b>14</b>																1	22	1	22	1	422
Luke 4:14b (Mk 1:28)	<b>28</b>																14	36	14	36	14	436

complete table can be found in the Appendix, under “Luke’s use of Mark” [pages 162–193].) The table on these next two pages presents a view of Luke’s use of Mark from Luke 1:1 to 4:14b, which is indicated in the rows of the first column on the left. The table presupposes that Mark is a *single bookroll document* that Luke utilizes (which is indicated in the title at the top). Luke’s use of Mark is a constituent hypothesis for several of the six Simple or Utilization Hypotheses. It features in FH, AH, and in WH, although for WH, Luke’s use of Mark stands in the Penultimate Posteriority position (that is, Luke does not *also* use Matthew during composition, whether or not he uses other sources). For FH and AH, the relationship to the other sources is one of Absolute Posteriority—Luke (in the Simple Solutions scenarios) would *also* be using Matthew. Naturally, Luke’s use of Mark is also a constituent of 2DH.

The numbers in boldface in the main, centre part of the table, beginning in the second column (from the left), indicate what number the Markan verse is. Mark is a document of 661 verses.<sup>7</sup> Mark 1:1, then would be verse 1, and Mark 16:8, the last verse, would be 661. Matthew is 1068 verses long, thus, again, Matthew 1:1 would be verse 1 and Matthew 28:20 would be verse 1068. Luke is 1149 verses long, thus, Luke 1:1 is verse 1 and Luke 24:53 is verse 1149. The intervening verses, naturally, are numbered sequentially.

Accordingly, then, it becomes possible to tabulate *where* precisely any given Gospel author might be in the text if he were to use the other as a source, since (as was mentioned in the Introduction) many of the traditions in the Synoptics have parallels.

If we were to imagine Luke moving through Mark perfectly sequentially, for instance, the table would be represented in a progression of succeeding numbers (**123456789 . . . 661**), which would represent the use of the corresponding verse (**1** = Mark 1:1; **2** = Mark 1:2; **3** = Mark 1:3 . . .). On the table above, the actual order is **(1)(4)(5)(4)(2)(3)(5)(8)(7)(209)(209)(9)** and so on. The order of the verses, although it is unsequential, is the result of where the parallel verses are in Mark vis-à-vis Luke. As such (or as it *appears*), Luke does not use Mark perfectly sequentially. This need not be cause for concern, however, since, as can be observed in each of the tables in the Appendix, something like this is true of *all* Hypotheses. Composition is a far more complex process than pure sequentiality.

The columns of the table, moreover, are meant to simulate the length of an unrolled bookroll as well as the relationship of the contents of the text to the bookroll itself. Thus verse 1 of Mark (Mark 1:1) will be on the left hand side (and at the top), in the first column, and verse 661 of Mark (Mark 16:8) will be in last column (somewhere at the bottom), on the right hand side. Something similar to this, presumably, would be the case in an actual bookroll of Mark. The downward and across flow of the table (easily observable in the full tables of the Appendix) represents the time and progress of the composition. At the top is the beginning of Luke’s composition and at the bottom is its end, as is the case for the other tables

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<sup>7</sup> The versification Mark, Matthew, and Luke is that of NA28.

according to each utilization scenario.<sup>8</sup> A perfectly sequential utilization scenario of Luke’s use of Mark would appear as a sequential ordering of verse numbers in a perfectly straight backward-leaning line (∖) from the top left to the bottom right of the table.

It is worth calling attention to a few places on the table above to show how the table works in terms of movement. At Luke 3:2, for example, it appears that Luke uses Mark 1:4—that is, if Luke really did use Mark, and had *visual-contact* with the verse when he used it. As it is, Mark 1:4 is the parallel of Luke 3:2, and since Mark 1:4 is the 4<sup>th</sup> verse in Mark, the number 4 can be tabulated as such. When we run our eyes down that second column of the table we can see a line of progressing numbers starting at 1 (Luke 1:1/Mark 1:1) and ending at 28 (Luke 4:14b/Mark 1:28). Note that the 28 is aligned to the right in the cell. As mentioned, as the numbers increase they will drift rightward across the table, until they end up in the columns on the right (see any scenario in the Appendix as an example). Luke’s use of Mark, in this circumscribed case (Luke 1:1–4:38), then, is what we would call a mainly sequential use: Luke begins at the beginning of Mark and more or less sequentially moves verse-by-verse (or what is properly sentence-by-sentence) through to Mark 1:28, although there are a number of occasions where Luke appears to go off course.<sup>9</sup> Again, if we follow the whole table (which one can do, in the Appendix) one will notice a steady progression of verse-numbers (roughly sequential) moving from the columns on the left-hand side to the ones on the right, all while increasing in number. And the same (more or less) is observable with the other utilization scenarios, although they will vary in the degree to which they remain sequential.

There are a number of notable departures in the sequence, in this example and elsewhere. For instance, from Luke 3:2 to 3:4, it appears that Luke is *moving backwards* in Mark, although only for a few verses (1:5–1:2, **45423**). First, what may be called *local transpositions* may be the case: authors occasionally altered the order of the traditions of their texts.<sup>10</sup> More likely, it is just the result of an

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<sup>8</sup> Luke, naturally, will not be the utilizing author for each Hypothesis.

<sup>9</sup> This should not be taken to mean that Luke’s compositional *policy* was a verse-by-verse policy. He could have been reading whole pericopae at a time before writing. The amount of material pre-read (i.e., the compositional policy) could also vary.

<sup>10</sup> John Kloppenborg cites (local) transpositions as a possible legitimate editorial procedure (See Kloppenborg, “Goulder and the New Paradigm,” 50. Transpositions are *local* reordering *movements* that occur either at the inter-pericopic level, or between two contiguous or closely ordered traditions. For instance, the following traditions show an inter-pericopic transposition:

“Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty.” (Matt 13:8)

“Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.” (Mark 4:8)

The order of the various yields are transposed, which means that the utilizing author has (in all probability) reversed the order of the items. Intentionally transposing items is one procedure (among many) to make the account *fresh* or *new* or *one’s own*, in conjunction with the paraphrase

author’s paraphrasing from an open bookroll (which has several columns exposed at once). One reads a small stretch of material, a sentence or two at a time (perhaps a little more), and then paraphrases. The ordering of the content thus can become changed for no other reason than that is how the paraphrase comes out. Thus, there is no difficulty here. Local transpositions are unproblematic, and some shifting about can be tolerated when paraphrase is at issue.

The important point, at any rate, is that movements, while one expects them to be ideally sequential, will not always be so. In some cases, this will occur in minor, unproblematic ways (such as in the above example) and in others it will be more major, and thus more problematic—especially if the movement is backwards and covers great expanses or distances of the bookroll (i.e., excursive movements). Lastly, sometimes an author’s “reordering” will be intentional. At others, it may be unintentional and the result of no more than working-memory and/or paraphrase.

The more puzzling cases are ones in which movements are grander or excursive, and entail across-the-scroll movements. In the table above we see one such example where Luke apparently uses Mark 6:17 at Luke 3:19–20, *The Imprisonment of John*. Mark 6:17 is the 209<sup>th</sup> verse in Mark, so it looks as if Luke, starting at Luke 3:16 (where he is at the 7<sup>th</sup> verse in Mark [1:7]) has moved or excurred to Mark 6:17, *and then* has immediately excurred back to the 9<sup>th</sup> verse of Mark (1:9), before continuing on. This is a problematic movement or series of movements. It is not only excursive, but it is (on the way back to 1:9) backwards. It is also problematic because one excursive movement is followed by another *in quick succession*. Luke, if he is attentive to the traditions *visually*, presumably negotiates through his bookroll of Mark, with continuous hand-movements, till he reaches Mark 6:17, uses it, and then negotiates his way back, in the reverse manner, to the place he was last present at, before continuing on in more or less a sequential order. This sort of movement naturally strains credulity, as it should. It is not a compositionally impossible movement, but it does not seem the sort one would naturally perform—at least not frequently. This is even more so the case when the content that is taken up and used is of a trivial nature or consists only of a few details.

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process. One does not want to simply *repeat* what one’s source has—especially if one wants to set himself apart as an *author* and not just that of a *copyist* (see Eve, *Writing the Gospels*, 131).

Examples of intra-pericopic transpositions are that of the second and third temptations (pinnacle of the temple [Matt 4:5–7; Luke 4:9–12; Q 4:9–12]/kingdoms of the world [Matt 4:8–10; Luke 4:5–8; Q 4:5–8]) in *The Temptation* narrative, and *The Sentences of the Queen of the South* (Matt 12:42; Luke 11:31; Q 11:31) and *of the Men of Nineveh* (Matt 12:41; Luke 11:32; Q 11:32) pericopae, whose orders may be contrasted in Matthew, Luke, and Q. It does not matter if one subscribes to 2DH, FH, AH, WH, or LH, one of the utilizing authors—regardless of which Hypothesis—is reversing or transposing the order of the pericopae.

This sort of reordering is wholly unproblematic since they are local reorderings. The traditions reordered need not be contiguous, but as long as they do not require extensive movements forwards or backwards, we can imagine such reordering procedures taking place, as they in fact do in other ancient writing as well (see, for instance, Luce, *Livy*, 211–212).

When we consider the content of Mark 6:17 and its relationship to Luke 3:19–20,<sup>11</sup> we realize quickly that the Luke-Markan agreements consist of only a few details. They are primarily nouns (“John,” “Herod,” “Herodias,” “brother,” “prison”), and they do not feature any shared syntax. Likely, then, Luke did *not* excur to Mark 6:17 to write it out. Rather, what Luke writes may be presumed to be common knowledge among early Christ followers who are acquainted with the traditions—that is, Herod had John imprisoned on account of Herodias, who was properly Herod’s brother’s wife. Composing these sorts of details, then, simply does *not* require visual-contact.

This is the reason, then, that the cell on the table where 209 is written is shaded. If Luke used Mark, we may rest assured that Luke did *not* excur to Mark 6:17, even though there is at least a partial parallel. It stands, nevertheless, as a possible parallel, and as such it becomes important to note—even if only to signal that it should be ruled out.

That authors need not have accessed every possible parallel visually means then that there is a distinction between different types of use. Material may be used either *visually* or *non-visually*. The latter entails the application of memory (whether short- or long-term). There are different reasons an author may not actually look at and read a tradition that he uses—for instance, if the traditions are *aphoristic* or *pithy (gnomic)*, possess *vivid imagery*, are *formulaic* or the sorts of sayings early Christ followers might want to keep close to heart (for various social and religious reasons). The writer may also be working from short-term memory—that is, he may have just *passed* a tradition (several verses back), but does not go back to it when he uses it. He merely writes as he remembers. In some cases, it is a matter of *common knowledge* (such as in the case above), which, again, hardly requires visual-contact. The details, in other words, are known and do not require an author’s seeking them out in his sources.

#### *Digression on Visual-contact- and Memory-Dependence*

The difficulty of determining when visual-contact is the case, as opposed to contact-via-memory, should be acknowledged up front.<sup>12</sup> As such, only a rudimentary discussion here is possible. Difference of opinion within scholarship is sure to exist, and the nature of the data in question easily leads to ambiguities: what could appear to be visual-contact-access may actually turn out to be contact-via-memory, or vice versa. In any case, some agreement about what constitutes as agreement is needed. One cannot discuss when visual-contact is the case, or when contact-via-memory is, without some discussion about what counts as agreement, especially as regards varying levels (low, high, verbatim, and everything in between). A full discussion of what constitutes agreement,

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<sup>11</sup> The agreements are ὁ Ἡρόδης . . . Ἡρωδιάδ- τ- γυναῖκ- . . . τοῦ ἀδελφοῦ αὐτοῦ (3:19) and τὸν Ἰωάννην . . . ἐν φυλακῇ (3:20)

<sup>12</sup> Derrenbacker, “Ancient Literacy,” 3.

since it is complex and a matter of debate, is not possible in this study either;<sup>13</sup> however, a rudimentary one will nevertheless be given.

That there is variation of agreement (it is sometimes high, sometimes low, sometimes somewhere in the middle) among the parallel traditions of the Synoptic Gospels has long been acknowledged.<sup>14</sup> Scholars will sometimes differ about why variation occurs. Some will tend toward a multiplicity of factors; others attempt to reduce it to a single explanation. There are likely many factors, however, that create the phenomenon, which makes it an issue somewhat difficult to parse. The reasons one set of parallel traditions (between Matthew and Mark, for example) will be highly similar to each other (high or verbatim agreement), on one occasion, and highly dissimilar to each other, on a different occasion, could differ for any two groups of similarly diagnosed traditions (i.e., that have both high and low agreements).

Furthermore, it is a standard but erroneous assumption in discussions that the aim in ancient composition (where sources are in use) is to produce as closely as possible the exemplar. In other words, verbatim agreement with the source is often (erroneously) thought to be the *desideratum* in writing. Thus, where there is *not* verbatim agreement or at least very high agreement, it must be because the writer has been prevented from doing so in some way—even if it is as simple as some sort of breakdown or stoppage or slippage<sup>15</sup> between the working memory and the actual physical act of writing. This assumption, however, is false.<sup>16</sup> Ancient writers—at least those who wished to set themselves apart as authors—did not want to reproduce by copying merely what was written in their exemplars. They wanted to produce something different, since producing something different was the only way they could set themselves apart from mere *copyists*.<sup>17</sup> There were no copyright laws preventing reproduction. Thus if one

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<sup>13</sup> See M. Eugene Boring, “The ‘Minor Agreements’ and Their Bearing on the Synoptic Problem,” in *New Studies*, 227–51. M. Eugene Boring’s treatment of the issue shows just how complex an issue the matter is. The fundamental point of the article is that there is little agreement on agreements, and it is difficult to determine what an agreement is or when an agreement is an agreement.

<sup>14</sup> See, for instance, Kloppenborg, “Variation,” 53–80.

<sup>15</sup> Hence, Sanday’s remarks (Sanday, “Conditions,” 19): “[The phenomena of variation] might be described in homely phrases as just so many ‘slips between the cup and the lip.’”

<sup>16</sup> See, for instance, Derrenbacker, “Ancient Literacy,” 8.

<sup>17</sup> Again, see Eve, *Writing the Gospels*, 131. It should be noted that producing something different was not only purely for purposes of producing something different. Authors naturally had different interpretive interests, which may be presumed to be a part of their editorial and interpretive framework. Why they may have altered the traditions they received may be for a good many different reasons, not simply simply or exclusively because they wanted to change it for the sake of changing it. They may have altered traditions to provide something new (to paraphrase pure and simple), to avoid or correct ethically- or theologically-problematic ground, to correct grammatical infelicities, to supply clearer (or preferred) diction, to avoid stating the improbable (matters the targeted audience will not believe), to cater to a targeted audience’s interests or needs, and so on. My statements here are not to be taken as to simplify an admittedly complex issue. The author’s interpretive framework should always be thought operational. For some examples of the reasons

wanted to be a *writer*, while using sources, one had to tell the story or narrate the matter differently. The alternative, at any rate, would have been to create a copy of the text one copied. As Eric Eve remarks, “[T]he ancient literary ideal was not to reproduce the wording of one’s sources but to rework them in one’s own literary style.”<sup>18</sup>

We see the interest to produce something different from the exemplar in the comments of a number of ancient writers. Polybius remarks, for instance, that,

[t]he topics of genealogies and myths, the planting of colonies, the foundation of cities and their ties of kinship have already been treated by many authors in many different styles. It follows then that a writer who sets out to deal with these matters at the present time must either *commit the disreputable act of claiming as his own what is really the work of others, or else must clearly be wasting his labour, since there is no denying the fact that material which is the object of his research and composition has already been adequately recorded and handed down to posterity by his predecessors.*<sup>19</sup>

Similarly, Josephus writes,

The ancient historians set themselves severally to write the history of their own times, a task in which their connexion with the events added lucidity to their record; while mendacity brought an author into disgrace with readers who knew the facts. In fact, the work of committing to writing events which have not previously been recorded and of commending to posterity the history of one’s own time is one which merits praise and acknowledgement. *The industrious writer is not one who merely remodels the scheme and arrangement of another’s work, but one who uses fresh material and makes the framework of the history his own.*<sup>20</sup>

In both of these texts, we see a similar underlining *interest*. Polybius thinks it a “disreputable act” to claim as one’s own what is really someone else’s. Naturally, he must have in mind something over and above the mere copying of one’s sources, which no doubt copyists do without diminishing their reputation. The suggestion here is that even *minor differences* are not sufficient to exonerate one from the transgression of the *disreputable act*. In Josephus, it is the “industrious writer” who must not only “remodel the scheme and arrangement of another’s work,” but also provide “fresh material” and a unique “framework.” In both cases, there is an interest to produce something different from what has already been produced, although of course without departing from what is supposed as the significant details of the case.

The fact, moreover, that writers engaged in *paraphrasis* is witness enough of the fact that their purpose was to produce something different from what had already been written in the exemplar. In short, it is not possible to both copy something *and* to produce something that “rival[s] and vie[s] with the original in

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authors may have altered their exemplars in addition to what is said above, see Derrenbacher, *Compositional Practices*, 114–116; see also Downing, “Josephus’ Antiquities: Part 1,” 48–55.

<sup>18</sup> Eve, *Writing the Gospels*, 58.

<sup>19</sup> Polybius, *The Rise of the Roman Empire*, trans. Ian Scott-Kilvert (London: Penguin Classics, 1979), 386. IX.2 (emphasis added). Also see Luce, *Livy*, 154.

<sup>20</sup> Josephus, *War*. 1.13–15 (Thackeray, LCL) (emphasis added).



expressing the same thoughts.”<sup>21</sup> One cannot reproduce verbatim, *while* expecting to “expand what is by nature brief, amplify the insignificant, vary the monotonous, lend charm to what has already been set out, and speak well and at length on a limited subject.”<sup>22</sup> Again, to do any of this requires one to write something different, and something different will mean lower agreement with the exemplar, to whatever degree.

Naturally, this answers only part of the question of why the Gospels appear as they do vis-à-vis one another. Eric Eve observes, moreover, that the matter “is not why the later Evangelists changed their sources to the extent that they did, but why they preserved so much of their wording.”<sup>23</sup> The high level of agreement, in other words, is the intriguing factor.<sup>24</sup>

The case of the Gospels will naturally be different from other contemporaneous examples of ancient writing. The fact that they were not for the entertainment of the Greco-Roman elites,<sup>25</sup> or for authorial fame, but for practical use—for people who were already Christ followers, for their knowledge and edification, certainly must factor in.<sup>26</sup> Given that the later Gospel writers received what they understood to be *traditional*, that is, handed on by those who “from the beginning were eyewitnesses and servants of the word” (Luke 1:2), they must have also determined to some extent what and how much could be altered.

The *paraphrasis* the Gospel writers engaged in, then, was likely intentionally more conservative than that of the kind practiced by other ancient writers. Because the Gospels’ authors must have been concerned with edification of the people who used and read them, they were likely less concerned with the fame that their texts might otherwise bring them, even if some fame was to come. As such, one can expect the Gospel authors to be faithful to the traditions they received in a way that fell variably short of copying. They aimed more at the preservation of tradition than would standardly be practiced in ancient historical writing by their Greco-Roman contemporaries.

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<sup>21</sup> “I do not want Paraphrase to be a mere passive reproduction, but to rival and vie with the original in expressing the same thoughts.” Quintilian, *Education*. 10.5.5 (Russell, LCL).

<sup>22</sup> “The real sign of high quality [paraphrase] is the capacity to expand what is by nature brief, amplify the insignificant, vary the monotonous, lend charm to what has already been set out, and speak well and at length on a limited subject.” Quintilian, *Education* 10.5.11 (Russell, LCL).

<sup>23</sup> Eve, *Writing the Gospels*, 131.

<sup>24</sup> *Ibid.*

<sup>25</sup> See Eve, *Writing the Gospels*, 4.

<sup>26</sup> Nicholas Rescher discusses the significance of reports once they have been accepted by their target audiences. I believe his comments are applicable here as regards the Gospels. Rescher distinguishes between the *practical significance* and *cognitive significance* of a report. Not only are the Gospels-as-reports meant to “provid[e a] motivating impetus to acting differently than [one] otherwise would” (practical significance), but they “provid[e] grounds for believing differently than [one] otherwise would.” See Nicolas Rescher, *Espionage, Statecraft, and the Theory of Reporting: A Philosophical Essay on Intelligence Management* (Pittsburg: University of Pittsburgh Press, 2018), 136.

A conservative *paraphrasis*-policy,<sup>27</sup> then, goes some way to account for why in general the Gospels, compared with much of the literature of the ancient world, remain atypical instances of high agreement vis-à-vis their apparent exemplars (whichever Hypothesis is assumed).<sup>28</sup> A conservative *paraphrasis*-policy, however, cannot explain every case of verbatim or near verbatim agreement, which is why a more detailed discussion is needed.

I turn now to a brief explanation of how variation can be explained, or why there are both instances of high and low agreement.

The assumption, then, that higher agreement is always *intended* is mistaken. No doubt, there may have been occasions where Matthew, Mark, or Luke wanted to produce what the exemplar possessed, but it might also be for the following reasons: a) nothing better could be paraphrased; one for whatever reason at the time is unable *to put* the sentences better (verbatim or high agreement via *reluctance* or *inability*); b) the saying was thought to be *highly important*, and thus not one that *should be* changed (*deference to tradition*); c) because of fatigue or inattention: copying is an easier thing to do than paraphrase (less cognitive demand); if one's mind has drifted, the author may have lapsed into rote copying without consciousness of it (*accidental agreement*).<sup>29</sup> Verbatim or high agreement, as such, need not always be thought of as an intentional operation.

When an author paraphrased his sources, he might also have operated according to a certain *hierarchy of prioritization*, which may have been instinctively understood.<sup>30</sup> Part of ancient education consisted in learning the different parts of narrative and narration (generally understood).<sup>31</sup> It also consisted of understanding *chreia*,<sup>32</sup> among other things. An understanding of these matters, then, would have allowed a writer to isolate the different parts of a tradition, and to rework them if desired. Prioritizing the different parts of a narrative, then, may have worked according to the following scheme, or something like this:<sup>33</sup>

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<sup>27</sup> A conservative paraphrase policy refers to a *general* policy of composition, which can and should be distinguished from other compositional policies that may apply to immediate situations and for specific purposes. See note 17 above for examples of particular compositional policies.

<sup>28</sup> Eve, *Writing the Gospels*, 58. “[T]he degree of verbal agreement between the Synoptic Gospels is highly atypical of the level of agreement one finds between a piece of Graeco-Roman literature and the source or sources it employed.” See also Downing, “Use or Abuse,” 531; Eve, “The Synoptic Problem Without Q?” 570; Kloppenborg, “Variation,” 53; Olson, “Unpicking,” 135; E. P. Sanders and Margaret Davies, *Studying the Synoptic Gospels* (Harrisburg, PA: Trinity Press International, 1989), 51.

<sup>29</sup> The general reasons for closeness to the text are the following: 1. Fatigue 2. Distraction/Inattention 3. So well put, that one cannot put it better. 4. Inability to rephrase (may be related to 1–3) 5. Deference to the statement.

<sup>30</sup> That is, it would be “instinctive” (acquired through training) for a trained writer.

<sup>31</sup> See the various exercises in George A. Kennedy, *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric* (Atlanta: Society of Biblical Literature, 2003)—especially those under Aelius Theon.

<sup>32</sup> See Kennedy, *Progymnasmata*, 15.

<sup>33</sup> That the paraphrase policy was conservative stems from the relative degree of high agreement (in contrast to other ancient examples), although this should not compute into the belief that all (conservative) paraphrasing yields high agreement. The level of authorial control that this

*Priority of Conservativeness in Paraphrase*

1. <i>Character Action and their Statements</i> <sup>34</sup>	2. <i>Speech v. Narrative</i>	3. <i>Narrative</i>	4. <i>Speech</i>
1. Jesus 2. Disciples 3. Others a. Friends b. Enemies	1. Direct Speech <sup>35</sup> 2. Narrative	1. Essential Narrative (Actions) 2. Inessential Narrative (Settings, conclusions)	1. Short Sayings (the point is more likely to be dependent on all the words) 2. Long Sayings (Parables; the point not dependent on all the words)

In other words, priority is given to Jesus before anyone else, *speech* material before *narrative* material, *essential* narrative material before *inessential* narrative material, and *short* sayings material before *longer*. Thus, the aim (although by no means the result) would be to preserve the tradition with regard to what is of “most significance.” And none of this would necessarily require a great deal of conscious effort, so long as it is presumed to be performed by trained writers. There is, for instance, something quite intuitive about thinking one has license to rework narratival settings, but not the primary actions of the actors involved in the story, especially if the historicity of the situation is deemed significant.

The success of an application of conservative paraphrase, however, need not be consistent throughout the work, and likely will not be. Since the composition of each tradition is a new undertaking of paraphrase in the compositional process, there is plenty of room for inconsistency, and as such plenty of room for varying levels of agreement. A successful application of conservative paraphrase may be applied to *narrative material* on one occasion, and not to *speech material* on another, although a hierarchy of priority remained in place. One can hardly expect an author to keep track of the degree to which he (successfully) applies his conservative *paraphrasis*-policy or the lack thereof, in each and every case, and this is likely why on average—taking in the totality of the data—tendencies are difficult to ascertain.

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would presuppose would be unrealistic. Inconsistencies, contrary to Kloppenborg (see Kloppenborg, “Response,” 243), are realistically to be expected.

<sup>34</sup> That ancient authors *could* and *did* analyze traditions in these sorts of way is observable in the progymnasmata. See, for instance, Kennedy, “The *Exercises* of Aelius Theon,” *Progymnasmata*, 28: “Elements (*stoikheia*) of narration (*diégêsis*) are six: the person (*prosôpon*), whether that be one or many; and the action done by the person; and the place where the action was done; and the time at which it was done; and the manner of the action; and sixth, the cause of these things. Since these are the most comprehensive elements from which it is composed a complete narration (*diégêsis*) consist of all of them and of things related to them and one lacking any of these is deficient.”

<sup>35</sup> Although Downing notes that Josephus demonstrated a great deal of freedom with the sayings material of his sources, we can imagine a world where the Gospels’ authors felt strongly about what Jesus had to say, and thus in a certain sense Direct Speech and Narrative material should not be thought comparable as regards paraphrase-policy. See Downing, “Josephus’ *Antiquities*: Part 1,” 62. See also Derrenbacher, *Compositional Practices*, 95.

In terms of low or lower agreement, the obverse is also possible—the author *intentionally* means to write something different from the exemplar. It is also possible that the author attempted to be conservative—he intends to preserve the tradition, but has failed to do so. We might think in such a case, that the author has failed to recall exactly what he wished to reproduce. Aiming, then, towards low agreement (i.e., providing a *thorough* paraphrase) can be just as intentional as the case is with high agreement.

The reasons there may be lower agreement are the following: a) where an author intends to thoroughly paraphrase what is visually before him and has been successful in doing so; b) where an author intends to paraphrase what is not visually before him and has been successful in doing so; c) where an author has attempted to reproduce faithfully what is in front of him, but has failed in doing so. (That the author’s memory has failed resulting in low agreement becomes more plausible the longer the stretches of reading are prior to writing. If an author is reading paragraph-by-paragraph, the cost of memory-failure will be greater than if he is writing phrase-by-phrase, or clause-by-clause); d) where an author has attempted to reproduce faithfully what he has accessed by memory, but has failed in doing so. We might also count cases of where an author recasts a tradition entirely, because of some problem he has with it.<sup>36</sup> Here, it is not plainly a matter of low agreement, rather the author intentionally wants to write something new and altogether different.<sup>37</sup>

Determining when visual-contact should be assumed and alternatively when memory should, then, requires thoughtful consideration, and here I only submit what I think to be some basic *indications* of visual-contact and of contact-via-memory, which fall short of being rules. First, one should eschew speaking of rules, which means that the issue is best understood as *indices* of visual-contact and of memory, rather than certified guarantees of them.

In terms of visual-contact, *high agreement* lends itself to visual-contact, but not necessarily or invariably so. We should moreover be cautioned against thinking the reverse, that *visual-contact* lends itself to high agreement. This is not the case, as was argued above. Furthermore, *sustained* high agreement also lends itself to visual-contact. When agreements are high for longer stretches of tradition, the suggestion (short of a rule) is that an author has had visual-contact. *Sustained* high agreement that stretches over longer sections of tradition, *where the*

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<sup>36</sup> An author may have many ‘problems’ with a source. He may have theological or ethical problems with the tradition. He might think them irrelevant or overly complex for his audience. He might think his audience will not accept it, if he tells the story, and potentially make them skeptical overall. Other possibility abound. Both Downing and Derrenbacker have discussed various reasons for alteration in “Josephus’ *Antiquities*: Part 1” and in *Compositional Practices*, respectively. This issue, while important, is beyond the scope of the present study.

<sup>37</sup> A candidate of this sort adaptation is *The Strong Man and His Property* (Luke 11:21–22), on FH and AH (Luke’s use of Matthew). There is little similarity between Matthew’s and Luke’s accounts, even though a hint of the exemplars is still present. Luke, it seems, on FH or AH, has recast it. Naturally, the mistaken impression that Jesus is suggesting that plundering was acceptable might be something Luke wanted to avoid.

*traditions all have the same order*—also lends itself to visual-contact. High agreement, moreover, in sayings material is likely *not* as indicative of visual-contact as much as high agreement is in narrative material. This may be presumed so, since sayings material is generally thought to be more memorizable than narrative material. Moreover, when high agreement appears in introductory and concluding material (i.e., *inessential* narrative material), such as settings and the like, visual-contact is likely. This sort of material is ripe for editorial alteration, so when it remains present it suggests that it has been taken over *visually*.

In terms of memory-use, low agreement *lends itself* to memory-access, but again this is not necessarily or invariably so. High agreement, especially in sayings traditions, may spring from memory. Again, the reverse should not be thought—that memory *lends itself* to low agreement. This simply need not be the case. One may have a very good memory for certain sayings, for instance. The obverse of what was said above about visual-contact would have it, on memory, that *unordered, free-floating*, low agreement traditions lend themselves most to memory-access.

Low agreement, again, should not be thought of as necessarily an index of memory, especially in narrative material as opposed to sayings material. In some cases, in narrative tradition material, the agreement is low, but because of the type of agreements present (certain probative words and concepts), it is difficult to assume anything *but* visual-contact. Case-by-case assessment, in editorial narrative analyses, becomes the best way forward to ascertain whether visual-contact is the case or access-via-memory.

If we consider what sorts of traditions lend themselves to contact-via-memory, a certain tentative classification is possible. Independent *aphorisms* in general are more easily memorized and reproduced than other sayings material—or certainly more than narrative material, especially where aphorisms are *gnomic*. Thus, we might entertain as *accessed-by-memory* sayings such as the following:

- *He who has ears to hear, let him hear*
- *The last will be first, and the first will be last*
- *Do onto others as you would have them do onto you*
- *He who humbles himself will be exalted, and he who exalts himself will be humbled*
- *With the measure you measure, it will be measured to you*
- *Do not judge, lest you be judged*
- *You are the salt of the earth*
- *You are the light of the world*
- *Behold I send you out as sheep among wolves*
- *Beware of the leaven of the Pharisees*
- *Where the corpse is, there the vultures will gather*

Sayings traditions, moreover, that are especially *formulaic*, where variables can easily be switched in and out, lend themselves to contact-via-memory. Those string of traditions, for example, that have the following form do not require visual-contact to produce: “He who *x*’s (or is *x*’d), *y*’s (or is *y*’d), and he who *y*’s

(or is *y'd*), *z's* (or is *z'd*).” Once the formula is appreciated, variables can be switched in and out without difficulty, and thus can be reproduced without visual aid.

Sayings that are especially *vivid* because of their imagery lend themselves to being easily remembered. Thus, we may entertain the following possibilities as candidates for memory:

- *If your hand/foot causes you to stumble, cut it off*
- *If your eye causes you to stumble, tear it out*
- *It would be better for you if a great millstone were hung around your neck and you were thrown into the sea.*
- *Be wise as serpents and innocent as doves.*
- *Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.*
- *Where the corpse is, there the vultures will gather*

Cases, moreover, where there are Scriptural counterparts need not require visual-contact either. These may already be a part of the speaker’s/writer’s vernacular. In any case, a writer familiar with these traditions need not look them up to reproduce. Thus, we have, for instance:

- Ps 6:8: *Depart from me, all you workers of evil* (cf. Luke 13:27; Matt 7:23)
- Mic 7:6: *for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; your enemies are members of your own household* (cf. Luke 12:53; Matt 10:35–36)

Generally accepted facts about Jesus and his life may be understood as common knowledge—that is, common to those who are most acquainted with the traditions. These would not require visual-contact. Thus, for instance, purported facts such as the following likely constitute common knowledge about Jesus.

- *That Jesus went from village to city preaching and teaching the good news*
- *That Jesus healed the sick*
- *That Jesus was asked for signs (being tested)*
- *That Jesus was crucified*

Even though these could generate agreements, they do not require visual-contact to produce.

Lastly, various ethical statements, which early Christ followers might find highly applicable to their own situations, might have been purposely or more easily memorized, and thus would not require visual-contact to produce. For instance, we have

- *Do not worry about what you should say, for in that hour the Holy Spirit will provide for you what you shall say.* (Persecution)
- *Beware of the leaven of the Pharisees (or the x).* (Opposition, Undesirable Influence)
- *Love your enemies.* (Generalized ethical policy)
- *He who has ears to hear, let him hear.* (Be wise, work at understanding)
- *The last will be first, and the first will be last.* (Be humble, or take heart)
- *Let him pick up his cross and follow after me.* (Understand the cost)

- *If you have faith the size of a mustard seed, you will be able to say to this mountain, “Move” and it will move.* (Have faith, Don’t worry if you think it is not a lot)
- *Behold I send you out as sheep among wolves* (Understand the risk)

There are no doubt other candidates for classification as well. Case-by-case determination, again, would seem to be the best way forward. In short, high agreement is only an *index* of visual-contact not a guarantee of it, and low agreement is only an *index* of memory, not a guarantee. There will be cases where low agreement and visual-contact will be paired, and cases where high agreement and memory will be paired. In any case, careful consideration is required. Much will depend on the context of the traditions in question, and the nature of the traditions themselves.

## B. Measuring Movement and Verse-Distances

Given that it is possible to tabulate where an author is (or may have been) in his sources, provided the existence of parallel traditions; and given that we can tabulate them (where the verse is the unit of measure), it becomes possible to measure the distance between verses—that is, count them up—and thus to provide total numbers of verses moved. What can be provided then may be called *verse-distances* (whether partial or total), and these can be compared and contrasted with the *verse-distances* of other utilization scenarios.

In the above-mentioned table, in the very last column on the righthand side is a running total of verses moved. In the column to its immediate left are the *verse-distances* between the preceding verse and the verse after it. When Luke composes 4:14 (14a and 14b), for instance, he moves from Mark 1:14 to Mark 1:28, which is a total of 14 verses moved. This number, again, is indicated in the second-to-last column on the right. If the verses moved are counted up to this point—assuming Luke’s visual-contact with every verse—Luke will have moved (to Luke 4:14b), from the beginning of his use of Mark, through a total 436 verses (including his use of Mark 6:17).<sup>38</sup> If one follows along this column to the bottom of the table, one will get the total number of verses Luke moved for his complete use of Mark. The same will be the case according to the different utilization scenarios. Again, these may be consulted further in the Appendix.

To provide yet a further example, if Luke moves from Mark 1:1 to Mark 1:2, he has travelled 1 verse. If he moves from Mark 1:7 (7<sup>th</sup> verse) to Mark 6:17 (209<sup>th</sup> verse), as is possibly (though unlikely) the case for Luke’s 3:16–19 composition, he has travelled 202 verses. If we add them up (1 + 202), we get 203 verses moved.

If we tabulate all the possible parallels, count all the *verse-distances*, it becomes possible to compute the total verses travelled for a given utilization scenario (i.e., Luke’s use of Mark). In a perfectly sequential utilization scenario

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<sup>38</sup> This is a running total, which can be counted in each line.

(Luke’s use of Mark, for instance), the total number of verses moved will equal the total number of verses in the text. As stated earlier, Luke, under such a scenario, would have moved a total of 661 verses through Mark—that is, if he had used Mark absolutely sequentially. In such a case, he could be imagined to read a verse, use it, read the next, use that, read the one after that, use it, and so on. To put it differently, Luke would have moved or composed one verse for every verse of Mark he used or read. If Luke’s use of Matthew were under consideration, and he is presumed to have used him absolutely sequentially, the total number of verses moved would be 1068 (Matthew has 1068 verses).

The following utilization scenarios are presented in the Appendix. As stated in the Introduction, each Simple Solution (or Utilization Hypothesis) as well as the Two-Document Hypothesis consists of a specific set of (usually three) utilization scenarios.

- Luke’s use of Mark
- Luke’s use of Matthew
- Luke’s use of Q
- Mark’s use of Luke
- Mark’s use of Matthew
- Matthew’s use of Luke
- Matthew’s use of Mark
- Matthew’s use of Q

The most probable scenarios (and thus Solutions) will be the ones that entail the fewest movements (smaller total numbers), in accordance with the principle of parsimony. Since who used whom is still debated in discussions of the Synoptic Problem, and since logical coherence can offer no help in the matter—*all Solutions are internally coherent or can be made to be internally coherent*—our decision-making must be governed by the principle of parsimony, which is a methodological principle, and thus regulative, not a statement about how complex or systematic the world actually might be.<sup>39</sup>

In summary, the more complicated the movements and movement-patterns, the larger the verse-distances, and the less plausible the utilization scenario. Authors, it may be presumed, would have tended towards simpler movements, simpler compositional maneuvers, or simpler movement-policies (for instance, forward sequentiality). They would not have gone out of their way to perform complex maneuvers, although this is not to say that authors would *never* perform anything complex. Rather, *in general* they did not make composition more complicated than it needed to be, given the complexity of the task itself (occasional exceptions notwithstanding). Thus, authors are unlikely to have adopted excusing or back and forth movements over large portions of composition. In fact, when the tables of the Appendix are examined, most composition (regardless of the utilization scenario) follows a general forward sequential pattern. When, however,

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<sup>39</sup> A proper articulation of the principle may be found in Rescher, *Cognitive Economy* or alternatively, idem., *Philosophical Dialectics*.



there are apparent across-the-scroll excursions, those excursions are usually for traditions that are *free-floating* (i.e., independent), of an aphoristic or gnomic character; or they are formulaic, possess vivid imagery or are common knowledge—all of which suggest contact-via-memory rather than visual-use. The Gospels' authors are unlikely to have excurred to access these traditions: they either know them because they are a part of oral tradition, or because they are easily memorable, or some other comparable circumstance. In short, they recall them, they do not *move* to them. But it is worth underlining that they are not appealing to memory in these cases because movement to them is perceived as difficult. Memory-use is just the other option open to the author besides visual-contact-use.<sup>40</sup> If a tradition is not present for a writer in one of the open columns, but suggests itself to the author (whatever the reason), and it is the kind that is memorable, one simply recalls it as best as one can.

All this said, there will be notable exceptions—cases where it appears that an author has had visual-contact with a tradition, even though it appears to require excursive movements. These are the most interesting cases for the Synoptic Problem, and ones that have the potential to determine one way or another which Hypotheses are the more plausible.

In every utilization scenario, then, there will be apparent cases of excuring. Regardless, most source-utilization is and will be sequential in nature. One will find, for the most part, for instance, that from *The Triumphal Entry* onwards (regardless of the utilization scenario) that most source-use follows a sequential

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<sup>40</sup> I believe, Alan Kirk fails to appreciate this in his memory command theory (See Kirk, *Q in Matthew*, for the discussion). When he writes, “Because scroll design made search options laborious, ancient writers frequently relied on memory of a scroll’s contents” (58), there is misunderstanding about how memory functions vis-à-vis source-based composition. As Kirk is correct to point out, in another place (Kirk, *Q in Matthew*, 97; Alan Kirk, “The Scribe as Tradent,” 8), the importance of memory does not arise from the fact that bookrolls are supposedly difficult to negotiate and their contents difficult to access. Memory must be understood as *antecedently* important. Not all writing was source-based writing. Memory was not employed *even primarily* so that sources could be remembered during composition. Memory-training was important because it served a variety of important functions in a host of different social circumstances. The importance of memory in fact has very little to do with source-based composition, and thus it becomes a problematic assertion if we understand it as a salvo for potentially “laborious maneuvers.”

If memory is to be understood properly, then, for source-based composition, it needs to be understood not as *filling* or *standing in* for the difficult parts, but as a *part* of the compositional process on par with visual-contact, although not necessarily used as extensively. Thus, it is an error to think of the employment of memory as a case of where the writer says to himself, “If I am going to use this tradition next, it will mean my having to move through the text to there, but that is too difficult and too laborious, thus I will access it by memory” (or to this effect). Rather, it is a case of the writer, for whatever reason, wanting to use tradition *x* at that point, and doing so by memory, since it is not immediately available in his text. The question of having to move here or there is simply not one the writer entertains, since writing from memory is an option all on its own. Because the tradition is not visually *present*—that is, open to the author—he simply recalls it. But there is no *perceived* difficulty of having to move over here or over there, because moving here or there is not an obligation that the author ever feels. One engages in memory because the traditions are not visibly present, and it just so happens that they exist elsewhere in the text.

order—minor exceptions again notwithstanding. Outside of these traditions, there are several cases where material is out of order, which could presuppose excusing-styled movements. Luke’s account of Jesus in Nazareth (Luke 4) is a possible candidate for an excursive movement, since the counterparts in Matthew and Mark stand in different relative locations. Luke’s parallel of the *Anointing in Bethany* (*The Woman With the Ointment* [Luke 7:36–39]) also could be one, since it comes early on (in Luke 7), whereas Matthew’s and Mark’s are both towards the end their Gospels. Matthew’s placement of certain Markan traditions early on in his Gospel (primarily in the vicinity of Matthew 1–11) are also candidates for problematic, excursive movement as well. Whether we assume Matthew’s use of Mark or Mark’s use of Matthew, Luke’s use of Mark or Mark’s use of Luke, and so on, it functionally will not matter. In any case, the utilizing author on occasion must have rearranged material (and thus possibly excurred to traditions, either forwards or backwards).

### C. Comparable Past Research

The issue of compositional-movements appears elsewhere in discussions of the Synoptic Problem. Martin Mosse, for instance, in *The Three Gospels* (2007) addresses it, although, in his study, the chapter and pericope are the units of measure, not the verse.<sup>41</sup> John Wenham too takes up the issue in *Redating Matthew, Mark & Luke*.<sup>42</sup> But, again, in Wenham’s study the matter is only rudimentarily treated and, in any case, very similar to Mosse’s treatment.

The Tables and Figures 2-1–2-6 on pages 48–89 in Mosse’s *Three Gospels* are a comparable apparatus to what I have produced in the Appendix—the primary difference, again, being the unit of measure and scope of the table.<sup>43</sup> What is produced in the Appendix of this study is really something of an exploded version of what is represented in Mosse’s tables and figures.<sup>44</sup> What he presents in a small x-y axis line-diagram I present in tables that span over many pages.

Mosse’s treatment, however (as helpful as it is in some regards), I think is insufficient for drawing firm conclusions. Each of his figures, no doubt, shows a generalized pattern of sequential, forward movement (the bottom-left to the top-right progression the line takes), but we cannot say much else. In the cases of Luke’s use of Matthew and Matthew’s use of Luke, the zigzagging or the peaks-

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<sup>41</sup> Martin Mosse, *The Three Gospels: New Testament History Introduced By the Synoptic Problem* (Colorado Springs: Paternoster, 2007).

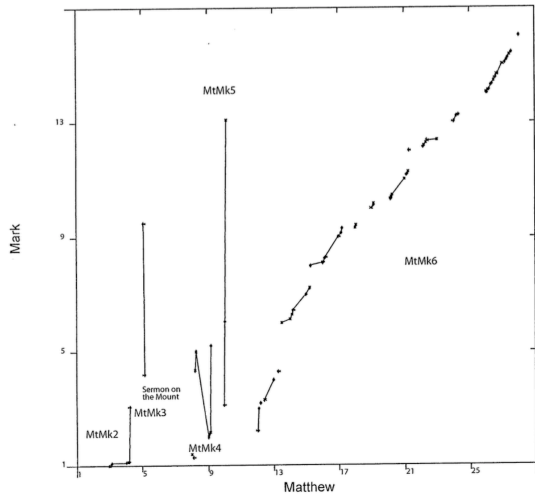
<sup>42</sup> See John Wenham, *Redating Matthew, Mark & Luke: A Fresh Assault on the Synoptic Problem* (Downers Grove: InterVarsity, 1992), 13–15, 46, 49

<sup>43</sup> Unfortunately a quality image is not even the case in the original, which cannot be helped given the technology and software at the time they were developed. For clearer images it is best to consult the tables and figures on pages 48–89 of *The Three Gospels*.

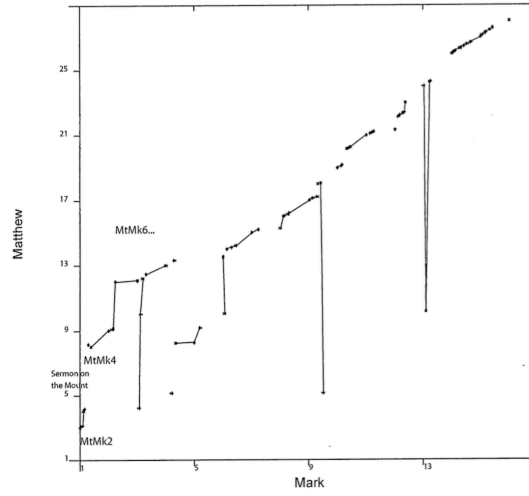
<sup>44</sup> There are other differences as well. Likely, Mosse has not explored all the possible parallels that I have. His pericopae-divisions are likely different from mine as well.

## Martin Mosse's Diagrams

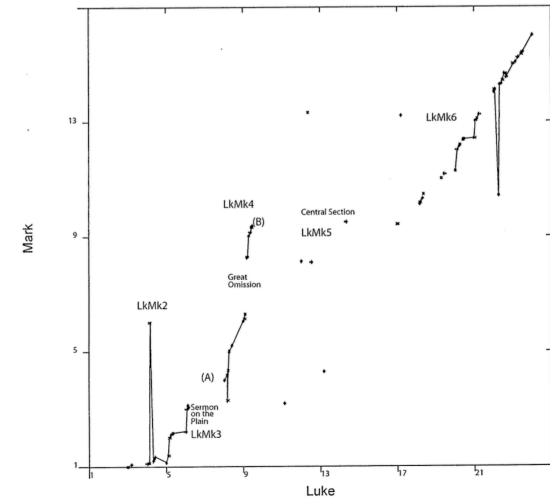
*Matthew's Use of Mark*



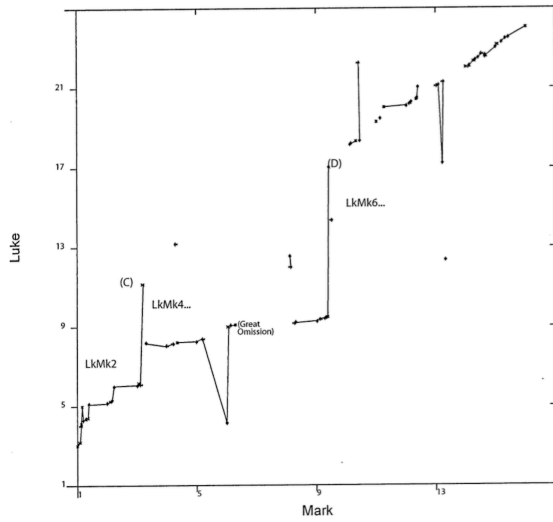
*Mark's Use of Matthew*



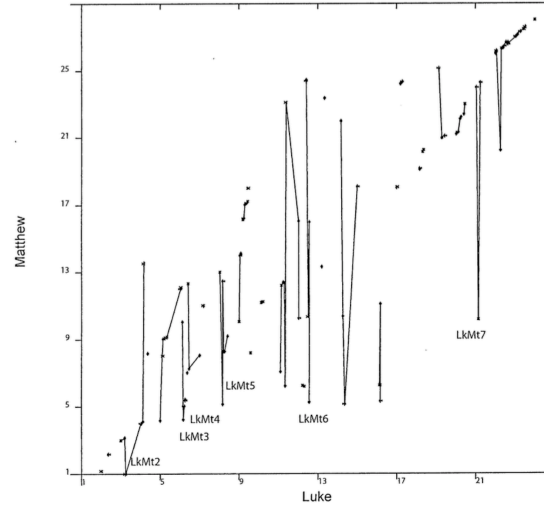
*Luke's Use of Mark*



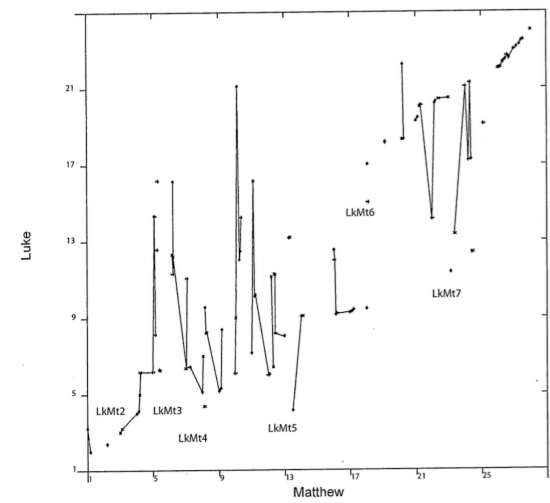
*Mark's Use of Luke*



*Luke's Use of Matthew*



*Matthew's Use of Luke*



and-valleys effect is more evident than in the other cases involving Mark, which rightly indicates that Matthew's use of Luke or Luke's use of Matthew is a more complicated procedure than any scenario in which Mark is involved. But other than that there *are* peaks-and-valleys in both of these utilization scenarios, and that the matter is complicated with regard to Matthew's use of Luke or vice versa, we cannot say much else. We cannot say, for instance, *just from observing Mosse's figures*, that Luke's use of Mark is undoubtedly the case. And while it looks as if Luke's use of Matthew may be far more irregular and zigzagging than Matthew's use of Luke, this may not be the case either. The figures, then, lack a certain *specificity* otherwise needed, if firm conclusions are to be drawn. They are not the sorts of tables and figures from which firm conclusions may be gleaned, in the way I think that the tables in the Appendix in this study provides.<sup>45</sup>

Another problem is that—as far as I am aware—Mosse's diagrams presuppose complete visual-contact-usage, which cannot be assumed without ignoring the realities of a mixed-media environment.<sup>46</sup> Ancient composition, no doubt, featured at least *some* memory-use, although there is now disagreement about how extensive contact-via-memory was. In other words, the use of memory (or the non-visual use of texts) will need to be brought to bear, if the case is to approximate the conditions under which the Gospels were written. As far as I am able to tell, Mosse has not done this. He also does not take into consideration the possibility that the text of the Gospels may have been distributed into *volumina*, and thus are not just single bookrolls. Nor has he considered the fact that any utilization scenario will differ depending on whether the author is using the other Gospel as well. That is, there is a difference between Penultimate and Absolute posteriority utilization. Still, Mosse provides at least the developmental beginnings of the issue of compositional-movement, which more than anything indicates that the Gospel authors generally moved forward and sequentially, regardless of the Hypothesis presumed. His effort and work is to be commended and appreciated, since he is no doubt on the correct path. His figures also helpfully show the utilizing author's use of his source in *totality*, which is a limitation of the tables in the Appendix. It is helpful to see the trajectory in one fell-swoop.

At any rate, there are commonalities between Mosse's figures and the tables in the Appendix: the peaks-and-valleys in Mosse's diagram in many cases will have counterparts in the tables. They will be represented not unlike what was said above, where Luke was supposed to have excurred to Mark 6, in order to write a few brief details about John the Baptist's arrest.

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<sup>45</sup> One should not get the impression that I am saying that Mosse had the same purposes as I do. I do not think that he did. I believe he was looking for a generalized pattern, which he finds in Markan priority.

<sup>46</sup> See, for instance, Kirk, *Q in Matthew*, 1–15, 102–103. Although there are problems with Alan Kirk's discussion, it is nonetheless the best available.

## D. The Simple Solutions or Utilization Hypotheses

We may now graduate from a general discussion of specific utilization *scenarios* (Mark's use of Luke, Luke's use of Matthew, for instance) to a general discussion of the Simple or Utilization *Hypotheses* (FH or the Farrer Hypothesis, for instance). The Simple Solutions, as was stated in the Introduction, consist of a specific set of utilization scenarios. Thus, for instance, the Farrer Hypothesis is a combination of

- Matthew's use of Mark
- Luke's use of Mark, and
- Luke's use of Matthew

The Griesbach Hypothesis is a combination of

- Luke's use of Matthew
- Mark's use of Luke, and
- Mark's use of Matthew

Naturally, comparable arrangements exist for the other Utilization Hypotheses.

The difference between some Solutions consists of a difference of only one utilization scenario. Thus, the Augustinian Hypothesis, being the counterpart-Hypothesis of the Farrer Hypothesis, has the same planks as FH—only that FH wants Markan Priority, and AH, Matthean Priority. From a position of Absolute Posteriority, however, they are identical.

This will mean several things. First, one cannot assume that producing arguments for Luke's use of Matthew and Mark provides a case *only* for FH. It will also provide one for AH. Comparable situations exist for the other Hypotheses as well. Second, determining which of two counterpart Hypotheses is a better candidate for acceptance will come down to determining which has the more plausible Priority position. Between AH and FH, the question, then, is whether Matthean Priority is a better candidate than Markan Priority. Everything else stands equal. Again, it is similar for other counterpart Hypotheses as well: each agrees in terms of Absolute Posteriority, and each differs as regards the position of Priority.

If we can, then, ascertain the total number of verses for each utilization scenario, we can also ascertain the totals for each of the Solutions. The total number of verses moved in FH, for instance, is the total number of verses moved for Matthew's use of Mark (Penultimate Posteriority) + Luke's use of Mark (Absolute Posteriority) + Luke's use of Matthew (Absolute Posteriority). This figure can then be compared to the totals that result for the other Hypotheses.

If we take the principle of parsimony as the measure, which I think we should, then the more parsimonious Solutions (those with the fewest movements in total) stand as the more plausible candidates, at least from this abstracted point of view. But before considering the data and total number of movements for each scenario and each Solution, a few qualifying points are required.

## E. Presuppositions, Clarifications, and Qualifications

Several comments about presuppositions, clarifications, qualifications, and further complications are in order. These include issues concerning how parallel traditions are determined, how one chooses between parallel traditions when a number of similar traditions are possible (i.e., where there are doublets or triplets, and so on), and how it can be known (if it can be known) whether the Gospels' authors have moved *in excess of* what can be tabulated. The matter of *volumina* will also be at issue; how memory-use functions will be as well; and whether there are differences between Absolute and Penultimate Posteriority-use. These will be discussed in turn.

### I. *Presuppositions and Clarifications*

#### 1. *Parallel Inclusiveness*

Whether or not a verse or sentence or the like *stands* as a parallel for some other verse or sentence is undoubtedly debatable. The policy I have adopted for determining what is and is not *prima facie* parallel is one of *reasonable inclusiveness*. It is partly unavoidably subjective, but since the circumvention of subjectivity is impossible, one can only be expected to do the best one can.

In a majority of cases, the parallel passages are clear, even when the agreement between any two synoptics varies. There are, however, cases where identifying parallels is a more challenging endeavour. Having a policy of reasonable inclusiveness, then, aims to circumvent the error of missing what is indeed parallel by including as much of what is *seemingly* parallel as possible. The idea is that it is better to error on the side of *inclusion*, than to exclude potential parallels as a result of an overly exacting policy of identifying only *true* parallels.

The term “reasonable” (reasonable inclusiveness) here also is an important qualifying concept, again which is not without a certain degree of unavoidable subjectivity. Not everything parallel that could be identified is worth assigning as parallel.<sup>47</sup> Any parallel in question needs to be *probative* in some regard, and not

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<sup>47</sup> Subjectivity comes in when one has to determine which parallels are *worth* deeming as parallels. Some might think that subjectivity is problematic. I do not think this is the case, even though there has long been an unwarranted anxiety of the subjective. First it is one thing for subjectivity to be unavoidable, which is the case here above and elsewhere in my decisions. One has to start somewhere, even if criticism is to be drawn as a result. In such a case, one need only provide the reasons one makes a particular decision, so that they can be assessed. They can in this case be disagreed with. It is only when one makes subjective decisions *without explanation* that a problem arises. Second, New Testament studies itself is a discipline that stands on the subjective decisions of scholars. Any scholar who thinks that you can do New Testament studies—whether it is the Synoptic Problem, the Historical Jesus, or Pauline studies—without entering into subjective decision-making should probably consider a career in metallurgy.

merely *possible* (even though this is a part of the *inclusiveness* aspect of the policy).<sup>48</sup> For instance, *καὶ* is not a good candidate as a parallel simply because some other pericope or sentence also features the word. *Καὶ* is ubiquitous and presumably can be written with little thought or need for some exemplar. In such a case, every verse that features *καὶ* would parallel every other that possessed it. To tabulate all of these would, quickly, result in a formidable chaos.

As such, single-word parallels, when the words are rather pedestrian, are generally disregarded. When words or expressions are *peculiar*, however, they might be granted as parallels, but when they are not, they do not obtain parallel status. It is obviously difficult to say which words are peculiar except case-by-case,<sup>49</sup> as the context may partially determine whether or not the words are peculiar.

Generally, I deem as parallel those accounts that feature similar stories, similar or verbatim expressions, and as I just mentioned, on rare occasions, irregular words or small probative phrases.<sup>50</sup> Thematic similarities, where there are no agreements in wording are not counted as parallel. In any case, I have attempted to be as inclusive as possible within reason. In the tables in the Appendix, everywhere I have indicated a parallel are occasions where I believe that agreement is sufficiently probative.

As an example of a peculiar or probative expression, I include *γεννήματα ἐχιδνῶν* (Luke 3:7; Matt 3:7; 12:34; 23:33) as a parallel. When I consider compositional movement in light of contact-via-memory, however, it almost never requires visual-contact to write, and thus any excusing entailed by its use need not in fact be presumed.

Again, and in summary, one wants to take into account as many probative possibilities as possible for parallels, only if because these possibly stand as the exemplars from which the composition was drawn. One does not want to exclude that which *is* the proper parallel by mistake. As such, for methodological reasons, one wants to include as much as possible, while still being circumspect about the selection (hence *reasonable inclusiveness*). If error is to occur, it will be because too much is included, and not because what are rightful parallels have been excluded.

While complete visual-contact is first considered for each of the utilization scenarios, the expectation is that with the consideration of memory-use, the occasions where an author *may have had* visual contact with a tradition (the

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<sup>48</sup> Although the two constituents are partly at odds (inclusiveness and reasonableness), this is partly the point. One should err on the side of inclusiveness, while being diligent to exclude what reasonably speaking should not be deemed a parallel.

<sup>49</sup> This means that there is a degree of subjectivity in determining parallels. But I do not see how this can be avoided.

<sup>50</sup> An important presupposition of mine, which cannot be discussed here, but one that is worth stating is that the agreement of the entire word is not required for there to be “agreement” between sources. I accept as agreements roots (regardless of tense), prefixes, suffixes, case endings, verb-endings, even the interrogative sense—in short, any component part of a word or the sense in which a sentence may be expressed. These are factors that are sufficient to influence one’s paraphrase.

potential parallels), but *in fact did not*, will be eliminated. Thus, erroneous inclusions need not ultimately be a cause for concern. They will be effectively neutralized when memory-use is taken into account.

## 2. Multiples (Doublets, Triplets)

Occasionally, similar enough traditions or expressions or phrasing occurs in different places within a source, which means there are occasions where two or more possible traditions, expressions, or phrases could be used as an exemplar. Naturally, the question becomes, Which one of these is the correct or most plausible parallel? Presumably, no more than one of them need be required.

A good example of this is the expression or tradition, ὁ ἔχων ὄρα ἀκούετω, which in Matthew occurs at 11:15; 13:9 and 13:43. If we entertain Luke's or Mark's use of Matthew, and consider the fact that both Luke and Mark have this expression, the question becomes which of three stood as an exemplar for Luke or Mark (that is, if it did and either of them had visual-contact with it). The policy employed, which has been consistently applied for each utilization scenario, is that *the one which entails the least amount of movement to get to—that is, the shortest distance between verses—is the one presumed to have been used*. In some cases, especially where two possible verses are in close proximity, I select the one that makes the most contextual sense. In short, it need not ever be presumed, where there are multiple possible expressions to choose from, that a utilizing author made use of all at the same time.<sup>51</sup>

On Mark's use of Matthew, then, where ὁ ἔχων ὄρα ἀκούετω (or variant of it) is used at Mark 4:23, Matthew's 11:15 instance is selected. This is because, for the previous verse (Mark 4:22), Mark has apparently used Matthew 10:26. Since the shortest distance is between 10:26 and 11:15 (32 verses), rather than between 10:26 and 13:9 (106 verses) or 10:26 and 13:43 (140 verses), it becomes the best choice. Naturally, however, the matter will differ when a different utilization scenario is under consideration (i.e., Luke's use of Matthew or Matthew's use of Mark, for instance) and when *volumina* are taken into consideration.

The general principle here employed is that *the explanation that is best for the Hypothesis as a whole is to be desired*. And since the more parsimonious readings are always the most favourable for a Hypothesis, one ought to favour the more parsimonious explanations; this will no doubt mean the explanations that feature the shortest distances.<sup>52</sup>

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<sup>51</sup> The exception to this is when *volumina* are presumed the case *and* complete visual contact (no memory-use). If, for instance, the same tradition stands in two different *volumina* of the same book (for instance, in bookrolls 1 and 2 of Matthew), the utilizing author will be presumed to be at both locations, *but only when* complete visual contact is presumed. It is because complete visual contact is being assumed that visual use of both is necessitated.

<sup>52</sup> When multiple bookrolls are presumed, often multiple parallels occur among the different bookrolls, which means there will appear to be cases where the author is using both parallels. This would rightly be understood as problematic, but it is not a problem that need persist. First, this



### *3. Memory Verses counted as Visual-Contact*

In a small number of cases (they are by no means many), I have treated what are likely to be traditions appealed to by memory as if they were appealed to by visual-contact. The agreements in these traditions are low, and the traditions themselves are often aphoristic or gnomic or the like, suggesting memory-access rather than visual. The reason I treat these as accessed-via-visual-contact should be obvious from the context. In these cases, it costs nothing—in terms verse-movements or verse-distance—if the author has his eyes on the tradition. This is because the verse as it stands in relation to the one before it is *en route* to the next. There is nothing to be saved or gained, in other words, by appealing to memory. It thus becomes immaterial in terms of verse-distances if one accesses the tradition visually or if it is appealed to by memory. Since it costs nothing, one can just assume that visual-contact is the case, or at least nothing is lost if one does so. Of course, in actual fact the author may have appealed to memory for these traditions, and if that explanation is what makes best sense of the data, one is naturally encouraged to construct editorial readings in such a way. But for purposes of verse-movement, it is represented for clarity's sake as accessed visually.

## *II. Qualifications*

### *1. The Problem of Parallels: How do We Know if an Author has Moved In Excess of What Can Be Tabulated?*

From what has been said above, we may summarize the following: many stories and passages and sentences and expressions of the Synoptics have parallels in each Gospel, even if in some cases they are difficult to determine. It is possible to tabulate these parallels, as I have explained above. We can count verse-distances and calculate total number of verses moved. In short, it can be calculated how one author used another in terms of movement according to each utilization scenario. The calculations of each of these utilization scenarios can also be compared in order to determine varying degrees of plausibility and candidacy—not only for the scenarios themselves but for the Hypotheses of which they are a part. It is the principle of parsimony that governs such determinations: those scenarios and Hypotheses that require the least amount of movement are more plausible than

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issue will be the case for all utilization scenarios and on all Hypotheses. Thus, no one Hypothesis is in any better situation, and thus no one has the advantage. Second, when memory is accounted for, in most cases (I cannot think of any exceptions) visual-contact with more than one tradition (i.e., with doublets, triplets) will not be required, since one can appeal to memory for its access. As such, the problem is neutralized. For instance, unless ὁ ἔχων ὅτα ἀκούτω comes up in the direction the author going in (where he can look at it without excusing to it), the tradition can always be appealed to by memory. Thus, visual-contact will not be required.

those that require more. All of this is dependent upon the fact that (and possible only because) parallel material can be tabulated.

A certain unavoidable difficulty arises, however, when it is realized that what *can be* tabulated is only possible where there are actual parallels. What is undeterminable—or impossible to tabulate—is movement or reading or the kind of “utilization” that takes place where no such parallels are produced. For instance, if Luke used Mark to write the John the Baptist traditions, we could have a good idea of where Luke *would be* at every stage of the composition because we can identify, and thus tabulate the parallels between Luke and Mark. But what we cannot determine is how many times, for example, Luke read the Markan traditions before composing, or whether or not Luke went looking for some tradition, but did not find it or abandoned his search or something else. In an important sense, these would factor into the total distances moved. Perhaps, Luke read Mark’s narrative three times before composing his own. Perhaps, he read ahead some distance forward thinking there was a tradition present somewhere to use, but then abandoned his search, and scrolled back. Or perhaps he was searching other sources. These would be cases of what Luke had actually done; and they would be cases moreover that ordinarily would increase the total number of verses moved. But they are impossible to account for because they are not and *cannot be* reflected in the data. If a Gospel author does not make his whereabouts known vis-à-vis his sources by producing a parallel, it is impossible to know where he has moved, and thus impossible to know *how much* he has moved. Where no data exists to indicate where an author was or might be at any given stage in the composition relative to the source used, no tabulation or calculation can be given. One, in other words, can only observe the *minimum amount* of utilization that occurred, based on what is determinable (i.e., what is observable and can be tabulated), but not all that *did* or *might have* occurred.

A few observations about this problem are warranted. The first—and most important—is that no utilization scenario, and thus no Simple Solution, is exempt from this difficulty. Each is equally susceptible to the problem. Thus, no Solution has any particular advantage in the matter over any other. It is a problem, then, for FH, 2GH, WH, just as much as it is for 2DH and AH. No one Hypothesis is any more or less problematic in this regard than any other.

Second, there is a problem with presuming anything that lacks complete evidence. The philosophical principle that we ought to “maintain nothing substantive without good reason” would accordingly apply.<sup>53</sup> Just because something *might be* possible does not mean it occurred. While it is possible that Luke, for instance, reread traditions repeatedly or moved to find something but then decided not to use it, or abandoned his search, or whatever, there is really no way to tell that this in fact did or has happened. There is plainly speaking no evidence to suggest it. Since there would be no data to suggest it, we cannot presume that it did happen. It is just something about which we must remain

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<sup>53</sup> See Rescher, *Philosophical Dialectics*, 5.

silent. What parallels do show, however, is that at some point, for instance, Luke did or *likely* did use the parallel passage of Mark—whether visually or mnemonically—(again, assuming Luke’s use of Mark). Because they are parallels, then, they may be tabulated. But what has no parallel, not only obviously cannot be tabulated, but cannot be presumed either—at least not unproblematically.

It is true, then, that certainty is impossible as regards whether an author moved and only moved about in his sources to the extent that can be tabulated. It is likely that there was some movement *in excess of* what is tabulated. But we also ought not presume what cannot be determined in any way. Given these points, then, the best way forward is to understand the totals and movement-patterns that can be derived as what is *minimally* or *approximately* the case, which may be understood of all tables henceforth. But, also, since any movements in excess of what can be tabulated cannot be determined, and since it is unwise to even presume anything in this regard without good reason, the totals derived from the tabulated parallels ought to stand as the *accepted* totals. While the actual state of affairs of movement and utilization may be different from the totals determined in the tables, the totals therein need only stand provisionally or presumptively—that is, unless and until we have reason to believe otherwise. And reason to believe otherwise will naturally require evidence. Moreover, Luke, for instance, may have moved around more than what can be tabulated, but he is unlikely to have moved *less* than what is tabulated (or considerably less than this, if some exception is to be made). And this naturally will be the case for all the Hypotheses. The derived totals, then, in a sense become each Hypothesis’s approximate *minimum*. And since each Hypothesis is functionally in the same predicament, no one of them has the advantage. Thus, it is minimums against minimums, and what-can-be-tabulated-as-parallels against what-can-be-tabulated-as-parallels. This is the best that can be hoped for, which for our purposes is sufficient.

## F. Further Complications

It is perhaps easy to think the discussion reducible to sheer parsimony of movement—that is, all that matters for a Hypothesis is the total number of verses moved. While the parsimony of verse-distances is no doubt an important desideratum, the matter of parsimony for source-utilization *movement* is a far more complex issue.<sup>54</sup> Parsimony, of course, is not the sign of *truth*, but the sign of *plausibility*, and it operates not on one plane alone (fewest movements), but on several (*patterned* movements versus *unpatterned* movements, *fewer* movements versus *more*, *smaller* verses read-to-verses used percentages, *fewer* sources used versus *more* sources used, *less resistant* editorial readings versus *more resistant* ones, and so on). Movement-patterns, number of sources, editorial readings, for instance, are all

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<sup>54</sup> See Rescher, *Philosophical Dialectics*, 61–62.

important aspects to which the principle of parsimony applies. There is no “the simpler Hypothesis” *simpliciter*.

In some cases, one aspect can be both parsimonious and not at the same time. Scanning, for instance, is a type of movement that suggests actual authorship because of its peculiar pattern, but it also by nature lacks a certain economy of function. There is a trade off, then. Scanning, because it is a patterned-movement, is more parsimonious in terms of *procedure* or *policy* than unpatterned-movement (random excursive movements). But it is also *less* parsimonious as regards actual movement-totals or verse-distances. The process of moving through to the end of a text and then going back to its beginning and repeating (which is what *scanning* functionally is—see below for more discussion) has a way of racking up the number of verse-movements. Nevertheless, it is a peculiar and patterned enough type of movement to suggest the actual operations of a writer.

There is, then, something to be said for the plausibility of a utilization scenario (or Hypothesis) if the types of movements expressed follow a pattern indicative of real authorship (i.e., scanning, sequential forward movement, returning to last place left off, et cetera), even if some parsimony of movement is to be sacrificed as a result. Because of the limited scope of this study, I will not explore the various movement types or how they function, but there are undoubtedly types of movement that are more indicative of actual authorship. For instance, forward sequential movement is one such kind.

Parsimony, then, applies not just to the total number of verses moved, even if this is an important desideratum, but to a variety of important factors, all of which must be weighed together.<sup>55</sup>

Below are a number of other factors that render the situation more complex. These too must be taken into consideration if a proper assessment of utilization-movement is to be had.

## G. Multiple Bookroll-Use: Gospels as *Volumina*

### I. *Bookroll Lengths*

Before a discussion of Gospel *volumina* is presented, a word or two should be said about bookroll lengths in general.

In general, the length of a roll “was determined by the knife.”<sup>56</sup> When a bookroll was purchased, one received a premanufactured length,<sup>57</sup> which could

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<sup>55</sup> See comments in Christopher Tuckett, “The Current State of the Synoptic Problem,” in *New Studies*, 18.

<sup>56</sup> Johnson, *Bookrolls*, 151. See also Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven: Yale University Press, 1995), 47; E. Randolph Richards, *Paul and First-Century Letter Writing: Secretaries, Composition, and Collection* (Downers Grove, IL: InterVarsity Press, 2004), 51.

be cut down if needed or added to with another roll. Single papyrus sheets were not normally sold separately.<sup>58</sup> If one desired a separate sheet, one would cut it off from the premanufactured length.

The length of the premanufactured scroll was about 3.5 metres long (320–360 cm; 11.5 ft; 20 papyrus sheets).<sup>59</sup> “It was in the form of such a manufactured roll, known as a *chartes* (Latin: *charta* or *volumen*), that papyrus was shipped, stored, and marketed for retail sale.”<sup>60</sup> Randolph Richards mentions that “[a] standard roll, according to Pliny, was manufactured by joining 20 sheets, making a roll nearly 12 feet long.”<sup>61</sup> Indeed, in *Natural History*, Pliny writes that “[t]here are never more than than twenty sheets to a roll.”<sup>62</sup> “Longer rolls,” continues Richards, “were custom-made by buying up to three standard rolls and joining them together.”<sup>63</sup>

An author could theoretically add rolls to his work indefinitely, if more writing was required, and he could sever it at whatever place he was finished, even if this was before where the roll ended. The roll which was produced when multiple *chartai* were joined together is called the *synkollêma*.<sup>64</sup>

Thus, there is in one sense no set length to bookroll-texts. They could be short or long, depending on the amount of writing itself. Moreover, as William Johnson remarks, there are no data to suggest that writers wrote to fill out rolls. Thus, when writers had finished writing, they severed the remainder.<sup>65</sup> Economic factors, however, may have contributed to an author’s using no more than the premanufactured length.<sup>66</sup>

There were, however, average lengths, which Johnson finds to be between the 3–15 metre length (9<sup>3</sup>/<sub>4</sub> – 49<sup>1</sup>/<sub>4</sub> feet).<sup>67</sup> Harry Gamble suggests a smaller

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<sup>57</sup> Gamble, *Books and Readers*, 45; William A. Johnson, *Readers and Reading Culture in the High Roman Empire: A Study of Elite Communities* (New York: Oxford University Press, 2010), 18; Richards, *First-Century Letter Writing*, 51; Pliny N.H. 13.11; Eve, *Writing the Gospels*, 11.

<sup>58</sup> Richards, *First-Century Letter Writing*, 51.

<sup>59</sup> Gamble, *Books and Readers*, 45; Eve, *Writing the Gospels*, 11; T. C. Skeat, “The Length of the Standard Papyrus Roll and the Cost-Advantage of the Codex,” *ZPE* 45 (1982): 170; Clarysse and Vandorpe, “Information Technologies,” 722.

<sup>60</sup> Gamble, *Books and Readers*, 45. See also Richards, *First-Century Letter Writing*, 51.

<sup>61</sup> Richards, *First-Century Letter Writing*, 166; See also E. G. Turner, *Greek Papyri: An Introduction* (Princeton: Princeton University Press, 1968), 4.

<sup>62</sup> Pliny, *N. H.*, 13.77.

<sup>63</sup> Richards, *First-Century Letter Writing*, 166.

<sup>64</sup> Johnson, *Bookrolls*, 243.

<sup>65</sup> Johnson, *Bookrolls*, 151.

<sup>66</sup> See Skeat, “Length,” 170; Clarysse and Vandorpe, “Information Technologies,” 722.

<sup>67</sup> Johnson, *Bookrolls*, 145–46, 149; Larry W. Hurtado and Chris Keith, “Writing and Book Production in the Hellenistic and Roman Periods,” in *The New Cambridge History of the Bible: From the Beginnings to 600*, eds. James Carleton Paget and Joachim Schaper (New York: Cambridge University Press, 2013), 65; Larry W. Hurtado, “Oral Fixation and New Testament Studies? ‘Orality’, ‘Performance’ and Reading Texts in Early Christianity,” *NTS* 60 (2014): 329–330.

range: 7–10 metres (23–32<sup>3</sup>/<sub>4</sub> feet),<sup>68</sup> which fits within Johnson’s proposed range. There are a number of cases where the length exceeds 15 metres, but these are outside the average limits.<sup>69</sup> Large scrolls, like large books, are more difficult to use; thus after a certain length, one only increases the difficulty of reading.<sup>70</sup>

Furthermore, the average range, Johnson remarks, “rests on the rule of thumb that in general a roll contained a single work, or a single book of a larger work.”<sup>71</sup> The rule does not always hold, since bookrolls could contain a number of smaller works or could comprise only part of the work.<sup>72</sup> In some cases, a “book” was distributed over several bookrolls. Thus, Johnson remarks, “One can . . . chart a distinction between the conceptual ‘book’ (βύβλος, *liber*) and the physical ‘bookroll’ (τόμος, *volumen*), and ‘book’ and ‘bookroll’ are thus only usually and not uniformly coextensive.”<sup>73</sup> Jocelyn Penny Small observes similarly:

Classical terms for ‘book’ varied, because the format varied. Only context, and sometimes not even that, indicates whether a whole ‘work’ or merely a ‘part’ is meant. In Latin, a book, *liber*, may refer to either the whole work or one of the rolls, *volumen* singular and *volumina* plural (hence our word ‘volume’), within that work.<sup>74</sup>

Others have also observed the same.<sup>75</sup> The author of 2 Maccabees mentions, for instance, that 2 Maccabees was a “‘condensation’ (2,28) of a *five volume work* by Jason of Cyrene.”<sup>76</sup> And again according to William Johnson, Pliny the Younger understands such divisions in his uncle’s work: “In the younger Pliny’s list of his uncle’s literary output (*Ep.* 3.5.5) he mentions a work in three *libri* that was divided into six *volumina*.”<sup>77</sup>

## II. Proposed Lengths of the Synoptic Gospels

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<sup>68</sup> Gamble, *Books and Readers*, 47. See also Eve, *Writing the Gospels*, 11; Derrenbacker, “Greco-Roman Writing Practices,” 79–80; B. M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (New York: Oxford University Press, 1992), 5–6.

<sup>69</sup> Johnson, *Bookrolls*, 149: “Rolls with extrapolated lengths above 15 metres are not few (16 in the Oxyrhynchus data, 3 in the comparison set), but the monochromatic character of the data urges caution [in terms of calculating averages].”

<sup>70</sup> See comments about bookroll size and cumbersomeness in Hurtado, “Oral Fixation,” 329–330.

<sup>71</sup> Johnson, *Bookrolls*, 151.

<sup>72</sup> *Ibid.*

<sup>73</sup> Johnson, *Bookrolls*, 145.

<sup>74</sup> Small, *Wax Tablets*, 10.

<sup>75</sup> Sanday, “Conditions,” 25; Gamble, *Books and Readers*, 47.

<sup>76</sup> Derrenbacker, *Compositional Practices*, 63.

<sup>77</sup> Johnson, *Bookrolls*, 146.

William Sanday (following Frederic Kenyon) estimates the length of Mark to be about 19 feet.<sup>78</sup> The length of Matthew and Luke are estimated to be in the 30 feet range—Matthew being approximately 30 feet, and Luke being 31 or 32 feet.<sup>79</sup> The synoptic Gospels, as single bookrolls, as such, fall within the average range of the bookroll length. Each Gospel, then, would have required more than one *chartes* or premanufactured length roll to complete. This would mean, then, in the case of the Gospels, that either the *chartai* were joined together, or they were left unjoined, or possibly even separated.

### III. *The Gospels as Volumina*

It is standard in discussions of the Synoptic Problem to assume that when Luke used Matthew, for instance, (or whichever utilization scenario one prefers) Luke's Matthew was a single bookroll-document. This presupposition, however, should be challenged, given what we know about bookrolls and books in the ancient world. "Books" may have been distributed over several *volumina*, not just one. That is, the Gospels may not have existed as single bookrolls, but rather as several.

In what follows, then, is a consideration of the Gospels as multiple "*volumina*." Discussions of the Synoptic Problem qua compositional practice, to be treated fully and properly, need to consider the possibility that Matthew, Mark, and Luke were distributed over several bookrolls—not just one.

I put *volumina* in quotation marks above, since it is not necessary to what follows that the Gospels were composed *to be* such—that is, purposely divided into *volumina*. They may have been divided after the fact, by the Gospel writer using them as sources, especially as the premanufactured joins would have been different from the ones created (the *synkollêma*). For instance, the scholars of the Alexandrian Museum were known to "cut up longer texts, such as Homer, into sections of approximately the same length, which we still call 'books.'"<sup>80</sup> It may also be that the Gospels' division into "*volumina*" was more incidental than intentional. For instance, the Gospel authors may have simply not bothered joining the separate *chartai* together after they had completed their composition. As such, they become "*volumina*" *incidentally*.

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<sup>78</sup> Sanday, "Conditions," 25–26; Frederic G. Kenyon, *Handbook to the Textual Criticism of the New Testament* (London: Macmillan and Co., 1912) 34.

<sup>79</sup> See Kenyon, *Handbook*, 33–34; Sanday, "Conditions," 26; see also B. H. Streeter, *The Four Gospels: A Study of Origins* (New York: Macmillan, 1925), 169. Sanday, taking his figures from Frederic G. Kenyon, remarks the following about how these figures are derived: "[I]f we take Westcott and Hort's text, which is not encumbered with footnotes, we observe that St. Matthew occupies about 68 pages, St. Mark (without the last 12 verses) not quite 41, St. Luke about 73. . . . Dr. Kenyon has calculated that the Gospel of St. Mark would take up about 19 feet of an average-sized roll . . . St. Matthew 30 feet . . . St. Luke's Gospel about 31 or 32 feet. The last figures are larger than those for any of the existing MSS. mentioned (Hyperides 28 feet; Iliad 25 feet; Mimes of Herodas about the same; Odyssey 24 feet)" Sanday, "Conditions," 25–26. See Kenyon, *Handbook*, 34 n. 1.

<sup>80</sup> Clarysse and Vandorpe, "Information Technologies," 722.

Three possibilities lend themselves for consideration, and for our purposes it does not matter which may be presumed true. First, it is possible that the Gospels were composed in *volumina*. Clarysse and Vandorpe remark that on occasion “authors spontaneously divided their works into similar ‘books,’ adapting themselves to the constraints of the medium.”<sup>81</sup> The length of each of the Synoptic Gospels does fall within the range of average lengths; however, it may be the case, for whatever reason (a historical peculiarity), that they were composed as *volumina* anyway, especially considering that more than one *chartes* was necessary for complete composition.

Second, it is possible that a Gospel writer (regardless of Hypothesis) purposely cut his sources into several “*volumina*”—that is, separate “bookrolls,” just as the Alexandrian Museum Scholars did. The utilizing author may have done this so that the separate books would be more manageable. As mentioned, the joins that were produced, when one *chartes* was glued or sewn to another, would have *stood out* as different from the premanufactured joins. William Johnson writes that “[w]hen the user (as opposed to the manufacturer) glues together rolls or parts of rolls in order to create a longer unit, the glue join is the *synkollésis*, “which differs in a subtle way from the manufactured join.”<sup>82</sup> Simply speaking, professional manufacturers of papyrus rolls produced a professional job that writers were unable to replicate. It thus may have been at these precise joins that the cuts were made. Or perhaps the Gospel author created new divisions.

Third, it is possible that the Gospels writers first copied their sources,<sup>83</sup> but never bothered joining the separate *chartai* after the fact. Thus, the separate rolls become in a sense “*volumina*,” but not intentionally. If, on FH or AH, for instance, Luke were copying Matthew, so that he could use it for composition (returning the original afterwards), he may have never bothered joining together the finished premanufactured rolls as was the case in his exemplar. Applicably, “[I]f Matthew intended his Gospel to be issued in the form of a scroll, Luke could presumably have arranged for his own copy of Matthew to be made in whatever form best suited his purpose.”<sup>84</sup>

Again, for purposes of the Synoptic Problem, it does not functionally matter which of the three is presumed the case, or if the matter was slightly more complex than this, only that in addition to single bookrolls, we entertain the possibility of multiple ones.

#### *IV. Answers to Some Objections*

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<sup>81</sup> Ibid.

<sup>82</sup> Johnson, *Bookrolls*, 343.

<sup>83</sup> For the idea that writers copied works for their own use see Myles McDonnell, “Writing, Copying, and Autograph Manuscripts in Ancient Rome,” *CQ* 46 (1996): 483–484.

<sup>84</sup> Eve, “The Synoptic Problem Without Q?” 568–569.



The use of *volumina*, naturally, means the use of more sources than would otherwise be used if the Gospels were all single bookrolls. This naturally leads to the question of how many bookrolls one could keep open around oneself. All of this is at once related to how many sources in total one used in composition, and it is generally thought that one source was used at a time,<sup>85</sup> which might pose difficult for a Gospels-as-*volumina* hypothesis.

For instance, Robert Derrenbacher writes that “[w]hen Josephus follows the episodic order of one particular source within an individual pericope, he tends to follow the wording of that source as well, over and against the wording of the other source ‘before’ him.”<sup>86</sup> In other words, “One does not observe [one author] following the sequence of Source A while at the same time following the wording of Source B.”<sup>87</sup>

That ancient writers wrote using one source at a time is in one important sense not a controversial point, and certainly not one I am here contesting. The point, nevertheless, is to some degree obscured by the fact that there are plenty of statements in scholarship that either explicitly mention or presuppose an ancient author’s working with two or more sources at a time (but usually not more than two). In some sense, then, the statement, “an author only uses one source at a time,” cannot be entirely correct. That a writer only used one source at a time then must have a specific sense.

To put the matter succinctly, source-utilization is not the same thing as the number of sources *open before* a writer. One can have multiple texts open at once, and yet presumably only use one source at a time. Eric Eve has remarked, for instance, that there is a difference between having sources open and following only certain of those sources.<sup>88</sup> Also, when authors selected a *Hauptquelle* (primary source), as they were wont to do, the selection-process itself seems to presuppose the reading of multiple texts, and this is most easily understood only if multiple texts are open or accessible at once. Thus, T. J. Luce remarks that “Livy’s aim was to read through his sources with an eye to selecting the one whose version would form the basis of his account.”<sup>89</sup> But, naturally, if one is reading multiple sources with an eye to selecting the *Hauptquelle*, one is not—at least in one important sense—only using one source at a time. If one reads *x* and then *y* and then determines that *x* is to be the *Hauptquelle*, and then paraphrases from *x* so as to produce *z*, the fact of the matter, to some degree, is one in which *z* is produced not just from *x*, but also from *y*, even if *y* affects *z* to a lesser extent. Two sources are thus in some sense used simultaneously.

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<sup>85</sup> See, for instance, C.B.R. Pelling, “Plutarch’s Method of Work in the Roman Lives,” *JHS* 99 (1979): 91–92; Derrenbacher, *Compositional Practices*, 116, 213; idem, “The External and Psychological Conditions,” 440; idem, “Texts, Tables and Tablets,” 383; Poirier, “Composition of Luke,” 214, 219–220; MacEwen, *Matthean Posteriority*, 170; Olson, “Unpicking,” 127–130, 136–138; Eve, *Writing the Gospels*, 55; Kirk, *Q in Matthew*, 54–57.

<sup>86</sup> Derrenbacher, *Compositional Practices*, 116.

<sup>87</sup> Derrenbacher, *Compositional Practices*, 110.

<sup>88</sup> Eve, *Writing the Gospels*, 57.

<sup>89</sup> Luce, *Livy*, 147.

We see, furthermore, the use of two sources at the same time reflected in a different way when Arrian discloses his own method of writing. Arrian says, “Wherever Ptolemy son of Lagus and Aristobulus son of Aristobulus have both given the same accounts of Alexander son of Philip, it is my practice to record what they say as completely true.”<sup>90</sup> Again, this procedure is only possible with the consultation of both sources, if not simultaneously then nearly so. Downing, too, in his studies on Josephus, often makes similar comments that presuppose Josephus’s working with two sources: “Where it is at all possible he adds together minor divergent items. If the two strands conflict in minor details, he chooses which to follow by [various] kinds of criteria”;<sup>91</sup> “Josephus conflates both versions. He follows I Samuel 31:7 where it differs from I Chronicles 10:7; but uses the more plausible order of I Chronicles 10:8–9 for what ensues. He returns again to I Samuel”;<sup>92</sup> furthermore, Downing writes,

Just occasionally he [Josephus] seems to glance across at Chronicles, to check a list of names; or to the LXX of both texts for further variants. When, however, the Chronicler has some additional (but not directly conflicting) material, to wit, . . . Josephus includes it in the Samuel-Kings narrative that he is here mainly following (*Ant.* VII 335-342).<sup>93</sup>

Again, none of these situations are possible without it being necessary in some sense that Josephus is using more than one source.

Lastly, Eric Eve remarks—quite instructively—that,

[the use of only one source at a time] is not to deny that ancient authors might employ multiple sources in the course of a single work, but rather to assert that for the purposes of composing a particular passage, they might read (or have read to them) the relevant passage in a number of sources, but then choose the one they preferred, and make that one the basis for their own account (even though they might remember, and possibly use, the odd detail from other sources).<sup>94</sup>

Thus, while no doubt multiple sources are read—which is only possible if multiple sources are *accessible to read*—one is selected and that one is the basis, or the *Hauptquelle*, upon which the composition is produced.

Some scholars have nevertheless suggested that having multiple documents open was not something that occurred. John Poirier writes concerning some of Downing’s remarks, that “his depiction of the physical difficulty of working with two separate rolls is a caricature.”<sup>95</sup> Poirier is no doubt partly correct in this, although it is not clear that Downing entirely disputes the point, since he remarks that,

there are clear indications of Alexandrian scholars somehow having compared and collated classical texts, of Homer and others, so we can certainly allow the use of two scrolls in some

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<sup>90</sup> Arrian, *Anabasis*, 1.preface (Brunt, LCL). See also Derrenbacher, *Compositional Practices*, 54–57, for full remarks.

<sup>91</sup> Downing, “Josephus’ *Antiquities*: Part 1,” 61.

<sup>92</sup> *Ibid.*

<sup>93</sup> Downing, “Josephus’ *Antiquities*: Part 1,” 61–62.

<sup>94</sup> Eve, *Writing the Gospels*, 55–56.

<sup>95</sup> Poirier, “The Roll, The Codex,” 5.

circumstances. Tatian, later, will have to cope with three together quite often, and on occasions, four.<sup>96</sup>

Poirier, similarly, remarks that “Juvenal, for example, referred to Cicero’s *Second Philippic* as that which ‘you unroll next to the first’ (*volueris a prima quae proxima* [Satires 10.126]).”<sup>97</sup> Eric Eve also acknowledges the possibility of the use of two sources at a time, which he takes from C.B.R. Pelling’s acknowledgment of the fact.<sup>98</sup>

In any case, there are a number of criticisms of multiple simultaneous bookroll-use, which do not hold up, but which are worth noting. William Sanday, for instance, presents what he believes to be a false portrait of the physical conditions in which the Gospels were composed. He remarks,

[I]t is natural to us to picture to ourselves the author as sitting at a table with the materials of which he is going to make use spread out before him, and the other writings a little further away in a semicircle, each kept open at the place where it is likely to be wanted; so that the author only has to lift up his eyes from his manuscript as he writes to his copy, and to transfer the contents from its pages to his own. In such a case it would be only natural to reproduce what lay before the eye with a considerable degree of accuracy. But it happens that this picture, if it were applied to the writing of the Gospels, would be in almost every feature wrong.<sup>99</sup>

While Sanday proceeds to criticize table-use and to say a few words about the nature of ancient books, he does not remark on how composition could be conceived of *on the ground* (as opposed to on a table), with one’s sources in a semicircle out in front of the writer. He questions the issue of how bookrolls were kept open, but this is the extent of it. It certainly does not follow that if bookrolls were not spread on tables, that they could not have been spread out on the ground. In the end we are left very little *actual* criticism of the various aspects of the apparently “wrong” portrait.

Alan Kirk, furthermore, remarks that Jocelyn Penny “Small, a historian of Greco-Roman art, finds ‘no . . . ancient representations of multiple texts open simultaneously.’”<sup>100</sup> Here what is at issue are ancient artistic representations. This is potentially a more damaging criticism, but a little reflection should show the criticism to be of little weight.

When we think about literacy in the ancient world, in general, vis-à-vis the total population, it represents no doubt only a minority of persons. Literacy, moreover, admits of degrees: not everyone who can read, can write. And not everyone who could read and write could write in a refined hand. Thus, those

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<sup>96</sup> Downing, “A Perplexed Paradigm,” 179. Sharon Mattila notes that “[t]he Diatessaron probably was the product of a group effort, but its composition was more likely undertaken with the aid of dictation.” Sharon L. Mattila, “A Question Too Often Neglected,” *NTS* 41 (1995): 215. This does not mean that three of fours were not used in some sense together only that there were people to help negotiate the composition.

<sup>97</sup> Poirier, “The Roll, The Codex,” 6, 17.

<sup>98</sup> See Eve, *Writing the Gospels*, 57.

<sup>99</sup> Sanday, “Conditions,” 16.

<sup>100</sup> Kirk, *Q in Matthew*, 54.

persons who are also capable of writing must be a smaller group within that already smaller group of people, relative to the total population. Note, moreover, that there were different types of writing. Writing contracts, copying literature, writing fiction, writing philosophical tracts, writing speeches are different types of writing. In some cases, writing is source-based, but in the overwhelming majority of cases, it probably was not. Naturally, not all ancient writing was *heavily* source-based, when it was in fact source-based. In other words, the type of writing we may call “Gospel-writing,” where sources are relied upon (presumably) *heavily*, cannot be representative of writing in general in the ancient world. When we compound this with the fact that ancient artists were not beholden only to depict writing; and when they certainly did not have to depict source-based writing (rather than fiction-writing, for instance, or the composition of speeches), where sources need not be depicted at all; when it may be presumed that the artists’ own skill or materials and resources varied; and when not everything in the past has survived to the present, it does not seem out of the ordinary that we would not find depictions of writing where multiple texts, used as sources, were open simultaneously. There have to be any number of the items of the ancient world which existed, but were not depicted. E. P. Sander’s comments, then, stand as an important corrective: “Paintings are often idealized; or, if realistic, they show people at their best.”<sup>101</sup> Hence, they will not show life as it really was. Also instructive are William Johnson’s comments: “[T]he range of settings for these representations is very limited, and the iconography almost always defines the roll as a (short) speech, a poetry book, or a school text.”<sup>102</sup> Of course, there were many more different texts than the “short speech,” “poetry book,” or “school text.”

If we allowed what was depicted *and only what was depicted* to control how matters stood in the past, we would have to be satisfied with very minimal representations of what life was like. In other words, methodologically speaking, artistic representations are better used to *confirm* other evidence, or what logically follows from it. They should not be used to exclude possibilities.

It is a point worth noting, moreover, that ancient writers seem to have used quite a number of sources in composition. In fact, not only more than what would be presupposed in the case of the Gospel writers (under any Hypothesis), but even if each *volumina* were counted separately. (It should be kept in mind that other ancient authors may have worked with *volumina*, and likely did, and not just with single bookrolls.)

Apollonius Sophista, for instance, is said to have used four sources.<sup>103</sup> Arrian apparently used two sources for *Anabasis*,<sup>104</sup> and three for *Indica*.<sup>105</sup> Cassius Dio says that he had read almost everything, although he naturally did not *use*

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<sup>101</sup> E. P. Sanders, *Judaism: Practice & Belief, 63 BCE–66 BCE* (London: SCM Press, 1992), 124.

<sup>102</sup> Johnson, *Bookrolls*, 151 n. 72.

<sup>103</sup> See Kirk, *Q in Matthew*, 73.

<sup>104</sup> Ptolemy and Aristobulus. See Derrenbacher, “Writing, Books, and Readers,” 44–45.

<sup>105</sup> Eratosthenes, Nearchus, Megasthenes. See Derrenbacher, *Compositional Practices*, 80.

everything.<sup>106</sup> But it is likely that he used at least several sources. Diodorus is said to have used four sources.<sup>107</sup> Dionysius of Halicarnassus speaks of at least seven sources, and there were likely many more than this.<sup>108</sup> Josephus used multiple sources, including different books of the Hebrew Bible.<sup>109</sup> Some scholars have suggested, additionally, that Josephus worked with pre-Masoretic, Septuagintal, and Targumic traditions, compounding the number further.<sup>110</sup>

Livy naturally used all sorts of sources. For the Trials of the Scipios, in Book 38, it is said he used seven sources.<sup>111</sup> T. J. Luce writes, moreover, that “[t]he sources for Books 2–10 are problematic; no doubt Antias, Macer, Tubero, and (from Book 5 on) Quadrigarius were used rather fully. But it may be doubted whether they and they alone can be taken to have furnished most of the material for these books.”<sup>112</sup> Elsewhere, Luce remarks,

In Livy's case, . . . for the fourth and fifth decades we have Polybius, Valerius Antias, and Claudius Quadrigarius (Livy cites him simply as Claudius, never with his *cognomen*); for the third add Coelius Antipater; for first Licinius Macer, with a slight admixture of Aelius Tubero.<sup>113</sup>

C.B.R. Pelling, moreover, says that Plutarch quotes “some twenty-five sources by name in the six later Lives, and a further half-dozen in Lucullus and Cicero”<sup>114</sup>—although it cannot be assumed, as Pelling suggests, that he was intimately familiar with them or even used a majority of them during the process of composition.<sup>115</sup> Philostratus used a number of different types of sources: oral traditions or folk tales, legal documents, letters, a number of secondary accounts, in addition to the main sources of Damis, Maximus of Aegae, and Moerangenes.<sup>116</sup> For Strabo's *Geography*, he is said to have used three sources,<sup>117</sup>

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<sup>106</sup> Derrenbacher, “Writing, Books, and Readers,” 45; Cassius Dio, *Roman History*, 1.2–3 (Clary, LCL).

<sup>107</sup> Onesicritus, Aristobulus, Megasthenes, Nearchus. See Derrenbacher, *Compositional Practices*, 80.

<sup>108</sup> Dionysius of Halicarnassus, *Rom. Ant.* 1.7.2–4 (Cary, LCL): “I gathered from histories written by the approved Roman authors—Porcius Cato, Fabius Maximus, Valerius Antias, Licinius Macer, the Aelii, Gellii and Calpurnii, and many others of note; with these works, which are like the Greek annalistic accounts, as a basis, I set about the writing of my history.” See Derrenbacher, *Compositional Practices*, 60–61.

<sup>109</sup> See Downing, “Josephus' Antiquities: Part 1,” 61–64.

<sup>110</sup> C. Begg, *Josephus' Account of the Early Divided Monarchy (AJ 8.212–420): Rewriting the Bible* (Leuven: Uitgeverij Peeters, 1993); Derrenbacher, *Compositional Practices*, 113–114.

<sup>111</sup> Luce, *Livy*, 142: “In addition to Valerius Antias and at least one other historian, he read what purported to be two speeches delivered by participants in the Trials; he additionally consulted Polybius, Rutilius Rufus, and the *liber magistratum*.”

<sup>112</sup> Luce, *Livy*, 177.

<sup>113</sup> Luce, *Livy*, 158–59. Right after the this quotation, Luce remarks, “Hence the overwhelming consensus is that Livy's sources were few, that they were generally late, and that almost all were in Latin.” “Few” here is meant relative to other authors and their sources. It is still a larger number than anything in the case of the Gospels.

<sup>114</sup> Pelling, “Plutarch's Method,” 83.

<sup>115</sup> Pelling, “Plutarch's Method,” 83–84.

<sup>116</sup> Derrenbacher, *Compositional Practices*, 70–71; idem, “Writing, Books, and Readers,” 44–45.

although in specific sections there are more. “Strabo compares the geographic accounts of Megasthenes, Hipparchus, Eratosthenes, Patrocles, and Deïmarchus”;<sup>118</sup> “[I]n his description of the elephant hunt and the fauna of India, Strabo makes explicit mention of his sources, including Megasthenes, Onesicritus, Nearchus, and Aristobulus.”<sup>119</sup>

In short, other ancient authors seem to have overcome only being allowed to have one source open before them. More likely is the proposal that authors could have several sources open at once at any given time—whether the author was dictating or not. This is not to suggest, however, that an author was simultaneously *looking at* or *reading* four, five, six, seven parallel traditions all at once. It is to suggest that more than one book *could be* open at a single time, and that, if so, no more than one or two need ever be consulted at any given time. This would account for sections of writing where it appears various authors were switching between multiple sources. Again, it need not be untrue that an author follows only one tradition at a time, but it is not clear that this need compute into having only one book *open* at a time. That authors look to see which is a better rendering of a tradition, when several possible parallel traditions are available, seems to suggest that two or more would have to be readily accessible at the same time.<sup>120</sup> We should not think, moreover, that after each time they were consulted they were put away, back on some shelf, only to be repeatedly retrieved and put away each time when they were needed. The most obvious answer is that multiple sources could be open together.

Pursuant to this, as I mentioned, it was of course possible to flip back and forth between sources rather rapidly. Some New Testament source critics have objected to this,<sup>121</sup> but they are likely incorrect. T. J. Luce remarks of Livy that,

at times doubtless[, Livy] moved among sources rather frequently; I do not mean that he conflated their accounts on one topic into a single version told by no one of them, but that in a string of items he might shift from one source to another for the individual notices, depending on which gave the fuller, more appealing account. How often Livy switched among them (rather than following single sources for a string of notices) cannot be known, but there is no doubt that he sometimes did so.<sup>122</sup>

Again, except for cases where there were likely to be appeals to memory, having multiple bookrolls open simultaneously, seems to be what makes this practice possible. This is not an issue about tradition-conflation, but about being able to switch between different sources for individual traditions, whether or not parallel traditions were present among the sources.

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<sup>117</sup> Onesicritus, Megasthenes, Nearchus. See Derrenbacher, *Compositional Practices*, 80.

<sup>118</sup> Derrenbacher, *Compositional Practices*, 84.

<sup>119</sup> Derrenbacher, *Compositional Practices*, 85.

<sup>120</sup> See Derrenbacher’s discussion of Arrian at Derrenbacher, *Compositional Practices*, 54–56.

<sup>121</sup> Derrenbacher, *Compositional Practices*, 240–243.

<sup>122</sup> Luce, *Livy*, 223.

A physical circumstance, then, like that depicted in the following picture, seems an entirely plausible compositional setting and situation.<sup>123</sup>

*Photo 1*



*Description:* Five open bookrolls (overhead).<sup>124</sup> Photo taken by John Bolton.

## H. Bookroll Divisions for Matthew, Mark, and Luke

If Matthew, Mark, and Luke consisted of “*volumina*,” then their division-points need to be determined. These of course are educated estimates (as will be shown below). Other division-poings could perhaps be proposed.<sup>125</sup> Nonetheless, the ones

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<sup>123</sup> What appears *plausible* is that anywhere from 1–6 bookrolls (three on top of three) could *comfortably* be open to a writer (or a reader, if dictation is the case), without increasing the relative difficulty of the writing process. If the room were dark and the writer used lamps, fewer bookrolls would naturally be in use, but I suspect that writers did not go out of their way to write in the dark. The words of the bookrolls in the top row are still legible. About three columns were exposed at a time in each of the open bookrolls. More could have been open, but three columns seems a “reasonable” amount of material open a time. Too many exposed columns decreases the overall space for the bookrolls to be open to the writer, and too few would mean having to pick up and adjust the bookrolls at too regular a pace.

<sup>124</sup> The pictorial representation is presented not to depict what is unequivocally the case, or what always was the case, but rather serves as an approximation of what *could* occur. It simply shows that *physically* or *spatially speaking*, having multiple bookrolls open at once, where multiple bookrolls could be used (although likely not simultaneously), is a plausible state of affairs.

<sup>125</sup> For instance, in what follows, I argue for a three-bookroll Luke that divides at 1:1–9:50/9:51–19:27/19:28–24:53. Although I think this division makes most sense, one could, however, assess movement for a three-bookroll Luke that divides at 1:1–9.50/9.51–18.14/18.15–24.53 (see Poirier, “The Roll,” 23). Other possibilities exist as well.

produced here seem to me the best candidates, and thus they will be the ones presumed for this study.<sup>126</sup>

### *I. Preliminary: Determining Divisions*

Several factors go into determining the bookroll-divisions for each of the Synoptic Gospels,<sup>127</sup> which might be expressed in the following three points:

1. Divisions do not have to divide into perfect halves or thirds or so on, but they should *aim* at dividing up into such.<sup>128</sup> The length of a *chartes* (3.5 m./11 ft.) will determine the matter to some degree, and these may be presumed to be approximately proportional for the Gospels. Divisions should thus be *proportional*, yet without being *unnatural*. In other words, if there are three bookrolls, the bookrolls and the content of each should approximately be the same size.<sup>129</sup>
2. Divisions should probably not occur mid-pericope. Divisions should occur at *natural* breaks in the narrative, and should occur at major narrational dividing-points, and not within a group of related traditions. That is, narrative content should inform the dividing lines to some extent.<sup>130</sup> It stands to reason that an author would finish a section before turning to another *chartes*, although this of course need not *necessarily* be the case. In the event that an author was severing a longer text to make the bookrolls produced more manageable, it stands to reason he would not sever it in such a way that it bring about confusion—that is, mid-pericope.
3. To the extent that they can, *volumina*-divisions should be decided in connection with what scholars have already determined about the section-divisions in Matthew, Mark, and Luke. I take it that what scholars collectively deem to be the natural dividing lines make them more plausibly so than anyone's independent guess. Objectivity in such a case is

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<sup>126</sup> The matter in any case is difficult to determine with absolute precision, given the different reasons that a text may have been divided into separate bookrolls. Whatever the case, proposing a dividing-point where the reality of the matter prefers a number of verses on one side of the division-point rather than on the other is not an unreasonable margin of error. The difference will ultimately be negligible. Such a hypothesis can I suspect tolerate a little imprecision. One, in any case, should still attempt to divide 'books' somewhere and according to some rationale.

<sup>127</sup> It is important that division-determination be controlled by some sort of factors. The alternative to this is to seek out divisions that work the best for each Hypothesis, in terms of verse-distances—*regardless of how out of proportion each of the bookrolls might be with one another and regardless of where the division points are* (i.e., mid-pericope) and so on. Such an operation would no doubt be *ad hoc* and thus questionable.

<sup>128</sup> Note Clarysse and Vandorpe's point that "the Alexandrian Museum cut up longer texts, such as Homer, into sections of *approximately the same length*" Clarysse and Vandorpe, "Information Technologies," 722 (emphasis added).

<sup>129</sup> This would be the case whether or not the author wrote or copied the Gospel to be *volumina*. Presumably, one who severs a bookroll will attempt to produce more or less proportional distributions.

<sup>130</sup> One who writes a book so that it is displayed on several bookrolls will likely attempt to finish up a section before beginning a new one—i.e., a new *chartes*. This might entail having to sew on a new page so as to complete the section or severing the *chartes* well before its end. One who severs a larger roll might attempt to do so *proportionally*, but also at a place where one section ends and a new one begins. Again, if dividing a scroll necessitates separating it mid-pericope, but close to a natural dividing point, very little will likely change as a result. As was said, the *volumina*-hypothesis can tolerate a little imprecision.



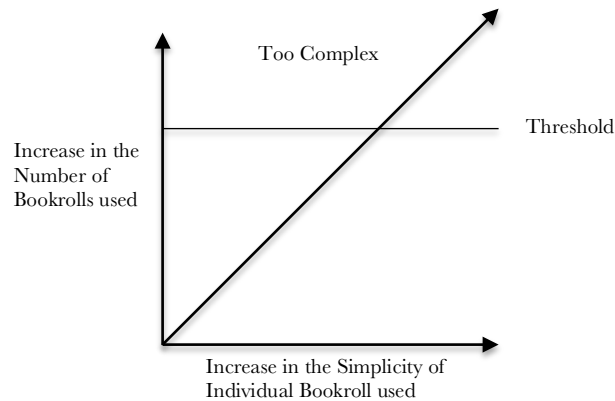
more likely to be obtained—that is, when opinions converge. Also, objectivity here is more likely to be obtained when division-lines are decided for reasons other than those of the present concern.

While it is possible to divide Matthew, Mark, and Luke into a smaller and smaller number of bookrolls, I have chosen to cap Matthew (c. 30 feet) and Luke (c. 31–32 feet) at no more than three bookrolls apiece. Mark, given its smaller length (19 feet), need be no more than two. This capped number of *volumina* makes good on the size of each, given the length of a *chartes* (about 3.5 metres, or 11½ feet). Matthew and Luke would likely require at least three each, and Mark, at least two. In most cases, the content for each of the *volumina*-sections could fit onto a premanufactured bookroll, without the dimensions presumably having to be altered with a knife.

As was just mentioned, theoretically, books could be divided into a smaller and smaller number of bookrolls, but the ease with which one negotiates smaller bookrolls presumably must be lost or neutralized when the number of bookrolls is increased beyond a certain number. There may be less bookroll-negotiation when the individual bookrolls are short, but it will mean increased flipping back and forth between the individual bookrolls that are presumed open before the writer. There is only so much space around a writer that he could put bookrolls into, so that they remain within eye-sight; having more bookrolls to negotiate will entail more flipping back and forth among them than would be the case with two or three. Having any more than five or six in total around one's person is unlikely, and even six might relatively speaking be at the upper limits.

Absolute Posteriority positions, it should be remembered, require both “books” to be present. It is hard to imagine (on FH or AH, for instance) Luke's fitting Mark's bookrolls around Matthew's *six* bookrolls, or Mark, on 2GH, having to negotiate a total of eleven or twelve bookrolls, all at once. In short, the simplicity of usage that is gained by having several smaller bookrolls is lost when the total number of bookrolls in use becomes too great.

*Number of Bookrolls to Ease-of-use Ratio*



*Description:* number of bookrolls to ease of bookroll-use ratio

## II. The Bookroll-Divisions in Matthew

### 1. Determining Matthew's Bookroll-Divisions

Determining Matthew's bookroll divisions seems rather straightforward, given the long acknowledged fact that the book has five sections of discourse material. These five discourse sections actually compute into there being *six* sections in total, since the last one finishes at 25:46. At any rate, that there are natural divisions here does not seem to be debatable. The formulaic phrase we get right after each of the major blocks of instructional material appears to be the best possible division-location. These formulae, of course, are well-known:

Matthew 7:28	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄγλοι ἐπὶ τῇ διδασχῇ αὐτοῦ
Matthew 11:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
Matthew 13:53	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρην ἐκεῖθεν.
Matthew 19:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.
Matthew 26:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντα τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ·

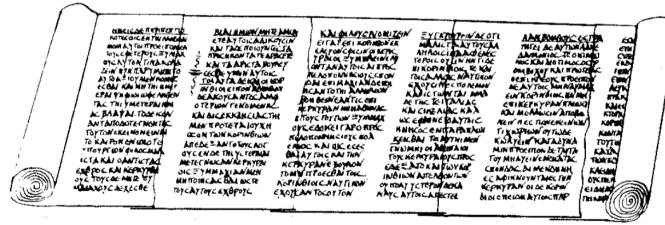
These formulae, naturally, would mark the beginnings of the sections,<sup>131</sup> not the ends. Thus, there would be six sections of material: 1:1–7:27; 7:28–10:42; 11:1–13:52; 13:53–18:35; 19:1–25:46; and 26:1–28:20.

<sup>131</sup> It is worth briefly mentioning the phenomenon of *reclamans*, however. William Johnson notes that “[w]orks with multiple books . . . sometimes contain, at the very end of the book, the first line of the next book, as a help with the sequential ordering of the bookrolls. This repeated line is called the *reclaman*” (Johnson, *Bookrolls*, 242). Thus, if Matthew was intended as a book with *volumina*, it

Determining two- and three-bookroll divisions for Matthew, then, is simply a matter of collecting three and three (for two), and two, two and two, (for three sections).<sup>132</sup> Hence we have for a two-bookroll division: 1:1–13:52 and 13:53–28:20, and 1:1–10:42; 11:1–18:35; and 19:1–28:20, for a three-bookroll division.

2. *Matthew's Bookroll-Divisions*

One-Bookroll Matthew<sup>133</sup>

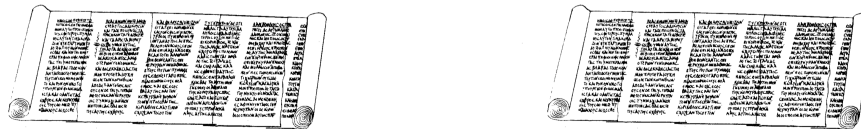


**Matt 1:1–28:20**

(1068 verses)

Approx. 30 feet / 9.1 metres  
Approximately 3 *chartai* needed

Two-Bookroll Matthew



**Matt 1:1–13:52**

(447 verses) 42% of total

**Matt 13:53–28:20**

(621 verses) 58% of total

Each Approx. 15 feet / 4.5 metres, with roll 2 perhaps being a little longer  
Approximately 4 *chartai* needed

Three-Bookroll Matthew

could be the case these formulaic phrases, while providing the beginnings of the *volumina*, also existed as the last line in the preceding book (where applicable).

<sup>132</sup> Note with a three bookroll Matthew, Bookrolls 2 and 3 both occur on occasions where Jesus finishes speaking and then goes to another place: Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρῦσσειν ἐν ταῖς πόλεσιν αὐτῶν (11:1); and Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου (19:1).

<sup>133</sup> Image taken from E. G. Turner, *The Typology of the Early Codex* (Philadelphia: University of Pennsylvania Press, 1977), 45. The artist is W. E. H. Cockle.



<b>Matt 1:1–10:42</b> (315 verses) 29.5% of total	<b>Matt 11:1–18:35</b> (301 verses) 28.5% of total	<b>Matt 19:1–28:20</b> (452 verses) 42% of total
Each Approx. 10 feet / 3 metres long, with roll 3 perhaps being a bit longer Approximately 3 <i>chartai</i> needed		

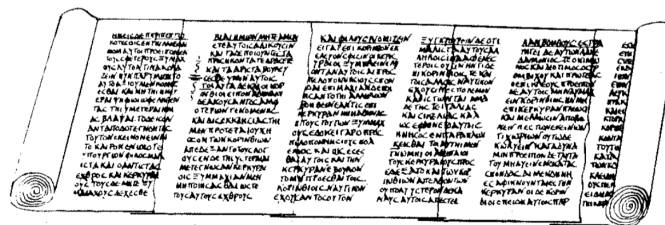
### III. The Bookroll-Divisions in Mark

#### 1. Determining Mark’s Bookroll-Divisions

Mark, being the smaller Gospel, apparently 19 feet long, according to Frederic Kenyon’s reckoning, in comparison to Matthew’s 30 and Luke’s 32 feet long-books, needs only a separation of two-bookrolls. Each half of Mark could be written onto two separate *chartai*. Where the division in Mark is, then, does not appear to be a difficult task, given that Mark 10:1 seems to be the most natural division, separating the text into an approximately 56%/44% split.<sup>134</sup> At 10:1, Mark has Jesus leave Galilee and go to Judea and Jerusalem. This separates the traditions, and thus “books,” roughly speaking into a Galilean section and a Judean/Jerusalem section.

#### 2. Mark’s Bookroll-Divisions

##### One-Bookroll Mark



**Mark 1:1–16:8**  
(661 verses)  
Approx. 19 feet / 5.5 metres  
Two *chartai* needed

##### Two-Bookroll Mark

<sup>134</sup> The absolute middle (330.5) is somewhere in the middle of Mark 9:8, which is itself in the middle of *The Transfiguration* story.



**Mark 1:1–9:52**

(370 verses) 56% of total

Each Approx. 9.5 feet / 2.9 metres, with roll 1 perhaps being a little longer

Two *chartai* needed

**Mark 10:1–16:8**

(291 verses) 44% of total

*IV. The Bookroll-Divisions in Luke*

*1. Determining Luke’s Bookroll-Divisions*

The potential divisions for Luke are more problematic than they are for Matthew and Mark. It thus becomes a case of it being beneficial to examine what scholars have said about Luke’s divisions. The divisions discussed below are taken from the appendix of Adelbert Denaux’s 1993 article, “The Delineation of the Lukan Travel Narrative within the Overall Structure of the Gospel of Luke.”<sup>135</sup> What Denaux lists are not the only possible divisions, but they do stand as some of the more plausible proposals, since they have been determined more or less independently by notable New Testament scholars. In the article, Denaux organizes Luke’s narrative divisions into 3–8 division-groupings. He does not provide a two-section division; as such, a two-bookroll division will have to be derived independently after determining the three-bookroll division.

*2. Three-Bookroll Division*

Denaux provides six three-section divisions, from which we may choose. They are the following:

1) <sup>136</sup>	Lk 1:1–9:50	Lk 9:51–19:27	Lk 19:28–24:53
	458 verses (40 %)	406 verses (35 %)	285 verses (25 %)
	Over by 75 verses (383 / 33%)	Over by 23 verses (383 / 33%)	Under by 98 verses (383 / 33%)
	Total departure from the mean: <b>196</b>		

<sup>135</sup> Adelbert Denaux, “The Delineation of the Lukan Travel Narrative within the Overall Structure of the Gospel of Luke,” in *The Synoptic Gospels: Source Criticism and the New Literary Criticism*, ed. Camille Focant (Leuven: Leuven University Press, 1993), 357–92 (esp. 389–392). Denaux lists the scholars who subscribe to the various divisions.

<sup>136</sup> The scholars Denaux cites as accepting this section-division are B. Rigaux; H. Conzelmann and A. Lindemann; H. Conzelmann; X. Léon-Dufour; H. J. Holtzmann; E. Klostermann; C. H. Giblin; S. J. Kistemaker; C. C. McCown; K. H. Rengstorf; A. Wikenhauser and J. Schmid; F. Bovon; J. Ernst; C. F. Evans; and L. Sabourin. See Denaux, “Lukan Travel Narrative,” 389–390.

2) <sup>137</sup>	<u>Lk 1:1–9:50</u> 458 verses (40 %) Over by 75 verses (383 / 33%) Total departure from the mean: <b>198</b>	<u>Lk 9:51–19:28</u> 407 verses (35 %) Over by 24 verses (383 / 33%)	<u>Lk 19:29–24:53</u> 284 verses (25%) Under by 99 verses (383 / 33%)
3) <sup>138</sup>	<u>Lk 1:1–9:50</u> 458 (40 %) Over by 75 (383 / 33%) Total departure from the mean: <b>230</b>	<u>Lk 9:51–19:44</u> 423 (37%) Over by 40 (383 / 33%)	<u>Lk 19:45–24:53</u> 268 (23 %) Under by 115 (383 / 33%)
4) <sup>139</sup>	<u>Lk 1:1–4:13</u> 183 (16 %) Under by 200 (383 / 33%) Total departure from the mean: <b>630</b>	<u>Lk 4:14–19:44</u> 698 (61 %) Over by 315 (383 / 33%)	<u>Lk 19:45–24:53</u> 268 (23%) Under by 115 (383 / 33%)
5) <sup>140</sup>	<u>Lk 1:1–4:13</u> 183 (16 %) Under by 200 (383 / 33%) Total departure from the mean: <b>808</b>	<u>Lk 4:14–21:38</u> 787 (68 %) Over by 404 (383 / 33%)	<u>Lk 22:1–24:53</u> 179 (16%) Under by 204 (383 / 33%)
6) <sup>141</sup>	<u>Lk 1:1–4:44</u> 214 (19 %) Under by 169 (383 / 33%) Total departure from the mean: <b>534</b>	<u>Lk 5:1–19:27</u> 650 (56 %) Over by 267 (383 / 33%)	<u>Lk 19:28–24:53</u> 285 (25 %) Under by 98 (383 / 33%)

In keeping with the principles of determining bookroll-divisions laid out above, the three-bookroll division is decidedly the first option, where Luke is divided into Lk 1:1–9:50; Lk 9:51–19:27; Lk 19:28–24:53. There are 1149 verses in Luke, which means, for a three-bookroll division, there ought to be approximately 383 verses per division, which is approximately a 33 % per section division. When everything is calculated (as it is provided in each of the above) 1) is the closest to this ideal. (The smaller the number that departs from the mean is the preferable.) The accumulative total number of verses from the ideal is for 1) only 196 verses; all the others are higher, although the second, which, when compared,

<sup>137</sup> The scholars Denaux cites as accepting this section-division are A. George and F. Neiryck. See Denaux, “Lukan Travel Narrative,” 389.

<sup>138</sup> The scholar Denaux cites as accepting this section-division is E. E. Ellis. See Denaux, “Lukan Travel Narrative,” 390.

<sup>139</sup> The scholar Denaux cites as accepting this section-division is R. Morgenthaler. See Denaux, “Lukan Travel Narrative,” 390.

<sup>140</sup> The scholars Denaux cites as accepting this section-division are A. J. Hultgren and W. Radl. See Denaux, “Lukan Travel Narrative,” 390.

<sup>141</sup> The scholars Denaux cites as accepting this section-division are G. Schneider and H. Schürmann. See Denaux, “Lukan Travel Narrative,” 390.

is almost identical to 1), although it still has a slightly larger amount. Either of these section-divisions are preferable to the others, but naturally 1) will be the one presumed.

### *3. Two-Bookroll Division*

Since Denaux does not provide a two-section division of Luke, it will have to be deduced from the possibilities he presents. Half of 1149 is 574.5. The question thus becomes which section-division is closest to the 574<sup>th</sup> or 575<sup>th</sup> verse. Respectively, these are Luke 12:8 and 12:9. As stated, we want any divisions to be at natural dividing-points, between two pericopae, and especially between major division points in the narrative. To determine this, one need not consult only the three-section divisions—any may be presumed as candidates. As mentioned, Luke has been divided up into anywhere from three to eight sections.

Part of the difficulty in determining the two-bookroll division is that Luke 12:8–9 lands right in the middle of a section traditionally called the Travel Narrative. In the three-section division, 12:8–9 falls in the 9:51–19:27 bookroll (bookroll 2). The two closest dividing points to Luke 12:8–9, when all the possibilities are considered, seem to be Luke 9:51 and 17:10,<sup>142</sup> with the exception of a 11:13/11:14 which is a dividing point for the seven-section division proposal.<sup>143</sup> I am inclined, however, to dismiss this as plausible—although it is the closest to 12:8–9 (a 51 to 50 verse difference)—since the 11:13/14 division is only ever mentioned by one scholar, in a seven-section division. In other words, there is not widespread agreement that Luke 11:13/14 is a natural dividing point. When we look at the content of those verses and what comes after them, it seems to be not a natural division, but within a larger complex of traditions. The Luke 9:50/51 and 17:10/11 divisions, since they are mentioned on multiple occasions, are far more plausible candidates. Presumably, scholars hold these dividing points to be more natural than the other possibilities.

The question becomes whether 9:51 is closer to verse 574 and 575 than 17:10/11, which it most certainly is (a 117 verse-difference compared to 17:10/11's 196 verse difference). This would put the two-bookroll division in Luke (at 9:51) right at the point where Luke's Jesus sets his face toward Jerusalem, appropriately dividing the Gospel, like Mark's, into a Galilean section and a toward Jerusalem-Judean section. The second section would, then, begin with Jesus' heading to Jerusalem, and would be inclusive of the so-called Travel Narrative. Although a two-bookroll Luke's division is a 40/60 split, it should be pointed out that the division percentage is not that different from Matthew's, when Matthew is two bookrolls: Matthew's first bookroll would be 42% of the

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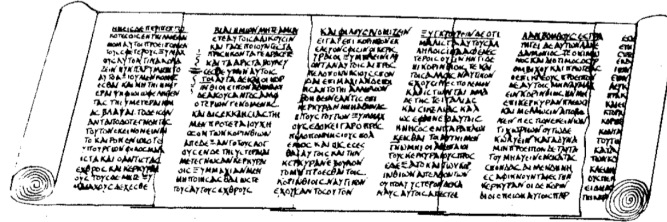
<sup>142</sup> See the four five-section division: Denaux, "Lukan Travel Narrative," 392.

<sup>143</sup> See Denaux, "Lukan Travel Narrative," 392.

total; his second roll, 58%. Luke, thus divided, then, is in keeping with a strong, natural dividing point.

#### 4. Luke's Bookroll-Divisions

##### One-Bookroll Luke



##### **Luke 1:1–24:53**

(1149 verses)

Approx. 32 feet / 9.75 metres

Approximately 3 or 4 *chartai* needed

##### Two-Bookroll Luke



##### **Luke 1:1–9:50**

(458 verses) 40% of total

Approx. 12.8 feet / 3.9 metres



##### **Luke 9:51–24:53**

(691 verses) 60% of total

Approx. 19.2 feet / 5.85 metres

Approximately 4 *chartai* needed

##### Three-Bookroll Luke



##### **Luke 1:1–9:50**

(458 verses) 40% of total



##### **Luke 9:51–19:27**

(406 verses) 35% of total



##### **Luke 19:28–24:53**

(258 verses) 25% of total

Each Approx. Approx. 12.8 feet / 3.9 metres long, with roll 3 perhaps being a bit shorter

Approximately 3 or 4 *chartai* needed

#### V. What about Q?

There are two reasons why Q should not be divided. First, Q is a source of approximately 246 verses, which means that it is still smaller than any of the



three-bookroll or two-bookroll divisions in the cases above. In other words, its size relative to the others, should still pose fewer difficulties in terms of compositional maneuvering, if it truly is the case that dividing the Gospels into *volumina* makes movement or bookroll-negotiation easier.

Most importantly, however, dividing Q up into further divisions leads to the complicating suggestion that Q is not a single, unified document, but several independent ones—a problem it *already* faces.<sup>144</sup> If we were to divide it up further, we would be leaving the Hypothesis open to the possibility that Q is not Q (as it is commonly understood), but a Q, R, and S, for instance, where R and S are other Double Tradition sources not to be identified as “Q.” There could be more than R and S as well. 2DH, then, would not be a *two*-document Hypothesis, but a *four*-document Hypothesis, and not of the sort that Streeter proposed (which would now become a six-document Hypothesis). In short, dividing Q up into *volumina* would likely create problems for the Hypothesis, not alleviate any. Or, at any rate, any gains made in presuming it as divided into *volumina* would likely cost the Hypothesis in further complexity.

## I. Each Hypothesis has Various Configurations

As outlined above, then, Mark may have consisted of one or two bookrolls, and Matthew and Luke, one to three. What this means, then, is that not only do we have to contend with addressing all utilization-movements when multiple bookrolls are in use, but we have to address the matter according to all the different configurations that arise when multiple bookrolls are in use. Thus, for instance, on FH, there are 12 possible scenarios in which the utilizing authors (Matthew and Luke) could have been using their sources, because of the possibility that Mark is either one or two bookrolls and because Matthew could be anything from one to three. Thus, the following are all the possible configurations on FH.

- FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)
- FH (Matthew: Mark 2 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)
- FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 1 Scroll)
- FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 2 Scrolls)

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<sup>144</sup> One serious problem that 2DH faces is that it has not yet provided any unifying principle. This calls into question whether all of its proposed contents actually belong together. The problem should not be overemphasized, however. There are a number of thematic links, and otherwise, which do suggest various collection-groupings, but these stop well short of a complete unity, which of course is necessary if it is to rule out the possibility that Q is not *one* documentary entity, but several. The principle of parsimony cannot be appealed to, because here the matter does not concern what a working hypothesis may be—(I affirm that treating Q as a single document in accordance with parsimony is a good working point of departure)—but one of *Hypothesis-systematicity*. 2DH as a system of proposals, propositions, and arguments about what was historically the case, and in support for that portrait of history, lacks a narrative that ties up all loose ends (more so than other competing Hypotheses). As it stands, no one has explained (of which I am aware) why the proposed contents of Q must be understood as a single document or single source.

- FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 1 Scroll)
- FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)
- FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)
- FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)
- FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)
- FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)
- FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)
- FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)

The Wilke Hypothesis also has 12 possible configurations; the Augustinian and Lockton Hypotheses have 18, and the Griesbach and Büsching Hypotheses both have 27 possible configurations. There are thus a total of 114 possible configurations when one considers the Utilization Hypotheses when *volumina* are taken into account. All of these are dealt with, and the results are shown in the Appendix (see § D. Total Rankings for the Simple Solutions [pages 934–938]).

## J. The Application of Visual-contact & Memory

*Visual-contact* no doubt is the primary point of departure, but naturally memory-use must apply as well. Complete visual-contact, then, stands as a basis on which the application of memory is subsequently applied and considered.<sup>145</sup> As I indicated in the Introduction, Eric Eve, Alan Kirk, and Thomas Mosbø have recently called this application of memory into question. They want to see memory, rather than visual-contact, as the appropriate point of departure. While I think their argument

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<sup>145</sup> Alan Kirk would presumably call this an “ad hoc application of memory,” or something to this effect (see, for instance, Kirk, “Memory,” 459; idem, *Q in Matthew*, 148). It is worth pointing out, however, that Kirk’s memory-command or memory-grounded composition proposal is just as ad hoc as any other, since its ultimate purpose is designed no less to get around the problems of movement (in Matthew’s use of Q). What Kirk seemingly fails to realize or appreciate is that even within mixed media environments, different writing projects can be weighted more towards the oral (and thus memory-use) or more towards the written (and thus visual-contact-use), so that there is a spectrum of possibility for source-based composition, not just one (i.e., memory-grounded composition). It is possible, on one occasion, then, for an author to rely on his memory of the books for composition, *but it is also possible* that one uses physical exemplars—that is, has visual contact with them—even within mixed-media environments. This is not to exclude memory’s role in cases more weighted to a visual-use of the written word, nor is it to exclude the use of the written word for cases more weighted toward memory-grounded approaches. In any case, to exclude either of these as possibilities within mixed-media environments is to bar the path of inquiry. It is to disallow valid possibilities from being entertained.

Kirk, thus, seems to think that mixed-media environments necessarily lead *only* to memory-based composition. Again, this bars the path of inquiry. It becomes impossible, in other words, on his accounting, for there to be any case where authors wrote using exemplars visually (i.e., primarily), even if they were to use memory relatively speaking more infrequently. But, this cannot be. It is also worth pointing out that Kirk calls every possibility *but* his memory-based one “ad hoc” (see Kirk, “Memory,” 459, 466–467, 473–475, 478, 480; idem, *Q in Matthew*, 42, 48, 148, 151, 168), which again is a barring of the path of inquiry, if not a methodologically convenient way of eliminating the competition.

is ultimately flawed, the appropriate discussion addressing these issues will have to be left to a different occasion. In any case, it is worth examining a primarily visual-contact-based compositional procedure, exhaustively, before graduating on to what they have proposed.

A process of composition that presupposes visual-contact and *only* visual-contact no doubt is artificial, and thus can only stand as a preliminary consideration. But memory-use will have to be featured if the utilization scenarios are to be anything like what would have been in the case of ancient composition.

In the table presented at the beginning of this Chapter, there were two columns at the very end on the righthand-side. These represent the state of affairs of composition—the total verse-movements—if visual-contact is presumed throughout. The two sets of *shaded columns* that are to the left of these, and more or less run throughout the length of the tables, inside the main part of the table, which begin at Luke 3:21, represent the state of affairs when access-via-memory is taken into account—that is, where it may be presumed there was no visual-contact. The first set of shaded columns represent the case from an Ultimate or Absolute Posteriority position (hence “AP”); the second set (to the right of these) represent the case for Penultimate Posteriority (hence “PP”).

### *I. The Application of Visual-contact & Memory vis-à-vis Ultimate and Penultimate Posteriority*

As may be recalled from the Introduction, source-utilization will differ depending on whether Ultimate Posteriority is the case or Penultimate Posteriority. Utilization is a different matter if an author *also* has another comparable source to use at the same time than it will be if he only makes use of one. Thus, for instance, Luke’s use of Matthew, is a different or potentially different compositional process, depending on whether or not Luke is *also* using Mark.

The matter is naturally compounded when access-via-memory is factored in as well. When an author has two sources to use and when recall of various traditions is a compositional option, the occasions when he can access various traditions via memory may be exponentially greater than if he were only using one source.

Another way of understanding this is that it does not follow that the utilizing author need always be attentive to both sources whenever there are parallel traditions. He may be using *only* one; he may be using *both*,<sup>146</sup> or he may not be visually attentive to either. In the case where there are no other sources to use—because there is only one (*Penultimate Posteriority*)—it will often be necessary that the author has had visual-contact with certain traditions, since this is the only way that their presence can be rationally explained. Hence the need for consideration of

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<sup>146</sup> Using both need not mean using both *simultaneously*, but using one before the other. One reads the non-*Hauptquelle* source first, as a kind of primer, then one reads and follows the *Hauptquelle*. The paraphrase is made from the *Hauptquelle*, not from the other source. Naturally, however, since the non-*Hauptquelle* source is first read, minor agreements will unintentionally find their way into the paraphrase.

utilization when access-via-memory is at issue, from both perspectives—from Absolute and Penultimate Posteriority.

If, for example, Luke’s use of *The Healing of Peter’s Mother-in-Law* is under consideration, and he has both Matthew and Mark as sources, Luke could have used both of them or one, or neither (although this is unlikely). The likelihood in this scenario, however, is that he only used Mark.<sup>147</sup>

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<sup>147</sup> Consider, for instance, John Kloppenborg’s discussion of *The Healing of Peter’s Mother-in-law*, on pages 5–8 in his *Q, The Earliest Gospel*. He says that “it is relatively rare to find Matthew and Luke agreeing when Mark has a different wording” (Kloppenborg, *Q* 5). He attempts to show from the pericope that there is little or no agreement: “What is important to note here is that Matthew and Luke do not agree with each other against Mark in any detail” (Kloppenborg, *Q* 7). He continues, saying,

This pattern [of no Matthean and Lukan agreement against Mark, but agreement between Matthew and Mark and Luke and Mark] . . . suggests that the relationship between Matthew and Luke is indirect rather than direct. If there had been a direct connection between Matthew and Luke, we should expect Matthew sometimes to agree with Luke against Mark (Kloppenborg, *Q* 7).

Kloppenborg remarks, furthermore, that “[i]n each of these arrangements [of the Healing of Peter’s Mother-in-law pericope], there is no direct connection between Matthew and Luke, and, hence, no possibility of them agreeing with each other apart from Mark, except by coincidence” (Kloppenborg, *Q* 7–8). Lastly, he concludes, “On this model, Matthew and Luke independently edited Mark, but cannot agree against Mark, since neither has direct access to the other’s work” (Kloppenborg, *Q* 7–8).

Kloppenborg is right to say that there is no agreement between Matthew and Luke in this tradition. Although there is agreement in a case-ending of a pronoun in Luke 4:39 with Matthew 8:15 (see synopsis below), this is not the sort to require visual-contact and can be explained as coincidence. Otherwise, every agreement that Luke and Matthew have together is something Luke and Mark *also* have, and this means that Luke’s use of Matthew is not required to explain agreements—only Mark is. Since there *are* Luke-Mark only agreements, the direction of dependence can and probably should at least be explained by Luke’s use of Mark alone (assuming Markan Priority).

*The Healing of Peter’s Mother-in-law* (Luke 4:38–39)

**Luke 4:38** Αναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

**Luke 4:39** καὶ ἐπιστάς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

**Matt 8:14** Καὶ ἔλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρετῶσαν.

**Matt 8:15** καὶ ἦψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

**Mark 1:29** Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. **Mark 1:30** ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρετῶσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

**Mark 1:31** καὶ προσελθὼν ἤγειρεν αὐτήν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.

Kloppenborg in one sense, then, is quite correct to suggest that Luke need not have “direct access to the other work.”

On FH or AH, however, there is a perfectly rational explanation why this is the case, and it is plainly that Luke does not have visual-contact with Matthew at Luke 4:38–39. Again,

## K. Utilization-Movement in Light of the Relative Size of the Sources Used

The sheer number of verse-movements is not the only matter at issue, as was said above. Movement-patterns, among other things, also are. But there is another factor that must also be kept in mind. The documents in use under every utilization scenario differ in size. Under single bookroll-use scenarios, for instance, Luke's use of Mark entails the use of a 661-verse document; Luke's use of Matthew, the use of a 1068-verse document; and Luke's use of Q, the use of a 246-verse document, whether these be understood as *volumina* or as single bookrolls. Presumably, the use of longer documents will mean more movement, larger verse-distances, and higher totals by sheer virtue of the differences in size. Smaller documents will entail the opposite. Luke's use of Q, for instance, need not *ex hypothesi* entail any more movement than 246 verses (if he were to follow it purely sequentially). It is hard to imagine, however, that Luke's use of Matthew will be anything less than 1068 verses of movement if he were to use the whole thing, and it is likely to entail a great deal more, given that Luke's movement is not going to be perfectly sequential. We can, then, *prima facie* expect that Luke's use of Matthew will entail more movement than Luke's use of Mark, and definitely more than Luke's use of Q. To put the matter somewhat differently, the fewer the number of verses one needs to move, the easier the compositional process should be. But since advantage cannot be granted solely according to fewest number of verses moved, a detail which would invariably favour

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Kloppenborg's accounting *assumes* that since they are parallel traditions, it *must be the case that* Luke would be using both if he had both. But this is a fallacious assumption.

If we consider that Luke is following Mark in the preceding context, it becomes clear why Luke does not use the Matthean version. Thus, at Luke 4:31, Luke is using Mark 1:21–22; at Luke 4:32 he is using Mark 1:22 as well; at Luke 4:33–37 he is using Mark 1:23–28, and of course the next tradition is the one in question, where he uses Mark 1:29–31. Here Luke's steady, pericope-to-pericope progression in Mark cannot but be noted. Mark is operating as Luke's *Hauptquelle*, at least for this stretch of traditions.

In Matthew, the same steady progression, however, is not the case. Luke has contact with Matthew 4:13, 15 at Luke 4:31, then perhaps (although almost certainly not) with Matthew 4:23 at Luke 4:33, and with Matthew 4:24 at Luke 4:37—the verse prior to the ones in question. It appears moreover that Luke will have some contact, although limited, with Matthew 4:18–22 at Luke 5:1–11 after this. But if Luke were to have had visual-contact with Matthew at Luke 4:38–39, it would mean his excusing to Matthew 8:14–15, where *The Healing of Peter's Mother-in-law* is located in Matthew, and then back down again to 4:18–22 for Luke 5:1–11. But this would be an uneconomic procedure, especially given that it is abundantly clear from the context that Luke is following Mark as *Hauptquelle* in these passages. In other words, on FH and AH, it would be *more* problematic to have any Minor Agreements here, since this would suggest that Luke *had* actually excused to Matthew 8:14–15. Naturally, it becomes interesting and even probative that Luke does not have agreements with Matthew precisely where Luke would have had to excur ahead.<sup>147</sup> Contrary to Kloppenborg, then, what occurs in this pericope is precisely what we would expect and want to happen if Luke were also using Matthew—that is, he would not use the Matthean version of these traditions, since using them would mean an across-the-scroll excursion.

Hypotheses with smaller documents, *the amount of movement relative to the size of the source-documents in use* is also an appropriate detail to be considered. Otherwise Hypotheses (such as 2DH), whose constituent sources include smaller documents, will presumably out-compete those with larger ones. Of course, this becomes exponentially more problematic if the smaller sources in question are not evidenced documents, but ones artificially proposed (such as Q).<sup>148</sup>

At the bottom of each table, then, not only are there figures for the total number of verses moved—for 1) *complete visual-contact*; 2) *Memory, when Penultimate Posteriority is presumed*; and 3) *Memory, when Absolute Posteriority is presumed*—but there are also figures representing the percentage of verses moved for each verse used. These figures take into account the amount of movement relative to the size of the document. For instance, the following table indicates these percentages in the right hand column.

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH) and the <b>Augustinian Hypothesis</b> (AH)				
Mk 1:1–16:8	Luke’s use of Mark (1 <i>bookroll</i> )	661	<b>783</b>	<b>1.184x</b>
Mk 1:1–9:50	Luke’s use of Mark, <i>bookroll</i> 1	370	432	1.167x
Mk 10:1–16:8	Luke’s use of Mark, <i>bookroll</i> 2	291	345	1.185x
<b>Total</b>		661	<b>777</b>	<b>1.175x</b>

Thus, according to this table, when Luke’s use of Mark is presumed (from an Absolute Posterior position) and when use of memory is as well, Luke is using 1 verse of Mark, on average, for every 1.184 verses moved in Mark (for a one-bookroll Mark), or 1.175 verses (for a two-bookroll Mark). Another way to understand this percentage is that Luke moves in total 1.184 (or 1.175) times more than the total size of Mark (661 verses). Mark is a document 661 verses long, and Luke moves a total of 773 verses of Mark, in his use of Mark.

## L. Authorial Signature

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<sup>148</sup> “Artificially” is not to be taken pejoratively here. There is good reason for postulating Q, so long as the arguments for doing so are sound. If evidence suggests that Matthew and Luke are independent, then the corollary of their independency is a source or sources that at least contain the traditions that Matthew and Luke share, which are not also in Mark (Mark-Q overlap included). The use of “artificial” is only to say that there is a difference between unnecessary *postulated sources* and necessary ones (i.e., Matthew, Mark, and Luke, *and* the sources which are logically implied when these are presumed to be directly related to the other [in some configuration]). A proposal for a Solution to the Synoptic Problem does not have to go outside the bounds of Matthew, Mark, and Luke to explain all the different types of tradition, or outside of what is logically implied when these three are understood to have used each other (in some configuration) (M, L, Mk *Sondergut*). The *artificiality* arises from rejecting the path of least of resistance (i.e., *direct dependence*), which subsequently requires one to supply something—some source—further.

Patterned-movements are also significant and ought be sought for in the data (i.e., in the tables). Thus, one should be on the lookout for scanning behaviour (to be discussed below), blocking out and returning policies,<sup>149</sup> and the like.<sup>150</sup> In short,

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<sup>149</sup> Prior to any composition whatsoever, authors would generally read through all their sources getting a sense of their texts. T. J. Luce writes of Livy, “He would have had to look through all the major sources that he believed might be useful in order to get an idea of approximately how much material there was and to note down the general order he would follow in combining the main blocks of source material” (Luce, *Livy*, 188). C.B.R. Pelling remarks of Plutarch that he “read through the whole of this source before beginning to compose” (Pelling, “Plutarch’s Method,” 83). At this point, the author may have begun to identify the *Hauptquelle* for the various sections he intended to compose. He may have also outlined a basic structure of his work after this initial reading: “[I]t was argued that Livy sketched out the basic structure of large sections well in advance of writing” (Luce, *Livy*, 188). Caution here is required, however, since, as Luce notes in several places, Livy may have had basic structures for certain sections of his work, but relatively none for others (Luce, *Livy*, 193, 199–200). Whatever the case, some sort of overall organization rather than not would have usually been the case. Derrenbacher notes that in many cases organization was mnemonic: “[T]he ancients instead often used their memories for the organization of the data stored therein” (Derrenbacher, “Writing, Books, and Readers,” 46–47).

When composition was performed, the sources were read again, but for specific sections of material, which were “blocked out.” Pelling notes, “[I]t may be that an author, immediately before narrating an episode, would reread one account, and compose with that version fresh in his mind” (Pelling, “Plutarch’s Method,” 92). Luce remarks that

[h]aving blocked out the main units of material by books and pentads, he went back to the starting point and reread . . . his main sources for units of a consular year or more in order to determine in more detail than he had before how he would write up the material in question. He then went back to the start for the last time in order to begin the actual business of writing (Luce, *Livy*, 194).

Here, Alan Kirk’s observations about Livy’s method with regard to memory are worth mentioning: “Luce thinks it likely that in composing specific episodes, Livy read ahead again in his sources a short way, priming his short-term, gist memory of the pertinent materials, and then wrote adapting the materials from memory” (Kirk, *Q in Matthew*, 59).

Thus, depending on the writer and how close or conservative a paraphrase he wanted, writing was probably preceded by general familiarization and followed by a brief organization or outline of what was to be written. Here a general organization or outline was more likely the case, rather than a specific and detailed one. Authors had an idea of how they were going to be led by their sources, but they likely left room for rearrangement, insertions, and certain freedoms of expression. Once familiar and primed, they began reading sections, and blocking them out, and then going back to compose at a slower pace. How large a blocked-out section would be naturally would vary, especially depending how conservative a writer intended his paraphrasing to be. Livy tends to read large sections, and moves quickly (see Luce, *Livy*, 194), and thus likely he is far more liberal in his paraphrase. We might, however, imagine a smaller-block policy for the Gospel writers given the higher level of agreement; perhaps they read and paraphrased a sentence or several sentences at time. In any case, it likely varied even within the work itself. On occasion, several pericopae at time could have been read; on others, the author may have wrestled with phrases and words.

One point to be underlined here is that once an author *passed* material, he did not go back to verify it or to use any material that came before. Once the traditions of his source were passed he was generally finished with them (although not in cases of scanning). It is hard to maintain an

attending to the data with the aim of detecting various patterns of composition, which look as if they were consciously intended by a writer (as opposed to random), must also be considered.

It should be cautioned, however, that patterned behaviour may “show up” in Hypotheses even though those Hypotheses are not plausible. Since all Solutions functionally share the same data, what appears to be patterned behaviour in one, may be “observable” in a slightly different way in another. *There are not truly six sets of different data, but six configurations of a single data set* (that is, six ways of looking at the same data). In other words, patterned-movements (i.e., authorial signatures) may exist on all Hypotheses, even if only one of them is correct. A forward sequential use of a source is one such “patterned” behaviour or movement. If Luke’s use of Mark exhibits a sequential forward pattern, then, the same phenomenon will inevitably show up in Mark’s use of Luke. Naturally, however, both cannot be the case.

## M. Caution with regard to Expansive Excursions

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absolute order if one does not *keep* that absolute order, and going back continually makes it difficult to keep that order. Thus, Luce remarks,

It is difficult enough to believe that a writer would habitually look up variants of an episode only after adapting the first source that came to hand, but that he should go about collecting and recording the variants after two additional years had been put to paper is well-nigh incredible (Luce, *Livy*, 202–3).

In a similar way, Pelling says, “a writer would not normally refer back to that reading to verify individual references, and would instead rely on his memory, or on the briefest of notes” (Pelling, “Plutarch’s Method,” 92).

The general policy of not going back applies more to the *Hauptquelle*, especially when it provides a chronological structure for the work. In cases where the source was a sayings source, such as Q, or partly served as one, such as Matthew, on AH or FH, the author would not go back, except for when one rewound to scan anew. The source would be utilized sequentially till the end, and if there was more material to use, the author would rewind and go back to a fixed point and move forward, again collecting various unused traditions. Once the author passed each pericope, even in the case of scanning, he would not go back, except by memory. If he wanted more material, the scanning process could be repeated, as would the no-going-back policy. To consistently proceed forward and not to go back was a good policy to keep composition structured and ordered, and among other things it prevented confusion and disorganization. Although one is inclined to speak of this as a *policy*, it is likely more a natural habit and not so much something one continuously pays attention to, as if the desire to go backwards in one’s sources was continually being felt. In all likelihood, it was natural for writers just to keep moving forward.

<sup>150</sup> The types patterned-“movements” in question, for instance, include (1) scanning, (2) *Hauptquelle*-supplementation, (3) text-signaling, (4) starting back where one left off (after excursive movements were performed), (4) the serial use of sources (use of S1, then, S2, then S3, then, again, S1, S2, and S3, and so on), (5) *Hauptquelle*-use, (6) and forward sequential movement. To discuss these would take considerable space, which is not possible within the scope of this study.



One interesting result of some excursive movements is that they can be quite expensive in terms of verse-distances (that is, the number of verses moved)—especially if forward excursions are immediately followed by backwards ones (like the case of Luke’s use of Mark 6:17 [at Luke 3:16–21], in the table above, which cost a total of 404 verses). These long-distance excursions are often observable in single-bookroll utilization scenarios. When *volumina* are considered, however, these high totals do not regularly occur since the bookrolls are far smaller, and thus do not generate the large numbers that excursion-movements in large bookrolls do.

Although one thousand-plus verse-excursions, for instance, may seem to settle matters between competing scenarios (i.e., which of the two is the more plausible), a difference of a thousand verses between two utilization scenarios may in certain circumstances be negligible—when memory-use is eventually factored in. If a tradition within the Gospels, which is thought to be accessed *visually* by the author, generates a thousand-plus verses of movement, and it turns out that memory-use makes better sense of the composition of that tradition, the total number of verses moved will subsequently turn out to be less (i.e., thousand-plus verses *less*). As such, certain utilization scenarios (and thus Hypotheses) may actually be in contention, when originally they are not thought to be.

It is important to remember, however, that whenever a scenario is adjusted for memory-use, thereby decreasing the total number of verses moved, comparable adjustments in competing scenarios must also be made. Thus, for instance, if for a stretch of composition it costs one utilization scenario (Luke’s use of Mark, for instance) a thousand verses, on the competing counterpart scenario (Mark’s use of Luke) it will also likely cost approximately a thousand verses. If the one requires visual-contact, it is likely the other will also. If it turns out, however, that the tradition in question is better understood as having been accessed by memory—thus saving the utilization scenario the thousand verses—it will be almost a foregone conclusion (in most cases) that the competing scenario is better understood as contact-via-memory as well. It, then, too will be saved the thousand verses, and in the end, the two Hypotheses will have differed in no significant way (relatively speaking) than when they first began. This point, however, is dependent upon the idea that it may not always be clear when memory or visual-contact applies, and this takes us to the next point.

## N. The Elusiveness of Memory and Visual-contact

Determining when contact-via-memory applies or when visual-contact does, in any given case of composition, can be a debatable issue, and thus an unavoidably subjective one. Again, we can only do the best we can in such situations, if those situations do not admit of mathematical precision. I have provided *rationales* in the Appendix after each of the utilization scenarios that explain why I make the judgments I do vis-à-vis memory with regard to each tradition. This is as objective as the matter gets. Any disagreeing scholar who engages in the same discussion or

a similar one will have to make equally subjective decisions as regards when access-via-memory applies or when visual-contact does, and thus the fact that those decisions will be partially subjective ought not to delay us, since everyone is, as it were, under a similar sentence. After all we have to start somewhere, and to start somewhere entails making some sort of decision about when memory applies or when visual-contact does.

There may be cases, then, where what is appealed to by memory is in fact better explained by an appeal to visual-contact; and there may be cases where what is determined as visual-contact are better understood as accessed-via-memory. Such is the nature of the issue; there is no way around this problem. One can only be expected to make educated estimates, which is what I have attempted to do. As mentioned in a previous section, there is a tendency to associate lower agreement with access-via-memory and higher agreement with visual-contact, but, again, these fall well short of guaranteeing criteria or rules. The issue will depend on the type of traditions (i.e., narrative/sayings), their length (i.e., gnomic, lengthy parable), among other things.<sup>151</sup> Whether any tradition is presumed to be accessed-via-memory or via visual-contact will also partly be determined from editorial/compositional analysis. In other words, reconstructing how a utilizing author wrote may provide insight into whether a tradition is better understood as visually- or mnemonically-accessed. This is an issue, at any rate, that may be the object of further discussion, on a case-by-case basis.

## O. What of Existing Synoptic Problem Argumentation?

Analyzing the compositional movement (i.e., total number of verses moved, movement-patterns, et cetera) entailed by the various Hypotheses is not a new way of assessing the Synoptic Problem, although it has not been treated anywhere else to the extent it has in this study. There remains, however, a question of how this way of arguing for various Solutions to the Synoptic Problem is related to existing argumentation. There is a host of arguments already in place for why certain constituent hypotheses or utilization scenarios are deemed preferable. The arguments that support Markan Priority, for instance, are a case in point, as are the arguments *against* Matthean-Lukan dependence. These arguments do not become irrelevant in light of this study, but must find a way to fit in with it.

While the proposal of this study provides an alternate way of assessing the Synoptic Problem, it does not unseat existing argumentation. Rather, determining the plausibility of the Hypotheses via a parsimony of compositional movement and of movement-pattern is to be taken in conjunction with what has already been said (barring no conflict). There is no supersession here, only complement—although it is my contention that the parsimony of compositional

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<sup>151</sup> See *Digression on Visual-contact- and Memory-Dependence* above (see pages 34–43).

movement is in many cases more probative than what has been contended heretofore. Pointing out problematic movement has been thought to be probative in the past.<sup>152</sup>

Everything that has been said in discussions of the Synoptic Problem, then, potentially remains, and as such it should be considered in conjunction with what is here proposed. Since this study is of limited scope, however, I will not go into detail about what the existing argumentation is. How it interfaces specifically with existing argumentation, moreover, will have to be pursued in subsequent studies. I will only occasionally supply a few instances. My readers do well, then, if they are apprised of the arguments for and against the various Hypotheses in contention.

### P. A Consideration of Single-Bookroll Hypotheses when Complete Visual-contact is Presupposed

I shall consider first the verse-movements when only visual-contact is presupposed, and when only single-bookrolls are presumed. In such a case, the following results:

*Table 2.1: Figures for the Simple Solutions Single Bookroll Documents and Complete Visual-contact Assumed*

1	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2390 <sup>153</sup>	<b>47744</b>	19.977
2	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2797	<b>49525</b>	17.706
3	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3285	<b>51537</b>	15.689
4	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scrolls / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2471	<b>52190</b>	21.121
5	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2959	<b>54202</b>	18.318
6	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3366	<b>55983</b>	16.632

The most parsimonious Hypothesis, then, in terms of sheer verses moved is FH, followed by AH, and so on. The total number of verses moved for each of these are in the 47,000 to 56,000 range. Relative to the size of the documents, the verse-movements approximate 15.5 to 21 verses moved for each verse used. 2GH is the most parsimonious in this regard, with 15.7 verses moved for every verse used. These figures are not drastically out of proportion with each other, given the size of the bookrolls. WH is the least parsimonious in this regard, with 21.1 verses moved for every verse used.

<sup>152</sup> See Derrenbacker, *Compositional Practices*.

<sup>153</sup> This row constitutes total number of combined verses. On FH, it is 661 (Matthew's use of Mark) plus 661 (Luke's use of Mark) plus 1068 (Luke's use of Matthew), which equals 2390.

The most interesting fact about these figures concerns not so much which Solution ranks highest (most parsimonious), but what it says about individual utilization scenarios (i.e., Mark’s use of Matthew, et cetera). Each Hypothesis (it will be recalled) has counterpart Hypotheses and thus agrees with them as regards Priority and Absolute Posteriority positions. According to these figures, Lukan Absolute Posteriority—a constituent of both FH and AH—is heavily favoured, since FH and AH both rank highest (1 and 2). And this naturally computes into Lukan Priority being the most unfavorable. Markan Priority and Matthean Priority on average are about equally preferable, and the same is the case with regard to Absolute Posteriority, although in the opposite direction: both are equally unfavourable.

When multiple *volumina* are accounted for, the resulting ranking is somewhat different. Again, these are the results for when complete visual-contact is the case. Here the top 25 of the 114 possibilities are:

*Table 2.2: Figures for the Simple Solutions Multiple-Bookroll Documents and Complete Visual-contact Assumed*

1	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>25526</b>	9.126
2	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>27181</b>	8.274
3	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>27713</b>	11.595
4	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>28188</b>	10.078
5	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>28617</b>	11.974
6	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>29640</b>	10.597
7	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3285	<b>29843</b>	9.085
8	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3366	<b>30197</b>	8.971
9	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>30398</b>	10.868
10	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>30729</b>	12.436
11	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3285	<b>31577</b>	9.612
12	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2471	<b>31633</b>	12.802
13	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3285	<b>31652</b>	9.635
14	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke:	2390	<b>31827</b>	13.317

				Mark 1 Scroll; Matthew 3 Scrolls)			
15	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 1 Scroll; Luke 3 Scrolls)	3285	<b>32053</b>	9.757
16	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>32302</b>	11.549
17	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>32384</b>	10.944
18	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>32535</b>	11.632
19	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>32731</b>	13.695
20	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3366	<b>32859</b>	9.762
21	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2959	<b>33288</b>	11.250
22	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>34190</b>	10.408
23	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3285	<b>34239</b>	10.423
24	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3285	<b>34314</b>	10.446
25	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>34512</b>	12.339

Thus, when Gospels-as-*volumina* is taken into consideration, the total number of verses moved on average drops. The top 25 are in the 25,000 to the 34,500 range, down from 47,000–56,000. Naturally, the percentage of verses moved relative to verses used has dropped as well—down to 8–13.6 range. 2GH has 8 instances in the top 25, AH 7 FH 4, BH 2, WH 2, LH 2.

The highest ranked (or the most parsimonious) is AH, followed by 2GH, then FH, AH, FH, AH, and so on. The matter is admittedly more complex when *volumina* are considered, but the same tendency (more or less) as regards the utilization scenarios is observable: Luke or Mark is more likely to be in a position of Absolute Posteriority (than Matthew is), and Mark or Matthew is more likely to be in a position of Priority (than Luke is). Luke is slightly favoured for Absolute Posteriority (11 [Luke] / 9 [Mark]), and Matthew for Priority (15 [Matthew] / 6 [Mark]).

All these figures, however, presuppose complete visual-contact, which of course cannot be presumed to be the final word on the matter. We must graduate, then, to a discussion where contact-via-memory functions.

## Q. A Consideration of Multiple-Bookroll Hypotheses when Memory is Presupposed

When contact-via-memory is applied, the following ranking results. In cases where an author appeals to memory, it may be assumed that the utilizing-author did not have visual-contact with the verse. Again, the cases where an author accesses the traditions via memory are shaded in the tables. (The figures indicating access-via-memory are reflected in the tables in the Appendix, and the rationales for when memory-use applies may be found at the end of each set of utilization scenario-tables.)

*Table 2.3: Figures for the Simple Solutions Multiple-Bookroll Documents and Memory Assumed*

1	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>6802</b>	2.432
2	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>6808</b>	2.434
3	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>7136</b>	2.986
4	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>7142</b>	2.988
5	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>7468</b>	3.125
6	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>7474</b>	3.127
7	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>7486</b>	2.676
8	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>7492</b>	2.679
9	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>7592</b>	2.714
10	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>7598</b>	2.716
11	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>7862</b>	2.657
12	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>7893</b>	2.667
13	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2390	<b>7926</b>	3.316
14	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2390	<b>7932</b>	3.319
15	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>7941</b>	2.417
16	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>7942</b>	3.214
17	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>7961</b>	3.222
18	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3285	<b>7968</b>	2.426

19	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3285	<b>7972</b>	2.427
20	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2390	<b>8258</b>	3.455
21	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2390	<b>8264</b>	3.458
22	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>8276</b>	2.959
23	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>8282</b>	2.961
24	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3285	<b>8288</b>	2.523
25	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>8299</b>	2.805

AH remains the most parsimonious Solution, where Mark’s Matthew is distributed over three bookrolls, and where Luke’s Mark and Matthew are distributed over two and three, respectively. This configuration of AH is followed by an instance of FH, and so on.

Interestingly, only instances of FH and AH make up the top ten most parsimonious Solutions, which is a good indication that the most plausible constituent hypothesis (or utilization scenario) is Lukan Absolute Posteriority. Consequently, it is pretty much warranted that Luke will never be found in a position of Priority.

The total numbers of verses moved have naturally dropped further, when memory-use is applied. They are now in the 6,800–8,300 range. The movement-to-use percentage has now dropped as well—down to the 2.4–3.4, which is a range that is practically negligible contrastively speaking. The Solutions in terms of verses-moved-to-verses-used ratio functionally differ only by about a verse.

In terms of Absolute Posteriority, then, either Luke or Matthew is the preferable scenario, with Luke being unequivocally more so (16 [Luke]/5 [Matthew]); and in terms of Priority, either Matthew or Mark is preferable, with Matthew being the slightly likelier (12 [Matthew] / 10 [Mark]).

Again, the tendency we saw initially with complete visual-contact is retained throughout: there is a strong case for Lukan Absolute Posteriority (and thus a strong one against Lukan Priority).

## R. Evaluation: Some General Observations

### *I. Clear Victors and Close Calls*

It first may be observed that the competition between utilization scenarios (and thus Solutions) seems to entail either close calls or clear victories. AH ranks highest in terms of parsimony of verse-movement (6802 verses moved), but it is only when Mark is using a three-bookroll Matthew that he ranks first. If he were to have used

a one- or two-bookroll Matthew, FH would be the more parsimonious Hypothesis (7136 verses moved).

When we account for the possibility (if we recall from above) that a single excursive movement can throw off the total number of verse-movements by a considerable amount (up to 1000 verses or so),<sup>154</sup> it means that FH and AH for practical purposes are closer to each than might be thought (they differ by about 330 verses). No doubt, however, AH (in terms of movement) must still be determined the more parsimonious Solution.

In comparison to AH and FH, however, all the other proposals are far off. They are not really in contention, which of course lends support if nothing else to Luke's Absolute Posteriority. And thus the matter of which is the most plausible Simple Solution becomes reducible to whether AH or FH is the preferred candidate. Everything else can presumptively be jettisoned.

## *II. Multiple-Bookroll Use v. Single-Bookroll Use*

One unexpected result is that for some utilizations scenarios it does not matter whether the use of a source presupposes *volumina* or not. Luke's use of Mark, for instance, when Luke is in the Absolute Posterior position differs by only six verses (one-bookroll Mark: 783 verses; two-bookroll Mark: 777 verses). The Penultimate Posterior position of the same scenario is similar (1367 [one-bookroll]; 1348 [two-bookrolls]). Mark's use of Luke, when one bookroll is assumed, where Mark is the Absolute Posterior Gospel, is actually less than if two are assumed (1245 [one-bookroll]; 1249 [two-bookrolls]). What this functionally means, then, is that multiple bookroll-use (*volumina*)—in some cases—need not create any advantage. In fact, in some cases, it creates albeit a negligible disadvantage.

## S. Some Specific Conclusions

If the tendency then is that Lukan Absolute Posteriority is preferable and that Lukan Priority is not, then we can come to some conclusions. The above results suggested that Markan Absolute Posteriority and Lukan Priority will not be the case—or are highly unlikely plausible utilization scenarios. This means that the Lockton Hypothesis (LH), the Büsching Hypothesis (BH), and the Two-Gospel or Griesbach Hypothesis (2GH) are candidates for rejection. They are among the more unacceptable alternatives.<sup>155</sup> The Büsching Hypothesis (BH) features both Lukan Priority and Markan Absolute Posteriority which means that it is the most unlikely candidate of the all the Simple Solutions. No one, to my knowledge, subscribes to this Hypothesis—with good reason—so it is not a loss that should be

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<sup>154</sup> A thousand verses of excessive movement would be highly unusual (and likely impossible) when *volumina* are under consideration.

<sup>155</sup> One ought to opt for the least unacceptable alternatives. See Rescher, *Philosophical Dialectics*, 7.



felt in Synoptic Problem discussions. The Lockton Hypothesis, which no one to my knowledge subscribes to, either, features Lukan Priority, and as such may be presumptively ruled out.

The rejection of 2GH will be felt most, but it is not a Hypothesis that in the end will work. This appears to confirm what has now been said repeatedly.<sup>156</sup> Based on the research presented here, it is my contention that scholars need not any longer entertain it as a plausible candidate.<sup>157</sup> Additionally, when what has been here concluded is conjoined to the standard arguments against 2GH—namely, that it presupposes complex compositional processes (relatively speaking): “micro-conflation”; flipping back and forth *within* pericopae; using the order of one while following the wording of the other; disordered movements, and the like, the case against it is far more compelling. It is also worth pointing out that the case for Markan Priority (generally speaking) has been felt to be stronger than the case for Matthean Priority. And lastly there is the fact that Mark’s use of Matthew and Luke has been felt to present strange theological portraits, among other peculiarities—ones where Mark features an implicit hostility toward Jesus’ disciples, and where various obscurities (i.e., embarrassing details and infelicities of grammar and diction and so on) must have been *introduced* rather than smoothed out. The results from a source-utilization movement-analysis thus stand as corroborating evidence for what many scholars have already felt to be the case.

We can also assert with confidence that any Complex Hypothesis that features Lukan Priority or Markan Absolute Posteriority will not be possible to uphold. These cannot be any less complex than their simpler counterparts.

One of the major problems with the above Hypotheses concerns not what results from Absolute Posteriority scenarios, but rather from Penultimate Posteriority ones. What makes 2GH partly unlikely, for instance, is that Luke’s use of Matthew is just simply a more complex compositional scenario when Luke does not also have Mark to use. On the Büsching Hypothesis, it is Matthew’s use of Luke that is more difficult, where Matthew does not also have Mark to use. A lot more verse-movement is generated whenever an author does not also have the other Gospel to use (i.e., in the Penultimate scenarios), since the utilizing author must be presumed to make use of the parallel traditions—that is, he must be more visually dependent on the source he does have. When the option of both is present, one can use either/or or neither. No such luxury, however, is possible for Penultimate scenarios.

If AH and FH are the more parsimonious Hypotheses, and thus the more plausible candidates for a Solution to the Synoptic Problem, and BH, LH, and 2GH are to be presumptively rejected, the last Hypothesis to be considered is WH (or MPH). Unfortunately, for scholars such as Robert MacEwen or Alan Garrow, Matthew’s use of Luke is just not as parsimonious as Luke’s use of Matthew, however it might seem. We may observe this when the two are compared.

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<sup>156</sup> See, for instance, Derrenbacher, *Compositional Practices*, 121–169; also Tuckett, “Current State.”

<sup>157</sup> That is of course unless some unforeseen circumstances problematizes matters further.

<i>Matthew's use of Luke</i>			<i>Luke's use of Matthew</i>		
One-Bookroll Luke	8.570x	<b>9848</b>	<b>9833</b>	9.206x	One-Bookroll Matt
Two-Bookroll Luke	5.273x	<b>6059</b>	<b>5109</b>	4.783x	Two-Bookroll Matt
Three-Bookroll Luke	4.201x	<b>4828</b>	<b>4319</b>	4.044x	Three-Bookroll Matt

Luke's use of Matthew is not considerably more parsimonious than Matthew's use of Luke, which should harken back to what was said in the *clear victors and close calls* section. Luke's use of Matthew, however, *is* still the more parsimonious utilization scenario, whether under *volumina* proposals or not. The single-bookroll uses are closer in total verse-movements than they are when multiple bookrolls are assumed, but naturally there is less likely to be error in the multiple-bookroll-*volumina* cases. Also, any accounting for error in one of the cases, must be adjusted in kind in the other (as was mentioned). As a result, any alteration or adjustment for one utilization scenario is likely not to yield a more advantageous situation for Matthew's use of Luke.

If these two utilization scenarios were, furthermore, contrasted in terms of editorial narrative and description (how Matthew used Mark and Luke *versus* how Luke uses Matthew and Mark), they are unlikely to yield sufficiently different enough results so as to determine the matter one way or another. The reasons each would alter the traditions they possessed (via retainment of tradition, omission, addition, rearrangement, et cetera) might entail different rationales, but likely the editorial/narrative readings in each case will still be comparably complex or comparably parsimonious. What sets them apart, then, is the differences in movement, and again this favours Luke's use of Matthew (AH and FH) and not Matthew's use of Luke. Everything else being more or less equal, then, which it is, the situation favours Luke's use of Matthew over Matthew use of Luke.

Since WH ranks initially at 16 and 17, it is on the whole more plausible than 2GH, BH, and LH, but still less plausible than either AH or FH.

## T. How Confident May We Be in These Conclusions?

It may be asked how confident one can be in determining matters from such an abstract perspective. After all, John Kloppenborg (following Frans Neirynck) remarked that "nothing can be decided in the abstract."<sup>158</sup>

First, the level of abstraction that Kloppenborg has in mind is that of the general diagrams (i.e., the simple directions of dependence diagrams). Diagrams tell us little, and thus Kloppenborg is at least partly correct. Utilization-movement,

<sup>158</sup> Kloppenborg, "Response," *Markan Priority*, 232.

however, is a far more concrete matter than diagrams, although it is more abstract than the level of editorial narrative-analysis.

Second, nothing can be decided even at the level of editorial analysis *when only selected passages are under examination and put up for comparison*, which is usually how Synoptic Problem discussions go. Every single passage of one Hypothesis has to be examined and contrasted against every other passage of competing Hypotheses. This is the only way to ensure that no counterindicating information is missed. It is easy to select passages that favour one Hypothesis (over others) in the hopes that they are representative of the whole, but this will not mean that all of the other *unselected* passages favour the same results.

Third, if we bracket all the passages that feature problematic movements, and examine and contrast (at an editorial analysis-level) only those passages that are *unproblematic*, it is unlikely that the plausibility of the competing editorial descriptions will differ much except in negligible ways. When only unproblematic movement-cases are examined, Matthew's use of Luke and Mark likely does not differ all that significantly in terms of plausibility from Luke's use of Matthew and Mark, or perhaps Luke's or Matthew's use of Q and Mark.<sup>159</sup> The only exception to this might be Matthew's use of Mark and Mark's use of Matthew (or Luke's use of Mark or Mark's use of Luke). Many scholars believe that Matthew's use of Mark or Luke's use of Mark is a *less resistant* direction of dependence (i.e. more parsimonious) than either Mark's use of Matthew or Mark's use of Luke. Indeed, the fact that there are proponents of Markan Absolute Posteriority (2GH), Matthean Absolute Posteriority (WH) and Lukan Absolute Posteriority (FH, AH) suggests that the editorial narratives entailed by each of these scenarios do make sense to some scholars. That is, under certain presuppositions, each competing reading can appear plausible. What this means is that the editorial analyses themselves will not be sufficient to determine the matter, and the occasions which become suggestive of certain Hypotheses being more plausible than others will be those where problematic movements are at issue. Naturally, this leads us back to the results of this study.

Lastly, it is worth underscoring that I speak of the conclusions only as *warranted*—not as *guaranteed*. We are warranted to reject and to accept certain Hypotheses, *so long as no further complications arise* which would alter these findings or call for reassessment. As long as nothing, then, arises, we may rest assured with the above conclusions.

## U. The Augustinian and Farrer Hypotheses

The most plausible Simple Solution in all likelihood is either AH or FH, although AH is slightly preferable. Since both are identical from the perspective of Absolute Posteriority, the question becomes which Gospels fill the Priority and Penultimate

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<sup>159</sup> Hence, the *reversibility* of competing editorial-narrative readings.

positions. This might seem decided from what has been concluded above, if it were not for the fact that Markan Priority has long been held as the more plausible hypothesis. The data seems to disconfirm what might be expected. In any case, the issue of most plausible Solution becomes reducible, then, to whether Markan Priority or Matthean Priority should be preferred, which is interesting given that many scholars think this is the one issue that has been decided.

Like the case between Luke’s use of Matthew or Matthew’s use of Luke (where each is also using Mark), Markan Priority and Matthean Priority are quite close:

<i>Matthew’s use of Mark</i>			<i>Mark’s use of Matthew</i>		
			<b>3660</b>	3.426	One-Bookroll Matt
			<b>2390</b>	2.237x	Two-Bookroll Matt
One-Bookroll Mark	3.588x	<b>2372</b>			
Two-Bookroll Mark	3.086x	<b>2040</b>			
			<b>1706</b>	1.597x	Three-Bookroll Matt

As mentioned above, Mark’s use of Matthew is only more parsimonious when Mark is using a three-bookroll Matthew. Otherwise, Matthew’s use of Mark is more parsimonious. The result is that the two scenarios are actually quite close, even if AH has the slight advantage in the one case. The first two ranked Hypotheses are cases where Mark’s use of Matthew consists of a three-bookroll Matthew, after which FH is the case for the following four.

When we consider the matter in light of other argumentation for and against Markan Priority, naturally, the matter becomes more complex. But in so doing, it also brings a bit of resolution. It seems one cannot just jettison the hypothesis that has for quite some time enjoyed greater representation and acceptance.<sup>160</sup> G. M. Styler called Markan Priority “the one absolutely assured result’ of the study of the synoptic problem.”<sup>161</sup> Other scholars have more or less expressed the same.<sup>162</sup> Markan posteriority arguments have just not been felt to be as compelling in light of the data.<sup>163</sup> Since Markan Priority and Matthean Priority, then, are as close to each other as they are in terms of verse-movement, it might be that existing argumentation tips in favour of Markan Priority. FH, then, may in fact be the more likely of the two, *all things considered*, although this is by no means

<sup>160</sup> See, for instance, Arthur J. Bellinzoni Jr., “Introduction,” in *The Two Source Hypothesis: A Critical Appraisal*, ed. Arthur J. Bellinzoni (Macon, GA: Mercer University Press, 1985), 9; Craig A. Evans, “The Two Source Hypothesis,” in *The Synoptic Problem: Four Views*, 28; Goodacre, “The Farrer Hypothesis,” 47–49; Porter and Dyer, “What Have We Learned,” 165–167; Sanders and Davies, 62; Stein, *Studying*, 47–96; Streeter, *The Four Gospels*, 157; Tuckett, “The Current State,” 19.

<sup>161</sup> G. M. Styler, “The Priority of Mark,” in *The Birth of the New Testament*, ed. C.F.D. Moule (London: Adam & Charles Black, 1962), 223.

<sup>162</sup> Goodacre, “Farrer Hypothesis,” 49: “In spite of some strong critiques of some poor arguments in favor of the priority of Mark, this theory remains one of the surest building blocks in New Testament scholarship. There are several good arguments in favor of Matthew’s and Luke’s dependence on Mark.”

<sup>163</sup> Evans, “Two Source Hypothesis,” 28.

conclusive. If so, a tentative acceptance of FH would be the most appropriate position vis-à-vis the two Hypotheses.

One wonders why, however, the data results as it does in terms of verse-movements (i.e., that it favours Matthean Priority), if Markan Priority is indeed true, and thus preferable (as reflected in its long support). Should not the results of this study reinforce pre-existing conclusions? Should not truth converge? That Markan Priority is the more likely, I do think is true. The situation, however, is one that requires further inquiry and study. It would take us too far afield if what I am about to discuss were thoroughly explored in this study. Thus, in what follows, I provide no more than an outline of an argument. In any case, I think it is sufficient for our purposes.

#### *Digression on Markan Priority and Compositional Movement*

The reason that the above results slightly favour Matthean Priority, if Markan Priority is truly the case, may be put in the following way. If Markan Priority is correct, Matthean Priority registers only because there is unaccounted for M/DT(non-Markan)-Mark Overlap material.<sup>164</sup> In other words, the non-Markan source that Matthew may be presumed to have used under FH has material that is also in Mark, and rather than presuming Matthew's use of Mark (which is presumed in the tables), Matthew may have used non-Markan traditions instead. In fact, this is the best explanation of the data on FH, which I submit should be presumed a part of the Hypothesis itself. However, one does not want to get too far ahead.

I submit as well that M/DT-Mark Overlap traditions in question would be some of those found in the Mission Discourse material (Matthew 10). As mentioned, the matter as it stands in the tables has Matthew's visual-contact use of Mark. But the situation need not be presumed that way.

In outline, then, the case is as follows.<sup>165</sup> Matthew takes leave of Mark 5:41 at Matthew 9:26. None of the traditions—*The Two Blind Men* (Matt 9:27–31), *The Beelzebul Controversy I* (Matt 9:32–34), *Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick* (Matt 9:35), *The People are Like Sheep without a Shepherd* (Matt 9:36)—require Matthean visual-contact with the Markan parallels. The traditions themselves are either aphoristic enough to be remembered or common knowledge. In any case, Matthew's visual use of Mark need not be presumed. Matthew's use of *The Twelve are Given Authority* (Matt 10:1) and *The Twelve Apostles are Named* (Matt 10:2–4) rather than being derived from visual-contact of Mark, as is presumed, may actually be derived from his non-Markan source. This would explain the differences in the ordering of the names: Andrew comes before James

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<sup>164</sup> M/DT-Mark Overlap would consist of various traditions in the material that Matthew introduces along side of Mark, which is found in Mark as well. Additionally, the last thing any 2DH proponent would want to do is object to there being *overlap* material of this sort.

<sup>165</sup> For added clarity, one may follow along in the appropriate tables of the Appendix.

and John in Matthew, and Matthew and Thomas are transposed as well, although they are in any case still similar lists.<sup>166</sup>

<i>Matthew 10:2–4</i>	<i>Mark 3:14–19</i>
Simon	Simon
<b>Andrew</b>	<b>James</b>
<b>James</b>	<b>John</b>
<b>John</b>	<b>Andrew</b>
Philip	Philip
Bartholomew	Bartholomew
<b>Thomas</b>	<b>Matthew</b>
<b>Matthew</b>	<b>Thomas</b>
James, the son of Alphaeus	James, the son of Alphaeus
Thaddaeus	Thaddaeus
Simon the Cananaean	Simon the Cananaean
Judas Iscariot	Judas Iscariot

Matthew, then, (on a two-Bookroll Mark hypothesis) does not return to Mark (in bookroll one) until Matthew 12:1, where he picks up again at Mark 2:23, *Plucking Grain on the Sabbath* (Matt 12:1–8). Again, because the traditions of Matthew 10:5–15 (*The Twelve Are Sent Out* [Matt 10:5]; *Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages* [Matt 10:9–10]; *Remain with the Worthy One in whichever City or Village You Enter* [Matt 10:11]; *Concerning the House You Enter* [Matt 10:12–13]; and *Concerning the One Who does Not Accept You* [Matt 10:14–15]) are all traditions *in* Mark (at Mark 6:8–11), it is assumed that Matthew has visual-contact with them (as reflected in the tables). This, too, need not be the case.

For Mark bookroll two, moreover, Matthew is presumed to have visual-contact with Mark 13:9–13 (for *They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony* [Matt 10:17–18]; *Do Not Worry About How or What to Say, For The Spirit Will Speak* [Matt 10:19–20]; *You Will Be Handed Over By Family* [Matt 10:21]; *You Will Be Hated by All* [Matt 10:22]). If these (as well as the above) are in fact not traditions Matthew’s takes from Mark, but from his non-Markan source (i.e., M/DT-Mark Overlaps), in a Mission Discourse section in that source, then Matthew would need not have moved to them in Mark for visual-contact, which would decrease the total number of verse-movements Matthew makes.

The fact, moreover, that Matthew (10:6–22) has much in common here with Luke’s rendering of the traditions and ordering of the material, in addition to his having peculiar differences with Mark,<sup>167</sup> suggests that Matthew’s non-Markan

<sup>166</sup> Alternatively, this list may have been common knowledge for those familiar with the Jesus traditions. This would not change the argument; in fact, it might make it easier to argue. In any case, Matthew’s visual use of Mark 3:13–19 would not be required.

<sup>167</sup> This would furthermore explain why Matthew says not to bring sandals (ὕποδήματα), although Mark says to wear them (σανδάλια).

source or sources had these Markan parallels.<sup>168</sup> In other words, by all appearances, Matthew (if he used Mark) did not use Mark for these sections. Matthew produces something that is significantly different from the Markan traditions in these locations, which suggests his use of something other than Mark. And, if this is indeed the case, then Matthew's supposed use of Mark (for these traditions) is unnecessary.

In the following synopsis, how Matthew differs from Mark may be readily observed. Besides the similarities between Luke and Matthew here, the gaps in Matthew's use of Mark (i.e., where there are no Markan parallels) are also perhaps telling. (Note: the grey, boldface letters in the Matthean verses indicate where the agreements are between Matthew and Luke, although Luke is not represented in the synopsis.<sup>169</sup>)

*"Go Only to the Lost Sheep of Israel" (Matt 10:6)*

**Matt 10:6** πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

*"Preach that the Kingdom of Heaven is Near" (Matt 10:7)*

**Matt 10:7** πορευόμενοι δὲ **κηρύσσετε**  
**λέγοντες** ὅτι **ἤγγικεν ἡ βασιλεία**  
τῶν οὐρανῶν.

*"Heal the Sick, Raise the Dead, Cleanse the Lepers, Cast Out Demons" (Matt 10:8)*

**Matt 10:8** **ἀσθενοῦντας θεραπεύετε,**  
νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε,  
δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε,  
δωρεὰν δότε.

*Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals:  
The Worker is Worthy of His Wages (Matt 10:9–10)*

**Matt 10:9** **Μὴ** κτήσησθε χρυσὸν **μηδὲ**  
**ἄργυρον** **μηδὲ χαλκὸν εἰς τὰς ζώνας**  
ὑμῶν,

**Mark 6:8** καὶ παρήγγειλεν αὐτοῖς ἵνα **μηδὲν**  
αἴρωσιν **εἰς ὁδὸν** εἰ **μὴ** **ράβδον** **μόνον,** **μὴ**  
**ἄρτον,** **μὴ** **πήραν,** **μὴ** **εἰς τὴν ζώνην** **χαλκόν,**

<sup>168</sup> The fact that that similarities between Luke and Matthew exist here is not what is primarily at issue. It is not that because there are similarities between Matthew and Luke, there must be another source. It is rather that the similarities between Matthew and Luke *indicate* that there is something *more than just* Mark present. And the *moreness* becomes suggestive of something further or something else in addition. Luke is really quite irrelevant here outside of being a heuristic. In other words, I am highlight the similarities only to highlight the differences between Matthew and Mark, not to highlight the similarities between Luke and Matthew themselves.

<sup>169</sup> Luke cannot be represented in the synopses without giving the impression that Matthew is using Luke. In any case, Matthew's use of Luke has already been ruled out from what has been said above.

**Matt 10:10** μη πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

**Mark 6:8** καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μη ῥάβδον μόνον, μη ἄρτον, μη πήραν, μη εἰς τὴν ζώνην χαλκόν, **Mark 6:9** ἀλλ' ὑποδεδεμένους σανδάλια, καὶ μη ἐνδύσηθε δύο χιτῶνας.

*Remain with the Worthy One in whichever City or Village You Enter (Matt 10:11)*

**Matt 10:11** Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστίν· καὶ κεῖ μέννατε ἕως ἂν ἐξέλθητε.

**Mark 6:10** καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

*Concerning the House You Enter (Matt 10:12–13)*

**Matt 10:12** εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

**Mark 6:10** καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

**Matt 10:13** καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

*Concerning the One Who does Not Accept You (Matt 10:14–15)*

**Matt 10:14** καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

**Mark 6:11** καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

**Matt 10:15** ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

*Lambs in the Midst of Wolves (Matt 10:16)*

**Matt 10:16** Ἴδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

*They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17–18)*



**Matt 10:17** Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· **παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν** μαστιγώσουσιν ὑμᾶς·

**Matt 10:18** καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

**Mark 1:21** Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

\***Mark 1:23** Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν

\***Mark 1:29** Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

\***Mark 1:39** Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλον.

**Mark 13:9** Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· **παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς** δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.

**Mark 13:9** Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· **παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς** δαρήσεσθε **καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων** σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.

**Mark 13:10** καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

*Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19–20)*

**Matt 10:19** ὅταν δὲ παραδῶ/σιν ὑμᾶς, **μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·**

**Matt 10:20** οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

**Mark 13:11** καὶ ὅταν ἄγωσιν ὑμᾶς **παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ** τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

**Mark 13:11** καὶ ὅταν ἄγωσιν ὑμᾶς **παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ** τοῦτο λαλεῖτε· **οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα** τὸ ἅγιον.

*You Will Be Handed Over By Family* (Matt 10:21)

**Matt 10:21** Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

**Mark 13:12** Καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

*You Will Be Hated by All* (Matt 10:22)

**Matt 10:22** καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

**Mark 13:13** καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

As indicated by the extensive boldface (whether grey or black), Matthew provides the fuller account, rather than Mark. Since in some cases Matthew appears to contradict Mark, it strains credulity to attribute it merely to Matthean redactional activity. The traditions in question, then, become good candidates for M/DT-Mark overlap material, especially given the overall theme of the traditions (Missional Instructions).

When we adjust the verse-movements, and re-count, the following results:

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH)				
Mk 1:1–16:8	Matthew's use of Mark (1 <i>bookroll</i> )	661	<b>1519</b> <sup>170</sup>	<b>2.298x</b>
Mk 1:1–9:50	Matthew's use of Mark, <i>bookroll</i> 1	370	1096 <sup>171</sup>	2.962x
Mk 10:1–16:8	Matthew's use of Mark, <i>bookroll</i> 2	291	450 <sup>172</sup>	2.432x
<b>Total</b>		661	<b>1546</b>	<b>2.338x</b>

<sup>170</sup> At Matt 9:25, Matthew is at 625 verses moved. He is at the 190<sup>th</sup> verse of Mark (Mark 5:41). If we avoid then the use of Mark 3:13–19 (at Matt. 10:1–4), Mark 6:7–11 (at Matt. 10:5–14), Mark 13:9–13 (at Matt. 10:17–22), and have Matthew return back to Mark 2:23 (the 68<sup>th</sup> verse of Mark), at Matt. 12:1, then we save a total of 852 verses (190 – 68 = 122; 625 + 122 = 747; 1599 – 747 = 852; 2371 – 852 = 1519)

<sup>171</sup> In bookroll one, at Matt 9:25, Matthew is at 625 verses moved. He is at the 190<sup>th</sup> verse of Mark (Mark 5:41). If we avoid then the use of Mark 3:13–19 (at Matt. 10:1–4), and Mark 6:7–11 (at Matt. 10:5–14), and have Matthew return back to Mark 2:23 (the 68<sup>th</sup> verse of Mark, bookroll one), at Matt. 12:1, then we save a total of 236 verses (190 – 68 = 122; 625 + 122 = 747; 983 – 747 = 236; 1332 – 236 = 1096 verses for bookroll one)

<sup>172</sup> In bookroll two, at Matt 5:32, Matthew is at 12 verses moved. He is at the 12<sup>th</sup> verse of Mark (Mark 10:12). If we avoid then the use of Mark 13:9–13 (at Matt. 10:17–22), and have Matthew return back to Mark 10:1 (the 1<sup>st</sup> verse of Mark, bookroll 2), at Matt. 19:1, then we save a total of 258 verses (12 – 1 = 11; 12 + 11 = 23; 281 – 23 = 258; 708 – 258 = 450)

The tables, however, prior to this recounting would be the following (see also the Appendix):

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH)				
Mk 1:1–16:8	Matthew’s use of Mark (1 <i>bookroll</i> )	661	<b>2372</b>	<b>3.588x</b>
Mk 1:1–9:50	Matthew’s use of Mark, <i>bookroll</i> 1	370	1332	3.6x
Mk 10:1–16:8	Matthew’s use of Mark, <i>bookroll</i> 2	291	708	2.432x
<b>Total</b>		661	<b>2040</b>	<b>3.086x</b>

Thus, we see a drop in verse-movement from 2372 to 1519 (one-bookroll Mark) and from 2040 to 1546 (two-bookroll Mark). Note (as was said in a previous section) that a two-bookroll Mark would in this case actually entail more movement than a single-bookroll Mark. The movement-to-use percentage would drop from 3–3.5 verses moved for every verse used to 2.2–2.3.

These figures may be compared to the Augustinian Hypothesis’ figures (i.e. Matthean Priority), with the following results:

<i>Matthean Priority</i>	<i>Markan Priority</i>
(1 bookroll) <b>3660</b>	
(2 bookrolls) <b>2390</b>	
(3 bookrolls) <b>1706</b>	
	<b>1546</b> (2 bookrolls)
	<b>1519</b> (1 bookroll)

If this indeed is correct, and I believe it is (although perhaps further exploration is warranted), then Matthew’s use of Mark would entail fewer verse-movements than Mark’s use of Matthew. As such, Markan Priority would be evidentiated.

The adjusted totals, then, would yield the following total ranking:

*Table 2.4: Figures for the Simple Solutions Multiple-Bookroll Documents and Memory Assumed*

1	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>6615</b>	2.768
2	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>6621</b>	2.770
3	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>6642</b>	2.779
4	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>6648</b>	2.782
5	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 3)	2797	<b>6802</b>	2.432

				Scrolls)			
6	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>6808</b>	2.434
7	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>7340</b>	2.624
8	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>7346</b>	2.626
9	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2390	<b>7405</b>	3.098
10	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2390	<b>7411</b>	3.101
11	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2390	<b>7432</b>	3.110
12	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2390	<b>7438</b>	3.112
13	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>7486</b>	2.676
14	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>7492</b>	2.679
15	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>7592</b>	2.714
16	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>7598</b>	2.716
17	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>7862</b>	2.657
18	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>7893</b>	2.667
19	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>7941</b>	2.417
20	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>7942</b>	3.214
21	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>7961</b>	3.222
22	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3285	<b>7968</b>	2.426

23	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3285	<b>7972</b>	2.427
24	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>8130</b>	2.907
25	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>8136</b>	2.909

The top four now in terms of parsimony are different configurations of the Farrer Hypothesis, with the most parsimonious being at 6615 verses of movement (2.768 verses moved for every verse used). Note, also, that the top sixteen (of 114) are now either instances of AH or FH, which, again, has Luke’s use of Matthew as a major plank.

It should, however, be asked whether there is not overlap material for Mark’s *non-Matthean* source(s) (with Matthew) (on AH, for instance). In other words, if the above could be the case for Markan Priority, surely something comparable is a possibility for Matthean Priority—a possibility that ought to be checked. Perhaps the verse-movements would adjust in proportion, again making Matthean Priority the more parsimonious constituent hypothesis. If Matthew’s use of Mark can allow for a Matthean source-Mark overlap, then certainly Mark’s use of Matthew must be allowed similar consideration.

In fact, when we account for such, a decrease in the number of verses moved results, when Matthew is assumed to be a single bookroll. The 3660 verses of Mark’s use of a single bookroll-Matthew is reducible to 2244.<sup>173</sup> With regard to a two-bookroll and a three-bookroll Matthew, however, the matter is different. No further reduction in verse-movement is actually possible—none that is anything more than negligible, that is. (Only a verse or two will be deducted.) Both a two-bookroll Matthew and a three-bookroll one are already as parsimonious as they possibly can be, given the locations Mark is apparently present at and the verse-movements entailed in those situations. (These may be observed in the tables in the Appendix.) As such, assuming overlap between Matthew and Mark’s *non-Matthean* source(s) (under Matthean Priority and Lukan Absolute Posteriority) does nothing further for the Hypothesis. Only a single-bookroll Matthew is affected.

The above ranking-table, then, also takes into account Mark’s use of Matthew where Markan source-Matthew overlap material is presumed. Since it only applies to the Hypothesis for single-bookroll Matthews, it does not affect any

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<sup>173</sup> At Mark 6:6a, Mark has moved 1476 verses. Mark is at the 453<sup>rd</sup> verse (Matthew 13:58). If we assume he picks up again at Matt 14:1 (at Mark 6:14), then we would save 358 verses. (454 – 453 = 1; 1476 + 1 = 1477; 1835 – 1477 = 358)

At Mark 13:9, Mark has moved 2301 verses. Mark is at the 819<sup>th</sup> verse (Matthew 24:9). If we assume he picks up again at Matt 24:15 (at Mark 13:14), then he would save 1058 verses. (825 – 819 = 6; 2301 + 6 = 2307; 3365 – 2307 = 1058)

(358 + 1058 = 1416; 3660 – 1416 = **2244**)

of the best versions of the Hypothesis in the top 25 (all of them rank lower). A comparative consideration simply speaking does not yield greater parsimony.<sup>174</sup>

Thus, if there is a bit of overlap in the Mission Discourse material—especially with regard to the traditions ranging over Matthew 10:6–22—Markan Priority will overwhelmingly appear as the more favourable constituent hypothesis between Matthean Priority and itself. Since this is not implausible, especially as overlap material cannot be excluded as a possibility (no proponent of 2DH could object without special pleading), and since other Hypotheses presuppose it, it can tentatively be presumed the case. Further study is appropriate to determine at least that the circumstance is not more complicated than presented above, although my suspicion is that the above is sufficient to determine the matter.

## V. What of the Two-Document Hypothesis (2DH)?

### *I. The Two-Document Hypothesis: Initial Considerations*

The plausibility of each of the Simple Solutions has been determined, such that AH and FH are the most plausible among them (and, interestingly, they both hold to Lukan Absolute Posteriority). When the arguments for Markan Priority are taken into consideration, in conjunction with the possibility that there is overlap between Matthew’s non-Markan sources and Mark, FH may be tentatively held as the most plausible. But, naturally, the question is now what the above means for the Two-Document Hypothesis, since it has historically enjoyed widespread acceptance.

2DH, I think, is best understood as starting from a disadvantaged position (contrastively speaking), since it postulates an *unnecessary* source.<sup>175</sup> (It is less

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<sup>174</sup> The tables in the Appendix will reinforce this.

<sup>175</sup> While I touched upon this in a previous footnote (n. 148), the statement here requires a bit of explanation. The agreements and ordering of traditions and so on between the Synoptic Gospels are all highly indicative of dependence—at least this is how scholars in general and historically have felt. What results from such an observation is a *presumption of dependence*, which means that the burden of proof (or of further reply) is on anyone wishing to object to dependence, which, as I will get to, 2DH proponents do.

As stated in the Introduction and elsewhere, there are six possible (or valid) configurations of dependence, and each has three relationships of dependence (or utilization scenarios), which will differ in direction depending on the configuration (for instance, Matthew’s use of Mark [WH, FH, LH] is a different direction from Mark’s use of Matthew [AH, 2GH, BH]). An objection to dependence, thus, may occur with regard to any one of these three possible relationships of dependence. 2DH, for the reasons it has long presented, objects to the Matthean-Lukan possible relationship of dependence (or utilization scenarios), although it accepts others (Luke’s and Matthew’s uses of Mark). As a result of severing this relationship of dependence, something must be provided in its place to explain how both Matthew and Luke have similar material, when neither Matthew nor Luke has used the other. ‘Q’ is postulated to fill the gap, and its postulation follows *necessarily* (or necessarily *for all practical purposes*) from the hypothesis that Luke and Matthew are independent (note here that ‘Q’ is meant as a pure postulate, and not as any of its various

parsimonious in terms of sources than the Simple Solutions, although not necessarily in other matters.) But naturally, the disadvantaged position is not something that cannot be overcome, and many think that it has overcome its disadvantage. In any case, 2DH must first discharge its burden by showing that complete dependence is not the case, or is *most likely* not the case. Since the data of the Synoptic Gospels when compared shows a great deal of commonality, whether in wording or in ordering of traditions, the suggestion is that dependence is *prima facie* the case. This means then that initial approach in the Synoptic Problem is one where there is first a *presumption of dependence*, which can only be overcome if evidence and argument to the contrary is provided suggesting otherwise. In other words, since dependence between the Synoptics is presumed (whatever the direction), proponents of 2DH must first argue against dependence or, to put it in another way, must provide argumentation for why independence should be presumed. Their position then is one in which they have an initial burden to discharge, unlike any of the initial positions of the Simple Solutions, which have no such a burden.

The particular relationship of dependence they call into question is that of Lukan-Matthean or Matthean-Lukan dependence. Either of these is taken by 2DH proponents to be not as acceptable as independence. They must first, then, provide argumentation for why Luke and Matthew should not be thought to be directly dependent on one another (whichever way), which they historically have,

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expressions; see below). In other words, ‘Q’ is only necessary if Luke and Matthew are presumed to be independent. That they do not have to be presumed to be independent (and since there is a presumption of dependence) means that Q (or any source posited when a dependence relationship is severed) is in one sense *unnecessary*.

Two further comments are perhaps helpful for clarification. First, some say that ‘Q is a corollary of (i.e., necessarily follows from) Matthean-Lukan independence,’ or something to this effect. While there is no doubt truth to this, the statement can be misunderstood. When one means by ‘Q’ a purely empty postulate that stands to explain certain common material, then, yes, Q is a corollary of Matthean-Lukan Independence. But when someone means by it a source that is in Greek, in possession of 246 or so verses, with Mark-Q overlap traditions included, in the order of Luke, which is usually what people mean by ‘Q’—then, no, it is not a corollary of Matthean-Lukan independence. This latter is nothing more than *one possible expression* of the former. But it is not the only one, and certainly not a *necessary* one, since other *different* variations are also possible.

Second, some scholars think that the non-Markan source(s) Matthew used in addition to Mark (on FH, for instance) are of a similar hypothetical *status* to Q (on 2DH). (Some think that the *reconstructions* of Matthew, Mark, and Luke are of a similar hypothetical status, but this is wrong. They are different hypothetical *entities*.) Indeed, the two sources are both *posited*, and they likely have a lot in common. But the difference is that whereas the one necessarily follows from wholesale dependence relationships, Q follows only when one of those relationships is objected to and severed (Matthean-Lukan). Since there is an initial presumption of dependence, however, Matthew’s non-Markan source(s) follow necessarily *in a different way* from how Q (as mere postulate) follows necessarily. As such, they are not of the same hypothetical status. They are different hypothetical entities, similarities notwithstanding. The former follows similarly to how M and L follow. But Q is in a league of its own, since it comes by way of Matthean-Lukan independence. In fact, Matthew’s non-Markan source(s) (on FH) are best understood as a type of *M* material, not as a type of *Q* material at all.

regardless of whether their arguments are sound.<sup>176</sup> While providing counterarguments to the arguments against dependence that 2DH proponents supply is a warranted expectation, they will not be treated in this study due to its limited scope.

In addition, of particular importance to the issue at hand is the fact that no manuscript evidence exists for Q. This, naturally, is not sufficient grounds to rule the Hypothesis out, but it does mean that the Hypothesis is positing a document *in excess* (unnecessary), for which there is no material evidence.<sup>177</sup>

What all of this amounts to—(what was just said about manuscript evidence and the Hypothesis’s initial disadvantage)—is that 2DH must assert itself as a contender among the Simple Solutions, in a way that the Simple Solutions simply do not have to. 2DH does not, at least in one important sense, begin on equal footing with any of the Simple Solutions. It must, in some way, command acceptance through argumentation.<sup>178</sup>

In short, the matter of source-utilization *movement* will not be as straightforward for 2DH, when it is compared with the Simple Solutions, as it is for the Simple Solutions when they are compared with each other. It is, then, in this context of not being as straightforward, that we may proceed with the approach outlined above.

## *II. Source-Utilization Movement and the Two-Document Hypothesis*

When we consider 2DH, then, from a position of complete visual-contact, there are interesting results. Luke’s use of Mark (for 2DH) does not differ from the same on any of the other Utilization Hypotheses, in terms of total verse-movements. Luke’s use of Mark, where visual-contact is presumed, amounts to a total of 11790 verses for a one-bookroll Mark, and 7676 verses for a two-bookroll Mark. Matthew’s use of Mark (on 2DH), on the other hand, yields 7146 verse-movements for a one-bookroll Mark, and 6242 verses, for a two-bookroll Mark. This is a somewhat interesting result. It is normally believed that Luke follows the order of Mark much more closely than Matthew does, yet Luke’s use of Mark entails more verse-movement than Matthew’s use of Mark. This becomes a potentially problematic detail for determining the order of Q, which would have it that Luke’s use of Mark be the more parsimonious scenario.

This result need not mean much, however, since complete visual-contact is here presumed without memory playing a part. It will really only matter if

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<sup>176</sup> A good example of proper 2DH procedure is the opening chapters of John Kloppenborg’s *Q, the Earliest Gospel*. He argues for the probability of dependence first, then explains why Matthean-Lukan dependence is not the case, or is not the best explanation, and then proceeds to explain why Q is and what Q is. This is how the case for 2DH should be presented.

<sup>177</sup> To say that it is *in excess* of what is needed, is just to say that it is unnecessary.

<sup>178</sup> Historically, of course, it has been successful in commanding acceptance.



something similar results when memory-access is also presumed.<sup>179</sup> Complete visual-contact, in other words, can hardly reflect the whole reality of composition. And in fact, when memory is accounted for Luke's use of Mark entails a far more parsimonious compositional procedure.

Perhaps more interesting is how Luke and Matthew compare in their use of Q. Luke's use of Q naturally, will entail fewer movements than Matthew's, since Q is (somewhat arbitrarily<sup>180</sup>) assigned the Lukan order of the Double Tradition material. His use of Q—when complete visual-contact is presumed—amounts to 635 verse-movements. Matthew's use of Q, on the other hand, computes to 6395 verses moved. This number is extreme given the purported size of Q (246 verses), and indeed becomes a clue to the fact that something is wrong with the Hypothesis as a whole—even when memory is brought under consideration. If one considers that Matthew moves through Q—a 246 verse-document—slightly more (6395 verses) than a two-bookroll Mark (6242/661verses) and slightly less than a one-bookroll Mark (7146/661verses), one would not be wrong to think the matter peculiar, given the comparative sizes of Q (246 verses) and Mark (661 verses). Matthew's use of Q entails an enormous amount of movement—an amount that strains credulity. When Matthew uses Mark, he moves approximately 10.8–9.4 verses for every verse used during composition. For Q, however, the amount is almost 26 verses per verse used. This is a particularly odd discrepancy, especially when Luke's and Matthew's uses of Q are supposed to be consistent with their uses of Mark. If Matthew were using Q consistently with the way he uses Mark, however, we should expect the total verse-movements to be approximately at the 2312-verse mark (246 x 9.4), for complete visual-contact.<sup>181</sup>

As I have remarked elsewhere, there is a sense in which none of the above is probative, since complete visual-contact cannot reflect the reality of ancient composition. Memory-use must be brought to bear. When memory is considered, however, Luke moves through 783 verses (for a one-bookroll Mark) and 777

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<sup>179</sup> The argument that Q should be ordered according to Luke's ordering of the Double Tradition would become debatable. The argument that Q has a Lukan order is based on the following. Luke follows Mark's ordering more consistently than Matthew follows Mark's ordering. The compositional policy of both Matthew and Luke may be presumed consistent, such that Luke would have used Q similarly to how he used Mark, and Matthew would have used Q similarly to how he used Mark. Since Luke more faithfully replicates Markan ordering than Matthew does, we may presume that he more faithfully replicated Q's ordering. We may presume, then, that Q is ordered according to Luke's ordering. (Naturally, this is a *prima facie* argument—it stands until we have reason to believe otherwise.)

<sup>180</sup> The argument (as said in the footnote above) is at best a *prima facie* argument. It is dependent on the supposed fact that Luke's use of Mark entails a less complex compositional procedure than Matthew's use of Mark, and that Luke's compositional policy is functionally the same with regard to Q as it is with Mark. This is of course possible, but it is a tenuous supposition. There is very little reason to suppose that an author's compositional policies with regard to different sources *has to be* the same. Matthew's use of Q, for instance, is unlike his use of Mark.

<sup>181</sup> The reason that 9.4 and not the 10.8 is chosen is of course because the individual bookrolls of a two-bookroll Mark (370 and 291 verses) are closer in size to Q (246 verses). 9.4 is the average verse moved/verse used ratio, for a two bookroll Mark.

verses (for a two-bookroll Mark), just as the case is on other Hypotheses, where Luke's use of Mark is in question. The difference between a one- or two-bookroll use of Mark for Luke is functionally negligible, then, suggesting that it matters not which of the two is presumed on 2DH (or on FH, for that matter). The number of verse-movements for Luke's use of Mark, on 2DH, is the same as those where Lukan Absolute Posteriority is presumed elsewhere. The reason for this, in short, is that Q occupies the place that Matthew does on FH and AH. In other words, because of Mark-Q overlap, Luke has the ability to choose Mark's version of the tradition over Q's or vice versa. As such, we do not need to assume that Luke has visual-contact with Mark wherever and whenever he prefers the Q version (or vice versa). Again, this means that Luke's use of Mark on 2DH is no different from Luke's use of Mark on AH and FH, except that Luke is using Q in the former and using Matthew in the latter.

For Matthew, the matter differs slightly. In a number of the Mark-Q overlap cases, Matthew appears to prefer the Markan tradition over Q's, such that Matthew's use of Mark resembles a Penultimate Posteriority usage. The matter, then, is not unlike Matthew's use of Mark on FH—that is, where Matthew does not also have Luke to use. Matthew (on 2DH), then, moves through 2372 verses of Mark for a one-bookroll Mark, and 2040 verses, for a two-bookroll Mark. The numbers for one-bookroll and two in this case may be sufficient for us to think that Matthew has used a two-bookroll Mark, although there is by no means a large discrepancy.

When we turn to Luke's and Matthew's use of Q, when the application of memory is presumed, we again naturally expect Luke's use of Q to entail very few movements, perhaps even fewer than when complete visual contact is the case. When memory is considered, Luke moves only 322 verses of Q. This is approximately 1.3 verses of movement per verse used. For Matthew, when memory is applied, there are 2468 total verse-movements, which is approximately 10 verses moved per verse used. So by taking memory into account, the total number of verses moved on Matthew's use of Q may be reduced from 6395 to 2468.

Given these amounts, the total number of verses for 2DH as a whole will approximate those of FH or AH, although it will be slightly less. But in light of what was said above about the case being genuinely different for 2DH, a number of factors make the matter more complicated than they are for the Simple Solutions. It cannot, then, just be a matter of *who has the fewest verse-movements?*

Accordingly, the best case scenario for 2DH entails a 5607 verse-movement total. This entails fewer verse-movements over all than any of the Simple Solutions. The best case scenario for AH is 6802 and on FH, 7136. If what was said about Matthew's non-Markan source is true (i.e., it overlaps), it means a total of 6615 for FH. In any case, 2DH seems to be the more parsimonious Solution.

There is a problem with this, however; and the matter might be best understood if we entertain a different, but comparable situation. Suppose that we had to determine the case between two of the following possibilities. On the one

hand, we have Luke's use of Mark in its entirety (661 verses), and on the other, Luke's use of a Passion Narrative, which for our purposes here is identical with Mark's Passion Narrative (or 14:1–16:8 [126 verses]). And let us assume that the compositional policy with respect to both is more or less the same—that is, each generally moves sequentially and forward; but, like Q, there is no manuscript evidence for this Passion Narrative.

If a conclusion about which of the two was the more plausible were determinable merely on grounds of parsimony of verse-movements, one would be inclined to conclude that Luke's use of the (Markan) Passion Narrative was the more plausible one—every time. Luke's use of a (Markan) Passion Narrative will just simply entail fewer verses of movement than Luke's use of (an entire) Mark. In other words, parsimony of movement would almost invariably favour Hypotheses that possessed small hypothetical or postulated sources, since these would always entail fewer movements than larger ones. These hypothetical source Solutions would out-compete any other position, and of course these would have to be accepted, if the logic was followed, before anything else. It would simply speaking be impossible to out-compete any hypothetical-source Hypotheses, because they would always succeed in entailing fewer total verse-movements.

This is functionally what is at issue with 2DH, although in a more complicated way, since Q's verses are scattered throughout Matthew and Luke, and abstracted so as to form a whole. In other words, Q consists of 246 shared verses that are culled from throughout Matthew and Luke. They are presumed to be a part of a single source and are assigned the Lukan order. Using Q, then, *should* actually entail fewer verse-movements than either Luke's use of Matthew (1068 verses) or Matthew's use of Luke (1149 verses), simply because it is a document of 246 verses.

If we arbitrarily<sup>182</sup> select verses from a larger work and turn that selection into a source of its own, then we should not be surprised to find that moving within it during composition will entail fewer verse-movements than under any other scenario. Naturally, then, determining which is a better Hypothesis on the grounds that the one entails fewer movements must be at least in one sense problematic, if not spurious. 2DH, with regard to verse-movements, is and can only ever be *artificially* parsimonious, because the document with which it secures its parsimony is itself in a sense *artificial*. It cannot be parsimonious in the way that AH and FH are with regard to the other Simple Solutions, and this is largely because Matthew, Mark, and Luke are all evidenced sources (they all have manuscript-corroboration), while Q is a postulated one, and has no manuscript evidence. The Simple Solutions *and* 2DH simply cannot compete on equal levels, or at least their competition is not uncomplicated. A number of factors have to be brought to bear if their disparateness is to be overcome.

Parsimony of verse-movement, however, is not something that should be altogether jettisoned; but it is not something that gets to determine the issue one

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<sup>182</sup> The selection is only arbitrary if the arguments against Lukan-Matthean dependence do not hold.

way or another all on its own when 2DH is involved. As such, one is forced to treat further considerations.

Part of the problem with 2DH is that the reduction of total verse-movements in Matthew's use of Q, from 6395 to 2468 verses, continues to perpetuate the initial problem (although this may not be immediately apparent). Matthew's use of Q entails an exorbitant amount of movement, *even when memory is presupposed*. This becomes evident when one looks at the total number of verses Matthew moves in Mark, which is 2372 (one-bookroll Mark) and 2070 (two-bookroll Mark). Matthew's use of Q actually entails more movement than his use of Mark (a 661-verse document), and this is regardless of whether Mark is a single bookroll or two. This is an incredible amount of movement by comparison, given the relative sizes of the each of document. On average, then, Matthew is moving through 10 verses of Q per verse used, which is well below what it was, but extraordinarily high comparatively speaking—and not only in comparison with Matthew's use of Mark, but in comparison with all the cases of the other Solutions.

In all the other cases, for comparable bookroll sizes, the range is approximately 1–4.5 verses moved for every verse used, which makes Matthew's use of Q the single most complicated source-utilization scenario relative to the size of the document. The only utilization scenario that is higher in verse-movements is Matthew's use of Luke, when Luke is a single bookroll (10.4), and where Matthew is not also using Mark (Matthean Penultimate Posteriority [BH]). Even Luke's use of Matthew, when Matthew is a single bookroll, where he does not also have Mark (Lukan Penultimate Posteriority [2GH]), entails less movement for every verse used (9.8). If one recalls, these are the utilization scenarios that rendered 2GH and BH comparatively implausible. So, Matthew's use of Q, relative to the number of verses in which the document consists, is on par with utilization scenarios that entail the most amount of movement per verse used. We can compare this figure to Luke's use of Matthew, where a three-bookroll Matthew is presumed, which entails approximately 4 verses moved for every versed used. Matthew's use of Q, then—a 246 verse-document—is more than double this.

Another way to think about this is to consider that Q is still smaller in size (246 verses) than any of the three *volumina* of Matthew that Luke would have used on FH or AH ([B1]315, [B2]301, [B3]452 verses). Collectively Luke's use of Matthew's three *volumina* entail 4319 verses of movement. Individually, then—taken on average—they each consistute about 1440 verses of movement for Luke.<sup>183</sup> This 1440 verse-figure would be the one comparable to Q's 2468 verses of movement, since the individual bookrolls approximate the size of Q.<sup>184</sup> If Matthew's use of Q, then, was adjusted so as to stand comparable to Luke's use of Matthew's three *volumina* (i.e., Q vis-à-vis the size of each of the three Matthean

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<sup>183</sup>  $4319 \div 3 = 1440$

<sup>184</sup> This before Luke's use of Matthew is adjusted for Mark-Non Markan Material Overlap *and* scanning movements (see below).

*volumina*), the collective amount of movement for Matthew’s use of Q would be approximately 7404 verses (2468 x 3).<sup>185</sup> This (of course) is much higher than Luke’s total of 4319 verses of movement.

If Matthew were using Q, moreover, in the same way he used Mark, we should expect him to have moved no more than approximately 759 verses of Q.<sup>186</sup> 2468 verses of movement is thus problematic, and not in keeping with what is standard compositional policy (i.e., between 1–4.5x). Effectively, it presents a 2DH that is off balance, systematically speaking. Luke’s use of Q only entails 322 total verse-movements (or 1.3 verses moved per verse used). In other words, 2DH lacks an *internal* harmony, or better yet, internal *proportionality*, which it otherwise should have.

Other factors, moreover, may be brought to bear on the issue. When we consider the possibility that there is overlap material in the Mission Discourse traditions with Matthew’s non-Markan source (under FH), the number of total verses drops to 6615 (from 7136) total verse-movements. There are several features of Luke’s use of Matthew, however, that alter the issue even further. On FH and AH, when a three-bookroll Matthew is presumed, and the application of memory is accounted for, Luke does not move backwards through Matthew *in any problematic way* (contrary to what scholars have said up to this point).<sup>187</sup> There are a number of *local transpositions*, but these do not count against any Hypothesis, and naturally all Hypotheses have them, including 2DH. That Luke’s use of Matthew (on a three-bookroll Matthew) features no problematic movements is in fact suggestive of authenticity. Ancient writers did not radically reorder their sources, and they certainly did not tend to recontextualize in reverse. Luke’s absolute posterior use of Matthew does none of this. All apparent backwards movements on Luke’s use of Matthew actually appear to be *scanning rewind movements*, which (on any Hypothesis) do not deserve to be described as problematic “backwards movements.”

#### *Digression on Scanning*

That authors could scan their sources for material was a proposal put forward by Vincent Taylor, in the article, “The Order of Q.”<sup>188</sup> In it, Taylor explains how Matthew arrived at *his* ordering or arrangement of the Double Tradition

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<sup>185</sup> This would only total 738 total verses (246 x 3) versus Matthew’s 1068 total verses (315 + 301 + 452).

<sup>186</sup> Matthew’s use of a two-bookroll Mark (comparable sized bookrolls) averages 3.086 verse moved for verses used.  $3.086 \times 246 = 759.156$ .

<sup>187</sup> See Derrenbacher, *Compositional Practices*, 171–209, for instance. The only possible exception to this may be his use of Matthew 12:46–50 at Luke 8:19–21. It is possible, however, this may be understood as a *local transposition*, since it is only 28 verses back. Another possibility is Matt 8:19 and following at Luke 9:57, but this likely really a scanning rewind movement.

<sup>188</sup> Vincent Taylor, “The Order of Q.” *JTS* (1953): 27–31. See also Vincent Taylor, “The Original Order of Q.” in *New Testament Essays: Studies in Memory of Thomas Walter Manson* ed. A.J.B. Higgins (Manchester: Manchester University Press, 1959) 246–269.

material from Q, given the presumption that Q is ordered similarly to Luke’s arrangement of the material. He suggests that Matthew scanned Q multiple times at different intervals (at the five speech-block locations), culling Q for content, which is then arranged thematically.

Annewies Van den Hoek points to such a procedure when she remarks that “[o]ccasionally Clement [of Alexandria] started his borrowing well into Philo’s treatise, then leaped back to the beginning and thereafter proceeded in a steady forward direction.”<sup>189</sup>

Scanning is a compositional procedure that combines forward sequential movement with periodic adoption of specific traditions (and, thus, intervening omission of others). The effect is one of tradition-*collection*. In other words, it is a type of collection-procedure, where authors read through their sources, as one normally would, with the aim of ‘selecting’ certain traditions to be organized according to some theme or other principle of organization. Once the author has moved through his source, either wholly or partially, the author rewinds his bookroll back to the beginning or to some fixed point, whereafter the process is repeated until the traditions it contains are exhausted or until the author is satisfied with the collection he has.

The collection process, then, is one that occurs by sequentially moving through a source, while intermittently using *and* omitting traditions. Thus, a collection of traditions, ACEG, may be taken from ABCDEFGH, by omitting BDFH, when sequentially moving through ABCDEFGH. Naturally, source utilization can become more complex than this, when transposition becomes possible, or when multiple sources are used. In any case, the alternating use and omission of traditions *computes* into a new “arrangement,” when the non-omitted ones are adopted and aligned contiguously.

Scanning is perhaps, all things considered, the most *procedurally* efficient or systematic way of reordering material or utilizing material out of sequence, although it will not compute into the most efficient way of moving in terms of verse-distances. *Direct* movement to a verse is always the most efficient way to get to a verse that one might want (excluding the possibility of contact-via-memory), and this will entail fewer verse-movements than any that scanning could afford. Randomly accessing material, directly, however, creates certain relative difficulties that are otherwise avoided with scanning. What scanning lacks in terms of economy, then, it gains as regards overall systematicity.

Scanning is, then, less cognitively burdensome. One need not give much thought to the procedure, which will consist of reading through everything (or sections), in a forward manner, while selecting whatever traditions one wants. The process is simply repeated, once one reaches the end, and may be done so indefinitely. Randomly accessing traditions, however, comes at a certain cost. One must *know* where the traditions stand in the bookroll or codex that one wants to use, and one must *also* know where all relevant traditions are, from

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<sup>189</sup> Annewies van den Hoek, *Clement of Alexandria and His Use of Philo in the Stromateis: An Early Christian Reshaping of a Jewish Model* (Leiden: Brill, 1988), 215; see also Poirier, “The Roll,” 13.

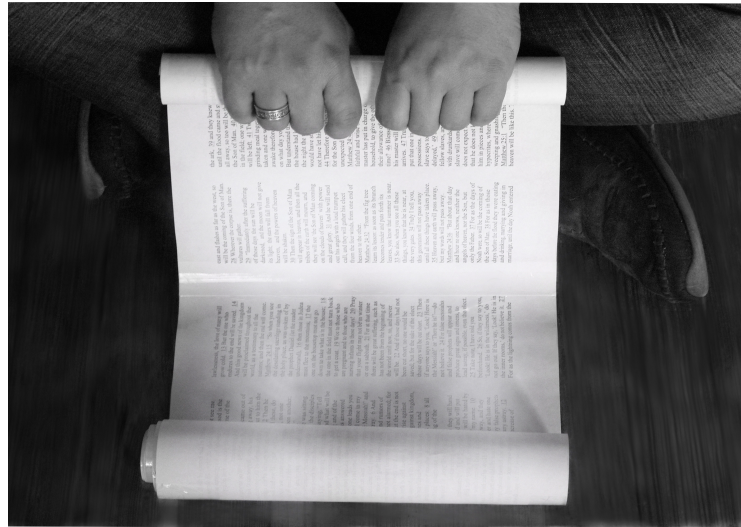
whichever place that is open in the bookroll. If the author does not know where these traditions are, he is susceptible to moving blindly back and forth looking for them, which may mean his losing the absolute order or becoming functionally 'lost.' He also potentially misses relevant information, all of which he must keep in his mind if he does not perform a scanning operation.

Scanning, then, maximizes the chances that all relevant traditions will be found; randomly accessing material maximizes the chances that relevant material will be missed. One never has to keep in mind relative order or absolute orders with scanning, because the movement is always forward and sequential. The sources scanned, moreover, are usually not the ones that provide absolute order. Going back to the beginning or a fixed point in scanning only need occur when one has gone through enough of the material that one wants.

Scanning movements are also a patterned-movement, highly repetitive, but not economical (at least in one regard). Scanning is not something that the data as a whole would likely randomly capitulate unless an author were actually engaged in such a procedure. It is, lastly, precisely the sort of movement we would expect an author to engage in, especially if he were using bookrolls, since they do not lend themselves random-access maneuvers. (Codex-use could tolerate random-access maneuvers, but it does not of necessity have to entail them.)

There are several further points to be made about scanning. First, the scanning *movement* or *rewind*, which the author performs after he has moved through the source, would technically not be a 'backwards movement,' as might possibly be suggested. It is not a reading-through-the-bookroll-in-reverse sort of movement, and it is not a looking for some tradition or the last-verse-left-off sort of maneuver either. It would not entail the periodic stops to see where one was in the text that backwards movements would seem to entail. When the author rewinds the bookroll, he is simply going back to some predetermined location as quickly as possible, which can be performed by rolling up the bookroll on one end.

*Photo 2*



*Description:* Rewind Scanning Movement. Photo taken by Virginia Lee.

In cases where scanning might occur, where the bookroll is rewound, either to the beginning or some fixed point, speed is increased if both hands are on one end of the bookroll. The bookroll is simply ‘rewound’ either to that point. Naturally, one is not reading anything in reverse, or periodically stopping to check, and so one can roll up the scroll as quickly as one is able. Backwards movements, on the other hand, would entail looking for specific verses and would require periodic stopping, reading, and rerolling.

A certain red-herring is to be cautioned against with regard to scanning. While scanning is perhaps indicative of actual authorial behaviour, the data of all (or most) of the six Simple Solutions and 2DH at one time or another shows what appears to be scanning-like behaviour or movement. It will appear at some time in each Hypothesis, then, that the utilizing author sequentially moves through a source, presumably culling material from it, after which he returns to the beginning and repeats the process again. But as I mentioned above, there are not really six or seven sets of data (including 2DH), but six or seven different *readings* or *permutations* of *one* data set. The Gospels can only relate to one another in *one way*, although they may be read from different utilizing perspectives (from either Mark as utilizing-author, from Matthew, or from Luke). If one of the seven possible Hypotheses were the actual explanation of what happened and one of utilizing authors actually scanned his sources for material, then the phenomenon will no doubt appear as part of the fabric of the other Hypotheses as well. In other words, if Luke really did use Matthew, and scanned it, it will look as if Matthew did the same to Luke, on occasion, when Matthew is presumed to have used Luke. The data may configure a little differently, but the scanning movement-behavior will still be apparent to some degree. The fact, then, that the phenomenon is observable in all the different Hypotheses (see each of the tables in the Appendix) means we cannot take any indication of



scanning as *conclusive* that one author has used the other. Additional argumentation will have to be proffered as well.

Furthermore, appealing to scanning has also been thought to increase the complexity of the Hypotheses, and thus decrease the parsimoniousness of a Hypothesis itself, potentially damagingly so. Kloppenborg, for instance, writes,

Despite the ingenuity of [Taylor's] solution, one caution must be observed. Given a sufficient number of scannings, *any two lists* of common elements can be reconciled in order. Put differently, the more scannings that are required, the more cumbersome and the less convincing is the kind of solution.<sup>190</sup>

Kloppenborg, on another occasion, also remarks the following:

In order to render Luke's alleged re-ordering of Matthaean extractions more plausible, Watson then divides the thirteen extractions into seven groups, so that their relative Matthaean sequence now conforms to the sequence in which they appear in Luke. But this procedure, as anyone can see, can be used to 'rationalize' any two lists of divergent objects. The sequence 1 6 5 9 2 8 4 7 3 can be 'rationalized' into four sequential groups, (1, 2) (3) (5, 9), (4, 7), 8 simply by dividing the list into sufficient subgroups to achieve sequential numbering *within* each group. Such an exercise proves nothing at all. Vincent Taylor long ago used exactly the same method, of Matthew 'scanning' Q multiple times, in order to bring Matthew and Luke's divergent sequencing of Q pericopae into some order. To repeat: any two lists of divergent ordered elements can be rationalized, provided that one allows sufficient numbers of scans.<sup>191</sup>

In the first quotation, Kloppenborg is no doubt correct to suggest that *the more scanning that is required* the more complex any Hypothesis becomes. But that scanning 'rationalizes' or 'reconciles' accounts of similar material ordered differently cannot itself be a problem or a point of criticism, which appears to be the case in the second quotation. This is precisely what scanning *aims to do*. It reconciles or rationalizes orders. More accurately, scanning is for purposes of tradition-*collection*, but the effect of it is no doubt a reconciled or rationalized order. That Kloppenborg seems to think it problematic that scanning does this—that is, it does what it is supposed to do—becomes puzzling. He functionally suggests that one should not adopt a Hypothesis when the author is presumed to do what is plausible and standard compositional practice. But of course this cannot be right. Ancient authors scanned their sources. He is right to say that it does not *prove* the utilization scenario, but that is not the point of proposing scanning operations. The question is not whether it *proves* the Hypothesis, but whether when it *is* presumed for a Hypothesis, that Hypothesis *as a whole* is more plausible contrastively speaking than others or even more plausible than other variations of itself.

Scanning is not problematic, then, because it achieves what it sets out to achieve; scanning only becomes problematic when one has to appeal to it *too regularly*—when for instance a Hypothesis has to presuppose 40, 50, 60 scans just

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<sup>190</sup> Kloppenborg, *Formation*, 69 (n. 3) (emphasis original). See also Derrenbacker, *Compositional Practices*, 150–151, 233–234; Christopher M. Tuckett, *Q and the History of Early Christianity: Studies on Q* (Peabody, Mass.: Hendrickson, 1996), (n. 3), 37; Jeffrey Peterson, "Order in the Double Tradition and the Existence of Q," in *Questioning Q*, 32.

<sup>191</sup> Kloppenborg, "Francis Watson," 566.

to explain (or reconcile) certain constituent hypotheses. This, naturally, makes scanning ‘cumbersome,’ and its appeal, subsequently, strains credulity. But the practice itself cannot be implausible because of its effect (rationalized or reconciled orders).

Lastly, scanning makes far more sense when the source scanned is the kind from which traditions can be collected. For instance, sources such as Q or Matthew or Luke in Lukan or Matthean Posteriority scenarios are the sorts of sources that are more readily scannable. They are sources full of instructional traditions, which can be used outside and for purposes other than the contexts in which they are found. A utilizing author’s *Hauptquelle* is likely not going to be scanned in the way above, especially since it is usually also used to keep absolute order. As such, there is a likelihood that not every source at an author’s disposal will be scanned. And if a source *is* scanned, it is more likely to be one in which instructional material is featured—that is, material that can be reorganized without it influencing the structure or chronological flow of the narrative.

### *III. Scanning and Backwards Movements on AH, FH, WH, and 2DH*

Luke’s use of Matthew (on a three-bookroll Matthew), then, features no problematic movements—that is, no “backwards movements” or reverse recontextualization (that cannot be explained as local transpositions). All *apparent* excursive backwards movements on Luke’s use of Matthew actually are *scanning-rewind movements*, and thus should not count as problematic.

On 2DH and even WH, however, there are still problematic backwards movements—even *when memory is taken into account*, and *independent of any scanning-rewind movements*.

For Matthew’s use of Luke on WH (and LH), we still have the following problematic backwards movements:

*Table 2.5: Reverse Recontextualization on WH with Memory*

<i>Bookroll 1</i>	
Matthew 8:2	From Luke 6:49 to Luke 5:12
Matthew 9:2	From Luke 8:37 to Luke 5:18
Matthew 11:2	From Luke 9:48 to Luke 7:18
Matthew 12:1	From Luke 7:35 to Luke 6:1
<i>Bookroll 2</i>	
Matthew 6:9	From Luke 12:59 to Luke 11:2
Matthew 7:7	From Luke 12:31 to Luke 11:9
Matthew 8:19 (possible scanning movement)	From Luke 13:28 to Luke 9:57
Matthew 9:37	From Luke 11:15 to Luke 10:2
Matthew 11:21	From Luke 12:52 to Luke 10:13
Matthew 12:38	From Luke 12:10 to Luke 11:29
Matthew 22:1	From Luke 18:43 to Luke 14:16

Matthew 22:13	From Luke 14:23 to Luke 13:28 <sup>192</sup>
Matthew 22:35	From Luke 13:28 (or 14:23) to Luke 10:25
Matthew 24:42	From Luke 17:35 to Luke 12:37
<i>Bookroll 3</i>	
Matthew 21:1 (possible scanning movement)	From Luke 21:19 to Luke 19:28

The case on 2DH is the following:

*Table 2.6 : Reverse Recontextualization for Matthew’s use of Q with Memory*

Matthew 5:39 (possible scanning movement)	From Q 12.59 to Q 6.29
Matthew 6:22 (possible local-transposition)	From Q 12.34 to Q 11.34
Matthew 6:25	From Q 16.13 to Q 12.22b
Matthew 7:1 (possible scanning movement)	From Q 12.31 to Q 6.37
Matthew 7:16	From Q 11.13 to Q 6.44
Matthew 8:19	From Q 13.28 to Q 9.57
Matthew 9:37 (possible local-transposition)	From Q 11.15 to Q 10.2
Matthew 10:40	From Q 17.33 to Q 10.16 <sup>193</sup>
Matthew 11:1 (possible scanning movement)	From Q 10.16 (or 17.33) to Q 7.1
Matthew 12:33	From Q 12.10 to Q 6.43
Matthew 16:4	From Q 12.56 to Q 11.29
Matthew 19:30	From Q 22.30 to Q 13.30
Matthew 23:4	From Q 13.28 to Q 11.46b
Matthew 24:43	From Q 17.35 to Q 12.40

In the Appendix (pages 939–943), one can find the analysis of Luke’s use of Matthew (a succinct version, although, is presented below).<sup>194</sup> One will note a steady forward progression in each of the bookrolls. The movements are almost always sequential. There are sporadic local transpositions, or inter-pericopic transpositions, but this again is the case on all Hypotheses, and need not be threatening to any one of them.

That there are apparently no non-scanning backwards movements on FH or AH is unique, since there are definitely backwards movements in Matthean-Lukan dependence relationships (WH and LH) and in Matthew’s use of Q even after memory-use is accounted for (as indicated in the above tables). That there are no non-scanning backwards movements is probative—that is, it is just the sort of thing we could expect to find vis-à-vis authentic composition. The no-non-scanning backwards movement pattern, moreover, cannot be just a result of separating a single bookroll-Matthew into three, since when the same is applied to the other Simple Solutions, the same no-backwards-movements phenomenon does not also result. It means that there is something different about Luke’s use of

<sup>192</sup> The use of Luke 13:28 is likely via memory. It is a case of where visual-contact costs nothing extra to have.

<sup>193</sup> The use of Q 10:16 might be via memory. It is a case of where visual-contact costs nothing extra to have.

<sup>194</sup> The analysis is one that shows the visual-contact-points, not memory-dependence of various Matthean traditions, which will still be the case. The rationale for which are memory-use or oral interference is provided in the Appendix.

Matthew among the utilization scenarios that just cannot be said of Matthew’s use of Luke.

Further pursuant to these patterns are the alternating blocks of writing that are apparent in Luke’s use of Matthew. There is very little interweaving at a micro-structural level with regard to the three bookrolls, if any, in fact. When Luke uses Matthew (whichever bookroll he uses) he usually writes for a stretch of traditions, before moving onto the next block. A serial-use of the bookrolls on FH and AH is also at times observable,<sup>195</sup> as is Luke’s returning to where he last left off in Matthew.<sup>196</sup> Luke moves from using bookroll 1 to bookroll 2 to bookroll 3, then back, where he begins the process again. We will see, for instance, Luke beginning back at Matt 8:10–23 again (at Luke 8:22) after having left off at Matt 8:10 (at Luke 7:10). When this is combined with the fact that there are apparently no non-scanning, backwards movements in FH or AH, it strains credulity to think that this sort of pattern could be produced and generated randomly, and is not in fact the product of an actual author who uses a three *volumina*-Matthew.

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*Table 2.7: Analysis of Luke’s use of Matthew*

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<sup>195</sup> T. J. Luce notes of Livy that he used his sources serially, which means that the ancient author first uses one source for a certain stretch of material, and then another, and then another, and so on (Luce, *Livy*, 186). The question of using sources serially has also been entertained in Synoptic research (See Derrenbacker, *Compositional Practices*, 3–4, 85, 113; J. K. Elliott, “Non-Canonical Sayings of Jesus in Patristic Works and in the New Testament Manuscript Tradition,” in *Philologia Sacra (Festschrift for Hermann J. Frede and Walter Thiele)*, ed. R. Gryson (Freiberg im Breisgau: Herder, 1993), 344–45; Poirier, “Composition of Luke,” 214). In any case, it is likely slightly different from other contemporaneous writing. Other ancient writers tended to use more sources than in the case of the Gospel writers. Thus, serial utilization, when the composition of Synoptic Gospels is at issue, must be a different practice. In its case, there might be *cycles* of serial use. For instance, Matthew on 2DH, might use Mark first then Q, then Mark then Q, then Mark then Q, and so on, for each of his five discourse blocks. Luke might do something of the same with Q and Mark, except for the three blocks: Luke 3:1–4:16, Luke 6:20–7:35 and Luke 9:51–18. On FH, it would be the same except—instead of Luke’s use of Q—he uses Matthew. On WH, Matthew is collecting traditions from Luke and M, instead of M and Q.

<sup>196</sup> In cases where authors have left the absolute order and have excurred to other traditions, or have sought some out in sections further ahead, authors tended to return to the place they left off, so as to keep the absolute order. Thus, Derrenbacker notes, “Strabo then returns solely to Megasthenes in picking up where he left off in his account of the caste system” (Derrenbacker, *Compositional Practices*, 85). Strabo even explicitly mentions the practice: “So much, then, is reported about the wild animals. Let me now return to Megasthenes and *continue his account from the point where I left off*” (Strabo, *Georg.*, 15.1.45 [Jones, LCL]; see Derrenbacker, *Compositional Practices*, 83, 85 [emphasis added]). One will similarly find cases where the Gospel author has returned back to where he last took leave, regardless of the Hypothesis (see Appendix).

A caution is to be noted. As with scanning, since each of the Simple Solutions is a permutation of the one shared data set, an author’s occasional return to the absolute order of his source on one Hypothesis will appear to be the same practice (or similar enough) on another. In fact, if you observe the various movements under all the Hypotheses, at one time or another a return to the absolute order will be true of all Hypotheses. In other words, identifying an author’s return-back-to-where-he-last-left-off is not *conclusive* evidence in favour of that Hypothesis, since it is reversible. At best it may only be warranting evidence. But it too will have to accompany other argumentation.

*(Visual-Contact, excluding cases of Contact-via-Memory)*

	Matthew Bookroll 1	Matthew Bookroll 2	Matthew Bookroll 3
	<b>Scan 1</b>		
Luke 3:2–5:38	Matt 3:1–9:17	<b>Scan 1</b>	
Luke 6:1–11	<b>Scan 2</b>	Matt 12:1–14	
Luke 6:12–44 Luke 6:44–45	Matt 5:1–7:19	Matt 12:33–35	
Luke 6:46–7:10	Matt 7:21–8:10	<b>Scan 2</b>	
Luke 7:18–8:21 Luke 8:22–9:5 Luke 9:7–48	Matt 8:23–10:14	Matt 11:2–13:23 Matt 14:1–18:5	<b>Scan 1</b>
Luke 9:51	<b>Scan 3</b>	<b>Scan 3</b>	Matt 19:1
Luke 9:57–10:12 Luke 10:10–22 Luke 10:25–28	Matt 8:19–10:15 <b>Scan 4</b>	Matt 11:24–27	Matt 22:35–39
Luke 11:1–15 Luke 11:14–32	Matt 6:9–9:34 <b>Scan 5</b>	Matt 12:22–41	
Luke 11:33–36 Luke 11:39–51 Luke 12:2–9	Matt 5:15–6:23 Matt 10:26–33 <b>Scan 6</b>		Matt 23:25–36
Luke 12:10 Luke 12:22–32 Luke 12:36–48	Matt 6:25–33 <b>Scan 7</b>	Matt 12:31–32	Matt 24:43–25:11
Luke 12:57–59 Luke 13:18–21 Luke 13:22–29	Matt 5:25–26 Matt 5:35–8:11	Matt 13:31–33	<b>Scan 2</b>
Luke 13:30 Luke 13:31–33 Luke 13:34–35	<b>Scan 8</b>	Matt 14:1, 5	Matt 20:16 Matt 23:37–39
Luke 14:34–35 Luke 15:3–7 Luke 16:13 Luke 17:1–4 Luke 17:20–21	Matt 5:13 Matt 6:24	Matt 18:12–14 Matt 18:7–22	Matt 24:23–41 <b>Scan 3</b>
Luke 18:15–24:9			Matt 19:13–28:10

Luke’s contact points with Matthew in the above table are visual-contact-points. Luke employed memory for various Matthean traditions as well, which will not obviously be located in the analysis. They are not tabulated because Luke

simply was not visually present at them. A rationale for where Luke appeals to his memory of Matthean and Markan traditions may be found in the Appendix following each section of the tables.

*IV. Contrasting Scanning-Movements*

On FH and AH, there are 1585-verses’ worth of scanning movements, which when subtracted would bring the total number of *in-use* verses moved on FH to 5030 (and 5217 on AH).<sup>197</sup>

*Table 2.8: Scanning Movements on FH and AH (Three-Bookroll Matthew)*

<i>Bookroll 1</i>		
Luke 6:12	From Matt 9:17 to 5:1	161 verses
Luke 9:57	From Matt 10:14 to 8:19 <sup>198</sup>	67 verses
Luke 11:2	From Matt 10:15 to 6:9	141 verses
Luke 11:33	From Matt 9:34 to 5:15	164 verses
Luke 12:22	From Matt 10:33 to 6:25	143 verses
Luke 12:58	From Matt 6:33 to 5:25	57 verses
Luke 14:34	From Matt 8:11 to 5:13	109 verses
<i>Bookroll 2</i>		
Luke 7:18	From Matt 12:34 to 11:2	62 verses
Luke 10:12	From Matt 18:5 to 11:24	248 verses
<i>Bookroll 3</i>		
Luke 13:30	From Matt 25:12 to 20:16	211 verses
Luke 18:15	From Matt 24:41 to 19:13	222 verses

Total Number of Scanning-Verses: 1585 verses

Unfortunately for 2DH, scanning movements are difficult to determine since a 2DH-Matthew seems to return back to a steadily increasing absolute order. In other words, it is unclear whether Matthew is returning to a fixed point and then reading along (whether this is at the beginning of Q or otherwise) or just returning to the place he last left off in terms of absolute order. The latter case seems to be more likely, but at any rate, 2DH’s Matthew would feature a great deal more non-scanning excursive-styled movements than Luke’s use of Matthew on AH and FH.

*Potential Scanning Movements for Matthew’s use of Q (2DH)*  
(Memory-Use Assumed)

Matt 5:39	From Q 12:59 to Q 6:29	146 Verses
Matt 7:1	From Q 12:31 to Q 6:37	124 Verses
Matt 11:1	(1) From Q 17:33 to Q 10:16; (2) from Q 10:16 to Q 7:1	150 Verses

<sup>197</sup> Importantly, this is when it is assumed that there is overlap in Matthew’s non-Markan sources.

<sup>198</sup> The assumption here is that Luke rewinds to the beginning of the Sermon on the Mount and reads forward to 8:19.

The total number of scanning movements, on 2DH, adds up to 420 verses, which brings 2DH down to 5187 total *in-use* verse-movements. FH's 5030 and 2DH's 5187 do not all things considered differ widely. The difference of 157 verses is probably ultimately negligible or close to it, although FH in any case is ultimately slightly more parsimonious.

This negligibility is perhaps misleading, however, when we are reminded that 2DH is a Hypothesis that postulates an unevidentiated document in excess of those needed to explain all the traditions in question. Moreover, whereas there is little overlap-usage on 2DH (Luke and Matthew for the most part are using either *only* Q or *only* Mark, but never really both at the same time), there is a considerable amount of overlap on FH and AH. FH's 5030 verse-movements consist of mostly overlapping material (Luke's use of Markan *and* Matthean parallel traditions), whereas 2DH's 5187 verse-movements possess almost no overlap. In other words, FH's Luke goes out of the way in composing his text (he does *need* to use both Matthew and Mark for Triple Tradition material) and yet the Hypothesis as a whole still manages to entail 157 fewer verses of *in-use* movement than 2DH.

All things considered, FH and 2DH (or even AH) are not all that different when the total number of verses moved, the types of movement that occur, and the content of Matthew's non-Markan source are taken into consideration. For 2DH to be successful, however, it cannot only be marginally successful, or at par with other Simple Solutions, since its point of departure is one that has to explain why complete dependence should not be allowed. In other words, to be successful, 2DH must be *indisputably* or *overwhelmingly* the correct answer to the Synoptic Problem, much more than any Simple Solution; and this it simply does not do. It should not entail aspects that strain credulity, such as the extensiveness of Matthew's excursive movement in Q. Its parsimony is moreover artificially obtained, and then even at that it barely outcompetes Solutions whose full documents are approximately 2.5–4.5 times larger than Q. 2DH's figures would have to be relatively comparable, and its whole presentation (systematically speaking) would have to be a great deal tighter than it is. Matthew's use of Q—even when memory is taken in consideration—just does not conform to what we would expect if Matthew actually used Q. *Everything else being equal*, then, one ought “not posit a plurality where a single item suffices.”<sup>199</sup>

#### V. Further Matters

It might be pointed out that FH or AH entails a greater amount of intra-bookroll negotiation than 2DH, since there are simply more bookrolls involved in composition. This, it might seem, ought to count for something. Indeed, parsimony applies not to one thing alone (i.e., sources)—there is no simplicity *tout*

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<sup>199</sup> Rescher, *Philosophical Dialectics*, 8–9.

*court*—but to a multiplicity of factors.<sup>200</sup> Thus, the question of whether 2DH entails less bookroll-negotiation is at least *prima facie* valid.

On 2DH, the cases of source-overlap (Q and Mark) are not many. Luke and Matthew usually only use one bookroll—Q or Mark—in addition to the M and L sources, which may be oral or written, or may consist of redactional, as opposed to traditional, material. As such, on 2DH, Matthew and Luke would usually use one or two sources at a time, and potentially three, on rarer occasions when M or L material is also used.

On FH, fewer bookrolls would be in use, however, than one might expect, regardless of how many were open at a given time and whether or not *volumina* factor in. The following would be the case on FH or AH for a three-bookroll Matthew:

From Luke 1:1–5:39 – 2 Bookrolls (Matthew Bookroll 1 and Mark bookroll 1)

From Luke 6:1–9:50 – 3 Bookrolls (Matthew Bookrolls 1, 2, and Mark bookroll 1)

From Luke 9:51–16:12 – 3 Bookrolls (Matthew Bookroll 1, 2, and 3)

From Luke 16:13–17:4 – 2 Bookrolls (Matthew Bookroll 2 and 3)

From Luke 17:5–18:14 – 1 Bookroll (Matthew Bookroll 3)

From Luke 18:15–24:53 – 2 Bookrolls (Matthew Bookroll 3 and Mark Bookroll 1)

When L material is factored in, anywhere between two to four bookrolls at a time would be in use. On most occasions, however, it would be no more than two or three (thus, like 2DH). And in any case, Luke would never be using any more than two “simultaneously.”<sup>201</sup> Only one source need ever be used at a time, notwithstanding the practice of pre-reading followed by *Hauptquelle*-use.<sup>202</sup>

When the use of multiple sources is at its highest, it is primarily Luke’s Travel Narrative material (or 9:51–16:12) that is in question. Here Mark is not in use at all, however, contrary to what some might suspect. (In the Appendix I have provided a synopsis of the Travel Narrative material for cases where Mark features as parallel [pages 944–962]. In each case, Luke has more in common with Matthew than he does with Mark, and very few (if any) Luke-Mark alone agreements exist. This overwhelmingly suggests that Luke only ever uses Matthew for the Travel Narrative. In fact, Luke’s use of Matthew alone in the Travel Narrative makes more sense on FH or AH than his use of Matthew and Mark. The composition of these traditions, in other words, never requires Luke’s use of Mark.) In any case, for Luke’s visual use of Matthew, the bookroll-negotiation in question does not entail quick back-and-forth movement between sources. Luke does not usually take *this* saying from that bookroll, and *that* saying from this one over here. When he turns to a source, he usually remains present in it for a stretch

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<sup>200</sup> Rescher, *Philosophical Dialectics*, 61–62.

<sup>201</sup> It is not a true simultaneity. The non-*Hauptquelle* source would be read prior to the *Hauptquelle*, and then a paraphrase performed from the *Hauptquelle*. Minor Agreements that would be introduced would in most cases be only *mnemonic residue*, and thus unintentional (except for where the non-*Hauptquelle*’s rendering is thought to be more accurate or conceptually appropriate or aesthetically appealing).

<sup>202</sup> Multiple sources are read prior to *Hauptquelle*-determination.



of traditions. There are occasions where it appears that Luke will turn to one *volumina* for a saying or two (which may actually rather suggest contact-via-memory), but there is no rapid back-and-forth movements between the bookrolls that are open.

These results mean that intra-bookroll movement for FH and AH is only slightly less parsimonious than 2DH, and then not always.<sup>203</sup> In any case, since there is no *actual* simultaneous use of bookrolls, the situation for FH and AH is not outside the realm of plausibility. Neither situation entails the kind of rapid-fire movements in between open sources that is deemed problematic, at least none that does not also obtain on 2DH.<sup>204</sup> Three bookrolls in front of a writer is acceptable, and having a fourth or a fifth which can be exchanged with another and moved to the front if required is well within reason (recall *Photo 1*).

2DH's elimination of Matthew's use of Luke or Luke's use of Matthew naturally means an overall decrease in intra-bookroll negotiation. Luke and Matthew for all practical purposes are only using Mark for Triple Tradition material, and Q for "Double Tradition" material. What 2DH gains, however, in one regard (parsimony in the number of sources used at time during composition), it loses in another, since the presence of Minor Agreements then requires explanation on 2DH. If Matthew and Luke are only using Mark, agreements between the two should not perhaps be as evident or as extensive as they are. The presence of Minor Agreements makes complete sense, however, when Matthew's use of Luke or Luke's use of Matthew (in addition to their uses of Mark) is presumed—especially if Mark is presumed the main or usual *Hauptquelle* in each case, which of course it should be. Parsimony with regard to number of open bookrolls, then, comes at a cost for 2DH—the cost of having to explain away Minor Agreements.

## VI. Compounding Problems

What has been said up to this point naturally concerns only the issue of verse-movements. The plausibility of 2DH otherwise determined, however, naturally factors in. When we consider the fact, then, that the extent of Q is unknown (and probably also *unknowable*), as Eric Eve cleverly demonstrates in one article;<sup>205</sup> that the reconstruction of its verses is and can only ever be debatable;<sup>206</sup> and when we

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<sup>203</sup> Alan Garrow notes that for a number of places on 2DH, one must imagine Luke flipping between Q and L quite rapidly: "[U]nder the 2DH, Luke is constantly required to switch rapidly between Q and his *Sondergut* 'L'. For example, in Luke 11:1–53, such switches occur as many as a dozen times." Garrow, "Streeter's 'Other' Synoptic Solution," 217.

<sup>204</sup> See, for instance, Alan Garrow's comments regarding Luke's use of Q and L for some sections of the Travel Narrative under 2DH: Garrow, "Streeter's 'Other' Synoptic Solution," 217.

<sup>205</sup> See Eric Eve, "Reconstructing Mark."

<sup>206</sup> Its debatability would only pertain to the places where Matthew and Luke *disagree*. Where they agree, there need not be any debate, but that there *is* disagreement of any kind means there will always be aspects of the reconstruction that are questionable. I, thus, need not be taken as overstating the case. The problem of reconstruction does not extend to each and every word, rather than to some of the words. But, in any case, it is still problematic.

consider that memory-access further problematizes its contents,<sup>207</sup> 2DH as a solution becomes difficult to accept.

That proponents of 2DH, moreover, have never provided a unifying principle or argument as to why Q must be thought of as a single document rather than a few or several is also a problem the Hypothesis faces.<sup>208</sup> There is nothing to suggest that Q must be read as one long set of traditions rather than a complex of

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<sup>207</sup> Appealing to Matthew’s contact-via-memory of a Q verse increases the chances that the verse does not belong to Q at all, and thus it becomes dangerous to appeal to memory at all for Q traditions. Several pages would be required to explore this in detail (which I do not have), but suffice it to say that because there is no manuscript evidence of Q, its contents are only ever *potential* contents (or Q content-candidates). They are perpetually in state of requiring authentication as Q. Some of Q’s contents will be more stable than others, no doubt, but there will be some that are less stable—especially the free-floating gnomic traditions that are not found within any set of identically-ordered traditions that Matthew and Luke share. This makes them susceptible to being not from Q at all. To introduce the possibility that Matthew has accessed various Q traditions mnemonically, then, is also to introduce the distinct possibility that the traditions do not belong to Q at all, but to something else. That Matthew (or Luke) could have received Double Tradition material from a place other than Q *has to remain a possibility*, if 2DH proponents are to avoid barring the path of inquiry (see Rescher, *Philosophical Dialectics*, 3: we ought never to adopt “a methodological stance that would systematically prevent the discovery of something that could turn out to be true”). But this will mean that a tradition’s existence as “Double Tradition” does not guarantee its existence as Q. More has to be argued in order for this to be the case. To access a tradition from memory cannot tell us anything about from where that tradition comes. Thus, it might be from Q, but it could also be from a non-Q oral tradition, from a non-Q written tradition, or something else. Alan Kirk, in *Q in Matthew*, it will be noticed, quite conveniently *presupposes* that Q’s contents are all fixed, before he applies the use of memory. One cannot do so, however, without begging the question.

<sup>208</sup> At best 2DH proponents seem to arrive at minimum of 4 groupings of material. See, for instance, Kloppenborg, *Formation*, 90–91. See *Formation*, 91–92 for larger groupings. Kloppenborg himself proposes a fourteen-fold grouping (*Formation*, 92). What this entails, however, is that Q may be one document or source, or four to fourteen sources or something else. That all the contents cannot come under one unifying principle means that it is impossible to exclude the possibility that “Q” consists of more than one document.

Appealing to parsimony here would misunderstand the point. Indeed, as a working hypothesis, having Q as a single document is perhaps a good or important point of departure. The criticism, however, is not about working hypotheses, nor about what any 2DH proponent may presume. It is rather about Hypotheses as *systems* of positions, propositions, and argumentation. That 2DH proponents have never “closed the gate” on the matter, by providing a principle that unifies all the supposed traditions in Q together, means that there is fundamentally no way to tell if there is more than one document or source here. And this is problematic for 2DH as a whole—as a Hypothesis in contention. J.D.G. Dunn would not have been able to propose his Q/q theory if a unifying principle had been provided. His theory would have been unpermissible. But Dunn’s proposal of it, renders it *possible* that “Q” can be separated into oral and written Qs. Once one has gone this far, one wonders why it cannot be understood as Q and Y (where Y is an oral source [Dunn’s q] different from Q). As a result, it would not be 2DH, but 3SH (or perhaps more). Again, the very fact that Dunn’s position is possible at all is an argument against 2DH (whatever its expression). It means that that the Hypothesis has not successfully closed off all other possibilities once Q (as mere postulate) is posited. And it is not clear that it can. See James D.G. Dunn, “How did Matthew Go About Composing His Gospel?” in *Jesus, Matthew’s Gospel and Early Christianity: Studies in Memory of Graham N. Stanton*, eds. Daniel M. Gurtner, Joel Willitts, and Richard A. Burridge (London: T & T Clark, 2011), 39–58.

distinct sets of tradition. Thus, Q is always at the same time possibly one or many, which makes the Hypothesis itself somewhat unsystematic. For instance, separating Q into ‘Q’ and ‘q,’ as James Dunn does, would be impossible if some unifying principle had been presented. Dunn’s suggestion is in any case possible, even if it is not the best of the 2DH hypotheses. If 2DH is to be successful, it will have to curtail this possibility altogether. And it is not clear that it can.

We cannot also help but be reminded of the Matthean *register* in Luke (or Lukan in Matthew) as constituted by the Minor Agreements, an indelible fact about the Synoptic data, which proponents of 2DH have only ever attempted to account for in catch-all, divide and conquer explanations. These can never hope to do the job thoroughly or convincingly as they are meant to do, since they attempt to atomize and treat from afar what must be negotiated in the details.<sup>209</sup> The argument from Minor Agreements is that there are a complex of Minor Agreements that exist consistently throughout the whole of Luke or Matthew (depending on who the utilizing author is). It is not just a question of whether Minor Agreements exist *simpliciter*, but *how* they exist and *where* they exist in relation to the traditions themselves and other Minor Agreements. No amount of explaining away individual Minor Agreements, then, can negate the phenomenon taken as a whole. They are pervasive and not isolated. It is unlikely, moreover, that proponents of 2DH will attempt to explain away each Minor Agreements, since to do so would be time-consuming as well as likely indicative of the fact that Minor Agreements do actually amount to a significant case against Lukan-Matthean independence. One can use the word “coincidence” only so much, before it begins to appear as if matters were not so coincidental. As such, it is not surprising that 2DH proponents have attempted to explain away Minor Agreements in catch-all explanatory-paragraphs. Yes, some, even many, Minor Agreements may appear as insignificant, but their appearing as such does not

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<sup>209</sup> For instance, see Farmer, *Synoptic Problem*, 119: “This procedure [the dividing and conquering approach] tends to atomize the phenomena. And if one restricts the discussion of these phenomena to one group at a time, as Streeter did, there is a danger that the total concatenation of agreements in a given Synoptic passage will never be impressed upon the mind of the reader of such a discussion. For example, if a particular passage exhibits a web of minor but closely related agreements of Matthew and Luke against Mark, there is the prospect that these different agreements will be divided into two or more of Streeter’s different categories, thus dissipating the full impact which these same agreements would make on the mind for the reader.”

It is not just a matter of the agreements being observable “in a given Synoptic passage,” but the fact that regular agreements run *throughout the whole* of Luke and Matthew. When Joseph Fitzmyer writes, “[U]ntil Farmer spells out what is meant by this ‘web of *closely related* agreements’, one may have to live with the atomizing explanation,” one wonders whether he has ever seen a complete Synopsis with all the Minor Agreements appropriately indicated (whether Matthew or Luke is the utilizing author). If he has, then he would know what a “web of . . . agreements” means. One (unfortunately) has to wonder whether he was not purposefully playing ignorant to get around the remark. At any rate, whether it is a failure of imagination or a failure in due diligence, it should not be difficult to understand Farmer’s meaning. See Joseph A. Fitzmyer, “The Priority of Mark and The “Q” Source in Luke,” in *Jesus and Man’s Hope: Pittsburgh Festival on the Gospels* (Pittsburgh: Pittsburgh Theological Seminary, 1970), 146

make them so. One cannot merely list a bunch of possible explanations that serve to solve the problem from afar. One must roll up one's sleeves, as it were, and actually show how each in fact is explained away.<sup>210</sup>

In order, I think, for 2DH to compete with FH or AH, it would have to be the case that the total number of verse-movements approximates between 3428 (lower end) and 3898 (upper end).<sup>211</sup> If 2DH were to compare to FH in terms of the verses used/verses moved percentage, it should possess no more than 4134 verse movements.<sup>212</sup> The fact, then, that it is as high as it is (5607 or 5187 with scanning), relative to other Hypotheses, signals that there is something problematic about the Hypothesis itself. The Hypothesis is off-balance. I think that Matthew would have to look more like Luke in structure (if Q follows the order of Luke) or Luke will have to look more like Matthew (if Q follows the order of Matthew). Note that Luke never thought that Q, being what it was, required a departure in ordering of the traditions. That Matthew, on the other hand, departs quite significantly from Q's order becomes peculiar, especially as Matthew's and Luke's uses of Mark are far more similar to each other's than their uses are of Q. As it is, Matthew's compositional policy vis-à-vis Q is significantly different from his policy vis-à-vis Mark—and in a way that is not saved by the fact that Mark and Q are of two different genres of literature. Recall again that Luke's compositional policies vis-à-vis Q and Mark do not differ widely or as widely as Matthew's do with regard to the same. We should see with Matthew, then, something similar to what occurred with Luke, but we do not.<sup>213</sup>

It becomes scientifically and methodologically unadvisable, then, to adopt such a Hypothesis, when it exists under such conditions, *and* in light of the matter

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<sup>210</sup> There is a certain loophole here if one does not explain each. Readers will take the situation to be solved, without having to look at the Synoptic data, such that they need not even really acknowledge that there are any Minor Agreements, never mind a web of them.

<sup>211</sup>  $322 + 289 (246 \times 1.175) + 777 + 2040 = 3428$ ;  $322 + 759 (246 \times 3.086) + 777 + 2040 = 3898$ . Compare this with FH, which is  $777 + 2040 + 1255 (1068 \times 1.175) = 4072$  (lower end) and  $777 + 1255 + 3295 (1068 \times 3.086) = 5327$  (upper end). When Matthew's non-Markan sources and scanning movements are taken into consideration, the final amount for FH (5030) fits within these parameters.

<sup>212</sup>  $322 + 995 (246 \times 4.044) + 777 + 2040 = 4134$ .

<sup>213</sup> Note, here, that the counterargument—they differ because they used Mark and Q *independently*—will not work. First, Luke and Matthew both used Mark independently of each other, but they both used him relatively speaking *similarly*. Why they should use Mark similarly and not Q becomes peculiar. Second, to insist that Matthew and Luke *could use* Q differently *allows* FH and AH proponents to argue that Luke's use of Matthew could occur in away in which Luke does not have to feature Matthew's material in the same order either. Luke may depart from Matthew's order of the Double Tradition material as well, if Matthew is allowed to depart from Q's order of the material. It become special pleading then for proponents of 2DH to insist that Luke's use of Matthew (under FH or AH) is problematic *because of how he uses Matthew*, but not Matthew's use of Q. They would be emphasizing the problems of other Hypotheses, while ignoring the same ones in their own.

of verse-movements and movement-to-use considerations.<sup>214</sup> This is especially so when other Hypotheses are readily available, and especially as Q remains materially unevidenced. The general lack of stability or the problems of systematicity, moreover, occasioned by the Hypothesis as a whole (i.e., no unifying principle, memory-use as problem, no certainty as regards extent or reconstruction) compound as problems for the Hypothesis.

### VII. *Final Thoughts: On the Status of 2DH*

In the end, however, I am reluctant to rule 2DH out. More than what is provided in this study is needed to do so. There is something applicable about the Holmesian principle that once the impossible is eliminated, whatever remains—regardless of its being improbable—is the truth.<sup>215</sup> If all other Hypotheses can be shown to be, comparatively speaking, less plausible, it will not matter what infelicities 2DH has. It will be the best candidate for a solution to the Synoptic Problem, even if it is far from being a great one. This may not mean that it should be assented to, but it will mean that no other should be assented to before it.

2DH's strength has long been felt to lie in its arguments against Lukan-Matthean dependence, which means that its future success depends on whether those arguments hold. 2DH's success, in other words, will partly depend on whether the traditional arguments against Lukan-Matthean dependence may be sustained. I suspect that over time they will not, but again this remains to be seen.

While this study does not enter into such a discussion, it is true that it works towards countering some of the main arguments against Lukan-Matthean dependence—namely the Unpicking argument and the argument from Luke's dismemberment and scattering of the Matthean Double Tradition material. First, as I suggested above, since Luke (on FH or AH) does not use Mark at all in the Travel Narrative (see pages 944–962), it will mean that the so-called Unpicking argument is jeopardized (at least with regard to those traditions that fall within this section). The Unpicking argument presupposes Luke's use of both Matthew *and* Mark at the same time for those traditions in question, such that the one set of traditions (Mark's) can be “unpicked.” But if Luke can compose sections of his Gospel (for instance, *The Beelzebul Controversy*) without use of Mark at all—that is, only from his use of Matthew alone (which he can)—then the aspects of the criticism that create the problem are circumvented.<sup>216</sup> Luke would be only using

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<sup>214</sup> The Two-Document Hypothesis tries to be *open for business* at the same time as being *permanently under construction*—certainly more so than any other Hypothesis. These are decidedly not desirable conditions in which to operate.

<sup>215</sup> In our case, it need only ever be more plausible than anything else (as opposed to *being* the truth).

<sup>216</sup> Thomas Mosbø produces somewhat of the same argument: “According to the present theory [FH], Luke would not have been as familiar with Mark's versions of the pericopes in question, nor would he have consulted Mark's versions of the pericopes in question, nor would he have consulted Mark's scroll when using Matthew's versions of stories (except in the cases of the baptism and passion passages. . .)” Mosbø, *Luke the Composer*, 180.

Matthew, and thus not also ‘unpicking’ Mark. I suspect that comparable situations are in play for most if not all of the other instances of unpicking.<sup>217</sup>

Second, since Luke’s use of Matthew, when it is a three-bookroll Matthew, can be shown to be *ordered* (see the analysis in the Appendix [pages 939–943])—that is, there are no backwards movements; movement is largely sequential and forward; and a policy of scanning appears to be operative—then the criticism that Luke’s use of Matthean Double Tradition is disorderly or scattered or “without rhyme or reason” is decidedly wrong.<sup>218</sup> While what Luke perceives himself to be doing in his rearrangement of the Matthean Double Tradition material may not be explained in this study,<sup>219</sup> this study *does*, in any case, suggest that his use of Matthew was not disorderly or disorganized when it accords with a three-bookroll Matthew and where Luke has appealed to memory on various occasions. If there are no problematic backwards movements, then Luke’s use of Matthew must be unproblematic as well. One, then, need only have to explain what Luke’s organizing principle or principles were in order to discharge the criticism altogether. While I think this is possible, it, however, remains to be treated.<sup>220</sup>

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<sup>217</sup> See F. Gerald Downing, “Towards the Rehabilitation of Q,” *NTS* 11 (1965): 169–181.

<sup>218</sup> Reginald Fuller’s statement is of course now famous: “Simple and attractive though this last theory is, it is open to a fatal objection. Matthew has tidily collected the Q material into great blocks. Luke, we must then suppose, has broken up this tidy arrangement and scattered the Q material without rhyme or reason all over his gospel—a case of unscrambling the egg with a vengeance.” Reginald H. Fuller, *The New Testament in Current Study* (London: SCM, 1963), 87.

<sup>219</sup> Note John Kloppenborg’s remarks: “The critical issue to be addressed is not whether technically Luke could have extracted sayings from Matthew, only to relocate them later in his gospel, but *why he would have done so*.” Kloppenborg, “Francis Watson,” 566. In other words, the study would not have answered the *why would he have done so*.

<sup>220</sup> In short (the specifics of this will have to be explained in further studies), the principles that Luke uses to organize the traditions that he takes from Matthew (and L) are identical to the ones that are proposed for the Q authors (with regard to the Q traditions). The organizational principles John Kloppenborg outlines for the author(s) of Q with regard to the various Q traditions in *Excavating*, 115–128, can be made to apply to Luke vis-à-vis Matthew. He fails to appreciate that everything he outlines there is fundamentally *reversible*.

### Chapter 3

## The Application of Source-Utilization *Movement* at the Editorial-Narrative-Analysis Level: The Composition of Luke 11:14–26 (*The Beelzebul Controversy*) and Luke 13:22–35

In the previous chapter, a comprehensive discussion of source-utilization *movement* was presented. That discussion entailed a level of abstraction that is more specific than the level of the Synoptic Problem diagrams (such as can be seen in the Introduction), but more abstract than the authorial or editorial level of analysis presupposed in many contemporary source-critical discussions. In this latter case, the aim seems to be to show how utilizing authors would have composed vis-à-vis their exemplars—how they would have altered their texts and moved about in their sources.

It is worth treating a few editorial-narrative cases to see how source-utilization *movement* applies at a more concrete level. In this chapter, I will discuss source-utilization *movement* as it applies to two stretches of composition thought to be problematic on Luke’s use of Matthew. These are Luke 11:14–26, *The Beelzebul Controversy* and Luke 13:22–35. These are not the only areas of composition thought to pose difficulties for FH or AH, but they are among the more significant cases. Given the scope of the study, they will have to suffice.

### A. Analysis of the Composition of Luke 11:14–26 (*The Beelzebul Controversy*)

John Kloppenborg remarks of Luke 11:14–26 the following:

[W]e also have Lk. 11.15, the exorcism of a dumb man, which displays stronger agreements with Mt. 9.32–33 than it does with Mt. 12.22–23, as Eve notes. But on the FH Jesus’ defense of the accusation in Luke can only come from Mt. 12.25–30 for the defense, at the same time ignoring the more dramatic *τυφλὸς καὶ κωφός* of Matthew 12. This is all the more surprising because he has privileged the cure of blindness in 4.18 and 7.21–22 as indication of Jesus’ identity. One might retort that the performative context in which Luke composed had already conflated Matthew 9 with Matthew 12 (inadvertently dropping the blind man); but it is not clear whether such an account is any more plausible than to suppose, as 2DH does, that Mt. 9.32–34 is Matthew’s abbreviated (and elaborated) version of Q 11.14–15, that Mt. 12.22–30 is closer to the full version of Q, and that Luke has preferred Q’s accusation and defense to Mark’s shorter version. In that case, *τυφλὸς* comes from Q (not Mk. 7:32) and *κωφός* in Mt. 12.22 is Matthew’s elaboration.<sup>1</sup>

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<sup>1</sup> John S. Kloppenborg, “The Farrer/Mark without Q Hypothesis: A Response,” in *Marcan Priority without Q: Explorations in the Farrer Hypothesis*, eds. John C. Poirier and Jeffery Peterson (London: T&T Clark, 2015), 228–29.

It is not here my intention to address every point John Kloppenborg raises, only to say that on FH he finds that there are a number of problems with the FH editorial-narrative *reading*—not least of all is the supposed conflation of similar traditions found in two different locations of Matthew (9:32–33 and 12:22 and following). My intention is primarily to explain how this set of traditions is to be explained on FH or AH, when Luke is using a three-bookroll Matthew. Before this, however, a brief word should be said about the use of τυφλός and κωφός, which Kloppenborg thinks is important.

First, it is fallacious to think that because Luke was occupied with the issue of curing blindness at 4:18 and 7:21–22, he must be occupied with it elsewhere. No author is obligated to treat only those subjects he has treated in the past, or to treat them in the future if he has treated them in the past. We can only say that they concerned him to the *extent* of their treatment in 4:18 and 7:21–22. Their presence there (his interest in them there) does not compute into an insatiable interest, such that he has to treat them anytime and anywhere they come up. Second, Kloppenborg’s 2DH solution—that Matthew takes τυφός from Q and κωφός he adds himself (Matt 12:22) creates two problems. First, Kloppenborg has to undermine the IQP reconstruction of the verse,<sup>2</sup> which wants κωφός and not τυφλός as the word in Q 11.14 (i.e., Kloppenborg thus runs against consensus. As such, he destabilizes the reconstruction, which cannot benefit the Hypothesis as a whole).<sup>3</sup> Second, if we take Kloppenborg’s reconstruction of Q at this point, a problem is created for Luke’s use of Q, since Luke will have to have exchanged Q’s τυφλός for κωφός. One, then, has to explain why Luke exchanged the words, which makes matters not less complicated but more.

A partial synopsis of the traditions in question can be found below.

*The Beelzebub Controversy* (Luke 11:14–15)<sup>4</sup>

	<i>Matt. Scroll 1</i>	<i>Matt. Scroll 2</i>	
<b>Luke 11:14</b> Καὶ ἦν ἐκβάλλον δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ	<u>Matt 9:32</u> Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <u>Matt 9:33</u> καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες·	<u>Matt 12:22</u> Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλός καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. <u>Matt 12:23</u> καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;	<b>Mark 3:22</b> Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>2</sup> Q 11.14: καὶ ἐ[<ξέ>]βαλ[<εν>] δαιμόνιον κωφόν· καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι.

<sup>3</sup> It is all too convenient if one is permitted to change the reconstruction of Q any time it suits one’s purposes.

<sup>4</sup> There are very few “Minor Agreements” between Luke and Mark against Matthew.



**ἐθαύμασαν οἱ ὄχλοι.**

**Luke 11:15** τινὲς δὲ ἐξ αὐτῶν **εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·**

οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

**Matt 9:34** οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

**Matt 12:24** οἱ δὲ Φαρισαῖοι ἀκούσαντες **εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια** εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

**Mark 3:22** Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

*Seeking A Sign from Heaven (Luke 11:16)*

**Luke 11:16** ἕτεροι δὲ **πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.**

**Matt 12:39** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· γενεὰ πονηρὰ καὶ μοιχαλὶς **σημεῖον ἐπιζητεῖ, καὶ σημεῖον** οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ **σημεῖον** Ἰωᾶ τοῦ προφήτου.

**Matt 16:1** Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι **πειράζοντες** ἐπηρώτησαν αὐτὸν **σημεῖον ἐκ τοῦ οὐρανοῦ** ἐπιδειξάαι αὐτοῖς.

**Mark 8:11** Καὶ ἐξήλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες **παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες** αὐτόν.

*A Kingdom and Satan Divided (Luke 11:17–18)*

**Luke 11:17** αὐτὸς δὲ **εἰδὼς αὐτῶν** τὰ διανοήματα **εἶπεν αὐτοῖς· πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον** πίπτει.

**Luke 11:18** εἰ δὲ καὶ ὁ **σατανᾶς ἐφ' ἑαυτὸν διμερίσθη, πῶς**

**Matt 12:25** εἰδὼς δὲ τὰς ἐνθυμήσεις **αὐτῶν εἶπεν αὐτοῖς· πᾶσα βασιλεία μερισθεῖσα** καθ' ἑαυτῆς **ἐρημοῦται καὶ οἶκος μερισθεῖσα** καθ' ἑαυτῆς οὐ σταθήσεται.

**Matt 12:26** καὶ εἰ ὁ **σατανᾶς** τὸν **σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς** οὖν

**Mark 3:23** Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς **ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;** **Mark 3:24** καὶ ἐὰν **βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·**

**Mark 3:25** καὶ ἐὰν **οἶκία ἐφ' ἑαυτὴν μερισθῇ, οὐ** δυνήσεται ἡ **οἶκία** ἐκείνη σταθῆναι.

**Mark 3:23** Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· **πῶς** δύναται

**σταθήσεται ἡ  
βασιλεία αὐτοῦ;** ὅτι  
λέγετε ἐν Βεελζεβούλ  
**ἐκβάλλειν** με τὰ δαιμόνια.

**σταθήσεται ἡ βασιλεία  
αὐτοῦ;**

σατανᾶς σατανᾶν  
ἐκβάλλειν;

**Mark 3:26** καὶ εἰ ὁ  
σατανᾶς ἀνέστη ἐφ’  
ἑαυτὸν καὶ ἐμερίσθη, οὐ  
δύναται στήναι ἀλλὰ τέλος  
ἔχει.

*If I Cast Out Beelzebub . . . (Luke 11:19–20)*

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**Luke 11:19** εἰ δὲ ἐγὼ ἐν Βεελζεβούλ **ἐκβάλλω** τὰ δαιμόνια, οἱ υἱοὶ **ἐκβάλλω** τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν  
**ἐκβάλλουσιν;** διὰ τοῦτο

ὕμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὕμῶν κριταὶ ἔσονται.

**Luke 11:20** εἰ δὲ ἐν δακτύλῳ<sup>5</sup> θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

αὐτοὶ κριταὶ ἔσονται ὑμῶν.

**Matt 12:28** εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

*The Strong Man and His Property* (Luke 11:21–22)

**Luke 11:21** ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἐάντου αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ.

**Matt 12:29** ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ

**Mark 3:27** ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι,

<sup>5</sup> It is worth pointing out that John Kloppenborg cites ἐν δακτύλῳ θεοῦ as a case of primitivity. That is, he suggests Luke would not have altered the Matthean phrase (if he had had Matthew): “[I]t seems odd to suppose that Luke would replace the entirely unobjectionable with an obscure term, appearing only twice in the LXX and only once in connection with thaumaturgic practice, expecting his audience the cultural competence to catch this allusion to Exod. 8.15. To posit such a cultural competence is in fact at odds with the view assumed by Gorman in her essay, that Luke *eliminated* Aramaic terms and matters pertaining to the Torah because its content ‘is steeped in traditions that may have been unfamiliar to the Gentiles in Luke’s audience.’ . . . [I]t is another matter that [Luke] would see Matthew’s unambiguously clear phrase, and substitute ἐν δακτύλῳ θεοῦ.” See Kloppenborg, “A Response,” 229–30; see also Craig A. Evans, “The Two Source Hypothesis,” in *The Synoptic Problem: Four Views*, eds. Stanley E. Porter and Bryan R. Dyer (Grand Rapids: Baker Academic, 2016), 43; Delbert Burkett, *Rethinking the Gospel Sources: Volume 2: The Unity and Plurality of Q* (Atlanta: Society of Biblical Literature, 2009), 21. Neither Kloppenborg nor anyone else ever mentions that the phrase is also found in Philo (a rough contemporary of Luke), where in addition to using it he explains its meaning (in the context of its use):

Accordingly “Aaron’s rod swallowed up their rods” (Ex. vii. 12), as the oracle shews. For all the arguments of sophists are devoured and done away with by Nature’s many-sided skill, and the acknowledgement is made that these events are the Finger of God [“δάκτυλος θεοῦ”] (Ex. viii. 19), and the word “Finger” is equivalent to a divine rescript, declaring that sophistry is ever defeated by wisdom; for holy writ, speaking of the tables on which the oracles were engraved, says that they were written by the Finger of God (Ex. xxxii. 16). Wherefore the sorcerers can no longer stand before Moses, but fall as in a wrestling bout vanquished by the sturdy strength of the opponent (Ex. viii. 18). (*Migration*, 85)

For what is slighter than a gnat? Yet so great was its power that all Egypt lost heart, and was forced to cry aloud: “This is the finger of God” [“δάκτυλος θεοῦ τοῦτ’ ἐστὶ”]; for as for His hand not all the habitable world from end to end could stand against it, or rather not even the whole universe (*Moses*, 1:112).

These instances, then, in Philo put them into contemporary usage for Luke—that is, if Luke did not read Philo, which he could well have done. (Other Jews, if not Luke, would have read Philo and discussed his views, no doubt, which makes the expression a candidate for discussion.) As such the term can hardly be described as “obscure” in that period, since it was used by a major Jewish writer. Perhaps, it might have been obscure, but Philo’s use and explanation of it would change matters—at least about the time of writing. Doing something “by the finger of God,” moreover, would hardly be obscure to Gentile readers. The fact that it is *God’s* finger would make it debatable whether the expression is supposed to be linked to thaumaturgic (i.e., magical) practice.

**Luke 11:22** ἐπὶ δὲ  
**ἰσχυρότερος** αὐτοῦ **ἐπελθὼν**  
νικήσῃ αὐτόν, τὴν πανοπλίαν  
αὐτοῦ αἶρει ἐφ’ ἧ ἐπεποιθεῖ  
**καὶ τὰ σκεῦλα αὐτοῦ**  
**διαδίδωσιν**.

τὸν **ἰσχυρόν**; καὶ τότε τὴν  
οἰκίαν αὐτοῦ διαρπάσει.

**Matt 12:29** ἢ πῶς δύναται τις  
εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ  
**ἰσχυροῦ** καὶ **τὰ σκεύη αὐτοῦ**  
ἀρπάσαι, ἐὰν μὴ πρῶτον δήσῃ  
τὸν **ἰσχυρόν**; **καὶ** τότε τὴν  
οἰκίαν **αὐτοῦ διαρπάσει**.

ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν  
δήσῃ, καὶ τότε τὴν οἰκίαν  
αὐτοῦ διαρπάσει.

**Mark 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**.

*He who is not with Me is Against Me* (Luke 11:23)

**Luke 11:23** Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’  
ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων  
μετ’ ἐμοῦ σκορπίζει.

**Matt 12:30** ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ  
ἔστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ  
σκορπίζει.

To begin with, there is relatively little agreement between Luke and Mark that Luke already does not share with Matthew. Παρ’ and -οῦ (from αὐτοῦ) is all that is the case for Luke 11:16/Mark 8:11; ἐφ’ and -ἦν (from ἐαυτήν) is all that there is for Luke 11:17/Mark 3:24;<sup>6</sup> -ειν (from ἐκβάλλειν) is all there is from Luke 11:18/Mark 3:23; and a participle ending (-ὼν from ἐπελθὼν/εἰσελθὼν) in Luke 11:22/Mark 3:27. Every other agreement is either paralleled with Matthew, or is something that Luke and Matthew alone share. The agreements between Mark and Luke are thus insignificant. There is simply no reason to presume, then, that Luke used Mark *at all*.<sup>7</sup> Everything that Luke could take from Mark can be taken from Matthew instead. Because there are many Luke-Matthew agreements against Mark, however, the same cannot be said for Luke’s use of Matthew. Luke may thus be presumed to have used Matthew alone.

The explanation of Luke compositional process, then, may go something as follows: Luke takes leave of the L traditions he uses at Luke 10:28–42, and proceeds to return to bookroll-one of Matthew, which is open to Matt 10:15—the last spot he was present at (at Luke 10:12). Deciding to perform another scan of bookroll-one, Luke rewinds it approximately to the beginning of the Sermon on the Mount (his fixed point), and begins reading forward. He uses the *Lord’s Prayer* (Matt 6:9–13), at Luke 11:2–4, *On Asking and Receiving* (Matt 7:7–11), at Luke 11:9–13, and finally the first or shorter version of *The Beelzebub Controversy* (Matt 9:32–34), at Luke 11:14. Note here it is in the Matt 9:32–34 version that κωφός alone is

<sup>6</sup> ἐφ’ ἐαυτὸν, at any rate, appears in Matthew 12:26.

<sup>7</sup> The result of this makes Downing’s “unpicking” argument untenable (at least with regard to the *Beelzebub Controversy*). See F. Gerald Downing, “Towards the Rehabilitation of Q,” *NTS* 11 (1965): 169–181 (esp. 171, 175–176).

used, which is why Luke uses it alone (see Luke 11:14). Luke knows this is Matthew's shorter version of *The Beelzebul Controversy*, which is obvious since the accompanying traditions do not come after it (which we may presume he is acquainted with). Since Luke wishes to use the fuller tradition, however (perhaps so as not to create a doublet as Matthew has), which he knows is in bookroll-two, he switches to it, which is open (where he last left off) at *All Things have been Handed Over to Jesus* (Matt 11:27), which he used at Luke 10:22.

He begins reading forward from there, passing *Come Unto Me: My Yoke is Easy, My Burden, Light* (Matt 11:28–30), *Plucking Grain on the Sabbath* (Matt 12:1–8), *The Man with the Withered Hand* (Matt 12:9–14), *Jesus Heals Multitudes By the Sea* (Matt 12:15–16), and *Fulfillment of Isaiah's Prophecy: In His Name the Nations will Hope* (Matt 12:17–21), until he arrives at the fuller *Beelzebul Controversy* (at Matt 12:22–24).

Since Luke 11:14 has more in common with Matthew 9:32–33 (than with Matt 12:22–23) and Luke 11:15 has more in common (in terms of diction) with Matthew 12:24 (than with Matt 9:34), it is plausibly a case of Luke's having half way through started with 9:32–34 before deciding to use the fuller tradition. Luke, thus, switches to the fuller version at the end of composing 11:14.

There are several possible rationales for this, although none of them needs to be held necessarily. Luke may have not known at first that it was the smaller *Beelzebul Controversy*, and thus had begun writing before realizing so. Alternatively, he may have liked the first part of 9:32–34 better to begin with. Perhaps, it is something else, such as an interest in conflating them. At any rate, ascertaining the specific rationale is unnecessary. Any alternative possibility may be presumed.

Syntactically, Matthew 9:34 (ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια) is closer to Luke's 11:15 syntax: ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Matthew 12:24 is different: οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. Fundamentally, they differ only in that ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων occupies the second position and ἐκβάλλει τὰ δαιμόνια, the first, whereas the reversed is the case for Matt 9:34 and Luke 11:15. The different syntax need not be problematic, however, since Luke, it is presumed, *just read* Matthew 9:34 before switching to Matthew 12:22–24. Thus, the prior reading of Matthew 9:34 primes Lukan rendering, as it were; Matthean 9:34 syntax, in other words, *interferes* in Lukan composition (as Mark's rendering<sup>8</sup> could also, which is more or less identical to Matt 9:34 syntax).

Alternatively, it may be that Luke did not switch to Matthew's fuller *Beelzebul Controversy* until he had finished composing 11:14–15. Given that the difference in diction between Luke 11:15 and Matthew 12:24 can be found in the addition of Βεελζεβούλ and retainment of εἶπον, it is not unreasonable to think that Luke added the former (since he would have known the name) and retained the aorist of λέγω. Luke's use of the fuller *Beelzebul Controversy*, then, need not have begun until

<sup>8</sup> Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια (emphasis added).

Luke 11:16. Again, either of these may be presumed; and one need not be forced to decide either way.

Next, neither *An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah I* (Matt 12:39) nor *The Pharisees and Sadducees Ask for a Sign from Heaven* (Matt 16:1) need to be sought for visually, since agreement consists only of a few variables. That the Pharisees sought from him a sign from heaven in order to test him is relatively speaking common knowledge, and does not require visual-contact. The agreements here are individual words, without any agreement in syntax. Luke is simply recalling what he can of the tradition.

Its presence among the *Beelzebul Controversy* traditions on FH or AH is also possibly a case of Luke's having read up to Matthew 12:39 (or likely to Matt 12:45, since he will use these traditions at 11:24–26) before he comes back to compose. In this way, he would have “blocked out” the section of traditions he wanted to cover, in accordance with compositional practice, before going back to compose.<sup>9</sup> Matthew 12:39, in this case, would be something he composes from memory, after having returned back to Matt 12:25 (for Luke 11:17). From here, he simply proceeds forward.

From Luke 11:17–32, then, Luke follows the Matthean versions of the same traditions (Matt 12:25–45), where he transposes a few of the traditions he comes across:

Luke 11:24–26/Matt 12:43–45

Luke 11:27–28/ L Material

Luke 11:29/Matt 12:39

Luke 11:30/Matt 12:40

Luke 11:31/Matt 12:42

Luke 11:32/Matt 12:41

The level of agreement drops off at Luke 11:21–22, moreover, since Luke perhaps wants to avoid having his readership think that Jesus finds plundering acceptable. Thus, “Or how can one enter a strong man's house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered” (Matt 12:29) becomes “When a strong man, fully armed, guards his castle, his property is safe. But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trusted and divides his plunder” (Luke 11:21–22). The seeming moral implications of the Matthean version have (perhaps appropriately) been downplayed.

To be clear, one need not assume conflation (i.e., *micro-conflation*) of Matthew 9:32–34 and Matthew 12:22–24 in the problematic sense, if one

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<sup>9</sup> Note, for instance, T. J. Luce's comment on Livy's method: “After Livy had *blocked out* the material for a long section such as ‘The Punic Wars’ by books and pentads and had a general idea of what major episodes he would feature and in what order he would return to the material in the sources he had selected, he then, as Nissen imagined, tackled the first item of business without further ado, moving forward sentence by sentence” (emphasis added). Luce, *Livy*, 193. See also 194.

presumes this editorial reconstruction. At Luke 11:14, Luke would use Matt 9:32–33 and *not* anything from Matthew 12. At Luke 11:15, there is no doubt similarity between Lukan composition and aspects of Matt 9:34, but there is nothing in 9:34 (except syntactical agreement) that cannot also be taken from Matthew 12:24. Again, interference from Luke’s having just read Matt 9:34 can explain the presence of similar syntax. Since the agreements are so few between Mark and Luke, Luke’s use of Mark need not even factor in. And it is certainly *not* to be presupposed on FH or AH.

Lastly, even if a 2DH editorial reconstruction affords an equally plausible reading, as Kloppenborg suggests (“ . . . it is not clear whether such an account is any more plausible than to suppose . . .” [from quotation above]) this is still a point in favour of FH or AH, so long as *everything else remains equal*. If every editorial reading of 2DH is just as plausible as every for FH (everything else being equal), 2DH is still the more complex of the two Hypotheses, since it posits a source in excess of those needed to solve the problem. An application of Ockham’s razor, in that case, would exclude 2DH. For 2DH to succeed, then, it cannot just possess equally plausible readings, but readings that are *more* plausible than any alternative provided by any one of the Simple Solutions.

## B. Analysis of the Composition of Luke 13:22–35

Luke 13:22–35 is arguably the most difficult case of compositional movement on FH or AH. Robert Derrenbacker remarks that “the description of Luke’s compositional methods on the FGH is problematic, particularly in Goulder’s description of Luke’s reverse contextualization of Matthew.”<sup>10</sup> Goulder suggests—to explain the composition of Luke 13:22–35 and others—that Luke worked backwards through Matthew.

Derrenbacker provides a diagram in *Ancient Compositional Practices* (reproduced below), where he shows the supposed backwards movement through Matthew in Luke’s Travel Narrative traditions. In the right hand column, Matthew’s chapters descend—from Chapter 25 to Chapter 16, all the while Luke’s chapters and verses ascend (on the left hand side), from Chapter 13 to 18. The effect of such a scenario entails backwards movement.

*Table 3.1: Lukan Reverse Recontextualization in the Travel Narrative*

Luke		Matthew
13:22–33	Closed door, Two days to Passion	25:10ff; 26:2
13:34f	Jerusalem, Jerusalem	23:37ff
14:1–14	Pharisees, chief seats, proud/humble	23:2ff. 6. 12
14:15–24	Great Dinner	22:1–14
14:25–35	Tower-builder	21:33
15:11–32	Father and Two Sons	21:28–32
16:1–13	Steward remitting Debts	(18:23–35)

<sup>10</sup> Derrenbacker, *Compositional Practices*, 257.

17:1–10	Offenses, Forgiveness, Faith	18:6–21; 17:20
17:20–18:8	The coming of the Son of Man	16:4–28, with 24

Source: From page 193 in Robert Derrenbacker’s *Ancient Compositional Practices and the Synoptic Problem*. “Figure 19: Luke’s “Systematic Procedure” of Working through Matthew 16–25 in Reverse”<sup>11</sup>

In fairness to proponents of 2DH, who criticize FH, it is Goulder who suggested that this was how Luke operated. That they take him at his word should then not be unexpected.<sup>12</sup> At any rate, no proponent of Lukan-Matthean dependence need follow the Goulderian perspective. As I mentioned in the last chapter, Luke does not move backwards through Matthew in any problematic way.

The main argument against Luke’s recontextualization of Matthean Double Tradition at Luke 13:22–35 comes from Robert Derrenbacker’s chapter on FH, in *Ancient Compositional Practices*, although it is mentioned in several other places.<sup>13</sup>

Derrenbacker remarks,

In Luke 13,22–18,8, there are several occasions where Luke’s connection with Matthew is strongest in the texts that are evidently being recalled from memory. Take for example Luke 13,22–35 (“The Condemnation of Israel”): Here, Goulder imagines Luke beginning to work through his scroll of Matthew in reverse, having visual-contact with Matthew 23–26. Clearly at Luke 13,34–35 (“The Lament Over Jerusalem”), on Goulder’s theory Luke has a clear visual-contact with Matthew 23,37–39 given the extensive verbatim agreement between the two. However, the contact seems almost as strong at 13,28–30, where Luke evidently is working from memory with Matt 8,11–12 and 20,16. Here, the verbal similarities are quite strong, considerably stronger than where Luke is relying on the text visually ‘in front of him’ (i.e., Matt 25,10–12).<sup>14</sup>

The following table, taken from pages 203–205 of *Ancient Compositional Practices*, provides the verbal similarities between Luke and Matthew, and the Chapter locations relative to each.

Table 3.2 : Agreements between Luke and Matthew at Luke 13:22–34

Luke 13:22–35	Matt. 7, 8, 9, 14, 20, 24, 25, 26	Portions that either accessed visually or by reminiscence
Luke 13:22	Matt. <b>9:35</b>	... πόλεις ... καὶ ... κώμας διδάσκων ...
Luke 13:24	Matt. <b>7:13</b>	... διὰ τῆς στενῆς ... ὅτι ... πολλοί ...
Luke 13:25	Matt. <b>24:43</b> ; Matt. <b>25:11–12</b>	(24:43) ... ὁ οἰκοδεσπότης ... (25:11–12) (11) ... κύριε, ἄνοιξον ἡμῖν ... (12) ... ἀποκριθεις ... ὑμῖν, οὐκ οἶδα ὑμᾶς.
Luke 13:26	Matt. <b>7:22</b>	... καὶ ... καὶ ...
Luke 13:27	Matt. <b>7:23</b>	καὶ ... ὑμᾶς· ἀπο- ... ἀπ’ ἐμοῦ ...
Luke 13:28	Matt. <b>8:11</b>	... Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ... τῆ ...

<sup>11</sup> See also Goulder, “The Order of a Crank,” 129–30.

<sup>12</sup> Derrenbacker, *Compositional Practices*, 196.

<sup>13</sup> MacEwen, *Matthean Posteriority*, 171–72; Kirk, “Memory,” 477.

<sup>14</sup> Derrenbacker, *Compositional Practices*, 193–94.



Luke 13:29	Matt. <b>8:11</b>	. . . ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται . . . ἐν τῇ βασιλείᾳ . . .
Luke 13:30	Matt. <b>20:16</b>	. . . ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
Luke 13:31	Matt. <b>14:1, 5</b>	(1) . . . Ἡρώδης . . . (5) . . . ἀποκτεῖναι . . .
Luke 13:32	Matt. <b>26:1</b>	. . .
Luke 13:33	Thematically at Matt. <b>26:2</b>	. . .
Luke 13:34	Matt. <b>23:37–39</b>	High Verbatim Agreement Throughout

*Source: Pages 203–205 of Robert Derrenbacker’s Ancient Compositional Practices: “The Sources for Luke 13,22–35 (The Condemnation of Israel) According to Michael D. Goulder”<sup>15</sup>*

As indicated, this small section of material from Luke 13:22–35 seems to take traditions from Matthew, chapters 7, 8, 9, 14, 20, 24, 25, 26 (although roughly in reverse). Such a procedure is technically implausible, if not next to impossible, and according to a number of 2DH proponents appears to be conducted without any rationale.<sup>16</sup>

Almost immediately, however, it should be apparent that several of the so-called “parallels” here do not or would not require visual-contact. Thus, Luke 13:26/Matt. 7:22 is a parallel of a repeated καί. Luke 13:27/Matt. 7:23, moreover, does not seem probative either. The aphoristic/formulaic tradition at Luke 13:30/Matt 20:16 would almost certainly *not* require visual-contact, given its nature, which certainly many early Christ followers knew, especially those highly familiar with the Jesus traditions. Thus, there are already several clues that suggest that the argument is perhaps overstated, but again Derrenbacker is only working from the case as it is presented by Goulder. He cannot be expected to treat all the possible configurations of a Farrer or Augustinian Hypothesis.

The first thing that must be determined is where Luke is in each of the three bookrolls, prior to the composition of the complex of traditions in Luke 13:22–13:35. In bookroll-one, the last place Luke has had visual-contact with Matthew is at 5:25–26—*Agreement with One’s Accuser* (Luke 12:57–59). In bookroll-two, Luke appears to be last at *The Parable of the Mustard Seed* (Matt 13:31–32), at Luke 13:18–19, and *The Parable of the Leaven* (Matt 13:33), at Luke 13:20–21, which is the verse prior to the one that starts the verses in question. In bookroll-three, Luke appears to have been last at *The Good and Wicked Slaves* (Matt 24:45–51), which corresponds to the traditions at Luke 12:41–46, *The Good and Wicked Slave*. A possible point of contact in bookroll-three is also *The Cursing of the Fig Tree* (Matt 21:18–19), which could be supposed taken for *The Parable of the Barren Fig Tree* (Luke 13:6–9), but here the agreements are few, and consist mainly of variables. They share a vague thematic similarity and nothing more. (Where Luke stands prior to the verses in question, moreover, can [and perhaps should] be followed along with in the

<sup>15</sup> See Goulder, *Luke*, 571–581; see Derrenbacker, *Compositional Practices*, 203–205 for greater detail on the same.

<sup>16</sup> See Reginald H. Fuller, *The New Testament in Current Study* (London: SCM, 1963), 87.

Appendix.) At any rate, this then provides the context in which 13:22–35 is written.

What could have happened from this point is difficult to say with absolute precision, but after Luke takes leave of bookroll-two, *The Parable of the Leaven* (Matt 13:33), at Luke 13:21, he looks at either bookroll-one or three, and my guess is that he returns to bookroll-one first.<sup>17</sup> Reading from the last place he has had contact with in Matthew bookroll-one (5:25–26, *Agreement with One's Accuser*) he begins reading forward until he comes upon Matthew 5:35, *On Oaths* (Matt 5:33–37). It is not a tradition he is looking to use, but its contents remind him of the general objective that has been operational since Luke 9:51–52, which is that Jesus was determined go to Jerusalem, and that he is slowly making his way there. Luke, thus, reaffirms the intention and objective to take Jesus to Jerusalem, and thus he composes 13:22 according to such an interest.

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*Jesus Teaches on His Way to Jerusalem* (Luke 13:22)

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<sup>17</sup> How Luke composes 13:22–35, I think, requires a reply that scholars with more stringent proof-requirements may have a hard time accepting. Their skepticism may make them think that the level of precision I here use is wishful thinking. “How could one possibly know what Luke was thinking during composition?” The degree of precision in the answer, however, is expected in the question. The type of answer given, in other words, stems from the kind of question asked. For instance, the line of questioning that asks, “What was Luke doing?” or “Why was Luke doing what you say of him?” (See Kloppenborg, “Francis Watson,” 566: “The critical issue to be addressed is not whether technically Luke could have extracted sayings from Matthew, only to relocate them later in his gospel, but *why he would have done so*” [emphasis added]) demands an answer that describes what Luke was doing. To answer *why he would have done so* requires entertaining questions about Lukan psychology. One should not ask, however, What was Luke doing at 13:22–35, compositionally speaking, only to remark afterwards, “Oh, you cannot possibly know that,” since this invalidates the question in the first place. It is absurd to ask a question, if the answer to it is the sort that one cannot accept. Thus, what I explain here (and what others explain), in terms of Lukan thought (or Matthean or Markan), when it comes to editorial readings, I think, should be treated charitably, since the criticism/question itself demands it such an answer.

Two further remarks, however, may be made. First, the case I present is no more than *provisional*, and it presumes the truth of FH or AH (as is proper). I am not, contrary to how it may appear, stating hard and fast facts as indisputably true. Second, there are no doubt places where precision is impossible, or (in other words) where several possibilities are available, none of which being the better explanation. It will be almost impossible to tell to what degree Luke had planned his composition, in advance, at various intervals, if his planning was not more or less ad hoc and in the moment. The points being made should be understood, then, as approximations. *This* or *something very much like this* would have happened, under the supposition of the Hypothesis. The point then here is that, in what follows, we can imagine *something like* what is described happening. Since what is presented is provisional, however, the editorial reading or susceptible to criticism and further developments. They, however, of course stand until they are displaced by counterindicating information.

**Luke 13:22 Καὶ**  
 διεπορεύετο κατὰ πόλεις  
**καὶ κώμας διδάσκων**  
 καὶ πορείαν ποιούμενος  
**εἰς Ἱεροσόλυμα.**

**Matt 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.

**Matt 5:35** μήτε ἐν τῇ γῆ, ὅτι  
 ὑποπόδιόν ἐστιν τῶν ποδῶν  
 αὐτοῦ, μήτε εἰς  
**Ἱεροσόλυμα**, ὅτι πόλις  
 ἐστὶν τοῦ μεγάλου βασιλέως,

**Mark 6:6 καὶ** ἐθαύμαζεν διὰ  
 τὴν ἀπιστίαν αὐτῶν. **Καὶ**  
 περιῆγεν τὰς κώμας κύκλω  
**διδάσκων.**

The similarities to Matthew 9:35 here, that Jesus was passing through village and city teaching, do not require visual-contact as they easily constitute a case of common knowledge concerning Jesus’ operations generally—that is, he went from village and city teaching and proclaiming the kingdom of God. (They would not require visual-contact on any other Hypothesis either.)

The spelling of “Jerusalem” (Ἱεροσόλυμα), here, could be probative, and indicative of the fact, on FH or AH, that Luke is at Matthew 5:35, or passed by it, which has the same spelling. Naturally, this extends only insofar as it is Luke’s original spelling, which I take on presumption that it is.<sup>18</sup> This particular spelling of “Jerusalem” is common to all three synoptics; it is not, however, Luke’s more regular spelling, which is Ἱερουσαλήμ. Luke uses the former four times, and the latter 26 times.<sup>19</sup> The instances of these spellings in Luke should be compared to Mark and Matthew: Mark never uses Ἱερουσαλήμ, although he uses Ἱεροσόλυμα ten times;<sup>20</sup> Matthew uses Ἱερουσαλήμ once (23:37) and Ἱεροσόλυμα eleven times.<sup>21</sup> Of the four times Luke uses Ἱεροσόλυμα, two of these are *Sondergut* (2:22 [*Jesus is Presented to the Lord* (Luke 2:22–24)] and 23:7 [*Pilate Sends Jesus to Herod Antipas* (Luke 23:6–7)]), which perhaps reflect the spelling used in those sources.<sup>22</sup>

<sup>18</sup> There are MSS (A D K N W Γ Δ Θ Ψ 070. 0303<sup>f</sup>.<sup>13</sup> 565. 700. 1424 π lat co) which have Ἱερουσαλήμ. But as it is thought that Ἱεροσόλυμα is the likelier, I defer to the text critics on the matter. Even if it were to turn out that Luke wrote Ἱερουσαλήμ, he could have still redacted it from Matthew’s Ἱεροσόλυμα at 5:35, and the matter would not change significantly. Luke would still be prompted by Matthew 5:35. What is said about the probativeness of Luke’s spelling, however, would have to be omitted.

<sup>19</sup> Ἱεροσόλυμα: Luke 2:22; 13:22; 19:28; 23:7; Ἱερουσαλήμ: Luke 2:25, 38, 41, 43, 45; 4:9; 5:17; 6:17; 9:31, 51, 53; 10:30; 13:4, 33–34; 17:11; 18:31; 19:11; 21:20, 24; 23:28; 24:13, 18, 33, 47, 52

<sup>20</sup> Mark 3:8, 22; 7:1; 10:32–33; 11:1, 11, 15, 27; 15:41.

<sup>21</sup> Matt 2:1, 3; 3:5; 4:25; 5:35; 15:1; 16:21; 20:17–18; 21:1, 10.

<sup>22</sup> It is worth pointing out that Luke’s *Sondergut* has different uses (Ἱεροσόλυμα at Luke 2:22 and Ἱερουσαλήμ at Luke 2:25, 38, 41, 43, 45), which may indicate either different sources within the Infancy *Sondergut*, if not heavy redaction.

The use of Ἱεροσόλυμα at Luke 19:28, however, is likely editorial fatigue from his use of Mark (11:1) or possibly Matthew (21:1). The proximity to the Matthean and Markan traditions makes it overwhelmingly likely that he has either one or both of these traditions in mind and is not thinking about the consistency of spelling as he writes. In Luke 6:17 (compare Matt 4:24/Mark 3:8) we see Luke actively resisting the Ἱεροσόλυμα spelling, preferring that of Ἱερουσαλήμ. And, again, in 18:31, we see Luke resist Ἱεροσόλυμα as well (compare Matt 20:17–18/Mark 10:32–33), preferring Ἱερουσαλήμ.

Since Luke 13:22 is redactional, it is somewhat odd that we find Ἱεροσόλυμα, rather than Ἱερουσαλήμ—if this indeed is what he wrote—especially since Luke had used Ἱερουσαλήμ recently in his composition in 13:4.<sup>23</sup> Luke’s uses of it at 5:17; 9:31, 51, possibly 53; 19:11; 21:20, and possibly 24 are redactional and are all spelt Ἱερουσαλήμ. So why the irregular spelling here? On FH or AH, the matter is simply one of editorial fatigue or inattention, since he had just read Matthew 5:35, which features that spelling. Luke need not be thinking about consistency. Rather, his concern to return to his objective—that is, Jesus’ heading toward Jerusalem (Luke 9:51)—has put his mind on other matters.

That he now wishes to have Jesus brought to Jerusalem prompts him to return to bookroll-three, to finish up using the instructional material there, after which he can concentrate on the last bookroll, starting at its beginning (19:1), and progressing to the end, a process he will begin at Luke 18:15. Luke might be minded to make one last scan of bookroll-three before doing so, so as to exhaust as much of the instructional material he has left to use.

Returning, then, to bookroll-three, which is open for Luke, he picks up where he last left off, which is approximately at *The Good and Wicked Slaves* (Matt 24:45–51). For reasons I will explain further below, however, he probably begins at *The Thief at Night* (Matt 24:43). Luke, then, begins to read at Matt 24:43, and continues along till Matt 25:12, which constitutes about 20 verses of reading. It is difficult to determine how much of the following composition was planned (one cannot), and here is where perhaps Poirier’s wax-tablet proposal helps,<sup>24</sup> but at any rate, at some point, Luke decides to connect various similar traditions (Matt 7:13, 22–23) to 25:10–12, by theme and catchword.

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*Enter Through the Narrow Door* (Luke 13:23–24)

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**Luke 13:23** Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοῦς·

**Luke 13:24** ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω

|| **Matt 7:13** Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπόλειαν καὶ

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<sup>23</sup> See Fitzmyer: “At first sight, one might think that they have been derived from “L,” but the introductory v. 22 is almost certainly of Lucan composition. It is a summary statement of the evangelist, using his characteristic language.” Joseph A. Fitzmyer, *The Gospel According to Luke X–XXIV: A New Translation With Introduction and Commentary* (New York: Doubleday, 1964), 1021.

<sup>24</sup> See John C. Poirier, “The Roll, the Codex, the Wax Tablet and the Synoptic Problem,” *JST* 35 (2012): 3–30.

ὕμῃν, ζητήσουσιν **εἰσελθ**εῖν καὶ οὐκ ἰσχύσουσιν.

**πολλοί** εἰσιν οἱ **εἰσερχόμενοι** δι' αὐτῆς·  
*Matt 7:14* τί στενὴ ἡ πόλις καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

*Turned Away at the Door / Depart from Me (Luke 13:25–27)*

**Luke 13:25** ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

**Luke 13:26** τότε ἄρξασθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·

**Luke 13:27** καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάζεται ἀδικίας.

**Matt 7:22** πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;  
**Matt 7:23** καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

**Matt 7:22** πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

**Matt 7:23** καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

**Matt 24:43** Ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

**Matt 25:10** ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα.

**Matt 25:11** ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἄνοιξον ἡμῖν.

**Matt 25:12** ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

**Ps 6:9** ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν, ὅτι εἰσήκουσεν κύριος τῆς φωνῆς τοῦ κλαυθμοῦ μου·

The five foolish virgins have the “door” shut on them, after they come back, having presumably procured more oil. When they return and knock, they are answered with, “I do not know you.” This triggers in Luke recall of the traditions

at Matt 7:23, which are similarly worded: “I never knew you.” The double use of “lord” is present in 7:22, which could give way to his use of it in 13:25.

Luke knows his proximity to these traditions in bookroll-one (bookroll-one is open at Matt 5:35),<sup>25</sup> so he moves his attention back to bookroll-one (bookroll-three is still open at 25:12), and reads sequentially forwards to find it. Perhaps, as previously planned or on the spur of the moment, Luke decides to use *Enter Through the Narrow Gate* (Matt 7:13–14) as a catchword-tradition, which he would cross while reading en route from Matt 5:35 to 7:23. Here note that in the Matthean tradition (7:13), it is “enter in through the narrow *gate* (πύλη),” whereas Luke alters this so that it is “enter in through the narrow *door* (θύρα).” The switch on FH and AH is purposeful, since he would be connecting it generally to the circumstances of Matthew 25:10–12, which stand as the thematic backdrop of 13:25, and to a lesser extent 13:24. Luke likely writes 13:24, then, (13:23 is redactional L material) after having already *passed* 7:13, since the agreements are few between 13:24 and Matt 7:13. In other words, Luke may not have thought to use Matt 7:13 until he had already arrived at 7:22–23. It is also within reason that both of these traditions were open at the same time, since a number of columns could be open at the same time. In any case, Luke switches *gate*, for *door*, at 13:24, to stand as a *catchword*, which we also then find in Luke 13:25 (ἀφ’ οὗ ἂν ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν . . .). It is not only explicitly used here, but it is also implied in the “open to us” (κύριε, ἄνοιξον ἡμῖν) in 13:25. Thus, the composition of both of these verses (24 and 25) echo Matt 25:10–12, which is what sent Luke to 7:13, 22–23 in the first place.

The composition of Luke 13:25–27 is a *paraphrase* of several traditions—a synthesis of them into a new tradition—again, that connect to each other via the catchword, θύρα. As such they are thematically linked and/or semantically linked. “Lord,” “open to us,” “I do not know you” all find adaptation and use in these three verses. Luke’s ἀποκλείω (Luke 13:25) also has similarities to Matthew’s κλείω (25:10).

The composition need not be thought as a word-for-word construction; Luke is not piecing together elements. Rather, the composition need only be conceived as a production that stems from the working memory of number of traditions held together before the mind’s eye (i.e., in working memory) at once. Even ὁ οἰκοδεσπότης—a bit of mnemonic residue from Luke’s reading of Matthew 24:43, from just prior to his composition of 13:23—perhaps finds its way in. Luke 13:27 is no doubt informed by Matthew 7:23, but it is aphoristic and has counterparts elsewhere (Psalm 6:9), which no doubt may affect Lukan rendering.

Again, what level of planning went into the next part is impossible to tell, but it is likely not coincidence that when Luke read from Matt 24:43 to Matt 25:12, he passed Matt 24:51: “There, there will be weeping and gnashing of teeth.” He perhaps reread the sections open to him in bookroll-three making sure

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<sup>25</sup> 5:35 to 7:23 is 71 verses away (forward).

that he had used all that he wanted. In any case, making note of the expression, perhaps he planned what he was going to do next.

Luke, still in bookroll-one, continues to read forward, from 7:23 to *Many will Come from the East and West and Recline with Abraham, Isaac, and Jacob* (Matt 8:11) and *The Sons of the Kingdom will be Cast Out: In that Place, there will be Weeping and Gnashing of Teeth* (Matt 8:12). This is to say, that Luke's reading of 24:51, when he initially read from Matt 24:43 to 25:12 or reread it subsequently, prompted him to think of Matt 8:11–12, which also feature the same phrase, and which he knew to be not too far ahead in his bookroll.<sup>26</sup> There are parallel traditions to 24:51 in 13:50 and also in 22:13, and 25:30 (not including 8:11), but Luke need not have had visual-contact with any of these other than 8:11–12 tradition. Both 13:28 and 13:29, then, are composed with only Matt 8:11–12 as the exemplar. We may also note here the local transposition: content from 8:12 comes before content from 8:11.

*There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and Jacob*  
(Luke 13:28)

**Luke 13:28** ἐκεῖ  
ἔσται ὁ  
κλαυθμὸς καὶ  
ὁ βρυγμὸς  
τῶν ὀδόντων,  
ὅταν ὄψησθε  
Ἀβραὰμ καὶ  
Ἰσαὰκ καὶ  
Ἰακώβ καὶ  
πάντας τοὺς  
προφήτας ἐν τῇ  
βασιλείᾳ τοῦ  
θεοῦ, ὑμᾶς δὲ  
ἐκβαλλομένους  
ἔξω.

**Matt 8:12** οἱ δὲ υἱοὶ  
τῆς βασιλείας  
ἐκβληθήσονται εἰς  
τὸ σκότος τὸ  
ἐξώτερον· ἐκεῖ  
ἔσται ὁ κλαυθμὸς  
καὶ ὁ βρυγμὸς  
τῶν ὀδόντων.

**Matt 8:11** Λέγω δὲ  
ὑμῖν ὅτι πολλοὶ ἀπὸ  
ἀνατολῶν καὶ  
δυσμῶν ἤξουσιν καὶ  
ἀνακλιθήσονται μετὰ  
Ἀβραὰμ καὶ  
Ἰσαὰκ καὶ Ἰακώβ  
ἐν τῇ βασιλείᾳ τῶν  
οὐρανῶν,

**Matt 13:50** καὶ  
βαλοῦσιν αὐτοὺς εἰς  
τὴν κάμινον τοῦ  
πυρός· ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ  
βρυγμὸς τῶν  
ὀδόντων.

**Matt 22:13** τότε ὁ  
βασιλεὺς εἶπεν τοῖς  
διακόνοις· δῆσαντες  
αὐτοῦ πόδας καὶ  
χεῖρας ἐκβάλετε  
αὐτὸν εἰς τὸ σκότος  
τὸ ἐξώτερον· ἐκεῖ  
ἔσται ὁ κλαυθμὸς  
καὶ ὁ βρυγμὸς  
τῶν ὀδόντων.

**Matt 24:51** καὶ  
διχοτομήσει αὐτὸν  
καὶ τὸ μέρος αὐτοῦ  
μετὰ τῶν ὑποκριτῶν  
θήσει· ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ  
βρυγμὸς τῶν  
ὀδόντων.

**Matt 25:30** καὶ τὸν  
ἀχρεῖον δοῦλον  
ἐκβάλετε εἰς τὸ  
σκότος τὸ ἐξώτερον·  
ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ  
βρυγμὸς τῶν

<sup>26</sup> Matthew 8:11–12 from 7:23 is 18–19 verses forward.

| **ὀδόντων.**

*They will Come from the East, West, North and South to Recline* (Luke 13:29)

**Luke 13:29** καὶ ἤξουσιν ἀπὸ  
ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ  
βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται  
ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

**Matt 8:11** Λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ  
ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ  
ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ  
καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,

Luke 13:30 (“The last will be first, and the first will be last”) may be a peculiar case. The aphorism does not require visual-contact of any sort, ever; it is formulaic and gnomic. Thus, we do not require Luke to be present at either Matt 19:30 or 20:16, where it is paralleled. But the case here is legitimately difficult to determine. On the one hand there is certainly a thematic link to Matthew 8:11–12, and thus Luke may be using “The last will be first, and the first will be last” because of that commonality. Those who are thrown out are like the first, and those who come from the four corners are like the last.

There is an alternate possibility, however. After Luke finishes composing Luke 13:29, he returns to bookroll-three (where he is at 25:12), and continues reading forward sequentially—that is, finishing up before doing one last scan of the instructional material (i.e., the whole of bookroll-three), which he will do on FH and AH. He will use bookroll-three, again, with Mark being the *Hauptquelle* (primary source) for the Jerusalem traditions, at 18:15 and onwards. But before this, Luke does not use *The Parable of the Talents* (Matt 25:14–30)<sup>27</sup> or *The Last Judgment: The Sheep and the Goats* (Matt 25:31–46).<sup>28</sup> The traditions after these—

<sup>27</sup> *The Parable of the Talents* (Matt 25:14–30) is a somewhat tricky tradition when it comes to Luke. There is a comparable parable, *The Parable of the Minas*, at Luke 19:11–27, although it is not entirely clear whether this is a separate tradition, a part of L material, or something Luke is recalling from Matthew. Alternatively, it might be a matter of oral interference. All things considered, the agreements are not extensive, and really only concern certain phrases that would be most memorable about the tradition. Whatever the case, Luke composition of *The Parable of the Minas* (Luke 19:11–27), when he comes to compose, I do not think requires visual-contact. He passed it at least once, and it is memorable enough, at least enough for the amount agreement there is between Matthew and Luke.

<sup>28</sup> It is difficult to say exactly why Luke does not use *The Last Judgment: The Sheep and the Goats* (Matt 25:31–46). While one can only guess, it might be that the tradition is similar enough to the one Luke has already produced in verses 44–47 of Chapter 7: *Jesus' Reply to Simon about Hospitality and to the Woman* (Luke 7:44–50). Alternatively, Luke does not seem to possess any overt comparisons of people to sheep. Luke lacks the sheep without a shepherd remark from Mark 6:34. The scattering sheep scriptural quotation is also absent (cf. Mark 14:27). From Matthew, Luke lacks the sheep without a shepherd tradition (cf. Matt 9:36). The lost sheep of Israel passage is also absent (cf. Matt 10:6; see also 15:24), as well as the Matthean version of the scriptural quotation at Matt 26:31. Luke does possess the *Parable of the Lost Sheep*, although the language is less overt. And when Matthew says, “Behold I send you out as sheep among wolves” (Matt 10:16), Luke changes “sheep” (πρόβατον) to “lambs” (ἀρῆν). It may well be that calling Greeks or Romans “sheep” (or “goats”) would offend Greco-Roman sensibilities; thus, it is better to avoid the offense.



*When Jesus Finishes All His Words, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion* (Matt 26:1–2) and *The Chief Priests and Elders Conspire How to Kill Jesus* (Matt 26:3–5) are not ones he is ready for—not until Luke 18:15 onwards. As such, his reading of bookroll-three in terms of instructional material is complete and, thus, he rewinds to the beginning of the bookroll to scan one last time before composing the last parts of the Gospel (i.e., 18:15 onwards).

It becomes possible, then, that Luke had not yet used “The last will be first and the first, last” before this point—that is, until he comes to read it during this last scan. Matthew 19:30 is only 30 verses into bookroll-three, and upon reading it, he may have then added it at Luke 13:30. But here the matter may go either way and it is functionally immaterial which of these is decided upon. The tradition does not require visual-contact, but, alternatively, he could have happened upon it, and when he did, he recognized its applicability (i.e., to what he had written 13:29 [Matt 8:11]). In other words, it could have prompted him to use it, given that it was thematically suitable to the Matthew 8:11–12 traditions that he had just composed.

Luke 13:31–33 (*A Warning Against Herod*) is peculiar tradition as well. It is L material of a certain sort, although whether it is redactional rather than traditional is difficult to ascertain. In any case, the form in which it existed does not matter. The difficulty is that it has certain similarities to Matthew 14:1, 5 *Herod Antipas's Opinion About Jesus* (Matt 14:1–2) and *Herod Wants to Put John to Death* (Matt 14:5), which might make it redactional, but something nonetheless that has an exemplar. Given Luke’s proximity to these traditions in bookroll-two, which are 26 and 30 verses *forward* respectively (from where he is last positioned [i.e., Matt 13:33]), Luke may have been prompted to compose them after he took up reading bookroll-two again before continuing on with his last scan of bookroll-three. Wanting to finish up with all the instructional material in general may have now been his intention. At any rate, the similarities between Luke and Matthew 14:1, 5 are minor, so it might have nothing to with Matthew at all, and may be genuine *traditional* material from L.

Whether it was created (redactional) or used (traditional), its use is no doubt for purposes of another catchword connection, this time concerning the Ἱερουσαλήμ that we get at the end of Luke 13:34. The very next tradition in Luke is *The Lament over Jerusalem* (Luke 13:34), which begins “Ἱερουσαλήμ, Ἱερουσαλήμ.”

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*A Warning Against Herod* (Luke 13:31–33)

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**Luke 13:31** Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

**Luke 13:32** καὶ εἶπεν αὐτοῖς· πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ

**Matt 14:1** Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ, **Matt 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.

**Matt 14:3** Ὁ γὰρ Ἡρώδης κρατήσας τὸν

αὔριον καὶ τῇ τρίτῃ τελειοῦμαι.

**Luke 13:33** πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ·

**Matt 14:4** ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτήν.

**Matt 14:5** καὶ **θέλων** αὐτὸν **ἀποκτεῖναι** ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

*The Lament over Jerusalem (Luke 13:34)*

**Luke 13:34** Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἅυτῃς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

**Matt 23:37** Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

*Behold, Your House is Left to You (Luke 13:35)*

**Luke 13:35** ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἤξει ὅτε] εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

**Matt 23:38** ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.  
**Matt 23:39** λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

**Mark 11:9** καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

**Ps 117:26** εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.· εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

It can hardly be doubted on FH and AH that the tradition is taken visually from Matthew's *The Lament over Jerusalem* (Matt 23:37), since the agreement between the two is extensive, and it is followed by the very next tradition in Matthew, *Behold, Your House is Left to You Desolate* (Matt 23:38–39), which also possesses extensive agreement. The use of these traditions means, then, that Luke has read from the beginning of bookroll-three (19:1) to 23:38–39. In all likelihood, it is Luke's arriving at Matthew 23:37 and Matthew 23:38–39 that prompts him to use *A Warning Against Herod* (Luke 13:31–33)—the L tradition (if that what it is)—prior to it, so that they can be linked by the catchword, Ἱερουσαλήμ.

Although this has brought us to 13:35, it is perhaps beneficial to say a few words about several of the next traditions. *The Healing of the Man with Dropsy* (Luke 14:1–6) is similar to *The Man with the Withered Hand* (Matt 12:9–14), but here the agreements are few and concern no more than variables. It may be a legitimate L tradition, or perhaps it is purely redactional. In any case, no visual-contact of *The Man with the Withered Hand* is required. *On Sitting in the Place of Honor* (Luke 14:7–10) is L material and so is outside our scope here, but *He who Exalts himself will be Humbled I* (Luke 14:11) parallels *Whoever Exalts himself will be Humbled* (Matt 23:12). While there is agreement here the tradition is thoroughly aphoristic and memorable, and thus hardly requires visual-contact. It is also a tradition that Luke has recently passed, being only 24 verses prior to *The Lament over Jerusalem* (Matt 23:37). Again, this could easily be accessed via memory.

Both *Do not Invite the Rich to your Banquet, but the Poor* (Luke 14:12–14) and *Blessed is the One who Eats Bread in the Kingdom* (Luke 14:15) are again L traditions, but the next tradition, *The Parable of the Great Supper* (Luke 14:16–24), which is of course thematically connected to the two previous traditions (meals, banqueting), has a parallel with Matthew, namely *The Parable of the Great Supper* (Matt 22:1–13b). The agreements here are again not very extensive, to the point that one may wonder whether there was any visual-contact or whether these are different traditions. On FH and AH, the answer is straightforward. The reason for low agreement is that the tradition is accessed via memory as well. Luke has just passed these traditions and does not return to them when he composes his own version. He attempts to write what he remembers. Luke passes *The Parable of the Great Supper* in Matthew en route to *The Lament over Jerusalem* (Matt 23:37), when he reads from 19:1–23:39, just prior to his composition of 13:35. Still being somewhat fresh in his mind, then, Luke composes the parable from memory. As a result, it is different from Matthew’s presentation of the tradition, although still similar enough for him to pick up a number of the variables.

This should suffice as an explanation for the composition of Luke 11:14–26 and 13:22–35 on FH and AH. What should be underscored is the fact that on *no occasion* is there any of the so-called *reverse recontextualization, backwards movements*, or any unusual movement, that has been imputed to Luke’s use of Matthew in the past. In the case of 13:22–35, there is a return to the beginning of bookroll-three, at approximately Luke 13:31, for a *rescan*, but that is the extent of it. Otherwise, the composition of 13:22–35, on FH and AH, proceeds in a sequential, forward fashion, from bookrolls one and three. As such, Goulder’s position is incorrect and unnecessary on FH, and since he is incorrect, it will mean those who take his presentation of FH as representative are as well.

As mentioned at the beginning of this chapter, there are a number of other cases, on FH and AH, that have been pointed out as problematic in terms compositional movement. The cases of Luke 11:14–26 and 13:22–35 are among the ones felt to be more problematic, but, naturally, other cases exist as well, and these will have to be treated in future studies. I am confident, however, that these may be similarly explained away, and thus there is no real problem with Luke’s

use of Matthew. The editorial analysis of Luke 11:14–26 and 13:22–35, for our purposes here, will have to suffice.

## Chapter 4

### Conclusions

#### A. Does this Study Solve the Synoptic Problem?

The present study does not intend to solve the Synoptic Problem, although it does intend to eliminate the unlikeliest of the Simple Solution candidates, which for all practical purposes is en route to the Problem's resolution. It does, however, submit some promising results, in my estimation, in that there is a strong indication of Lukan Absolute Posteriority. As such, AH and FH are the prime Simple-Solution candidates. When one, however, considers this in light of the argumentation put forth for Markan Priority, the scales I believe tip in favour of the Farrer Hypothesis, but this is nowise conclusively so.

In any case, one reason this study cannot solve the Synoptic Problem is that it does not address or examine individual editorial readings or compositional descriptions to any great length, which might turn out probative information. Only Luke 11:14–26 and 13:22–35 were addressed. Generally, contrasting editorial readings is how the Synoptic Problem has been explored and evaluated, and thus scholars might feel that something is missing. There is a strong inclination, I think, to want to ask in terms of specific pericopae, *Does it make more sense here to think that GA<sup>1</sup> (Gospel Author<sup>1</sup>) has used source<sup>2</sup>, or that GA<sup>2</sup> has use source<sup>1</sup>?* To put matters differently, one might expect there to be more discussion about individual passages and the language being used in them, and so on, before determining the matter solved. After all, an examination of the various editorial readings involved might change opinions. While, for instance, FH (Luke's use of Matthew) is more parsimonious than WH (Matthew's use of Luke) *in terms of movement*, WH's *editorial readings* may be more parsimonious than FH's.

Editorial readings, no doubt, must factor in to resolving the Synoptic Problem to some degree as well. It is, however, important not to overstate their significance beyond what they can possibly contribute. The present study engages the Problem at a more abstract level, and as such perhaps leaves something to be desired. Even if contrasting editorial readings turns up nothing (as I suspect it will do), it will still be helpful to see that it turns up nothing. If we bracket off all of the problematic movements, however, and remain attentive only to the unproblematic passages, it is unlikely to be the case—in terms of editorial-reading or narrative analysis—that one utilization scenario or direction of dependence is going to be overwhelming more plausible than any other. That is, the simplicity of one editorial reading is likely to be functionally negligible with regard to another, so long as problems of movement are removed. In the end, editorial readings are likely not (comparatively speaking) going to provide probative information, and

they will give way to cases where problems in movement occur.<sup>1</sup> Undoubtedly, then, this will bring us back to studies such as this one. It is the issue of *movement* that makes the matter probative for editorial-narrative analysis, not the comparative analysis of editorial narratives in themselves (independent of the question of movement). The fact that all readings are functionally reversible or can be read with a different directions of dependence in mind should tell us that very little can be concluded from them. All the same, it is not without significance to want to see or ascertain that editorial-narrative analyses will not matter, before we say in confidence that they do not.

As mentioned above, the fact that the study goes some way to determine which Solutions are more plausible is of course of primary importance. My conclusion was that the Lockton Hypothesis (LH), the Büsching Hypothesis (BH), and the Griesbach Hypothesis (2GH) need no longer be taken as serious contenders in the Synoptic Problem. That is an important step, which allows us to direct our future attention to other Hypotheses. Complications occur for them largely because of how matters stand (compositionally speaking) in their Penultimate Posteriority utilization scenarios. Luke's use of Matthew, where he is not also using Mark, on 2GH, is problematic. Matthew's use of Luke, on both LH and BH, where Matthew is not also using Mark is problematic. Markan Absolute Posteriority, moreover, is relatively speaking more problematic than either Matthean or Lukan Absolute Posteriority. Mark, when he is Absolutely Posterior performs compositional and editorial practices that are relatively speaking more complex,<sup>2</sup> and as such, when it is combined with the matter of utilization *movement*, it can be ruled out because of its relative complexity. Such complex maneuvers, plainly speaking, do not need to be assumed in compositional practice, even if they are strictly speaking physically possible procedures.

This leaves FH, AH, and WH. Matthew's use of Luke, while not overly problematic by comparison (to Luke's use of Matthew), in terms of movements, is just not as parsimonious a utilization scenario. Even when memory and oral interference are considered, Matthew's use of Luke entails backwards movement, which the other does not. It is unlikely, when the descriptions of the various editorial readings are taken into consideration and contrasted with those of FH or AH, that WH will be able to provide a case that is stronger than the former. Again my suspicion is that the issue will circle back to the question of movement, and cannot be decided upon with only editorial-narrative comparisons. The occasions

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<sup>1</sup> The case between Markan and Matthean Priority may be an exception to this. Since the reasons provided for Markan Priority often concern editorial issues, editorial analysis may actually prove to be helpful. In any case, the point here concerns less about the question of Mark, and its position, and more about Luke and Matthew—whether, for instance, they are dependent or independent of each other, and which direction of dependence between the two (if they are dependent) is the more plausible scenario.

<sup>2</sup> See, for instance, Derrenbacher, *Compositional Practices*, which argues this.

on which WH has to accept backwards movements are going to prove more problematic than a scenario that does not need to assume any.

Regarding FH and AH, then, whether it will be Markan Priority that succeeds or Matthean is the ultimate question, since from the Absolute Posterior position they are identical. My suspicion is that Markan Priority will be difficult to unseat, as it is still one of the stronger conclusions in Synoptic Problem studies. Regardless, the case for Matthean Priority and against Markan Priority is stronger, I suspect, than many appreciate, which is borne out when we assess the issue of source-utilization *movement*. Future studies may want to revisit these issues.

That FH is ultimately the favoured candidate-Solution over AH should not be overstated. The study confirms, if nothing else, that Luke's use of Matthew has a good chance of being true, that is, when compared to other Absolute Posterior utilization scenarios. This supports AH as a candidate just as much as FH. And since this study does not make a case for Markan Priority, it cannot be said that AH should be excluded. FH is likely the better candidate, taken in the context of the wider debate, but it is by no means here a clear victor.

As mentioned in the Introduction, this study does not treat other complex Hypotheses, so as to keep the scope narrow and the discussion focussed. Oral Tradition Hypotheses are not treated either, and neither are Garrow's and Bird's *compromise* Hypotheses. To solve the Synoptic Problem, however, these really need appropriate consideration, at least to rule them out.

Although recent studies have made a case for memory-based composition, I have elected to avoid the discussion, again, so as to keep the discussion focused and narrow. These studies are no doubt important and require appropriate response. A few comments directed toward this issue, however, may nevertheless be helpful, if only to indicate where subsequent studies may go. First, there may be much in this study that can be brought to bear on compositional matters, when memory-based composition is determined the point of departure. In other words, perhaps some sort of synthesis between memory-based composition and visual-contact-based composition may get us closer to the truth. Second, it could very well be that what is said in this study about *volumina* and composition may have application for a memory-based approach. If the traditions were memorized along the lines of the *volumina* (i.e., into two or three parts), this might help to solve further difficulties. In other words, the primary visual-contact-based compositional procedure presupposed in this study may have more in common with a memory-based compositional procedure than one might expect. This is perhaps something to think about. Third (and this runs contrary to memory-based composition), if it is the case that Luke's use of Matthew, when Matthew's gospel is distributed over three *volumina*, poses little difficulty in terms of verse-movement, it may not be that a memory-based compositional approach is needed at all. In other words, the need for a memory-based approach seems to arise from the observation that there are problems of composition (excursive movements, backwards movements, and so

on).<sup>3</sup> But if this is not actually the case, on at least one Hypothesis, it is not clear what is gained by presupposing memory-based composition.

2DH, additionally, more than ever, will be dependent on a strong case against Matthean-Lukan dependence (or vice versa). Q, as was briefly discussed, is by nature unstable, and unstable entities are generally unworthy candidates for assent. Matthew's use of Q is just simply problematic, whether or not memory is brought to bear on the issue. But if the case against Matthean-Lukan dependence can remain strong, it will not matter how unstable Q is, or whether or not Matthew's use of Q is problematic. "Once you eliminate the impossible, whatever remains, *no matter how improbable*, must be the truth (or the most plausible)."

It is not clear, however, that these arguments will remain standing long term. As briefly indicated, the fact that Luke need not be presumed to have used Mark in the Travel Narrative *at all* undermines a number of the cases where 'Unpicking' is said to be at issue (i.e., *The Beelzebul Controversy*).<sup>4</sup> If Luke is not using Mark at all, he cannot be said to 'unpick' Mark. Luke's composition will be solely based on Matthew, and nothing else. In fact, it is a fallacy to believe that because parallels exist in a utilizing author's sources, the utilizing author must always have used both. This need not be the case. Mark will not enter into the equation at all, and on FH and AH properly understood, he does not. Also, if Luke's use of Matthew *is ordered* as is suggested by the fact that there are no backwards movements, only scanning-rewind and forward sequential movements, and serial-usage, then Luke's use of the Matthean Double Tradition material will not be a 'scattering' or 'without rhyme or reason.' There will be an order to the arrangement, one which arises through Luke's use of a three *volumina* Matthew. No doubt, this does not explain what precisely Luke's compositional policy *is*, but the results of this study in any case goes some way to explain that Luke's method is *not* disordered or haphazard. All that will remain, then, to undermine the Luke's-dismemberment-of-Matthean-Double-Tradition-material argument, once for all, is the proper identification of the principles Luke uses to connect the Matthean Double Tradition traditions together in a way different from how Matthew connects them. This, I suspect, will not be as difficult as it might seem. In fact, the principles are none other than the ones the Q author(s) are presumed to have used to put together Q, except they apply to Luke.<sup>5</sup>

Since the Dismemberment and Unpicking problems are the more problematic for Lukan-Matthean dependence, I can well imagine that the lesser arguments against it will be less problematic to deal with.

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<sup>3</sup> If we were to follow the logic of Alan Kirk, this would make its proposal *ad hoc*.

<sup>4</sup> See Downing, "Compositional Conventions," for the 'Unpicking' argument.

<sup>5</sup> See Kloppenborg, *Excavating*, 115–128. Whatever may be presumed that the Q authors do with the Q traditions in terms of the organization or arrangement of the Q traditions may be presumed with regard to Luke, in terms of the Matthean Double Tradition material.



## B. What this Study Purports to do

What this study, I think, has achieved is the following. As for the Simple Solutions, I think acceptance of either the Farrer Hypothesis or the Augustinian Hypothesis is *warranted*, although the Farrer Hypothesis perhaps has a slightly greater claim. The simple fact is that one cannot set aside all that has been said for Markan Priority. Non-Markan/Markan overlap in Matthew’s “M material,” moreover, cannot be dismissed as implausible. The study by no means renders matters *conclusive*, however; neither FH nor AH is *guaranteed* to be the case by what has been presented.

One would also be *warranted* in rejecting the Lockton Hypothesis, the Büsching Hypothesis, the Griesbach Hypothesis, and the Wilke Hypothesis, although WH is still a better candidate than the former three Solutions. They, simply speaking, entail more movement than is *contrastively speaking* plausible, in addition to the fact that there are already existing arguments against them.

I also think that there is some warrant for rejecting the Two-Document Hypothesis, but, again, this is conditional on whether the arguments against Lukan-Matthean dependence can be undermined, and this is not readily apparent from this study. 2DH proponents might at this juncture think about attempting to resolve various issues concerning the systematicity of the Hypothesis. They might also want to reinforce their existing argumentation against Lukan-Matthean dependence.

Perhaps, if nothing else, this study shows that there is little reason to consider anything other than FH, AH, or 2DH, any longer (independent of the complex Hypotheses or the compromise or Oral Tradition theories, which really only need to be supposed if one of the three do not work)—that is, unless and until counterindicating information arises suggesting they need to be brought back to the table. This may not get us to a particular Solution, but it does allow for a narrowed focus for subsequent discussion.

Besides what has just been said, this study contributes to the Synoptic Problem in several other ways.

First, the study has introduced the possibility of *volumina* into the question, which no doubt is a neglected factor. This is a small part of what must come under the general category of compositional practice, especially within the external conditions of composition. Not all books in the ancient world were single bookrolls. Some were distributed over several, and we cannot think that this is not the case for the Gospels (and thus for the Synoptic Problem), without barring the path of inquiry.

The fact, moreover, that presuming *volumina* cleans up a number of problems, on Luke’s use of Matthew, when the issue of memory is brought to bear, but not so for the other utilization scenarios, is a highly interesting and probative detail. It means that the presumption of *volumina* itself cannot be reduced to having only positive results for all Hypotheses. It simply does not. The fact, moreover, that it cleans up several problems, when combined with the

memory factor, for Luke's use of Matthew, in addition to its providing the most parsimonious cases in terms of verse-movement, is also highly probative. It is also probative that Matthew divided into three sections would almost certainly fit neatly onto (or close to it) three *chartai* (the premanufactured bookroll lengths), with little need for alteration.

Second, this study provides an Appendix that tabulates verse-movements for all the utilization scenarios (i.e., Matthew's use of Mark, Mark's of Matthew), including Matthew's and Luke's use of Q. This is an asset for any study that wishes to look into the matter of composition more thoroughly, even if my claims are eventually disputed. They take into consideration not just complete visual-contact, but memory and oral interference as well, from both Absolute and Penultimate Posteriority perspectives. I am not aware of any study that provides this. The tables in the Appendix, then, are potentially useful for a wide variety of further studies that extend even beyond the Synoptic Problem. And they are useful to source-critics regardless of the Solution one may hold.

This study, moreover, marks an important development in the evolution of FH and AH. Just as 2DH did not start where it currently is, so other Hypotheses must evolve as well. Nobody would think it fair to argue against 2DH as it existed in the nineteenth century; so also one cannot insist on contending with a mid-twentieth century expression of FH or AH.

Q at one time meant little more than Double Tradition. But it has evolved to include Mark-Q overlap. The observed major agreements between Matthew and Luke in Triple Tradition contexts meant that it had to grow beyond simple Double Tradition. Q, moreover, acquired versification and was reconstructed. Its documentary status became more or less established, and it has even quite recently acquired a specific format (proto-codex).<sup>6</sup> While different expressions of Q are still possible, there is no doubt that 2DH or 2SH has come a long way since its initial expression.

But now, a similar respect for FH and AH must be shown. The best versions of these—the ones which ought to be contended with henceforth—are ones where Luke's Matthew is a three *volumina* Matthew. This expression of the Hypotheses represents the best versions of them. They are ones where, while Luke primarily has visual-contact with his sources, he also makes use of his memory for various traditions. And his procedure for composition, at least as regards his use of Matthew, is one where he scans the three *volumina* of Matthew for instructional material, which John Drury had hinted at many years ago.<sup>7</sup> The Farrer

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<sup>6</sup> This has been proposed primarily by Robert Derrenbacher. See, for instance, Derrenbacher, *Compositional Practices*, 253.

<sup>7</sup> John Drury, *Tradition & Design in Luke's Gospel: A Study in Early Christian Historiography* (London: Darton, Longman & Todd, 1976), 121: "Mark is Luke's leading source for story, Matthew for instruction. He applies his historical mind to them both, but obviously teaching is easier to shift about and re-arrange than narrative—particularly when it comes in the pithy little apophthegms, so easily absorbed and recalled ad hoc, of which Matthew is a master."

Hypothesis, moreover, is also likely best understood as one in which Matthew's non-Markan source or sources include M/DT-Mark overlap material.

It is my contention that to do Synoptic Problem studies properly, especially where critique is the aim, one will have to presuppose the above features as part of the Farrer and Augustinian Hypotheses at least until sufficient evidence to dismiss them can be shown otherwise. Anything less than this is to contend with a straw man.

### C. What's Next in the Synoptic Problem?

Where do Synoptic Problem studies go from here? As mentioned above, to neglect comparative editorial-narrative studies leaves something to be desired. A return to the wholesale editorial-narrative approach of the Research Team and Michael Goulder (Part II of *Luke: A New Paradigm*) where *complete and full editorial narratives* are provided, I suspect, remains the best way of confirming and filling out what is concluded in this study. This point goes back to Austin Farrer, who said that “[n]othing but a complete exposition of St. Luke's gospel could provide a complete refutation of the Q hypothesis.”<sup>8</sup> He says elsewhere that “[w]e have certainly not given a complete demonstration, for to do that would be nothing less than to write a complete exposition of St. Luke, beginning from the beginning and unfolding the movement of his thought as it comes.”<sup>9</sup> Doing this while taking verse-movements as a point of departure, in light of the differences between Absolute and Penultimate Posterior positions, should lead to firmer results. A full appreciation, moreover, for compositional practices (including the issue of memory) must also be brought to bear in such studies. I suspect, if several Solutions were to be contrasted in this way, one would readily see which of the candidates stand out as the most plausible.

Second, if the case for either AH or FH comes down to whether Markan or Matthean Priority is the case, then, perhaps revisiting which one should be accepted is a worthy pursuit—that is, if scholars are not already satisfied with what has been proffered.

Third, consideration of Matthew's non-Markan source or sources on FH is likely a fruitful pursuit. It will provide a needed alternative to Q. Unfortunately, advocacy of FH is often caught up with an anti-Q (of whatever shape or form) position, but this need not be thought necessarily the case for FH. There is no problem with thinking that Matthew possessed non-Markan sources, that for all practical purposes are sufficiently *Q-like*. Matthew's non-Markan source on FH is likely to be (if it is singular in nature), a combination of Double Tradition and M material, although not necessarily consisting of all of M material or all of the Double Tradition material. In addition, as this study has suggested, Matthew's non-Markan source may have places of overlap with Mark.

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<sup>8</sup> Farrer, “On Dispensing with Q,” 73.

<sup>9</sup> Farrer, “On Dispensing with Q,” 85.

It should not be thought, however, that because FH has to presuppose a Q-like document, this somehow undermines FH or this study itself.<sup>10</sup> This would be to conflate studies such as Mark Goodacre’s *The Case Against Q* or *Questioning Q*, where Q is opposed, with what I have here argued. Attention, on the other hand, should be directed to the claim that Luke and Matthew are *independent*, which is arguably the major problem with which FH contends. As mentioned, while there is an inclination in Goodacre’s study (and others) to argue against all such expressions of Q-like sources, this study does not subscribe to an anti-Q vision, understood broadly. Again, it is concerned more with the case against Matthean-Lukan *independence* (2DH), which is an important difference, and should be readily seen by the fact that it argues for Luke’s Absolute Posterior use of Matthew. That some Q-like entity is presumed to have existed should not, then, be thought as a point in favor of 2DH, which is a non sequitur.<sup>11</sup> Q may be a corollary of Matthean-Lukan independence, but Matthean-Lukan independence is *not* a corollary of the existence of a “Q-like” source or sources.<sup>12</sup> That Matthew would have used sources in addition to Mark, on FH, is a foregone conclusion. And it is time that these are explored in greater detail.

Fourth, if 2DH’s future is dependent on how strong a case can be made against Lukan-Matthean dependence, then naturally it is time to test how strong the existing arguments actually are, perhaps with redoubled effort. 2DH proponents may conversely want to fortify the walls, if not erect new ones, especially if they are unable to rectify the problems with Q itself and the systematicity problems of the Hypothesis that are occasioned as a result.

Fifth (and lastly), the study of compositional practices can and should always be continued, since they are no doubt at the heart of the Synoptic Problem, and have been the most fruitful for working towards a solution. They are in constant need of testing and reappraisal, of course, but at any rate it is unlikely that a Solution will ever arise independent of such considerations. And thus we should enrich ourselves with as much as we can concerning how the ancients wrote.

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<sup>10</sup> Note here the important, distinguishing point between Q and Matthew’s non-Markan source(s). A non-Markan source or sources extends not from *independence* (as it does on 2DH), but from *dependence*. The Synoptics all depend on each other one way or another on FH. Thus, Matthew’s non-Markan sources (on FH) are not *the same kind* of source as Q, on 2DH. They are *necessitated* in a way that Q on 2DH is not. Independence is not presumed, *dependence* is, and as such independence must be argued for. In fact, Matthew’s non-Markan source(s) are necessitated the way M and L are necessitated on 2DH, which is a different sort of necessitation than Q’s, which only comes about when Matthew and Luke are presumed independent.

<sup>11</sup> The Q-like source Matthew may be presumed to have used on FH would not in any case be the same thing as the “Q” as is commonly understood. It would, to begin with, be comprised of both M material and Double Tradition, and would likely take the order of Matthew’s Double Tradition—that is, if it is a single document and not made up of many.

<sup>12</sup> In other words, 2DH is not necessitated by there being a Q-like document.

# Appendix to *Source-Utilization Movement and the Synoptic Problem: A Study in Ancient Compositional Practice*

## A. A Brief Introduction

An explanation for how the following tables *work* is provided in the study, so there will be no need of a rehearsal here; however, a number of explanatory comments about several minor features is in order. First, Mark's use of Luke for bookroll 1 on a two- and three-bookroll Luke are identical utilization scenarios. The same is the case for Matthew's use of Luke, bookroll 1, on a two- and three-bookroll Luke. For this reason, I have not reproduced these twice in the Appendix. Second, in the rationales that follow after the tables, one will find, in the first column, numbers that are either in boldface or will have an asterisk beside it. The number indicates an instance of the use of memory. The boldface and asterisk indicate whether or not there is a parallel use of memory in the competing utilization scenario. Thus, for instance, the first entry for Luke's use of Mark possesses a boldface "1" (see page 229). This indicates that not only may Luke's use of Mark (Mark 6:17, for Luke 3:19–20) be attributed to contact-via-memory, but also the reverse (Mark's use of Luke) will be attributed to contact-via-memory as well. In fact, if one looks up Mark's use of Luke for Mark 6:17 they will find the corresponding case (see page 486, number 34). An asterisk, on the other hand, means that contact-via-memory is unique to that utilization scenario. "AP" and "PP" refer to how the issue of memory reads vis-à-vis *Absolute Posteriority* and *Penultimate Posteriority* readings, which may be different given that an additional Gospel stands as a source for use. In some cases, contact-via-memory will only relate to either Absolute or Penultimate Posteriority cases—not both. In the second column of the rationales, then, the presence of "PP" and "AP" means that it applies to both. If only one of the two is listed, it applies only to the one listed. The explanations presented in the rationales are intentionally brief. Naturally, in fuller editorial narrative-analyses greater clarity could be produced.

## B. An Analysis of Verse-Movements

## Luke's Use of Mark

### Luke's use of Mark: *Mark 1:1–16:8* (One-Bookroll Mark)

[AP: FH, AH; PP: WH]

	1–33	34–66	67–99	100–132	133–165	166–198	199–231	232–264	265–297	298–330	331–363	364–396	397–429	430–462	463–495	496–528	529–561	562–594	595–627	628–661		
<i>Prologue (Luke 1:1–4)</i>																						
Luke 1:1 (Mk 1:1)	<b>1</b>																				1	1
Luke 1:2–4																						
Luke 1:5–80																						
Luke 2:1–52																						
Luke 3:1																						
<i>John the Baptist (Luke 3:2–3)</i>																						
Luke 3:2 (Mk 1:4)	<b>4</b>																				3	4
Luke 3:3 (Mk 1:5, 4)	<b>5</b> <b>4</b>																				1 1	5 6
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness (Luke 3:4–5)</i>																						
Luke 3:4 (Mk 1:2–3)	<b>2</b> <b>3</b>																				2 1	8 9
Luke 3:5–6																						
<i>John's Preaching of Repentance (Luke 3:7–9)</i>																						
Luke 3:7 (Mk 1:5)	<b>5</b>																				2	11
Luke 3:8–9																						
Luke 3:10–15																						
<i>John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)</i>																						
Luke 3:16 (Mk 1:8, 7)	<b>8</b> <b>7</b>																				3 1	14 15
Luke 3:17–18																						
<i>The Imprisonment of John (Luke 3:19–20)</i>																						
Luke 3:19 (Mk 6:17)							<b>209</b>														202	217
Luke 3:20 (Mk 6:17)							<b>209</b>											AP (MEM.)	PP (MEM.)		0	217

<i>The Baptism of Jesus (Luke 3:21–22)</i>																												
Luke 3:21 (Mk 1:9–10)	<b>9</b> <b>10</b>																				2 1	17 18	2 1	17 18	200 1	417 418		
Luke 3:22 (Mk 1:10–11)	<b>10</b> <b>11</b>																				0 1	18 19	0 1	18 19	0 1	418 419		
Luke 3:23–38																												
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1–2)</i>																												
Luke 4:1 (Mk 1:12–13)	<b>12</b> <b>13</b>																				1 1	20 21	1 1	20 21	1 1	420 421		
Luke 4:2 (Mk 1:13)	<b>13</b>																				0	21	0	21	0	421		
Luke 4:3–13																												
<i>The Journey into Galilee and Ministry (Luke 4:14–15)</i>																												
Luke 4:14a (Mk 1:14)	<b>14</b>																				1	22	1	22	1	422		
Luke 4:14b (Mk 1:28)	<b>28</b>																				14	36	14	36	14	436		
Luke 4:15 (Mk 1:21, 23)	<b>21</b> <b>23</b>																				7 2	43 45	7 2	43 45	7 2	442 445		
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16–21)</i>																												
Luke 4:16 (Mk 1:21; 6:1–2a)	<b>21</b>																				2	47	2	47	2 172 1	447 619 620		
Luke 4:17–21																												
<i>Jesus' People React to Him (Luke 4:22)</i>																												
Luke 4:22 (Mk 6:2b–3)																											0 1	620 621
<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere (Luke 4:23)</i>																												
Luke 4:23 (Mk 6:4)																											1	622
<i>No Prophet is Welcome in His Home Town (Luke 4:24)</i>																												
Luke 4:24 (Mk 6:4)																											0	622
Luke 4:25–30																											AP (MEM.)	PP (MEM.)
<i>Teaching On the Sabbath at Capernaum (Luke 4:31)</i>																												
Luke 4:31 (Mk 1:21–22)	<b>21</b> <b>22</b>																				0 1	47 48	0 1	47 48	175 1	797 798		
<i>The People Are Amazed at Jesus' Authoritative Teaching (Luke 4:32)</i>																												
Luke 4:32 (Mk 1:22)	<b>22</b>																				0	48	0	48	0	798		

<i>The Healing of the Demoniac in the Synagogue (Luke 4:33–37)</i>																							
Luke 4:33 (Mk 1:23)	23																	1	49	1	49	1	799
Luke 4:34 (Mk 1:24)	24																	1	50	1	50	1	800
Luke 4:35 (Mk 1:25–26)	25 26																	1	51	1	51	1	801
																		1	52	1	52	1	802
Luke 4:36 (Mk 1:27)	27																	1	53	1	53	1	803
Luke 4:37 (Mk 1:28)	28																	1	54	1	54	1	804
<i>The Healing of Peter's Mother-in-law (Luke 4:38–39)</i>																							
Luke 4:38 (Mk 1:29–30)	29 30																	1	55	1	55	1	805
																		1	56	1	56	1	806
Luke 4:39 (Mk 1:31)	31																	1	57	1	57	1	807
<i>The Sick healed at Evening (Luke 4:40–41)</i>																							
Luke 4:40 (Mk 1:32, 34)	32	34																1	58	1	58	1	808
																		2	60	2	60	2	810
Luke 4:41 (Mk 1:34; 3:11)		34	84															0	60	0	60	0	810
																						50	860
<i>Jesus Prays before Departing Capernaum (Luke 4:42–43)</i>																							
Luke 4:42 (Mk 1:35–37)		35 36 37																1	61	1	61	49	909
																		1	62	1	62	1	910
																		1	63	1	63	1	911
Luke 4:43 (Mk 1:38)		38																1	64	1	64	1	912
<i>Jesus Preaches in the Synagogues (Luke 4:44)</i>																							
Luke 4:44 (Mk 1:39)		39																1	65	1	65	1	913
<i>The Call of the First Disciples (Luke 5:1–3)</i>																							
Luke 5:1 (Mk 1:16)	16																					23	936
Luke 5:2 (Mk 1:16)	16																					0	936
Luke 5:3																							
<i>The Miraculous Draught of Fish (Luke 5:4–11)</i>																							
Luke 5:4 (Mk 1:19)	19																					3	939
Luke 5:5 (Mk 1:19)	19																					0	939
Luke 5:6																							
Luke 5:7 (Mk 1:19)	19																					0	939



Luke 5:8																							
Luke 5:9																							
Luke 5:10 (Mk 1:17, 19)	<b>17</b> <b>19</b>																	2	941	2	943		
Luke 5:11 (Mk 1:20, 18)	<b>20</b> <b>18</b>																AP (MEM.)	PP (MEM.)	1	944	2	946	
<i>The Cleansing of the Leper (Luke 5:12–16)</i>																							
Luke 5:12 (Mk 1:40)		<b>40</b>																1	66	1	66	22	968
Luke 5:13 (Mk 1:41–42)		<b>41</b> <b>42</b>																1	67	1	67	1	969
Luke 5:14 (Mk 1:43–44)		<b>43</b> <b>44</b>																1	68	1	68	1	970
Luke 5:15 (Mk 1:45)		<b>45</b>																1	69	1	69	1	971
Luke 5:16 (Mk 1:45)		<b>45</b>																1	70	1	70	1	972
Luke 5:15 (Mk 1:45)		<b>45</b>																1	71	1	71	1	973
Luke 5:16 (Mk 1:45)		<b>45</b>																0	71	0	71	0	973
<i>The Healing of the Paralytic (Luke 5:17–26)</i>																							
Luke 5:17 (Mk 2:1–2, 6)		<b>46</b> <b>47</b> <b>51</b>																1	72	1	72	1	974
Luke 5:18 (Mk 2:3)		<b>48</b>																1	73	1	73	1	975
Luke 5:19 (Mk 2:4)		<b>49</b>																4	77	4	77	4	979
Luke 5:20 (Mk 2:5)		<b>50</b>																				1	982
Luke 5:21 (Mk 2:6–8)		<b>51</b> <b>52</b> <b>53</b>																1	78	1	78	1	984
Luke 5:22 (Mk 2:8)		<b>53</b>																1	79	1	79	1	985
Luke 5:23 (Mk 2:9)		<b>54</b>																1	80	1	80	1	986
Luke 5:24 (Mk 2:10–12)		<b>55</b> <b>56</b> <b>57</b>																1	81	1	81	1	987
Luke 5:25 (Mk 2:11–12)		<b>56</b> <b>57</b>																0	81	0	81	0	987
Luke 5:26 (Mk 2:12)		<b>57</b>																1	82	1	82	1	988
Luke 5:27 (Mk 2:13–14)		<b>58</b>																1	83	1	83	1	989
Luke 5:28 (Mk 2:15–17)		<b>59</b> <b>60</b> <b>61</b>																1	84	1	84	1	990
Luke 5:29 (Mk 2:18)		<b>62</b>																1	85	1	85	1	991
Luke 5:30 (Mk 2:19)		<b>63</b>																1	86	1	86	1	992
Luke 5:31 (Mk 2:20)		<b>64</b>																1	87	1	87	1	993
Luke 5:32 (Mk 2:21)		<b>65</b>																0	87	0	87	0	993
<i>The Call of Levi (of Matthew) (Luke 5:27–28)</i>																							
Luke 5:27 (Mk 2:13–14)		<b>58</b>																1	88	1	88	1	994

14)		59														1	89	1	89	1	995
Luke 5:28 (Mk 2:14)		59														0	89	0	89	0	995
<i>The Great Banquet at Levi's House (Luke 5:29–32)</i>																					
Luke 5:29 (Mk 2:15)		60														1	90	1	90	1	999
Luke 5:30 (Mk 2:16)		61														1	91	1	91	1	997
Luke 5:31 (Mk 2:17)		62														1	92	1	92	1	998
Luke 5:32 (Mk 2:17)		62														0	92	0	92	0	998
<i>The Question about Fasting (Luke 5:33–35)</i>																					
Luke 5:33 (Mk 2:18)		63														1	93	1	93	1	999
Luke 5:34 (Mk 2:19)		64														1	94	1	94	1	1000
Luke 5:35 (Mk 2:20)		65														1	95	1	95	1	1001
<i>The Māshāl concerning the New Patch (Luke 5:36)</i>																					
Luke 5:36 (Mk 2:21–22)		66	67													1	96	1	96	1	1002
																1	97	1	97	1	1003
<i>The Māshāl concerning the New Wine (Luke 5:37–38)</i>																					
Luke 5:37 (Mk 2:22)		67														0	97	0	97	0	1003
Luke 5:38 (Mk 2:22)		67														0	97	0	97	0	1003
Luke 5:39																					
<i>Plucking Grain on the Sabbath (Luke 6:1–5)</i>																					
Luke 6:1 (Mk 2:23)		68														1	98	1	98	1	1004
Luke 6:2 (Mk 2:24)		69														1	99	1	99	1	1005
Luke 6:3 (Mk 2:25)		70														1	100	1	100	1	1006
Luke 6:4 (Mk 2:26)		71														1	101	1	101	1	1007
Luke 6:5 (Mk 2:27–28)		72														1	102	1	102	1	1008
		73														1	103	1	103	1	1009
<i>The Man with the Withered Hand (Luke 6:6–11)</i>																					
Luke 6:6 (Mk 3:1–2)		74														1	104	1	104	1	1010
		75														1	105	1	105	1	1011
Luke 6:7 (Mk 3:2)		75														0	105	0	105	0	1011
Luke 6:8 (Mk 3:3)		76														1	106	1	106	1	1012
Luke 6:9 (Mk 3:4)		77														1	107	1	107	1	1013
Luke 6:10 (Mk 3:5)		78														1	108	1	108	1	1014

Luke 6:11																												
<i>Jesus Spends the Night in Prayer on the Mountain (Luke 6:12)</i>																												
Luke 6:12 (Mk 3:13)			<b>86</b>																	8	116	8	116	8			1022	
<i>The Choosing of the Twelve (Luke 6:13–16)</i>																												
Luke 6:13 (Mk 3:13–14, 16)			<b>86</b> <b>87</b> <b>89</b>																	0	116	0	116	0			1022	
																				1	117	1	117	1			1023	
																				2	119	2	119	2			1025	
Luke 6:14 (Mk 3:16–18)			<b>89</b> <b>90</b> <b>91</b>																	0	149	0	119	0			1025	
																				1	120	1	120	1			1026	
																				1	121	1	121	1			1027	
Luke 6:15 (Mk 3:18)			<b>91</b>																	0	121	0	121	0			1027	
Luke 6:16 (Mk 3:19)			<b>92</b>																	1	122	1	122	1			1028	
<i>Occasion of the Sermon on the Plain (Luke 6:17–18)</i>																												
Luke 6:17 (Mk 3:13, 7–8)			<b>86</b> <b>80</b> <b>81</b>																		8	130	8	130	6		1034	
																				1	131	1	131	1			1040	
																											1041	
Luke 6:18 (Mk 3:8, 10–11)			<b>81</b> <b>83</b> <b>84</b>																	0	131	0	131	0			1041	
																				2	133	2	133	2			1043	
																				1	134	1	134	1			1044	
<i>Crowds Seek to be Healed by Jesus (Luke 6:19)</i>																												
Luke 6:19 (Mk 3:9–10)			<b>82</b> <b>83</b>																		2	136	2	136	2		1046	
																				1	137	1	137	1			1047	
Luke 6:20–37																												
<i>With the Measure you Measure (Luke 6:38)</i>																												
Luke 6:38 (Mk 4:24–25)				<b>132</b>	<b>133</b>																						49	1096
																											1	1097
Luke 6:39–49																												
Luke 7:1a																												
<i>The Centurion of Capernaum (Luke 7:1b–10)</i>																												
Luke 7:1b (Mk 2:1)			<b>46</b>																								87	1184
Luke 7:2–9																												
Luke 7:10 (Mk 7:30)											<b>277</b>																231	1415
Luke 7:11–23																												
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Luke 7:24–28)</i>																												
Luke 7:24–26																												

Luke 7:27 (Mk 1:2)	<b>2</b>																				275	1690					
Luke 7:28																											
Luke 7:29–35																											
<i>The Woman With the Ointment (Luke 7:36–50)</i>																											
Luke 7:36 (Mk 14:3)																					<b>538</b>	536	2226				
Luke 7:37 (Mk 14:3)																					<b>538</b>	0	2226				
Luke 7:38 (Mk 14:3)																					<b>538</b>	0	2226				
Luke 7:39																											
<i>The Parable of the Creditor and the Two Debtors (Luke 7:40–43)</i>																											
Luke 7:40 (Mk 14:3)																					<b>538</b>	0	2226				
Luke 7:41–43																											
Luke 7:44–50																											
<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News (Luke 8:1)</i>																											
Luke 8:1 (Mk 6:6b)						<b>198</b>																340	2566				
Luke 8:2–3																						AP (MEM.)	PP (MEM.)				
<i>A Great Crowd Gathers and the Towns Come to Him (Luke 8:4)</i>																											
Luke 8:4 (Mk 4:1–2)			<b>109</b>																			26	163	26	163	89	2655
			<b>110</b>																			1	164	1	164	1	2656
<i>The Parable of the Sower (Luke 8:5–8a)</i>																											
Luke 8:5 (Mk 4:3–4)			<b>111</b>																			1	165	1	165	1	2657
			<b>112</b>																			1	166	1	166	1	2658
Luke 8:6 (Mk 4:5–6)			<b>113</b>																			1	167	1	167	1	2659
			<b>114</b>																			1	168	1	168	1	2660
Luke 8:7 (Mk 4:7)			<b>115</b>																			1	169	1	169	1	2661
Luke 8:8a (Mk 4:8)			<b>116</b>																			1	170	1	170	1	2662
<i>He Who Has Ears to Hear I (Luke 8:8b I; Luke 14:35b II)</i>																											
Luke 8:8b (Mk 4:9)			<b>117</b>																			1	171	1	171	1	2663
<i>The Disciples Ask Jesus What the Parable Was About (Luke 8:9)</i>																											
Luke 8:9 (Mk 4:10)			<b>118</b>																			1	172	1	172	1	2664
<i>The Reason for Speaking in Parables (Luke 8:10)</i>																											
Luke 8:10 (Mk 4:11–12)			<b>119</b>																			1	173	1	173	1	2665
			<b>120</b>																			1	174	1	174	1	2666
<i>The Interpretation of the Parable of the Sower (Luke 8:11–15)</i>																											

Luke 8:11 (Mk 4:13–14)				<b>121</b> <b>122</b>													1 1	175 176	1 1	175 176	1 1	2667 2668	
Luke 8:12 (Mk 4:15)				<b>123</b>													1	177	1	177	1	2669	
Luke 8:13 (Mk 4:16–17)				<b>124</b> <b>125</b>													1 1	178 179	1 1	178 179	1 1	2670 2671	
Luke 8:14 (Mk 4:18–19)				<b>126</b> <b>127</b>													1 1	180 181	1 1	180 181	1 1	2672 2673	
Luke 8:15 (Mk 4:20)				<b>128</b>													1	182	1	182	1	2674	
<i>Putting a Lamp on the Lampstand I (Luke 8:16 I; Luke 11:33 II)</i>																							
Luke 8:16 (Mk 4:21)				<b>129</b>													1	183	1	183	1	2675	
<i>Nothing is Hidden which will not be Known I (Luke 8:17 I; Luke 12:2 II)</i>																							
Luke 8:17 (Mk 4:22)				<b>130</b>													1	184	1	184	1	2676	
<i>Pay Attention to How You Listen (Luke 8:18)</i>																							
Luke 8:18 (Mk 4:24–25)				<b>132</b>	<b>133</b>												2 1	186 187	2 1	186 187	2 1	2678 2679	
<i>Jesus' True Kindred (Luke 8:19–21)</i>																							
Luke 8:19 (Mk 3:31–32)				<b>104</b> <b>105</b>																		29 1	2708 2709
Luke 8:20 (Mk 3:31–32)				<b>104</b> <b>105</b>																		1 1	2710 2711
Luke 8:21 (Mk 3:33–35)				<b>106</b> <b>107</b> <b>108</b>																		1 1 1	2712 2713 2714
<i>Stilling the Storm (Luke 8:22–25)</i>																							
Luke 8:22 (Mk 4:35–37)				<b>143</b> <b>144</b> <b>145</b>													10 1 1	197 198 199	10 1 1	197 198 199	35 1 1	2749 2750 2751	
Luke 8:23 (Mk 4:37)				<b>145</b>													0	199	0	199	0	2751	
Luke 8:24 (Mk 4:38–39)				<b>146</b> <b>147</b>													1 1	200 201	1 1	200 201	1 1	2752 2753	
Luke 8:25 (Mk 4:40–41)				<b>148</b> <b>149</b>													1 1	202 203	1 1	202 203	1 1	2754 2755	
<i>The Gerasene Demonic: Part I (Luke 8:26–33)</i>																							
Luke 8:26 (Mk 5:1)				<b>150</b>													1	204	1	204	1	2756	

Luke 8:27 (Mk 5:2-3)					<b>151</b>												1	205	1	205	1	2757
					<b>152</b>												1	206	1	206	1	2758
Luke 8:28 (Mk 5:5-7)					<b>154</b>												2	208	2	208	2	2760
					<b>155</b>												1	209	1	209	1	2761
					<b>156</b>												1	210	1	210	1	2762
Luke 8:29 (Mk 5:8, 4)					<b>157</b>												1	211	1	211	1	2763
					<b>153</b>																<b>4</b>	<b>2767</b>
Luke 8:30 (Mk 5:9)					<b>158</b>												1	212	1	212	5	2772
Luke 8:31 (Mk 5:10)					<b>159</b>												1	213	1	213	1	2773
Luke 8:32 (Mk 5:11-13)					<b>160</b>												1	214	1	214	1	2774
					<b>161</b>												1	215	1	215	1	2775
					<b>162</b>												1	216	1	216	1	2776
Luke 8:33 (Mk 5:13)					<b>162</b>												0	216	0	216	0	2776
<i>The Gerasene Dementiac: Part II (Luke 8:34-39)</i>																						
Luke 8:34 (Mk 5:14)					<b>163</b>												1	217	1	217	1	2777
Luke 8:35 (Mk 5:14-16)					<b>163</b>												0	217	0	217	0	2777
					<b>164</b>												1	218	1	218	1	2778
Luke 8:36 (Mk 5:14-16)					<b>163</b>												1	219	1	219	1	2779
					<b>164</b>												1	220	1	220	1	2780
					<b>165</b>												1	221	1	221	1	2781
Luke 8:37 (Mk 5:17-18)						<b>166</b>											1	222	1	222	1	2782
						<b>167</b>											1	223	1	223	1	2783
Luke 8:38 (Mk 5:18-19)						<b>167</b>											0	223	0	223	0	2783
						<b>168</b>											1	224	1	224	1	2784
Luke 8:39 (Mk 5:19-20)						<b>168</b>											0	224	0	224	0	2784
						<b>169</b>											1	225	1	225	1	2785
<i>Jairus' Daughter I ( Luke 8:40-42 I; Luke 8:49-56 II)</i>																						
Luke 8:40 (Mk 5:21)						<b>170</b>											1	226	1	226	1	2786
Luke 8:41 (Mk 5:22-23)						<b>171</b>											1	227	1	227	1	2787
						<b>172</b>											1	228	1	228	1	2788
Luke 8:42 (Mk 5:23-24)						<b>172</b>											0	228	0	228	0	2788
						<b>173</b>											1	229	1	229	1	2789
<i>The Haemorrhaging Woman (Luke 8:43-48)</i>																						
Luke 8:43 (Mk 5:25-26)						<b>174</b>											1	230	1	230	1	2790
						<b>175</b>											1	231	1	231	1	2791

Luke 8:44 (Mk 5:27–29)						<b>176</b>											1	232	1	232	1	2792
						<b>177</b>											1	233	1	233	1	2793
						<b>178</b>											1	234	1	234	1	2794
Luke 8:45 (Mk 5:30–31)						<b>179</b>											1	235	1	235	1	2795
						<b>180</b>											1	236	1	236	1	2796
Luke 8:46 (Mk 5:30–31)						<b>179</b>											1	237	1	237	1	2797
						<b>180</b>											1	238	1	238	1	2798
Luke 8:47 (Mk 5:33)						<b>182</b>											2	240	2	240	2	2800
Luke 8:48 (Mk 5:34)						<b>183</b>											1	241	1	241	1	2801
<i>Jairus' Daughter II ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																						
Luke 8:49 (Mk 5:35)						<b>184</b>											1	242	1	242	1	2802
Luke 8:50 (Mk 5:36)						<b>185</b>											1	243	1	243	1	2803
Luke 8:51 (Mk 5:38, 37)						<b>187</b>											2	245	2	245	2	2805
						<b>186</b>											1	246	1	246	1	2806
Luke 8:52 (Mk 5:38–39)						<b>187</b>											1	247	1	247	1	2807
						<b>188</b>											1	248	1	248	1	2808
Luke 8:53 (Mk 5:40)						<b>189</b>											1	249	1	249	1	2809
Luke 8:54 (Mk 5:41)						<b>190</b>											1	250	1	250	1	2810
Luke 8:55 (Mk 5:42–43)						<b>191</b>											1	251	1	251	1	2811
						<b>192</b>											1	252	1	252	1	2812
Luke 8:56 (Mk 5:42–43)						<b>191</b>											1	253	1	253	1	2813
						<b>192</b>											1	254	1	254	1	2814
<i>The Twelve are Given Authority (Luke 9:1)</i>																						
Luke 9:1 (Mk 6:7)						<b>199</b>											7	261	7	261	7	2821
<i>The Twelve are Sent Out Preaching the Kingdom and Healing the Sick (Luke 9:2–6)</i>																						
Luke 9:2 (Mk 6:7)						<b>199</b>											0	261	0	261	0	2821
<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics (Luke 9:3; See also *Luke 10:4)</i>																						
Luke 9:3 (Mk 6:8–9)						<b>200</b>											1	262	1	262	1	2822
						<b>201</b>											1	263	1	263	1	2823
<i>Remain at whichever House You Enter (Luke 9:4)</i>																						
Luke 9:4 (Mk 6:10)						<b>202</b>											1	264	1	264	1	2824
<i>Concerning the Ones (the City) who do Not Accept You I (Luke 9:5 I; Luke 10:10–12 II)</i>																						
Luke 9:5 (Mk 6:11)						<b>203</b>											1	265	1	265	1	2825

<i>The Disciples Go through the Villages Proclaiming the Good News and Healing (Luke 9:6)</i>																					
Luke 9:6 (Mk 6:12–13)							204									1	266	1	266	1	2826
							205									1	267	1	267	1	2827
<i>Herod's Opinion Regarding Jesus (Luke 9:7–9)</i>																					
Luke 9:7 (Mk 6:14)							206									1	268	1	268	1	2828
Luke 9:8 (Mk 6:15)							207									1	269	1	269	1	2829
Luke 9:9 (Mk 6:16)							208									1	270	1	270	1	2830
<i>The Return of the Apostles and the Withdrawal to Bethsaida (Luke 9:10)</i>																					
Luke 9:10 (Mk 6:30–33, 45)							222									14	284	14	284	14	2844
							223									1	285	1	285	1	2845
							224									1	286	1	286	1	2846
							225									1	287	1	287	1	2847
							237													12	2859
<i>The Crowds Follow, Jesus Speak about the Kingdom and Heals Their Sick (Luke 9:11)</i>																					
Luke 9:11 (Mk 6:33–34)							225									0	287	0	287	12	2871
							226									1	288	1	288	1	2872
<i>The Feeding of the Five Thousand (Luke 9:12–17)</i>																					
Luke 9:12 (Mk 6:35–36)							227									1	289	1	289	1	2873
							228									1	290	1	290	1	2874
Luke 9:13 (Mk 6:36–38)							228									0	290	0	290	0	2874
							229									1	291	1	291	1	2875
							230									1	292	1	292	1	2876
Luke 9:14 (Mk 6:44, 39–40)							231	236								1	293	1	293	6	2882
							232									1	294	1	294	5	2887
Luke 9:15																				1	2888
Luke 9:16 (Mk 6:41)							233									1	295	1	295	1	2889
Luke 9:17 (Mk 6:42–43)							234									1	296	1	296	1	2890
							235									1	297	1	297	1	2891
<i>Jesus' Question About Himself and Peter's Confession (Luke 9:18–20)</i>																					
Luke 9:18 (Mk 6:46–47; 8:27)							239									4	301	4	301	4	2895
							240									1	302	1	302	1	2896
														311		71	373	71	373	71	2967
Luke 9:19 (Mk 8:28)																1	374	1	374	1	2968
Luke 9:20 (Mk 8:29)																1	375	1	375	1	2969
<i>Jesus Warns Them Not to Tell His Identity to Anyone (Luke 9:21)</i>																					



Luke 9:21 (Mk 8:30)										<b>314</b>								1	376	1	376	1	2970
<i>Jesus First Passion Prediction (Luke 9:22)</i>																							
Luke 9:22 (Mk 8:31)										<b>315</b>								1	377	1	377	1	2971
<i>Whoever comes After me, Let him deny himself (Luke 9:23)</i>																							
Luke 9:23 (Mk 8:34)										<b>318</b>								3	380	3	380	3	2974
<i>Whoever Wishes to Save His Life must Lose It (Luke 9:24)</i>																							
Luke 9:24 (Mk 8:35)										<b>319</b>								1	381	1	381	1	2975
<i>On Gaining the Whole World (Luke 9:25)</i>																							
Luke 9:25 (Mk 8:36–37)										<b>320</b>								1	382	1	382	1	2976
										<b>321</b>								1	383	1	383	1	2977
<i>On Being Ashamed of Jesus' and His Words (Luke 9:26)</i>																							
Luke 9:26 (Mk 8:38)										<b>322</b>								1	384	1	384	1	2978
<i>You Will Not Taste Death Until You See the Kingdom of God (Luke 9:27)</i>																							
Luke 9:27 (Mk 9:1)										<b>323</b>								1	385	1	385	1	2979
<i>The Transfiguration (Luke 9:28–36)</i>																							
Luke 9:28 (Mk 9:2)										<b>324</b>								1	386	1	386	1	2980
Luke 9:29 (Mk 9:3)										<b>325</b>								1	387	1	387	1	2981
Luke 9:30 (Mk 9:4)										<b>326</b>								1	388	1	388	1	2982
Luke 9:31																							
Luke 9:32																							
Luke 9:33 (Mk 9:5–6)										<b>327</b>								1	389	1	389	1	2983
										<b>328</b>								1	390	1	390	1	2984
Luke 9:34 (Mk 9:6–7)										<b>328</b>								0	390	0	390	0	2984
										<b>329</b>								1	391	1	391	1	2985
Luke 9:35 (Mk 9:7)										<b>329</b>								0	391	0	391	0	2985
Luke 9:36 (Mk 9:8)										<b>330</b>								1	392	1	392	1	2986
<i>They Come Down From the Mountain (Luke 9:37a)</i>																							
Luke 9:37a (Mk 9:9, 14)										<b>331</b>								1	393	1	393	1	2987
										<b>336</b>								5	398	5	398	5	2992
<i>Jesus Heals a Boy Possessed by a Demon/Unclean Spirit (Luke 9:37b–43a)</i>																							
Luke 9:37b (Mk 9:14–15)										<b>336</b>								1	399	1	399	1	2993
										<b>337</b>								1	400	1	400	1	2994
Luke 9:38 (Mk 9:16–										<b>338</b>								1	401	1	401	1	2995

17)																	1	402	1	402	1	2996	
Luke 9:39 (Mk 9:17–18)																	0	402	0	402	0	2996	
Luke 9:40 (Mk 9:18)																	1	403	1	403	1	2997	
Luke 9:41 (Mk 9:19)																	1	404	1	404	1	2998	
Luke 9:42 (Mk 9:20, 25)																	1	405	1	405	1	2999	
Luke 9:43a																	1	406	1	406	1	3000	
																	4	410	4	410	4	3004	
<i>Jesus' Second Passion Prediction (Luke 9:43b–44)</i>																							
Luke 9:43b (Mk 9:31)																	6	416	6	416	6	3010	
Luke 9:44 (Mk 9:31)																	0	416	0	416	0	3010	
<i>The Disciples' Failure to Understand the Meaning of His Passion Prediction (Luke 9:45)</i>																							
Luke 9:45 (Mk 9:32)																	1	417	1	417	1	3011	
<i>On True Greatness (Luke 9:46–48)</i>																							
Luke 9:46 (Mk 9:33–34)																	1	418	1	418	1	3012	
Luke 9:47 (Mk 9:36)																	1	419	1	419	1	3013	
Luke 9:48 (Mk 9:37)																	2	421	2	421	2	3015	
																	1	422	1	422	1	3016	
<i>The Strange Exorcist (Luke 9:49–50)</i>																							
Luke 9:49 (Mk 9:38)																	1	423	1	423	1	3016	
Luke 9:50 (Mk 9:39–40)																	1	424	1	424	1	3017	
																	1	425	1	425	1	3018	
<i>Departure to Jerusalem (Luke 9:51)</i>																							
Luke 9:51 (Mk 10:1)																	9	434	9	434	9	3028	
Luke 9:52–62																							
Luke 10:1–3																							
<i>Carry No Purse, No Bag, No Sandals and Greet No One (Luke 10:4; See also *Luke 9:3)</i>																							
Luke 10:4 (Mk 6:8)																				171	605	171	3199
<i>Concerning the House in which You Enter (Luke 10:5–7)</i>																							
Luke 10:5 (Mk 6:10)																				2	607	2	3201
Luke 10:6																							
Luke 10:7 (Mk 6:10)																				0	607	0	3201

<i>Concerning the City in which You Enter (Luke 10:8)</i>																								
Luke 10:8 (Mk 6:10)																			0	607	0	3201		
Luke 10:9																								
<i>Concerning the Ones (the City) who do Not Accept You II (Luke 9:5 I; Luke 10:10–12 II)</i>																								
Luke 10:10 (Mk 6:11)																			1	608	1	3202		
Luke 10:11 (Mk 6:11)																			0	608	0	3202		
Luke 10:12																								
Luke 10:13–15																								
<i>On the Ones Who Hear You and Reject You (Luke 10:16)</i>																								
Luke 10:16 (Mk 9:37)																					156	3358		
Luke 10:17–24																								
<i>The Lawyer's Question (Luke 10:25–28)</i>																								
Luke 10:25 (Mk 12:28)																					123	3481		
Luke 10:26																								
Luke 10:27 (Mk 12:29–31, 33)																					1	3482		
																					1	3483		
																					1	3484		
																					2	3486		
Luke 10:28																								
Luke 10:29–42																								
<i>Mary and Martha (Luke 10:38–42)</i>																								
Luke 10:38–39																								
Luke 10:40 (Mk 4:38)																					341	3827		
Luke 10:41–42																								
Luke 11:1–13																					PP (MEM.)			
<i>The Beelzebub Controversy (Luke 11:14–15)</i>																								
Luke 11:14 (Mk 3:22)																					108	716	51	3878
Luke 11:15 (Mk 3:22)																					0	716	0	3878
<i>Seeking A Sign from Heaven (Luke 11:16)</i>																								
Luke 11:16 (Mk 8:11)																							200	4078
<i>A Kingdom and Satan Divided (Luke 11:17–18)</i>																								
Luke 11:17 (Mk 3:23–																					1	717	199	4277
																					1	718	1	4278

25)			98															1	719	1	4279	
Luke 11:18 (Mk 3:23, 26)			96 99															2 3	721 724	2 3	4281 4284	
Luke 11:19–20																						
<i>The Strong Man and His Property (Luke 11:21–22)</i>																						
Luke 11:21 (Mk 3:27)			100															1	725	1	4285	
Luke 11:22 (Mk 3:27)			100															0	725	0	4285	
Luke 11:23–28																						
<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)</i>																						
Luke 11:29 (Mk 8:12)																				196	4481	
Luke 11:30–32																						
<i>Putting a Lamp on the Lampstand II (Luke 8:16 I; Luke 11:33 II)</i>																						
Luke 11:33 (Mk 4:21)			129																	167	4648	
Luke 11:34–42																						
<i>Seats of Honor and Greetings (Luke 11:43)</i>																						
Luke 11:43 (Mk 12:38–39)																				363 1	5011 5012	
Luke 11:44–54																						
<i>The Leaven of the Pharisees (Luke 12:1)</i>																						
Luke 12:1 (Mk 8:15)																				194	5206	
<i>Nothing is Hidden which will not be Known II (Luke 8:17 I; Luke 12:2 II)</i>																						
Luke 12:2 (Mk 4:22)			130																	169	5375	
Luke 12:3–9																				PP (MEM.)		
<i>Blasphemy of the Holy Spirit (Luke 12:10)</i>																						
Luke 12:10 (Mk 3:28–29)			101 102															1 1	726 727	29 1	5404 5405	
<i>The Holy Spirit will Teach You What to Say (Luke 12:11–12)</i>																						
Luke 12:11 (Mk 13:9, 11)																				507 509	405 2	5810 5812
Luke 12:12 (Mk 13:11)																				509	0	5812
Luke 12:13–36																						
<i>Blessed are the Slaves whom the Master finds Watching (Luke 12:37–38)</i>																						

Luke 12:37 (Mk 13:35–37)																	<b>533</b>				24	5836
																	<b>534</b>				1	5837
																	<b>535</b>				1	5838
Luke 12:38 (Mk 13:36)																	<b>534</b>				1	5839
<i>The Thief at Night (Luke 12:39)</i>																						
Luke 12:39 (Mk 13:35)																	<b>533</b>				1	5840
<i>The Hour of the Son of Man (Luke 12:40)</i>																						
Luke 12:40 (Mk 13:35)																	<b>533</b>				0	5840
<i>The Good and Wicked Slave (Luke 12:41–46)</i>																						
Luke 12:41																						
Luke 12:42 (Mk 13:33–35)																	<b>531</b>				2	5842
																	<b>532</b>				1	5843
																	<b>533</b>				1	5844
Luke 12:43 (Mk 13:34–36)																	<b>532</b>				1	5845
																	<b>533</b>				1	5846
																	<b>534</b>				1	5847
Luke 12:44 (Mk 13:37)																	<b>535</b>				1	5848
Luke 12:45																						
Luke 12:46 (Mk 13:34–35)																	<b>532</b>				3	5851
																	<b>533</b>				1	5852
Luke 12:47–49																						
<i>I have a baptism to be baptized with (Luke 12:50)</i>																						
Luke 12:50 (Mk 10:39)																	<b>409</b>				124	5976
Luke 12:51–59																						
Luke 13:1–5																						
<i>The Parable of the Barren Fig Tree (Luke 13:6–9)</i>																						
Luke 13:6 (Mk 11:13–14)																	<b>435</b>				26	6002
																	<b>436</b>				1	6003
Luke 13:7 (Mk 11:13–14)																	<b>435</b>				1	6004
																	<b>436</b>				1	6005
Luke 13:8–17																						
<i>The Parable of the Mustard Seed (Luke 13:18–19)</i>																						
Luke 13:18 (Mk 4:30)							<b>138</b>														298	6303
Luke 13:19 (Mk 4:30–)							<b>138</b>														0	6303

32)						139														1	6304
						140														1	6305
Luke 13:20–21																					
<i>Jesus Teaches on His Way to Jerusalem (Luke 13:22)</i>																					
Luke 13:22 (Mk 6:6b)						198														58	6363
Luke 13:23–29																					
<i>The Last Will be First, and the First, Last (Luke 13:30)</i>																					
Luke 13:30 (Mk 10:31)																				203	6566
Luke 13:31–34																					
<i>Behold, Your House is Left to You (Luke 13:35)</i>																					
Luke 13:35 (Mk 11:9)																				30	6596
<i>The Healing of the Man with Dropsy (Luke 14:1–6)</i>																					
Luke 14:1																					
Luke 14:2 (Mk 3:1)				74																357	6953
Luke 14:3 (Mk 3:2, 4)				75																1	6954
				77																2	6956
Luke 14:4																					
Luke 14:5																					
Luke 14:6																					
Luke 14:7–33																				AP (MEM.)	PP (MEM.)
<i>The Māshāl On Salt (Luke 14:34–35a)</i>																					
Luke 14:34 (Mk 9:49–50)																				2	7246
																				1	7249
Luke 14:35a																					
<i>He Who Has Ears to Hear II (Luke 8:8b I; Luke 14:35b)</i>																					
Luke 14:35b (Mk 4:23)				131																239	7488
Luke 15:1–32																					
Luke 16:1–17																				AP (MEM.)	PP (MEM.)
<i>On Divorce and Adultery (Luke 16:18)</i>																					
Luke 16:18 (Mk 10:11–12)																				11	7738
																				1	7739
Luke 16:19–31																					

<i>It is impossible for Offenses not to Come (Luke 17:1)</i>																			
Luke 17:1 (Mk 9:42)																		18	7757
<i>It is Better for a Millstone to be Hung around His Neck (Luke 17:2)</i>																			
Luke 17:2 (Mk 9:42)																		0	7757
Luke 17:3-4																			
<i>Faith the Size of Mustard Seed (Luke 17:5-6)</i>																			
Luke 17:5																			
Luke 17:6 (Mk 11:22-23)																		80	7837
Luke 17:7-19																		1	7838
<i>The Kingdom of God is Among You (Luke 17:20-21)</i>																			
Luke 17:20																			
Luke 17:21 (Mk 13:21)																		74	7912
<i>The Days are Coming when you will Long to See the Son of Man (Luke 17:22)</i>																			
Luke 17:22 (Mk 8:31)																		204	8116
<i>If They say, "Behold, there"—Do not Go (Luke 17:23)</i>																			
Luke 17:23 (Mk 13:21)																		204	8320
<i>As the Lightning Flashes . . . (Luke 17:24)</i>																			
Luke 17:24 (Mk 13:26; 8:31)																		5	8325
																		209	8534
<i>The Son of Man must first endure Suffering and be Rejected (Luke 17:25)</i>																			
Luke 17:25 (Mk 8:31)																		0	8534
Luke 17:26-27																			
<i>Just as in the Days of Lot I (Luke 17:28-29 I; Luke 17:32 II)</i>																			
Luke 17:28-29																			
Luke 17:30 (Mk 13:26)																		209	8743
<i>You Must Not Go Down from Your Housetop to take Your Possessions (Luke 17:31)</i>																			
Luke 17:31 (Mk 13:15-16)																		11	8754
Luke 17:32																		1	8755
<i>He who seeks to Preserve his Life will Lose it (Luke 17:33)</i>																			

Luke 17:33 (Mk 8:35)										<b>319</b>											195	8950						
Luke 17:34-37																												
<i>The Parable of the Unjust Judge (Luke 18:1-8)</i>																												
Luke 18:1-7																												
Luke 18:8 (Mk 13:26)																	<b>524</b>											
Luke 18:9-14																						AP (MEM.)				PP (MEM.)		
<i>Jesus Blesses the Children (Luke 18:15-17)</i>																												
Luke 18:15 (Mk 10:13)										<b>383</b>							1	450	1	1008	141	9296						
Luke 18:16 (Mk 10:14)										<b>384</b>							1	451	1	1009	1	9297						
Luke 18:17 (Mk 10:15)										<b>385</b>							1	452	1	1010	1	9298						
<i>The Rich Ruler (Luke 18:18-23)</i>																												
Luke 18:18 (Mk 10:17)										<b>387</b>							2	454	2	1012	2	9300						
Luke 18:19 (Mk 10:18)										<b>388</b>							1	455	1	1013	1	9301						
Luke 18:20 (Mk 10:19)										<b>389</b>							1	456	1	1014	1	9302						
Luke 18:21 (Mk 10:20)										<b>390</b>							1	457	1	1015	1	9303						
Luke 18:22 (Mk 10:21)										<b>391</b>							1	458	1	1016	1	9304						
Luke 18:23 (Mk 10:22)										<b>392</b>							1	459	1	1017	1	9305						
<i>How Hard it is to Enter the Kingdom of Heaven (Luke 18:24-25)</i>																												
Luke 18:24 (Mk 10:23)										<b>393</b>							1	460	1	1018	1	9306						
Luke 18:25 (Mk 10:25)										<b>395</b>							2	462	2	1020	2	9308						
<i>All things are Possible with God (Luke 18:26-27)</i>																												
Luke 18:26 (Mk 10:26)										<b>396</b>							1	463	1	1021	1	9309						
Luke 18:27 (Mk 10:27)											<b>397</b>						1	464	1	1022	1	9310						
<i>On Leaving Everything and Following Jesus (Luke 18:28-30)</i>																												
Luke 18:28 (Mk 10:28)										<b>398</b>							1	465	1	1023	1	9311						
Luke 18:29 (Mk 10:29-30)										<b>399</b>							1	466	1	1024	1	9312						
										<b>400</b>							1	467	1	1025	1	9313						
Luke 18:30 (Mk 10:30)										<b>400</b>							0	467	0	1025	0	9313						
<i>Jesus' Third Passion Prediction (Luke 18:31-34)</i>																												
Luke 18:31 (Mk 10:32-33)										<b>402</b>							2	469	2	1027	2	9315						
										<b>403</b>							1	470	1	1028	1	9316						



Luke 18:32 (Mk 10:33–34)														403					0	470	0	1028	0	9316	
														404					1	471	1	1029	1	9317	
Luke 18:33 (Mk 10:34; 9:31)														404					0	471	0	1029	0	9317	
												354											50	9367	
<i>The Disciples fail to understand Jesus' Passion Prediction (Luke 18:34)</i>																									
Luke 18:34 (Mk 9:32)														355										1	9368
<i>The Healing of the Blind Man at Jericho (Luke 18:35–43)</i>																									
Luke 18:35 (Mk 10:46)														416					12	483	12	1041	61	9429	
Luke 18:36 (Mk 10:47)														417					1	484	1	1042	1	9430	
Luke 18:37 (Mk 10:47)														417					0	484	0	1042	0	9430	
Luke 18:38 (Mk 10:47)														417					0	484	0	1042	0	9430	
Luke 18:39 (Mk 10:47–48)														417					0	484	0	1042	0	9430	
														418					1	485	1	1043	1	9431	
Luke 18:40 (Mk 10:49)														419					1	486	1	1044	1	9432	
Luke 18:41 (Mk 10:51)														421					2	488	2	1046	2	9434	
Luke 18:42 (Mk 10:52)														422					1	489	1	1047	1	9435	
Luke 18:43 (Mk 10:52)														422					0	489	0	1047	0	9435	
Luke 19:1–10																									
<i>The Parable of the Minas (Luke 19:11–27)</i>																									
Luke 19:11																									
Luke 19:12 (Mk 13:34)																			532					110	9545
Luke 19:13–25																									
Luke 19:26 (Mk 4:25)														133										399	9946
Luke 19:27																									
<i>Jesus Goes on Ahead, Up to Jerusalem (Luke 19:28)</i>																									
Luke 19:28 (Mk 11:1)														423					1	490	1	1048	290	10234	
<i>The Commandeering of the Colt (Luke 19:29–34)</i>																									
Luke 19:29 (Mk 11:1)														423					0	490	0	1048	0	10234	
Luke 19:30 (Mk 11:2)														424					1	491	1	1049	1	10235	
Luke 19:31 (Mk 11:3)														425					1	492	1	1050	1	10236	
Luke 19:32 (Mk 11:4,														426					1	493	1	1051	1	10237	
														428					2	495	2	1053	2	10239	

6)																					
Luke 19:33 (Mk 11:5)																					
Luke 19:34 (Mk 11:6, 3)																					
Luke 19:35 (Mk 11:7)																					
<i>The Triumphal Entry (Luke 19:36–38)</i>																					
Luke 19:36 (Mk 11:8)																					
Luke 19:37																					
Luke 19:38 (Mk 11:9–10)																					
Luke 19:39–44																					
<i>Jesus Ousts the Sellers from the Temple (Luke 19:45–46)</i>																					
Luke 19:45 (Mk 11:15)																					
Luke 19:46 (Mk 11:17)																					
<i>The Chief Priests and the Scribes Seek to Kill Jesus but are Unable to Find a Way (Luke 19:47–48)</i>																					
Luke 19:47 (Mk 11:18)																					
Luke 19:48 (Mk 11:18)																					
<i>The Question about Authority (Luke 20:1–8)</i>																					
Luke 20:1 (Mk 11:27)																					
Luke 20:2 (Mk 11:28)																					
Luke 20:3 (Mk 11:29)																					
Luke 20:4 (Mk 11:30)																					
Luke 20:5 (Mk 11:31)																					
Luke 20:6 (Mk 11:32)																					
Luke 20:7 (Mk 11:33)																					
Luke 20:8 (Mk 11:33)																					
<i>The Parable of the Wicked Tenants (Luke 20:9–16)</i>																					
Luke 20:9 (Mk 12:1)																					
Luke 20:10 (Mk 12:2–3)																					
Luke 20:11 (Mk 12:3–)																					

5)															459				1	528	1	1086	1	10278
Luke 20:12 (Mk 12:8)															462				3	531	3	1089	3	10281
Luke 20:13 (Mk 12:6)															460				2	533	2	1091	2	10283
Luke 20:14 (Mk 12:7)								AP (MEM.)	PP (MEM.)						461				1	534	1	1092	1	10284
Luke 20:15 (Mk 12:8-9)								1	536	1	1094				462	463			1	535	1	1093	1	10285
Luke 20:16 (Mk 12:9)								0	536	0	1094				463								0	10286
<i>The Rejected Stone becomes the Cornerstone (Luke 20:17)</i>																								
Luke 20:17 (Mk 12:10)								1	537	1	1095				464								1	10287
Luke 20:18																								
<i>The Scribes and Priests Know the Parable is About Them (Luke 20:19)</i>																								
Luke 20:19 (Mk 12:12)								2	539	2	1097				466								2	10289
<i>On Paying Tribute to Caesar (Luke 20:20-26)</i>																								
Luke 20:20 (Mk 12:13)								1	540	1	1098				467								1	10290
Luke 20:21 (Mk 12:14)								1	541	1	1099				468								1	10291
Luke 20:22 (Mk 12:14)								0	541	0	1099				468								0	10291
Luke 20:23 (Mk 12:15)								1	542	1	1100				469								1	10292
Luke 20:24 (Mk 12:15-16)								0	542	0	1100				469								0	10292
								1	543	1	1101				470								1	10293
Luke 20:25 (Mk 12:17)								1	544	1	1102				471								1	10294
Luke 20:26 (Mk 12:17)								0	544	0	1102				471								0	10294
<i>The Sadducees' Question about the Resurrection (Luke 20:27-38)</i>																								
Luke 20:27 (Mk 12:18)								1	545	1	1103				472								1	10295
Luke 20:28 (Mk 12:18-19)								0	545	0	1103				472								0	10295
								1	546	1	1104				473								1	10296
Luke 20:29 (Mk 12:20-21)								1	547	1	1105				474								1	10297
								1	548	1	1106				475								1	10298
Luke 20:30 (Mk 12:21)								0	548	0	1106				475								0	10298
Luke 20:31 (Mk 12:21-22)								0	548	0	1106				475								0	10298
								1	549	1	1107				476								1	10299
Luke 20:32 (Mk 12:22)								0	549	0	1107				476								0	10299
Luke 20:33 (Mk 12:23)								1	550	1	1108				477								1	10300

Luke 20:34 (Mk 12:24)								1	551	1	1109									<b>478</b>							1	10301	
Luke 20:35 (Mk 12:25)								1	552	1	1110										<b>479</b>							1	10302
Luke 20:36 (Mk 12:25)								0	552	0	1110										<b>479</b>						0	10302	
Luke 20:37 (Mk 12:26)								1	553	1	1111										<b>480</b>							1	10303
Luke 20:38 (Mk 12:27)								1	554	1	1112										<b>481</b>							1	10304
<i>The Scribes Praise Jesus (Luke 20:39)</i>																													
Luke 20:39 (Mk 12:28, 32)								1	555	1	1113										<b>482</b>							1	10305
								4	559	4	1117										<b>486</b>							4	10309
<i>No One Dares Ask Jesus Anything (Luke 20:40)</i>																													
Luke 20:40 (Mk 12:34)								2	561	2	1119										<b>488</b>							2	10311
<i>Jesus' Question about David's Son (Luke 20:41–44)</i>																													
Luke 20:41 (Mk 12:35)								1	562	1	1120										<b>489</b>							1	10312
Luke 20:42 (Mk 12:36)								1	563	1	1121										<b>490</b>							1	10313
Luke 20:43 (Mk 12:36)								0	563	0	1121										<b>490</b>							0	10313
Luke 20:44 (Mk 12:37)								1	564	1	1122										<b>491</b>							1	10314
<i>Beware of the Scribes (Luke 20:45–47)</i>																													
Luke 20:45 (Mk 12:37–38)								0	564	0	1122										<b>491</b>							0	10314
								1	565	1	1123										<b>492</b>							1	10315
Luke 20:46 (Mk 12:38–39)								0	565	0	1123										<b>492</b>							0	10315
								1	566	1	1124										<b>493</b>							1	10316
Luke 20:47 (Mk 12:40)								1	567	1	1125										<b>494</b>							1	10317
<i>The Widow's Mite (Luke 21:1–4)</i>																													
Luke 21:1 (Mk 12:41)								1	568	1	1126										<b>495</b>							1	10318
Luke 21:2 (Mk 12:42)								1	569	1	1127										<b>496</b>							1	10319
Luke 21:3 (Mk 12:43)								1	570	1	1128										<b>497</b>							1	10320
Luke 21:4 (Mk 12:44)								1	571	1	1129										<b>498</b>							1	10321
<i>Prediction of the Destruction of the Temple (Luke 21:5–6)</i>																													
Luke 21:5 (Mk 13:1–2)								1	572	1	1130										<b>499</b>							1	10322
								1	573	1	1131										<b>500</b>							1	10323
Luke 21:6 (Mk 13:2)								0	573	0	1131										<b>500</b>							0	10323
<i>The Disciples Ask about Signs of the End (Luke 21:7)</i>																													
Luke 21:7 (Mk 13:3–4)								1	574	1	1132										<b>501</b>							1	10324

							1	575	1	1133					502				1	10325
<i>Many Will Come in My Name (Luke 21:8)</i>																				
Luke 21:8 (Mk 13:5-6)							1	576	1	1134					503				1	10326
							1	577	1	1135					504				1	10327
<i>When You hear of Wars and Disorder, do not be Terrified (Luke 21:9)</i>																				
Luke 21:9 (Mk 13:7)							1	578	1	1136					505				1	10328
<i>Nation Against Nation, Kingdom Against Kingdom (Luke 21:10)</i>																				
Luke 21:10 (Mk 13:8)							1	579	1	1137					506				1	10329
<i>Earthquakes, Famines, and Pestilence (Luke 21:11)</i>																				
Luke 21:11 (Mk 13:8)							1	580	1	1138					506				1	10330
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12-13)</i>																				
Luke 21:12 (Mk 13:9, 13)							1	581	1	1139					507				1	10331
															511				4	10335
Luke 21:13 (Mk 13:9)							0	581	0	1139					507				4	10339
<i>Do Not Prepare a Defence, You will be given Wisdom (Luke 21:14-15)</i>																				
Luke 21:14 (Mk 13:11)							2	583	2	1141					509				2	10341
Luke 21:15 (Mk 13:11)							0	583	0	1141					509				0	10341
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																				
Luke 21:16 (Mk 13:11-12)							0	583	0	1141					509				0	10341
							1	584	1	1142					510				1	10342
<i>You Will be Hated by All (Luke 21:17)</i>																				
Luke 21:17 (Mk 13:13)							1	585	1	1143					511				1	10343
Luke 21:18																				
<i>By Your Endurance You will Gain Your Souls (Luke 21:19)</i>																				
Luke 21:19 (Mk 13:13)							0	585	0	1143					511				0	10343
<i>Jerusalem Surrounded and the Flight to the Mountains (Luke 21:20-22)</i>																				
Luke 21:20 (Mk 13:14)							1	586	1	1144					512				1	10344
Luke 21:21 (Mk 13:14-16)							0	586	0	1144					512				0	10344
							1	587	1	1145					513				1	10345
							1	588	1	1146					514				1	10346
Luke 21:22																				
<i>Woe to Those Pregnant and Nursing (Luke 21:23)</i>																				
Luke 21:23 (Mk 13:17,							1	589	1	1147					515				1	10347

19)							2	591	2	1149						<b>517</b>					2	10349	
Luke 21:24																							
<i>The Celestial and Terrestrial Signs (Luke 21:25–26)</i>																							
Luke 21:25 (Mk 13:24–25)							5	596	5	1154							<b>522</b>					5	10354
							1	597	1	1155							<b>523</b>					1	10355
Luke 21:26 (Mk 13:25)							0	597	0	1155							<b>523</b>					0	10355
<i>The Son of Man Coming in the Cloud (Luke 21:27)</i>																							
Luke 21:27 (Mk 13:26)							1	598	1	1156							<b>524</b>					1	10356
Luke 21:28																							
<i>The Parable of the Fig Tree (Luke 21:29–31)</i>																							
Luke 21:29 (Mk 13:28)							2	600	2	1158							<b>526</b>					2	10358
Luke 21:30 (Mk 13:28)							0	600	0	1158							<b>526</b>					0	10358
Luke 21:31 (Mk 13:29)							1	601	1	1159							<b>527</b>					1	10359
<i>This Generation will Not Pass Away Until All these Things Happen (Luke 21:32)</i>																							
Luke 21:32 (Mk 13:30)							1	602	1	1160							<b>528</b>					1	10360
<i>Heaven and Earth Will Pass Away, But My Words will Not (Luke 21:33)</i>																							
Luke 21:33 (Mk 13:31)							1	603	1	1161							<b>529</b>					1	10361
<i>Beware Lest Your Hearts become Weighed Down (Luke 21:34–35)</i>																							
Luke 21:34 (Mk 13:33)							2	605	2	1163							<b>531</b>					2	10363
Luke 21:35																							
<i>Be Alert at All Times (Luke 21:36)</i>																							
Luke 21:36 (Mk 13:33–34)							0	605	0	1163							<b>531</b>					0	10363
							1	606	1	1164							<b>532</b>					1	10364
Luke 21:37–38																							
<i>The Festival of Unleavened Bread Is Near (Luke 22:1)</i>																							
Luke 22:1 (Mk 14:1)							4	610	4	1168							<b>536</b>					4	10368
<i>The Chief Priests and Scribes Consider How to Kill Jesus (Luke 22:2)</i>																							
Luke 22:2 (Mk 14:1–2)							0	610	0	1168							<b>536</b>					0	10368
							1	611	1	1169							<b>537</b>					1	10369
<i>Judas Goes to the Chief Priests to Betray Jesus (Luke 22:3–6)</i>																							
Luke 22:3 (Mk 14:10)							8	619	8	1177							<b>545</b>					8	10377
Luke 22:4 (Mk 14:10)							0	619	0	1177							<b>545</b>					0	10377

Luke 22:5 (Mk 14:11)							1	620	1	1178						<b>546</b>				1	10378
Luke 22:6 (Mk 14:11)							0	620	0	1178						<b>546</b>				0	10378
<i>The Preparation for the Passover (Luke 22:7–13)</i>																					
Luke 22:7 (Mk 14:12)							1	621	1	1179						<b>547</b>				1	10379
Luke 22:8 (Mk 14:12)							0	621	0	1179						<b>547</b>				0	10379
Luke 22:9 (Mk 14:12)							0	621	0	1179						<b>547</b>				0	10379
Luke 22:10 (Mk 14:13–14)							1	622	1	1180						<b>548</b>				1	10380
							1	623	1	1181						<b>549</b>				1	10381
Luke 22:11 (Mk 14:14)							0	623	0	1181						<b>549</b>				0	10381
Luke 22:12 (Mk 14:15)							1	624	1	1182						<b>550</b>				1	10382
Luke 22:13 (Mk 14:16)							1	625	1	1183						<b>551</b>				1	10383
<i>Jesus Takes His Place with His Disciples (Luke 22:14)</i>																					
Luke 22:14 (Mk 14:17)							1	626	1	1184						<b>552</b>				1	10384
Luke 22:15																					
<i>The Last Supper: Jesus Will Not Eat of It Until it is Fulfilled in the Kingdom of Heaven (Luke 22:16)</i>																					
Luke 22:16 (Mk 14:25)							8	634	8	1192						<b>560</b>				8	10392
<i>The Last Supper: Jesus Distributes the First Cup (Luke 22:17)</i>																					
Luke 22:17 (Mk 14:23–24)							3	637	3	1195						<b>557</b>				3	10395
							1	638	1	1196						<b>558</b>				1	10396
<i>The Last Supper: Jesus Will Not Drink of the Fruit of the Vine Until the Kingdom of Heaven Comes (Luke 22:18)</i>																					
Luke 22:18 (Mk 14:25)							1	639	1	1197						<b>559</b>				1	10397
<i>The Last Supper: Jesus Distributes the Bread (Luke 22:19)</i>																					
Luke 22:19 (Mk 14:22)							3	642	3	1200						<b>556</b>				3	10400
<i>The Last Supper: Jesus Distributes the Second Cup (Luke 22:20)</i>																					
Luke 22:20 (Mk 14:23–24)							1	643	1	1201						<b>557</b>				1	10401
							1	644	1	1202						<b>558</b>				1	10402
<i>Jesus Foretells His Betrayal (Luke 22:21)</i>																					
Luke 22:21 (Mk 14:18, 20)							5	649	5	1207						<b>553</b>				5	10407
							2	651	2	1209						<b>555</b>				2	10409
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Luke 22:22)</i>																					
Luke 22:22 (Mk 14:21)							1	652	1	1210						<b>556</b>				1	10410
<i>The Disciples Ask Themselves who It could be (Luke 22:23)</i>																					

Luke 22:23 (Mk 14:19)								2	654	2	1212							<b>554</b>				2	10412	
<i>The Greatest Among You must be like the Youngest, and as the One who Serves (Luke 22:24–27)</i>																								
Luke 22:24 (Mk 9:34)											<b>356</b>											198	10610	
Luke 22:25 (Mk 10:42)																						56	10666	
Luke 22:26 (Mk 10:43)																						1	10667	
Luke 22:27 (Mk 10:43–45)																						0	10667	
																						1	10668	
																						1	10669	
Luke 22:28–30																								
<i>Jesus' Prediction of Peter's Denial (Luke 22:31–34)</i>																								
Luke 22:31–32																								
Luke 22:33 (Mk 14:29)								10	664	10	1222											<b>564</b>	149	10818
Luke 22:34 (Mk 14:30)								1	665	1	1223											<b>565</b>	1	10819
Luke 22:35–38																								
<i>Jesus Goes Out to the Mount of Olives and Prays while His Disciples Sleep Nearby (Luke 22:39–46)</i>																								
Luke 22:39 (Mk 14:26)																						<b>561</b>	4	10823
Luke 22:40 (Mk 14:32)								2	667	2	1225											<b>567</b>	6	10829
Luke 22:41 (Mk 14:35)								3	670	3	1228											<b>570</b>	3	10832
Luke 22:42 (Mk 14:35–36)								0	670	0	1228											<b>570</b>	0	10832
								1	671	1	1229											<b>571</b>	1	10833
Luke 22:43–44																								
Luke 22:45 (Mk 14:37)								1	672	1	1230											<b>572</b>	1	10834
Luke 22:46 (Mk 14:37–38)								0	672	0	1230											<b>572</b>	0	10834
								1	673	1	1231											<b>573</b>	1	10835
<i>The Coming of the Crowd, Judas' Kiss, and Jesus' Arrest (Luke 22:47–49)</i>																								
Luke 22:47 (Mk 14:43–45)								5	678	5	1236											<b>578</b>	5	10840
								1	679	1	1237											<b>579</b>	1	10841
								1	680	1	1238											<b>580</b>	1	10842
Luke 22:48 (Mk 14:44–45)								1	681	1	1239											<b>579</b>	1	10843
								1	682	1	1240											<b>580</b>	1	10844
Luke 22:49																								
<i>One of the Disciples Cuts Off an Ear (Luke 22:50–51)</i>																								
Luke 22:50 (Mk 14:47)								2	684	2	1242											<b>582</b>	2	10846



Luke 22:51																						
<i>Jesus Responds to The Arresting Party (Luke 22:52–53)</i>																						
Luke 22:52 (Mk 14:48)							1	685	1	1243									<b>583</b>	1	10847	
Luke 22:53 (Mk 14:49)							1	686	1	1244									<b>584</b>	1	10848	
<i>Jesus is Taken to the House of the High Priest (Luke 22:54a)</i>																						
Luke 22:54a (Mk 14:53)							4	690	4	1248									<b>588</b>	4	10852	
<i>Peter Follows Jesus From a Distance (Luke 22:54b)</i>																						
Luke 22:54b (Mk 14:54)							1	691	1	1249									<b>589</b>	1	10853	
<i>Peter Denies Jesus Three Times (Luke 22:55–62)</i>																						
Luke 22:55 (Mk 14:54)							0	691	0	1249									<b>589</b>	0	10853	
Luke 22:56 (Mk 14:66–67, 54)							12	703	12	1261									<b>589</b>	12	10865	
							1	704	1	1262											1	10866
Luke 22:57 (Mk 14:68)							1	705	1	1263										<b>13</b>	10879	
Luke 22:58 (Mk 14:67, 69–71)							1	705	1	1263										<b>603</b>	14	10893
							1	706	1	1264										<b>602</b>	1	10894
							2	708	2	1266										<b>604</b>	2	10896
							1	709	1	1267										<b>605</b>	1	10897
Luke 22:59 (Mk 14:67, 70)							1	710	1	1268										<b>606</b>	1	10898
							1	711	1	1269										<b>602</b>	4	10902
Luke 22:60 (Mk 14:71–72)							1	712	1	1270										<b>605</b>	3	10905
							1	713	1	1271										<b>606</b>	1	10906
Luke 22:61 (Mk 14:72)							0	713	0	1271										<b>607</b>	1	10907
Luke 22:62 (Mk 14:72)							0	713	0	1271										<b>607</b>	0	10907
<i>Jesus is Abused by His Captors (Luke 22:63–65)</i>																						
Luke 22:63 (Mk 14:65)																			<b>600</b>	7	10914	
Luke 22:64 (Mk 14:65)																			<b>600</b>	0	10914	
Luke 22:65																						
<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity (Luke 22:66–71)</i>																						
Luke 22:66 (Mk 15:1)									1	1272										<b>608</b>	8	10922
Luke 22:67 (Mk 14:61–62)									12	1284										<b>596</b>	12	10934
									1	1285										<b>597</b>	1	10935



<i>They Demand Jesus' Crucifixion with Great Cries (Luke 23:23)</i>																						
Luke 23:23 (Mk 15:15)								1	732	1	1316								<b>622</b>	1	10974	
<i>Pilate Delivers Jesus to be Crucified (Luke 23:24–25)</i>																						
Luke 23:24 (Mk 15:15)								0	732	0	1316								<b>622</b>	0	10974	
Luke 23:25 (Mk 15:15)								0	732	0	1316								<b>622</b>	0	10974	
<i>Simon of Cyrene Helps Carry the Cross (Luke 23:26)</i>																						
Luke 23:26 (Mk 15:16, 20–21)								1	733	1	1317								<b>623</b>	1	10975	
								4	737	4	1321								<b>627</b>	4	10979	
									1	738	1	1322								<b>628</b>	1	10980
Luke 23:27–31																						
<i>Two Others Are Crucified with Jesus (Luke 23:32)</i>																						
Luke 23:32 (Mk 15:27)								6	744	6	1328								<b>634</b>	6	10986	
<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left (Luke 23:33)</i>																						
Luke 23:33 (Mk 15:22, 24, 27)																			<b>629</b>	5	10991	
																			<b>631</b>	2	10993	
									0	744	0	1328								<b>634</b>	3	10996
<i>Jesus Asks the Father to Forgive them, and His Clothes are Divided (Luke 23:34)</i>																						
Luke 23:34 (Mk 15:24)																			<b>631</b>	3	10999	
<i>The Leaders Scoff at Jesus (Luke 23:35)</i>																						
Luke 23:35 (Mk 15:29–32)								1	745	1	1329								<b>635</b>	4	11003	
								1	746	1	1330								<b>636</b>	1	11004	
									1	747	1	1331								<b>637</b>	1	11005
									1	748	1	1332								<b>638</b>	1	11006
<i>The Soldiers Mock Jesus and give Him Sour Wine (Luke 23:36–37)</i>																						
Luke 23:36 (Mk 15:36)								4	752	4	1336								<b>642</b>	4	11010	
Luke 23:37 (Mk 15:36, 26, 29–30)								0	752	0	1336								<b>642</b>	0	11010	
																			<b>633</b>	9	11019	
																			<b>635</b>	2	11021	
																		<b>636</b>	1	11022		
<i>The Inscription (Luke 23:38)</i>																						
Luke 23:38 (Mk 15:26)																			<b>633</b>	3	11025	
<i>The Two Thieves (Luke 23:39–43)</i>																						
Luke 23:39 (Mk 15:30)																			<b>636</b>	3	11028	
Luke 23:40–43																						
<i>Darkness Comes Over the Land (Luke 23:44)</i>																						

Luke 23:44 (Mk 15:33)								3	755	3	1339									<b>639</b>	3	11031	
<i>The Veil of the Temple is Rent (Luke 23:45)</i>																							
Luke 23:45 (Mk 15:38)								5	760	5	1344										<b>644</b>	5	11036
<i>The Cry From the Cross: "Father, Into Your Hands" (Luke 23:46a)</i>																							
Luke 23:46a (Mk 15:34, 37)								1	761	1	1345										<b>640</b> <b>643</b>	4 3	11040 11043
<i>Jesus Breathes His Last (Luke 23:46b)</i>																							
Luke 23:46b (Mk 15:37)								0	761	0	1345										<b>643</b>	0	11043
<i>The Centurion's Declaration About Jesus (Luke 23:47)</i>																							
Luke 23:47 (Mk 15:39)								2	763	2	1347										<b>645</b>	2	11045
Luke 23:48																							
<i>Jesus' Acquaintances and the Women Stood at a Distance Watching (Luke 23:49)</i>																							
Luke 23:49 (Mk 15:40-41)								1 1	764 765	1 1	1348 1349										<b>646</b> <b>647</b>	1 1	11046 11047
<i>Joseph of Arimathea and the Burial of Jesus (Luke 23:50-53)</i>																							
Luke 23:50 (Mk 15:42-43)								1 1	766 767	1 1	1350 1351										<b>648</b> <b>649</b>	1 1	11048 11049
Luke 23:51 (Mk 15:43)								0	767	0	1351										<b>649</b>	0	11049
Luke 23:52 (Mk 15:43)								0	767	0	1351										<b>649</b>	0	11049
Luke 23:53 (Mk 15:46)								3	770	3	1354										<b>652</b>	3	11052
<i>It was the Day of Preparation (Luke 23:54)</i>																							
Luke 23:54 (Mk 15:42)																					<b>648</b>	4	11056
<i>The Women See Where Jesus is Buried and Return Home to Prepare the Spices and Ointment (Luke 23:55-56)</i>																							
Luke 23:55 (Mk 15:40-41, 47)																					<b>646</b> <b>647</b> <b>653</b>	2 1 6	11058 11059 11065
Luke 23:56 (Mk 16:1)								1	771	1	1355										<b>654</b>	1	11066
<i>The Women Come to the Tomb and Find it Empty (Luke 24:1-3)</i>																							
Luke 24:1 (Mk 16:1-2)								0 1	772 773	0 1	1356 1357										<b>654</b> <b>655</b>	0 1	11066 11067
Luke 24:2 (Mk 16:3-4)								1 1	774 775	1 1	1358 1359										<b>656</b> <b>657</b>	1 1	11068 11069
Luke 24:3 (Mk 16:5)								1	776	1	1360										<b>658</b>	1	11070

*Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4–8)*

Luke 24:4 (Mk 16:5)								0	776	0	1360									<b>658</b>	0	11070
Luke 24:5 (Mk 16:6, 8)								1	777	1	1361									<b>659</b>	1	11071
								2	779	2	1363									<b>661</b>	2	11073
Luke 24:6 (Mk 16:6–7)								2	781	2	1365									<b>659</b>	2	11075
								1	782	1	1366									<b>660</b>	1	11076
Luke 24:7 (Mk 8:31)																						
Luke 24:8										<b>315</b>											345	11421

*The Women Return from the Tomb (Luke 24:9)*

Luke 24:9 (Mk 16:8)								1	783	1	1367									<b>661</b>	346	11767
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*The Women Tell the Apostles (Luke 24:10–11)*

Luke 24:10 (Mk 15:40, 47–16:1)																				<b>646</b>	15	11782
																				<b>653</b>	7	11789
																				<b>654</b>	1	11790
Luke 24:11																						
Luke 24:12–53																						

Total # of verses moved: Complete Visual Contact	11790
Amount of Scrolling Greater than the Size of Mark (1:1–16:8) (661 verses)	17.836x
Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Memory)	783
Amount of Scrolling Greater than the Size of Mark (1:1–16:8) (661 verses)	1.184x
Total # of verses moved: <i>Penultimate</i> Posteriority [WH] (With Memory)	1367
Amount of Scrolling Greater than the Size of Mark (1:1–16:8) (661 verses)	2.068x

Luke's use of Mark, Bookroll 1: *Mark 1:1–9:50* (Two-Bookroll Mark)

[AP: FH, AH; PP: WH]

1–18	19–37	38–55	56–74	75–92	93–111	112–129	130–147	148–166	167–184	185–203	204–221	222–240	241–258	259–276	277–295	296–313	314–332	333–351	352–370
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<i>Prologue</i> (Luke 1:1–4)																					
Luke 1:1 (Mk 1:1)	<b>1</b>																			1	1
Luke 1:2–4																					
Luke 1:5–80																					
Luke 2:1–52																					
Luke 3:1																					
<i>John the Baptist</i> (Luke 3:2–3)																					
Luke 3:2 (Mk 1:4)	<b>4</b>																			3	4
Luke 3:3 (Mk 1:5, 4)	<b>5</b>																			1	5
	<b>4</b>																			1	6
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke 3:4–5)																					
Luke 3:4 (Mk 1:2–3)	<b>2</b>																			2	8
	<b>3</b>																			1	9
Luke 3:5–6																					
<i>John's Preaching of Repentance</i> (Luke 3:7–9)																					
Luke 3:7 (Mk 1:5)	<b>5</b>																			2	11
Luke 3:8–9																					
Luke 3:10–15																					
<i>John's Messianic Preaching I: The One After Me</i> (Luke 3:16 I; Luke 3:17 II)																					
Luke 3:16 (Mk 1:8, 7)	<b>8</b>																			3	14
	<b>7</b>																			1	15
Luke 3:17–18																					
<i>The Imprisonment of John</i> (Luke 3:19–20)																					
Luke 3:19 (Mk 6:17)											<b>209</b>									202	217
Luke 3:20 (Mk 6:17)											<b>209</b>									0	217
<i>The Baptism of Jesus</i> (Luke 3:21–22)																					
Luke 3:21 (Mk 1:9–10)	<b>9</b>																			2	17
	<b>10</b>																			1	18
																				2	17
																				1	18
																				200	417
																				1	418

Luke 3:22 (Mk 1:10–11)	<b>10</b> <b>11</b>																0 1	18 19	0 1	18 19	0 1	418 419	
Luke 3:23–38																							
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1–2)</i>																							
Luke 4:1 (Mk 1:12–13)	<b>12</b> <b>13</b>																1 1	20 21	1 1	20 21	1 1	420 421	
Luke 4:2 (Mk 1:13)	<b>13</b>																0	21	0	21	0	421	
Luke 4:3–13																							
<i>The Journey into Galilee and Ministry (Luke 4:14–15)</i>																							
Luke 4:14a (Mk 1:14)	<b>14</b>																1	22	1	22	1	422	
Luke 4:14b (Mk 1:28)		<b>28</b>															14	36	14	36	14	436	
Luke 4:15 (Mk 1:21, 23)		<b>21</b> <b>23</b>															7 2	43 45	7 2	43 45	7 2	443 445	
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16–21)</i>																							
Luke 4:16 (Mk 1:21; 6:1–2a)		<b>21</b>															2	47	2	47	2 172 1	447 619 620	
Luke 4:17–21																							
<i>Jesus' People React to Him (Luke 4:22)</i>																							
Luke 4:22 (Mk 6:2b–3)																						0 1	620 621
<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere (Luke 4:23)</i>																							
Luke 4:23 (Mk 6:4)																						1	622
<i>No Prophet is Welcome in His Home Town (Luke 4:24)</i>																							
Luke 4:24 (Mk 6:4)																						0	622
Luke 4:25–30																							
<i>Teaching On the Sabbath at Capernaum (Luke 4:31)</i>																							
Luke 4:31 (Mk 1:21–22)		<b>21</b> <b>22</b>															0 1	47 48	0 1	47 48	175 1	797 798	
<i>The People Are Amazed at Jesus' Authoritative Teaching (Luke 4:32)</i>																							
Luke 4:32 (Mk 1:22)		<b>22</b>															0	48	0	48	0	798	
<i>The Healing of the Demented in the Synagogue (Luke 4:33–37)</i>																							
Luke 4:33 (Mk 1:23)		<b>23</b>															1	49	1	49	1	799	

Luke 4:34 (Mk 1:24)		<b>24</b>																1	50	1	50	1	800
Luke 4:35 (Mk 1:25–26)		<b>25</b> <b>26</b>																1	51	1	51	1	801
Luke 4:36 (Mk 1:27)		<b>27</b>																1	52	1	52	1	802
Luke 4:37 (Mk 1:28)		<b>28</b>																1	53	1	53	1	803
<i>The Healing of Peter's Mother-in-law (Luke 4:38–39)</i>																							
Luke 4:38 (Mk 1:29–30)		<b>29</b> <b>30</b>																1	54	1	54	1	804
Luke 4:39 (Mk 1:31)		<b>31</b>																1	55	1	55	1	805
<i>The Sick healed at Evening (Luke 4:40–41)</i>																							
Luke 4:40 (Mk 1:32, 34)		<b>32</b> <b>34</b>																1	56	1	56	1	806
Luke 4:41 (Mk 1:34; 3:11)		<b>34</b>			<b>84</b>													1	57	1	57	1	807
<i>Jesus Prays before Departing Capernaum (Luke 4:42–43)</i>																							
Luke 4:42 (Mk 1:35–37)		<b>35</b> <b>36</b> <b>37</b>																1	58	1	58	49	909
Luke 4:43 (Mk 1:38)			<b>38</b>															1	60	1	60	1	910
<i>Jesus Preaches in the Synagogues (Luke 4:44)</i>																							
Luke 4:44 (Mk 1:39)			<b>39</b>															1	61	1	61	1	911
<i>The Call of the First Disciples (Luke 5:1–3)</i>																							
Luke 5:1 (Mk 1:16)	<b>16</b>																					23	936
Luke 5:2 (Mk 1:16)	<b>16</b>																					0	936
Luke 5:3																							
<i>The Miraculous Draught of Fish (Luke 5:4–11)</i>																							
Luke 5:4 (Mk 1:19)		<b>19</b>																				3	939
Luke 5:5 (Mk 1:19)		<b>19</b>																				0	939
Luke 5:6																							
Luke 5:7 (Mk 1:19)		<b>19</b>																				0	939
Luke 5:8																							
Luke 5:9																							



Luke 5:10 (Mk 1:17, 19)	17	19																	2	941			
																			2	943			
Luke 5:11 (Mk 1:20, 18)	18	20																AP (MEM.)	PP (MEM.)	1	944		
																				2	946		
<i>The Cleansing of the Leper (Luke 5:12–16)</i>																							
Luke 5:12 (Mk 1:40)			40															1	66	1	66	22	968
Luke 5:13 (Mk 1:41–42)			41															1	67	1	67	1	969
			42															1	68	1	68	1	970
Luke 5:14 (Mk 1:43–44)			43															1	69	1	69	1	971
			44															1	70	1	70	1	972
Luke 5:15 (Mk 1:45)			45															1	71	1	71	1	973
Luke 5:16 (Mk 1:45)			45															0	71	0	71	0	973
<i>The Healing of the Paralytic (Luke 5:17–26)</i>																							
Luke 5:17 (Mk 2:1–2, 6)			46															1	72	1	72	1	974
			47															1	73	1	73	1	975
			51															4	77	4	77	4	979
Luke 5:18 (Mk 2:3)			48																			3	982
Luke 5:19 (Mk 2:4)			49																			1	983
Luke 5:20 (Mk 2:5)			50															1	78	1	78	1	984
Luke 5:21 (Mk 2:6–8)			51															1	79	1	79	1	985
			52															1	80	1	80	1	986
			53															1	81	1	81	1	987
Luke 5:22 (Mk 2:8)			53															0	81	0	81	0	987
Luke 5:23 (Mk 2:9)			54															1	82	1	82	1	988
Luke 5:24 (Mk 2:10–12)			55															1	83	1	83	1	989
				56														1	84	1	84	1	990
				57														1	85	1	85	1	991
Luke 5:25 (Mk 2:11–12)				56														1	86	1	86	1	992
				57														1	87	1	87	1	993
Luke 5:26 (Mk 2:12)				57														0	87	0	87	0	993
<i>The Call of Levi (of Matthew) (Luke 5:27–28)</i>																							
Luke 5:27 (Mk 2:13–14)				58														1	88	1	88	1	994
				59														1	89	1	89	1	995
Luke 5:28 (Mk 2:14)				59														0	89	0	89	0	995

<i>The Great Banquet at Levi's House (Luke 5:29–32)</i>																							
Luke 5:29 (Mk 2:15)				<b>60</b>														1	90	1	90	1	996
Luke 5:30 (Mk 2:16)				<b>61</b>														1	91	1	91	1	997
Luke 5:31 (Mk 2:17)				<b>62</b>														1	92	1	92	1	998
Luke 5:32 (Mk 2:17)				<b>62</b>														0	92	0	92	0	998
<i>The Question about Fasting (Luke 5:33–35)</i>																							
Luke 5:33 (Mk 2:18)				<b>63</b>														1	93	1	93	1	999
Luke 5:34 (Mk 2:19)				<b>64</b>														1	94	1	94	1	1000
Luke 5:35 (Mk 2:20)				<b>65</b>														1	95	1	95	1	1001
<i>The Māshāl concerning the New Patch (Luke 5:36)</i>																							
Luke 5:36 (Mk 2:21–22)				<b>66</b> <b>67</b>														1	96	1	96	1	1002
																		1	97	1	97	1	1003
<i>The Māshāl concerning the New Wine (Luke 5:37–38)</i>																							
Luke 5:37 (Mk 2:21–22)				<b>67</b>														0	97	0	97	0	1003
Luke 5:38 (Mk 2:22)				<b>67</b>														0	97	0	97	0	1003
Luke 5:39																							
<i>Plucking Grain on the Sabbath (Luke 6:1–5)</i>																							
Luke 6:1 (Mk 2:23)				<b>68</b>														1	98	1	98	1	1004
Luke 6:2 (Mk 2:24)				<b>69</b>														1	99	1	99	1	1005
Luke 6:3 (Mk 2:25)				<b>70</b>														1	100	1	100	1	1006
Luke 6:4 (Mk 2:26)				<b>71</b>														1	101	1	101	1	1007
Luke 6:5 (Mk 2:27–28)				<b>72</b> <b>73</b>														1	102	1	102	1	1008
																		1	103	1	103	1	1009
<i>The Man with the Withered Hand (Luke 6:6–11)</i>																							
Luke 6:6 (Mk 3:1–2)				<b>74</b>														1	104	1	104	1	1010
					<b>75</b>													1	105	1	105	1	1011
Luke 6:7 (Mk 3:2)					<b>75</b>													0	105	0	105	0	1011
Luke 6:8 (Mk 3:3)					<b>76</b>													1	106	1	106	1	1012
Luke 6:9 (Mk 3:4)					<b>77</b>													1	107	1	107	1	1013
Luke 6:10 (Mk 3:5)					<b>78</b>													1	108	1	108	1	1014
Luke 6:11																							

<i>Jesus Spends the Night in Prayer on the Mountain (Luke 6:12)</i>																									
Luke 6:12 (Mk 3:13)						<b>86</b>												8	116	8	116	8	1022		
<i>The Choosing of the Twelve (Luke 6:13–16)</i>																									
Luke 6:13 (Mk 3:13–14, 16)						<b>86</b>												0	116	0	116	0	1022		
						<b>87</b>												1	117	1	117	1	1023		
						<b>89</b>												2	119	2	119	2	1025		
Luke 6:14 (Mk 3:16–18)						<b>89</b>												0	119	0	119	0	1025		
						<b>90</b>												1	120	1	120	1	1026		
						<b>91</b>												1	121	1	121	1	1027		
Luke 6:15 (Mk 3:18)						<b>91</b>												0	121	0	121	0	1027		
Luke 6:16 (Mk 3:19)						<b>92</b>												1	122	1	122	1	1028		
<i>Occasion of the Sermon on the Plain (Luke 6:17–18)</i>																									
Luke 6:17 (Mk 3:13, 7–8)						<b>86</b>												8	130	8	130	6	1034		
						<b>80</b>												1	131	1	131	6	1040		
						<b>81</b>												1	131	1	131	1	1041		
Luke 6:18 (Mk 3:8, 10–11)						<b>81</b>												0	131	0	131	0	1041		
						<b>83</b>												2	133	2	133	2	1043		
						<b>84</b>												1	134	1	134	1	1044		
<i>Crowds Seek to be Healed by Jesus (Luke 6:19)</i>																									
Luke 6:19 (Mk 3:9–10)						<b>82</b>												2	136	2	136	2	1046		
						<b>83</b>												1	137	1	137	1	1047		
Luke 6:20–37																									
<i>With the Measure you Measure (Luke 6:38)</i>																									
Luke 6:38 (Mk 4:24–25)																							49	1096	
																							1	1097	
Luke 6:39–49																									
Luke 7:1a																									
<i>The Centurion of Capernaum (Luke 7:1b–10)</i>																									
Luke 7:1b (Mk 2:1)						<b>46</b>																	87	1184	
Luke 7:2–9																									
Luke 7:10 (Mk 7:30)																								231	1415
Luke 7:11–23																									
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Luke 7:24–28)</i>																									
Luke 7:24–26																									
Luke 7:27 (Mk 1:2)	<b>2</b>																							275	1690

Luke 7:28																						
Luke 7:29–50																						
<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News (Luke 8:1)</i>																						
Luke 8:1 (Mk 6:6b)																					196	1886
Luke 8:2–3																					AP (MEM.)	PP (MEM.)
<i>A Great Crowd Gathers and the Towns Come to Him (Luke 8:4)</i>																						
Luke 8:4 (Mk 4:1–2)																						
							<b>109</b>														26	163
							<b>110</b>														1	164
																					26	163
																					1	164
<i>The Parable of the Sower (Luke 8:5–8a)</i>																						
Luke 8:5 (Mk 4:3–4)							<b>111</b>														1	165
							<b>112</b>														1	166
																					1	165
																					1	166
Luke 8:6 (Mk 4:5–6)																					1	167
							<b>113</b>														1	167
							<b>114</b>														1	168
																					1	168
Luke 8:7 (Mk 4:7)																					1	169
							<b>115</b>														1	169
Luke 8:8a (Mk 4:8)																					1	170
							<b>116</b>														1	170
<i>He Who Has Ears to Hear I (Luke 8:8b I; Luke 14:35b II)</i>																						
Luke 8:8b (Mk 4:9)																					1	171
							<b>117</b>														1	171
<i>The Disciples Ask Jesus What the Parable Was About (Luke 8:9)</i>																						
Luke 8:9 (Mk 4:10)																					1	172
							<b>118</b>														1	172
<i>The Reason for Speaking in Parables (Luke 8:10)</i>																						
Luke 8:10 (Mk 4:11–12)																					1	173
							<b>119</b>														1	174
							<b>120</b>														1	173
																					1	174
<i>The Interpretation of the Parable of the Sower (Luke 8:11–15)</i>																						
Luke 8:11 (Mk 4:13–14)																					1	175
							<b>121</b>														1	176
							<b>122</b>														1	175
																					1	176
Luke 8:12 (Mk 4:15)																					1	177
							<b>123</b>														1	177
Luke 8:13 (Mk 4:16–17)																					1	178
							<b>124</b>														1	179
							<b>125</b>														1	178
																					1	179
Luke 8:14 (Mk 4:18–19)																					1	180
							<b>126</b>														1	181
							<b>127</b>														1	180
																					1	181
Luke 8:15 (Mk 4:20)																					1	182
							<b>128</b>														1	182
<i>Putting a Lamp on the Lampstand I (Luke 8:16 I; Luke 11:33 II)</i>																						
Luke 8:16 (Mk 4:21)																					1	183
							<b>129</b>														1	183

<i>Nothing is Hidden which will not be Known I (Luke 8:17 I; Luke 12:2 II)</i>																							
Luke 8:17 (Mk 4:22)								<b>130</b>									1	184	1	184	1	1996	
<i>Pay Attention to How You Listen (Luke 8:18)</i>																							
Luke 8:18 (Mk 4:24-25)								<b>132</b> <b>133</b>									2 1	186 187	2 1	186 187	2 1	1998 1999	
<i>Jesus' True Kindred (Luke 8:19-21)</i>																							
Luke 8:19 (Mk 3:31-32)								<b>104</b> <b>105</b>														9 1	2008 2009
Luke 8:20 (Mk 3:31-32)								<b>104</b> <b>105</b>														1 1	2010 2011
Luke 8:21 (Mk 3:33-35)								<b>106</b> <b>107</b> <b>108</b>														1 1 1	2012 2013 2014
<i>Stilling the Storm (Luke 8:22-25)</i>																							
Luke 8:22 (Mk 4:35-37)								<b>143</b> <b>144</b> <b>145</b>										10 1 1	197 198 199	10 1 1	197 198 199	35 1 1	2049 2050 2051
Luke 8:23 (Mk 4:37)								<b>145</b>										0	199	0	199	0	2051
Luke 8:24 (Mk 4:38-39)								<b>146</b> <b>147</b>										1 1	200 201	1 1	200 201	1 1	2052 2053
Luke 8:25 (Mk 4:4-0-41)								<b>148</b> <b>149</b>										1 1	202 203	1 1	202 203	1 1	2054 2055
<i>The Gerasene Demoniac: Part I (Luke 8:26-33)</i>																							
Luke 8:26 (Mk 5:1)								<b>150</b>										1	204	1	204	1	2056
Luke 8:27 (Mk 5:2-3)								<b>151</b> <b>152</b>										1 1	205 206	1 1	205 206	1 1	2057 2058
Luke 8:28 (Mk 5:5-7)								<b>154</b> <b>155</b> <b>156</b>										2 1 1	208 209 210	2 1 1	208 209 210	2 1 1	2060 2061 2062
Luke 8:29 (Mk 5:8, 4)								<b>157</b> <b>153</b>										1	211	1	211	1 4	2063 2067
Luke 8:30 (Mk 5:9)								<b>158</b>										1	212	1	212	5	2072
Luke 8:31 (Mk 5:10)								<b>159</b>										1	213	1	213	1	2073
Luke 8:32 (Mk 5:11-13)								<b>160</b> <b>161</b> <b>162</b>										1 1 1	214 215 216	1 1 1	214 215 216	1 1 1	2074 2075 2076

Luke 8:33 (Mk 5:13)									<b>162</b>									0	216	0	216	0	2076
<i>The Gerasene Demoniac: Part II (Luke 8:34–39)</i>																							
Luke 8:34 (Mk 5:14)									<b>163</b>									1	217	1	217	1	2077
Luke 8:35 (Mk 5:14–15)									<b>163</b>									0	217	0	217	0	2077
									<b>164</b>									1	218	1	218	1	2078
Luke 8:36 (Mk 5:14–16)									<b>163</b>									1	219	1	219	1	2079
									<b>164</b>									1	220	1	220	1	2080
									<b>165</b>									1	221	1	221	1	2081
Luke 8:37 (Mk 5:17–18)									<b>166</b>									1	222	1	222	1	2082
									<b>167</b>									1	223	1	223	1	2083
Luke 8:38 (Mk 5:18–19)									<b>167</b>									0	223	0	223	0	2083
									<b>168</b>									1	224	1	224	1	2084
Luke 8:39 (Mk 5:19–20)									<b>168</b>									0	224	0	224	0	2084
									<b>169</b>									1	225	1	225	1	2085
<i>Jairus' Daughter I ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																							
Luke 8:40 (Mk 5:21)									<b>170</b>									1	226	1	226	1	2086
Luke 8:41 (Mk 5:22–23)									<b>171</b>									1	227	1	227	1	2087
									<b>172</b>									1	228	1	228	1	2088
Luke 8:42 (Mk 5:23–24)									<b>172</b>									0	228	0	228	0	2088
									<b>173</b>									1	229	1	229	1	2089
<i>The Haemorrhaging Woman (Luke 8:43–48)</i>																							
Luke 8:43 (Mk 5:25–26)									<b>174</b>									1	230	1	230	1	2090
									<b>175</b>									1	231	1	231	1	2091
Luke 8:44 (Mk 5:27–29)									<b>176</b>									1	232	1	232	1	2092
									<b>177</b>									1	233	1	233	1	2093
									<b>178</b>									1	234	1	234	1	2094
Luke 8:45 (Mk 5:30–31)									<b>179</b>									1	235	1	235	1	2095
									<b>180</b>									1	236	1	236	1	2096
Luke 8:46 (Mk 5:30–31)									<b>179</b>									1	237	1	237	1	2097
									<b>180</b>									1	238	1	238	1	2098
Luke 8:47 (Mk 5:33)									<b>182</b>									2	240	2	240	2	2100
Luke 8:48 (Mk 5:34)									<b>183</b>									1	241	1	241	1	2101
<i>Jairus' Daughter II ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																							
Luke 8:49 (Mk 5:35)									<b>184</b>									1	242	1	242	1	2102

Luke 8:50 (Mk 5:36)																	1	243	1	243	1	2103
Luke 8:51 (Mk 5:38, 37)																	2	245	2	245	2	2105
																	1	246	1	246	1	2106
Luke 8:52 (Mk 5:38–39)																	1	247	1	247	1	2107
																	1	248	1	248	1	2108
Luke 8:53 (Mk 5:40)																	1	249	1	249	1	2109
Luke 8:54 (Mk 5:41)																	1	250	1	250	1	2110
Luke 8:55 (Mk 5:42–43)																	1	251	1	251	1	2111
																	1	252	1	252	1	2112
Luke 8:56 (Mk 5:42–43)																	1	253	1	253	1	2113
																	1	254	1	254	1	2114
<i>The Twelve are Given Authority (Luke 9:1)</i>																						
Luke 9:1 (Mk 6:7)																	7	261	7	261	7	2121
<i>The Twelve are Sent Out Preaching the Kingdom and Healing the Sick (Luke 9:2–6)</i>																						
Luke 9:2 (Mk 6:7)																	0	261	0	261	0	2121
<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics (Luke 9:3; See also *Luke 10:4)</i>																						
Luke 9:3 (Mk 6:8–9)																	1	262	1	262	1	2122
																	1	263	1	263	1	2123
<i>Remain at whichever House You Enter (Luke 9:4)</i>																						
Luke 9:4 (Mk 6:10)																	1	264	1	264	1	2124
<i>Concerning the Ones (the City) who do Not Accept You I (Luke 9:5 I; Luke 10:10–12 II)</i>																						
Luke 9:5 (Mk 6:11)																	1	265	1	265	1	2125
<i>The Disciples Go through the Villages Proclaiming the Good News and Healing (Luke 9:6)</i>																						
Luke 9:6 (Mk 6:12–13)																	1	266	1	266	1	2126
																	1	267	1	267	1	2127
<i>Herod's Opinion Regarding Jesus (Luke 9:7–9)</i>																						
Luke 9:7 (Mk 6:14)																	1	268	1	268	1	2128
Luke 9:8 (Mk 6:15)																	1	269	1	269	1	2129
Luke 9:9 (Mk 6:16)																	1	270	1	270	1	2130
<i>The Return of the Apostles and the Withdrawal to Bethsaida (Luke 9:10)</i>																						
Luke 9:10 (Mk 6:30–33, 45)																	14	284	14	284	14	2144
																	1	285	1	285	1	2145
																	1	286	1	286	1	2146
																	1	287	1	287	1	2147

																					<b>12</b>	2159						
<i>The Crowds Follow, Jesus Speak about the Kingdom and Heals Their Sick (Luke 9:11)</i>																												
Luke 9:11 (Mk 6:33-34)																					<b>225</b> <b>226</b>	0 1	287 288	0 1	287 288	12 1	2171 2172	
<i>The Feeding of the Five Thousand (Luke 9:12-17)</i>																												
Luke 9:12 (Mk 6:35-36)																					<b>227</b> <b>228</b>	1 1	289 290	1 1	289 290	1 1	2173 2174	
Luke 9:13 (Mk 6:36-38)																					<b>228</b> <b>229</b> <b>230</b>	0 1 1	290 291 292	0 1 1	290 291 292	0 1 1	2174 2175 2176	
Luke 9:14 (Mk 6:44, 39-40)																					<b>236</b> <b>231</b> <b>232</b>	1 1	293 294	1 1	293 294	6 5 1	2182 2187 2188	
Luke 9:15																												
Luke 9:16 (Mk 6:41)																					<b>233</b>	1	295	1	295	1	2189	
Luke 9:17 (Mk 6:42-43)								AP (MEM.)	PP (MEM.)												<b>234</b> <b>235</b>	1 1	296 297	1 1	296 297	1 1	296 297	
<i>Jesus' Question About Himself and Peter's Confession (Luke 9:18-20)</i>																												
Luke 9:18 (Mk 6:46-47; 8:27)								4 1 71	301 302 373	4 1 71	301 302 373									<b>239</b> <b>240</b>						4 1 71	2195 2196 2267	
Luke 9:19 (Mk 8:28)								1	374	1	374																1	2268
Luke 9:20 (Mk 8:29)								1	375	1	375																1	2269
<i>Jesus Warns Them Not to Tell His Identity to Anyone (Luke 9:21)</i>																												
Luke 9:21 (Mk 8:30)								1	376	1	376																1	2270
<i>Jesus First Passion Prediction (Luke 9:22)</i>																												
Luke 9:22 (Mk 8:31)								1	377	1	377																1	2271
<i>Whoever comes After me, Let him deny himself (Luke 9:23)</i>																												
Luke 9:23 (Mk 8:34)								3	380	3	380																3	2274
<i>Whoever Wishes to Save His Life must Lose It (Luke 9:24)</i>																												
Luke 9:24 (Mk 8:35)								1	381	1	381																1	2275
<i>On Gaining the Whole World (Luke 9:25)</i>																												
Luke 9:25 (Mk 8:36-37)								1 1	382 383	1 1	382 383																1 1	2276 2277



<i>On Being Ashamed of Jesus' and His Words (Luke 9:26)</i>																							
Luke 9:26 (Mk 8:38)								1	384	1	384								<b>322</b>		1	2278	
<i>You Will Not Taste Death Until You See the Kingdom of God (Luke 9:27)</i>																							
Luke 9:27 (Mk 9:1)								1	385	1	385									<b>323</b>		1	2279
<i>The Transfiguration (Luke 9:28–36)</i>																							
Luke 9:28 (Mk 9:2)								1	386	1	386									<b>324</b>		1	2280
Luke 9:29 (Mk 9:3)								1	387	1	387									<b>325</b>		1	2281
Luke 9:30 (Mk 9:4)								1	388	1	388									<b>326</b>		1	2282
Luke 9:31																							
Luke 9:32																							
Luke 9:33 (Mk 9:5–6)								1	389	1	389									<b>327</b>		1	2283
								1	390	1	390									<b>328</b>		1	2284
Luke 9:34 (Mk 9:6–7)								0	390	0	390									<b>328</b>		0	2284
								1	391	1	391									<b>329</b>		1	2285
Luke 9:35 (Mk 9:7)								0	391	0	391									<b>329</b>		0	2285
Luke 9:36 (Mk 9:8)								1	392	1	392									<b>330</b>		1	2286
<i>They Come Down From the Mountain (Luke 9:37a)</i>																							
Luke 9:37a (Mk 9:9, 14)								1	393	1	393									<b>331</b>		1	2287
								5	398	5	398									<b>336</b>		5	2292
<i>Jesus Heals a Boy Possessed by a Demon/Unclean Spirit (Luke 9:37b–43a)</i>																							
Luke 9:37b (Mk 9:14–15)								0	398	0	398									<b>336</b>		0	2292
								1	399	1	399									<b>337</b>		1	2293
Luke 9:38 (Mk 9:16–17)								1	400	1	400									<b>338</b>		1	2294
								1	401	1	401									<b>339</b>		1	2295
Luke 9:39 (Mk 9:17–18)								0	401	0	401									<b>339</b>		0	2295
								1	402	1	402									<b>340</b>		1	2296
Luke 9:40 (Mk 9:18)								0	402	0	402									<b>340</b>		0	2296
Luke 9:41 (Mk 9:19)								1	403	1	403									<b>341</b>		1	2297
Luke 9:42 (Mk 9:20, 25)								1	404	1	404									<b>342</b>		1	2298
								5	409	5	409									<b>347</b>		5	2303
Luke 9:43a																							
<i>Jesus' Second Passion Prediction (Luke 9:43b–44)</i>																							
Luke 9:43b (Mk 9:31)								6	415	6	415									<b>353</b>		6	2309

Luke 9:44 (Mk 9:31)								0	415	0	415									<b>353</b>	0	2309	
<i>The Disciples' Failure to Understand the Meaning of His Passion Prediction (Luke 9:45)</i>																							
Luke 9:45 (Mk 9:32)								1	416	1	416									<b>354</b>	1	2310	
<i>On True Greatness (Luke 9:46–48)</i>																							
Luke 9:46 (Mk 9:33)								1	417	1	417									<b>355</b>	1	2311	
								1	418	1	418									<b>356</b>	1	2312	
Luke 9:47 (Mk 9:36)								2	420	2	420									<b>358</b>	2	2314	
Luke 9:48 (Mk 9:37)								0	420	0	420									<b>358</b>	0	2314	
								1	421	1	421									<b>359</b>	1	2315	
<i>The Strange Exorcist (Luke 9:49–50)</i>																							
Luke 9:49 (Mk 9:38)								1	422	1	422									<b>360</b>	1	2316	
Luke 9:50 (Mk 9:39–40)								1	423	1	423									<b>361</b>	1	2317	
								1	424	1	424									<b>362</b>	1	2318	
Luke 9:51–62																							
Luke 10:1–3																				PP (MEM.)			
<i>Carry No Purse, No Bag, No Sandals and Greet No One (Luke 10:4; See also *Luke 9:3)</i>																							
Luke 10:4 (Mk 6:8)											<b>200</b>									162	586	162	2480
<i>Concerning the House in which You Enter (Luke 10:5–7)</i>																							
Luke 10:5 (Mk 6:10)											<b>202</b>									2	588	2	2482
Luke 10:6																							
Luke 10:7 (Mk 6:10)											<b>202</b>									0	588	0	2482
<i>Concerning the City in which You Enter (Luke 10:8)</i>																							
Luke 10:8 (Mk 6:10)											<b>202</b>									0	588	0	2482
Luke 10:9																							
<i>Concerning the Ones (the City) who do Not Accept You II (Luke 9:5 I; Luke 10:10–12 II)</i>																							
Luke 10:10 (Mk 6:11)											<b>203</b>									1	589	1	2483
Luke 10:11 (Mk 6:11)											<b>203</b>									0	590	0	2483
Luke 10:12																							
Luke 10:13–15																							
<i>On the Ones Who Hear You and Reject You (Luke 10:16)</i>																							
Luke 10:16 (Mk 9:37)																				<b>359</b>	156	2639	
Luke 10:17–37																							

<i>Mary and Martha (Luke 10:38–42)</i>																					
Luke 10:38–39																					
Luke 10:40 (Mk 4:38)							146											213	2852		
Luke 10:41–42																					
Luke 11:1–13																		PP (MEM.)			
<i>The Beelzebub Controversy (Luke 11:14–15)</i>																					
Luke 11:14 (Mk 3:22)							95											108	697	51	2903
Luke 11:15 (Mk 3:22)							95											0	697	0	2903
<i>Seeking A Sign from Heaven (Luke 11:16)</i>																					
Luke 11:16 (Mk 8:11)																				200	3103
<i>A Kingdom and Satan Divided (Luke 11:17–18)</i>																					
Luke 11:17 (Mk 3:23–25)							96											1	698	199	3302
							97											1	699	1	3303
							98											1	700	1	3304
Luke 11:18 (Mk 3:23, 26)							96											2	702	2	3306
							99											3	705	3	3309
Luke 11:19–20																					
<i>The Strong Man and His Property (Luke 11:21–22)</i>																					
Luke 11:21 (Mk 3:27)							100											1	706	1	3310
Luke 11:22 (Mk 3:27)							100											1	707	1	3311
Luke 11:23–28																					
<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)</i>																					
Luke 11:29 (Mk 8:12)																				196	3507
Luke 11:30–32																					
<i>Putting a Lamp on the Lampstand II (Luke 8:16 I; Luke 11:33 II)</i>																					
Luke 11:33 (Mk 4:21)							129													167	3674
Luke 11:34–54																					
<i>The Leaven of the Pharisees (Luke 12:1)</i>																					
Luke 12:1 (Mk 8:15)																				170	3844
<i>Nothing is Hidden which will not be Known II (Luke 8:17 I; Luke 12:2 II)</i>																					
Luke 12:2 (Mk 4:22)							130													169	4013
Luke 12:3–9																				PP (MEM.)	

<i>Blasphemy of the Holy Spirit (Luke 12:10)</i>																											
Luke 12:10 (Mk 3:28–29)							<b>101</b>												1	708	29	4042					
							<b>102</b>												1	709	1	4043					
Luke 12:11–59																											
Luke 13:1–17																											
<i>The Parable of the Mustard Seed (Luke 13:18–19)</i>																											
Luke 13:18 (Mk 4:30)																					36	4079					
Luke 13:19 (Mk 4:30–32)																					0	4079					
																					1	4080					
																					1	4081					
Luke 13:20–21																											
<i>Jesus Teaches on His Way to Jerusalem (Luke 13:22)</i>																											
Luke 13:22 (Mk 6:6)																					58	4139					
Luke 13:23–35																											
<i>The Healing of the Man with Dropsy (Luke 14:1–6)</i>																											
Luke 14:1																											
Luke 14:2 (Mk 3:1)							<b>74</b>														124	4263					
Luke 14:3 (Mk 3:2, 4)																					1	4264					
							<b>75</b>														1	4265					
							<b>76</b>																				
Luke 14:4–6																											
Luke 14:7–24																											
<i>The Conditions of Discipleship (Luke 14:25–27)</i>																											
Luke 14:25–26																											
Luke 14:27 (Mk 8:34)																					<b>318</b>	242	4507				
Luke 14:28–33																											
<i>The Māshāl On Salt (Luke 14:34–35a)</i>																											
Luke 14:34 (Mk 9:49–50)																					7	431	267	976	<b>369</b>	51	4558
																					1	432	1	977	<b>370</b>	1	4559
Luke 14:35a																											
<i>He Who Has Ears to Hear II (Luke 8:8b I; Luke 14:35b)</i>																											
Luke 14:35b (Mk 4:9, 23)																										239	4798
Luke 15:1–32																											



Luke 20:1-47																				
Luke 21:1-38																				
Luke 22:1-23																				
<i>The Greatest Among You must be like the Youngest, and as the One who Serves (Luke 22:24-27)</i>																				
Luke 22:24 (Mk 9:34)																			<b>356</b>	223 5563
Luke 22:25																				
Luke 22:26 (Mk 9:35)																			<b>357</b>	1 5564
Luke 22:27																				
Luke 22:28-71																				
Luke 23:1-56																				
Luke 24:1-3																				
<i>Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4-8)</i>																				
Luke 24:4-6																				
Luke 24:7 (Mk 8:31)																			<b>315</b>	42 5606
Luke 24:8																				
Luke 24:9-53																				
Total # of verses moved: Complete Visual Contact																		5606		
Amount of Scrolling Greater than the Size of Mark, bookroll 1 (1:1-9:50) (370 verses)																		15.151x		
Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Memory)																		432		
Amount of Scrolling Greater than the Size of Mark, bookroll 1 (1:1-9:50) (370 verses)																		1.167x		
Total # of verses moved: <i>Penultimate</i> Posteriority [WH] (With Memory)																		977		
Amount of Scrolling Greater than the Size of Mark, bookroll 1 (1:1-9:50) (370 verses)																		2.640x		

Luke's use of Mark, Bookroll 2: *Mark 10:1-16:8* (Two-Bookroll Mark)

[AP: FH, AH; PP: WH]

	1-15	16-29	30-44	45-58	59-73	74-87	88-102	103-116	117-131	132-145	146-160	161-174	175-189	190-203	204-218	219-232	233-247	248-261	262-276	277-291			
Luke 1:1-80																							
Luke 2:1-52																							
Luke 3:1-6																							
Luke 3:1-38																							
Luke 4:1-31																							
<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)																							
Luke 4:32 (Mk 11:18)					70																	70	70
Luke 4:33-44																							
Luke 5:1-39																							
Luke 6:1-49																							
Luke 7:1-35																							
<i>The Woman With the Ointment</i> (Luke 7:36-50)																							
Luke 7:36 (Mk 14:3)												168										98	168
Luke 7:37 (Mk 14:3)												168										0	168
Luke 7:38 (Mk 14:3)												168										0	168
Luke 7:39																							
<i>The Parable of the Creditor and the Two Debtors</i> (Luke 7:40-43)																							
Luke 7:40 (Mk 14:3)												168										0	168
Luke 7:41-43																							
Luke 7:44-50																							
Luke 8:1-56																							
Luke 9:1-45																							
<i>On True Greatness</i> (Luke 9:46-48)																							
Luke 9:46-47																							
Luke 9:48 (Mk 10:43)			43																			125	293
Luke 9:49-50																						AP (MEM.)	PP (MEM.)

<i>Departure to Jerusalem (Luke 9:51)</i>																								
Luke 9:51 (Mk 10:1)	1																		1	1	1	1	42	335
Luke 9:52–62																								
Luke 10:1–24																								
<i>The Lawyer's Question (Luke 10:25–28)</i>																								
Luke 10:25 (Mk 12:28)																							111	446
Luke 10:26																								
Luke 10:27 (Mk 12:29–31, 33)																							1	447
																							1	448
																							1	449
																							2	451
Luke 10:28																								
Luke 10:29–42																								
Luke 11:1–42																								
<i>Seats of Honor and Greetings (Luke 11:43)</i>																								
Luke 11:43 (Mk 12:38–39)																							5	456
																							1	457
Luke 11:44–54																								
Luke 12:1–10																								
<i>The Holy Spirit will Teach You What to Say (Luke 12:11–12)</i>																								
Luke 12:11 (Mk 13:9, 11)																							14	471
																							2	473
Luke 12:12 (Mk 13:11)																							0	473
Luke 12:13–36																								
<i>Blessed are the Slaves whom the Master finds Watching (Luke 12:37–38)</i>																								
Luke 12:37 (Mk 13:35–37)																							24	497
																							1	498
																							1	499
Luke 12:38 (Mk 13:36)																							1	500
<i>The Thief at Night (Luke 12:39)</i>																								
Luke 12:39 (Mk 13:35)																							1	501
<i>The Hour of the Son of Man (Luke 12:40)</i>																								
Luke 12:40 (Mk 13:35)																							0	501



<i>The Good and Wicked Slave (Luke 12:41–46)</i>																					
Luke 12:41																					
Luke 12:42 (Mk 13:33–35)																				2	503
																				1	504
																				1	505
Luke 12:43 (Mk 13:34–36)																				1	506
																				1	507
																				1	508
Luke 12:44 (Mk 13:37)																				1	509
Luke 12:45																					
Luke 12:46 (Mk 13:34–35)																				3	512
																				1	513
Luke 12:47–49																					
<i>I have a baptism to be baptized with (Luke 12:50)</i>																					
Luke 12:50 (Mk 10:39)																				124	637
Luke 12:51–59																					
Luke 13:1–5																					
<i>The Parable of the Barren Fig Tree (Luke 13:6–9)</i>																					
Luke 13:6 (Mk 11:13–14)																				26	663
																				1	664
Luke 13:7 (Mk 11:13–14)																				1	665
																				1	666
Luke 13:8–9																					
Luke 13:10–29																					
<i>The Last Will be First, and the First, Last (Luke 13:30)</i>																					
Luke 13:30 (Mk 10:31)																				35	701
Luke 13:31–34																					
<i>Behold, Your House is Left to You (Luke 13:35)</i>																					
Luke 13:35 (Mk 11:9)																				30	731
Luke 14:1–35																					
Luke 15:1–32																					
Luke 16:1–17																					
																				AP (MEM.)	PP (MEM.)
<i>On Divorce and Adultery (Luke 16:18)</i>																					

Luke 16:18 (Mk 10:11–12)	<b>11</b> <b>12</b>																	10 1	11 12	10 1	11 12	50 1	781 782	
Luke 16:19–31																								
Luke 17:1–4																								
<i>Faith the Size of Mustard Seed (Luke 17:5–6)</i>																								
Luke 17:5																								
Luke 17:6 (Mk 11:22–23)						<b>74</b> <b>75</b>																62 1	844 845	
Luke 17:7–19																								
<i>The Kingdom of God is Among You (Luke 17:20–21)</i>																								
Luke 17:20																								
Luke 17:21 (Mk 13:21)																							74	919
Luke 17:22																								
<i>If They say, "Behold, there"—Do not Go (Luke 17:23)</i>																								
Luke 17:23 (Mk 13:21)																							0	919
<i>As the Lightning Flashes . . . (Luke 17:24)</i>																								
Luke 17:24 (Mk 13:26)																							5	924
Luke 17:25–27																								
<i>Just as in the Days of Lot I (Luke 17:28–29 I; Luke 17:32 II)</i>																								
Luke 17:28–29																								
Luke 17:30 (Mk 13:26)																							0	924
<i>You Must Not Go Down from Your Housetop to take Your Possessions (Luke 17:31)</i>																								
Luke 17:31 (Mk 13:15–16)																							9 1	933 934
Luke 17:32–37																								
<i>The Parable of the Unjust Judge (Luke 18:1–8)</i>																								
Luke 18:1–7																								
Luke 18:8 (Mk 13:26)																							10	944
Luke 18:9–14																								
<i>Jesus Blesses the Children (Luke 18:15–17)</i>																								
Luke 18:15 (Mk 10:13)	<b>13</b>																						1	1085

Luke 18:16 (Mk 10:14)	<b>14</b>																1	14	1	14	1	1086
Luke 18:17 (Mk 10:15)	<b>15</b>																1	15	1	15	1	1087
<i>The Rich Ruler (Luke 18:18–23)</i>																						
Luke 18:18 (Mk 10:17)		<b>17</b>															2	17	2	17	2	1089
Luke 18:19 (Mk 10:18)		<b>18</b>															1	18	1	18	1	1090
Luke 18:20 (Mk 10:19)		<b>19</b>															1	19	1	19	1	1091
Luke 18:21 (Mk 10:20)		<b>20</b>															1	20	1	20	1	1092
Luke 18:22 (Mk 10:21)		<b>21</b>															1	21	1	21	1	1093
Luke 18:23 (Mk 10:22)		<b>22</b>															1	22	1	22	1	1094
<i>How Hard it is to Enter the Kingdom of Heaven (Luke 18:24–25)</i>																						
Luke 18:24 (Mk 10:23)		<b>23</b>															1	23	1	23	1	1095
Luke 18:25 (Mk 10:25)		<b>25</b>															2	25	2	25	2	1097
<i>All things are Possible with God (Luke 18:26–27)</i>																						
Luke 18:26 (Mk 10:26)		<b>26</b>															1	26	1	26	1	1098
Luke 18:27 (Mk 10:27)		<b>27</b>															1	27	1	27	1	1099
<i>On Leaving Everything and Following Jesus (Luke 18:28–30)</i>																						
Luke 18:28 (Mk 10:28)		<b>28</b>															1	28	1	28	1	1100
Luke 18:29 (Mk 10:29–30)		<b>29</b>	<b>30</b>														1	29	1	29	1	1101
																	1	30	1	30	1	1102
Luke 18:30 (Mk 10:30)			<b>30</b>														0	30	0	30	0	1102
<i>Jesus' Third Passion Prediction (Luke 18:31–34)</i>																						
Luke 18:31 (Mk 10:32–33)			<b>32</b>														2	32	2	32	2	1104
			<b>33</b>														1	33	1	33	1	1105
Luke 18:32 (Mk 10:33–34)			<b>33</b>														0	33	0	33	0	1105
			<b>34</b>														1	34	1	34	1	1106
Luke 18:33 (Mk 10:34)			<b>34</b>														0	34	0	34	0	1106
Luke 18:34																						
<i>The Healing of the Blind Man at Jericho (Luke 18:35–43)</i>																						
Luke 18:35 (Mk 10:46)				<b>46</b>													12	46	12	46	12	1118
Luke 18:36 (Mk 10:47)				<b>47</b>													1	47	1	47	1	1119
Luke 18:37 (Mk 10:47)				<b>47</b>													0	47	0	47	0	1119

Luke 18:38 (Mk 10:47)				<b>47</b>												0	47	0	47	0	1119
Luke 18:39 (Mk 10:47-48)				<b>47</b> <b>48</b>												0 1	47 48	0 1	47 48	0 1	1119 1120
Luke 18:40 (Mk 10:49)				<b>49</b>												1	49	1	49	1	1121
Luke 18:41 (Mk 10:51)				<b>51</b>												2	51	2	51	2	1123
Luke 18:42 (Mk 10:52)				<b>52</b>												1	52	1	52	1	1124
Luke 18:43 (Mk 10:52)				<b>52</b>												0	52	0	52	0	1124
Luke 19:1-10																					
<i>The Parable of the Minas (Luke 19:11-27)</i>																					
Luke 19:11																					
Luke 19:12 (Mk 13:34)																				110	1234
Luke 19:13-27																					
<i>Jesus Goes on Ahead, Up to Jerusalem (Luke 19:28)</i>																					
Luke 19:28 (Mk 11:1)				<b>53</b>												1	53	1	53	109	1343
<i>The Commandeering of the Colt (Luke 19:29-34)</i>																					
Luke 19:29 (Mk 11:1)				<b>53</b>												0	53	0	53	0	1343
Luke 19:30 (Mk 11:2)				<b>54</b>												1	54	1	54	1	1344
Luke 19:31 (Mk 11:3)				<b>55</b>												1	55	1	55	1	1345
Luke 19:32 (Mk 11:4, 6)				<b>56</b> <b>58</b>												1 2	56 58	1 2	56 58	1 2	1346 1348
Luke 19:33 (Mk 11:5)				<b>57</b>												1	59	1	59	1	1349
Luke 19:34 (Mk 11:6, 3)				<b>58</b> <b>55</b>												1	60	1	60	1 3	1350 1353
Luke 19:35 (Mk 11:7)					<b>59</b>											1	61	1	61	4	1357
<i>The Triumphal Entry (Luke 19:36-38)</i>																					
Luke 19:36 (Mk 11:8)					<b>60</b>											1	62	1	62	1	1358
Luke 19:37																					
Luke 19:38 (Mk 11:9-10)					<b>61</b> <b>62</b>											1 1	63 64	1 1	63 64	1 1	1359 1360
Luke 19:39-44																					
<i>Jesus Ousts the Sellers from the Temple (Luke 19:45-46)</i>																					

Luke 19:45 (Mk 11:15)					<b>67</b>												5	69	5	69	5	1365
Luke 19:46 (Mk 11:17)					<b>69</b>												2	71	2	71	2	1367
<i>The Chief Priests and the Scribes Seek to Kill Jesus but are Unable to Find a Way (Luke 19:47-48)</i>																						
Luke 19:47 (Mk 11:18)					<b>70</b>												1	72	1	72	1	1368
Luke 19:48 (Mk 11:18)					<b>70</b>												0	72	0	72	0	1368
<i>The Question about Authority (Luke 20:1-8)</i>																						
Luke 20:1 (Mk 11:27)					<b>78</b>												8	80	8	80	8	1376
Luke 20:2 (Mk 11:28)					<b>79</b>												1	81	1	81	1	1377
Luke 20:3 (Mk 11:29)					<b>80</b>												1	82	1	82	1	1378
Luke 20:4 (Mk 11:30)					<b>81</b>												1	83	1	83	1	1379
Luke 20:5 (Mk 11:31)					<b>82</b>												1	84	1	84	1	1380
Luke 20:6 (Mk 11:32)					<b>83</b>												1	85	1	85	1	1381
Luke 20:7 (Mk 11:33)					<b>84</b>												1	86	1	86	1	1382
Luke 20:8 (Mk 11:33)					<b>84</b>												0	86	0	86	0	1382
<i>The Parable of the Wicked Tenants (Luke 20:9-16)</i>																						
Luke 20:9 (Mk 12:1)					<b>85</b>												1	87	1	87	1	1383
Luke 20:10 (Mk 12:2-3)					<b>86</b>												1	88	1	88	1	1384
					<b>87</b>												1	89	1	89	1	1385
Luke 20:11 (Mk 12:3-5)					<b>87</b>												0	89	0	89	0	1385
						<b>88</b>											1	90	1	90	1	1386
						<b>89</b>											1	91	1	91	1	1387
Luke 20:12 (Mk 12:8)					<b>92</b>												3	94	3	94	3	1390
Luke 20:13 (Mk 12:6)					<b>90</b>												2	96	2	96	2	1392
Luke 20:14 (Mk 12:7)					<b>91</b>												1	97	1	97	1	1393
Luke 20:15 (Mk 12:8-9)					<b>92</b>												1	98	1	98	1	1394
					<b>93</b>												1	99	1	99	1	1395
Luke 20:16 (Mk 12:9)					<b>93</b>												0	99	0	99	0	1395
<i>The Rejected Stone becomes the Cornerstone (Luke 20:17)</i>																						
Luke 20:17 (Mk 12:10)					<b>94</b>												1	100	1	100	1	1396
Luke 20:18																						
<i>The Scribes and Priests Know the Parable is About Them (Luke 20:19)</i>																						
Luke 20:19 (Mk 12:12)					<b>96</b>												2	102	2	102	2	1398

<i>On Paying Tribute to Caesar (Luke 20:20–26)</i>																						
Luke 20:20 (Mk 12:13)							<b>97</b>										1	103	1	103	1	1399
Luke 20:21 (Mk 12:14)							<b>98</b>										1	104	1	104	1	1400
Luke 20:22 (Mk 12:14)							<b>98</b>										0	104	0	104	0	1400
Luke 20:23 (Mk 12:15)							<b>99</b>										1	105	1	105	1	1401
Luke 20:24 (Mk 12:15–16)							<b>99</b> <b>100</b>										0	105	0	105	0	1401
																	1	106	1	106	1	1402
Luke 20:25 (Mk 12:17)							<b>101</b>										1	107	1	107	1	1403
Luke 20:26 (Mk 12:17)							<b>101</b>										0	107	0	107	0	1403
<i>The Sadducees' Question about the Resurrection (Luke 20:27–38)</i>																						
Luke 20:27 (Mk 12:18)							<b>102</b>										1	108	1	108	1	1404
Luke 20:28 (Mk 12:18–19)							<b>102</b>										0	108	0	108	0	1404
								<b>103</b>									1	109	1	109	1	1405
Luke 20:29 (Mk 12:20–21)							<b>104</b> <b>105</b>										1	110	1	110	1	1406
																	1	111	1	111	1	1407
Luke 20:30 (Mk 12:21)							<b>105</b>										0	111	0	111	0	1407
Luke 20:31 (Mk 12:21–22)							<b>105</b> <b>106</b>										0	111	0	111	0	1407
																	1	112	1	112	1	1408
Luke 20:32 (Mk 12:22)							<b>106</b>										0	112	0	112	0	1408
Luke 20:33 (Mk 12:23)							<b>107</b>										1	113	1	113	1	1409
Luke 20:34 (Mk 12:24)							<b>108</b>										1	114	1	114	1	1410
Luke 20:35 (Mk 12:25)							<b>109</b>										1	115	1	115	1	1411
Luke 20:36 (Mk 12:25)							<b>109</b>										0	115	0	115	0	1411
Luke 20:37 (Mk 12:26)							<b>110</b>										1	116	1	116	1	1412
Luke 20:38 (Mk 12:27)							<b>111</b>										1	117	1	117	1	1413
<i>The Scribes Praise Jesus (Luke 20:39)</i>																						
Luke 20:39 (Mk 12:28, 32)							<b>112</b> <b>116</b>										1	118	1	118	1	1414
																	4	122	4	122	4	1418
<i>No One Dares Ask Jesus Anything (Luke 20:40)</i>																						
Luke 20:40 (Mk 12:34)							<b>118</b>										2	124	2	124	2	1420
<i>Jesus' Question about David's Son (Luke 20:41–44)</i>																						
Luke 20:41 (Mk 12:35)							<b>119</b>										1	125	1	125	1	1421

Luke 20:42 (Mk 12:36)																		1	126	1	126	1	1422	
Luke 20:43 (Mk 12:36)																			0	126	0	126	0	1422
Luke 20:44 (Mk 12:37)																			1	127	1	127	1	1423
<i>Beware of the Scribes (Luke 20:45–47)</i>																								
Luke 20:45 (Mk 12:37–38)																			0	127	0	127	0	1423
																			1	128	1	128	1	1424
Luke 20:46 (Mk 12:38–39)																			0	128	0	128	0	1424
																			1	129	1	129	1	1425
Luke 20:47 (Mk 12:40)																			1	130	1	130	1	1426
<i>The Widow's Mite (Luke 21:1–4)</i>																								
Luke 21:1 (Mk 12:41)																			1	131	1	131	1	1427
Luke 21:2 (Mk 12:42)																			1	132	1	132	1	1428
Luke 21:3 (Mk 12:43)																			1	133	1	133	1	1429
Luke 21:4 (Mk 12:44)																			1	134	1	134	1	1430
<i>Prediction of the Destruction of the Temple (Luke 21:5–6)</i>																								
Luke 21:5 (Mk 13:1–2)																			1	135	1	135	1	1431
																			1	136	1	136	1	1432
Luke 21:6 (Mk 13:2)																			0	136	0	136	0	1432
<i>The Disciples Ask about Signs of the End (Luke 21:7)</i>																								
Luke 21:7 (Mk 13:3–4)																			1	137	1	137	1	1433
																			1	138	1	138	1	1434
<i>Many Will Come in My Name (Luke 21:8)</i>																								
Luke 21:8 (Mk 13:5–6)																			1	139	1	139	1	1435
																			1	140	1	140	1	1436
<i>When You hear of Wars and Disorder, do not be Terrified (Luke 21:9)</i>																								
Luke 21:9 (Mk 13:7)																			1	141	1	141	1	1437
<i>Nation Against Nation, Kingdom Against Kingdom (Luke 21:10)</i>																								
Luke 21:10 (Mk 13:8)																			1	142	1	142	1	1438
<i>Earthquakes, Famines, and Pestilence (Luke 21:11)</i>																								
Luke 21:11 (Mk 13:8)																			0	142	0	142	0	1438
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12–13)</i>																								
Luke 21:12 (Mk 13:9, 13)																			1	143	1	143	1	1439
																							4	1443

Luke 21:13 (Mk 13:9)																			0	143	0	143	4	1447
<i>Do Not Prepare a Defence, You will be given Wisdom (Luke 21:14–15)</i>																								
Luke 21:14 (Mk 13:11)																			2	145	2	145	2	1449
Luke 21:15 (Mk 13:11)																			0	145	0	145	0	1449
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																								
Luke 21:16 (Mk 13:11–12)																			0	145	0	145	0	1449
																			1	146	1	146	1	1450
<i>You Will be Hated by All (Luke 21:17)</i>																								
Luke 21:17 (Mk 13:13)																			1	147	1	147	1	1451
Luke 21:18																								
<i>By Your Endurance You will Gain Your Souls (Luke 21:19)</i>																								
Luke 21:19 (Mk 13:13)																			0	147	0	147	0	1451
<i>Jerusalem Surrounded and the Flight to the Mountains (Luke 21:20–22)</i>																								
Luke 21:20 (Mk 13:14)																			1	148	1	148	1	1452
Luke 21:21 (Mk 13:14–16)																			0	148	0	148	0	1452
																			1	149	1	149	1	1453
																			1	150	1	150	1	1454
Luke 21:22																								
<i>Woe to Those Pregnant and Nursing (Luke 21:23)</i>																								
Luke 21:23 (Mk 13:17, 19)																			1	151	1	151	1	1455
																			2	153	2	153	2	1457
Luke 21:24																								
<i>The Celestial and Terrestrial Signs (Luke 21:25–26)</i>																								
Luke 21:25 (Mk 13:24–25)																			5	158	5	158	5	1462
																			1	159	1	159	1	1463
Luke 21:26 (Mk 13:25)																			0	159	0	159	0	1463
<i>The Son of Man Coming in the Cloud (Luke 21:27)</i>																								
Luke 21:27 (Mk 13:26)																			1	160	1	160	1	1464
Luke 21:28																								
<i>The Parable of the Fig Tree (Luke 21:29–31)</i>																								
Luke 21:29 (Mk 13:28)																			2	162	2	162	2	1466
Luke 21:30 (Mk 13:28)																			0	162	0	162	0	1466



Luke 21:31 (Mk 13:29)											157						1	163	1	163	1	1467
<i>This Generation will Not Pass Away Until All these Things Happen (Luke 21:32)</i>																						
Luke 21:32 (Mk 13:30)											158						1	164	1	164	1	1468
<i>Heaven and Earth Will Pass Away, But My Words will Not (Luke 21:33)</i>																						
Luke 21:33 (Mk 13:31)											159						1	165	1	165	1	1469
<i>Beware Lest Your Hearts become Weighed Down (Luke 21:34-35)</i>																						
Luke 21:34 (Mk 13:33)											161						2	167	2	167	2	1471
Luke 21:35																						
<i>Be Alert at All Times (Luke 21:36)</i>																						
Luke 21:36 (Mk 13:33-34)											161 162						0 1	167 168	0 1	167 168	0 1	1471 1472
Luke 21:37-38																						
<i>The Festival of Unleavened Bread Is Near (Luke 22:1)</i>																						
Luke 22:1 (Mk 14:1)											166						4	172	4	172	4	1476
<i>The Chief Priests and Scribes Consider How to Kill Jesus (Luke 22:2)</i>																						
Luke 22:2 (Mk 14:1-2)											166 167						0 1	172 173	0 1	172 173	0 1	1476 1477
<i>Judas Goes to the Chief Priests to Betray Jesus (Luke 22:3-6)</i>																						
Luke 22:3 (Mk 14:10)											175						8	181	8	181	8	1485
Luke 22:4 (Mk 14:10)											175						0	181	0	181	0	1485
Luke 22:5 (Mk 14:11)											176						1	182	1	182	1	1486
Luke 22:6 (Mk 14:11)											176						0	182	0	182	0	1486
<i>The Preparation for the Passover (Luke 22:7-13)</i>																						
Luke 22:7 (Mk 14:12)											177						1	183	1	183	1	1487
Luke 22:8 (Mk 14:12)											177						0	183	0	183	0	1487
Luke 22:9 (Mk 14:12)											177						0	183	0	183	0	1487
Luke 22:10 (Mk 14:13-14)											178 179						1 1	184 185	1 1	184 185	1 1	1488 1489
Luke 22:11 (Mk 14:14)											179						0	185	0	185	0	1489
Luke 22:12 (Mk 14:15)											180						1	186	1	186	1	1490
Luke 22:13 (Mk 14:16)											181						1	187	1	187	1	1491
<i>Jesus Takes His Place with His Disciples (Luke 22:14)</i>																						

Luke 22:14 (Mk 14:17)																					182							1	188	1	188	1	1492														
Luke 22:15																																															
<i>The Last Supper: Jesus Will Not Eat of It Until it is Fulfilled in the Kingdom of Heaven (Luke 22:16)</i>																																															
Luke 22:16 (Mk 14:25)																																		190						8	196	8	196	8	1500		
<i>The Last Supper: Jesus Distributes the First Cup (Luke 22:17)</i>																																															
Luke 22:17 (Mk 14:23–24)																																		188 189						2 1	198 199	2 1	198 199	2 1	1502 1503		
<i>The Last Supper: Jesus Will Not Drink of the Fruit of the Vine Until the Kingdom of Heaven Comes (Luke 22:18)</i>																																															
Luke 22:18 (Mk 14:25)																																		190						1	200	1	200	1	1504		
<i>The Last Supper: Jesus Distributes the Bread (Luke 22:19)</i>																																															
Luke 22:19 (Mk 14:22)																																		187						3	203	3	203	3	1507		
<i>The Last Supper: Jesus Distributes the Second Cup (Luke 22:20)</i>																																															
Luke 22:20 (Mk 14:23–24)																																		188 189						1 1	204 205	1 1	204 205	1 1	1508 1509		
<i>Jesus Foretells His Betrayal (Luke 22:21)</i>																																															
Luke 22:21 (Mk 14:18, 20)																																		183 185						6 2	211 213	6 2	211 213	6 2	1515 1517		
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Luke 22:22)</i>																																															
Luke 22:22 (Mk 14:21)																																		186						1	214	1	214	1	1518		
<i>The Disciples Ask Themselves who It could be (Luke 22:23)</i>																																															
Luke 22:23 (Mk 14:19)																																		184						2	216	2	216	2	1520		
<i>The Greatest Among You must be like the Youngest, and as the One who Serves (Luke 22:24–27)</i>																																															
Luke 22:24																																															
Luke 22:25 (Mk 10:42)																																													142	1662	
Luke 22:26 (Mk 10:43)																																													1	1663	
Luke 22:27 (Mk 10:43–45)																																		43 44												0	1663
																																													1	1664	
																																													1	1665	
Luke 22:28–30																																															
<i>Jesus' Prediction of Peter's Denial (Luke 22:31–34)</i>																																															
Luke 22:31–32																																															
Luke 22:33 (Mk 14:29)																																		194						10	226	10	226	149	1814		

Luke 22:34 (Mk 14:30)														195				1	227	1	227	1	1815	
Luke 22:35–38																								
<i>Jesus Goes Out to the Mount of Olives and Prays while His Disciples Sleep Nearby (Luke 22:39–46)</i>																								
Luke 22:39 (Mk 14:26)															191								4	1819
Luke 22:40 (Mk 14:32)															197			2	229	2	229	6	1825	
Luke 22:41 (Mk 14:35)															200			3	232	3	232	3	1828	
Luke 22:42 (Mk 14:35–36)															200 201			0 1	232 233	0 1	232 233	0 1	1828 1829	
Luke 22:43–44																								
Luke 22:45 (Mk 14:37)															202			1	234	1	234	1	1830	
Luke 22:46 (Mk 14:37–38)									AP (MEM.)		PP (MEM.)				202 203			0 1	234 235	0 1	234 235	0 1	234 235	
<i>The Coming of the Crowd, Judas' Kiss, and Jesus' Arrest (Luke 22:47–49)</i>																								
Luke 22:47 (Mk 14:43–45)									5 1 1	240 241 242	5 1 1	240 241 242			208 209 210								5 1 1	1836 1837 1838
Luke 22:48 (Mk 14:44–45)									1 1	243 244	1 1	243 244			209 210								1 1	1839 1840
Luke 22:49																								
<i>One of the Disciples Cuts Off an Ear (Luke 22:50–51)</i>																								
Luke 22:50 (Mk 14:47)									2	246	2	246			212								2	1842
Luke 22:51																								
<i>Jesus Responds to The Arresting Party (Luke 22:52–53)</i>																								
Luke 22:52 (Mk 14:48)									1	247	1	247			213								1	1843
Luke 22:53 (Mk 14:49)									1	248	1	248			214								1	1844
<i>Jesus is Taken to the House of the High Priest (Luke 22:54a)</i>																								
Luke 22:54a (Mk 14:53)									4	252	4	252			218								4	1848
<i>Peter Follows Jesus From a Distance (Luke 22:54b)</i>																								
Luke 22:54b (Mk 14:54)									1	253	1	253			219								1	1849
<i>Peter Denies Jesus Three Times (Luke 22:55–62)</i>																								
Luke 22:55 (Mk 14:54)									0	253	0	253			219								0	1849

Luke 22:56 (Mk 14:54, 66–67)									0 12 1	253 265 266	0 12 1	253 265 266					<b>219</b> <b>231</b> <b>232</b>					0 12 1	1849 1861 1862	
Luke 22:57 (Mk 14:68)									1	267	1	267						<b>233</b>					1	1863
Luke 22:58 (Mk 14:67, 69–71)									1 2 1 1	268 270 271 272	1 2 1 1	268 270 271 272					<b>232</b>	<b>234</b> <b>235</b> <b>236</b>					1 2 1 1	1864 1866 1867 1868
Luke 22:59 (Mk 14:67, 70)									1	273	1	273					<b>232</b>	<b>235</b>					4 3	1872 1875
Luke 22:60 (Mk 14:71–72)									1 1	274 275	1 1	274 275						<b>236</b> <b>237</b>					1 1	1876 1877
Luke 22:61 (Mk 14:72)									0	275	0	275						<b>237</b>					0	1877
Luke 22:62 (Mk 14:72)									0	275	0	275						<b>237</b>					0	1877
<i>Jesus is Abused by His Captors (Luke 22:63–65)</i>																								
Luke 22:63 (Mk 14:65)																		<b>230</b>					7	1884
Luke 22:64 (Mk 14:65)																		<b>230</b>					0	1884
Luke 22:65																								
<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity (Luke 22:66–71)</i>																								
Luke 22:66 (Mk 15:1)											1	276						<b>238</b>					8	1892
Luke 22:67 (Mk 14:61–62)											12 1	288 289					<b>226</b> <b>227</b>					12 1	1904 1905	
Luke 22:68																								
Luke 22:69 (Mk 14:62)											0	289					<b>227</b>					0	1905	
Luke 22:70 (Mk 14:61–62)											1 1	290 291					<b>226</b> <b>227</b>					1 1	1906 1907	
Luke 22:71 (Mk 14:63–64)											1 1	292 293					<b>228</b> <b>229</b>					1 1	1908 1909	
<i>Jesus is Brought Before Pilate (Luke 23:1)</i>																								
Luke 23:1 (Mk 15:1)										1	276	9	302					<b>238</b>					9	1918
Luke 23:2																								
<i>Pilate Ask Jesus if He is the King of the Jews (Luke 23:3)</i>																								
Luke 23:3 (Mk 15:2)										1	277	1	303					<b>239</b>					1	1919

Luke 23:4-7																							
<i>Jesus before Herod (Luke 23:8-12)</i>																							
Luke 23:8																							
Luke 23:9 (Mk 15:4-5)								2	279	2	305									<b>241</b>		2	1921
								1	280	1	306									<b>242</b>		1	1922
Luke 23:10 (Mk 15:3)								2	282	2	308									<b>240</b>		2	1924
Luke 23:11-12																							
Luke 23:13-16																							
<i>Jesus or Barabbas (Luke 23:18-19)</i>																							
Luke 23:18 (Mk 15:6-7, 9, 11)								3	285	3	311									<b>243</b>		3	1927
								1	286	1	312									<b>244</b>		1	1928
								2	288	2	314									<b>246</b>		2	1930
								2	290	2	316									<b>248</b>		2	1932
Luke 23:19 (Mk 15:7)																				<b>244</b>		4	1936
<i>Pilate Wishes to Release Jesus (Luke 23:20)</i>																							
Luke 23:20 (Mk 15:9, 12)								1	291	1	317									<b>246</b>		2	1938
																				<b>249</b>		3	1941
<i>The People Call for Jesus' Crucifixion (Luke 23:21)</i>																							
Luke 23:21 (Mk 15:13-14)								1	292	1	318									<b>250</b>		1	1942
								1	293	1	319									<b>251</b>		1	1943
<i>Pilate Finds No Basis for the Charge III (Luke 23:22)</i>																							
Luke 23:22 (Mk 15:14)								0	293	0	319									<b>251</b>		0	1943
<i>They Demand Jesus' Crucifixion with Great Cries (Luke 23:23)</i>																							
Luke 23:23 (Mk 15:15)								1	294	1	320									<b>252</b>		1	1944
<i>Pilate Delivers Jesus to be Crucified (Luke 23:24-25)</i>																							
Luke 23:24 (Mk 15:15)								0	294	0	320									<b>252</b>		0	1944
Luke 23:25 (Mk 15:15)								0	294	0	320									<b>252</b>		0	1944
<i>Simon of Cyrene Helps Carry the Cross (Luke 23:26)</i>																							
Luke 23:26 (Mk 15:16, 20-21)								1	295	1	321									<b>253</b>		1	1945
								4	299	4	325									<b>257</b>		4	1949
								1	300	1	326									<b>258</b>		1	1950
Luke 23:27-31																							
<i>Two Others Are Crucified with Jesus (Luke 23:32)</i>																							
Luke 23:32 (Mk 15:27)								6	306	6	332									<b>264</b>		6	1956

<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left (Luke 23:33)</i>																				
Luke 23:33 (Mk 15:22, 24, 27)								0	306	0	332					<b>259</b> <b>261</b>			5 2 3	1961 1963 1966
<i>Jesus Asks the Father to Forgive them, and His Clothes are Divided (Luke 23:34)</i>																				
Luke 23:34 (Mk 15:24)																<b>261</b>			3	1969
<i>The Leaders Scoff at Jesus (Luke 23:35)</i>																				
Luke 23:35 (Mk 15:29–32)								1 1 1 1	307 308 309 310	1 1 1 1	333 334 335 336					<b>265</b> <b>266</b> <b>267</b> <b>268</b>		4 1 1 1	1973 1974 1975 1976	
<i>The Soldiers Mock Jesus and give Him Sour Wine (Luke 23:36–37)</i>																				
Luke 23:36 (Mk 15:36)								4	314	4	340					<b>272</b>		4	1980	
Luke 23:37 (Mk 15:36, 26, 29–30)								0	314	0	340					<b>272</b> <b>263</b> <b>265</b> <b>266</b>		0 9 2 1	1980 1989 1991 1992	
<i>The Inscription (Luke 23:38)</i>																				
Luke 23:38 (Mk 15:26)																<b>263</b>		3	1995	
<i>The Two Thieves (Luke 23:39–43)</i>																				
Luke 23:39 (Mk 15:30)																<b>266</b>		3	1998	
Luke 23:40–43																				
<i>Darkness Comes Over the Land (Luke 23:44)</i>																				
Luke 23:44 (Mk 15:33)								3	317	3	343					<b>269</b>		3	2001	
<i>The Veil of the Temple is Rent (Luke 23:45)</i>																				
Luke 23:45 (Mk 15:38)								5	322	5	348					<b>274</b>		5	2006	
<i>The Cry From the Cross: "Father, Into Your Hands" (Luke 23:46a)</i>																				
Luke 23:46a (Mk 15:34, 37)								1	323	1	349					<b>270</b> <b>273</b>		4 3	2010 2013	
<i>Jesus Breathes His Last (Luke 23:46b)</i>																				
Luke 23:46b (Mk 15:37)								0	323	0	349					<b>273</b>		0	2013	
<i>The Centurion's Declaration About Jesus (Luke 23:47)</i>																				
Luke 23:47 (Mk 15:39)								2	325	2	351					<b>275</b>		2	2015	

Luke 23:48																					
<i>Jesus' Acquaintances and the Women Stood at a Distance Watching (Luke 23:49)</i>																					
Luke 23:49 (Mk 15:40-41)								1	326	1	352								<b>276</b>		
								1	327	1	353								<b>277</b>	1	2016
																				1	2017
<i>Joseph of Arimathea and the Burial of Jesus (Luke 23:50-53)</i>																					
Luke 23:50 (Mk 15:42-43)								1	328	1	354								<b>278</b>	1	2018
								1	329	1	355								<b>279</b>	1	2019
Luke 23:51 (Mk 15:43)								0	329	0	355								<b>279</b>	0	2019
Luke 23:52 (Mk 15:43)								0	329	0	355								<b>279</b>	0	2019
Luke 23:53 (Mk 15:46)								3	332	3	358								<b>282</b>	3	2022
<i>It was the Day of Preparation (Luke 23:54)</i>																					
Luke 23:54 (Mk 15:42)																			<b>278</b>	4	2026
<i>The Women See Where Jesus is Buried and Return Home to Prepare the Spices and Ointment (Luke 23:55-56)</i>																					
Luke 23:55 (Mk 15:40-41)																			<b>276</b>		
								1	333	1	359								<b>277</b>	2	2028
																			<b>283</b>	1	2029
																			<b>284</b>	6	2035
Luke 23:56 (Mk 16:1)								1	334	1	360								<b>284</b>	1	2036
<i>The Women Come to the Tomb and Find it Empty (Luke 24:1-3)</i>																					
Luke 24:1 (Mk 16:1-2)								0	334	0	360								<b>284</b>	0	2036
								1	335	1	361								<b>285</b>	1	2037
Luke 24:2 (Mk 16:3-4)								1	336	1	362								<b>286</b>	1	2038
								1	337	1	363								<b>287</b>	1	2039
Luke 24:3 (Mk 16:5)								1	338	1	364								<b>288</b>	1	2040
<i>Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4-8)</i>																					
Luke 24:4 (Mk 16:5)								0	338	0	364								<b>288</b>	0	2040
Luke 24:5 (Mk 16:6, 8)								1	339	1	365								<b>289</b>	1	2041
								2	341	2	367								<b>291</b>	2	2043
Luke 24:6 (Mk 16:6-7)								2	343	2	369								<b>289</b>	2	2045
								1	344	1	370								<b>290</b>	1	2046
Luke 24:7-8																					
<i>The Women Return from the Tomb (Luke 24:9)</i>																					
Luke 24:9 (Mk 16:8)								1	345	1	371								<b>291</b>	1	2047
<i>The Women Tell the Apostles (Luke 24:10-11)</i>																					
Luke 24:10 (Mk 15:40,																			<b>276</b>	15	2062
																			<b>283</b>	7	2069

47-16:1)																										<b>284</b>	1	2070	
Luke 24:11																													
Luke 24:12-53																													
Total # of verses moved: Complete Visual Contact Amount of Scrolling Greater than the Size of Mark (10:1-16:8) (291verses) Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Memory) Amount of Scrolling Greater than the Size of Mark (10:1-16:8) (291 verses) Total # of verses moved: <i>Penultimate</i> Posteriority [WH] (With Memory) Amount of Scrolling Greater than the Size of Mark (10:1-16:8) (291 verses)																									2070				
																									7.113x				
																									345				
																									1.185x				
																									371				
Amount of Scrolling Greater than the Size of Mark (10:1-16:8) (291 verses)																									1.274x				



*Rationale for Luke's Non-Visual Use of Mark*  
*(Penultimate Posteriority & Absolute Posteriority)*  
 (AP: FH, AH) (PP: WH)

#	PP or AP	# of Scrolls	Verse	Tradition Unit	Potential Parallel	Tradition Unit of the Potential Parallel	Rationale
1	PP, AP	1, 2	Luke 3:19–20	<i>The Imprisonment of John</i> (Luke 3:19–20)	Mark 6:17	<i>Herod's Imprisonment of John</i> (Mark 6:17)	The agreements here are “Herod” “Herodias, his wife” and “John in prison” which do not require visual contact to use. It is common knowledge that John was imprisoned at the behest of Herodias.
2	PP, AP	1, 2	Luke 4:16	<i>Jesus' Reads and Teaches at the Synagogue in Nazareth</i> (Luke 4:16–20)	Mark 6:1–2	<i>Jesus Visits His Home Town</i> (Mark 6:1) & <i>Jesus Teaches In The Synagogue on the Sabbath</i> (Mark 6:2a)	The agreement in Mark 6:1–2 (not Mark 1:21) is that “he entered into,” “the synagogue,” and “sabbath,” none of which require visual contact. Jesus’ entering synagogues on the sabbath was a regular activity and common knowledge.
3	PP, AP	1, 2	Luke 4:22	<i>Jesus' People React to Him</i> (Luke 4:22)	Mark 6:2–3	<i>Jesus' People are Offended by Him</i> (Mark 6:2b–3)	The agreement here is with οὐχ οὗτός ἐστιν . . . υἱὸς (synactically different in the Lukan version). “Is this not X’s son?” need not be accessed visually. Luke is writing what he can remember of the story (whether in Mark or Matthew).
4	PP, AP	1, 2	Luke 4:23	<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23)	Mark 6:4	<i>There is No Prophet Without Honor Except in His Home Town</i> (Mark 6:4)	The only significant agreement here is “ἐν τῇ πατρίδι,” which is derivable from the gnomic saying, “A prophet is not without honor except in his home town.”
5	PP, AP	1, 2	Luke 4:24	<i>No Prophet is Welcome in His Home Town</i> (Luke 4:24)	Mark 6:4	<i>There is No Prophet Without Honor Except in His Home Town</i> (Mark 6:4)	The saying “A prophet is not without honor except in his home town” is gnomic, and thus visual contact is unnecessary.
6	PP, AP	2	Luke 4:32	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)	Mark 11:18	<i>The Chief Priests and the Scribes Seek to Kill Jesus</i> (Mark 11:18)	Luke does not need to go to Mark 11:18 to access the material. Contact with Mark 1:22 is sufficient.

7	PP, AP	1, 2	Luke 4:41	<i>The Sick healed at Evening</i> (Luke 4:40–41)	Mark 3:11	<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known</i> (Mark 3:11–12)	Here the agreement is with “you are the Son of God.” If it is common knowledge, which it could be, that the demon-possessed call him the Son of God, then it is not necessary for there to be visual contact.
8	PP, AP	1, 2	Luke 5:1–2	<i>The Call of the First Disciples</i> (Luke 5:1–3)	Mark 1:16	<i>The Call of the First Disciples</i> (Mark 1:16–20)	<b>AP:</b> While the material is minimal, Luke gets what material he does from Matthew, not Mark. (There is in addition the possibility of use of L material.) <b>PP:</b> Three possibilities (or a combination of both of them). 1) Luke merely recalls what Mark had written. He does not go back to see. 2) Possible use of L material, and 3) enough of the scroll is open to see the columns in which Mark 1:16–20 is contained.
9	PP, AP	1, 2	Luke 5:4–5, 7, 10–11	<i>The Miraculous Draught of Fish</i> (Luke 5:4–11)	Mark 1:17–20	<i>The Call of the First Disciples</i> (Mark 1:16–20)	<b>AP:</b> While the material is minimal, Luke gets what material he does from Matthew, not Mark. (There is in addition the possibility of use of L material.) <b>PP:</b> Three possibilities (or a combination of both of them). 1) Luke merely recalls what Mark had written. He does not go back to see. 2) Possible use of L material, and 3) enough of the scroll is open to see the columns in which Mark 1:16–20 is contained.
10*	PP, AP	1, 2	Luke 5:18–19	<i>The Healing of the Paralytic</i> (Luke 5:17–26)	Mark 2:2–3	<i>The Healing of the Paralytic</i> (Mark 2:1–12)	Luke takes 2:2–3 from working memory.
11*	AP & PP	1, 2	Luke 6:16	<i>Occasion of the Sermon on the Plain</i> (Luke 6:17–18)	Mark 3:13	<i>Jesus Appoints the Twelve</i> (Mark 3:13–19)	<b>AP:</b> Luke is using Matt 5:1 here. No visual contact needed. However, Luke would have read Mark 3:13 at 6:13, so working recall is at issue here too. <b>PP:</b> Luke recalls the content from having read it at 6:13.

12	PP, AP	1, 2	Luke 6:38	<i>With the Measure you Measure</i> (Luke 6:38)	Mark 4:24–25	<i>With Which Measure You Measure It Will be Measured to You</i> (Mark 4:24) & <i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	<b>PP:</b> “With Which Measure You Measure It Will be Measured to You” is gnomic and not in need of visual contact to render. <b>AP:</b> Luke is using Matthew 7:2.
13	PP, AP	1, 2	Luke 7:1b	<i>The Centurion of Capernaum</i> (Luke 7:1b–10)	Mark 2:1	<i>The Healing of the Paralytic</i> (Mark 2:1–12)	<b>PP:</b> The agreement is “He entered into Capernaum,” which hardly requires visual contact. <b>AP:</b> Luke need only use Matthew 8:5
14	PP, AP	1, 2	Luke 7:10	<i>The Centurion of Capernaum</i> (Luke 7:1b–10)	Mark 7:30	<i>The Syro-Phoenician Woman</i> (Mark 7:24–30)	The agreements are: “Καί,” “εἰς τὸν οἶκον” and “εὐρ-.” While there is similarity to Mark 7:30, these hardly require visual contact.
15	PP, AP	1, 2	Luke 7:27	<i>Jesus’ Witness Concerning John I (“What Did You Go Out . . . to See?”)</i> (Luke 7:24–28)	Mark 1:2	<i>Fulfillment of Isaiah’s Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)	<b>PP:</b> Either Luke takes it from scripture, or he knows it by heart. It is a well-known piece of scripture, especially for Christians. <b>AP:</b> Luke takes the parallel from Matthew 11:10.
16	PP, AP	1, 2	Luke 7:36–38	<i>The Woman With the Ointment</i> (Luke 7:36–50)	Mark 14:3	<i>The Anointing at Bethany</i> (Mark 14:3–9)	Luke’s story of <i>The Woman with the Ointment</i> is similar to <i>The Anointing at Bethany</i> , though there are a number of notable differences, not least of which is the setting. The agreements here are “woman,” “reclining,” “in,” “house,” “alabaster jar of ointment,” “her head,” and “Simon.” As long as, Luke is familiar with the story, which he is, there is no need for visual contact with only these agreements. There is no syntactical similarity, and the agreements there are precisely the sort that would come up.
17	PP, AP	1, 2	Luke 7:40	<i>The Parable of the Creditor and the Two Debtors</i> (Luke 7:40–43)	Mark 14:3	<i>The Anointing at Bethany</i> (Mark 14:3–9)	The only agreement here is the name “Simon,” which does not require visual contact.
18	PP, AP	1, 2	Luke 8:1	<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News</i> (Luke 8:1)	Mark 6:6b	<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)	The only agreement here is between “Καί” and “κῶμ-”. Visual contact is not required.

19*	PP, AP	1, 2	Luke 8:19–21	<i>Jesus' True Kindred</i> (Luke 8:19–21)	Mark 3:31–35	<i>Jesus' True Kindred</i> (Mark 3:31–35)	<b>PP:</b> Luke recalls Mark 3:31–35 after having read it at approximately the time he was writing Luke 8:4. <b>AP:</b> Luke recalls Mark 3:31–35 and Matthew 12:46–50 after having read each account at approximately the time he was writing Luke 8:4. His memory of both informs his composition at 8:19–21.
20	PP, AP	1, 2	Luke 8:29	<i>The Gerasene Demoniac: Part I</i> (Luke 8:26–33)	Mark 5:4	<i>The Gerasene Demoniac: Part I</i> (Mark 5:1–13)	Luke 8:29 can be composed from working memory. No need to move back for visual back. Column is open to Luke.
21	PP, AP	1, 2	Luke 9:10	<i>The Return of the Apostles and the Withdrawal to Bethsaida</i> (Luke 9:10)	Mark 6:45	<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray</i> (Mark 6:45–46)	The agreement is “Bethsaida,” which does not require visual contact, if Luke is familiar with the story and its setting, which we can assume he is.
22	PP, AP	1, 2	Luke 9:14	<i>The Feeding of the Five Thousand</i> (Luke 9:12–17)	Mark 6:44	<i>The Feeding of the Five Thousand</i> (Mark 6:35–44)	That “5000 men” were fed would stand as common knowledge about the Feeding of the Five Thousand, which we can assume Luke did not need visual contact to write down.
23*	PP, AP	1	Luke 9:48	<i>On True Greatness</i> (Luke 9:46–48)	Mark 10:43	<i>The Greatest Among You must be like the Servant and the Slave</i> (Mark 10:42–45)	Besides the fact that the saying, “who wants to be great among you will be your slave,” is gnomic and likely popular in early Christian circles, the agreements between Luke and Mark are few: only “ὁμῖν,” “ἔστ-,” and “μέγας.” No visual contact necessary.
24	AP	1, 2	Luke 10:4	<i>Carry No Purse, No Bag, No Sandals and Greet No One</i> (Luke 10:4; See also *Luke 9:3)	Mark 6:8	<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics</i> (Mark 6:8–9)	Luke is using Matthew 10:9–12, not Mark. No minor agreements between Mark and Luke, only between Luke and Matthew alone.
25	AP	1, 2	Luke 10:5, 7	<i>Concerning the House in which You Enter</i> (Luke 10:5–7)	Mark 6:10	<i>Remain at whichever House You Enter</i> (Mark 6:10)	Luke is using Matthew 10:10–13, not Mark. No minor agreements between Mark and Luke, only between Luke and Matthew alone.
26	AP	1, 2	Luke 10:8	<i>Concerning the City in which You Enter</i> (Luke 10:8)	Mark 6:10	<i>Remain at whichever House You Enter</i> (Mark 6:10)	Luke is using Matthew 10:11, not Mark. No minor agreements between Mark and Luke,

							only between Luke and Matthew alone.
27	AP	1, 2	Luke 10:10–11	<i>Concerning the Ones (the City) who do Not Accept You II</i> (Luke 9:5 I; Luke 10:10–12 II)	Mark 6:11	<i>Concerning the Place That does Not Accept You</i> (Mark 6:11)	Luke is using Matthew 10:14, not Mark. No minor agreements between Mark and Luke, only between Luke and Matthew alone.
28	AP, PP	1, 2	Luke 10:16	<i>On the Ones Who Hear You and Reject You</i> (Luke 10:16)	Mark 9:37	<i>On True Greatness</i> (Mark 9:33–37)	The Saying here is formulaic (“He who x’s you, x’s me; and he who x’s me x’s the one who sent me”) and common, which means that Luke need not have used Mark at all. <b>AP:</b> If any visual contact was to be had, it is more likely that Luke use Matthew 10:40, with which he has minor agreements. Likely Luke did not use Matthew 10:40 either.
29	AP, PP	1, 2	Luke 10:25–27	<i>The Lawyer’s Question</i> (Luke 10:25–28)	Mark 12:28–31, 33	<i>The Question Concerning the Greatest Commandment</i> (Mark 12:28–33)	Although there are some similarities between the Lukan and Markan traditions, the agreements are minor enough to be coincidental or informed by memory of either the Markan account or the LXX rendering of the passage. The agreements are: ἄπ-κριθ- . . . ἐξ -ης [-ῆς] -ας . . . ἰσχύ-. All of these seem to me incidental and unprobative or (as in the case of ἰσχύ-) from memory of Mark’s rendering. This also seems to be a potential tradition that Christians knew well. <b>AP:</b> However, besides all of this Luke almost was using Matthew 22:35–39. The minor agreements are probative here (νομικός, -πειράζων, midway switch to ἐν [instead of ἐξ])
30	AP, PP	1, 2	Luke 10:40	<i>Mary and Martha</i> (Luke 10:38–42)	Mark 4:38	<i>Stilling the Storm</i> (Mark 4:35–41)	The agreement is οὐ μέλει σοι ὅτι which is likely remembered for its pointedness in the Stilling of the Storm pericope. But visual contact is not needed for its use.
31	AP	1, 2	Luke 11:14–	<i>The Beelzebub Controversy</i> (Luke 11:14–15)	Mark 3:22	<i>The Beelzebub Controversy</i> (Mark 3:22)	Luke is using Matthew (first 9:32–33, then 12:24), not Mark. No minor agreements

			15				between Mark and Luke, only between Luke and Matthew.
<b>32</b>	AP, PP	1, 2	Luke 11:16	<i>Seeking A Sign from Heaven</i> (Luke 11:16)	Mark 8:11	<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request</i> (Mark 8:11–12)	That Jesus' opponents sought from him a sign is common knowledge about Jesus and his opponents. Luke does not need to have visual contact with Mark. It is possible also, though ultimately unnecessary, that Luke read ahead in Matthew (from 12:24–12:39) where he observed the point. It is doubtful that he read to Matthew 16:1, which has more similarity than 12:39.
<b>33</b>	AP	1, 2	Luke 11:17–18	<i>A Kingdom and Satan Divided</i> (Luke 11:17–18)	Mark 3:23–26	<i>Satan, a Kingdom, and a House Divided</i> (Mark 3:23–26)	Luke is using Matthew 12:25–26, not Mark. The only minor agreements between Mark and Luke are ἐφ, and the case ending -ῆν (ἑαυτῆν) (17) and -ειν (ἐκβάλλειν) (18), the infinite verb ending. Neither of these are probative, considering the multiple minor agreements between Luke and Matthew.
<b>34</b>	AP	1, 2	Luke 11:21–22	<i>The Strong Man and His Property</i> (Luke 11:21–22)	Mark 3:27	<i>Plundering the Strong Man's House</i> (Mark 3:27)	Besides the agreements being only ever so slight (ἰσχυρ-, -ελθ-, και τὰ, αὐτοῦ δια-), Luke is use of it comes from Matthew 12:29.
<b>35</b>	AP, PP	1, 2	Luke 11:29	<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah</i> (Luke 11:29)	Mark 8:11–12	<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request</i> (Mark 8:11–12)	The only agreement that Luke has with Mark here <i>against</i> Matthew is ἡ . . . αὐτῆ. Luke is using Matthew 12:38–39, not Mark.
<b>36</b>	AP, PP	1, 2	Luke 11:33	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	Mark 4:21	<i>A Lamp Is Put on the Lampstand</i> (Mark 4:21)	The only agreement between Luke and Mark <i>against</i> Matthew here is ἵνα. Every other agreement Luke has with Mark, Luke has with Matthew, in additions to minor agreements that Luke and Mark do not have. Luke is either using Matthew 5:15 or because it is aphoristic, he need not be using anything. Whatever the case, Luke does not have visual contact with Mark.

37	AP, PP	1, 2	Luke 11:43	<i>Seats of Honor and Greetings</i> (Luke 11:43)	Mark 12:38–39	<i>Beware of the Scribes</i> (Mark 12:38–40)	<b>AP:</b> Luke is using Matthew 23:6–7, not Mark. No minor agreements between Mark and Luke, only between Luke and Matthew alone. <b>PP:</b> Perhaps there was some stigma about receiving greetings and desiring the first seats in the synagogue. At any rate, it requires out of the way movements.
38	AP, PP	1, 2	Luke 12:1	<i>The Leaven of the Pharisees</i> (Luke 12:1)	Mark 8:15	<i>The Leaven of the Pharisees and Herod</i> (Mark 8:14–21)	Some sort of warning against the “leaven of the Pharisees” was likely a common idea; thus, it does not require visual contact. Although it is not likely to be the case that Luke used Matthew, Luke and Matthew’s versions are more similar: both have προσέχετε.
39	AP, PP	1, 2	Luke 12:2	<i>Nothing is Hidden which will not be Known II</i> (Luke 12:2)	Mark 4:22	<i>Nothing is Hidden unless it is to be Made Known</i> (Mark 4:22)	<b>PP:</b> The saying is gnomic, and there are very few agreements between Luke and Mark (οὐ-, ἐστιν, and κρυπτόν). There is no need for Luke to have visual contact with Mark <b>AP:</b> Luke is using Matthew 10:26, not Mark. No minor agreements between Mark and Luke, only between Luke and Matthew alone.
40	AP	1, 2	Luke 12:10	<i>Blasphemy of the Holy Spirit</i> (Luke 12:10)	Mark 3:28–29	<i>Blasphemy of the Holy Spirit</i> (Mark 3:28–30)	Luke is using Matthew 12:31–32, not Mark. The only minor agreements between Mark and Luke are (εἰς and the case endings of ἅγιος: -ὸ -ον), only between Luke and Matthew alone.
41	AP, PP	1, 2	Luke 12:11–12	<i>The Holy Spirit will Teach You What to Say</i> (Luke 12:11–12)	Mark 13:9–11	<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them</i> (Mark 13:9) & <i>The Good News Will Be first Preached to All Nations</i> (Mark 13:10) & <i>Do Not Worry About What to Say, For It will Be Given to You in that Hour</i> (Mark 13:11)	<b>PP:</b> This is the sort of saying that early Christians would have been familiar with. It is a word of comfort for times of persecution. <b>AP:</b> Luke is using Matthew 10:17–20 (perhaps by memory), not Mark. The only minor agreements between Mark and Luke are the case ending on συναγωγὰς (-ὰς) (11) and ἅγιον (12). There are a number of MAs in Luke 12:11, although none in 12:12

42	AP, PP	1, 2	Luke 12:37–38	<i>Blessed are the Slaves whom the Master finds Watching</i> (Luke 12:37–38)	Mark 13:35–37	<i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> Besides a thematic similarity, there is not much of a verbal similarity. We may assume recollection or oral interference. <b>AP:</b> Luke is using Matthew 24:42, 46–47, not Mark.
43	AP, PP	1, 2	Luke 12:39	<i>The Thief at Night</i> (Luke 12:39)	Mark 13:33–35	<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33) & <i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> Besides a thematic similarity, there is not much of a verbal similarity. We may assume recollection or oral interference. <b>AP:</b> Luke is using Matthew 24:43, not Mark.
44	AP, PP	1, 2	Luke 12:40	<i>The Hour of the Son of Man</i> (Luke 12:40)	Mark 13:33–35	<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33) & <i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> Besides a thematic similarity, there is not much of a verbal similarity. We may assume recollection or oral interference. <b>AP:</b> Luke is using Matthew 24:44, not Mark.
45	AP, PP	1, 2	Luke 12:42–44, 46	<i>The Good and Wicked Slave</i> (Luke 12:41–46)	Mark 13:33–37	<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33) & <i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> Besides a thematic similarity, there is not much of a verbal similarity. We may assume recollection or oral interference. <b>AP:</b> Luke is using Matthew 24:45–51, not Mark.
46	AP, PP	1, 2	Luke 12:50	<i>I have a baptism to be baptized with</i> (Luke 12:50)	Mark 10:38	<i>James and John, the Sons of Zebedee, Petition for Seating Arrangements in the Kingdom of God</i> (Mark 10:35–40)	The only agreements are between “baptism” and “to be baptized.” There is no reason this idea cannot be recalled. It is likely stock phraseology.
47	AP, PP	1, 2	Luke 13:6–7	<i>The Parable of the Barren Fig Tree</i> (Luke 13:6–9)	Mark 11:13–14	<i>The Cursing of the Fig Tree</i> (Mark 11:12–14)	The similarities between Luke’s parable and the cursing of the fig tree are few. There is no reason a recollection for Mark’s <i>The Cursing of the Fig Tree</i> would not suffice. No visual contact is needed.
48	AP, PP	1, 2	Luke 13:18–19	<i>The Parable of the Mustard Seed</i> (Luke 13:18–19)	Mark 4:30–32	<i>The Parable of the Mustard Seed</i> (Mark 4:30–32)	<b>PP:</b> There are fewer agreements between Luke and Mark than one might expect, such that Luke’s composition of it from memory is an acceptable proposal. This is partly due to the fact the parable has similarities to Psalm



							103:12 and 31:6 (LXX), and thus some of the phraseology (especially the end, “the birds of heaven,” “resting,” and “branches”) does not require visual contact on Luke’s part. <b>AP:</b> There are far more similarities (MAs) between Luke and Matthew (13:31–32) in this, such that if Luke has visual contact with anyone it is Matthew and not Mark.
49	AP, PP	1, 2	Luke 13:22	<i>Jesus Teaches on His Way to Jerusalem</i> (Luke 13:22)	Mark 6:6b	<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)	The agreements between Luke and Mark here are: Καὶ, κώμας, and διδάσκων. That Jesus went teaching from village to village is of course common knowledge and does not require visual contact to compose.
50	AP, PP	1, 2	Luke 13:30	<i>The Last Will be First, and the First, Last</i> (Luke 13:30)	Mark 10:31	<i>The First Will be Last and the Last, First</i> (Mark 10:31)	The saying is gnomic and likely an early Christian staple. Luke does not need to have visual contact here. Besides, only the variables (“first” and “last”) seem to be the same here. The sentences are different between Luke and Mark.
51	AP, PP	1, 2	Luke 13:35	<i>Behold, Your House is Left to You</i> (Luke 13:35)	Mark 11:9–10	<i>The Triumphal Entry</i> (Mark 11:8–10)	The phrase which both Luke and Mark are agreed upon can be found in the Psalms (117:26 [LXX]). No visual contact is needed. <b>AP:</b> Luke uses the phrase from having read Matthew 23:39
52	AP, PP	1, 2	Luke 14:2–3	<i>The Healing of the Man with Dropsy</i> (Luke 14:1–6)	Mark 3:1–4	<i>The Man with the Withered Hand</i> (Mark 3:1–6)	While there are similarities between <i>The Healing of the Man with Dropsy</i> and <i>The Man with the Withered Hand</i> , the verbal similarities between Luke and Mark are minimal. In 14:2 only “Καὶ,” “ἄνθρωπος,” and “ἦν” are similar, and in 14:3 the similarities are λέγ-, ἔξεστιν τ- σαββά- θεραπεῦ, and the interrogative (;). These do not require visual contact.

53	AP, PP	2	Luke 14:27	<i>The Conditions of Discipleship</i> (Luke 14:25–27)	Mark 8:34	<i>Whoever comes After me, Let him deny himself and Take up His Cross</i> (Mark 8:34)	The saying is probably an early Christian staple, and thus does not require visual contact. The agreements are few: only τὸν σταυρὸν, καὶ, ὀπίσω μου, and μαθητ-. <b>AP:</b> Luke is likely using Matthew 10:38 for this passage (Luke 14:26 has parallels with Matthew 10:37 as well). There are more Lukan-Matthean MAs than there are Lukan-Markan MAs in Luke 14:27.
54	AP, PP	1, 2	Luke 14:35b	<i>He Who Has Ears to Hear (II)</i> (Luke 14:35b)	Mark 4:9, 23	<i>He Who Has Ears to Hear I</i> (Mark 4:9 I or Mark 4:23 II)	The phrase is gnomic and does not require visual contact.
55	AP, PP	1, 2	Luke 17:1	<i>It is impossible for Offenses not to Come</i> (Luke 17:1)	Mark 9:42	<i>It is better for a Millstone to be Hung around His Neck</i> (Mark 9:42)	The parallels come not from Luke's use of Mark, but Luke's use of Matthew 18:7. There are no Luke-Mark agreements against Matthew here, but plenty of Luke-Matthew agreements against Mark. No visual contact required here. *Depending how much of the scroll Luke has open these traditions may be exposed.
56	AP, PP	1, 2	Luke 17:2	<i>It is Better for a Millstone to be Hung around His Neck</i> (Luke 17:2)	Mark 9:42	<i>It is better for a Millstone to be Hung around His Neck</i> (Mark 9:42)	The parallels come not from Luke's use of Mark, but Luke's use of Matthew 18:6. The only agreement between Luke and Mark (that Matthew does not have) are εἰ, περὶκεῖται, and εἰς and the case endings of τὴν θάλασσαν. No visual contact required. *Depending how much of the scroll Luke has open these traditions may be exposed.
57	AP, PP	1, 2	Luke 17:6	<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)	Mark 11:22–23	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	Faith the size of a mustard seed saying is likely an early Christian staple, and thus no visual contact needed. <b>AP:</b> While it is unlikely that Luke had visual contact with the Matthean versions (17:20; 21:21) either, Matthew and Luke have far more in common than Luke does with the

							Markan version. There are no agreements between Luke and Mark against Matthew, but several between Luke and Matthew against Mark.
58*	AP, PP	1, 2	Luke 17:21	<i>The Kingdom of God is Among You</i> (Luke 17:20–21)	Mark 13:21	<i>If Someone says, "Behold, The Christ is There"—Do Not Believe</i> (Mark 13:21)	<b>AP:</b> There are Luke-Matthew agreements against Mark in the Luke 17:21–27 complex of traditions (cf. Matthew 24:23–39). Thus Luke is using Matthew not Mark—no visual contact with Mark. <b>PP:</b> The “behold, . . . here . . . or . . . there” saying is likely an early Christian staple, especially if Christians were waiting for Christ’s return.
59	AP, PP	1, 2	Luke 17:22	<i>The Days are Coming when you will Long to See the Son of Man</i> (Luke 17:22)	Mark 8:31	<i>Jesus First Passion Prediction</i> (Mark 8:31)	<b>AP:</b> There are Luke-Matthew agreements against Mark in the Luke 17:21–27 complex of traditions (cf. Matthew 24:23–39). Thus Luke is using Matthew not Mark—no visual contact with Mark. <b>PP:</b> The only agreement here is in the phrase “the son of man,” which hardly requires visual contact.
60	AP, PP	1, 2	Luke 17:23	<i>If They say, "Behold, there"—Do not Go</i> (Luke 17:23)	Mark 13:21	<i>If Someone says, "Behold, The Christ is There"—Do Not Believe</i> (Mark 13:21)	<b>AP:</b> There are Luke-Matthew agreements against Mark in the Luke 17:21–27 complex of traditions (cf. Matthew 24:23–39). Thus Luke is using Matthew not Mark—no visual contact with Mark. <b>PP:</b> The “behold, . . . here . . . or . . . there” saying is likely an early Christian staple, especially if Christians were waiting for Christ’s return.
61	AP, PP	1, 2	Luke 17:24	<i>As the Lightning Flashes . . .</i> (Luke 17:24)	Mark 8:31 or 13:26	<i>Jesus First Passion Prediction</i> (Mark 8:31) and/or <i>The Son of Man Coming in the Clouds</i> (Mark 13:26)	<b>AP:</b> There are Luke-Matthew agreements against Mark in the Luke 17:21–27 complex of traditions (cf. Matthew 24:23–39). Thus Luke is using Matthew not Mark—no visual contact

							with Mark. <b>PP:</b> The only agreement here is in the phrase “the son of man,” which hardly requires visual contact.
62	AP, PP	1, 2	Luke 17:25	<i>The Son of Man must first endure Suffering and be Rejected</i> (Luke 17:25)	Mark 8:31	<i>Jesus First Passion Prediction</i> (Mark 8:31)	The similarity between Luke and Mark in this section is not the insignificant, syntactically identical: δεῖ . . . πολλὰ παθεῖν καὶ ἀποδοκίμασθῆναι. The issue here is that it is kerygmatic, and thus a part of common tradition. Also, Luke could have remembered this without going back to look in Mark. No visual contact is needed.
63*	AP, PP	1, 2	Luke 17:30	<i>Just as in the Days of Lot I</i> (Luke 17:28–30 I)	Mark 13:26	<i>The Son of Man Coming in the Clouds</i> (Mark 13:26)	<b>AP:</b> There are Luke-Matthew agreements against Mark in the Luke 17:28–37 complex of traditions (cf. Matthew 24:17–41). Thus Luke is using Matthew not Mark—no visual contact with Mark. <b>PP:</b> The only agreement here is in the phrase “the son of man,” which hardly requires visual contact.
64	AP, PP	1, 2	Luke 17:31	<i>You Must Not Go Down from Your Housetop to take Your Possessions</i> (Luke 17:31)	Mark 13:15–16	<i>One Must Not Get His Possessions</i> (Mark 13:15–16)	<b>AP:</b> There are Luke-Matthew agreements against Mark in the Luke 17:28–37 complex of traditions (cf. Matthew 24:17–41 [ <i>especially</i> vv. 17–18]). Thus Luke is using Matthew not Mark—no visual contact with Mark. <b>PP:</b> The tradition stands as a parousia instruction, and may have been a staple saying for a Christian community who was waiting Christ’s return.
65	AP, PP	1, 2	Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	Mark 8:35	<i>He Who Wants to Save His Life Will Lose It</i> (Mark 8:35)	This is a Christian staple. All the agreements that Luke has with Mark here are also had between him and Matthew. There is one slight MA (a dative case ending). While it is unlikely that Luke had visual contact with either the

							Matthean parallels (10:39; 16:25), the likelihood is in favour of his visual contact with one of those, and not Mark. Likely, he is recalling the best he could the staple early Christian saying.
66*	AP, PP	1, 2	Luke 18:8	<i>The Parable of the Unjust Judge</i> (Luke 18:1–8)	Mark 13:26	<i>The Son of Man Coming in the Clouds</i> (Mark 13:26)	The only agreement is ὁ υἱ- τοῦ ἀνθρώπου ἐλθ-. The idea of the Son of Man coming <i>again</i> or <i>on clouds</i> certainly requires no visual contact.
67	AP, PP	1, 2	Luke 18:31–33	<i>Jesus' Third Passion Prediction</i> (Luke 18:31–33)	Mark 9:31	<i>Jesus' Second Passion Prediction</i> (Mark 9:30–31)	All the same material in 9:31 can be got from Mark 10:32–34, where Luke actually is. No visual contact needed.
68	AP, PP	1, 2	Luke 18:34	<i>The Disciples fail to understand Jesus' Passion Prediction</i> (Luke 18:34)	Mark 9:32	<i>The Disciples' Failure to Understand the Meaning of His Passion Prediction</i> (Mark 9:32)	The only agreements that Luke and Mark have here are τὸ ῥῆμα and the common root between γινώσκω (Luke) and ἀγνοέω (Mark) (different verbs). Neither of these are sufficient to necessitate visual contact.
69*	AP, PP	1, 2	Luke 19:12	<i>The Parable of the Minas</i> (Luke 19:11–27)	Mark 13:34	<i>The Māshāl on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	The only verbal similarity is with the word “man,” which hardly necessitates visual contact.
70	AP, PP	1, 2	Luke 19:26	<i>The Parable of the Minas</i> (Luke 19:11–27)	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	<i>Whoever Has, to Him It Shall Be Given</i> is sufficiently common and gnomic that it hardly requires visual contact.
71*	AP, PP	1, 2	Luke 19:34	<i>The Commandeering of the Colt</i> (Luke 19:29–34)	Mark 11:3	<i>The Commandeering of the Colt</i> (Mark 11:1–7)	Luke does need to go back, he can use recall. Besides the column in which the statements is uttered is open to him.
72*	AP, PP	1, 2	Luke 21:12	<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony</i> (Luke 21:12–13)	Mark 13:13	<i>You Will Be Hated by All</i> (Mark 13:13)	The agreement here is τ- ὄνομ- μου, which hardly requires visual contact.
73	AP, PP	1, 2	Luke 22:24, 26	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	Mark 9:34–35	<i>On True Greatness</i> (Mark 9:33–37)	The only agreements are τίς μείζων (9:34) and διάκον- (9:35), which do not require visual contact.
74	AP, PP	1, 2	Luke 22:25–	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke	Mark 10:42–45	<i>The Greatest Among You must be like the Servant and the Slave</i>	Luke is using Matthew 20:25–28 here not Mark. No visual contact required. On PP, it is

			27	22:24–27)		(Mark 10:42–45)	a case where there is not a lot of agreement that cannot gotten if familiarity with the aphorism is had. “The x of the gentiles rule over them and have power over them,” “But it is not this way,” “the one who wants to be great among you [must] become the servant.” These are aphoristic enough, and low enough in agreement that visual contact need not be the case.
75	AP, PP	1, 2	Luke 22:39	<i>Jesus Goes Out to the Mount of Olives and Prays while His Disciples Sleep Nearby</i> (Luke 22:39–46)	Mark 14:26	<i>They Sing a Hymn and Go Out to the Mount of Olives</i> (Mark 14:26)	Luke access Mark 14:26 from working memory. No need to “move” back. No visual contact required.
76*	AP, PP	1	Luke 22:56	<i>Peter Denies Jesus Three Times</i> (Luke 22:55–62)	Mark 14:54	<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest</i> (Mark 14:54)	The agreement here is with καθ- and πρὸς τὸ φῶς, which both can be derived from working memory. No need to “move” back. The column could be open. No visual contact required.
77*	AP, PP	1, 2	Luke 22:59	<i>Peter Denies Jesus Three Times</i> (Luke 22:55–62)	Mark 14:67	<i>Peter Denies Jesus Three Times</i> (Mark 14:66–72)	Contents can be acquired from Luke’s working memory.
78	AP, PP	1, 2	Luke 22:63–64	<i>Jesus is Abused by His Captors</i> (Luke 22:63–65)	Mark 14:65	<i>Jesus is Abused by His Captors</i> (Mark 14:65)	<b>PP:</b> The agreements between Luke and Mark are καὶ περικαλ-, λέγ-, and προφήτευσον, which can be appropriated from working memory. It helps that it is a vivid scene. <b>AP:</b> Luke is using Matthew 26:68 here, not Mark.
79	AP	1, 2	Luke 22:66–67, 69–71	<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity</i> (Luke 22:66–71)	Mark 15:1; 14:61–64	<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate</i> (Mark 15:1) & <i>The Chief Priest Questions Jesus About His Identity</i> (Mark 14:61b–64a)	For Luke 22:66, Luke is using Matthew 27:1–2, not Mark 15:1; For Luke 22:67, 69–71, Luke is piecing the tradition from memory having had just read both the Matthean and Markan accounts.
80*	AP, PP	1, 2	Luke 23:19	<i>Jesus or Barabbas</i> (Luke 23:18–19)	Mark 15:7	<i>Pilate Gives the People a Choice: Jesus or Barabbas</i> (Mark 15:6–8)	Agreements can be acquired through working memory. No visual contact required. Column is likely exposed.

81*	AP, PP	1, 2	Luke 23:20	<i>Pilate Wishes to Release Jesus</i> (Luke 23:20)	Mark 15:9	<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews</i> (Mark 15:9)	Agreements can be acquired through working memory. No visual contact required. Column is likely exposed.
82*	AP, PP	1, 2	Luke 23:24	<i>Jesus Asks the Father to Forgive them, and His Clothes are Divided</i> (Luke 23:34)	Mark 15:24	<i>Jesus is Crucified and His Clothes are Divided</i> (Mark 15:24)	Besides being common knowledge about Jesus' crucifixion, the information is in Luke's working memory.
83*	AP, PP	1, 2	Luke 23:33	<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left</i> (Luke 23:33)	Mark 15:22, 24	<i>They Take Jesus to Golgotha, the Place of the Skull</i> (Mark 15:22) & <i>Jesus is Crucified and His Clothes are Divided</i> (Mark 15:24)	Mark is working from memory here, having just read 15:22, 24.
<b>84</b>	AP, PP	1, 2	Luke 23:37	<i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	Mark 15:26, 29–30	<i>The Inscription</i> (Mark 15:26) & <i>Passers-by Deride Jesus</i> (Mark 15:29–30)	The agreements here are ὁ βασιλεὺς τῶν Ἰουδαίων, καὶ λέγοντες, and σώσον σεαυτὸν. These do not require visual contact, as they are likely in Luke's working memory.
85*	AP, PP	1, 2	Luke 23:38	<i>The Inscription</i> (Luke 23:38)	Mark 15:26	<i>The Inscription</i> (Mark 15:26)	The agreements are ἦν . . . ἐπιγραφή and ὁ βασιλεὺς τῶν Ἰουδαίων, which do not require visual contact. They are a part of Luke's working memory.
86*	AP, PP	1, 2	Luke 23:39	<i>The Two Thieves</i> (Luke 23:39–43)	Mark 15:30	<i>Passers-by Deride Jesus</i> (Mark 15:29–30)	The agreement here is σώσον σεαυτὸν, which does not require visual contact since it is a part of Luke's working memory.
87*	AP, PP	1, 2	Luke 23:46	<i>The Cry From the Cross: "Father, Into Your Hands"</i> (Luke 23:46a)	Mark 15:34	<i>The Cry From the Cross: "My God, My God"</i> (Mark 15:34)	Luke acquires the material here from working memory.
<b>88</b>	AP, PP	1, 2	Luke 23:54	<i>It was the Day of Preparation</i> (Luke 23:54)	Mark 15:42	<i>Joseph of Arimathea and the Burial of Jesus</i> (Mark 15:42–46)	That it was on the day of preparation that Jesus was crucified is common knowledge. The phrase is a part of Luke's working memory.
<b>89</b>	AP, PP	1, 2	Luke 23:55	<i>The Women See Where Jesus is Buried and Return Home to Prepare the Spices and Ointment</i> (Luke 23:55–56)	Mark 15:40–41	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Mark 15:40–41)	The agreements between Luke and Mark here are minimal and consist of general ideas: "there were women from Galilee who followed him." Visual contact or movement to is not required. Additionally, it is a part of Luke's working memory.
<b>90</b>	AP, PP	1, 2	Luke 24:7	<i>Two Men Appear to the Women at the Tomb And Speak to Them</i> (Luke 24:4–8)	Mark 8:31	<i>Jesus First Passion Prediction</i> (Mark 8:31)	The agreement is part of the passion prediction, and is syntactically different from

							the Markan account: τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ . . . καὶ . . . τρ- ἡμέρ- ἀναστῆναι. Visual contact is not required as the concept is common knowledge and kerygmatic.
<b>91</b>	AP, PP	1, 2	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	Mark 15:40, 47; 16:1	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Mark 15:40–41) & <i>The Two Marys Watch Where Jesus Was Put</i> (Mark 15:47) & <i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away</i> (Mark 16:1–4)	Since the women present are mentioned by name in Mark three times, it is safe to assume that these names are in Luke's working memory. In all likelihood, the column in which these consist is open.



## Luke's Use of Matthew

### Luke's use of Matthew: *Matt 1:1–28:20* (One-Bookroll Matthew)

[AP: FH, AH; PP: 2GH]

1–53	54–106	107–160	161–213	214–266	267–320	321–373	374–426	427–481	482–534	535–587	588–641	642–694	695–747	748–801	802–854	855–907	908–962	963–1015	1016–1068
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<i>Prologue</i> (Luke 1:1–4)																					
Luke 1:1 (Matt 1:1)	<b>1</b>																			1	1
Luke 1:2–4																					
Luke 1:5–25																					
<i>The Annunciation</i> (Luke 1:26–38)																					
Luke 1:26–30																					
Luke 1:31 (Matt 1:21)	<b>21</b>																			20	21
Luke 1:32–38																					
Luke 1:39–80																					
Luke 2:1–20																					
<i>The Circumcision and Naming of Jesus</i> (Luke 2:21)																					
Luke 2:21 (Mt 1:21)	<b>21</b>																			0	21
Luke 2:22–38																					
<i>The Childhood of Jesus at Nazareth</i> (Luke 2:39–40)																					
Luke 2:39 (Mt 2:22–23)	<b>47</b> <b>48</b>																			26	47
Luke 2:40																				1	48
Luke 2:41–52																					
Luke 3:1																					
																AP (OI&M)	PP (OI&M)				
<i>John the Baptist</i> (Luke 3:2–3)																					
Luke 3:2 (Mt 3:1)	<b>49</b>																			49	49
Luke 3:3 (Mt 3:5, 1–2)	<b>53</b> <b>49</b> <b>50</b>																			4	53
																				4	53
																				4	57
																				1	58
																				1	58
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke 3:4–6)																					

Luke 3:4 (Mt 3:3)	<b>51</b>																		1	59	1	59		
Luke 3:5–6																								
<i>John's Preaching of Repentance (Luke 3:7–9)</i>																								
Luke 3:7 (Mt 3:5–7)	<b>53</b>	<b>54</b>																	0	53	2	61	2	61
		<b>55</b>																	1	54	1	62	1	62
																			1	55	1	63	1	63
Luke 3:8 (Mt 3:8–9)		<b>56</b>																	1	56	1	64	1	64
		<b>57</b>																	1	57	1	65	1	65
Luke 3:9 (Mt 3:10)		<b>58</b>																	1	58	1	66	1	66
Luke 3:10–15																								
<i>John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)</i>																								
Luke 3:16 (Mt 3:11)		<b>59</b>																	1	59	1	67	1	67
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Luke 3:16 I; Luke 3:17 II)</i>																								
Luke 3:17 (Mt 3:12)		<b>60</b>																	1	60	1	68	1	68
Luke 3:18																								
<i>The Imprisonment of John (Luke 3:19–20)</i>																								
Luke 3:19 (Mt 14:3)																							396	464
Luke 3:20 (Mt 14:3)																							0	464
<i>The Baptism of Jesus (Luke 3:21–22)</i>																								
Luke 3:21 (Mt 3:13, 16)		<b>61</b>																	1	61	1	69	395	859
		<b>64</b>																	3	64	3	72	3	862
Luke 3:22 (Mt 3:16–17)		<b>64</b>																	0	64	0	72	0	862
		<b>65</b>																	1	65	1	73	1	863
<i>Genealogy of Jesus (Luke 3:23–38)</i>																								
Luke 3:23 (Mt 1:16)	<b>16</b>																						49	912
Luke 3:24 (Mt 1:15)	<b>15</b>																						1	913
Luke 3:25 (Mt 1:10)	<b>10</b>																						5	918
Luke 3:26																								
Luke 3:27 (Mt 1:12)	<b>12</b>																						2	920
Luke 3:28–30																								
Luke 3:31 (Mt 1:6)	<b>6</b>																						6	926
Luke 3:32 (Mt 1:5, 4)	<b>5</b>																						1	927
	<b>4</b>																						1	928
Luke 3:33 (Mt 1:4, 3)	<b>4</b>																						0	928

	<b>3</b>																			1	929				
Luke 3:34 (Mt 1:2)	<b>2</b>																			1	930				
Luke 3:35–38																				AP (OI&M)	PP (OI&M)				
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1–2)</i>																									
Luke 4:1 (Mt 4:1)		<b>66</b>																		1	66	1	74	64	994
Luke 4:2 (Mt 4:1–2)		<b>66</b> <b>67</b>																		0 1	66 67	0 1	74 75	0 1	994 995
<i>The Temptation: Stone into Bread (Luke 4:3–4)</i>																									
Luke 4:3 (Mt 4:3)		<b>68</b>																		1	68	1	76	1	996
Luke 4:4 (Mt 4:4)		<b>69</b>																		1	69	1	77	1	997
<i>The Temptation: the Kingdoms of the World (Luke 4:5–8)</i>																									
Luke 4:5 (Mt 4:8)		<b>73</b>																		4	73	4	81	4	1001
Luke 4:6 (Mt 4:9, 8)		<b>74</b> <b>73</b>																		1 1	74 75	1 1	82 83	1 1	1002 1003
Luke 4:7 (Mt 4:9)		<b>74</b>																		1	76	1	84	1	1004
Luke 4:8 (Mt 4:10)		<b>75</b>																		1	77	1	85	1	1005
<i>The Temptation: the Pinnacle of the Temple (Luke 4:9–12)</i>																									
Luke 4:9 (Mt 4:5–6)		<b>70</b> <b>71</b>																		5 1	82 83	5 1	90 91	5 1	1010 1011
Luke 4:10 (Mt 4:6)		<b>71</b>																		0	83	0	91	0	1011
Luke 4:11 (Mt 4:6)		<b>71</b>																		0	83	0	91	0	1011
Luke 4:12 (Mt 4:7)		<b>72</b>																		1	84	1	92	1	1012
<i>The Devil Departs (Luke 4:13)</i>																									
Luke 4:13 (Mt 4:11)		<b>76</b>																		4	88	4	96	4	1016
<i>The Journey into Galilee and Ministry (Luke 4:14–15)</i>																									
Luke 4:14a (Mt 4:12, 23)		<b>77</b> <b>88</b>																		1	89	1	97	1 11	1017 1028
Luke 4:14b (Mt 4:23–24)		<b>88</b> <b>89</b>																				11 1	108 109	0 1	1028 1029
Luke 4:15 (Mt 4:23)		<b>88</b>																				1	110	1	1030
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16–21)</i>																									
Luke 4:16 (Mt 4:13; 13:54)		<b>78</b>																		1	90	10	120	10 371	1040 1411





Luke 5:28 (Mt 9:9)						<b>244</b>												0	258	0	531	0	2464
<i>The Great Banquet at Levi's House (Luke 5:29–32)</i>																							
Luke 5:29 (Mt 9:10)						<b>245</b>												1	259	1	533	1	2465
Luke 5:30 (Mt 9:11)						<b>246</b>												1	260	1	534	1	2466
Luke 5:31 (Mt 9:12)						<b>247</b>												1	261	1	535	1	2467
Luke 5:32 (Mt 9:13)						<b>248</b>												1	262	1	536	1	2468
<i>The Question about Fasting (Luke 5:33–35)</i>																							
Luke 5:33 (Mt 9:14)						<b>249</b>												1	263	1	537	1	2469
Luke 5:34 (Mt 9:15)						<b>250</b>												1	264	1	538	1	2470
Luke 5:35 (Mt 9:15)						<b>250</b>												0	264	0	538	0	2470
<i>The Māshāl concerning the New Patch (Luke 5:36)</i>																							
Luke 5:36 (Mt 9:16–17)						<b>251</b>												1	265	1	539	1	2471
						<b>252</b>												1	266	1	540	1	2472
<i>The Māshāl concerning the New Wine (Luke 5:37–38)</i>																							
Luke 5:37 (Mt 9:17)						<b>252</b>												0	266	0	540	0	2472
Luke 5:38 (Mt 9:17)						<b>252</b>												0	266	0	540	0	2472
Luke 5:39																							
<i>Plucking Grain on the Sabbath (Luke 6:1–5)</i>																							
Luke 6:1 (Mt 12:1)						<b>346</b>												94	360	94	634	94	2566
Luke 6:2 (Mt 12:2)						<b>347</b>												1	361	1	635	1	2567
Luke 6:3 (Mt 12:3)						<b>348</b>												1	362	1	636	1	2568
Luke 6:4 (Mt 12:4)						<b>349</b>												1	363	1	637	1	2569
Luke 6:5 (Mt 12:8)						<b>353</b>												4	367	4	641	4	2573
<i>The Man with the Withered Hand (Luke 6:6–11)</i>																							
Luke 6:6 (Mt 12:9–10)						<b>354</b>												1	368	1	642	1	2574
						<b>355</b>												1	369	1	643	1	2575
Luke 6:7 (Mt 12:10)						<b>355</b>												0	369	0	643	0	2575
Luke 6:8 (Mt 12:10–11, 13)						<b>355</b>												0	369	0	643	0	2575
						<b>356</b>												1	370	1	644	1	2576
						<b>358</b>												2	372	2	646	2	2578
Luke 6:9 (Mt 12:11–12)						<b>356</b>												2	374	2	648	2	2580
						<b>357</b>												1	375	1	649	1	2581
Luke 6:10 (Mt 12:13)						<b>358</b>												1	376	1	650	1	2582

Luke 6:11 (Mt 12:14)							<b>359</b>									1	377	1	651	1	2583	
<i>Jesus Spends the Night in Prayer on the Mountain (Luke 6:12)</i>																						
Luke 6:12 (Mt 5:1)		<b>91</b>														268	645	268	919	268	2851	
<i>The Choosing of the Twelve (Luke 6:13–16)</i>																						
Luke 6:13 (Mt 10:1–2)							<b>274</b>											183	1102	183	3034	
							<b>275</b>											1	1103	1	3035	
Luke 6:14 (Mt 10:2–3)							<b>275</b>											0	1103	0	3035	
							<b>276</b>											1	1104	1	3036	
Luke 6:15 (Mt 10:3–4)							<b>276</b>											0	1104	0	3036	
							<b>277</b>											1	1105	1	3037	
Luke 6:16 (Mt 10:4)							<b>277</b>											0	1105	0	3037	
<i>Occasion of the Sermon on the Plain (Luke 6:17–18)</i>																						
Luke 6:17 (Mt 5:1; 4:23–25)		<b>91</b>														0	645	186	1291	186	3223	
		<b>88</b>																3	1294	3	3226	
		<b>89</b>																1	1295	1	3227	
		<b>90</b>																1	1296	1	3228	
Luke 6:18 (Mt 4:24)		<b>89</b>																1	1297	1	3229	
<i>Crowds Seek to be Healed by Jesus (Luke 6:19)</i>																						
Luke 6:19 (Mt 12:15)							<b>360</b>														271	3500
<i>The Beatitudes (Luke 6:20–22)</i>																						
Luke 6:20 (Mt 5:2–3)		<b>92</b>														1	646	3	1300	268	3768	
		<b>93</b>														1	647	1	1301	1	3769	
Luke 6:21 (Mt 5:6)		<b>96</b>														3	650	3	1303	3	3772	
Luke 6:22 (Mt 5:11)		<b>101</b>														5	655	5	1308	5	3777	
<i>Rejoice in that Day . . . (Luke 6:23)</i>																						
Luke 6:23 (Mt 5:12)		<b>102</b>														1	656	1	1309	1	3778	
Luke 6:24–26																						
<i>On Love of One's Enemies I (Luke 6:27–30)</i>																						
Luke 6:27 (Mt 5:44)			<b>134</b>													32	688	32	1342	32	3810	
Luke 6:28 (Mt 5:44)			<b>134</b>													0	688	0	1342	0	3810	
Luke 6:29 (Mt 5:39–40)			<b>129</b>													5	693	5	1347	5	3815	
			<b>130</b>													1	694	1	1348	1	3816	
Luke 6:30 (Mt 5:42)			<b>132</b>													2	696	2	1350	2	3818	
<i>The Golden Rule (Luke 6:31)</i>																						
Luke 6:31 (Mt 7:12)				<b>184</b>																	52	3870

<i>On Love of One's Enemies II (Luke 6:32-35)</i>																									
Luke 6:32 (Mt 5:46)				<b>136</b>														4	700	4	1354	48	3918		
Luke 6:33 (Mt 5:47)				<b>137</b>														1	701	1	1355	1	3919		
Luke 6:34 (Mt 5:47)				<b>137</b>														0	701	0	1355	0	3919		
Luke 6:35 (Mt 5:44-45)				<b>134</b> <b>135</b>														3	704	3	1358	3	3922		
																		1	705	1	1359	1	3923		
<i>Be Merciful (Luke 6:36)</i>																									
Luke 6:36 (Mt 5:48)				<b>138</b>														3	708	3	1362	3	3926		
<i>Do Not Judge (Luke 6:37)</i>																									
Luke 6:37 (Mt 7:1)				<b>173</b>														35	743	35	1397	35	3961		
<i>With the Measure you Measure (Luke 6:38)</i>																									
Luke 6:38 (Mt 7:2)				<b>174</b>														1	744	1	1398	1	3962		
<i>The Blind Guiding the Blind (Luke 6:39)</i>																									
Luke 6:39 (Mt 15:14)																							329	4291	
<i>A Disciple is Not Above His Teacher (Luke 6:40)</i>																									
Luke 6:40 (Mt 10:24-25)								<b>297</b> <b>298</b>																206	4497
																								1	4498
<i>The Speck and the Beam (Luke 6:41-42)</i>																									
Luke 6:41 (Mt 7:3)				<b>175</b>															1	745	1	1399	123	4621	
Luke 6:42 (Mt 7:4-5)				<b>176</b> <b>177</b>															1	746	1	1400	1	4622	
																			1	747	1	1401	1	4623	
<i>The Tree is Known by its Fruit (6:43-44)</i>																									
Luke 6:43 (Mt 7:17-19)				<b>189</b> <b>190</b> <b>191</b>															12	759	12	1413	12	4635	
																			1	760	1	1414	1	4636	
																			1	761	1	1415	1	4637	
Luke 6:44 (Mt 7:16; 12:33)				<b>188</b>					<b>378</b>															3	4640
																								190	4830
<i>The Good and Evil Men's Treasure (Luke 6:45)</i>																									
Luke 6:45 (Mt 12:35, 34)								<b>380</b> <b>379</b>																2	4832
																								1	4833
<i>Why do You Call Me, "Lord, Lord" (Luke 6:46)</i>																									
Luke 6:46 (Mt 7:21)				<b>193</b>															2	763	2	1417	186	5019	
<i>The House built upon the Rock (Luke 6:47-49)</i>																									



Luke 6:47 (Mt 7:24)					<b>196</b>												3	766	3	1420	3	5022
Luke 6:48 (Mt 7:24–25)					<b>196</b> <b>197</b>												0	766	0	1420	0	5022
Luke 6:49 (Mt 7:26–27)					<b>198</b> <b>199</b>												1	767	1	1421	1	5023
																	1	768	1	1422	1	5024
																	1	769	1	1423	1	5025
<i>The Centurion of Capernaum (Luke 7:1b–10)</i>																						
Luke 7:1 (Mt 8:5)					<b>206</b>												7	776	7	1430	7	5032
Luke 7:2 (Mt 8:5)					<b>206</b>												0	776	0	1430	0	5032
Luke 7:3																						
Luke 7:4 (Mt 8:5–6)					<b>206</b> <b>207</b>												0	776	0	1430	0	5032
Luke 7:5																	1	777	1	1431	1	5033
Luke 7:6 (Mt 8:8)					<b>209</b>												2	779	2	1433	2	5035
Luke 7:7 (Mt 8:8)					<b>209</b>												0	779	0	1433	0	5035
Luke 7:8 (Mt 8:9)					<b>210</b>												1	780	1	1434	1	5036
Luke 7:9 (Mt 8:10)					<b>211</b>												1	781	1	1435	1	5037
Luke 7:10																						
Luke 7:11–17																						
<i>John the Baptist's Question and Jesus' Answer (Luke 7:18–23)</i>																						
Luke 7:18 (Mt 11:2)					<b>317</b>												106	887	106	1541	106	5143
Luke 7:19 (Mt 11:2–3)					<b>317</b> <b>318</b>												0	887	0	1541	0	5143
Luke 7:20 (Mt 11:3)					<b>318</b>												1	888	1	1542	1	5144
Luke 7:21 (Mt 11:5)					<b>318</b>												0	888	0	1542	0	5144
Luke 7:22 (Mt 11:5)					<b>320</b>												2	890	2	1544	2	5146
Luke 7:22 (Mt 11:4–5)					<b>319</b> <b>320</b>												1	891	1	1545	1	5147
Luke 7:23 (Mt 11:6)						<b>321</b>											1	892	1	1546	1	5148
																	1	893	1	1547	1	5149
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Luke 7:24–28)</i>																						
Luke 7:24 (Mt 11:7)					<b>322</b>												1	894	1	1548	1	5150
Luke 7:25 (Mt 11:8)					<b>323</b>												1	895	1	1549	1	5151
Luke 7:26 (Mt 11:9)					<b>324</b>												1	896	1	1550	1	5152
Luke 7:27 (Mt 11:10)					<b>325</b>												1	897	1	1551	1	5153
Luke 7:28 (Mt 11:11)					<b>326</b>												1	898	1	1552	1	5154

<i>The People's Baptism and the Pharisees' Refusal of John's Baptism (Luke 7:29–30)</i>																																												
Luke 7:29 (Mt 21:31–32)																			385 1	5539 5540																								
Luke 7:30 (Mt 21:31)																			711 712	1 5541																								
<i>Jesus' Witness Concerning John II ("Children Sitting in the Marketplace") (Luke 7:31–35)</i>																																												
Luke 7:31 (Mt 11:16)																		5	903	5	1557	380	5921																					
Luke 7:32 (Mt 11:16–17)																		0 1	903 904	0 1	1557 1558	0 1	5921 5922																					
Luke 7:33 (Mt 11:18)																		1	905	1	1559	1	5923																					
Luke 7:34 (Mt 11:19)																		1	906	1	1560	1	5924																					
Luke 7:35 (Mt 11:19)																		0	906	0	1560	0	5924																					
<i>The Woman With the Ointment (Luke 7:36–50)</i>																																												
Luke 7:36 (Mt 26:6)																							913			579	6503																	
Luke 7:37 (Mt 26:6–7)																												914 915			1 1	6504 6505												
Luke 7:38 (Mt 26:7)																												915			0	6505												
Luke 7:39																																												
<i>The Parable of the Creditor and the Two Debtors (Luke 7:40–43)</i>																																												
Luke 7:40 (Mt 26:6)																																	914			1	6506							
Luke 7:41–43																																												
Luke 7:44–50																																												
<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News (Luke 8:1)</i>																																												
Luke 8:1 (Mt 9:35)																																		270				644	7150					
Luke 8:2–3																																						AP (OI&M)	PP (OI&M)					
<i>A Great Crowd Gathers and the Towns Come to Him (Luke 8:4)</i>																																												
Luke 8:4 (Mt 13:2–3)																																					63 1	969 970	63 1	1623 1624	127 1	7277 7278		
<i>The Parable of the Sower (Luke 8:5–8a)</i>																																												
Luke 8:5 (Mt 13:3–4)																																							0 1	970 971	0 1	1624 1625	0 1	7278 7279
Luke 8:6 (Mt 13:5–6)																																							1 1	972 973	1 1	1626 1627	1 1	7280 7281
Luke 8:7 (Mt 13:7)																																							1	974	1	1628	1	7282

Luke 8:8a (Mt 13:8)								<b>403</b>											1	975	1	1629	1	7283	
<i>He Who Has Ears to Hear I (Luke 8:8b I; Luke 14:35b II)</i>																									
Luke 8:8b (Mt 13:9)								<b>404</b>											1	976	1	1630	1	7284	
<i>The Disciples Ask Jesus What the Parable Was About (Luke 8:9)</i>																									
Luke 8:9 (Mt 13:10)								<b>405</b>											1	977	1	1631	1	7285	
<i>The Reason for Speaking in Parables (Luke 8:10)</i>																									
Luke 8:10 (Mt 13:11, 13-14)								<b>406</b>											1	978	1	1632	1	7286	
								<b>408</b>											2	980	2	1634	2	7288	
								<b>409</b>											1	981	1	1635	1	7289	
<i>The Interpretation of the Parable of the Sower (Luke 8:11-15)</i>																									
Luke 8:11 (Mt 13:18-19)								<b>413</b>											4	985	4	1639	4	7293	
								<b>414</b>											1	986	1	1640	1	7294	
Luke 8:12 (Mt 13:19)								<b>415</b>											1	987	1	1641	1	7295	
Luke 8:13 (Mt 13:20-21)								<b>416</b>											1	988	1	1642	1	7296	
								<b>417</b>											1	989	1	1643	1	7297	
Luke 8:14 (Mt 13:22)								<b>418</b>											1	990	1	1644	1	7298	
Luke 8:15 (Mt 13:23)								<b>419</b>											1	991	1	1645	1	7299	
<i>Putting a Lamp on the Lampstand I (Luke 8:16 I; Luke 11:33 II)</i>																									
Luke 8:16 (Mt 5:15)									<b>105</b>															314	7613
<i>Nothing is Hidden which will not be Known I (Luke 8:17 I; Luke 12:2 II)</i>																									
Luke 8:17 (Mt 10:26)									<b>299</b>															194	7807
<i>Pay Attention to How You Listen (Luke 8:18)</i>																									
Luke 8:18 (Mt 13:12)									<b>407</b>															108	7915
<i>Jesus' True Kindred (Luke 8:19-21)</i>																									
Luke 8:19 (Mt 12:46)									<b>391</b>										28	1019	28	1673	16	7931	
Luke 8:20 (Mt 12:46-47)									<b>391</b>										0	1019	0	1673	0	7931	
									<b>392</b>										1	1020	1	1674	1	7932	
Luke 8:21 (Mt 12:48-50)									<b>393</b>										1	1021	1	1675	1	7933	
									<b>394</b>										1	1022	1	1676	1	7934	
									<b>395</b>										1	1023	1	1677	1	7935	
<i>Stilling the Storm (Luke 8:22-25)</i>																									
Luke 8:22 (Mt 8:23, 18)									<b>224</b>										171	1194	171	1848	171	8106	
									<b>219</b>										5	1199	5	1853	5	8111	

Luke 8:23																						
Luke 8:24 (Mt 8:25–26)					<b>226</b>											7	1206	7	1860	7	8118	
					<b>227</b>											1	1207	1	1861	1	8119	
Luke 8:25 (Mt 8:26–27)					<b>227</b>											0	1207	0	1861	0	8119	
					<b>228</b>											1	1208	1	1862	1	8120	
<i>The Gerasene Demonic: Part I (Luke 8:26–33)</i>																						
Luke 8:26 (Mt 8:28)					<b>229</b>											1	1209	1	1863	1	8121	
Luke 8:27 (Mt 8:28)					<b>229</b>											0	1209	0	1863	0	8121	
Luke 8:28 (Mt 8:29)					<b>230</b>											1	1210	1	1864	1	8122	
Luke 8:29–31																						
Luke 8:32 (Mt 8:30–32)					<b>231</b>											1	1211	1	1865	1	8123	
					<b>232</b>											1	1212	1	1866	1	8124	
					<b>233</b>											1	1213	1	1867	1	8125	
Luke 8:33 (Mt 8:32)					<b>233</b>											0	1213	0	1867	0	8125	
<i>The Gerasene Demonic: Part II (Luke 8:34–39)</i>																						
Luke 8:34 (Mt 8:33–34)					<b>234</b>											1	1214	1	1868	1	8126	
					<b>235</b>											1	1215	1	1869	1	8127	
Luke 8:35 (Mt 8:33–34)					<b>234</b>											1	1216	1	1870	1	8128	
					<b>235</b>											1	1217	1	1871	1	8129	
Luke 8:36 (Mt 8:33–34)					<b>234</b>											1	1218	1	1872	1	8130	
					<b>235</b>											1	1219	1	1873	1	8131	
Luke 8:37 (Mt 8:33–34; 9:1)					<b>234</b>											1	1220	1	1874	1	8132	
					<b>235</b>											1	1221	1	1875	1	8133	
					<b>236</b>											1	1222	1	1876	1	8134	
Luke 8:38–39																						
<i>Jairus' Daughter I ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																						
Luke 8:40																						
Luke 8:41 (Mt 9:18)					<b>253</b>											3	1225	3	1879	3	8137	
Luke 8:42 (Mt 9:18)					<b>253</b>											0	1225	0	1879	0	8137	
<i>The Haemorrhaging Woman (Luke 8:43–48)</i>																						
Luke 8:43 (Mt 9:20)					<b>255</b>											2	1227	2	1881	2	8139	
Luke 8:44 (Mt 9:20)					<b>255</b>											0	1227	0	1881	0	8139	
Luke 8:45–47																						
Luke 8:48 (Mt 9:22)					<b>257</b>											2	1229	2	1883	2	8141	
<i>Jairus' Daughter II ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																						

Luke 8:49–50																					
Luke 8:51 (Mt 9:23)					<b>258</b>											1	1230	1	1884	1	8142
Luke 8:52 (Mt 9:24)					<b>259</b>											1	1231	1	1885	1	8143
Luke 8:53 (Mt 9:24)					<b>259</b>											0	1231	0	1885	0	8143
Luke 8:54 (Mt 9:25)					<b>260</b>											1	1232	1	1886	1	8144
Luke 8:55–56																					
<i>The Twelve are Given Authority (Luke 9:1)</i>																					
Luke 9:1 (Mt 10:1)					<b>274</b>											14	1246	14	1900	14	8158
<i>The Twelve are Sent Out Preaching the Kingdom and Healing the Sick (Luke 9:2–6)</i>																					
Luke 9:2 (Mt 10:5, 7–8)					<b>278</b>											4	1250	4	1904	4	8162
					<b>280</b>											2	1252	2	1906	2	8164
					<b>281</b>											1	1253	1	1907	1	8165
<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics (Luke 9:3; See also *Luke 10:4)</i>																					
Luke 9:3 (Mt 10:9–10)					<b>282</b>											1	1254	1	1908	1	8166
					<b>283</b>											1	1255	1	1909	1	8167
<i>Remain at Whichever House You Enter (Luke 9:4)</i>																					
Luke 9:4 (Mt 10:11–12)					<b>284</b>											1	1256	1	1910	1	8168
					<b>285</b>											1	1257	1	1911	1	8169
<i>Concerning the Ones (the City) who do Not Accept You I (Luke 9:5 I; Luke 10:10–12 II)</i>																					
Luke 9:5 (Mt 10:14)					<b>287</b>											2	1259	2	1913	2	8171
Luke 9:6																					
<i>Herod's Opinion Regarding Jesus (Luke 9:7–9)</i>																					
Luke 9:7 (Mt 14:1–2)									<b>454</b>							167	1426	167	2080	167	8338
									<b>455</b>							1	1427	1	2081	1	8339
Luke 9:8																					
Luke 9:9 (Mt 14:2)									<b>455</b>							0	1427	0	2081	0	8339
<i>The Return of the Apostles and the Withdrawal to Bethsaida (Luke 9:10)</i>																					
Luke 9:10 (Mt 14:12–13)									<b>465</b>							10	1437	10	2091	10	8349
									<b>466</b>							1	1438	1	2092	1	8350
<i>The Crowds Follow, Jesus Speak about the Kingdom and Heals Their Sick (Luke 9:11)</i>																					
Luke 9:11 (Mt 14:13–14)									<b>466</b>							0	1438	0	2092	0	8350
									<b>467</b>							1	1439	1	2093	1	8351
<i>The Feeding of the Five Thousand (Luke 9:12–17)</i>																					
Luke 9:12 (Mt 14:15)									<b>468</b>							1	1440	1	2094	1	8352

Luke 9:13 (Mt 14:16–17, 15)									<b>469</b>								1	1441	1	2095	1	8353
									<b>470</b>								1	1442	1	2096	1	8354
									<b>468</b>												2	8356
Luke 9:14 (Mt 14:21, 18–19)									<b>474</b>								4	1446	4	2100	6	8362
									<b>471</b>												3	8365
									<b>472</b>												1	8366
Luke 9:15																						
Luke 9:16 (Mt 14:19)									<b>472</b>								2	1448	2	2102	0	8366
Luke 9:17 (Mt 14:20)									<b>473</b>								1	1449	1	2103	1	8367
<i>Jesus' Question About Himself and Peter's Confession (Luke 9:18–20)</i>																						
Luke 9:18 (Mt 14:23; 16:13)									<b>476</b>								3	1452	3	2106	3	8370
																	65	1517	65	2171	65	8435
Luke 9:19 (Mt 16:14)																	1	1518	1	2172	1	8436
Luke 9:20 (Mt 16:15–16)																	1	1519	1	2173	1	8437
																	1	1520	1	2174	1	8438
<i>Jesus Warns Them Not to Tell His Identity to Anyone (Luke 9:21)</i>																						
Luke 9:21 (Mt 16:20)																	4	1524	4	2178	4	8442
<i>Jesus First Passion Prediction (Luke 9:22)</i>																						
Luke 9:22 (Mt 16:21)																	1	1525	1	2179	1	8443
<i>Whoever comes After me, Let him deny himself (Luke 9:23)</i>																						
Luke 9:23 (Mt 16:24)																	3	1528	3	2182	3	8446
<i>Whoever Wishes to Save His Life must Lose It (Luke 9:24)</i>																						
Luke 9:24 (Mt 16:25)																	1	1529	1	2183	1	8447
<i>On Gaining the Whole World (Luke 9:25)</i>																						
Luke 9:25 (Mt 16:26)																	1	1530	1	2184	1	8448
<i>On Being Ashamed of Jesus' and His Words (Luke 9:26)</i>																						
Luke 9:26 (Mt 16:27)																	1	1531	1	2185	1	8449
<i>You Will Not Taste Death Until You See the Kingdom of God (Luke 9:27)</i>																						
Luke 9:27 (Mt 16:28)																	1	1532	1	2186	1	8450
<i>The Transfiguration (Luke 9:28–36)</i>																						
Luke 9:28 (Mt 17:1)																	1	1533	1	2187	1	8451
Luke 9:29 (Mt 17:2)																	1	1534	1	2188	1	8452
Luke 9:30 (Mt 17:3)																	1	1535	1	2189	1	8453

Luke 9:31–32																							
Luke 9:33 (Mt 17:4)																							
Luke 9:34 (Mt 17:5–6)																							
Luke 9:35 (Mt 17:5)																							
Luke 9:36 (Mt 17:7–8)																							
<i>They Come Down From the Mountain (Luke 9:37a)</i>																							
Luke 9:37a (Mt 17:9, 14)																							
<i>Jesus Heals a Boy Possessed by a Demon/Unclean Spirit (Luke 9:37b–43a)</i>																							
Luke 9:37b (Mt 17:14)																							
Luke 9:38 (Mt 17:15)																							
Luke 9:39																							
Luke 9:40 (Mt 17:16)																							
Luke 9:41 (Mt 17:17)																							
Luke 9:42 (Mt 17:18)																							
Luke 9:43a																							
<i>Jesus' Second Passion Prediction (Luke 9:43b–44)</i>																							
Luke 9:43b (Mt 17:22)																							
Luke 9:44 (Mt 17:22)																							
Luke 9:45																							
<i>On True Greatness (Luke 9:46–48)</i>																							
Luke 9:46 (Mt 18:1)																							
Luke 9:47 (Mt 18:2)																							
Luke 9:48 (Mt 18:3–5)																							
Luke 9:49–50																							
<i>Departure to Jerusalem (Luke 9:51)</i>																							
Luke 9:51 (Mt 19:1)																							
Luke 9:52–56																							
<i>On Following Jesus (Luke 9:57–61)</i>																							

Luke 9:57 (Mt 8:19)						220												397	1992	397	2646	397	8910
Luke 9:58 (Mt 8:20)						221												1	1993	1	2647	1	8911
Luke 9:59 (Mt 8:22, 21)						223												2	1995	2	2649	2	8913
						222												1	1996	1	2650	1	8914
Luke 9:60 (Mt 8:22)						223												1	1997	1	2651	1	8915
Luke 9:61–62																							
Luke 10:1																							
<i>The Harvest is Plentiful, but Workers are Few (Luke 10:2)</i>																							
Luke 10:2 (Mt 9:37–38)						272												49	2046	49	2700	49	8964
						273												1	2047	1	2701	1	8965
<i>Lambs in the Midst of Wolves (Luke 10:3)</i>																							
Luke 10:3 (Mt 10:16)						289												16	2063	16	2717	16	8981
<i>Carry No Purse, No Bag, No Sandals and Greet No One (Luke 10:4; See also *Luke 9:3)</i>																							
Luke 10:4 (Mt 10:9–10, 12)						282												7	2070	7	2724	7	8988
						283												1	2071	1	2725	1	8989
						285												2	2073	2	2727	2	8991
<i>Concerning the House in which You Enter (Luke 10:5–7)</i>																							
Luke 10:5 (Mt 10:11–13)						284												1	2074	1	2728	1	8992
						285												1	2075	1	2729	1	8993
						286												1	2076	1	2730	1	8994
Luke 10:6 (Mt 10:13)						286												0	2076	0	2730	0	8994
Luke 10:7 (Mt 10:10–11, 13)						283																3	8997
						284																1	8998
						286												0	2076	0	2730	2	9000
<i>Concerning the City in which You Enter (Luke 10:8)</i>																							
Luke 10:8 (Mt 10:11)						284																2	9002
<i>"Heal the Sick and Say, 'The Kingdom is Near!'" (Luke 10:9)</i>																							
Luke 10:9 (Mt 10:8, 7)						281																3	9005
						280																1	9006
<i>Concerning the Ones (the City) who do Not Accept You II (Luke 9:5 I; Luke 10:10–12 II)</i>																							
Luke 10:10 (Mt 10:14)						287												1	2077	1	2731	7	9013
Luke 10:11 (Mt 10:14, 7)						287												0	2077	0	2731	0	9013
						280																7	9020
Luke 10:12 (Mt 10:15; Mt 11:24)						288	339											1	2078	1	2732	8	9028
																		51	2129	51	2783	51	9079



<i>Woes Pronounced on the Galilean Cities (Luke 10:13–15)</i>																							
Luke 10:13 (Mt 11:21)																		3	2132	3	2786	3	9082
Luke 10:14 (Mt 11:22)																		1	2133	1	2787	1	9083
Luke 10:15 (Mt 11:23)																		1	2134	1	2788	1	9084
<i>On the Ones Who Hear You and Reject You (Luke 10:16)</i>																							
Luke 10:16 (Mt 10:40)																						25	9109
Luke 10:17–20																							
<i>Jesus' Thanksgiving to the Father (Luke 10:21)</i>																							
Luke 10:21 (Mt 11:25–26)																		2	2136	2	2790	27	9136
																		1	2137	1	2791	1	9137
<i>All Things have been Handed Over to Jesus (Luke 10:22)</i>																							
Luke 10:22 (Mt 11:27)																		1	2138	1	2792	1	9138
<i>The Blessedness of the Disciples (Luke 10:23–24)</i>																							
Luke 10:23 (Mt 13:16)																		69	2207	69	2861	69	9207
Luke 10:24 (Mt 13:17)																		1	2208	1	2862	1	9208
<i>The Lawyer's Question (Luke 10:25–28)</i>																							
Luke 10:25 (Mt 22:35–36)								349	2557	349	3211											349	9557
								1	2558	1	3212											1	9558
Luke 10:26 (Mt 22:36)								0	2558	0	3212											0	9558
Luke 10:27 (Mt 22:37, 39)								1	2559	1	3213											1	9559
								2	2561	2	3215											2	9561
Luke 10:28																							
Luke 10:29–42																							
<i>The Lord's Prayer (Luke 11:1–4)</i>																							
Luke 11:1																							
Luke 11:2 (Mt 6:9–10)																							
Luke 11:3 (Mt 6:11)																							
Luke 11:4 (Mt 6:12–13)																							
Luke 11:5–8																							
<i>On Asking and Receiving (Luke 11:9–13)</i>																							
Luke 11:9 (Mt 7:7)																							

Luke 11:10 (Mt 7:8)					<b>180</b>												1	3212	1	3866	1	10212
Luke 11:11 (Mt 7:9–10)					<b>181</b>												1	3213	1	3867	1	10213
					<b>182</b>												1	3214	1	3868	1	10214
Luke 11:12 (Mt 7:10)					<b>182</b>												0	3214	0	3868	0	10214
Luke 11:13 (Mt 7:11)					<b>183</b>												1	3215	1	3869	1	10215
<i>The Beelzebul Controversy (Luke 11:14–15)</i>																						
Luke 11:14 (Mt 9:32–33)					<b>267</b>												84	3299	84	3953	84	10299
					<b>268</b>												1	3300	1	3954	1	10300
Luke 11:15 (Mt 9:34; Mt 12:24)					<b>269</b>		<b>369</b>										1	3301	1	3955	1	10301
																	100	3401	100	4055	100	10401
<i>Seeking A Sign from Heaven (Luke 11:16)</i>																						
Luke 11:16 (Mt 12:39; 16:1)							<b>384</b>														15	10416
																					145	10561
<i>A Kingdom and Satan Divided (Luke 11:17–18)</i>																						
Luke 11:17 (Mt 12:25)							<b>370</b>										1	3402	1	4056	159	10720
Luke 11:18 (Mt 12:26)							<b>371</b>										1	3403	1	4057	1	10721
<i>If I Cast Out Beelzebul . . . (Luke 11:19–20)</i>																						
Luke 11:19 (Mt 12:27)							<b>372</b>										1	3404	1	4058	1	10722
Luke 11:20 (Mt 12:28)							<b>373</b>										1	3405	1	4059	1	10723
<i>The Strong Man and His Property (Luke 11:21–22)</i>																						
Luke 11:21 (Mt 12:29)							<b>374</b>										1	3406	1	4060	1	10724
Luke 11:22 (Mt 12:29)							<b>374</b>										0	3406	0	4060	0	10724
<i>He who is not with Me is Against Me (Luke 11:23)</i>																						
Luke 11:23 (Mt 12:30)							<b>375</b>										1	3407	1	4061	1	10725
<i>The Return of the Unclean Spirit (Luke 11:24–26)</i>																						
Luke 11:24 (Mt 12:43–44)							<b>388</b>										13	3420	13	4074	13	10738
							<b>389</b>										1	3421	1	4075	1	10739
Luke 11:25 (Mt 12:44)							<b>389</b>										0	3421	0	4075	0	10739
Luke 11:26 (Mt 12:45)							<b>390</b>										1	3422	1	4076	1	10740
Luke 11:27–28																						
<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)</i>																						
Luke 11:29 (Mt 12:39)							<b>384</b>										6	3428	6	4082	6	10746

<i>Just as Jonah was a Sign, So Will the Son of Man Be (Luke 11:30)</i>																											
Luke 11:30 (Mt 12:40)																1	3429	1	4083	1	10747						
<i>The Sentence of the Queen of South (Luke 11:31)</i>																											
Luke 11:31 (Mt 12:42)																2	3431	2	4085	2	10749						
<i>The Sentence of the Men of Nineveh (Luke 11:32)</i>																											
Luke 11:32 (Mt 12:41)																1	3432	1	4086	1	10750						
<i>Putting a Lamp on the Lampstand II (Luke 8:16 I; Luke 11:33 II)</i>																											
Luke 11:33 (Mt 5:15)																					281	11031					
<i>The Sound Eye (Luke 11:34–36)</i>																											
Luke 11:34 (Mt 6:22–23)																226	3658	226	4312	55	11086						
																1	3659	1	4313	1	11087						
Luke 11:35 (Mt 6:23)																0	3659	0	4313	0	11087						
Luke 11:36 (Mt 6:22)																1	3660	1	4314	1	11088						
Luke 11:37–38																											
<i>AP (OI&amp;M) PP (OI&amp;M)</i>																											
<i>On Cleaning the Outside of the Cup and Being Clean on the Inside (Luke 11:39–41)</i>																											
Luke 11:39 (Mt 23:25)																						636	11724				
Luke 11:40 (Mt 23:25)																0	4296	0	4950				0	11724			
Luke 11:41 (Mt 23:23, 25–26)																								2	11726		
																								2	11728		
																								1	11729		
<i>Woe to You Pharisees: You Tithe the Small But Neglect the Important (Luke 11:42)</i>																											
Luke 11:42 (Mt 23:23)																2	4298	2	4952						3	11732	
<i>Seats of Honor and Greetings (Luke 11:43)</i>																											
Luke 11:43 (Mt 23:6–7)																16	4314	16	4968						16	11748	
																1	4315	1	4969						1	11749	
<i>Unmarked Graves (Luke 11:44)</i>																											
Luke 11:44 (Mt 23:27–28)																										19	11768
																									1	11769	
<i>The Lawyers, Loading People with Burdens (Luke 11:45–46)</i>																											
Luke 11:45																											
Luke 11:46 (Mt 23:4)																3	4318	3	4972							23	11792
<i>Woe to You: The Killing of the Prophets (Luke 11:47–51)</i>																											
Luke 11:47 (Mt 23:29–																24	4342	24	4996							24	11816

30)						1	4343	1	4997						<b>801</b>						1	11817
Luke 11:48 (Mt 23:30–32)						0	4343	0	4997						<b>801</b>						0	11817
						1	4344	1	4998							<b>802</b>					1	11818
						1	4345	1	4999							<b>803</b>					1	11819
Luke 11:49 (Mt 23:34)						2	4347	2	5001							<b>805</b>					2	11821
Luke 11:50 (Mt 23:35)						1	4348	1	5002							<b>806</b>					1	11822
Luke 11:51 (Mt 23:35–36)						0	4348	0	5002							<b>806</b>					0	11822
						1	4349	1	5003							<b>807</b>					1	11823
<i>Woe To You Lawyers: You Take away the Key of Knowledge (Luke 11:52)</i>																						
Luke 11:52 (Mt 23:13)															<b>785</b>						22	11845
Luke 11:53–54																						
<i>The Leaven of the Pharisees (Luke 12:1)</i>																						
Luke 12:1 (Mt 16:6)																						
															<b>534</b>	AP (OI&M)		PP (OI&M)		251	12096	
<i>Nothing is Hidden which will not be Known II (Luke 8:17 I; Luke 12:2 II)</i>																						
Luke 12:2 (Mt 10:26)						<b>299</b>											508	4857	508	5511	235	12331
<i>What You Say in the Dark will be Heard in the Light (Luke 12:3)</i>																						
Luke 12:3 (Mt 10:27)						<b>300</b>											1	4858	1	5512	1	12332
<i>Fear Him Who has Authority to Cast into Hell (Luke 12:4–5)</i>																						
Luke 12:4 (Mt 10:28)						<b>301</b>											1	4859	1	5513	1	12333
Luke 12:5 (Mt 10:28)						<b>301</b>											0	4859	0	5513	0	12333
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Luke 12:6–7)</i>																						
Luke 12:6 (Mt 10:29)						<b>302</b>											1	4860	1	5514	1	12334
Luke 12:7 (Mt 10:30–31)						<b>303</b> <b>304</b>											1	4861	1	5515	1	12335
																	1	4862	1	5516	1	12336
<i>On Confessing and Denying the Son of Man (Luke 12:8–9)</i>																						
Luke 12:8 (Mt 10:32)						<b>305</b>											1	4863	1	5517	1	12337
Luke 12:9 (Mt 10:33)						<b>306</b>											1	4864	1	5518	1	12338
<i>Blasphemy of the Holy Spirit (Luke 12:10)</i>																						
Luke 12:10 (Mt 12:31–32)							<b>376</b> <b>377</b>										70	4934	70	5588	70	12408
																	1	4935	1	5589	1	12409
<i>The Holy Spirit will Teach You What to Say (Luke 12:11–12)</i>																						
Luke 12:11 (Mt 10:17–18)						<b>290</b> <b>291</b>											87	5022	87	5676	87	12496
																	1	5023	1	5677	1	12497

19)						<b>292</b>												1	5024	1	5678	1	12498		
Luke 12:12 (Mt 10:19–20)						<b>292</b> <b>293</b>												0	5024	0	5678	0	12498		
Luke 12:13–21																		1	5025	1	5679	1	12499		
<i>On Anxiety About Earthly Things (Luke 12:22–32)</i>																									
Luke 12:22 (Mt 6:25)						<b>163</b>												<b>130</b> <b>+6</b>	136	5161	136	5815	130	12629	
Luke 12:23 (Mt 6:25)						<b>163</b>												0	5161	0	5815	0	12629		
Luke 12:24 (Mt 6:26)						<b>164</b>												1	5162	1	5816	1	12630		
Luke 12:25 (Mt 6:27)						<b>165</b>												1	5163	1	5817	1	12631		
Luke 12:26 (Mt 6:28)						<b>166</b>												1	5164	1	5818	1	12632		
Luke 12:27 (Mt 6:28–29)						<b>166</b> <b>167</b>												0	5164	0	5818	0	12632		
																		1	5165	1	5819	1	12633		
Luke 12:28 (Mt 6:30)						<b>168</b>												1	5166	1	5820	1	12634		
Luke 12:29 (Mt 6:31)						<b>169</b>												1	5167	1	5821	1	12635		
Luke 12:30 (Mt 6:32)						<b>170</b>												1	5168	1	5822	1	12636		
Luke 12:31 (Mt 6:33)						<b>171</b>												1	5169	1	5823	1	12637		
Luke 12:32																									
<i>Make For Yourselves Imperishable Treasures in Heaven (Luke 12:33)</i>																									
Luke 12:33 (Mt 6:19–20)						<b>157</b> <b>158</b>																	14	12651	
																							1	12652	
<i>Where Your Treasure is There your Heart will be (Luke 12:34)</i>																									
Luke 12:34 (Mt 6:21)						<b>159</b>																	1	12653	
Luke 12:35																									
<i>Be Like Men Waiting for their Master (Luke 12:36)</i>																									
Luke 12:36 (Mt 25:10–11)								700	5869	700	6523												<b>871</b> <b>872</b>	712	13365
								1	5870	1	6524												1	13366	
<i>Blessed are the Slaves whom the Master finds Watching (Luke 12:37–38)</i>																									
Luke 12:37 (Mt 24:46–47, 42)																							<b>856</b> <b>857</b>	16	13382
																							1	13383	
																						<b>852</b>	5	13388	
Luke 12:38 (Mt 24:46)																							4	13392	
<i>The Thief at Night (Luke 12:39)</i>																									

Luke 12:39 (Mt 24:43)						19	5889	19	6543						<b>853</b>					3	13395	
<i>The Hour of the Son of Man (Luke 12:40)</i>																						
Luke 12:40 (Mt 24:44)						1	5890	1	6544						<b>854</b>					1	13396	
<i>The Good and Wicked Slave (Luke 12:41–46)</i>																						
Luke 12:41																						
Luke 12:42 (Mt 24:45–46)						1	5891	1	6545						<b>855</b>					1	13397	
						1	5892	1	6546						<b>856</b>					1	13398	
Luke 12:43 (Mt 24:46)						0	5892	0	6546						<b>856</b>					0	13398	
Luke 12:44 (Mt 24:47)						1	5893	1	6547						<b>857</b>					1	13399	
Luke 12:45 (Mt 24:48–49)						1	5894	1	6548						<b>858</b>					1	13400	
						1	5895	1	6549						<b>859</b>					1	13401	
Luke 12:46 (Mt 24:50–51)						1	5896	1	6550						<b>860</b>					1	13402	
						1	5897	1	6551						<b>861</b>					1	13403	
<i>The Intentionally Disobedient Slave and the Ignorantly Disobedient (Luke 12:47–48)</i>																						
Luke 12:47 (Mt 24:50)						1	5898	1	6552						<b>860</b>					1	13404	
Luke 12:48																						
Luke 12:49–50																						
																AP (OI&M)	PP (OI&M)					
<i>Do not Think I have Come to Give Peace (Luke 12:51)</i>																						
Luke 12:51 (Mt 10:34)						<b>307</b>										553	6451	553	7105	553	13957	
<i>A Household and Its Members Shall be Divided (Luke 12:52–53)</i>																						
Luke 12:52 (Mt 10:35–36)						<b>308</b>										1	6452	1	7106	1	13958	
						<b>309</b>										1	6453	1	7107	1	13959	
Luke 12:53 (Mt 10:35)						<b>308</b>										1	6454	1	7108	1	13960	
<i>Interpreting the Times (Luke 12:54–56)</i>																						
Luke 12:54 (Mt 16:2)									<b>530</b>												222	14182
Luke 12:55 (Mt 16:2)									<b>530</b>												0	14182
Luke 12:56 (Mt 16:3)									<b>531</b>												1	14183
<i>Agreement with One's Accuser (Luke 12:57–59)</i>																						
Luke 12:57																						
Luke 12:58 (Mt 5:25)			<b>115</b>													193	6647	193	7301	416	14599	
Luke 12:59 (Mt 5:26)			<b>116</b>													1	6648	1	7302	1	14600	
Luke 13:1–5																						

<i>The Parable of the Barren Fig Tree (Luke 13:6–9)</i>																														
Luke 13:6 (Mt 21:19)																		699	583	15183										
Luke 13:7 (Mt 21:19)																		699	0	15183										
Luke 13:8–9																														
Luke 13:10–17																														
<i>The Parable of the Mustard Seed (Luke 13:18–19)</i>																														
Luke 13:18 (Mt 13:31)																		310	6958	310	7612	273	15456							
Luke 13:19 (Mt 13:31–32)																		0	6958	0	7612	0	15456							
																		1	6959	1	7613	1	15457							
<i>The Parable of the Leaven (Luke 13:20–21)</i>																														
Luke 13:20 (Mt 13:33)																		1	6960	1	7614	1	15458							
Luke 13:21 (Mt 13:33)																		0	6960	0	7614	0	15458							
<i>Jesus Teaches on His Way to Jerusalem (Luke 13:22)</i>																														
Luke 13:22 (Mt 9:35; 5:35)																			125			270		158	15616					
																								145	15761					
<i>Enter Through the Narrow Door (Luke 13:23–24)</i>																														
Luke 13:23																														
Luke 13:24 (Mt 7:13)																			185					243	7203	243	7857	60	15821	
<i>Turned Away at the Door / Depart from Me (Luke 13:25–27)</i>																														
Luke 13:25 (Mt 24:43; Mt 25:10–12)																								853	668	16489				
																								871	18	16507				
																								872	1	16508				
																								873	1	16509				
Luke 13:26 (Mt 7:22)																			194					9	7212	9	7866	679	17188	
Luke 13:27 (Mt 7:23)																			195					1	7213	1	7867	1	17189	
<i>There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and Jacob (Luke 13:28)</i>																														
Luke 13:28 (Mt 8:12, 11)																			213					18	7231	18	7885	18	17207	
																			212					1	7232	1	7886	1	17208	
<i>They will Come from the East, West, North and South to Recline (Luke 13:29)</i>																														
Luke 13:29 (Mt 8:11)																			212					0	7232	0	7886	0	17208	
<i>The Last Will be First, and the First, Last (Luke 13:30)</i>																														
Luke 13:30 (Mt 19:30)																								646					434	17642
<i>A Warning Against Herod (Luke 13:31–33)</i>																														

Luke 13:31 (14:1, 5)										454										192	17834	
										458										4	17838	
Luke 13:32–33										AP (OI&M)		PP (OI&M)										
<i>The Lament over Jerusalem (Luke 13:34)</i>																						
Luke 13:34 (Mt 23:37)										596	7828	596	8482							808	350	18188
<i>Behold, Your House is Left to You (Luke 13:35)</i>																						
Luke 13:35 (Mt 23:38–39)										1	7829	1	8483							809	1	18189
										1	7830	1	8484							810	1	18190
<i>The Healing of the Man with Dropsy (Luke 14:1–6)</i>																						
Luke 14:1																						
Luke 14:2 (Mt 12:10)										355										455	18645	
Luke 14:3 (Mt 12:10)										355										0	18645	
Luke 14:4																						
Luke 14:5 (Mt 12:11)										356										1	18646	
Luke 14:6																						
Luke 14:7–10																						
<i>He who Exalts himself will be Humbled I (Luke 14:11 I; Luke 18:14b II)</i>																						
Luke 14:11 (Mt 23:12)																				784	428	19074
Luke 14:12–15																						
<i>The Parable of the Great Supper (Luke 14:16–24)</i>																						
Luke 14:16 (Mt 22:1–2)																				727	57	19131
																				728	1	19132
Luke 14:17 (Mt 22:3–4)																				729	1	19133
																				730	1	19134
Luke 14:18 (Mt 22:5)																				731	1	19315
Luke 14:19–20																						
Luke 14:21 (Mt 22:7–8)																				733	2	19137
																				734	1	19138
Luke 14:22																						
Luke 14:23 (Mt 22:10)																				736	2	19140
Luke 14:24 (Mt 22:8)																				734	2	19142
<i>The Conditions of Discipleship (Luke 14:25–27)</i>																						
Luke 14:25																						



Luke 14:26 (Mt 10:37)						310													424	19566			
Luke 14:27 (Mt 10:38)						311													1	19567			
Luke 14:28–33																							
<i>The Māshāl On Salt (Luke 14:34–35a)</i>																							
Luke 14:34 (Mt 5:13)		103																	208	19775			
Luke 14:35a (Mt 5:13)		103																	0	19775			
<i>He Who Has Ears to Hear II (Luke 8:8b I; Luke 14:35b)</i>																							
Luke 14:35b (Mt 11:15)						330													227	20002			
Luke 15:1–2																							
<i>The Parable of the Lost Sheep (Luke 15:3–7)</i>																							
Luke 15:3																							
Luke 15:4 (Mt 18:12)										593									263	20265			
Luke 15:5 (Mt 18:13)										594									1	20266			
Luke 15:6 (Mt 18:13)										594									0	20266			
Luke 15:7 (Mt 18:13–14)										594 595									0 1	20266 20267			
Luke 15:8–32																							
Luke 16:1–12																							
																		AP (OI&M)	PP (OI&M)				
<i>On Serving Two Masters (Luke 16:13)</i>																							
Luke 16:13 (Mt 6:24)					162													648	8478	648	9132	433	20700
Luke 16:14–15																							
<i>The Law and Prophets were in Effect until John (Luke 16:16)</i>																							
Luke 16:16 (Mt 11:13, 12)						328 327														166 1	20866 20867		
<i>It is Easier for Heaven and Earth to Pass Away than for One Stroke of the Law to Disappear (Luke 16:17)</i>																							
Luke 16:17 (Mt 5:18)			108																		219	21086	
<i>On Divorce and Adultery (Luke 16:18)</i>																							
Luke 16:18 (Mt 5:32)			122																		14	21100	
Luke 16:19–31																							
<i>It is impossible for Offenses not to Come (Luke 17:1)</i>																							
Luke 17:1 (Mt 18:7)										589								427	8905	427	9559	467	21567

<i>It is Better for a Millstone to be Hung around His Neck (Luke 17:2)</i>																								
Luke 17:2 (Mt 18:6)																		1	8906	1	9560	1	21568	
<i>If Your brother Sins, Rebuke Him (Luke 17:3)</i>																								
Luke 17:3 (Mt 18:15)																		8	8914	8	9568	8	21576	
<i>You Must Forgiveness Regardless of the Number times One Sins Against You (Luke 17:4)</i>																								
Luke 17:4 (Mt 18:21–22)																		6	8920	6	9574	6	21582	
																		1	8921	1	9575	1	21583	
<i>Faith the Size of Mustard Seed (Luke 17:5–6)</i>																								
Luke 17:5																								
Luke 17:6 (Mt 17:20)																							27	21610
Luke 17:7–19																								
<i>The Kingdom of God is Among You (Luke 17:20–21)</i>																								
Luke 17:20 (Mt 16:1–2)					AP (OI&M)	PP (OI&M)																	47	21657
																							1	21658
Luke 17:21 (Mt 24:23)					230	9151	230	9805															303	21961
<i>The Days are Coming when you will Long to See the Son of Man (Luke 17:22)</i>																								
Luke 17:22 (Mt 16:28)																							277	22238
<i>If They say, "Behold, there"—Do not Go (Luke 17:23)</i>																								
Luke 17:23 (Mt 24:26)					3	9154	3	9808															280	22518
<i>As the Lightning Flashes . . . (Luke 17:24)</i>																								
Luke 17:24 (Mt 24:27)					1	9155	1	9809															1	22519
<i>The Son of Man must first endure Suffering and be Rejected (Luke 17:25)</i>																								
Luke 17:25 (Mt 16:21)																							288	22807
<i>Just as in the Days of Noah (Luke 17:26–27)</i>																								
Luke 17:26 (Mt 24:37–38)					10	9165	10	9819															298	23105
					1	9166	1	9820															1	23106
Luke 17:27 (Mt 24:38–39)					0	9166	0	9820															0	23106
					1	9167	1	9821															1	23107
<i>Just as in the Days of Lot I (Luke 17:28–29 I; Luke 17:32 II)</i>																								
Luke 17:28–29																								
Luke 17:30 (Mt 24:39)					0	9167	0	9821															0	23107
<i>You Must Not Go Down from Your Housetop to take Your Possessions (Luke 17:31)</i>																								

Luke 17:31 (Mt 24:17–18)																<b>827</b>								22	23129						
																<b>828</b>								1	23130						
<i>Just as in the Days of Lot II: "Remember Lot's Wife" (Luke 17:28–29 I; Luke 17:32 II)</i>																															
Luke 17:32																															
<i>He who seeks to Preserve his Life will Lose it (Luke 17:33)</i>																															
Luke 17:33 (Mt 16:25)																<b>553</b>									275	23405					
<i>One Will be Taken, and One, Left (Luke 17:34–35)</i>																															
Luke 17:34 (Mt 24:40)				1	9168	1	9822																		297	23702					
Luke 17:35 (Mt 24:41)				1	9169	1	9823																		1	23703					
<i>Where the Corpse is the Vultures will Gather (Luke 17:37)</i>																															
Luke 17:37 (Mt 24:28)																										13	23716				
<i>The Parable of the Unjust Judge (Luke 18:1–8)</i>																															
Luke 18:1–7																															
Luke 18:8 (Mt 16:27)																<b>555</b>										283	23999				
Luke 18:9–13																															
<i>He who Exalts himself will be Humbled II (Luke 14:11 I; Luke 18:14b II)</i>																															
Luke 18:14 (Mt 23:12)																										229	24228				
<i>Jesus Blesses the Children (Luke 18:15–17)</i>																															
Luke 18:15 (Mt 19:13)																<b>629</b>									222	9391	222	<b>10045</b>	155	24383	
Luke 18:16 (Mt 19:14)																<b>630</b>									1	9392	1	<b>10046</b>	1	24384	
Luke 18:17 (Mt 18:3)																<b>585</b>												45	24429		
<i>The Rich Ruler (Luke 18:18–23)</i>																															
Luke 18:18 (Mt 19:16)																<b>632</b>									2	9394	2	<b>10048</b>	47	24476	
Luke 18:19 (Mt 19:17)																<b>633</b>									1	9395	1	<b>10049</b>	1	24477	
Luke 18:20 (Mt 19:17–19)																<b>633</b>									0	9395	0	<b>10049</b>	0	24477	
																<b>634</b>									1	9396	1	<b>10050</b>	1	24478	
																<b>635</b>									1	9397	1	<b>10051</b>	1	24479	
Luke 18:21 (Mt 19:20)																<b>636</b>									1	9398	1	<b>10052</b>	1	24480	
Luke 18:22 (Mt 19:21)																<b>637</b>									1	9399	1	<b>10053</b>	1	24481	
Luke 18:23 (Mt 19:22)																<b>638</b>									1	9400	1	<b>10054</b>	1	24482	
<i>How Hard it is to Enter the Kingdom of Heaven (Luke 18:24–25)</i>																															
Luke 18:24 (Mt 19:23–)																<b>639</b>									1	9401	1	<b>10055</b>	1	24483	
																												<b>10056</b>			



Luke 19:11																										
Luke 19:12 (Mt 25:14)																		<b>875</b>			195	24719				
Luke 19:13 (Mt 25:14)																		<b>875</b>			0	24719				
Luke 19:14																										
Luke 19:15 (Mt 25:19)																		<b>880</b>			5	24724				
Luke 19:16 (Mt 25:20)																		<b>881</b>			1	24725				
Luke 19:17 (Mt 25:21)																		<b>882</b>			1	24726				
Luke 19:18 (Mt 25:22)																		<b>883</b>			1	24727				
Luke 19:19 (Mt 25:23)																		<b>884</b>			1	24728				
Luke 19:20 (Mt 25:24–25)																		<b>885</b>			1	24729				
																		<b>886</b>			1	24730				
Luke 19:21 (Mt 25:25, 24)																		<b>886</b>			0	24730				
																		<b>885</b>			1	24731				
Luke 19:22 (Mt 25:26)																		<b>887</b>			2	24733				
Luke 19:23 (Mt 25:27)																		<b>888</b>			1	24734				
Luke 19:24 (Mt 25:28)																		<b>889</b>			1	24735				
Luke 19:25																										
Luke 19:26 (Mt 25:29)																		<b>890</b>			1	24736				
Luke 19:27																										
<i>Jesus Goes on Ahead, Up to Jerusalem (Luke 19:28)</i>																										
Luke 19:28 (Mt 21:1)																		<b>681</b>			1	9443	1	<b>10097</b>	209	24945
<i>The Commandeering of the Colt (Luke 19:29–34)</i>																										
Luke 19:29 (Mt 21:1)																		<b>681</b>			0	9443	0	<b>10097</b>	0	24945
Luke 19:30 (Mt 21:2)																		<b>682</b>			1	9444	1	<b>10098</b>	1	24946
Luke 19:31 (Mt 21:3)																		<b>683</b>			1	9445	1	<b>10099</b>	1	24947
Luke 19:32 (Mt 21:6)																		<b>686</b>			3	9448	3	<b>10102</b>	3	24950
Luke 19:33–34																										
Luke 19:35 (Mt 21:7)																		<b>687</b>			1	9449	1	<b>10103</b>	1	24951
<i>The Triumphal Entry (Luke 19:36–38)</i>																										
Luke 19:36 (Mt 21:8)																		<b>688</b>			1	9450	1	<b>10104</b>	1	24952
Luke 19:37																										

Luke 19:38 (Mt 21:9)														<b>689</b>					1	9451	1	<b>10105</b>	1	24953
<i>If These are Silent, The Stones will Shout Out (Luke 19:39–40)</i>																								
Luke 19:39 (Mt 21:16)															<b>696</b>								7	24960
Luke 19:40 (Mt 21:16)															<b>696</b>								0	24960
Luke 19:41–44																								
<i>Jesus Ousts the Sellers from the Temple (Luke 19:45–46)</i>																								
Luke 19:45 (Mt 21:12)															<b>692</b>				3	9454	3	<b>10108</b>	4	24964
Luke 19:46 (Mt 21:13)															<b>693</b>				1	9455	1	<b>10109</b>	1	24965
<i>The Chief Priests and the Scribes Seek to Kill Jesus but are Unable to Find a Way (Luke 19:47–48)</i>																								
Luke 19:47 (Mt 26:3)																							217	25182
Luke 19:48 (Mt 26:5)																							2	25184
<i>The Question about Authority (Luke 20:1–8)</i>																								
Luke 20:1 (Mt 21:23)															<b>703</b>				10	9465	10	<b>10119</b>	209	25393
Luke 20:2 (Mt 21:23)															<b>703</b>				0	9465	0	<b>10119</b>	0	25393
Luke 20:3 (Mt 21:24)															<b>704</b>				1	9466	1	<b>10120</b>	1	25394
Luke 20:4 (Mt 21:25)															<b>705</b>				1	9467	1	<b>10121</b>	1	25395
Luke 20:5 (Mt 21:25)															<b>705</b>				0	9467	0	<b>10121</b>	0	25395
Luke 20:6 (Mt 21:26)															<b>706</b>				1	9468	1	<b>10122</b>	1	25396
Luke 20:7 (Mt 21:27)															<b>707</b>				1	9469	1	<b>10123</b>	1	25397
Luke 20:8 (Mt 21:27)															<b>707</b>				0	9469	0	<b>10123</b>	0	25397
<i>The Parable of the Wicked Tenants (Luke 20:9–16)</i>																								
Luke 20:9 (Mt 21:33)															<b>713</b>				6	9475	6	<b>10129</b>	6	25403
Luke 20:10 (Mt 21:33–35)															<b>713</b>				0	9475	0	<b>10129</b>	0	25403
															<b>714</b>				1	9476	1	<b>10130</b>	1	25404
															<b>715</b>				1	9477	1	<b>10131</b>	1	25405
Luke 20:11 (Mt 21:35–36)															<b>715</b>				0	9477	0	<b>10131</b>	0	25405
															<b>716</b>				1	9478	1	<b>10132</b>	1	25406
Luke 20:12 (Mt 21:39)															<b>719</b>								3	25409
Luke 20:13 (Mt 21:37)															<b>717</b>				1	9479	1	<b>10133</b>	2	25411
Luke 20:14 (Mt 21:38)															<b>718</b>				1	9480	1	<b>10134</b>	1	25412
Luke 20:15 (Mt 21:39–40)															<b>719</b>				1	9481	1	<b>10135</b>	1	25413
															<b>720</b>				1	9482	1	<b>10136</b>	1	25414



Luke 20:36 (Mt 22:30–31)					1 1	9523 9524	1 1	<b>10177</b> <b>10178</b>							<b>756</b> <b>757</b>					1 1	25455 25456
Luke 20:37 (Mt 22:31–32)					0 1	9524 9525	0 1	<b>10178</b> <b>10179</b>							<b>757</b> <b>758</b>					0 1	25456 25457
Luke 20:38 (Mt 22:32–33)					0 1	9525 9526	0 1	<b>10179</b> <b>10180</b>							<b>758</b> <b>759</b>					0 1	25457 25458
<i>The Scribes Praise Jesus (Luke 20:39)</i>																					
Luke 20:39 (Mt 22:36)					3	9529	3	<b>10183</b>							<b>762</b>					3	25461
<i>No One Dares Ask Jesus Anything (Luke 20:40)</i>																					
Luke 20:40 (Mt 22:46)							10	<b>10193</b>							<b>772</b>					10	25471
<i>Jesus' Question about David's Son (Luke 20:41–44)</i>																					
Luke 20:41 (Mt 22:41–43)					5 1 1	9534 9535 9536	5 1 1	<b>10198</b> <b>10199</b> <b>10200</b>							<b>767</b> <b>768</b> <b>769</b>					5 1 1	25476 25477 25478
Luke 20:42 (Mt 22:43–44)					0 1	9536 9537	0 1	<b>10200</b> <b>10201</b>							<b>769</b> <b>770</b>					0 1	25478 25479
Luke 20:43 (Mt 22:44)					0	9537	0	<b>10201</b>							<b>770</b>					0	25479
Luke 20:44 (Mt 22:45)					1	9538	1	<b>10202</b>							<b>771</b>					1	25480
<i>Beware of the Scribes (Luke 20:45–47)</i>																					
Luke 20:45 (Mt 23:1)					2	9540	2	<b>10204</b>							<b>773</b>					2	25482
Luke 20:46 (Mt 23:2, 6–7)					1 4 1	9541 9545 9546	1 4 1	<b>10205</b> <b>10209</b> <b>10210</b>							<b>774</b> <b>778</b> <b>779</b>					1 4 1	25483 25487 25488
Luke 20:47																					
Luke 21:1–4																					
<i>Prediction of the Destruction of the Temple (Luke 21:5–6)</i>																					
Luke 21:5 (Mt 24:1–2)					32 1	9578 9579	32 1	<b>10242</b> <b>10243</b>							<b>811</b> <b>812</b>					32 1	25520 25521
Luke 21:6 (Mt 24:2)					0	9579	0	<b>10243</b>							<b>812</b>					0	25521
<i>The Disciples Ask about Signs of the End (Luke 21:7)</i>																					
Luke 21:7 (Mt 24:3)					1	9580	1	<b>10244</b>							<b>813</b>					1	25522
<i>Many Will Come in My Name (Luke 21:8)</i>																					
Luke 21:8 (Mt 24:4–5)					1 1	9581 9582	1 1	<b>10245</b> <b>10246</b>							<b>814</b> <b>815</b>					1 1	25523 25524



<i>When You hear of Wars and Disorder, do not be Terrified (Luke 21:9)</i>																						
Luke 21:9 (Mt 24:6)					1	9583	1	10247											816	1	25525	
<i>Nation Against Nation, Kingdom Against Kingdom (Luke 21:10)</i>																						
Luke 21:10 (Mt 24:7)					1	9584	1	10248											817	1	25526	
<i>Earthquakes, Famines, and Pestilence (Luke 21:11)</i>																						
Luke 21:11 (Mt 24:7)					0	9584	0	10248		AP (OI&M)	PP (OI&M)							817	0	25526		
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12–13)</i>																						
Luke 21:12 (Mt 10:17–18; Mt 24:9, 14)										2	9586	2	10250						819	2	25528	
										5	9591	5	10255						824	5	25533	
						290														534	26067	
						291														1	26068	
Luke 21:13 (Mt 10:18)						291														0	26068	
<i>Do Not Prepare a Defence, You will be given Wisdom (Luke 21:14–15)</i>																						
Luke 21:14 (Mt 10:19)						292														1	26069	
Luke 21:15 (Mt 10:19–20)						292														0	26069	
						293														1	26070	
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																						
Luke 21:16 (Mt 10:19, 21)						292														1	26071	
						294														2	26073	
<i>You Will be Hated by All (Luke 21:17)</i>																						
Luke 21:17 (Mt 10:22; Mt 24:9)						295														1	26074	
																			819	524	26598	
Luke 21:18																						
<i>By Your Endurance You will Gain Your Souls (Luke 21:19)</i>																						
Luke 21:19 (Mt 24:13)										AP (OI&M)	PP (OI&M)								823	4	26602	
<i>Jerusalem Surrounded and the Flight to the Mountains (Luke 21:20–22)</i>																						
Luke 21:20 (Mt 24:15)							1	9592	1	10256										825	2	26604
Luke 21:21 (Mt 24:16–17)							1	9593	1	10257										826	1	26605
							1	9594	1	10258										827	1	26606
Luke 21:22																						
<i>Woe to Those Pregnant and Nursing (Luke 21:23)</i>																						
Luke 21:23 (Mt 24:19, 21)							2	9596	2	10260										829	2	26608
							2	9598	2	10262										831	2	26610



<i>The Preparation for the Passover (Luke 22:7–13)</i>																							
Luke 22:7 (Mt 26:17)							1	9693	1	10357									924			1	26705
Luke 22:8 (Mt 26:17)							0	9693	0	10357									924			0	26705
Luke 22:9 (Mt 26:17)							0	9693	0	10357									924			0	26705
Luke 22:10 (Mt 26:18)							1	9694	1	10358									925			1	26706
Luke 22:11 (Mt 26:18)							0	9694	0	10358									925			0	26706
Luke 22:12																							
Luke 22:13 (Mt 26:19)							1	9695	1	10359									926			1	26707
<i>Jesus Takes His Place with His Disciples (Luke 22:14)</i>																							
Luke 22:14 (Mt 26:20)							1	9696	1	10360									927			1	26708
Luke 22:15																							
<i>The Last Supper: Jesus Will Not Eat of It Until it is Fulfilled in the Kingdom of Heaven (Luke 22:16)</i>																							
Luke 22:16 (Mt 26:29)									9	10369									936			9	26717
<i>The Last Supper: Jesus Distributes the First Cup (Luke 22:17)</i>																							
Luke 22:17 (Mt 26:27)																			934			2	26719
<i>The Last Supper: Jesus Will Not Drink of the Fruit of the Vine Until the Kingdom of Heaven Comes (Luke 22:18)</i>																							
Luke 22:18 (Mt 26:29)									0	10369									936			2	26721
<i>The Last Supper: Jesus Distributes the Bread (Luke 22:19)</i>																							
Luke 22:19 (Mt 26:26)							6	9702	3	10372									933			3	26724
<i>The Last Supper: Jesus Distributes the Second Cup (Luke 22:20)</i>																							
Luke 22:20 (Mt 26:27–28)							1	9703	1	10373									934			1	26725
							1	9704	1	10374									935			1	26726
<i>Jesus Foretells His Betrayal (Luke 22:21)</i>																							
Luke 22:21 (Mt 26:21, 23)																			928			7	26733
																			930			2	26735
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Luke 22:22)</i>																							
Luke 22:22 (Mt 26:24)																			931			1	26736
<i>The Disciples Ask Themselves who It could be (Luke 22:23)</i>																							
Luke 22:23 (Mt 26:22)																			929			2	26738
<i>The Greatest Among You must be like the Youngest, and as the One who Serves (Luke 22:24–27)</i>																							
Luke 22:24 (Mt 18:1)																			583			346	27084
Luke 22:25 (Mt 20:25)																			671			88	27172



<i>Jesus Responds to The Arresting Party (Luke 22:52–53)</i>																					
Luke 22:52 (Mt 26:55)							4	9735	4	10413								962		4	27535
Luke 22:53 (Mt 26:55)							0	9735	0	10413								962		0	27535
<i>Jesus is Taken to the House of the High Priest (Luke 22:54a)</i>																					
Luke 22:54a (Mt 26:57–58)							2	9737	2	10415								964		2	27537
							1	9738	1	10416								965		1	27538
<i>Peter Follows Jesus From a Distance (Luke 22:54b)</i>																					
Luke 22:54b (Mt 26:58)							0	9738	0	10416								965		0	27538
<i>Peter Denies Jesus Three Times (Luke 22:55–62)</i>																					
Luke 22:55 (Mt 26:58)							0	9738	0	10416								965		0	27538
Luke 22:56 (Mt 26:69)							11	9749	11	10427								976		11	27549
Luke 22:57 (Mt 26:70)							1	9750	1	10428								977		1	27550
Luke 22:58 (Mt 26:71–73)							1	9751	1	10429								978		1	27551
							1	9752	1	10430								979		1	27552
							1	9753	1	10431								980		1	27553
Luke 22:59 (Mt 26:73, 69)							0	9753	0	10431								980		0	27553
																		976		4	27557
Luke 22:60 (Mt 26:74)							1	9754	1	10432								981		5	27562
Luke 22:61 (Mt 26:75)							1	9755	1	10433								982		1	27563
Luke 22:62 (Mt 26:75)							0	9755	0	10433								982		0	27563
<i>Jesus is Abused by His Captors (Luke 22:63–65)</i>																					
Luke 22:63																					
Luke 22:64 (Mt 26:68)																		975		7	27570
Luke 22:65																					
<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity (Luke 22:66–71)</i>																					
Luke 22:66 (Mt 27:1–2)							1	9756	1	10434								983		8	27578
							1	9757	1	10435								984		1	27579
Luke 22:67 (Mt 26:63–64)									14	10449								970		14	27593
									1	10450								971		1	27594
Luke 22:68																					
Luke 22:69 (Mt 26:64)									0	10450								971		0	27594
Luke 22:70 (Mt 26:63–64)									1	10451								970		1	27595
									1	10452								971		1	27596

Luke 22:71 (Mt 26:65)									1	10453									972		1	27597	
<i>Jesus is Brought Before Pilate (Luke 23:1)</i>																							
Luke 23:1 (Mt 27:2)							0	9757	12	10465										984		12	27609
Luke 23:2																							
<i>Pilate Ask Jesus if He is the King of the Jews (Luke 23:3)</i>																							
Luke 23:3 (Mt 27:11)							9	9766	9	10474										993		9	27618
Luke 23:4-7																							
<i>Jesus before Herod (Luke 23:8-12)</i>																							
Luke 23:8																							
Luke 23:9 (Mt 27:12)							1	9767	1	10475										994		1	27619
Luke 23:10 (Mt 27:12)							0	9767	0	10475										994		0	27619
Luke 23:11-12																							
Luke 23:13-16																							
<i>Jesus or Barabbas (Luke 23:18-19)</i>																							
Luke 23:18 (Mt 27:15-17)							3	9770	3	10478										997		3	27622
							1	9771	1	10479										998		1	27623
							1	9772	1	10480										999		1	27624
Luke 23:19																							
<i>Pilate Wishes to Release Jesus (Luke 23:20)</i>																							
Luke 23:20 (Mt 27:17)							0	9772	0	10480										999		0	27624
<i>The People Call for Jesus' Crucifixion (Luke 23:21)</i>																							
Luke 23:21 (Mt 27:21-23)							4	9776	4	10484										1003		4	27628
							1	9777	1	10485										1004		1	27629
							1	9778	1	10486										1005		1	27630
<i>Pilate Finds No Basis for the Charge III (Luke 23:22)</i>																							
Luke 23:22 (Mt 27:23)							0	9778	0	10486										1005		0	27630
<i>They Demand Jesus' Crucifixion with Great Cries (Luke 23:23)</i>																							
Luke 23:23 (Mt 27:23)							0	9778	0	10486										1005		0	27630
<i>Pilate Delivers Jesus to be Crucified (Luke 23:24-25)</i>																							
Luke 23:24 (Mt 27:24)							1	9779	1	10487										1006		1	27631
Luke 23:25 (Mt 27:26)							2	9781	2	10489										1008		2	27633
<i>Simon of Cyrene Helps Carry the Cross (Luke 23:26)</i>																							
Luke 23:26 (Mt 27:27,							1	9782	1	10490										1009		1	27634
										10494													

31–32)							4 1	9786 9787	4 1	10495									1013 1014	4 1	27638 27639	
Luke 23:27–31																						
<i>Two Others Are Crucified with Jesus (Luke 23:32)</i>																						
Luke 23:32 (Mt 27:38)																				1020	6	27645
<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left (Luke 23:33)</i>																						
Luke 23:33 (Mt 27:33, 35, 38)							1 2	9788 9790	1 2	10496 10498										1015 1017 1020	5 2 3	27650 27652 27655
<i>Jesus Asks the Father to Forgive them, and His Clothes are Divided (Luke 23:34)</i>																						
Luke 23:34 (Mt 27:35)							0	9790	0	10498										1017	3	27658
<i>The Leaders Scoff at Jesus (Luke 23:35)</i>																						
Luke 23:35 (Mt 27:40–42)							5 1 1	9795 9796 9797	5 1 1	10503 10504 10505										1022 1023 1024	5 1 1	27663 27664 27665
<i>The Soldiers Mock Jesus and give Him Sour Wine (Luke 23:36–37)</i>																						
Luke 23:36 (Mt 27:48)									6	10511										1030	6	27671
Luke 23:37 (Mt 27:40, 42, 37)																				1022 1024 1019	8 2 5	27679 27681 27686
<i>The Inscription (Luke 23:38)</i>																						
Luke 23:38 (Mt 27:37)																				1019	0	27686
<i>The Two Thieves (Luke 23:39–43)</i>																						
Luke 23:39 (Mt 27:40, 42)																				1022 1024	3 2	27689 27691
Luke 23:40–43																						
<i>Darkness Comes Over the Land (Luke 23:44)</i>																						
Luke 23:44 (Mt 27:45)							3	9800	3	10514										1027	3	27694
<i>The Veil of the Temple is Rent (Luke 23:45)</i>																						
Luke 23:45 (Mt 27:51)							6	9806	6	10520										1033	6	27700
<i>The Cry From the Cross: "Father, Into Your Hands" (Luke 23:46a)</i>																						
Luke 23:46a (Mt 27:46, 50)									5 4	10525 10529										1028 1032	5 4	27705 27709
<i>Jesus Breathes His Last (Luke 23:46b)</i>																						
Luke 23:46b (Mt 27:50)									0	10529										1032	0	27709

<i>The Centurion's Declaration About Jesus (Luke 23:47)</i>																						
Luke 23:47 (Mt 27:54)							3	9809	4	10533										1036	4	27713
Luke 23:48																						
<i>Jesus' Acquaintances and the Women Stood at a Distance Watching (Luke 23:49)</i>																						
Luke 23:49 (Mt 27:55)							1	9810	1	10534										1037	1	27714
<i>Joseph of Arimathea and the Burial of Jesus (Luke 23:50–53)</i>																						
Luke 23:50 (Mt 27:57)							2	9812	2	10536										1039	2	27716
Luke 23:51 (Mt 27:57)							0	9812	0	10536										1039	0	27716
Luke 23:52 (Mt 27:58)							1	9813	1	10537										1040	1	27717
Luke 23:53 (Mt 27:59–60)							1	9814	1	10538										1041	1	27718
							1	9815	1	10539										1042	1	27719
Luke 23:54																						
<i>The Women See Where Jesus is Buried and Return Home to Prepare the Spices and Ointment (Luke 23:55–56)</i>																						
Luke 23:55 (Mt 27:55)																				1037	5	27724
Luke 23:56																						
<i>The Women Come to the Tomb and Find it Empty (Luke 24:1–3)</i>																						
Luke 24:1 (Mt 28:1)							7	9822	7	10546										1049	12	27736
Luke 24:2 (Mt 28:2)							1	9823	1	10547										1050	1	27737
Luke 24:3 (Mt 28:2)							0	9823	0	10547										1050	0	27737
<i>Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4–8)</i>																						
Luke 24:4 (Mt 28:3)							1	9824	1	10548										1051	1	27738
Luke 24:5 (Mt 28:5, 7)							2	9826	2	10550										1053	2	27740
							2	9828	2	10552										1055	2	27742
Luke 24:6 (Mt 28:6–7)							1	9829	1	10553										1054	1	27743
							1	9830	1	10554										1055	1	27744
Luke 24:7 (Mt 16:21)																					506	28250
Luke 24:8																						
<i>The Women Return from the Tomb (Luke 24:9)</i>																						
Luke 24:9 (Mt 28:8, 10)							1	9831	1	10555										1056	507	28757
							2	9833	2	10557										1058	2	28759
<i>The Women Tell the Apostles (Luke 24:10–11)</i>																						
Luke 24:10 (Mt 27:56, 61; 28:1)																				1038	20	28779
																				1043	5	28784
																				1049	6	28790





Luke's use of Matthew, Bookroll 1: *Matt 1:1–13:52* (Two-Bookroll Matthew)

[AP: FH, AH; PP: 2GH]

1–23	24–45	46–67	68–90	91–112	113–134	135–157	158–179	180–201	202–224	225–246	247–268	269–291	292–313	314–335	336–358	359–380	381–402	403–425	426–447
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<i>Prologue</i> (Luke 1:1–4)																						
Luke 1:1 (Matt 1:1)	<b>1</b>																		1	1		
Luke 1:2–4																						
Luke 1:5–25																						
<i>The Annunciation</i> (Luke 1:26–38)																						
Luke 1:26–30																						
Luke 1:31 (Matt 1:21)	<b>21</b>																		20	21		
Luke 1:32–38																						
Luke 1:39–80																						
Luke 2:1–20																						
<i>The Circumcision and Naming of Jesus</i> (Luke 2:21)																						
Luke 2:21 (Mt 1:21)	<b>21</b>																		0	21		
Luke 2:22–38																						
<i>The Childhood of Jesus at Nazareth</i> (Luke 2:39–40)																						
Luke 2:39 (Mt 2:22–23)			<b>47</b> <b>48</b>																26	47		
Luke 2:40																			1	48		
Luke 2:41–52																						
Luke 3:1																			AP (OI&M)	PP (OI&M)		
<i>John the Baptist</i> (Luke 3:2–3)																						
Luke 3:2 (Mt 3:1)			<b>49</b>													49	49	49	49	1	49	
Luke 3:3 (Mt 3:5, 1–2)			<b>53</b> <b>49</b> <b>50</b>													4	53	4	53	4	53	
																		4	57	4	57	
																		1	58	1	58	
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke 3:4–6)																						
Luke 3:4 (Mt 3:3)			<b>51</b>																1	59	1	59
Luke 3:5–6																						
<i>John's Preaching of Repentance</i> (Luke 3:7–9)																						

Luke 3:7 (Mt 3:5-7)			53 54 55														0 1 1	53 54 55	2 1 1	61 62 63	2 1 1	61 62 63	
Luke 3:8 (Mt 3:8-9)			56 57														1 1	56 57	1 1	64 65	1 1	64 65	
Luke 3:9 (Mt 3:10)			58														1	58	1	66	1	66	
Luke 3:10-15																							
<i>John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:16 (Mt 3:11)			59														1	59	1	67	1	67	
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:17 (Mt 3:12)			60														1	60	1	68	1	68	
Luke 3:18-20																							
<i>The Baptism of Jesus (Luke 3:21-22)</i>																							
Luke 3:21 (Mt 3:13, 16)			61 64														1 3	61 64	1 3	69 72	1 3	69 72	
Luke 3:22 (Mt 3:16-17)			64 65														0 1	64 65	0 1	72 73	0 1	72 73	
<i>Genealogy of Jesus (Luke 3:23-38)</i>																							
Luke 3:23 (Mt 1:16)	16																					49	122
Luke 3:24 (Mt 1:15)	15																					1	123
Luke 3:25 (Mt 1:10)	10																					5	128
Luke 3:26																							
Luke 3:27 (Mt 1:12)	12																					2	130
Luke 3:28-30																							
Luke 3:31 (Mt 1:6)	6																					6	136
Luke 3:32 (Mt 1:5, 4)	5 4																					1 1	137 138
Luke 3:33 (Mt 1:4, 3)	4 3																					0 1	138 139
Luke 3:34 (Mt 1:2)	2																					1	140
Luke 3:35-38																							
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1-2)</i>																							
Luke 4:1 (Mt 4:1)			66														1	66	1	74	64	204	
Luke 4:2 (Mt 4:1-2)			66 67														0 1	66 67	0 1	74 75	0 1	204 205	

<i>The Temptation: Stone into Bread (Luke 4:3–4)</i>																								
Luke 4:3 (Mt 4:3)				<b>68</b>														1	68	1	76	1	206	
Luke 4:4 (Mt 4:4)				<b>69</b>														1	69	1	77	1	207	
<i>The Temptation: the Kingdoms of the World (Luke 4:5–8)</i>																								
Luke 4:5 (Mt 4:8)				<b>73</b>														4	73	4	81	4	211	
Luke 4:6 (Mt 4:9, 8)				<b>74</b>														1	74	1	82	1	212	
				<b>73</b>														1	75	1	83	1	213	
Luke 4:7 (Mt 4:9)				<b>74</b>														1	76	1	84	1	214	
Luke 4:8 (Mt 4:10)				<b>75</b>														1	77	1	85	1	215	
<i>The Temptation: the Pinnacle of the Temple (Luke 4:9–12)</i>																								
Luke 4:9 (Mt 4:5–6)				<b>70</b>														5	82	5	90	5	220	
				<b>71</b>														1	83	1	91	1	221	
Luke 4:10 (Mt 4:6)				<b>71</b>														0	83	0	91	0	221	
Luke 4:11 (Mt 4:6)				<b>71</b>														0	83	0	91	0	221	
Luke 4:12 (Mt 4:7)				<b>72</b>														1	84	1	92	1	222	
<i>The Devil Departs (Luke 4:13)</i>																								
Luke 4:13 (Mt 4:11)				<b>76</b>														4	88	4	96	4	226	
<i>The Journey into Galilee and Ministry (Luke 4:14–15)</i>																								
Luke 4:14a (Mt 4:12, 23)				<b>77</b>														1	89	1	97	1	227	
				<b>88</b>																		<b>11</b>	<b>238</b>	
Luke 4:14b (Mt 4:23–24)				<b>88</b>																11	108	0	238	
				<b>89</b>																1	109	1	239	
Luke 4:15 (Mt 4:23)				<b>88</b>																1	110	1	240	
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16–21)</i>																								
Luke 4:16 (Mt 4:13)				<b>78</b>														1	90	10	120	10	250	
Luke 4:17–21																								
Luke 4:22																								
<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere (Luke 4:23)</i>																								
Luke 4:23 (Mt 4:13)				<b>78</b>																			0	250
Luke 4:24–30																			AP (OI&M)	PP (OI&M)				
<i>Teaching On the Sabbath at Capernaum (Luke 4:31)</i>																								
Luke 4:31 (Mt 4:13, 15; 7:28–29)				<b>78</b>														0	90	0	120	0	250	
				<b>80</b>														2	92	2	122	2	252	

										200									120	242	120	372
										201									1	243	1	373
<i>The People Are Amazed at Jesus' Authoritative Teaching (Luke 4:32)</i>																						
Luke 4:32 (Mt 7:28–29)										200									1	244	1	374
										201									1	245	1	375
<i>The Healing of the Demoniac in the Synagogue (Luke 4:33–37)</i>																						
Luke 4:33 (Mt 4:23)																			113	358	113	488
Luke 4:34–36																						
Luke 4:37 (Mt 4:24)																			1	359	1	489
<i>The Healing of Peter's Mother-in-law (Luke 4:38–39)</i>																						
Luke 4:38 (Mt 8:14)																					126	615
Luke 4:39 (Mt 8:15)																					1	616
<i>The Sick healed at Evening (Luke 4:40–41)</i>																						
Luke 4:40 (Mt 4:24)																			0	359	127	743
Luke 4:41 (Mt 4:24)																			0	359	0	743
Luke 4:42–43																						
<i>Jesus Preaches in the Synagogues (Luke 4:44)</i>																						
Luke 4:44 (Mt 4:23, 25)																			1	360	1	744
																			2	362	2	746
<i>The Call of the First Disciples (Luke 5:1–3)</i>																						
Luke 5:1 (Mt 4:18)																			3	95	7	753
Luke 5:2 (Mt 4:18)																			0	95	0	753
Luke 5:3																						
<i>The Miraculous Draught of Fish (Luke 5:4–11)</i>																						
Luke 5:4 (Mt 4:20)																			2	97	2	755
Luke 5:5 (Mt 4:20)																			0	97	0	755
Luke 5:6																						
Luke 5:7 (Mt 4:21)																			1	98	1	756
Luke 5:8 (Mt 4:18)																					3	759
Luke 5:9																						
Luke 5:10 (Mt 4:21, 19)																					3	762
																					2	764
Luke 5:11 (Mt 4:20–22)																					1	765
																			0	98	0	766

				<b>87</b>														1	99	1	373	1	767	
<i>The Cleansing of the Leper (Luke 5:12–16)</i>																								
Luke 5:12 (Mt 8:2)																			116	215	116	489	116	883
Luke 5:13 (Mt 8:3)																			1	216	1	490	1	884
Luke 5:14 (Mt 8:4)																			1	217	1	491	1	885
Luke 5:15–16																								
<i>The Healing of the Paralytic (Luke 5:17–26)</i>																								
Luke 5:17																								
Luke 5:18 (Mt 9:2)																			32	249	32	523	32	917
Luke 5:19																								
Luke 5:20 (Mt 9:2)																			0	249	0	523	0	917
Luke 5:21 (Mt 9:3)																			1	250	1	524	1	918
Luke 5:22 (Mt 9:4)																			1	251	1	525	1	919
Luke 5:23 (Mt 9:5)																			1	252	1	526	1	920
Luke 5:24 (Mt 9:6–7)																			1	253	1	527	1	921
																			1	254	1	528	1	922
Luke 5:25 (Mt 9:6–7)																			1	255	1	529	1	923
																			1	256	1	530	1	924
Luke 5:26 (Mt 9:8)																			1	257	1	531	1	925
<i>The Call of Levi (Luke 5:27–28)</i>																								
Luke 5:27 (Mt 9:9)																			1	258	1	532	1	926
Luke 5:28 (Mt 9:9)																			0	258	0	532	0	926
<i>The Great Banquet at Levi's House (Luke 5:29–32)</i>																								
Luke 5:29 (Mt 9:10)																			1	259	1	533	1	927
Luke 5:30 (Mt 9:11)																			1	260	1	534	1	928
Luke 5:31 (Mt 9:12)																			1	261	1	535	1	929
Luke 5:32 (Mt 9:13)																			1	262	1	536	1	930
<i>The Question about Fasting (Luke 5:33–35)</i>																								
Luke 5:33 (Mt 9:14)																			1	263	1	537	1	931
Luke 5:34 (Mt 9:15)																			1	264	1	538	1	932
Luke 5:35 (Mt 9:15)																			0	264	0	538	0	932
<i>The Māshāl concerning the New Patch (Luke 5:36)</i>																								



4:23–25)				<b>88</b>														3	1294	3	1688		
				<b>89</b>														1	1295	1	1689		
				<b>90</b>														1	1296	1	1690		
Luke 6:18 (Mt 4:24)				<b>89</b>														1	1297	1	1691		
<i>Crowds Seek to be Healed by Jesus (Luke 6:19)</i>																							
Luke 6:19 (Mt 12:15)																		<b>360</b>			271	1962	
<i>The Beatitudes (Luke 6:20–22)</i>																							
Luke 6:20 (Mt 5:2–3)				<b>92</b>														1	646	3	1300	268	2230
				<b>93</b>														1	647	1	1301	1	2231
Luke 6:21 (Mt 5:6)				<b>96</b>														3	650	3	1304	3	2234
Luke 6:22 (Mt 5:11)				<b>101</b>														5	655	5	1309	5	2239
<i>Rejoice in that Day . . . (Luke 6:23)</i>																							
Luke 6:23 (Mt 5:12)				<b>102</b>														1	656	1	1310	1	2240
Luke 6:24–26																							
<i>On Love of One's Enemies I (Luke 6:27–30)</i>																							
Luke 6:27 (Mt 5:44)					<b>134</b>													32	688	32	1342	32	2272
Luke 6:28 (Mt 5:44)					<b>134</b>													0	688	0	1342	0	2272
Luke 6:29 (Mt 5:39–40)					<b>129</b>													5	693	5	1347	5	2277
					<b>130</b>													1	694	1	1348	1	2278
Luke 6:30 (Mt 5:42)					<b>132</b>													2	696	2	1350	2	2280
<i>The Golden Rule (Luke 6:31)</i>																							
Luke 6:31 (Mt 7:12)																						52	2332
<i>On Love of One's Enemies II (Luke 6:32–35)</i>																							
Luke 6:32 (Mt 5:46)					<b>136</b>													4	700	4	1354	48	2380
Luke 6:33 (Mt 5:47)					<b>137</b>													1	701	1	1355	1	2381
Luke 6:34 (Mt 5:47)					<b>137</b>													0	701	0	1355	0	2381
Luke 6:35 (Mt 5:44–45)					<b>134</b>													3	704	3	1358	3	2384
					<b>135</b>													1	705	1	1359	1	2385
<i>Be Merciful (Luke 6:36)</i>																							
Luke 6:36 (Mt 5:48)					<b>138</b>													3	708	3	1362	3	2388
<i>Do Not Judge (Luke 6:37)</i>																							
Luke 6:37 (Mt 7:1)																						35	2423
<i>With the Measure you Measure (Luke 6:38)</i>																							



Luke 6:38 (Mt 7:2)								<b>174</b>									1	744	1	1398	1	2424	
Luke 6:39																							
<i>A Disciple is Not Above His Teacher (Luke 6:40)</i>																							
Luke 6:40 (Mt 10:24–25)																			AP (OI&M)	PP (OI&M)	123 1	2547 2548	
<i>The Speck and the Beam (Luke 6:41–42)</i>																							
Luke 6:41 (Mt 7:3)								<b>175</b>										1	745	1	1399	123 2671	
Luke 6:42 (Mt 7:4–5)			AP (OI&M)	PP (OI&M)				<b>176</b> <b>177</b>										1	746	1	1400	1 2672	
<i>The Tree is Known by its Fruit (6:43–44)</i>																							
Luke 6:43 (Mt 7:17–19)		12 1 1	759 760 761	12 1 1	1413 1414 1415			<b>189</b> <b>190</b> <b>191</b>													12 1 1	2685 2686 2687	
Luke 6:44 (Mt 7:16; 12:33)								<b>188</b>										<b>378</b>				3 190	2690 2880
<i>The Good and Evil Men's Treasure (Luke 6:45)</i>																							
Luke 6:45 (Mt 12:35, 34)																		<b>380</b> <b>379</b>				2 1	2882 2883
<i>Why do You Call Me, "Lord, Lord" (Luke 6:46)</i>																							
Luke 6:46 (Mt 7:21)		2	763	2	1417			<b>193</b>														186 3069	
<i>The House built upon the Rock (Luke 6:47–49)</i>																							
Luke 6:47 (Mt 7:24)		3	766	3	1420			<b>196</b>														3 3072	
Luke 6:48 (Mt 7:24–25)		0 1	766 767	0 1	1420 1421			<b>196</b> <b>197</b>														0 1	3072 3073
Luke 6:49 (Mt 7:26–27)		1 1	768 769	1 1	1422 1423			<b>198</b> <b>199</b>														1 1	3074 3075
<i>The Centurion of Capernaum (Luke 7:1b–10)</i>																							
Luke 7:1 (Mt 8:5)		7	776	7	1430			<b>206</b>														7 3082	
Luke 7:2 (Mt 8:5)		0	776	0	1430			<b>206</b>														0 3082	
Luke 7:3																							
Luke 7:4 (Mt 8:5–6)		0 1	776 777	0 1	1430 1431			<b>206</b> <b>207</b>														0 1	3082 3083
Luke 7:5																							
Luke 7:6 (Mt 8:8)		2	779	2	1433			<b>209</b>														2 3085	

Luke 7:7 (Mt 8:8)		0	779	0	1433															0	3085
Luke 7:8 (Mt 8:9)		1	780	1	1434															1	3086
Luke 7:9 (Mt 8:10)		1	781	1	1435															1	3087
Luke 7:10																					
Luke 7:11-17																					
<i>John the Baptist's Question and Jesus' Answer (Luke 7:18-23)</i>																					
Luke 7:18 (Mt 11:2)		106	887	106	1541															106	3193
Luke 7:19 (Mt 11:2-3)		0	887	0	1541															0	3193
		1	888	1	1542															1	3194
Luke 7:20 (Mt 11:3)		0	888	0	1542															0	3194
Luke 7:21 (Mt 11:5)		2	890	2	1544															2	3196
Luke 7:22 (Mt 11:4-5)		1	891	1	1545															1	3197
		1	892	1	1546															1	3198
Luke 7:23 (Mt 11:6)		1	893	1	1547															1	3199
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Luke 7:24-28)</i>																					
Luke 7:24 (Mt 11:7)		1	894	1	1548															1	3200
Luke 7:25 (Mt 11:8)		1	895	1	1549															1	3201
Luke 7:26 (Mt 11:9)		1	896	1	1550															1	3202
Luke 7:27 (Mt 11:10)		1	897	1	1551															1	3203
Luke 7:28 (Mt 11:11)		1	898	1	1552															1	3204
Luke 7:29-30																					
<i>Jesus' Witness Concerning John II ("Children Sitting in the Marketplace") (Luke 7:31-35)</i>																					
Luke 7:31 (Mt 11:16)		5	903	5	1557															5	3209
Luke 7:32 (Mt 11:16-17)		0	903	0	1557															0	3209
		1	904	1	1558															1	3210
Luke 7:33 (Mt 11:18)		1	905	1	1559															1	3211
Luke 7:34 (Mt 11:19)		1	906	1	1560															1	3212
Luke 7:35 (Mt 11:19)		0	906	0	1560															0	3212
Luke 7:36-50																					
<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News (Luke 8:1)</i>																					
Luke 8:1 (Mt 9:35)																				64	3276
Luke 8:2-3																					

<i>A Great Crowd Gathers and the Towns Come to Him (Luke 8:4)</i>																						
Luke 8:4 (Mt 13:2-3)		63 1	969 970	63 1	1623 1624													<b>397</b> <b>398</b>		127 1	3403 3404	
<i>The Parable of the Sower (Luke 8:5-8a)</i>																						
Luke 8:5 (Mt 13:3-4)		0 1	970 971	0 1	1624 1625													<b>398</b> <b>399</b>		0 1	3404 3405	
Luke 8:6 (Mt 13:5-6)		1 1	972 973	1 1	1626 1627													<b>400</b> <b>401</b>		1 1	3406 3407	
Luke 8:7 (Mt 13:7)		1	974	1	1628													<b>402</b>		1	3408	
Luke 8:8a (Mt 13:8)		1	975	1	1629														<b>403</b>	1	3409	
<i>He Who Has Ears to Hear I (Luke 8:8b I; Luke 14:35b II)</i>																						
Luke 8:8b (Mt 13:9)		1	976	1	1630														<b>404</b>	1	3410	
<i>The Disciples Ask Jesus What the Parable Was About (Luke 8:9)</i>																						
Luke 8:9 (Mt 13:10)		1	977	1	1631														<b>405</b>	1	3411	
<i>The Reason for Speaking in Parables (Luke 8:10)</i>																						
Luke 8:10 (Mt 13:11, 13-14)		1 2 1	978 980 981	1 2 1	1632 1634 1635														<b>406</b> <b>408</b> <b>409</b>	1 2 1	3412 3414 3415	
<i>The Interpretation of the Parable of the Sower (Luke 8:11-15)</i>																						
Luke 8:11 (Mt 13:18-19)		4 1	985 986	4 1	1639 1640														<b>413</b> <b>414</b>	4 1	3419 3420	
Luke 8:12 (Mt 13:19)		1	987	1	1641														<b>415</b>	1	3421	
Luke 8:13 (Mt 13:20-21)		1 1	988 989	1 1	1642 1643														<b>416</b> <b>417</b>	1 1	3422 3423	
Luke 8:14 (Mt 13:22)		1	990	1	1644														<b>418</b>	1	3424	
Luke 8:15 (Mt 13:23)		1	991	1	1645														<b>419</b>	1	3425	
<i>Putting a Lamp on the Lampstand I (Luke 8:16 I; Luke 11:33 II)</i>																						
Luke 8:16 (Mt 5:15)					<b>105</b>																314	3739
<i>Nothing is Hidden which will not be Known I (Luke 8:17 I; Luke 12:2 II)</i>																						
Luke 8:17 (Mt 10:26)																			<b>299</b>		194	3933
<i>Pay Attention to How You Listen (Luke 8:18)</i>																						
Luke 8:18 (Mt 13:12)			AP (OI&M)	PP (OI&M)															<b>407</b>	108	4041	
<i>Jesus' True Kindred (Luke 8:19-21)</i>																						

Luke 8:19 (Mt 12:46)		28	1019	28	1673													<b>391</b>			16	4057
Luke 8:20 (Mt 12:46–47)		0	1019	0	1673													<b>391</b>			0	4057
		1	1020	1	1674													<b>392</b>			1	4058
Luke 8:21 (Mt 12:48–50)		1	1021	1	1675													<b>393</b>			1	4059
		1	1022	1	1676													<b>394</b>			1	4060
		1	1023	1	1677													<b>395</b>			1	4061
<i>Stilling the Storm (Luke 8:22–25)</i>																						
Luke 8:22 (Mt 8:23, 18)																					171	4232
																					5	4237
Luke 8:23																						
Luke 8:24 (Mt 8:25–26)																					7	4244
																					1	4245
Luke 8:25 (Mt 8:26–27)																					0	4245
																					1	4246
<i>The Gerasene Demoniac: Part I (Luke 8:26–33)</i>																						
Luke 8:26 (Mt 8:28)																					1	4247
Luke 8:27 (Mt 8:28)																					0	4247
Luke 8:28 (Mt 8:29)																					1	4248
Luke 8:29–31																						
Luke 8:32 (Mt 8:30–32)																					1	4249
																					1	4250
																					1	4251
Luke 8:33 (Mt 8:32)																					0	4251
<i>The Gerasene Demoniac: Part II (Luke 8:34–39)</i>																						
Luke 8:34 (Mt 8:33–34)																					1	4252
																					1	4253
Luke 8:35 (Mt 8:33–34)																					1	4254
																					1	4255
Luke 8:36 (Mt 8:33–34)																					1	4256
																					1	4257
Luke 8:37 (Mt 8:33–34; 9:1)																					1	4258
																					1	4259
																					1	4260
Luke 8:38–39																						
<i>Jairus' Daughter I ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																						
Luke 8:40																						











<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)</i>																								
Luke 11:29 (Mt 12:39)		6	1915	6	2569												<b>384</b>		6	5268				
<i>Just as Jonah was a Sign, So Will the Son of Man Be (Luke 11:30)</i>																								
Luke 11:30 (Mt 12:40)		1	1916	1	2570												<b>385</b>		1	5269				
<i>The Sentence of the Queen of South (Luke 11:31)</i>																								
Luke 11:31 (Mt 12:42)		2	1918	2	2572												<b>387</b>		2	5271				
<i>The Sentence of the Men of Nineveh (Luke 11:32)</i>																								
Luke 11:32 (Mt 12:41)		1	1919	1	2573												<b>386</b>		1	5272				
<i>Putting a Lamp on the Lampstand II (Luke 8:16 I; Luke 11:33 II)</i>																								
Luke 11:33 (Mt 5:15)					<b>105</b>														281	5553				
<i>The Sound Eye (Luke 11:34–36)</i>																								
Luke 11:34 (Mt 6:22–23)								<b>160</b>									226	2145	226	2799	55	5608		
								<b>161</b>									1	2146	1	2800	1	5609		
Luke 11:35 (Mt 6:23)								<b>161</b>									0	2146	0	2800	0	5609		
Luke 11:36 (Mt 6:22)								<b>160</b>									1	2147	1	2801	1	5610		
Luke 11:37–54																								
Luke 12:1																								
<i>Nothing is Hidden which will not be Known II (Luke 8:17 I; Luke 12:2 II)</i>																								
Luke 12:2 (Mt 10:26)																	<b>299</b>		139	2286	139	2940	139	5749
<i>What You Say in the Dark will be Heard in the Light (Luke 12:3)</i>																								
Luke 12:3 (Mt 10:27)																	<b>300</b>		1	2287	1	2941	1	5750
<i>Fear Him Who has Authority to Cast into Hell (Luke 12:4–5)</i>																								
Luke 12:4 (Mt 10:28)																	<b>301</b>		1	2288	1	2942	1	5751
Luke 12:5 (Mt 10:28)																	<b>301</b>		0	2288	0	2942	0	5751
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Luke 12:6–7)</i>																								
Luke 12:6 (Mt 10:29)																	<b>302</b>		1	2289	1	2943	1	5752
Luke 12:7 (Mt 10:30–31)																	<b>303</b>		1	2290	1	2944	1	5753
																	<b>304</b>		1	2291	1	2945	1	5754
<i>On Confessing and Denying the Son of Man (Luke 12:8–9)</i>																								
Luke 12:8 (Mt 10:32)																	<b>305</b>		1	2292	1	2946	1	5755
Luke 12:9 (Mt 10:33)																	<b>306</b>		1	2293	1	2947	1	5756
<i>Blasphemy of the Holy Spirit (Luke 12:10)</i>																								

Luke 12:10 (Mt 12:31–32)		70 1	2363 2364	70 1	3017 3018															<b>376</b> <b>377</b>				70 1	5826 5827
<i>The Holy Spirit will Teach You What to Say (Luke 12:11–12)</i>																									
Luke 12:11 (Mt 10:17–19)		87 1 1	2451 2452 2453	87 1 1	3105 3106 3107																			87 1 1	5914 5915 5916
Luke 12:12 (Mt 10:19–20)		0 1	2453 2454	0 1	3107 3108																			0 1	5916 5917
Luke 12:13–21																									
<i>On Anxiety About Earthly Things (Luke 12:22–32)</i>																									
Luke 12:22 (Mt 6:25)																									
						<b>163</b>																			
Luke 12:23 (Mt 6:25)						<b>163</b>																			
Luke 12:24 (Mt 6:26)						<b>164</b>																			
Luke 12:25 (Mt 6:27)						<b>165</b>																			
Luke 12:26 (Mt 6:28)						<b>166</b>																			
Luke 12:27 (Mt 6:28–29)						<b>166</b> <b>167</b>																			
Luke 12:28 (Mt 6:30)						<b>168</b>																			
Luke 12:29 (Mt 6:31)						<b>169</b>																			
Luke 12:30 (Mt 6:32)						<b>170</b>																			
Luke 12:31 (Mt 6:33)						<b>171</b>																			
Luke 12:32																									
<i>Make For Yourself Imperishable Treasures in Heaven (Luke 12:33)</i>																									
Luke 12:33 (Mt 6:19–20)						<b>157</b> <b>158</b>																			
<i>Where Your Treasure is There your Heart will be (Luke 12:34)</i>																									
Luke 12:34 (Mt 6:21)						<b>159</b>																			
Luke 12:35–50																									
<i>Do not Think I have Come to Give Peace (Luke 12:51)</i>																									
Luke 12:51 (Mt 10:34)																									
<i>A Household and Its Members Shall be Divided (Luke 12:52–53)</i>																									
Luke 12:52 (Mt 10:35–)																									





<i>He who seeks to Preserve his Life will Lose it (Luke 17:33)</i>																					
Luke 17:33 (Mt 10:39)																			190	8504	
Luke 17:34-37																					
Luke 18:1-34																					
<i>The Healing of the Blind Man at Jericho (Luke 18:35-43)</i>																					
Luke 18:35 (Mt 9:27)																			50	8554	
Luke 18:36																					
Luke 18:37 (Mt 9:27)																			0	8554	
Luke 18:38 (Mt 9:27)																			0	8554	
Luke 18:39 (Mt 9:27)																			0	8554	
Luke 18:40																					
Luke 18:41 (Mt 9:28)																			1	8555	
Luke 18:42 (Mt 9:29)																			1	8556	
Luke 18:43																					
Luke 19:1-10																					
<i>The Parable of the Minas (Luke 19:11-27)</i>																					
Luke 19:11-25																					
Luke 19:26 (Mt 13:12)																			407	8699	
Luke 19:27																					
Luke 19:28-48																					
Luke 20:1-47																					
Luke 21:1-11																					
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12-13)</i>																					
Luke 21:12 (Mt 10:17-18)																			290 291	117 1	8816 8817
Luke 21:13 (Mt 10:18)																			291	0	8817
<i>Do Not Prepare a Defence, You will be given Wisdom (Luke 21:14-15)</i>																					
Luke 21:14 (Mt 10:19)																			292	1	8818
Luke 21:15 (Mt 10:19-20)																			292 293	0 1	8818 8819
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																					



Luke's use of Matthew, Bookroll 2: *Matt 13:53–28:20* (Two-Bookroll Matthew)

[AP: FH, AH; PP: 2GH]

	1-31	32-62	63-93	94-124	125-155	156-186	187-217	218-248	249-279	280-310	311-341	342-372	373-403	404-434	435-465	466-496	497-527	528-558	559-589	590-621			
Luke 1:1-80																							
Luke 2:1-52																							
Luke 3:1-18																							
<i>John's Preaching of Repentance (Luke 3:7-9)</i>																							
Luke 3:7 (Mt 23:33)																						357	357
Luke 3:8-9																							
Luke 3:10-18																							
<i>The Imprisonment of John (Luke 3:19-20)</i>																							
Luke 3:19 (Mt 14:3)	9																					348	705
Luke 3:20 (Mt 14:3)	9																					0	705
Luke 3:21-38																							
Luke 4:1-15																						AP (OI&M)	PP (OI&M)
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16-21)</i>																							
Luke 4:16 (Mt 13:54)	2																					2	2
Luke 4:17-21																						2	2
<i>Jesus' People React to Him (Luke 4:22)</i>																							
Luke 4:22 (Mt 13:54-55)	2 3																					0 1	2 3
<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere (Luke 4:23)</i>																							
Luke 4:23 (Mt 13:57)	5																					2	5
<i>No Prophet is Welcome in His Home Town (Luke 4:24)</i>																							
Luke 4:24 (Mt 13:57)	5																					0	5
Luke 4:25-31																						0	5
<i>The People Are Amazed at Jesus' Authoritative Teaching (Luke 4:32)</i>																							
Luke 4:32 (Mt 22:33)												312											307
Luke 4:33-44																							1022
Luke 5:1-39																							





Luke 9:10 (Mt 14:12–13)	<b>18</b> <b>19</b>																10 1	18 19	10 1	18 19	10 1	2162 2163
<i>The Crowds Follow, Jesus Speak about the Kingdom and Heals Their Sick (Luke 9:11)</i>																						
Luke 9:11 (Mt 14:13–14)	<b>19</b> <b>20</b>																0 1	19 20	0 1	19 20	0 1	2163 2164
<i>The Feeding of the Five Thousand (Luke 9:12–17)</i>																						
Luke 9:12 (Mt 14:15)	<b>21</b>																1	21	1	21	1	2165
Luke 9:13 (Mt 14:16–17, 15)	<b>22</b> <b>23</b> <b>21</b>																1 1	22 23	1 1	22 23	1 1 2	2166 2167 2169
Luke 9:14 (Mt 14:21, 18–19)	<b>27</b> <b>24</b> <b>25</b>																4	27	4	27	6 3 1	2175 2178 2179
Luke 9:15																						
Luke 9:16 (Mt 14:19)	<b>25</b>																2	29	2	29	0	2179
Luke 9:17 (Mt 14:20)	<b>26</b>																1	30	1	30	1	2180
<i>Jesus' Question About Himself and Peter's Confession (Luke 9:18–20)</i>																						
Luke 9:18 (Mt 14:23; 16:13)	<b>29</b>			<b>94</b>													3 65	33 98	3 65	33 98	3 65	2183 2248
Luke 9:19 (Mt 16:14)				<b>95</b>													1	99	1	99	1	2249
Luke 9:20 (Mt 16:15–16)				<b>96</b> <b>97</b>													1 1	100 101	1 1	100 101	1 1	2250 2251
<i>Jesus Warns Them Not to Tell His Identity to Anyone (Luke 9:21)</i>																						
Luke 9:21 (Mt 16:20)				<b>101</b>													4	105	4	105	4	2255
<i>Jesus First Passion Prediction (Luke 9:22)</i>																						
Luke 9:22 (Mt 16:21)				<b>102</b>													1	106	1	106	1	2256
<i>Whoever comes After me, Let him deny himself (Luke 9:23)</i>																						
Luke 9:23 (Mt 16:24)				<b>105</b>													3	109	3	109	3	2259
<i>Whoever Wishes to Save His Life must Lose It (Luke 9:24)</i>																						
Luke 9:24 (Mt 16:25)				<b>106</b>													1	110	1	110	1	2260
<i>On Gaining the Whole World (Luke 9:25)</i>																						
Luke 9:25 (Mt 16:26)				<b>107</b>													1	111	1	111	1	2261
<i>On Being Ashamed of Jesus' and His Words (Luke 9:26)</i>																						

Luke 9:26 (Mt 16:27)				<b>108</b>													1	112	1	112	1	2262
<i>You Will Not Taste Death Until You See the Kingdom of God (Luke 9:27)</i>																						
Luke 9:27 (Mt 16:28)				<b>109</b>													1	113	1	113	1	2263
<i>The Transfiguration (Luke 9:28–36)</i>																						
Luke 9:28 (Mt 17:1)				<b>110</b>													1	114	1	114	1	2264
Luke 9:29 (Mt 17:2)				<b>111</b>													1	115	1	115	1	2265
Luke 9:30 (Mt 17:3)				<b>112</b>													1	116	1	116	1	2266
Luke 9:31–32																						
Luke 9:33 (Mt 17:4)				<b>113</b>													1	117	1	117	1	2267
Luke 9:34 (Mt 17:5–6)				<b>114</b> <b>115</b>													1	118	1	118	1	2268
																	1	119	1	119	1	2269
Luke 9:35 (Mt 17:5)				<b>114</b>													1	120	1	120	1	2270
Luke 9:36 (Mt 17:7–8)				<b>116</b> <b>117</b>													2	122	2	122	2	2272
																	1	123	1	123	1	2273
<i>They Come Down From the Mountain (Luke 9:37a)</i>																						
Luke 9:37a (Mt 17:9, 14)				<b>118</b> <b>123</b>													1	124	1	124	1	2274
																	5	129	5	129	5	2279
<i>Jesus Heals a Boy Possessed by a Demon/Unclean Spirit (Luke 9:37b–43a)</i>																						
Luke 9:37b (Mt 17:14)				<b>123</b>													0	129	0	129	0	2279
Luke 9:38 (Mt 17:15)				<b>124</b>													1	130	1	130	1	2280
Luke 9:39																						
Luke 9:40 (Mt 17:16)				<b>125</b>													1	131	1	131	1	2281
Luke 9:41 (Mt 17:17)				<b>126</b>													1	132	1	132	1	2282
Luke 9:42 (Mt 17:18)				<b>127</b>													1	133	1	133	1	2283
Luke 9:43a																						
<i>Jesus' Second Passion Prediction (Luke 9:43b–44)</i>																						
Luke 9:43b (Mt 17:22)				<b>130</b>													3	136	3	136	3	2286
Luke 9:44 (Mt 17:22)				<b>130</b>													0	136	0	136	0	2286
Luke 9:45																						
<i>On True Greatness (Luke 9:46–48)</i>																						
Luke 9:46 (Mt 18:1)				<b>136</b>													6	142	6	142	6	2292
Luke 9:47 (Mt 18:2)				<b>137</b>													1	143	1	143	1	2293







<i>There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and Jacob (Luke 13:28)</i>																				
Luke 13:28 (Mt 24:51)																			12	4402
Luke 13:29																				
<i>The Last Will be First, and the First, Last (Luke 13:30)</i>																				
Luke 13:30 (Mt 19:30)																			199	4601
<i>A Warning Against Herod (Luke 13:31–33)</i>																				
Luke 13:31 (14:1, 5)	7																		208	4809
	11																		4	4813
Luke 13:32–33																		AP (OI&M)	PP (OI&M)	
<i>The Lament over Jerusalem (Luke 13:34)</i>																				
Luke 13:34 (Mt 23:37)																		65	555	350
<i>Behold, Your House is Left to You (Luke 13:35)</i>																				
Luke 13:35 (Mt 23:38–39)																		1	556	1
																		1	557	1
Luke 14:1–10																				
<i>He who Exalts himself will be Humbled I (Luke 14:11 I; Luke 18:14b II)</i>																				
Luke 14:11 (Mt 23:12)																				26
Luke 14:12–15																				
<i>The Parable of the Great Supper (Luke 14:16–24)</i>																				
Luke 14:16 (Mt 22:1–2)																				57
																				1
Luke 14:17 (Mt 22:3–4)																				1
																				1
Luke 14:18 (Mt 22:5)																				1
Luke 14:19–20																				
Luke 14:21 (Mt 22:7–8)																				2
																				1
Luke 14:22																				
Luke 14:23 (Mt 22:10)																				2
Luke 14:24 (Mt 22:8)																				2
<i>The Conditions of Discipleship (Luke 14:25–27)</i>																				
Luke 14:25–26																				
Luke 14:27 (Mt 16:24)																				182



<i>The Days are Coming when you will Long to See the Son of Man (Luke 17:22)</i>																																	
Luke 17:22 (Mt 16:28)																	277	6471															
<i>If They say, "Behold, there"—Do not Go (Luke 17:23)</i>																																	
Luke 17:23 (Mt 24:26)																	3	1027	3	1027	280	6751											
<i>As the Lightning Flashes . . . (Luke 17:24)</i>																																	
Luke 17:24 (Mt 24:27)																	1	1028	1	1028	1	6752											
<i>The Son of Man must first endure Suffering and be Rejected (Luke 17:25)</i>																																	
Luke 17:25 (Mt 16:21)																						288	7040										
<i>Just as in the Days of Noah (Luke 17:26–27)</i>																																	
Luke 17:26 (Mt 24:37–38)																	10	1038	10	1038	298	7338											
																	1	1039	1	1039	1	7339											
Luke 17:27 (Mt 24:38–39)																	0	1039	0	1039	0	7339											
																	1	1040	1	1040	1	7340											
<i>Just as in the Days of Lot I (Luke 17:28–29 I; Luke 17:32 II)</i>																																	
Luke 17:28–29																																	
Luke 17:30 (Mt 24:39)																	402	0	1040	0	1040	0	7340										
<i>You Must Not Go Down from Your Housetop to take Your Possessions (Luke 17:31)</i>																																	
Luke 17:31 (Mt 24:17–18)																							22	7362									
																							1	7363									
<i>Just as in the Days of Lot II: "Remember Lot's Wife" (Luke 17:28–29 I; Luke 17:32 II)</i>																																	
Luke 17:32																																	
<i>He who seeks to Preserve his Life will Lose it (Luke 17:33)</i>																																	
Luke 17:33 (Mt 16:25)																								AP (OI&M)	PP (OI&M)	275	7638						
<i>One Will be Taken, and One, Left (Luke 17:34–35)</i>																																	
Luke 17:34 (Mt 24:40)																										1	1041	1	1041	297	7935		
Luke 17:35 (Mt 24:41)																											1	1042	1	1042	1	7936	
<i>Where the Corpse is the Vultures will Gather (Luke 17:37)</i>																																	
Luke 17:37 (Mt 24:28)																															13	7949	
<i>The Parable of the Unjust Judge (Luke 18:1–8)</i>																																	
Luke 18:1–7																																	
Luke 18:8 (Mt 16:27)																																283	8232
Luke 18:9–13																																	



<i>He who Exalts himself will be Humbled II</i> (Luke 14:11 I; Luke 18:14b II)																								
Luke 18:14 (Mt 23:12)																			229	8461				
<i>Jesus Blesses the Children</i> (Luke 18:15-17)																								
Luke 18:15 (Mt 19:13)						<b>182</b>													222	1264	222	1264	155	8616
Luke 18:16 (Mt 19:14)						<b>183</b>													1	1265	1	1265	1	8617
Luke 18:17 (Mt 18:3)						<b>138</b>																	45	8662
<i>The Rich Ruler</i> (Luke 18:18-23)																								
Luke 18:18 (Mt 19:16)						<b>185</b>													2	1267	2	1267	47	8709
Luke 18:19 (Mt 19:17)						<b>186</b>													1	1268	1	1268	1	8710
Luke 18:20 (Mt 19:17-19)						<b>186</b>													0	1268	0	1268	0	8710
							<b>187</b>												1	1269	1	1269	1	8711
							<b>188</b>												1	1270	1	1270	1	8712
Luke 18:21 (Mt 19:20)							<b>189</b>												1	1271	1	1271	1	8713
Luke 18:22 (Mt 19:21)							<b>190</b>												1	1272	1	1272	1	8714
Luke 18:23 (Mt 19:22)							<b>191</b>												1	1273	1	1273	1	8715
<i>How Hard it is to Enter the Kingdom of Heaven</i> (Luke 18:24-25)																								
Luke 18:24 (Mt 19:23-24)							<b>192</b>												1	1274	1	1274	1	8716
							<b>193</b>												1	1275	1	1275	1	8717
Luke 18:25 (Mt 19:24)							<b>193</b>												0	1275	0	1275	0	8717
<i>All things are Possible with God</i> (Luke 18:26-27)																								
Luke 18:26 (Mt 19:25)							<b>194</b>												1	1276	1	1276	1	8718
Luke 18:27 (Mt 19:26)							<b>195</b>												1	1277	1	1277	1	8719
<i>On Leaving Everything and Following Jesus</i> (Luke 18:28-30)																								
Luke 18:28 (Mt 19:27)							<b>196</b>												1	1278	1	1278	1	8720
Luke 18:29 (Mt 19:28-29)							<b>197</b>												1	1279	1	1279	1	8721
							<b>198</b>												1	1280	1	1280	1	8722
Luke 18:30 (Mt 19:29)							<b>198</b>												0	1280	0	1280	0	8722
<i>Jesus' Third Passion Prediction</i> (Luke 18:31-34)																								
Luke 18:31 (Mt 20:17-18)							<b>216</b>												18	1298	18	1298	18	8740
							<b>217</b>												1	1299	1	1299	1	8741
Luke 18:32 (Mt 20:18-19)							<b>217</b>												0	1299	0	1299	0	8741
								<b>218</b>											1	1300	1	1300	1	8742

Luke 18:33 (Mt 20:19)																		0	1300	0	1300	0	8742
Luke 18:34																							
<i>The Healing of the Blind Man at Jericho (Luke 18:35–43)</i>																							
Luke 18:35 (Mt 20:29–30)																		10	1310	10	1310	10	8752
																		1	1311	1	1311	1	8753
Luke 18:36 (Mt 20:30)																		0	1311	0	1311	0	8753
Luke 18:37 (Mt 20:30)																		0	1311	0	1311	0	8753
Luke 18:38 (Mt 20:30)																		0	1311	0	1311	0	8753
Luke 18:39 (Mt 20:30–31)																		0	1311	0	1311	0	8753
																		1	1312	1	1312	1	8754
Luke 18:40 (Mt 20:32)																		1	1313	1	1313	1	8755
Luke 18:41 (Mt 20:32–33)																		0	1313	0	1313	0	8755
																		1	1314	1	1314	1	8756
Luke 18:42 (Mt 20:34)																		1	1315	1	1315	1	8757
Luke 18:43 (Mt 20:34)																		0	1315	0	1315	0	8757
Luke 19:1–10																							
<i>The Parable of the Minas (Luke 19:11–27)</i>																							
Luke 19:11																							
Luke 19:12 (Mt 25:14)																						195	8952
Luke 19:13 (Mt 25:14)																						0	8952
Luke 19:14																							
Luke 19:15 (Mt 25:19)																						5	8957
Luke 19:16 (Mt 25:20)																						1	8958
Luke 19:17 (Mt 25:21)																						1	8959
Luke 19:18 (Mt 25:22)																						1	8960
Luke 19:19 (Mt 25:23)																						1	8961
Luke 19:20 (Mt 25:24–25)																						1	8962
																						1	8963
Luke 19:21 (Mt 25:25, 24)																						0	8963
																						1	8964
Luke 19:22 (Mt 25:26)																						2	8966



Luke 20:3 (Mt 21:24)		1	1336	1	1336				<b>257</b>											1	9627
Luke 20:4 (Mt 21:25)		1	1337	1	1337				<b>258</b>											1	9628
Luke 20:5 (Mt 21:25)		0	1337	0	1337				<b>258</b>											0	9628
Luke 20:6 (Mt 21:26)		1	1338	1	1338				<b>259</b>											1	9629
Luke 20:7 (Mt 21:27)		1	1339	1	1339				<b>260</b>											1	9630
Luke 20:8 (Mt 21:27)		0	1339	0	1339				<b>260</b>											0	9630
<i>The Parable of the Wicked Tenants (Luke 20:9–16)</i>																					
Luke 20:9 (Mt 21:33)		6	1345	6	1345				<b>266</b>											6	9636
Luke 20:10 (Mt 21:33–35)		0	1345	0	1345				<b>266</b>											0	9636
		1	1346	1	1346				<b>267</b>											1	9637
		1	1347	1	1347				<b>268</b>											1	9638
Luke 20:11 (Mt 21:35–36)		0	1347	0	1347				<b>268</b>											0	9638
		1	1348	1	1348				<b>269</b>											1	9639
Luke 20:12 (Mt 21:39)									<b>272</b>											3	9642
Luke 20:13 (Mt 21:37)		1	1349	1	1349				<b>270</b>											2	9644
Luke 20:14 (Mt 21:38)		1	1350	1	1350				<b>271</b>											1	9645
Luke 20:15 (Mt 21:39–40)		1	1351	1	1351				<b>272</b>											1	9646
		1	1352	1	1352				<b>273</b>											1	9647
Luke 20:16 (Mt 21:41)		1	1353	1	1353				<b>274</b>											1	9648
<i>The Rejected Stone becomes the Cornerstone (Luke 20:17)</i>																					
Luke 20:17 (Mt 21:42)		1	1354	1	1354				<b>275</b>											1	9649
<i>About He who Falls on the Stone, and He on whom It Falls (Luke 20:18)</i>																					
Luke 20:18 (Mt 21:44)		2	1356	2	1356				<b>277</b>											2	9651
<i>The Scribes and Priests Know the Parable is About Them (Luke 20:19)</i>																					
Luke 20:19 (Mt 21:45–46)		1	1357	1	1357				<b>278</b>											1	9652
		1	1358	1	1358				<b>279</b>											1	9653
<i>On Paying Tribute to Caesar (Luke 20:20–26)</i>																					
Luke 20:20 (Mt 22:15–16)		15	1373	15	1373				<b>294</b>											15	9668
		1	1374	1	1374				<b>295</b>											1	9669
Luke 20:21 (Mt 22:16)		0	1374	0	1374				<b>295</b>											0	9669
Luke 20:22 (Mt 22:17)		1	1375	1	1375				<b>296</b>											1	9670
Luke 20:23 (Mt 22:18)		1	1376	1	1376				<b>297</b>											1	9671

Luke 20:24 (Mt 22:19–21)		1 1 1	1377 1378 1379	1 1 1	1377 1378 1379					<b>298</b> <b>299</b> <b>300</b>									1 1 1	9672 9673 9674	
Luke 20:25 (Mt 22:21)		0	1379	0	1379					<b>300</b>									0	9674	
Luke 20:26 (Mt 22:22)		1	1380	1	1380					<b>301</b>									1	9675	
<i>The Sadducees' Question about the Resurrection (Luke 20:27–38)</i>																					
Luke 20:27 (Mt 22:23)		1	1381	1	1381					<b>302</b>									1	9676	
Luke 20:28 (Mt 22:24)		1	1382	1	1382					<b>303</b>									1	9677	
Luke 20:29 (Mt 22:25–27)		1 1 1	1383 1384 1385	1 1 1	1383 1384 1385					<b>304</b> <b>305</b> <b>306</b>									1 1 1	9678 9679 9680	
Luke 20:30 (Mt 22:26)		1	1386	1	1386					<b>305</b>									1	9681	
Luke 20:31 (Mt 22:26–27)		0 1	1386 1387	0 1	1386 1387					<b>305</b> <b>306</b>									0 1	9681 9682	
Luke 20:32 (Mt 22:27)		0	1387	0	1387					<b>306</b>									0	9682	
Luke 20:33 (Mt 22:28)		1	1388	1	1388					<b>307</b>									1	9683	
Luke 20:34 (Mt 22:29)		1	1389	1	1389					<b>308</b>									1	9684	
Luke 20:35 (Mt 22:30–31)		1 1	1390 1391	1 1	1390 1391					<b>309</b> <b>310</b>									1 1	9685 9686	
Luke 20:36 (Mt 22:30–31)		1 1	1392 1393	1 1	1392 1393					<b>309</b> <b>310</b>									1 1	9687 9688	
Luke 20:37 (Mt 22:31–32)		0 1	1393 1394	0 1	1393 1394					<b>310</b>	<b>311</b>								0 1	9688 9689	
Luke 20:38 (Mt 22:32)		0	1394	0	1394						<b>311</b>								0	9689	
<i>The Scribes Praise Jesus (Luke 20:39)</i>																					
Luke 20:39 (Mt 22:36)		4	1398	4	1398					<b>315</b>									4	9693	
<i>No One Dares Ask Jesus Anything (Luke 20:40)</i>																					
Luke 20:40 (Mt 22:46)				10	1408					<b>325</b>									10	9703	
<i>Jesus' Question about David's Son (Luke 20:41–44)</i>																					
Luke 20:41 (Mt 22:41–43)		5 1 1	1403 1404 1405	5 1 1	1413 1414 1415					<b>320</b> <b>321</b> <b>322</b>									5 1 1	9708 9709 9710	
Luke 20:42 (Mt 22:43–44)		0 1	1405 1406	0 1	1415 1416					<b>322</b> <b>323</b>									0 1	9710 9711	

Luke 20:43 (Mt 22:44)		0	1406	0	1416						<b>323</b>								0	9711	
Luke 20:44 (Mt 22:45)		1	1407	1	1417						<b>324</b>								1	9712	
<i>Beware of the Scribes (Luke 20:45–47)</i>																					
Luke 20:45 (Mt 23:1)		2	1409	2	1419						<b>326</b>								2	9714	
Luke 20:46 (Mt 23:2, 6–7)		1 4 1	1410 1414 1415	1 4 1	1420 1424 1425						<b>327</b> <b>331</b> <b>332</b>								1 4 1	9715 9719 9720	
Luke 20:47																					
Luke 21:1–4																					
<i>Prediction of the Destruction of the Temple (Luke 21:5–6)</i>																					
Luke 21:5 (Mt 24:1–2)		32 1	1447 1448	32 1	1457 1458						<b>364</b> <b>365</b>								32 1	9752 9753	
Luke 21:6 (Mt 24:2)		0	1448	0	1458						<b>365</b>								0	9753	
<i>The Disciples Ask about Signs of the End (Luke 21:7)</i>																					
Luke 21:7 (Mt 24:3)		1	1449	1	1459						<b>366</b>								1	9754	
<i>Many Will Come in My Name (Luke 21:8)</i>																					
Luke 21:8 (Mt 24:4–5)		1 1	1450 1451	1 1	1460 1461						<b>367</b> <b>368</b>								1 1	9755 9756	
<i>When You hear of Wars and Disorder, do not be Terrified (Luke 21:9)</i>																					
Luke 21:9 (Mt 24:6)		1	1452	1	1462						<b>369</b>								1	9757	
<i>Nation Against Nation, Kingdom Against Kingdom (Luke 21:10)</i>																					
Luke 21:10 (Mt 24:7)		1	1453	1	1463						<b>370</b>								1	9758	
<i>Earthquakes, Famines, and Pestilence (Luke 21:11)</i>																					
Luke 21:11 (Mt 24:7)		0	1453	0	1463						<b>370</b>								0	9758	
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12–13)</i>																					
Luke 21:12 (Mt 24:9, 14)		2 5	1455 1460	2 5	1465 1470						<b>372</b>	<b>377</b>							2 5	9760 9765	
Luke 21:13																					
Luke 21:14–15																					
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																					
Luke 21:16 (Mt 24:10)											<b>373</b>								4	9769	
<i>You Will be Hated by All (Luke 21:17)</i>																					
Luke 21:17 (Mt 24:9)											<b>372</b>								1	9770	

Luke 21:18																				
<i>By Your Endurance You will Gain Your Souls (Luke 21:19)</i>																				
Luke 21:19 (Mt 24:13)		AP (OI&M)	PP (OI&M)																4	9774
<i>Jerusalem Surrounded and the Flight to the Mountains (Luke 21:20–22)</i>																				
Luke 21:20 (Mt 24:15)		1	1461	1	1471														2	9776
Luke 21:21 (Mt 24:16–17)		1	1462	1	1472														1	9777
		1	1463	1	1473														1	9778
Luke 21:22																				
<i>Woe to Those Pregnant and Nursing (Luke 21:23)</i>																				
Luke 21:23 (Mt 24:19, 21)		2	1465	2	1475														2	9780
		2	1467	2	1477														2	9782
Luke 21:24																				
<i>The Celestial and Terrestrial Signs (Luke 21:25–26)</i>																				
Luke 21:25 (Mt 24:29–30)		8	1475	8	1485														8	9790
		1	1476	1	1486														1	9791
Luke 21:26 (Mt 24:29)		1	1477	1	1487														1	9792
<i>The Son of Man Coming in the Cloud (Luke 21:27)</i>																				
Luke 21:27 (Mt 24:30)		1	1478	1	1488														1	9793
Luke 21:28																				
<i>The Parable of the Fig Tree (Luke 21:29–31)</i>																				
Luke 21:29 (Mt 24:32)		2	1480	2	1490														2	9795
Luke 21:30 (Mt 24:32)		0	1480	0	1490														0	9795
Luke 21:31 (Mt 24:33)		1	1481	1	1491														1	9796
<i>This Generation will Not Pass Away Until All these Things Happen (Luke 21:32)</i>																				
Luke 21:32 (Mt 24:34)		1	1482	1	1492														1	9797
<i>Heaven and Earth Will Pass Away, But My Words will Not (Luke 21:33)</i>																				
Luke 21:33 (Mt 24:35)		1	1483	1	1493														1	9798
<i>Beware Lest Your Hearts become Weighed Down (Luke 21:34–35)</i>																				
Luke 21:34 (Mt 24:48–50)		13	1496	13	1506														13	9811
		1	1497	1	1507														1	9812
		1	1498	1	1508														1	9812
Luke 21:35																				

Luke 21:36–38																				
<i>The Festival of Unleavened Bread Is Near (Luke 22:1)</i>																				
Luke 22:1 (Mt 26:2)		49	1547	49	1557														49	9862
<i>The Chief Priests and Scribes Consider How to Kill Jesus (Luke 22:2)</i>																				
Luke 22:2 (Mt 26:3, 5)		1	1548	1	1558														1	9863
		2	1550	2	1560														2	9865
<i>Judas Goes to the Chief Priests to Betray Jesus (Luke 22:3–6)</i>																				
Luke 22:3 (Mt 26:14)		9	1559	9	1569														9	9874
Luke 22:4 (Mt 26:14–15)		0	1559	0	1569														0	9874
		1	1560	1	1570														1	9875
Luke 22:5 (Mt 26:15)		0	1560	0	1570														0	9875
Luke 22:6 (Mt 26:16)		1	1561	1	1571														1	9876
<i>The Preparation for the Passover (Luke 22:7–13)</i>																				
Luke 22:7 (Mt 26:17)		1	1562	1	1572														1	9877
Luke 22:8 (Mt 26:17)		0	1562	0	1572														0	9877
Luke 22:9 (Mt 26:17)		0	1562	0	1572														0	9877
Luke 22:10 (Mt 26:18)		1	1563	1	1573														1	9878
Luke 22:11 (Mt 26:18)		0	1563	0	1573														0	9878
Luke 22:12																				
Luke 22:13 (Mt 26:19)		1	1564	1	1574														1	9879
<i>Jesus Takes His Place with His Disciples (Luke 22:14)</i>																				
Luke 22:14 (Mt 26:20)		1	1565	1	1575														1	9880
Luke 22:15																				
<i>The Last Supper: Jesus Will Not Eat of It Until it is Fulfilled in the Kingdom of Heaven (Luke 22:16)</i>																				
Luke 22:16 (Mt 26:29)				9	1584														9	9889
<i>The Last Supper: Jesus Distributes the First Cup (Luke 22:17)</i>																				
Luke 22:17 (Mt 26:27)																			2	9891
<i>The Last Supper: Jesus Will Not Drink of the Fruit of the Vine Until the Kingdom of Heaven Comes (Luke 22:18)</i>																				
Luke 22:18 (Mt 26:29)				0	1584														2	9893
<i>The Last Supper: Jesus Distributes the Bread (Luke 22:19)</i>																				
Luke 22:19 (Mt 26:26)		6	1571	3	1587														3	9896
<i>The Last Supper: Jesus Distributes the Second Cup (Luke 22:20)</i>																				





Luke 22:46 (Mt 26:40–41)	0 1	1585 1586	0 1	1609 1610													<b>500</b> <b>501</b>				0 1	10688 10689
<i>The Coming of the Crowd, Judas' Kiss, and Jesus' Arrest (Luke 22:47–49)</i>																						
Luke 22:47 (Mt 26:47–49)	6 1 1	1592 1593 1594	6 1 1	1616 1617 1618													<b>507</b> <b>508</b> <b>509</b>				6 1 1	10695 10696 10697
Luke 22:48 (Mt 26:50, 48–49)	1 2 1	1595 1597 1598	1 2 1	1619 1621 1622													<b>510</b> <b>508</b> <b>509</b>				1 2 1	10698 10700 10701
Luke 22:49																						
<i>One of the Disciples Cuts Off an Ear (Luke 22:50–51)</i>																						
Luke 22:50 (Mt 26:51)	2	1600	2	1624													<b>511</b>				2	10703
Luke 22:51																						
<i>Jesus Responds to The Arresting Party (Luke 22:52–53)</i>																						
Luke 22:52 (Mt 26:55)	4	1604	4	1628													<b>515</b>				4	10707
Luke 22:53 (Mt 26:55)	0	1604	0	1628													<b>515</b>				0	10707
<i>Jesus is Taken to the House of the High Priest (Luke 22:54a)</i>																						
Luke 22:54a (Mt 26:57–58)	2 1	1606 1607	2 1	1630 1631													<b>517</b> <b>518</b>				2 1	10709 10710
<i>Peter Follows Jesus From a Distance (Luke 22:54b)</i>																						
Luke 22:54b (Mt 26:58)	0	1607	0	1631													<b>518</b>				0	10710
<i>Peter Denies Jesus Three Times (Luke 22:55–62)</i>																						
Luke 22:55 (Mt 26:58)	0	1607	0	1631													<b>518</b>				0	10710
Luke 22:56 (Mt 26:69)	11	1618	11	1642														<b>529</b>			11	10721
Luke 22:57 (Mt 26:70)	1	1619	1	1643														<b>530</b>			1	10722
Luke 22:58 (Mt 26:71–73)	1 1 1	1620 1621 1622	1 1 1	1644 1645 1646														<b>531</b> <b>532</b> <b>533</b>			1 1 1	10723 10724 10725
Luke 22:59 (Mt 26:73, 69)	0	1622	0	1646														<b>533</b> <b>529</b>			0 4	10725 10729
Luke 22:60 (Mt 26:74)	1	1623	1	1647														<b>534</b>			5	10734
Luke 22:61 (Mt 26:75)	1	1624	1	1648														<b>535</b>			1	10735
Luke 22:62 (Mt 26:75)	0	1624	0	1648														<b>535</b>			1	10736
<i>Jesus is Abused by His Captors (Luke 22:63–65)</i>																						



Luke 23:21 (Mt 27:21–23)	4 1 1	1645 1646 1647	4 1 1	1699 1700 1701														556 557 558			4 1 1	10801 10802 10803
<i>Pilate Finds No Basis for the Charge III (Luke 23:22)</i>																						
Luke 23:22 (Mt 27:23)	0	1647	0	1701														558			0	10803
<i>They Demand Jesus' Crucifixion with Great Cries (Luke 23:23)</i>																						
Luke 23:23 (Mt 27:23)	0	1647	0	1701														558			0	10803
<i>Pilate Delivers Jesus to be Crucified (Luke 23:24–25)</i>																						
Luke 23:24 (Mt 27:24)	1	1648	1	1702														559			1	10804
Luke 23:25 (Mt 27:26)	2	1650	2	1704														561			2	10806
<i>Simon of Cyrene Helps Carry the Cross (Luke 23:26)</i>																						
Luke 23:26 (Mt 27:27, 31–32)	1 4 1	1651 1655 1656	1 4 1	1705 1709 1710														562 566 567			1 4 1	10807 10811 10812
Luke 23:27–31																						
<i>Two Others Are Crucified with Jesus (Luke 23:32)</i>																						
Luke 23:32 (Mt 27:38)																		573			6	10818
<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left (Luke 23:33)</i>																						
Luke 23:33 (Mt 27:33, 35, 38)	1 2	1657 1659	1 2	1711 1713														568 570 573			5 2 3	10823 10825 10828
<i>Jesus Asks the Father to Forgive them, and His Clothes are Divided (Luke 23:34)</i>																						
Luke 23:34 (Mt 27:35)	0	1659	0	1713														570			3	10831
<i>The Leaders Scoff at Jesus (Luke 23:35)</i>																						
Luke 23:35 (Mt 27:40–42)	5 1 1	1664 1665 1666	5 1 1	1718 1719 1720														575 576 577			5 1 1	10836 10837 10838
<i>The Soldiers Mock Jesus and give Him Sour Wine (Luke 23:36–37)</i>																						
Luke 23:36 (Mt 27:48)			6	1726														583			6	10844
Luke 23:37 (Mt 27:40, 42, 37)																		575 577 572			8 2 5	10852 10854 10859
<i>The Inscription (Luke 23:38)</i>																						
Luke 23:38 (Mt 27:37)																		572			0	10859
<i>The Two Thieves (Luke 23:39–43)</i>																						

Luke 23:39 (Mt 27:40, 42)																			<b>575</b> <b>577</b>		3 2	10862 10864	
Luke 23:40-43	AP (OI&M)	PP (OI&M)																					
<i>Darkness Comes Over the Land (Luke 23:44)</i>																							
Luke 23:44 (Mt 27:45)	3	1669	3	1729																<b>580</b>		3	10867
<i>The Veil of the Temple is Rent (Luke 23:45)</i>																							
Luke 23:45 (Mt 27:51)	6	1675	6	1735																<b>586</b>		6	10873
<i>The Cry From the Cross: "Father, Into Your Hands" (Luke 23:46a)</i>																							
Luke 23:46a (Mt 27:46, 50)			5 4	1740 1744																<b>581</b> <b>585</b>		5 4	10878 10882
<i>Jesus Breathes His Last (Luke 23:46b)</i>																							
Luke 23:46b (Mt 27:50)			0	1744																<b>585</b>		0	10882
<i>The Centurion's Declaration About Jesus (Luke 23:47)</i>																							
Luke 23:47 (Mt 27:54)	3	1678	4	1748																<b>589</b>		4	10886
Luke 23:48																							
<i>Jesus' Acquaintances and the Women Stood at a Distance Watching (Luke 23:49)</i>																							
Luke 23:49 (Mt 27:55)	1	1679	1	1749																<b>590</b>		1	10887
<i>Joseph of Arimathea and the Burial of Jesus (Luke 23:50-53)</i>																							
Luke 23:50 (Mt 27:57)	2	1681	2	1751																<b>592</b>		2	10889
Luke 23:51 (Mt 27:57)	0	1681	0	1751																<b>592</b>		0	10889
Luke 23:52 (Mt 27:58)	1	1682	1	1752																<b>593</b>		1	10890
Luke 23:53 (Mt 27:59-60)	1 1	1683 1684	1 1	1753 1754																<b>594</b> <b>595</b>		1 1	10891 10892
Luke 23:54																							
<i>The Women See Where Jesus is Buried and Return Home to Prepare the Spices and Ointment (Luke 23:55-56)</i>																							
Luke 23:55 (Mt 27:55)																				<b>590</b>		5	10897
Luke 23:56	AP (OI&M)	PP (OI&M)																					
<i>The Women Come to the Tomb and Find it Empty (Luke 24:1-3)</i>																							
Luke 24:1 (Mt 28:1)	7	1691	7	1761																<b>602</b>		12	10909
Luke 24:2 (Mt 28:2)	1	1692	1	1762																<b>603</b>		1	10910
Luke 24:3 (Mt 28:2)	0	1692	0	1762																<b>603</b>		0	10910
<i>Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4-8)</i>																							

Luke 24:4 (Mt 28:3)	1	1693	1	1763																<b>604</b>	1	10911	
Luke 24:5 (Mt 28:5, 7)	2	1695	2	1765																<b>606</b>	2	10913	
	2	1697	2	1767																<b>608</b>	2	10915	
Luke 24:6 (Mt 28:6-7)	1	1698	1	1768																<b>607</b>	1	10916	
	1	1699	1	1769																<b>608</b>	1	10917	
Luke 24:7 (Mt 16:21)				<b>102</b>																	506	11423	
Luke 24:8																							
<i>The Women Return from the Tomb (Luke 24:9)</i>																							
Luke 24:9 (Mt 28:8, 10)	1	1700	1	1770																<b>609</b>	507	11930	
	2	1702	2	1772																<b>611</b>	2	11932	
<i>The Women Tell the Apostles (Luke 24:10-11)</i>																							
Luke 24:10 (Mt 27:56, 61; 28:1)																				<b>591</b>	20	11952	
																				<b>596</b>	5	11957	
																				<b>602</b>	6	11963	
Luke 24:11																							
Luke 24:12-53																							
<i>Jesus Instructs His Disciples (Luke 24:44-49)</i>																							
Luke 24:44-45																							
Luke 24:46 (Mt 28:7, 18)																				<b>608</b>	6	11969	
																				<b>619</b>	11	11980	
Luke 24:47 (Mt 28:19)																				<b>620</b>	1	11981	
Luke 24:48-49																							
Luke 24:50-53																							
Total # of verses moved: Complete Visual Contact																							11981
Amount of Scrolling Greater than the Size of Matthew, bookroll 2 (of 2) (13:53-28:20) (621 verses)																							19.293x
Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Oral Interference & Memory &c.)																							1702
Amount of Scrolling Greater than the Size of Matthew, bookroll 2 (13:53-28:20) (621 verses)																							2.740x
Total # of verses moved: <i>Penultimate</i> Posteriority [2GH] (With Oral Interference & Memory &c.)																							1772
Amount of Scrolling Greater than the Size of Matthew, bookroll 2 (13:53-28:20) (621 verses)																							2.853x

Luke's use of Matthew, Bookroll 1: *Matt 1:1–10:42* (Three-Bookroll Matthew)

[AP: FH, AH; PP: 2GH]

	1–15	16–31	32–47	48–63	64–78	79–94	95–110	111–126	127–142	143–157	158–173	174–189	190–205	206–221	222–236	237–252	253–268	269–284	285–300	301–315			
<i>Prologue</i> (Luke 1:1–4)																							
Luke 1:1 (Matt 1:1)	<b>1</b>																				1	1	
Luke 1:2–4																							
Luke 1:5–25																							
<i>The Annunciation</i> (Luke 1:26–38)																							
Luke 1:26–30																							
Luke 1:31 (Matt 1:21)		<b>21</b>																			20	21	
Luke 1:32–38																							
Luke 1:39–80																							
Luke 2:1–20																							
<i>The Circumcision and Naming of Jesus</i> (Luke 2:21)																							
Luke 2:21 (Mt 1:21)		<b>21</b>																			0	21	
Luke 2:22–38																							
<i>The Childhood of Jesus at Nazareth</i> (Luke 2:39–40)																							
Luke 2:39 (Mt 2:22–23)			<b>47</b>																		26	47	
Luke 2:40				<b>48</b>																	1	48	
Luke 2:41–52																							
Luke 3:1																							
<i>John the Baptist</i> (Luke 3:2–3)																							
Luke 3:2 (Mt 3:1)				<b>49</b>													49	49	49	49	1	49	
Luke 3:3 (Mt 3:1–2, 5)				<b>53</b>													4	53	4	53	4	53	
				<b>49</b>																	4	57	
				<b>50</b>																	1	58	
																					1	58	
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke 3:4–6)																							
Luke 3:4 (Mt 3:3)				<b>51</b>																1	59	1	59
Luke 3:5–6																							
<i>John's Preaching of Repentance</i> (Luke 3:7–9)																							

Luke 3:7 (Mt 3:5-7)				53 54 55													0 1 1	53 54 55	2 1 1	61 62 63	2 1 1	61 62 63	
Luke 3:8 (Mt 3:8-9)				56 57													1 1	56 57	1 1	64 65	1 1	64 65	
Luke 3:9 (Mt 3:10)				58													1	58	1	66	1	66	
Luke 3:10-15																							
<i>John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:16 (Mt 3:11)				59													1	59	1	67	1	67	
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:17 (Mt 3:12)				60													1	60	1	68	1	68	
Luke 3:18-20																							
<i>The Baptism of Jesus (Luke 3:21-22)</i>																							
Luke 3:21 (Mt 3:13, 16)				61													1 3	61 64	1 3	69 72	1 3	69 72	
Luke 3:22 (Mt 3:16-17)				64 65													0 1	64 65	0 1	72 73	0 1	72 73	
<i>Genealogy of Jesus (Luke 3:23-38)</i>																							
Luke 3:23 (Mt 1:16)		16																				49	122
Luke 3:24 (Mt 1:15)	15																					1	123
Luke 3:25 (Mt 1:10)	10																					5	128
Luke 3:26																							
Luke 3:27 (Mt 1:12)	12																					2	130
Luke 3:28-30																							
Luke 3:31 (Mt 1:6)	6																					6	136
Luke 3:32 (Mt 1:5, 4)	5 4																					1 1	137 138
Luke 3:33 (Mt 1:4, 3)	4 3																					0 1	138 139
Luke 3:34 (Mt 1:2)	2																					1	140
Luke 3:35-38																							
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1-2)</i>																							
Luke 4:1 (Mt 4:1)				66													1	66	1	74	64	204	
Luke 4:2 (Mt 4:1-2)				66 67													0 1	66 67	0 1	74 75	0 1	204 205	



<i>The Temptation: Stone into Bread (Luke 4:3-4)</i>																								
Luke 4:3 (Mt 4:3)					<b>68</b>													1	68	1	76	1	206	
Luke 4:4 (Mt 4:4)					<b>69</b>													1	69	1	77	1	207	
<i>The Temptation: the Kingdoms of the World (Luke 4:5-8)</i>																								
Luke 4:5 (Mt 4:8)					<b>73</b>													4	73	4	81	4	211	
Luke 4:6 (Mt 4:9, 8)					<b>74</b>													1	74	1	82	1	212	
					<b>73</b>													1	75	1	83	1	213	
Luke 4:7 (Mt 4:9)					<b>74</b>													1	76	1	84	1	214	
Luke 4:8 (Mt 4:10)					<b>75</b>													1	77	1	85	1	215	
<i>The Temptation: the Pinnacle of the Temple (Luke 4:9-12)</i>																								
Luke 4:9 (Mt 4:5-6)					<b>70</b>													5	82	5	90	5	220	
					<b>71</b>													1	83	1	91	1	221	
Luke 4:10 (Mt 4:6)					<b>71</b>													0	83	0	91	0	221	
Luke 4:11 (Mt 4:6)					<b>71</b>													0	83	0	91	0	221	
Luke 4:12 (Mt 4:7)					<b>72</b>													1	84	1	92	1	222	
<i>The Devil Departs (Luke 4:13)</i>																								
Luke 4:13 (Mt 4:11)					<b>76</b>													4	88	4	81	4	226	
<i>The Journey into Galilee and Ministry (Luke 4:14-15)</i>																								
Luke 4:14a (Mt 4:12, 23)					<b>77</b>	<b>88</b>												1	89	1	82	1	227	
						<b>88</b>																	<b>11</b>	<b>238</b>
Luke 4:14b (Mt 4:23-24)						<b>89</b>														11	108	0	238	
						<b>89</b>													1	109	1	109	1	239
Luke 4:15 (Mt 4:23)						<b>88</b>														1	110	1	240	
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16-21)</i>																								
Luke 4:16 (Mt 4:13)					<b>78</b>													1	90	10	120	10	250	
Luke 4:17-21																								
Luke 4:22																								
<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere (Luke 4:23)</i>																								
Luke 4:23 (4:13)					<b>78</b>																	0	250	
Luke 4:24-30																								
<i>Teaching On the Sabbath at Capernaum (Luke 4:31)</i>																								
Luke 4:31 (Mt 4:13, 15; 7:28-29)					<b>78</b>	<b>80</b>												0	90	0	120	0	250	
						<b>80</b>												2	92	2	122	1	251	





Luke 5:36 (Mt 9:16–17)		1 1	265 266	1 1	539 540																251 252					1 1	933 934				
<i>The Māshāl concerning the New Wine (Luke 5:37–38)</i>																															
Luke 5:37 (Mt 9:17)		0	266	0	540																						0	934			
Luke 5:38 (Mt 9:17)		0	266	0	540																						0	934			
Luke 5:39																															
Luke 6:1–11		AP (OI&M)		PP (OI&M)																											
<i>Jesus Spends the Night in Prayer on the Mountain (Luke 6:12)</i>																															
Luke 6:12 (Mt 5:1)		161	427	161	701	91																					161	1095			
<i>The Choosing of the Twelve (Luke 6:13–16)</i>																															
Luke 6:13 (Mt 10:1–2)				183 1	884 885																						274 275	183 1	1278 1279		
Luke 6:14 (Mt 10:2–3)				0 1	885 886																						275 276	0 1	1279 1280		
Luke 6:15 (Mt 10:3–4)				0 1	886 887																						276 277	0 1	1280 1281		
Luke 6:16 (Mt 10:4)				0	887																					277	0	1281			
<i>Occasion of the Sermon on the Plain (Luke 6:17–18)</i>																															
Luke 6:17 (Mt 5:1; 4:23–25)						91 88 89 90																				0	427	186 3 1 1	1073 1076 1077 1078	186 3 1 1	1467 1470 1471 1472
Luke 6:18 (Mt 4:24)						89																					1	1079	1	1473	
Luke 6:19																															
<i>The Beatitudes (Luke 6:20–22)</i>																															
Luke 6:20 (Mt 5:2–3)						92 93																				1 1	428 429	3 1	1082 1083	3 1	1476 1477
Luke 6:21 (Mt 5:6)							96																			3	432	3	1086	3	1480
Luke 6:22 (Mt 5:11)							101																			5	437	5	1091	5	1485
<i>Rejoice in that Day . . . (Luke 6:23)</i>																															
Luke 6:23 (Mt 5:12)							102																			1	438	1	1092	1	1486
Luke 6:24–26																															
<i>On Love of One's Enemies I (Luke 6:27–30)</i>																															
Luke 6:27 (Mt 5:44)																										32	470	32	1124	32	1518
Luke 6:28 (Mt 5:44)																										0	470	0	1124	0	1518

Luke 6:29 (Mt 5:39–40)									<b>129</b>								5	475	5	1129	5	1523
									<b>130</b>								1	476	1	1130	1	1524
Luke 6:30 (Mt 5:42)									<b>132</b>								2	478	2	1132	2	1526
<i>The Golden Rule (Luke 6:31)</i>																						
Luke 6:31 (Mt 7:12)																					52	1579
<i>On Love of One's Enemies II (Luke 6:32–35)</i>																						
Luke 6:32 (Mt 5:46)									<b>136</b>								4	482	4	1136	48	1626
Luke 6:33 (Mt 5:47)									<b>137</b>								1	483	1	1137	1	1627
Luke 6:34 (Mt 5:47)									<b>137</b>								0	483	0	1137	0	1627
Luke 6:35 (Mt 5:44–45)									<b>134</b>								3	486	3	1140	3	1630
									<b>135</b>								1	487	1	1141	1	1631
<i>Be Merciful (Luke 6:36)</i>																						
Luke 6:36 (Mt 5:48)									<b>138</b>								3	490	3	1144	3	1634
<i>Do Not Judge (Luke 6:37)</i>																						
Luke 6:37 (Mt 7:1)									<b>173</b>								35	525	35	1179	35	1669
<i>With the Measure you Measure (Luke 6:38)</i>																						
Luke 6:38 (Mt 7:2)									<b>174</b>								1	526	1	1180	1	1670
Luke 6:39																						
<i>A Disciple is Not Above His Teacher (Luke 6:40)</i>																						
Luke 6:40 (Mt 10:24–25)																			<b>297</b>		123	1793
																			<b>298</b>		1	1794
<i>The Speck and the Beam (Luke 6:41–42)</i>																						
Luke 6:41 (Mt 7:3)									<b>175</b>								1	527	1	1181	123	1917
Luke 6:42 (Mt 7:4–5)									<b>176</b>								1	528	1	1182	1	1918
									<b>177</b>								1	529	1	1183	1	1919
<i>The Tree is Known by its Fruit (6:43–44)</i>																						
Luke 6:43 (Mt 7:17–19)									<b>189</b>								12	541	12	1195	12	1931
																	1	542	1	1196	1	1932
																	1	543	1	1197	1	1933
Luke 6:44 (Mt 7:16)									<b>188</b>												3	1936
Luke 6:45																						
<i>Why do You Call Me, "Lord, Lord" (Luke 6:46)</i>																						
Luke 6:46 (Mt 7:21)									<b>193</b>								2	545	2	1199	5	1941
<i>The House built upon the Rock (Luke 6:47–49)</i>																						



<i>The Gerasene Demoniac: Part I (Luke 8:26–33)</i>																				
Luke 8:26 (Mt 8:28)		1	581	1	1235														1	2467
Luke 8:27 (Mt 8:28)		0	581	0	1235														0	2467
Luke 8:28 (Mt 8:29)		1	582	1	1236														1	2468
Luke 8:29–31																				
Luke 8:32 (Mt 8:30–32)		1	583	1	1237														1	2469
		1	584	1	1238														1	2470
		1	585	1	1239														1	2471
Luke 8:33 (Mt 8:32)		0	585	0	1239														0	2471
<i>The Gerasene Demoniac: Part II (Luke 8:34–39)</i>																				
Luke 8:34 (Mt 8:33–34)		1	586	1	1240														1	2472
		1	587	1	1241														1	2473
Luke 8:35 (Mt 8:33–34)		1	588	1	1242														1	2474
		1	589	1	1243														1	2475
Luke 8:36 (Mt 8:33–34)		1	590	1	1244														1	2476
		1	591	1	1245														1	2477
Luke 8:37 (Mt 8:33–34; 9:1)		1	592	1	1246														1	2478
		1	593	1	1247														1	2479
		1	594	1	1248														1	2480
Luke 8:38–39																				
<i>Jairus' Daughter I ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																				
Luke 8:40																				
Luke 8:41 (Mt 9:18)		17	611	17	1265														17	2497
Luke 8:42 (Mt 9:18)		0	611	0	1265														0	2497
<i>The Haemorrhaging Woman (Luke 8:43–48)</i>																				
Luke 8:43 (Mt 9:20)		2	613	2	1267														2	2499
Luke 8:44 (Mt 9:20)		0	613	0	1267														0	2499
Luke 8:45–47																				
Luke 8:48 (Mt 9:22)		2	615	2	1269														2	2501
<i>Jairus' Daughter II ( Luke 8:40–42 I; Luke 8:49–56 II)</i>																				
Luke 8:49–50																				
Luke 8:51 (Mt 9:23)		1	616	1	1270														1	2502
Luke 8:52 (Mt 9:24)		1	617	1	1271														1	2503
Luke 8:53 (Mt 9:24)		0	617	0	1271														0	2503

Luke 8:54 (Mt 9:25)		1	618	1	1271													<b>260</b>				1	2504		
Luke 8:55–56																									
<i>The Twelve are Given Authority (Luke 9:1)</i>																									
Luke 9:1 (Mt 10:1)		14	632	14	1286																	<b>274</b>	14	2518	
<i>The Twelve are Sent Out Preaching the Kingdom and Healing the Sick (Luke 9:2–6)</i>																									
Luke 9:2 (Mt 10:5, 7–8)		4	636	4	1290																	<b>278</b>	4	2522	
		1	637	1	1291																	<b>280</b>	1	2523	
		1	638	1	1292																	<b>281</b>	1	2524	
<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics (Luke 9:3; See also *Luke 10:4)</i>																									
Luke 9:3 (Mt 10:9–10)		1	639	1	1293																	<b>282</b>	1	2525	
		1	640	1	1294																	<b>283</b>	1	2526	
<i>Remain at Whichever House You Enter (Luke 9:4)</i>																									
Luke 9:4 (Mt 10:11–12)		1	641	1	1295																	<b>284</b>	1	2527	
		1	642	1	1296																	<b>285</b>	1	2528	
<i>Concerning the Ones (the City) who do Not Accept You I (Luke 9:5 I; Luke 10:10–12 II)</i>																									
Luke 9:5 (Mt 10:14)		2	644	2	1298																	<b>287</b>	2	2530	
Luke 9:6–22																									
<i>Whoever comes After me, Let him deny himself (Luke 9:23)</i>																									
Luke 9:23 (Mt 10:38)																							<b>311</b>	24	2554
<i>Whoever Wishes to Save His Life must Lose It (Luke 9:24)</i>																									
Luke 9:24 (Mt 10:39)																							<b>312</b>	1	2555
Luke 9:25																									
<i>On Being Ashamed of Jesus' and His Words (Luke 9:26)</i>																									
Luke 9:26 (Mt 10:33)																							<b>306</b>	6	2561
Luke 9:27–45																									
<i>On True Greatness (Luke 9:46–48)</i>																									
Luke 9:46–47																									
Luke 9:48 (Mt 10:40)																							<b>313</b>	7	2568
Luke 9:49–56																									
<i>On Following Jesus (Luke 9:57–61)</i>																									
Luke 9:57 (Mt 8:19)		67	711	67	1365																	<b>220</b>	93	2661	
Luke 9:58 (Mt 8:20)		1	712	1	1366																	<b>221</b>	1	2662	
Luke 9:59 (Mt 8:22, 21)		2	714	2	1368																	<b>223</b>	2	2664	



		1	715	1	1369														222							1	2665			
Luke 9:60 (Mt 8:22)		1	716	1	1370														223							1	2666			
Luke 9:61–62																														
Luke 10:1																														
<i>The Harvest is Plentiful, but Workers are Few (Luke 10:2)</i>																														
Luke 10:2 (Mt 9:37–38)		49	765	49	1419																					272		49	2715	
		1	766	1	1420																					273		1	2716	
<i>Lambs in the Midst of Wolves (Luke 10:3)</i>																														
Luke 10:3 (Mt 10:16)		16	782	16	1436																						289		16	2732
<i>Carry No Purse, No Bag, No Sandals and Greet No One (Luke 10:4; See also *Luke 9:3)</i>																														
Luke 10:4 (Mt 10:9–10, 12)		7	789	7	1443																					282		7	2739	
		1	790	1	1444																					283		1	2740	
		2	792	2	1446																						285		2	2742
<i>Concerning the House in which You Enter (Luke 10:5–7)</i>																														
Luke 10:5 (Mt 10:11–13)		1	793	1	1447																						284		1	2743
		1	794	1	1448																						285		1	2744
		1	795	1	1449																						286		1	2745
Luke 10:6 (Mt 10:13)		0	795	0	1449																						286		0	2745
Luke 10:7 (Mt 10–11, 13)																											283		3	2748
																											284		1	2749
		0	795	0	1449																						286		2	2751
<i>Concerning the City in which You Enter (Luke 10:8)</i>																														
Luke 10:8 (Mt 10:11)																											284		2	2753
<i>"Heal the Sick and Say, 'The Kingdom is Near'" (Luke 10:9)</i>																														
Luke 10:9 (Mt 10:8, 7)																											281		3	2756
																											280		1	2757
<i>Concerning the Ones (the City) who do Not Accept You II (Luke 9:5 I; Luke 10:10–12 II)</i>																														
Luke 10:10 (Mt 10:14)		1	796	1	1450																						287		7	2764
Luke 10:11 (Mt 10:14, 7)		0	797	0	1450																						280		0	2764
																													7	2771
Luke 10:12 (Mt 10:15)		1	798	1	1451																						288		8	2779
Luke 10:13–15																														
<i>On the Ones Who Hear You and Reject You (Luke 10:16)</i>																														
Luke 10:16 (Mt 10:40)																											313		25	2804
Luke 10:17–42																														

<i>The Lord's Prayer (Luke 11:1-4)</i>																						
Luke 11:1																						
Luke 11:2 (Mt 6:9-10)		141 1	938 939	141 1	1592 1593						<b>147</b> <b>148</b>									166 1	2970 2971	
Luke 11:3 (Mt 6:11)		1	940	1	1594						<b>149</b>									1	2972	
Luke 11:4 (Mt 6:12-13)		1 1	941 942	1 1	1595 1596						<b>150</b> <b>151</b>									1 1	2973 2974	
Luke 11:5-8																						
<i>On Asking and Receiving (Luke 11:9-13)</i>																						
Luke 11:9 (Mt 7:7)		28	970	28	1624						<b>179</b>									28	3002	
Luke 11:10 (Mt 7:8)		1	971	1	1625						<b>180</b>									1	3003	
Luke 11:11 (Mt 7:9-10)		1 1	972 973	1 1	1626 1627						<b>181</b> <b>182</b>									1 1	3004 3005	
Luke 11:12 (Mt 7:10)		0	973	0	1627						<b>182</b>									0	3005	
Luke 11:13 (Mt 7:11)		1	974	1	1628						<b>183</b>									1	3006	
<i>The Beelzebub Controversy (Luke 11:14-15)</i>																						
Luke 11:14 (Mt 9:32-33)		84 1	1058 1059	84 1	1712 1713															<b>267</b> <b>268</b>	84 1	3090 3091
Luke 11:15 (Mt 9:34)		1	1060	1	1714															<b>269</b>	1	3092
Luke 11:16-32																						
<i>Putting a Lamp on the Lampstand II (Luke 8:16 I; Luke 11:33 II)</i>																						
Luke 11:33 (Mt 5:15)		164	1224	164	1878					<b>105</b>											164	3256
<i>The Sound Eye (Luke 11:34-36)</i>																						
Luke 11:34 (Mt 6:22-23)		55 1	1279 1280	55 1	1933 1934						<b>160</b> <b>161</b>									55 1	3311 3312	
Luke 11:35 (Mt 6:23)		0	1280	0	1934						<b>161</b>									0	3312	
Luke 11:36 (Mt 6:22)		1	1281	1	1935						<b>160</b>									1	3313	
Luke 11:37-54																						
Luke 12:1																						
<i>Nothing is Hidden which will not be Known II (Luke 8:17 I; Luke 12:2 II)</i>																						
Luke 12:2 (Mt 10:26)		139	1420	139	2074															<b>299</b>	139	3452
<i>What You Say in the Dark will be Heard in the Light (Luke 12:3)</i>																						
Luke 12:3 (Mt 10:27)		1	1421	1	2075															<b>300</b>	1	3453

<i>Fear Him Who has Authority to Cast into Hell (Luke 12:4-5)</i>																						
Luke 12:4 (Mt 10:28)		1	1422	1	2076														<b>301</b>	1	3454	
Luke 12:5 (Mt 10:28)		0	1422	0	2076														<b>301</b>	0	3454	
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Luke 12:6-7)</i>																						
Luke 12:6 (Mt 10:29)		1	1423	1	2077														<b>302</b>	1	3455	
Luke 12:7 (Mt 10:30-31)		1	1424	1	2078														<b>303</b>	1	3456	
		1	1425	1	2079														<b>304</b>	1	3457	
<i>On Confessing and Denying the Son of Man (Luke 12:8-9)</i>																						
Luke 12:8 (Mt 10:32)		1	1426	1	2080														<b>305</b>	1	3458	
Luke 12:9 (Mt 10:33)		1	1427	1	2081														<b>306</b>	1	3459	
Luke 12:10																						
<i>The Holy Spirit will Teach You What to Say (Luke 12:11-12)</i>																						
Luke 12:11 (Mt 10:17-19)																			<b>290</b>		16	3475
																			<b>291</b>		1	3476
																			<b>292</b>		1	3477
Luke 12:12 (Mt 10:19-20)																			<b>292</b>		0	3477
																			<b>293</b>		1	3478
Luke 12:13-21																						
			AP (OI&M)		PP (OI&M)																	
<i>On Anxiety About Earthly Things (Luke 12:22-32)</i>																						
Luke 12:22 (Mt 6:25)	<b>143</b>	149	1576	149	2230														<b>163</b>		130	3608
	<b>+6</b>																					
Luke 12:23 (Mt 6:25)		0	1576	0	2230														<b>163</b>		0	3608
Luke 12:24 (Mt 6:26)		1	1577	1	2231														<b>164</b>		1	3609
Luke 12:25 (Mt 6:27)		1	1578	1	2232														<b>165</b>		1	3610
Luke 12:26 (Mt 6:28)		1	1579	1	2233														<b>166</b>		1	3611
Luke 12:27 (Mt 6:28-29))		1	1580	1	2234														<b>167</b>		1	3612
		1	1581	1	2235														<b>168</b>		1	3613
Luke 12:28 (Mt 6:30)		1	1582	1	2236														<b>169</b>		1	3614
Luke 12:29 (Mt 6:31)		1	1583	1	2237														<b>170</b>		1	3615
Luke 12:30 (Mt 6:32)		1	1584	1	2238														<b>171</b>		1	3616
Luke 12:31 (Mt 6:33)		1	1585	1	2239														<b>172</b>		1	3617
Luke 12:32																						
<i>Make For Yourselves Imperishable Treasures in Heaven (Luke 12:33)</i>																						



Luke 13:29 (Mt 8:11)		0	1743	0	2397														0	4369							
Luke 13:30–35																											
Luke 14:1–24																											
<i>The Conditions of Discipleship (Luke 14:25–27)</i>																											
Luke 14:25																											
Luke 14:26 (Mt 10:37)																			<b>310</b>	98	4467						
Luke 14:27 (Mt 10:38)																			<b>311</b>	1	4468						
Luke 14:28–33																			AP (OI&M)	PP (OI&M)							
<i>The Māshāl On Salt (Luke 14:34–35a)</i>																											
Luke 14:34 (Mt 5:13)																				109	1852	109	2506	208	4676		
Luke 14:35 (Mt 5:13)																				0	1852	0	2506	0	4676		
Luke 15:1–32																											
Luke 16:1–12																											
<i>On Serving Two Masters (Luke 16:13)</i>																											
Luke 16:13 (Mt 6:24)																					59	1911	59	2565	59	4735	
Luke 16:14–16																											
<i>It is Easier for Heaven and Earth to Pass Away than for One Stroke of the Law to Disappear (Luke 16:17)</i>																											
Luke 16:17 (Mt 5:18)																									54	4789	
<i>On Divorce and Adultery (Luke 16:18)</i>																											
Luke 16:18 (Mt 5:32)																									14	4803	
Luke 16:19–31																											
Luke 17:1–32																											
<i>He who seeks to Preserve his Life will Lose it (Luke 17:33)</i>																											
Luke 17:33 (Mt 10:39)																									<b>312</b>	190	4993
Luke 17:34–37																											
Luke 18:1–34																											
<i>The Healing of the Blind Man at Jericho (Luke 18:35–43)</i>																											
Luke 18:35 (Mt 9:27)																									262	50	5043
Luke 18:36																											
Luke 18:37 (Mt 9:27)																									262	0	5043
Luke 18:38 (Mt 9:27)																									262	0	5043

Luke 18:39 (Mt 9:27)																		262				0	5043
Luke 18:40																							
Luke 18:41 (Mt 9:28)																						1	5044
Luke 18:42 (Mt 9:29)																						1	5045
Luke 18:43																							
Luke 19:1-48																							
Luke 20:1-47																							
Luke 21:1-11																							
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12-13)</i>																							
Luke 21:12 (Mt 10:17-18)																			290			26	5071
																			291			1	5072
Luke 21:13 (Mt 10:18)																			291			0	5072
<i>Do Not Prepare a Defence, You will be given Wisdom (Luke 21:14-15)</i>																							
Luke 21:14 (Mt 10:19)																			292			1	5073
Luke 21:15 (Mt 10:19-20)																			292			0	5073
																			293			1	5074
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																							
Luke 21:16 (Mt 10:19, 21)																			292			1	5075
																			294			2	5077
<i>You Will be Hated by All (Luke 21:17)</i>																							
Luke 21:17 (Mt 10:22)																			295			1	5078
Luke 21:18																							
<i>By Your Endurance You will Gain Your Souls (Luke 21:19)</i>																							
Luke 21:19 (Mt 10:22)																			295			0	5078
Luke 21:20-38																							
Luke 22:1-71																							
Luke 23:1-56																							
Luke 24:1-53																							
Total # of verses moved: Complete Visual Contact																							5078
Amount of Scrolling Greater than the Size of Matthew, bookroll 1 (of 3) (1:1-10:42) (315 verses)																							16.120x
Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Oral Interference & Memory &c.)																							1911

Amount of Scrolling Greater than the Size of Matthew, bookroll 1 (of 3) (1:1–10:42) (315 verses)	6.066x
Total # of verses moved: <i>Penultimate</i> Posteriority [2GH] (With Oral Interference & Memory &c.)	2565
Amount of Scrolling Greater than the Size of Matthew, bookroll 1 (of 3) (1:1–10:42) (315 verses)	8.142x

Luke's use of Matthew, Bookroll 2: *Matt 11:1–18:35* (Three-Bookroll Matthew)

[AP: FH, AH; PP: 2GH]

	1-15	16-30	31-45	46-60	61-75	76-90	91-105	106-120	121-135	136-150	151-165	166-180	181-195	196-210	211-225	226-240	241-255	256-270	271-285	286-301			
Luke 1:1–80																							
Luke 2:1–52																							
Luke 3:1–3																							
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke 3:4–5)																							
Luke 3:4 (Mt 11:10)	<b>10</b>																					10	10
Luke 3:5–18																							
<i>The Imprisonment of John</i> (Luke 3:19–20)																							
Luke 3:19 (Mt 14:3)										<b>141</b>												131	141
Luke 3:20 (Mt 14:3)										<b>141</b>												0	141
Luke 3:21–38																							
Luke 4:1–15																							
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth</i> (Luke 4:16–21)																							
Luke 4:16 (Mt 13:54)									<b>134</b>													7	148
Luke 4:17–21																							
<i>Jesus' People React to Him</i> (Luke 4:22)																							
Luke 4:22 (Mt 13:54–55)									<b>134</b>	<b>135</b>												0	148
																						1	149
<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23)																							
Luke 4:23 (Mt 13:57)										<b>137</b>												2	151
<i>No Prophet is Welcome in His Home Town</i> (Luke 4:24)																							
Luke 4:24 (Mt 13:57)										<b>137</b>												0	151
Luke 4:25–44																							
Luke 5:1–39																							
<i>Plucking Grain on the Sabbath</i> (Luke 6:1–5)																							
Luke 6:1 (Mt 12:1)			<b>31</b>																			106	257
Luke 6:2 (Mt 12:2)			<b>32</b>																			1	258



Luke 6:3 (Mt 12:3)			<b>33</b>															1	33	1	33	1	259	
Luke 6:4 (Mt 12:4)			<b>34</b>															1	34	1	34	1	260	
Luke 6:5 (Mt 12:8)			<b>38</b>															4	38	4	38	4	264	
<i>The Man with the Withered Hand (Luke 6:6–11)</i>																								
Luke 6:6 (Mt 12:9–10)			<b>39</b>															1	39	1	39	1	265	
			<b>40</b>															1	40	1	40	1	266	
Luke 6:7 (Mt 12:10)			<b>40</b>															0	40	0	40	0	267	
Luke 6:8 (Mt 12:10–11, 13)			<b>40</b>															0	40	0	40	0	267	
			<b>41</b>															1	41	1	41	1	268	
			<b>43</b>															2	43	2	43	2	270	
Luke 6:9 (Mt 12:11–12)			<b>41</b>															2	45	2	45	2	272	
			<b>42</b>															1	46	1	46	1	273	
Luke 6:10 (Mt 12:13)			<b>43</b>															1	47	1	47	1	274	
Luke 6:11 (Mt 12:14)			<b>44</b>															1	48	1	48	1	275	
Luke 6:12–16																								
<i>Occasion of the Sermon on the Plain (Luke 6:17–18)</i>																								
Luke 6:17 (Mt 12:15)			<b>45</b>															1	49	1	49	1	276	
Luke 6:18 (Mt 12:15)			<b>45</b>															0	49	0	49	0	276	
<i>Crowds Seek to be Healed by Jesus (Luke 6:19)</i>																								
Luke 6:19 (Mt 12:15)			<b>45</b>															0	49	0	49	0	276	
Luke 6:20–37																								
<i>With the Measure you Measure (Luke 6:38)</i>																								
Luke 6:38 (Mt 13:12)							<b>92</b>															47	323	
<i>The Blind Guiding the Blind (Luke 6:39)</i>																								
Luke 6:39 (Mt 15:14)																							96	419
Luke 6:40–42																								
<i>The Tree is Known by its Fruit (6:43–44)</i>																								
Luke 6:43 (Mt 12:33)					<b>63</b>													18	67	18	67	125	544	
Luke 6:44 (Mt 12:33)					<b>63</b>													0	67	0	67	0	544	
<i>The Good and Evil Men's Treasure (Luke 6:45)</i>																								
Luke 6:45 (Mt 12:35, 34)					<b>65</b>													2	69	2	69	2	546	
					<b>64</b>													1	70	1	70	1	547	
Luke 6:46–49																								



Luke 8:7 (Mt 13:7)						<b>87</b>												1	219	1	219	1	695	
Luke 8:8a (Mt 13:8)						<b>88</b>													1	220	1	220	1	696
<i>He Who Has Ears to Hear I (Luke 8:8b I; Luke 14:35b II)</i>																								
Luke 8:8b (Mt 13:9)						<b>89</b>													1	221	1	221	1	697
<i>The Disciples Ask Jesus What the Parable Was About (Luke 8:9)</i>																								
Luke 8:9 (Mt 13:10)						<b>90</b>													1	222	1	222	1	698
<i>The Reason for Speaking in Parables (Luke 8:10)</i>																								
Luke 8:10 (Mt 13:11, 13-14)						<b>91</b>													1	223	1	223	1	699
						<b>93</b>													2	225	2	225	2	701
						<b>94</b>													1	226	1	226	1	702
<i>The Interpretation of the Parable of the Sower (Luke 8:11-15)</i>																								
Luke 8:11 (Mt 13:18-19)						<b>98</b>													4	230	4	230	4	706
						<b>99</b>													1	231	1	231	1	707
Luke 8:12 (Mt 13:19)						<b>99</b>													0	231	0	231	0	707
Luke 8:13 (Mt 13:20-21)						<b>100</b>													1	232	1	232	1	708
						<b>101</b>													1	233	1	233	1	709
Luke 8:14 (Mt 13:22)						<b>102</b>													1	234	1	234	1	710
Luke 8:15 (Mt 13:23)						<b>103</b>													1	235	1	235	1	711
Luke 8:16-17																								
<i>Pay Attention to How You Listen (Luke 8:18)</i>																								
Luke 8:18 (Mt 13:12)						<b>92</b>																	11	722
<i>Jesus' True Kindred (Luke 8:19-21)</i>																								
Luke 8:19 (Mt 12:46)						<b>76</b>													27	262	27	262	16	738
Luke 8:20 (Mt 12:46-47)						<b>76</b>													0	262	0	262	0	738
						<b>77</b>													1	263	1	263	1	739
Luke 8:21 (Mt 12:48-50)						<b>78</b>													1	264	1	264	1	740
						<b>79</b>													1	265	1	265	1	741
						<b>80</b>													1	266	1	266	1	742
Luke 8:22-56																								
Luke 9:1-6																								
<i>Herod's Opinion Regarding Jesus (Luke 9:7-9)</i>																								
Luke 9:7 (Mt 14:1-2)																			59	325	59	325	59	801
																			1	326	1	326	1	802
Luke 9:8																								

Luke 9:9 (Mt 14:2)																		0	326	0	326	0	802	
<i>The Return of the Apostles and the Withdrawal to Bethsaida (Luke 9:10)</i>																								
Luke 9:10 (Mt 14:12–13)																		10	336	10	336	10	812	
																		1	337	1	337	1	813	
<i>The Crowds Follow, Jesus Speak about the Kingdom and Heals Their Sick (Luke 9:11)</i>																								
Luke 9:11 (Mt 14:13–14)																		0	337	0	337	0	813	
																		1	338	1	338	1	814	
<i>The Feeding of the Five Thousand (Luke 9:12–17)</i>																								
Luke 9:12 (Mt 14:15)																		1	339	1	339	1	815	
Luke 9:13 (Mt 14:16–17, 15)																		1	340	1	340	1	816	
																		1	341	1	341	1	817	
																		2	343	2	343	2	819	
Luke 9:14 (Mt 14:21, 18–19)																		6	349	6	349	6	825	
																		3	352	3	352	3	828	
																		1	353	1	353	1	829	
Luke 9:15																								
Luke 9:16 (Mt 14:19)																		0	353	0	353	0	829	
Luke 9:17 (Mt 14:20)			AP (OI&M)		PP (OI&M)													1	354	1	354	1	830	
<i>Jesus' Question About Himself and Peter's Confession (Luke 9:18–20)</i>																								
Luke 9:18 (Mt 14:23; 16:13)		3	357	3	357																		3	833
		65	422	65	422																		65	898
Luke 9:19 (Mt 16:14)		1	423	1	423																		1	899
Luke 9:20 (Mt 16:15–16)		1	424	1	424																		1	900
		1	425	1	425																		1	901
<i>Jesus Warns Them Not to Tell His Identity to Anyone (Luke 9:21)</i>																								
Luke 9:21 (Mt 16:20)		4	429	4	429																		4	905
<i>Jesus First Passion Prediction (Luke 9:22)</i>																								
Luke 9:22 (Mt 16:21)		1	430	1	430																		1	906
<i>Whoever comes After me, Let him deny himself (Luke 9:23)</i>																								
Luke 9:23 (Mt 16:24)		3	433	3	433																		3	909
<i>Whoever Wishes to Save His Life must Lose It (Luke 9:24)</i>																								
Luke 9:24 (Mt 16:25)		1	434	1	434																		1	910
<i>On Gaining the Whole World (Luke 9:25)</i>																								



Luke 9:46 (Mt 18:1)		6	466	6	466															268			6	942	
Luke 9:47 (Mt 18:2)		1	467	1	467															269			1	943	
Luke 9:48 (Mt 18:3-5)		1	468	1	468															270			1	944	
		1	469	1	469																271		1	945	
		1	470	1	470																272		1	946	
Luke 9:49-62																									
Luke 10:1-9																									
<i>Concerning the Ones (the City) who do Not Accept You II (Luke 9:5 I; Luke 10:10-12 II)</i>																									
Luke 10:10-11																				AP (OI&M)	PP (OI&M)				
Luke 10:12 (Mt 11:24)		24																		248	718	248	718	248	1194
<i>Woes Pronounced on the Galilean Cities (Luke 10:13-15)</i>																									
Luke 10:13 (Mt 11:21)		21																		3	721	3	721	3	1197
Luke 10:14 (Mt 11:22)		22																		1	722	1	722	1	1198
Luke 10:15 (Mt 11:23)		23																		1	723	1	723	1	1199
Luke 10:16-20																									
<i>Jesus' Thanksgiving to the Father (Luke 10:21)</i>																									
Luke 10:21 (Mt 11:25-26)		25																		2	725	2	725	2	1201
		26																		1	726	1	726	1	1202
<i>All Things have been Handed Over to Jesus (Luke 10:22)</i>																									
Luke 10:22 (Mt 11:27)		27																		1	727	1	727	1	1203
<i>The Blessedness of the Disciples (Luke 10:23-24)</i>																									
Luke 10:23 (Mt 13:16)						96																		69	1272
Luke 10:24 (Mt 13:17)						97																		1	1273
Luke 10:25-42																									
Luke 11:1-13																				AP (OI&M)	PP (OI&M)				
<i>The Beelzebub Controversy (Luke 11:14-15)</i>																									
Luke 11:14 (Mt 12:22-23)				52																25	752	25	752	45	1318
				53																1	753	1	753	1	1319
Luke 11:15 (Mt 12:24)				54																1	754	1	754	1	1320
<i>Seeking A Sign from Heaven (Luke 11:16)</i>																									
Luke 11:16 (Mt 12:39; 16:1)					69																			15	1335
																				214				145	1480

<i>A Kingdom and Satan Divided (Luke 11:17–18)</i>																						
Luke 11:17 (Mt 12:25)				55												1	755	1	755	159	1639	
Luke 11:18 (Mt 12:26)				56												1	756	1	756	1	1640	
<i>If I Cast Out Beelzebul . . . (Luke 11:19–20)</i>																						
Luke 11:19 (Mt 12:27)				57												1	757	1	757	1	1641	
Luke 11:20 (Mt 12:28)				58												1	758	1	758	1	1642	
<i>The Strong Man and His Property (Luke 11:21–22)</i>																						
Luke 11:21 (Mt 12:29)				59												1	759	1	759	1	1643	
Luke 11:22 (Mt 12:29)				59												0	759	0	759	0	1643	
<i>He who is not with Me is Against Me (Luke 11:23)</i>																						
Luke 11:23 (Mt 12:30)				60												1	760	1	760	1	1644	
<i>The Return of the Unclean Spirit (Luke 11:24–26)</i>																						
Luke 11:24 (Mt 12:43–44)				73												3	763	3	763	3	1647	
				74												1	764	1	764	1	1648	
Luke 11:25 (Mt 12:44)				74												0	764	0	764	0	1648	
Luke 11:26 (Mt 12:45)				75												1	765	1	765	1	1649	
Luke 11:27–28																						
<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)</i>																						
Luke 11:29 (Mt 12:39)				69												6	771	6	771	6	1655	
<i>Just as Jonah was a Sign, So Will the Son of Man Be (Luke 11:30)</i>																						
Luke 11:30 (Mt 12:40)				70												1	772	1	772	1	1656	
<i>The Sentence of the Queen of South (Luke 11:31)</i>																						
Luke 11:31 (Mt 12:42)				72												2	774	2	774	2	1658	
<i>The Sentence of the Men of Nineveh (Luke 11:32)</i>																						
Luke 11:32 (Mt 12:41)				71												1	775	1	775	1	1659	
Luke 11:33–54																						
<i>The Leaven of the Pharisees (Luke 12:1)</i>																						
Luke 12:1 (Mt 16:6)																219					148	1807
Luke 12:2–9																						
<i>Blasphemy of the Holy Spirit (Luke 12:10)</i>																						
Luke 12:10 (Mt 12:31–32)				61												10	785	10	785	158	1965	
				62												1	786	1	786	1	1966	









<i>The Greatest Among You must be like the Youngest, and as the One who Serves (Luke 22:24–27)</i>																					
Luke 22:24 (Mt 18:1)																			268	176	3871
Luke 22:25–27																					
Luke 22:28–71																					
Luke 23:1–56																					
Luke 24:1–3																					
<i>Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4–8)</i>																					
Luke 24:4–6																					
Luke 24:7 (Mt 16:21)																			234	34	3905
Luke 24:8																					
Luke 24:9–53																					
Total # of verses moved: Complete Visual Contact																			3905		
Amount of Scrolling Greater than the Size of Matthew, bookroll 2 (of 3) (11:1–18:35) (301 verses)																			12.973x		
Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Oral Interference & Memory &c.)																			1027		
Amount of Scrolling Greater than the Size of Matthew, bookroll 2 (of 3) (11:1–18:35) (301 verses)																			3.411x		
Total # of verses moved: <i>Penultimate</i> Posteriority [2GH] (With Oral Interference & Memory &c.)																			1027		
Amount of Scrolling Greater than the Size of Matthew, bookroll 2 (of 3) (11:1–18:35) (301 verses)																			3.411x		

Luke's use of Matthew, Bookroll 3: *Matt 19:1–28:20* (Three-Bookroll Matthew)

[AP: FH, AH; PP: 2GH]

	1-23	24-45	46-67	68-90	91-113	114-135	136-158	159-180	181-203	204-226	227-249	250-271	272-294	295-316	317-339	340-361	362-384	385-406	407-429	429-452			
Luke 1:1–80																							
Luke 2:1–52																							
Luke 3:1–6																							
<i>John's Preaching of Repentance</i> (Luke 3:7–9)																							
Luke 3:7 (Mt 23:33)									188												188	188	
Luke 3:8																							
Luke 3:9																							
Luke 3:10–38																							
Luke 4:1–31																							
<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)																							
Luke 4:32 (Mt 22:33)							143														45	233	
Luke 4:33–44																							
Luke 5:1–39																							
Luke 6:1–38																							
<i>The Blind Guiding the Blind</i> (Luke 6:39)																							
Luke 6:39 (Mt 23:16)								171													28	261	
Luke 6:40–49																							
Luke 7:1–28																							
<i>The People's Baptism and the Pharisees' Refusal of John's Baptism</i> (Luke 7:29–30)																							
Luke 7:29 (Mt 21:31–32)					95																76	337	
					96																1	338	
Luke 7:30 (Mt 21:31)					95																1	339	
Luke 7:31–35																							
<i>The Woman With the Ointment</i> (Luke 7:36–50)																							
Luke 7:36 (Mt 26:6)														297							202	541	
Luke 7:37 (Mt 26:6–7)														297							0	541	
														298							1	542	



<i>On Cleaning the Outside of the Cup and Being Clean on the Inside (Luke 11:39–41)</i>																							
Luke 11:39 (Mt 23:25)																		31	180	31	180	31	1022
Luke 11:40 (Mt 23:25)																		0	180	0	180	0	1022
Luke 11:41 (Mt 23:23, 25–26)																						2	1024
																						2	1026
																						1	1027
<i>Woe to You Pharisees: You Tithe the Small But Neglect the Important (Luke 11:42)</i>																							
Luke 11:42 (Mt 23:23)																		2	182	2	182	3	1030
<i>Seats of Honor and Greetings (Luke 11:43)</i>																							
Luke 11:43 (Mt 23:6–7)																						16	1046
																						1	1047
<i>Unmarked Graves (Luke 11:44)</i>																							
Luke 11:44 (Mt 23:27–28)																		4	186	4	186	19	1066
																		1	187	1	187	1	1067
<i>The Lawyers, Loading People with Burdens (Luke 11:45–46)</i>																							
Luke 11:45																							
Luke 11:46 (Mt 23:4)																						23	1090
<i>Woe to You: The Killing of the Prophets (Luke 11:47–51)</i>																							
Luke 11:47 (Mt 23:29–30)																		1	188	1	188	24	1114
																		1	189	1	189	1	1115
Luke 11:48 (Mt 23:30–32)																		0	189	0	189	0	1115
																		1	190	1	190	1	1116
																		1	191	1	191	1	1117
Luke 11:49 (Mt 23:34)																		2	193	2	193	2	1119
Luke 11:50 (Mt 23:35)																		1	194	1	194	1	1120
Luke 11:51 (Mt 23:35–36)																		0	194	0	194	0	1120
																		1	195	1	195	1	1121
<i>Woe To You Lawyers: You Take away the Key of Knowledge (Luke 11:52)</i>																							
Luke 11:52 (Mt 23:13)																						22	1143
Luke 11:53–54																							
Luke 12:1–35																							
<i>Be Like Men Waiting for their Master (Luke 12:36)</i>																							
Luke 12:36 (Mt 25:10–11)																		64	259	64	259	86	1229
																		1	260	1	260	1	1230







Luke 16:18 (Mt 19:9)	<b>9</b>																				109	2165	
Luke 16:19–31																							
Luke 17:1–4																							
<i>Faith the Size of Mustard Seed (Luke 17:5–6)</i>																							
Luke 17:5																							
Luke 17:6 (Mt 21:21)				<b>85</b>																		76	2241
Luke 17:7–19																							
<i>The Kingdom of God is Among You (Luke 17:20–21)</i>																							
Luke 17:20																							
Luke 17:21 (Mt 24:23)										<b>217</b>													
Luke 17:22																							
<i>If They say, "Behold, there"—Do not Go (Luke 17:23)</i>																							
Luke 17:23 (Mt 24:26)																							
										<b>220</b>													
<i>As the Lightning Flashes . . . (Luke 17:24)</i>																							
Luke 17:24 (Mt 24:27)																							
Luke 17:25										<b>221</b>													
<i>Just as in the Days of Noah (Luke 17:26–27)</i>																							
Luke 17:26 (Mt 24:37–38)																							
										<b>231</b>													
										<b>232</b>													
Luke 17:27 (Mt 24:38–39)																							
										<b>232</b>													
										<b>233</b>													
<i>Just as in the Days of Lot I (Luke 17:28–29 I; Luke 17:32 II)</i>																							
Luke 17:28–29																							
Luke 17:30 (Mt 24:39)																							
<i>You Must Not Go Down from Your Housetop to take Your Possessions (Luke 17:31)</i>																							
Luke 17:31 (Mt 24:17–18)																							
										<b>211</b>													
										<b>212</b>													
Luke 17:32–33																							
<i>One Will be Taken, and One, Left (Luke 17:34–35)</i>																							
Luke 17:34 (Mt 24:40)																							
										<b>234</b>													
Luke 17:35 (Mt 24:41)																							
										<b>235</b>													
<i>Where the Corpse is the Vultures will Gather (Luke 17:37)</i>																							

Luke 17:37 (Mt 24:28)											222									13	2448			
Luke 18:1–13																								
<i>He who Exalts himself will be Humbled II (Luke 14:11 I; Luke 18:14b II)</i>																								
Luke 18:14 (Mt 23:12)											168								AP (OI&M)	PP (OI&M)	54	2502		
<i>Jesus Blesses the Children (Luke 18:15–17)</i>																								
Luke 18:15 (Mt 19:13)	<b>13</b>																		222	937	222	937	155	2657
Luke 18:16 (Mt 19:14)	<b>14</b>																		1	938	1	938	1	2658
Luke 18:17																								
<i>The Rich Ruler (Luke 18:18–23)</i>																								
Luke 18:18 (Mt 19:16)	<b>16</b>																		2	940	2	940	2	2660
Luke 18:19 (Mt 19:17)	<b>17</b>																		1	941	1	941	1	2661
Luke 18:20 (Mt 19:17–19)	<b>17</b> <b>18</b> <b>19</b>																		0	941	0	941	0	2661
																			1	942	1	942	1	2662
																			1	943	1	943	1	2663
Luke 18:21 (Mt 19:20)	<b>20</b>																		1	944	1	944	1	2664
Luke 18:22 (Mt 19:21)	<b>21</b>																		1	945	1	945	1	2665
Luke 18:23 (Mt 19:22)	<b>22</b>																		1	946	1	946	1	2666
<i>How Hard it is to Enter the Kingdom of Heaven (Luke 18:24–25)</i>																								
Luke 18:24 (Mt 19:23–24)	<b>23</b>	<b>24</b>																	1	947	1	947	1	2667
																			1	948	1	948	1	2668
Luke 18:25 (Mt 19:24)		<b>24</b>																	0	948	0	948	0	2668
<i>All things are Possible with God (Luke 18:26–27)</i>																								
Luke 18:26 (Mt 19:25)		<b>25</b>																	1	949	1	949	1	2669
Luke 18:27 (Mt 19:26)		<b>26</b>																	1	950	1	950	1	2670
<i>On Leaving Everything and Following Jesus (Luke 18:28–30)</i>																								
Luke 18:28 (Mt 19:27)		<b>27</b>																	1	951	1	951	1	2671
Luke 18:29 (Mt 19:28–29)		<b>28</b> <b>29</b>																	1	952	1	952	1	2672
																			1	953	1	953	1	2673
Luke 18:30 (Mt 19:29)		<b>29</b>																	0	953	0	953	0	2673
<i>Jesus' Third Passion Prediction (Luke 18:31–34)</i>																								
Luke 18:31 (Mt 20:17–18)			<b>47</b> <b>48</b>																18	971	18	971	18	2691
																			1	972	1	972	1	2692

Luke 18:32 (Mt 20:18–19)			<b>48</b> <b>49</b>														0 1	972 973	0 1	972 973	0 1	2692 2693
Luke 18:33 (Mt 20:19)			<b>49</b>														0	973	0	973	0	2693
Luke 18:34																						
<i>The Healing of the Blind Man at Jericho (Luke 18:35–43)</i>																						
Luke 18:35 (Mt 20:29–30)			<b>59</b> <b>60</b>														10 1	983 984	10 1	983 984	10 1	2703 2704
Luke 18:36 (Mt 20:30)			<b>60</b>														0	984	0	984	0	2704
Luke 18:37 (Mt 20:30)			<b>60</b>														0	984	0	984	0	2704
Luke 18:38 (Mt 20:30)			<b>60</b>														0	984	0	984	0	2704
Luke 18:39 (Mt 20:30–31)			<b>60</b> <b>61</b>														0 1	984 985	0 1	984 985	0 1	2704 2705
Luke 18:40 (Mt 20:32)			<b>62</b>														1	986	1	986	1	2706
Luke 18:41 (Mt 20:32–33)			<b>62</b> <b>63</b>														0 1	986 987	0 1	986 987	0 1	2706 2707
Luke 18:42 (Mt 20:34)			<b>64</b>														1	988	1	988	1	2708
Luke 18:43 (Mt 20:34)			<b>64</b>														0	988	0	988	0	2708
Luke 19:1–10																						
<i>The Parable of the Minas (Luke 19:11–27)</i>																						
Luke 19:11																						
Luke 19:12 (Mt 25:14)																					195	2903
Luke 19:13 (Mt 25:14)																					0	2903
Luke 19:14																						
Luke 19:15 (Mt 25:19)																					5	2908
Luke 19:16 (Mt 25:20)																					1	2909
Luke 19:17 (Mt 25:21)																					1	2910
Luke 19:18 (Mt 25:22)																					1	2911
Luke 19:19 (Mt 25:23)																					1	2912
Luke 19:20 (Mt 25:24–25)																					1 1	2913 2914
Luke 19:21 (Mt 25:25, 24)																					0 1	2914 2915

Luke 19:22 (Mt 25:26)																					2	2917										
Luke 19:23 (Mt 25:27)																						1	2918									
Luke 19:24 (Mt 25:28)																						1	2919									
Luke 19:25																																
Luke 19:26 (Mt 25:29)																						1	2920									
Luke 19:27																																
<i>Jesus Goes on Ahead, Up to Jerusalem (Luke 19:28)</i>																																
Luke 19:28 (Mt 21:1)																						1	989	1	989	209	3129					
<i>The Commandeering of the Colt (Luke 19:29–34)</i>																																
Luke 19:29 (Mt 21:1)																						0	989	0	989	0	3129					
Luke 19:30 (Mt 21:2)																						1	990	1	990	1	3130					
Luke 19:31 (Mt 21:3)																						1	991	1	991	1	3131					
Luke 19:32 (Mt 21:6)																						3	994	3	994	3	3134					
Luke 19:33–34																																
Luke 19:35 (Mt 21:7)																						1	995	1	995	1	3135					
<i>The Triumphal Entry (Luke 19:36–38)</i>																																
Luke 19:36 (Mt 21:8)																						1	996	1	996	1	3136					
Luke 19:37																																
Luke 19:38 (Mt 21:9)																						1	997	1	997	1	3137					
<i>If These are Silent, The Stones will Shout Out (Luke 19:39–40)</i>																																
Luke 19:39 (Mt 21:16)																											7	3144				
Luke 19:40 (Mt 21:16)																											0	3144				
Luke 19:41–44																																
<i>Jesus Ousts the Sellers from the Temple (Luke 19:45–46)</i>																																
Luke 19:45 (Mt 21:12)																						3	1000	3	1000	4	3148					
Luke 19:46 (Mt 21:13)																						1	1001	1	1001	1	3149					
<i>The Chief Priests and the Scribes Seek to Kill Jesus but are Unable to Find a Way (Luke 19:47–48)</i>																																
Luke 19:47 (Mt 26:3)																											287	3436				
Luke 19:48 (Mt 26:5)																											1	3437				
<i>The Question about Authority (Luke 20:1–8)</i>																																
Luke 20:1 (Mt 21:23)																											10	1011	10	1011	208	3645

Luke 20:2 (Mt 21:23)				<b>87</b>												0	1011	0	1011	0	3645
Luke 20:3 (Mt 21:24)				<b>88</b>												1	1012	1	1012	1	3646
Luke 20:4 (Mt 21:25)				<b>89</b>												1	1013	1	1013	1	3647
Luke 20:5 (Mt 21:25)				<b>89</b>												0	1013	0	1013	0	3647
Luke 20:6 (Mt 21:26)				<b>90</b>												1	1014	1	1014	1	3648
Luke 20:7 (Mt 21:27)				<b>91</b>												1	1015	1	1015	1	3649
Luke 20:8 (Mt 21:27)				<b>91</b>												0	1015	0	1015	0	3649
<i>The Parable of the Wicked Tenants (Luke 20:9–16)</i>																					
Luke 20:9 (Mt 21:33)				<b>97</b>												6	1021	6	1021	6	3655
Luke 20:10 (Mt 21:33–35)				<b>97</b>												0	1021	0	1021	0	3655
				<b>98</b>												1	1022	1	1022	1	3656
				<b>99</b>												1	1023	1	1023	1	3657
Luke 20:11 (Mt 21:35–36)				<b>99</b>												0	1023	0	1023	0	3657
				<b>100</b>												1	1024	1	1024	1	3658
Luke 20:12 (Mt 21:39)				<b>103</b>												3	1027	3	1027	3	3661
Luke 20:13 (Mt 21:37)				<b>101</b>																2	3663
Luke 20:14 (Mt 21:38)				<b>102</b>												1	1028	1	1028	1	3664
Luke 20:15 (Mt 21:39–40)				<b>103</b>												1	1029	1	1029	1	3665
				<b>104</b>												1	1031	1	1031	1	3666
Luke 20:16 (Mt 21:41)				<b>105</b>												1	1032	1	1032	1	3667
<i>The Rejected Stone becomes the Cornerstone (Luke 20:17)</i>																					
Luke 20:17 (Mt 21:42)				<b>106</b>												1	1033	1	1033	1	3668
<i>About He who Falls on the Stone, and He on whom It Falls (Luke 20:18)</i>																					
Luke 20:18 (Mt 21:44)				<b>108</b>												2	1035	2	1035	2	3670
<i>The Scribes and Priests Know the Parable is About Them (Luke 20:19)</i>																					
Luke 20:19 (Mt 21:45–46)				<b>109</b>												1	1036	1	1036	1	3671
				<b>110</b>												1	1037	1	1037	1	3672
<i>On Paying Tribute to Caesar (Luke 20:20–26)</i>																					
Luke 20:20 (Mt 22:15–16)				<b>125</b>												15	1051	15	1051	15	3687
				<b>126</b>												1	1052	1	1052	1	3688
Luke 20:21 (Mt 22:16)				<b>126</b>												0	1052	0	1052	0	3688
Luke 20:22 (Mt 22:17)				<b>127</b>												1	1053	1	1053	1	3689

Luke 20:23 (Mt 22:18)						<b>128</b>												1	1054	1	1054	1	3690
Luke 20:24 (Mt 22:19–21)						<b>129</b> <b>130</b> <b>131</b>												1	1055	1	1055	1	3691
																		1	1056	1	1056	1	3692
																		1	1057	1	1057	1	3693
Luke 20:25 (Mt 22:21)						<b>131</b>												0	1057	0	1057	0	3693
Luke 20:26 (Mt 22:22)						<b>132</b>												1	1058	1	1058	1	3694
<i>The Sadducees' Question about the Resurrection (Luke 20:27–38)</i>																							
Luke 20:27 (Mt 22:23)						<b>133</b>												1	1059	1	1059	1	3695
Luke 20:28 (Mt 22:24)						<b>134</b>												1	1060	1	1060	1	3696
Luke 20:29 (Mt 22:25–27)						<b>135</b>												1	1061	1	1061	1	3697
							<b>136</b>											1	1062	1	1062	1	3698
							<b>137</b>											1	1063	1	1063	1	3699
Luke 20:30 (Mt 22:26)						<b>136</b>												1	1064	1	1064	1	3700
Luke 20:31 (Mt 22:26–27)						<b>136</b> <b>137</b>												0	1064	0	1064	0	3700
							<b>137</b>											1	1065	1	1065	1	3701
Luke 20:32 (Mt 22:27)						<b>137</b>												0	1065	0	1065	0	3701
Luke 20:33 (Mt 22:28)						<b>138</b>												1	1066	1	1066	1	3702
Luke 20:34 (Mt 22:29)						<b>139</b>												1	1067	1	1067	1	3703
Luke 20:35 (Mt 22:30–31)						<b>140</b> <b>141</b>												1	1068	1	1068	1	3704
							<b>141</b>											1	1069	1	1069	1	3705
Luke 20:36 (Mt 22:30–31)						<b>140</b> <b>141</b>												1	1070	1	1070	1	3706
							<b>141</b>											1	1071	1	1071	1	3707
Luke 20:37 (Mt 22:31–32)						<b>141</b> <b>142</b>												0	1071	0	1071	0	3707
							<b>142</b>											1	1072	1	1072	1	3708
Luke 20:38 (Mt 22:32–33)						<b>142</b> <b>143</b>												0	1072	0	1072	0	3708
							<b>143</b>											1	1073	1	1073	1	3709
<i>The Scribes Praise Jesus (Luke 20:39)</i>																							
Luke 20:39 (Mt 22:36)						<b>146</b>												3	1076	3	1076	3	3712
<i>No One Dares Ask Jesus Anything (Luke 20:40)</i>																							
Luke 20:40 (Mt 22:46)						<b>156</b>														10	1086	10	3722
<i>Jesus' Question about David's Son (Luke 20:41–44)</i>																							
Luke 20:41 (Mt 22:41–43)						<b>151</b> <b>152</b> <b>153</b>												5	1081	5	1091	5	3727
							<b>152</b>											1	1082	1	1092	1	3728
							<b>153</b>											1	1082	1	1092	1	3729

Luke 20:42 (Mt 22:43-44)								<b>153</b>									0	1082	0	1092	0	3729
								<b>154</b>									1	1083	1	1093	1	3730
Luke 20:43 (Mt 22:44)								<b>154</b>									0	1083	0	1093	0	3730
Luke 20:44 (Mt 22:45)								<b>155</b>									1	1084	1	1094	1	3731
<i>Beware of the Scribes (Luke 20:45-47)</i>																						
Luke 20:45 (Mt 23:1)								<b>157</b>									2	1086	2	1096	2	3733
Luke 20:46 (Mt 23:2, 6-7)								<b>158</b>									1	1087	1	1097	1	3734
								<b>162</b>									4	1091	4	1101	4	3738
								<b>163</b>									1	1091	1	1101	1	3739
Luke 20:47																						
Luke 21:1-4																						
<i>Prediction of the Destruction of the Temple (Luke 21:5-6)</i>																						
Luke 21:5 (Mt 24:1-2)								<b>195</b>									32	1125	32	1135	32	3771
								<b>196</b>									1	1126	1	1136	1	3772
Luke 21:6 (Mt 24:2)								<b>196</b>									0	1126	0	1136	0	3772
<i>The Disciples Ask about Signs of the End (Luke 21:7)</i>																						
Luke 21:7 (Mt 24:3)								<b>197</b>									1	1127	1	1137	1	3773
<i>Many Will Come in My Name (Luke 21:8)</i>																						
Luke 21:8 (Mt 24:4-5)								<b>198</b>									1	1128	1	1138	1	3774
								<b>199</b>									1	1129	1	1139	1	3775
<i>When You hear of Wars and Disorder, do not be Terrified (Luke 21:9)</i>																						
Luke 21:9 (Mt 24:6)								<b>200</b>									1	1130	1	1140	1	3776
<i>Nation Against Nation, Kingdom Against Kingdom (Luke 21:10)</i>																						
Luke 21:10 (Mt 24:7)								<b>201</b>									1	1131	1	1141	1	3777
<i>Earthquakes, Famines, and Pestilence (Luke 21:11)</i>																						
Luke 21:11 (Mt 24:7)								<b>201</b>									0	1131	0	1141	0	3777
<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony (Luke 21:12-13)</i>																						
Luke 21:12 (Mt 24:9, 14)								<b>203</b>									2	1133	2	1143	2	3779
								<b>208</b>									5	1138	5	1148	5	3784
Luke 21:13 (Mt 24:14)								<b>208</b>									0	1138	0	1148	0	3784
Luke 21:14-15																						
<i>You will be Handed Over by Family and Friends (Luke 21:16)</i>																						
Luke 21:16 (Mt 24:10)								<b>204</b>													4	3788

<i>You Will be Hated by All (Luke 21:17)</i>																							
Luke 21:17 (Mt 24:9)																			1	3789			
Luke 21:18																							
<i>By Your Endurance You will Gain Your Souls (Luke 21:19)</i>																							
Luke 21:19 (Mt 24:13)																		AP (OI&M)	PP (OI&M)	4	3793		
<i>Jerusalem Surrounded and the Flight to the Mountains (Luke 21:20–22)</i>																							
Luke 21:20 (Mt 24:15)																		1	1139	1	1149	2	3795
Luke 21:21 (Mt 24:16–17)																		1	1140	1	1150	1	3796
Luke 21:22																		1	1141	1	1151	1	3797
<i>Woe to Those Pregnant and Nursing (Luke 21:23)</i>																							
Luke 21:23 (Mt 24:19, 21)																		2	1143	2	1153	2	3799
Luke 21:24																		2	1145	2	1155	2	3801
<i>The Celestial and Terrestrial Signs (Luke 21:25–26)</i>																							
Luke 21:25 (Mt 24:29–30)																		8	1153	8	1163	8	3809
Luke 21:26 (Mt 24:29)																		1	1154	1	1164	1	3810
Luke 21:26 (Mt 24:29)																		1	1155	1	1165	1	3811
<i>The Son of Man Coming in the Cloud (Luke 21:27)</i>																							
Luke 21:27 (Mt 24:30)																		1	1156	1	1166	1	3812
Luke 21:28																							
<i>The Parable of the Fig Tree (Luke 21:29–31)</i>																							
Luke 21:29 (Mt 24:32)																		2	1158	2	1168	2	3814
Luke 21:30 (Mt 24:32)																		0	1158	0	1168	0	3814
Luke 21:31 (Mt 24:33)																		1	1159	1	1169	1	3815
<i>This Generation will Not Pass Away Until All these Things Happen (Luke 21:32)</i>																							
Luke 21:32 (Mt 24:34)																		1	1160	1	1170	1	3816
<i>Heaven and Earth Will Pass Away, But My Words will Not (Luke 21:33)</i>																							
Luke 21:33 (Mt 24:35)																		1	1161	1	1171	1	3817
<i>Beware Lest Your Hearts become Weighed Down (Luke 21:34–35)</i>																							
Luke 21:34 (Mt 24:48–50)																		13	1174	13	1184	13	3830
Luke 21:34 (Mt 24:48–50)																		1	1175	1	1185	1	3831







Luke 22:43–44																							
Luke 22:45 (Mt 26:40)		1	1263	1	1289																	1	4531
Luke 22:46 (Mt 26:40–41)		0	1263	0	1289																	0	4531
		1	1264	1	1290																	1	4532
<i>The Coming of the Crowd, Judas' Kiss, and Jesus' Arrest (Luke 22:47–49)</i>																							
Luke 22:47 (Mt 26:47–49)		6	1270	6	1296																	6	4538
		1	1271	1	1297																	1	4539
		1	1272	1	1298																	1	4540
Luke 22:48 (Mt 26:50, 48–49)		1	1273	1	1299																	1	4541
		2	1275	2	1301																	2	4543
		1	1276	1	1302																	1	4544
Luke 22:49																							
<i>One of the Disciples Cuts Off an Ear (Luke 22:50–51)</i>																							
Luke 22:50 (Mt 26:51)		2	1278	2	1304																	2	4546
Luke 22:51																							
<i>Jesus Responds to The Arresting Party (Luke 22:52–53)</i>																							
Luke 22:52 (Mt 26:55)		4	1282	4	1308																	4	4550
Luke 22:53 (Mt 26:55)		0	1282	0	1308																	0	4550
<i>Jesus is Taken to the House of the High Priest (Luke 22:54a)</i>																							
Luke 22:54a (Mt 26:57–58)		2	1284	2	1310																	2	4552
		1	1285	1	1311																	1	4553
<i>Peter Follows Jesus From a Distance (Luke 22:54b)</i>																							
Luke 22:54b (Mt 26:58)		0	1285	0	1311																	0	4553
<i>Peter Denies Jesus Three Times (Luke 22:55–62)</i>																							
Luke 22:55 (Mt 26:58)		0	1285	0	1311																	0	4553
Luke 22:56 (Mt 26:69)		11	1296	11	1322																	11	4564
Luke 22:57 (Mt 26:70)		1	1297	1	1323																	1	4565
Luke 22:58 (Mt 26:71–73)		1	1298	1	1324																	1	4566
		1	1299	1	1325																	1	4567
		1	1300	1	1326																	1	4568
Luke 22:59 (Mt 26:73, 69)		0	1300	0	1326																	0	4568
																						4	4572
Luke 22:60 (Mt 26:74)		1	1301	1	1327																	5	4577
Luke 22:61 (Mt 26:75)		1	1302	1	1328																	1	4578

Luke 22:62 (Mt 26:75)		0	1302	0	1328												<b>366</b>				0	4578
<i>Jesus is Abused by His Captors (Luke 22:63–65)</i>																						
Luke 22:63																						
Luke 22:64 (Mt 26:68)																	<b>359</b>				7	4585
Luke 22:65		AP (OI&M)		PP (OI&M)																		
<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity (Luke 22:66–71)</i>																						
Luke 22:66 (Mt 27:1–2)		1	1303	1	1329																8	4593
		1	1304	1	1330												<b>367</b>				1	4594
Luke 22:67 (Mt 26:63–64)				14	1344												<b>354</b>				14	4608
				1	1345												<b>355</b>				1	4609
Luke 22:68																						
Luke 22:69 (Mt 26:64)				0	1345												<b>355</b>				0	4609
Luke 22:70 (Mt 26:63–64)				1	1346												<b>354</b>				1	4610
				1	1347												<b>355</b>				1	4611
Luke 22:71 (Mt 26:65)				1	1348												<b>356</b>				1	4612
<i>Jesus is Brought Before Pilate (Luke 23:1)</i>																						
Luke 23:1 (Mt 27:2)		0	1304	12	1360																12	4624
Luke 23:2																						
<i>Pilate Ask Jesus if He is the King of the Jews (Luke 23:3)</i>																						
Luke 23:3 (Mt 27:11)		9	1313	9	1369																9	4633
Luke 23:4–7																						
<i>Jesus before Herod (Luke 23:8–12)</i>																						
Luke 23:8																						
Luke 23:9 (Mt 27:12)		1	1314	1	1370																1	4634
Luke 23:10 (Mt 27:12)		0	1314	0	1370																0	4634
Luke 23:11–12																						
Luke 23:13–16																						
<i>Jesus or Barabbas (Luke 23:18–19)</i>																						
Luke 23:18 (Mt 27:15–17)		3	1317	3	1373																3	4637
		1	1318	1	1374												<b>382</b>				1	4638
		1	1319	1	1375												<b>383</b>				1	4639
Luke 23:19																						
<i>Pilate Wishes to Release Jesus (Luke 23:20)</i>																						

Luke 23:20 (Mt 27:17)		0	1319	0	1375													<b>383</b>				0	4639	
<i>The People Call for Jesus' Crucifixion (Luke 23:21)</i>																								
Luke 23:21 (Mt 27:21–23)		4	1323	4	1379																		4	4643
		1	1324	1	1380																		1	4644
		1	1325	1	1381																		1	4645
<i>Pilate Finds No Basis for the Charge III (Luke 23:22)</i>																								
Luke 23:22 (Mt 27:23)		0	1325	0	1381																		0	4645
<i>They Demand Jesus' Crucifixion with Great Cries (Luke 23:23)</i>																								
Luke 23:23 (Mt 27:23)		0	1325	0	1381																		0	4645
<i>Pilate Delivers Jesus to be Crucified (Luke 23:24–25)</i>																								
Luke 23:24 (Mt 27:24)		1	1326	1	1382																		1	4646
Luke 23:25 (Mt 27:26)		2	1328	2	1384																		2	4648
<i>Simon of Cyrene Helps Carry the Cross (Luke 23:26)</i>																								
Luke 23:26 (Mt 27:27, 31–32)		1	1329	1	1385																		1	4649
		4	1333	4	1389																		4	4653
		1	1334	1	1390																		1	4654
Luke 23:27–31																								
<i>Two Others Are Crucified with Jesus (Luke 23:32)</i>																								
Luke 23:32 (Mt 27:38)																							6	4660
<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left (Luke 23:33)</i>																								
Luke 23:33 (Mt 27:33, 35, 38)		1	1335	1	1391																		5	4665
		2	1337	2	1393																		2	4667
																							3	4670
<i>Jesus Asks the Father to Forgive them, and His Clothes are Divided (Luke 23:34)</i>																								
Luke 23:34 (Mt 27:35)		0	1337	0	1393																		3	4673
<i>The Leaders Scoff at Jesus (Luke 23:35)</i>																								
Luke 23:35 (Mt 27:40–42)		5	1342	5	1398																		5	4678
		1	1343	1	1399																		1	4679
		1	1344	1	1400																		1	4680
<i>The Soldiers Mock Jesus and give Him Sour Wine (Luke 23:36–37)</i>																								
Luke 23:36 (Mt 27:48)				6	1406																		6	4686
Luke 23:37 (Mt 27:40, 42, 37)																							8	4694
																							2	4696
																							5	4701
<i>The Inscription (Luke 23:38)</i>																								



Luke 24:3 (Mt 28:2)		0	1370	0	1442														<b>434</b>	0	4752	
<i>Two Men Appear to the Women at the Tomb And Speak to Them (Luke 24:4–8)</i>																						
Luke 24:4 (Mt 28:3)		1	1371	1	1443														<b>435</b>	1	4753	
Luke 24:5 (Mt 28:5, 7)		2	1373	2	1445														<b>437</b>	2	4755	
		2	1375	2	1447														<b>439</b>	2	4757	
Luke 24:6 (Mt 28:6–7)		1	1376	1	1448														<b>438</b>	1	4758	
		2	1378	2	1450														<b>439</b>	2	4760	
Luke 24:7–8																						
<i>The Women Return from the Tomb (Luke 24:9)</i>																						
Luke 24:9 (Mt 28:8, 10)		1	1379	1	1451														<b>440</b>	1	4761	
		2	1381	2	1453														<b>442</b>	2	4763	
<i>The Women Tell the Apostles (Luke 24:10–11)</i>																						
Luke 24:10 (Mt 27:56, 61; 28:1)																			<b>422</b>		20	4783
																			<b>427</b>		5	4788
																			<b>433</b>		6	4794
Luke 24:11																						
Luke 24:12–53																						
<i>Jesus Instructs His Disciples (Luke 24:44–49)</i>																						
Luke 24:44–45																						
Luke 24:46 (Mt 28:7, 18)																			<b>439</b>	6	4800	
																			<b>450</b>	11	4811	
Luke 24:47 (Mt 28:19)																			<b>451</b>	1	4812	
Luke 24:48–49																						
Luke 24:50–53																						
Total # of verses moved: Complete Visual Contact																						4812
Amount of Scrolling Greater than the Size of Matthew, bookroll 3 (of 3) (19:1–28:20) (452 verses)																						10.646x
Total # of verses moved: <i>Absolute</i> Posteriority [FH, AH] (With Oral Interference & Memory &c.)																						1381
Amount of Scrolling Greater than the Size of Matthew, bookroll 3 (of 3) (19:1–28:20) (452 verses)																						3.055x
Total # of verses moved: <i>Penultimate</i> Posteriority [2GH] (With Oral Interference & Memory &c.)																						1453
Amount of Scrolling Greater than the Size of Matthew, bookroll 3 (of 3) (19:1–28:20) (452 verses)																						3.207x

*Rationale for Luke's Non-Visual Use of Matthew*  
*(Penultimate Posteriority & Absolute Posteriority)*  
 (AP: FH, AH) (PP: 2GH)

#	PP or AP	# of Scrolls	Verse	Tradition Unit	Potential Parallel	Tradition Unit of the Potential Parallel	Rationale
1*	PP, AP	1, 2, 3	Luke 1:1	<i>Prologue</i> (Luke 1:1–4)	Matt 1:1	<i>Prologue</i> (Matt 1:1)	There are no agreements here, but it stands as a point of departure. When memory and other actual <i>use</i> factors are considered, it is not required that Luke begins at 1:1. He can scroll to wherever he pleases.
2	PP, AP	1, 2, 3	Luke 1:31	<i>The Annunciation</i> (Luke 1:26–38)	Matt 1:21	<i>An Angel of the Lord appears to Joseph in a Dream foretelling Him of the Birth of Jesus</i> (Matt 1:18–25)	The phrase “you will bear a son and call his name <i>x</i> ” is rather formulaic, and hardly requires visual contact. Isaiah 7:14 is an example.
3*	PP, AP	1, 2, 3	Luke 2:21	<i>The Circumcision and Naming of Jesus</i> (Luke 2:21)	Matt 1:21	<i>An Angel of the Lord appears to Joseph in a Dream foretelling Him of the Birth of Jesus</i> (Matt 1:18–25)	The agreement here is τὸ ὄνομα αὐτοῦ Ἰησ- which hardly requires visual contact. If nothing else, Luke’s general familiarity with the Matthean birth narratives would allow him memory-access of such phrases.
4	PP, AP	1, 2, 3	Luke 2:39	<i>The Childhood of Jesus at Nazareth</i> (Luke 2:39–40)	Matt 2:22–23	<i>Settling At Nazareth in Galilee</i> (Matt 2:22–23)	The agreements are “into Galilee” and “into the city of Nazareth,” which hardly require visual contact. That Jesus was from Nazareth, which is in Galilee, is of course common knowledge.
5*	AP	1, 2, 3	Luke 3:3	<i>John the Baptist</i> (Luke 3:2–3)	Matt 3:1–2	<i>John the Baptist</i> (Matt 3:1–2)	Luke reads from Matt 3:1–5, and stops there and switches to Mark. He does not look at Matt 3:1–2, the contents of which can be taken from Mark anyway, with which there is more in common.
6*	AP	1, 2, 3	Luke 3:4	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke 3:4–6)	Matt 3:3	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Matt 3:3)	The only agreements between Luke and Matthew here are the case ending of “Isaiah the prophet.” The rest is material that is <i>also</i> in Mark. Luke is thus using Mark, not Matthew.
7*	AP, PP	3	Luke 3:4	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Luke	Matt 11:10	<i>Jesus' Witness Concerning John I</i> (“What Did You Go Out . . . to	The agreements here are γέγραπται and ὁδόν, which hardly require visual contact to write.



				3:4–6)		<i>See?"</i> (Matt 11:7–11 I; Matt 11:16–19 II)	
<b>8</b>	AP, PP	2, 3	Luke 3:7	<i>John's Preaching of Repentance</i> (Luke 3:7–9)	Matt 23:33	<i>Woe to You Scribes and Pharisees: The Killing of the Prophets</i> (Matt 23:29–36)	Everything in Matt 23:33 that Luke has at 3:7 can be got from his use of Matt 3:7. No visual contact necessary.
<b>9</b>	PP, AP	1, 2, 3	Luke 3:19–20	<i>The Imprisonment of John</i> (Luke 3:19–20)	Matt 14:3	<i>Herod's Imprisonment of John</i> (Matt 14:3)	The parallels here are “Herod,” “Herodias,” “his brother’s wife,” “John,” “in prison,” and “put.” These together do not require visual contact, since we can grant that Christians knew that John had been put into prison on account of Herodias who had been married to Herod’s relation.
<b>10</b>	PP, AP	1, 2, 3	Luke 3:23–25, 27, 31–34	<i>Genealogy of Jesus</i> (Luke 3:23–38)	Matt 1:16, 15, 10, 12, 6, 5, 4, 3, 2	<i>The Genealogy of Jesus: the Deportation to the Christ</i> (Matt 1:12–16) & <i>The Genealogy of Jesus: David to the Deportation</i> (Matt 1:6b–11) & <i>The Genealogy of Jesus: Abraham to David</i> (Matt 1:2–6a)	If any tradition is a candidate for wax tablet composition, it is the genealogy of Jesus. Several items would indicate this. Luke composes it in reverse, moving from Joseph to God. The formulation is different: Luke has “x is [the father] of y,” whereas Matthew is “x begot y.” Lastly, Luke’s genealogy is in part different from Matthews. David’s descendants from his son (Luke: Nathan; Matthew: Solomon) are a different set of names. It is difficult to imagine Luke composing his Jesus genealogy from Matthew. He has composed it separately and is working from that separate list.
11*	AP, PP	1, 2, 3	Luke 4:14a	<i>The Journey into Galilee and Ministry</i> (Luke 4:14–15)	Matt 4:23	<i>First Preaching Tour in Galilee</i> (Matt 4:23)	AP: Luke is using Mark 1:14, not Matthew. AP&PP: everything that Luke needs from Matt 4:23 can be taken from Matt 4:12: no visual contact needed.
12*	AP	1, 2, 3	Luke 4:14b–15	<i>The Journey into Galilee and Ministry</i> (Luke 4:14–15)	Matt 4:23–24	<i>First Preaching Tour in Galilee</i> (Matt 4:23) & <i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24)	Luke is working from Mark 1:28, 21, 23, here, not Matthew.
<b>13</b>	PP, AP	1, 3	Luke 4:16	<i>Jesus' Reads and Teaches at the Synagogue in Nazareth</i> (Luke 4:16–20)	Matt 13:54a	<i>Jesus Visits and Teaches in His Home Town</i> (Matt 13:54a)	The agreement here is “he entered into” and “the synagogue,” none of which require visual contact.

							Jesus' entering synagogues on the sabbath was a regular activity and common knowledge.
14	PP, AP	1, 3	Luke 4:22	<i>Jesus' People React to Him</i> (Luke 4:22)	Matt 13:54–55	<i>Jesus Visits and Teaches in His Home Town</i> (Matt 13:54a) & <i>Jesus' People React to Him</i> (Matt 13:54b–57a)	The agreement here is with οὐχ οὐτός ἐστιν . . . υἱός (synactically different in the Lukan version). “Is this not X’s son?” need not be accessed visually. Luke is writing what he can remember of the story (whether in Mark or Matthew).
15	PP, AP	1, 2, 3	Luke 4:23	<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23)	Matt 13:57	<i>Jesus' People React to Him</i> (Matt 13:54b–57a)	The only significant agreement here is ἐν τῇ πατρίδι, which is derivable from the gnomic saying, “A prophet is not without honor except in his home town.” No visual contact is needed.
16	PP, AP	1, 3	Luke 4:24	<i>No Prophet is Welcome in His Home Town</i> (Luke 4:24)	Matt 13:57	<i>Jesus' People React to Him</i> (Matt 13:54b–57a) & <i>No Prophet is Without Honor Except in His Home Town</i> (Matt 13:57b)	The saying “A prophet is not without honor except in his home town” is gnomic, and thus visual contact is unnecessary.
17	AP	1, 2, 3	Luke 4:31	<i>Teaching On the Sabbath at Capernaum</i> (Luke 4:31)	Matt 7:28–29	<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching</i> (Matt 7:28) & <i>Jesus Teaches With Authority</i> (Matt 7:29)	Luke is using Mark 1:21–22 here, not Matthew.
18	AP	1, 2, 3	Luke 4:32	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)	Matt 7:28–29	<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching</i> (Matt 7:28) & <i>Jesus Teaches With Authority</i> (Matt 7:29)	Luke is using Mark 1:22 here, not Matthew.
19	AP, PP	2, 3	Luke 4:32	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)	Matt 22:33	<i>The People Are Amazed at Jesus' Teaching</i> (Matt 22:33)	<b>AP:</b> Luke is using Mark 1:22 here, not Matthew. <b>PP:</b> Luke is using Matt 7:28–29 here, not Matt 22:33. No visual contact.
20	AP	1, 2	Luke 4:33, 37	<i>The Healing of the Demoniac in the Synagogue</i> (Luke 4:33–37)	Matt 4:23–24	<i>First Preaching Tour in Galilee</i> (Matt 4:23) & <i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24)	The only agreements here between Luke and Matthew are Καὶ ἐν, ἐν τ- συναγωγ- (33) and Καὶ, αὐτοῦ εἰς (37), all of which Luke and Mark here have. Luke is using Mark 1:23–28. No use of Matthew necessary.
21	AP, PP	1, 2, 3	Luke 4:38–39	<i>The Healing of Peter's Mother-in-law</i> (Luke 4:38–39)	Matt 8:14–15	<i>The Healing of Peter's Mother-in-Law</i> (Matt 8:14–15)	The only agreements that Matthew and Luke have against Mark is a case ending for a pronoun. <b>PP:</b> Luke is composing from his memory of the

							tradition. <b>AP:</b> Luke is using Mark 1:29–31, not Matthew. No visual contact necessary.
22	AP	1, 2, 3	Luke 4:40–41	<i>The Sick healed at Evening</i> (Luke 4:40–41)	Matt 4:24	<i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24)	The only agreements that Matthew and Luke have against Mark is a pronoun (αὐτοῦς) (4:40). Everything else Mark has and more. Luke is using Mark 1:32–34, not Matthew. No visual contact necessary.
23*	AP	1, 2, 3	Luke 4:44	<i>Jesus Preaches in the Synagogues</i> (Luke 4:44)	Matt 4:23, 25	<i>First Preaching Tour in Galilee</i> (Matt 4:23) & <i>Great Crowds from All Over Follow Jesus</i> (Matt 4:25)	Luke shares the word Ἰουδαίας with Matthew, which Mark does not have. But this is hardly probative given the context. “And he was teaching in the synagogues” Luke gets from Mark 1:39.
24	AP, PP	1, 2, 3	Luke 5:8, 10, 11	<i>The Miraculous Draught of Fish</i> (Luke 5:4–11)	Matt 4:18–20	<i>The Call of the First Disciples</i> (Matt 4:18–22)	Matt 4:18 (5:8), 4:21, 19 (5:10), and 4:20 (5:11) are all verses Luke is not deliberately looking at, but rather ones that he is recalling from memory, which is generally the case with the whole passage. Luke is likely conflating this tradition with another he is aware of—hence the difference between his rendering and Mark’s and Matthew’s, which are far more similar.
25	AP	1, 2, 3	6:13–16	<i>The Choosing of the Twelve</i> (Luke 6:13–16)	Matt 10:1–4	<i>The Twelve are Given Authority</i> (Matt 10:1) & <i>The Twelve Apostles are Named</i> (Matt 10:2–4)	Luke is using Mark 3:13–19, not Matthew. No visual contact necessary.
26*	AP	1, 2, 3	Luke 6:17–18	<i>Occasion of the Sermon on the Plain</i> (Luke 6:17–18)	Matt 4:23–25	<i>First Preaching Tour in Galilee</i> (Matt 4:23) & <i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24) & <i>Great Crowds from All Over Follow Jesus</i> (Matt 4:25)	Luke is using Mark 3:7–11, not Matthew. No visual contact necessary.
27*	AP, PP	1, 2	Luke 6:19	<i>Crowds Seek to be Healed by Jesus</i> (Luke 6:19)	Matt 12:15	<i>Jesus Heals Multitudes By the Sea</i> (Matt 12:15–16)	The only agreements are ὄχλ- and καὶ . . . πάντας. These, and the fact that it is a generalized statement about Jesus healing people, hardly require visual contact.

28	AP, PP	1, 2, 3	Luke 6:31	<i>The Golden Rule</i> (Luke 6:31)	Matt 7:12	<i>The Golden Rule</i> (Matt 7:12)	The Golden Rule is the Christian ethic <i>par excellence</i> , and thus hardly requires visual contact.
29*	AP, PP	3	Luke 6:38	<i>With the Measure you Measure</i> (Luke 6:38)	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	δοθήσεται is the only agreement. No visual contact required.
30	AP, PP	1, 2, 3	Luke 6:39	<i>The Blind Guiding the Blind</i> (Luke 6:39)	Matt 15:14	<i>The Blind Guiding the Blind</i> (Matt 15:14)	The Lukan and Matthean traditions are syntactically different as far as the first part of the māshāl goes. Luke puts into the form of a question, Matthew does not. The second are syntactically similar, but not so that memory is not a possibility. The māshāl is rich in imagery. Thus, visual contact is not needed.
31	AP, PP	3	Luke 6:39	<i>The Blind Guiding the Blind</i> (Luke 6:39)	Matt 23:16	<i>Woe to You Blind Guides: Misguided Oath-Makers</i> (Matt 23:16–22)	The only agreements are ὀδηγ- τυφλ-. No visual contact required.
32	AP, PP	1, 2, 3	Luke 6:40	<i>A Disciple is Not Above His Teacher</i> (Luke 6:40)	Matt 10:24–25	<i>A Disciple is Not Above His Teacher</i> (Matt 10:24–25)	“A disciple is not above his teacher” and “[He will be] like his teacher” are gnomic and thus do not require visual contact. A portion of the Matthean tradition is left un-rendered, which would suggest that Luke does not have it before him.
33*	AP, PP	1, 2, 3	Luke 6:44	<i>The Tree is Known by its Fruit</i> (6:43–44)	Matt 7:16	<i>The Tree is Known by Its Fruit I</i> (Matt 7:15–20 I; Matt 12:33 II)	Luke is composing from short-term recall. He just read 7:16 at 6:43, one verse back.
34*	AP, PP	1, 2	Luke 6:44	<i>The Tree is Known by its Fruit</i> (6:43–44)	Matt 12:33	<i>The Tree is Known by Its Fruit II</i> (Matt 7:15–20 I; Matt 12:33 II)	Luke is almost certainly at Matt 7:17–19, which can stand as the exemplar of what he writes. The only saying that 12:33 has that 7:17–19 does not, is “from the fruit a tree is known,” but this strikes as being gnomic, and thus, no visual contact is needed.
35*	AP, PP	1, 2	Luke 6:45	<i>The Good and Evil Men's Treasure</i> (Luke 6:45)	Matt 12:35, 34	<i>The Good and Evil Men's Treasure</i> (Matt 12:34–35)	The agreements here are the variables, which should raise concerns about visual contact: “the good man from his good treasure,” “good,” “and the bad [man] from the bad,” “bad,” “for from the abundance of [the] heart the mouth speaks.” No doubt Luke was providing a similar tradition to the Good Fruit/Bad Fruit/Good Tree/Bad Tree tradition. The second statement is gnomic,

							and likely was understood to come with the good treasure/bad treasure tradition. But the fact that the rest are just the variables, highly suggest appeal to memory or oral tradition.
<b>36</b>	AP, PP	1, 2, 3	Luke 7:29–30	<i>The People's Baptism and the Pharisees' Refusal of John's Baptism</i> (Luke 7:29–30)	Matt 21:31–32	<i>The Parable of the Two Sons</i> (Matt 21:28–31) & <i>John Came in the Way of Righteousness, But You Did not Believe Him</i> (Matt 21:32)	The only agreements are οἱ τελῶναι -δικαί- and Ἰωάνν- (7:29) and τοῦ θεοῦ (7:30). These hardly require visual contact. At best, the traditions are loosely thematically related.
<b>37</b>	PP, AP	1, 2, 3	Luke 7:36–38	<i>The Woman With the Ointment</i> (Luke 7:36–50)	Matt 26:6–7	<i>The Anointing at Bethany</i> (Matt 26:6–13)	Luke's story of <i>The Woman with the Ointment</i> is similar to <i>The Anointing at Bethany</i> , though there are a number of notable differences, not least of which is the setting. The agreements here are “woman,” “reclining,” “in,” “house,” “alabaster jar of ointment,” “her head.” “Jesus,” and “Simon.” Every agreement is in Mark as well. As long as, Luke is familiar with the story, which he is, there is no need for visual contact with only these agreements. There is no syntactical similarity, and the agreements there are precisely the sort that would come up.
<b>38</b>	AP, PP	1, 2, 3	Luke 7:40	<i>The Parable of the Creditor and the Two Debtors</i> (Luke 7:40–43)	Matt 26:6	<i>The Anointing at Bethany</i> (Matt 26:6–13)	The agreements here are “Jesus” and “Simon.” The only agreement Luke has with Matthew <i>alone</i> is “Jesus.” No visual contact is needed.
<b>39</b>	AP, PP	1, 2, 3	Luke 8:1	<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News</i> (Luke 8:1)	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	That Jesus went through city and village preaching the good news of the kingdom is common knowledge. This does not require Luke's having had visual contact with Matt 9:35. It is also something Luke has already read over. To this end, he is recalling it.
<b>40</b>	AP, PP	1, 2, 3	Luke 8:16	<i>Putting a Lamp on the Lampstand I</i> (Luke 8:16 I; Luke 11:33 II)	Matt 5:15	<i>Putting a Lamp on the Lampstand</i> (Matt 5:15–16)	<b>AP:</b> Luke is using Mark 4:21, not Matthew. Luke has more in common with the Markan rendering. <b>PP:</b> The tradition is aphoristic, and only thematically similar here rather than verbally. No visual contact required.

41	AP, PP	1, 2, 3	Luke 8:17	<i>Nothing is Hidden which will not be Known I</i> (Luke 8:17 I; Luke 12:2 II)	Matt 10:26	<i>Nothing is Hidden which will not be Known</i> (Matt 10:26)	<b>AP:</b> Luke is using Mark 4:22, not Matthew. Luke has more in common with the Markan rendering. <b>PP:</b> The tradition is aphoristic, and only thematically similar here rather than verbally. No visual contact required.
42	AP, PP	1, 2, 3	Luke 8:18	<i>Pay Attention to How You Listen</i> (Luke 8:18)	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	<b>AP:</b> Luke is using Mark 4:24–25, not Matthew. <b>PP:</b> The tradition is aphoristic, and agreement is probative: no visual contact needed.
43	AP, PP	2, 3	Luke 8:18	<i>Pay Attention to How You Listen</i> (Luke 8:18)	Matt 25:29	<i>The Parable of the Talents</i> (Matt 25:14–30)	“He who has, will be given; and he who does not have, will have it taken away from him” and similar phrases are aphoristic, and do not require visual contact.
44	AP, PP	3	Luke 8:22	<i>Stilling the Storm</i> (Luke 8:22–25)	Matt 8:18	<i>Jesus Departs to the Other Side</i> (Matt 8:18)	The agreements are -ελθ- (from ἀπελθεῖν) and εἰς τὸ πέραν, which can be accessed via working memory. No back-checking required.
45*	AP, PP	1, 2	Luke 9:13–14	<i>The Feeding of the Five Thousand</i> (Luke 9:12–17)	Matt 14:15, 18–19	<i>The Feeding of the Five Thousand</i> (Matt 14:15–21)	The agreements are minor and can be appropriated vis-à-vis working memory. No need for the small amount of zigzagging.
46*	AP, PP	2, 3	Luke 9:23	<i>Whoever comes After me, Let him deny himself</i> (Luke 9:23)	Matt 10:38	<i>The Conditions of Discipleship</i> (Matt 10:37–38)	Luke is using Matt 16:24, not Matt 10:38. No visual contact.
47*	AP, PP	2, 3	Luke 9:24	<i>Whoever Wishes to Save His Life must Lose It</i> (Luke 9:24)	Matt 10:39	<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)	Luke is using Matt 16:25, not Matt 10:39. No visual contact.
48	AP, PP	2, 3	Luke 9:26	<i>On Being Ashamed of Jesus' and His Words</i> (Luke 9:26)	Matt 10:33	<i>On Confessing and Denying the Son of Man</i> (Matt 10:32–33)	Luke is using Matt 16:27, not Matt 10:33. No visual contact.
49	AP, PP	3	Luke 9:26	<i>On Being Ashamed of Jesus' and His Words</i> (Luke 9:26)	Matt 25:31	<i>The Last Judgment: The Sheep and the Goats</i> (Matt 25:31–46)	The agreement is “when the son of man comes in his glory and the angels” which hardly requires visual contact. <b>AP:</b> Luke is using Mark 8:38 here.
50*	AP, PP	2, 3	Luke 9:48	<i>On True Greatness</i> (Luke 9:46–48)	Matt 10:40	<i>On the One Who Receives You</i> (Matt 10:40)	Luke is using Matt 18:3–5, not Matt 10:40. No visual contact is necessary.
51	AP, PP	3	Luke 9:48	<i>On True Greatness</i> (Luke 9:46–48)	Matt 23:11	<i>The Greatest Among You is to be Your Servant</i> (Matt 23:11)	The agreement is ὁ . . . μεί- (μειζων) ἔστ- ὄμ-. No visual contact necessary.
52	AP, PP	1, 2, 3	Luke 10:7	<i>Concerning the House in which You Enter</i> (Luke 10:5–7)	Matt 10:10–11	<i>Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is</i>	“The worker is worthy” is taken from working memory, which Luke would have crossed at Luke 10:4–5. No backwards checking necessary.

						<i>Worthy of His Wages</i> (Matt 10:9–10) & <i>Remain with the Worthy One in whichever City or Village You Enter</i> (Matt 10:11)	
<b>53</b>	AP, PP	1, 2, 3	Luke 10:8	<i>Concerning the City in which You Enter</i> (Luke 10:8)	Matt 10:11	<i>Remain with the Worthy One in whichever City or Village You Enter</i> (Matt 10:11)	Luke is appealing to his working memory of εἰς ἣν ἄν πόλιν εἰσέρχῃ.
54*	AP, PP	1, 2, 3	Luke 10:9	<i>"Heal the Sick and Say, 'The Kingdom is Near'"</i> (Luke 10:9)	Matt 10:8, 7	<i>"Preach that the Kingdom of Heaven is Near"</i> (Matt 10:7) & <i>"Heal the Sick, Raise the Dead, Cleanse the Lepers, Cast Out Demons"</i> (Matt 10:8)	Luke is appealing to his working memory of “heal the sick” and “the kingdom is near.” No need for backwards checking.
55*	AP, PP	1, 2, 3	Luke 10:11	<i>Concerning the Ones (the City) who do Not Accept You II</i> (Luke 9:5 I; Luke 10:10–12 II)	Matt 10:7	<i>"Preach that the Kingdom of Heaven is Near"</i> (Matt 10:7)	Luke takes ὅτι ἤγγικεν ἡ βασιλεία from working memory, no need for Luke to go back.
<b>56</b>	AP, PP	1, 2, 3	Luke 10:16	<i>On the Ones Who Hear You and Reject You</i> (Luke 10:16)	Matt 10:40	<i>On the One Who Receives You</i> (Matt 10:40)	The tradition is aphoristic and formulaic, with many different versions existing in the Gospel literature. No visual contact is necessary.
<b>57</b>	AP, PP	2, 3	Luke 10:23–24	<i>The Blessedness of the Disciples</i> (Luke 10:23–24)	Matt 13:16–17	<i>The Blessedness of the Disciples</i> (Matt 13:16–17)	This tradition is one that is on the cusp of requiring visual contact, but one I think that a case can be made for access-via-memory. In the Matthean version, it is “blessed are your eyes and ears,” but Luke only retains the eyes part, which is odd given that the parallel in verse 17 is still present: “. . . to hear what you heard . . .” One expects the parallel to be retained if Luke had access. But also, some of the variables are different. Luke has prophets and <i>kings</i> , Matthew had prophets and righteous. The word “to want” (θέλω, Luke; ἐπιθυμέω, Matthew) is different. The “to see what you see, but did not see, and to hear what you hear, but did not hear” is formulaic enough. It is also highly reminiscent of the Isaiah 6:9–10, as well as the Markan

							renderings of the same verse. Lastly, Luke had already passed this tradition once before—approximately around Luke 8:10–11, which is awhile before, but perhaps enough that it could be recalled with accuracy.
<b>58</b>	AP, PP	1, 2, 3	Luke 11:16	<i>Seeking A Sign from Heaven</i> (Luke 11:16)	Matt 12:39; 16:1	<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah I</i> (Matt 12:39 I; Matt 16:4a II) & <i>The Pharisees and Sadducees Ask for a Sign from Heaven</i> (Matt 16:1)	That the Pharisees sought for a sign, testing him, is common knowledge among Christians familiar with the Jesus traditions. No visual contact is needed.
<b>59</b>	AP, PP	2	Luke 11:29	<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah</i> (Luke 11:29)	Matt 16:4	<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II</i> (Matt 12:39 I; Matt 16:4a II)	Luke is using Matt 12:39, not 16:4. No visual contact necessary.
<b>60</b>	AP, PP	1, 2	Luke 11:33	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	Matt 5:15	<i>Putting a Lamp on the Lampstand</i> (Matt 5:15)	The saying is aphoristic. No contact needed. Oral interference.
61*	AP, PP	1	Luke 11:41	<i>On Cleaning the Outside of the Cup and Being Clean on the Inside</i> (Luke 11:39–41)	Matt 23:25–26	<i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean"</i> (Matt 23:25) & <i>Blind Pharisee: Clean First the Inside</i> (Matt 23:26)	The agreements here are few and are appealed via working-memory. No back-checking required.
62*	AP, PP	2, 3	Luke 11:41	<i>On Cleaning the Outside of the Cup and Being Clean on the Inside</i> (Luke 11:39–41)	Matt 23:23	<i>Woe to You Scribes and Pharisees: You Tithe the Small But Neglect the Important</i> (Matt 23:23) & <i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean"</i> (Matt 23:25) & <i>Blind Pharisee: Clean First the Inside</i> (Matt 23:26)	The agreements are very few and can be taken from memory.
<b>63</b>	AP, PP	2, 3	Luke 11:43	<i>Seats of Honor and Greetings</i> (Luke 11:43)	Matt 23:6–7	<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place</i> (Matt 23:6–7)	That the Pharisees liked the first seats and greetings is probably a well-known Christian idea. No visual contact needed. Luke would have read passed this part (prior to Luke 11:39), so he is



							working from memory.
64*	AP, PP	1	Luke 11:44	<i>Unmarked Graves</i> (Luke 11:44)	Matt 23:27–28	<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs</i> (Matt 23:27–28)	The agreements here are “Woe to you,” “because you are,” and “men,” which do not require visual contact.
65*	AP, PP	2, 3	Luke 11:46	<i>The Lawyers, Loading People with Burdens</i> (Luke 11:45–46)	Matt 23:4	<i>The Scribes and Pharisees Tie Up Heavy Burdens</i> (Matt 23:4)	Luke would have read passed this part (prior to Luke 11:39), so he is working from memory.
66*	AP, PP	1, 2, 3	Luke 11:52	<i>Woe To You Lawyers: You Take away the Key of Knowledge</i> (Luke 11:52)	Matt 23:13	<i>Woe To You Scribes and Pharisees: You Lock Men Out of The Kingdom of Heaven</i> (Matt 23:13)	Luke is recalling this from working memory. He would have read it approximately at Luke 11:46–47 interval.
67	AP, PP	1, 2, 3	Luke 12:1	<i>The Leaven of the Pharisees</i> (Luke 12:1)	Matt 16:6	<i>The Leaven of the Pharisees and the Sadducees</i> (Matt 16:5–12)	“Beware of the leaven of the Pharisees” was quite likely a standard early Christian imperative. No visual contact is required.
68	AP, PP	3	Luke 12:11–12	<i>The Holy Spirit will Teach You What to Say</i> (Luke 12:11–12)	Matt 10:17–20	<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)	Luke is working from memory here. He had just passed this tradition at approximately Luke at 12:2, when he had moved from Matt 6:22–10:26. The level of agreement is consistent with memory.
69	AP, PP	1, 2, 3	Luke 12:33	<i>Make For Yourselves Imperishable Treasures in Heaven</i> (Luke 12:33)	Matt 6:19–20	<i>Store Up For Yourselves Treasures in Heaven</i> (Matt 6:19–20)	There is very little agreement here, except for a few variables. Luke is working from memory.
70	AP, PP	1, 2, 3	Luke 12:34	<i>Where Your Treasure is There your Heart will be</i> (Luke 12:34)	Matt 6:21	<i>Where Your Treasure is There your Heart will be</i> (Matt 6:21)	Besides Luke having had just read it, at Luke 12:22, it is also gnomic. No visual contact needed.
71*	AP, PP	1, 2, 3	Luke 12:37–38	<i>Blessed are the Slaves whom the Master finds Watching</i> (Luke 12:37–38)	Matt 24:42, 46–47	<i>Watch! You Do Not Know When the Lord Comes</i> (Matt 24:42; Cf. Matt 25:13) & <i>The Good and Wicked Slaves</i> (Matt 24:45–51)	The agreements being few, Luke is recalling their content, from having just read it prior to 12:36. No need to back-check.
72*	AP, PP	2, 3	Luke 12:51	<i>Do not Think I have Come to Give Peace</i> (Luke 12:51)	Matt 10:34	<i>Do not Think I have Come to Bring Peace</i> (Matt 10:34)	The agreements are ὄτι εἰρήνην and τ- γ- (as in τῆ γῆ) and ἀλλ’. This hardly requires visual contact. Luke would have crossed this around the 12:9–10 mark.
73*	AP, PP	2, 3	Luke 12:52–53	<i>A Household and Its Members Shall be Divided</i> (Luke 12:52–53)	Matt 10:35–36	<i>A Household and Its Members Shall be Divided</i> (Matt 10:35–36)	Here, only the variables are shared in common: father, mother, daughter, daughter-in-law. Given the similarity of Micah 7:6, and its forcefulness, we can accept a combination of memory and scriptural allusion. No visual contact is necessary.

							Luke would have passed this tradition approximately around the 12:9–10 mark.
<b>74</b>	AP, PP	1, 2, 3	Luke 12:54–56	<i>Interpreting the Times</i> (Luke 12:54–56)	16:2–3	<i>Interpreting the Times</i> (Matt 16:2–3)	While the traditions (Luke’s and Matthew’s) are thematically similar, there is not much that is had in common. The common expression is “the face of the heaven/sky,” which hardly requires visual contact. Luke is working from memory. <b>(S3)</b> Luke passed this tradition approximately at Luke 9:18.
<b>75</b>	AP, PP	1, 2, 3	Luke 13:6–7	<i>The Parable of the Barren Fig Tree</i> (Luke 13:6–9)	Matt 21:19	<i>The Cursing of the Fig Tree</i> (Matt 21:18–19)	<i>The Parable of the Barren Fig Tree</i> (Luke 13:6–9) has some similarities to <i>The Cursing of the Fig Tree</i> (Matt 21:18–19), but they are few in number and be recalled, for anyone familiar with <i>The Cursing of the Fig Tree</i> in either Matthew’s or Mark’s Gospels. No visual contact is needed.
<b>76</b>	AP, PP	1, 2	Luke 13:22	<i>Jesus Teaches on His Way to Jerusalem</i> (Luke 13:22)	Matt 9:35; 5:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35) & <i>On Oaths</i> (Matt 5:33–37)	That Jesus went teaching in various cities and villages does not require visual contact.
<b>77</b>	AP, PP	3	Luke 13:22	<i>Jesus Teaches on His Way to Jerusalem</i> (Luke 13:22)	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	That Jesus went teaching in various cities and villages does not require visual contact.
78*	AP, PP	1	Luke 13:25	<i>Turned Away at the Door / Depart from Me</i> (Luke 13:25–27)	Matt 24:43; 25:10–12	<i>The Thief at Night</i> (Matt 24:43) & <i>The Parable of the Ten Virgins</i> (Matt 25:1–12)	There are no doubt agreements here, but Luke is recalling the tradition. Certainly being shut out by Jesus and told “I do not know you” was a persistent worry among Christians. No visual contact required.
79*	AP, PP	2, 3	Luke 13:28	<i>There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and Jacob</i> (Luke 13:28)	Matt 24:51	<i>The Good and Wicked Slaves</i> (Matt 24:45–51)	Luke is using Matt 8:11–12, here, not Matt 24:51, although having just read 24:51, no doubt prompted him to think of 8:11–12.
<b>80</b>	AP, PP	1	Luke 13:30	<i>The Last Will be First, and the First, Last</i> (Luke 13:30)	Matt 19:30	<i>The First Will be Last and the Last, First I</i> (Matt 19:30 I; Matt 20:16 II)	Gnomic, and likely common; thus, no visual contact required.
81*	AP, PP	1, 2	Luke 13:31	<i>A Warning Against Herod</i> (Luke 13:31–33)	Matt 14:1, 5	<i>Herod Antipas’s Opinion About Jesus</i> (Matt 14:1–2) & <i>Herod</i>	The agreements are minor (“in,” “wants,” “Herod,” and “to kill”). These do not require

						<i>Wants to Put John to Death</i> (Matt 14:5)	visual contact.
<b>82</b>	AP, PP	1, 2, 3	Luke 14:2-3, 5	<i>The Healing of the Man with Dropsy</i> (Luke 14:1-6)	Matt 12:10-11	<i>The Man with the Withered Hand</i> (Matt 12:9-14)	<i>The Healing of the Man with Dropsy</i> (Luke 14:1-6) and <i>The Man with the Withered Hand</i> (Matt 12:9-14) are thematically similar, but have few agreements. <i>The Man with the Withered Hand</i> also appears in Mark. No visual contact is required. Luke can operate from memory.
<b>83</b>	AP, PP	1, 2, 3	Luke 14:11	<i>He who Exalts himself will be Humbled I</i> (Luke 14:11 I; Luke 18:14b II)	Matt 23:12	<i>Whoever Exalts himself will be Humbled</i> (Matt 23:12)	The tradition is aphoristic and thus easily remembered. No visual contact is needed.
<b>84</b>	AP, PP	1, 2, 3	Luke 14:16-18, 21, 23-24	<i>The Parable of the Great Supper</i> (Luke 14:16-24)	Matt 22:1-5, 7-8, 10	<i>The Parable of the Great Supper</i> (Matt 22:1-13b)	There is not a lot of agreement between the two traditions, although they are no doubt the same parable. <b>(S1)</b> Luke is recalling it from having read it when he passed by it prior to Luke 13:34. Thus, he is working from memory. Visual Contact is not needed. <b>(S2 &amp; S3)</b> Luke is recalling it after having read it while passing from Luke 13:30 (Matt 19:30) to Luke 13:34 (Matt 23:37).
<b>85</b>	AP, PP	1, 2, 3	Luke 14:26-27	<i>The Conditions of Discipleship</i> (Luke 14:25-27)	Matt 10:37-38	<i>The Conditions of Discipleship</i> (Matt 10:37-38)	Luke seems to agree here only in the variables. The syntax and general construction is very much different. He is recalling the tradition and rendering it to the best that he can recall.
<b>86</b>	AP, PP	2, 3	Luke 14:27	<i>The Conditions of Discipleship</i> (Luke 14:25-27)	Matt 16:24	<i>Whoever comes After me, Let him deny himself and Take up His Cross</i> (Matt 16:24)	There is little agreement between the two traditions: no visual contact necessary.
<b>87</b>	AP, PP	1, 2	Luke 14:35b	<i>He Who Has Ears to Hear II</i> (Luke 8:8b I; Luke 14:35b)	Matt 11:15	<i>He Who Has Ears to Hear I</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	The tradition is gnomic. No visual contact is needed. Luke is working from memory.
<b>88</b>	AP, PP	3	Luke 14:35b	<i>He Who Has Ears to Hear II</i> (Luke 8:8b I; Luke 14:35b)	Matt 13:43	<i>He Who Has Ears to Hear III</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	The tradition is gnomic. No visual contact is needed. Luke is working from memory.
<b>89</b>	AP, PP	1, 2	Luke 15:4-7	<i>The Parable of the Lost Sheep</i> (Luke 15:3-7)	Matt 18:12-14	<i>The Parable of the Lost Sheep</i> (Matt 18:12-14)	The amount of agreement is at the cusp of being probative, but still Luke may be recalling the tradition. For the most part it is the variables that

							are similar: “a man,” “a hundred sheep,” “one from them,” “ninety-nine,” “and finding,” “rejoicing,” “joy.” It seems these would be found a tradition <i>recalled</i> as well, and thus, visual contact is not needed.
90	AP, PP	1, 2	Luke 16:16	<i>The Law and Prophets were in Effect until John</i> (Luke 16:16)	Matt 11:13, 12	<i>The Law and Prophets Prophesied until John</i> (Matt 11:12–13)	Here the variables only seem to be similar: “John,” “Law and prophets,” “the kingdom,” “is sought fervently.” Visual contact is not required.
91	AP, PP	1, 2, 3	Luke 16:17	<i>It is Easier for Heaven and Earth to Pass Away than for One Stroke of the Law to Disappear</i> (Luke 16:17)	Matt 5:18	<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law</i> (Matt 5:18)	Luke is recalling this tradition having recently read it, when he passed from Matt 5:13 (Luke 14:34) to Matt 6:24 (Luke 16:13).
92	AP, PP	1, 2, 3	Luke 16:18	<i>On Divorce and Adultery</i> (Luke 16:18)	Matt 5:32	<i>On Adultery and Divorce</i> (Matt 5:31–32; cf. 19:9 "On Divorce and Adultery")	Luke is recalling this tradition having recently read it, when he passed from Matt 5:13 (Luke 14:34) to Matt 6:24 (Luke 16:13). <b>AP:</b> he also potentially has Mark 9:49–50 open before him.
93	AP, PP	2, 3	Luke 16:18	<i>On Divorce and Adultery</i> (Luke 16:18)	Matt 19:9	<i>On Divorce and Adultery</i> (Matt 19:9; cf. 5:31–32 "On Adultery and Divorce")	Luke is not using Matt 19:9, which carries fewer agreements than Matt 5:13. Luke rather is using 5:13, although from memory.
94	AP, PP	1, 2, 3	Luke 17:6	<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)	Matt 17:20	<i>Faith the Size of Mustard Seed</i> (Matt 17:20)	Faith the size of a mustard seed is vivid imagery, and thus memorable. That Christians were to have faith, and that by their faith they could move mountains (also vivid) does not require visual contact. Luke is recalling the tradition from memory, ( <b>S1</b> ) having just passed it approximately at Luke 17:1 where he read up to Matt 18:7 from 6:24. (He does not necessarily read everything in between.)
95	AP, PP	2, 3	Luke 17:6	<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)	Matt 21:21	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Matt 21:20–22)	That Christians were to have faith, and that by their faith they could move large objects (vivid imagery) does not require visual contact.
96*	AP, PP	1, 2	Luke 17:20	<i>The Kingdom of God is Among You</i> (Luke 17:20–21)	Matt 16:1–2	<i>The Pharisees and Sadducees Ask for a Sign from Heaven</i> (Matt 16:1) &	Luke is recalling the tradition from memory, ( <b>S1</b> ) having just passed it approximately at Luke 17:1,

						<i>Interpreting the Times</i> (Matt 16:2–3)	where he read up to Matt 18:7 from 6:24. (He does not necessarily read everything in between.) <b>(S2)</b> That Jesus answered and replied to the Pharisees does not require visual contact. <b>(S3)</b> Luke would have passed it just prior to Luke 15:4. The parallels here for (S3) (Matt 16:1), are “being asked by the Pharisees, he answered them, he said.” No visual contact is required.
97*	AP, PP	1, 2, 3	Luke 17:22	<i>The Days are Coming when you will Long to See the Son of Man</i> (Luke 17:22)	Matt 16:28	<i>You Will Not Taste Death Until You See the Son Coming</i> (Matt 16:28)	The similarity here is “seeing” and “the son of man,” which does not require visual contact.
<b>98</b>	AP, PP	1, 2, 3	Luke 17:25	<i>The Son of Man must first endure Suffering and be Rejected</i> (Luke 17:25)	Matt 16:21	<i>Jesus First Passion Prediction</i> (Matt 16:21)	The similarity here is “it is necessary [that] he” and “to suffer much from,” which do not require visual contact.
99*	AP, PP	1, 2, 3	Luke 17:31	<i>You Must Not Go Down from Your Housetop to take Your Possessions</i> (Luke 17:31)	Matt 24:17–18	<i>One Must Not Get His Possessions</i> (Matt 24:17–18)	Luke is recalling this tradition, having read it approximately at Luke 17:21, when he read from Matt 18:22 (Luke 17:4) to Matt 24:23 (Luke 17:21).
<b>100</b>	AP, PP	2, 3	Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	Matt 10:39	<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)	The tradition is aphoristic and likely popular. There is no need for Luke to have visual contact.
<b>101</b>	AP, PP	1, 2, 3	Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	Matt 16:25	<i>He Who Wants to Save His Life Will Lose It</i> (Matt 16:25)	The tradition is aphoristic and likely popular. There is no need for Luke to have visual contact. It is also likely something he had read earlier during composition.
102*	AP, PP	1, 2, 3	Luke 17:37	<i>Where the Corpse is the Vultures will Gather</i> (Luke 17:37)	Matt 24:28	<i>Where the Corpse is the Vultures will Gather</i> (Matt 24:28)	Not only is the tradition gnomic, and has a variety of applications, but Luke would have read past approximately at Luke 17:24—13 verses prior. No visual contact is needed.
<b>103</b>	AP, PP	1, 2, 3	Luke 18:8	<i>The Parable of the Unjust Judge</i> (Luke 18:1–8)	Matt 16:27	<i>The Son of Man is About to Come to Repay Each One According to His Deeds</i> (Matt 16:27)	The agreement here is with ὁ υἱὸς τοῦ ἀνθρώπου ἔρχ-, which hardly requires visual contact.
104*	AP, PP	1, 2, 3	Luke 18:14b	<i>He who Exalts himself will be Humbled II</i> (Luke 14:11 I; Luke 18:14b II)	Matt 23:12	<i>Whoever Exalts himself will be Humbled</i> (Matt 23:12)	The tradition is aphoristic and thus easily remembered. No visual contact is needed.

<b>105</b>	AP, PP	1, 2, 3	Luke 18:17	<i>Jesus Blesses the Children</i> (Luke 18:15–17)	Matt 18:3	<i>On True Greatness</i> (Matt 18:1–5)	The agreement here mostly is in the variables: ἀμὴν λέγω ὑμῖν, -ὰν . . . ὡς . . . παιδί- οὐ μὴ εἰσέλθῃ- εἰς τὴν εἰς τὴν βασιλείαν. Since it is aphoristic, and likely a popular early Christian tradition, no visual contact is needed.
<b>106</b>	AP, PP	2, 3	Luke 18:35, 37–39, 41–42	<i>The Healing of the Blind Man at Jericho</i> (Luke 18:35–43)	Matt 9:27–29	<i>The Two Blind Men</i> (Matt 9:27–31)	<b>AP:</b> Luke is using Mark 10:46–52, not Matt 9:27–29. <b>AP&amp;PP:</b> The agreements are few. If anything, Luke is working from Matt 20:29–34, not Matt 9:27–29. No visual contact is necessary.
107*	AP, PP	1, 2, 3	Luke 19:12–13, 15–24, 26	<i>The Parable of the Minas</i> (Luke 19:11–27)	Matt 25:14, 19–30	<i>The Parable of the Talents</i> (Matt 25:14–30)	There is not a lot of agreement for this tradition. The agreement there is tends to be in variables: “Lord,” “good slave,” “wicked slave,” “take,” “give,” and the like. It could be case of a loose paraphrase, but the difference in the number of <i>minas</i> given (as opposed to Matthew’s <i>talents</i> ) may suggest oral interference or access-by-memory.
<b>108</b>	AP, PP	2, 3	Luke 19:26	<i>The Parable of the Minas</i> (Luke 19:11–27)	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	Luke is working from Matt 25:29, which has the same tradition, not Matt 13:12.
<b>109</b>	AP, PP	1, 2, 3	Luke 19:39–40	<i>If These are Silent, The Stones will Shout Out</i> (Luke 19:39–40)	Matt 21:16	<i>The Children Cry Out in the Temple, "Hosanna to the Son of David"</i> (Matt 21:15–16)	The similarities are few and insignificant: καί, εἶπαν, αὐτ- (19:39), and εἶπ- (19:40). No visual contact needed.
110*	AP, PP	1, 2, 3	Luke 19:47–48	<i>The Chief Priests and the Scribes Seek to Kill Jesus but are Unable to Find a Way</i> (Luke 19:47–48)	Matt 26:3, 5	<i>The Chief Priests and Elders Conspire How to Kill Jesus</i> (Matt 26:3–5)	There are a number of agreements between Luke and Mark against Matthew, which suggest Luke’s presence in Mark. At any rate, the only agreement of Luke and Matthew against Mark here is ὁ λα- (from λαός). This is hardly probative. No visual contact needed.
111*	AP, PP	1, 2	Luke 20:12	<i>The Parable of the Wicked Tenants</i> (Luke 20:9–16)	Matt 23:39	<i>The Parable of the Wicked Tenants</i> (Matt 21:33–41)	The agreement here is only ἐξέβαλον, which is the one of the key concepts in the parable. We can guess that Luke has prior familiarity with the tradition and thus does not require visual contact.
<b>112</b>	AP	1, 2	Luke 20:40	<i>No One Dares Ask Jesus Anything</i> (Luke 20:40)	Matt 22:46	<i>No One Dares to Question Jesus Any Longer</i> (Matt 22:46)	Luke is using Mark 12:34 here, not Matthew. No visual contact necessary.

113	AP, PP	1, 2, 3	Luke 21:12–13	<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony</i> (Luke 21:12–13)	Matt 10:17–18	<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)	<b>AP:</b> Luke is using Mark 13:9, not Matthew. Between Luke’s use of Mark, of Matthew 24:9–14, and Luke recollection of Matt 10:12–17, there is no need for visual contact. The level of agreement bears this out. <b>PP:</b> The tradition is something Christians likely kept to heart. While there are commonalities between Matt 10:17–18, that are not in Matt 24:9–14, they likely can be pieced into the composition without visual contact.
114	AP, PP	1, 2, 3	Luke 21:14–15	<i>Do Not Prepare a Defence, You will be given Wisdom</i> (Luke 21:14–15)	Matt 10:19–20	<i>Do Not Worry About How or What to Say, For The Spirit Will Speak</i> (Matt 10:19–20)	<b>AP:</b> Luke is using Mark 13:11, not Matthew. Between Luke’s use of Mark, of Matthew 24:9–14, and Luke recollection of Matt 10:12–17, there is no need for visual contact. The level of agreement bears this out. <b>PP:</b> There are very few commonalities here, even though they are thematically linked. However, the tradition suggests itself by the previous one. No visual contact necessary.
115	AP, PP	1, 2, 3	Luke 21:16	<i>You will be Handed Over by Family and Friends</i> (Luke 21:16)	Matt 10:19, 21	<i>Do Not Worry About How or What to Say, For The Spirit Will Speak</i> (Matt 10:19–20) & <i>You Will Be Handed Over By Family</i> (Matt 10:21)	<b>AP:</b> Luke is using Mark 13:11–12, not Matthew. Between Luke’s use of Mark, of Matthew 24:9–14, and Luke recollection of Matt 10:12–17, there is no need for visual contact. The level of agreement bears this out. <b>PP:</b> The tradition is something Christians likely kept to heart. While there are commonalities between Matt 10:19, 21, that are not in Matt 24:10, they likely can be pieced into the composition without visual contact. Luke is working from memory. Note that this tradition is in several places: twice in Matthew, once in Mark.
116*	AP, PP	2, 3	Luke 21:16	<i>You will be Handed Over by Family and Friends</i> (Luke 21:16)	Matt 24:10	<i>Many Will Betray One Another</i> (Matt 24:10)	Luke had just passed this, so he is working from memory. The agreements are few. No back-checking required.

							<b>AP:</b> Between Luke's use of Mark, of Matthew 24:9–14, and Luke recollection of Matt 10:12–17, there is no need for visual contact. The level of agreement bears this out.
<b>117</b>	AP, PP	1, 2, 3	Luke 21:17	<i>You Will be Hated by All</i> (Luke 21:17)	Matt 10:22	<i>You Will Be Hated by All</i> (Matt 10:22)	<b>AP:</b> Luke is using Mark 13:13, not Matthew. Between Luke's use of Mark, of Matthew 24:9–14, and Luke recollection of Matt 10:12–17, there is no need for visual contact. The level of agreement bears this out. <b>PP:</b> Luke can get this from Matt 24:9, which he had just read. No visual contact necessary.
118*	AP, PP	1, 2, 3	Luke 21:17	<i>You Will be Hated by All</i> (Luke 21:17)	Matt 24:9b	<i>You Will be Hated by All</i> (Matt 24:9b)	<b>AP:</b> Luke is using Mark 13:13, not Matthew. <b>PP:</b> Luke had just read Matt 24:9 (at Luke 21:12). No visual contact necessary.
<b>119</b>	AP, PP	1	Luke 21:19	<i>By Your Endurance You will Gain Your Souls</i> (Luke 21:19)	Matt 10:22	<i>You Will Be Hated by All</i> (Matt 10:22)	<b>AP:</b> Luke is using Mark 13:13, not Matthew. <b>PP:</b> Luke can get this from Matt 24:9, which he had just read. No visual contact necessary.
120*	AP, PP	1, 2, 3	Luke 21:19	<i>By Your Endurance You will Gain Your Souls</i> (Luke 21:19)	Matt 24:13	<i>The One Who Endures to the End Will be Saved</i> (Matt 24:13)	The only agreement here is ὅπου- (from ὅπουμείνας). No visual contact necessary.
<b>121</b>	AP	1, 2, 3	Luke 22:16	<i>The Last Supper: Jesus Will Not Eat of It Until it is Fulfilled in the Kingdom of Heaven</i> (Luke 22:16)	Matt 26:29	<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom</i> (Matt 26:29)	Luke is using Mark 14:25, not Matthew.
<b>122</b>	PP, AP	1, 2	Luke 22:17	<i>The Last Supper: Jesus Distributes the First Cup</i> (Luke 22:17)	Matt 26:27	<i>The Last Supper: Jesus Distributes the Cup</i> (Matt 26:27–28)	<b>AP:</b> Luke is using Mark 14:23–24, not Matthew. <b>PP:</b> Luke is recalling having read Matt 26:27, from having had just read it prior to Luke 22:16.
<b>123</b>	AP	1, 2, 3	Luke 22:18	<i>The Last Supper: Jesus Will Not Drink of the Fruit of the Vine Until the Kingdom of Heaven Comes</i> (Luke 22:18)	Matt 26:29	<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom</i> (Matt 26:29)	Luke is using Mark 14:25, not Matthew.
<b>124</b>	AP, PP	1, 2, 3	Luke 22:21	<i>Jesus Foretells His Betrayal</i> (Luke 22:21)	Matt 26:21, 23	<i>Jesus Foretells His Betrayal</i> (Matt 26:21) & <i>It is the One Who Has Dipped His Hand in the Bowl</i> (Matt 26:23)	<b>AP:</b> Luke is using Mark 14:18, 20, not Matthew. <b>PP:</b> Luke is writing it from working memory, having had just read it prior to Luke 21:16.



125*	AP, PP	1, 2, 3	Luke 22:22	<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over</i> (Luke 22:22)	Matt 26:24	<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over</i> (Matt 26:24)	<b>AP:</b> Luke is using Mark 14:21, not Matthew. <b>PP:</b> The phrase (“The Son of Man . . . Woe to that man, by whom he is betrayed”) is likely common-enough. Luke is writing it from working memory, having had just read it prior to Luke 21:16.
126*	AP, PP	1, 2, 3	Luke 22:23	<i>The Disciples Ask Themselves who It could be</i> (Luke 22:23)	Matt 26:22	<i>The Disciples are Grieved and Ask if It is Them</i> (Matt 26:22)	<b>AP:</b> Luke is using Mark 14:19, not Matthew. <b>PP:</b> Only the word ἠρξάντο is in agreement. Luke is writing it from working memory, having had just read it prior to Luke 21:16.
<b>127</b>	AP, PP	1, 2, 3	Luke 22:24	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	Matt 18:1	<i>On True Greatness</i> (Matt 18:1–5)	The agreement is τις . . . μείζων, which does not require visual contact.
<b>128</b>	AP, PP	1, 2, 3	Luke 22:25–27	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	Matt 20:25–28	<i>The Greatest Among You must be like the Servant and the Slave</i> (Matt 20:25–28)	There are not a lot of agreements, and the agreements there are seem to consist of the aphorism: “The x of the gentiles rule over them and have power over them,” “But it is not this way,” “the one who wants to be great among you [must] become the servant.” These are aphoristic enough, and low enough in agreement that visual contact need not be the case. The fact that this tradition and the next <i>You Will Sit on Thrones as Judges</i> are juxtaposed in the contrastive comparison (you are servant; you will sit on thrones) suggests that it this arrangement was planned. This and the next become good candidates for wax tablet use. Compare, for instance, the <i>Parable of the Good Samaritan</i> and story of Mary and Martha in Luke 10, where goodness is determined on the one hand by what you do (the Samaritan helps) and not what you (Martha works, but Mary has chosen the better part).
<b>129</b>	AP, PP	1, 2, 3	Luke 22:28,	<i>You Will Sit on Thrones as Judges</i> (Luke 22:28–30)	Matt 19:28	<i>On Leaving Everything and Following Jesus</i> (Matt 19:27–29)	The extent of it is “you will sit on thrones judging the twelve tribes of Israel.” This is likely a promise

			30				that was held dear, something to look forward to. Luke no doubt was familiar with this. We need not think he went looking for it. No visual contact needed. The fact that this tradition and the last <i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> are juxtaposed in the contrastive comparison (you are servant; you will sit on thrones) suggests that this arrangement was planned. This and the former become good candidates for wax tablet use. Compare, for instance, the <i>Parable of the Good Samaritan</i> and story of Mary and Martha in Luke 10, where goodness is determined on the one hand by what you do (the Samaritan helps) and not what you (Martha works, but Mary has chosen the better part).
130*	AP	1, 2, 3	Luke 22:33–34	<i>Jesus' Prediction of Peter's Denial</i> (Luke 22:31–34)	Matt 26:33–34	<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows</i> (Matt 26:33–34)	Luke is using Mark 14:29–30, not Matthew. No visual contact needed.
131	AP, PP	1, 2, 3	Luke 22:59	<i>Peter Denies Jesus Three Times</i> (Luke 22:55–62)	Matt 26:69	<i>Peter Denies Jesus Three Times</i> (Matt 26:69–75)	The agreements here are ἦ- (from ἦσθα), μετὰ and Γαλιλαί-. Thus, Luke may be appealed to via memory. No back-checking required.
132*	AP, PP	1, 2, 3	Luke 22:64	<i>Jesus is Abused by His Captors</i> (Luke 22:63–65)	Matt 26:68	<i>Jesus is Abused by His Captors</i> (Matt 26:67–68)	Although “Who is it that struck you?” is a significant minor agreement, it is also a memorable expression. Luke here is using it from having read (from memory), which he read around Luke 22:56. No visual contact needed.
133	AP	1, 2, 3	Luke 22:67, 69–71	<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity</i> (Luke 22:66–71)	Matt 26:63–65	<i>The Chief Priest Questions Jesus About His Identity</i> (Matt 26:63b–65)	While there are a number of trivial minor agreements between Luke and Matthew, none of them are significant. No visual contact is needed. Luke is piecing together this section from memory of <i>both</i> Matthew and Mark, having had just read it previously.
134	AP, PP	1, 2, 3	Luke 23:32	<i>Two Others Are Crucified with Jesus</i> (Luke 23:32)	Matt 27:38	<i>Jesus is Crucified with One on His Right and One on His Left</i>	That Jesus was crucified with two others was common knowledge. No visual contact needed.

						(Matt 27:38)	
135	AP, PP	1, 2, 3	Luke 23:33	<i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left</i> (Luke 23:33)	Matt 27:38	<i>Jesus is Crucified with One on His Right and One on His Left</i> (Matt 27:38)	That one was on his left and the other on his right was also likely commonly known. It fulfills scripture.
136	AP	1, 2, 3	Luke 23:36	<i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	Matt 27:48	<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens</i> (Matt 27:47–49)	Luke is using Mark 15:36, not Matthew. No visual contact needed.
137	PP, AP	1, 2, 3	Luke 23:37	<i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	Matt 27:40, 42, 37	<i>Passers-by Deride Jesus</i> (Matt 27:39–40) & <i>The Chief Priests, Elders, and Scribes Ridicule Jesus</i> (Matt 27:41–43) & <i>The Inscription</i> (Matt 27:37)	The phrase “If you are the king of the Jews, save yourself” can be put together from memory of what Luke has already written here—whether in combination of his having read Mark or not. No visual contact or back-checking necessary.
138*	PP, AP	1, 2, 3	Luke 23:38	<i>The Inscription</i> (Luke 23:38)	Matt 27:37	<i>The Inscription</i> (Matt 27:37)	Besides the fact on AP, Luke is using Mark, Luke can also appeal to memory here. No need to back-check. He would have recently read the tradition.
139*	PP, AP	1, 2, 3	Luke 23:39	<i>The Two Thieves</i> (Luke 23:39–43)	Matt 27:40, 42	<i>Passers-by Deride Jesus</i> (Matt 27:39–40) & <i>The Chief Priests, Elders, and Scribes Ridicule Jesus</i> (Matt 27:41–43)	The commonality is “save yourself,” which does not require visual contact to produce.
140*	AP	1, 2, 3	Luke 23:46a	<i>The Cry From the Cross: "Father, Into Your Hands"</i> (Luke 23:46a)	Matt 27:46, 50	<i>The Cry From the Cross: "My God, My God"</i> (Matt 27:46) & <i>Jesus Cries Again and Gives Up His Spirit</i> (Matt 27:50)	Luke is using Mark 15:37 here, not Matthew. No visual contact is needed, although Luke’s memory of the Matthean rendering is of course in operation.
141*	AP	1, 2, 3	Luke 23:46b	<i>Jesus Breathes His Last</i> (Luke 23:46b)	Matt 27:54	<i>The Centurion's Declaration About Jesus</i> (Matt 27:54)	Luke is using Mark 15:37, not Matthew.
142*	AP, PP	1, 2, 3	Luke 23:55	<i>The Women See Where Jesus is Buried and Return Home to Prepare the Spices and Ointment</i> (Luke 23:55–56)	Matt 27:55	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Matt 27:55–56)	The commonality between Luke and Matthew here is that there were women who had followed him from Galilee. These elements, which Luke had read over at approximately Luke 23:49, do not require visual contact.
143*	AP, PP	1, 2, 3	Luke	<i>Two Men Appear to the Women at the</i>	Matt 16:1	<i>Jesus First Passion Prediction</i> (Matt	The agreements here are ὄτι δεῖ and καὶ τῇ τρίτῃ

			24:7	<i>Tomb And Speak to Them</i> (Luke 24:4–8)		16:21)	ὄμῆρα, which are part of the formulaic passion prediction. These clearly do not require visual contact.
<b>144</b>	AP, PP	1, 2, 3	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	Matt 27:56, 61; 28:1	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Matt 27:55–56) & <i>The Two Marys Sit Opposite the Tomb</i> (Matt 27:61) & <i>The Two Marys Come to See the Tomb</i> (Matt 28:1)	Since there are several times when the women are listed (both in Matthew and Mark [if AP]), which Luke would have already <i>passed</i> , it is not difficult to assume that Luke is working from memory. No visual contact is needed.
<b>145</b>	AP, PP	1, 2, 3	Luke 24:46–47	<i>Jesus Instructs His Disciples</i> (Luke 24:44–49)	Matt 28:7, 18–19	<i>The Angel Speaks to the Women at the Tomb</i> (Matt 28:5–7) & <i>The Great Commission</i> (Matt 28:18–20)	The agreements (νεκρῶν [46] and τ-ὄνομ-, πάντα τὰ ἔθνη) here are the sort that do not require visual contact, but lend themselves the context and to general knowledge (of early traditions).

## Mark's Use of Luke

### Mark's use of Luke: *Luke 1:1–24:53* (One-Bookroll Luke)

[AP: 2GH, BH; PP: LH]

	1–57	58–115	116–172	173–230	231–287	288–345	346–402	403–460	461–517	518–575	576–632	633–689	690–747	748–804	805–862	863–919	920–977	978–1034	1035–1092	1093–1149								
Mark 1:1																												
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)																												
Mark 1:2 (Lk 3:4; 7:27)			<b>136</b>																			AP (OI&M)	PP (OI&M)	136	136			
						<b>329</b>																		<u>193</u>	<u>329</u>			
Mark 1:3 (Lk 3:4)			<b>136</b>																			0	136	0	136	193	522	
<i>John the Baptist</i> (Mark 1:4)																												
Mark 1:4 (Lk 3:2–3)			<b>134</b>																			2	138	2	138	2	524	
			<b>135</b>																			1	139	1	139	1	525	
<i>The People Go Out to John</i> (Mark 1:5)																												
Mark 1:5 (Lk 3:7, 3)			<b>139</b>																						4	143	4	529
			<b>135</b>																						4	533		
Mark 1:6																												
<i>John's Messianic Preaching</i> (Mark 1:7–8)																												
Mark 1:7 (Lk 3:16)			<b>148</b>																			13	152	9	152	13	546	
Mark 1:8 (Lk 3:16)			<b>148</b>																			0	152	0	152	0	546	
<i>The Baptism of Jesus</i> (Mark 1:9–11)																												
Mark 1:9 (Lk 3:21)			<b>153</b>																			5	157	5	157	5	551	
Mark 1:10 (Lk 3:21–22)			<b>153</b>																			0	158	0	158	0	551	
			<b>154</b>																			1	159	1	159	1	552	
Mark 1:11 (Lk 3:22)			<b>154</b>																			0	159	0	159	0	552	
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days</i> (Mark 1:12–13)																												
Mark 1:12 (Lk 4:1)			<b>171</b>																			17	175	17	175	17	569	
Mark 1:13 (Lk 4:1–2)			<b>171</b>																			0	175	0	175	0	569	
			<b>172</b>																			1	176	1	176	1	570	
<i>After John is Handed Over, Jesus Comes to Galilee Preaching</i> (Mark 1:14)																												
Mark 1:14 (Lk 4:14)				<b>184</b>																		12	188	12	188	12	582	



<i>Jesus Prays in the Morning in a Remote Place before Departing Capernaum to Preach in other Villages (Mark 1:25–38)</i>																						
Mark 1:35 (Lk 4:42)				<b>212</b>													1	216	1	216	1	782
Mark 1:36 (Lk 4:42)				<b>212</b>													0	216	0	216	0	782
Mark 1:37 (Lk 4:42)				<b>212</b>													0	216	0	216	0	782
Mark 1:38 (Lk 4:43)				<b>213</b>													1	217	1	217	1	783
<i>Jesus Preaches in the Synagogues of Galilee (Mark 1:39)</i>																						
Mark 1:39 (Lk 4:44)				<b>214</b>													1	218	1	218	1	784
<i>The Cleansing of the Leper (Mark 1:40–45)</i>																						
Mark 1:40 (Lk 5:12)				<b>226</b>													12	230	12	230	12	796
Mark 1:41 (Lk 5:13)				<b>227</b>													1	231	1	231	1	797
Mark 1:42 (Lk 5:13)				<b>227</b>													0	231	0	231	0	797
Mark 1:43 (Lk 5:14)				<b>228</b>													1	232	1	232	1	798
Mark 1:44 (Lk 5:14)				<b>228</b>													0	232	0	232	0	798
Mark 1:45 (Lk 5:15–16)				<b>229</b> <b>230</b>													1	233	1	233	1	799
																	1	234	1	234	1	800
<i>The Healing of the Paralytic (Mark 2:1–12)</i>																						
Mark 2:1 (Lk 5:17; 7:1)				<b>231</b>	<b>303</b>												1	235	1	235	1 72	801 873
Mark 2:2 (Lk 5:17)				<b>231</b>													0	235	0	235	72	945
Mark 2:3 (Lk 5:18)				<b>232</b>													1	236	1	236	1	946
Mark 2:4 (Lk 5:19)				<b>233</b>													1	237	1	237	1	947
Mark 2:5 (Lk 5:20)				<b>234</b>													1	238	1	238	1	948
Mark 2:6 (Lk 5:17, 21)				<b>231</b> <b>235</b>													1	239	1	239	3 4	951 955
Mark 2:7 (Lk 5:21)				<b>235</b>													0	239	0	239	0	955
Mark 2:8 (Lk 5:22)				<b>236</b>													1	240	1	240	1	956
Mark 2:9 (Lk 5:23)				<b>237</b>													1	241	1	241	1	957
Mark 2:10 (Lk 5:24)				<b>238</b>													1	242	1	242	1	958
Mark 2:11 (Lk 5:24)				<b>238</b>													0	242	0	242	0	958
Mark 2:12 (Lk 5:24–26)				<b>238</b> <b>239</b> <b>240</b>													0	242	0	242	0	958
																	1	243	1	243	1	959
																	1	244	1	244	1	960
<i>The Call of Levi (Mark 2:13–14)</i>																						

Mark 2:13 (Lk 5:27)					241												1	245	1	245	1	961
Mark 2:14 (Lk 5:27–28)					241												0	245	0	245	0	961
					242												1	246	1	246	1	962
<i>Jesus Reclines with Many Tax-Collectors and Sinners (Mark 2:15–17)</i>																						
Mark 2:15 (Lk 5:29)					243												1	247	1	247	1	963
Mark 2:16 (Lk 5:30)					244												1	248	1	248	1	964
Mark 2:17 (Lk 5:31–32)					245												1	249	1	249	1	965
					246												1	250	1	250	1	966
<i>The Question about Fasting (Mark 2:18–20)</i>																						
Mark 2:18 (Lk 5:33)					247												1	251	1	251	1	967
Mark 2:19 (Lk 5:34)					248												1	252	1	252	1	968
Mark 2:20 (Lk 5:35)					249												1	253	1	253	1	969
<i>The Māshāl concerning the Unshrunk Cloth (Mark 2:21)</i>																						
Mark 2:21 (Lk 5:36)					250												1	254	1	254	1	970
<i>The Māshāl concerning the New Wine (Mark 2:22)</i>																						
Mark 2:22 (Lk 5:36–38)					250												0	254	0	254	0	970
					251												1	255	1	255	1	971
					252												1	256	1	256	1	972
<i>Plucking Grain on the Sabbath (Mark 2:23–28)</i>																						
Mark 2:23 (Lk 6:1)					254												2	258	2	258	2	974
Mark 2:24 (Lk 6:2)					255												1	259	1	259	1	975
Mark 2:25 (Lk 6:3)					256												1	260	1	260	1	976
Mark 2:26 (Lk 6:4)					257												1	261	1	261	1	977
Mark 2:27 (Lk 6:5)					258												1	262	1	262	1	978
Mark 2:28 (Lk 6:5)					258												0	262	0	262	0	978
<i>The Man with the Withered Hand (Mark 3:1–6)</i>																						
Mark 3:1 (Lk 6:6)					259												1	263	1	263	1	979
Mark 3:2 (Lk 6:7)					260												1	264	1	264	1	980
Mark 3:3 (Lk 6:8)					261												1	265	1	265	1	981
Mark 3:4 (Lk 6:9)					262												1	266	1	266	1	982
Mark 3:5 (Lk 6:10)					263												1	267	1	267	1	983
Mark 3:6																						
<i>Multitudes Follow Jesus and Come from All Over (Mark 3:7–8)</i>																						



Mark 3:7 (Lk 6:17)					270											7	274	7	274	7	990
Mark 3:8 (Lk 6:17–18)					270											0	274	0	274	0	990
					271											1	275	1	275	1	991
<i>Jesus Tells His Disciples to Have a Boat Ready Because the Crowd Pressed Upon Him (Mark 3:9–10)</i>																					
Mark 3:9 (Lk 6:19)					272											1	276	1	276	1	992
Mark 3:10 (Lk 6:18)					271											1	277	1	277	1	993
<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known (Mark 3:11–12)</i>																					
Mark 3:11 (Lk 6:18; 4:41)				211	271											0	277	0	277	0	993
Mark 3:12																				60	1053
<i>Jesus Appoints the Twelve (Mark 3:13–19)</i>																					
Mark 3:13 (Lk 6:12–13)					265											6	283	6	283	54	1107
					266											1	284	1	284	1	1108
Mark 3:14 (Lk 6:13)					266											0	284	0	284	0	1108
Mark 3:15																					
Mark 3:16 (Lk 6:13–14)					266											0	284	0	284	0	1108
					267											1	285	1	285	1	1109
Mark 3:17 (Lk 6:14)					267											0	285	0	285	0	1109
Mark 3:18 (Lk 6:14–15)					267											0	285	0	285	0	1109
					268											1	286	1	286	1	1110
Mark 3:19 (Lk 6:16)					269											1	287	1	287	1	1111
Mark 3:20–21																					
<i>The Beelzebul Controversy (Mark 3:22)</i>																					
Mark 3:22 (Lk 11:14–15)										526								257	544	257	1368
										527								1	545	1	1369
<i>Satan, a Kingdom, and a House Divided (Mark 3:23–26)</i>																					
Mark 3:23 (Lk 11:17–18)										529								2	547	2	1371
										530								1	548	1	1372
Mark 3:24 (Lk 11:17)										529								1	549	1	1373
Mark 3:25 (Lk 11:17)										529								0	549	0	1373
Mark 3:26 (Lk 11:18)										530								1	550	1	1374
<i>Plundering the Strong Man's House (Mark 3:27)</i>																					
Mark 3:27 (Lk 11:21–22)										533								3	553	3	1377
										534								1	554	1	1378

<i>Blasphemy of the Holy Spirit (Mark 3:28–30)</i>																								
Mark 3:28 (Lk 12:10)																			42	596	42	1420		
Mark 3:29 (Lk 12:10)																			0	596	0	1420		
Mark 3:30																								
<i>Jesus' True Kindred (Mark 3:31–35)</i>																								
Mark 3:31 (Lk 8:19–20)																			102	389	205	801	205	1625
																			1	390	1	802	1	1626
Mark 3:32 (Lk 8:19–20)																			1	391	1	803	1	1627
																			1	392	1	804	1	1628
Mark 3:33 (Lk 8:21)																			1	393	1	805	1	1629
Mark 3:34 (Lk 8:21)																			0	393	0	805	0	1629
Mark 3:35 (Lk 8:21)																			0	393	0	805	0	1629
<i>Jesus Teaches in Parables by the Sea, Sitting in a Boat with a Crowd on the Land (Mark 4:1–2)</i>																								
Mark 4:1 (Lk 8:4)																			17	410	17	822	17	1646
Mark 4:2 (Lk 8:4)																			0	410	0	822	0	1646
<i>The Parable of the Sower (Mark 4:3–8)</i>																								
Mark 4:3 (Lk 8:5)																			1	411	1	823	1	1647
Mark 4:4 (Lk 8:5)																			0	411	0	823	0	1647
Mark 4:5 (Lk 8:6)																			1	412	1	824	1	1648
Mark 4:6 (Lk 8:6)																			0	412	0	824	0	1648
Mark 4:7 (Lk 8:7)																			1	413	1	825	1	1649
Mark 4:8 (Lk 8:8)																			1	414	1	826	1	1650
<i>He Who Has Ears to Hear I (Mark 4:9 I; Mark 4:23 II)</i>																								
Mark 4:9 (Lk 8:8)																			0	414	0	826	0	1650
<i>The Twelve and Others Ask Jesus About the Parables (Mark 4:10)</i>																								
Mark 4:10 (Lk 8:9)																			1	415	1	827	1	1651
<i>The Mysteries of the Kingdom of Heaven Is Given to You (Mark 4:11)</i>																								
Mark 4:11 (Lk 8:10)																			1	416	1	828	1	1652
<i>That While Seeing They Might Not See, And Hearing, Not Understand (Mark 4:12)</i>																								
Mark 4:12 (Lk 8:10)																			0	416	0	828	0	1652
<i>You Don't Understand This Parable? How Will Understand All the Parables (Mark 4:13)</i>																								
Mark 4:13 (Lk 8:11)																			1	417	1	829	1	1653

<i>The Interpretation of the Parable of the Sower (Mark 4:14–20)</i>																							
Mark 4:14 (Lk 8:11)								<b>363</b>										0	417	0	829	0	1653
Mark 4:15 (Lk 8:12)								<b>364</b>										1	418	1	830	1	1654
Mark 4:16 (Lk 8:13)								<b>365</b>										1	419	1	831	1	1655
Mark 4:17 (Lk 8:13)								<b>365</b>										0	419	0	831	0	1655
Mark 4:18 (Lk 8:14)								<b>366</b>										1	420	1	832	1	1656
Mark 4:19 (Lk 8:14)								<b>366</b>										0	420	0	832	0	1656
Mark 4:20 (Lk 8:15)								<b>367</b>										1	421	1	833	1	1657
<i>A Lamp Is Put on the Lampstand (Mark 4:21)</i>																							
Mark 4:21 (Lk 8:16)								<b>368</b>										1	422	1	834	1	1658
<i>Nothing is Hidden unless it is to be Made Known (Mark 4:22)</i>																							
Mark 4:22 (Lk 8:17)								<b>369</b>										1	423	1	835	1	1659
<i>He Who Has Ears to Hear II (Mark 4:9 I; Mark 4:23 II)</i>																							
Mark 4:23 (Lk 8:8)								<b>360</b>														9	1668
<i>With Which Measure You Measure It Will be Measured to You (Mark 4:24)</i>																							
Mark 4:24 (Lk 8:18; 6:38)							<b>291</b>	<b>370</b>										1	424	1	836	10 79	1678 1757
<i>Whoever Has, to Him It Shall Be Given (Mark 4:25)</i>																							
Mark 4:25 (Lk 6:38; 8:18)							<b>291</b>	<b>370</b>										0	424	0	836	0 79	1757 1836
Mark 4:26–29																							
<i>The Parable of the Mustard Seed (Mark 4:30–32)</i>																							
Mark 4:30 (Lk 13:18–19)																						273 1	2109 2110
Mark 4:31 (Lk 13:19)																						0	2110
Mark 4:32 (Lk 13:19)																						0	2110
Mark 4:33–34																							
<i>Stilling the Storm (Mark 4:35–41)</i>																							
Mark 4:35 (Lk 8:22)								<b>374</b>										4	428	4	840	270	2380
Mark 4:36 (Lk 8:22)								<b>374</b>										0	428	0	840	0	2380
Mark 4:37 (Lk 8:22–23)								<b>374</b>										0	428	0	840	0	2380
								<b>375</b>										1	429	1	841	1	2381

Mark 4:38 (Lk 8:24; 10:40)							<b>376</b>										1	430	1	842	1	2382
																					134	2516
Mark 4:39 (Lk 8:24)							<b>376</b>										0	430	0	842	134	2650
Mark 4:40 (Lk 8:25)							<b>377</b>										1	431	1	843	1	2651
Mark 4:41 (Lk 8:25)							<b>377</b>										0	431	0	843	0	2651
<i>The Gerasene Demoniac: Part I (Mark 5:1–13)</i>																						
Mark 5:1 (Lk 8:26)							<b>378</b>										1	432	1	844	1	2652
Mark 5:2 (Lk 8:27)							<b>379</b>										1	433	1	845	1	2653
Mark 5:3 (Lk 8:27)							<b>379</b>										0	433	0	845	0	2653
Mark 5:4 (Lk 8:29)							<b>381</b>														2	2655
Mark 5:5 (Lk 8:28)							<b>380</b>										1	434	1	846	1	2656
Mark 5:6 (Lk 8:28)							<b>380</b>										0	434	0	846	0	2656
Mark 5:7 (Lk 8:28)							<b>380</b>										0	434	0	846	0	2656
Mark 5:8 (Lk 8:29)							<b>381</b>										1	435	1	847	1	2657
Mark 5:9 (Lk 8:30)							<b>382</b>										1	436	1	848	1	2658
Mark 5:10 (Lk 8:31)							<b>383</b>										1	437	1	849	1	2659
Mark 5:11 (Lk 8:32)							<b>384</b>										1	438	1	850	1	2660
Mark 5:12 (Lk 8:32)							<b>384</b>										0	438	0	850	0	2660
Mark 5:13 (Lk 8:32–33)							<b>384</b> <b>385</b>										0	438	0	850	0	2660
																	1	439	1	851	1	2661
<i>The Gerasene Demoniac: Part II (Mark 5:14–17)</i>																						
Mark 5:14 (Lk 8:34–35)							<b>386</b> <b>387</b>										1	440	1	852	1	2662
																	1	441	1	853	1	2663
Mark 5:15 (Lk 8:35–36)							<b>387</b> <b>388</b>										0	441	0	853	0	2663
																	1	442	1	854	1	2664
Mark 5:16 (Lk 8:36)							<b>388</b>										0	442	0	854	0	2664
Mark 5:17 (Lk 8:37)							<b>389</b>										1	443	1	855	1	2665
<i>The Gerasene Demoniac: Part III (Mark 5:18–20)</i>																						
Mark 5:18 (Lk 8:37–38)							<b>389</b> <b>390</b>										0	443	0	855	0	2665
																	1	444	1	856	1	2666
Mark 5:19 (Lk 8:38–39)							<b>390</b> <b>391</b>										0	444	0	856	0	2666
																	1	445	1	857	1	2667
Mark 5:20 (Lk 8:39)							<b>391</b>										0	445	0	857	0	2667

<i>Jairus' Daughter I ( Mark 5:21–24 I; Mark 5:35–43 II)</i>																						
Mark 5:21 (Lk 8:40)							<b>392</b>										1	446	1	858	1	2668
Mark 5:22 (Lk 8:41)							<b>393</b>										1	447	1	859	1	2669
Mark 5:23 (Lk 8:41–42)							<b>393</b>										0	447	0	859	0	2669
							<b>394</b>										1	448	1	860	1	2670
Mark 5:24 (Lk 8:42)							<b>394</b>										0	448	0	860	0	2670
<i>The Haemorrhaging Woman (Mark 5:25–34)</i>																						
Mark 5:25 (Lk 8:43)							<b>395</b>										1	449	1	861	1	2671
Mark 5:26 (Lk 8:43)							<b>395</b>										0	449	0	861	0	2671
Mark 5:27 (Lk 8:44)							<b>396</b>										1	450	1	862	1	2672
Mark 5:28 (Lk 8:44)							<b>396</b>										0	450	0	862	0	2672
Mark 5:29 (Lk 8:44)							<b>396</b>										0	450	0	862	0	2672
Mark 5:30 (Lk 8:45–46)							<b>397</b>										1	451	1	863	1	2673
							<b>398</b>										1	452	1	864	1	2674
Mark 5:31 (Lk 8:45–46)							<b>397</b>										1	453	1	865	1	2675
							<b>398</b>										1	454	1	866	1	2676
Mark 5:32																						
Mark 5:33 (Lk 8:47)							<b>399</b>										1	455	1	867	1	2677
Mark 5:34 (Lk 8:48)							<b>400</b>										1	456	1	868	1	2678
<i>Jairus' Daughter II ( Mark 5:21–24 I; Mark 5:35–43 II)</i>																						
Mark 5:35 (Lk 8:49)							<b>401</b>										1	457	1	869	1	2679
Mark 5:36 (Lk 8:50)							<b>402</b>										1	458	1	870	1	2680
Mark 5:37 (Lk 8:51)								<b>403</b>									1	459	1	871	1	2681
Mark 5:38 (Lk 8:51–52)								<b>403</b>									0	459	0	871	0	2681
								<b>404</b>									1	460	1	872	1	2682
Mark 5:39 (Lk 8:52)							<b>404</b>										0	460	0	872	0	2682
Mark 5:40 (Lk 8:53)							<b>405</b>										1	461	1	873	1	2683
Mark 5:41 (Lk 8:54)							<b>406</b>										1	462	1	874	1	2684
Mark 5:42 (Lk 8:55–56)								<b>407</b>									1	463	1	875	1	2685
								<b>408</b>									1	464	1	876	1	2686
Mark 5:43 (Lk 8:55–56)								<b>407</b>									1	465	1	877	1	2687
								<b>408</b>									1	466	1	878	1	2688
<i>Jesus Visits His Home Town (Mark 6:1)</i>																						
Mark 6:1 (Lk 4:16)						<b>186</b>															222	2910

<i>Jesus Teaches In The Synagogue on the Sabbath (Mark 6:2a)</i>																								
Mark 6:2a (Lk 4:16)																			0	2910				
<i>Jesus' People are Offended by Him (Mark 6:2b-3)</i>																								
Mark 6:2b (Lk 4:22)																			6	2916				
Mark 6:3 (Lk 4:22)																			0	2916				
<i>There is No Prophet Without Honor Except in His Home Town (Mark 6:4)</i>																								
Mark 6:4 (Lk 4:23-24)																			1	2917				
																			1	2918				
Mark 6:5-6a																								
<i>Jesus Went About the Surrounding Villages Teaching (Mark 6:6b)</i>																								
Mark 6:6b (Lk 13:22)																			647	AP (OI&M) PP (OI&M)	453	3371		
<i>Jesus Sends Out the Twelve and Gives Them Authority Over Unclean Spirits (Mark 6:7)</i>																								
Mark 6:7 (Lk 9:1-2)																			1	467	1	879	238	3609
																			410				1	2610
<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics (Mark 6:8-9)</i>																								
Mark 6:8 (Lk 9:3)																			1	468	1	880	1	3611
Mark 6:9 (Lk 9:3)																			0	468	0	880	0	3611
<i>Remain at whichever House You Enter (Mark 6:10)</i>																								
Mark 6:10 (Lk 9:4)																			1	469	1	881	1	3612
<i>Concerning the Place That does Not Accept You (Mark 6:11)</i>																								
Mark 6:11 (Lk 9:5)																			1	470	1	885	1	3613
<i>The Disciples Going Out Proclaimed Repentance, Cast Out Demons, Anointed the Sick, and Healed (Mark 6:12-13)</i>																								
Mark 6:12 (Lk 9:6)																			2	472	2	884	2	3615
Mark 6:13 (Lk 9:6)																			0	472	0	884	0	3615
<i>Herod's Opinion Regarding Jesus (Mark 6:14-16)</i>																								
Mark 6:14 (Lk 9:7)																			1	473	1	885	1	3616
Mark 6:15 (Lk 9:8)																			1	474	1	886	1	3617
Mark 6:16 (Lk 9:9)																			1	475	1	887	1	3618
<i>Herod's Imprisonment of John (Mark 6:17)</i>																								
Mark 6:17 (Lk 3:19-20)																			151				266	3884
																			152				1	3885
Mark 6:18-29																								
<i>The Apostles Gather to Jesus and the Call to Withdraw (Mark 6:30-31)</i>																								

Mark 6:30 (Lk 9:10)								<b>418</b>											1	476	1	888	266	4151
Mark 6:31 (Lk 9:10)								<b>418</b>											0	476	0	888	0	4151
<i>They Depart in a Boat to a Deserted Place: Many See and Go Ahead of Them (Mark 6:32–33)</i>																								
Mark 6:32 (Lk 9:10)								<b>418</b>											0	476	0	888	0	4151
Mark 6:33 (Lk 9:10–11)								<b>418</b> <b>419</b>											0	476	0	888	0	4151
																			1	477	1	889	1	4152
<i>The People are Like Sheep without a Shepherd (Mark 6:34)</i>																								
Mark 6:34 (Lk 9:11)								<b>419</b>											0	477	0	889	0	4152
<i>The Feeding of the Five Thousand (Mark 6:35–44)</i>																								
Mark 6:35 (Lk 9:12)								<b>420</b>											1	478	1	890	1	4153
Mark 6:36 (Lk 9:12–13)								<b>420</b> <b>421</b>											0	478	0	890	0	4153
																			1	479	1	891	1	4154
Mark 6:37 (Lk 9:13)								<b>421</b>											0	479	0	891	0	4154
Mark 6:38 (Lk 9:13)								<b>421</b>											0	479	0	891	0	4154
Mark 6:39 (Lk 9:14)								<b>422</b>											1	480	1	892	1	4155
Mark 6:40 (Lk 9:14)								<b>422</b>											0	480	0	892	0	4155
Mark 6:41 (Lk 9:16)								<b>424</b>											2	482	2	894	2	4157
Mark 6:42 (Lk 9:17)								<b>425</b>											1	483	1	895	1	4158
Mark 6:43 (Lk 9:17)								<b>425</b>											0	483	0	895	0	4158
Mark 6:44 (Lk 9:14)								<b>422</b>															3	4161
<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray (Mark 6:45–46)</i>																								
Mark 6:45 (Lk 9:10)								<b>418</b>															4	4165
Mark 6:46 (Lk 9:18)								<b>427</b>											2	485	2	897	9	4174
<i>Jesus Walks On Water (Mark 6:47–52)</i>																								
Mark 6:47 (Lk 9:18)								<b>427</b>											0	485	0	897	0	4174
Mark 6:48–52																								
Mark 6:53–56																								
Mark 7:1–23																								
<i>The Syro-Phoenician Woman (Mark 7:24–30)</i>																								
Mark 7:24–29																								
Mark 7:30 (Lk 7:10)								<b>312</b>															115	4289
Mark 7:31–37																								





Mark 9:2 (Lk 9:28)								<b>436</b>									1	496	1	908	1	4695
Mark 9:3 (Lk 9:29)								<b>437</b>									1	497	1	909	1	4696
Mark 9:4 (Lk 9:30)								<b>438</b>									1	498	1	910	1	4697
Mark 9:5 (Lk 9:33)								<b>441</b>									3	501	3	913	3	4700
Mark 9:6 (Lk 9:33–34)								<b>441</b>									0	501	0	913	0	4700
								<b>442</b>									1	502	1	914	1	4701
Mark 9:7 (Lk 9:34–35)								<b>442</b>									0	502	0	914	0	4701
								<b>443</b>									1	503	1	915	1	4702
Mark 9:8 (Lk 9:36)								<b>444</b>									1	504	1	916	1	4703
<i>Coming Down the Mountain, Jesus Orders Them to Tell No One About What They Saw (Mark 9:9)</i>																						
Mark 9:9 (Lk 9:37)								<b>445</b>									1	505	1	917	1	4704
Mark 9:10–13																						
<i>Jesus Heals a Boy Possessed by a Demon (Mark 9:14–27)</i>																						
Mark 9:14 (Lk 9:37)								<b>445</b>									0	505	0	917	0	4704
Mark 9:15 (Lk 9:37)								<b>445</b>									0	505	0	917	0	4704
Mark 9:16 (Lk 9:38)								<b>446</b>									1	506	1	918	1	4705
Mark 9:17 (Lk 9:38–39)								<b>446</b>									0	506	0	918	0	4705
								<b>447</b>									1	507	1	919	1	4706
Mark 9:18 (Lk 9:39–40)								<b>447</b>									0	507	0	919	0	4706
								<b>448</b>									1	508	1	920	1	4707
Mark 9:19 (Lk 9:41)								<b>449</b>									1	509	1	921	1	4708
Mark 9:20 (Lk 9:42)								<b>450</b>									1	510	1	922	1	4709
Mark 9:21–24																						
Mark 9:25 (Lk 9:42)								<b>450</b>									0	510	0	922	0	4709
Mark 9:26–27																						
Mark 9:28–29																						
<i>Jesus' Second Passion Prediction (Mark 9:30–31)</i>																						
Mark 9:30																						
Mark 9:31 (Lk 9:43–44; 18:31–33)								<b>451</b>									1	511	1	923	1	4710
								<b>452</b>									1	512	1	924	1	4711
																					373	5084
																					1	5085
																					1	5086
<i>The Disciples' Failure to Understand the Meaning of His Passion Prediction (Mark 9:32)</i>																						

Mark 9:32 (Lk 18:34; 9:45)							<b>453</b>							<b>828</b>		1	513	1	925	1 375	5087 5462
<i>On True Greatness (Mark 9:33–37)</i>																					
Mark 9:33 (Lk 9:46)							<b>454</b>									1	514	1	926	1	5463
Mark 9:34 (Lk 9:46)							<b>454</b>									0	514	0	926	0	5463
Mark 9:35																					
Mark 9:36 (Lk 9:47–48)							<b>455</b>									1	515	1	927	1	5464
							<b>456</b>									1	516	1	928	1	5465
Mark 9:37 (Lk 9:48)							<b>456</b>									0	516	0	928	0	5465
<i>The Strange Exorcist (Mark 9:38–40)</i>																					
Mark 9:38 (Lk 9:49)							<b>457</b>									1	517	1	929	1	5466
Mark 9:39 (Lk 9:50)							<b>458</b>									1	518	1	930	1	5467
Mark 9:40 (Lk 9:50)							<b>458</b>									0	518	0	930	0	5467
Mark 9:41																					
<i>It is better for a Millstone to be Hung around His Neck (Mark 9:42)</i>																					
Mark 9:42 (Lk 17:1–2)														<b>759</b>						301	5768
														<b>760</b>						1	5769
Mark 9:43–48																		AP (OI&M)	PP (OI&M)		
<i>Everyone Shall Be Salted with Fire (Mark 9:49)</i>																					
Mark 9:49 (Lk 14:34)													<b>694</b>			236	754	236	1166	66	5835
<i>The Māshāl On Salt (Mark 9:50)</i>																					
Mark 9:50 (Lk 14:34)													<b>694</b>			0	754	0	1166	0	5835
<i>Jesus Comes to the Regions of Judaea Beyond the Jordan and Teaches the Crowds (Mark 10:1)</i>																					
Mark 10:1 (Lk 9:51)							<b>459</b>													235	6070
Mark 10:2–9																					
<i>On Divorce and Adultery (Mark 10:10–12)</i>																					
Mark 10:10																					
Mark 10:11 (Lk 16:18)													<b>745</b>			51	805	51	1217	286	6356
Mark 10:12 (Lk 16:18)													<b>745</b>			0	805	0	1217	0	6356
<i>Jesus Blesses the Children (Mark 10:13–16)</i>																					
Mark 10:13 (Lk 18:15)														<b>809</b>		64	869	64	1281	64	6420
Mark 10:14 (Lk 18:16)														<b>810</b>		1	870	1	1282	1	6421

Mark 10:15 (Lk 18:17)																		<b>811</b>	1	871	1	1283	1	6422										
Mark 10:16																																		
<i>The Rich Man (Mark 10:17–22)</i>																																		
Mark 10:17 (Lk 18:18)																									<b>812</b>	1	872	1	1284	1	6423			
Mark 10:18 (Lk 18:19)																									<b>813</b>	1	873	1	1285	1	6424			
Mark 10:19 (Lk 18:20)																									<b>814</b>	1	874	1	1286	1	6425			
Mark 10:20 (Lk 18:21)																									<b>815</b>	1	875	1	1287	1	6426			
Mark 10:21 (Lk 18:22)																									<b>816</b>	1	876	1	1288	1	6427			
Mark 10:22 (Lk 18:23)																									<b>817</b>	1	877	1	1289	1	6428			
<i>How Hard it is to Enter the Kingdom of Heaven (Mark 10:23–25)</i>																																		
Mark 10:23 (Lk 18:24)																									<b>818</b>	1	878	1	1290	1	6429			
Mark 10:24 (Lk 18:24)																									<b>818</b>	0	878	0	1290	0	6429			
Mark 10:25 (Lk 18:25)																									<b>819</b>	1	879	1	1291	1	6430			
<i>All things are Possible with God (Mark 10:26–27)</i>																																		
Mark 10:26 (Lk 18:26)																									<b>820</b>	1	880	1	1292	1	6432			
Mark 10:27 (Lk 18:27)																									<b>821</b>	1	881	1	1293	1	6432			
<i>On Leaving Everything and Following Jesus (Mark 10:28–30)</i>																																		
Mark 10:28 (Lk 18:28)																									<b>822</b>	1	882	1	1294	1	6433			
Mark 10:29 (Lk 18:29)																									<b>823</b>	1	883	1	1295	1	6434			
Mark 10:30 (Lk 18:30)																									<b>824</b>	1	884	1	1296	1	6435			
<i>The First Will be Last and the Last, First (Mark 10:31)</i>																																		
Mark 10:31 (Lk 13:30)																									<b>655</b>								169	6604
<i>Jesus' Third Passion Prediction (Mark 10:32–34)</i>																																		
Mark 10:32 (Lk 18:31)																									<b>825</b>	1	885	1	1297	170	6774			
Mark 10:33 (Lk 18:31–32)																									<b>825</b>	0	885	0	1297	0	6774			
																									<b>826</b>	1	886	1	1298	1	6775			
Mark 10:34 (Lk 18:32–33)																									<b>826</b>	0	886	0	1298	0	6775			
																									<b>827</b>	1	887	1	1299	1	6776			
<i>James and John, the Sons of Zebedee, Petition for Seating Arrangements in the Kingdom of God (Mark 10:35–40)</i>																																		
Mark 10:35–37																																		
Mark 10:38 (Lk 12:50)																									<b>616</b>								211	6987

Mark 10:39 (Lk 12:50)										<b>616</b>										0	6987		
Mark 10:40																							
Mark 10:41																							
<i>The Greatest Among You must be like the Servant and the Slave (Mark 10:42-45)</i>																							
Mark 10:42 (Lk 22:25)																				<b>995</b>	379	7366	
Mark 10:43 (Lk 22:26)																				<b>996</b>	1	7367	
Mark 10:44 (Lk 22:26-27)																				<b>996</b> <b>997</b>	0 1	7367 7368	
Mark 10:45 (Lk 22:27)										AP (OI&M)	PP (OI&M)									<b>997</b>	0	7368	
<i>The Healing of Blind Bartimaeus (Mark 10:46-52)</i>																							
Mark 10:46 (Lk 18:35)									2	889	2	1301								<b>829</b>	168	7536	
Mark 10:47 (Lk 18:36-39)									1	890	1	1302								<b>830</b>	1	7537	
									1	891	1	1303								<b>831</b>	1	7538	
									1	892	1	1304								<b>832</b>	1	7539	
									1	893	1	1305									<b>833</b>	1	7540
Mark 10:48 (Lk 18:39)									0	893	0	1305								<b>833</b>	0	7540	
Mark 10:49 (Lk 18:40)									1	894	1	1306								<b>834</b>	1	7541	
Mark 10:50																							
Mark 10:51 (Lk 18:41)									1	895	1	1307									<b>835</b>	1	7542
Mark 10:52 (Lk 18:42-43)									1	896	1	1308									<b>836</b>	1	7543
									1	897	1	1309									<b>837</b>	1	7544
<i>The Commandeering of the Colt (Mark 11:1-7)</i>																							
Mark 11:1 (Lk 19:28-29)									28	925	28	1337									<b>865</b>	28	7572
									1	926	1	1338									<b>866</b>	1	7573
Mark 11:2 (Lk 19:30)									1	927	1	1339									<b>867</b>	1	7574
Mark 11:3 (Lk 19:31)									1	928	1	1340									<b>868</b>	1	7575
Mark 11:4 (Lk 19:32-33)									1	929	1	1341									<b>869</b>	1	7576
									1	930	1	1342									<b>870</b>	1	7577
Mark 11:5 (Lk 19:33)									0	930	0	1342									<b>870</b>	0	7577
Mark 11:6 (Lk 19:32, 34)									1	931	1	1343									<b>869</b>	1	7578
									2	933	2	1345									<b>871</b>	2	7580
Mark 11:7 (Lk 19:35)									1	934	1	1346									<b>872</b>	1	7581
<i>The Triumphal Entry (Mark 11:8-10)</i>																							

Mark 11:8 (Lk 19:36)								1	935	1	1347				<b>873</b>				1	7582
Mark 11:9 (Lk 19:38)								2	937	2	1349				<b>875</b>				2	7584
Mark 11:10 (Lk 19:38)								0	937	0	1349				<b>875</b>				0	7584
Mark 11:11																				
<i>The Cursing of the Fig Tree (Mark 11:12–14)</i>																				
Mark 11:12																				
Mark 11:13 (Lk 13:6–7)										<b>631</b>									244	7828
										<b>632</b>									1	7829
Mark 11:14 (Lk 13:7)										<b>632</b>									0	7829
<i>Jesus Ousts the Sellers and Buyers from the Temple (Mark 11:15–17)</i>																				
Mark 11:15 (Lk 19:45)								7	944	7	1356				<b>882</b>				250	8079
Mark 11:16																				
Mark 11:17 (Lk 19:46)								1	945	1	1357				<b>883</b>				1	8080
<i>The Chief Priests and the Scribes Seek to Kill Jesus (Mark 11:18)</i>																				
Mark 11:18 (Lk 19:47–48; 4:32)								1	946	1	1358				<b>884</b>				1	8081
							<b>432</b>	1	947	1	1359				<b>885</b>				1	8083
																			453	8535
Mark 11:19																				
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Mark 11:20–25)</i>																				
Mark 11:20–21																				
Mark 11:22 (Lk 17:6)															<b>764</b>				332	8867
Mark 11:23 (Lk 17:6)															<b>764</b>				0	8867
Mark 11:24–25										AP (OI&M)	PP (OI&M)									
<i>The Question about Authority (Mark 11:27–33)</i>																				
Mark 11:27 (Lk 20:1)								1	948	1	1360				<b>886</b>				122	8989
Mark 11:28 (Lk 20:2)								1	949	1	1361				<b>887</b>				1	8990
Mark 11:29 (Lk 20:3)								1	950	1	1362				<b>888</b>				1	8991
Mark 11:30 (Lk 20:4)								1	951	1	1363				<b>889</b>				1	8992
Mark 11:31 (Lk 20:5)								1	952	1	1364				<b>890</b>				1	8993
Mark 11:32 (Lk 20:6)								1	953	1	1365				<b>891</b>				1	8994
Mark 11:33 (Lk 20:7–8)								1	954	1	1366				<b>892</b>				1	8995
								1	955	1	1367				<b>893</b>				1	8996
<i>The Parable of the Wicked Tenants (Mark 12:1–9)</i>																				

Mark 12:1 (Lk 20:9)										1	956	1	1368									<b>894</b>						1	8997	
Mark 12:2 (Lk 20:10)										1	957	1	1369									<b>895</b>						1	8998	
Mark 12:3 (Lk 20:10)										0	957	0	1369									<b>895</b>						0	8998	
Mark 12:4 (Lk 20:10–11)										0	957	0	1369									<b>895</b>						0	8998	
										1	958	1	1370									<b>896</b>						1	8999	
Mark 12:5 (Lk 20:11)										0	958	0	1370									<b>896</b>						0	8999	
Mark 12:6 (Lk 20:13)										2	960	2	1372									<b>898</b>						2	9001	
Mark 12:7 (Lk 20:14)										1	961	1	1373									<b>899</b>						1	9002	
Mark 12:8 (Lk 20:12, 15)										2	963	2	1375									<b>897</b>						2	9004	
										3	966	3	1378									<b>900</b>						3	9007	
Mark 12:9 (Lk 20:15–16)										0	966	0	1378									<b>900</b>						0	9007	
										1	967	1	1379									<b>901</b>						1	9008	
<i>The Rejected Stone becomes the Cornerstone (Mark 12:10–11)</i>																														
Mark 12:10 (Lk 20:17)										1	968	1	1380									<b>902</b>						1	9009	
Mark 12:11																														
<i>The Scribes and Priests Know the Parable is About Them (Mark 12:12)</i>																														
Mark 12:12 (Lk 20:19)										2	970	2	1382									<b>904</b>						2	9011	
<i>On Paying Tribute to Caesar (Mark 12:13–17)</i>																														
Mark 12:13 (Lk 20:20)										1	971	1	1383									<b>905</b>						1	9012	
Mark 12:14 (Lk 20:21–22)										1	972	1	1384									<b>906</b>						1	9013	
										1	973	1	1385									<b>907</b>						1	9014	
Mark 12:15 (Lk 20:23–24)										1	974	1	1386									<b>908</b>						1	9015	
										1	975	1	1387									<b>909</b>						1	9016	
Mark 12:16 (Lk 20:24)										0	975	0	1387									<b>909</b>						0	9016	
Mark 12:17 (Lk 20:25–26)										1	976	1	1388									<b>910</b>						1	9017	
										1	977	1	1389									<b>911</b>						1	9018	
<i>The Sadducees' Question about the Resurrection (Mark 12:18–27)</i>																														
Mark 12:18 (Lk 20:27–28)										1	978	1	1390									<b>912</b>						1	9019	
										1	979	1	1391									<b>913</b>						1	9020	
Mark 12:19 (Lk 20:28)										0	979	0	1391									<b>913</b>						0	9020	
Mark 12:20 (Lk 20:29)										1	980	1	1392									<b>914</b>						1	9021	
Mark 12:21 (Lk 20:29–)										0	980	0	1392									<b>914</b>						0	9021	

31)										1	981	1	1393							1	9022	
										1	982	1	1394							1	9023	
Mark 12:22 (Lk 20:31–32)										0	982	0	1394							0	9023	
										1	983	1	1395							1	9024	
Mark 12:23 (Lk 20:33)										1	984	1	1396							1	9025	
Mark 12:24 (Lk 20:34)										1	985	1	1397							1	9026	
Mark 12:25 (Lk 20:35–36)										1	986	1	1398							1	9027	
										1	987	1	1399							1	9028	
Mark 12:26 (Lk 20:37)										1	988	1	1400							1	9029	
Mark 12:27 (Lk 20:38)										1	989	1	1401							1	9030	
<i>The Question Concerning the Greatest Commandment (Mark 12:28–33)</i>																						
Mark 12:28 (Lk 20:39; 10:25)										495			1	990	1	1402				924	1	9031
																				429	9460	
Mark 12:29 (Lk 10:27)										497										2	9462	
Mark 12:30 (Lk 10:27)										497										0	9463	
Mark 12:31 (Lk 10:27)										497										0	9463	
														AP (OI&M)		PP (OI&M)						
Mark 12:32 (Lk 20:39)													0	990	0	1402				924	427	9889
Mark 12:33 (Lk 10:27)										497										427	10316	
<i>No One Dares Ask Jesus Anything (Mark 12:34)</i>																						
Mark 12:34 (Lk 20:40)												1	991	1	1403					925	428	10744
<i>Jesus' Question about David's Son (Mark 12:35–37)</i>																						
Mark 12:35 (Lk 20:41)												1	992	1	1404					926	1	10745
Mark 12:36 (Lk 20:42–43)												1	993	1	1405					927	1	10746
												1	994	1	1406					928	1	10747
Mark 12:37 (Lk 20:44–45)												1	995	1	1407					929	1	10748
												1	996	1	1408					930	1	10749
<i>Beware of the Scribes (Mark 12:38–40)</i>																						
Mark 12:38 (Lk 20:45–46)												0	996	0	1408					930	0	10749
												1	997	1	1409					931	1	10750
Mark 12:39 (Lk 20:46)												0	997	0	1409					931	0	10750
Mark 12:40 (Lk 20:47)												2	999	2	1411					932	2	10752
<i>The Widow's Mite (Mark 12:41–44)</i>																						

Mark 12:41 (Lk 21:1)											1	1000	1	1412					<b>933</b>				1	10753
Mark 12:42 (Lk 21:2)											1	1001	1	1413					<b>934</b>				1	10754
Mark 12:43 (Lk 21:3)											1	1002	1	1414					<b>935</b>				1	10755
Mark 12:44 (Lk 21:4)											1	1003	1	1415					<b>936</b>				1	10756
<i>Prediction of the Destruction of the Temple (Mark 13:1-2)</i>																								
Mark 13:1 (Lk 21:5)											1	1004	1	1416					<b>937</b>				1	10757
Mark 13:2 (Lk 21:5-6)											0	1004	0	1416					<b>937</b>				0	10757
											1	1005	1	1417					<b>938</b>				1	10758
<i>Peter, James, and John Ask about the Fulfillment of 'All These Things' (Mark 13:3-4)</i>																								
Mark 13:3 (Lk 21:7)											1	1006	1	1418					<b>939</b>				1	10759
Mark 13:4 (Lk 21:7)											0	1006	0	1418					<b>939</b>				0	10759
<i>Many Will Come in My Name (Mark 13:5-6)</i>																								
Mark 13:5 (Lk 21:8)											1	1007	1	1419					<b>940</b>				1	10760
Mark 13:6 (Lk 21:8)											0	1007	0	1419					<b>940</b>				0	10760
<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Mark 13:7)</i>																								
Mark 13:7 (Lk 21:9)											1	1008	1	1420					<b>941</b>				1	10761
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Mark 13:8a)</i>																								
Mark 13:8a (Lk 21:10-11)											1	1009	1	1421					<b>942</b>				1	10762
											1	1010	1	1422					<b>943</b>				1	10763
Mark 13:8b																								
<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them (Mark 13:9)</i>																								
Mark 13:9 (Lk 21:12-13)											1	1011	1	1423					<b>944</b>				1	10764
											1	1012	1	1424					<b>945</b>				1	10765
Mark 13:10																								
<i>Do Not Worry About What to Say, For It will Be Given to You in that Hour (Mark 13:11)</i>																								
Mark 13:11 (Lk 21:14-16)											1	1013	1	1425					<b>946</b>				1	10766
											1	1014	1	1426					<b>947</b>				1	10767
											1	1015	1	1427					<b>948</b>				1	10768
<i>You Will Be Handed Over By Family (Mark 13:12)</i>																								
Mark 13:12 (Lk 21:16)											0	1015	0	1427					<b>948</b>				0	10768
<i>You Will Be Hated by All (Mark 13:13)</i>																								
Mark 13:13 (Lk 21:17, 19)											1	1016	1	1428					<b>949</b>				1	10769
											2	1018	2	1430					<b>951</b>				2	10771



<i>The Desolating Sacrilege and the Flight to the Mountains (Mark 13:14)</i>																				
Mark 13:14 (Lk 21:20–21)										1 1	1019 1020	1 1	1431 1432					<b>952</b> <b>953</b>	1 1	10772 10773
<i>One Must Not Get His Possessions (Mark 13:15–16)</i>																				
Mark 13:15 (Lk 21:21; 17:31)								0	1020	0	1432							<b>953</b>	0 164	10773 10937
Mark 13:16 (Lk 17:31; 21:21)								0	1020	0	1432							<b>953</b>	0 164	10937 11101
<i>Woe to Those Pregnant and Nursing (Mark 13:17)</i>																				
Mark 13:17 (Lk 21:23)								2	1022	2	1434							<b>955</b>	2	11103
Mark 13:18–20																				
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Mark 13:21)</i>																				
Mark 13:21 (Lk 17:23)																		<b>781</b>	174	11277
<i>False Christs and False Prophets Will Rise Up (Mark 13:22)</i>																				
Mark 13:22 (Lk 21:8, 10)																		<b>940</b> <b>942</b>	159 2	11436 11438
Mark 13:23								AP (OI&M)	PP (OI&M)											
<i>The Celestial Disturbances (Mark 13:24–25)</i>																				
Mark 13:24 (Lk 21:25)								2	1024	2	1436							<b>957</b>	15	11453
Mark 13:25 (Lk 21:25–26)								0 1	1024 1025	0 1	1436 1437							<b>957</b> <b>958</b>	0 1	11453 11454
<i>The Son of Man Coming in the Clouds (Mark 13:26)</i>																				
Mark 13:26 (Lk 21:27)								1	1026	1	1438							<b>959</b>	1	11455
Mark 13:27																				
<i>The Parable of the Fig Tree (Mark 13:28–29)</i>																				
Mark 13:28 (Lk 21:29–30)								2 1	1028 1029	2 1	1440 1441							<b>961</b> <b>962</b>	2 1	11457 11458
Mark 13:29 (Lk 21:31)								1	1030	1	1442							<b>963</b>	1	11459
<i>This Generation will Not Pass Away Until All these Things Happen (Mark 13:30)</i>																				
Mark 13:30 (Lk 21:32)								1	1031	1	1443							<b>964</b>	1	11460
<i>Heaven and Earth Will Pass Away, But My Words will Not (Mark 13:31)</i>																				
Mark 13:31 (Lk 21:33)								1	1032	1	1444							<b>965</b>	1	11461

Mark 13:32																												
<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33)																												
Mark 13:33 (Lk 21:34, 36; 12:39–40, 42)					1	1033	1	1445													966					1	11462	
					2	1035	2	1447													968					2	11464	
										605															363	11827		
										606															1	11828		
										608															2	11830		
<i>The Māshāl on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)																												
Mark 13:34 (Lk 12:42–43)										608															0	11830		
										609															1	11831		
Mark 13:35 (Lk 12:37–39)										603															6	11837		
										604															1	11838		
										605															1	11839		
Mark 13:36 (Lk 12:38)										604															1	11840		
Mark 13:37 (Lk 12:37, 44)									AP (OI&M)	PP (OI&M)															1	11841		
										610															7	11848		
<i>The Approaching Passover and the Chief Priests and Scribes' Plot Against Jesus</i> (Mark 14:1–2)																												
Mark 14:1 (Lk 22:1–2)																										361	12209	
																										1	12210	
Mark 14:2 (Lk 22:2)																										0	12210	
<i>The Anointing at Bethany</i> (Mark 14:3–9)																												
Mark 14:3 (Lk 7:37–38, 40)										339																633	12843	
										340																1	12844	
										342																2	12846	
Mark 14:4–9									AP (OI&M)	PP (OI&M)																		
<i>Judas Goes to the Chief Priests to Betray Jesus</i> (Mark 14:10–11)																												
Mark 14:10 (Lk 22:3–4)																											631	13477
																											1	13478
Mark 14:11 (Lk 22:5–6)																											1	13479
																											1	13480
<i>The Preparation for the Passover</i> (Mark 14:12–16)																												
Mark 14:12 (Lk 22:7–9)																											1	13481
																											1	13482
																											1	13483
Mark 14:13 (Lk 22:10)																											1	13484
Mark 14:14 (Lk 22:10–11)																											0	13484
																											1	13485

Mark 14:15 (Lk 22:12)						1	1049	1	1461									<b>982</b>			1	13486
Mark 14:16 (Lk 22:13)						1	1050	1	1462									<b>983</b>			1	13487
<i>Jesus Comes with His Disciples (Mark 14:17)</i>																						
Mark 14:17 (Lk 22:14)						1	1051	1	1463									<b>984</b>			1	13488
<i>Jesus Foretells His Betrayal (Mark 14:18)</i>																						
Mark 14:18 (Lk 22:21)						7	1058	7	1470									<b>991</b>			7	13495
<i>The Disciples are Grieved and Ask if It is Them (Mark 14:19)</i>																						
Mark 14:19 (Lk 22:23)						2	1060	2	1472									<b>993</b>			2	13497
Mark 14:20																						
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Mark 14:21)</i>																						
Mark 14:21 (Lk 22:22)						1	1061	1	1473									<b>992</b>			1	13498
<i>The Last Supper: Jesus Distributes the Bread (Mark 14:22)</i>																						
Mark 14:22 (Lk 22:19)						3	1064	3	1476									<b>989</b>			3	13501
<i>The Last Supper: Jesus Distributes the Cup (Mark 14:23)</i>																						
Mark 14:23 (Lk 22:17)						2	1066	2	1478									<b>987</b>			2	13503
Mark 14:24 (Lk 22:17, 20)						0 3	1066 1069	0 3	1478 1481									<b>987</b> <b>990</b>			0 3	13503 13506
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Mark 14:25)</i>																						
Mark 14:25 (Lk 22:18)						2	1071	2	1483									<b>988</b>			2	13508
<i>They Sing a Hymn and Go Out to the Mount of Olives (Mark 14:26)</i>																						
Mark 14:26 (Lk 22:39)								21	1504									<b>1009</b>			21	13529
Mark 14:27-28																						
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows Twice (Mark 14:29-30)</i>																						
Mark 14:29 (Lk 22:23)						15	1086	6	1510									<b>1003</b>			6	13535
Mark 14:30 (Lk 22:24)						1	1087	1	1511									<b>1004</b>			1	13536
Mark 14:31																						
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Mark 14:32)</i>																						
Mark 14:32 (Lk 22:40)						6	1093	6	1517									<b>1010</b>			6	13542
Mark 14:33-34																						
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Mark 14:35-38)</i>																						
Mark 14:35 (Lk 22:41-42)						1 1	1094 1095	1 1	1518 1519									<b>1011</b> <b>1012</b>			1 1	13543 13544

Mark 14:36 (Lk 22:42)						0	1095	0	1519									<b>1012</b>			0	13544
Mark 14:37 (Lk 22:45–46)						3	1098	3	1522									<b>1015</b>			3	13547
						1	1099	1	1523									<b>1016</b>			1	13548
Mark 14:38 (Lk 22:46)						1	1100	1	1524									<b>1016</b>			1	13549
Mark 14:39–42																						
<i>Judas Comes With the Crowd (Mark 14:43)</i>																						
Mark 14:43 (Lk 22:47)						1	1101	1	1525									<b>1017</b>			1	13550
<i>Judas Betrays Jesus With a Kiss (Mark 14:44–45)</i>																						
Mark 14:44 (Lk 22:47–48)						0	1101	0	1525									<b>1017</b>			0	13550
						1	1102	1	1526									<b>1018</b>			1	13551
Mark 14:45 (Lk 22:47–48)						1	1103	1	1527									<b>1017</b>			1	13552
						1	1104	1	1528									<b>1018</b>			1	13553
Mark 14:46																						
<i>One of the Disciples Cuts Off an Ear (Mark 14:47)</i>																						
Mark 14:47 (Lk 22:50)						2	1106	2	1530									<b>1020</b>			2	13555
<i>Jesus Responds to The Arresting Party (Mark 14:48–49)</i>																						
Mark 14:48 (Lk 22:52)						2	1108	2	1532									<b>1022</b>			2	13557
Mark 14:49 (Lk 22:53)						1	1109	1	1533									<b>1023</b>			1	13558
Mark 14:50–52																						
<i>Jesus is Lead to the House of the High Priest (Mark 14:53)</i>																						
Mark 14:53 (Lk 22:54)						1	1110	1	1534									<b>1024</b>			1	13559
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Mark 14:54)</i>																						
Mark 14:54 (Lk 22:54–56)						0	1110	0	1534									<b>1024</b>			0	13559
						1	1111	1	1535									<b>1025</b>			1	13560
						1	1112	1	1536									<b>1026</b>			1	13561
Mark 14:55–61a																						
<i>The Chief Priest Questions Jesus About His Identity (Mark 14:61b–64a)</i>																						
Mark 14:61b (Lk 22:67, 70)								11	1547									<b>1037</b>			11	13572
								3	1550									<b>1040</b>			3	13575
Mark 14:62 (Lk 22:67, 69–70)								3	1553									<b>1037</b>			3	13578
								2	1555									<b>1039</b>			2	13580
								1	1556									<b>1040</b>			1	13581
Mark 14:63 (Lk 22:71)								1	1557									<b>1041</b>			1	13582

Mark 14:64a (Lk 22:71)							0	1558										<b>1041</b>		0	13582	
Mark 14:64b																						
<i>Jesus is Abused by His Captors (Mark 14:65)</i>																						
Mark 14:65 (Lk 22:64)							AP (OI&M)	PP (OI&M)										<b>1034</b>		7	13589	
<i>Peter Denies Jesus Three Times (Mark 14:66–72)</i>																						
Mark 14:66 (Lk 22:54–56)						2	1114	17	1574										<b>1024</b>		10	13599
						1	1115	1	1575										<b>1025</b>		1	13600
						1	1116	1	1576										<b>1026</b>		1	13601
Mark 14:67 (Lk 22:56, 58–59)						0	1116	0	1576										<b>1026</b>		0	13601
						2	1118	2	1578										<b>1028</b>		2	13603
						1	1119	1	1579										<b>1029</b>		1	13604
Mark 14:68 (Lk 22:57)						2	1121	2	1581										<b>1027</b>		2	13606
Mark 14:69 (Lk 22:58)						1	1122	1	1582										<b>1028</b>		1	13607
Mark 14:70 (Lk 22:58–59)						0	1122	0	1583										<b>1028</b>		0	13607
						1	1123	1	1584										<b>1029</b>		1	13608
Mark 14:71 (Lk 22:60)						1	1124	1	1585										<b>1030</b>		1	13609
Mark 14:72 (Lk 22:60–62)						0	1124	0	1585										<b>1030</b>		0	13609
						1	1125	1	1586										<b>1031</b>		1	13610
						1	1126	1	1587										<b>1032</b>		1	13611
<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate (Mark 15:1)</i>																						
Mark 15:1 (Lk 22:66; 23:1)						4	1130	4	1590										<b>1036</b>		4	13615
						6	1136	6	1596										<b>1042</b>		6	13621
<i>Pilate Ask Jesus if He is the King of the Jews (Mark 15:2)</i>																						
Mark 15:2 (Lk 23:3)						2	1138	2	1598										<b>1044</b>		2	13623
<i>The Chief Priests Accuse Jesus (Mark 15:3)</i>																						
Mark 15:3 (Lk 23:10)						7	1145	7	1605										<b>1051</b>		7	13630
<i>Pilate Points Out the Accusations of the Chief Priests, But Jesus Does Not Answer (Mark 15:4–5)</i>																						
Mark 15:4 (Lk 23:9)						1	1146	1	1606										<b>1050</b>		1	13631
Mark 15:5 (Lk 23:9)						0	1146	0	1606										<b>1050</b>		0	13631
<i>Pilate Gives the People a Choice: Jesus or Barabbas (Mark 15:6–8)</i>																						
Mark 15:6 (Lk 23:18)						8	1154	8	1614										<b>1058</b>		8	13639
Mark 15:7 (Lk 23:18–19)						0	1154	0	1614										<b>1058</b>		0	13639
						1	1155	1	1615										<b>1059</b>		1	13640
Mark 15:8																						

<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews (Mark 15:9)</i>																					
Mark 15:9 (Lk 23:18, 20)						1 2	1156 1158	1 2	1616 1618										<b>1058</b> <b>1060</b>	1 2	13641 13643
Mark 15:10																					
<i>The Chief Priests Persuade the Crowds to Ask for Barabbas (Mark 15:11)</i>																					
Mark 15:11 (Lk 23:18)																			<b>1058</b>	2	13645
<i>Pilate Asks What They want Him to Do with the King of the Jews (Mark 15:12)</i>																					
Mark 15:12 (Lk 23:20)						0	1158	0	1618										<b>1060</b>	2	13647
<i>The People Call for Jesus' Crucifixion (Mark 15:13)</i>																					
Mark 15:13 (Lk 23:21)						1	1159	1	1619										<b>1061</b>	1	13648
<i>Pilate Asks What Evil Jesus has done (Mark 15:14a)</i>																					
Mark 15:14a (Lk 23:22)						1	1160	1	1620										<b>1062</b>	1	13649
<i>The People Call All the More for Jesus' Crucifixion (Mark 15:14b)</i>																					
Mark 15:14b (Lk 23:21)						1	1161	1	1621										<b>1061</b>	1	13650
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Mark 15:15)</i>																					
Mark 15:15 (Lk 23:23–25)						2 1 1	1163 1164 1165	2 1 1	1623 1624 1625										<b>1063</b> <b>1064</b> <b>1065</b>	2 1 1	13652 13653 13654
<i>Jesus is Mocked by the Soldiers (Mark 15:16–20)</i>																					
Mark 15:16 (Lk 23:26)						1	1166	1	1626										<b>1066</b>	1	13655
Mark 15:17–19																					
Mark 15:20 (Lk 23:26)						0	1166	0	1626										<b>1066</b>	0	13655
<i>Simon of Cyrene Helps Carry the Cross (Mark 15:21)</i>																					
Mark 15:21 (Lk 23:26)						0	1166	0	1626										<b>1066</b>	0	13655
<i>They Take Jesus to Golgotha, the Place of the Skull (Mark 15:22)</i>																					
Mark 15:22 (Lk 23:33)						7	1173	7	1633										<b>1073</b>	7	13662
Mark 15:23																					
<i>Jesus is Crucified and His Clothes are Divided (Mark 15:24)</i>																					
Mark 15:24 (Lk 23:33–34)						0 1	1173 1174	0 1	1633 1634										<b>1073</b> <b>1074</b>	0 1	13662 13663
Mark 15:25																					
<i>The Inscription (Mark 15:26)</i>																					

Mark 15:26 (Lk 23:37–38)						3 1	1177 1178	3 1	1637 1638											<b>1077</b> <b>1078</b>		3 1	13666 13667
<i>Jesus is Crucified with One on His Right and One on His Left (Mark 15:27)</i>																							
Mark 15:27 (Lk 23:32–33)																				<b>1072</b> <b>1073</b>		6 1	13673 13674
<i>Passers-by Deride Jesus (Mark 15:29–30)</i>																							
Mark 15:29 (Lk 23:35, 37)																				<b>1075</b> <b>1077</b>		2 2	13676 13678
Mark 15:30 (Lk 23:37)						1	1179	1	1639											<b>1077</b>		0	13678
<i>The Chief Priests and Scribes Ridicule Jesus (Mark 15:31–32a)</i>																							
Mark 15:31 (Lk 23:35)						2	1181	2	1641											<b>1075</b>		2	13680
Mark 15:32a (Lk 23:35)						0	1181	0	1641											<b>1075</b>		0	13680
Mark 15:32b																							
<i>Darkness Comes Over the Land (Mark 15:33)</i>																							
Mark 15:33 (Lk 23:44)						9	1190	9	1650											<b>1084</b>		9	13689
<i>The Cry From the Cross: "My God, My God" (Mark 15:34)</i>																							
Mark 15:34 (Lk 23:46)						2	1192	2	1652											<b>1086</b>		2	13691
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Mark 15:35–36)</i>																							
Mark 15:35																							
Mark 15:36 (Lk 23:36–37)																				<b>1076</b> <b>1077</b>		10 1	13701 13702
<i>Jesus Cries Again and Gives Up His Spirit (Mark 15:37)</i>																							
Mark 15:37 (Lk 23:46)						0	1192	0	1652											<b>1086</b>		9	13711
<i>The Veil of the Temple is Rent (Mark 15:38)</i>																							
Mark 15:38 (Lk 23:45)						1	1193	1	1653											<b>1085</b>		1	13712
<i>The Centurion's Declaration About Jesus (Mark 15:39)</i>																							
Mark 15:39 (Lk 23:47)						2	1195	2	1655											<b>1087</b>		2	13714
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Mark 15:40–41)</i>																							
Mark 15:40 (Lk 23:49, 55; 24:10)						2 6 11	1197 1203 1214	2 6 11	1657 1663 1674											<b>1089</b>	<b>1095</b> <b>1106</b>	2 6 11	13716 13722 13733
Mark 15:41 (Lk 23:55)																				<b>1095</b>		11	13744
<i>Joseph of Arimathea and the Burial of Jesus (Mark 15:42–46)</i>																							

Mark 15:42 (Lk 23:54)																					<b>1094</b>	1	13745	
Mark 15:43 (Lk 23:50-52)						16 1 1	1230 1231 1232	16 1 1	1690 1691 1692													<b>1090</b> <b>1091</b> <b>1092</b>	4 1 1	13749 13750 13751
Mark 15:44-45																								
Mark 15:46 (Lk 23:53)						1	1233	1	1693													<b>1093</b>	1	13752
<i>The Two Marys Watch Where Jesus Was Put (Mark 15:47)</i>																								
Mark 15:47 (Lk 23:55; 24:10)						2	1235	2	1695													<b>1095</b> <b>1106</b>	2 <b>11</b>	13754 13765
<i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away (Mark 16:1-4)</i>																								
Mark 16:1 (Lk 24:1, 10)						2	1237	2	1697													<b>1097</b> <b>1106</b>	9 <b>9</b>	13774 13783
Mark 16:2 (Lk 24:1)						0	1237	0	1697													<b>1097</b>	9	13792
Mark 16:3 (Lk 24:2)						1	1238	1	1698													<b>1098</b>	1	13793
Mark 16:4 (Lk 24:2)						0	1238	0	1698													<b>1098</b>	0	13793
<i>A Young Man Sitting in Jesus' Tomb Speaks to the Women and Gives them Instructions (Mark 16:5-7)</i>																								
Mark 16:5 (Lk 24:3-4)						1 1	1239 1240	1 1	1699 1700													<b>1099</b> <b>1100</b>	1 1	13794 13795
Mark 16:6 (Lk 24:5-6)						1 1	1241 1242	1 1	1701 1702													<b>1101</b> <b>1102</b>	1 1	13796 13797
Mark 16:7 (Lk 24:6)						0	1242	0	1702													<b>1102</b>	0	13797
<i>The Women Flee from the Tomb Trembling and Amazed (Mark 16:8)</i>																								
Mark 16:8 (Lk 24:5, 9)						3	1245	3	1705													<b>1101</b> <b>1105</b>	1 4	13798 13802
Total # of verses moved: Complete Visual Contact																					13802			
Amount of Scrolling Greater than the Size of Luke (1:1-24:53) (1149 verses)																					12.012x			
Total # of verses moved: Absolute Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																					1245			
Amount of Scrolling Greater than the Size of Luke (1:1-24:53) (1149 verses)																					1.083x			
Total # of verses moved: Penultimate Posteriority [LH] (With Oral Interference & Memory &c.)																					1705			
Amount of Scrolling Greater than the Size of Luke (1:1-24:53) (1149 verses)																					1.483x			



Mark's use of Luke, Bookroll 1: *Luke 1:1–9:50* (Two-Bookroll & \*Three-Bookroll Luke)  
 [AP: 2GH, BH; PP: LH]

	1–23	24–46	47–69	70–92	93–115	116–138	139–161	162–184	185–207	208–229	230–252	253–275	276–298	299–321	322–344	345–367	368–390	391–413	414–436	437–458							
Mark 1:1																											
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)																											
Mark 1:2 (Lk 3:4; 7:27)						136																AP (OI&M)	PP (OI&M)	136	136		
																								193	329		
Mark 1:3 (Lk 3:4)						136																0	136	0	136	193	522
<i>John the Baptist</i> (Mark 1:4)																											
Mark 1:4 (Lk 3:2–3)						134																					
						135																					
<i>The People Go Out to John</i> (Mark 1:5)																											
Mark 1:5 (Lk 3:7, 3)							139																				
						135																					
Mark 1:6																											
<i>John's Messianic Preaching</i> (Mark 1:7–8)																											
Mark 1:7 (Lk 3:16)							148																				
Mark 1:8 (Lk 3:16)							148																				
<i>The Baptism of Jesus</i> (Mark 1:9–11)																											
Mark 1:9 (Lk 3:21)							153																				
Mark 1:10 (Lk 3:21–22)							153																				
							154																				
Mark 1:11 (Lk 3:22)							154																				
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days</i> (Mark 1:12–13)																											
Mark 1:12 (Lk 4:1)								171																			
Mark 1:13 (Lk 4:1–2)								171																			
								172																			
<i>After John is Handed Over, Jesus Comes to Galilee Preaching</i> (Mark 1:14)																											
Mark 1:14 (Lk 4:14)								184																			
Mark 1:15																											
<i>The Call of the First Disciples</i> (Mark 1:16–20)																											
Mark 1:16 (Lk 5:1–2)										215																	
										216																	



Mark 1:37 (Lk 4:42)																	0	216	0	216	0	748
Mark 1:38 (Lk 4:43)																	1	217	1	217	1	749
<i>Jesus Preaches in the Synagogues of Galilee (Mark 1:39)</i>																						
Mark 1:39 (Lk 4:44)																	1	218	1	218	1	750
<i>The Cleansing of the Leper (Mark 1:40–45)</i>																						
Mark 1:40 (Lk 5:12)																	12	230	12	230	12	762
Mark 1:41 (Lk 5:13)																	1	231	1	231	1	763
Mark 1:42 (Lk 5:13)																	0	231	0	231	0	763
Mark 1:43 (Lk 5:14)																	1	232	1	232	1	764
Mark 1:44 (Lk 5:14)																	0	232	0	232	0	764
Mark 1:45 (Lk 5:15–16)																	1	233	1	233	1	765
																	1	234	1	234	1	766
<i>The Healing of the Paralytic (Mark 2:1–12)</i>																						
Mark 2:1 (Lk 5:17; 7:1)																	1	235	1	235	1	767
																					72	839
Mark 2:2 (Lk 5:17)																	0	235	0	235	72	911
Mark 2:3 (Lk 5:18)																	1	236	1	236	1	912
Mark 2:4 (Lk 5:19)																	1	237	1	237	1	913
Mark 2:5 (Lk 5:20)																	1	238	1	238	1	914
Mark 2:6 (Lk 5:17, 21)																					3	917
																	1	239	1	239	4	921
Mark 2:7 (Lk 5:21)																	0	239	0	239	0	921
Mark 2:8 (Lk 5:22)																	1	240	1	240	1	922
Mark 2:9 (Lk 5:23)																	1	241	1	241	1	923
Mark 2:10 (Lk 5:24)																	1	242	1	242	1	924
Mark 2:11 (Lk 5:24)																	0	242	0	242	0	924
Mark 2:12 (Lk 5:24–26)																	0	242	0	242	0	924
																	1	243	1	243	1	925
																	1	244	1	244	1	926
<i>The Call of Levi (Mark 2:13–14)</i>																						
Mark 2:13 (Lk 5:27)																	1	245	1	245	1	927
Mark 2:14 (Lk 5:27–28)																	1	246	1	246	1	928
																	1	247	1	247	1	929
<i>Jesus Reclines with Many Tax-Collectors and Sinners (Mark 2:15–17)</i>																						

Mark 2:15 (Lk 5:29)																1	248	1	248	1	930
Mark 2:16 (Lk 5:30)																1	249	1	249	1	931
Mark 2:17 (Lk 5:31–32)																1	250	1	250	1	932
																1	251	1	251	1	933
<i>The Question about Fasting (Mark 2:18–20)</i>																					
Mark 2:18 (Lk 5:33)																1	252	1	252	1	934
Mark 2:19 (Lk 5:34)																1	253	1	253	1	935
Mark 2:20 (Lk 5:35)																1	254	1	254	1	936
<i>The Māshāl concerning the Unshrunk Cloth (Mark 2:21)</i>																					
Mark 2:21 (Lk 5:36)																1	255	1	255	1	937
<i>The Māshāl concerning the New Wine (Mark 2:22)</i>																					
Mark 2:22 (Lk 5:36–38)																0	255	0	255	0	937
																1	256	1	256	1	938
																1	257	1	257	1	939
<i>Plucking Grain on the Sabbath (Mark 2:23–28)</i>																					
Mark 2:23 (Lk 6:1)																2	259	2	259	2	941
Mark 2:24 (Lk 6:2)																1	260	1	260	1	942
Mark 2:25 (Lk 6:3)																1	261	1	261	1	943
Mark 2:26 (Lk 6:4)																1	262	1	262	1	944
Mark 2:27 (Lk 6:5)																1	263	1	263	1	945
Mark 2:28 (Lk 6:5)																0	263	0	263	0	945
<i>The Man with the Withered Hand (Mark 3:1–6)</i>																					
Mark 3:1 (Lk 6:6)																1	264	1	264	1	946
Mark 3:2 (Lk 6:7)																1	265	1	265	1	947
Mark 3:3 (Lk 6:8)																1	266	1	266	1	948
Mark 3:4 (Lk 6:9)																1	267	1	267	1	949
Mark 3:5 (Lk 6:10)																1	268	1	268	1	950
Mark 3:6																					
<i>Multitudes Follow Jesus and Come from All Over (Mark 3:7–8)</i>																					
Mark 3:7 (Lk 6:17)																7	275	7	275	7	957
Mark 3:8 (Lk 6:17–18)																0	275	0	275	0	957
																1	276	1	276	1	958
<i>Jesus Tells His Disciples to Have a Boat Ready Because the Crowd Pressed Upon Him (Mark 3:9–10)</i>																					







Mark 5:18 (Lk 8:37-38)						1	444	1	444								<b>389</b>				1	1413
						1	445	1	445								<b>390</b>				1	1414
Mark 5:19 (Lk 8:38-39)						0	445	0	445								<b>390</b>				0	1414
						1	446	1	446									<b>391</b>			1	1415
Mark 5:20 (Lk 8:39)						0	446	0	446									<b>391</b>			0	1415
<i>Jairus' Daughter I</i> (Mark 5:21-24 I; Mark 5:35-43 II)																						
Mark 5:21 (Lk 8:40)						1	447	1	447									<b>392</b>			1	1416
Mark 5:22 (Lk 8:41)						1	448	1	448									<b>393</b>			1	1417
Mark 5:23 (Lk 8:41-42)						0	448	0	448									<b>393</b>			0	1417
						1	449	1	449									<b>394</b>			1	1418
Mark 5:24 (Lk 8:42)						0	449	0	449									<b>394</b>			0	1418
<i>The Haemorrhaging Woman</i> (Mark 5:25-34)																						
Mark 5:25 (Lk 8:43)						1	450	1	450									<b>395</b>			1	1419
Mark 5:26 (Lk 8:43)						0	450	0	450									<b>395</b>			0	1419
Mark 5:27 (Lk 8:44)						1	451	1	451									<b>396</b>			1	1420
Mark 5:28 (Lk 8:44)						0	451	0	451									<b>396</b>			0	1420
Mark 5:29 (Lk 8:44)						0	451	0	451									<b>396</b>			0	1420
Mark 5:30 (Lk 8:45-46)						1	452	1	452									<b>397</b>			1	1421
						1	453	1	453									<b>398</b>			1	1422
Mark 5:31 (Lk 8:45-46)						1	454	1	454									<b>397</b>			1	1423
						1	455	1	455									<b>398</b>			1	1424
Mark 5:32																						
Mark 5:33 (Lk 8:47)						1	456	1	456									<b>399</b>			1	1425
Mark 5:34 (Lk 8:48)						1	457	1	457									<b>400</b>			1	1426
<i>Jairus' Daughter II</i> (Mark 5:21-24 I; Mark 5:35-43 II)																						
Mark 5:35 (Lk 8:49)						1	458	1	458									<b>401</b>			1	1427
Mark 5:36 (Lk 8:50)						1	459	1	459									<b>402</b>			1	1428
Mark 5:37 (Lk 8:51)						1	460	1	460									<b>403</b>			1	1429
Mark 5:38 (Lk 8:51-52)						0	460	0	460									<b>403</b>			0	1429
						1	461	1	461									<b>404</b>			1	1430
Mark 5:39 (Lk 8:52)						0	461	0	461									<b>404</b>			0	1430
Mark 5:40 (Lk 8:53)						1	462	1	462									<b>405</b>			1	1431
Mark 5:41 (Lk 8:54)						1	463	1	463									<b>406</b>			1	1432
Mark 5:42 (Lk 8:55-56)						1	464	1	464									<b>407</b>			1	1433





<i>Herod's Imprisonment of John (Mark 6:17)</i>																				
Mark 6:17 (Lk 3:19-20)							151												266	2155
							152												1	2156
Mark 6:18-29																				
<i>The Apostles Gather to Jesus and the Call to Withdraw (Mark 6:30-31)</i>																				
Mark 6:30 (Lk 9:10)						1	477	1										418	266	2422
Mark 6:31 (Lk 9:10)						0	477	0										418	0	2422
<i>They Depart in a Boat to a Deserted Place: Many See and Go Ahead of Them (Mark 6:32-33)</i>																				
Mark 6:32 (Lk 9:10)						0	477	0										418	0	2422
Mark 6:33 (Lk 9:10-11)						0	477	0										418	0	2422
						1	478	1										419	1	2423
<i>The People are Like Sheep without a Shepherd (Mark 6:34)</i>																				
Mark 6:34 (Lk 9:11)						0	478	0										419	0	2423
<i>The Feeding of the Five Thousand (Mark 6:35-44)</i>																				
Mark 6:35 (Lk 9:12)						1	479	1										420	1	2424
Mark 6:36 (Lk 9:12-13)						0	479	0										420	0	2424
						1	480	1										421	1	2425
Mark 6:37 (Lk 9:13)						0	480	0										421	0	2425
Mark 6:38 (Lk 9:13)						0	480	0										421	0	2425
Mark 6:39 (Lk 9:14)						1	481	1										422	1	2426
Mark 6:40 (Lk 9:14)						0	481	0										422	0	2426
Mark 6:41 (Lk 9:16)						2	483	2										424	2	2428
Mark 6:42 (Lk 9:17)						1	484	1										425	1	2429
Mark 6:43 (Lk 9:17)						0	484	0										425	0	2429
Mark 6:44 (Lk 9:14)																		422	3	2432
<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray (Mark 6:45-46)</i>																				
Mark 6:45 (Lk 9:10)																		418	4	2436
Mark 6:46 (Lk 9:18)						2	486	2										427	9	2445
<i>Jesus Walks On Water (Mark 6:47-52)</i>																				
Mark 6:47 (Lk 9:18)						0	486	0										427	0	2445
Mark 6:48-52																				
Mark 6:53-56																				



Mark 9:6 (Lk 9:33–34)						0 1	502 503	0 1	502 503										<b>441</b> <b>442</b>	0 1	2689 2690
Mark 9:7 (Lk 9:34–35)						0 1	503 504	0 1	503 504										<b>442</b> <b>443</b>	0 1	2690 2691
Mark 9:8 (Lk 9:36)						1	505	1	505										<b>444</b>	1	2692
<i>Coming Down the Mountain, Jesus Orders Them to Tell No One About What They Saw (Mark 9:9)</i>																					
Mark 9:9 (Lk 9:37)						1	506	1	506										<b>445</b>	1	2693
Mark 9:10–13																					
<i>Jesus Heals a Boy Possessed by a Demon (Mark 9:14–27)</i>																					
Mark 9:14 (Lk 9:37)						0	506	0	506										<b>445</b>	0	2693
Mark 9:15 (Lk 9:37)						0	506	0	506										<b>445</b>	0	2693
Mark 9:16 (Lk 9:38)						1	507	1	507										<b>446</b>	1	2694
Mark 9:17 (Lk 9:38–39)						0 1	507 508	0 1	507 508										<b>446</b> <b>447</b>	0 1	2694 2695
Mark 9:18 (Lk 9:39–40)						0 1	508 509	0 1	508 509										<b>447</b> <b>448</b>	0 1	2695 2696
Mark 9:19 (Lk 9:41)						1	510	1	510										<b>449</b>	1	2697
Mark 9:20 (Lk 9:42)						1	511	1	511										<b>450</b>	1	2698
Mark 9:21–24																					
Mark 9:25 (Lk 9:42)						0	511	0	511										<b>450</b>	0	2698
Mark 9:26–27																					
Mark 9:28–29																					
<i>Jesus' Second Passion Prediction (Mark 9:30–31)</i>																					
Mark 9:30																					
Mark 9:31 (Lk 9:43–44)						1 1	512 513	1 1	512 513										<b>451</b> <b>452</b>	1 1	2699 2700
<i>The Disciples' Failure to Understand the Meaning of His Passion Prediction (Mark 9:32)</i>																					
Mark 9:32 (Lk 9:45)						1	514	1	514										<b>453</b>	1	2701
<i>On True Greatness (Mark 9:33–37)</i>																					
Mark 9:33 (Lk 9:46)						1	515	1	515										<b>454</b>	1	2702
Mark 9:34 (Lk 9:46)						0	515	0	515										<b>454</b>	0	2702
Mark 9:35																					
Mark 9:36 (Lk 9:47–48)						1 1	516 517	1 1	516 517										<b>455</b> <b>456</b>	1 1	2703 2704

Mark 9:37 (Lk 9:48)						0	517	0	517											<b>456</b>	0	2704
<i>The Strange Exorcist (Mark 9:38–40)</i>																						
Mark 9:38 (Lk 9:49)						1	518	1	518											<b>457</b>	1	2705
Mark 9:39 (Lk 9:50)						1	519	1	519											<b>458</b>	1	2706
Mark 9:40 (Lk 9:50)						0	519	0	519											<b>458</b>	0	2706
Mark 9:41–50																						
Mark 10:1–52																						
Mark 11:1–17																						
<i>The Chief Priests and the Scribes Seek to Kill Jesus (Mark 11:18)</i>																						
Mark 11:18 (Lk 4:32)									<b>202</b>												256	2962
Mark 11:19–33																						
Mark 12:1–44																						
Mark 13:1–37																						
Mark 14:1–2																						
<i>The Anointing at Bethany (Mark 14:3–9)</i>																						
Mark 14:3 (Lk 7:37–38, 40)																					137	3099
																					1	3100
																					2	3102
Mark 14:4–9																						
Mark 14:10–72																						
Mark 15:1–47																						
Mark 16:1–8																						
Total # of verses moved: Complete Visual Contact																				3102		
Amount of Scrolling Greater than the Size of Luke, Bookroll 1 (of 2) (1:1–9:50) (458 verses)																				6.772x		
Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																				519		
Amount of Scrolling Greater than the Size of Luke, Bookroll 1 (of 2) (1:1–9:50) (458 verses)																				1.133x		
Total # of verses moved: <i>Penultimate</i> Posteriority [LH] (With Oral Interference & Memory &c.)																				519		
Amount of Scrolling Greater than the Size of Luke, Bookroll 1 (of 2) (1:1–9:50) (458 verses)																				1.133x		

Mark's use of Luke, Bookroll 2: *Luke 9:51–24:53* (Two-Bookroll Luke)

[AP: 2GH, BH; PP: LH]

	1–35	36–69	70–104	105–138	139–173	174–208	209–242	243–277	278–312	313–346	347–381	382–416	417–450	451–485	486–519	520–554	555–588	589–623	624–657	658–691					
Mark 1:1–45																									
Mark 2:1–28																									
<i>The Man with the Withered Hand</i> (Mark 3:1–6)																									
Mark 3:1 (Lk 14:2)						<b>204</b>																204	204		
Mark 3:2 (Lk 14:3)						<b>205</b>																1	205		
Mark 3:3 (Lk 14:2)						<b>204</b>																1	206		
Mark 3:4 (Lk 14:3)						<b>205</b>																1	207		
Mark 3:5–6																									
Mark 3:1–21																						PP (OI&M)			
<i>The Beelzebub Controversy</i> (Mark 3:22)																									
Mark 3:22 (Lk 11:14–15)		<b>68</b> <b>69</b>																				68 1	68 69	137 1	344 345
<i>Satan, a Kingdom, and a House Divided</i> (Mark 3:23–26)																									
Mark 3:23 (Lk 11:17–18)			<b>71</b> <b>72</b>																			2 1	71 72	2 1	347 348
Mark 3:24 (Lk 11:17)			<b>71</b>																			1	73	1	349
Mark 3:25 (Lk 11:17)			<b>71</b>																			0	73	0	349
Mark 3:26 (Lk 11:18)			<b>72</b>																			1	74	1	350
<i>Plundering the Strong Man's House</i> (Mark 3:27)																									
Mark 3:27 (Lk 11:21–22)			<b>75</b> <b>76</b>																			3 1	77 78	3 1	353 354
<i>Blasphemy of the Holy Spirit</i> (Mark 3:28–30)																									
Mark 3:28 (Lk 12:10)				<b>118</b>																		42	120	42	396
Mark 3:29 (Lk 12:10)				<b>118</b>																		0	120	0	396
Mark 3:30																									
Mark 3:31–35																									
Mark 4:1–8																									

<i>He Who Has Ears to Hear I</i> (Mark 4:9 I; Mark 4:23 II)																				
Mark 4:9 (Lk 14:35)							237												119	515
Mark 4:10–20																				
<i>A Lamp Is Put on the Lampstand</i> (Mark 4:21)																				
Mark 4:21 (Lk 11:33)			87																150	665
<i>Nothing is Hidden unless it is to be Made Known</i> (Mark 4:22)																				
Mark 4:22 (Lk 12:2)			110																23	688
<i>He Who Has Ears to Hear II</i> (Mark 4:9 I; Mark 4:23 II)																				
Mark 4:23 (Lk 14:35)							237												127	815
Mark 4:24																				
<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)																				
Mark 4:25 (Lk 19:26)												405							168	983
Mark 4:26–29																				
<i>The Parable of the Mustard Seed</i> (Mark 4:30–32)																				
Mark 4:30 (Lk 13:18–19)						185													220	1203
						186													1	1204
Mark 4:31 (Lk 13:19)						186													0	1204
Mark 4:32 (Lk 13:19)						186													0	1204
Mark 4:33–34																				
<i>Stilling the Storm</i> (Mark 4:35–41)																				
Mark 4:35–37																				
Mark 4:38 (Lk 10:40)		52																	134	1338
Mark 4:39–41																				
Mark 5:1–43																				
Mark 6:1–6a																				
<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)																				
Mark 6:6b (Lk 13:22)						189													137	1475
Mark 6:7																				
<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics</i> (Mark 6:8–9)																				
Mark 6:8 (Lk 10:4)	16																		173	1648
Mark 6:9																				

<i>Remain at whichever House You Enter (Mark 6:10)</i>																						
Mark 6:10 (Lk 10:5, 8)	17 20																			1 3	1649 1652	
<i>Concerning the Place That does Not Accept You (Mark 6:11)</i>																						
Mark 6:11 (Lk 10:10-11)	22 23																			2 1	1654 1655	
Mark 6:12-56																						
Mark 7:1-37																						
Mark 8:1-10																						
<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request (Mark 8:11-12)</i>																						
Mark 8:11 (Lk 11:16)			70																		47	1702
Mark 8:12 (Lk 11:29)			73																		3	1705
Mark 8:13																						
<i>The Leaven of the Pharisees and Herod (Mark 8:14-21)</i>																						
Mark 8:14																						
Mark 8:15 (Lk 12:1)			109																		36	1741
Mark 8:16-21																						
Mark 8:22-30																						
<i>Jesus First Passion Prediction (Mark 8:31)</i>																						
Mark 8:31 (Lk 17:22, 24-25; 24:7)										322 324 325											213 2 1 320	1954 1956 1957 2277
Mark 8:32-33																					645	
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Mark 8:34)</i>																						
Mark 8:34 (Lk 14:27)								229													416	2693
<i>He Who Wants to Save His Life Will Lose It (Mark 8:35)</i>																						
Mark 8:35 (Lk 17:33)										333											104	2797
Mark 8:36-38																						
Mark 9:1-29																						
<i>Jesus' Second Passion Prediction (Mark 9:30-31)</i>																						
Mark 9:30																						
Mark 9:31 (Lk 18:31-)										367											34	2831











Mark 12:4 (Lk 20:10–11)					0 1	439 440	0 1	441 442					<b>437</b> <b>438</b>							0 1	6351 6352
Mark 12:5 (Lk 20:11)					0	440	0	442					<b>438</b>							0	6352
Mark 12:6 (Lk 20:13)					2	442	2	444					<b>440</b>							2	6354
Mark 12:7 (Lk 20:14)					1	443	1	445					<b>441</b>							1	6355
Mark 12:8 (Lk 20:12, 15)					2 3	445 448	2 3	447 450					<b>439</b> <b>442</b>							2 3	6357 6360
Mark 12:9 (Lk 20:15–16)					0 1	448 449	0 1	450 451					<b>442</b> <b>443</b>							0 1	6360 6361
<i>The Rejected Stone becomes the Cornerstone (Mark 12:10–11)</i>																					
Mark 12:10 (Lk 20:17)					1	450	1	452					<b>444</b>							1	6362
Mark 12:11																					
<i>The Scribes and Priests Know the Parable is About Them (Mark 12:12)</i>																					
Mark 12:12 (Lk 20:19)					2	452	2	454					<b>446</b>							2	6364
<i>On Paying Tribute to Caesar (Mark 12:13–17)</i>																					
Mark 12:13 (Lk 20:20)					1	453	1	455					<b>447</b>							1	6365
Mark 12:14 (Lk 20:21–22)					1 1	454 455	1 1	456 457					<b>448</b> <b>449</b>							1 1	6366 6367
Mark 12:15 (Lk 20:23–24)					1 1	456 457	1 1	458 459					<b>450</b>	<b>451</b>						1 1	6368 6369
Mark 12:16 (Lk 20:24)					0	457	0	459						<b>451</b>						0	6369
Mark 12:17 (Lk 20:25–26)					1 1	458 459	1 1	460 461						<b>452</b> <b>453</b>						1 1	6370 6371
<i>The Sadducees' Question about the Resurrection (Mark 12:18–27)</i>																					
Mark 12:18 (Lk 20:27–28)					1 1	460 461	1 1	462 463					<b>454</b> <b>455</b>							1 1	6372 6373
Mark 12:19 (Lk 20:28)					0	461	0	463					<b>455</b>							0	6373
Mark 12:20 (Lk 20:29)					1	462	1	464					<b>456</b>							1	6374
Mark 12:21 (Lk 20:29–31)					0 1 1	462 463 464	0 1 1	464 465 466					<b>456</b> <b>457</b> <b>458</b>							0 1 1	6374 6375 6376
Mark 12:22 (Lk 20:31–32)					0 1	464 465	0 1	466 467					<b>458</b> <b>459</b>							0 1	6376 6377





Mark 13:15 (Lk 17:31)																				164	9021	
Mark 13:16 (Lk 17:31)					AP (OI&M)	PP (OI&M)														0	9021	
<i>Woe to Those Pregnant and Nursing (Mark 13:17)</i>																						
Mark 13:17 (Lk 21:23)					2	503	2	505												497	166	9187
Mark 13:18–20																						
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Mark 13:21)</i>																						
Mark 13:21 (Lk 17:23)																				323	174	9361
<i>False Christs and False Prophets Will Rise Up (Mark 13:22)</i>																						
Mark 13:22 (Lk 21:8, 10)																				482 484	159 2	9520 9522
Mark 13:23																						
<i>The Celestial Disturbances (Mark 13:24–25)</i>																						
Mark 13:24 (Lk 21:25)					2	505	2	507												499	15	9537
Mark 13:25 (Lk 21:25–26)					0 1	505 506	0 1	507 508												499 500	0 1	9537 9538
<i>The Son of Man Coming in the Clouds (Mark 13:26)</i>																						
Mark 13:26 (Lk 21:27)					1	507	1	509												501	1	9539
Mark 13:27																						
<i>The Parable of the Fig Tree (Mark 13:28–29)</i>																						
Mark 13:28 (Lk 21:29–30)					2 1	509 510	2 1	511 512												503 504	2 1	9541 9542
Mark 13:29 (Lk 21:31)					1	511	1	513												505	1	9543
<i>This Generation will Not Pass Away Until All these Things Happen (Mark 13:30)</i>																						
Mark 13:30 (Lk 21:32)					1	512	1	514												506	1	9544
<i>Heaven and Earth Will Pass Away, But My Words will Not (Mark 13:31)</i>																						
Mark 13:31 (Lk 21:33)					1	513	1	515												507	1	9545
Mark 13:32																				AP (OI&M)	PP (OI&M)	
<i>Watch! You Do Not Know When the Time Is (Mark 13:33)</i>																						
Mark 13:33 (Lk 21:34, 36; 12: 39–40, 42)									1 2	514 516	1 2	516 518								508 510	1 2 363 1 2	9546 9548 9911 9912 9914



<i>The Māshāl on the Journeying Master Who Returns When No One Knows (Mark 13:34–37)</i>																																						
Mark 13:34 (Lk 12:42–43)																				0 1	9914 9915																	
Mark 13:35 (Lk 12:37–39)																				6 1 1	9921 9922 9923																	
Mark 13:36 (Lk 12:38)																				1	9924																	
Mark 13:37 (Lk 12:37, 44)																				1 7	9925 9932																	
										AP (OI&M)		PP (OI&M)																										
<i>The Approaching Passover and the Chief Priests and Scribes' Plot Against Jesus (Mark 14:1–2)</i>																																						
Mark 14:1 (Lk 22:1–2)																					3 1	519 520	3 1	521 522											513 514	361 1	10293 10294	
Mark 14:2 (Lk 22:2)																					0	520	0	522											514	0	10294	
Mark 14:3–9																																						
<i>Judas Goes to the Chief Priests to Betray Jesus (Mark 14:10–11)</i>																																						
Mark 14:10 (Lk 22:3–4)																					1 1	521 522	1 1	523 524											515 516	1 1	10295 10296	
Mark 14:11 (Lk 22:5–6)																					1 1	523 524	1 1	525 526											517 518	1 1	10297 10298	
<i>The Preparation for the Passover (Mark 14:12–16)</i>																																						
Mark 14:12 (Lk 22:7–9)																					1 1 1	525 526 527	1 1 1	527 528 529											519	520 521 522	1 1 1	10299 10300 10301
Mark 14:13 (Lk 22:10)																					1	528	1	530											522	1	10302	
Mark 14:14 (Lk 22:10–11)																					0 1	528 529	0 1	530 531											522 523	0 1	10302 10303	
Mark 14:15 (Lk 22:12)																					1	530	1	532											524	1	10304	
Mark 14:16 (Lk 22:13)																					1	531	1	533											525	1	10305	
<i>Jesus Comes with His Disciples (Mark 14:17)</i>																																						
Mark 14:17 (Lk 22:14)																					1	532	1	534											526	1	10306	
<i>Jesus Foretells His Betrayal (Mark 14:18)</i>																																						
Mark 14:18 (Lk 22:21)																					7	539	7	541											533	7	10313	
<i>The Disciples are Grieved and Ask if It is Them (Mark 14:19)</i>																																						
Mark 14:19 (Lk 22:23)																					2	541	2	543											535	2	10315	
Mark 14:20																																						

<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Mark 14:21)</i>																				
Mark 14:21 (Lk 22:22)									1	542	1	544							1	10316
<i>The Last Supper: Jesus Distributes the Bread (Mark 14:22)</i>																				
Mark 14:22 (Lk 22:19)									3	545	3	547							3	10319
<i>The Last Supper: Jesus Distributes the Cup (Mark 14:23)</i>																				
Mark 14:23 (Lk 22:17)									2	547	2	549							2	10321
Mark 14:24 (Lk 22:17, 20)									0	547	0	549							0	10321
									3	550	3	552							3	10324
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Mark 14:25)</i>																				
Mark 14:25 (Lk 22:18)									2	552	2	554							2	10326
<i>They Sing a Hymn and Go Out to the Mount of Olives (Mark 14:26)</i>																				
Mark 14:26 (Lk 22:39)											21	575							21	10347
Mark 14:27–28																				
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows Twice (Mark 14:29–30)</i>																				
Mark 14:29 (Lk 22:23)									15	567	6	581							6	10353
Mark 14:30 (Lk 22:24)									1	568	1	582							1	10354
Mark 14:31																				
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Mark 14:32)</i>																				
Mark 14:32 (Lk 22:40)									6	574	6	588							6	10360
Mark 14:33–34																				
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Mark 14:35–38)</i>																				
Mark 14:35 (Lk 22:41–42)									1	575	1	589							1	10361
									1	576	1	590							1	10362
Mark 14:36 (Lk 22:42)									0	576	0	590							0	10362
Mark 14:37 (Lk 22:45–46)									3	579	3	593							3	10365
									1	580	1	594							1	10366
Mark 14:38 (Lk 22:46)									0	580	0	594							0	10366
Mark 14:39–42																				
<i>Judas Comes With the Crowd (Mark 14:43)</i>																				
Mark 14:43 (Lk 22:47)									1	581	1	595							1	10367
<i>Judas Betrays Jesus With a Kiss (Mark 14:44–45)</i>																				
Mark 14:44 (Lk 22:47–									0	581	0	595							0	10367

48)									1	582	1	596					<b>560</b>				1	10368
Mark 14:45 (Lk 22:47–48)									1	583	1	597					<b>559</b>				1	10369
									1	584	1	598					<b>560</b>				1	10370
Mark 14:46																						
<i>One of the Disciples Cuts Off an Ear (Mark 14:47)</i>																						
Mark 14:47 (Lk 22:50)									2	586	2	600					<b>562</b>				2	10372
<i>Jesus Responds to The Arresting Party (Mark 14:48–49)</i>																						
Mark 14:48 (Lk 22:52)									2	588	2	602					<b>564</b>				2	10374
Mark 14:49 (Lk 22:53)									1	589	1	603					<b>565</b>				1	10375
Mark 14:50–52																						
<i>Jesus is Lead to the House of the High Priest (Mark 14:53)</i>																						
Mark 14:53 (Lk 22:54)									1	590	1	604					<b>566</b>				1	10376
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Mark 14:54)</i>																						
Mark 14:54 (Lk 22:54–56)									0	590	0	604					<b>566</b>				0	10376
									1	591	1	605					<b>567</b>				1	10377
									1	592	1	606					<b>568</b>				1	10378
Mark 14:55–61a																						
<i>The Chief Priest Questions Jesus About His Identity (Mark 14:61b–64a)</i>																						
Mark 14:61b (Lk 22:67, 70)											11	617					<b>579</b>				11	10389
											3	620					<b>582</b>				3	10392
Mark 14:62 (Lk 22:67, 69–70)											3	623					<b>579</b>				3	10395
											2	625					<b>581</b>				2	10397
											1	626					<b>582</b>				1	10398
Mark 14:63 (Lk 22:71)											1	626					<b>583</b>				1	10399
Mark 14:64a (Lk 22:71)											0	626					<b>583</b>				0	10399
Mark 14:64b																						
<i>Jesus is Abused by His Captors (Mark 14:65)</i>																						
Mark 14:65 (Lk 22:64)																	<b>576</b>				7	10406
<i>Peter Denies Jesus Three Times (Mark 14:66–72)</i>																						
Mark 14:66 (Lk 22:54–56)									2	594	17	644					<b>566</b>				10	10416
									1	595	1	645					<b>567</b>				1	10417
									1	596	1	646					<b>568</b>				1	10418
Mark 14:67 (Lk 22:56, 58–59)									0	596	0	646					<b>568</b>				0	10418
									2	598	2	648					<b>570</b>				2	10420

								1	599	1	649						<b>571</b>				1	10421
Mark 14:68 (Lk 22:57)								2	601	2	651						<b>569</b>				2	10423
Mark 14:69 (Lk 22:58)								1	602	1	652						<b>570</b>				1	10424
Mark 14:70 (Lk 22:58–59)								0	602	0	652						<b>570</b>				0	10424
								1	603	1	653						<b>571</b>				1	10425
Mark 14:71 (Lk 22:60)								1	604	1	654						<b>572</b>				1	10426
Mark 14:72 (Lk 22:60–62)								0	604	0	654						<b>572</b>				0	10426
								1	605	1	655						<b>573</b>				1	10427
								1	606	1	656						<b>574</b>				1	10428
<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate (Mark 15:1)</i>																						
Mark 15:1 (Lk 22:66; 23:1)								4	610	4	660						<b>578</b>				4	10432
								6	616	6	666						<b>584</b>				6	10438
<i>Pilate Ask Jesus if He is the King of the Jews (Mark 15:2)</i>																						
Mark 15:2 (Lk 23:3)								2	618	2	668						<b>586</b>				2	10440
<i>The Chief Priests Accuse Jesus (Mark 15:3)</i>																						
Mark 15:3 (Lk 23:10)								13	631	13	681						<b>593</b>				13	10453
<i>Pilate Points Out the Accusations of the Chief Priests, But Jesus Does Not Answer (Mark 15:4–5)</i>																						
Mark 15:4 (Lk 23:9)								1	632	1	682						<b>592</b>				1	10454
Mark 15:5 (Lk 23:9)								0	632	0	682						<b>592</b>				0	10454
<i>Pilate Gives the People a Choice: Jesus or Barabbas (Mark 15:6–8)</i>																						
Mark 15:6 (Lk 23:18)								8	640	8	690						<b>600</b>				8	10462
Mark 15:7 (Lk 23:18–19)								0	640	0	690						<b>600</b>				0	10462
								1	641	1	691						<b>601</b>				1	10463
Mark 15:8																						
<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews (Mark 15:9)</i>																						
Mark 15:9 (Lk 23:18, 20)								1	642	1	692						<b>600</b>				1	10464
								2	644	2	694						<b>602</b>				2	10466
Mark 15:10																						
<i>The Chief Priests Persuade the Crowds to Ask for Barabbas (Mark 15:11)</i>																						
Mark 15:11 (Lk 23:18)																	<b>600</b>				2	10468
<i>Pilate Asks What They want Him to Do with the King of the Jews (Mark 15:12)</i>																						
Mark 15:12 (Lk 23:20)								0	644	0	694						<b>602</b>				2	10470
<i>The People Call for Jesus' Crucifixion (Mark 15:13)</i>																						

Mark 15:13 (Lk 23:21)								1	645	1	695						<b>604</b>			2	10472	
<i>Pilate Asks What Evil Jesus has done (Mark 15:14a)</i>																						
Mark 15:14a (Lk 23:22)								1	646	1	696							<b>605</b>			1	10473
<i>The People Call All the More for Jesus' Crucifixion (Mark 15:14b)</i>																						
Mark 15:14b (Lk 23:21)								1	647	1	697							<b>604</b>			1	10474
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Mark 15:15)</i>																						
Mark 15:15 (Lk 23:23–25)								2	649	2	699							<b>606</b>			2	10476
								1	650	1	700							<b>607</b>			1	10477
								1	651	1	701							<b>608</b>			1	10478
<i>Jesus is Mocked by the Soldiers (Mark 15:16–20)</i>																						
Mark 15:16 (Lk 23:26)								0	651	0	701							<b>608</b>			0	10478
Mark 15:17–19																						
Mark 15:20 (Lk 23:26)								0	651	0	701							<b>608</b>			0	10478
<i>Simon of Cyrene Helps Carry the Cross (Mark 15:21)</i>																						
Mark 15:21 (Lk 23:26)								0	651	0	701							<b>608</b>			0	10478
<i>They Take Jesus to Golgotha, the Place of the Skull (Mark 15:22)</i>																						
Mark 15:22 (Lk 23:33)								7	658	7	708							<b>615</b>			7	10485
Mark 15:23																						
<i>Jesus is Crucified and His Clothes are Divided (Mark 15:24)</i>																						
Mark 15:24 (Lk 23:33–34)								0	658	0	708							<b>615</b>			0	10485
								1	659	1	709							<b>616</b>			1	10486
Mark 15:25																						
<i>The Inscription (Mark 15:26)</i>																						
Mark 15:26 (Lk 23:37–38)								3	662	3	712							<b>619</b>			3	10489
								1	663	1	713							<b>620</b>			1	10490
<i>Jesus is Crucified with One on His Right and One on His Left (Mark 15:27)</i>																						
Mark 15:27 (Lk 23:32–33)																		<b>614</b>			6	10496
																		<b>615</b>			1	10497
<i>Passers-by Deride Jesus (Mark 15:29–30)</i>																						
Mark 15:29 (Lk 23:35, 37)																		<b>617</b>			2	10499
																		<b>619</b>			2	10501
Mark 15:30 (Lk 23:37)								1	664	1	714							<b>619</b>			0	10501
<i>The Chief Priests and Scribes Ridicule Jesus (Mark 15:31–32a)</i>																						

Mark 15:31 (Lk 23:35)								2	666	2	716						<b>617</b>		2	10503
Mark 15:32a (Lk 23:35)								0	666	0	716						<b>617</b>		0	10503
Mark 15:32b																				
<i>Darkness Comes Over the Land (Mark 15:33)</i>																				
Mark 15:33 (Lk 23:44)								9	675	9	725						<b>626</b>		9	10512
<i>The Cry From the Cross: "My God, My God" (Mark 15:34)</i>																				
Mark 15:34 (Lk 23:46)								2	677	2	727						<b>628</b>		2	10514
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Mark 15:35–36)</i>																				
Mark 15:35																				
Mark 15:36 (Lk 23:36–37)									AP (OI&M)		PP (OI&M)						<b>618</b> <b>619</b>		10 1	10524 10525
<i>Jesus Cries Again and Gives Up His Spirit (Mark 15:37)</i>																				
Mark 15:37 (Lk 23:46)								0	677	0	727						<b>628</b>		9	10534
<i>The Veil of the Temple is Rent (Mark 15:38)</i>																				
Mark 15:38 (Lk 23:45)								1	678	1	728						<b>627</b>		1	10535
<i>The Centurion's Declaration About Jesus (Mark 15:39)</i>																				
Mark 15:39 (Lk 23:47)								2	680	2	730						<b>629</b>		2	10537
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Mark 15:40–41)</i>																				
Mark 15:40 (Lk 23:49, 55; 24:10)								2 6 11	682 688 699	2 6 11	732 738 749						<b>631</b> <b>637</b> <b>648</b>		2 6 11	10539 10545 10556
Mark 15:41 (Lk 23:55)																	<b>637</b>		11	10567
<i>Joseph of Arimathea and the Burial of Jesus (Mark 15:42–46)</i>																				
Mark 15:42 (Lk 23:54)																	<b>636</b>		1	10568
Mark 15:43 (Lk 23:50–52)								16 1 1	715 716 717	16 1 1	765 766 767						<b>632</b> <b>633</b> <b>634</b>		4 1 1	10572 10573 10574
Mark 15:44–45																				
Mark 15:46 (Lk 23:53)								1	718	1	768						<b>635</b>		1	10575
<i>The Two Marys Watch Where Jesus Was Put (Mark 15:47)</i>																				
Mark 15:47 (Lk 23:55; 24:10)								2	720	2	770						<b>637</b> <b>648</b>		2 11	10577 10588
<i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away (Mark 16:1–4)</i>																				

Mark 16:1 (Lk 24:1, 10)								2	722	2	772							<b>639</b>		9	10597
																		<b>648</b>		<b>9</b>	<b>10606</b>
Mark 16:2 (Lk 24:1)								0	722	0	772							<b>639</b>		9	10615
Mark 16:3 (Lk 24:2)								1	723	1	773							<b>640</b>		1	10616
Mark 16:4 (Lk 24:2)								0	723	0	773							<b>640</b>		0	10616
<i>A Young Man Sitting in Jesus' Tomb Speaks to the Women and Gives them Instructions (Mark 16:5–7)</i>																					
Mark 16:5 (Lk 24:3–4)								1	724	1	774							<b>641</b>		1	10617
								1	725	1	775							<b>642</b>		1	10618
Mark 16:6 (Lk 24:5–6)								1	726	1	776							<b>643</b>		1	10619
								1	727	1	777							<b>644</b>		1	10620
Mark 16:7 (Lk 24:6)								0	727	0	777							<b>644</b>		0	10620
<i>The Women Flee from the Tomb Trembling and Amazed (Mark 16:8)</i>																					
Mark 16:8 (Lk 24:5, 9)								3	730	3	780							<b>643</b>		1	10621
																		<b>647</b>		4	10625
Total # of verses moved: Complete Visual Contact																				10625	
Amount of Scrolling Greater than the Size of Luke, Bookroll 2 (of 2) (9:51–24:53) (691 verses)																				15.376x	
Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																				730	
Amount of Scrolling Greater than the Size of Luke, Bookroll 2 (of 2) (9:51–24:53) (691 verses)																				1.056x	
Total # of verses moved: <i>Penultimate</i> Posteriority [LH] (With Oral Interference & Memory &c.)																				780	
Amount of Scrolling Greater than the Size of Luke, Bookroll 2 (of 2) (9:51–24:53) (691 verses)																				1.128x	

Mark's use of Luke, Bookroll 2: *Luke 9:51–19:27* (Three-Bookroll Luke)

[AP: 2GH, BH; PP: LH]

	1–20	21–41	42–61	62–82	83–101	102–122	123–142	143–163	164–183	184–203	204–223	224–244	245–264	265–285	286–304	305–325	326–345	346–366	367–386	387–406				
Mark 1:1–45																								
<i>The Healing of the Paralytic</i> (Mark 2:1–12)																								
Mark 2:1–28																								
<i>The Man with the Withered Hand</i> (Mark 3:1–6)																								
Mark 3:1 (Lk 14:2)											204										204	204		
Mark 3:2 (Lk 14:3)											205										1	205		
Mark 3:3 (Lk 14:2)											204										1	206		
Mark 3:4 (Lk 14:3)											205										1	207		
Mark 3:5–6																								
Mark 3:7–21																						PP (OI&M)		
<i>The Beelzebub Controversy</i> (Mark 3:22)																								
Mark 3:22 (Lk 11:14–15)				68 69																	68 1	68 69	137 1	344 345
<i>Satan, a Kingdom, and a House Divided</i> (Mark 3:23–26)																								
Mark 3:23 (Lk 11:17–18)				71 72																	2 1	71 72	2 1	347 348
Mark 3:24 (Lk 11:17)				71																	1	73	1	349
Mark 3:25 (Lk 11:17)				71																	0	73	0	349
Mark 3:26 (Lk 11:18)				72																	1	74	1	350
<i>Plundering the Strong Man's House</i> (Mark 3:27)																								
Mark 3:27 (Lk 11:21–22)				75 76																	3 1	77 78	3 1	353 354
<i>Blasphemy of the Holy Spirit</i> (Mark 3:28–30)																								
Mark 3:28 (Lk 12:10)																					42	120	42	396
Mark 3:29 (Lk 12:10)																					0	120	0	396
Mark 3:30																								
Mark 3:31–35																								









Mark 10:19 (Lk 18:20)					1	356	1	358											<b>356</b>			1	3466		
Mark 10:20 (Lk 18:21)					1	357	1	359												<b>357</b>			1	3467	
Mark 10:21 (Lk 18:22)					1	358	1	360												<b>358</b>			1	3468	
Mark 10:22 (Lk 18:23)					1	359	1	361												<b>359</b>			1	3469	
<i>How Hard it is to Enter the Kingdom of Heaven (Mark 10:23–25)</i>																									
Mark 10:23 (Lk 18:24)					1	360	1	362												<b>360</b>			1	3470	
Mark 10:24 (Lk 18:24)					0	360	0	362												<b>360</b>			0	3470	
Mark 10:25 (Lk 18:25)					1	361	1	363												<b>361</b>			1	3471	
<i>All things are Possible with God (Mark 10:26–27)</i>																									
Mark 10:26 (Lk 18:26)					1	362	1	364												<b>362</b>			1	2472	
Mark 10:27 (Lk 18:27)					1	363	1	365												<b>363</b>			1	3473	
<i>On Leaving Everything and Following Jesus (Mark 10:28–30)</i>																									
Mark 10:28 (Lk 18:28)					1	364	1	366												<b>364</b>			1	3474	
Mark 10:29 (Lk 18:29)					1	365	1	367												<b>365</b>			1	3475	
Mark 10:30 (Lk 18:30)					1	366	1	368												<b>366</b>			1	3476	
<i>The First Will be Last and the Last, First (Mark 10:31)</i>																									
Mark 10:31 (Lk 13:30)																				<b>197</b>				169	3645
<i>Jesus' Third Passion Prediction (Mark 10:32–34)</i>																									
Mark 10:32 (Lk 18:31)					1	367	1	369												<b>367</b>			170	3815	
Mark 10:33 (Lk 18:31–32)					0	368	0	370												<b>367</b>			0	3815	
					1	369	1	371												<b>368</b>			1	3816	
Mark 10:34 (Lk 18:32–33)					0	369	0	371												<b>368</b>			0	3816	
					1	370	1	372												<b>369</b>			1	3817	
<i>James and John, the Sons of Zebedee, Petition for Seating Arrangements in the Kingdom of God (Mark 10:35–40)</i>																									
Mark 10:35–37																									
Mark 10:38 (Lk 12:50)																							211	4028	
Mark 10:39 (Lk 12:50)																							0	4028	
Mark 10:40																									
Mark 10:41–45																									
<i>The Healing of Blind Bartimaeus (Mark 10:46–52)</i>																									
Mark 10:46 (Lk 18:35)					2	371	2	373												<b>371</b>			213	4241	

Mark 10:47 (Lk 18:36–39)					1	372	1	374												<b>372</b>		1	4242	
					1	373	1	375													<b>373</b>		1	4243
					1	374	1	376													<b>374</b>		1	4244
					1	375	1	377													<b>375</b>		1	4245
Mark 10:48 (Lk 18:39)					0	375	0	377													<b>375</b>		0	4245
Mark 10:49 (Lk 18:40)					1	376	1	378													<b>376</b>		1	4246
Mark 10:50																								
Mark 10:51 (Lk 18:41)					1	377	1	379													<b>377</b>		1	4247
Mark 10:52 (Lk 18:42–43)					1	378	1	380													<b>378</b>		1	4248
					1	379	1	381													<b>379</b>		1	4249
Mark 11:1–7																								
<i>The Triumphal Entry (Mark 11:8–10)</i>																								
Mark 11:8																								
Mark 11:9 (Lk 13:35)																							177	4426
Mark 11:10 (Lk 13:35)																							0	4426
Mark 11:11																								
<i>The Cursing of the Fig Tree (Mark 11:12–14)</i>																								
Mark 11:12																								
Mark 11:13 (Lk 13:6–7)																							29	4455
																							1	4456
Mark 11:14 (Lk 13:7)																							0	4456
Mark 11:15–19																								
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Mark 11:20–25)</i>																								
Mark 11:20–21																								
Mark 11:22 (Lk 17:6)																							132	4588
Mark 11:23 (Lk 17:6)																							0	4588
Mark 11:24–25																								
Mark 11:27–33																								
Mark 12:1–27																								
<i>The Question Concerning the Greatest Commandment (Mark 12:28–33)</i>																								
Mark 12:28 (Lk 10:25)																							269	4857
Mark 12:29 (Lk 10:27)																							2	4859

Mark 12:30 (Lk 10:27)																					0	4859
Mark 12:31 (Lk 10:27)																					0	4859
Mark 12:32																						
Mark 12:33 (Lk 10:27)																					0	4859
Mark 12:34–37																						
<i>Beware of the Scribes (Mark 12:38–40)</i>																						
Mark 12:38 (Lk 11:43)																					58	4917
Mark 12:39 (Lk 11:43)																					0	4917
Mark 12:40																						
Mark 12:41–44																						
Mark 13:1–8b																						
<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them (Mark 13:9)</i>																						
Mark 13:9 (Lk 12:11)																					22	4939
Mark 13:10																						
<i>Do Not Worry About What to Say, For It will Be Given to You in that Hour (Mark 13:11)</i>																						
Mark 13:11 (Lk 12:11–12)																					0	4939
Mark 13:12–14																					1	4940
<i>One Must Not Get His Possessions (Mark 13:15–16)</i>																						
Mark 13:15 (Lk 17:31)																					211	5151
Mark 13:16 (Lk 17:31)																					0	5151
Mark 13:17–20																						
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Mark 13:21)</i>																						
Mark 13:21 (Lk 17:23)																					8	5159
Mark 13:22–25																						
<i>The Son of Man Coming in the Clouds (Mark 13:26)</i>																						
Mark 13:26 (Lk 17:24)																					1	5160
Mark 13:27–32																						
<i>Watch! You Do Not Know When the Time Is (Mark 13:33)</i>																						
Mark 13:33 (Lk 12:39–40, 42)																					177	5337
																					1	5338
																					2	5340

<i>The Māshāl on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)																						
Mark 13:34 (Lk 12:42–43)								150													0	5340
								151													1	5341
Mark 13:35 (Lk 12:37–39)								145													6	5347
								146													1	5348
								147													1	5349
Mark 13:36 (Lk 12:38)								146													1	5350
Mark 13:37 (Lk 12:37, 44)								145													1	5351
								152													7	5358
Mark 14:1–72																						
Mark 15:1–47																						
Mark 16:1–8																						
Total # of verses moved: Complete Visual Contact																					5358	
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (9:51–19:27) (406 verses)																					13.197x	
Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																					379	
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (9:51–19:27) (406 verses)																					0.933x	
Total # of verses moved: <i>Penultimate</i> Posteriority [LH] (With Oral Interference & Memory &c.)																					381	
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (9:51–19:27) (406 verses)																					0.938x	

Mark's use of Luke, Bookroll 3: *Luke 19:28–24:53* (Three-Bookroll Luke)

[AP: 2GH, BH; PP: LH]

	1-14	15-28	29-42	43-57	58-71	72-85	86-99	100-114	115-128	129-142	143-156	157-171	172-185	186-199	200-213	214-228	229-242	243-256	257-270	271-285			
Mark 1:1-45																							
Mark 2:1-28																							
Mark 3:1-35																							
Mark 4:1-41																							
Mark 5:1-43																							
Mark 6:1-56																							
Mark 7:1-37																							
Mark 8:1-10																							
<i>Jesus First Passion Prediction (Mark 8:31)</i>																							
Mark 8:31 (Lk 24:7)																		239				239	239
Mark 8:32-38																							
Mark 9:1-32																							
<i>On True Greatness (Mark 9:33-37)</i>																							
Mark 9:33																							
Mark 9:34 (Lk 22:24)										130												109	348
Mark 9:35 (Lk 22:26)										132												2	350
Mark 9:36-37																							
Mark 9:38-50																							
Mark 10:1-41																							
<i>The Greatest Among You must be like the Servant and the Slave (Mark 10:42-45)</i>																							
Mark 10:42 (Lk 22:25)										131												1	351
Mark 10:43 (Lk 22:26)										132												1	352
Mark 10:44 (Lk 22:26-27)										132 133												0 1	352 353
Mark 10:45 (Lk 22:27)										133												0	353
Mark 10:46-52																		AP (OI&M)	PP (OI&M)				



<i>The Commandeering of the Colt (Mark 11:1-7)</i>																				
Mark 11:1 (Lk 19:28-29)	<b>1</b> <b>2</b>																		132	485
																			1	486
Mark 11:2 (Lk 19:30)	<b>3</b>																		1	487
Mark 11:3 (Lk 19:31)	<b>4</b>																		1	488
Mark 11:4 (Lk 19:32-33)	<b>5</b> <b>6</b>																		1	489
																			1	490
Mark 11:5 (Lk 19:33)	<b>6</b>																		0	490
Mark 11:6 (Lk 19:32, 34)	<b>5</b> <b>7</b>																		1	491
																			2	493
Mark 11:7 (Lk 19:35)	<b>8</b>																		1	494
<i>The Triumphal Entry (Mark 11:8-10)</i>																				
Mark 11:8 (Lk 19:36)	<b>9</b>																		1	495
Mark 11:9 (Lk 19:38)	<b>11</b>																		2	497
Mark 11:10 (Lk 19:38)	<b>11</b>																		0	497
Mark 11:11-14																				
<i>Jesus Ousts the Sellers and Buyers from the Temple (Mark 11:15-17)</i>																				
Mark 11:15 (Lk 19:45)	<b>18</b>																		7	504
Mark 11:16																				
Mark 11:17 (Lk 19:46)	<b>19</b>																		1	505
<i>The Chief Priests and the Scribes Seek to Kill Jesus (Mark 11:18)</i>																				
Mark 11:18 (Lk 19:47-48)	<b>20</b> <b>21</b>																		1	506
																			1	507
Mark 11:19-25																				
<i>The Question about Authority (Mark 11:27-33)</i>																				
Mark 11:27 (Lk 20:1)	<b>22</b>																		1	508
Mark 11:28 (Lk 20:2)	<b>23</b>																		1	509
Mark 11:29 (Lk 20:3)	<b>24</b>																		1	510
Mark 11:30 (Lk 20:4)	<b>25</b>																		1	511
Mark 11:31 (Lk 20:5)	<b>26</b>																		1	512
Mark 11:32 (Lk 20:6)	<b>27</b>																		1	513

Mark 11:33 (Lk 20:7-8)		<b>28</b>																1	30	1	30	1	514
		<b>29</b>																1	31	1	31	1	515
<i>The Parable of the Wicked Tenants (Mark 12:1-9)</i>																							
Mark 12:1 (Lk 20:9)			<b>30</b>															1	32	1	32	1	516
Mark 12:2 (Lk 20:10)			<b>31</b>															1	33	1	33	1	517
Mark 12:3 (Lk 20:10)			<b>31</b>															0	33	0	33	0	517
Mark 12:4 (Lk 20:10-11)			<b>31</b> <b>32</b>															0	33	0	33	0	517
																		1	34	1	34	1	518
Mark 12:5 (Lk 20:11)			<b>32</b>															0	34	0	34	0	518
Mark 12:6 (Lk 20:13)			<b>34</b>															2	36	2	36	2	520
Mark 12:7 (Lk 20:14)			<b>35</b>															1	37	1	37	1	521
Mark 12:8 (Lk 20:12, 15)			<b>33</b> <b>36</b>															2	39	2	39	2	523
																		3	42	3	42	3	526
Mark 12:9 (Lk 20:15-16)			<b>36</b> <b>37</b>															0	42	0	42	0	526
																		1	43	1	43	1	527
<i>The Rejected Stone becomes the Cornerstone (Mark 12:10-11)</i>																							
Mark 12:10 (Lk 20:17)			<b>38</b>															1	44	1	44	1	528
Mark 12:11																							
<i>The Scribes and Priests Know the Parable is About Them (Mark 12:12)</i>																							
Mark 12:12 (Lk 20:19)			<b>40</b>															2	46	2	46	2	530
<i>On Paying Tribute to Caesar (Mark 12:13-17)</i>																							
Mark 12:13 (Lk 20:20)			<b>41</b>															1	47	1	47	1	531
Mark 12:14 (Lk 20:21-22)			<b>42</b>															1	48	1	48	1	532
				<b>43</b>														1	49	1	49	1	533
Mark 12:15 (Lk 20:23-24)			<b>44</b> <b>45</b>															1	50	1	50	1	534
																		1	51	1	51	1	535
Mark 12:16 (Lk 20:24)			<b>45</b>															0	51	0	51	0	535
Mark 12:17 (Lk 20:25-26)			<b>46</b> <b>47</b>															1	52	1	52	1	536
																		1	53	1	53	1	537
<i>The Sadducees' Question about the Resurrection (Mark 12:18-27)</i>																							
Mark 12:18 (Lk 20:27-28)			<b>48</b> <b>49</b>															1	54	1	54	1	538
																		1	55	1	55	1	539
Mark 12:19 (Lk 20:28)			<b>49</b>															0	55	0	55	0	539

Mark 12:20 (Lk 20:29)				<b>50</b>													1	56	1	56	1	540
Mark 12:21 (Lk 20:29–31)				<b>50</b> <b>51</b> <b>52</b>													0	56	0	56	0	540
																	1	57	1	57	1	541
																	1	58	1	58	1	542
Mark 12:22 (Lk 20:31–32)				<b>52</b> <b>53</b>													0	58	0	58	0	542
																	1	58	1	58	1	543
Mark 12:23 (Lk 20:33)				<b>54</b>													1	59	1	59	1	544
Mark 12:24 (Lk 20:34)				<b>55</b>													1	60	1	60	1	545
Mark 12:25 (Lk 20:35–36)				<b>56</b> <b>57</b>													1	61	1	61	1	546
																	1	62	1	62	1	547
Mark 12:26 (Lk 20:37)					<b>58</b>												1	63	1	63	1	548
Mark 12:27 (Lk 20:38)					<b>59</b>												1	64	1	64	1	549
<i>The Question Concerning the Greatest Commandment (Mark 12:28–33)</i>																						
Mark 12:28 (Lk 20:39)					<b>60</b>												1	65	1	65	1	550
Mark 12:29–31																						
Mark 12:32 (Lk 20:39)					<b>60</b>												0	65	0	65	0	550
Mark 12:33																						
<i>No One Dares Ask Jesus Anything (Mark 12:34)</i>																						
Mark 12:34 (Lk 20:40)					<b>61</b>												1	66	1	66	1	551
<i>Jesus' Question about David's Son (Mark 12:35–37)</i>																						
Mark 12:35 (Lk 20:41)					<b>62</b>												1	67	1	67	1	552
Mark 12:36 (Lk 20:42–43)					<b>63</b> <b>64</b>												1	68	1	68	1	553
																	1	69	1	69	1	554
Mark 12:37 (Lk 20:44–45)					<b>65</b> <b>66</b>												1	70	1	70	1	555
																	1	71	1	71	1	556
<i>Beware of the Scribes (Mark 12:38–40)</i>																						
Mark 12:38 (Lk 20:45–46)					<b>66</b> <b>67</b>												0	71	0	71	0	556
																	1	72	1	72	1	557
Mark 12:39 (Lk 20:46)					<b>67</b>												0	72	0	72	0	557
Mark 12:40 (Lk 20:47)					<b>68</b>												1	73	1	73	1	558
<i>The Widow's Mite (Mark 12:41–44)</i>																						
Mark 12:41 (Lk 21:1)					<b>69</b>												1	74	1	74	1	559



Mark 13:14 (Lk 21:20–21)							<b>88</b> <b>89</b>											1 1	94 95	1 1	94 95	1 1	578 579		
<i>One Must Not Get His Possessions (Mark 13:15–16)</i>																									
Mark 13:15 (Lk 21:21)							<b>89</b>												0	95	0	95	0	579	
Mark 13:16 (Lk 21:21)							<b>89</b>												0	95	0	95	0	579	
<i>Woe to Those Pregnant and Nursing (Mark 13:17)</i>																									
Mark 13:17 (Lk 21:23)							<b>91</b>												2	97	2	97	2	581	
Mark 13:18–21																									
<i>False Christs and False Prophets Will Rise Up (Mark 13:22)</i>																									
Mark 13:22 (Lk 21:8, 10)							<b>76</b> <b>78</b>																	15 2	596 598
Mark 13:23																				AP (OI&M)	PP (OI&M)				
<i>The Celestial Disturbances (Mark 13:24–25)</i>																									
Mark 13:24 (Lk 21:25)							<b>93</b>													2	99	2	99	15	613
Mark 13:25 (Lk 21:25–26)							<b>93</b> <b>94</b>													0 1	99 100	0 1	99 100	0 1	613 614
<i>The Son of Man Coming in the Clouds (Mark 13:26)</i>																									
Mark 13:26 (Lk 21:27)							<b>95</b>													1	101	1	101	1	615
Mark 13:27																									
<i>The Parable of the Fig Tree (Mark 13:28–29)</i>																									
Mark 13:28 (Lk 21:29–30)							<b>97</b> <b>98</b>													2 1	103 104	2 1	103 104	2 1	617 618
Mark 13:29 (Lk 21:31)							<b>99</b>													1	105	1	105	1	619
<i>This Generation will Not Pass Away Until All these Things Happen (Mark 13:30)</i>																									
Mark 13:30 (Lk 21:32)							<b>100</b>													1	106	1	106	1	620
<i>Heaven and Earth Will Pass Away, But My Words will Not (Mark 13:31)</i>																									
Mark 13:31 (Lk 21:33)							<b>101</b>													1	107	1	107	1	621
Mark 13:32																									
<i>Watch! You Do Not Know When the Time Is (Mark 13:33)</i>																									
Mark 13:33 (Lk 21:34, 36)							<b>102</b> <b>104</b>													1 1	108 109	1 1	108 109	1 1	622 623
<i>The Māshāl on the Journeying Master Who Returns When No One Knows (Mark 13:34–37)</i>																									

Mark 13:34 (Lk 21:36)								<b>104</b>									0	109	0	109	0	623
Mark 13:35-37																						
<i>The Approaching Passover and the Chief Priests and Scribes' Plot Against Jesus (Mark 14:1-2)</i>																						
Mark 14:1 (Lk 22:1-2)								<b>107</b>									3	112	3	112	3	626
								<b>108</b>									1	113	1	113	1	627
Mark 14:2 (Lk 22:2)								<b>108</b>									0	113	0	113	0	627
Mark 14:3-9																						
<i>Judas Goes to the Chief Priests to Betray Jesus (Mark 14:10-11)</i>																						
Mark 14:10 (Lk 22:3-4)								<b>109</b>									1	114	1	114	1	628
								<b>110</b>									1	115	1	115	1	629
Mark 14:11 (Lk 22:5-6)								<b>111</b>									1	116	1	116	1	630
								<b>112</b>									1	117	1	117	1	631
<i>The Preparation for the Passover (Mark 14:12-16)</i>																						
Mark 14:12 (Lk 22:7-9)								<b>113</b>									1	118	1	118	1	632
								<b>114</b>									1	119	1	119	1	633
								<b>115</b>									1	120	1	120	1	634
Mark 14:13 (Lk 22:10)								<b>116</b>									1	121	1	121	1	635
Mark 14:14 (Lk 22:10-11)								<b>116</b>									0	121	0	121	0	635
								<b>117</b>									1	122	1	122	1	636
Mark 14:15 (Lk 22:12)								<b>118</b>									1	123	1	123	1	637
Mark 14:16 (Lk 22:13)								<b>119</b>									1	124	1	124	1	638
<i>Jesus Comes with His Disciples (Mark 14:17)</i>																						
Mark 14:17 (Lk 22:14)								<b>120</b>									1	125	1	125	1	639
<i>Jesus Foretells His Betrayal (Mark 14:18)</i>																						
Mark 14:18 (Lk 22:21)								<b>127</b>									7	132	7	132	7	646
<i>The Disciples are Grieved and Ask if It is Them (Mark 14:19)</i>																						
Mark 14:19 (Lk 22:23)								<b>129</b>									2	134	2	134	2	648
Mark 14:20																						
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Mark 14:21)</i>																						
Mark 14:21 (Lk 22:22)								<b>128</b>									1	135	1	135	1	649
<i>The Last Supper: Jesus Distributes the Bread (Mark 14:22)</i>																						
Mark 14:22 (Lk 22:19)								<b>125</b>									3	138	3	138	3	652
<i>The Last Supper: Jesus Distributes the Cup (Mark 14:23)</i>																						
Mark 14:23 (Lk 22:17)								<b>123</b>									2	140	2	140	2	654

Mark 14:24 (Lk 22:17, 20)										<b>123</b> <b>126</b>										0 3	140 143	0 3	140 143	0 3	654 657	
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Mark 14:25)</i>																										
Mark 14:25 (Lk 22:18)										<b>124</b>											2	145	2	145	2	659
<i>They Sing a Hymn and Go Out to the Mount of Olives (Mark 14:26)</i>																										
Mark 14:26 (Lk 22:39)																							21	166	21	680
Mark 14:27-28																										
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows Twice (Mark 14:29-30)</i>																										
Mark 14:29 (Lk 22:23)										<b>139</b>											15	160	6	172	6	686
Mark 14:30 (Lk 22:24)										<b>140</b>											1	161	1	173	1	687
Mark 14:31																										
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Mark 14:32)</i>																										
Mark 14:32 (Lk 22:40)																					6	167	6	179	6	693
Mark 14:33-34																										
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Mark 14:35-38)</i>																										
Mark 14:35 (Lk 22:41-42)																					1 1	168 169	1 1	180 181	1 1	694 695
Mark 14:36 (Lk 22:42)																					0	169	0	181	0	695
Mark 14:37 (Lk 22:45-46)																					3 1	172 173	3 1	184 185	3 1	698 699
Mark 14:38 (Lk 22:46)																					0	173	0	185	0	699
Mark 14:39-42																										
<i>Judas Comes With the Crowd (Mark 14:43)</i>																										
Mark 14:43 (Lk 22:47)																					1	174	1	186	1	700
<i>Judas Betrays Jesus With a Kiss (Mark 14:44-45)</i>																										
Mark 14:44 (Lk 22:47-48)																					1 1	175 176	1 1	187 188	1 1	701 702
Mark 14:45 (Lk 22:47-48)																					1 1	177 178	1 1	189 190	1 1	703 704
Mark 14:46																										
<i>One of the Disciples Cuts Off an Ear (Mark 14:47)</i>																										
Mark 14:47 (Lk 22:50)																					2	180	2	192	2	706

<i>Jesus Responds to The Arresting Party (Mark 14:48–49)</i>																									
Mark 14:48 (Lk 22:52)																		2	182	2	194	2	708		
Mark 14:49 (Lk 22:53)																		1	183	1	195	1	709		
Mark 14:50–52																									
<i>Jesus is Lead to the House of the High Priest (Mark 14:53)</i>																									
Mark 14:53 (Lk 22:54)																		1	184	1	196	1	710		
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Mark 14:54)</i>																									
Mark 14:54 (Lk 22:54–56)																		1	185	1	197	1	711		
																		1	186	1	198	1	712		
																		1	187	1	199	1	713		
Mark 14:55–61a																									
<i>The Chief Priest Questions Jesus About His Identity (Mark 14:61b–64a)</i>																									
Mark 14:61b (Lk 22:67, 70)																				11	210	11	724		
																				3	213	3	727		
Mark 14:62 (Lk 22:67, 69–70)																				3	216	3	730		
																				2	218	2	732		
																				1	219	1	733		
Mark 14:63 (Lk 22:71)																				1	220	1	734		
Mark 14:64a (Lk 22:71)																				0	220	0	734		
Mark 14:64b																									
<i>Jesus is Abused by His Captors (Mark 14:65)</i>																									
Mark 14:65 (Lk 22:64)																						7	741		
<i>Peter Denies Jesus Three Times (Mark 14:66–72)</i>																									
Mark 14:66 (Lk 22:54–56)																				2	189	17	237	10	751
																				1	190	1	238	1	752
																				1	191	1	239	1	753
Mark 14:67 (Lk 22:56, 58–59)																				0	191	0	239	0	753
																				2	193	2	241	2	755
																				1	194	1	242	1	756
Mark 14:68 (Lk 22:57)																				2	196	2	244	2	758
Mark 14:69 (Lk 22:58)																				1	197	1	245	1	759
Mark 14:70 (Lk 22:58–59)																				0	197	0	245	0	759
																				1	198	1	246	1	760
Mark 14:71 (Lk 22:60)																				1	199	1	247	1	761





Mark 15:15 (Lk 23:23–25)				2 1 1	238 239 240	2 1 1	286 287 288												<b>199</b>															2 1 1	803 804 805																			
<i>Jesus is Mocked by the Soldiers (Mark 15:16–20)</i>																																																						
Mark 15:16 (Lk 23:26)				1	241	1	289																																		1	806												
Mark 15:17–19																																																						
Mark 15:20 (Lk 23:26)				0	241	0	289																											0	806																			
<i>Simon of Cyrene Helps Carry the Cross (Mark 15:21)</i>																																																						
Mark 15:21 (Lk 23:26)				0	241	0	289																											0	806																			
<i>They Take Jesus to Golgotha, the Place of the Skull (Mark 15:22)</i>																																																						
Mark 15:22 (Lk 23:33)				7	248	7	296																											7	813																			
Mark 15:23																																																						
<i>Jesus is Crucified and His Clothes are Divided (Mark 15:24)</i>																																																						
Mark 15:24 (Lk 23:33–34)				0 1	248 249	0 1	296 297																											0 1	813 814																			
Mark 15:25																																																						
<i>The Inscription (Mark 15:26)</i>																																																						
Mark 15:26 (Lk 23:37–38)				3 1	252 253	3 1	300 301																																	<b>213</b>	<b>214</b>							3 1	817 818					
<i>Jesus is Crucified with One on His Right and One on His Left (Mark 15:27)</i>																																																						
Mark 15:27 (Lk 23:32–33)																																							<b>208</b> <b>209</b>									6 1	824 825					
<i>Passers-by Deride Jesus (Mark 15:29–30)</i>																																																						
Mark 15:29 (Lk 23:35, 37)																																							<b>211</b> <b>213</b>									2 2	827 829					
Mark 15:30 (Lk 23:37)				1	254	1	302																																<b>213</b>								0	829						
<i>The Chief Priests and Scribes Ridicule Jesus (Mark 15:31–32a)</i>																																																						
Mark 15:31 (Lk 23:35)				2	256	2	304																																<b>211</b>								2	831						
Mark 15:32a (Lk 23:35)				0	256	0	304																																<b>211</b>								0	831						
Mark 15:32b																																																						
<i>Darkness Comes Over the Land (Mark 15:33)</i>																																																						
Mark 15:33 (Lk 23:44)				9	265	9	313																																						<b>220</b>								9	840
<i>The Cry From the Cross: "My God, My God" (Mark 15:34)</i>																																																						





*Rationale for Mark's Non-Visual Use of Luke*  
*(Penultimate Posteriority & Absolute Posteriority)*  
 (AP: 2GH, BH) (PP: LH)

#	PP or AP	# of Scrolls	Verse	Tradition Unit	Potential Parallel	Tradition Unit of the Potential Parallel	Rationale
1	PP, AP	1, 2, 3	Mark 1:2	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)	Luke 7:27	<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?")</i> (Luke 7:24–28)	Either Mark takes it from scripture, or he knows it by heart. It is a well-known piece of scripture, especially for Christians.
2*	PP, AP	1, 2, 3	Mark 1:5	<i>The People Go Out to John</i> (Mark 1:5)	Luke 3:7, 3	<i>John's Preaching of Repentance</i> (Luke 3:7–9) & <i>John the Baptist</i> (Luke 3:2–3)	<b>AP:</b> Mark is using Matt 3:5–6 here, not Luke. No visual contact needed. <b>PP:</b> Mark reads ahead to Luke 3:7, and then has recall those parts from Luke 3:3 once present in 3:7.
3	PP, AP	1, 2, 3	Mark 1:16–20	<i>The Call of the First Disciples</i> (Mark 1:16–20)	Luke 5:1–2, 2–5, 7, 10–11	<i>The Call of the First Disciples</i> (Luke 5:1–3) & <i>The Miraculous Draught of Fish</i> (Luke 5:4–11)	<b>AP:</b> Mark is using Matt 4:18–22, not Luke. No visual contact with Luke is necessary. <b>PP:</b> Mark is recalling another tradition (Mk material)—other than Luke's—which has some material in common.
4*	PP, AP	1	Mark 1:23	<i>The Healing of the Demoniac in the Synagogue</i> (Mark 1:23–28)	Luke 4:15	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15)	Jesus' entering of synagogues is common knowledge. Mark is getting the material from Luke 4:33, anyway. The few minor agreements between 1:23 and 4:15 are too few and small and can taken from memory. Mark reads Luke 4:15 at 1:21, two verses earlier.
5*	AP, PP	1, 2, 3	Mark 1:28	<i>The Healing of the Demoniac in the Synagogue</i> (Mark 1:23–28)	Luke 4:14	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15)	Mark is recalling the contents of 4:14 from having it approximately at Mark 1:21. It helps that Jesus' fame spread is common knowledge.
6*	AP, PP	1, 2, 3	Mark 1:29	<i>The Healing of Peter's Mother-in-law</i> (Mark 1:29–31)	Luke 4:15	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15)	Mark is recalling the contents of 4:15 from having it approximately at Mark 1:21. The only agreements are καὶ, τ- (definite article

							for “synagogue”) and συναγωγ-, which hardly require visual contact.
<b>7</b>	AP, PP	1, 2, 3	Mark 2:1	<i>The Healing of the Paralytic</i> (Mark 2:1–12)	Luke 7:1b	<i>The Centurion of Capernaum</i> (Luke 7:1b–10)	Stating that Jesus entered into Capernaum does not require visual contact.
8*	AP, PP	1, 2, 3	Mark 2:6	<i>The Healing of the Paralytic</i> (Mark 2:1–12)	Luke 5:17	<i>The Healing of the Paralytic</i> (Luke 5:17–26)	The parallel here between Mark and Luke is ἦσαν καθήμενοι, which Mark can recall from having read it at Mark 2:1–2. No visual contact is needed.
<b>9</b>	AP, PP	2, 3	Mark 3:1–4	<i>The Man with the Withered Hand</i> (Mark 3:1–6)	Luke 14:2–3	<i>The Healing of the Man with Dropsy</i> (Luke 14:1–6)	While there are similarities between <i>The Man with the Withered Hand</i> and <i>The Healing of the Man with Dropsy</i> , the verbal similarities between Mark and Luke are minimal. In 3:1 only “Καί,” “ἄνθρωπος,” and “ἦν” are similar, and in 3:2–4 the similarities are λέγ-, ἔξεστιν τ- σαββά- θεραπεῖ, and the interrogative (;). These do not require visual contact. In any case, Mark is using Luke 6:6–10, and in the case of AP, he is using Matt 12:9–14.
<b>10</b>	PP, AP	1, 2, 3	Mark 3:11	<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known</i> (Mark 3:11–12)	Luke 4:41	<i>The Sick healed at Evening</i> (Luke 4:40–41)	Here the agreement is with “you are the Son of God.” If it is common knowledge, which it could be, that the demon-possessed call him the Son of God, then it is not necessary for there to be visual contact.
<b>11</b>	AP	1, 2, 3	Mark 3:22	<i>The Beelzebub Controversy</i> (Mark 3:22)	Luke 11:14–15	<i>The Beelzebub Controversy</i> (Luke 11:14–15)	Mark is using Matthew (first 9:32–33, then 12:24), not Luke. No minor agreements between Mark and Luke, only between Luke and Matthew.
<b>12</b>	AP	1, 2, 3	Mark 3:23–26	<i>Satan, a Kingdom, and a House Divided</i> (Mark 3:23–26)	Luke 11:17–18	<i>A Kingdom and Satan Divided</i> (Luke 11:17–18)	Mark is using Matthew 12:25–26, not Luke. The only minor agreements between Mark and Luke are ἐφ’, and the case ending -ήν (ἑαυτήν) (24–25) and -ειν (ἐκβάλλειν) (23), the infinite verb ending. Neither of these are probative, considering the several minor

							agreements between Mark and Matthew.
<b>13</b>	AP	1, 2, 3	Mark 3:27	<i>Plundering the Strong Man's House</i> (Mark 3:27)	Luke 11:21–22	<i>The Strong Man and His Property</i> (Luke 11:21–22)	There are no minor agreements between Mark and Luke against Matthew. Mark is using Matthew 12:29.
<b>14</b>	AP	1, 2, 3	Mark 3:28–29	<i>Blasphemy of the Holy Spirit</i> (Mark 3:28–30)	Luke 12:10	<i>Blasphemy of the Holy Spirit</i> (Luke 12:10)	Mark is using Matthew 12:31–32, not Luke. The only minor agreements between Mark and Luke are (εἰς and the case endings of ἅγιος: -ὸ -ον), only between Luke and Matthew alone.
<b>15</b>	AP, PP	2, 3	Mark 4:9	<i>He Who Has Ears to Hear I</i> (Mark 4:9 I or Mark 4:23 II)	Luke 14:35b	<i>He Who Has Ears to Hear II</i> (Luke Luke 14:35b)	The phrase is gnomic and does not require visual contact.
<b>16</b>	AP, PP	2, 3	Mark 4:21	<i>A Lamp Is Put on the Lampstand</i> (Mark 4:21)	Luke 11:33	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	The only agreement between Mark and Luke against Matthew here is ἵνα. Every other agreement Mark has with Luke, Mark has with Matthew. Mark is either using Matthew 5:15 or because it is aphoristic, he need not be using anything. Whatever the case, Mark does not have visual contact with Luke.
<b>17</b>	AP, PP	2, 3	Mark 4:22	<i>Nothing is Hidden unless it is to be Made Known</i> (Mark 4:22)	Luke 12:2	<i>Nothing is Hidden which will not be Known II</i> (Luke 12:2)	The saying is gnomic, and there are very few agreements between Mark and Luke (οὐ-, ἔστιν, and κρυπτὸν). It is both in Luke's and Matthew's Gospels, in several places. There is no need for Mark to have visual contact with Luke.
<b>18</b>	AP, PP	1, 2	Mark 4:23	<i>He Who Has Ears to Hear II</i> (Mark 4:23)	Luke 8:8; 14:35b	<i>He Who Has Ears to Hear I</i> (Luke 8:8b I; Luke 14:35b II)	The saying is gnomic. No visual contact needed.
<b>19</b>	PP, AP	1, 2, 3	Mark 4:24	<i>With Which Measure You Measure It Will be Measured to You</i> (Mark 4:24)	Luke 6:38	<i>With the Measure you Measure</i> (Luke 6:38)	“With Which Measure You Measure It Will be Measured to You” is gnomic and not in need of visual contact to render.
<b>20</b>	PP, AP	1, 2, 3	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	Luke 6:38	<i>With the Measure you Measure</i> (Luke 6:38)	The word δοθήσεται (the only agreement) is also present in Luke 8:18, of which Mark has visual contact.

21	PP, AP	2, 3	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	Luke 19:26	<i>The Parable of the Minas</i> (Luke 19:11–27)	It is an aphoristic phrase, and repeated in various locations in Mark's sources. Visual contact is not necessary.
22	AP, PP	1, 2, 3	Mark 4:30–32	<i>The Parable of the Mustard Seed</i> (Mark 4:30–32)	Luke 13:18–19	<i>The Parable of the Mustard Seed</i> (Luke 13:18–19)	<b>PP:</b> There are fewer agreements between Mark and Luke than one might expect, such that Luke's composition of it from memory is an acceptable proposal. This is partly due to the fact the parable has similarities to Psalm 103:12 and 31:6 (LXX), and thus some of the phraseology (especially the end, "the birds of heaven," "resting," and "branches") does not require visual contact on Mark's part. <b>AP:</b> There are far more similarities (MAs) between Mark and Matthew (13:31–32) in this, such that if Mark has visual contact with anyone it is Matthew and not Luke.
23	AP, PP	1, 2, 3	Mark 4:38	<i>Stilling the Storm</i> (Mark 4:35–41)	Luke 10:40	<i>Mary and Martha</i> (Luke 10:38–42)	The agreement is οὐ μέλει σοι ὅτι which is likely remembered for its pointedness in the Stilling of the Storm pericope. But visual contact is not needed for its use.
24	PP, AP	1, 2, 3	Mark 5:4	<i>The Gerasene Demoniac: Part I</i> (Mark 5:1–13)	Luke 8:29	<i>The Gerasene Demoniac: Part I</i> (Luke 8:26–33)	Mark 5:4 can be composed from working memory. No need to move back for visual back. Column is open to Luke.
25	PP, AP	1, 2, 3	Mark 6:1	<i>Jesus Visits His Home Town</i> (Mark 6:1)	Luke 4:16	<i>Jesus' Reads and Teaches at the Synagogue in Nazareth</i> (Luke 4:16–20)	Mark's agreement in Luke 4:16 is that "he entered into," which does not require visual contact. Jesus' entering synagogues on the sabbath was a regular activity and common knowledge.
26	PP, AP	1, 2, 3	Mark 6:2a	<i>Jesus Teaches In The Synagogue on the Sabbath</i> (Mark 6:2a)	Luke 4:16	<i>Jesus' Reads and Teaches at the Synagogue in Nazareth</i> (Luke 4:16–20)	Mark's agreement in Luke 4:16 (not Mark 1:21) is "the synagogue," and "sabbath," none of which require visual contact. Jesus' being in synagogues on the sabbath was a regular activity and common knowledge.



<b>27</b>	PP, AP	1, 2, 3	Mark 6:2b-3	<i>Jesus' People are Offended by Him</i> (Mark 6:2b-3)	Luke 4:22	<i>Jesus' People React to Him</i> (Luke 4:22)	The agreement here is with λεγ-, οὐχ- υἱός ἐστιν, οὗτος; (syntactically different in the Markan version). “This is not [his] son, [is he]?” need not be accessed visually. Luke is writing what he can remember of the story (whether in Mark or Matthew).
<b>28</b>	PP, AP	1, 2, 3	Mark 6:4	<i>There is No Prophet Without Honor Except in His Home Town</i> (Mark 6:4)	Luke 4:23-24	<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23) & <i>No Prophet is Welcome in His Home Town</i> (Luke 4:24)	The only significant agreements here are “ἐν τῇ πατρίδι,” which is derivable from the gnomic saying, “A prophet is not without honor except in his home town.” and the saying “A prophet is not without honor except in his home town,” which is gnomic. Thus visual contact is unnecessary.
<b>29</b>	AP, PP	1, 2, 3	Mark 6:6b	<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)	Luke 13:22	<i>Jesus Teaches on His Way to Jerusalem</i> (Luke 13:22)	The agreements between Mark and Luke here are: Καί, κώμας, and διδάσκων. That Jesus went teaching from village to village is of course common knowledge and does not require visual contact to compose.
<b>30</b>	AP, PP	2, 3	Mark 6:6b	<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)	Luke 8:1	<i>Jesus Travels through City and Village Preaching and Proclaiming the Good News</i> (Luke 8:1)	Besides the fact that it was common knowledge that Jesus went amongst the villages teaching, the agreements between Mark and Luke here are few: Καί, κώμ-. No visual contact is needed.
<b>31</b>	AP, PP	2, 3	Mark 6:8	<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics</i> (Mark 6:8-9)	Luke 10:4	<i>Carry No Purse, No Bag, No Sandals and Greet No One</i> (Luke 10:4; See also *Luke 9:3)	Mark is using Matthew 10:5, 9-10, not Luke. No minor agreements between Mark and Luke, only between Luke and Matthew alone. Besides, Mark is using Luke 9:3 as well.
<b>32</b>	AP, PP	2, 3	Mark 6:10	<i>Remain at whichever House You Enter</i> (Mark 6:10)	Luke 10:5, 7, 8	<i>Concerning the House in which You Enter</i> (Luke 10:5-7) & <i>Concerning the City in which You Enter</i> (Luke 10:8)	Mark is using Matthew 10:10-12, not Luke. There are no minor agreements between Mark and Luke. Besides, Mark is using Luke 9:4 as well.
<b>33</b>	AP, PP	2, 3	Mark 6:11	<i>Concerning the Place That does Not Accept You</i> (Mark 6:11)	Luke 10:10-11	<i>Concerning the Ones (the City) who do Not Accept You II</i>	Mark is using Matthew 10:14, not Luke. No minor agreements between Mark and Luke,

						(Luke 9:5 I; Luke 10:10–12 II)	only between Mark and Matthew alone. Besides, Mark is using Luke 9:5 as well.
34	PP, AP	1, 2, 3	Mark 6:17	<i>Herod's Imprisonment of John</i> (Mark 6:17)	Luke 3:19–20	<i>The Imprisonment of John</i> (Luke 3:19–20)	The agreements here are “Herod” “Herodias, his wife” and “John in prison” which do not require visual contact to use. It is common knowledge that John was imprisoned at the behest of Herodias.
35	AP, PP	1, 2, 3	Mark 6:44	<i>The Feeding of the Five Thousand</i> (Mark 6:35–44)	Luke 9:14	<i>The Feeding of the Five Thousand</i> (Luke 9:12–17)	<b>AP:</b> Mark is using Matt 14:21 here; however, he could be recalling Luke’s contribution as well, which he would have read at 6:39–40. <b>PP:</b> Mark is recalling Luke’s contribution, which he would have read at 6:39–40
36	AP, PP	1, 2, 3	Mark 6:45	<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray</i> (Mark 6:45–46)	Luke 9:10	<i>The Return of the Apostles and the Withdrawal to Bethsaida</i> (Luke 9:10)	The word “Bethsaida” can be recalled from Mark’s having read it at approximately Mark 6:32. No visual contact is needed.
37	PP, AP	1, 2, 3	Mark 7:30	<i>The Syro-Phoenician Woman</i> (Mark 7:24–30)	Luke 7:10	<i>The Centurion of Capernaum</i> (Luke 7:1b–10)	The agreements are: “Καί,” “εἰς τὸν οἶκον” and “εἶρ-.” While there is similarity to Luke 7:10, these hardly require visual contact.
38	PP, AP	1, 2, 3	Mark 8:11–12	<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request</i> (Mark 8:11–12)	Luke 11:16, 29	<i>Seeking A Sign from Heaven</i> (Luke 11:16) & <i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah</i> (Luke 11:29)	<b>PP:</b> That Jesus’ opponents sought from him a sign is common knowledge about Jesus and his opponents. Mark does not need to have visual contact with Luke. The παρ’ αὐτοῦ, which Mark and Luke agree against Matthew in, is a logical extension of the point. It does not require visual contact. <b>AP:</b> It is possible also, though ultimately unnecessary, that Mark is using 16:1, 4 which he has open before him. The only agreement that Mark has with Luke in Mark 8:1— <i>against</i> Matthew—is ἡ . . . αὐτη. Mark is likely using Matt 16:1, 4 not Luke.
39	AP, PP	1, 2, 3	Mark 8:15	<i>The Leaven of the Pharisees and Herod</i> (Mark 8:14–21)	Luke 12:1	<i>The Leaven of the Pharisees</i> (Luke 12:1)	<b>PP:</b> Some sort of warning against the “leaven of the Pharisees” was likely a

						common idea; thus, it does not require visual contact. <b>AP:</b> At any rate, Mark is using Matt 16:6.	
<b>40</b>	AP, PP	2, 3	Mark 8:31	<i>Jesus First Passion Prediction</i> (Mark 8:31)	Luke 17:22, 24–25; 24:7	<i>The Days are Coming when you will Long to See the Son of Man</i> (Luke 17:22) & <i>As the Lightening Flashes . . .</i> (Luke 17:24) & <i>The Son of Man must first endure Suffering and be Rejected</i> (Luke 17:25) & <i>Two Men Appear to the Women at the Tomb And Speak to Them</i> (Luke 24:4–8)	<b>AP &amp; PP:</b> Mark is using here Luke 9:22, with which he shares most agreements, not 17:22, 24–25 or 24:7. <b>AP:</b> Mark is using—in addition to Luke 9:22—Matt 16:21, where he is also present.
<b>41</b>	AP, PP	2, 3	Mark 8:34	<i>Whoever comes After me, Let him deny himself and Take up His Cross</i> (Mark 8:34)	Luke 14:27	<i>The Conditions of Discipleship</i> (Luke 14:25–27)	<b>AP &amp; PP:</b> Mark is using Luke 9:23 here. <b>AP:</b> Mark is <i>also</i> using Matt 16:24.
<b>42</b>	AP, PP	2, 3	Mark 8:35	<i>He Who Wants to Save His Life Will Lose It</i> (Mark 8:35)	Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	<b>AP &amp; PP:</b> Mark is using Luke 9:24 here. <b>AP:</b> Mark is <i>also</i> using Matt 16:25.
<b>43</b>	AP, PP	1, 2, 3	Mark 9:31	<i>Jesus' Second Passion Prediction</i> (Mark 9:30–31)	Luke 18:31–33	<i>Jesus' Third Passion Prediction</i> (Luke 18:31–33)	The only material that Mark and Luke have common here is formulaic: “And they will kill him, and in three days he will arise.” This hardly requires visual contact, since it is kerygmatic.
<b>44</b>	AP, PP	1, 2, 3	Mark 9:32	<i>The Disciples' Failure to Understand the Meaning of His Passion Prediction</i> (Mark 9:32)	Luke 18:34	<i>The Disciples fail to understand Jesus' Passion Prediction</i> (Luke 18:34)	The only agreements that Mark and Luke have here are τὸ ῥῆμα and the common root between γινώσκω (Luke) and ἀγνοέω (Mark) (different verbs). Neither of these are sufficient to necessitate visual contact. Besides Mark is using Luke 9:45 anyway.

45	AP, PP	2, 3	Mark 9:34–35	<i>On True Greatness</i> (Mark 9:33–37)	Luke 22:24, 26	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	The only agreements are τίς μείζων (22:24) and διάκον- (22:26), which do not require visual contact.
46	AP, PP	2, 3	Mark 9:37	<i>On True Greatness</i> (Mark 9:33–37)	Luke 10:16	<i>On the Ones Who Hear You and Reject You</i> (Luke 10:16)	The Saying here is formulaic (“He who x’s you, x’s me; and he who x’s me x’s the one who sent me”) and common, which means that Mark need not have used Luke at all. The Saying is expressed in many different ways in different places, and thus easy to remember. <b>AP:</b> If any visual contact was to be had, it is more likely that Mark’s use Matt 18:5 (although he has more in common with Matt 10:40). Likely Mark did not use Matthew 10:40, however.
47	AP, PP	1, 2, 3	Mark 9:42	<i>It is better for a Millstone to be Hung around His Neck</i> (Mark 9:42)	Luke 17:1–2	<i>It is impossible for Offenses not to Come</i> (Luke 17:1) & <i>It is Better for a Millstone to be Hung around His Neck</i> (Luke 17:2)	<b>AP:</b> The parallels come not from Mark’s use of Luke (17:1), but Mark’s use of Matthew 18:6–7. The only agreement between Mark and Luke (that Matthew does not have) are εἰ, περικείται, and εἰς and the case endings of τὴν θάλασσαν. No visual contact required. <b>PP:</b> the statement is aphoristic, and easily memorable given its lively imagery.
48*	AP, PP	1, 2, 3	Mark 10:1	<i>Jesus Comes to the Regions of Judaea Beyond the Jordan and Teaches the Crowds</i> (Mark 10:1)	Luke 9:51	<i>Departure to Jerusalem</i> (Luke 9:51)	Although there is a thematic similarity here, there is very little agreement. Mark agrees with Luke on in πορεύ-. No visual contact is needed.
49	AP, PP	1, 2, 3	Mark	<i>The First Will be Last and the Last, First</i>	Luke	<i>The Last Will be First, and the</i>	The saying is gnomic and likely an early

			10:31	(Mark 10:31)	13:30	<i>First, Last</i> (Luke 13:30)	Christian staple. Mark does not need to have visual contact here. Besides, only the variables (“first” and “last”) seem to be the same here. The sentences are different between Mark and Luke.
50	AP, PP	1, 2, 3	Mark 10:38–39	<i>James and John, the Sons of Zebedee, Petition for Seating Arrangements in the Kingdom of God</i> (Mark 10:35–40)	Luke 12:50	<i>I have a baptism to be baptized with</i> (Luke 12:50)	The only agreements are between “baptism” and “to be baptized.” There is no reason this idea cannot be recalled. It is likely stock phraseology.
51	AP, PP	1, 2, 3	Mark 10:42–45	<i>The Greatest Among You must be like the Servant and the Slave</i> (Mark 10:42–45)	Luke 22:25–27	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	Mark is using Matthew 20:25–28 here not Luke. No visual contact required. On PP, it is a case where there is not a lot of agreement that cannot gotten if familiarity with the aphorism is had. “The x of the gentiles rule over them and have power over them,” “But it is not this way,” “the one who wants to be great among you [must] become the servant.” These are aphoristic enough, and low enough in agreement that visual contact need not be the case.
52	AP, PP	3	Mark 11:9–10	<i>The Triumphal Entry</i> (Mark 11:8–10)	Luke 13:35	<i>Behold, Your House is Left to You</i> (Luke 13:35)	The phrase which both Mark and Luke are agreed upon can be found in the Psalms (117:26 [LXX]). No visual contact is needed. <b>AP:</b> Mark is using Matt 21:9 here.
53	AP, PP	1, 2, 3	Mark 11:13–14	<i>The Cursing of the Fig Tree</i> (Mark 11:12–14)	Luke 13:6–7	<i>The Parable of the Barren Fig Tree</i> (Luke 13:6–9)	The similarities between Mark’s <i>The Cursing of the Fig Tree</i> and Luke’s parable are few. There is no reason a recollection for Luke’s parable would not suffice. No visual contact is needed.
54	PP, AP	1, 2, 3	Mark 11:18	<i>The Chief Priests and the Scribes Seek to Kill Jesus</i> (Mark 11:18)	Luke 4:32	<i>The People Are Amazed at Jesus’ Authoritative Teaching</i> (Luke 4:32)	Mark does not need to go to Luke 4:32 to access the material. That people were amazed at Jesus’ teaching is common

							knowledge.
55	AP, PP	1, 2, 3	Mark 11:22–23	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	Luke 17:6	<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)	Faith the size of a mustard seed saying is likely an early Christian staple, and thus no visual contact needed. <b>AP:</b> Mark is likely using Matt 21:21 anyway.
56	AP, PP	1, 2, 3	Mark 12:28–31, 33	<i>The Question Concerning the Greatest Commandment</i> (Mark 12:28–33)	Luke 10:25–27	<i>The Lawyer's Question</i> (Luke 10:25–28)	Although there are some similarities between the Markan and Lukan traditions, the agreements are minor enough to be coincidental or informed by memory of either the Lukan account or the LXX rendering of the passage. The agreements are: ἀπ-κριθ- . . . ἐξ-ης [-ῆς] -ας . . . i'scu/-. All of these seem to me incidental and unprobative or (as in the case of ἰσχύ-) from memory of Luke's rendering. This also seems to be a potential tradition that Christians knew well. <b>AP:</b> However, besides all of this Mark almost was using Matthew 22:35–39. The minor agreements are probative here (ἐπιρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώτη) (Mark 12:28/Matt 22:35–36, 38)
57	AP, PP	3	Mark 12:38–39	<i>Beware of the Scribes</i> (Mark 12:38–40)	Luke 11:43	<i>Seats of Honor and Greetings</i> (Luke 11:43)	<b>AP:</b> Mark is possibly also (in addition to Luke 20L45–46) using Matthew 23:6–7, not Luke 11:43. All agreements that that Mark and Matthew share are also shared by Mark and Luke. In addition there are agreements Mark and Luke here have alone. <b>PP:</b> Mark is using Luke 20:45–46 here.
58	AP, PP	3	Mark 13:9	<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them</i> (Mark 13:9)	Luke 12:11–12	<i>The Holy Spirit will Teach You What to Say</i> (Luke 12:11–12)	<b>PP:</b> This is the sort of saying that early Christians would have been familiar with. It is a word of comfort for times of

							persecution. The only minor agreement between Mark and Luke is the case ending on συναγωγὰς (-ὰς). If Mark is using Luke here, it is 21:12–13, not 12:11. <b>AP:</b> Mark is likely using Matthew 10:17–19 (or possibly 24:9, 14) (likely by memory), not Luke.
59	AP, PP	2, 3	Mark 13:11	<i>Do Not Worry About What to Say, For It will Be Given to You in that Hour</i> (Mark 13:11)	Luke 12:11–12	<i>The Holy Spirit will Teach You What to Say</i> (Luke 12:11–12)	<b>PP:</b> This is the sort of saying that early Christians would have been familiar with. It is a word of comfort for times of persecution. Mark also has Luke 21:14–16 before him. <b>AP:</b> Mark is also using Matt 10:19–20 (perhaps by memory), not Luke 12:11–12. The only minor agreements between Mark and Luke are the case ending on συναγωγὰς (-ὰς) (11) and ἅγιον (12).
60	AP, PP	1, 2, 3	Mark 13:15–16	<i>One Must Not Get His Possessions</i> (Mark 13:15–16)	Luke 17:31	<i>You Must Not Go Down from Your Housetop to take Your Possessions</i> (Luke 17:31)	<b>AP:</b> Mark here is using Matt 24:16–17, not Luke 17:31. <b>PP:</b> The tradition stands as a parousia instruction, and may have been a staple saying for a Christian community who was waiting Christ’s return.
61	AP, PP	1, 2, 3	Mark 13:21	<i>If Someone says, "Behold, The Christ is There"—Do Not Believe</i> (Mark 13:21)	Luke 17:23	<i>If They say, "Behold, there"—Do not Go</i> (Luke 17:23)	<b>AP:</b> Mark here is using Matt 24:23, between which there are more agreements. <b>PP:</b> The “behold, . . . here . . . or . . . there” saying is likely an early Christian staple, especially if Christians were waiting for Christ’s return.
62*	AP, PP	1, 2, 3	Mark 13:22	<i>False Christs and False Prophets Will Rise Up</i> (Mark 13:22)	Luke 21:8, 10	<i>Many Will Come in My Name</i> (Luke 21:8) & <i>Nation Against Nation, Kingdom Against Kingdom</i> (Luke 21:10)	<b>AP:</b> Mark is using Matt 24:24 (and likely recalling 24:11), between which there is considerable agreement. <b>PP:</b> The agreement between Mark 13:22 and Luke 21:8, 10 is so minor that it hardly

							requires visual contact.
<b>63</b>	AP, PP	3	Mark 13:26	<i>The Son of Man Coming in the Clouds</i> (Mark 13:26)	Luke 17:24	<i>As the Lightning Flashes . . .</i> (Luke 17:24)	The only agreement here is in the phrase “the son of man,” which hardly requires visual contact.
<b>64</b>	AP, PP	1, 2, 3	Mark 13:33	<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33)	Luke 12:39–40, 42	<i>Blessed are the Slaves whom the Master finds Watching</i> (Luke 12:37–38) & <i>The Thief at Night</i> (Luke 12:39) & <i>The Hour of the Son of Man</i> (Luke 12:40) & <i>The Good and Wicked Slave</i> (Luke 12:41–46)	<b>AP:</b> Mark is using Matthew 24:42, 45 not Luke. <b>PP:</b> Besides a thematic similarity, there is not much of a verbal similarity. We may assume recollection or oral interference.
<b>65</b>	AP, PP	1, 2, 3	Mark 13:34–37	<i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	Luke 12:37–46	<i>Blessed are the Slaves whom the Master finds Watching</i> (Luke 12:37–38) & <i>The Thief at Night</i> (Luke 12:39) & <i>The Hour of the Son of Man</i> (Luke 12:40) & <i>The Good and Wicked Slave</i> (Luke 12:41–46)	<b>AP:</b> Mark is using Matthew 24:42–47 not Matthew. <b>PP:</b> Besides a thematic similarity, there is not much of a verbal similarity. We may assume recollection or oral interference.
<b>66</b>	AP, PP	1, 2, 3	Mark 14:3	<i>The Anointing at Bethany</i> (Mark 14:3–9)	Luke 7:37–38, 40	<i>The Woman With the Ointment</i> (Luke 7:36–39) & <i>The Parable of the Creditor and the Two Debtors</i> (Luke 7:40–43)	<b>AP:</b> Mark is working from Matt 26:6–7, not Luke. No visual contact needed. <b>PP:</b> Mark’s story of <i>The Anointing at Bethany</i> is similar to <i>The Woman with the Ointment</i> , though there are a number of notable differences, not least of which is the setting. The agreements here are “woman,” “reclining,” “in,” “house,” “alabaster jar of ointment,” and “head.” As long as, Mark is familiar with the story, which he is, there is no need for visual contact with only these agreements. There is no syntactical similarity, and the agreements there are precisely the sort that would come up.



67	AP	1, 2, 3	Mark 14:26	<i>They Sing a Hymn and Go Out to the Mount of Olives</i> (Mark 14:26)	Luke 22:39	<i>Jesus Goes Out to the Mount of Olives and Prays while His Disciples Sleep Nearby</i> (Luke 22:39–46)	Mark is working from Matt 26:30. No visual contact required.
68	AP	1, 2, 3	Mark 14:61–64	<i>The Chief Priest Questions Jesus About His Identity</i> (Mark 14:61b–64a)	Luke 22:66–67, 69–71	<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity</i> (Luke 22:66–71)	Mark is using Matt 26:63–65, not Luke. No visual contact required.
69	AP, PP	1, 2, 3	Mark 14:65	<i>Jesus is Abused by His Captors</i> (Mark 14:65)	Luke 22:63–64	<i>Jesus is Abused by His Captors</i> (Luke 22:63–65)	<b>AP:</b> Mark is using Matt 26:67–68. <b>PP:</b> The agreements between Mark and Luke are <i>καὶ περικαλ-, λέγ-, and προφήτευσον</i> , which can be appropriated from working memory. It helps that it is a vivid scene. Mark would have read this approximately around Mark 14:61b.
70*	AP, PP	1, 2, 3	Mark 15:11	<i>The Chief Priests Persuade the Crowds to Ask for Barabbas</i> (Mark 15:11)	Luke 23:18	<i>Jesus or Barabbas</i> (Luke 23:18–19)	Mark had just read this. Can be appealed by memory.
71*	AP, PP	1, 2, 3	Mark 15:27	<i>Jesus is Crucified with One on His Right and One on His Left</i> (Mark 15:27)	Luke 23:32–33	<i>Two Others Are Crucified with Jesus</i> (Luke 23:32) & <i>They Crucify Jesus at the Place of the Skull, with One on His Right and One on His Left</i> (Luke 23:33)	Mark is recalling the content from memory. It helps likely that Jesus was crucified with two others was common knowledge.
72	AP, PP	1, 2, 3	Mark 15:29	<i>Passers-by Deride Jesus</i> (Mark 15:29–30)	Luke 23:35, 37	<i>The Leaders Scoff at Jesus</i> (Luke 23:35) & <i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	<i>Καὶ</i> and <i>λέγοντες</i> are the only agreements, which hardly require visual contact.
73*	AP, PP	1, 2, 3	Mark 15:36	<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens</i> (Mark 15:35–36)	Luke 23:36–37	<i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	<b>PP:</b> The only agreements here are <i>and</i> . No visual contact is required. Mark is recalling it from having read it in the vicinity of Mark 15:29–30, composition. <b>AP:</b> Mark is taking it from Matt 27:48–40, with which he has visual contact.
74	AP, PP	1, 2, 3	Mark 15:41	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Mark 15:40–41)	Luke 23:55	<i>The Women See Where Jesus is Buried and Return Home to Prepare</i>	<b>AP:</b> Mark is using Matt 27:55 here. <b>PP:</b> Mark is recalling it from having just

						<i>the Spices and Ointment</i> (Luke 23:55–56)	read it. It helps that the column is open to the passage.
<b>75</b>	AP, PP	1, 2, 3	Mark 15:42	<i>Joseph of Arimathea and the Burial of Jesus</i> (Mark 15:42–46)	Luke 23:54	<i>It was the Day of Preparation</i> (Luke 23:54)	That the day was the Preparation of the Sabbath was common knowledge.
<b>76</b>	AP, PP	1, 2, 3	Mark 15:47	<i>The Two Marys Watch Where Jesus Was Put</i> (Mark 15:47)	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	<b>PP:</b> Mark is recalling which women were present from having read 24:10 earlier (at Mark 15:40). <b>AP:</b> Mark is also present at Matt 28:1.
<b>77</b>	AP, PP	1, 2, 3	Mark 16:1	<i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away</i> (Mark 16:1–4)	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	<b>PP:</b> Mark is recalling which women were present from having read 24:10 earlier (at Mark 15:40). <b>AP:</b> Mark is also present at Matt 28:1.
78*	AP, PP	1, 2, 3	Mark 16:8	<i>The Women Flee from the Tomb Trembling and Amazed</i> (Mark 16:8)	Luke 24:5	<i>Two Men Appear to the Women at the Tomb And Speak to Them</i> (Luke 24:4–8)	The agreement here is -φóβ- which hardly requires visual contact.

## Mark's Use of Matthew

### Mark's use of Matthew: *Matthew 1:1–28:20* (One-Bookroll Matthew)

[AP: 2GH, BH; PP: AH]

	1–53	54–106	107–160	161–213	214–266	267–320	321–373	374–426	427–481	482–534	535–587	588–641	642–694	695–747	748–801	802–854	855–907	908–962	963–1015	1016–1068							
<i>Prologue</i> (Mark 1:1)																											
Mark 1:1 (Mt 1:1)	<b>1</b>																				1	1					
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)																											
Mark 1:2 (Mt 3:3; 11:10)	<b>51</b>						<b>325</b>														AP (OI&M)	PP (OI&M)	50 274	51 325			
Mark 1:3 (Mt 3:3)	<b>51</b>																				0	51	0	51	274	599	
<i>John the Baptist</i> (Mark 1:4)																											
Mark 1:4 (Mt 3:1–2)	<b>49</b> <b>50</b>																					2 1	53 54	2 1	53 54	2 1	601 602
<i>The People Go Out to John</i> (Mark 1:5)																											
Mark 1:5 (Mt 3:5–6)	<b>53</b>	<b>54</b>																				3 1	57 58	3 1	57 58	3 1	605 606
<i>John's Clothing and Diet</i> (Mark 1:6)																											
Mark 1:6 (Mt 3:4)	<b>52</b>																					2	60	2	60	2	608
<i>John's Messianic Preaching</i> (Mark 1:7–8)																											
Mark 1:7 (Mt 3:11)		<b>59</b>																				7	67	7	67	7	615
Mark 1:8 (Mt 3:11)		<b>59</b>																				0	67	0	67	0	615
<i>The Baptism of Jesus</i> (Mark 1:9–11)																											
Mark 1:9 (Mt 3:13, 16)		<b>61</b> <b>64</b>																				2 3	69 72	2 3	69 72	2 3	617 620
Mark 1:10 (Mt 3:16)		<b>64</b>																				0	72	0	72	0	620
Mark 1:11 (Mt 3:17)		<b>65</b>																				1	73	1	73	1	621
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days</i> (Mark 1:12–13)																											
Mark 1:12 (Mt 4:1)		<b>66</b>																				1	74	1	74	1	622
Mark 1:13 (Mt 4:1–2,		<b>66</b> <b>67</b>																				0 1	74 75	0 1	74 75	0 1	622 623

11)		<b>76</b>															9	84	9	84	9	632	
<i>After John is Handed Over, Jesus Comes to Galilee Preaching (Mark 1:14)</i>																							
Mark 1:14 (Mt 4:12, 17)		<b>77</b> <b>82</b>															1 5	85 90	1 5	85 90	1 5	633 638	
<i>Jesus Preaches that the Kingdom of God is Near and Repentance (Mark 1:15)</i>																							
Mark 1:15 (Mt 4:17)		<b>82</b>															0	90	0	90	0	638	
<i>The Call of the First Disciples (Mark 1:16–20)</i>																							
Mark 1:16 (Mt 4:18)		<b>83</b>															1	91	1	91	1	639	
Mark 1:17 (Mt 4:19)		<b>84</b>															1	92	1	92	1	640	
Mark 1:18 (Mt 4:20)		<b>85</b>															1	93	1	93	1	641	
Mark 1:19 (Mt 4:20–21)		<b>85</b> <b>86</b>															0 1	93 94	0 1	93 94	0 1	641 642	
Mark 1:20 (Mt 4:22)		<b>87</b>															1	95	1	95	1	643	
<i>Jesus Enters the Capernaum Synagogue on the Sabbath and Teaches (Mark 1:21)</i>																							
Mark 1:21 (Mt 4:13, 23)		<b>78</b> <b>88</b>															1	96	1	96	9 10	652 662	
<i>The People Are Amazed at Jesus' Authoritative Teaching (Mark 1:22)</i>																							
Mark 1:22 (Mt 7:28–29)				<b>200</b> <b>201</b>													112 1	208 209	112 1	208 209	112 1	774 775	
<i>The Healing of the Demoniac in the Synagogue (Mark 1:23–28)</i>																							
Mark 1:23 (Mt 4:23)		<b>88</b>																				113	888
Mark 1:24–27																							
Mark 1:28 (Mt 4:24)		<b>89</b>																		AP (OI&M)	PP (OI&M)	1	889
<i>The Healing of Peter's Mother-in-law (Mark 1:29–31)</i>																							
Mark 1:29 (Mt 4:23; 8:14)		<b>88</b>			<b>215</b>												14	223	14	223	1 127	890 1017	
Mark 1:30 (Mt 8:14)					<b>215</b>												0	223	0	223	0	1017	
Mark 1:31 (Mt 8:15)					<b>216</b>												1	224	1	224	1	1018	
<i>The Sick healed at Evening (Mark 1:32–34)</i>																							
Mark 1:32 (Mt 8:16)					<b>217</b>												1	225	1	225	1	1019	
Mark 1:33																							
Mark 1:34 (Mt 8:16)					<b>217</b>												0	225	0	225	0	1019	



Mark 2:17 (Mt 9:12–13)						<b>247</b> <b>248</b>													1 1	257 258	1 1	285 286	1 1	1185 1186	
<i>The Question about Fasting (Mark 2:18–20)</i>																									
Mark 2:18 (Mt 9:14)						<b>249</b>														1	259	1	287	1	1187
Mark 2:19 (Mt 9:15)						<b>250</b>														1	260	1	288	1	1188
Mark 2:20 (Mt 9:15)						<b>250</b>														0	260	0	288	0	1188
<i>The Māshāl concerning the Unshrunk Cloth (Mark 2:21)</i>																									
Mark 2:21 (Mt 9:16–17)						<b>256</b> <b>257</b>														6 1	266 267	6 1	294 295	6 1	1194 1195
<i>The Māshāl concerning the New Wine (Mark 2:22)</i>																									
Mark 2:22 (Mt 9:16–17)						<b>256</b> <b>257</b>														1 1	268 269	1 1	296 297	1 1	1196 1197
<i>Plucking Grain on the Sabbath (Mark 2:23–28)</i>																									
Mark 2:23 (Mt 12:1)						<b>346</b>														89	358	89	386	89	1286
Mark 2:24 (Mt 12:2)						<b>347</b>														1	359	1	387	1	1287
Mark 2:25 (Mt 12:3)						<b>348</b>														1	360	1	388	1	1288
Mark 2:26 (Mt 12:4)						<b>349</b>														1	361	1	389	1	1289
Mark 2:27 (Mt 12:8)						<b>353</b>														4	365	4	393	4	1293
Mark 2:28 (Mt 12:8)						<b>353</b>														0	365	0	393	0	1293
<i>The Man with the Withered Hand (Mark 3:1–6)</i>																									
Mark 3:1 (Mt 12:9–10)						<b>354</b> <b>355</b>														1 1	366 367	1 1	394 395	1 1	1294 1295
Mark 3:2 (Mt 12:10)						<b>355</b>														0	367	0	395	0	1295
Mark 3:3 (Mt 12:10–11, 13)						<b>355</b> <b>356</b> <b>358</b>														0 1 2	367 368 370	0 1 2	395 396 398	0 1 2	1295 1296 1298
Mark 3:4 (Mt 12:10–12)						<b>355</b> <b>356</b> <b>357</b>														3 1 1	373 374 375	3 1 1	401 402 403	3 1 1	1301 1302 1303
Mark 3:5 (Mt 12:13)						<b>358</b>														1	376	1	404	1	1304
Mark 3:6 (Mt 12:14)						<b>359</b>														1	377	1	405	1	1305
<i>Multitudes Follow Jesus and Come from All Over (Mark 3:7–8)</i>																									
Mark 3:7 (Mt 12:15; 4:25)		<b>90</b>				<b>360</b>														1 270	378 648	1 270	406 676	1 270	1306 1576

Mark 3:8 (Mt 4:25)		<b>90</b>															0	648	0	676	0	1576
<i>Jesus Tells His Disciples to Have a Boat Ready Because the Crowd Pressed Upon Him (Mark 3:9–10)</i>																						
Mark 3:9 (Mt 4:25)		<b>90</b>															0	648	0	676	0	1576
Mark 3:10 (Mt 4:24)		<b>89</b>															1	649	1	677	1	1577
<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known (Mark 3:11–12)</i>																						
Mark 3:11																						
Mark 3:12 (Mt 12:16)							<b>361</b>														272	1849
<i>Jesus Appoints the Twelve (Mark 3:13–19)</i>																						
Mark 3:13 (Mt 5:1; 10:1)		<b>91</b>				<b>274</b>											2 183	651 834	2 183	679 862	270 183	2119 2302
Mark 3:14 (Mt 10:1–2)						<b>274</b> <b>275</b>											0 1	834 835	0 1	862 863	0 1	2302 2303
Mark 3:15 (Mt 10:1)						<b>274</b>											1	836	1	864	1	2304
Mark 3:16 (Mt 10:2)						<b>275</b>											1	837	1	865	1	2305
Mark 3:17 (Mt 10:2)						<b>275</b>											0	837	0	865	0	2305
Mark 3:18 (Mt 10:2–4)						<b>275</b> <b>276</b> <b>277</b>											0 1 1	837 838 839	0 1 1	865 866 867	0 1 1	2305 2306 2307
Mark 3:19 (Mt 10:4)						<b>277</b>											0	839	0	867	0	2307
Mark 3:20–21																						
<i>The Beelzebul Controversy (Mark 3:22)</i>																						
Mark 3:22 (Mt 12:22– 24)						<b>367</b> <b>368</b> <b>369</b>											90 1 1	929 930 931	90 1 1	957 958 959	90 1 1	2397 2398 2399
<i>Satan, a Kingdom, and a House Divided (Mark 3:23–26)</i>																						
Mark 3:23 (Mt 12:25– 26)						<b>370</b> <b>371</b>											1 1	932 933	1 1	960 961	1 1	2400 2401
Mark 3:24 (Mt 12:25)						<b>370</b>											1	934	1	962	1	2402
Mark 3:25 (Mt 12:25)						<b>370</b>											0	934	0	962	0	2402
Mark 3:26 (Mt 12:26)						<b>371</b>											1	935	1	963	1	2403
<i>Plundering the Strong Man's House (Mark 3:27)</i>																						
Mark 3:27 (Mt 12:29)						<b>374</b>											3	938	3	966	3	2406
<i>Blasphemy of the Holy Spirit (Mark 3:28–30)</i>																						

Mark 3:28 (Mt 12:31–32)							<b>376</b> <b>377</b>									2 1	940 941	2 1	968 969	2 1	2408 2409
Mark 3:29 (Mt 12:31–32)							<b>376</b> <b>377</b>									1 1	942 943	1 1	970 971	1 1	2410 2411
Mark 3:30																					
<i>Jesus' True Kindred (Mark 3:31–35)</i>																					
Mark 3:31 (Mt 12:46–47)							<b>391</b> <b>392</b>									14 1	957 958	14 1	985 986	14 1	2425 2426
Mark 3:32 (Mt 12:46–47)							<b>391</b> <b>392</b>									1 1	959 960	1 1	987 988	1 1	2427 2428
Mark 3:33 (Mt 12:48)							<b>393</b>									1	961	1	989	1	2429
Mark 3:34 (Mt 12:49)							<b>394</b>									1	962	1	990	1	2430
Mark 3:35 (Mt 12:50)							<b>395</b>									1	963	1	991	1	2431
<i>Jesus Teaches in Parables by the Sea, Sitting in a Boat with a Crowd on the Land (Mark 4:1–2)</i>																					
Mark 4:1 (Mt 13:1–2)							<b>396</b> <b>397</b>									1 1	964 965	1 1	992 993	1 1	2432 2433
Mark 4:2 (Mt 13:3)							<b>398</b>									1	966	1	994	1	2434
<i>The Parable of the Sower (Mark 4:3–8)</i>																					
Mark 4:3 (Mt 13:3)							<b>398</b>									1	967	1	995	1	2435
Mark 4:4 (Mt 13:4)							<b>399</b>									1	968	1	996	1	2436
Mark 4:5 (Mt 13:5)							<b>400</b>									1	969	1	997	1	2437
Mark 4:6 (Mt 13:6)							<b>401</b>									1	970	1	998	1	2438
Mark 4:7 (Mt 13:7)							<b>402</b>									1	971	1	999	1	2439
Mark 4:8 (Mt 13:8)							<b>403</b>									1	972	1	1000	1	2440
<i>He Who Has Ears to Hear I (Mark 4:9 I; Mark 4:23 II)</i>																					
Mark 4:9 (Mt 13:9)							<b>404</b>									1	973	1	1001	1	2441
<i>The Twelve and Others Ask Jesus About the Parables (Mark 4:10)</i>																					
Mark 4:10 (Mt 13:10)							<b>405</b>									1	974	1	1002	1	2442
<i>The Mysteries of the Kingdom of Heaven Is Given to You (Mark 4:11)</i>																					
Mark 4:11 (Mt 13:11, 13)							<b>406</b> <b>408</b>									1 2	975 977	1 2	1003 1005	1 2	2443 2445
<i>That While Seeing They Might Not See, And Hearing, Not Understand (Mark 4:12)</i>																					



Mark 4:12 (Mt 13:13, 15)								<b>408</b>										0	977	0	1005	0	2445	
								<b>410</b>										2	979	2	1007	2	2447	
<i>You Don't Understand This Parable? How Will Understand All the Parables (Mark 4:13)</i>																								
Mark 4:13 (Mt 13:18)								<b>413</b>										3	982	3	1010	3	2450	
<i>The Interpretation of the Parable of the Sower (Mark 4:14–20)</i>																								
Mark 4:14 (Mt 13:19)								<b>414</b>										1	983	1	1011	1	2451	
Mark 4:15 (Mt 13:19)								<b>414</b>										0	983	0	1011	0	2451	
Mark 4:16 (Mt 13:20)								<b>415</b>										1	984	1	1012	1	2452	
Mark 4:17 (Mt 13:21)								<b>416</b>										1	985	1	1013	1	2453	
Mark 4:18 (Mt 13:22)								<b>417</b>										1	986	1	1014	1	2454	
Mark 4:19 (Mt 13:22)								<b>417</b>										0	986	0	1014	0	2454	
Mark 4:20 (Mt 13:23)								<b>418</b>										1	987	1	1015	1	2455	
<i>A Lamp Is Put on the Lampstand (Mark 4:21)</i>																								
Mark 4:21 (Mt 5:15)									<b>105</b>														313	2768
<i>Nothing is Hidden unless it is to be Made Known (Mark 4:22)</i>																								
Mark 4:22 (Mt 10:26)									<b>299</b>														194	2962
<i>He Who Has Ears to Hear II (Mark 4:9 I; Mark 4:23 II)</i>																								
Mark 4:23 (Mt 11:15)									<b>330</b>														31	2993
<i>With Which Measure You Measure It Will be Measured to You (Mark 4:24)</i>																								
Mark 4:24 (Mt 7:2)									<b>174</b>														156	3149
<i>Whoever Has, to Him It Shall Be Given (Mark 4:25)</i>																								
Mark 4:25 (Mt 13:12)									<b>407</b>														233	3382
Mark 4:26–29																								
<i>The Parable of the Mustard Seed (Mark 4:30–32)</i>																								
Mark 4:30 (Mt 13:31)									<b>426</b>										8	995	8	1023	19	3401
Mark 4:31 (Mt 13:31–32)									<b>426</b>	<b>427</b>									0	995	0	1023	0	3401
																			1	996	1	1024	1	3402
Mark 4:32 (Mt 13:32)									<b>427</b>										0	996	0	1024	0	3402
<i>Jesus Did Not Speak Without Using Parables (Mark 4:33–34)</i>																								
Mark 4:33 (Mt 13:34)									<b>429</b>										2	998	2	1026	2	3404
Mark 4:34 (Mt 13:34)									<b>429</b>										0	998	0	1026	0	3404

<i>Stilling the Storm (Mark 4:35–41)</i>																							
Mark 4:35 (Mt 8:18)					<b>219</b>													210	1208	210	1236	210	3614
Mark 4:36 (Mt 8:23)					<b>224</b>													5	1213	5	1241	5	3619
Mark 4:37 (Mt 8:24)					<b>225</b>													1	1214	1	1242	1	3620
Mark 4:38 (Mt 8:24–25)					<b>225</b>													0	1214	0	1242	0	3620
					<b>226</b>													1	1215	1	1243	1	3621
Mark 4:39 (Mt 8:26)					<b>227</b>													1	1216	1	1244	1	3622
Mark 4:40 (Mt 8:26)					<b>227</b>													0	1216	0	1244	0	3622
Mark 4:41 (Mt 8:27)					<b>228</b>													1	1217	1	1245	1	3623
<i>The Gerasene Demoniac: Part I (Mark 5:1–13)</i>																							
Mark 5:1 (Mt 8:28)					<b>229</b>													1	1218	1	1246	1	3624
Mark 5:2 (Mt 8:28)					<b>229</b>													0	1218	0	1246	0	3624
Mark 5:3 (Mt 8:28)					<b>229</b>													0	1218	0	1246	0	3624
Mark 5:4 (Mt 8:28)					<b>229</b>													0	1218	0	1246	0	3624
Mark 5:5 (Mt 8:29)					<b>230</b>													1	1219	1	1247	1	3625
Mark 5:6 (Mt 8:29)					<b>230</b>													0	1219	0	1247	0	3625
Mark 5:7 (Mt 8:29)					<b>230</b>													0	1219	0	1247	0	3625
Mark 5:8–10																							
Mark 5:11 (Mt 8:30)					<b>231</b>													1	1220	1	1248	1	3626
Mark 5:12 (Mt 8:31)					<b>232</b>													1	1221	1	1249	1	3627
Mark 5:13 (Mt 8:32)					<b>233</b>													1	1222	1	1250	1	3628
<i>The Gerasene Demoniac: Part II (Mark 5:14–17)</i>																							
Mark 5:14 (Mt 8:33–34)					<b>234</b>													1	1223	1	1251	1	3629
					<b>235</b>													1	1224	1	1252	1	3630
Mark 5:15 (Mt 8:33–34)					<b>234</b>													1	1225	1	1253	1	3631
					<b>235</b>													1	1226	1	1254	1	3632
Mark 5:16 (Mt 8:33–34)					<b>234</b>													1	1227	1	1255	1	3633
					<b>235</b>													1	1228	1	1256	1	3634
Mark 5:17 (Mt 8:33–34)					<b>234</b>													1	1229	1	1257	1	3635
					<b>235</b>													1	1230	1	1258	1	3636
<i>The Gerasene Demoniac: Part III (Mark 5:18–20)</i>																							
Mark 5:18 (Mt 9:1)					<b>236</b>													1	1231	1	1259	1	3637



<i>Jesus is Not Able to do Many Miracles (Mark 6:5)</i>																											
Mark 6:5 (Mt 13:58)																		1	1448	1	1476	1	3854				
<i>Jesus marvels at Their Unbelief (Mark 6:6a)</i>																											
Mark 6:6a (Mt 13:58)																		0	1448	0	1476	0	3854				
<i>Jesus Went About the Surrounding Villages Teaching (Mark 6:6b)</i>																											
Mark 6:6b (Mt 9:35)																						183	4037				
<i>Jesus Sends Out the Twelve and Gives Them Authority Over Unclean Spirits (Mark 6:7)</i>																											
Mark 6:7 (Mt 10:1, 5)																						179	1655	4	4041		
																						4	1659	4	4045		
<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics (Mark 6:8–9)</i>																											
Mark 6:8 (Mt 10:5, 9–10)																						0	1659	0	4045		
																						4	1663	4	4049		
																						1	1664	1	4050		
Mark 6:9 (Mt 10:10)																						0	1664	0	4050		
<i>Remain at whichever House You Enter (Mark 6:10)</i>																											
Mark 6:10 (Mt 10:11–12)																						1	1665	1	4051		
																						1	1666	1	4052		
<i>Concerning the Place That does Not Accept You (Mark 6:11)</i>																											
Mark 6:11 (Mt 10:14)																						2	1668	2	4054		
Mark 6:12–13																											
<i>Herod's Opinion Regarding Jesus (Mark 6:14–16)</i>																											
Mark 6:14 (Mt 14:1–2)																						1	1449	167	1835	167	4221
																						1	1450	1	1836	1	4222
Mark 6:15–16																											
<i>Herod's Imprisonment of John (Mark 6:17)</i>																											
Mark 6:17 (Mt 14:3)																						1	1451	1	1837	1	4223
<i>The Reason John Is Imprisoned by Herod (Mark 6:18)</i>																											
Mark 6:18 (Mt 14:4)																						1	1452	1	1838	1	4224
<i>Herodias Wants to Put John to Death, But Herod Feared John, Knowing him to be Righteous and Holy (Mark 6:19–20)</i>																											
Mark 6:19 (Mt 14:5)																						1	1453	1	1839	1	4225
Mark 6:20 (Mt 14:5)																						0	1453	0	1839	0	4225
<i>The Dance of Herodias' Daughter on the Occasion of Herod's Birthday and Herod's Offer to Herodias's Daughter (Mark 6:21–23)</i>																											
Mark 6:21 (Mt 14:6)																						1	1454	1	1840	1	4226

Mark 6:22 (Mt 14:6-7)									<b>459</b>									0	1454	0	1840	0	4226
									<b>460</b>									1	1455	1	1841	1	4227
Mark 6:23 (Mt 14:7)									<b>460</b>									0	1455	0	1841	0	4227
<i>Herodias's Daughter Asks Her Mother What to Ask for and They Request John's Head on a Platter (Mark 6:24-25)</i>																							
Mark 6:24 (Mt 14:8)									<b>461</b>									1	1456	1	1842	1	4228
Mark 6:25 (Mt 14:8)									<b>461</b>									0	1456	0	1842	0	4228
<i>Herod is Deeply Grieved at the Request, But Grants it to Her (Mark 6:26)</i>																							
Mark 6:26 (Mt 14:9)									<b>462</b>									1	1457	1	1843	1	4229
<i>Herod Has John Beheaded (Mark 6:27)</i>																							
Mark 6:27 (Mt 14:10)									<b>463</b>									1	1458	1	1844	1	4230
<i>John's Head is Given to Herodias's Daughter who Gives it to Her Mother (Mark 6:28)</i>																							
Mark 6:28 (Mt 14:11)									<b>464</b>									1	1459	1	1845	1	4231
<i>John's Disciples Come and Take His Body and Put it in a Tomb (Mark 6:29)</i>																							
Mark 6:29 (Mt 14:12)									<b>465</b>									1	1460	1	1846	1	4232
<i>The Apostles Gather to Jesus and the Call to Withdraw (Mark 6:30-31)</i>																							
Mark 6:30																							
Mark 6:31 (Mt 14:13)									<b>466</b>									1	1461	1	1847	1	4233
<i>They Depart in a Boat to a Deserted Place: Many See and Go Ahead of Them (Mark 6:32-33)</i>																							
Mark 6:32 (Mt 14:13)									<b>466</b>									0	1461	0	1847	0	4233
Mark 6:33 (Mt 14:13)									<b>466</b>									0	1461	0	1847	0	4233
<i>The People are Like Sheep without a Shepherd (Mark 6:34)</i>																							
Mark 6:34 (Mt 14:14)									<b>467</b>									1	1462	1	1848	1	4234
<i>The Feeding of the Five Thousand (Mark 6:35-44)</i>																							
Mark 6:35 (Mt 14:15)									<b>468</b>									1	1463	1	1849	1	4235
Mark 6:36 (Mt 14:15-16)									<b>468</b>									0	1463	0	1849	0	4235
									<b>469</b>									1	1464	1	1850	1	4236
Mark 6:37 (Mt 14:15-17)									<b>468</b>									1	1465	1	1851	1	4237
									<b>469</b>									1	1466	1	1852	1	4238
									<b>470</b>									1	1467	1	1853	1	4239
Mark 6:38 (Mt 14:17)									<b>470</b>									0	1467	0	1853	0	4239
Mark 6:39 (Mt 14:19)									<b>472</b>									2	1469	2	1855	2	4241
Mark 6:40																							
Mark 6:41 (Mt 14:19)									<b>472</b>									0	1469	0	1855	0	4241

Mark 6:42 (Mt 14:20)									<b>473</b>									1	1470	1	1856	1	4242
Mark 6:43 (Mt 14:20)									<b>473</b>									0	1470	0	1856	0	4242
Mark 6:44 (Mt 14:21)									<b>474</b>									1	1471	1	1857	1	4243
<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray (Mark 6:45–46)</i>																							
Mark 6:45 (Mt 14:22)									<b>475</b>									1	1472	1	1858	1	4244
Mark 6:46 (Mt 14:23)									<b>476</b>									1	1473	1	1859	1	4245
<i>Jesus Walks On Water (Mark 6:47–52)</i>																							
Mark 6:47 (Mt 14:23–24)									<b>476</b>									0	1473	0	1859	0	4245
									<b>477</b>									1	1474	1	1860	1	4246
Mark 6:48 (Mt 14:24–25)									<b>477</b>									0	1474	0	1860	0	4246
									<b>478</b>									1	1475	1	1861	1	4247
Mark 6:49 (Mt 14:26)									<b>479</b>									1	1476	1	1862	1	4248
Mark 6:50 (Mt 14:26–27)									<b>479</b>									0	1476	0	1862	0	4248
									<b>480</b>									1	1477	1	1863	1	4249
Mark 6:51 (Mt 14:32)									<b>485</b>									5	1482	5	1868	5	4254
Mark 6:52																							
<i>Healings At Gennesaret (Mark 6:53–56)</i>																							
Mark 6:53 (Mt 14:34)									<b>487</b>									2	1484	2	1870	2	4256
Mark 6:54 (Mt 14:35)									<b>488</b>									1	1485	1	1871	1	4257
Mark 6:55 (Mt 14:35)									<b>488</b>									0	1485	0	1871	0	4257
Mark 6:56 (Mt 14:36)									<b>489</b>									1	1486	1	1872	1	4258
<i>The Controversy Over the Washing of Hands (Mark 7:1–5)</i>																							
Mark 7:1 (Mt 15:1)									<b>490</b>									1	1487	1	1873	1	4259
Mark 7:2–4																							
Mark 7:5 (Mt 15:1–2)									<b>490</b>									0	1487	0	1873	0	4259
									<b>491</b>									1	1488	1	1874	1	4260
<i>Fulfillment of Isaiah Prophecy: This People Honors Me, But Its Heart is Far / They Teach As Doctrine The Teachings of Men (Mark 7:6–7)</i>																							
Mark 7:6 (Mt 15:3, 7–8)									<b>492</b>									1	1489	1	1875	1	4261
									<b>496</b>									4	1493	4	1879	4	4265
									<b>497</b>									1	1494	1	1880	1	4266
Mark 7:7 (Mt 15:9)									<b>498</b>									1	1495	1	1881	1	4267
<i>The Pharisees and Scribes Abandon the Commandments of God and Hold to Their Own Traditions (Mark 7:8–13)</i>																							
Mark 7:8																							

Mark 7:9 (Mt 15:3)																		6	1501	6	1887	6	4273
Mark 7:10 (Mt 15:4)																		1	1502	1	1888	1	4274
Mark 7:11 (Mt 15:5)																		1	1503	1	1889	1	4275
Mark 7:12 (Mt 15:6)																		1	1504	1	1890	1	4276
Mark 7:13 (Mt 15:6)																		0	1504	0	1890	0	4276
<i>Jesus' Teaching on Moral Purity / True Cleanliness I (Mark 7:14–15 I; Mark 7:17–23 II)</i>																							
Mark 7:14 (Mt 15:10)																		4	1508	4	1894	4	4280
Mark 7:15 (Mt 15:11)																		1	1509	1	1895	1	4281
<i>Jesus' Teaching on Moral Purity / True Cleanliness II (Mark 7:14–15 I; Mark 7:17–23 II)</i>																							
Mark 7:17 (Mt 15:15)																		4	1513	4	1899	4	4285
Mark 7:18 (Mt 15:16–17)																		1	1514	1	1900	1	4286
																		1	1515	1	1901	1	4287
Mark 7:19 (Mt 15:17)																		0	1515	0	1901	0	4287
Mark 7:20 (Mt 15:18)																		1	1516	1	1902	1	4288
<i>Moral Impurity Vice List (Mark 7:21–23)</i>																							
Mark 7:21 (Mt 15:18–19)																		0	1516	0	1902	0	4288
																		1	1517	1	1903	1	4289
Mark 7:22 (Mt 15:19)																		0	1517	0	1903	0	4289
Mark 7:23 (Mt 15:20)																		1	1518	1	1904	1	4290
<i>The Syro-Phoenician Woman (Mark 7:24–30)</i>																							
Mark 7:24 (Mt 15:21–22)																		1	1519	1	1905	1	4291
																		1	1520	1	1906	1	4292
Mark 7:25 (Mt 15:22)																		0	1520	0	1906	0	4292
Mark 7:26 (Mt 15:22)																		0	1520	0	1906	0	4292
Mark 7:27 (Mt 15:26)																		4	1524	4	1910	4	4296
Mark 7:28 (Mt 15:27)																		1	1525	1	1911	1	4297
Mark 7:29 (Mt 15:28)																		1	1526	1	1912	1	4298
Mark 7:30																							
<i>Jesus Returns to Galilee from the Region of Tyre and Sidon (Mark 7:31)</i>																							
Mark 7:31 (Mt 15:29)																		1	1527	1	1913	1	4299
<i>The Healing of the Deaf-Mute Man (Mark 7:32–37)</i>																							

Mark 7:32 (Mt 15:30)																		1	1528	1	1914	1	4300	
Mark 7:33–36																								
Mark 7:37 (Mt 15:31)																			1	1529	1	1915	1	4301
<i>The Four Thousand Are Fed (Mark 8:1–9)</i>																								
Mark 8:1 (Mt 15:32)																			1	1530	1	1916	1	4302
Mark 8:2 (Mt 15:32)																			0	1530	0	1916	0	4302
Mark 8:3 (Mt 15:32)																			0	1530	0	1916	0	4302
Mark 8:4 (Mt 15:33)																			1	1531	1	1917	1	4303
Mark 8:5 (Mt 15:34)																			1	1532	1	1918	1	4304
Mark 8:6 (Mt 15:35–36)																			1	1533	1	1919	1	4305
																			1	1534	1	1920	1	4306
Mark 8:7 (Mt 15:34)																			2	1536	2	1922	2	4308
Mark 8:8 (Mt 15:37)																			3	1539	3	1925	3	4311
Mark 8:9 (Mt 15:38–39)																			1	1540	1	1926	1	4312
																			1	1541	1	1927	1	4313
<i>Jesus and His Disciples Head to Dalmanoutha by Boat (Mark 8:10)</i>																								
Mark 8:10 (Mt 15:39)																			0	1541	0	1927	0	4313
<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request (Mark 8:11–12)</i>																								
Mark 8:11 (Mt 16:1)																			1	1542	1	1928	1	4314
Mark 8:12 (Mt 16:4)																			3	1545	3	1931	3	4317
<i>Jesus Leaves them and Goes Away (Mark 8:13)</i>																								
Mark 8:13 (Mt 16:4–5)																			0	1545	0	1931	0	4317
																			1	1546	1	1932	1	4318
<i>The Leaven of the Pharisees and Herod (Mark 8:14–21)</i>																								
Mark 8:14 (Mt 16:5)																			0	1546	0	1932	0	4318
Mark 8:15 (Mt 16:6)																			1	1547	1	1933	1	4319
Mark 8:16 (Mt 16:7)																			1	1548	1	1934	1	4320
Mark 8:17 (Mt 16:8–9)																			1	1549	1	1935	1	4321
																			1	1550	1	1936	1	4322
Mark 8:18 (Mt 16:9)																			0	1550	0	1936	0	4322
Mark 8:19 (Mt 16:9)																			0	1550	0	1936	0	4322
Mark 8:20 (Mt 16:10)																			1	1551	1	1937	1	4323





Mark 9:6 (Mt 17:6-7)																	2	1575	2	1961	2	4347
																	1	1576	1	1962	1	4348
Mark 9:7 (Mt 17:5)																	2	1578	2	1964	2	4350
Mark 9:8 (Mt 17:8)																	3	1581	3	1967	3	4353
<i>Coming Down the Mountain, Jesus Orders Them to Tell No One About What They Saw (Mark 9:9)</i>																						
Mark 9:9 (Mt 17:9)																	1	1582	1	1968	1	4354
Mark 9:10																						
<i>The Disciples Ask Jesus about The Coming of Elijah (Mark 9:11-13)</i>																						
Mark 9:11 (Mt 17:10)																	1	1583	1	1969	1	4355
Mark 9:12 (Mt 17:11-12)																	1	1584	1	1970	1	4356
																	1	1585	1	1971	1	4357
Mark 9:13 (Mt 17:12)																	0	1585	0	1971	0	4357
<i>Jesus Heals a Boy Possessed by a Demon (Mark 9:14-27)</i>																						
Mark 9:14 (Mt 17:14)																	2	1587	2	1973	2	4359
Mark 9:15 (Mt 17:14)																	0	1587	0	1973	0	4359
Mark 9:16 (Mt 17:15)																	1	1588	1	1974	1	4360
Mark 9:17 (Mt 17:15)																	0	1588	0	1974	0	4360
Mark 9:18 (Mt 17:16)																	1	1589	1	1975	1	4361
Mark 9:19 (Mt 17:17)																	1	1590	1	1976	1	4362
Mark 9:20 (Mt 17:18)																	1	1591	1	1977	1	4363
Mark 9:21																						
Mark 9:22 (Mt 17:15)																	3	1594	3	1980	3	4366
Mark 9:23-24																						
Mark 9:25 (Mt 17:18)																	3	1597	3	1983	3	4369
Mark 9:26 (Mt 17:18)																	0	1597	0	1983	0	4369
Mark 9:27																						
<i>The Disciples Question Jesus Privately About their Inability to Cast the Demon Out and Jesus' Reply: Only By Prayer (Mark 9:28-29)</i>																						
Mark 9:28 (Mt 17:19)																	1	1598	1	1984	1	4370
Mark 9:29 (Mt 17:20)																	1	1599	1	1985	1	4371
<i>Jesus' Second Passion Prediction (Mark 9:30-31)</i>																						
Mark 9:30 (Mt 17:22)																	1	1600	1	1986	1	4372

Mark 9:31 (Mt 17:22–23)																0	1600	0	1986	0	4372
																1	1601	1	1987	1	4373
Mark 9:32																					
<i>On True Greatness (Mark 9:33–37)</i>																					
Mark 9:33 (Mt 18:1)																5	1606	5	1992	5	4378
Mark 9:34 (Mt 18:1)																0	1606	0	1992	0	4378
Mark 9:35																					
Mark 9:36 (Mt 18:2–3)																1	1607	1	1993	1	4379
																1	1608	1	1994	1	4380
Mark 9:37 (Mt 18:3–5)																0	1608	0	1994	0	4380
																1	1609	1	1995	1	4381
																1	1610	1	1996	1	4382
Mark 9:38–40																					
<i>On The One Who Gives You a Cup to Drink (Mark 9:41)</i>																					
Mark 9:41 (Mt 10:42)																				272	4654
<i>It is better for a Millstone to be Hung around His Neck (Mark 9:42)</i>																					
Mark 9:42 (Mt 18:6–7)																1	1611	1	1997	273	4927
																1	1612	1	1998	1	4928
<i>It is Good to Lose One of Your Members (Mark 9:43–48)</i>																					
Mark 9:43 (Mt 18:8)																1	1613	1	1999	1	4929
Mark 9:45 (Mt 18:8)																0	1613	0	1999	0	4929
Mark 9:47 (Mt 18:9)																1	1614	1	2000	1	4930
Mark 9:48 (Mt 18:8–9)																1	1615	1	2001	1	4931
																1	1616	1	2002	1	4932
<i>Everyone Shall Be Salted with Fire (Mark 9:49)</i>																					
Mark 9:49 (Mt 5:13)																				488	5420
<i>The Māshāl On Salt (Mark 9:50)</i>																					
Mark 9:50 (Mt 5:13)																				0	5420
<i>Jesus Comes to the Regions of Judaea Beyond the Jordan and Teaches the Crowds (Mark 10:1)</i>																					
Mark 10:1 (Mt 19:1–2)																26	1642	26	2028	514	5934
																1	1643	1	2029	1	5935
<i>The Pharisees Question Jesus on Divorce (Mark 10:2–9)</i>																					
Mark 10:2 (Mt 19:3)																1	1644	1	2030	1	5936
Mark 10:3 (Mt 19:4, 7)																1	1645	1	2031	1	5937
																3	1648	3	2034	3	5940

Mark 10:4 (Mt 19:7–8)																	0	1648	0	2034	0	5940
																	1	1649	1	2035	1	5941
Mark 10:5 (Mt 19:8)																	0	1649	0	2035	0	5941
Mark 10:6 (Mt 19:4)																	4	1653	4	2039	4	5945
Mark 10:7 (Mt 19:5)																	1	1654	1	2040	1	5946
Mark 10:8 (Mt 19:5–6)																	0	1654	0	2040	0	5946
																	1	1655	1	2041	1	5947
Mark 10:9 (Mt 19:6)																	0	1655	0	2041	0	5947
<i>On Divorce and Adultery (Mark 10:10–12)</i>																						
Mark 10:10																						
Mark 10:11 (Mt 19:9)																	3	1658	3	2044	3	5950
Mark 10:12 (Mt 19:9)																	0	1658	0	2044	0	5950
<i>Jesus Blesses the Children (Mark 10:13–16)</i>																						
Mark 10:13 (Mt 19:13)																	4	1662	4	2048	4	5954
Mark 10:14 (Mt 19:14)																	1	1663	1	2049	1	5955
Mark 10:15 (Mt 18:3–4)																					45	6000
																					1	6001
Mark 10:16 (Mt 19:15)																					45	6046
<i>The Rich Man (Mark 10:17–22)</i>																						
Mark 10:17 (Mt 19:16)																	1	1665	1	2051	1	6047
Mark 10:18 (Mt 19:17)																	1	1666	1	2052	1	6048
Mark 10:19 (Mt 19:17–19)																	0	1666	0	2052	0	6048
																	1	1667	1	2053	1	6049
																	1	1668	1	2054	1	6050
Mark 10:20 (Mt 19:20–21)																	1	1669	1	2055	1	6051
																	1	1670	1	2056	1	6052
Mark 10:21 (Mt 19:21)																	0	1670	0	2056	0	6052
Mark 10:22 (Mt 19:22)																	1	1671	1	2057	1	6053
<i>How Hard it is to Enter the Kingdom of Heaven (Mark 10:23–25)</i>																						
Mark 10:23 (Mt 19:23–24)																	1	1672	1	2058	1	6054
																	1	1673	1	2059	1	6055
Mark 10:24 (Mt 19:23–24)																	1	1674	1	2060	1	6056
																	1	1675	1	2061	1	6057





18)																									
Mark 11:13 (Mt 21:19)																<b>699</b>			1	1739	1	2125	1	6121	
Mark 11:14 (Mt 21:19)																<b>699</b>			0	1739	0	2125	0	6121	
<i>Jesus Ousts the Sellers and Buyers from the Temple (Mark 11:15–17)</i>																									
Mark 11:15 (Mt 21:10, 12)																<b>690</b> <b>692</b>			9 2	1748 1750	9 2	2134 2136	9 2	6130 6132	
Mark 11:16																									
Mark 11:17 (Mt 21:13)																<b>693</b>			1	1751	1	2137	1	6133	
<i>The Chief Priests and the Scribes Seek to Kill Jesus (Mark 11:18)</i>																									
Mark 11:18 (Mt 22:33)																		<b>759</b>						66	6199
<i>Jesus Departs the City for the Evening (Mark 11:19)</i>																									
Mark 11:19 (Mt 21:17)																<b>697</b>			4	1755	4	2141	62	6261	
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Mark 11:20–25)</i>																									
Mark 11:20 (Mt 21:18–19)																<b>698</b> <b>699</b>			1 1	1756 1757	1 1	2142 2143	1 1	6262 6263	
Mark 11:21 (Mt 21:19–20)																<b>699</b> <b>700</b>			0 1	1757 1758	0 1	2143 2144	0 1	6263 6264	
Mark 11:22 (Mt 21:21)																<b>701</b>			1	1759	1	2145	1	6265	
Mark 11:23 (Mt 21:21)																<b>701</b>			0	1759	0	2145	0	6265	
Mark 11:24 (Mt 21:22)																<b>702</b>			1	1760	1	2146	1	6266	
Mark 11:25 (Mt 21:22; 6:14)			<b>152</b>													<b>702</b>			0	1760	0	2146	0 <b>550</b>	6266 <b>6816</b>	
<i>The Question about Authority (Mark 11:27–33)</i>																									
Mark 11:27 (Mt 21:23)																<b>703</b>			1	1761	1	2147	551	7367	
Mark 11:28 (Mt 21:23)																<b>703</b>			0	1761	0	2147	0	7367	
Mark 11:29 (Mt 21:24)																<b>704</b>			1	1762	1	2148	1	7368	
Mark 11:30 (Mt 21:25)																<b>705</b>			1	1763	1	2149	1	7369	
Mark 11:31 (Mt 21:25)																<b>705</b>			0	1763	0	2149	0	7369	
Mark 11:32 (Mt 21:26)																<b>706</b>			1	1764	1	2150	1	7370	
Mark 11:33 (Mt 21:27)																<b>707</b>			1	1765	1	2151	1	7371	
<i>The Parable of the Wicked Tenants (Mark 12:1–9)</i>																									
Mark 12:1 (Mt 21:33)																<b>713</b>			6	1771	6	2157	6	7377	

Mark 12:2 (Mt 21:34–35)														714 715			1 1	1772 1773	1 1	2158 2159	1 1	7378 7379
Mark 12:3 (Mt 21:34–35)														714 715			1 1	1774 1775	1 1	2160 2161	1 1	7380 7381
Mark 12:4 (Mt 21:36)														716			1	1776	1	2162	1	7382
Mark 12:5 (Mt 21:34–35)														716 715			0 1	1776 1777	0 1	2162 2163	0 1	7382 7383
Mark 12:6 (Mt 21:37)														717			2	1779	2	2165	2	7385
Mark 12:7 (Mt 21:38)														718			1	1780	1	2166	1	7386
Mark 12:8 (Mt 21:39)														719			1	1781	1	2167	1	7387
Mark 12:9 (Mt 21:40–41)														720 721			1 1	1782 1783	1 1	2168 2169	1 1	7388 7389
<i>The Rejected Stone becomes the Cornerstone (Mark 12:10–11)</i>																						
Mark 12:10 (Mt 21:42)														722			1	1784	1	2170	1	7390
Mark 12:11 (Mt 21:42)														722			0	1784	0	2170	0	7390
<i>The Scribes and Priests Know the Parable is About Them (Mark 12:12)</i>																						
Mark 12:12 (Mt 21:45–46; 22:22)														725 726			3 1 22	1787 1788 1810	3 1 22	2173 2174 2196	3 1 22	7393 7394 7416
<i>On Paying Tribute to Caesar (Mark 12:13–17)</i>																						
Mark 12:13 (Mt 22:15–16)														741 742			7 1	1817 1818	7 1	2203 2204	7 1	7423 7424
Mark 12:14 (Mt 22:16–17)														742 743			0 1	1818 1819	0 1	2204 2205	0 1	7424 7425
Mark 12:15 (Mt 22:18–19)														744 745			1 1	1820 1821	1 1	2206 2207	1 1	7426 7427
Mark 12:16 (Mt 22:19–21)														745 746 747			0 1 1	1821 1822 1823	0 1 1	2207 2208 2209	0 1 1	7427 7428 7429
Mark 12:17 (Mt 22:21–22)														747			1 1824 1 2210					7429 7430
<i>The Sadducees' Question about the Resurrection (Mark 12:18–27)</i>																						
Mark 12:18 (Mt 22:23–24)														749 750			1 1	1825 1826	1 1	2211 2212		7431 7432



Mark 12:19 (Mt 22:24)							0	1826	0	2212										0	7432
Mark 12:20 (Mt 22:25, 27)							1	1827	1	2213										1	7433
							2	1829	2	2215										2	7435
Mark 12:21 (Mt 22:26–27)							1	1830	1	2216										1	7436
							1	1831	1	2217										1	7437
Mark 12:22 (Mt 22:26–27)							1	1832	1	2218										1	7438
							1	1833	1	2219										1	7439
Mark 12:23 (Mt 22:28)							1	1834	1	2220										1	7440
Mark 12:24 (Mt 22:29)							1	1835	1	2221										1	7441
Mark 12:25 (Mt 22:30–31)							1	1836	1	2222										1	7442
							1	1837	1	2223										1	7443
Mark 12:26 (Mt 22:31–32)							0	1837	0	2223										0	7443
							1	1838	1	2224										1	7444
Mark 12:27 (Mt 22:32)							0	1838	0	2224										0	7444
<i>The Question Concerning the Greatest Commandment (Mark 12:28–33)</i>																					
Mark 12:28 (Mt 22:34–36, 38)							2	1840	2	2226										2	7446
							1	1841	1	2227										1	7447
							1	1842	1	2228										1	7448
							2	1844	2	2230										2	7450
Mark 12:29 (Mt 22:38)							0	1844	0	2230										0	7450
Mark 12:30 (Mt 22:37)							1	1845	1	2231										1	7451
Mark 12:31 (Mt 22:39–40)							2	1847	2	2233										2	7453
							1	1848	1	2234										1	7454
Mark 12:32 (Mt 22:36)																				4	7458
Mark 12:33 (Mt 22:37, 39)																				1	7459
																				1	7460
<i>No One Dares Ask Jesus Anything (Mark 12:34)</i>																					
Mark 12:34 (Mt 22:46)							6	1854	6	2240										7	7467
<i>Jesus' Question about David's Son (Mark 12:35–37)</i>																					
Mark 12:35 (Mt 22:41–43)							5	1859	5	2245										5	7472
							1	1860	1	2246										1	7473
							1	1861	1	2247										1	7474
Mark 12:36 (Mt 22:43–44)							0	1861	0	2247										0	7474
							1	1862	1	2248										1	7475

Mark 12:37 (Mt 22:45; 23:1)							1 2	1863 1865	1 2	2249 2251						<b>771</b> <b>773</b>					1 2	7476 7478	
<i>Beware of the Scribes (Mark 12:38–40)</i>																							
Mark 12:38 (Mt 23:1–2, 7)							0 1 5	1865 1866 1871	0 1 5	2251 2252 2257						<b>773</b> <b>774</b> <b>779</b>					0 1 5	7478 7479 7484	
Mark 12:39 (Mt 23:6)							1	1872	1	2258						<b>778</b>					1	7485	
Mark 12:40																							
Mark 12:41–44																							
<i>Prediction of the Destruction of the Temple (Mark 13:1–2)</i>																							
Mark 13:1 (Mt 24:1–2)							33 1	1905 1906	33 1	2291 2292						<b>811</b> <b>812</b>					33 1	7518 7519	
Mark 13:2 (Mt 24:1–2)							1 1	1907 1908	1 1	2293 2294						<b>811</b> <b>812</b>					1 1	7520 7521	
<i>Peter, James, and John Ask about the Fulfillment of 'All These Things' (Mark 13:3–4)</i>																							
Mark 13:3 (Mt 24:3)							1	1909	1	2295						<b>813</b>					1	7522	
Mark 13:4 (Mt 24:3)							0	1909	0	2295						<b>813</b>					0	7522	
<i>Many Will Come in My Name (Mark 13:5–6)</i>																							
Mark 13:5 (Mt 24:4)							1	1910	1	2296						<b>814</b>					1	7523	
Mark 13:6 (Mt 24:5)							1	1911	1	2297						<b>815</b>					1	7524	
<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Mark 13:7)</i>																							
Mark 13:7 (Mt 24:6)							1	1912	1	2298						<b>816</b>					1	7525	
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Mark 13:8a)</i>																							
Mark 13:8a (Mt 24:7)							1	1913	1	2299						<b>817</b>					1	7526	
<i>These are the Beginning of the Birth Pangs (Mark 13:8b)</i>																							
Mark 13:8b (Mt 24:8)							1	1914	1	2300						<b>818</b>					1	7527	
<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them (Mark 13:9)</i>																							
Mark 13:9 (Mt 24:9; 10:17–18)							<b>290</b> <b>291</b>			1 529 1	1915 2444 2445	1 529 1	2301 2830 2831			<b>819</b>					1 529 1	7528 8057 8058	
<i>The Good News Will Be first Preached to All Nations (Mark 13:10)</i>																							
Mark 13:10 (Mt 10:18)							<b>291</b>			0	2445	0	2831								0	8058	
<i>Do Not Worry About What to Say, For It will Be Given to You in that Hour (Mark 13:11)</i>																							
Mark 13:11 (Mt 10:19–)							<b>292</b>			1	2446	1	2832								1	8059	

20)								293			1	2447	1	2833						1	8060	
<i>You Will Be Handed Over By Family (Mark 13:12)</i>																						
Mark 13:12 (Mt 10:21)								294			1	2448	1	2834						1	8061	
<i>You Will Be Hated by All (Mark 13:13)</i>																						
Mark 13:13 (Mt 10:22)								295			1	2449	1	2835						1	8062	
<i>The Desolating Sacrilege and the Flight to the Mountains (Mark 13:14)</i>																						
Mark 13:14 (Mt 24:15–16)											530	2979	530	3365						825	530	8592
											1	2980	1	3366						826	1	8593
<i>One Must Not Get His Possessions (Mark 13:15–16)</i>																						
Mark 13:15 (Mt 24:17)											1	2981	1	3367						827	1	8594
Mark 13:16 (Mt 24:18)											1	2982	1	3368						828	1	8595
<i>Woe to Those Pregnant and Nursing (Mark 13:17)</i>																						
Mark 13:17 (Mt 24:19)											1	2983	1	3369						829	1	8596
<i>Pray that Flight be Not in Winter (Mark 13:18)</i>																						
Mark 13:18 (Mt 24:20)											1	2984	1	3370						830	1	8597
<i>The Suffering Then Will Be Greater than Has Ever Happened (Mark 13:19)</i>																						
Mark 13:19 (Mt 24:21)											1	2985	1	3371						831	1	8598
<i>Those Days Will Be Cut Short for the Sake of the Elect (Mark 13:20)</i>																						
Mark 13:20 (Mt 24:22)											1	2986	1	3372						832	1	8599
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Mark 13:21)</i>																						
Mark 13:21 (Mt 24:23)											1	2994	1	3373						833	1	8600
<i>False Christs and False Prophets Will Rise Up (Mark 13:22)</i>																						
Mark 13:22 (Mt 24:24)											1	2995	1	3374						834	1	8601
<i>I Have Foretold You Everything (Mark 13:23)</i>																						
Mark 13:23 (Mt 24:25)											1	2996	1	3375						835	1	8602
<i>The Celestial Disturbances (Mark 13:24–25)</i>																						
Mark 13:24 (Mt 24:29)											4	2993	4	3379						839	4	8606
Mark 13:25 (Mt 24:29)											0	2993	0	3379						839	0	8606
<i>The Son of Man Coming in the Clouds (Mark 13:26)</i>																						
Mark 13:26 (Mt 24:30)											1	2994	1	3380						840	1	8607
<i>The Son of Man Sends His Angels to Gather the Elect (Mark 13:27)</i>																						
Mark 13:27 (Mt 24:31)											1	2995	1	3381						841	1	8608

<i>The Parable of the Fig Tree (Mark 13:28–29)</i>																					
Mark 13:28 (Mt 24:32)								1	2996	1	3382					<b>842</b>				1	8609
Mark 13:29 (Mt 24:33)								1	2997	1	3383					<b>843</b>				1	8610
<i>This Generation will Not Pass Away Until All these Things Happen (Mark 13:30)</i>																					
Mark 13:30 (Mt 24:34)								1	2998	1	3384					<b>844</b>				1	8611
<i>Heaven and Earth Will Pass Away, But My Words will Not (Mark 13:31)</i>																					
Mark 13:31 (Mt 24:35)								1	2999	1	3385					<b>845</b>				1	8612
<i>No One Knows the Day or Hour, But the Father (Mark 13:32)</i>																					
Mark 13:32 (Mt 24:36)								1	3000	1	3386					<b>846</b>				1	8613
<i>Watch! You Do Not Know When the Time Is (Mark 13:33)</i>																					
Mark 13:33 (Mt 24:42, 45)								6	3006	6	3392					<b>852</b>				6	8619
								3	3009	3	3395					<b>855</b>				3	8622
<i>The Māshāl on the Journeying Master Who Returns When No One Knows (Mark 13:34–37)</i>																					
Mark 13:34 (Mt 25:14; 24:45–46, 42)								20	3029	20	3415					<b>875</b>				20	8642
								23	3052	23	3438					<b>855</b> <b>856</b>				20 1	8662 8663
Mark 13:35 (Mt 24:42–46)								0	3052	0	3438					<b>852</b>				4	8667
								1	3053	1	3439					<b>853</b>				1	8668
								1	3054	1	3440					<b>854</b>				1	8669
								1	3055	1	3441					<b>855</b>				1	8670
								1	3056	1	3442					<b>856</b>				1	8671
Mark 13:36 (Mt 24:46)								0	3056	0	3442					<b>856</b>				0	8671
	Mark 13:37 (Mt 24:47; 25:12–13)							1	3057	1	3443					<b>857</b>				1	8672
								6	3063	6	3449					<b>873</b>				6	8678
							1	3064	1	3450					<b>874</b>				1	8679	
<i>The Approaching Passover and the Chief Priests and Scribes' Plot Against Jesus (Mark 14:1–2)</i>																					
Mark 14:1 (Mt 26:2–4)								35	3099	35	3485					<b>909</b>				35	8714
								1	3100	1	3486					<b>910</b>				1	8715
								1	3101	1	3487					<b>911</b>				1	8716
Mark 14:2 (Mt 26:3, 5)								1	3102	1	3488					<b>910</b>				1	8717
								2	3104	2	3490					<b>912</b>				2	8719
<i>The Anointing at Bethany (Mark 14:3–9)</i>																					
Mark 14:3 (Mt 26:6–7)								1	3105	1	3491					<b>913</b>				1	8720
								1	3106	1	3492					<b>914</b>				1	8721
Mark 14:4 (Mt 26:8)								1	3107	1	3493					<b>915</b>				1	8722

Mark 14:5 (Mt 26:9)								1	3108	1	3494						<b>916</b>			1	8723	
Mark 14:6 (Mt 26:10)								1	3109	1	3495							<b>917</b>			1	8724
Mark 14:7 (Mt 26:11)								1	3110	1	3496							<b>918</b>			1	8725
Mark 14:8 (Mt 26:12)								1	3111	1	3497							<b>919</b>			1	8726
Mark 14:9 (Mt 26:13)								1	3112	1	3498							<b>920</b>			1	8727
<i>Judas Goes to the Chief Priests to Betray Jesus (Mark 14:10–11)</i>																						
Mark 14:10 (Mt 26:14–15)								1	3113	1	3499							<b>921</b>			1	8728
								1	3114	1	3500							<b>922</b>			1	8729
Mark 14:11 (Mt 26:15–16)								0	3114	0	3500							<b>922</b>			0	8729
								1	3115	1	3501							<b>923</b>			1	8730
<i>The Preparation for the Passover (Mark 14:12–16)</i>																						
Mark 14:12 (Mt 26:17)								1	3116	1	3502							<b>924</b>			1	8731
Mark 14:13 (Mt 26:18)								1	3117	1	3503							<b>925</b>			1	8732
Mark 14:14 (Mt 26:18)								0	3117	0	3503							<b>925</b>			0	8732
Mark 14:15 (Mt 26:17)								1	3118	1	3504							<b>924</b>			1	8733
Mark 14:16 (Mt 26:19)								2	3120	2	3506							<b>926</b>			2	8735
<i>Jesus Comes with His Disciples (Mark 14:17)</i>																						
Mark 14:17 (Mt 26:20)								1	3121	1	3507							<b>927</b>			1	8736
<i>Jesus Foretells His Betrayal (Mark 14:18)</i>																						
Mark 14:18 (Mt 26:21)								1	3122	1	3508							<b>928</b>			1	8737
<i>The Disciples are Grieved and Ask if It is Them (Mark 14:19)</i>																						
Mark 14:19 (Mt 26:22)								1	3123	1	3509							<b>929</b>			1	8738
<i>It is One of the Twelve: One Who Has Dipped His Hand in the Bowl with Jesus (Mark 14:20)</i>																						
Mark 14:20 (Mt 26:23)								1	3124	1	3510							<b>930</b>			1	8739
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Mark 14:21)</i>																						
Mark 14:21 (Mt 26:24)								1	3125	1	3511							<b>931</b>			1	8740
<i>The Last Supper: Jesus Distributes the Bread (Mark 14:22)</i>																						
Mark 14:22 (Mt 26:26)								2	3127	2	3513							933			2	8742
<i>The Last Supper: Jesus Distributes the Cup (Mark 14:23)</i>																						
Mark 14:23 (Mt 26:27)								1	3128	1	3514							<b>934</b>			1	8743
Mark 14:24 (Mt 26:27–28)								0	3128	0	3514							<b>934</b>			0	8743
								1	3129	1	3515							<b>935</b>			1	8744

<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Mark 14:25)</i>																				
Mark 14:25 (Mt 26:29)									1	3132	1	3516						<b>936</b>	1	8745
<i>They Sing a Hymn and Go Out to the Mount of Olives (Mark 14:26)</i>																				
Mark 14:26 (Mt 26:30)									1	3131	1	3517						<b>937</b>	1	8746
<i>Jesus' Prediction that His Disciples Will Flee: Strike the Shepherd (Mark 14:27)</i>																				
Mark 14:27 (Mt 26:31)									1	3132	1	3518						<b>938</b>	1	8747
<i>Jesus Tells His Disciples to Await Him in Galilee (Mark 14:28)</i>																				
Mark 14:28 (Mt 26:32)									1	3133	1	3519						<b>939</b>	1	8748
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows Twice (Mark 14:29–30)</i>																				
Mark 14:29 (Mt 26:33)									1	3134	1	3520						<b>940</b>	1	8749
Mark 14:30 (Mt 26:34)									1	3135	1	3521						<b>941</b>	1	8750
<i>Peter and the Disciples Affirm their Allegiance (Mark 14:31)</i>																				
Mark 14:31 (Mt 26:35)									1	3136	1	3522						<b>942</b>	1	8751
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Mark 14:32)</i>																				
Mark 14:32 (Mt 26:36)									1	3137	1	3523						<b>943</b>	1	8752
<i>Jesus Takes Peter, James, and John Aside to Pray and Is Grieved (Mark 14:33–34)</i>																				
Mark 14:33 (Mt 26:37)									1	3138	1	3524						<b>944</b>	1	8753
Mark 14:34 (Mt 26:38)									1	3139	1	3525						<b>945</b>	1	8754
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Mark 14:35–38)</i>																				
Mark 14:35 (Mt 26:39)									1	3140	1	3526						<b>946</b>	1	8755
Mark 14:36 (Mt 26:39)									0	3140	0	3526						<b>946</b>	0	8755
Mark 14:37 (Mt 26:40)									1	3141	1	3527						<b>947</b>	1	8756
Mark 14:38 (Mt 26:41)									1	3142	1	3528						<b>948</b>	1	8757
<i>Jesus Goes Away and Prays a Second and a Third Time while His Disciples Sleep (Mark 14:39–42)</i>																				
Mark 14:39 (Mt 26:42, 44)									1	3143	1	3529						<b>949</b>	1	8758
									2	3145	2	3531						<b>951</b>	2	8760
Mark 14:40 (Mt 26:43)									1	3146	1	3532						<b>950</b>	1	8761
Mark 14:41 (Mt 26:44–45)									1	3147	1	3533						<b>951</b>	1	8762
									1	3148	1	3534						<b>952</b>	1	8763
Mark 14:42 (Mt 26:46)									1	3149	1	3535						<b>953</b>	1	8764
<i>Judas Comes With the Crowd (Mark 14:43)</i>																				
Mark 14:43 (Mt 26:47)									1	3150	1	3536						<b>954</b>	1	8765

<i>Judas Betrays Jesus With a Kiss (Mark 14:44–45)</i>																					
Mark 14:44 (Mt 26:48)									1	3151	1	3537						955		1	8766
Mark 14:45 (Mt 26:49)									1	3152	1	3538						956		1	8767
<i>Jesus is Seized (Mark 14:46)</i>																					
Mark 14:46 (Mt 26:50)									1	3153	1	3539						957		1	8768
<i>One of the Disciples Cuts Off an Ear (Mark 14:47)</i>																					
Mark 14:47 (Mt 26:51)									1	3154	1	3540						958		1	8769
<i>Jesus Responds to The Arresting Party (Mark 14:48–49)</i>																					
Mark 14:48 (Mt 26:55)									4	3158	4	3544						962		4	8773
Mark 14:49 (Mt 26:54–56)									1	3159	1	3545						961 962		1	8774
									1	3160	1	3546								1	8775
									1	3161	1	3547							963	1	8776
<i>The Disciples Flee (Mark 14:50)</i>																					
Mark 14:50 (Mt 26:56)									0	3161	0	3547						963		0	8776
Mark 14:51–52																					
<i>Jesus is Lead to the House of the High Priest (Mark 14:53)</i>																					
Mark 14:53 (Mt 26:57)									1	3162	1	3548						964		1	8777
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Mark 14:54)</i>																					
Mark 14:54 (Mt 26:58)									1	3163	1	3549						965		1	8778
<i>The Chief Priests and the Whole Council Seek a Testimony Against Jesus (Mark 14:55–61a)</i>																					
Mark 14:55 (Mt 26:59–60)									1	3164	1	3550						966 967		1	8779
									1	3165	1	3551								1	8780
Mark 14:56 (Mt 26:59–60)									1	3166	1	3552						966 967		1	8781
									1	3167	1	3553								1	8782
Mark 14:57 (Mt 26:60–61)									0	3167	0	3553						967 968		0	8782
									1	3168	1	3554								1	8783
Mark 14:58 (Mt 26:61)									0	3168	0	3554						968		0	8783
Mark 14:59																					
Mark 14:60 (Mt 26:62)									1	3169	1	3555						969		1	8784
Mark 14:61a (Mt 26:63)									1	3170	1	3556						970		1	8785
<i>The Chief Priest Questions Jesus About His Identity (Mark 14:61b–64a)</i>																					
Mark 14:61b (Mt									1	3171	1	3557						970		1	8786





Mark 15:4 (Mt 27:12–14)								0 1 1	3195 3196 3197	0 1 1	3581 3582 3583							<b>994</b> <b>995</b> <b>996</b>	0 1 1	8838 8839 8840	
Mark 15:5 (Mt 27:12, 14)								2 2	3199 3201	2 2	3585 3587							<b>994</b> <b>996</b>	2 2	8842 8844	
<i>Pilate Gives the People a Choice: Jesus or Barabbas (Mark 15:6–8)</i>																					
Mark 15:6 (Mt 27:15–16)								1 1	3202 3203	1 1	3588 3589							<b>997</b> <b>998</b>	1 1	8845 8846	
Mark 15:7 (Mt 27:16)								0	3203	0	3589							<b>998</b>	0	8846	
Mark 15:8 (Mt 27:15)								1	3204	1	3590							<b>997</b>	1	8847	
<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews (Mark 15:9)</i>																					
Mark 15:9 (Mt 27:15, 17)								0 2	3204 3206	0 2	3590 3592							<b>997</b> <b>999</b>	0 2	8847 8849	
<i>Pilate Knows that it is Because of Jealousy that Jesus was Handed Over (Mark 15:10)</i>																					
Mark 15:10 (Mt 27:18)								1	3207	1	3593							<b>1000</b>	1	8850	
<i>The Chief Priests Persuade the Crowds to Ask for Barabbas (Mark 15:11)</i>																					
Mark 15:11 (Mt 27:20–21)								2 1	3209 3210	2 1	3595 3596							<b>1002</b> <b>1003</b>	2 1	8852 8853	
<i>Pilate Asks What They want Him to Do with the King of the Jews (Mark 15:12)</i>																					
Mark 15:12 (Mt 27:21–22)								0 1	3210 3211	0 1	3596 3597							<b>1003</b> <b>1004</b>	0 1	8853 8854	
<i>The People Call for Jesus' Crucifixion (Mark 15:13)</i>																					
Mark 15:13 (Mt 27:22–23)								0 1	3211 3212	0 1	3597 3598							<b>1004</b> <b>1005</b>	0 1	8854 8855	
<i>Pilate Asks What Evil Jesus has done (Mark 15:14a)</i>																					
Mark 15:14a (Mt 27:23)								0	3212	0	3598							<b>1005</b>	0	8855	
<i>The People Call All the More for Jesus' Crucifixion (Mark 15:14b)</i>																					
Mark 15:14b (Mt 27:23)								0	3212	0	3598							<b>1005</b>	0	8855	
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Mark 15:15)</i>																					
Mark 15:15 (Mt 27:24, 26)								1 2	3213 3215	1 2	3599 3601							<b>1006</b> <b>1008</b>	1 2	8856 8858	

<i>Jesus is Mocked by the Soldiers (Mark 15:16–20)</i>																						
Mark 15:16 (Mt 27:27)									1	3216	1	3602								<b>1009</b>	1	8859
Mark 15:17 (Mt 27:28–29)									1	3217	1	3603								<b>1010</b>	1	8860
									1	3218	1	3604								<b>1011</b>	1	8861
Mark 15:18 (Mt 27:29)									1	3219	1	3605								<b>1012</b>	1	8862
Mark 15:19 (Mt 27:30, 29)									1	3220	1	3606								<b>1012</b>	1	8863
									1	3221	1	3607								<b>1011</b>	1	8864
Mark 15:20 (Mt 27:31)									2	3223	2	3608								<b>1013</b>	2	8866
<i>Simon of Cyrene Helps Carry the Cross (Mark 15:21)</i>																						
Mark 15:21 (Mt 27:32)									1	3224	1	3610								<b>1014</b>	1	8867
<i>They Take Jesus to Golgotha, the Place of the Skull (Mark 15:22)</i>																						
Mark 15:22 (Mt 27:33)									1	3225	1	3611								<b>1015</b>	1	8868
<i>Jesus is Offered Wine Flavored With Myrrh (Mark 15:23)</i>																						
Mark 15:23 (Mt 27:34)									1	3226	1	3612								<b>1016</b>	1	8869
<i>Jesus is Crucified and His Clothes are Divided (Mark 15:24)</i>																						
Mark 15:24 (Mt 27:35)									1	3227	1	3613								<b>1017</b>	1	8870
Mark 15:25																						
<i>The Inscription (Mark 15:26)</i>																						
Mark 15:26 (Mt 27:37)									2	3229	2	3615								<b>1019</b>	2	8872
<i>Jesus is Crucified with One on His Right and One on His Left (Mark 15:27)</i>																						
Mark 15:27 (Mt 27:38)									1	3230	1	3616								<b>1020</b>	1	8873
<i>Passers-by Deride Jesus (Mark 15:29–30)</i>																						
Mark 15:29 (Mt 27:39–40)									1	3231	1	3617								<b>1021</b>	1	8874
									1	3232	1	3618								<b>1022</b>	1	8875
Mark 15:30 (Mt 27:40)									0	3232	0	3618								<b>1022</b>	0	8875
<i>The Chief Priests and Scribes Ridicule Jesus (Mark 15:31–32a)</i>																						
Mark 15:31 (Mt 27:41–42)									1	3233	1	3619								<b>1023</b>	1	8876
									1	3234	1	3620								<b>1024</b>	1	8877
Mark 15:32a (Mt 27:42)									0	3234	0	3620								<b>1024</b>	0	8877
<i>The Two Who Were Crucified With Jesus Mock Him (Mark 15:32b)</i>																						
Mark 15:32b (Mt									2	3236	2	3622								<b>1026</b>	2	8879





Mark's use of Matthew, Bookroll 1: *Matthew 1:1–13:52* (Two-Bookroll Matthew)  
 [AP: 2GH, BH; PP: AH]

1–23	24–45	46–67	68–90	91–112	113–134	135–157	158–179	180–201	202–224	225–246	247–268	269–291	292–313	314–335	336–358	359–380	381–402	403–425	426–447
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<i>Prologue</i> (Mark 1:1)																									
Mark 1:1 (Mt 1:1)	<b>1</b>																			1	1				
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)																									
Mark 1:2 (Mt 3:3; 11:10)		<b>51</b>																		AP (OI&M)	PP (OI&M)	50 274	51 325		
Mark 1:3 (Mt 3:3)		<b>51</b>																		0	51	0	51	274	599
<i>John the Baptist</i> (Mark 1:4)																									
Mark 1:4 (Mt 3:1–2)		<b>49</b> <b>50</b>																		2 1	53 54	2 1	53 54	2 1	601 602
<i>The People Go Out to John</i> (Mark 1:5)																									
Mark 1:5 (Mt 3:5–6)		<b>53</b> <b>54</b>																		3 1	57 58	3 1	57 58	3 1	605 606
<i>John's Clothing and Diet</i> (Mark 1:6)																									
Mark 1:6 (Mt 3:4)		<b>52</b>																		2	60	2	60	2	608
<i>John's Messianic Preaching</i> (Mark 1:7–8)																									
Mark 1:7 (Mt 3:11)		<b>59</b>																		7	67	7	67	7	615
Mark 1:8 (Mt 3:11)		<b>59</b>																		0	67	0	67	0	615
<i>The Baptism of Jesus</i> (Mark 1:9–11)																									
Mark 1:9 (Mt 3:13, 16)		<b>61</b> <b>64</b>																		2 3	69 72	2 3	69 72	2 3	617 620
Mark 1:10 (Mt 3:16)		<b>64</b>																		0	72	0	72	0	620
Mark 1:11 (Mt 3:17)		<b>65</b>																		1	73	1	73	1	621
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days</i> (Mark 1:12–13)																									
Mark 1:12 (Mt 4:1)		<b>66</b>																		1	74	1	74	1	622
Mark 1:13 (Mt 4:1–2, 11)		<b>66</b> <b>67</b>																		0 1 9	74 75 84	0 1 9	74 75 84	0 1 9	622 623 632
			<b>76</b>																						
<i>After John is Handed Over, Jesus Comes to Galilee Preaching</i> (Mark 1:14)																									
Mark 1:14 (Mt 4:12,			<b>77</b>																	1 5	85 90	1 5	85 90	1 5	633 638





<i>The Question about Fasting (Mark 2:18–20)</i>																							
Mark 2:18 (Mt 9:14)																		1	263	1	291	1	1191
Mark 2:19 (Mt 9:15)																		1	264	1	292	1	1192
Mark 2:20 (Mt 9:15)																		0	264	0	292	0	1192
<i>The Māshāl concerning the Unshrunk Cloth (Mark 2:21)</i>																							
Mark 2:21 (Mt 9:16–17)																		6	270	6	298	6	1198
																		1	271	1	299	1	1199
<i>The Māshāl concerning the New Wine (Mark 2:22)</i>																							
Mark 2:22 (Mt 9:16–17)																		1	272	1	300	1	1200
																		1	273	1	301	1	1201
<i>Plucking Grain on the Sabbath (Mark 2:23–28)</i>																							
Mark 2:23 (Mt 12:1)						89	362	89	390													89	1290
Mark 2:24 (Mt 12:2)						1	363	1	391													1	1291
Mark 2:25 (Mt 12:3)						1	364	1	392													1	1292
Mark 2:26 (Mt 12:4)						1	365	1	393													1	1293
Mark 2:27 (Mt 12:8)						4	369	4	397													4	1297
Mark 2:28 (Mt 12:8)						0	369	0	397													0	1297
<i>The Man with the Withered Hand (Mark 3:1–6)</i>																							
Mark 3:1 (Mt 12:9–10)						1	370	1	398													1	1298
						1	371	1	399														1
Mark 3:2 (Mt 12:10)						0	371	0	399													0	1299
Mark 3:3 (Mt 12:10–11, 13)						0	371	0	399													0	1299
						1	372	1	400													1	1300
						2	374	2	402													2	1302
Mark 3:4 (Mt 12:10–12)						3	377	3	405													3	1305
						1	378	1	406													1	1306
						1	379	1	407													1	1307
Mark 3:5 (Mt 12:13)						1	380	1	408													1	1308
Mark 3:6 (Mt 12:14)						1	381	1	409													1	1309
<i>Multitudes Follow Jesus and Come from All Over (Mark 3:7–8)</i>																							
Mark 3:7 (Mt 12:15; 4:25)							1	382	1	410												1	1310
						<b>90</b>	270	652	270	680												270	1580
Mark 3:8 (Mt 4:25)						<b>90</b>	0	652	0	680												0	1580
<i>Jesus Tells His Disciples to Have a Boat Ready Because the Crowd Pressed Upon Him (Mark 3:9–10)4</i>																							



Mark 3:9 (Mt 4:25)				<b>90</b>		0	652	0	680											0	1580	
Mark 3:10 (Mt 4:24)				<b>89</b>		1	653	1	681											1	1581	
<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known (Mark 3:11–12)</i>																						
Mark 3:11																						
Mark 3:12 (Mt 12:16)																				<b>361</b>	272 1853	
<i>Jesus Appoints the Twelve (Mark 3:13–19)</i>																						
Mark 3:13 (Mt 5:1; 10:1)				<b>91</b>	2 183	655 838	2 183	683 866												270 183	2123 2306	
Mark 3:14 (Mt 10:1–2)					0 1	838 839	0 1	866 867												<b>274</b> <b>275</b>	0 1	2306 2307
Mark 3:15 (Mt 10:1)					1	840	1	868												<b>274</b>	1	2308
Mark 3:16 (Mt 10:2)					1	841	1	869												<b>275</b>	1	2309
Mark 3:17 (Mt 10:2)					0	841	0	869												<b>275</b>	0	2309
Mark 3:18 (Mt 10:2–4)					0 1 1	841 842 843	0 1 1	869 870 871												<b>275</b> <b>276</b> <b>277</b>	0 1 1	2309 2310 2311
Mark 3:19 (Mt 10:4)					0	843	0	871												<b>277</b>	0	2311
Mark 3:20–21																						
<i>The Beelzebub Controversy (Mark 3:22)</i>																						
Mark 3:22 (Mt 12:22– 24)					90 1 1	933 934 935	90 1 1	961 962 963												<b>367</b> <b>368</b> <b>369</b>	90 1 1	2401 2402 2403
<i>Satan, a Kingdom, and a House Divided (Mark 3:23–26)</i>																						
Mark 3:23 (Mt 12:25– 26)					1 1	936 937	1 1	964 965												<b>370</b> <b>371</b>	1 1	2404 2405
Mark 3:24 (Mt 12:25)					1	938	1	966												<b>370</b>	1	2406
Mark 3:25 (Mt 12:25)					0	938	0	966												<b>370</b>	0	2406
Mark 3:26 (Mt 12:26)					1	939	1	967												<b>371</b>	1	2407
<i>Plundering the Strong Man's House (Mark 3:27)</i>																						
Mark 3:27 (Mt 12:29)					3	942	3	970												<b>374</b>	3	2410
<i>Blasphemy of the Holy Spirit (Mark 3:28–30)</i>																						
Mark 3:28 (Mt 12:31– 32)					2 1	944 945	2 1	972 973												<b>376</b> <b>377</b>	2 1	2412 2413

Mark 3:29 (Mt 12:31–32)						1 1	946 947	1 1	974 975								<b>376</b> <b>377</b>			1 1	2414 2415	
Mark 3:30																						
<i>Jesus' True Kindred (Mark 3:31–35)</i>																						
Mark 3:31 (Mt 12:46–47)						14 1	961 962	14 1	989 990									<b>391</b> <b>392</b>			14 1	2429 2430
Mark 3:32 (Mt 12:46–47)						1 1	963 964	1 1	991 992									<b>391</b> <b>392</b>			1 1	2431 2432
Mark 3:33 (Mt 12:48)						1	965	1	993									<b>393</b>			1	2433
Mark 3:34 (Mt 12:49)						1	966	1	994									<b>394</b>			1	2434
Mark 3:35 (Mt 12:50)						1	967	1	995									<b>395</b>			1	2435
<i>Jesus Teaches in Parables by the Sea, Sitting in a Boat with a Crowd on the Land (Mark 4:1–2)</i>																						
Mark 4:1 (Mt 13:1–2)						1 1	968 969	1 1	996 997									<b>396</b> <b>397</b>			1 1	2436 2437
Mark 4:2 (Mt 13:3)						1	970	1	998									<b>398</b>			1	2438
<i>The Parable of the Sower (Mark 4:3–8)</i>																						
Mark 4:3 (Mt 13:3)						1	971	1	999									<b>398</b>			1	2439
Mark 4:4 (Mt 13:4)						1	972	1	1000									<b>399</b>			1	2440
Mark 4:5 (Mt 13:5)						1	973	1	1001									<b>400</b>			1	2441
Mark 4:6 (Mt 13:6)						1	974	1	1002									<b>401</b>			1	2442
Mark 4:7 (Mt 13:7)						1	975	1	1003									<b>402</b>			1	2443
Mark 4:8 (Mt 13:8)						1	976	1	1004									<b>403</b>			1	2444
<i>He Who Has Ears to Hear I (Mark 4:9 I; Mark 4:23 II)</i>																						
Mark 4:9 (Mt 13:9)						1	977	1	1005									<b>404</b>			1	2445
<i>The Twelve and Others Ask Jesus About the Parables (Mark 4:10)</i>																						
Mark 4:10 (Mt 13:10)						1	978	1	1006									<b>405</b>			1	2446
<i>The Mysteries of the Kingdom of Heaven Is Given to You (Mark 4:11)</i>																						
Mark 4:11 (Mt 13:11, 13)						1 2	979 981	1 2	1007 1009									<b>406</b> <b>408</b>			1 2	2447 2449
<i>That While Seeing They Might Not See, And Hearing, Not Understand (Mark 4:12)</i>																						
Mark 4:12 (Mt 13:13, 15)						0 2	981 983	0 2	1009 1011									<b>408</b> <b>410</b>			0 2	2449 2451

<i>You Don't Understand This Parable? How Will Understand All the Parables (Mark 4:13)</i>																									
Mark 4:13 (Mt 13:18)						3	986	3	1014										<b>413</b>	3	2454				
<i>The Interpretation of the Parable of the Sower (Mark 4:14–20)</i>																									
Mark 4:14 (Mt 13:19)						1	987	1	1015										<b>414</b>	1	2455				
Mark 4:15 (Mt 13:19)						0	987	0	1015										<b>414</b>	0	2455				
Mark 4:16 (Mt 13:20)						1	988	1	1016										<b>415</b>	1	2456				
Mark 4:17 (Mt 13:21)						1	989	1	1017										<b>416</b>	1	2457				
Mark 4:18 (Mt 13:22)						1	990	1	1018										<b>417</b>	1	2458				
Mark 4:19 (Mt 13:22)						0	990	0	1018										<b>417</b>	0	2458				
Mark 4:20 (Mt 13:23)						1	991	1	1019										<b>418</b>	1	2459				
<i>A Lamp Is Put on the Lampstand (Mark 4:21)</i>																									
Mark 4:21 (Mt 5:15)						<b>105</b>														313	2772				
<i>Nothing is Hidden unless it is to be Made Known (Mark 4:22)</i>																									
Mark 4:22 (Mt 10:26)																			<b>299</b>	194	2966				
<i>He Who Has Ears to Hear II (Mark 4:9 I; Mark 4:23 II)</i>																									
Mark 4:23 (Mt 11:15)																			<b>330</b>	31	2997				
<i>With Which Measure You Measure It Will be Measured to You (Mark 4:24)</i>																									
Mark 4:24 (Mt 7:2)								<b>174</b>												156	3153				
<i>Whoever Has, to Him It Shall Be Given (Mark 4:25)</i>																									
Mark 4:25 (Mt 13:12)																			<b>407</b>	233	3386				
Mark 4:26–29																									
<i>The Parable of the Mustard Seed (Mark 4:30–32)</i>																									
Mark 4:30 (Mt 13:31)						8	999	8	1027											426	19	3405			
Mark 4:31 (Mt 13:31–32)						0	999	0	1027											426	0	3405			
						1	1000	1	1028											427	1	3406			
Mark 4:32 (Mt 13:32)						0	1000	0	1028											427	0	3406			
<i>Jesus Did Not Speak Without Using Parables (Mark 4:33–34)</i>																									
Mark 4:33 (Mt 13:34)						2	1002	2	1030											429	2	3408			
Mark 4:34 (Mt 13:34)						0	1002	0	1030										AP (OI&M) PP (OI&M)	429	0	3408			
<i>Stilling the Storm (Mark 4:35–41)</i>																									
Mark 4:35 (Mt 8:18)										<b>219</b>										210	1212	210	1240	210	3618

Mark 4:36 (Mt 8:23)																5	1217	5	1245		5	3623
Mark 4:37 (Mt 8:24)																1	1218	1	1246		1	3624
Mark 4:38 (Mt 8:24–25)																0	1218	0	1246		0	3624
																1	1219	1	1247		1	3625
Mark 4:39 (Mt 8:26)																1	1220	1	1248		1	3626
Mark 4:40 (Mt 8:26)																0	1220	0	1248		0	3626
Mark 4:41 (Mt 8:27)																1	1221	1	1249		1	3627
<i>The Gerasene Demoniac: Part I (Mark 5:1–13)</i>																						
Mark 5:1 (Mt 8:28)																1	1222	1	1250		1	3628
Mark 5:2 (Mt 8:28)																0	1222	0	1250		0	3628
Mark 5:3 (Mt 8:28)																0	1222	0	1250		0	3628
Mark 5:4 (Mt 8:28)																0	1222	0	1250		0	3628
Mark 5:5 (Mt 8:29)																1	1223	1	1251		1	3629
Mark 5:6 (Mt 8:29)																0	1223	0	1251		0	3629
Mark 5:7 (Mt 8:29)																0	1223	0	1251		0	3629
Mark 5:8–10																						
Mark 5:11 (Mt 8:30)																1	1224	1	1252		1	3630
Mark 5:12 (Mt 8:31)																1	1225	1	1253		1	3631
Mark 5:13 (Mt 8:32)																1	1226	1	1254		1	3632
<i>The Gerasene Demoniac: Part II (Mark 5:14–17)</i>																						
Mark 5:14 (Mt 8:33–34)																1	1227	1	1255		1	3633
																1	1228	1	1256		1	3634
Mark 5:15 (Mt 8:33–34)																1	1229	1	1257		1	3635
																1	1230	1	1258		1	3636
Mark 5:16 (Mt 8:33–34)																1	1231	1	1259		1	3637
																1	1232	1	1260		1	3638
Mark 5:17 (Mt 8:33–34)																1	1233	1	1261		1	3639
																1	1234	1	1262		1	3640
<i>The Gerasene Demoniac: Part III (Mark 5:18–20)</i>																						
Mark 5:18 (Mt 9:1)																1	1235	1	1263		1	3641
Mark 5:19–20																						
<i>Jairus' Daughter I (Mark 5:21–24 I; Mark 5:35–43 II)</i>																						











Mark's use of Matthew, Bookroll 2: *Matthew 13:53–28:20* (Two-Bookroll Matthew)  
 [AP: 2GH, BH; PP: AH]

	10/ 21/	41/ 52/	72/ 83/	103/ 114/	134/ 145/	165/ 176/	196/ 207/	227/ 238/	258/ 269/	289/ 300/	320/ 331/	351/ 362/	382/ 393/	413/ 424/	444/ 455/	475/ 486/	506/ 517/	537/ 548/	568/ 579/	600/ 611/			
Mark 1:1–45																							
<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Mark 1:22)																							
Mark 1:22 (Mt 22:33)											<b>312</b>											312	312
Mark 1:23–45																							
Mark 2:1–28																							
Mark 3:1–35																							
Mark 4:1–24																							
<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)																							
Mark 4:25																<b>443</b>						131	443
Mark 4:26–41																							
Mark 5:1–43																							
																	AP (OI&M)	PP (OI&M)					
<i>Jesus Visits His Home Town</i> (Mark 6:1)																							
Mark 6:1 (Mt 13:54)	<b>2</b>																	2	2	2	2	441	884
<i>Jesus Teaches In The Synagogue on the Sabbath</i> (Mark 6:2a)																							
Mark 6:2a (Mt 13:54)	<b>2</b>																	0	2	0	2	0	884
<i>Jesus' People are Offended by Him</i> (Mark 6:2b–3)																							
Mark 6:2b (Mt 13:54)	<b>2</b>																	0	2	0	2	0	884
Mark 6:3 (Mt 13:55–57)	<b>3</b> <b>4</b> <b>5</b>																	1 1 1	3 4 5	1 1 1	3 4 5	1 1 1	885 886 887
<i>There is No Prophet Without Honor Except in His Home Town</i> (Mark 6:4)																							
Mark 6:4 (Mt 13:57)	<b>5</b>																	0	5	0	5	0	887
<i>Jesus is Not Able to do Many Miracles</i> (Mark 6:5)																							
Mark 6:5 (Mt 13:58)	<b>6</b>																	1	6	1	6	1	888
<i>Jesus marvels at Their Unbelief</i> (Mark 6:6a)																							
Mark 6:6a (Mt 13:58)	<b>6</b>																	0	6	0	6	0	888
Mark 6:6b–13																							

<i>Herod's Opinion Regarding Jesus (Mark 6:14–16)</i>																					
Mark 6:14 (Mt 14:1–2)	<b>7</b>															1	7	1	7	1	889
	<b>8</b>															1	8	1	8	1	890
Mark 6:15–16																					
<i>Herod's Imprisonment of John (Mark 6:17)</i>																					
Mark 6:17 (Mt 14:3)	<b>9</b>															1	9	1	9	1	891
<i>The Reason John Is Imprisoned by Herod (Mark 6:18)</i>																					
Mark 6:18 (Mt 14:4)	<b>10</b>															1	10	1	10	1	892
<i>Herodias Wants to Put John to Death, But Herod Feared John, Knowing him to be Righteous and Holy (Mark 6:19–20)</i>																					
Mark 6:19 (Mt 14:5)	<b>11</b>															1	11	1	11	1	893
Mark 6:20 (Mt 14:5)	<b>11</b>															0	11	0	11	0	893
<i>The Dance of Herodias' Daughter on the Occasion of Herod's Birthday and Herod's Offer to Herodias's Daughter (Mark 6:21–23)</i>																					
Mark 6:21 (Mt 14:6)	<b>12</b>															1	12	1	12	1	894
Mark 6:22 (Mt 14:6–7)	<b>12</b>															0	12	0	12	0	894
	<b>13</b>															1	13	1	13	1	895
Mark 6:23 (Mt 14:7)	<b>13</b>															0	13	0	13	0	895
<i>Herodias's Daughter Asks Her Mother What to Ask for and They Request John's Head on a Platter (Mark 6:24–25)</i>																					
Mark 6:24 (Mt 14:8)	<b>14</b>															1	14	1	14	1	896
Mark 6:25 (Mt 14:8)	<b>14</b>															0	14	0	14	0	896
<i>Herod is Deeply Grieved at the Request, But Grants it to Her (Mark 6:26)</i>																					
Mark 6:26 (Mt 14:9)	<b>15</b>															1	15	1	15	1	897
<i>Herod Has John Beheaded (Mark 6:27)</i>																					
Mark 6:27 (Mt 14:10)	<b>16</b>															1	16	1	16	1	898
<i>John's Head is Given to Herodias's Daughter who Gives it to Her Mother (Mark 6:28)</i>																					
Mark 6:28 (Mt 14:11)	<b>17</b>															1	17	1	17	1	899
<i>John's Disciples Come and Take His Body and Put it in a Tomb (Mark 6:29)</i>																					
Mark 6:29 (Mt 14:12)	<b>18</b>															1	18	1	18	1	900
<i>The Apostles Gather to Jesus and the Call to Withdraw (Mark 6:30–31)</i>																					
Mark 6:30																					
Mark 6:31 (Mt 14:13)	<b>19</b>															1	19	1	19	1	901
<i>They Depart in a Boat to a Deserted Place: Many See and Go Ahead of Them (Mark 6:32–33)</i>																					
Mark 6:32 (Mt 14:13)	<b>19</b>															0	19	0	19	0	901

Mark 6:33 (Mt 14:13)	<b>19</b>																	0	19	0	19	0	901
<i>The People are Like Sheep without a Shepherd (Mark 6:34)</i>																							
Mark 6:34 (Mt 14:14)	<b>20</b>																	1	20	1	20	1	902
<i>The Feeding of the Five Thousand (Mark 6:35–44)</i>																							
Mark 6:35 (Mt 14:15)	<b>21</b>																	1	21	1	21	1	903
Mark 6:36 (Mt 14:15–16)	<b>21</b>																	0	21	0	21	0	903
	<b>22</b>																	1	22	1	22	1	904
Mark 6:37 (Mt 14:15–17)	<b>21</b>																	1	23	1	23	1	905
	<b>22</b>																	1	24	1	24	1	906
	<b>23</b>																	1	25	1	25	1	907
Mark 6:38 (Mt 14:17)	<b>23</b>																	0	25	0	25	0	907
Mark 6:39 (Mt 14:19)	<b>25</b>																	2	27	2	27	2	909
Mark 6:40																							
Mark 6:41 (Mt 14:19)	<b>25</b>																	0	27	0	27	0	909
Mark 6:42 (Mt 14:20)	<b>26</b>																	1	28	1	28	1	910
Mark 6:43 (Mt 14:20)	<b>26</b>																	0	28	0	28	0	910
Mark 6:44 (Mt 14:21)	<b>27</b>																	1	29	1	29	1	911
<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray (Mark 6:45–46)</i>																							
Mark 6:45 (Mt 14:22)	<b>28</b>																	1	30	1	30	1	912
Mark 6:46 (Mt 14:23)	<b>29</b>																	1	31	1	31	1	913
<i>Jesus Walks On Water (Mark 6:47–52)</i>																							
Mark 6:47 (Mt 14:23–24)	<b>29</b>																	0	31	0	31	0	913
	<b>30</b>																	1	32	1	32	1	914
Mark 6:48 (Mt 14:24–25)	<b>30</b>																	0	32	0	32	0	914
	<b>31</b>																	1	33	1	33	1	915
Mark 6:49 (Mt 14:26)	<b>32</b>																	1	34	1	34	1	916
Mark 6:50 (Mt 14:26–27)	<b>32</b>																	0	34	0	34	0	916
	<b>33</b>																	1	35	1	35	1	917
Mark 6:51 (Mt 14:32)	<b>38</b>																	5	40	5	40	5	922
Mark 6:52																							
<i>Healings At Gennesaret (Mark 6:53–56)</i>																							
Mark 6:53 (Mt 14:34)	<b>40</b>																	2	42	2	42	2	924

Mark 6:54 (Mt 14:35)		<b>41</b>															1	43	1	43	1	925
Mark 6:55 (Mt 14:35)		<b>41</b>															0	43	0	43	0	925
Mark 6:56 (Mt 14:36)		<b>42</b>															1	44	1	44	1	926
<i>The Controversy Over the Washing of Hands (Mark 7:1-5)</i>																						
Mark 7:1 (Mt 15:1)		<b>43</b>															1	45	1	45	1	927
Mark 7:2-4																						
Mark 7:5 (Mt 15:1-2)		<b>43</b> <b>44</b>															0	45	0	45	0	927
																	1	46	1	46	1	928
<i>Fulfillment of Isaiah Prophecy: This People Honors Me, But Its Heart is Far / They Teach As Doctrine The Teachings of Men (Mark 7:6-7)</i>																						
Mark 7:6 (Mt 15:3, 7-8)		<b>45</b> <b>49</b> <b>50</b>															1	47	1	47	1	929
																	4	51	4	51	4	933
																	1	52	1	52	1	934
Mark 7:7 (Mt 15:9)		<b>51</b>															1	53	1	53	1	935
<i>The Pharisees and Scribes Abandon the Commandments of God and Hold to Their Own Traditions (Mark 7:8-13)</i>																						
Mark 7:8																						
Mark 7:9 (Mt 15:3)		<b>45</b>															6	59	6	59	6	941
Mark 7:10 (Mt 15:4)		<b>46</b>															1	60	1	60	1	942
Mark 7:11 (Mt 15:5)		<b>47</b>															1	61	1	61	1	943
Mark 7:12 (Mt 15:6)		<b>48</b>															1	62	1	62	1	944
Mark 7:13 (Mt 15:6)		<b>48</b>															0	62	0	62	0	944
<i>Jesus' Teaching on Moral Purity / True Cleanliness I (Mark 7:14-15 I; Mark 7:17-23 II)</i>																						
Mark 7:14 (Mt 15:10)		<b>52</b>															4	66	4	66	4	948
Mark 7:15 (Mt 15:11)		<b>53</b>															1	67	1	67	1	949
<i>Jesus' Teaching on Moral Purity / True Cleanliness II (Mark 7:14-15 I; Mark 7:17-23 II)</i>																						
Mark 7:17 (Mt 15:15)		<b>57</b>															4	71	4	71	4	953
Mark 7:18 (Mt 15:16-17)		<b>58</b> <b>59</b>															1	72	1	72	1	954
																	1	73	1	73	1	955
Mark 7:19 (Mt 15:17)		<b>59</b>															0	73	0	73	0	955
Mark 7:20 (Mt 15:18)		<b>60</b>															1	74	1	74	1	956
<i>Moral Impurity Vice List (Mark 7:21-23)</i>																						
Mark 7:21 (Mt 15:18-19)		<b>60</b> <b>61</b>															0	74	0	74	0	956
																	1	75	1	75	1	957
Mark 7:22 (Mt 15:19)		<b>61</b>															0	75	0	75	0	957

Mark 7:23 (Mt 15:20)		<b>62</b>															1	76	1	76	1	958
<i>The Syro-Phoenician Woman (Mark 7:24–30)</i>																						
Mark 7:24 (Mt 15:21–22)		<b>63</b> <b>64</b>															1	77	1	77	1	959
																	1	78	1	78	1	960
Mark 7:25 (Mt 15:22)		<b>64</b>															0	78	0	78	0	960
Mark 7:26 (Mt 15:22)		<b>64</b>															0	78	0	78	0	960
Mark 7:27 (Mt 15:26)		<b>68</b>															4	82	4	82	4	964
Mark 7:28 (Mt 15:27)		<b>69</b>															1	83	1	83	1	965
Mark 7:29 (Mt 15:28)		<b>70</b>															1	84	1	84	1	966
Mark 7:30																						
<i>Jesus Returns to Galilee from the Region of Tyre and Sidon (Mark 7:31)</i>																						
Mark 7:31 (Mt 15:29)		<b>71</b>															1	85	1	85	1	967
<i>The Healing of the Deaf-Mute Man (Mark 7:32–37)</i>																						
Mark 7:32 (Mt 15:30)		<b>72</b>															1	86	1	86	1	968
Mark 7:33–36																						
Mark 7:37 (Mt 15:31)		<b>73</b>															1	87	1	87	1	969
<i>The Four Thousand Are Fed (Mark 8:1–9)</i>																						
Mark 8:1 (Mt 15:32)		<b>74</b>															1	88	1	88	1	970
Mark 8:2 (Mt 15:32)		<b>74</b>															0	88	0	88	0	970
Mark 8:3 (Mt 15:32)		<b>74</b>															0	88	0	88	0	970
Mark 8:4 (Mt 15:33)		<b>75</b>															1	89	1	89	1	971
Mark 8:5 (Mt 15:34)		<b>76</b>															1	90	1	90	1	972
Mark 8:6 (Mt 15:35–36)		<b>77</b> <b>78</b>															1	91	1	91	1	973
																	1	92	1	92	1	974
Mark 8:7 (Mt 15:34)		<b>76</b>															2	94	2	94	2	976
Mark 8:8 (Mt 15:37)		<b>79</b>															3	97	3	97	3	979
Mark 8:9 (Mt 15:38–39)		<b>80</b> <b>81</b>															1	98	1	98	1	980
																	1	99	1	99	1	981
<i>Jesus and His Disciples Head to Dalmanoutha by Boat (Mark 8:10)</i>																						
Mark 8:10 (Mt 15:39)		<b>81</b>															0	99	0	99	0	981
<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request (Mark 8:11–12)</i>																						

Mark 8:11 (Mt 16:1)			<b>82</b>														1	100	1	100	1	982
Mark 8:12 (Mt 16:4)			<b>85</b>														3	103	3	103	3	985
<i>Jesus Leaves them and Goes Away (Mark 8:13)</i>																						
Mark 8:13 (Mt 16:4–5)			<b>85</b> <b>86</b>														0	103	0	103	0	985
																	1	104	1	104	1	986
<i>The Leaven of the Pharisees and Herod (Mark 8:14–21)</i>																						
Mark 8:14 (Mt 16:5)			<b>86</b>														0	104	0	104	0	986
Mark 8:15 (Mt 16:6)			<b>87</b>														1	105	1	105	1	987
Mark 8:16 (Mt 16:7)			<b>88</b>														1	106	1	106	1	988
Mark 8:17 (Mt 16:8–9)			<b>89</b> <b>90</b>														1	107	1	107	1	989
																	1	108	1	108	1	990
Mark 8:18 (Mt 16:9)			<b>90</b>														0	108	0	108	0	990
Mark 8:19 (Mt 16:9)			<b>90</b>														0	108	0	108	0	990
Mark 8:20 (Mt 16:10)			<b>91</b>														1	109	1	109	1	991
Mark 8:21																						
Mark 8:22–26																						
<i>Jesus' Question About Himself and Peter's Confession (Mark 8:27–29)</i>																						
Mark 8:27 (Mt 16:13)			<b>94</b>														3	112	3	112	3	994
Mark 8:28 (Mt 16:14)			<b>95</b>														1	113	1	113	1	995
Mark 8:29 (Mt 16:15–16)			<b>96</b> <b>97</b>														1	114	1	114	1	996
																	1	115	1	115	1	997
<i>Jesus Warns Them to Tell No One About Him (Mark 8:30)</i>																						
Mark 8:30 (Mt 16:20)			<b>101</b>														4	119	4	119	4	1001
<i>Jesus First Passion Prediction (Mark 8:31)</i>																						
Mark 8:31 (Mt 16:21)			<b>102</b>														1	120	1	120	1	1002
<i>Peter Rebukes Jesus and Jesus' Counter-rebuke (Mark 8:32–33)</i>																						
Mark 8:32 (Mt 16:22)			<b>103</b>														1	121	1	121	1	1003
Mark 8:33 (Mt 16:23)			<b>104</b>														1	122	1	122	1	1004
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Mark 8:34)</i>																						
Mark 8:34 (Mt 16:24)			<b>105</b>														1	123	1	123	1	1005
<i>He Who Wants to Save His Life Will Lose It (Mark 8:35)</i>																						
Mark 8:35 (Mt 16:25)			<b>106</b>														1	124	1	124	1	1006

<i>On Gaining the Whole World (Mark 8:36)</i>																						
Mark 8:36 (Mt 16:26)				<b>107</b>													1	125	1	125	1	1007
<i>On Giving in Exchange for One's Life (Mark 8:37)</i>																						
Mark 8:37 (Mt 16:26)				<b>107</b>													0	125	0	125	0	1007
<i>On Being Ashamed of Jesus' and His Words (Mark 8:38)</i>																						
Mark 8:38 (Mt 16:27)				<b>108</b>													1	126	1	126	1	1008
<i>You Will Not Taste Death Until You See the Kingdom of God Having Come in Power (Mark 9:1)</i>																						
Mark 9:1 (Mt 16:28)				<b>109</b>													1	127	1	127	1	1009
<i>The Transfiguration (Mark 9:2-8)</i>																						
Mark 9:2 (Mt 17:1-2)				<b>110</b>													1	128	1	128	1	1010
				<b>111</b>													1	129	1	129	1	1011
Mark 9:3 (Mt 17:2)				<b>111</b>													0	129	0	129	0	1011
Mark 9:4 (Mt 17:3)				<b>112</b>													1	130	1	130	1	1012
Mark 9:5 (Mt 17:4)				<b>113</b>													1	131	1	131	1	1013
Mark 9:6 (Mt 17:6-7)				<b>115</b>													2	133	2	133	2	1015
				<b>116</b>													1	134	1	134	1	1016
Mark 9:7 (Mt 17:5)				<b>114</b>													2	136	2	136	2	1018
Mark 9:8 (Mt 17:8)				<b>117</b>													3	139	3	139	3	1021
<i>Coming Down the Mountain, Jesus Orders Them to Tell No One About What They Saw (Mark 9:9)</i>																						
Mark 9:9 (Mt 17:9)				<b>118</b>													1	140	1	140	1	1022
Mark 9:10																						
<i>The Disciples Ask Jesus about The Coming of Elijah (Mark 9:11-13)</i>																						
Mark 9:11 (Mt 17:10)				<b>119</b>													1	141	1	141	1	1023
Mark 9:12 (Mt 17:11-12)				<b>120</b>													1	142	1	142	1	1024
				<b>121</b>													1	143	1	143	1	1025
Mark 9:13 (Mt 17:12)				<b>121</b>													0	143	0	143	0	1025
<i>Jesus Heals a Boy Possessed by a Demon (Mark 9:14-27)</i>																						
Mark 9:14 (Mt 17:14)				<b>123</b>													2	145	2	145	2	1027
Mark 9:15 (Mt 17:14)				<b>123</b>													0	145	0	145	0	1027
Mark 9:16 (Mt 17:15)				<b>124</b>													1	146	1	146	1	1028
Mark 9:17 (Mt 17:15)				<b>124</b>													0	146	0	146	0	1028
Mark 9:18 (Mt 17:16)					<b>125</b>												1	147	1	147	1	1029

Mark 9:19 (Mt 17:17)					<b>126</b>													1	148	1	148	1	1030	
Mark 9:20 (Mt 17:18)					<b>127</b>														1	149	1	149	1	1031
Mark 9:21																								
Mark 9:22 (Mt 17:15)					<b>124</b>														3	152	3	152	3	1034
Mark 9:23–24																								
Mark 9:25 (Mt 17:18)					<b>127</b>														3	155	3	155	3	1037
Mark 9:26 (Mt 17:18)					<b>127</b>														0	155	0	155	0	1037
Mark 9:27																								
<i>The Disciples Question Jesus Privately About their Inability to Cast the Demon Out and Jesus' Reply: Only By Prayer (Mark 9:28–29)</i>																								
Mark 9:28 (Mt 17:19)					<b>128</b>														1	156	1	156	1	1038
Mark 9:29 (Mt 17:20)					<b>129</b>														1	157	1	157	1	1039
<i>Jesus' Second Passion Prediction (Mark 9:30–31)</i>																								
Mark 9:30 (Mt 17:22)					<b>130</b>														1	158	1	158	1	1040
Mark 9:31 (Mt 17:22–23)					<b>130</b> <b>131</b>														0	158	0	158	0	1040
Mark 9:32																			1	159	1	159	1	1041
<i>On True Greatness (Mark 9:33–37)</i>																								
Mark 9:33 (Mt 18:1)					<b>136</b>														5	164	5	164	5	1046
Mark 9:34 (Mt 18:1)					<b>136</b>														0	164	0	164	0	1046
Mark 9:35																								
Mark 9:36 (Mt 18:2–3)					<b>137</b> <b>138</b>														1	165	1	165	1	1047
Mark 9:37 (Mt 18:3–5)					<b>138</b>														1	166	1	166	1	1048
					<b>139</b>														0	166	0	166	0	1048
					<b>140</b>														1	167	1	167	1	1049
Mark 9:38–41																			1	168	1	168	1	1050
<i>It is better for a Millstone to be Hung around His Neck (Mark 9:42)</i>																								
Mark 9:42 (Mt 18:6–7)					<b>141</b>														1	169	1	169	1	1051
					<b>142</b>														1	170	1	170	1	1052
<i>It is Good to Lose One of Your Members (Mark 9:43–48)</i>																								
Mark 9:43 (Mt 18:8)					<b>143</b>														1	171	1	171	1	1053
Mark 9:45 (Mt 18:8)					<b>143</b>														0	171	0	171	0	1053
Mark 9:47 (Mt 18:9)					<b>144</b>														1	172	1	172	1	1054



Mark 9:48 (Mt 18:8–9)						<b>143</b>												1	173	1	173	1	1055
						<b>144</b>												1	174	1	174	1	1066
Mark 9:49–50																							
<i>Jesus Comes to the Regions of Judaea Beyond the Jordan and Teaches the Crowds (Mark 10:1)</i>																							
Mark 10:1 (Mt 19:1–2)																		26	200	26	200	26	1082
																		1	201	1	201	1	1083
<i>The Pharisees Question Jesus on Divorce (Mark 10:2–9)</i>																							
Mark 10:2 (Mt 19:3)																		1	202	1	202	1	1084
Mark 10:3 (Mt 19:4, 7)																		1	203	1	203	1	1085
																		3	206	3	206	3	1088
Mark 10:4 (Mt 19:7–8)																		0	206	0	206	0	1088
																		1	207	1	207	1	1089
Mark 10:5 (Mt 19:8)																		0	207	0	207	0	1089
Mark 10:6 (Mt 19:4)																		4	211	4	211	4	1093
Mark 10:7 (Mt 19:5)																		1	212	1	212	1	1094
Mark 10:8 (Mt 19:5–6)																		0	212	0	212	0	1094
																		1	213	1	213	1	1095
Mark 10:9 (Mt 19:6)																		0	213	0	213	0	1095
<i>On Divorce and Adultery (Mark 10:10–12)</i>																							
Mark 10:10																							
Mark 10:11 (Mt 19:9)																		3	216	3	216	3	1098
Mark 10:12 (Mt 19:9)																		0	216	0	216	0	1098
<i>Jesus Blesses the Children (Mark 10:13–16)</i>																							
Mark 10:13 (Mt 19:13)																		4	220	4	220	4	1102
Mark 10:14 (Mt 19:14)																		1	221	1	221	1	1103
Mark 10:15 (Mt 18:3–4)																							45
																							1
Mark 10:16 (Mt 19:15)																		1	222	1	222	45	1194
<i>The Rich Man (Mark 10:17–22)</i>																							
Mark 10:17 (Mt 19:16)																		1	223	1	223	1	1195
Mark 10:18 (Mt 19:17)																		1	224	1	224	1	1196
Mark 10:19 (Mt 19:17–19)																		0	224	0	224	0	1196
																		1	225	1	225	1	1197
																		1	226	1	226	1	1198

Mark 10:20 (Mt 19:20–21)							<b>189</b>											1	227	1	227	1	1199
							<b>190</b>											1	228	1	228	1	1200
Mark 10:21 (Mt 19:21)							<b>190</b>											0	228	0	228	0	1200
Mark 10:22 (Mt 19:22)							<b>191</b>											1	229	1	229	1	1201
<i>How Hard it is to Enter the Kingdom of Heaven (Mark 10:23–25)</i>																							
Mark 10:23 (Mt 19:23–24)							<b>192</b>											1	230	1	230	1	1202
							<b>193</b>											1	231	1	231	1	1203
Mark 10:24 (Mt 19:23–24)							<b>192</b>											1	232	1	232	1	1204
							<b>193</b>											1	233	1	233	1	1205
Mark 10:25 (Mt 19:23–24)							<b>192</b>											1	234	1	234	1	1206
							<b>193</b>											1	235	1	235	1	1207
<i>All things are Possible with God (Mark 10:26–27)</i>																							
Mark 10:26 (Mt 19:25)							<b>194</b>											1	236	1	236	1	1208
Mark 10:27 (Mt 19:26)							<b>195</b>											1	237	1	237	1	1209
<i>On Leaving Everything and Following Jesus (Mark 10:28–30)</i>																							
Mark 10:28 (Mt 19:27)							<b>196</b>											1	238	1	238	1	1210
Mark 10:29 (Mt 19:28–29)							<b>197</b>											1	239	1	239	1	1211
							<b>198</b>											1	240	1	240	1	1212
Mark 10:30 (Mt 19:29)							<b>198</b>											0	240	0	240	0	1212
<i>The First Will be Last and the Last, First (Mark 10:31)</i>																							
Mark 10:31 (Mt 19:30; 20:16)							<b>199</b>											1	241	1	241	1	1213
							<b>215</b>											16	257	16	257	16	1229
<i>Jesus' Third Passion Prediction (Mark 10:32–34)</i>																							
Mark 10:32 (Mt 20:17)							<b>216</b>											1	258	1	258	1	1230
Mark 10:33 (Mt 20:18–19)							<b>217</b>											1	259	1	259	1	1231
								<b>218</b>										1	260	1	260	1	1232
Mark 10:34 (Mt 20:19)								<b>218</b>										0	260	0	260	0	1232
<i>James and John, the Sons of Zebedee, Petition for Seating Arrangements in the Kingdom of God (Mark 10:35–40)</i>																							
Mark 10:35 (Mt 20:20)							<b>219</b>											1	261	1	261	1	1233
Mark 10:36 (Mt 20:21)							<b>220</b>											1	262	1	262	1	1234
Mark 10:37 (Mt 20:21)							<b>220</b>											0	262	0	262	0	1234
Mark 10:38 (Mt 20:22)							<b>221</b>											1	263	1	263	1	1235

Mark 10:39 (Mt 20:22–23)								<b>221</b>									0	263	0	263	0	1235
								<b>222</b>									1	264	1	264	1	1236
Mark 10:40 (Mt 20:23)								<b>222</b>									0	264	0	264	0	1236
<i>The Ten are Indignant with James and John (Mark 10:41)</i>																						
Mark 10:41 (Mt 20:24)								<b>223</b>									1	265	1	265	1	1237
<i>The Greatest Among You must be like the Servant and the Slave (Mark 10:42–45)</i>																						
Mark 10:42 (Mt 20:25)								<b>224</b>									1	266	1	266	1	1238
Mark 10:43 (Mt 20:26–27)								<b>225</b>									1	267	1	267	1	1239
								<b>226</b>									1	268	1	268	1	1240
Mark 10:44 (Mt 20:26–27)								<b>225</b>									1	269	1	269	1	1241
								<b>226</b>									1	270	1	270	1	1242
Mark 10:45 (Mt 20:28)								<b>227</b>									1	271	1	271	1	1243
<i>The Healing of Blind Bartimaeus (Mark 10:46–52)</i>																						
Mark 10:46 (Mt 20:29–30)								<b>228</b>									1	272	1	272	1	1244
								<b>229</b>									1	273	1	273	1	1245
Mark 10:47 (Mt 20:30)								<b>229</b>									0	273	0	273	0	1245
Mark 10:48 (Mt 20:30–31)								<b>229</b>									0	273	0	273	0	1245
								<b>230</b>									1	274	1	274	1	1246
Mark 10:49 (Mt 20:32)								<b>231</b>									1	275	1	275	1	1247
Mark 10:50																						
Mark 10:51 (Mt 20:32–34)								<b>231</b>									0	275	0	275	0	1247
								<b>232</b>									1	276	1	276	1	1248
								<b>233</b>									1	277	1	277	1	1249
Mark 10:52 (Mt 20:34)								<b>233</b>									0	277	0	277	0	1249
<i>The Commandeering of the Colt (Mark 11:1–7)</i>																						
Mark 11:1 (Mt 21:1)								<b>234</b>									1	278	1	278	1	1250
Mark 11:2 (Mt 21:2)								<b>235</b>									1	279	1	279	1	1251
Mark 11:3 (Mt 21:3)								<b>236</b>									1	280	1	280	1	1252
Mark 11:4																						
Mark 11:5 (Mt 21:6)								<b>239</b>									3	283	3	283	3	1255
Mark 11:6 (Mt 21:6)								<b>239</b>									0	283	0	283	0	1255
Mark 11:7 (Mt 21:7)								<b>240</b>									1	284	1	284	1	1256

<i>The Triumphal Entry (Mark 11:8–10)</i>																									
Mark 11:8 (Mt 21:8)																			1	285	1	285	1	1257	
Mark 11:9 (Mt 21:9)																			1	286	1	286	1	1258	
Mark 11:10 (Mt 21:9)																			0	286	0	286	0	1258	
<i>Jesus Enters Jerusalem, Looks around, and Goes Out to Bethany (Mark 11:11)</i>																									
Mark 11:11 (Mt 21:10, 17)																			1	287	1	287	1	1259	
																			7	294	7	294	7	1266	
<i>The Cursing of the Fig Tree (Mark 11:12–14)</i>																									
Mark 11:12 (Mt 21:17–18)																			0	294	0	294	0	1266	
																			1	295	1	295	1	1267	
Mark 11:13 (Mt 21:19)																			1	296	1	296	1	1268	
Mark 11:14 (Mt 21:19)																			0	296	0	296	0	1268	
<i>Jesus Ousts the Sellers and Buyers from the Temple (Mark 11:15–17)</i>																									
Mark 11:15 (Mt 21:10, 12)																			9	305	9	305	9	1277	
																			2	307	2	307	2	1279	
Mark 11:16																									
Mark 11:17 (Mt 21:13)																			1	308	1	308	1	1280	
<i>The Chief Priests and the Scribes Seek to Kill Jesus (Mark 11:18)</i>																									
Mark 11:18 (Mt 22:33)																								66	1346
<i>Jesus Departs the City for the Evening (Mark 11:19)</i>																									
Mark 11:19 (Mt 21:17)																			4	312	4	312	62	1408	
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Mark 11:20–25)</i>																									
Mark 11:20 (Mt 21:18–19)																			1	313	1	313	1	1409	
																			1	314	1	314	1	1410	
Mark 11:21 (Mt 21:19–20)																			0	314	0	314	0	1410	
																			1	315	1	315	1	1411	
Mark 11:22 (Mt 21:21)																			1	316	1	316	1	1412	
Mark 11:23 (Mt 21:21)																			0	316	0	316	0	1412	
Mark 11:24 (Mt 21:22)																			1	317	1	317	1	1413	
Mark 11:25 (Mt 21:22)																			0	317	0	317	0	1413	
<i>The Question about Authority (Mark 11:27–33)</i>																									
Mark 11:27 (Mt 21:23)																			1	318	1	318	1	1414	

Mark 11:28 (Mt 21:23)																		0	318	0	318	0	1414
Mark 11:29 (Mt 21:24)																		1	319	1	319	1	1415
Mark 11:30 (Mt 21:25)																		1	320	1	320	1	1416
Mark 11:31 (Mt 21:25)																		0	320	0	320	0	1416
Mark 11:32 (Mt 21:26)																		1	321	1	321	1	1417
Mark 11:33 (Mt 21:27)																		1	322	1	322	1	1418
<i>The Parable of the Wicked Tenants (Mark 12:1-9)</i>																							
Mark 12:1 (Mt 21:33)																		6	328	6	328	6	1424
Mark 12:2 (Mt 21:34-35)																		1	329	1	329	1	1425
																		1	330	1	330	1	1426
Mark 12:3 (Mt 21:34-35)																		1	331	1	331	1	1427
																		1	332	1	332	1	1428
Mark 12:4 (Mt 21:36)																		1	333	1	333	1	1429
Mark 12:5 (Mt 21:36, 35)																		0	333	0	333	0	1429
																		1	334	1	334	1	1430
Mark 12:6 (Mt 21:37)																		2	336	2	336	2	1432
Mark 12:7 (Mt 21:38)																		1	337	1	337	1	1433
Mark 12:8 (Mt 21:39)																		1	338	1	338	1	1434
Mark 12:9 (Mt 21:40-41)																		1	339	1	339	1	1435
																		1	340	1	340	1	1436
<i>The Rejected Stone becomes the Cornerstone (Mark 12:10-11)</i>																							
Mark 12:10 (Mt 21:42)																		1	341	1	341	1	1437
Mark 12:11 (Mt 21:42)																		0	341	0	341	0	1437
<i>The Scribes and Priests Know the Parable is About Them (Mark 12:12)</i>																							
Mark 12:12 (Mt 21:45-46; 22:22)																		3	344	3	344	3	1440
																		1	345	1	345	1	1441
																		2	347	2	347	2	1443
<i>On Paying Tribute to Caesar (Mark 12:13-17)</i>																							
Mark 12:13 (Mt 22:15-16)																		7	354	7	354	7	1450
																		1	355	1	355	1	1451
Mark 12:14 (Mt 22:16-17)																		0	355	0	355	0	1451
																		1	356	1	356	1	1452
Mark 12:15 (Mt 22:18-)																		1	357	1	357	1	1453

19)																				1	358	1	358	1	1454
Mark 12:16 (Mt 22:19–21)																				0	358	0	358	0	1454
																				1	359	1	359	1	1455
																				1	360	1	360	1	1456
Mark 12:17 (Mt 22:21–22)																				0	360	0	360	0	1456
																				1	361	1	361	1	1457
<i>The Sadducees' Question about the Resurrection (Mark 12:18–27)</i>																									
Mark 12:18 (Mt 22:23–24)																				1	362	1	362	1	1458
																				1	363	1	363	1	1459
Mark 12:19 (Mt 22:24)																				0	363	0	363	0	1459
Mark 12:20 (Mt 22:25, 27)																				1	364	1	364	1	1460
																				2	366	2	366	2	1462
Mark 12:21 (Mt 22:26–27)																				1	367	1	367	1	1463
																				1	368	1	368	1	1464
Mark 12:22 (Mt 22:26–27)																				1	369	1	369	1	1465
																				1	370	1	370	1	1466
Mark 12:23 (Mt 22:28)																				1	371	1	371	1	1467
Mark 12:24 (Mt 22:29)																				1	372	1	372	1	1468
Mark 12:25 (Mt 22:30–31)																				1	373	1	373	1	1469
																				1	374	1	374	1	1470
Mark 12:26 (Mt 22:31–32)																				0	374	0	374	0	1470
																				1	375	1	375	1	1471
Mark 12:27 (Mt 22:32)																				0	375	0	375	0	1471
<i>The Question Concerning the Greatest Commandment (Mark 12:28–33)</i>																									
Mark 12:28 (Mt 22:34–36, 38)																				2	377	2	377	2	1473
																				1	378	1	378	1	1474
																				1	379	1	379	1	1475
																				2	381	2	381	2	1477
Mark 12:29 (Mt 22:38)																				0	381	0	381	0	1477
Mark 12:30 (Mt 22:37)																				1	382	1	382	1	1478
Mark 12:31 (Mt 22:39–40)																				2	384	2	384	2	1480
																				1	385	1	385	1	1481
Mark 12:32 (Mt 22:36)																								4	1485
Mark 12:33 (Mt 22:37,																								1	1486



Mark 13:8b (Mt 24:8)																		1	451	1	451	1	1555		
<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them</i> (Mark 13:9)																									
Mark 13:9 (Mt 24:9, 14)																			1	452	1	452	1	1556	
																							5	1561	
<i>The Good News Will Be first Preached to All Nations</i> (Mark 13:10)																									
Mark 13:10 (Mt 24:14)																							0	1561	
Mark 13:11																									
<i>You Will Be Handed Over By Family</i> (Mark 13:12)																									
Mark 13:12 (Mt 24:10)																							4	1565	
<i>You Will Be Hated by All</i> (Mark 13:13)																									
Mark 13:13 (Mt 24:9, 13–14)																					AP (OI&M)	PP (OI&M)	1	1566	
																							4	1570	
																							1	1571	
<i>The Desolating Sacrilege and the Flight to the Mountains</i> (Mark 13:14)																									
Mark 13:14 (Mt 24:15–16)																				6	458	6	458	1	1572
																				1	459	1	459	1	1573
<i>One Must Not Get His Possessions</i> (Mark 13:15–16)																									
Mark 13:15 (Mt 24:17)																				1	460	1	460	1	1574
Mark 13:16 (Mt 24:18)																				1	461	1	461	1	1575
<i>Woe to Those Pregnant and Nursing</i> (Mark 13:17)																									
Mark 13:17 (Mt 24:19)																				1	462	1	462	1	1576
<i>Pray that Flight be Not in Winter</i> (Mark 13:18)																									
Mark 13:18 (Mt 24:20)																				1	463	1	463	1	1577
<i>The Suffering Then Will Be Greater than Has Ever Happened</i> (Mark 13:19)																									
Mark 13:19 (Mt 24:21)																				1	464	1	464	1	1578
<i>Those Days Will Be Cut Short for the Sake of the Elect</i> (Mark 13:20)																									
Mark 13:20 (Mt 24:22)																				1	465	1	465	1	1579
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe</i> (Mark 13:21)																									
Mark 13:21 (Mt 24:23)																				1	466	1	466	1	1580
<i>False Christs and False Prophets Will Rise Up</i> (Mark 13:22)																									
Mark 13:22 (Mt 24:24)																				1	467	1	467	1	1581
<i>I Have Foretold You Everything</i> (Mark 13:23)																									





Mark 14:1 (Mt 26:2-4)							35	588	35	588										35	1704
							1	589	1	589										1	1705
							1	590	1	590										1	1706
Mark 14:2 (Mt 26:3, 5)							1	591	1	591										1	1707
							2	593	2	593										2	1709
<i>The Anointing at Bethany (Mark 14:3-9)</i>																					
Mark 14:3 (Mt 26:6-7)							1	594	1	594										1	1710
							1	595	1	595										1	1711
Mark 14:4 (Mt 26:8)							1	596	1	596										1	1712
Mark 14:5 (Mt 26:9)							1	597	1	597										1	1713
Mark 14:6 (Mt 26:10)							1	598	1	598										1	1714
Mark 14:7 (Mt 26:11)							1	599	1	599										1	1715
Mark 14:8 (Mt 26:12)							1	600	1	600										1	1716
Mark 14:9 (Mt 26:13)							1	601	1	601										1	1717
<i>Judas Goes to the Chief Priests to Betray Jesus (Mark 14:10-11)</i>																					
Mark 14:10 (Mt 26:14-15)							1	602	1	602										1	1718
							1	603	1	603										1	1719
Mark 14:11 (Mt 26:15-16)							0	603	0	603										0	1719
							1	604	1	604										1	1720
<i>The Preparation for the Passover (Mark 14:12-16)</i>																					
Mark 14:12 (Mt 26:17)							1	605	1	605										1	1721
Mark 14:13 (Mt 26:18)							1	606	1	606										1	1722
Mark 14:14 (Mt 26:18)							0	606	0	606										0	1722
Mark 14:15 (Mt 26:17)							1	607	1	607										1	1723
Mark 14:16 (Mt 26:19)							2	609	2	609										2	1725
<i>Jesus Comes with His Disciples (Mark 14:17)</i>																					
Mark 14:17 (Mt 26:20)							1	610	1	610										1	1726
<i>Jesus Foretells His Betrayal (Mark 14:18)</i>																					
Mark 14:18 (Mt 26:21)							1	611	1	611										1	1727
<i>The Disciples are Grieved and Ask if It is Them (Mark 14:19)</i>																					
Mark 14:19 (Mt 26:22)							1	612	1	612										1	1728
<i>It is One of the Twelve: One Who Has Dipped His Hand in the Bowl with Jesus (Mark 14:20)</i>																					
Mark 14:20 (Mt 26:23)							1	613	1	613										1	1729

<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Mark 14:21)</i>																					
Mark 14:21 (Mt 26:24)								1	614	1	614									1	1730
<i>The Last Supper: Jesus Distributes the Bread (Mark 14:22)</i>																					
Mark 14:22 (Mt 26:26)								2	616	2	616									2	1732
<i>The Last Supper: Jesus Distributes the Cup (Mark 14:23)</i>																					
Mark 14:23 (Mt 26:27)								1	617	1	617									1	1733
Mark 14:24 (Mt 26:27–28)								0	617	0	617									0	1733
								1	618	1	618									1	1734
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Mark 14:25)</i>																					
Mark 14:25 (Mt 26:29)								1	619	1	619									1	1735
<i>They Sing a Hymn and Go Out to the Mount of Olives (Mark 14:26)</i>																					
Mark 14:26 (Mt 26:30)								1	620	1	620									1	1736
<i>Jesus' Prediction that His Disciples Will Flee: Strike the Shepherd (Mark 14:27)</i>																					
Mark 14:27 (Mt 26:31)								1	621	1	621									1	1737
<i>Jesus Tells His Disciples to Await Him in Galilee (Mark 14:28)</i>																					
Mark 14:28 (Mt 26:32)								1	622	1	622									1	1738
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows Twice (Mark 14:29–30)</i>																					
Mark 14:29 (Mt 26:33)								1	623	1	623									1	1739
Mark 14:30 (Mt 26:34)								1	624	1	624									1	1740
<i>Peter and the Disciples Affirm their Allegiance (Mark 14:31)</i>																					
Mark 14:31 (Mt 26:35)								1	625	1	625									1	1741
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Mark 14:32)</i>																					
Mark 14:32 (Mt 26:36)								1	626	1	626									1	1742
<i>Jesus Takes Peter, James, and John Aside to Pray and Is Grieved (Mark 14:33–34)</i>																					
Mark 14:33 (Mt 26:37)								1	627	1	627									1	1743
Mark 14:34 (Mt 26:38)								1	628	1	628									1	1744
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Mark 14:35–38)</i>																					
Mark 14:35 (Mt 26:39)								1	629	1	629									1	1745
Mark 14:36 (Mt 26:39)								0	629	0	629									0	1745
Mark 14:37 (Mt 26:40)								1	630	1	630									1	1746
Mark 14:38 (Mt 26:41)								1	631	1	631									1	1747

<i>Jesus Goes Away and Prays a Second and a Third Time while His Disciples Sleep (Mark 14:39–42)</i>																					
Mark 14:39 (Mt 26:42, 44)							1 2	632 634	1 2	632 634							<b>502</b> <b>504</b>			1 2	1748 1750
Mark 14:40 (Mt 26:43)							1	635	1	635							<b>503</b>			1	1751
Mark 14:41 (Mt 26:44–45)							1 1	636 637	1 1	636 637							<b>504</b> <b>505</b>			1 1	1752 1753
Mark 14:42 (Mt 26:46)							1	638	1	638							<b>506</b>			1	1754
<i>Judas Comes With the Crowd (Mark 14:43)</i>																					
Mark 14:43 (Mt 26:47)							1	639	1	639							<b>507</b>			1	1755
<i>Judas Betrays Jesus With a Kiss (Mark 14:44–45)</i>																					
Mark 14:44 (Mt 26:48)							1	640	1	640							<b>508</b>			1	1756
Mark 14:45 (Mt 26:49)							1	641	1	641							<b>509</b>			1	1757
<i>Jesus is Seized (Mark 14:46)</i>																					
Mark 14:46 (Mt 26:50)							1	642	1	642							<b>510</b>			1	1758
<i>One of the Disciples Cuts Off an Ear (Mark 14:47)</i>																					
Mark 14:47 (Mt 26:51)							1	643	1	643							<b>511</b>			1	1759
<i>Jesus Responds to The Arresting Party (Mark 14:48–49)</i>																					
Mark 14:48 (Mt 26:55)							4	647	4	647							<b>515</b>			4	1763
Mark 14:49 (Mt 26:54–56)							1 1 1	648 649 650	1 1 1	648 649 650							<b>514</b> <b>515</b> <b>516</b>			1 1 1	1764 1765 1766
<i>The Disciples Flee (Mark 14:50)</i>																					
Mark 14:50 (Mt 26:56)							0	650	0	650							<b>516</b>			0	1766
Mark 14:51–52																					
<i>Jesus is Lead to the House of the High Priest (Mark 14:53)</i>																					
Mark 14:53 (Mt 26:57)							1	651	1	651							<b>517</b>			1	1767
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Mark 14:54)</i>																					
Mark 14:54 (Mt 26:58)							1	652	1	652							<b>518</b>			1	1768
<i>The Chief Priests and the Whole Council Seek a Testimony Against Jesus (Mark 14:55–61a)</i>																					
Mark 14:55 (Mt 26:59–60)							1 1	653 654	1 1	653 654							<b>519</b> <b>520</b>			1 1	1769 1770
Mark 14:56 (Mt 26:59–60)							1 1	655 656	1 1	655 656							<b>519</b> <b>520</b>			1 1	1771 1772

Mark 14:57 (Mt 26:60–61)							0 1	656 657	0 1	656 657						<b>520</b> <b>521</b>				0 1	1772 1773
Mark 14:58 (Mt 26:61)							0	657	0	657						<b>521</b>				0	1773
Mark 14:59																					
Mark 14:60 (Mt 26:62)							1	658	1	658						<b>522</b>				1	1774
Mark 14:61a (Mt 26:63)							1	659	1	659						<b>523</b>				1	1775
<i>The Chief Priest Questions Jesus About His Identity (Mark 14:61b–64a)</i>																					
Mark 14:61b (Mt 26:63)							0	659	0	659						<b>523</b>				0	1775
Mark 14:62 (Mt 26:64)							1	660	1	660						<b>524</b>				1	1776
Mark 14:63 (Mt 26:65)							1	661	1	661						<b>525</b>				1	1777
Mark 14:64a (Mt 26:65)							0	661	0	661						<b>525</b>				0	1777
<i>Everyone Pronounces Judgment on Jesus (Mark 14:64b)</i>																					
Mark 14:64b (Mt 26:66)							1	662	1	662						<b>526</b>				1	1778
<i>Jesus is Abused by His Captors (Mark 14:65)</i>																					
Mark 14:65 (Mt 26:67–68)							1 1	663 664	1 1	663 664						<b>527</b>	<b>528</b>			1 1	1779 1780
<i>Peter Denies Jesus Three Times (Mark 14:66–72)</i>																					
Mark 14:66 (Mt 26:58, 69)							1	665	1	665						<b>518</b>	<b>529</b>			10 11	1790 1801
Mark 14:67 (Mt 26:69)							0	665	0	665							<b>529</b>			0	1801
Mark 14:68 (Mt 26:70–72)							1 1 1	666 667 668	1 1 1	666 667 668							<b>530</b> <b>531</b> <b>532</b>			1 1 1	1802 1803 1804
Mark 14:69 (Mt 26:72–73)							0 1	668 669	0 1	668 669							<b>532</b> <b>533</b>			0 1	1804 1805
Mark 14:70 (Mt 26:69, 72–73)							0	669	0	669							<b>529</b> <b>532</b> <b>533</b>			4 3 1	1809 1812 1813
Mark 14:71 (Mt 26:74)							1	670	1	670							<b>534</b>			1	1814

Mark 14:72 (Mt 26:74–75)							0 1	670 671	0 1	670 671							<b>534</b> <b>535</b>			0 1	1814 1815
<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate (Mark 15:1)</i>																					
Mark 15:1 (Mt 27:1–2)							1 1	672 673	1 1	672 673							<b>536</b> <b>537</b>			1 1	1816 1817
<i>Pilate Ask Jesus if He is the King of the Jews (Mark 15:2)</i>																					
Mark 15:2 (Mt 27:11)							9	682	9	682							<b>546</b>			9	1826
<i>The Chief Priests Accuse Jesus (Mark 15:3)</i>																					
Mark 15:3 (Mt 27:12)							1	683	1	683							<b>547</b>			1	1827
<i>Pilate Points Out the Accusations of the Chief Priests, But Jesus Does Not Answer (Mark 15:4–5)</i>																					
Mark 15:4 (Mt 27:12–14)							0 1 1	683 684 685	0 1 1	683 684 685							<b>547</b> <b>548</b> <b>549</b>			0 1 1	1827 1828 1829
Mark 15:5 (Mt 27:12, 14)							2 2	687 689	2 2	687 689							<b>547</b> <b>549</b>			2 2	1831 1833
<i>Pilate Gives the People a Choice: Jesus or Barabbas (Mark 15:6–8)</i>																					
Mark 15:6 (Mt 27:15–16)							1 1	690 691	1 1	690 691							<b>550</b> <b>551</b>			1 1	1834 1835
Mark 15:7 (Mt 27:16)							0	691	0	691							<b>551</b>			0	1835
Mark 15:8 (Mt 27:15)							1	692	1	692							<b>550</b>			1	1836
<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews (Mark 15:9)</i>																					
Mark 15:9 (Mt 27:15, 17)							0 2	692 694	0 2	692 694							<b>550</b> <b>552</b>			0 2	1836 1838
<i>Pilate Knows that it is Because of Jealousy that Jesus was Handed Over (Mark 15:10)</i>																					
Mark 15:10 (Mt 27:18)							1	695	1	695							<b>553</b>			1	1839
<i>The Chief Priests Persuade the Crowds to Ask for Barabbas (Mark 15:11)</i>																					
Mark 15:11 (Mt 27:20–21)							2 1	697 698	2 1	697 698							<b>555</b> <b>556</b>			2 1	1841 1842
<i>Pilate Asks What They want Him to Do with the King of the Jews (Mark 15:12)</i>																					
Mark 15:12 (Mt 27:21–22)							0 1	698 699	0 1	698 699							<b>556</b> <b>557</b>			0 1	1842 1843
<i>The People Call for Jesus' Crucifixion (Mark 15:13)</i>																					
Mark 15:13 (Mt 27:22–23)							0 1	699 700	0 1	699 700							<b>557</b> <b>558</b>			0 1	1843 1844

<i>Pilate Asks What Evil Jesus has done (Mark 15:14a)</i>																							
Mark 15:14a (Mt 27:23)								0	700	0	700								<b>558</b>			0	1844
<i>The People Call All the More for Jesus' Crucifixion (Mark 15:14b)</i>																							
Mark 15:14b (Mt 27:23)								0	700	0	700								<b>558</b>			0	1844
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Mark 15:15)</i>																							
Mark 15:15 (Mt 27:24, 26)								1	701	1	701								<b>559</b>			1	1845
								2	703	2	703								<b>561</b>			2	1847
<i>Jesus is Mocked by the Soldiers (Mark 15:16–20)</i>																							
Mark 15:16 (Mt 27:27)								1	704	1	704								<b>562</b>			1	1848
Mark 15:17 (Mt 27:28–29)								1	705	1	705								<b>563</b>			1	1849
								1	706	1	706								<b>564</b>			1	1850
Mark 15:18 (Mt 27:29)								0	706	0	706								<b>564</b>			0	1850
Mark 15:19 (Mt 27:30, 29)								1	707	1	707								<b>565</b>			1	1851
								1	708	1	708								<b>564</b>			1	1852
Mark 15:20 (Mt 27:31)								2	710	2	710								<b>566</b>			2	1854
<i>Simon of Cyrene Helps Carry the Cross (Mark 15:21)</i>																							
Mark 15:21 (Mt 27:32)								1	711	1	711								<b>567</b>			1	1855
<i>They Take Jesus to Golgotha, the Place of the Skull (Mark 15:22)</i>																							
Mark 15:22 (Mt 27:33)								1	712	1	712								<b>568</b>			1	1856
<i>Jesus is Offered Wine Flavored With Myrrh (Mark 15:23)</i>																							
Mark 15:23 (Mt 27:34)								1	713	1	713								<b>569</b>			1	1857
<i>Jesus is Crucified and His Clothes are Divided (Mark 15:24)</i>																							
Mark 15:24 (Mt 27:35)								1	714	1	714								<b>570</b>			1	1858
Mark 15:25																							
<i>The Inscription (Mark 15:26)</i>																							
Mark 15:26 (Mt 27:37)								2	716	2	716								<b>572</b>			2	1860
<i>Jesus is Crucified with One on His Right and One on His Left (Mark 15:27)</i>																							
Mark 15:27 (Mt 27:38)								1	717	1	717								<b>573</b>			1	1861
<i>Passers-by Deride Jesus (Mark 15:29–30)</i>																							
Mark 15:29 (Mt 27:39–)								1	718	1	718								<b>574</b>			1	1862
								1	719	1	719								<b>575</b>			1	1863

40)																					
Mark 15:30 (Mt 27:40)							0	719	0	719									<b>575</b>	0	1863
<i>The Chief Priests and Scribes Ridicule Jesus (Mark 15:31–32a)</i>																					
Mark 15:31 (Mt 27:41–42)							1	720	1	720									<b>576</b>	1	1864
							1	721	1	721									<b>577</b>	1	1865
Mark 15:32a (Mt 27:42)							0	721	0	721									<b>577</b>	0	1865
<i>The Two Who Were Crucified With Jesus Mock Him (Mark 15:32b)</i>																					
Mark 15:32b (Mt 27:44)							2	723	2	723									<b>579</b>	2	1867
<i>Darkness Comes Over the Land (Mark 15:33)</i>																					
Mark 15:33 (Mt 27:45)							1	724	1	724									<b>580</b>	1	1868
<i>The Cry From the Cross: "My God, My God" (Mark 15:34)</i>																					
Mark 15:34 (Mt 27:46)							1	725	1	725									<b>581</b>	1	1869
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Mark 15:35–36)</i>																					
Mark 15:35 (Mt 27:47)							1	726	1	726									<b>582</b>	1	1870
Mark 15:36 (Mt 27:48–49)							1	727	1	727									<b>583</b>	1	1871
							1	728	1	728									<b>584</b>	1	1872
<i>Jesus Cries Again and Gives Up His Spirit (Mark 15:37)</i>																					
Mark 15:37 (Mt 27:50)							1	729	1	729									<b>585</b>	1	1873
<i>The Veil of the Temple is Rent (Mark 15:38)</i>																					
Mark 15:38 (Mt 27:51)							1	730	1	730									<b>586</b>	1	1874
<i>The Centurion's Declaration About Jesus (Mark 15:39)</i>																					
Mark 15:39 (Mt 27:54)							3	733	3	733									<b>589</b>	3	1877
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Mark 15:40–41)</i>																					
Mark 15:40 (Mt 27:55–56)							1	734	1	734									<b>590</b>	1	1878
							1	735	1	735									<b>591</b>	1	1879
Mark 15:41 (Mt 27:55)							1	736	1	736									<b>590</b>	1	1880
<i>Joseph of Arimathea and the Burial of Jesus (Mark 15:42–46)</i>																					
Mark 15:42 (Mt 27:57)							2	738	2	738									<b>592</b>	2	1882
Mark 15:43 (Mt 27:57–58)							0	738	0	738									<b>592</b>	0	1882
							1	739	1	739									<b>593</b>	1	1883



Mark 15:44 (Mt 27:58)								0	739	0	739									<b>593</b>	0	1883
Mark 15:45																						
Mark 15:46 (Mt 27:59–60)								1	740	1	740									<b>594</b>	1	1884
								1	741	1	741									<b>595</b>	1	1885
<i>The Two Marys Watch Where Jesus Was Put (Mark 15:47)</i>																						
Mark 15:47 (Mt 27:60–61)								0	741	0	741									<b>595</b>	0	1885
								1	742	1	742									<b>596</b>	1	1886
<i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away (Mark 16:1–4)</i>																						
Mark 16:1 (Mt 27:56; 28:1)								6	748	6	748									<b>591</b>	5	1891
																				<b>602</b>	11	1902
Mark 16:2 (Mt 28:1)								0	748	0	748									<b>602</b>	0	1902
Mark 16:3 (Mt 28:2)								1	749	1	749									<b>603</b>	1	1903
Mark 16:4 (Mt 28:1–2)								1	750	1	750									<b>602</b>	1	1904
								1	751	1	751									<b>603</b>	1	1905
<i>A Young Man Sitting in Jesus' Tomb Speaks to the Women and Gives them Instructions (Mark 16:5–7)</i>																						
Mark 16:5 (Mt 28:2–3)								0	751	0	751									<b>603</b>	0	1905
								1	752	1	752									<b>604</b>	1	1906
Mark 16:6 (Mt 28:5–6)								2	754	2	754									<b>606</b>	2	1908
								1	755	1	755									<b>607</b>	1	1909
Mark 16:7 (Mt 28:6–7, 10)								0	755	0	755									<b>607</b>	0	1909
								1	756	1	756									<b>608</b>	1	1910
								3	759	3	759									<b>611</b>	3	1913
<i>The Women Flee from the Tomb Trembling and Amazed (Mark 16:8)</i>																						
Mark 16:8 (Mt 28:8)								0	759	0	759									<b>611</b>	0	1913
								2	761	2	761									<b>609</b>	2	1915
Total # of verses moved: Complete Visual Contact																						1915
Amount of Scrolling Greater than the Size of Matthew, Bookroll 2 (of 2) (13:53–28:20) (621 verses)																						3.083x
Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																						761
Amount of Scrolling Greater than the Size of Matthew, Bookroll 2 (of 2) (13:53–28:20) (621 verses)																						1.225x
Total # of verses moved: <i>Penultimate</i> Posteriority [AH] (With Oral Interference & Memory &c.)																						761
Amount of Scrolling Greater than the Size of Matthew, Bookroll 2 (of 2) (13:53–28:20) (621 verses)																						1.225x

Mark's use of Matthew, Bookroll 1: *Matthew 1:1–10:42* (Three-Bookroll Matthew)

[AP: 2GH, BH; PP: AH]

1–15	16–31	32–47	48–63	64–78	79–94	95–110	111–126	127–142	143–157	158–173	174–189	190–205	206–221	222–236	237–252	253–268	269–284	285–300	301–315
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<i>Prologue</i> (Mark 1:1)																					
Mark 1:1 (Mt 1:1)	<b>1</b>																			1	1
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)																					
Mark 1:2 (Mt 3:3)			<b>51</b>																	50	51
Mark 1:3 (Mt 3:3)			<b>51</b>																	0	51
<i>John the Baptist</i> (Mark 1:4)																					
Mark 1:4 (Mt 3:1–2)			<b>49</b> <b>50</b>																	2	53
																				1	54
<i>The People Go Out to John</i> (Mark 1:5)																					
Mark 1:5 (Mt 3:5–6)			<b>53</b> <b>54</b>																	3	57
																				1	58
<i>John's Clothing and Diet</i> (Mark 1:6)																					
Mark 1:6 (Mt 3:4)			<b>52</b>																	2	60
<i>John's Messianic Preaching</i> (Mark 1:7–8)																					
Mark 1:7 (Mt 3:11)			<b>59</b>																	7	67
Mark 1:8 (Mt 3:11)			<b>59</b>																	0	67
<i>The Baptism of Jesus</i> (Mark 1:9–11)																					
Mark 1:9 (Mt 3:13, 16)			<b>61</b>	<b>64</b>																2	69
				<b>64</b>																3	72
Mark 1:10 (Mt 3:16)				<b>64</b>																0	72
Mark 1:11 (Mt 3:17)				<b>65</b>																1	73
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days</i> (Mark 1:12–13)																					
Mark 1:12 (Mt 4:1)				<b>66</b>																1	74
Mark 1:13 (Mt 4:1–2, 11)				<b>66</b> <b>67</b> <b>76</b>																0	74
																				1	75
																				9	84
<i>After John is Handed Over, Jesus Comes to Galilee Preaching</i> (Mark 1:14)																					
Mark 1:14 (Mt 4:12, 17)				<b>77</b>	<b>82</b>															1	85
																				5	90

<i>Jesus Preaches that the Kingdom of God is Near and Repentance (Mark 1:15)</i>																						
Mark 1:15 (Mt 4:17)																			0	90		
<i>The Call of the First Disciples (Mark 1:16–20)</i>																						
Mark 1:16 (Mt 4:18)																			1	91		
Mark 1:17 (Mt 4:19)																			1	92		
Mark 1:18 (Mt 4:20, 22)																			1	93		
																			2	95		
Mark 1:19 (Mt 4:20–21)																			2	97		
																			1	98		
Mark 1:20 (Mt 4:22)																		AP (OI&M)	PP (OI&M)	1	99	
<i>Jesus Enters the Capernaum Synagogue on the Sabbath and Teaches (Mark 1:21)</i>																						
Mark 1:21 (Mt 4:13, 23)																			9	108		
																			10	118		
<i>The People Are Amazed at Jesus' Authoritative Teaching (Mark 1:22)</i>																						
Mark 1:22 (Mt 7:28–29)																			112	230		
																			1	231		
<i>The Healing of the Demoniac in the Synagogue (Mark 1:23–28)</i>																						
Mark 1:23 (Mt 4:23)																				113	344	
Mark 1:23–27																						
Mark 1:28 (Mt 4:24)																			AP (OI&M)	PP (OI&M)	1	345
<i>The Healing of Peter's Mother-in-law (Mark 1:29–31)</i>																						
Mark 1:29 (Mt 4:23; 8:14)																			1	346		
																			127	473		
Mark 1:30 (Mt 8:14)																		0	227	0	473	
Mark 1:31 (Mt 8:15)																		1	228	1	474	
<i>The Sick healed at Evening (Mark 1:32–34)</i>																						
Mark 1:32 (Mt 8:16)																			1	229	1	475
Mark 1:33																						
Mark 1:34 (Mt 8:16)																			0	229	0	475
Mark 1:35–38																						
<i>Jesus Preaches in the Synagogues of Galilee (Mark 1:39)</i>																						
Mark 1:39 (Mt 9:35)																			270		53	528

*The Cleansing of the Leper (Mark 1:40–45)*

Mark 1:40 (Mt 8:2)																		14	243	67	595
Mark 1:41 (Mt 8:3)																		1	244	1	596
Mark 1:42 (Mt 8:3)																		0	244	0	596
Mark 1:43 (Mt 8:4)																		1	245	1	597
Mark 1:44 (Mt 8:4)																		0	245	0	597
Mark 1:45																					

*The Healing of the Paralytic (Mark 2:1–12)*

Mark 2:1 (Mt 8:5)																		1		1	598
Mark 2:2																					
Mark 2:3 (Mt 9:2)																					
Mark 2:4																					
Mark 2:5 (Mt 9:2)																					
Mark 2:6 (Mt 9:3)																					
Mark 2:7 (Mt 9:3)																					
Mark 2:8 (Mt 9:3–4)																					
Mark 2:9 (Mt 9:5)																					
Mark 2:10 (Mt 9:6)																					
Mark 2:11 (Mt 9:6–7)																					
Mark 2:12 (Mt 9:6–8)																					

*The Call of Levi (Mark 2:13–14)*

Mark 2:13 (Mt 9:9)																					
Mark 2:14 (Mt 9:9)																					

*Jesus Reclines with Many Tax-Collectors and Sinners (Mark 2:15–17)*

Mark 2:15 (Mt 9:10)																					
Mark 2:16 (Mt 9:11)																					
Mark 2:17 (Mt 9:12–13)																					

*The Question about Fasting (Mark 2:18–20)*

Mark 2:18 (Mt 9:14)							1	263	1	291						<b>249</b>					1	643
Mark 2:19 (Mt 9:15)							1	264	1	292						<b>250</b>					1	644
Mark 2:20 (Mt 9:15)							0	264	0	292						<b>250</b>					0	644
<i>The Māshāl concerning the Unshrunk Cloth (Mark 2:21)</i>																						
Mark 2:21 (Mt 9:16–17)							1	265	1	293						<b>251</b>					1	645
							1	266	1	294						<b>252</b>					1	646
<i>The Māshāl concerning the New Wine (Mark 2:22)</i>																						
Mark 2:22 (Mt 9:16–17)							1	267	1	295						<b>251</b>					1	647
							1	268	1	296						<b>252</b>					1	648
Mark 2:23–28																						
Mark 3:1–6																						
<i>Multitudes Follow Jesus and Come from All Over (Mark 3:7–8)</i>																						
Mark 3:7 (Mt 4:25)						<b>90</b>	162	430	162	458											162	810
Mark 3:8 (Mt 4:25)						<b>90</b>	0	430	0	458											0	810
<i>Jesus Tells His Disciples to Have a Boat Ready Because the Crowd Pressed Upon Him (Mark 3:9–10)</i>																						
Mark 3:9																						
Mark 3:10 (Mt 4:24)						<b>89</b>	1	431	1	459											1	811
Mark 3:11–12																						
<i>Jesus Appoints the Twelve (Mark 3:13–19)</i>																						
Mark 3:13 (Mt 5:1; 10:1)						<b>91</b>	2	433	2	461											2	813
							183	616	183	644						<b>274</b>					183	996
Mark 3:14 (Mt 10:1–2)							0	616	0	644						<b>274</b>					0	996
							1	617	1	645						<b>275</b>					1	997
Mark 3:15 (Mt 10:1)							1	618	1	646						<b>274</b>					1	998
Mark 3:16 (Mt 10:2)							1	619	1	647						<b>275</b>					1	999
Mark 3:17 (Mt 10:2)							0	619	0	647						<b>275</b>					0	999
Mark 3:18 (Mt 10:2–4)							0	619	0	647						<b>275</b>					0	999
							1	620	1	648						<b>276</b>					1	1000
							1	621	1	649						<b>277</b>					1	1001
Mark 3:19 (Mt 10:4)							0	621	0	649						<b>277</b>					0	1001
Mark 3:20–21																						
<i>The Beelzebul Controversy (Mark 3:22)</i>																						
Mark 3:22 (Mt 9:33–)																<b>268</b>					9	1010

34)																			269			1	1011
Mark 3:23–35																							
Mark 4:1–20																							
<i>A Lamp Is Put on the Lampstand (Mark 4:21)</i>																							
Mark 4:21 (Mt 5:15)																							
<i>Nothing is Hidden unless it is to be Made Known (Mark 4:22)</i>																							
Mark 4:22 (Mt 10:26)																							
Mark 4:23																							
<i>With Which Measure You Measure It Will be Measured to You (Mark 4:24)</i>																							
Mark 4:24 (Mt 7:2)																							
Mark 4:25–34																							
<i>Stilling the Storm (Mark 4:35–41)</i>																							
Mark 4:35 (Mt 8:18)																							
Mark 4:36 (Mt 8:23)																							
Mark 4:37 (Mt 8:24)																							
Mark 4:38 (Mt 8:24–25)																							
Mark 4:39 (Mt 8:26)																							
Mark 4:40 (Mt 8:26)																							
Mark 4:41 (Mt 8:27)																							
<i>The Gerasene Demonic: Part I (Mark 5:1–13)</i>																							
Mark 5:1 (Mt 8:28)																							
Mark 5:2 (Mt 8:28)																							
Mark 5:3 (Mt 8:28)																							
Mark 5:4 (Mt 8:28)																							
Mark 5:5 (Mt 8:29)																							
Mark 5:6 (Mt 8:29)																							
Mark 5:7 (Mt 8:29)																							
Mark 5:8–10																							
Mark 5:11 (Mt 8:30)																							
Mark 5:12 (Mt 8:31)																							

Mark 5:13 (Mt 8:32)								1	693	1	721							<b>233</b>							1	1553	
<i>The Gerasene Demoniac: Part II (Mark 5:14–17)</i>																											
Mark 5:14 (Mt 8:33–34)								1	694	1	722								<b>234</b>							1	1554
								1	695	1	723								<b>235</b>							1	1555
Mark 5:15 (Mt 8:33–34)								1	696	1	724								<b>234</b>							1	1556
								1	697	1	725								<b>235</b>							1	1557
Mark 5:16 (Mt 8:33–34)								1	698	1	726								<b>234</b>							1	1558
								1	699	1	727								<b>235</b>							1	1559
Mark 5:17 (Mt 8:33–34)								1	700	1	728								<b>234</b>							1	1560
								1	701	1	729								<b>235</b>							1	1561
<i>The Gerasene Demoniac: Part III (Mark 5:18–20)</i>																											
Mark 5:18 (Mt 9:1)								1	702	1	730								<b>236</b>							1	1562
Mark 5:19–20																											
<i>Jairus' Daughter I (Mark 5:21–24 I; Mark 5:35–43 II)</i>																											
Mark 5:21																											
Mark 5:22 (Mt 9:18)								17	719	17	747								<b>253</b>							17	1579
Mark 5:23 (Mt 9:18)								0	719	0	747								<b>253</b>							0	1579
Mark 5:24 (Mt 9:19)								1	720	1	748								<b>254</b>							1	1580
<i>The Haemorrhaging Woman (Mark 5:25–34)</i>																											
Mark 5:25 (Mt 9:20)								1	721	1	749								<b>255</b>							1	1581
Mark 5:26																											
Mark 5:27 (Mt 9:20)								0	721	0	749								<b>255</b>							0	1581
Mark 5:28 (Mt 9:21)								1	722	1	750								<b>256</b>							1	1582
Mark 5:29–33																											
Mark 5:34 (Mt 9:22)								1	723	1	751								<b>257</b>							1	1583
<i>Jairus' Daughter II (Mark 5:21–24 I; Mark 5:35–43 II)</i>																											
Mark 5:35–37																											
Mark 5:38 (Mt 9:23)								1	724	1	752								<b>258</b>							1	1584
Mark 5:39 (Mt 9:24)								1	725	1	753								<b>259</b>							1	1585
Mark 5:40 (Mt 9:24–25)								0	725	0	753								<b>259</b>							0	1585
								1	726	1	754								<b>260</b>							1	1586
Mark 5:41 (Mt 9:25)								0	726	0	754								<b>260</b>							0	1586





Mark 8:38 (Mt 10:33)																				<b>306</b>	6	1694
Mark 9:1–32																						
<i>On True Greatness</i> (Mark 9:33–37)																						
Mark 9:33–36																						
Mark 9:37 (Mt 10:40)																				<b>313</b>	7	1701
Mark 9:38–40																						
<i>On The One Who Gives You a Cup to Drink</i> (Mark 9:41)																						
Mark 9:41 (Mt 10:42)																				<b>315</b>	2	1703
Mark 9:42																						
<i>It is Good to Lose One of Your Members</i> (Mark 9:43–48)																						
Mark 9:43 (Mt 5:30)								<b>120</b>													195	1898
Mark 9:45 (Mt 5:30)								<b>120</b>													0	1898
Mark 9:47 (Mt 5:29)								<b>119</b>													1	1899
Mark 9:48																						
<i>Everyone Shall Be Salted with Fire</i> (Mark 9:49)																						
Mark 9:49 (Mt 5:13)								<b>103</b>													16	1915
<i>The Māshāl On Salt</i> (Mark 9:50)																						
Mark 9:50 (Mt 5:13)								<b>103</b>													0	1915
Mark 10:1–9																						
<i>On Divorce and Adultery</i> (Mark 10:10–12)																						
Mark 10:10																						
Mark 10:11 (Mt 5:32)								<b>122</b>													19	1934
Mark 10:12 (Mt 5:32)								<b>122</b>													0	1934
Mark 10:13–45																						
<i>The Healing of Blind Bartimaeus</i> (Mark 10:46–52)																						
Mark 10:46 (Mt 9:27)																				<b>262</b>	140	2074
Mark 10:47 (Mt 9:27)																				<b>262</b>	0	2074
Mark 10:48 (Mt 9:27)																				<b>262</b>	0	2074
Mark 10:49–51																						
Mark 10:52 (Mt 9:29)																				<b>264</b>	2	2076
Mark 11:1–19																						

<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)																				
Mark 11:20–24																				
Mark 11:25 (Mt 6:14)										152								112	2188	
<i>The Question about Authority</i> (Mark 11:27–33)																				
Mark 11:27–33																				
Mark 12:1–44																				
Mark 13:1–8b										AP (OI&M)	PP (OI&M)									
<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them</i> (Mark 13:9)																				
Mark 13:9 (Mt 10:17–18)								3	756	3	784							290	138	2326
								1	757	1	785							291	1	2327
<i>The Good News Will Be first Preached to All Nations</i> (Mark 13:10)																				
Mark 13:10 (Mt 10:18)								0	757	0	785							291	0	2327
<i>Do Not Worry About What to Say, For It will Be Given to You in that Hour</i> (Mark 13:11)																				
Mark 13:11 (Mt 10:19–20)								1	758	1	786							292	1	2328
								1	759	1	787							293	1	2329
<i>You Will Be Handed Over By Family</i> (Mark 13:12)																				
Mark 13:12 (Mt 10:21)								1	760	1	788							294	1	2330
<i>You Will Be Hated by All</i> (Mark 13:13)																				
Mark 13:13 (Mt 10:22)								1	761	1	789							295	1	2331
Mark 13:14–37																				
Mark 14:1–72																				
Mark 15:1–47																				
Mark 16:1–8																				
Total # of verses moved: Complete Visual Contact																		2331		
Amount of Scrolling Greater than the Size of Matthew, Bookroll 1 (of 3) (1:1–10:42) (315 verses)																		7.4x		
Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																		761		
Amount of Scrolling Greater than the Size of Matthew, Bookroll 1 (of 3) (1:1–10:42) (315 verses)																		2.415x		
Total # of verses moved: <i>Penultimate</i> Posteriority [AH] (With Oral Interference & Memory &c.)																		789		
Amount of Scrolling Greater than the Size of Matthew, Bookroll 1 (of 3) (1:1–10:42) (315 verses)																		2.504x		

Mark's use of Matthew, Bookroll 2: *Matthew 11:1–18:35* (Three-Bookroll Matthew)  
 [AP: 2GH, BH; PP: AH]

	1–15	16–30	31–45	46–60	61–75	76–90	91–105	106–120	121–135	136–150	151–165	166–180	181–195	196–210	211–225	226–240	241–255	256–270	271–285	286–301			
Mark 1:1																							
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)																							
Mark 1:2 (Mt 11:10)	<b>10</b>																					10	10
Mark 1:3																							
Mark 1:4–45																							
Mark 2:1–22																							
<i>Plucking Grain on the Sabbath</i> (Mark 2:23–28)																							
Mark 2:23 (Mt 12:1)			<b>31</b>																			21	31
Mark 2:24 (Mt 12:2)			<b>32</b>																			1	32
Mark 2:25 (Mt 12:3)			<b>33</b>																			1	33
Mark 2:26 (Mt 12:4)			<b>34</b>																			1	34
Mark 2:27 (Mt 12:8)			<b>38</b>																			4	38
Mark 2:28 (Mt 12:8)			<b>38</b>																			0	38
<i>The Man with the Withered Hand</i> (Mark 3:1–6)																							
Mark 3:1 (Mt 12:9–10)			<b>39</b> <b>40</b>																			1	39
Mark 3:2 (Mt 12:10)			<b>40</b>																			0	40
Mark 3:3 (Mt 12:10–11, 13)			<b>40</b> <b>41</b> <b>43</b>																			0	40
Mark 3:4 (Mt 12:10–12)			<b>40</b> <b>41</b> <b>42</b>																			3	46
Mark 3:5 (Mt 12:13)			<b>43</b>																			1	47
Mark 3:6 (Mt 12:14)			<b>44</b>																			1	48
<i>Multitudes Follow Jesus and Come from All Over</i> (Mark 3:7–8)																							
Mark 3:7 (Mt 12:15)			<b>45</b>																			1	49
Mark 3:8																							

<i>Jesus Tells His Disciples to Have a Boat Ready Because the Crowd Pressed Upon Him (Mark 3:9–10)</i>																					
Mark 3:9 (Mt 12:15)				<b>45</b>																0	51
Mark 3:10 (Mt 12:15)				<b>45</b>																0	51
<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known (Mark 3:11–12)</i>																					
Mark 3:11																					
Mark 3:12 (Mt 12:16)				<b>46</b>																1	52
Mark 3:13–21																					
<i>The Beelzebub Controversy (Mark 3:22)</i>																					
Mark 3:22 (Mt 12:22–24)				<b>52</b>																6	58
				<b>53</b>																1	59
				<b>54</b>																1	60
<i>Satan, a Kingdom, and a House Divided (Mark 3:23–26)</i>																					
Mark 3:23 (Mt 12:25–26)				<b>55</b>																1	61
				<b>56</b>																1	62
Mark 3:24 (Mt 12:25)				<b>55</b>																1	63
Mark 3:25 (Mt 12:25)				<b>55</b>																0	63
Mark 3:26 (Mt 12:26)				<b>56</b>																1	64
<i>Plundering the Strong Man's House (Mark 3:27)</i>																					
Mark 3:27 (Mt 12:29)				<b>59</b>																3	67
<i>Blasphemy of the Holy Spirit (Mark 3:28–30)</i>																					
Mark 3:28 (Mt 12:31–32)					<b>61</b>															2	69
					<b>62</b>															1	70
Mark 3:29 (Mt 12:31–32)					<b>61</b>															1	71
					<b>62</b>															1	72
Mark 3:30																					
<i>Jesus' True Kindred (Mark 3:31–35)</i>																					
Mark 3:31 (Mt 12:46–27)						<b>76</b>														14	86
						<b>77</b>														1	87
Mark 3:32 (Mt 12:46–47)						<b>76</b>														1	88
						<b>77</b>														1	89
Mark 3:33 (Mt 12:48)						<b>78</b>														1	90
Mark 3:34 (Mt 12:49)						<b>79</b>														1	91
Mark 3:35 (Mt 12:50)						<b>80</b>														1	92

<i>Jesus Teaches in Parables by the Sea, Sitting in a Boat with a Crowd on the Land (Mark 4:1–2)</i>																					
Mark 4:1 (Mt 13:1–2)						<b>81</b>														1	93
						<b>82</b>														1	94
Mark 4:2 (Mt 13:3)						<b>83</b>														1	95
<i>The Parable of the Sower (Mark 4:3–8)</i>																					
Mark 4:3 (Mt 13:3)						<b>83</b>														0	95
Mark 4:4 (Mt 13:4)						<b>84</b>														1	96
Mark 4:5 (Mt 13:5)						<b>85</b>														1	97
Mark 4:6 (Mt 13:6)						<b>86</b>														1	98
Mark 4:7 (Mt 13:7)						<b>87</b>														1	99
Mark 4:8 (Mt 13:8)						<b>88</b>														1	100
<i>He Who Has Ears to Hear I (Mark 4:9 I; Mark 4:23 II)</i>																					
Mark 4:9 (Mt 13:9)						<b>89</b>														1	101
<i>The Twelve and Others Ask Jesus About the Parables (Mark 4:10)</i>																					
Mark 4:10 (Mt 13:10)						<b>90</b>														1	102
<i>The Mysteries of the Kingdom of Heaven Is Given to You (Mark 4:11)</i>																					
Mark 4:11 (Mt 13:11, 13)						<b>91</b>														1	103
						<b>93</b>														2	105
<i>That While Seeing They Might Not See, And Hearing, Not Understand (Mark 4:12)</i>																					
Mark 4:12 (Mt 13:13, 15)						<b>93</b>														0	105
						<b>95</b>														2	107
<i>You Don't Understand This Parable? How Will Understand All the Parables (Mark 4:13)</i>																					
Mark 4:13 (Mt 13:18)						<b>98</b>														3	110
<i>The Interpretation of the Parable of the Sower (Mark 4:14–20)</i>																					
Mark 4:14 (Mt 13:19)						<b>99</b>														1	111
Mark 4:15 (Mt 13:19)						<b>99</b>														0	111
Mark 4:16 (Mt 13:20)						<b>100</b>														1	112
Mark 4:17 (Mt 13:21)						<b>101</b>														1	113
Mark 4:18 (Mt 13:22)						<b>102</b>														1	114
Mark 4:19 (Mt 13:22)						<b>102</b>														0	114
Mark 4:20 (Mt 13:23)						<b>103</b>														1	115
Mark 4:21–22																					

<i>He Who Has Ears to Hear II</i> (Mark 4:9 I; Mark 4:23 II)																							
Mark 4:23 (Mt 13:43)							<b>89</b>													14	129		
Mark 4:24																							
<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)																							
Mark 4:25 (Mt 13:12)							<b>92</b>													3	132		
Mark 4:26–29																			AP (OI&M)	PP (OI&M)			
<i>The Parable of the Mustard Seed</i> (Mark 4:30–32)																							
Mark 4:30 (Mt 13:31)							<b>111</b>											8	123	8	123	19	151
Mark 4:31 (Mt 13:31–32)							<b>111</b> <b>112</b>											0	123	0	123	0	151
Mark 4:32 (Mt 13:32)							<b>112</b>											1	124	1	124	1	152
							<b>112</b>											0	124	0	124	0	152
<i>Jesus Did Not Speak Without Using Parables</i> (Mark 4:33–34)																							
Mark 4:33 (Mt 13:34)							<b>114</b>											2	126	2	126	2	154
Mark 4:34 (Mt 13:34)							<b>114</b>											0	126	0	126	0	154
Mark 4:35–41																							
Mark 5:1–43																							
<i>Jesus Visits His Home Town</i> (Mark 6:1)																							
Mark 6:1 (Mt 13:54)							<b>134</b>											20	146	20	146	20	174
<i>Jesus Teaches In The Synagogue on the Sabbath</i> (Mark 6:2a)																							
Mark 6:2a (Mt 13:54)							<b>134</b>											0	146	0	146	0	174
<i>Jesus' People are Offended by Him</i> (Mark 6:2b–3)																							
Mark 6:2b (Mt 13:54)							<b>134</b>											0	146	0	146	0	174
Mark 6:3 (Mt 13:55–57)							<b>135</b>											1	147	1	147	1	175
							<b>136</b>											1	148	1	148	1	176
							<b>137</b>											1	149	1	149	1	177
<i>There is No Prophet Without Honor Except in His Home Town</i> (Mark 6:4)																							
Mark 6:4 (Mt 13:57)							<b>137</b>											0	149	0	149	0	177
<i>Jesus is Not Able to do Many Miracles</i> (Mark 6:5)																							
Mark 6:5 (Mt 13:58)							<b>138</b>											1	150	1	150	1	178
<i>Jesus marvels at Their Unbelief</i> (Mark 6:6a)																							
Mark 6:6a (Mt 13:58)							<b>138</b>											0	150	0	150	0	178
Mark 6:6b–13																							

<i>Herod's Opinion Regarding Jesus (Mark 6:14–16)</i>																							
Mark 6:14 (Mt 14:1–2)																		1 140	151 152	1 1	151 152	1 1	179 180
Mark 6:15–16																							
<i>Herod's Imprisonment of John (Mark 6:17)</i>																							
Mark 6:17 (Mt 14:3)																		1 141	153	1	153	1	181
<i>The Reason John Is Imprisoned by Herod (Mark 6:18)</i>																							
Mark 6:18 (Mt 14:4)																		1 142	154	1	154	1	182
<i>Herodias Wants to Put John to Death, But Herod Feared John, Knowing him to be Righteous and Holy (Mark 6:19–20)</i>																							
Mark 6:19 (Mt 14:5)																		1 143	155	1	155	1	183
Mark 6:20 (Mt 14:5)																		1 143	155	0	155	0	183
<i>The Dance of Herodias' Daughter on the Occasion of Herod's Birthday and Herod's Offer to Herodias's Daughter (Mark 6:21–23)</i>																							
Mark 6:21 (Mt 14:6)																		1 144	156	1	156	1	184
Mark 6:22 (Mt 14:6–7)																		1 144 145	156 157	0 1	156 157	0 1	184 185
Mark 6:23 (Mt 14:7)																		1 145	157	0	157	0	185
<i>Herodias's Daughter Asks Her Mother What to Ask for and They Request John's Head on a Platter (Mark 6:24–25)</i>																							
Mark 6:24 (Mt 14:8)																		1 146	158	1	158	1	186
Mark 6:25 (Mt 14:8)																		1 146	158	0	158	0	186
<i>Herod is Deeply Grieved at the Request, But Grants it to Her (Mark 6:26)</i>																							
Mark 6:26 (Mt 14:9)																		1 147	159	1	159	1	187
<i>Herod Has John Beheaded (Mark 6:27)</i>																							
Mark 6:27 (Mt 14:10)																		1 148	160	1	160	1	188
<i>John's Head is Given to Herodias's Daughter who Gives it to Her Mother (Mark 6:28)</i>																							
Mark 6:28 (Mt 14:11)																		1 149	161	1	161	1	189
<i>John's Disciples Come and Take His Body and Put it in a Tomb (Mark 6:29)</i>																							
Mark 6:29 (Mt 14:12)																		1 150	162	1	162	1	190
<i>The Apostles Gather to Jesus and the Call to Withdraw (Mark 6:30–31)</i>																							
Mark 6:30																							
Mark 6:31 (Mt 14:13)																		1 151	163	1	163	1	191
<i>They Depart in a Boat to a Deserted Place: Many See and Go Ahead of Them (Mark 6:32–33)</i>																							
Mark 6:32 (Mt 14:13)																		1 151	163	0	163	0	191

Mark 6:33 (Mt 14:13)																0	163	0	163	0	191
<i>The People are Like Sheep without a Shepherd (Mark 6:34)</i>																					
Mark 6:34 (Mt 14:14)																1	164	1	164	1	192
<i>The Feeding of the Five Thousand (Mark 6:35–44)</i>																					
Mark 6:35 (Mt 14:15)																1	165	1	165	1	193
Mark 6:36 (Mt 14:15–16)																0	165	0	165	0	193
																1	166	1	166	1	194
Mark 6:37 (Mt 14:15–17)																1	167	1	167	1	195
																1	168	1	168	1	196
																1	169	1	169	1	197
Mark 6:38 (Mt 14:17)																0	169	0	169	0	197
Mark 6:39 (Mt 14:19)																2	171	2	171	2	199
Mark 6:40																					
Mark 6:41 (Mt 14:19)																0	171	0	171	0	199
Mark 6:42 (Mt 14:20)																1	172	1	172	1	200
Mark 6:43 (Mt 14:20)																0	172	0	172	0	200
Mark 6:44 (Mt 14:21)																1	173	1	173	1	201
<i>Jesus Dismisses the Crowd and Goes to a Mountain to Pray (Mark 6:45–46)</i>																					
Mark 6:45 (Mt 14:22)																1	174	1	174	1	202
Mark 6:46 (Mt 14:23)																1	175	1	175	1	203
<i>Jesus Walks On Water (Mark 6:47–52)</i>																					
Mark 6:47 (Mt 14:23–24)																0	175	0	175	0	203
																1	176	1	176	1	204
Mark 6:48 (Mt 14:24–25)																0	176	0	176	0	204
																1	177	1	177	1	205
Mark 6:49 (Mt 14:26)																1	178	1	178	1	206
Mark 6:50 (Mt 14:26–27)																0	178	0	178	0	206
																1	179	1	179	1	207
Mark 6:51 (Mt 14:32)																5	184	5	184	5	212
Mark 6:52																					
<i>Healings At Gennesaret (Mark 6:53–56)</i>																					
Mark 6:53 (Mt 14:34)																2	186	2	186	2	214



Mark 6:54 (Mt 14:35)																	1	187	1	187	1	215
Mark 6:55 (Mt 14:35)																	0	187	0	187	0	215
Mark 6:56 (Mt 14:36)																	1	188	1	188	1	216
<i>The Controversy Over the Washing of Hands (Mark 7:1–5)</i>																						
Mark 7:1 (Mt 15:1)																	1	189	1	189	1	217
Mark 7:2–4																						
Mark 7:5 (Mt 15:1–2)																	0	189	0	189	0	217
																	1	190	1	190	1	218
<i>Fulfillment of Isaiah Prophecy: This People Honors Me, But Its Heart is Far / They Teach As Doctrine The Teachings of Men (Mark 7:6–7)</i>																						
Mark 7:6 (Mt 15:3, 7–8)																	1	191	1	191	1	219
																	4	195	4	195	4	223
																	1	196	1	196	1	224
Mark 7:7 (Mt 15:9)																	1	197	1	197	1	225
<i>The Pharisees and Scribes Abandon the Commandments of God and Hold to Their Own Traditions (Mark 7:8–13)</i>																						
Mark 7:8																						
Mark 7:9 (Mt 15:3)																	6	203	6	203	6	231
Mark 7:10 (Mt 15:4)																	1	204	1	204	1	232
Mark 7:11 (Mt 15:5)																	1	205	1	205	1	233
Mark 7:12 (Mt 15:6)																	1	206	1	206	1	234
Mark 7:13 (Mt 15:6)																	0	206	0	206	0	234
<i>Jesus' Teaching on Moral Purity / True Cleanliness I (Mark 7:14–15 I; Mark 7:17–23 II)</i>																						
Mark 7:14 (Mt 15:10)																	4	210	4	210	4	238
Mark 7:15 (Mt 15:11)																	1	211	1	211	1	239
<i>Jesus' Teaching on Moral Purity / True Cleanliness II (Mark 7:14–15 I; Mark 7:17–23 II)</i>																						
Mark 7:17 (Mt 15:15)																	4	215	4	215	4	243
Mark 7:18 (Mt 15:16–17)																	1	216	1	216	1	244
																	1	217	1	217	1	245
Mark 7:19 (Mt 15:17)																	0	217	0	217	0	245
Mark 7:20 (Mt 15:18)																	1	218	1	218	1	246
<i>Moral Impurity Vice List (Mark 7:21–23)</i>																						
Mark 7:21 (Mt 15:18–19)																	0	218	0	218	0	246
																	1	219	1	219	1	247
Mark 7:22 (Mt 15:19)																	0	219	0	219	0	247



Mark 8:11 (Mt 16:1)					1	244	1	244												1	272
Mark 8:12 (Mt 16:4)					3	247	3	247												3	275
<i>Jesus Leaves them and Goes Away (Mark 8:13)</i>																					
Mark 8:13 (Mt 16:4–5)					0	247	0	247												0	275
					1	248	1	248												1	276
<i>The Leaven of the Pharisees and Herod (Mark 8:14–21)</i>																					
Mark 8:14 (Mt 16:5)					0	248	0	248												0	276
Mark 8:15 (Mt 16:6)					1	249	1	249												1	277
Mark 8:16 (Mt 16:7)					1	250	1	250												1	278
Mark 8:17 (Mt 16:8–9)					1	251	1	251												1	279
					1	252	1	252												1	280
Mark 8:18 (Mt 16:9)					0	252	0	252												0	280
Mark 8:19 (Mt 16:9)					0	252	0	252												0	280
Mark 8:20 (Mt 16:10)					1	253	1	253												1	281
Mark 8:21																					
Mark 8:22–26																					
<i>Jesus' Question About Himself and Peter's Confession (Mark 8:27–29)</i>																					
Mark 8:27 (Mt 16:13)					3	256	3	256												3	284
Mark 8:28 (Mt 16:14)					1	257	1	257												1	285
Mark 8:29 (Mt 16:15–16)					1	258	1	258												1	286
					1	259	1	259												1	287
<i>Jesus Warns Them to Tell No One About Him (Mark 8:30)</i>																					
Mark 8:30 (Mt 16:20)					6	265	6	265												6	293
<i>Jesus First Passion Prediction (Mark 8:31)</i>																					
Mark 8:31 (Mt 16:21)					1	266	1	266												1	294
<i>Peter Rebukes Jesus and Jesus' Counter-rebuke (Mark 8:32–33)</i>																					
Mark 8:32 (Mt 16:22)					1	267	1	267												1	295
Mark 8:33 (Mt 16:23)					1	268	1	268												1	296
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Mark 8:34)</i>																					
Mark 8:34 (Mt 16:24)					1	269	1	269												1	297
<i>He Who Wants to Save His Life Will Lose It (Mark 8:35)</i>																					
Mark 8:35 (Mt 16:25)					1	270	1	270												1	298

<i>On Gaining the Whole World (Mark 8:36)</i>																					
Mark 8:36 (Mt 16:26)						1	271	1	271											1	299
<i>On Giving in Exchange for One's Life (Mark 8:37)</i>																					
Mark 8:37 (Mt 16:26)						0	271	0	271											0	299
<i>On Being Ashamed of Jesus' and His Words (Mark 8:38)</i>																					
Mark 8:38 (Mt 16:27)						1	272	1	272											1	300
<i>You Will Not Taste Death Until You See the Kingdom of God Having Come in Power (Mark 9:1)</i>																					
Mark 9:1 (Mt 16:28)						1	273	1	273											1	301
<i>The Transfiguration (Mark 9:2-8)</i>																					
Mark 9:2 (Mt 17:1-2)						1	274	1	274											1	302
						1	275	1	275											1	303
Mark 9:3 (Mt 17:2)						0	275	0	275											0	303
Mark 9:4 (Mt 17:3)						1	276	1	276											1	304
Mark 9:5 (Mt 17:4)						1	277	1	277											1	305
Mark 9:6 (Mt 17:6-7)						2	279	2	279											2	307
						1	280	1	280											1	308
Mark 9:7 (Mt 17:5)						2	282	2	282											2	310
Mark 9:8 (Mt 17:8)						3	285	3	285											3	313
<i>Coming Down the Mountain, Jesus Orders Them to Tell No One About What They Saw (Mark 9:9)</i>																					
Mark 9:9 (Mt 17:9)						1	286	1	286											1	314
Mark 9:10																					
<i>The Disciples Ask Jesus about The Coming of Elijah (Mark 9:11-13)</i>																					
Mark 9:11 (Mt 17:10)						4	290	4	290											4	318
Mark 9:12 (Mt 17:11-12)						1	291	1	291											1	319
						1	292	1	292											1	320
Mark 9:13 (Mt 17:12)						0	292	0	292											0	320
<i>Jesus Heals a Boy Possessed by a Demon (Mark 9:14-27)</i>																					
Mark 9:14 (Mt 17:14)						2	294	2	294											2	322
Mark 9:15 (Mt 17:14)						0	294	0	294											0	322
Mark 9:16 (Mt 17:15)						1	295	1	295											1	323
Mark 9:17 (Mt 17:15)						0	295	0	295											0	323
Mark 9:18 (Mt 17:16)						1	296	1	296											1	324

Mark 9:19 (Mt 17:17)						1	297	1	297									<b>258</b>			1	325
Mark 9:20 (Mt 17:18)						1	298	1	298									<b>259</b>			1	326
Mark 9:21																						
Mark 9:22 (Mt 17:15)						3	301	3	301									<b>256</b>			3	329
Mark 9:23–24																						
Mark 9:25 (Mt 17:18)						3	304	3	304									<b>259</b>			3	332
Mark 9:26 (Mt 17:18)						0	305	0	305									<b>259</b>			0	332
Mark 9:27																						
<i>The Disciples Question Jesus Privately About their Inability to Cast the Demon Out and Jesus' Reply: Only By Prayer (Mark 9:28–29)</i>																						
Mark 9:28 (Mt 17:19)						1	305	1	305									<b>260</b>			1	333
Mark 9:29 (Mt 17:20)						1	306	1	306									<b>261</b>			1	334
<i>Jesus' Second Passion Prediction (Mark 9:30–31)</i>																						
Mark 9:30 (Mt 17:22)						1	307	1	307									<b>262</b>			1	335
Mark 9:31 (Mt 17:22–23)						0	307	0	307									<b>262</b>			0	335
						1	308	1	308									<b>263</b>			1	336
Mark 9:32																						
<i>On True Greatness (Mark 9:33–37)</i>																						
Mark 9:33 (Mt 18:1)						5	313	5	313									<b>268</b>			5	341
Mark 9:34 (Mt 18:1)						0	313	0	313									<b>268</b>			0	341
Mark 9:35																						
Mark 9:36 (Mt 18:2–3)						1	314	1	314									<b>269</b>			1	342
						1	315	1	315									<b>270</b>			1	343
Mark 9:37 (Mt 18:3–5)						0	315	0	315									<b>270</b>			0	343
						1	316	1	316										<b>271</b>		1	344
						1	317	1	317										<b>272</b>		1	345
Mark 9:38–41																						
<i>It is better for a Millstone to be Hung around His Neck (Mark 9:42)</i>																						
Mark 9:42 (Mt 18:6–7)						1	318	1	318									<b>273</b>			1	346
						1	319	1	319									<b>274</b>			1	347
<i>It is Good to Lose One of Your Members (Mark 9:43–48)</i>																						
Mark 9:43 (Mt 18:8)						1	320	1	320									<b>275</b>			1	348
Mark 9:45 (Mt 18:8)						0	320	0	320									<b>275</b>			0	348
Mark 9:47 (Mt 18:9)						1	321	1	321									<b>276</b>			1	349

Mark 9:48 (Mt 18:8–9)						1	322	1	322												275		1	350
Mark 9:49–50						1	323	1	323												276		1	351
Mark 10:1–12																								
<i>Jesus Blesses the Children (Mark 10:13–16)</i>																								
Mark 10:13–14																								
Mark 10:15 (Mt 18:3–4)																					270		6	357
Mark 10:16																					271		1	358
Mark 10:17–52																								
Mark 11:1–																								
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Mark 11:20–25)</i>																								
Mark 11:20–21																								
Mark 11:22 (Mt 17:20)																					261		10	368
Mark 11:23 (Mt 17:20)																					261		0	368
Mark 11:24																								
Mark 11:25 (Mt 18:35)																						301	40	408
Mark 11:27–33																								
Mark 12:1–44																								
Mark 13:1–37																								
Mark 14:1–72																								
Mark 15:1–47																								
Mark 16:1–8																								
Total # of verses moved: Complete Visual Contact																						408		
Amount of Scrolling Greater than the Size of Matthew, Bookroll 2 (of 3) (11:1–18:35) (301 verses)																						1.355x		
Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)																						323		
Amount of Scrolling Greater than the Size of Matthew, Bookroll 2 (of 3) (11:1–18:35) (301 verses)																						1.073x		
Total # of verses moved: <i>Penultimate</i> Posteriority [AH] (With Oral Interference & Memory &c.)																						323		
Amount of Scrolling Greater than the Size of Matthew, Bookroll 2 (of 3) (11:1–18:35) (301 verses)																						1.073x		

Mark's use of Matthew, Bookroll 3: *Matthew 19:1–28:20* (Three-Bookroll Matthew)

[AP: 2GH, BH; PP: AH]

	1–23	24–45	46–67	68–90	91–113	114–135	136–158	159–180	181–203	204–226	227–249	250–271	272–294	295–316	317–339	340–361	362–384	385–406	407–429	430–452			
Mark 1:1–21																							
<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Mark 1:22)																							
Mark 1:22 (Mt 22:33)							<b>143</b>															143	143
Mark 1:23–45																							
Mark 2:1–28																							
Mark 3:1–35																							
Mark 4:1–24																							
<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)																							
Mark 4:25 (Mt 25:29)													<b>274</b>									131	274
Mark 4:26–41																							
Mark 5:1–43																							
Mark 6:1–56																							
Mark 7:1–37																							
Mark 8:1–37																							
<i>On Being Ashamed of Jesus' and His Words</i> (Mark 8:38)																							
Mark 8:38 (Mt 25:31)													<b>276</b>									2	276
Mark 9:1–50																							
<i>Jesus Comes to the Regions of Judaea Beyond the Jordan and Teaches the Crowds</i> (Mark 10:1)																	AP (OI&M)	PP (OI&M)					
Mark 10:1 (Mt 19:1–2)	<b>1</b> <b>2</b>																					275 1	551 552
<i>The Pharisees Question Jesus on Divorce</i> (Mark 10:2–9)																							
Mark 10:2 (Mt 19:3)	<b>3</b>																					1	553
Mark 10:3 (Mt 19:4, 7)	<b>4</b> <b>7</b>																					1 3	554 557
Mark 10:4 (Mt 19:7–8)	<b>7</b> <b>8</b>																					0 1	557 558
Mark 10:5 (Mt 19:8)	<b>8</b>																					0	558
Mark 10:6 (Mt 19:4)	<b>4</b>																					4	562

Mark 10:7 (Mt 19:5)	<b>5</b>																	1	13	1	13	1	563
Mark 10:8 (Mt 19:5-6)	<b>5</b> <b>6</b>																	0	13	0	13	0	563
																		1	14	1	14	1	564
Mark 10:9 (Mt 19:6)	<b>6</b>																	0	14	0	14	0	564
<i>On Divorce and Adultery (Mark 10:10-12)</i>																							
Mark 10:10																							
Mark 10:11 (Mt 19:9)	<b>9</b>																	3	17	3	17	3	567
Mark 10:12 (Mt 19:9)	<b>9</b>																	0	17	0	17	0	567
<i>Jesus Blesses the Children (Mark 10:13-16)</i>																							
Mark 10:13 (Mt 19:13)	<b>13</b>																	4	21	4	21	4	571
Mark 10:14 (Mt 19:14)	<b>14</b>																	1	22	1	22	1	572
Mark 10:15																							
Mark 10:16 (Mt 19:15)	<b>15</b>																	1	22	1	22	1	573
<i>The Rich Man (Mark 10:17-22)</i>																							
Mark 10:17 (Mt 19:16)	<b>16</b>																	1	23	1	23	1	574
Mark 10:18 (Mt 19:17)	<b>17</b>																	1	24	1	24	1	575
Mark 10:19 (Mt 19:17-19)	<b>17</b> <b>18</b> <b>19</b>																	0	24	0	24	0	575
																		1	25	1	25	1	576
																		1	26	1	26	1	577
Mark 10:20 (Mt 19:20-21)	<b>20</b> <b>21</b>																	1	27	1	27	1	578
																		1	28	1	28	1	579
Mark 10:21 (Mt 19:21)	<b>21</b>																	0	28	0	28	0	579
Mark 10:22 (Mt 19:22)	<b>22</b>																	1	29	1	29	1	580
<i>How Hard it is to Enter the Kingdom of Heaven (Mark 10:23-25)</i>																							
Mark 10:23 (Mt 19:23-24)	<b>23</b>	<b>24</b>																1	30	1	30	1	581
																		1	31	1	31	1	582
Mark 10:24 (Mt 19:23-24)	<b>23</b> <b>24</b>																	1	32	1	32	1	583
																		1	33	1	33	1	584
Mark 10:25 (Mt 19:23-24)	<b>23</b> <b>24</b>																	1	34	1	34	1	585
																		1	35	1	35	1	586
<i>All things are Possible with God (Mark 10:26-27)</i>																							
Mark 10:26 (Mt 19:25)		<b>25</b>																1	36	1	36	1	587
Mark 10:27 (Mt 19:26)		<b>26</b>																1	37	1	37	1	588



<i>On Leaving Everything and Following Jesus (Mark 10:28–30)</i>																					
Mark 10:28																					
Mark 10:29 (Mt 19:28–29)		<b>28</b> <b>29</b>														2	39	2	39	2	590
Mark 10:30 (Mt 19:29)		<b>29</b>														1	40	1	40	1	591
																0	40	0	40	0	591
<i>The First Will be Last and the Last, First (Mark 10:31)</i>																					
Mark 10:31 (Mt 19:30; 20:16)		<b>30</b>	<b>46</b>													1	41	1	41	1	592
																16	58	16	58	16	608
<i>Jesus' Third Passion Prediction (Mark 10:32–34)</i>																					
Mark 10:32 (Mt 20:17)			<b>47</b>													1	59	1	59	1	609
Mark 10:33 (Mt 20:18–19)			<b>48</b> <b>49</b>													1	60	1	60	1	610
Mark 10:34 (Mt 20:19)			<b>49</b>													1	61	1	61	1	611
																0	61	0	61	0	611
<i>James and John, the Sons of Zebedee, Petition for Seating Arrangements in the Kingdom of God (Mark 10:35–40)</i>																					
Mark 10:35 (Mt 20:20)			<b>50</b>													1	62	1	62	1	612
Mark 10:36 (Mt 20:21)			<b>51</b>													1	63	1	63	1	613
Mark 10:37 (Mt 20:21)			<b>51</b>													0	63	0	63	0	613
Mark 10:38 (Mt 20:22)			<b>52</b>													1	64	1	64	1	614
Mark 10:39 (Mt 20:22–23)			<b>52</b> <b>53</b>													0	64	0	64	0	614
Mark 10:40 (Mt 20:23)			<b>53</b>													1	65	1	65	1	615
																0	65	0	65	0	615
<i>The Ten are Indignant with James and John (Mark 10:41)</i>																					
Mark 10:41 (Mt 20:24)			<b>54</b>													1	66	1	66	1	616
<i>The Greatest Among You must be like the Servant and the Slave (Mark 10:42–45)</i>																					
Mark 10:42 (Mt 20:25)			<b>55</b>													1	67	1	67	1	617
Mark 10:43 (Mt 20:26–27)			<b>56</b> <b>57</b>													1	68	1	68	1	618
Mark 10:44 (Mt 20:26–27)			<b>56</b> <b>57</b>													1	69	1	69	1	619
Mark 10:45 (Mt 20:28)			<b>56</b> <b>57</b>													1	70	1	70	1	620
																1	71	1	71	1	621
																1	72	1	72	1	622
<i>The Healing of Blind Bartimaeus (Mark 10:46–52)</i>																					
Mark 10:46 (Mt 20:29–			<b>58</b>													1	73	1	73	1	623

30)			<b>60</b>													1	74	1	74	1	624
Mark 10:47 (Mt 20:30)			<b>60</b>													0	74	0	74	0	624
Mark 10:48 (Mt 20:30–31)			<b>60</b> <b>61</b>													0 1	74 75	0 1	74 75	0 1	624 625
Mark 10:49 (Mt 20:32)			<b>62</b>													1	76	1	76	1	626
Mark 10:50																					
Mark 10:51 (Mt 20:32–34)			<b>62</b> <b>63</b> <b>64</b>													0 1 1	76 77 78	0 1 1	76 77 78	0 1 1	626 627 628
Mark 10:52 (Mt 20:34)			<b>64</b>													0	78	0	78	0	628
<i>The Commandeering of the Colt (Mark 11:1–7)</i>																					
Mark 11:1 (Mt 21:1)			<b>65</b>													1	79	1	79	1	629
Mark 11:2 (Mt 21:2)			<b>66</b>													1	80	1	80	1	630
Mark 11:3 (Mt 21:3)			<b>67</b>													1	81	1	81	1	631
Mark 11:4																					
Mark 11:5 (Mt 21:6)			<b>70</b>													3	84	3	84	3	634
Mark 11:6 (Mt 21:6)			<b>70</b>													0	84	0	84	0	634
Mark 11:7 (Mt 21:7)			<b>71</b>													1	85	1	85	1	635
<i>The Triumphal Entry (Mark 11:8–10)</i>																					
Mark 11:8 (Mt 21:8)			<b>72</b>													1	86	1	86	1	636
Mark 11:9 (Mt 21:9)			<b>73</b>													1	87	1	87	1	637
Mark 11:10 (Mt 21:9)			<b>73</b>													0	87	0	87	0	637
<i>Jesus Enters Jerusalem, Looks around, and Goes Out to Bethany (Mark 11:11)</i>																					
Mark 11:11 (Mt 21:10, 17)			<b>74</b> <b>81</b>													1 7	88 95	1 7	88 95	1 7	638 645
<i>The Cursing of the Fig Tree (Mark 11:12–14)</i>																					
Mark 11:12 (Mt 21:17–18)			<b>81</b> <b>82</b>													0 1	95 96	0 1	95 96	0 1	645 646
Mark 11:13 (Mt 21:19)			<b>83</b>													1	97	1	97	1	647
Mark 11:14 (Mt 21:19)			<b>83</b>													0	97	0	97	0	647
<i>Jesus Ousts the Sellers and Buyers from the Temple (Mark 11:15–17)</i>																					
Mark 11:15 (Mt 21:10, 17)			<b>74</b> <b>76</b>													9 2	106 108	9 2	106 108	9 2	656 658

12)																					
Mark 11:16																					
Mark 11:17 (Mt 21:13)				77												1	109	1	109	1	659
<i>The Chief Priests and the Scribes Seek to Kill Jesus (Mark 11:18)</i>																					
Mark 11:18 (Mt 22:33)																				66	725
<i>Jesus Departs the City for the Evening (Mark 11:19)</i>																					
Mark 11:19 (Mt 21:17)				81												4	113	4	113	62	787
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Mark 11:20–25)</i>																					
Mark 11:20 (Mt 21:18–19)				82												1	114	1	114	1	788
				83												1	115	1	115	1	789
Mark 11:21 (Mt 21:19–20)				83												0	115	0	115	0	789
				84												1	116	1	116	1	790
Mark 11:22 (Mt 21:21)				85												1	117	1	117	1	791
Mark 11:23 (Mt 21:21)				85												0	117	0	117	0	791
Mark 11:24 (Mt 21:22)				86												1	118	1	118	1	792
Mark 11:25 (Mt 21:22)				86												0	118	0	118	0	792
<i>The Question about Authority (Mark 11:27–33)</i>																					
Mark 11:27 (Mt 21:23)				87												1	119	1	119	1	793
Mark 11:28 (Mt 21:23)				87												0	119	0	119	0	793
Mark 11:29 (Mt 21:24)				88												1	120	1	120	1	794
Mark 11:30 (Mt 21:25)				89												1	121	1	121	1	795
Mark 11:31 (Mt 21:25)				89												0	121	0	121	0	795
Mark 11:32 (Mt 21:26)				90												1	122	1	122	1	796
Mark 11:33 (Mt 21:27)				91												1	123	1	123	1	797
<i>The Parable of the Wicked Tenants (Mark 12:1–9)</i>																					
Mark 12:1 (Mt 21:33)				97												6	129	6	129	6	803
Mark 12:2 (Mt 21:34–35)				98												1	130	1	130	1	804
				99												1	131	1	131	1	805
Mark 12:3 (Mt 21:34–35)				98												1	132	1	132	1	806
				99												1	133	1	133	1	807
Mark 12:4 (Mt 21:36)				100												1	134	1	134	1	808

Mark 12:5 (Mt 21:35–36)					<b>100</b> <b>99</b>													0 1	134 135	0 1	134 135	0 1	808 809
Mark 12:6 (Mt 21:37)					<b>101</b>													2	137	2	137	2	811
Mark 12:7 (Mt 21:38)					<b>102</b>													1	138	1	138	1	812
Mark 12:8 (Mt 21:39)					<b>103</b>													1	139	1	139	1	813
Mark 12:9 (Mt 21:40–41)					<b>104</b> <b>105</b>													1 1	140 141	1 1	140 141	1 1	814 815
<i>The Rejected Stone becomes the Cornerstone (Mark 12:10–11)</i>																							
Mark 12:10 (Mt 21:42)					<b>106</b>													1	142	1	142	1	816
Mark 12:11 (Mt 21:42)					<b>106</b>													0	142	0	142	0	816
<i>The Scribes and Priests Know the Parable is About Them (Mark 12:12)</i>																							
Mark 12:12 (Mt 21:45–46; 22:22)					<b>109</b> <b>110</b>													3 1 22	145 146 168	3 1 22	145 146 168	3 1 22	819 820 842
<i>On Paying Tribute to Caesar (Mark 12:13–17)</i>																							
Mark 12:13 (Mt 22:15–16)					<b>125</b> <b>126</b>													7 1	175 176	7 1	175 176	7 1	849 850
Mark 12:14 (Mt 22:16–17)					<b>126</b> <b>127</b>													0 1	176 177	0 1	176 177	0 1	850 851
Mark 12:15 (Mt 22:18–19)					<b>128</b> <b>129</b>													1 1	178 179	1 1	178 179	1 1	852 853
Mark 12:16 (Mt 22:19–21)					<b>129</b> <b>130</b> <b>131</b>													0 1 1	179 180 181	0 1 1	179 180 181	0 1 1	853 854 855
Mark 12:17 (Mt 22:21–22)					<b>131</b> <b>132</b>													0 1	181 182	0 1	181 182	0 1	855 856
<i>The Sadducees' Question about the Resurrection (Mark 12:18–27)</i>																							
Mark 12:18 (Mt 22:23–24)					<b>133</b> <b>134</b>													1 1	183 184	1 1	183 184	1 1	857 858
Mark 12:19 (Mt 22:24)					<b>134</b>													0	184	0	184	0	858
Mark 12:20 (Mt 22:25, 27)					<b>135</b>													1 2	185 187	1 2	185 187	1 2	859 861
Mark 12:21 (Mt 22:26–27)						<b>136</b> <b>137</b>												1 1	188 189	1 1	188 189	1 1	862 863

Mark 12:22 (Mt 22:26–27)							<b>136</b> <b>137</b>											1 1	190 191	1 1	190 191	1 1	864 865		
Mark 12:23 (Mt 22:28)							<b>138</b>												1	192	1	192	1	866	
Mark 12:24 (Mt 22:29)							<b>139</b>												1	193	1	193	1	867	
Mark 12:25 (Mt 22:30–31)							<b>140</b> <b>141</b>												1 1	194 195	1 1	194 195	1 1	868 869	
Mark 12:26 (Mt 22:31–32)							<b>141</b> <b>142</b>												0 1	195 196	0 1	195 196	0 1	869 870	
Mark 12:27 (Mt 22:32)							<b>142</b>												0	196	0	196	0	870	
<i>The Question Concerning the Greatest Commandment (Mark 12:28–33)</i>																									
Mark 12:28 (Mt 22:34–36, 38)							<b>144</b> <b>145</b> <b>146</b> <b>148</b>												2 1 1 2	198 199 200 202	2 1 1 2	198 199 200 202	2 1 1 2	872 873 874 876	
Mark 12:29 (Mt 22:38)							<b>148</b>												0	202	0	202	0	876	
Mark 12:30 (Mt 22:37)							<b>147</b>												1	203	1	203	1	877	
Mark 12:31 (Mt 22:39–40)							<b>149</b> <b>150</b>												2 1	205 206	2 1	205 206	2 1	879 880	
Mark 12:32 (Mt 22:36)							<b>146</b>																	4	884
Mark 12:33 (Mt 22:37, 39)							<b>147</b> <b>149</b>																	1 2	885 887
<i>No One Dares Ask Jesus Anything (Mark 12:34)</i>																									
Mark 12:34 (Mt 22:46)							<b>156</b>												6	212	6	212	7	894	
<i>Jesus' Question about David's Son (Mark 12:35–37)</i>																									
Mark 12:35 (Mt 22:41–43)							<b>151</b> <b>152</b> <b>153</b>												5 1 1	217 218 219	5 1 1	217 218 219	5 1 1	899 900 901	
Mark 12:36 (Mt 22:43–44)							<b>153</b> <b>154</b>												0 1	219 220	0 1	219 220	0 1	901 902	
Mark 12:37 (Mt 22:45; 23:1)							<b>155</b> <b>157</b>												1 2	221 223	1 2	221 223	1 2	903 905	
<i>Beware of the Scribes (Mark 12:38–40)</i>																									
Mark 12:38 (Mt 23:1–2, 7)							<b>157</b> <b>158</b>	<b>163</b>											0 1 5	223 224 229	0 1 5	223 224 229	0 1 5	905 906 911	

Mark 12:39 (Mt 23:6)								<b>162</b>										1	230	1	230	1	912
Mark 12:40																							
Mark 12:41-44																				AP (OI&M)	PP (OI&M)		
<i>Prediction of the Destruction of the Temple (Mark 13:1-2)</i>																							
Mark 13:1 (Mt 24:1-2)								<b>195</b>										33	263	33	263	33	945
								<b>196</b>										1	264	1	264	1	946
Mark 13:2 (Mt 24:1-2)								<b>195</b>										1	265	1	265	1	947
								<b>196</b>										1	266	1	266	1	948
<i>Peter, James, and John Ask about the Fulfillment of 'All These Things' (Mark 13:3-4)</i>																							
Mark 13:3 (Mt 24:3)								<b>197</b>										1	267	1	267	1	949
Mark 13:4 (Mt 24:3)								<b>197</b>										0	267	0	267	0	949
<i>Many Will Come in My Name (Mark 13:5-6)</i>																							
Mark 13:5 (Mt 24:4)								<b>198</b>										1	268	1	268	1	950
Mark 13:6 (Mt 24:5)								<b>199</b>										1	269	1	269	1	951
<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Mark 13:7)</i>																							
Mark 13:7 (Mt 24:6)								<b>200</b>										1	270	1	270	1	952
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Mark 13:8a)</i>																							
Mark 13:8a (Mt 24:7)								<b>201</b>										1	271	1	271	1	953
<i>These are the Beginning of the Birth Pangs (Mark 13:8b)</i>																							
Mark 13:8b (Mt 24:8)								<b>202</b>										1	272	1	272	1	954
<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them (Mark 13:9)</i>																							
Mark 13:9 (Mt 24:9, 14)								<b>203</b>										1	273	1	273	1	955
								<b>208</b>										5	278	5	278	5	960
<i>The Good News Will Be first Preached to All Nations (Mark 13:10)</i>																							
Mark 13:10 (Mt 24:14)								<b>208</b>										0	278	0	278	0	960
Mark 13:11																							
<i>You Will Be Handed Over By Family (Mark 13:12)</i>																							
Mark 13:12 (Mt 24:10)								<b>204</b>										4	282	4	282	4	964
<i>You Will Be Hated by All (Mark 13:13)</i>																							
Mark 13:13 (Mt 24:9, 13-14)								<b>203</b>										1	283	1	283	1	965
								<b>207</b>										4	287	4	287	4	969
								<b>208</b>										1	288	1	288	1	970
<i>The Desolating Sacrilege and the Flight to the Mountains (Mark 13:14)</i>																							

Mark 13:14 (Mt 24:15–16)											<b>209</b>						1	289	1	289	1	971
											<b>210</b>						1	290	1	290	1	972
<i>One Must Not Get His Possessions (Mark 13:15–16)</i>																						
Mark 13:15 (Mt 24:17)											<b>211</b>						1	291	1	291	1	973
Mark 13:16 (Mt 24:18)											<b>212</b>						1	292	1	292	1	974
<i>Woe to Those Pregnant and Nursing (Mark 13:17)</i>																						
Mark 13:17 (Mt 24:19)											<b>213</b>						1	293	1	293	1	975
<i>Pray that Flight be Not in Winter (Mark 13:18)</i>																						
Mark 13:18 (Mt 24:20)											<b>214</b>						1	294	1	294	1	976
<i>The Suffering Then Will Be Greater than Has Ever Happened (Mark 13:19)</i>																						
Mark 13:19 (Mt 24:21)											<b>215</b>						1	295	1	295	1	977
<i>Those Days Will Be Cut Short for the Sake of the Elect (Mark 13:20)</i>																						
Mark 13:20 (Mt 24:22)											<b>216</b>						1	296	1	296	1	978
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Mark 13:21)</i>																						
Mark 13:21 (Mt 24:23)											<b>217</b>						1	297	1	297	1	979
<i>False Christs and False Prophets Will Rise Up (Mark 13:22)</i>																						
Mark 13:22 (Mt 24:24)											<b>218</b>						1	298	1	298	1	980
<i>I Have Foretold You Everything (Mark 13:23)</i>																						
Mark 13:23 (Mt 24:25)											<b>219</b>						1	299	1	299	1	981
<i>The Celestial Disturbances (Mark 13:24–25)</i>																						
Mark 13:24 (Mt 24:29)											<b>223</b>						4	303	4	303	4	985
Mark 13:25 (Mt 24:29)											<b>223</b>						0	303	0	303	0	985
<i>The Son of Man Coming in the Clouds (Mark 13:26)</i>																						
Mark 13:26 (Mt 24:30)											<b>224</b>						1	304	1	304	1	986
<i>The Son of Man Sends His Angels to Gather the Elect (Mark 13:27)</i>																						
Mark 13:27 (Mt 24:31)											<b>225</b>						1	305	1	305	1	987
<i>The Parable of the Fig Tree (Mark 13:28–29)</i>																						
Mark 13:28 (Mt 24:32)											<b>226</b>						1	306	1	306	1	988
Mark 13:29 (Mt 24:33)											<b>227</b>						1	307	1	307	1	989
<i>This Generation will Not Pass Away Until All these Things Happen (Mark 13:30)</i>																						
Mark 13:30 (Mt 24:34)											<b>228</b>						1	308	1	308	1	990
<i>Heaven and Earth Will Pass Away, But My Words will Not (Mark 13:31)</i>																						

Mark 13:31 (Mt 24:35)																	1	309	1	309	1	991		
<i>No One Knows the Day or Hour, But the Father (Mark 13:32)</i>																								
Mark 13:32 (Mt 24:36)																		1	310	1	310	1	992	
<i>Watch! You Do Not Know When the Time Is (Mark 13:33)</i>																								
Mark 13:33 (Mt 24:42, 45)																	6	316	6	316	6	998		
																	3	319	3	319	3	1001		
<i>The Māshāl on the Journeying Master Who Returns When No One Knows (Mark 13:34–37)</i>																								
Mark 13:34 (Mt 25:14; 24:42, 45–46, 50)																	20	339	20	339	20	1021		
																	239				20	1041		
																	240				1	1042		
																	236				4	1046		
Mark 13:35 (Mt 24:42–46)																	0	362	0	362	0	1046		
																	1	363	1	363	1	1047		
																	1	364	1	364	1	1048		
																	1	365	1	365	1	1049		
																	1	366	1	366	1	1050		
Mark 13:36 (Mt 24:46)																	0	366	0	366	0	1050		
Mark 13:37 (Mt 24:47; 25:12–13)																	241				1	1051		
																	257				16	1067		
																	258				1	1068		
<i>The Approaching Passover and the Chief Priests and Scribes' Plot Against Jesus (Mark 14:1–2)</i>																								
Mark 14:1 (Mt 26:2–4)																		293				35	1103	
																		294				1	1104	
																			295				1	1105
Mark 14:2 (Mt 26:3, 5)																		294				1	1106	
																			296				2	1108
<i>The Anointing at Bethany (Mark 14:3–9)</i>																								
Mark 14:3 (Mt 26:6–7)																			297				1	1109
																			298				1	1110
Mark 14:4 (Mt 26:8)																			299				1	1111
Mark 14:5 (Mt 26:9)																			300				1	1112
Mark 14:6 (Mt 26:10)																			301				1	1113
Mark 14:7 (Mt 26:11)																			302				1	1114
Mark 14:8 (Mt 26:12)																			303				1	1115
Mark 14:9 (Mt 26:13)																			304				1	1116





Mark 14:27 (Mt 26:31)							1	452	1	452											1	1136
<i>Jesus Tells His Disciples to Await Him in Galilee (Mark 14:28)</i>																						
Mark 14:28 (Mt 26:32)							1	453	1	453											1	1137
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows Twice (Mark 14:29–30)</i>																						
Mark 14:29 (Mt 26:33)							1	454	1	454											1	1138
Mark 14:30 (Mt 26:34)							1	455	1	455											1	1139
<i>Peter and the Disciples Affirm their Allegiance (Mark 14:31)</i>																						
Mark 14:31 (Mt 26:35)							1	456	1	456											1	1140
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Mark 14:32)</i>																						
Mark 14:32 (Mt 26:36)							1	457	1	457											1	1141
<i>Jesus Takes Peter, James, and John Aside to Pray and Is Grieved (Mark 14:33–34)</i>																						
Mark 14:33 (Mt 26:37)							1	458	1	458											1	1142
Mark 14:34 (Mt 26:38)							1	459	1	459											1	1143
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Mark 14:35–38)</i>																						
Mark 14:35 (Mt 26:39)							1	460	1	460											1	1144
Mark 14:36 (Mt 26:39)							0	460	0	460											0	1144
Mark 14:37 (Mt 26:40)							1	461	1	461											1	1145
Mark 14:38 (Mt 26:41)							1	462	1	462											1	1146
<i>Jesus Goes Away and Prays a Second and a Third Time while His Disciples Sleep (Mark 14:39–42)</i>																						
Mark 14:39 (Mt 26:42, 44)							1	463	1	463											1	1147
							2	465	2	465											2	1149
Mark 14:40 (Mt 26:43)							1	466	1	466											1	1150
Mark 14:41 (Mt 26:44–45)							1	467	1	467											1	1151
							1	468	1	468											1	1152
Mark 14:42 (Mt 26:46)							1	469	1	469											1	1153
<i>Judas Comes With the Crowd (Mark 14:43)</i>																						
Mark 14:43 (Mt 26:47)							1	470	1	470											1	1154
<i>Judas Betrays Jesus With a Kiss (Mark 14:44–45)</i>																						
Mark 14:44 (Mt 26:48)							1	471	1	471											1	1155
Mark 14:45 (Mt 26:49)							1	472	1	472											1	1156
<i>Jesus is Seized (Mark 14:46)</i>																						

Mark 14:46 (Mt 26:50)								1	473	1	473							<b>341</b>					1	1157
<i>One of the Disciples Cuts Off an Ear (Mark 14:47)</i>																								
Mark 14:47 (Mt 26:51)								1	474	1	474							<b>342</b>					1	1158
<i>Jesus Responds to The Arresting Party (Mark 14:48–49)</i>																								
Mark 14:48 (Mt 26:55)								4	478	4	478							<b>346</b>					4	1162
Mark 14:49 (Mt 26:54–56)								1	479	1	479							<b>345</b>					1	1163
								1	480	1	480							<b>346</b>					1	1164
								1	481	1	481							<b>347</b>					1	1165
<i>The Disciples Flee (Mark 14:50)</i>																								
Mark 14:50 (Mt 26:56)								0	481	0	481							<b>347</b>					0	1165
Mark 14:51–52																								
<i>Jesus is Led to the House of the High Priest (Mark 14:53)</i>																								
Mark 14:53 (Mt 26:57)								1	482	1	482							<b>348</b>					1	1166
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Mark 14:54)</i>																								
Mark 14:54 (Mt 26:58)								1	483	1	483							<b>349</b>					1	1167
<i>The Chief Priests and the Whole Council Seek a Testimony Against Jesus (Mark 14:55–61a)</i>																								
Mark 14:55 (Mt 26:59–60)								1	484	1	484							<b>350</b>					1	1168
								1	485	1	485							<b>351</b>					1	1169
Mark 14:56 (Mt 26:59–60)								1	486	1	486							<b>350</b>					1	1170
								1	487	1	487							<b>351</b>					1	1171
Mark 14:57 (Mt 26:60–61)								0	487	0	487							<b>351</b>					0	1171
								1	488	1	488							<b>352</b>					1	1172
Mark 14:58 (Mt 26:61)								0	488	0	488							<b>352</b>					0	1172
Mark 14:59																								
Mark 14:60 (Mt 26:62)								1	489	1	489							<b>353</b>					1	1173
Mark 14:61a (Mt 26:63)								1	490	1	490							<b>354</b>					1	1174
<i>The Chief Priest Questions Jesus About His Identity (Mark 14:61b–64a)</i>																								
Mark 14:61b (Mt 26:63)								0	491	0	491							<b>354</b>					0	1174
Mark 14:62 (Mt 26:64)								1	492	1	492							<b>355</b>					1	1175
Mark 14:63 (Mt 26:65)								1	493	1	493							<b>356</b>					1	1176
Mark 14:64a (Mt								0	493	0	493							<b>356</b>					0	1176



<i>Pilate Gives the People a Choice: Jesus or Barabbas (Mark 15:6–8)</i>																					
Mark 15:6 (Mt 27:15–16)							1	521	1	521							<b>381</b>			1	1233
							1	522	1	522							<b>382</b>			1	1234
Mark 15:7 (Mt 27:16)							0	522	0	522							<b>382</b>			0	1234
Mark 15:8 (Mt 27:15)							1	523	1	523							<b>381</b>			1	1235
<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews (Mark 15:9)</i>																					
Mark 15:9 (Mt 27:15, 17)							0	523	0	523							<b>381</b>			0	1235
							2	525	2	525							<b>383</b>			2	1237
<i>Pilate Knows that it is Because of Jealousy that Jesus was Handed Over (Mark 15:10)</i>																					
Mark 15:10 (Mt 27:18)							1	526	1	526							<b>384</b>			1	1238
<i>The Chief Priests Persuade the Crowds to Ask for Barabbas (Mark 15:11)</i>																					
Mark 15:11 (Mt 27:20–21)							2	528	2	528							<b>386</b>			2	1240
							1	529	1	529							<b>387</b>			1	1241
<i>Pilate Asks What They want Him to Do with the King of the Jews (Mark 15:12)</i>																					
Mark 15:12 (Mt 27:21–22)							0	529	0	529							<b>387</b>			0	1241
							1	530	1	530							<b>388</b>			1	1242
<i>The People Call for Jesus' Crucifixion (Mark 15:13)</i>																					
Mark 15:13 (Mt 27:22–23)							0	530	0	530							<b>388</b>			0	1242
							1	531	1	531							<b>389</b>			1	1243
<i>Pilate Asks What Evil Jesus has done (Mark 15:14a)</i>																					
Mark 15:14a (Mt 27:23)							0	531	0	531							<b>389</b>			0	1243
<i>The People Call All the More for Jesus' Crucifixion (Mark 15:14b)</i>																					
Mark 15:14b (Mt 27:23)							0	531	0	531							<b>389</b>			0	1243
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Mark 15:15)</i>																					
Mark 15:15 (Mt 27:24, 26)							1	532	1	532							<b>390</b>			1	1244
							2	534	2	534							<b>392</b>			2	1246
<i>Jesus is Mocked by the Soldiers (Mark 15:16–20)</i>																					
Mark 15:16 (Mt 27:27)							1	535	1	535							<b>393</b>			1	1247
Mark 15:17 (Mt 27:28–29)							1	536	1	536							<b>394</b>			1	1248
							1	537	1	537							<b>395</b>			1	1249
Mark 15:18 (Mt 27:29)							0	537	0	537							<b>395</b>			0	1249

Mark 15:19 (Mt 27:30, 29)							1 1	538 539	1 1	538 539							<b>396</b> <b>395</b>			1 1	1250 1251
Mark 15:20 (Mt 27:31)							2	541	2	541							<b>397</b>			2	1253
<i>Simon of Cyrene Helps Carry the Cross (Mark 15:21)</i>																					
Mark 15:21 (Mt 27:32)							1	542	1	542							<b>398</b>			1	1254
<i>They Take Jesus to Golgotha, the Place of the Skull (Mark 15:22)</i>																					
Mark 15:22 (Mt 27:33)							1	543	1	543							<b>399</b>			1	1255
<i>Jesus is Offered Wine Flavored With Myrrh (Mark 15:23)</i>																					
Mark 15:23 (Mt 27:34)							1	544	1	544							<b>400</b>			1	1256
<i>Jesus is Crucified and His Clothes are Divided (Mark 15:24)</i>																					
Mark 15:24 (Mt 27:35)							1	545	1	545							<b>401</b>			1	1257
Mark 15:25																					
<i>The Inscription (Mark 15:26)</i>																					
Mark 15:26 (Mt 27:37)							2	547	2	547							<b>403</b>			2	1259
<i>Jesus is Crucified with One on His Right and One on His Left (Mark 15:27)</i>																					
Mark 15:27 (Mt 27:38)							1	548	1	548							<b>404</b>			1	1260
<i>Passers-by Deride Jesus (Mark 15:29–30)</i>																					
Mark 15:29 (Mt 27:39–40)							1	549	1	549							<b>405</b>			1	1261
							1	550	1	550							<b>406</b>			1	1262
Mark 15:30 (Mt 27:40)							0	550	0	550							<b>406</b>			0	1262
<i>The Chief Priests and Scribes Ridicule Jesus (Mark 15:31–32a)</i>																					
Mark 15:31 (Mt 27:41–42)							1	551	1	551							<b>407</b>			1	1263
							1	552	1	552							<b>408</b>			1	1264
Mark 15:32a (Mt 27:42)							0	552	0	552							<b>408</b>			0	1264
<i>The Two Who Were Crucified With Jesus Mock Him (Mark 15:32b)</i>																					
Mark 15:32b (Mt 27:44)							2	554	2	554							<b>410</b>			2	1266
<i>Darkness Comes Over the Land (Mark 15:33)</i>																					
Mark 15:33 (Mt 27:45)							1	555	1	555							<b>411</b>			1	1267
<i>The Cry From the Cross: "My God, My God" (Mark 15:34)</i>																					
Mark 15:34 (Mt 27:46)							1	556	1	556							<b>412</b>			1	1268

<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Mark 15:35–36)</i>																					
Mark 15:35 (Mt 27:47)								3	559	3	559								<b>413</b>	3	1271
Mark 15:36 (Mt 27:48–49)								1	560	1	560								<b>414</b>	1	1272
								1	561	1	561								<b>415</b>	1	1273
<i>Jesus Cries Again and Gives Up His Spirit (Mark 15:37)</i>																					
Mark 15:37 (Mt 27:50)								1	562	1	562								<b>416</b>	1	1274
<i>The Veil of the Temple is Rent (Mark 15:38)</i>																					
Mark 15:38 (Mt 27:51)								1	563	1	563								<b>417</b>	1	1275
<i>The Centurion's Declaration About Jesus (Mark 15:39)</i>																					
Mark 15:39 (Mt 27:54)								3	566	3	566								<b>420</b>	3	1278
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Mark 15:40–41)</i>																					
Mark 15:40 (Mt 27:55–56)								1	567	1	567								<b>421</b>	1	1279
								1	568	1	568								<b>422</b>	1	1280
Mark 15:41 (Mt 27:55)								1	569	1	569								<b>421</b>	1	1281
<i>Joseph of Arimathea and the Burial of Jesus (Mark 15:42–46)</i>																					
Mark 15:42 (Mt 27:57)								2	571	2	571								<b>423</b>	2	1283
Mark 15:43 (Mt 27:57–58)								0	571	0	571								<b>423</b>	0	1283
								1	572	1	572								<b>424</b>	1	1284
Mark 15:44 (Mt 27:58)								0	572	0	572								<b>424</b>	0	1284
Mark 15:45																					
Mark 15:46 (Mt 27:59–60)								1	573	1	573								<b>425</b>	1	1285
								1	574	1	574								<b>426</b>	1	1286
<i>The Two Marys Watch Where Jesus Was Put (Mark 15:47)</i>																					
Mark 15:47 (Mt 27:60–61)								0	574	0	574								<b>426</b>	0	1286
								1	575	1	575								<b>427</b>	1	1287
<i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away (Mark 16:1–4)</i>																					
Mark 16:1 (Mt 27:56; 28:1)								6	581	6	581								<b>422</b>	5	1292
																			<b>433</b>	11	1303
Mark 16:2 (Mt 28:1)								0	581	0	581								<b>433</b>	0	1303
Mark 16:3 (Mt 28:2)								1	582	1	582								<b>434</b>	1	1304
Mark 16:4 (Mt 28:1–2)								1	583	1	583								<b>433</b>	1	1305
								1	584	1	584								<b>434</b>	1	1306
<i>A Young Man Sitting in Jesus' Tomb Speaks to the Women and Gives them Instructions (Mark 16:5–7)</i>																					

Mark 16:5 (Mt 28:2-3)							0 1	584 585	0 1	584 585									<b>434</b> <b>435</b>	0 1	1306 1307
Mark 16:6 (Mt 28:5-6)							2 1	587 588	2 1	587 588									<b>437</b> <b>438</b>	2 1	1309 1310
Mark 16:7 (Mt 28:6-7, 10)							0 1 3	588 589 592	0 1 3	588 589 592									<b>438</b> <b>439</b> <b>442</b>	0 1 3	1310 1311 1314
<i>The Women Flee from the Tomb Trembling and Amazed (Mark 16:8)</i>																					
Mark 16:8 (Mt 28:10, 8)							0 2	592 594	0 2	592 594									<b>442</b> <b>440</b>	0 2	1314 1316
																			Total # of verses moved: Complete Visual Contact		1316
																			Amount of Scrolling Greater than the Size of Matthew, Bookroll 3 (of 3) (19:1-28:20) (452 verses)		2.911x
																			Total # of verses moved: <i>Absolute</i> Posteriority [2GH, BH] (With Oral Interference & Memory &c.)		594
																			Amount of Scrolling Greater than the Size of Matthew, Bookroll 3 (of 3) (19:1-10:42) (452 verses)		1.314x
																			Total # of verses moved: <i>Penultimate</i> Posteriority [AH] (With Oral Interference & Memory &c.)		594
																			Amount of Scrolling Greater than the Size of Matthew, Bookroll 3 (of 3) (19:1-10:42) (452 verses)		1.314x



*Rationale for Mark's Non-Visual Use of Matthew*  
(Penultimate Posteriority & Absolute Posteriority)  
(AP: 2GH, BH) (PP: AH)

<u>#</u>	<u>PP or AP</u>	<u>Scroll #</u>	<u>Verse</u>	<u>Tradition Unit</u>	<u>Potential Parallel</u>	<u>Tradition Unit of the Potential Parallel</u>	<u>Rationale</u>
<b>1</b>	PP and AP	1, 2	Mark 1:2	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)	Matt 11:10	<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?")</i> (Matt 11:7–11)	Accessed from scripture or from excerption of scripture.
<b>2</b>	PP and AP	1, 2, 3	Mark 1:21	<i>Jesus Enters the Capernaum Synagogue on the Sabbath and Teaches</i> (Mark 1:21)	Matt 4:13	<i>Jesus Departs Nazareth and Settles in Capernaum</i> (Matt 4:13)	This is a combination of common knowledge and Mark's having read it at approximately 1:14 (thus, from memory).
<b>3</b>	AP and PP	2, 3	Mark 1:22	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Mark 1:22)	Matt 22:33	<i>The People Are Amazed at Jesus' Teaching</i> (Matt 22:33)	That everyone was amazed at Jesus' teaching is common knowledge.
<b>4</b>	PP and AP	1, 2, 3	Mark 1:23, 28	<i>The Healing of the Demonic in the Synagogue</i> (Mark 1:23–28)	Matt 4:23, 24	<i>First Preaching Tour in Galilee</i> (Matt 4:23) & <i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24)	<b>AP:</b> Mark is working from Luke 4:33–37 and is likely recalling 4:14. Moreover, Matt 4:23–24 is likely being recalled from his having just read it at Mark 1:21, 2–7 verses away. <b>PP:</b> Matt 4:23–24 is likely being recalled from his having just read it at Mark 1:21, 2–7 verses away.
5*	PP and AP	1, 2, 3	Mark 1:29	<i>The Healing of Peter's Mother-in-law</i> (Mark 1:29–31)	Matt 4:23	<i>First Preaching Tour in Galilee</i> (Matt 4:23)	<b>AP:</b> Mark is working from Luke 4:38–39, also perhaps 4:15 from memory. Moreover, Matt 4:23 is likely being recalled from his having just read it at Mark 1:21, 8 verses away. <b>PP:</b> Matt 4:23 is likely being recalled from his having just read it at Mark 1:21, 8 verses away.
6*	PP and AP	1, 2, 3	Mark 1:39	<i>Jesus Preaches in the Synagogues of Galilee</i> (Mark 1:39)	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	<b>AP&amp;PP:</b> Jesus' <i>preaching in all the synagogues throughout Galilee</i> is common knowledge, no visual contact is required. On 6-Scroll Matthew, Mark is using Matt 4:23. <b>AP:</b> Mark is in Luke 4:44.

7	AP	1, 2	Mark 1:40–45	<i>The Cleansing of the Leper</i> (Mark 1:40–45)	Matt 8:2–4	<i>The Cleansing of the Leper</i> (Matt 8:2–4)	Mark is using Luke 5:12–15 for this passage, not Matthew.
8	AP & PP	1, 2	Mark 2:1	<i>The Healing of the Paralytic</i> (Mark 2:1–12)	Matt 8:5	<i>The Centurion of Capernaum I</i> (Matt 8:5–10 I; Matt 8:13 II)	<b>AP:</b> Mark is using Luke 5:17–26 for this passage, not Matthew. <b>AP&amp;PP:</b> The content of Mark 2:1 logically follows from Jesus’ being outside of Capernaum prior to this event. In other words, “And he entered into Capernaum” does not require visual contact.
9*	AP & PP	1, 2	Mark 3:12	<i>Jesus Sternly Orders the Unclean Spirits Not to Make Him Known</i> (Mark 3:11–12)	Matt 12:16	<i>Jesus Heals Multitudes By the Sea</i> (Matt 12:15–16)	Mark is recalling it from memory, having just read it at Mark 3:7
10	AP & PP	3	Mark 3:22	<i>The Beelzebul Controversy</i> (Mark 3:22)	Matt 9:33–34	<i>The Beelzebul Controversy I</i> (Matt 9:32–34 I; Matt 12:22–24 II)	Mark is present at Matt 12:22–24, not Matt 9:33–34—no visual contact needed at 9:32–34.
11	AP & PP	1, 2, 3	Mark 4:21	<i>A Lamp Is Put on the Lampstand</i> (Mark 4:21)	Matt 5:15	<i>Putting a Lamp on the Lampstand</i> (Matt 5:15–16)	<b>AP:</b> Mark is present at Luke 8:16. <b>PP:</b> Aphoristic tradition.
12	AP & PP	1, 2, 3	Mark 4:22	<i>Nothing is Hidden unless it is to be Made Known</i> (Mark 4:22)	Matt 10:26	<i>Nothing is Hidden which will not be Known</i> (Matt 10:26)	<b>AP:</b> Mark is present at Luke 8:17. <b>PP:</b> Aphoristic tradition.
13*	AP & PP	1, 2, 3	Mark 4:23	<i>He Who Has Ears to Hear II</i> (Mark 4:9 I; Mark 4:23 II)	Matt 11:15	<i>He Who Has Ears to Hear I</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	<b>AP:</b> Mark had just read this tradition in Luke at 8:15, besides its being gnomic. <b>PP:</b> Gnostic tradition.
14	AP & PP	1, 2, 3	Mark 4:24	<i>With Which Measure You Measure It Will be Measured to You</i> (Mark 4:24)	Matt 7:2	<i>With the Measure You Measure</i> (Matt 7:2)	<b>AP:</b> This is an aphoristic tradition, easily memorable, but Mark may have read it sometime prior to his composition at 3:21. <b>PP:</b> Aphoristic tradition.
15	AP & PP	1, 2, 3	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	<b>AP:</b> Mark is present at Luke 8:18. <b>PP:</b> Aphoristic tradition, but also it is something Mark may have recalled from having read it at Mark 4:11, when he was present there in Matthew.
16	AP & PP	2, 3	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	Matt 25:29	<i>The Parable of the Talents</i> (Matt 25:14–30)	<b>AP:</b> Mark is present at Luke 8:18. <b>PP:</b> Aphoristic tradition, but also it is something Mark may have recalled from having read it at Mark 4:11, when he was present there in Matthew.

<b>17</b>	AP & PP	1	Mark 6:6b	<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	That Jesus went around the villages teaching is common knowledge.
<b>18</b>	AP	1	Mark 6:7	<i>Jesus Sends Out the Twelve and Gives Them Authority Over Unclean Spirits</i> (Mark 6:7)	Matt 10:1, 5	<i>The Twelve are Given Authority</i> (Matt 10:1) & <i>The Twelve Are Sent Out</i> (Matt 10:5)	Mark is working from Luke 9:1–2, not Matthew.
<b>19</b>	AP	1	Mark 6:8–9	<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics</i> (Mark 6:8–9)	Matt 10:5, 9–10	<i>The Twelve Are Sent Out</i> (Matt 10:5) & <i>Do Not Acquire for Yourself Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages</i> (Matt 10:9–10)	Although there are a few similarities here (παρ-γγελ-, εις τ- ζών- χαλκόν), Mark is working from Luke 9:3, not Matthew.
<b>20</b>	AP	1	Mark 6:10	<i>Remain at whichever House You Enter</i> (Mark 6:10)	Matt 10:11, 12	<i>Remain with the Worthy One in whichever City or Village You Enter</i> (Matt 10:11) & <i>Concerning the House You Enter</i> (Matt 10:12–13)	Mark is working from Luke 9:4, not Matthew.
<b>21</b>	AP	1	Mark 6:11	<i>Concerning the Place That does Not Accept You</i> (Mark 6:11)	Matt 10:14	<i>Concerning the One Who does Not Accept You</i> (Matt 10:14–15)	Mark is working from Luke 9:5, not Matthew.
<b>22</b>	AP & PP	2, 3	Mark 6:34	<i>The People are Like Sheep without a Shepherd</i> (Mark 6:34)	Matt 9:36	<i>The People are Like Sheep without a Shepherd</i> (Matt 9:36)	The tradition is aphoristic and likely a common enough phrase among early Christians.
<b>23</b>	AP & PP	2	Mark 8:11–12	<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request</i> (Mark 8:11–12)	Matt 12:38, 39	<i>The Scribes and Pharisees Ask for a Sign</i> (Matt 12:38) & <i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah I</i> (Matt 12:39 I; Matt 16:4a II)	That Jesus opponents sought from a sign/signs is common enough knowledge. Nevertheless, Mark is using Matthew 16:1, 4 traditions, anyway, Matt 12:38–39. No visual contact required.
<b>24</b>	AP & PP	2, 3	Mark 8:22	<i>The Healing of the Blind Man from Bethsaida</i> (Mark 8:22–26)	Matt 9:27	<i>The Two Blind Men</i> (Matt 9:27–31)	The agreements here are minimal (only Καὶ and τῷ-). No visual contact needed here.
<b>25</b>	AP & PP	2, 3	Mark 8:34	<i>Whoever comes After me, Let him deny himself and Take up His Cross</i> (Mark 8:34)	Matt 10:38	<i>The Conditions of Discipleship</i> (Matt 10:37–38)	This an aphoristic tradition; at any rate, Mark is working from Matt 16:24 anyway. No visual contact required.
<b>26</b>	AP & PP	2, 3	Mark 8:35	<i>He Who Wants to Save His Life Will Lose It</i> (Mark 8:35)	Matt 10:39	<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)	This an aphoristic tradition; at any rate, Mark is working from Matt 16:25 anyway. No visual

							contact required.
27	AP & PP	2, 3	Mark 8:38	<i>On Being Ashamed of Jesus' and His Words</i> (Mark 8:38)	Matt 10:33	<i>On Confessing and Denying the Son of Man</i> (Matt 10:32–33)	This an aphoristic tradition; at any rate, Mark is working from Matt 16:27 anyway. No visual contact required.
28	AP & PP	3	Mark 8:38	<i>On Being Ashamed of Jesus' and His Words</i> (Mark 8:38)	Matt 25:31	<i>The Last Judgment: The Sheep and the Goats</i> (Matt 25:31–46)	Mark has access of Matt 16:27, not 25:31. No visual contacts needed.
29	AP & PP	2, 3	Mark 9:37	<i>On True Greatness</i> (Mark 9:33–37)	Matt 10:40	<i>On the One Who Receives You</i> (Matt 10:40)	<b>AP:</b> Besides its being aphoristic, in nature Mark is accessing the tradition from Matthew 18:5 and Luke 9:48. Thus, he need not have visual contact with Matt 10:40. <b>PP:</b> Besides its being aphoristic, in nature Mark is accessing the tradition from Matthew 18:5. Thus, he need not have visual contact with Matt 10:40.
30	AP & PP	1, 2, 3	Mark 9:41	<i>On The One Who Gives You a Cup to Drink</i> (Mark 9:41)	Matt 10:42	<i>On Whoever Provides a Drink</i> (Matt 10:42)	Aphoristic, and thus, not necessarily requiring visual contact. The type of tradition that members of the early church might remember.
31	AP & PP	2, 3	Mark 9:43–47	<i>It is Good to Lose One of Your Members</i> (Mark 9:43–48)	Matt 5:29–30	<i>It is Better/Good to Lose One of Your Members I</i> (Matt 5:29–30 I; Matt 18:8–9 II)	Mark is using the traditions at Matt 18:8–9, not those at 5:29–30. Thus, no visual contact with 5:29–30 is needed.
32	AP & PP	1, 2, 3	Mark 9:49	<i>Everyone Shall Be Salted with Fire</i> (Mark 9:49)	Matt 5:13	<i>You Are the Salt of the Earth</i> (Matt 5:13)	The tradition is not only aphoristic, but there is not a great deal of agreement between the Markan and Matthean traditions.
33	AP & PP	1, 2, 3	Mark 9:50	<i>The Māshāl On Salt</i> (Mark 9:50)	Matt 5:13	<i>You Are the Salt of the Earth</i> (Matt 5:13)	The tradition is not only aphoristic, but there is not a great deal of agreement between the Markan and Matthean traditions.
34	AP & PP	2, 3	Mark 10:11–12	<i>On Divorce and Adultery</i> (Mark 10:10–12)	Matt 5:32	<i>On Adultery and Divorce</i> (Matt 5:31–32; cf. 19:9 "On Divorce and Adultery")	The statement is a halakhah, but also aphoristic or formulaic in nature, and thus does not require visual contact.
35	AP & PP	1, 2, 3	Mark 10:15	<i>Jesus Blesses the Children</i> (Mark 10:13–16)	Matt 18:3–4	<i>On True Greatness</i> (Matt 18:1–5)	"Truly I tell you, unless you become like children, you will not entering into the kingdom" is aphoristic. No visual contact necessary.
36	AP &	2, 3	Mark	<i>The Healing of Blind Bartimaeus</i> (Mark	Matt 9:27	<i>The Two Blind Men</i> (Matt 9:27–31)	<b>AP:</b> Mark is working from parallel in Luke

	PP		10:46–48, 51–52	10:46–52)			18:35–43 and also likely Matt 20:29–34. No need for him to have access of 9:27–31 here. <b>PP:</b> Mark is working from parallel in Matt 20:29–34. No need for him to have access of 9:27–31 here.
<b>37</b>	AP & PP	1, 2, 3	Mark 11:18	<i>The Chief Priests and the Scribes Seek to Kill Jesus</i> (Mark 11:18)	Matt 22:33	<i>The People Are Amazed at Jesus' Teaching</i> (Matt 22:33)	That everyone was amazed at Jesus' teaching is common knowledge.
<b>38</b>	AP & PP	3	Mark 11:22–23	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	Matt 17:20	<i>Faith the Size of Mustard Seed</i> (Matt 17:20)	While there are similarities with Matt 17:20, Mark has access of Matt 21:21 and not 17:20.
<b>39</b>	AP & PP	3	Mark 11:25	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	Matt 18:35	<i>The Parable of the Unforgiving Servant</i> (Matt 18:23–35)	“The Father who is in Heaven” does not require visual contact. Stock phrase.
<b>40</b>	AP & PP	1, 2, 3	Mark 11:25	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	Matt 6:14	<i>On Forgiving Others and Forgiveness from the Father</i> (Matt 6:14–15)	That if one did not forgive the sins of others, his sins would not be forgiven is aphoristic and probably well known in the early Christian community. No visual contact is necessary.
<b>41</b>	PP & AP	1, 2	Mark 12:32–33	<i>The Question Concerning the Greatest Commandment</i> (Mark 12:28–33)	Matt 22:36	<i>The Great Commandments</i> (Matt 22:34–40)	The use of διδάσκαλε does not necessitate visual contact here, although the pericope does have it. The contents of 12:33 also can be recalled from memory, since they are also the contents of Deut 6:4–5, and Lev 19:18.
42*	AP & PP	2	Mark 13:9	<i>They Will Hand You Over to Councils, You will be Beaten in Synagogues, and Brought before Governors and Kings as a Testimony to Them</i> (Mark 13:9)	Matt 24:9a, 14	<i>They Will Hand You Over to be Tortured and Killed</i> (Matt 24:9a) & <i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations</i> (Matt 24:14)	Mark is using Matt 10:17–18 here, not 24:9a, 14. No visual contact needed.
43*	AP & PP	2	Mark 13:10	<i>The Good News Will Be first Preached to All Nations</i> (Mark 13:10)	Matt 24:14	<i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations</i> (Matt 24:14)	Mark is using Matt 10:18 here, not 24:14. No visual contact needed.
44*	AP & PP	2	Mark 13:12	<i>You Will Be Handed Over By Family</i> (Mark 13:12)	Matt 24:10	<i>Many Will Betray One Another</i> (Matt 24:10)	Mark is using Matt 10:21 here, not 24:10. No visual contact needed.

45*	AP & PP	2	Mark 13:13	<i>You Will Be Hated by All</i> (Mark 13:13)	Matt 24:9b, 13–14	<i>You Will be Hated by All</i> (Matt 24:9b) & <i>The One Who Endures to the End Will be Saved</i> (Matt 24:13) & <i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations</i> (Matt 24:14)	Mark is using Matt 10:22 here, not 24:9b, 13–14. No visual contact needed.
46	AP & PP	1, 2, 3	Mark 13:34	<i>The Māshāl on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	Matt 24:45–46	<i>The Good and Wicked Slaves</i> (Matt 24:45–51)	Matt 24:45–46 can be accessed from memory. At 13:33, Mark reads from Matt 24:42 ahead to 25:14 and then comes back to write. The few agreements between Mark and Matthew at 13:34 (with 24:45–46) only require memory.
47*	AP & PP	1, 2, 3	Mark 14:66	<i>Peter Denies Jesus Three Times</i> (Mark 14:66–72)	Matt 26:58	<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest</i> (Matt 26:58)	The parallels here at issue are “Peter,” “gate,” and “high priest” which all can come via memory. No visual contact here necessary.
48	AP & PP	1, 2, 3	Mark 14:70	<i>Peter Denies Jesus Three Times</i> (Mark 14:66–72)	Matt 26:69, 72	<i>Peter Denies Jesus Three Times</i> (Matt 26:69–75)	Mark here is recalling Matt 26:69, 72 from having read them during his composition at 14:67–69. Working memory recall. No visual contact required, although the column is no doubt open.
49*	AP & PP	1, 2, 3	Mark 16:1	<i>The Two Marys and Salome Come to the Tomb and Find the Stone Rolled Away</i> (Mark 16:1–4)	Matt 27:56	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Matt 27:55–56)	The only parallel between Mark 16:1 and Matt 27:56 that cannot be taken from Matt 28:1 is “of James,” which hardly requires visual contact to do. Mark is recalling the detail from his having read it at 15:41–42 composition (8 verses away).

## Matthew's Use of Luke

### Matthew's use of Luke: *Luke 1:1–24:53* (One-Bookroll Luke)

[AP: WH, LH; PP: BH]

1–57	58– 115	116– 172	173– 230	231– 287	288– 345	346– 402	403– 460	461– 517	518– 575	576– 632	633– 689	690– 747	748– 804	805– 862	863– 919	920– 977	978– 1034	1035 – 1092	1093 – 1149
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<i>Prologue (Matt 1:1)</i>																					
Matt 1:1 (Lk 3:34)			<b>166</b>																	166	166
<i>The Genealogy of Jesus: Abraham to David (Matt 1:2–6a)</i>																					
Matt 1:2 (Lk 3:34, 33)			<b>166</b>																	0	166
			<b>165</b>																	1	167
Matt 1:3 (Lk 3:33)			<b>165</b>																	0	167
Matt 1:4 (Lk 3:32)			<b>164</b>																	1	168
Matt 1:5 (Lk 3:32)			<b>164</b>																	0	168
Matt 1:6a (Lk 3:31)			<b>163</b>																	1	169
<i>The Genealogy of Jesus: David to the Deportation (Matt 1:6b–11)</i>																					
Matt 1:6b (Lk 3:31)			<b>163</b>																	0	169
Matt 1:7–9																					
Matt 1:10 (Lk 3:25)			<b>157</b>																	6	175
Matt 1:11																					
<i>The Genealogy of Jesus: the Deportation to the Christ (Matt 1:12–16)</i>																					
Matt 1:12 (Lk 3:27)			<b>159</b>																	2	177
Matt 1:13 (Lk 3:27)			<b>159</b>																	0	177
Matt 1:14																					
Matt 1:15 (Lk 3:24)			<b>156</b>																	3	180
Matt 1:16 (Lk 3:23)			<b>155</b>																	1	181
Matt 1:17																					
<i>An Angel of the Lord appears to Joseph in a Dream foretelling Him of the Birth of Jesus (Matt 1:18–25)</i>																					
Matt 1:18–20																					

Matt 1:21 (Lk 1:31)	<b>31</b>																			124	305				
Matt 1:22–25																									
Matt 2:1–21																									
<i>Settling At Nazareth in Galilee (Matt 2:22–23)</i>																									
Matt 2:22 (Lk 2:39)			<b>119</b>																	88	393				
Matt 2:23 (Lk 2:39)			<b>119</b>																	AP (OI&M)	PP (OI&M)	0	393		
<i>John the Baptist (Matt 3:1–2)</i>																									
Matt 3:1 (Lk 3:2–3)			<b>134</b>																	134	134	134	134	15	408
			<b>135</b>																	1	135	1	135	1	409
Matt 3:2 (Lk 3:3)			<b>135</b>																	0	135	0	135	0	409
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness (Matt 3:3)</i>																									
Matt 3:3 (Lk 3:4)			<b>136</b>																	1	136	1	136	1	410
Matt 3:4																									
<i>The People Go Out to John (Matt 3:5–6)</i>																									
Matt 3:5 (Lk 3:3, 7)			<b>135</b>																				1	411	
			<b>139</b>																	3	139	3	139	4	415
Matt 3:6 (Lk 3:7)			<b>139</b>																	0	139	0	139	0	415
<i>John's Preaching of Repentance (Matt 3:7–10)</i>																									
Matt 3:7 (Lk 3:7)			<b>139</b>																	0	139	0	139	0	415
Matt 3:8 (Lk 3:8)			<b>140</b>																	1	140	1	140	1	416
Matt 3:9 (Lk 3:8)			<b>140</b>																	0	140	0	140	0	416
Matt 3:10 (Lk 3:9)			<b>141</b>																	1	141	1	141	1	417
<i>John's Messianic Preaching I: The One After Me (Matt 3:11 I; Matt 3:12 II)</i>																									
Matt 3:11 (Lk 3:16)			<b>148</b>																	7	148	7	148	7	424
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Matt 3:11 I; Matt 3:12 II)</i>																									
Matt 3:12 (Lk 3:17)			<b>149</b>																	1	149	1	149	1	425
<i>The Baptism of Jesus (Matt 3:13–17)</i>																									
Matt 3:13 (Lk 3:21)			<b>153</b>																	4	153	4	153	4	429
Matt 3:14–15																									
Matt 3:16 (Lk 3:21–22)			<b>153</b>																	0	153	0	153	0	429
			<b>154</b>																	1	154	1	154	1	430
Matt 3:17 (Lk 3:22)			<b>154</b>																	0	154	0	154	0	430
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Matt 4:1–2)</i>																									



Matt 4:1 (Lk 4:1–2)			<b>171</b>													17	171	17	171	17	447			
Matt 4:2 (Lk 4:2)			<b>172</b>													1	172	1	172	1	448			
<i>The Temptation: Stone into Bread (Matt 4:3–4)</i>																								
Matt 4:3 (Lk 4:3)			<b>173</b>													1	173	1	173	1	449			
Matt 4:4 (Lk 4:4)			<b>174</b>													1	174	1	174	1	450			
<i>The Temptation: the Pinnacle of the Temple (Matt 4:5–7)</i>																								
Matt 4:5 (Lk 4:9)			<b>179</b>													5	179	5	179	5	455			
Matt 4:6 (Lk 4:9–11)			<b>179</b>													0	179	0	179	0	455			
			<b>180</b>													1	180	1	180	1	456			
			<b>181</b>													1	181	1	181	1	457			
Matt 4:7 (Lk 4:12)			<b>182</b>													1	182	1	182	1	458			
<i>The Temptation: the Kingdoms of the World (Matt 4:8–10)</i>																								
Matt 4:8 (Lk 4:5–6)			<b>175</b>													7	189	7	189	7	465			
			<b>176</b>													1	190	1	190	1	466			
Matt 4:9 (Lk 4:6–7)			<b>176</b>													0	190	0	190	0	466			
			<b>177</b>													1	191	1	191	1	467			
Matt 4:10 (Lk 4:8)			<b>178</b>													1	192	1	192	1	468			
<i>The Devil Departs and the Angels Minister (Matt 4:11)</i>																								
Matt 4:11 (Lk 4:13)			<b>183</b>													5	197	5	197	5	473			
<i>The Journey into Galilee (Matt 4:12)</i>																								
Matt 4:12 (Lk 4:14)			<b>184</b>													1	198	1	198	1	474			
<i>Jesus Departs Nazareth and Settles in Capernaum (Matt 4:13)</i>																								
Matt 4:13 (Lk 4:16, 23, 31)			<b>186</b>													2	200	2	200	2	476			
			<b>193</b>																		7	483		
			<b>201</b>																		8	491		
Matt 4:14–16																								
<i>Jesus Preaches Repentance and that the Kingdom of Heaven is Near (Matt 4:17)</i>																								
Matt 4:17 (Lk 3:3)			<b>135</b>																	PP (OI&M)	66	557		
<i>The Call of the First Disciples (Matt 4:18–22)</i>																								
Matt 4:18 (Lk 5:1–2)			<b>215</b>																	29	229	80	637	
			<b>216</b>																		1	230	1	638
Matt 4:19 (Lk 5:2)			<b>216</b>																	0	230	0	638	
Matt 4:20 (Lk 5:2, 11)			<b>216</b>																		0	230	0	638
			<b>225</b>																		9	239	9	647

Matt 4:21 (Lk 5:10)				224														1	240	1	648	
Matt 4:22 (Lk 5:11)				225														1	241	1	649	
<i>First Preaching Tour in Galilee (Matt 4:23)</i>																						
Matt 4:23 (Lk 4:15, 23)				185 203													1	201	40 18	281 299	40 18	689 707
<i>Jesus' Fame Spread and Heals those Brought to Him (Matt 4:24)</i>																						
Matt 4:24 (Lk 4:37, 40-41)				207 210 211														4 3 1	303 306 307	4 3 1	711 714 715	
<i>Great Crowds from All Over Follow Jesus (Matt 4:25)</i>																						
Matt 4:25 (Lk 6:17)				270													85	286	59	366	59	774
<i>Occasion of the Sermon on the Mount (Matt 5:1-2)</i>																						
Matt 5:1 (Lk 6:12, 17)				265 270													0	286	0	366	5 5	779 784
Matt 5:2 (Lk 6:20)				273													3	289	3	369	3	787
<i>The Beatitudes (Matt 5:3-11)</i>																						
Matt 5:3 (Lk 6:20)				273													0	289	0	369	0	787
Matt 5:4-5																						
Matt 5:6 (Lk 6:21)				274													1	290	1	370	1	788
Matt 5:7-10																						
Matt 5:11 (Lk 6:22)				275													1	291	1	371	1	789
<i>Rejoice, For Great is Your Reward (Matt 5:12)</i>																						
Matt 5:12 (Lk 6:23)				276													1	292	1	372	1	790
<i>You Are the Salt of the Earth (Matt 5:13)</i>																						
Matt 5:13 (Lk 14:34-35)																					418 1	1208 1209
Matt 5:14																						
<i>Putting a Lamp on the Lampstand (Matt 5:15)</i>																						
Matt 5:15 (Lk 11:33)																					150	1359
<i>Let Your Light Shine (Matt 5:16)</i>																						
Matt 5:16 (Lk 11:33)																					0	1359
<i>Jesus has Not Come to Abolish the Law or the Prophets, but to Fulfill (Matt 5:17)</i>																						
Matt 5:17 (Lk 16:16)																					198	1557

<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law (Matt 5:18)</i>																						
Matt 5:18 (Lk 16:17)																				1	1558	
Matt 5:19–24																						
<i>Agreement with One's Accuser (Matt 5:25–26)</i>																						
Matt 5:25 (Lk 12:58)																	348	640	348	720	120	1678
Matt 5:26 (Lk 12:59)																	1	641	1	721	1	1679
Matt 5:27–30																						
<i>On Adultery and Divorce (Matt 3:31–32)</i>																						
Matt 5:31																						
Matt 5:32 (Lk 16:18)																					120	1799
<i>On Oaths (Matt 5:33–37)</i>																						
Matt 5:33–34																						
Matt 5:35 (Lk 13:22)																					98	1897
Matt 5:36–37																						
<i>On Retaliation (Matt 5:38–42)</i>																						
Matt 5:38																						
Matt 5:39 (Lk 6:29)																						
Matt 5:40 (Lk 6:29)																						
Matt 5:41																						
Matt 5:42 (Lk 6:30)																						
<i>On the Love of One's Enemies (Matt 5:43–47)</i>																						
Matt 5:43																						
Matt 5:44 (Lk 6:27–28)																						
Matt 5:45 (Lk 6:35)																						
Matt 5:46 (Lk 6:32)																						
Matt 5:47 (Lk 6:33)																						
<i>Be Perfect (Matt 5:48)</i>																						
Matt 5:48 (Lk 6:36)																						
Matt 6:1–8																						
<i>The Lord's Prayer (Matt 6:9–13)</i>																						

Matt 6:9 (Lk 11:2)																		225	1228	225	1308	225	2506
Matt 6:10 (Lk 11:2)																		0	1228	0	1308	0	2506
Matt 6:11 (Lk 11:3)																		1	1229	1	1309	1	2507
Matt 6:12 (Lk 11:4)																		1	1230	1	1310	1	2508
Matt 6:13 (Lk 11:4)																		0	1230	0	1310	0	2508
Matt 6:14–18																							
<i>Store Up For Yourselves Treasures in Heaven (Matt 6:19–20)</i>																							
Matt 6:19 (Lk 12:33)																						83	2591
Matt 6:20 (Lk 12:33)																						0	2591
<i>Where Your Treasure is There your Heart will be (Matt 6:21)</i>																							
Matt 6:21 (Lk 12:34)																						1	2592
<i>The Sound Eye (Matt 6:22–23)</i>																							
Matt 6:22 (Lk 11:34)																		30	1260	30	1340	54	2646
Matt 6:23 (Lk 11:34–35)																		0	1260	0	1340	0	2646
																		1	1261	1	1341	1	2647
<i>On Serving Two Masters (Matt 6:24)</i>																							
Matt 6:24 (Lk 16:13)																						740	2840
<i>On Anxiety about Earthly Things (Matt 6:25–34)</i>																							
Matt 6:25 (Lk 12:22–23)																		152	1606	152	1686	152	2992
																		1	1607	1	1687	1	2993
Matt 6:26 (Lk 12:24)																		1	1608	1	1688	1	2994
Matt 6:27 (Lk 12:25)																		1	1609	1	1689	1	2995
Matt 6:28 (Lk 12:26–27)																		1	1610	1	1690	1	2996
																		1	1611	1	1691	1	2997
Matt 6:29 (Lk 12:27)																		0	1611	0	1691	0	2997
Matt 6:30 (Lk 12:28)																		1	1612	1	1692	1	2998
Matt 6:31 (Lk 12:29)																		1	1613	1	1693	1	2999
Matt 6:32 (Lk 12:30)																		1	1614	1	1694	1	3000
Matt 6:33 (Lk 12:31)																		1	1615	1	1695	1	3001
Matt 6:34																							
<i>Do Not Judge (Matt 7:1)</i>																							

Matt 7:1 (Lk 6:37)						<b>290</b>											307	1922	307	2002	307	3308	
<i>With the Measure You Measure (Matt 7:2)</i>																							
Matt 7:2 (Lk 6:38)						<b>291</b>											1	1923	1	2003	1	3309	
<i>The Speck and the Beam (Matt 7:3–5)</i>																							
Matt 7:3 (Lk 6:41)						<b>294</b>											3	1926	3	2006	3	3312	
Matt 7:4 (Lk 6:42)						<b>295</b>											1	1927	1	2007	1	3313	
Matt 7:5 (Lk 6:42)						<b>295</b>											0	1927	0	2007	0	3313	
Matt 7:6																							
<i>On Asking and Receiving (Matt 7:7–11)</i>																							
Matt 7:7 (Lk 11:9)										<b>521</b>							226	2153	226	2233	226	3539	
Matt 7:8 (Lk 11:10)										<b>522</b>							1	2154	1	2234	1	3540	
Matt 7:9 (Lk 11:11)										<b>523</b>							1	2155	1	2235	1	3541	
Matt 7:10 (Lk 11:11–12)										<b>523</b> <b>524</b>							0 1	2155 2156	0 1	2235 2236	0 1	3541 3542	
Matt 7:11 (Lk 11:13)										<b>525</b>							1	2157	1	2237	1	3543	
<i>The Golden Rule (Matt 7:12)</i>																							
Matt 7:12 (Lk 6:31)						<b>284</b>															241	3784	
<i>Enter Through the Narrow Gate (Matt 7:13–14)</i>																							
Matt 7:13 (Lk 13:24)																<b>649</b>						365	4149
Matt 7:14																							
<i>The Tree is Known by Its Fruit I (Matt 7:15–20 I; Matt 12:33 II)</i>																							
Matt 7:15																							
Matt 7:16 (Lk 6:44)						<b>297</b>											228	2385	228	2465	352	4501	
Matt 7:17 (Lk 6:43)						<b>296</b>											1	2386	1	2466	1	4502	
Matt 7:18 (Lk 6:43)						<b>296</b>											0	2386	0	2466	0	4502	
Matt 7:19																							
Matt 7:20 (Lk 6:44)						<b>297</b>											1	2387	1	2467	1	4503	
<i>Why do You Say to me, "Lord, Lord" (Matt 7:21–23)</i>																							
Matt 7:21 (Lk 6:46)						<b>299</b>											2	2389	2	2469	2	4505	
Matt 7:22 (Lk 13:25)																<b>650</b>						351	4856
Matt 7:23 (Lk 13:27)																<b>652</b>		AP (OI&M)	PP (OI&M)		2	4858	

<i>The House Built Upon the Rock (Matt 7:24–27)</i>																						
Matt 7:24 (Lk 6:47–48)						<b>300</b>											1	2390	1	2470	352	5210
						<b>301</b>											1	2391	1	2471	1	5211
Matt 7:25 (Lk 6:48–49)						<b>301</b>											0	2391	0	2471	0	5211
						<b>302</b>											1	2392	1	2472	1	5212
Matt 7:26 (Lk 6:49)						<b>302</b>											0	2392	0	2472	0	5212
Matt 7:27 (Lk 6:49)						<b>302</b>											0	2392	0	2472	0	5212
<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching (Matt 7:28)</i>																						
Matt 7:28 (Lk 4:32)					<b>202</b>														100	2572	100	5312
<i>Jesus Teaches With Authority (Matt 7:29)</i>																						
Matt 7:29 (Lk 4:31–32)					<b>201</b>														1	2573	1	5313
					<b>202</b>														1	2574	1	5314
Matt 8:1																						
<i>The Cleansing of the Leper (Matt 8:2–4)</i>																						
Matt 8:2 (Lk 5:12)					<b>226</b>												76	2468	24	2598	24	5338
Matt 8:3 (Lk 5:13)					<b>227</b>												1	2469	1	2599	1	5339
Matt 8:4 (Lk 5:14)					<b>228</b>												1	2470	1	2600	1	5340
<i>The Centurion of Capernaum I (Matt 8:5–10 I; Matt 8:13 II)</i>																						
Matt 8:5 (Lk 7:1–2, 4)						<b>303</b>											75	2545	75	2675	75	5415
						<b>304</b>											1	2546	1	2676	1	5416
						<b>306</b>											2	2548	2	2678	2	5418
Matt 8:6 (Lk 7:4)						<b>306</b>											0	2548	0	2678	0	5418
Matt 8:7																						
Matt 8:8 (Lk 7:6–7)						<b>308</b>											2	2550	2	2680	2	5420
						<b>309</b>											1	2551	1	2681	1	5421
Matt 8:9 (Lk 7:8)						<b>310</b>											1	2552	1	2682	1	5422
Matt 8:10 (Lk 7:9)						<b>311</b>											1	2553	1	2683	1	5423
<i>Many will Come from the East and West and Recline with Abraham, Isaac, and Jacob (Matt 8:11)</i>																						
Matt 8:11 (Lk 13:28–29)																	342	2895	342	3025	342	5765
																	1	2896	1	3026	1	5766
<i>The Sons of the Kingdom will be Cast Out: In that Place, there will be Weeping and Gnashing of Teeth (Matt 8:12)</i>																						
Matt 8:12 (Lk 13:28)																	1	2897	1	3027	1	5767
Matt 8:13																						
<i>The Healing of Peter's Mother-in-Law (Matt 8:14–15)</i>																						

Matt 8:14 (Lk 4:38)																			445	3472	445	6212
Matt 8:15 (Lk 4:39)																			1	3473	1	6213
<i>The Sick Healed at Evening (Matt 8:16)</i>																						
Matt 8:16 (Lk 4:40-41)																			1	3474	1	6214
Matt 8:17																			1	3475	1	6215
<i>Jesus Departs to the Other Side (Matt 8:18)</i>																						
Matt 8:18 (Lk 8:22)																			163	3638	163	6378
<i>On Following Jesus (Matt 8:19-22)</i>																						
Matt 8:19 (Lk 9:57)																			188	3085	91	3729
Matt 8:20 (Lk 9:58)																			1	3086	1	3730
Matt 8:21 (Lk 9:59)																			1	3087	1	3731
Matt 8:22 (Lk 9:59-60)																			0	3087	0	3731
																			1	3088	1	3732
<i>Stilling the Storm (Matt 8:23-27)</i>																						
Matt 8:23 (Lk 8:22)																			94	3182	94	3826
Matt 8:24																						
Matt 8:25 (Lk 8:24)																			2	3184	2	3828
Matt 8:26 (Lk 8:24-25)																			0	3184	0	3828
																			1	3185	1	3829
Matt 8:27 (Lk 8:25)																			0	3185	0	3829
<i>The Gaderene Demoniacs (Matt 8:28-34)</i>																						
Matt 8:28 (Lk 8:26-27)																			1	3186	1	3830
																			1	3187	1	3831
Matt 8:29 (Lk 8:28)																			1	3188	1	3832
Matt 8:30 (Lk 8:32)																			4	3192	4	3836
Matt 8:31 (Lk 8:32)																			0	3192	0	3836
Matt 8:32 (Lk 8:32-33)																			0	3192	0	3836
																			1	3193	1	3837
Matt 8:33 (Lk 8:34-36)																			1	3194	1	3838
																			1	3195	1	3839
																			1	3196	1	3840
Matt 8:34 (Lk 8:34-37)																			2	3198	2	3842
																			1	3199	1	3843
																			1	3200	1	3844

						<b>389</b>										1	3201	1	3845	1	6585
<i>Jesus Cross the Sea and Comes to His Own Town (Matt 9:1)</i>																					
Matt 9:1 (Lk 8:37)						<b>389</b>										0	3201	0	3845	0	6585
<i>The Healing of the Paralytic (Matt 9:2–8)</i>																					
Matt 9:2 (Lk 5:18, 20)					<b>232</b>											157	3358	157	4002	157	6742
					<b>234</b>											2	3360	2	4004	2	6744
Matt 9:3 (Lk 5:21)					<b>235</b>											1	3361	1	4005	1	6745
Matt 9:4 (Lk 5:22)					<b>236</b>											1	3362	1	4006	1	6746
Matt 9:5 (Lk 5:23)					<b>237</b>											1	3363	1	4007	1	6747
Matt 9:6 (Lk 5:24)					<b>238</b>											1	3364	1	4008	1	6748
Matt 9:7 (Lk 5:24–25)					<b>238</b>											0	3364	0	4008	0	6748
					<b>239</b>											1	3365	1	4009	1	6749
Matt 9:8 (Lk 5:26)					<b>240</b>											1	3366	1	4010	1	6750
<i>The Call of Matthew (Levi) (Matt 9:9)</i>																					
Matt 9:9 (Lk 5:27–28)					<b>241</b>											1	3367	1	4011	1	6751
					<b>242</b>											1	3368	1	4012	1	6752
<i>Jesus Reclines with Many Tax-Collectors and Sinners (Matt 9:10–13)</i>																					
Matt 9:10 (Lk 5:29)					<b>243</b>											1	3369	1	4013	1	6753
Matt 9:11 (Lk 5:30)					<b>244</b>											1	3370	1	4014	1	6754
Matt 9:12 (Lk 5:31)					<b>245</b>											1	3371	1	4015	1	6755
Matt 9:13 (Lk 5:32)					<b>246</b>											1	3372	1	4016	1	6756
<i>The Question about Fasting (Matt 9:14–15)</i>																					
Matt 9:14 (Lk 5:33)					<b>247</b>											1	3373	1	4017	1	6757
Matt 9:15 (Lk 5:34–35)					<b>248</b>											1	3374	1	4018	1	6758
					<b>249</b>											1	3375	1	4019	1	6759
<i>The Māshāl Concerning the Unshrunk Cloth (Matt 9:16)</i>																					
Matt 9:16 (Lk 5:36)					<b>250</b>											1	3376	1	4020	1	6760
<i>The Māshāl Concerning the New Wine (Matt 9:17)</i>																					
Matt 9:17 (Lk 5:36–38)					<b>250</b>											0	3376	0	4020	0	6760
					<b>251</b>											1	3377	1	4021	1	6761
					<b>252</b>											1	3378	1	4022	1	6762
<i>Jairus' Daughter I (Matt 9:18–19 I; Matt 9:23–26 II)</i>																					
Matt 9:18 (Lk 8:41–42)						<b>393</b>										141	3519	141	4163	141	6903
						<b>394</b>										1	3520	1	4164	1	6904







<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17–18)</i>																							
Matt 10:17 (Lk 4:15; 21:12)	462	5439		<b>185</b>											<b>944</b>			288 759	9597 10356				
Matt 10:18 (Lk 21:12–13)	0 1	5439 5440													<b>944</b> <b>945</b>			0 1	10356 10357				
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19–20)</i>																							
Matt 10:19 (Lk; 21:14–16; 12:11–12)	1 1 374 1	5441 5442 5816 5817	<b>+4</b>	<b>Up to 951</b>											<b>946</b> <b>947</b>			1 1 370 1	10358 10359 10729 10730				
Matt 10:20 (Lk 12:12)	0	5817																0	10730				
<i>You Will Be Handed Over By Family (Matt 10:21)</i>																							
Matt 10:21 (Lk 21:16)															<b>948</b>			370	11100				
<i>You Will Be Hated by All (Matt 10:22)</i>																							
Matt 10:22 (Lk 21:17, 19)															<b>949</b> <b>951</b>			1 2	11101 11103				
Matt 10:23																							
<i>A Disciple is Not Above His Teacher (Matt 10:24–25)</i>																							
Matt 10:24 (Lk 6:40)																		658	11761				
Matt 10:25 (Lk 6:40)																		0	11761				
<i>Nothing is Hidden which will not be Known (Matt 10:26)</i>																							
Matt 10:26 (Lk 12:2)															<b>568</b>			86	4133	10	5827	275	12036
<i>What I Say in the Dark You Will Say in the Light (Matt 10:27)</i>																							
Matt 10:27 (Lk 12:3)															<b>569</b>			11	4144	11	5838	11	12047
<i>Fear Him Who Can Destroy Both Body and Soul in Hell (Matt 10:28)</i>																							
Matt 10:28 (Lk 12:4–5)															<b>570</b> <b>571</b>			1 1	4145 4146	1 1	5839 5840	1 1	12048 12049
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Matt 10:29–31)</i>																							
Matt 10:29 (Lk 12:6)															<b>572</b>			1	4147	1	5841	1	12050
Matt 10:30 (Lk 12:7)															<b>573</b>			1	4148	1	5842	1	12051
Matt 10:31 (Lk 12:7)															<b>573</b>			0	4148	0	5842	0	12051
<i>On Confessing and Denying the Son of Man (Matt 10:32–33)</i>																							
Matt 10:32 (Lk 12:8)															<b>574</b>			1	4149	1	5843	1	12052





<i>The Man with the Withered Hand (Matt 12:9–14)</i>																							
Matt 12:9 (Lk 6:6)					<b>259</b>													1	5102	1	6796	1	13825
Matt 12:10 (Lk 6:6–9)					<b>259</b>													0	5102	0	6796	0	13825
					<b>260</b>													1	5103	1	6797	1	13826
					<b>261</b>													1	5104	1	6798	1	13827
					<b>262</b>													1	5105	1	6799	1	13828
Matt 12:11 (Lk 6:8–9)					<b>261</b>													1	5106	1	6800	1	13829
					<b>262</b>													1	5107	1	6801	1	13830
Matt 12:12 (Lk 6:9)					<b>262</b>													0	5107	0	6801	0	13830
Matt 12:13 (Lk 6:8, 10)					<b>261</b>													1	5108	1	6802	1	13831
					<b>263</b>													2	5110	2	6804	2	13833
Matt 12:14 (Lk 6:11)					<b>264</b>													1	5111	1	6805	1	13834
<i>Jesus Heals Multitudes By the Sea (Matt 12:15–16)</i>																							
Matt 12:15 (Lk 6:17–19)					<b>270</b>													6	5117	6	6811	6	13840
					<b>271</b>													1	5118	1	6812	1	13841
					<b>272</b>													1	5119	1	6813	1	13842
Matt 12:16																							
Matt 12:17–21																							
<i>The Beelzebub Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																							
Matt 12:22 (Lk 11:14)										<b>526</b>								254	5373	254	7067	254	14096
Matt 12:23 (Lk 11:14)										<b>526</b>								0	5373	0	7067	0	14096
Matt 12:24 (Lk 11:15)										<b>527</b>								1	5374	1	7068	1	14097
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																							
Matt 12:25 (Lk 11:17)										<b>529</b>								2	5376	2	7070	2	14099
Matt 12:26 (Lk 11:18)										<b>530</b>								1	5377	1	7071	1	14100
<i>If I Cast Out Beelzebub . . . (Matt 12:27–28)</i>																							
Matt 12:27 (Lk 11:19)										<b>531</b>								1	5378	1	7072	1	14101
Matt 12:28 (Lk 11:20)										<b>532</b>								1	5379	1	7073	1	14102
<i>Plundering the Strong Man's House (Matt 12:29)</i>																							
Matt 12:29 (Lk 11:21–22)										<b>533</b>								1	5380	1	7074	1	14103
										<b>534</b>								1	5381	1	7075	1	14104
<i>He who is not with Me is Against Me (Matt 12:30)</i>																							
Matt 12:30 (Lk 11:23)										<b>535</b>								1	5382	1	7076	1	14105
<i>Blasphemy of the Holy Spirit (Matt 12:31–32)</i>																							



<i>Jesus Comes to the Sea and Sits in a Boat with the Crowd Standing at the Shore (Matt 13:1–2)</i>																						
Matt 13:1																						
Matt 13:2 (Lk 8:4)							<b>356</b>										17	6144	17	7838	17	15182
<i>The Parable of the Sower (Matt 13:3–9)</i>																						
Matt 13:3 (Lk 8:4–5)							<b>356</b>										0	6144	0	7838	0	15182
							<b>357</b>										1	6145	1	7839	1	15183
Matt 13:4 (Lk 8:5)							<b>357</b>										0	6145	0	7839	0	15183
Matt 13:5 (Lk 8:6)							<b>358</b>										1	6146	1	7840	1	15184
Matt 13:6 (Lk 8:6)							<b>358</b>										0	6146	0	7840	0	15184
Matt 13:7 (Lk 8:7)							<b>359</b>										1	6147	1	7841	1	15185
Matt 13:8 (Lk 8:8)							<b>360</b>										1	6148	1	7842	1	15186
<i>He Who Has Ears to Hear II (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																						
Matt 13:9 (Lk 8:8)							<b>360</b>										0	6148	0	7842	0	15186
<i>The Disciples Ask Jesus Why He Speaks in Parables (Matt 13:10)</i>																						
Matt 13:10 (Lk 8:9)							<b>361</b>										1	6149	1	7843	1	15187
<i>The Reason for Speaking in Parables I: The Mysteries of the Kingdom of Heaven (Matt 13:11 I; Matt 13:13 II)</i>																						
Matt 13:11 (Lk 8:10)							<b>362</b>										1	6150	1	7844	1	15188
<i>Whoever Has, to Him It Shall Be Given (Matt 13:12)</i>																						
Matt 13:12 (Lk 8:18)							<b>370</b>										AP (OI&M)	PP (OI&M)			8	15196
<i>The Reason for Speaking in Parables II: That While Seeing They Might Not See (Matt 13:11 I; Matt 13:13 II)</i>																						
Matt 13:13 (Lk 8:10)							<b>362</b>										0	6150	0	7844	8	15204
<i>Fulfillment of Isaiah's Prophecy: You Will Hear and Not Understand/Hearts Have Become Dull, Ears, Deaf, and Eyes, Shut (Matt 13:14–15)</i>																						
Matt 13:14 (Lk 8:10)							<b>362</b>										0	6150	0	7844	0	15204
Matt 13:15																						
<i>The Blessedness of the Disciples (Matt 13:16–17)</i>																						
Matt 13:16 (Lk 10:23)																					131	15335
Matt 13:17 (Lk 10:24)																					1	15336
<i>The Interpretation of the Parable of the Sower (Matt 13:18–23)</i>																						
Matt 13:18 (Lk 8:11)							<b>363</b>										1	6151	1	7845	131	15467
Matt 13:19 (Lk 8:11–12)							<b>363</b>										0	6151	0	7845	0	15467
							<b>364</b>										1	6152	1	7846	1	15468
Matt 13:20 (Lk 8:13)							<b>365</b>										1	6153	1	7847	1	15469



Matt 13:21 (Lk 8:13)																		0	6153	0	7847	0	15469					
Matt 13:22 (Lk 8:14)																		1	6154	1	7848	1	15470					
Matt 13:23 (Lk 8:15)																		1	6155	1	7849	1	15471					
Matt 13:24–30																												
<i>The Parable of the Mustard Seed (Matt 13:31–32)</i>																												
Matt 13:31 (Lk 13:18–19)																		276	6431	276	8125	276	15747					
																		1	6432	1	8126	1	15748					
Matt 13:32 (Lk 13:19)																		0	6433	0	8126	0	15748					
<i>The Parable of the Leaven (Matt 13:33)</i>																												
Matt 13:33 (Lk 13:20–21)																		1	6434	1	8127	1	15749					
																		1	6435	1	8128	1	15750					
Matt 13:34–43a																												
<i>He Who Has Ears to Hear III (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																												
Matt 13:43b (Lk 14:35)																							49	15799				
Matt 13:44–48																												
<i>At the End of the Age: Angels Will Separate the Evil and the Righteous / There Will Be Weeping and Gnashing of Teeth (Matt 13:49–50)</i>																												
Matt 13:49																												
Matt 13:50 (Lk 13:28)																		7	6441	7	8135	42	15841					
Matt 13:51–53																												
<i>Jesus Visits and Teaches in His Home Town (Matt 13:54a)</i>																												
Matt 13:54a (Lk 4:16)																							467	16308				
<i>Jesus' People React to Him (Matt 13:54b–57a)</i>																												
Matt 13:54b (Lk 4:22)																							6	16314				
Matt 13:55 (Lk 4:22)																							0	16314				
Matt 13:56–57a																												
<i>No Prophet is Without Honor Except in His Home Town (Matt 13:57b)</i>																												
Matt 13:57b (Lk 4:23–24)																							1	16315				
																							1	16316				
Matt 13:58																												
<i>Herod Antipas's Opinion About Jesus (Matt 14:1–2)</i>																												
Matt 14:1 (Lk 9:7)																							238	6679	238	8373	221	16537



<i>Interpreting the Times (Matt 16:2-3)</i>																								
Matt 16:2 (Lk 12:54-55)																			92 1	17546 17547				
Matt 16:3 (Lk 12:56)																			1	17548				
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																								
Matt 16:4a (Lk 11:29)																			81	17629				
Matt 16:4b																								
<i>The Leaven of the Pharisees and the Sadducees (Matt 16:5-12)</i>																								
Matt 16:5																								
Matt 16:6 (Lk 12:1)																			26	17655				
Matt 16:7-12																			AP (OI&M)	PP (OI&M)				
<i>Jesus' Question About Himself and Peter's Confession (Matt 16:13-16)</i>																								
Matt 16:13 (Lk 9:18)																			1	6692	1	8386	141	17796
Matt 16:14 (Lk 9:19)																			1	6693	1	8387	1	17797
Matt 16:15 (Lk 9:20)																			1	6694	1	8388	1	17798
Matt 16:16 (Lk 9:20)																			0	6694	0	8388	0	17798
Matt 16:17-19																								
<i>Jesus Orders Them to Tell No One that He is the Christ (Matt 16:20)</i>																								
Matt 16:20 (Lk 9:21)																			1	6695	1	8389	1	17799
<i>Jesus First Passion Prediction (Matt 16:21)</i>																								
Matt 16:21 (Lk 9:22)																			1	6696	1	8390	1	17800
Matt 16:22-23																								
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Matt 16:24)</i>																								
Matt 16:24 (Lk 9:23)																			1	6697	1	8391	1	17801
<i>He Who Wants to Save His Life Will Lose It (Matt 16:25)</i>																								
Matt 16:25 (Lk 9:24)																			1	6698	1	8392	1	17802
<i>On Gaining the Whole World and On Giving in Exchange for One's Life (Matt 16:26)</i>																								
Matt 16:26 (Lk 9:25)																			1	6699	1	8393	1	17803
<i>The Son of Man is About to Come to Repay Each One According to His Deeds (Matt 16:27)</i>																								
Matt 16:27 (Lk 9:26)																			1	6700	1	8394	1	17804
<i>You Will Not Taste Death Until You See the Son Coming (Matt 16:28)</i>																								







Matt 20:18 (Lk 18:31-32)		0 1	7097 7098	0 1	8791 8792														0 1	20957 20958	
Matt 20:19 (Lk 18:32-33)		0 1	7098 7099	0 1	8792 8793														0 1	20958 20959	
Matt 20:20-24																					
<i>The Greatest Among You must be like the Servant and the Slave (Matt 20:25-28)</i>																					
Matt 20:25 (Lk 22:25)																			995	168	21127
Matt 20:26 (Lk 22:26-27)																			996 997	1 1	21128 21129
Matt 20:27 (Lk 22:26-27)																			996 997	1 1	21130 21131
Matt 20:28 (Lk 22:27)			AP (OI&M)		PP (OI&M)														997	0	21131
<i>The Two Blind Men of Jericho (Matt 20:29-34)</i>																					
Matt 20:29 (Lk 18:35)		2	7101	2	8795														829	168	21299
Matt 20:30 (Lk 18:35-39)		0 1 1 1 1	7101 7102 7103 7104 7105	0 1 1 1 1	8795 8796 8797 8798 8799														829 830 831 832 833	0 1 1 1 1	21299 21300 21301 21302 21303
Matt 20:31 (Lk 18:39)		0	7105	0	8799														833	0	21303
Matt 20:32 (Lk 18:40-41)		1 1	7106 7107	1 1	8800 8801														834 835	1 1	21304 21305
Matt 20:33 (Lk 18:41)		1	7108	1	8802														835	1	21306
Matt 20:34 (Lk 18:42-43)		1 1	7109 7110	1 1	8803 8804														836 837	1 1	21307 21308
<i>The Commandeering of the Donkey and Colt I (Matt 21:1-3 I; Matt 21:6-7 II)</i>																					
Matt 21:1 (Lk 19:28-29)		28 1	7138 7139	28 1	8832 8833														865 866	28 1	21336 21337
Matt 21:2 (Lk 19:30)		1	7140	1	8834														867	1	21338
Matt 21:3 (Lk 19:31)		1	7141	1	8835														868	1	21339
Matt 21:4-5																					
<i>The Commandeering of the Donkey and Colt II (Matt 21:1-3 I; Matt 21:6-7 II)</i>																					
Matt 21:6 (Lk 19:32)		1	7142	1	8836														869	1	21340

Matt 21:7 (Lk 19:35)		3	7145	3	8839													<b>872</b>					3	21343		
<i>The Triumphal Entry (Matt 21:8–9)</i>																										
Matt 21:8 (Lk 19:36)		1	7146	1	8840														<b>873</b>					1	21344	
Matt 21:9 (Lk 19:38)		2	7148	2	8842														<b>875</b>					2	21346	
<i>The Whole City Asks Who Jesus Is (Matt 21:10–11)</i>																										
Matt 21:10 (Lk 19:45)		7	7155	7	8849														<b>882</b>					7	21353	
Matt 21:11																										
<i>Jesus Ousts the Sellers and Buyers from the Temple (Matt 21:12–13)</i>																										
Matt 21:12 (Lk 19:45)		0	7155	0	8849														<b>882</b>					0	21353	
Matt 21:13 (Lk 19:46)		1	7156	1	8850														<b>883</b>					1	21354	
Matt 21:14																										
<i>The Children Cry Out in the Temple, "Hosanna to the Son of David" (Matt 21:15–16)</i>																										
Matt 21:15																										
Matt 21:16 (Lk 19:39–40)																			<b>876</b> <b>877</b>					7 1	21361 21362	
Matt 21:17																										
<i>The Cursing of the Fig Tree (Matt 21:18–19)</i>																										
Matt 21:18																										
Matt 21:19 (Lk 13:6–7)																								246 1	21608 21609	
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Matt 21:20–22)</i>																										
Matt 21:20																										
Matt 21:21 (Lk 17:6)																			<b>764</b>						132	21741
Matt 21:22																										
<i>The Question about Authority (Matt 21:23–27)</i>																										
Matt 21:23 (Lk 20:1–2)		3 1	7159 7160	3 1	8853 8854														<b>886</b> <b>887</b>					122 1	21863 21864	
Matt 21:24 (Lk 20:3)		1	7161	1	8855														<b>888</b>					1	21865	
Matt 21:25 (Lk 20:4–5)		1 1	7162 7163	1 1	8856 8857														<b>889</b> <b>890</b>					1 1	21866 21867	
Matt 21:26 (Lk 20:6)		1	7164	1	8858														<b>891</b>					1	21868	
Matt 21:27 (Lk 20:7–8)		1 1	7165 7166	1 1	8859 8860														<b>892</b> <b>893</b>					1 1	21869 21870	



<i>The Parable of the Two Sons (Matt 21:28–30)</i>																				
Matt 21:28–30																				
Matt 21:31 (Lk 7:29–30)						<b>331</b>													562	22432
						<b>332</b>													1	22433
<i>John Came in the Way of Righteousness, But You Did not Believe Him (Matt 21:32)</i>																				
Matt 21:32 (Lk 7:29)						<b>331</b>													1	22434
<i>The Parable of the Wicked Tenants (Matt 21:33–41)</i>																				
Matt 21:33 (Lk 20:9–10)		1	7167	1	8861													<b>894</b>	563	22997
		1	7168	1	8862													<b>895</b>	1	22998
Matt 21:34 (Lk 20:10)		0	7168	0	8862													<b>895</b>	0	22998
Matt 21:35 (Lk 20:10–11)		0	7168	0	8862													<b>895</b>	0	22998
		1	7169	1	8863													<b>896</b>	1	22999
Matt 21:36 (Lk 20:11)		0	7169	0	8863													<b>896</b>	0	22999
Matt 21:37 (Lk 20:13)		2	7171	2	8865													<b>898</b>	2	23001
Matt 21:38 (Lk 20:14)		1	7172	1	8866													<b>899</b>	1	23002
Matt 21:39 (Lk 20:15)		1	7173	1	8867													<b>900</b>	1	23003
Matt 21:40 (Lk 20:15)		0	7173	0	8867													<b>900</b>	0	23003
Matt 21:41 (Lk 20:16)		1	7174	1	8868													<b>901</b>	1	23004
<i>The Rejected Stone becomes the Cornerstone (Matt 21:42–43)</i>																				
Matt 21:42 (Lk 20:17)		1	7175	1	8869													<b>902</b>	1	23005
Matt 21:43																				
<i>About He who Falls on the Stone, and He on whom It Falls (Matt 21:44)</i>																				
Matt 21:44 (Lk 20:18)		1	7176	1	8870													<b>903</b>	1	23006
<i>The Scribes and Pharisees Know the Parable is About Them (Matt 21:45–46)</i>																				
Matt 21:45 (Lk 20:19)		1	7177	1	8871													<b>904</b>	1	23007
Matt 21:46 (Lk 20:19)		0	7177	0	8871													<b>904</b>	0	23007
<i>The Parable of the Great Supper (Matt 22:1–13b)</i>																				
Matt 22:1 (Lk 14:16)																		<b>676</b>	228	23235
Matt 22:2 (Lk 14:16)																		<b>676</b>	0	23235
Matt 22:3 (Lk 14:17)																		<b>677</b>	1	23236
Matt 22:4 (Lk 14:17)																		<b>677</b>	0	23236





Matt 23:4 (Lk 11:46)		373	8435	373	10129					<b>558</b>										373	25375	
Matt 23:5																						
<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6-7)</i>																						
Matt 23:6 (Lk 20:46)																				<b>931</b>	373	25748
Matt 23:7 (Lk 20:46)																				<b>931</b>	0	25748
Matt 23:8-10																						
<i>The Greatest Among You is to be Your Servant (Matt 23:11)</i>																						
Matt 23:11 (Lk 9:48)										<b>456</b>											475	26223
<i>Whoever Exalts himself will be Humbled (Matt 23:12)</i>																						
Matt 23:12 (Lk 14:11)																				<b>671</b>	215	26438
<i>Woe To You Scribes and Pharisees: You Lock Men Out of The Kingdom of Heaven (Matt 23:13)</i>																						
Matt 23:13 (Lk 11:52)		6	8441	6	10135					<b>564</b>											107	26545
<i>Woe to You Scribes and Pharisees: You Make New Coverts the Sons of Hell (Matt 23:15)</i>																						
Matt 23:15 (Lk 11:42)										<b>554</b>											10	26555
<i>Woe to You Blind Guides: Misguided Oath-Makers (Matt 23:16-22)</i>																						
Matt 23:16 (Lk 6:39)										<b>292</b>											262	26817
Matt 23:17-22																						
<i>Woe to You Scribes and Pharisees: You Tithe the Small But Neglect the Important (Matt 23:23)</i>																						
Matt 23:23 (Lk 11:41-42)		11 1	8452 8453	11 1	10146 10147					<b>553</b> <b>554</b>											261 1	27078 27079
<i>Blind Guides: You Strain the Gnat But Swallow a Camel (Matt 23:24)</i>																						
Matt 23:24 (Lk 6:39)										<b>292</b>											262	27341
<i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean" (Matt 23:25)</i>																						
Matt 23:25 (Lk 11:42, 39)		0 3	8453 8456	0 3	10147 10150					<b>554</b> <b>551</b>											262 3	27603 27606
<i>Blind Pharisee: Clean First the Inside (Matt 23:26)</i>																						
Matt 23:26 (Lk 11:41)		2	8458	2	10152					<b>553</b>											2	27608
<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs (Matt 23:27-28)</i>																						
Matt 23:27 (Lk 11:42, 40)		1	8459	1	10153					<b>554</b> <b>552</b>											1 2	27609 27611
Matt 23:28 (Lk 11:40, 44)		2	8461	2	10155					<b>552</b> <b>556</b>											0 4	27611 27615

<i>Woe to You Scribes and Pharisees: The Killing of the Prophets (Matt 23:29–36)</i>																					
Matt 23:29 (Lk 11:47)		3	8464	3	10158															3	27618
Matt 23:30 (Lk 11:47)		0	8464	0	10158															0	27618
Matt 23:31 (Lk 11:47–48)		0	8464	0	10158															0	27618
		1	8465	1	10159															1	27619
Matt 23:32 (Lk 11:48)		0	8465	0	10159															0	27619
Matt 23:33 (Lk 3:7)			<b>139</b>																	421	28040
Matt 23:34 (Lk 11:49)		1	8466	1	10160															422	28462
Matt 23:35 (Lk 11:50–51)		1	8467	1	10161															1	28463
		1	8468	1	10162															1	28464
Matt 23:36 (Lk 11:51)		0	8469	0	10162															0	28464
<i>The Lament over Jerusalem (Matt 23:37)</i>																					
Matt 23:37 (Lk 13:34)		96	8564	96	10258															96	28560
<i>Behold, Your House is Left to You Desolate (Matt 23:38–39)</i>																					
Matt 23:38 (Lk 13:35)		1	8565	1	10259															1	28561
Matt 23:39 (Lk 13:35)		0	8565	0	10259															0	28561
<i>Prediction of the Destruction of the Temple (Matt 24:1–2)</i>																					
Matt 24:1 (Lk 21:5)		277	8842	277	10536															937	28838
Matt 24:2 (Lk 21:5–6)		0	8842	0	10536															937	28838
		1	8843	1	10537															938	28839
<i>The Disciples Ask about the Sign of Jesus' Coming (Matt 24:3)</i>																					
Matt 24:3 (Lk 21:7)		1	8844	1	10538															939	28840
<i>Many Will Come in My Name (Matt 24:4–5)</i>																					
Matt 24:4 (Lk 21:8)		1	8845	1	10539															940	28841
Matt 24:5 (Lk 21:8)		0	8845	0	10539															940	28841
<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Matt 24:6)</i>																					
Matt 24:6 (Lk 21:9)		1	8846	1	10540															941	28842
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Matt 24:7)</i>																					
Matt 24:7 (Lk 21:10–11)		1	8847	1	10541															942	28843
		1	8848	1	10542															943	28844
Matt 24:8		AP (OI&M)		PP (OI&M)																	
<i>They Will Hand You Over to be Tortured and Killed (Matt 24:9a)</i>																					

Matt 24:9a (Lk 21:12)		1	8849	1	10543													<b>944</b>				1	28845	
<i>You Will be Hated by All (Matt 24:9b)</i>																								
Matt 24:9b (Lk 21:17)		5	8854	5	10548														<b>949</b>				5	28850
<i>Many Will Betray One Another (Matt 24:10)</i>																								
Matt 24:10 (Lk 21:16)		1	8855	1	10549														<b>948</b>				1	28851
<i>Many False Prophets Will Arise (Matt 24:11)</i>																								
Matt 24:11 (Lk 21:8, 10)																			<b>940</b>				8	28859
Matt 24:12																			<b>942</b>				2	28861
<i>The One Who Endures to the End Will be Saved (Matt 24:13)</i>																								
Matt 24:13 (Lk 21:19)		3	8858	3	10552														<b>951</b>				9	28870
<i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations (Matt 24:14)</i>																								
Matt 24:14 (Lk 21:9–10, 12, 13)																			<b>941</b>				10	28880
																			<b>942</b>				1	28881
																			<b>944</b>				2	28883
																			<b>945</b>				1	28884
<i>The Desolating Sacrilege and the Flight to the Mountains (Matt 24:15–16)</i>																								
Matt 24:15 (Lk 21:20)		1	8859	1	10553														<b>952</b>				7	28891
Matt 24:16 (Lk 21:21)		1	8860	1	10554														<b>953</b>				1	28892
<i>One Must Not Get His Possessions (Matt 24:17–18)</i>																								
Matt 24:17 (Lk 17:31)	<b>+2</b>	166	9026	166	10720														<b>789</b>				164	29056
Matt 24:18 (Lk 17:31)		0	9026	0	10720														<b>789</b>				0	29056
<i>Woe to Those Pregnant and Nursing (Matt 24:19)</i>																								
Matt 24:19 (Lk 21:23)																			<b>955</b>				166	29222
Matt 24:20																								
<i>The Suffering Then Will Be Greater than Has Ever Happened (Matt 24:21)</i>																								
Matt 24:21 (Lk 21:23)																			<b>955</b>				0	29222
Matt 24:22																								
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Matt 24:23)</i>																								
Matt 24:23 (Lk 17:23)		8	9034	8	10728														<b>781</b>				174	29396
<i>False Christs and False Prophets Will Rise Up (Matt 24:24)</i>																								
Matt 24:24 (Lk 21:8, 10)																			<b>940</b>				159	29555
																			<b>942</b>				2	29557

Matt 24:25																			
<i>If They say, "Behold, He is in the Wilderness"—Do Not Go Out (Matt 24:26)</i>																			
Matt 24:26 (Lk 17:23)		0	9034	0	10728													161	29718
<i>Just As the Lightning Comes From the East (Matt 24:27)</i>																			
Matt 24:27 (Lk 17:24, 30)		1 6	9035 9041	1 6	10729 10735													1 6	29719 29725
<i>Where the Corpse is the Vultures will Gather (Matt 24:28)</i>																			
Matt 24:28 (Lk 17:37)		6	9047	6	10741													6	29731
<i>The Celestial Disturbances (Matt 24:29)</i>																			
Matt 24:29 (Lk 21:25–26)				163 1	10904 10905													163 1	29894 29895
<i>The Son of Man Coming on the Clouds (Matt 24:30)</i>																			
Matt 24:30 (Lk 21:25, 27)				1 2	10906 10908													1 2	29896 29898
Matt 24:31																			
<i>The Parable of the Fig Tree (Matt 24:32–33)</i>																			
Matt 24:32 (Lk 21:29–30)				2 1	10910 10911													2 1	29900 29901
Matt 24:33 (Lk 21:31)				1	10912													1	29902
<i>This Generation will Not Pass Away Until All these Things Happen (Matt 24:34)</i>																			
Matt 24:34 (Lk 21:32)				1	10913													1	29903
<i>Heaven and Earth Will Pass Away, But My Words will Not (Matt 24:35)</i>																			
Matt 24:35 (Lk 21:33)				1	10914													1	29904
Matt 24:36			AP (OI&M)		PP (OI&M)														
<i>Just as in the Days of Noah (Matt 24:37–39)</i>																			
Matt 24:37 (Lk 17:26)		10	9057	181	11095													181	30085
Matt 24:38 (Lk 17:26–27)		0 1	9057 9058	0 1	11095 11096													0 1	30085 30086
Matt 24:39 (Lk 17:27, 30)		0 3	9058 9061	0 3	11096 11099													0 3	30086 30089
<i>One Will be Taken, and One, Left (Matt 24:40–41)</i>																			
Matt 24:40 (Lk 17:34)		4	9065	4	11103													4	30093

Matt 24:41 (Lk 17:35)		1	9066	1	11104																793													1	30094
<i>Watch! You Do Not Know When the Lord Comes (Matt 24:42; Cf. Matt 25:13)</i>																																			
Matt 24:42 (Lk 12:37)		190	9256	190	11294																												190	30284	
<i>The Thief at Night (Matt 24:43)</i>																																			
Matt 24:43 (Lk 12:39)		2	9258	2	11296																												2	30286	
<i>The Hour of the Son of Man (Matt 24:44)</i>																																			
Matt 24:44 (Lk 12:40)		1	9259	1	11297																												1	30287	
<i>The Good and Wicked Slaves (Matt 24:45–51)</i>																																			
Matt 24:45 (Lk 12:42)		2	9261	2	11299																												2	30289	
Matt 24:46 (Lk 12:43)		1	9262	1	11300																												1	30290	
Matt 24:47 (Lk 12:44)		1	9263	1	11301																												1	30291	
Matt 24:48 (Lk 12:45)		1	9264	1	11302																												1	30292	
Matt 24:49 (Lk 12:45)		0	9264	0	11302																												0	30292	
Matt 24:50 (Lk 12:46)		1	9265	1	11303																												1	30293	
Matt 24:51 (Lk 12:46; 13:28)		0 41	9265 9306	0 41	11303 11344																												0 41	30293 30394	
<i>The Parable of the Ten Virgins (Matt 25:1–12)</i>																																			
Matt 25:1–9																																			
Matt 25:10 (Lk 13:25)		3	9309	3	11347																													3	30337
Matt 25:11 (Lk 13:25)		0	9309	0	11347																													0	30337
Matt 25:12 (Lk 13:25)		0	9309	0	11347																													0	30337
<i>Watch! You Know Neither the Day Nor the Hour (Matt 25:13; Cf. 24:42)</i>																																			
Matt 25:13 (Lk 12:37)			AP (OI&M)		PP (OI&M)																													47	30384
<i>The Parable of the Talents (Matt 25:14–30)</i>																																			
Matt 25:14 (Lk 19:12–13)		246 1	9555 9556	246 1	11593 11594																													246 1	30630 30631
Matt 25:15–18																																			
Matt 25:19 (Lk 19:15)		2	9558	2	11596																													2	30631
Matt 25:20 (Lk 19:16)		1	9559	1	11597																													1	30633
Matt 25:21 (Lk 19:17)		1	9560	1	11598																													1	30634
Matt 25:22 (Lk 19:18)		1	9561	1	11599																													1	30635



Matt 25:23 (Lk 19:19)		1	9562	1	11600																1	30636
Matt 25:24 (Lk 19:20–21)		1	9563	1	11601																1	30637
		1	9564	1	11602																1	30638
Matt 25:25 (Lk 19:20–21)		1	9565	1	11603																1	30639
		1	9566	1	11604																1	30640
Matt 25:26 (Lk 19:22)		1	9567	1	11605																1	30641
Matt 25:27 (Lk 19:23)		1	9568	1	11606																1	30642
Matt 25:28 (Lk 19:24)		1	9569	1	11607																1	30643
Matt 25:29 (Lk 19:26)		2	9571	2	11609																2	30646
Matt 25:30 (Lk 13:28)																					210	30856
<i>The Last Judgment: The Sheep and the Goats (Matt 25:31–46)</i>																						
Matt 25:31 (Lk 9:26)																					219	31075
Matt 25:32–46																						
<i>When Jesus Finishes All His Words, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion (Matt 26:1–2)</i>																						
Matt 26:1																						
Matt 26:2 (Lk 22:1)		108	9679	108	11717																971	537 31612
<i>The Chief Priests and Elders Conspire How to Kill Jesus (Matt 26:3–5)</i>																						
Matt 26:3 (Lk 22:2)		1	9680	1	11718																972	1 31613
Matt 26:4																						
Matt 26:5 (Lk 22:2)		0	9680	0	11718																972	0 31613
<i>The Anointing at Bethany (Matt 26:6–13)</i>																						
Matt 26:6 (Lk 7:36–37, 40)																						634 32247
																						1 32248
																						3 32251
Matt 26:7 (Lk 7:37–38)																						3 32254
																						1 32255
Matt 26:8–13																						
<i>Judas Agrees to Betray Jesus for Thirty Pieces of Silver (Matt 26:14–16)</i>																						
Matt 26:14 (Lk 22:3–4)		1	9681	1	11719																	633 32888
		1	9682	1	11720																	1 32889
Matt 26:15 (Lk 22:4–5)		0	9682	0	11720																	0 32889
		1	9683	1	11721																	1 32890
Matt 26:16 (Lk 22:6)		1	9684	1	11722																	1 32891
<i>The Preparation for the Passover (Matt 26:17–19)</i>																						

Matt 26:17 (Lk 22:7-9)		1 1 1	9685 9686 9687	1 1 1	11723 11724 11725												<b>977</b>			1 1 1	32892 32893 32894
Matt 26:18 (Lk 22:10-11)		1 1	9688 9689	1 1	11726 11727															1 1	32895 32896
Matt 26:19 (Lk 22:13)		2	9691	2	11729															2	32898
<i>Jesus Takes His Place with His Disciples (Matt 26:20)</i>																					
Matt 26:20 (Lk 22:14)		1	9692	1	11730															1	32899
<i>Jesus Foretells His Betrayal (Matt 26:21)</i>																					
Matt 26:21 (Lk 22:21)		7	9699	7	11737															7	32906
<i>The Disciples are Grieved and Ask if It is Them (Matt 26:22)</i>																					
Matt 26:22 (Lk 22:23)		2	9701	2	11739															2	32908
<i>It is the One Who Has Dipped His Hand in the Bowl (Matt 26:23)</i>																					
Matt 26:23 (Lk 22:21)																				2	32910
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Matt 26:24)</i>																					
Matt 26:24 (Lk 22:22)		1	9702	1	11740															1	32911
Matt 26:25																					
<i>The Last Supper: Jesus Distributes the Bread (Matt 26:26)</i>																					
Matt 26:26 (Lk 22:19)																				3	32914
<i>The Last Supper: Jesus Distributes the Cup (Matt 26:27-28)</i>																					
Matt 26:27 (Lk 22:17, 20)																				2 3	32916 32919
Matt 26:28 (Lk 22:20)																				0	32919
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Matt 26:29)</i>																					
Matt 26:29 (Lk 22:16, 18)					PP (OI&M)															4 2	32923 32925
<i>They Sing a Hymn and Go Out to the Mount of Olives (Matt 26:30)</i>																					
Matt 26:30 (Lk 22:39)				17	11757															21	32946
Matt 26:31-32																					
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows (Matt 26:33-34)</i>																					
Matt 26:33 (Lk 22:33)		11	9713	6	11763															6	32952
Matt 26:34 (Lk 22:34)		1	9714	1	11764															1	32953





<i>Pilate Points Out the Accusations of the Chief Priests and Elders But Jesus is Silent (Matt 27:13–14)</i>																				
Matt 27:13																				
Matt 27:14 (Lk 23:9)		1	9780	1	11844													<b>1050</b>	1	33043
<i>Pilate Gives the People a Choice: Jesus or Barabbas I (Matt 27:15–18 I; Matt 27:21 II)</i>																				
Matt 27:15 (Lk 23:18)		8	9788	8	11852													<b>1058</b>	8	33051
Matt 27:16 (Lk 23:18)		0	9788	0	11852													<b>1058</b>	0	33051
Matt 27:17 (Lk 23:18, 20)		0 2	9788 9790	0 2	11852 11854													<b>1058</b> <b>1060</b>	0 2	33051 33053
Matt 27:18–19																				
<i>The Chief Priests and Elders Persuade the Crowds to Ask for Barabbas (Matt 27:20)</i>																				
Matt 27:20 (Lk 23:18)		2	9792	2	11856													<b>1058</b>	2	33055
<i>Pilate Gives the People a Choice: Jesus or Barabbas II: The People Decide on Barabbas (Matt 27:15–18 I; Matt 27:21 II)</i>																				
Matt 27:21 (Lk 23:18, 21)		0 3	9792 9795	0 3	11856 11859													<b>1058</b> <b>1061</b>	0 3	33055 33058
<i>The People Call for Jesus' Crucifixion (Matt 27:22)</i>																				
Matt 27:22 (Lk 23:21)		0	9795	0	11859													<b>1061</b>	0	33058
<i>Pilate Asks Why Jesus Should Be Crucified (Matt 27:23a)</i>																				
Matt 27:23a (Lk 23:22)		1	9796	1	11860													<b>1062</b>	1	33059
<i>The People Call All the More for Jesus' Crucifixion (Matt 27:23b)</i>																				
Matt 27:23b (Lk 23:23, 21)		1	9797	1	11861													<b>1063</b> <b>1061</b>	1 <u>2</u>	33060 33062
<i>Pilate Washes His Hands of the Situation (Matt 27:24)</i>																				
Matt 27:24 (Lk 23:24)		1	9798	1	11862													<b>1064</b>	3	33065
Matt 27:25																				
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Matt 27:26)</i>																				
Matt 27:26 (Lk 23:25, 23)		1	9799	1	11863													<b>1065</b> <b>1063</b>	1 <u>2</u>	33066 33068
<i>Jesus is Mocked by the Soldiers (Matt 27:27–31)</i>																				
Matt 27:27 (Lk 23:26)		1	9800	1	11864													<b>1066</b>	3	33071
Matt 27:28–30																				
Matt 27:31 (Lk 23:26)		0	9800	0	11864													<b>1066</b>	0	33071
<i>Simon of Cyrene Helps Carry the Cross (Matt 27:32)</i>																				

Matt 27:32 (Lk 23:26)		0	9800	0	11864														<b>1066</b>		0	33071	
<i>They Take Jesus to the Place of the Skull (Matt 27:33)</i>																							
Matt 27:33 (Lk 23:33)		7	9807	7	11871															<b>1073</b>		7	33078
Matt 27:34																							
<i>Jesus is Crucified and His Clothes are Divided (Matt 27:35)</i>																							
Matt 27:35 (Lk 23:33–34)		0 1	9807 9808	0 1	11871 11872															<b>1073</b> <b>1074</b>		0 1	33078 33079
Matt 27:36																							
<i>The Inscription (Matt 27:37)</i>																							
Matt 27:37 (Lk 23:37–38)		3 1	9811 9812	3 1	11875 11876															<b>1077</b> <b>1078</b>		3 1	33082 33083
<i>Jesus is Crucified with One on His Right and One on His Left (Matt 27:38)</i>																							
Matt 27:38 (Lk 23:33, 32)																				<b>1073</b> <b>1072</b>		5 1	33088 33089
<i>Passers-by Deride Jesus (Matt 27:39–40)</i>																							
Matt 27:39																							
Matt 27:40 (Lk 23:35, 37)																				<b>1075</b> <b>1077</b>		3 2	33092 33094
<i>The Chief Priests, Elders, and Scribes Ridicule Jesus (Matt 27:41–43)</i>																							
Matt 27:41 (Lk 23:35)		AP (OI&M)		PP (OI&M)																<b>1075</b>		2	33096
Matt 27:42 (Lk 23:35, 37, 39)																				<b>1075</b> <b>1077</b> <b>1079</b>		0 2 2	33096 33098 33100
Matt 27:43		1	9813	1	11877																		
Matt 27:44																							
<i>Darkness Comes Over the Land (Matt 27:45)</i>																							
Matt 27:45 (Lk 23:44)		5	9818	5	11882															<b>1084</b>		5	33105
<i>The Cry From the Cross: "My God, My God" (Matt 27:46)</i>																							
Matt 27:46 (Lk 23:46)		2	9820	2	11884															<b>1086</b>		2	33107
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Matt 27:47–49)</i>																							
Matt 27:47																							
Matt 27:48 (Lk 23:36)																				<b>1076</b>		10	33117
Matt 27:49																							

<i>Jesus Cries Again and Gives Up His Spirit (Matt 27:50)</i>																				
Matt 27:50 (Lk 23:46)		1	9821	1	11885													<b>1086</b>	10	33127
<i>The Veil of the Temple is Rent (Matt 27:51)</i>																				
Matt 27:51 (Lk 23:45)		1	9822	1	11886													<b>1085</b>	1	33128
Matt 27:52–53																				
<i>The Centurion's Declaration About Jesus (Matt 27:54)</i>																				
Matt 27:54 (Lk 23:47)		2	9824	2	11888													<b>1087</b>	2	33130
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Matt 27:55–56)</i>																				
Matt 27:55 (Lk 23:49)		2	9826	2	11890													<b>1089</b>	2	33132
Matt 27:56 (Lk 24:10)				17	11907													<b>1106</b>	17	33149
<i>Joseph of Arimathea and the Burial of Jesus (Matt 27:57–60)</i>																				
Matt 27:57 (Lk 23:50–51)		5 1	9831 9832	16 1	11923 11924													<b>1090</b> <b>1091</b>	16 1	33165 33166
Matt 27:58 (Lk 23:52)		1	9833	1	11925													<b>1092</b>	1	33167
Matt 27:59 (Lk 23:53)		1	9834	1	11926													<b>1093</b>	1	33168
Matt 27:60 (Lk 23:53)		0	9834	0	11926													<b>1093</b>	0	33168
<i>The Two Marys Sit Opposite the Tomb (Matt 27:61)</i>																				
Matt 27:61 (Lk 24:10)																		<b>1106</b>	13	33181
Matt 27:62–66																				
<i>The Two Marys Come to See the Tomb (Matt 28:1)</i>																				
Matt 28:1 (Lk 24:1, 10)		4	9838	4	11930													<b>1097</b> <b>1106</b>	9 9	33190 33199
<i>An Angel of the Lord Descends and Rolls Back the Stone (Matt 28:2–3)</i>																				
Matt 28:2 (Lk 24:2)		1	9839	1	11931													<b>1098</b>	8	33207
Matt 28:3 (Lk 24:4)		2	9841	2	11933													<b>1100</b>	2	33209
<i>The Guards Are Like Dead Men (Matt 28:4)</i>																				
Matt 28:4 (Lk 24:5)		1	9842	1	11934													<b>1101</b>	1	33210
<i>The Angel Speaks to the Women at the Tomb (Matt 28:5–7)</i>																				
Matt 28:5 (Lk 24:5)		0	9842	0	11934													<b>1101</b>	0	33210
Matt 28:6 (Lk 24:6)		1	9843	1	11935													<b>1102</b>	1	33211
Matt 28:7 (Lk 24:5–6)		1 1	9844 9845	1 1	11936 11937													<b>1101</b> <b>1102</b>	1 1	33212 33213

<i>The Women Depart from the Tomb to Tell Jesus' Disciples (Matt 28:8)</i>																						
Matt 28:8 (Lk 24:9)			3	9848	3	11940														<b>1105</b>	3	33216
<i>Jesus Meets the Women on the Way and Speaks with Them (Matt 28:9-10)</i>																						
Matt 28:9																						
Matt 28:10 (Lk 24:9)																				<b>1105</b>	0	33216
Matt 28:11-20																						
<i>The Great Commission (Matt 28:18-20)</i>																						
Matt 28:18 (Lk 24:46)																				<b>1142</b>	37	33253
Matt 28:19 (Lk 24:47)																				<b>1143</b>	1	33254
Matt 28:20																						
Total # of verses moved: Complete Visual Contact																					33254	
Amount of Scrolling Greater than the Size of Luke (1:1-24:53) (1149 verses)																					28.941x	
Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)																					9848	
Amount of Scrolling Greater than the Size of Luke (1:1-24:53) (1149 verses)																					8.570x	
Total # of verses moved: <i>Penultimate</i> Posteriority [BH] (With Oral Interference & Memory &c.)																					11940	
Amount of Scrolling Greater than the Size of Luke (1:1-24:53) (1149 verses)																					10.391x	



Matthew's use of Luke, Bookroll 1: *Luke 1:1–9:50* (Two-Bookroll & \*Three-Bookroll Luke)

[AP: WH, LH; PP: BH]

1–23	24– 46	47– 69	70– 92	93– 115	116– 138	139– 161	162– 184	185– 207	208– 229	230– 252	253– 275	276– 298	299– 321	322– 344	345– 367	368– 390	391– 413	414– 436	437– 458
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<i>Prologue (Matt 1:1)</i>																						
Matt 1:1 (Lk 3:34)								<b>166</b>													166	166
<i>The Genealogy of Jesus: Abraham to David (Matt 1:2–6a)</i>																						
Matt 1:2 (Lk 3:34, 33)								<b>166</b>													0	166
								<b>165</b>													1	167
Matt 1:3 (Lk 3:33)								<b>165</b>													0	167
Matt 1:4 (Lk 3:33, 32)								<b>165</b>													0	167
								<b>164</b>													1	168
Matt 1:5 (Lk 3:32)								<b>164</b>													0	168
Matt 1:6a (Lk 3:31)								<b>163</b>													1	169
<i>The Genealogy of Jesus: David to the Deportation (Matt 1:6b–11)</i>																						
Matt 1:6b (Lk 3:31)								<b>163</b>													0	169
Matt 1:7–9																						
Matt 1:10 (Lk 3:25)								<b>157</b>													6	175
Matt 1:11																						
<i>The Genealogy of Jesus: the Deportation to the Christ (Matt 1:12–16)</i>																						
Matt 1:12 (Lk 3:27)								<b>159</b>													2	177
Matt 1:13 (Lk 3:27)								<b>159</b>													0	177
Matt 1:14																						
Matt 1:15 (Lk 3:24)								<b>156</b>													3	180
Matt 1:16 (Lk 3:23)								<b>155</b>													1	181
Matt 1:17																						
<i>An Angel of the Lord appears to Joseph in a Dream foretelling Him of the Birth of Jesus (Matt 1:18–25)</i>																						
Matt 1:18–20																						
Matt 1:21 (Lk 1:31)		<b>31</b>																			124	305
Matt 1:22–25																						
Matt 2:1–21																						

<i>Settling At Nazareth in Galilee (Matt 2:22–23)</i>																							
Matt 2:22 (Lk 2:39)						<b>119</b>													88	393			
Matt 2:23 (Lk 2:39)						<b>119</b>												AP (OI&M)	PP (OI&M)	0	393		
<i>John the Baptist (Matt 3:1–2)</i>																							
Matt 3:1 (Lk 3:2–3)						<b>134</b> <b>135</b>												134 1	134 135	134 1	134 135	15 1	408 409
Matt 3:2 (Lk 3:3)						<b>135</b>												0	135	0	135	0	409
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness (Matt 3:3)</i>																							
Matt 3:3 (Lk 3:4)						<b>136</b>												1	136	1	136	1	410
Matt 3:4																							
<i>The People Go Out to John (Matt 3:5–6)</i>																							
Matt 3:5 (Lk 3:3, 7)						<b>135</b> <b>139</b>												3	139	3	139	1 4	411 415
Matt 3:6 (Lk 3:7)						<b>139</b>												0	139	0	139	0	415
<i>John's Preaching of Repentance (Matt 3:7–10)</i>																							
Matt 3:7 (Lk 3:7)						<b>139</b>												0	139	0	139	0	415
Matt 3:8 (Lk 3:8)						<b>140</b>												1	140	1	140	1	416
Matt 3:9 (Lk 3:8)						<b>140</b>												0	140	0	140	0	416
Matt 3:10 (Lk 3:9)						<b>141</b>												1	141	1	141	1	417
<i>John's Messianic Preaching I: The One After Me (Matt 3:11 I; Matt 3:12 II)</i>																							
Matt 3:11 (Lk 3:16)						<b>148</b>												7	148	7	148	7	424
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Matt 3:11 I; Matt 3:12 II)</i>																							
Matt 3:12 (Lk 3:17)						<b>149</b>												1	149	1	149	1	425
<i>The Baptism of Jesus (Matt 3:13–17)</i>																							
Matt 3:13 (Lk 3:21)						<b>153</b>												4	153	4	153	4	429
Matt 3:14–15																							
Matt 3:16 (Lk 3:21–22)						<b>153</b> <b>154</b>												0 1	153 154	0 1	153 154	0 1	429 430
Matt 3:17 (Lk 3:22)						<b>154</b>												0	154	0	154	0	430
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Matt 4:1–2)</i>																							
Matt 4:1 (Lk 4:1–2)						<b>171</b> <b>172</b>												17 1	171 172	17 1	171 172	17 1	447 448
Matt 4:2 (Lk 4:2)						<b>172</b>												0	172	0	172	0	448

<i>The Temptation: Stone into Bread (Matt 4:3-4)</i>																										
Matt 4:3 (Lk 4:3)								<b>173</b>										1	173	1	173	1	449			
Matt 4:4 (Lk 4:4)								<b>174</b>										1	174	1	174	1	450			
<i>The Temptation: the Pinnacle of the Temple (Matt 4:5-7)</i>																										
Matt 4:5 (Lk 4:9)								<b>179</b>										5	179	5	179	5	455			
Matt 4:6 (Lk 4:9-11)								<b>179</b>										0	179	0	179	0	455			
								<b>180</b>										1	180	1	180	1	456			
								<b>181</b>										1	181	1	181	1	457			
Matt 4:7 (Lk 4:12)								<b>182</b>										1	182	1	182	1	458			
<i>The Temptation: the Kingdoms of the World (Matt 4:8-10)</i>																										
Matt 4:8 (Lk 4:5-6)								<b>175</b>										7	189	7	189	7	465			
								<b>176</b>										1	190	1	190	1	466			
Matt 4:9 (Lk 4:6-7)								<b>176</b>										0	190	0	190	0	466			
								<b>177</b>										1	191	1	191	1	467			
Matt 4:10 (Lk 4:8)								<b>178</b>										1	191	1	191	1	468			
<i>The Devil Departs and the Angels Minister (Matt 4:11)</i>																										
Matt 4:11 (Lk 4:13)								<b>183</b>										5	197	5	197	5	473			
<i>The Journey into Galilee (Matt 4:12)</i>																										
Matt 4:12 (Lk 4:14)								<b>184</b>										1	198	1	198	1	474			
<i>Jesus Departs Nazareth and Settles in Capernaum (Matt 4:13)</i>																										
Matt 4:13 (Lk 4:16, 23, 31)								<b>186</b>										2	200	2	200	2	476			
								<b>193</b>														7	483			
								<b>201</b>														8	491			
Matt 4:14-16																										
<i>Jesus Preaches Repentance and that the Kingdom of Heaven is Near (Matt 4:17)</i>																										
Matt 4:17 (Lk 3:3)							<b>135</b>																			
																						PP (OI&M)	66	557		
<i>The Call of the First Disciples (Matt 4:18-22)</i>																										
Matt 4:18 (Lk 5:1-2)								<b>215</b>														80	280	80	637	
								<b>216</b>														1	281	1	638	
Matt 4:19 (Lk 5:2)								<b>216</b>														0	281	0	638	
Matt 4:20 (Lk 5:2, 11)								<b>216</b>														0	281	0	638	
								<b>225</b>														9	290	9	647	
Matt 4:21 (Lk 5:10)								<b>224</b>														1	291	1	648	
Matt 4:22 (Lk 5:11)								<b>225</b>																		
																						AP (OI&M)	1	292	1	649
<i>First Preaching Tour in Galilee (Matt 4:23)</i>																										







Matt 8:17		AP (OI&M)	PP (OI&M)																	
<i>Jesus Departs to the Other Side (Matt 8:18)</i>																				
Matt 8:18 (Lk 8:22)		63	556	63	737													<b>374</b>	163	1504
Matt 8:19–22																				
<i>Stilling the Storm (Matt 8:23–27)</i>																				
Matt 8:23 (Lk 8:22)		0	556	0	737													<b>374</b>	0	1504
Matt 8:24																				
Matt 8:25 (Lk 8:24)		2	558	2	739													<b>376</b>	2	1506
Matt 8:26 (Lk 8:24–25)		0	558	0	739													<b>376</b>	0	1506
		1	559	1	740													<b>377</b>	1	1507
Matt 8:27 (Lk 8:25)		0	559	0	740													<b>377</b>	0	1507
<i>The Gadarene Demoniacs (Matt 8:28–34)</i>																				
Matt 8:28 (Lk 8:26–27)		1	560	1	741													<b>378</b>	1	1508
		1	561	1	742													<b>379</b>	1	1509
Matt 8:29 (Lk 8:28)		1	562	1	743													<b>380</b>	1	1510
Matt 8:30 (Lk 8:32)		4	566	4	747													<b>384</b>	4	1514
Matt 8:31 (Lk 8:32)		0	566	0	747													<b>384</b>	0	1514
Matt 8:32 (Lk 8:32–33)		0	566	0	747													<b>384</b>	0	1514
		1	567	1	748													<b>385</b>	1	1515
Matt 8:33 (Lk 8:34–36)		1	568	1	749													<b>386</b>	1	1516
		1	569	1	750													<b>387</b>	1	1517
		1	570	1	751													<b>388</b>	1	1518
Matt 8:34 (Lk 8:34–37)		2	572	2	753													<b>386</b>	2	1520
		1	573	1	754													<b>387</b>	1	1521
		1	574	1	755													<b>388</b>	1	1522
		1	575	1	756													<b>389</b>	1	1523
<i>Jesus Cross the Sea and Comes to His Own Town (Matt 9:1)</i>																				
Matt 9:1 (Lk 8:37)		0	575	0	756													<b>389</b>	0	1523
<i>The Healing of the Paralytic (Matt 9:2–8)</i>																				
Matt 9:2 (Lk 5:18, 20)		157	732	157	913													<b>232</b>	157	1680
		2	734	2	915													<b>234</b>	2	1682
Matt 9:3 (Lk 5:21)		1	735	1	916													<b>235</b>	1	1683
Matt 9:4 (Lk 5:22)		1	736	1	917													<b>236</b>	1	1684
Matt 9:5 (Lk 5:23)		1	737	1	918													<b>237</b>	1	1685
Matt 9:6 (Lk 5:24)		1	738	1	919													<b>238</b>	1	1686

Matt 9:7 (Lk 5:24–25)		0 1	738 739	0 1	919 920														0 1	1686 1687	
Matt 9:8 (Lk 5:26)		1	740	1	921														1	1688	
<i>The Call of Matthew (Levi) (Matt 9:9)</i>																					
Matt 9:9 (Lk 5:27–28)		1 1	741 742	1 1	922 923														1 1	1689 1690	
<i>Jesus Reclines with Many Tax-Collectors and Sinners (Matt 9:10–13)</i>																					
Matt 9:10 (Lk 5:29)		1	743	1	924														1	1691	
Matt 9:11 (Lk 5:30)		1	744	1	925														1	1692	
Matt 9:12 (Lk 5:31)		1	745	1	926														1	1693	
Matt 9:13 (Lk 5:32)		1	746	1	927														1	1694	
<i>The Question about Fasting (Matt 9:14–15)</i>																					
Matt 9:14 (Lk 5:33)		1	747	1	928														1	1695	
Matt 9:15 (Lk 5:34–35)		1 1	748 749	1 1	929 930														1 1	1696 1697	
<i>The Mashāl Concerning the Unshrunk Cloth (Matt 9:16)</i>																					
Matt 9:16 (Lk 5:36)		1	750	1	931														1	1698	
<i>The Mashāl Concerning the New Wine (Matt 9:17)</i>																					
Matt 9:17 (Lk 5:36–38)		0 1 1	750 751 752	0 1 1	931 932 933														0 1 1	1698 1799 1700	
<i>Jairus' Daughter I (Matt 9:18–19 I; Matt 9:23–26 II)</i>																					
Matt 9:18 (Lk 8:41–42)		141 1	893 894	141 1	1074 1075														393 394	141 1	1841 1842
Matt 9:19																					
<i>The Haemorrhaging Woman (Matt 9:20–22)</i>																					
Matt 9:20 (Lk 8:43–44)		1 1	895 896	1 1	1076 1077														395 396	1 1	1843 1844
Matt 9:21																					
Matt 9:22 (Lk 8:48)		4	900	4	1081														400	4	1848
<i>Jairus' Daughter II (Matt 9:18–19 I; Matt 9:23–26 II)</i>																					
Matt 9:23 (Lk 8:51)		3	903	3	1084														403	3	1851
Matt 9:24 (Lk 8:52–53)		1 1	904 905	1 1	1085 1086														404 405	1 1	1852 1853
Matt 9:25 (Lk 8:54)		1	906	1	1087														406	1	1854







Matt 11:5 (Lk 7:22)		0	1096	0	1564															0	3237
Matt 11:6 (Lk 7:23)		1	1097	1	1565															1	3238
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Matt 11:7–11 I; Matt 11:16–19 II)</i>																					
Matt 11:7 (Lk 7:24)		1	1098	1	1566															1	3239
Matt 11:8 (Lk 7:25)		1	1099	1	1567															1	3240
Matt 11:9 (Lk 7:26)		1	1100	1	1568															1	3241
Matt 11:10 (Lk 7:27)		1	1101	1	1569															1	3242
Matt 11:11 (Lk 7:28)		1	1102	1	1570															1	3243
Matt 11:12–14																					
<i>He Who Has Ears to Hear I (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																					
Matt 11:15 (Lk 8:8)																				30	3273
<i>Jesus' Witness Concerning John II ("Children Sitting in the Marketplace") (Matt 11:7–11 I; Matt 11:16–19 II)</i>																					
Matt 11:16 (Lk 7:31–32)		3	1105	3	1573															27	3300
		1	1106	1	1574															1	3301
Matt 11:17 (Lk 7:32)		0	1106	0	1574															0	3301
Matt 11:18 (Lk 7:33)		1	1107	1	1575															1	3302
Matt 11:19 (Lk 7:34–35)		1	1108	1	1576															1	3303
		1	1109	1	1577															1	3304
Matt 11:20–30																					
<i>Plucking Grain on the Sabbath (Matt 12:1–8)</i>																					
Matt 12:1 (Lk 6:1)		83	1192	83	1660															83	3387
Matt 12:2 (Lk 6:2)		1	1193	1	1661															1	3388
Matt 12:3 (Lk 6:3)		1	1194	1	1662															1	3389
Matt 12:4 (Lk 6:4)		1	1195	1	1663															1	3390
Matt 12:5–7																					
Matt 12:8 (Lk 6:5)		1	1196	1	1664															1	3391
<i>The Man with the Withered Hand (Matt 12:9–14)</i>																					
Matt 12:9 (Lk 6:6)		1	1197	1	1665															1	3392
Matt 12:10 (Lk 6:6–9)		0	1197	0	1665															0	3392
		1	1198	1	1666															1	3393
		1	1199	1	1667															1	3394
		1	1200	1	1668															1	3395

Matt 12:11 (Lk 6:8–9)		1 1	1201 1202	1 1	1669 1670															1 1	3396 3397	
Matt 12:12 (Lk 6:9)		0	1202	0	1670															0	3397	
Matt 12:13 (Lk 6:8, 10)		1 2	1203 1205	1 2	1671 1673															1 2	3398 3400	
Matt 12:14 (Lk 6:11)		1	1206	1	1674															1	3401	
<i>Jesus Heals Multitudes By the Sea (Matt 12:15–16)</i>																						
Matt 12:15 (Lk 6:17–19)		6 1 1	1212 1213 1214	6 1 1	1680 1681 1682															6 1 1	3407 3408 3409	
Matt 12:16																						
Matt 12:17–32																						
<i>The Tree is Known by Its Fruit II (Matt 7:15–20 I; Matt 12:33 II)</i>																						
Matt 12:33 (Lk 6:43–44)		24 1	1238 1239	24 1	1706 1707															24 1	3433 3434	
<i>The Good and Evil Men's Treasure (Matt 12:34–35)</i>																						
Matt 12:34 (Lk 3:7; 6:45)		1	1240	1	1708															158 159	3592 3751	
Matt 12:35 (Lk 6:45)		0	1240	0	1708															0	3751	
Matt 12:36–45																						
<i>Jesus' True Kindred (Matt 12:46–50)</i>																						
Matt 12:46 (Lk 8:19–20)	<b>+1</b>	74 1	1314 1315	74 1	1782 1783															371 372	73 1	3824 3825
Matt 12:47 (Lk 8:20)		0	1315	0	1783															372	0	3825
Matt 12:48 (Lk 8:21)		1	1316	1	1784															373	1	3826
Matt 12:49 (Lk 8:21)		0	1316	0	1784															373	0	3826
Matt 12:50 (Lk 8:21)		0	1316	0	1784															373	0	3826
<i>Jesus Comes to the Sea and Sits in a Boat with the Crowd Standing at the Shore (Matt 13:1–2)</i>																						
Matt 13:1																						
Matt 13:2 (Lk 8:4)		17	1333	17	1801															356	17	3843
<i>The Parable of the Sower (Matt 13:3–9)</i>																						
Matt 13:3 (Lk 8:4–5)		0 1	1333 1334	0 1	1802 1803															356 357	0 1	3843 3844
Matt 13:4 (Lk 8:5)		0	1334	0	1803															357	0	3844







<i>The Transfiguration (Matt 17:1–8)</i>																					
Matt 17:1 (Lk 9:28)		1	1415	1	1883														<b>436</b>	1	5105
Matt 17:2 (Lk 9:29)		1	1416	1	1884														<b>437</b>	1	5106
Matt 17:3 (Lk 9:30)		1	1417	1	1885														<b>438</b>	1	5107
Matt 17:4 (Lk 9:33)		3	1420	3	1888														<b>441</b>	3	5110
Matt 17:5 (Lk 9:34–35)		1	1421	1	1889														<b>442</b>	1	5111
		1	1422	1	1890														<b>443</b>	1	5112
Matt 17:6 (Lk 9:34)		1	1423	1	1891														<b>442</b>	1	5113
Matt 17:7																					
Matt 17:8 (Lk 9:36)		2	1425	2	1893														<b>444</b>	2	5115
<i>They Come Down the Mountain (Matt 17:9a)</i>																					
Matt 17:9a (Lk 9:37)		1	1426	1	1894														<b>445</b>	1	5116
Matt 17:9b–13																					
<i>Jesus Heals a Boy Possessed by a Demon (Matt 17:14–18)</i>																					
Matt 17:14 (Lk 9:37)		0	1426	0	1894														<b>445</b>	0	5116
Matt 17:15 (Lk 9:38)		1	1427	1	1895														<b>446</b>	1	5117
Matt 17:16 (Lk 9:40)		2	1429	2	1897														<b>448</b>	2	5119
Matt 17:17 (Lk 9:41)		1	1430	1	1898														<b>449</b>	1	5120
Matt 17:18 (Lk 9:42)		1	1431	1	1899														<b>450</b>	1	5121
Matt 17:19–20																					
<i>Jesus' Second Passion Prediction (Matt 17:22–23)</i>																					
Matt 17:22 (Lk 9:43–44)		1	1432	1	1900														<b>451</b>	1	5122
		1	1433	1	1901														<b>452</b>	1	5123
Matt 17:23																					
Matt 17:24–27																					
<i>On True Greatness (Matt 18:1–5)</i>																					
Matt 18:1 (Lk 9:46)		2	1435	2	1903														<b>454</b>	2	5125
Matt 18:2 (Lk 9:47)		1	1436	1	1904														<b>455</b>	1	5126
Matt 18:3 (Lk 9:48)		1	1437	1	1905														<b>456</b>	1	5127
Matt 18:4 (Lk 9:48)		0	1437	0	1905														<b>456</b>	0	5127
Matt 18:5 (Lk 9:48)		0	1437	0	1905														<b>456</b>	0	5127







Matthew's use of Luke, Bookroll 2: *Luke 9:51–24:53* (Two-Bookroll Luke)

[AP: WH, LH; PP: BH]

	1–35	36–69	70–104	105–138	139–173	174–208	209–242	243–277	278–312	313–346	347–381	382–416	417–450	451–485	486–519	520–554	555–588	589–623	624–657	658–691			
Matt 1:1–25																							
Matt 2:1–23																							
Matt 3:1–17																							
Matt 4:1–25																							
Matt 5:1–12																							
<i>You Are the Salt of the Earth</i> (Matt 5:13)																							
Matt 5:13 (Lk 14:34–35)							236															236	236
							237															1	237
Matt 5:14																							
<i>Putting a Lamp on the Lampstand</i> (Matt 5:15–16)																							
Matt 5:15 (Lk 11:33)			87																			150	387
<i>Let Your Light Shine</i> (Matt 5:16)																							
Matt 5:16 (Lk 11:33)			87																			0	387
<i>Jesus has Not Come to Abolish the Law or the Prophets, but to Fulfill</i> (Matt 5:17)																							
Matt 5:17 (Lk 16:16)								285														198	585
<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law</i> (Matt 5:18)																							
Matt 5:18 (Lk 16:17)								286														1	586
Matt 5:19–28																							
AP (OI&M)																	PP (OI&M)						
<i>Agreement with One's Accuser</i> (Matt 5:25–26)																							
Matt 5:25 (Lk 12:58)				166													166	166	166	166	120	706	
Matt 5:26 (Lk 12:59)				167													1	167	1	167	1	707	
Matt 5:27–30																							
<i>On Adultery and Divorce</i> (Matt 3:31–32)																							
Matt 5:31																							
Matt 5:32 (Lk 16:18)								287														120	827
<i>On Oaths</i> (Matt 5:33–37)																							
Matt 5:33–34																							



Matt 6:31 (Lk 12:29)				<b>137</b>													1	663	1	663	1	1551
Matt 6:32 (Lk 12:30)				<b>138</b>													1	664	1	664	1	1552
Matt 6:33 (Lk 12:31)					<b>139</b>												1	665	1	665	1	1553
Matt 6:34																						
Matt 7:1–6																						
<i>On Asking and Receiving (Matt 7:7–11)</i>																						
Matt 7:7 (Lk 11:9)		<b>63</b>															76	741	76	741	76	1629
Matt 7:8 (Lk 11:10)		<b>64</b>															1	742	1	742	1	1630
Matt 7:9 (Lk 11:11)		<b>65</b>															1	743	1	743	1	1631
Matt 7:10 (Lk 11:11–12)		<b>65</b> <b>66</b>															0 1	743 744	0 1	743 744	0 1	1631 1632
Matt 7:11 (Lk 11:13)		<b>67</b>															1	745	1	745	1	1633
Matt 7:12																						
<i>Enter Through the Narrow Gate (Matt 7:13–14)</i>																						
Matt 7:13 (Lk 13:24)						<b>191</b>											124	869	124	869	124	1757
Matt 7:14																						
Matt 7:15–20																						
<i>Why do You Say to me, "Lord, Lord" (Matt 7:21–23)</i>																						
Matt 7:21																						
Matt 7:22 (Lk 13:25)						<b>192</b>											1	870	1	870	1	1758
Matt 7:23 (Lk 13:27)						<b>194</b>											2	872	2	872	2	1760
Matt 7:24–29																						
Matt 8:1–10																						
<i>Many will Come from the East and West and Recline with Abraham, Isaac, and Jacob (Matt 8:11)</i>																						
Matt 8:11 (Lk 13:28–29)						<b>195</b> <b>196</b>											1 1	873 874	1 1	873 874	1 1	1761 1762
<i>The Sons of the Kingdom will be Cast Out: In that Place, there will be Weeping and Gnashing of Teeth (Matt 8:12)</i>																						
Matt 8:12 (Lk 13:28)						<b>195</b>											1	875	1	875	1	1763
Matt 8:13–18																						
<i>On Following Jesus (Matt 8:19–22)</i>																						
Matt 8:19 (Lk 9:57)	<b>7</b>																188	1063	188	1063	188	1951

Matt 8:20 (Lk 9:58)	<b>8</b>																	1	1064	1	1064	1	1952	
Matt 8:21 (Lk 9:59)	<b>9</b>																	1	1065	1	1065	1	1953	
Matt 8:22 (Lk 9:59–60)	<b>9</b> <b>10</b>																	0	1065	0	1065	0	1953	
																		1	1066	1	1066	1	1954	
Matt 8:23–34																								
Matt 9:1–26																								
<i>The Two Blind Men (Matt 9:27–31)</i>																								
Matt 9:27 (Lk 18:35, 37–39)																							261	2215
																							2	2217
																							1	2218
																							1	2219
Matt 9:28 (Lk 18:41)																							2	2221
Matt 9:29 (Lk 18:42)																							1	2222
Matt 9:30–31																								
<i>The Beelzebub Controversy I (Matt 9:32–34 I; Matt 12:22–24 II)</i>																								
Matt 9:32 (Lk 11:14)		<b>68</b>																	58	1124	58	1124	310	2532
Matt 9:33 (Lk 11:14)		<b>68</b>																	0	1124	0	1124	0	2532
Matt 9:34 (Lk 11:15)		<b>69</b>																	1	1125	1	1125	1	2533
<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick (Matt 9:35)</i>																								
Matt 9:35 (13:22)																							120	2653
Matt 9:36																								
<i>The Harvest is Plentiful, but Workers are Few (Matt 9:37–38)</i>																								
Matt 9:37 (Lk 10:2)	<b>14</b>																		55	1180	55	1180	175	2828
Matt 9:38 (Lk 10:2)	<b>14</b>																		0	1180	0	1180	0	2828
Matt 10:1–6																								
<i>"Preach that the Kingdom of Heaven is Near" (Matt 10:7)</i>																								
Matt 10:7 (Lk 10:9)	<b>21</b>																		7	1187	7	1187	7	2835
<i>"Heal the Sick, Raise the Dead, Cleanse the Lepers, Cast Out Demons" (Matt 10:8)</i>																								
Matt 10:8 (Lk 10:9)	<b>21</b>																		0	1187	0	1187	0	2835
<i>Do Not Acquire for Yourself Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages (Matt 10:9–10)</i>																								
Matt 10:9																								
Matt 10:10 (Lk 10:4, 7)	<b>16</b> <b>19</b>																		5	1192	5	1192	5	2840
																							3	2843

<i>Remain with the Worthy One in whichever City or Village You Enter (Matt 10:11)</i>																									
Matt 10:11 (Lk 10:5, 7-8)	17															AP (OI&M)	PP (OI&M)	2	2845						
	19																	2	2847						
	20																	1	2848						
<i>Concerning the House You Enter (Matt 10:12-13)</i>																									
Matt 10:12 (Lk 10:4-5)	16															0	1192	0	1192	4	2852				
	17															1	1193	1	1193	1	2853				
Matt 10:13 (Lk 10:5-6)	17															0	1193	0	1193	0	2853				
	18															1	1194	1	1194	1	2854				
<i>Concerning the One Who does Not Accept You (Matt 10:14-15)</i>																									
Matt 10:14 (Lk 10:10-11)	22															4	1198	4	1198	4	2858				
	23															1	1199	1	1199	1	2859				
Matt 10:15 (Lk 10:12)	24															1	1200	1	1200	1	2860				
<i>Lambs in the Midst of Wolves (Matt 10:16)</i>																									
Matt 10:16 (Lk 10:3)	15																			9	2869				
<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17-18)</i>																									
Matt 10:17 (Lk 21:12)																486				471	1671	471	3340		
Matt 10:18 (Lk 21:12-13)																486				0	1671	0	3340		
																487				1	1672	1	3341		
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19-20)</i>																									
Matt 10:19 (Lk 21:14-16; 12:11-12)																488				1	1673	1	3342		
																489				1	1674	1	3343		
																490				1	1675	1	3344		
																						371	3715		
																						1	3716		
Matt 10:20 (Lk 12:12)																						0	3716		
<i>You Will Be Handed Over By Family (Matt 10:21)</i>																									
Matt 10:21 (Lk 21:16)																490				0	1675	370	4086		
<i>You Will Be Hated by All (Matt 10:22)</i>																									
Matt 10:22 (Lk 21:17, 19)																491				1	1676	1	4087		
																493				2	1678	2	4089		
Matt 10:23-25																									
<i>Nothing is Hidden which will not be Known (Matt 10:26)</i>																									
Matt 10:26 (Lk 12:2)																				86	1286	383	2061	383	4472
<i>What I Say in the Dark You Will Say in the Light (Matt 10:27)</i>																									

Matt 10:27 (Lk 12:3)					<b>111</b>													1	1287	1	2062	1	4473	
<i>Fear Him Who Can Destroy Both Body and Soul in Hell (Matt 10:28)</i>																								
Matt 10:28 (Lk 12:4-5)					<b>112</b>													1	1288	1	2063	1	4474	
					<b>113</b>													1	1289	1	2064	1	4475	
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Matt 10:29-31)</i>																								
Matt 10:29 (Lk 12:6)					<b>114</b>													1	1290	1	2065	1	4476	
Matt 10:30 (Lk 12:7)					<b>115</b>													1	1291	1	2066	1	4477	
Matt 10:31 (Lk 12:7)					<b>115</b>													0	1291	0	2066	0	4477	
<i>On Confessing and Denying the Son of Man (Matt 10:32-33)</i>																								
Matt 10:32 (Lk 12:8)					<b>116</b>													1	1292	1	2067	1	4478	
Matt 10:33 (Lk 12:9)					<b>117</b>													1	1293	1	2068	1	4479	
<i>Do not Think I have Come to Bring Peace (Matt 10:34)</i>																								
Matt 10:34 (Lk 12:51)					<b>159</b>													42	1335	42	2110	42	4521	
<i>A Household and Its Members Shall be Divided (Matt 10:35-36)</i>																								
Matt 10:35 (Lk 12:52-53)					<b>160</b>													1	1336	1	2111	1	4522	
					<b>161</b>													1	1337	1	2112	1	4523	
Matt 10:36 (Lk 12:52)					<b>160</b>													1	1338	1	2113	1	4524	
<i>The Conditions of Discipleship (Matt 10:37-38)</i>																								
Matt 10:37 (Lk 14:26)										<b>228</b>													68	4592
Matt 10:38 (Lk 14:27)										<b>229</b>													1	4593
<i>He Who Finds His Life Will Lose It (Matt 10:39)</i>																								
Matt 10:39 (Lk 17:33)																							104	4697
<i>On the One Who Receives You (Matt 10:40)</i>																								
Matt 10:40 (Lk 10:16)	<b>28</b>																						305	5002
Matt 10:41-42																								
Matt 11:1-11																								
<i>The Law and Prophets Prophesied until John (Matt 11:12-14)</i>																								
Matt 11:12 (Lk 16:16)																							257	5259
Matt 11:13 (Lk 16:16)																							0	5259
Matt 11:14																								
<i>He Who Has Ears to Hear I (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																								
Matt 11:15 (Lk 14:35)																							48	5307



Matt 11:16–19																								
<i>Woes Pronounced on the Galilean Cities (Matt 11:20–24)</i>																								
Matt 11:20																			AP (OI&M)	PP (OI&M)				
Matt 11:21 (Lk 10:13)	<b>25</b>																		135	1473	135	2248	212	5519
Matt 11:22 (Lk 10:14)	<b>26</b>																		1	1474	1	2249	1	5520
Matt 11:23 (Lk 10:15)	<b>27</b>																		1	1475	1	2250	1	5521
Matt 11:24 (Lk 10:12)	<b>24</b>																		3	1478	3	2253	3	5524
<i>Jesus' Thanksgiving to the Father (Matt 11:25–26)</i>																								
Matt 11:25 (Lk 10:21)	<b>33</b>																		9	1487	9	2262	9	5533
Matt 11:26 (Lk 10:21)	<b>33</b>																		0	1487	0	2263	0	5533
<i>All Things have been Handed Over to Jesus (Matt 11:27)</i>																								
Matt 11:27 (Lk 10:22)	<b>34</b>																		1	1488	1	2264	1	5534
Matt 11:28–30																								
Matt 12:1–8																								
<i>The Man with the Withered Hand (Matt 12:9–14)</i>																								
Matt 12:9																								
Matt 12:10 (Mt 14:2–3)						<b>204</b>																	170	5704
Matt 12:11 (Mt 14:5)						<b>207</b>																	1	5705
Matt 12:12–14																							2	5707
Matt 12:15–21																								
<i>The Beelzebul Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																								
Matt 12:22 (Lk 11:14)		<b>68</b>																	34	1522	34	2297	139	5846
Matt 12:23 (Lk 11:14)		<b>68</b>																	0	1522	0	2297	0	5846
Matt 12:24 (Lk 11:15)		<b>69</b>																	1	1523	1	2298	1	5847
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																								
Matt 12:25 (Lk 11:17)		<b>71</b>																	2	1525	2	2301	2	5849
Matt 12:26 (Lk 11:18)		<b>72</b>																	1	1526	1	2302	1	5850
<i>If I Cast Out Beelzebul . . . (Matt 12:27–28)</i>																								
Matt 12:27 (Lk 11:19)		<b>73</b>																	1	1527	1	2303	1	5851
Matt 12:28 (Lk 11:20)		<b>74</b>																	1	1528	1	2304	1	5852

<i>Plundering the Strong Man's House (Matt 12:29)</i>																								
Matt 12:29 (Lk 11:21–22)			<b>75</b> <b>76</b>															1 1	1529 1530	1 1	2305 2306	1 1	5853 5854	
<i>He who is not with Me is Against Me (Matt 12:30)</i>																								
Matt 12:30 (Lk 11:23)			<b>77</b>															1	1531	1	2307	1	5855	
<i>Blasphemy of the Holy Spirit (Matt 12:31–32)</i>																								
Matt 12:31 (Lk 12:10)				<b>118</b>														41	1572	41	2347	41	5896	
Matt 12:32 (Lk 12:10)				<b>118</b>														0	1572	0	2347	0	5896	
Matt 12:33–37																								
<i>The Scribes and Pharisees Ask for a Sign (Matt 12:38)</i>																								
Matt 12:38 (Lk 11:29)			<b>83</b>															35	1607	35	2382	35	5931	
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																								
Matt 12:39 (Lk 11:29)			<b>83</b>															0	1607	0	2382	0	5931	
<i>Just as Jonah was a Sign, So Will the Son of Man Be (Matt 12:40)</i>																								
Matt 12:40 (Lk 11:30)			<b>84</b>															1	1608	1	2383	1	5932	
<i>The Sentence of the Men of Nineveh (Matt 12:41)</i>																								
Matt 12:41 (Lk 11:32)			<b>86</b>															2	1610	2	2385	2	5934	
<i>The Sentence of the Queen of South (Matt 12:42)</i>																								
Matt 12:42 (Lk 11:31)			<b>85</b>															1	1611	1	2386	1	5935	
<i>The Return of the Unclean Spirit (Matt 12:43–45)</i>																								
Matt 12:43 (Lk 11:24)			<b>78</b>															7	1618	7	2393	7	5942	
Matt 12:44 (Lk 11:24–25)			<b>78</b> <b>79</b>															0 1	1618 1619	0 1	2393 2394	0 1	5942 5943	
Matt 12:45 (Lk 11:26)			<b>80</b>															1	1620	1	2395	1	5944	
Matt 12:46–50																								
Matt 13:1–8																								
<i>He Who Has Ears to Hear II (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																								
Matt 13:9 (Lk 14:35)							<b>237</b>																157	6101
Matt 13:10–11																								
<i>Whoever Has, to Him It Shall Be Given (Matt 13:12)</i>																								
Matt 13:12 (Lk 19:26)																							168	6269
Matt 13:13–15																								

<i>The Blessedness of the Disciples (Matt 13:16–17)</i>																							
Matt 13:16 (Lk 10:23)	35																		370	6639			
Matt 13:17 (Lk 10:24)		36																	1	6640			
Matt 13:18–30																		AP (OI&M)	PP (OI&M)				
<i>The Parable of the Mustard Seed (Matt 13:31–32)</i>																							
Matt 13:31 (Lk 13:18–19)						185												105	1725	105	2500	149	6789
						186												1	1726	1	2501	1	6790
Matt 13:32 (Lk 13:19)						186												0	1726	0	2501	0	6790
<i>The Parable of the Leaven (Matt 13:33)</i>																							
Matt 13:33 (Lk 13:20–21)						187												1	1727	1	2502	1	6791
						188												1	1728	1	2503	1	6792
Matt 13:34–43a																							
<i>He Who Has Ears to Hear III (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																							
Matt 13:43b (Lk 14:35)						237																49	6841
Matt 13:44–48																							
<i>At the End of the Age: Angels Will Separate the Evil and the Righteous / There Will Be Weeping and Gnashing of Teeth (Matt 13:49–50)</i>																							
Matt 13:49																							
Matt 13:50 (Lk 13:28)						195																42	6883
Matt 13:51–58																							
Matt 14:1–36																							
Matt 15:1–39																							
<i>The Pharisees and Sadducees Ask for a Sign from Heaven (Matt 16:1)</i>																							
Matt 16:1 (Lk 11:16)						70																125	7008
<i>Interpreting the Times (Matt 16:2–3)</i>																							
Matt 16:2 (Lk 12:54–55)						162																92	7100
						163																1	7101
Matt 16:3 (Lk 12:56)						164																1	7102
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																							
Matt 16:4a (Lk 11:29)						83																81	7183
Matt 16:4b																							
<i>The Leaven of the Pharisees and the Sadducees (Matt 16:5–12)</i>																							
Matt 16:5																							

Matt 16:6 (Lk 12:1)																						26	7209	
Matt 16:7-12																								
Matt 16:13-20																								
<i>Jesus First Passion Prediction (Matt 16:21)</i>																								
Matt 16:21 (Lk 17:25; 24:7)																							216 320	7425 7745
Matt 16:22-23																								
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Matt 16:24)</i>																								
Matt 16:24 (Lk 14:27)																							416	8161
<i>He Who Wants to Save His Life Will Lose It (Matt 16:25)</i>																								
Matt 16:25 (Lk 17:33)																							104	8265
Matt 16:26																								
<i>The Son of Man is About to Come to Repay Each One According to His Deeds (Matt 16:27)</i>																								
Matt 16:27 (Lk 18:8)																							11	8276
Matt 16:28																								
Matt 17:1-19																								
<i>Faith the Size of Mustard Seed (Matt 17:20)</i>																								
Matt 17:20 (Lk 17:6)																							38	8314
Matt 17:22-27																								
<i>On True Greatness (Matt 18:1-5)</i>																								
Matt 18:1 (22:24)																							230	8544
Matt 18:2																								
Matt 18:3 (Lk 18:17)																							183	8727
Matt 18:4-5																								
<i>It is better for a Millstone to be Hung around His Neck (Matt 18:6)</i>																								
Matt 18:6 (Lk 17:2)																							114 1842 114 2617	51 8778
<i>Offenses Are Bound to Come (Matt 18:7)</i>																								
Matt 18:7 (Lk 17:1)																							1 1843 1 2618	1 8779
Matt 18:8-9																								
Matt 18:10																								
<i>The Parable of the Lost Sheep (Matt 18:12-14)</i>																								

Matt 18:12 (Lk 15:4)																					60	8839												
Matt 18:13 (Lk 15:5-7)																						1	8840											
																						1	8841											
																						1	8842											
Matt 18:14 (Lk 15:7)																						0	8842											
<i>On Reproving One's Brother (Matt 18:15-18)</i>																																		
Matt 18:15 (Lk 17:3)																						2	1845	2	2620	59	8901							
Matt 18:16-18																																		
Matt 18:19-20																																		
<i>Forgive, not Seven Times, But Seventy-Seven Times (Matt 18:21-22)</i>																																		
Matt 18:21 (Lk 17:4)																						1	1845	1	2621	1	8902							
Matt 18:22 (Lk 17:4)																						0	1845	0	2621	0	8902							
Matt 18:23-35																																		
<i>After Finishing Speaking, Jesus Leaves Galilee and Goes to the Regions of Judaea Beyond the Jordan (Matt 19:1)</i>																																		
Matt 19:1 (Lk 9:51)	<b>1</b>																										303	9205						
Matt 19:2-8																																		
<i>On Divorce and Adultery (Matt 19:9)</i>																																		
Matt 19:9 (Lk 16:18)																												286	9491					
Matt 19:10-12																																		
<i>Jesus Blesses the Children (Matt 19:13-15)</i>																																		
Matt 19:13 (Lk 18:15)																												47	1893	47	2668	64	9555	
Matt 19:14 (Lk 18:16)																												1	1894	1	2669	1	9556	
Matt 19:15																																		
<i>The Rich Young Man (Matt 19:16-22)</i>																																		
Matt 19:16 (Lk 18:18)																													2	1896	2	2671	2	9558
Matt 19:17 (Lk 18:19-20)																													1	1897	1	2672	1	9559
																													1	1898	1	2673	1	9560
Matt 19:18 (Lk 18:20)																													0	1898	0	2673	0	9560
Matt 19:19 (Lk 18:20)																													0	1898	0	2673	0	9560
Matt 19:20 (Lk 18:21)																													1	1899	1	2674	1	9561
Matt 19:21 (Lk 18:22)																													1	1900	1	2675	1	9562
Matt 19:22 (Lk 18:23)																													1	1901	1	2676	1	9563

<i>How Hard it is to Enter the Kingdom of Heaven (Matt 19:23–24)</i>																						
Matt 19:23 (Lk 18:24–25)																1	1902	1	2677	1	9564	
																1	1903	1	2678	1	9565	
Matt 19:24 (Lk 18:24–25)																1	1904	1	2679	1	9566	
																1	1905	1	2680	1	9567	
<i>All things are Possible with God (Matt 19:25–26)</i>																						
Matt 19:25 (Lk 18:26)																1	1906	1	2681	1	9568	
Matt 19:26 (Lk 18:27)																1	1907	1	2682	1	9569	
<i>On Leaving Everything and Following Jesus (Matt 19:27–29)</i>																						
Matt 19:27 (Lk 18:28)																1	1908	1	2683	1	9570	
Matt 19:28 (Lk 18:29; 22:28, 30)																1	1909	1	2684	1	9571	
																540				175	9746	
																542				2	9748	
Matt 19:29 (Lk 18:29–30)																0	1909	0	2684	177	9925	
																1	1910	1	2685	1	9926	
<i>The First Will be Last and the Last, First I (Matt 19:30 I; Matt 20:16 II)</i>																						
Matt 19:30 (Lk 13:30)																					169	10095
Matt 20:1–15																						
<i>The First Will be Last, and the Last, First II (Matt 19:30 I; Matt 20:16 II)</i>																						
Matt 20:16 (Lk 13:30)																					0	10095
<i>Jesus' Third Passion Prediction (Matt 20:17–19)</i>																						
Matt 20:17 (Lk 18:31)																1	1911	1	2686	170	10265	
Matt 20:18 (Lk 18:31–32)																0	1911	0	2686	0	10265	
																1	1912	1	2687	1	10266	
Matt 20:19 (Lk 18:32–33)																0	1912	0	2687	0	10266	
																1	1913	1	2688	1	10267	
Matt 20:20–24																						
<i>The Greatest Among You must be like the Servant and the Slave (Matt 20:25–28)</i>																						
Matt 20:25 (Lk 22:25)																					168	10435
Matt 20:26 (Lk 22:26–27)																					1	10436
																					1	10437
Matt 20:27 (Lk 22:26–27)																					1	10438
																					1	10439



<i>The Children Cry Out in the Temple, "Hosanna to the Son of David" (Matt 21:15–16)</i>																				
Matt 21:15																				
Matt 21:16 (Lk 19:39–40)													418						7	10668
Matt 21:17													419						1	10669
<i>The Cursing of the Fig Tree (Matt 21:18–19)</i>																				
Matt 21:18																				
Matt 21:19 (Lk 13:6–7)					173														246	10915
					174														1	10916
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Matt 21:20–22)</i>																				
Matt 21:20																				
Matt 21:21 (Lk 17:6)										306									132	11048
Matt 21:22																		AP (OI&M)	PP (OI&M)	
<i>The Question about Authority (Matt 21:23–27)</i>																				
Matt 21:23 (Lk 20:1–2)													428				9	1978	9	2753
													429				1	1979	1	2754
Matt 21:24 (Lk 20:3)													430				1	1980	1	2755
Matt 21:25 (Lk 20:4–5)													431				1	1981	1	2756
													432				1	1982	1	2757
Matt 21:26 (Lk 20:6)													433				1	1983	1	2758
Matt 21:27 (Lk 20:7–8)													434				1	1984	1	2759
													435				1	1985	1	2760
Matt 21:28–32																				
<i>The Parable of the Wicked Tenants (Matt 21:33–41)</i>																				
Matt 21:33 (Lk 20:9–10)													436				1	1986	1	2761
													437				1	1987	1	2762
Matt 21:34 (Lk 20:10)													437				0	1987	0	2762
Matt 21:35 (Lk 20:10–11)													437				0	1987	0	2762
													438				1	1988	1	2763
Matt 21:36 (Lk 20:11)													438				0	1988	0	2763
Matt 21:37 (Lk 20:13)													440				2	1990	2	2765
Matt 21:38 (Lk 20:14)													441				1	1991	1	2766
Matt 21:39 (Lk 20:15)													442				1	1992	1	2767



Matt 21:40 (Lk 20:15)																		0	1992	0	2767	0	11184				
Matt 21:41 (Lk 20:16)																		1	1993	1	2768	1	11185				
<i>The Rejected Stone becomes the Cornerstone (Matt 21:42–43)</i>																											
Matt 21:42 (Lk 20:17)																		1	1994	1	2769	1	11186				
Matt 21:43																											
<i>About He who Falls on the Stone, and He on whom It Falls (Matt 21:44)</i>																											
Matt 21:44 (Lk 20:18)																		1	1995	1	2770	1	11187				
<i>The Scribes and Pharisees Know the Parable is About Them (Matt 21:45–46)</i>																											
Matt 21:45 (Lk 20:19)																		1	1996	1	2771	1	11188				
Matt 21:46 (Lk 20:19)																		0	1996	0	2771	0	11188				
<i>The Parable of the Great Supper (Matt 22:1–13b)</i>																											
Matt 22:1 (Lk 14:16)																						228	11416				
Matt 22:2 (Lk 14:16)																						0	11416				
Matt 22:3 (Lk 14:17)																						1	11417				
Matt 22:4 (Lk 14:17)																						0	11417				
Matt 22:5 (Lk 14:18)																						1	11418				
Matt 22:6																											
Matt 22:7 (Lk 14:21)																						3	11421				
Matt 22:8 (Lk 14:21, 24)																						0 3	11421 11424				
Matt 22:9																											
Matt 22:10 (Lk 14:23)																						1	11425				
Matt 22:11–12																											
Matt 22:13 (Lk 13:28)																						30	11455				
Matt 22:14																											
<i>On Paying Tribute to Caesar (Matt 22:15–22)</i>																											
Matt 22:15 (Lk 20:20)																						1	1997	1	2772	252	11707
Matt 22:16 (Lk 20:20–21)																						0 1	1997 1998	0 1	2772 2773	0 1	11707 11708
Matt 22:17 (Lk 20:22)																						1	1999	1	2774	1	11709
Matt 22:18 (Lk 20:23)																						1	2000	1	2775	1	11710





Matt 23:25 (Lk 11:42, 39)			<b>96</b> <b>93</b>														0 3	3271 3274	0 3	4046 4049	0 3	13724 13727	
<i>Blind Pharisee: Clean First the Inside (Matt 23:26)</i>																							
Matt 23:26 (Lk 11:41)			<b>95</b>														2	3276	2	4051	2	13729	
<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs (Matt 23:27–28)</i>																							
Matt 23:27 (Lk 11:42, 40)			<b>96</b> <b>94</b>														1	3277	1	4052	<u>1</u> <u>2</u>	13730 13732	
Matt 23:28 (Lk 11:40, 44)			<b>94</b> <b>98</b>														2	3279	2	4054	0 4	13732 13736	
<i>Woe to You Scribes and Pharisees: The Killing of the Prophets (Matt 23:29–36)</i>																							
Matt 23:29 (Lk 11:47)			<b>101</b>														3	3282	3	4057	3	13739	
Matt 23:30 (Lk 11:47)			<b>101</b>														0	3282	0	4057	0	13739	
Matt 23:31 (Lk 11:47–48)			<b>101</b> <b>102</b>														0 1	3282 3283	0 1	4057 4058	0 1	13739 13740	
Matt 23:32 (Lk 11:48)			<b>102</b>														0	3283	0	4058	0	13740	
Matt 23:33																							
Matt 23:34 (Lk 11:49)			<b>103</b>														1	3284	1	4059	1	13741	
Matt 23:35 (Lk 11:50–51)			<b>104</b>	<b>105</b>													1 1	3285 3286	1 1	4060 4061	1 1	13742 13743	
Matt 23:36 (Lk 11:51)			<b>105</b>														0	3287	0	4061	0	13743	
<i>The Lament over Jerusalem (Matt 23:37)</i>																							
Matt 23:37 (Lk 13:34)						<b>201</b>											96	3382	96	4157	96	13839	
<i>Behold, Your House is Left to You Desolate (Matt 23:38–39)</i>																							
Matt 23:38 (Lk 13:35)						<b>202</b>											1	3383	1	4158	1	13840	
Matt 23:39 (Lk 13:35)						<b>202</b>											0	3383	0	4158	0	13840	
<i>Prediction of the Destruction of the Temple (Matt 24:1–2)</i>																							
Matt 24:1 (Lk 21:5)																	<b>479</b>	277	3660	277	4435	277	14117
Matt 24:2 (Lk 21:5–6)																	<b>479</b> <b>480</b>	0 1	3660 3661	0 1	4435 4436	0 1	14117 14118
<i>The Disciples Ask about the Sign of Jesus' Coming (Matt 24:3)</i>																							
Matt 24:3 (Lk 21:7)																	<b>481</b>	1	3662	1	4437	1	14119
<i>Many Will Come in My Name (Matt 24:4–5)</i>																							





Matt 24:36																						
<i>Just as in the Days of Noah (Matt 24:37–39)</i>																						
Matt 24:37 (Lk 17:26)		10	3875	181	4994					<b>326</b>									181	15360		
Matt 24:38 (Lk 17:26–27)		0	3875	0	4994					<b>326</b>									0	15360		
		1	3876	1	4995					<b>327</b>									1	15361		
Matt 24:39 (Lk 17:27, 30)		0	3876	0	4995					<b>327</b>									0	15361		
		3	3879	3	4998					<b>330</b>									3	15364		
<i>One Will be Taken, and One, Left (Matt 24:40–41)</i>																						
Matt 24:40 (Lk 17:34)		4	3883	4	5002					<b>334</b>									4	15368		
Matt 24:41 (Lk 17:35)		1	3884	1	5003					<b>335</b>								AP (OI&M)	PP (OI&M)	1	15369	
<i>Watch! You Do Not Know When the Lord Comes (Matt 24:42; Cf. Matt 25:13)</i>																						
Matt 24:42 (Lk 12:37)					<b>145</b>												190	4074	190	5193	190	15559
<i>The Thief at Night (Matt 24:43)</i>																						
Matt 24:43 (Lk 12:39)					<b>147</b>												2	4076	2	5195	2	15561
<i>The Hour of the Son of Man (Matt 24:44)</i>																						
Matt 24:44 (Lk 12:40)					<b>148</b>												1	4077	1	5196	1	15562
<i>The Good and Wicked Slaves (Matt 24:45–51)</i>																						
Matt 24:45 (Lk 12:42)					<b>150</b>												2	4079	2	5198	2	15564
Matt 24:46 (Lk 12:43)					<b>151</b>												1	4080	1	5199	1	15565
Matt 24:47 (Lk 12:44)					<b>152</b>												1	4081	1	5200	1	15566
Matt 24:48 (Lk 12:45)					<b>153</b>												1	4082	1	5201	1	15567
Matt 24:49 (Lk 12:45)					<b>153</b>												0	4082	0	5201	0	15567
Matt 24:50 (Lk 12:46)					<b>154</b>												1	4083	1	5202	1	15568
Matt 24:51 (Lk 12:46; 13:28)					<b>154</b>	<b>195</b>											0	4083	0	5202	0	15568
																	41	4124	41	5243	41	15609
<i>The Parable of the Ten Virgins (Matt 25:1–12)</i>																						
Matt 25:1–9																						
Matt 25:10 (Lk 13:25)						<b>192</b>											3	4127	3	5246	3	15612
Matt 25:11 (Lk 13:25)						<b>192</b>											0	4127	0	5246	0	15612
Matt 25:12 (Lk 13:25)						<b>192</b>											0	4127	0	5246	0	15612
<i>Watch! You Know Neither the Day Nor the Hour (Matt 25:13; Cf. 24:42)</i>																						

Matt 25:13 (Lk 12:37)					<b>145</b>															47	15659
<i>The Parable of the Talents (Matt 25:14–30)</i>																					
Matt 25:14 (Lk 19:12–13)															199	4326	199	5445	246	15905	
														1	4327	1	5446	1	15906		
Matt 25:15–18																					
Matt 25:19 (Lk 19:15)														2	4329	2	5448	2	15908		
Matt 25:20 (Lk 19:16)														1	4330	1	5449	1	15909		
Matt 25:21 (Lk 19:17)														1	4331	1	5450	1	15910		
Matt 25:22 (Lk 19:18)														1	4332	1	5451	1	15911		
Matt 25:23 (Lk 19:19)														1	4333	1	5452	1	15912		
Matt 25:24 (Lk 19:20–21)														1	4334	1	5453	1	15913		
														1	4335	1	5454	1	15914		
Matt 25:25 (Lk 19:20–21)														1	4336	1	5455	1	15915		
														1	4337	1	5456	1	15916		
Matt 25:26 (Lk 19:22)														1	4338	1	5457	1	15917		
Matt 25:27 (Lk 19:23)														1	4339	1	5458	1	15918		
Matt 25:28 (Lk 19:24)														1	4340	1	5459	1	15919		
Matt 25:29 (Lk 19:26)														2	4342	2	5461	2	15921		
Matt 25:30 (Lk 13:28)						<b>195</b>													210	16131	
Matt 25:31–46																					
<i>When Jesus Finishes All His Words, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion (Matt 26:1–2)</i>																					
Matt 26:1			AP (OI&M)	PP (OI&M)																	
Matt 26:2 (Lk 22:1)			108	4450	108	5569														513	16449
<i>The Chief Priests and Elders Conspire How to Kill Jesus (Matt 26:3–5)</i>																					
Matt 26:3 (Lk 22:2)			1	4451	1	5570														514	16450
Matt 26:4																					
Matt 26:5 (Lk 22:2)			0	4451	0	5570														514	16450
Matt 26:6–13																					
<i>Judas Agrees to Betray Jesus for Thirty Pieces of Silver (Matt 26:14–16)</i>																					
Matt 26:14 (Lk 22:3–4)			1	4452	1	5571														515	16451
			1	4453	1	5572														516	16452
Matt 26:15 (Lk 22:4–5)			0	4453	0	5572														516	16452







Matt 26:58 (Lk 22:54–56)		0 1 1	4507 4508 4509	0 1 1	5638 5639 5340													<b>566</b> <b>567</b> <b>568</b>				0 1 1	16538 16539 16540	
Matt 26:59–63a																								
<i>The Chief Priest Questions Jesus About His Identity (Matt 26:63b–65)</i>																								
Matt 26:63b (Lk 22:67, 70)				11	5651														<b>579</b> <b>582</b>				11 3	16551 16554
Matt 26:64 (Lk 22:67–69)																			<b>579</b> <b>580</b> <b>581</b>				3 1 1	16557 16558 16559
Matt 26:65 (Lk 22:71)				2 2	5653 5655														<b>583</b>				2	16561
Matt 26:66																								
<i>Jesus is Abused by His Captors (Matt 26:67–68)</i>																								
Matt 26:67																								
Matt 26:68 (Lk 22:64)			8	4517	7	5662													<b>576</b>				7	16568
<i>Peter Denies Jesus Three Times (Matt 26:69)</i>																								
Matt 26:69 (Lk 22:56, 59)			8	4525	8	5670													<b>568</b> <b>571</b>				8 3	16576 16579
Matt 26:70 (Lk 22:57)			1	4526	1	5671													<b>569</b>				2	16581
Matt 26:71																								
Matt 26:72 (Lk 22:58)			1	4527	1	5672													<b>570</b>				1	16582
Matt 26:73 (Lk 22:58–59)			0 1	4527 4528	0 1	5672 5673													<b>570</b> <b>571</b>				0 1	16582 16583
Matt 26:74 (Lk 22:60)			1	4529	1	5674													<b>572</b>				1	16584
Matt 26:75 (Lk 22:61–62)			1 1	4530 4531	1 1	5675 5676													<b>573</b> <b>574</b>				1 1	16585 16586
<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate (Matt 27:1–2)</i>																								
Matt 27:1 (Lk 22:66)			4	4535	4	5680													<b>578</b>				4	16590
Matt 27:2 (Lk 22:66; 23:1)			0 6	4535 4541	0 6	5680 5686													<b>578</b> <b>584</b>				0 6	16590 16596
Matt 27:3–10																								
<i>Pilate Ask Jesus if He is the King of the Jews (Matt 27:11)</i>																								
Matt 27:11 (Lk 23:3)			2	4543	2	5688													<b>586</b>				2	16598

<i>The Chief Priests and Elders Accuse Jesus (Matt 27:12)</i>																				
Matt 27:12 (Lk 23:9–10)		6 1	4549 4550	6 1	5694 5695												<b>592</b> <b>593</b>		6 1	16604 16605
<i>Pilate Points Out the Accusations of the Chief Priests and Elders But Jesus is Silent (Matt 27:13–14)</i>																				
Matt 27:13																				
Matt 27:14 (Lk 23:9)		1	4551	1	5696												<b>592</b>		1	16606
<i>Pilate Gives the People a Choice: Jesus or Barabbas I (Matt 27:15–18 I; Matt 27:21 II)</i>																				
Matt 27:15 (Lk 23:18)		8	4559	8	5704												<b>600</b>		8	16614
Matt 27:16 (Lk 23:18)		0	4559	0	5704												<b>600</b>		0	16614
Matt 27:17 (Lk 23:18, 20)		0 2	4559 4561	0 2	5704 5706												<b>600</b> <b>602</b>		0 2	16614 16616
Matt 27:18–19																				
<i>The Chief Priests and Elders Persuade the Crowds to Ask for Barabbas (Matt 27:20)</i>																				
Matt 27:20 (Lk 23:18)		2	4563	2	5708												<b>600</b>		2	16618
<i>Pilate Gives the People a Choice: Jesus or Barabbas II: The People Decide on Barabbas (Matt 27:15–18 I; Matt 27:21 II)</i>																				
Matt 27:21 (Lk 23:18, 21)		0 3	4563 4566	0 3	5708 5711												<b>600</b> <b>603</b>		0 3	16618 16621
<i>The People Call for Jesus' Crucifixion (Matt 27:22)</i>																				
Matt 27:22 (Lk 23:21)		0	4566	0	5711												<b>603</b>		0	16621
<i>Pilate Asks Why Jesus Should Be Crucified (Matt 27:23a)</i>																				
Matt 27:23a (Lk 23:22)		1	4567	1	5712												<b>604</b>		1	16622
<i>The People Call All the More for Jesus' Crucifixion (Matt 27:23b)</i>																				
Matt 27:23b (Lk 23:23, 21)		1	4568	1	5713												<b>605</b> <b>603</b>		1 2	16623 16625
<i>Pilate Washes His Hands of the Situation (Matt 27:24)</i>																				
Matt 27:24 (Lk 23:24)		1	4569	1	5714												<b>606</b>		3	16628
Matt 27:25																				
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Matt 27:26)</i>																				
Matt 27:26 (Lk 23:25, 23)		1	4570	1	5715												<b>607</b> <b>605</b>		1 2	16629 16631
<i>Jesus is Mocked by the Soldiers (Matt 27:27–31)</i>																				
Matt 27:27 (Lk 23:26)		3	4573	3	5718												<b>608</b>		3	16634

Matt 27:28–30																					
Matt 27:31 (Lk 23:26)		0	4573	0	5718													<b>608</b>		0	16634
<i>Simon of Cyrene Helps Carry the Cross (Matt 27:32)</i>																					
Matt 27:32 (Lk 23:26)		0	4573	0	5718													<b>608</b>		0	16634
<i>They Take Jesus to the Place of the Skull (Matt 27:33)</i>																					
Matt 27:33 (Lk 23:33)		7	4580	7	5725													<b>615</b>		7	16641
Matt 27:34																					
<i>Jesus is Crucified and His Clothes are Divided (Matt 27:35)</i>																					
Matt 27:35 (Lk 23:33–34)		0 1	4580 4581	0 1	5725 5726													<b>615</b> <b>616</b>		0 1	16641 16642
Matt 27:36																					
<i>The Inscription (Matt 27:37)</i>																					
Matt 27:37 (Lk 23:37–38)		3 1	4584 4585	3 1	5729 5730													<b>619</b> <b>620</b>		3 1	16645 16646
<i>Jesus is Crucified with One on His Right and One on His Left (Matt 27:38)</i>																					
Matt 27:38 (Lk 23:33, 32)																		<b>615</b> <b>614</b>		5 1	16651 16652
<i>Passers-by Deride Jesus (Matt 27:39–40)</i>																					
Matt 27:39																					
Matt 27:40 (Lk 23:35, 37)																		<b>617</b> <b>619</b>		3 2	16655 16657
<i>The Chief Priests, Elders, and Scribes Ridicule Jesus (Matt 27:41–43)</i>																					
Matt 27:41 (Lk 23:35)		AP (OI&M)		PP (OI&M)														<b>617</b>		2	16659
Matt 27:42 (Lk 23:35, 37, 39)		1	4586	1	5731													<b>617</b> <b>619</b> <b>621</b>		0 2 2	16659 16661 16663
Matt 27:43																					
Matt 27:44																					
<i>Darkness Comes Over the Land (Matt 27:45)</i>																					
Matt 27:45 (Lk 23:44)		5	4591	5	5736													<b>626</b>		5	16668
<i>The Cry From the Cross: "My God, My God" (Matt 27:46)</i>																					
Matt 27:46 (Lk 23:46)		2	4593	2	5738													<b>628</b>		2	16670
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Matt 27:47–49)</i>																					



Matt 28:6 (Lk 24:6)		1	4617	1	5784														<b>644</b>		1	16772
Matt 28:7 (Lk 24:5-6)		1	4618	1	5785														<b>643</b>		1	16773
		1	4619	1	5786														<b>644</b>		1	16774
<i>The Women Depart from the Tomb to Tell Jesus' Disciples (Matt 28:8)</i>																						
Matt 28:8 (Lk 24:9)		3	4622	3	5789														<b>647</b>		3	16777
<i>Jesus Meets the Women on the Way and Speaks with Them (Matt 28:9-10)</i>																						
Matt 28:9																						
Matt 28:10 (Lk 24:9)																			<b>647</b>		0	16777
Matt 28:11-20																						
<i>The Great Commission (Matt 28:18-20)</i>																						
Matt 28:18 (Lk 24:46)																			<b>684</b>		37	16814
Matt 28:19 (Lk 24:47)																			<b>685</b>		1	16815
Matt 28:20																						
Total # of verses moved: Complete Visual Contact																						16815
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (of 2) (9:51-24:53) (691 verses)																						24.334x
Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)																						4622
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (of 2) (9:51-24:53) (691 verses)																						6.688x
Total # of verses moved: <i>Penultimate</i> Posteriority [BH] (With Oral Interference & Memory &c.)																						5789
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (of 2) (9:51-24:53) (691 verses)																						8.377x

Matthew's use of Luke, Bookroll 2: *Luke 9:51–19:27* (Three-Bookroll Luke)

[AP: WH, LH; PP: BH]

	1–20	21–41	42–61	62–82	83–101	102–122	123–142	143–163	164–183	184–203	204–223	224–244	245–264	265–285	286–304	305–325	326–345	346–366	367–386	387–406			
Matt 1:1–25																							
Matt 2:1–23																							
Matt 3:1–17																							
Matt 4:1–25																							
Matt 5:1–12																							
<i>You Are the Salt of the Earth</i> (Matt 5:13)																							
Matt 5:13 (Lk 14:34–35)																						236 237	236 237
Matt 5:14																							
<i>Putting a Lamp on the Lampstand</i> (Matt 5:15–16)																							
Matt 5:15 (Lk 11:33)					87																	150	387
<i>Let Your Light Shine</i> (Matt 5:16)																							
Matt 5:16 (Lk 11:33)					87																	0	387
<i>Jesus has Not Come to Abolish the Law or the Prophets, but to Fulfill</i> (Matt 5:17)																							
Matt 5:17 (Lk 16:16)															285							198	585
<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law</i> (Matt 5:18)																							
Matt 5:18 (Lk 16:17)															286							1	586
Matt 5:19–28																						AP (OI&M)	PP (OI&M)
<i>Agreement with One's Accuser</i> (Matt 5:25–26)																							
Matt 5:25 (Lk 12:58)									166								166	166	166	166		120	706
Matt 5:26 (Lk 12:59)									167								1	167	1	167		1	707
Matt 5:27–30																							
<i>On Adultery and Divorce</i> (Matt 3:31–32)																							
Matt 5:31																							
Matt 5:32 (Lk 16:18)															287							120	827
<i>On Oaths</i> (Matt 5:33–37)																							
Matt 5:33–34																							





Matt 6:31 (Lk 12:29)																	1	663	1	663	1	1551	
Matt 6:32 (Lk 12:30)																	1	664	1	664	1	1552	
Matt 6:33 (Lk 12:31)																	1	665	1	665	1	1553	
Matt 6:34																							
Matt 7:1–6																							
<i>On Asking and Receiving (Matt 7:7–11)</i>																							
Matt 7:7 (Lk 11:9)																		76	741	76	741	76	1629
Matt 7:8 (Lk 11:10)																		1	742	1	742	1	1630
Matt 7:9 (Lk 11:11)																		1	743	1	743	1	1631
Matt 7:10 (Lk 11:11–12)																		0	743	0	743	0	1631
																		1	744	1	744	1	1632
Matt 7:11 (Lk 11:13)																		1	745	1	745	1	1633
Matt 7:12																							
<i>Enter Through the Narrow Gate (Matt 7:13–14)</i>																							
Matt 7:13 (Lk 13:24)																		124	869	124	869	124	1757
Matt 7:14																							
Matt 7:15–20																							
<i>Why do You Say to me, "Lord, Lord" (Matt 7:21–23)</i>																							
Matt 7:21																							
Matt 7:22 (Lk 13:25)																		1	870	1	870	1	1758
Matt 7:23 (Lk 13:27)																		2	872	2	872	2	1760
Matt 7:24–29																							
Matt 8:1–10																							
<i>Many will Come from the East and West and Recline with Abraham, Isaac, and Jacob (Matt 8:11)</i>																							
Matt 8:11 (Lk 13:28–29)																		1	873	1	873	1	1761
																		1	874	1	874	1	1762
<i>The Sons of the Kingdom will be Cast Out: In that Place, there will be Weeping and Gnashing of Teeth (Matt 8:12)</i>																							
Matt 8:12 (Lk 13:28)																		1	875	1	875	1	1763
Matt 8:13–18																							
<i>On Following Jesus (Matt 8:19–22)</i>																							
Matt 8:19 (Lk 9:57)	<b>7</b>																	188	1063	188	1063	188	1951

Matt 8:20 (Lk 9:58)	<b>8</b>																1	1064	1	1064	1	1952	
Matt 8:21 (Lk 9:59)	<b>9</b>																1	1065	1	1065	1	1953	
Matt 8:22 (Lk 9:59–60)	<b>9</b> <b>10</b>																0	1065	0	1065	0	1953	
																	1	1066	1	1066	1	1954	
Matt 8:23–34																							
Matt 9:1–26																							
<i>The Two Blind Men (Matt 9:27–31)</i>																							
Matt 9:27 (Lk 18:35, 37–39)																				<b>371</b> <b>373</b> <b>374</b> <b>375</b>		261 2 1 1	2215 2217 2218 2219
Matt 9:28 (Lk 18:41)																				<b>377</b>		2	2221
Matt 9:29 (Lk 18:42)																				<b>378</b>		1	2222
Matt 9:30–31																							
<i>The Beelzebub Controversy I (Matt 9:32–34 I; Matt 12:22–24 II)</i>																							
Matt 9:32 (Lk 11:14)					<b>68</b>													58	1124	58	1124	310	2532
Matt 9:33 (Lk 11:14)					<b>68</b>													0	1124	0	1124	0	2532
Matt 9:34 (Lk 11:15)					<b>69</b>													1	1125	1	1125	1	2533
<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick (Matt 9:35)</i>																							
Matt 9:35 (13:22)																				<b>189</b>		120	2653
Matt 9:36																							
<i>The Harvest is Plentiful, but Workers are Few (Matt 9:37–38)</i>																							
Matt 9:37 (Lk 10:2)	<b>14</b>																	55	1180	55	1180	175	2828
Matt 9:38 (Lk 10:2)	<b>14</b>																	0	1180	0	1180	0	2828
Matt 10:1–6																							
<i>"Preach that the Kingdom of Heaven is Near" (Matt 10:7)</i>																							
Matt 10:7 (Lk 10:9)		<b>21</b>																7	1187	7	1187	7	2835
<i>"Heal the Sick, Raise the Dead, Cleanse the Lepers, Cast Out Demons" (Matt 10:8)</i>																							
Matt 10:8 (Lk 10:9)		<b>21</b>																0	1187	0	1187	0	2835
<i>Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages (Matt 10:9–10)</i>																							
Matt 10:9																							
Matt 10:10 (Lk 10:4, 7)	<b>16</b> <b>19</b>																					5 3	2840 2843

<i>Remain with the Worthy One in whichever City or Village You Enter (Matt 10:11)</i>																					
Matt 10:11 (Lk 10:5, 7-8)	<b>17</b>															AP (OI&M)	PP (OI&M)	2	2845		
	<b>19</b>																	2	2847		
	<b>20</b>																	1	2848		
<i>Concerning the House You Enter (Matt 10:12-13)</i>																					
Matt 10:12 (Lk 10:4-5)	<b>16</b>															0	1187	0	1187	4	2852
	<b>17</b>															1	1188	1	1188	1	2853
Matt 10:13 (Lk 10:5-6)	<b>17</b>															0	1188	0	1188	0	2853
	<b>18</b>															1	1189	1	1189	1	2854
<i>Concerning the One Who does Not Accept You (Matt 10:14-15)</i>																					
Matt 10:14 (Lk 10:10-11)																4	1193	4	1193	4	2858
	<b>22</b>															1	1194	1	1194	1	2859
	<b>23</b>																				
Matt 10:15 (Lk 10:12)																1	1195	1	1195	1	2860
	<b>24</b>																				
<i>Lambs in the Midst of Wolves (Matt 10:16)</i>																					
Matt 10:16 (Lk 10:3)																				9	2869
	<b>15</b>																				
<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17-18)</i>																					
Matt 10:17 (Lk 12:11)																95	1290	95	1290	104	2973
Matt 10:18 (Lk 12:11)																0	1290	0	1290	0	2973
	<b>119</b>																				
	<b>119</b>																				
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19-20)</i>																					
Matt 10:19 (Lk 12:11-12)																0	1290	0	1290	0	2973
	<b>119</b>															1	1291	1	1291	1	2974
	<b>120</b>																				
Matt 10:20 (Lk 12:12)																0	1291	0	1291	0	2974
	<b>120</b>																				
Matt 10:21-25																					
<i>Nothing is Hidden which will not be Known (Matt 10:26)</i>																					
Matt 10:26 (Lk 12:2)																10	1301	10	1301	10	2984
	<b>110</b>																				
<i>What I Say in the Dark You Will Say in the Light (Matt 10:27)</i>																					
Matt 10:27 (Lk 12:3)																1	1302	1	1302	1	2985
	<b>111</b>																				
<i>Fear Him Who Can Destroy Both Body and Soul in Hell (Matt 10:28)</i>																					
Matt 10:28 (Lk 12:4-5)																1	1303	1	1303	1	2996
	<b>112</b>															1	134	1	134	1	2997
	<b>113</b>																				
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Matt 10:29-31)</i>																					
Matt 10:29 (Lk 12:6)																1	1305	1	1305	1	2988
	<b>114</b>																				
Matt 10:30 (Lk 12:7)																1	1306	1	1306	1	2989
	<b>115</b>																				
Matt 10:31 (Lk 12:7)																0	1306	0	1306	0	2989
	<b>115</b>																				

<i>On Confessing and Denying the Son of Man (Matt 10:32–33)</i>																								
Matt 10:32 (Lk 12:8)							<b>116</b>											1	1307	1	1307	1	2990	
Matt 10:33 (Lk 12:9)							<b>117</b>											1	1308	1	1308	1	2991	
<i>Do not Think I have Come to Bring Peace (Matt 10:34)</i>																								
Matt 10:34 (Lk 12:51)							<b>159</b>											42	1350	42	1350	42	3033	
<i>A Household and Its Members Shall be Divided (Matt 10:35–36)</i>																								
Matt 10:35 (Lk 12:52–53)							<b>160</b>											1	1351	1	1351	1	3034	
							<b>161</b>											1	1352	1	1352	1	3035	
Matt 10:36 (Lk 12:52)							<b>160</b>											1	1353	1	1353	1	3036	
<i>The Conditions of Discipleship (Matt 10:37–38)</i>																								
Matt 10:37 (Lk 14:26)																							68	3104
Matt 10:38 (Lk 14:27)																							1	3105
<i>He Who Finds His Life Will Lose It (Matt 10:39)</i>																								
Matt 10:39 (Lk 17:33)																							104	3209
<i>On the One Who Receives You (Matt 10:40)</i>																								
Matt 10:40 (Lk 10:16)		<b>28</b>																					305	3514
Matt 10:41–42																								
Matt 11:1–11																								
<i>The Law and Prophets Prophesied until John (Matt 11:12–14)</i>																								
Matt 11:12 (Lk 16:16)																							257	3771
Matt 11:13 (Lk 16:16)																							0	3771
Matt 11:14																								
<i>He Who Has Ears to Hear I (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																								
Matt 11:15 (Lk 14:35)																							48	3819
Matt 11:16–19																								
<i>Woes Pronounced on the Galilean Cities (Matt 11:20–24)</i>																								
Matt 11:20																								
Matt 11:21 (Lk 10:13)			<b>25</b>																				212	4031
Matt 11:22 (Lk 10:14)			<b>26</b>																				1	4032
Matt 11:23 (Lk 10:15)			<b>27</b>																				1	4033
Matt 11:24 (Lk 10:12)			<b>24</b>																				3	4036

<i>Jesus' Thanksgiving to the Father (Matt 11:25–26)</i>																						
Matt 11:25 (Lk 10:21)			<b>33</b>														9	1502	9	1502	9	4045
Matt 11:26 (Lk 10:21)			<b>33</b>														0	1502	0	1502	0	4045
<i>All Things have been Handed Over to Jesus (Matt 11:27)</i>																						
Matt 11:27 (Lk 10:22)			<b>34</b>														1	1503	1	1503	1	4046
Matt 11:28–30																						
Matt 12:1–8																						
<i>The Man with the Withered Hand (Matt 12:9–14)</i>																						
Matt 12:9																						
Matt 12:10 (Mt 14:2–3)																					170	4216
																					1	4217
Matt 12:11 (Mt 14:5)																					2	4219
Matt 12:12–14																						
Matt 12:15–21																						
<i>The Beelzebub Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																						
Matt 12:22 (Lk 11:14)			<b>68</b>														34	1537	34	1537	139	4358
Matt 12:23 (Lk 11:14)			<b>68</b>														0	1537	0	1537	0	4358
Matt 12:24 (Lk 11:15)			<b>69</b>														1	1538	1	1538	1	4359
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																						
Matt 12:25 (Lk 11:17)			<b>71</b>														2	1540	2	1540	2	4361
Matt 12:26 (Lk 11:18)			<b>72</b>														1	1541	1	1541	1	4362
<i>If I Cast Out Beelzebub . . . (Matt 12:27–28)</i>																						
Matt 12:27 (Lk 11:19)			<b>73</b>														1	1542	1	1542	1	4363
Matt 12:28 (Lk 11:20)			<b>74</b>														1	1543	1	1543	1	4364
<i>Plundering the Strong Man's House (Matt 12:29)</i>																						
Matt 12:29 (Lk 11:21–22)			<b>75</b>														1	1544	1	1544	1	4365
			<b>76</b>														1	1545	1	1545	1	4366
<i>He who is not with Me is Against Me (Matt 12:30)</i>																						
Matt 12:30 (Lk 11:23)			<b>77</b>														1	1546	1	1546	1	4367
<i>Blasphemy of the Holy Spirit (Matt 12:31–32)</i>																						
Matt 12:31 (Lk 12:10)																	41	1587	41	1587	41	4408
Matt 12:32 (Lk 12:10)																	0	1587	0	1587	0	4408

Matt 12:33–37																			AP (OI&M)	PP (OI&M)					
<i>The Scribes and Pharisees Ask for a Sign (Matt 12:38)</i>																									
Matt 12:38 (Lk 11:29)					<b>83</b>														35	1622	35	1622	35	4443	
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																									
Matt 12:39 (Lk 11:29)					<b>83</b>														0	1622	0	1622	0	4443	
<i>Just as Jonah was a Sign, So Will the Son of Man Be (Matt 12:40)</i>																									
Matt 12:40 (Lk 11:30)					<b>84</b>														1	1623	1	1623	1	4444	
<i>The Sentence of the Men of Nineveh (Matt 12:41)</i>																									
Matt 12:41 (Lk 11:32)					<b>86</b>														2	1625	2	1625	2	4446	
<i>The Sentence of the Queen of South (Matt 12:42)</i>																									
Matt 12:42 (Lk 11:31)					<b>85</b>														1	1626	1	1626	1	4447	
<i>The Return of the Unclean Spirit (Matt 12:43–45)</i>																									
Matt 12:43 (Lk 11:24)					<b>78</b>														7	1633	7	1633	7	4454	
Matt 12:44 (Lk 11:24–25)					<b>78</b>														0	1633	0	1633	0	4454	
					<b>79</b>														1	1634	1	1634	1	4455	
Matt 12:45 (Lk 11:26)					<b>80</b>														1	1635	1	1635	1	4456	
Matt 12:46–50																									
Matt 13:1–8																									
<i>He Who Has Ears to Hear II (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																									
Matt 13:9 (Lk 14:35)																							157	4613	
Matt 13:10–11																									
<i>Whoever Has, to Him It Shall Be Given (Matt 13:12)</i>																									
Matt 13:12 (Lk 19:26)																							<b>405</b>	168	4781
Matt 13:13–15																									
<i>The Blessedness of the Disciples (Matt 13:16–17)</i>																									
Matt 13:16 (Lk 10:23)			<b>35</b>																					370	5151
Matt 13:17 (Lk 10:24)			<b>36</b>																					1	5152
Matt 13:18–30																									
<i>The Parable of the Mustard Seed (Matt 13:31–32)</i>																									
Matt 13:31 (Lk 13:18–19)																									
																				<b>185</b>					
																				1	1740	1	1740	149	5301
																							1	5302	

Matt 13:32 (Lk 13:19)																		0	1741	0	1741	0	5302
<i>The Parable of the Leaven (Matt 13:33)</i>																							
Matt 13:33 (Lk 13:20–21)																		1	1742	1	1742	1	5303
																		1	1743	1	1743	1	5304
Matt 13:34–43a																							
<i>He Who Has Ears to Hear III (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																							
Matt 13:43b (Lk 14:35)																						49	5353
Matt 13:44–48																							
<i>At the End of the Age: Angels Will Separate the Evil and the Righteous / There Will Be Weeping and Gnashing of Teeth (Matt 13:49–50)</i>																							
Matt 13:49																							
Matt 13:50 (Lk 13:28)																						42	5495
Matt 13:51–58																							
Matt 14:1–36																							
Matt 15:1–39																							
<i>The Pharisees and Sadducees Ask for a Sign from Heaven (Matt 16:1)</i>																							
Matt 16:1 (Lk 11:16)																						125	5520
<i>Interpreting the Times (Matt 16:2–3)</i>																							
Matt 16:2 (Lk 12:54–55)																						92	5612
																						1	5613
Matt 16:3 (Lk 12:56)																						1	5614
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																							
Matt 16:4a (Lk 11:29)																						81	5695
Matt 16:4b																							
<i>The Leaven of the Pharisees and the Sadducees (Matt 16:5–12)</i>																							
Matt 16:5																							
Matt 16:6 (Lk 12:1)																						26	5721
Matt 16:7–12																							
Matt 16:13–20																							
<i>Jesus First Passion Prediction (Matt 16:21)</i>																							
Matt 16:21 (Lk 17:25)																						216	5937
Matt 16:22–23																							



<i>Whoever comes After me, Let him deny himself and Take up His Cross (Matt 16:24)</i>																				
Matt 16:24 (Lk 14:27)																			96	6033
<i>He Who Wants to Save His Life Will Lose It (Matt 16:25)</i>																				
Matt 16:25 (Lk 17:33)																			104	6137
Matt 16:26																				
<i>The Son of Man is About to Come to Repay Each One According to His Deeds (Matt 16:27)</i>																				
Matt 16:27 (Lk 18:8)																			11	6148
Matt 16:28																				
Matt 17:1-19																				
<i>Faith the Size of Mustard Seed (Matt 17:20)</i>																				
Matt 17:20 (Lk 17:6)																			38	6186
Matt 17:22-27																				
<i>On True Greatness (Matt 18:1-5)</i>																				
Matt 18:1-2																				
Matt 18:3 (Lk 18:17)																			47	6233
Matt 18:4-5		AP (OI&M)		PP (OI&M)																
<i>It is better for a Millstone to be Hung around His Neck (Matt 18:6)</i>																				
Matt 18:6 (Lk 17:2)		114	1857	114	1857														51	6284
<i>Offenses Are Bound to Come (Matt 18:7)</i>																				
Matt 18:7 (Lk 17:1)		1	1858	1	1858														1	6285
Matt 18:8-9																				
Matt 18:10																				
<i>The Parable of the Lost Sheep (Matt 18:12-14)</i>																				
Matt 18:12 (Lk 15:4)																			60	6345
Matt 18:13 (Lk 15:5-7)																			1	6346
																			1	6347
																			1	6348
Matt 18:14 (Lk 15:7)																			0	6348
<i>On Reproving One's Brother (Matt 18:15-18)</i>																				
Matt 18:15 (Lk 17:3)		2	1860	2	1860														59	6407
Matt 18:16-18																				
Matt 18:19-20																				

<i>Forgive, not Seven Times, But Seventy-Seven Times (Matt 18:21–22)</i>																						
Matt 18:21 (Lk 17:4)		1	1861	1	1861															1	6408	
Matt 18:22 (Lk 17:4)		0	1861	0	1861															0	6408	
Matt 18:23–35																						
<i>After Finishing Speaking, Jesus Leaves Galilee and Goes to the Regions of Judaea Beyond the Jordan (Matt 19:1)</i>																						
Matt 19:1 (Lk 9:51)	<b>1</b>																			303	6711	
Matt 19:2–8																						
<i>On Divorce and Adultery (Matt 19:9)</i>																						
Matt 19:9 (Lk 16:18)																				287	286	6997
Matt 19:10–12																						
<i>Jesus Blesses the Children (Matt 19:13–15)</i>																						
Matt 19:13 (Lk 18:15)		47	1908	47	1908															351	64	7061
Matt 19:14 (Lk 18:16)		1	1909	1	1909															352	1	7062
Matt 19:15																						
<i>The Rich Young Man (Matt 19:16–22)</i>																						
Matt 19:16 (Lk 18:18)		2	1911	2	1911															354	2	7064
Matt 19:17 (Lk 18:19–20)		1	1912	1	1912															355	1	7065
		1	1913	1	1913															356	1	7066
Matt 19:18 (Lk 18:20)		0	1913	0	1913															356	0	7066
Matt 19:19 (Lk 18:20)		0	1913	0	1913															356	0	7066
Matt 19:20 (Lk 18:21)		1	1914	1	1914															357	1	7067
Matt 19:21 (Lk 18:22)		1	1915	1	1915															358	1	7068
Matt 19:22 (Lk 18:23)		1	1916	1	1916															359	1	7069
<i>How Hard it is to Enter the Kingdom of Heaven (Matt 19:23–24)</i>																						
Matt 19:23 (Lk 18:24–25)		1	1917	1	1917															360	1	7070
		1	1918	1	1918															361	1	7071
Matt 19:24 (Lk 18:24–25)		1	1919	1	1919															360	1	7072
		1	1920	1	1920															361	1	7073
<i>All things are Possible with God (Matt 19:25–26)</i>																						
Matt 19:25 (Lk 18:26)		1	1921	1	1921															362	1	7074
Matt 19:26 (Lk 18:27)		1	1922	1	1922															363	1	7075

<i>On Leaving Everything and Following Jesus (Matt 19:27–29)</i>																						
Matt 19:27 (Lk 18:28)		1	1923	1	1923														<b>364</b>	1	7076	
Matt 19:28 (Lk 18:29)		1	1924	1	1924														<b>365</b>	1	7077	
Matt 19:29 (Lk 18:29–30)		1	1925	1	1925														<b>365</b> <b>366</b>	1 1	7078 7079	
<i>The First Will be Last and the Last, First I (Matt 19:30 I; Matt 20:16 II)</i>																						
Matt 19:30 (Lk 13:30)																			<b>197</b>	169	7248	
Matt 20:1–15																						
<i>The First Will be Last, and the Last, First II (Matt 19:30 I; Matt 20:16 II)</i>																						
Matt 20:16 (Lk 13:30)		AP (OI&M)		PP (OI&M)															<b>197</b>	0	7248	
<i>Jesus' Third Passion Prediction (Matt 20:17–19)</i>																						
Matt 20:17 (Lk 18:31)		1	1927	1	1927															<b>367</b>	170	7418
Matt 20:18 (Lk 18:31–32)		0	1927	0	1927															<b>367</b> <b>368</b>	0 1	7418 7419
Matt 20:19 (Lk 18:32–33)		0	1928	0	1928															<b>368</b> <b>369</b>	0 1	7419 7420
Matt 20:20–28																						
<i>The Two Blind Men of Jericho (Matt 20:29–34)</i>																						
Matt 20:29 (Lk 18:35)		2	1931	2	1931															<b>371</b>	2	7422
Matt 20:30 (Lk 18:35–39)		0	1931	0	1931															<b>371</b> <b>372</b> <b>373</b> <b>374</b> <b>375</b>	0 1 1 1 1	7422 7423 7424 7425 7426
Matt 20:31 (Lk 18:39)		0	1935	0	1935															<b>375</b>	0	7426
Matt 20:32 (Lk 18:40–41)		1	1936	1	1936															<b>376</b> <b>377</b>	1 1	7427 7428
Matt 20:33 (Lk 18:41)		0	1937	0	1937															<b>377</b>	0	7428
Matt 20:34 (Lk 18:42–43)		1	1938	1	1938															<b>378</b> <b>379</b>	1 1	7429 7430
Matt 21:1–17																						
<i>The Cursing of the Fig Tree (Matt 21:18–19)</i>																						
Matt 21:18																						

Matt 21:19 (Lk 13:6-7)										<b>173</b>											206	7636	
										<b>174</b>											1	7637	
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Matt 21:20-22)</i>																							
Matt 21:20																							
Matt 21:21 (Lk 17:6)																						132	7769
Matt 21:22																							
Matt 21:23-46																							
																	AP (OI&M)		PP (OI&M)				
<i>The Parable of the Great Supper (Matt 22:1-13b)</i>																							
Matt 22:1 (Lk 14:16)																							
Matt 22:2 (Lk 14:16)																							
Matt 22:3 (Lk 14:17)																							
Matt 22:4 (Lk 14:17)																							
Matt 22:5 (Lk 14:18)																							
Matt 22:6																							
Matt 22:7 (Lk 14:21)																							
Matt 22:8 (Lk 14:21, 24)																							
Matt 22:9																							
Matt 22:10 (Lk 14:23)																							
Matt 22:11-12																							
Matt 22:13 (Lk 13:28)																							
Matt 22:14-33																							
<i>The Great Commandments (Matt 22:34-40)</i>																							
Matt 22:34																							
Matt 22:35 (Lk 10:25)																							
Matt 22:36 (Lk 10:25-26)																							
Matt 22:37 (Lk 10:27)																							
Matt 22:38																							
Matt 22:39 (Lk 10:27)																							
Matt 22:40																							
Matt 22:41-46																							

Matt 23:1-3																						
<i>The Scribes and Pharisees Tie Up Heavy Burdens (Matt 23:4)</i>																						
Matt 23:4 (Lk 11:46)					<b>100</b>												61	2360	61	2360	61	8117
Matt 23:5																						
<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6-7)</i>																						
Matt 23:6 (Lk 11:43)					<b>97</b>																3	8120
Matt 23:7 (Lk 11:43)					<b>97</b>																0	8120
Matt 23:8-11																						
<i>Whoever Exalts himself will be Humbled (Matt 23:12)</i>																						
Matt 23:12 (Lk 14:11)																					116	8236
<i>Woe To You Scribes and Pharisees: You Lock Men Out of The Kingdom of Heaven (Matt 23:13)</i>																						
Matt 23:13 (Lk 11:52)					<b>106</b>												6	2666	6	2666	107	8343
<i>Woe to You Scribes and Pharisees: You Make New Coverts the Sons of Hell (Matt 23:15)</i>																						
Matt 23:15 (Lk 11:42)					<b>96</b>																10	8353
Matt 23:16-22																						
																					AP (OI&M)	PP (OI&M)
<i>Woe to You Scribes and Pharisees: You Tithe the Small But Neglect the Important (Matt 23:23)</i>																						
Matt 23:23 (Lk 11:41-42)					<b>95</b>												11	2377	11	2377	1	8354
					<b>96</b>												1	2378	1	2378	1	8355
Matt 23:24																						
<i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean" (Matt 23:25)</i>																						
Matt 23:25 (Lk 11:42, 39)					<b>96</b>												0	2378	0	2378	0	8355
					<b>93</b>												3	2381	3	2381	3	8358
<i>Blind Pharisee: Clean First the Inside (Matt 23:26)</i>																						
Matt 23:26 (Lk 11:41)					<b>95</b>												2	2383	2	2383	2	8360
<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs (Matt 23:27-28)</i>																						
Matt 23:27 (Lk 11:42, 40)					<b>96</b>												1	2384	1	2384	1	8361
					<b>94</b>																2	8363
Matt 23:28 (Lk 11:40, 44)					<b>94</b>												2	2386	2	2386	0	8363
					<b>98</b>																4	8367
<i>Woe to You Scribes and Pharisees: The Killing of the Prophets (Matt 23:29-36)</i>																						
Matt 23:29 (Lk 11:47)					<b>101</b>												3	2389	3	2389	3	8370
Matt 23:30 (Lk 11:47)					<b>101</b>												0	2389	0	2389	0	8370

Matt 23:31 (Lk 11:47–48)					<b>101</b>	<b>102</b>											0	2389	0	2389	0	8371
																	1	2390	1	2390	1	8372
Matt 23:32 (Lk 11:48)						<b>102</b>											0	2390	0	2390	0	8372
Matt 23:33																						
Matt 23:34 (Lk 11:49)						<b>103</b>											1	2391	1	2391	1	8373
Matt 23:35 (Lk 11:50–51)						<b>104</b>											1	2392	1	2392	1	8374
						<b>105</b>											1	2393	1	2393	1	8375
Matt 23:36 (Lk 11:51)						<b>105</b>											0	2393	0	2393	0	8375
<i>The Lament over Jerusalem (Matt 23:37)</i>																						
Matt 23:37 (Lk 13:34)																	96	2489	96	2489	96	8470
<i>Behold, Your House is Left to You Desolate (Matt 23:38–39)</i>																						
Matt 23:38 (Lk 13:35)																	1	2490	1	2490	1	8471
Matt 23:39 (Lk 13:35)																	0	2490	0	2490	0	8471
Matt 24:1–16																						
<i>One Must Not Get His Possessions (Matt 24:17–18)</i>																						
Matt 24:17 (Lk 17:31)		129	2619	129	2619																129	8600
Matt 24:18 (Lk 17:31)		0	2619	0	2619																0	8600
Matt 24:19–22																						
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Matt 24:23)</i>																						
Matt 24:23 (Lk 17:23)		8	2627	8	2627																8	8608
Matt 24:24–25																						
<i>If They say, "Behold, He is in the Wilderness"—Do Not Go Out (Matt 24:26)</i>																						
Matt 24:26 (Lk 17:23)		0	2627	0	2627																0	8608
<i>Just As the Lightning Comes From the East (Matt 24:27)</i>																						
Matt 24:27 (Lk 17:24, 30)		1	2628	1	2628																1	8609
		6	2634	6	2634																6	8615
<i>Where the Corpse is the Vultures will Gather (Matt 24:28)</i>																						
Matt 24:28 (Lk 17:37)		6	2640	6	2640																6	8621
Matt 24:29–36																						
<i>Just as in the Days of Noah (Matt 24:37–39)</i>																						
Matt 24:37 (Lk 17:26)		10	2650	10	2650																10	8631

Matt 24:38 (Lk 17:26–27)		0 1	2650 2651	0 1	2650 2651												<b>326</b> <b>327</b>				0 1	8631 8632		
Matt 24:39 (Lk 17:27, 30)		0 3	2651 2654	0 3	2651 2654												<b>327</b> <b>330</b>				0 3	8632 8635		
<i>One Will be Taken, and One, Left (Matt 24:40–41)</i>																								
Matt 24:40 (Lk 17:34)		4	2658	4	2658												<b>334</b>				4	8639		
Matt 24:41 (Lk 17:35)		1	2659	1	2659												<b>335</b>				1	8640		
<i>Watch! You Do Not Know When the Lord Comes (Matt 24:42; Cf. Matt 25:13)</i>																								
Matt 24:42 (Lk 12:37)								<b>145</b>										190	2849	190	2849	190	8830	
<i>The Thief at Night (Matt 24:43)</i>																								
Matt 24:43 (Lk 12:39)								<b>147</b>										2	2851	2	2851	2	8832	
<i>The Hour of the Son of Man (Matt 24:44)</i>																								
Matt 24:44 (Lk 12:40)								<b>148</b>										1	2852	1	2852	1	8833	
<i>The Good and Wicked Slaves (Matt 24:45–51)</i>																								
Matt 24:45 (Lk 12:42)								<b>150</b>										2	2854	2	2854	2	8835	
Matt 24:46 (Lk 12:43)								<b>151</b>										1	2855	1	2855	1	8836	
Matt 24:47 (Lk 12:44)								<b>152</b>										1	2856	1	2856	1	8837	
Matt 24:48 (Lk 12:45)								<b>153</b>										1	2857	1	2857	1	8838	
Matt 24:49 (Lk 12:45)								<b>153</b>										0	2857	0	2857	0	8838	
Matt 24:50 (Lk 12:46)								<b>154</b>										1	2858	1	2858	1	8839	
Matt 24:51 (Lk 12:46; 13:28)								<b>154</b>										0 41	2858 2899	0 41	2858 2899	0 41	8839 8880	
<i>The Parable of the Ten Virgins (Matt 25:1–12)</i>																								
Matt 25:1–9																								
Matt 25:10 (Lk 13:25)																		3	2902	3	2902	3	8883	
Matt 25:11 (Lk 13:25)																		0	2902	0	2902	0	8883	
Matt 25:12 (Lk 13:25)																		0	2902	0	2902	0	8883	
<i>Watch! You Know Neither the Day Nor the Hour (Matt 25:13; Cf. 24:42)</i>																								
Matt 25:13 (Lk 12:37)			AP (OI&M)		PP (OI&M)			<b>145</b>														47	8930	
<i>The Parable of the Talents (Matt 25:14–30)</i>																								
Matt 25:14 (Lk 19:12–13)		199 1	3101 3102	199 1	3101 3102																	<b>391</b> <b>392</b>	246 1	9176 9177

Matt 25:15–18																							
Matt 25:19 (Lk 19:15)		2	3104	2	3104																<b>394</b>	2	9179
Matt 25:20 (Lk 19:16)		1	3105	1	3105																<b>395</b>	1	9180
Matt 25:21 (Lk 19:17)		1	3106	1	3106																<b>396</b>	1	9181
Matt 25:22 (Lk 19:18)		1	3107	1	3107																<b>397</b>	1	9182
Matt 25:23 (Lk 19:19)		1	3108	1	3108																<b>398</b>	1	9183
Matt 25:24 (Lk 19:20–21)		1 1	3109 3110	1 1	3109 3110																<b>399</b> <b>400</b>	1 1	9184 9185
Matt 25:25 (Lk 19:20–21)		1 1	3111 3112	1 1	3111 3112																<b>399</b> <b>400</b>	1 1	9186 9187
Matt 25:26 (Lk 19:22)		1	3113	1	3113																<b>401</b>	1	9188
Matt 25:27 (Lk 19:23)		1	3114	1	3114																<b>402</b>	1	9189
Matt 25:28 (Lk 19:24)		1	3115	1	3115																<b>403</b>	1	9190
Matt 25:29 (Lk 19:26)		2	3117	2	3117																<b>405</b>	2	9192
Matt 25:30 (Lk 13:28)											<b>195</b>											210	9402
Matt 25:31–46																							
Matt 26:1–75																							
Matt 27:1–66																							
Matt 28:1–20																							
Total # of verses moved: Complete Visual Contact																					9402		
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (of 3) (9:51–19:27) (406 verses)																					23.157x		
Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)																					3117		
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (of 3) (9:51–19:27) (406 verses)																					7.677x		
Total # of verses moved: <i>Penultimate</i> Posteriority [BH] (With Oral Interference & Memory &c.)																					3117		
Amount of Scrolling Greater than the Size of Luke, bookroll 2 (of 3) (9:51–19:27) (406 verses)																					7.677x		



Matthew's use of Luke, Bookroll 3: *Luke 19:28–24:53* (Three-Bookroll Luke)

[AP: WH, LH; PP: BH]

	1-14	15-28	29-42	43-57	58-71	72-85	86-99	100-114	115-128	129-142	143-156	157-171	172-185	186-199	200-213	214-228	229-242	243-256	257-270	271-285			
Matt 1:1–25																							
Matt 2:1–23																							
Matt 3:1–17																							
Matt 4:1–25																							
Matt 5:1–48																							
Matt 6:1–34																							
Matt 7:1–29																							
Matt 8:1–34																							
Matt 9:1–38																							
Matt 10:1–16																							
<b>PP (OI&amp;M)</b>																							
<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17–18)</i>																							
Matt 10:17 (Lk 21:12)						<b>80</b>														80	80	80	80
Matt 10:18 (Lk 21:12–13)						<b>80</b> <b>81</b>														0 1	80 81	0 1	80 81
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19–20)</i>																							
Matt 10:19 (Lk 21:14–16)						<b>82</b> <b>83</b> <b>84</b>														1 1 1	82 83 84	1 1 1	82 83 84
Matt 10:20 (Lk 21:14–15)						<b>82</b> <b>83</b>														2 1	86 87	2 1	86 87
<i>You Will Be Handed Over By Family (Matt 10:21)</i>																							
Matt 10:21 (Lk 21:16)						<b>84</b>														1	88	1	88
<i>You Will Be Hated by All (Matt 10:22)</i>																							
Matt 10:22 (Lk 21:17, 19)						<b>85</b> <b>87</b>														1 2	89 91	1 2	89 91
Matt 10:23–42																							
Matt 11:1–30																							

Matt 12:1–50																				
Matt 13:1–58																				
Matt 14:1–36																				
Matt 15:1–39																				
Matt 16:1–20																				
<i>Jesus First Passion Prediction (Matt 16:21)</i>																				
Matt 16:21 (Lk 24:7)																			239	152 243
Matt 16:22–28																				
Matt 17:1–27																				
<i>On True Greatness (Matt 18:1–5)</i>																				
Matt 18:1 (Lk 22:24)									130											109 352
Matt 18:2–5																				
Matt 18:6–35																				
Matt 19:1–26																				
<i>On Leaving Everything and Following Jesus (Matt 19:27–29)</i>																				
Matt 19:27																				
Matt 19:28 (Lk 22:28, 30)									134 136											4 2 356 358
Matt 19:29																				
Matt 19:30																				
Matt 20:1–24																				
<i>The Greatest Among You must be like the Servant and the Slave (Matt 20:25–28)</i>																				
Matt 20:25 (Lk 22:25)									131											5 363
Matt 20:26 (Lk 22:26–27)									132 133											1 364 1 365
Matt 20:27 (Lk 22:26–27)									132 133											1 366 1 367
Matt 20:28 (Lk 22:27)									133											0 367
Matt 20:29–34																			AP (OI&M) PP (OI&M)	
<i>The Commandeering of the Donkey and Colt I (Matt 21:1–3 I; Matt 21:6–7 II)</i>																				
Matt 21:1 (Lk 19:28–)	1 2																		1 1 86 177 1 2 1 178	132 499 1 500

29)																					
Matt 21:2 (Lk 19:30)	<b>3</b>														1	3	1	179	1	501	
Matt 21:3 (Lk 19:31)	<b>4</b>														1	4	1	180	1	502	
Matt 21:4-5																					
<i>The Commandeering of the Donkey and Colt II (Matt 21:1-3 I; Matt 21:6-7 II)</i>																					
Matt 21:6 (Lk 19:32)	<b>5</b>														1	5	1	181	1	503	
Matt 21:7 (Lk 19:35)	<b>8</b>														3	8	3	184	3	506	
<i>The Triumphal Entry (Matt 21:8-9)</i>																					
Matt 21:8 (Lk 19:36)	<b>9</b>														1	9	1	185	1	507	
Matt 21:9 (Lk 19:38)	<b>11</b>														2	11	2	187	2	509	
<i>The Whole City Asks Who Jesus Is (Matt 21:10-11)</i>																					
Matt 21:10 (Lk 19:45)		<b>18</b>													7	18	7	194	7	516	
Matt 21:11																					
<i>Jesus Ousts the Sellers and Buyers from the Temple (Matt 21:12-13)</i>																					
Matt 21:12 (Lk 19:45)		<b>18</b>													0	18	0	194	0	516	
Matt 21:13 (Lk 19:46)		<b>19</b>													1	19	1	195	1	517	
Matt 21:14																					
<i>The Children Cry Out in the Temple, "Hosanna to the Son of David" (Matt 21:15-16)</i>																					
Matt 21:15																					
Matt 21:16 (Lk 19:39-40)	<b>12</b> <b>13</b>																		7 1	524 525	
Matt 21:17-22																					
<i>The Question about Authority (Matt 21:23-27)</i>																					
Matt 21:23 (Lk 20:1-2)		<b>22</b> <b>23</b>													3 1	22 23	3 1	198 199	9 1	534 535	
Matt 21:24 (Lk 20:3)		<b>24</b>													1	24	1	200	1	536	
Matt 21:25 (Lk 20:4-5)		<b>25</b> <b>26</b>													1 1	25 26	1 1	201 202	1 1	537 538	
Matt 21:26 (Lk 20:6)		<b>27</b>													1	27	1	203	1	539	
Matt 21:27 (Lk 20:7-8)		<b>28</b>													1 1	28 29	1 1	204 205	1 1	540 541	
Matt 21:28-32			<b>29</b>																		
<i>The Parable of the Wicked Tenants (Matt 21:33-41)</i>																					

Matt 21:33 (Lk 20:9–10)			<b>30</b> <b>31</b>														1	30	1	206	1	542
																	1	31	1	207	1	543
Matt 21:34 (Lk 20:10)			<b>31</b>														0	31	0	207	0	543
Matt 21:35 (Lk 20:10–11)			<b>31</b> <b>32</b>														0	31	0	207	0	543
																	1	32	1	208	1	544
Matt 21:36 (Lk 20:11)			<b>32</b>														0	32	0	208	0	544
Matt 21:37 (Lk 20:13)			<b>34</b>														2	34	2	210	2	546
Matt 21:38 (Lk 20:14)			<b>35</b>														1	35	1	211	1	547
Matt 21:39 (Lk 20:15)			<b>36</b>														1	36	1	212	1	548
Matt 21:40 (Lk 20:15)			<b>36</b>														0	36	0	212	0	548
Matt 21:41 (Lk 20:16)			<b>37</b>														1	37	1	213	1	549
<i>The Rejected Stone becomes the Cornerstone (Matt 21:42–43)</i>																						
Matt 21:42 (Lk 20:17)			<b>38</b>														1	38	1	214	1	550
Matt 21:43																						
<i>About He who Falls on the Stone, and He on whom It Falls (Matt 21:44)</i>																						
Matt 21:44 (Lk 20:18)			<b>39</b>														1	39	1	215	1	551
<i>The Scribes and Pharisees Know the Parable is About Them (Matt 21:45–46)</i>																						
Matt 21:45 (Lk 20:19)			<b>40</b>														1	40	1	216	1	552
Matt 21:46 (Lk 20:19)			<b>40</b>														0	40	0	216	0	552
Matt 22:1–14																						
<i>On Paying Tribute to Caesar (Matt 22:15–22)</i>																						
Matt 22:15 (Lk 20:20)			<b>41</b>														1	41	1	217	1	553
Matt 22:16 (Lk 20:20–21)			<b>41</b> <b>42</b>														0	41	0	217	0	553
																	1	42	1	218	1	554
Matt 22:17 (Lk 20:22)			<b>43</b>														1	43	1	219	1	555
Matt 22:18 (Lk 20:23)			<b>44</b>														1	44	1	220	1	556
Matt 22:19 (Lk 20:24)			<b>45</b>														1	45	1	221	1	557
Matt 22:20 (Lk 20:24)			<b>45</b>														0	45	0	221	0	557
Matt 22:21 (Lk 20:24–25)			<b>45</b> <b>46</b>														0	45	0	221	0	557
																	1	46	1	222	1	558
Matt 22:22 (Lk 20:26)			<b>47</b>														1	47	1	223	1	559

*The Sadducees' Question about the Resurrection (Matt 22:23–32)*

Matt 22:23 (Lk 20:27)				<b>48</b>														1	48	1	224	1	560	
Matt 22:24 (Lk 20:28)				<b>49</b>															1	49	1	225	1	561
Matt 22:25 (Lk 20:29)				<b>50</b>															1	50	1	226	1	562
Matt 22:26 (Lk 20:30–31)				<b>51</b> <b>52</b>															1	51	1	227	1	563
																			1	52	1	228	1	564
Matt 22:27 (Lk 20:32)				<b>53</b>															1	53	1	229	1	565
Matt 22:28 (Lk 20:33)				<b>54</b>															1	54	1	230	1	566
Matt 22:29 (Lk 20:34)				<b>55</b>															1	55	1	231	1	567
Matt 22:30 (Lk 20:35–36)				<b>56</b> <b>57</b>															1	56	1	232	1	568
																			1	57	1	233	1	569
Matt 22:31 (Lk 20:35–37)				<b>56</b> <b>57</b>															1	58	1	234	1	570
																			1	59	1	235	1	571
				<b>58</b>															1	60	1	236	1	572
Matt 22:32 (Lk 20:37–38)				<b>58</b> <b>59</b>															0	60	0	236	0	572
																			1	61	1	237	1	573
Matt 22:33–40																								

*Jesus' Question about David's Son (Matt 22:41–45)*

Matt 22:41 (Lk 20:41)				<b>62</b>															3	64	3	240	3	576
Matt 22:42 (Lk 20:41)				<b>62</b>															0	64	0	240	0	576
Matt 22:43 (Lk 20:41–42)				<b>62</b> <b>63</b>															0	64	0	240	0	576
																			1	65	1	241	1	577
Matt 22:44 (Lk 20:42–43)				<b>63</b> <b>64</b>															0	65	0	241	0	577
																			1	66	1	242	1	578
Matt 22:45 (Lk 20:44)				<b>65</b>															1	67	1	243	1	579

*No One Dares to Question Jesus Any Longer (Matt 22:46)*

Matt 22:46 (Lk 20:40)				<b>61</b>																				4	583
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*Do What the Scribes and Pharisees Teach, But Not as They Do (Matt 23:1–3)*

Matt 23:1 (Lk 20:45)				<b>66</b>															1	68	1	244	5	588	
Matt 23:2 (Lk 20:46)				<b>67</b>															1	69	1	245	1	589	
Matt 23:3																									
Matt 23:4–5																									

<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6–7)</i>																							
Matt 23:6 (Lk 20:46)						67											0	69	0	245	0	589	
Matt 23:7 (Lk 20:46)						67											0	69	0	245	0	589	
Matt 23:8–39																							
<i>Prediction of the Destruction of the Temple (Matt 24:1–2)</i>																							
Matt 24:1 (Lk 21:5)						73											6	75	6	251	6	595	
Matt 24:2 (Lk 21:5–6)						73 74											0 1	75 76	0 1	251 252	0 1	595 596	
<i>The Disciples Ask about the Sign of Jesus' Coming (Matt 24:3)</i>																							
Matt 24:3 (Lk 21:7)						75											1	77	1	253	1	597	
<i>Many Will Come in My Name (Matt 24:4–5)</i>																							
Matt 24:4 (Lk 21:8)						76											1	78	1	254	1	698	
Matt 24:5 (Lk 21:8)						76											0	78	0	254	0	598	
<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Matt 24:6)</i>																							
Matt 24:6 (Lk 21:9)						77											1	79	1	255	1	599	
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Matt 24:7)</i>																							
Matt 24:7 (Lk 21:10–11)						78 79											1 1	80 81	1 1	256 257	1 1	600 601	
Matt 24:8																							
<i>They Will Hand You Over to be Tortured and Killed (Matt 24:9a)</i>																							
Matt 24:9a (Lk 21:12)						80											1	82	1	258	1	602	
<i>You Will be Hated by All (Matt 24:9b)</i>																							
Matt 24:9b (Lk 21:17)						85											5	87	5	263	5	607	
<i>Many Will Betray One Another (Matt 24:10)</i>																							
Matt 24:10 (Lk 21:16)						84											1	88	1	264	1	608	
<i>Many False Prophets Will Arise (Matt 24:11)</i>																							
Matt 24:11 (Lk 21:8, 10)						76 78																8 2	616 618
Matt 24:12																		AP (OI&M)	PP (OI&M)				
<i>The One Who Endures to the End Will be Saved (Matt 24:13)</i>																							
Matt 24:13 (Lk 21:19)						87											3	91	3	267	9	627	
<i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations (Matt 24:14)</i>																							

Matt 24:14 (Lk 21:9–10, 12, 13)							77 78 80 81														10 1 2 1	637 638 640 641					
<i>The Desolating Sacrilege and the Flight to the Mountains (Matt 24:15–16)</i>																											
Matt 24:15 (Lk 21:20)							88														1	92	1	268	7	648	
Matt 24:16 (Lk 21:21)							89														1	93	1	269	1	649	
Matt 24:17–18																											
<i>Woe to Those Pregnant and Nursing (Matt 24:19)</i>																											
Matt 24:19 (Lk 21:23)							91														2	95	2	271	2	651	
Matt 24:20																											
<i>The Suffering Then Will Be Greater than Has Ever Happened (Matt 24:21)</i>																											
Matt 24:21 (Lk 21:23)							91														0	95	0	271	0	651	
Matt 24:22–23																											
<i>False Christs and False Prophets Will Rise Up (Matt 24:24)</i>																											
Matt 24:24 (Lk 21:8, 10)							76 78																		5 2	656 658	
Matt 24:25–28																											
<i>The Celestial Disturbances (Matt 24:29)</i>																											
Matt 24:29 (Lk 21:25–26)							93 94														2 1	97 98	2 1	273 274	15 1	673 674	
<i>The Son of Man Coming on the Clouds (Matt 24:30)</i>																											
Matt 24:30 (Lk 21:27, 25)							93 95														1 2	99 101	1 2	275 277	1 2	675 677	
Matt 24:31																											
<i>The Parable of the Fig Tree (Matt 24:32–33)</i>																											
Matt 24:32 (Lk 21:29–30)							97 98														2 1	103 104	2 1	279 280	2 1	679 680	
Matt 24:33 (Lk 21:31)							99														1	105	1	281	1	681	
<i>This Generation will Not Pass Away Until All these Things Happen (Matt 24:34)</i>																											
Matt 24:34 (Lk 21:32)							100														1	106	1	282	1	682	
<i>Heaven and Earth Will Pass Away, But My Words will Not (Matt 24:35)</i>																											
Matt 24:35 (Lk 21:33)							101														1	107	1	283	1	683	





<i>The Disciples are Grieved and Ask if It is Them (Matt 26:22)</i>																												
Matt 26:22 (Lk 22:23)																			2	135	2	311	2	711				
<i>It is the One Who Has Dipped His Hand in the Bowl (Matt 26:23)</i>																												
Matt 26:23 (Lk 22:21)																							2	713				
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Matt 26:24)</i>																												
Matt 26:24 (Lk 22:22)																			1	136	1	312	1	714				
Matt 26:25																												
<i>The Last Supper: Jesus Distributes the Bread (Matt 26:26)</i>																												
Matt 26:26 (Lk 22:19)																							3	717				
<i>The Last Supper: Jesus Distributes the Cup (Matt 26:27–28)</i>																												
Matt 26:27 (Lk 22:17, 20)																			123				2	719				
																			126				3	722				
Matt 26:28 (Lk 22:20)																			126				0	722				
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Matt 26:29)</i>																												
Matt 26:29 (Lk 22:16, 18)																			122					4	726			
																			124				PP (OI&M)	2	728			
<i>They Sing a Hymn and Go Out to the Mount of Olives (Matt 26:30)</i>																												
Matt 26:30 (Lk 22:39)																			145				17	329	21	749		
Matt 26:31–32																							AP (OI&M)					
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows (Matt 26:33–34)</i>																												
Matt 26:33 (Lk 22:33)																			139				11	147	6	335	6	755
Matt 26:34 (Lk 22:34)																			140				1	148	1	336	1	756
Matt 26:35																												
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Matt 26:36)</i>																												
Matt 26:36 (Lk 22:40)																			146				6	154	6	342	6	762
Matt 26:37–38																												
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Matt 26:39–41)</i>																												
Matt 26:39 (Lk 22:41–42)																			147				1	155	1	343	1	763
																			148				1	156	1	344	1	764
Matt 26:40 (Lk 22:45–46)																			151				3	159	3	347	3	767
																			152				1	160	1	348	1	768
Matt 26:41 (Lk 22:46)																			152				0	160	0	348	0	768

Matt 26:42-46																								
<i>Judas Comes With the Crowd (Matt 26:47)</i>																								
Matt 26:47 (Lk 22:47)																			1	161	1	349	1	769
<i>Judas Betrays Jesus With a Kiss (Matt 26:48-49)</i>																								
Matt 26:48 (Lk 22:47-48)																			0	161	0	349	0	769
																			1	162	1	350	1	770
Matt 26:49 (Lk 22:47-48)																			1	163	1	351	1	771
																			1	164	1	352	1	772
<i>Jesus is Seized (Matt 26:50)</i>																								
Matt 26:50 (Lk 22:48)																			0	164	0	352	0	772
<i>One of the Disciples Cuts Off an Ear (Matt 26:51)</i>																								
Matt 26:51 (Lk 22:50)																			2	166	2	354	2	774
Matt 26:52-54																								
<i>Jesus Responds to The Arresting Party (Matt 26:55)</i>																								
Matt 26:55 (Lk 22:52-53)																			2	168	2	356	2	776
																			1	169	1	357	1	777
Matt 26:56a-56b																								
<i>Jesus is Arrested and Taken to the House of the High Priest (Matt 26:57)</i>																								
Matt 26:57 (Lk 22:54)																			1	170	1	358	1	778
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Matt 26:58)</i>																								
Matt 26:58 (Lk 22:54-56)																			0	170	0	358	0	778
																			1	171	1	359	1	779
																			1	172	1	360	1	780
Matt 26:59-63a																								
<i>The Chief Priest Questions Jesus About His Identity (Matt 26:63b-65)</i>																								
Matt 26:63b (Lk 22:67, 70)																					11	371	11	791
																							3	794
Matt 26:64 (Lk 22:67-69)																							3	797
																							1	798
																					2	373	1	799
Matt 26:65 (Lk 22:71)																					2	375	2	801
Matt 26:66																								
<i>Jesus is Abused by His Captors (Matt 26:67-68)</i>																								

Matt 26:67																					
Matt 26:68 (Lk 22:64)											<b>170</b>					8	180	7	382	7	808
<i>Peter Denies Jesus Three Times (Matt 26:69)</i>																					
Matt 26:69 (Lk 22:56, 59)											<b>162</b> <b>165</b>					8	188	8	390	<del>8</del> <b>3</b>	<del>816</del> <b>819</b>
Matt 26:70 (Lk 22:57)											<b>163</b>					1	189	1	391	2	821
Matt 26:71																					
Matt 26:72 (Lk 22:58)											<b>164</b>					1	190	1	392	1	822
Matt 26:73 (Lk 22:58–59)											<b>164</b> <b>165</b>					0 1	190 191	0 1	392 393	0 1	822 823
Matt 26:74 (Lk 22:60)											<b>166</b>					1	192	1	394	1	824
Matt 26:75 (Lk 22:61–62)											<b>167</b> <b>168</b>					1 1	193 194	1 1	395 396	1 1	825 826
<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate (Matt 27:1–2)</i>																					
Matt 27:1 (Lk 22:66)											<b>172</b>					4	198	4	400	4	830
Matt 27:2 (Lk 22:66; 23:1)											<b>172</b> <b>178</b>					0 6	198 204	0 6	400 406	0 6	830 836
Matt 27:3–10																					
<i>Pilate Ask Jesus if He is the King of the Jews (Matt 27:11)</i>																					
Matt 27:11 (Lk 23:3)											<b>180</b>					2	206	2	408	2	838
<i>The Chief Priests and Elders Accuse Jesus (Matt 27:12)</i>																					
Matt 27:12 (Lk 23:9–10)																6 1	212 213	6 1	414 415	6 1	844 845
<i>Pilate Points Out the Accusations of the Chief Priests and Elders But Jesus is Silent (Matt 27:13–14)</i>																					
Matt 27:13																					
Matt 27:14 (Lk 23:9)											<b>186</b>					1	214	1	416	1	846
<i>Pilate Gives the People a Choice: Jesus or Barabbas I (Matt 27:15–18 I; Matt 27:21 II)</i>																					
Matt 27:15 (Lk 23:18)																8	222	8	424	8	854
Matt 27:16 (Lk 23:18)											<b>194</b>					0	222	0	424	0	854
Matt 27:17 (Lk 23:18, 20)											<b>194</b> <b>196</b>					0 2	222 224	0 2	424 426	0 2	854 856
Matt 27:18–19																					

<i>The Chief Priests and Elders Persuade the Crowds to Ask for Barabbas (Matt 27:20)</i>																								
Matt 27:20 (Lk 23:18)																	194	2	226	2	428	2	858	
<i>Pilate Gives the People a Choice: Jesus or Barabbas II: The People Decide on Barabbas (Matt 27:15–18 I; Matt 27:21 II)</i>																								
Matt 27:21 (Lk 23:18, 21)																	194 197	0 3	226 229	0 3	428 431	0 3	858 861	
<i>The People Call for Jesus' Crucifixion (Matt 27:22)</i>																								
Matt 27:22 (Lk 23:21)																	197	0	229	0	431	0	861	
<i>Pilate Asks Why Jesus Should Be Crucified (Matt 27:23a)</i>																								
Matt 27:23a (Lk 23:22)																	198	1	230	1	432	1	862	
<i>The People Call All the More for Jesus' Crucifixion (Matt 27:23b)</i>																								
Matt 27:23b (Lk 23:23, 21)		AP (OI&M)	PP (OI&M)														199 197	1	231	1	433	1 1	863 864	
<i>Pilate Washes His Hands of the Situation (Matt 27:24)</i>																								
Matt 27:24 (Lk 23:24)		1	232	1	434												200						3	867
Matt 27:25																								
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Matt 27:26)</i>																								
Matt 27:26 (Lk 23:25, 23)		1	233	1	435												199	201					1 2	868 870
<i>Jesus is Mocked by the Soldiers (Matt 27:27–31)</i>																								
Matt 27:27 (Lk 23:26)		1	234	1	436												202						3	873
Matt 27:28–30																								
Matt 27:31 (Lk 23:26)		0	234	0	436												202						0	873
<i>Simon of Cyrene Helps Carry the Cross (Matt 27:32)</i>																								
Matt 27:32 (Lk 23:26)		0	234	0	436												202						0	873
<i>They Take Jesus to the Place of the Skull (Matt 27:33)</i>																								
Matt 27:33 (Lk 23:33)		7	241	7	443												209						7	880
Matt 27:34																								
<i>Jesus is Crucified and His Clothes are Divided (Matt 27:35)</i>																								
Matt 27:35 (Lk 23:33–34)		0 1	241 242	0 1	443 444												209 210						0 1	880 881
Matt 27:36																								
<i>The Inscription (Matt 27:37)</i>																								

Matt 27:37 (Lk 23:37–38)		3 1	245 246	3 1	447 448															213	214							3 1	884 885			
<i>Jesus is Crucified with One on His Right and One on His Left (Matt 27:38)</i>																																
Matt 27:38 (Lk 23:33, 32)																													5 1	890 891		
<i>Passers-by Deride Jesus (Matt 27:39–40)</i>																																
Matt 27:39																																
Matt 27:40 (Lk 23:35, 37)																													3 2	894 896		
<i>The Chief Priests, Elders, and Scribes Ridicule Jesus (Matt 27:41–43)</i>																																
Matt 27:41 (Lk 23:35)		AP (OI&M)		PP (OI&M)																										2	898	
Matt 27:42 (Lk 23:35, 37, 39)																													0 2 2	898 900 902		
Matt 27:43																																
Matt 27:44																																
<i>Darkness Comes Over the Land (Matt 27:45)</i>																																
Matt 27:45 (Lk 23:44)			5	252	5	454																								5	907	
<i>The Cry From the Cross: "My God, My God" (Matt 27:46)</i>																																
Matt 27:46 (Lk 23:46)			2	254	2	456																								2	909	
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Matt 27:47–49)</i>																																
Matt 27:47																																
Matt 27:48 (Lk 23:36)																														10	919	
Matt 27:49																																
<i>Jesus Cries Again and Gives Up His Spirit (Matt 27:50)</i>																																
Matt 27:50 (Lk 23:46)			0	254	0	456																								10	929	
<i>The Veil of the Temple is Rent (Matt 27:51)</i>																																
Matt 27:51 (Lk 23:45)			1	255	1	457																									1	930
Matt 27:52–53																																
<i>The Centurion's Declaration About Jesus (Matt 27:54)</i>																																
Matt 27:54 (Lk 23:47)			2	257	2	459																								2	932	
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Matt 27:55–56)</i>																																

Matt 27:55 (Lk 23:49)		2	259	2	461															225						2	934		
Matt 27:56 (Lk 24:10)																					242						17	951	
<i>Joseph of Arimathea and the Burial of Jesus (Matt 27:57–60)</i>																													
Matt 27:57 (Lk 23:50–51)		1	260	1	462																						16	967	
		1	261	1	463																226						1	968	
Matt 27:58 (Lk 23:52)		1	262	1	464																228						1	969	
Matt 27:59 (Lk 23:53)		1	263	1	465																						1	970	
Matt 27:60 (Lk 23:53)		0	263	0	465																						0	970	
<i>The Two Marys Sit Opposite the Tomb (Matt 27:61)</i>																													
Matt 27:61 (Lk 24:10)																												13	983
Matt 27:62–66																													
<i>The Two Marys Come to See the Tomb (Matt 28:1)</i>																													
Matt 28:1 (Lk 24:1, 10)		1	264	1	466																						9	992	
																					242						9	1001	
<i>An Angel of the Lord Descends and Rolls Back the Stone (Matt 28:2–3)</i>																													
Matt 28:2 (Lk 24:2)		1	265	1	467																						8	1009	
Matt 28:3 (Lk 24:4)		2	267	2	469																						2	1011	
<i>The Guards Are Like Dead Men (Matt 28:4)</i>																													
Matt 28:4 (Lk 24:5)		1	268	1	470																						1	1012	
<i>The Angel Speaks to the Women at the Tomb (Matt 28:5–7)</i>																													
Matt 28:5 (Lk 24:5)		0	268	0	470																						0	1012	
Matt 28:6 (Lk 24:6)		1	269	1	471																						1	1013	
Matt 28:7 (Lk 24:5–6)		1	270	1	472																						1	1014	
		1	271	1	473																237						1	1015	
																					238								
<i>The Women Depart from the Tomb to Tell Jesus' Disciples (Matt 28:8)</i>																													
Matt 28:8 (Lk 24:9)		3	274	3	476																						3	1018	
<i>Jesus Meets the Women on the Way and Speaks with Them (Matt 28:9–10)</i>																													
Matt 28:9																													
Matt 28:10 (Lk 24:9)																												0	1018
Matt 28:11–17																													
<i>The Great Commission (Matt 28:18–20)</i>																													
Matt 28:18 (Lk 24:46)																												37	1055

Matt 28:19 (Lk 24:47)																				279	1	1056	
Matt 28:20																							
																				Total # of verses moved: Complete Visual Contact		1056	
																				Amount of Scrolling Greater than the Size of Luke, bookroll 3 (of 3) (19:28–24:53) (285 verses)		3.705x	
																				Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)		274	
																				Amount of Scrolling Greater than the Size of Luke, bookroll 3 (of 3) (19:28–24:53) (285 verses)		0.961x	
																				Total # of verses moved: <i>Penultimate</i> Posteriority [BH] (With Oral Interference & Memory &c.)		476	
																				Amount of Scrolling Greater than the Size of Luke, bookroll 3 (of 3) (19:28–24:53) (285 verses)		1.670x	

*Rationale for Matthew's Non-Visual Use of Luke*  
*(Penultimate Posteriority & Absolute Posteriority)*  
 (AP: WH, LH) (PP: BH)

<u>#</u>	<u>PP or AP</u>	<u># of Scrolls</u>	<u>Verse</u>	<u>Tradition Unit</u>	<u>Potential Parallel</u>	<u>Tradition Unit of the Potential Parallel</u>	<u>Rationale</u>
1*	PP, AP	1, 2, 3	Matt 1:1	<i>Prologue</i> (Matt 1:1)	Luke 3:34	<i>Genealogy of Jesus</i> (Luke 3:23–38)	To the extent that Matthew used Luke's genealogy in the process of composing his own—if he used it at all, he likely prepared it on a wax tablet, and transferred it from there to the papyrus bookroll. Matthew thus does not have visual contact of Luke's genealogy.
2	PP, AP	1, 2, 3	Matt 1:2–6a	<i>The Genealogy of Jesus: Abraham to David</i> (Matt 1:2–6a)	Luke 3:31–34	<i>Genealogy of Jesus</i> (Luke 3:23–38)	To the extent that Matthew used Luke's genealogy in the process of composing his own—if he used it at all, he likely prepared it on a wax tablet, and transferred it from there to the papyrus bookroll. Matthew thus does not have visual contact of Luke's genealogy.
3	PP, AP	1, 2, 3	Matt 1:6b–11	<i>The Genealogy of Jesus: David to the Deportation</i> (Matt 1:6b–11)	Luke 3:31, 25	<i>Genealogy of Jesus</i> (Luke 3:23–38)	To the extent that Matthew used Luke's genealogy in the process of composing his own—if he used it at all, he likely prepared it on a wax tablet, and transferred it from there to the papyrus bookroll. Matthew thus does not have visual contact of Luke's genealogy.
4	PP, AP	1, 2, 3	Matt 1:12–16	<i>The Genealogy of Jesus: the Deportation to the Christ</i> (Matt 1:12–16)	Luke 3:27, 24, 23	<i>Genealogy of Jesus</i> (Luke 3:23–38)	To the extent that Matthew used Luke's genealogy in the process of composing his own—if he used it at all, he likely prepared it on a wax tablet, and transferred it from there to the papyrus bookroll. Matthew thus does not have visual contact of Luke's



							genealogy.
<b>5</b>	PP, AP	1, 2, 3	Matt 1:21	<i>An Angel of the Lord appears to Joseph in a Dream foretelling Him of the Birth of Jesus</i> (Matt 1:18–25)	Luke 1:31	<i>The Annunciation</i> (Luke 1:26–38)	The phrase “you will bear a son and call his name <i>x</i> ” is rather formulaic, and hardly requires visual contact. Isaiah 7:14 is an example.
<b>6</b>	PP, AP	1, 2, 3	Matt 2:22–23	<i>Settling At Nazareth in Galilee</i> (Matt 2:22–23)	Luke 2:39	<i>The Childhood of Jesus at Nazareth</i> (Luke 2:39–40)	The agreements are “into Galilee” and “into the city of Nazareth,” which hardly require visual contact. That Jesus was from Nazareth, which is in Galilee, is of course common knowledge.
7*	PP, AP	1, 2, 3	Matt 3:5	<i>The People Go Out to John</i> (Matt 3:5–6)	Luke 3:3	<i>John the Baptist</i> (Luke 3:2–3)	περίχωρ- τοῦ Ἰορδάνου is from memory.
8*	AP, PP	1, 2, 3	Matt 4:13	<i>Jesus Departs Nazareth and Settles in Capernaum</i> (Matt 4:13)	Luke 4:23, 31	<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23) & <i>Teaching On the Sabbath at Capernaum</i> (Luke 4:31)	That Jesus settled in Capernaum is understood. No visual contact needed.
9*	PP, AP	1, 2, 3	Matt 4:17	<i>Jesus Preaches Repentance and that the Kingdom of Heaven is Near</i> (Matt 4:17)	Luke 3:3	<i>John the Baptist</i> (Luke 3:2–3)	The agreements here are κηρύσσει- and μετανοί-. No visual contact needed.
<b>10</b>	AP	1, 2, 3	Matt 4:18–22	<i>The Call of the First Disciples</i> (Matt 4:18–22)	Luke 5:1–2, 10–11	<i>The Call of the First Disciples</i> (Luke 5:1–3) & <i>The Miraculous Draught of Fish</i> (Luke 5:4–11)	Matthew is using Mark 1:16–20, not Luke.
11*	AP	1, 2, 3	Matt 4:23	<i>First Preaching Tour in Galilee</i> (Matt 4:23)	Luke 4:23	<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23)	Matthew is using Mark 1:21, 23, 39, not Luke. No visual contact needed.
<b>12</b>	AP	1, 2, 3	Matt 4:24	<i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24)	Luke 4:37, 40–41	<i>The Healing of the Demoniac in the Synagogue</i> (Luke 4:33–37) & <i>The Sick healed at Evening</i> (Luke 4:40–41)	Matthew is using Mark 1:28, 34, not Luke. No visual contact necessary.
13*	AP, PP	1, 2, 3	Matt 5:1	<i>Occasion of the Sermon on the Mount</i> (Matt 5:1–2)	Luke 6:12	<i>Jesus Spends the Night in Prayer on the Mountain</i> (Luke 6:12)	Matthew is recalling Luke 6:12. No back-checking necessary.
14*	AP, PP	1, 2, 3	Matt 5:13	<i>You Are the Salt of the Earth</i> (Matt 5:13)	Luke 14:34–35	<i>The Māshāl On Salt</i> (Luke 14:34–35a)	The saying is aphoristic. No contact needed. Oral interference.
<b>15</b>	AP, PP	1, 2, 3	Matt 5:15	<i>Putting a Lamp on the Lampstand</i> (Matt 5:15)	Luke 8:16	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	The saying is aphoristic. No contact needed. Oral interference.
<b>16</b>	AP, PP	2	Matt 5:15	<i>Putting a Lamp on the Lampstand</i> (Matt 5:15)	Luke 11:33	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	The saying is aphoristic. No contact needed. Oral interference.

17*	AP, PP	1, 2, 3	Matt 5:16	<i>Let Your Light Shine</i> (Matt 5:16)	Luke 8:16	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	Only agreement here is τὸ φῶς. No visual contact needed.
18*	AP, PP	2, 3	Matt 5:16	<i>Let Your Light Shine</i> (Matt 5:16)	Luke 11:33	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	Only agreement here is τὸ φῶς. No visual contact needed.
19*	AP, PP	1, 2, 3	Matt 5:17	<i>Jesus has Not Come to Abolish the Law or the Prophets, but to Fulfill</i> (Matt 5:17)	Luke 16:16	<i>The Law and Prophets were in Effect until John</i> (Luke 16:16)	The agreements are Ὁ νόμ- and προφητ-. No visual contact needed.
20	AP, PP	1, 2, 3	Matt 5:18	<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law</i> (Matt 5:18)	Luke 16:17	<i>It is Easier for Heaven and Earth to Pass Away than for One Stroke of the Law to Disappear</i> (Luke 16:17)	There are some agreements here, but not enough to necessitate visual contact. The saying is aphoristic enough.
21	AP, PP	1, 2, 3	Matt 5:32	<i>On Adultery and Divorce</i> (Matt 5:31–32; cf. 19:9 "On Divorce and Adultery")	Luke 16:18	<i>On Divorce and Adultery</i> (Luke 16:18)	The saying is aphoristic, no visual contact necessary.
22	AP, PP	1, 2, 3	Matt 5:35	<i>On Oaths</i> (Matt 5:33–37)	Luke 13:22	<i>Jesus Teaches on His Way to Jerusalem</i> (Luke 13:22)	The only agreement here is εἰς Ἱεροσόλυμα, which does not require visual contact.
23	AP, PP	1, 2, 3	Matt 6:19–20	<i>Store Up For Yourselves Treasures in Heaven</i> (Matt 6:19–20)	Luke 12:33	<i>Make For Yourselves Imperishable Treasures in Heaven</i> (Luke 12:33)	There is very little agreement here, except for a few variables. The tradition is moreover aphoristic. Matthew is working from memory.
24	AP, PP	1, 2, 3	Matt 6:21	<i>Where Your Treasure is There your Heart will be</i> (Matt 6:21)	Luke 12:34	<i>Where Your Treasure is There your Heart will be</i> (Luke 12:34)	The tradition is also gnomic. No visual contact needed.
25	AP, PP	1, 2, 3	Matt 7:12	<i>The Golden Rule</i> (Matt 7:12)	Luke 6:31	<i>The Golden Rule</i> (Luke 6:31)	The Golden Rule is the Christian ethic <i>par excellence</i> , and thus hardly requires visual contact.
26*	AP, PP	1, 2	Matt 7:13	<i>Enter Through the Narrow Gate</i> (Matt 7:13–14)	Luke 13:24	<i>Enter Through the Narrow Door</i> (Luke 13:23–24)	It is aphoristic. No visual contact needed.
27*	AP, PP	1	Matt 7:22–23	<i>Why do You Say to me, "Lord, Lord" (Matt 7:21–23)</i>	Luke 13:25, 27	<i>Turned Away at the Door / Depart from Me</i> (Luke 13:25–27)	The phrase in 13:27 is aphoristic: "Depart from me—you who work unrighteousness." No visual contact. Otherwise, there is little agreement.
28	AP	1, 2, 3	Matt 7:28	<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching</i> (Matt 7:28)	Luke 4:32	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)	Matthew is using Mark 1:22 here, not Luke.

29	AP	1, 2, 3	Matt 7:29	<i>Jesus Teaches With Authority</i> (Matt 7:29)	Luke 4:31–32	<i>Teaching On the Sabbath at Capernaum</i> (Luke 4:31) & <i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)	Matthew is using Mark 1:22 here, not Luke.
30	AP	1	Matt 8:14–15	<i>The Healing of Peter's Mother-in-Law</i> (Matt 8:14–15)	Luke 4:38–39	<i>The Healing of Peter's Mother-in-law</i> (Luke 4:38–39)	Matthew is using Mark 1:29–31, not Luke.
31	AP, PP	2, 3	Matt 8:14–15	<i>The Healing of Peter's Mother-in-Law</i> (Matt 8:14–15)	Luke 4:38–39	<i>The Healing of Peter's Mother-in-law</i> (Luke 4:38–39)	<b>AP:</b> Matthew is using Mark 1:29–31, not Luke. <b>PP:</b> Matthew is working from memory, having had just read past it prior to Matt 8:2.
32*	AP	1	Matt 8:16	<i>The Sick Healed at Evening</i> (Matt 8:16)	Luke 4:40–41	<i>The Sick healed at Evening</i> (Luke 4:40–41)	Matthew is using Mark 1:32–34, not Luke.
33*	AP, PP	2, 3	Matt 8:16	<i>The Sick Healed at Evening</i> (Matt 8:16)	Luke 4:40–41	<i>The Sick healed at Evening</i> (Luke 4:40–41)	<b>AP:</b> Matthew is using Mark 1:32–34, not Luke. <b>PP:</b> Matthew is working from memory, having had just read past it prior to Matt 8:2.
34	AP	1	Matt 8:18	<i>Jesus Departs to the Other Side</i> (Matt 8:18)	Luke 8:22	<i>Stilling the Storm</i> (Luke 8:22–25)	That the boat went to the other side is evident enough given that Jesus often travelled by boat to various locations.
35*	AP, PP	1, 2, 3	Matt 9:26	<i>Jairus' Daughter II</i> (Matt 9:18–19 I; Matt 9:23–26 II)	Luke 4:14b	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15)	That Jesus' fame or renown spread or went throughout the hole region was common knowledge.
36	AP, PP	1, 2, 3	Matt 9:27–29	<i>The Two Blind Men</i> (Matt 9:27–31)	Luke 18:35, 37–39, 41–42	<i>The Healing of the Blind Man at Jericho</i> (Luke 18:35–43)	Matthew is working from a recollection of the tradition—at least aspects of it. There are few agreements. No visual contact necessary.
37	AP, PP	1, 2, 3	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	Luke 4:14, 33, 44; 8:1	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15) & <i>The Healing of the Demoniac in the Synagogue</i> (Luke 4:33–37) & <i>Jesus Preaches in the Synagogues</i> (Luke 4:44) & <i>Jesus Travels through City and Village Preaching and</i>	That Jesus went throughout the cities and villages preaching and teaching the kingdom of God is a common fact. No visual contact needed.

						<i>Proclaiming the Good News</i> (Luke 8:1)	
<b>38</b>	AP, PP	2, 3	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	Luke 13:22	<i>Jesus Teaches on His Way to Jerusalem</i> (Luke 13:22)	That Jesus went throughout the cities and villages preaching and teaching the kingdom of God is a common fact. No visual contact needed.
<b>39</b>	AP	1, 2, 3	Matt 10:1	<i>The Twelve are Given Authority</i> (Matt 10:1)	Luke 6:13	<i>The Choosing of the Twelve</i> (Luke 6:13–16)	Matthew is using Mark 3:13–15, not Luke.
<b>40</b>	AP	1	Matt 10:2–4	<i>The Twelve Apostles are Named</i> (Matt 10:2–4)	Luke 6:13–16	<i>The Choosing of the Twelve</i> (Luke 6:13–16)	Matthew is using Mark 3:14–19, not Luke.
41*	AP, PP	1	Matt 10:9–10	<i>Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages</i> (Matt 10:9–10)	Luke 9:3	<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics</i> (Luke 9:3; See also *Luke 10:4)	Matthew is working from memory, having read Luke 9:3 at approximately after 10:5, where he moved from Luke 9:2 to Luke 10:9. No visual contact needed.
<b>42</b>	AP, PP	2, 3	Matt 10:10	<i>Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages</i> (Matt 10:9–10)	Luke 10:7	<i>Concerning the House in which You Enter</i> (Luke 10:5–7)	Matthew is working from memory, having had just read these tradition prior to Matt 10:7.
<b>43</b>	AP, PP	2, 3	Matt 10:11	<i>Remain with the Worthy One in whichever City or Village You Enter</i> (Matt 10:11)	Luke 10:5, 7–8	<i>Concerning the House in which You Enter</i> (Luke 10:5–7) & <i>Concerning the City in which You Enter</i> (Luke 10:8)	Matthew is working from memory, having had just read these tradition prior to Matt 10:7.
44*	AP, PP	1, 2, 3	Matt 10:16	<i>Lambs in the Midst of Wolves</i> (Matt 10:16)	Luke 10:3	<i>Lambs in the Midst of Wolves</i> (Luke 10:3)	The phrase is gnomic, highly vivid, but is also something Matthew would have just read (at approximately Matt 10:10 or prior to 10:7. No visual contact needed.
45*	AP, PP	1	Matt 10:17	<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)	Luke 4:15	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15)	The phrase “and in their synagogues” need not require visual contact.
46*	AP, PP	2, 3	Matt 10:17	<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)	Luke 4:15, 33, 44	<i>The Journey into Galilee and Ministry</i> (Luke 4:14a–15) & <i>The Healing of the Demoniac in the Synagogue</i> (Luke 4:33–37) & <i>Jesus Preaches in the Synagogues</i> (Luke 4:44)	The phrase “and in their synagogues” need not require visual contact.

47	AP	1, 2	Matt 10:17–18	<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)	Luke 21:12–13	<i>They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony</i> (Luke 21:12–13)	Matthew is using Mark 13:9–10, not Luke.
48	AP	1, 2	Matt 10:19–20	<i>Do Not Worry About How or What to Say, For The Spirit Will Speak</i> (Matt 10:19–20)	Luke 21:14–16	<i>Do Not Prepare a Defence, You will be given Wisdom</i> (Luke 21:14–15) & <i>You will be Handed Over by Family and Friends</i> (Luke 21:16)	Matthew is using Mark 13:11, not Luke.
49	AP, PP	1, 2	Matt 10:19–20	<i>Do Not Worry About How or What to Say, For The Spirit Will Speak</i> (Matt 10:19–20)	Luke 12:11–12	<i>The Holy Spirit will Teach You What to Say</i> (Luke 12:11–12)	Matthew is using Mark 13:11, not Luke.
50	AP, PP	1, 2	Matt 10:21	<i>You Will Be Handed Over By Family</i> (Matt 10:21)	Luke 21:16	<i>You will be Handed Over by Family and Friends</i> (Luke 21:16)	<b>AP:</b> Matthew is using 13:12, not Luke. <b>PP:</b> Matthew had read Luke 21:16 before moving backward to 12:11–12 (at Matt 10:19–20). He is recalling it.
51	AP, PP	1, 2	Matt 10:22	<i>You Will Be Hated by All</i> (Matt 10:22)	Luke 21:17, 19	<i>You Will be Hated by All</i> (Luke 21:17) & <i>By Your Endurance You will Gain Your Souls</i> (Luke 21:19)	<b>AP:</b> Matthew is using 13:13, not Luke. <b>PP:</b> Matthew had read Luke 21:17 before moving backward to 12:11–12 (at Matt 10:19–20). He is recalling it.
52	AP, PP	1, 2, 3	Matt 10:24–25	<i>A Disciple is Not Above His Teacher</i> (Matt 10:24–25)	Luke 6:40	<i>A Disciple is Not Above His Teacher</i> (Luke 6:40)	“A disciple is not above his teacher” and “[He will be] like his teacher” are gnomic and thus do not require visual contact.
53	AP, PP	2, 3	Matt 10:26	<i>Nothing is Hidden which will not be Known</i> (Matt 10:26)	Luke 8:17	<i>Nothing is Hidden which will not be Known I</i> (Luke 8:17 I; Luke 12:2 II)	Matthew is using Luke 12:2, not Luke 8:17. No visual contact needed.
54	AP, PP	2, 3	Matt 10:33	<i>On Confessing and Denying the Son of Man</i> (Matt 10:32–33)	Luke 9:26	<i>On Being Ashamed of Jesus' and His Words</i> (Luke 9:26)	Matthew is using Luke 12:9, not 9:26. The agreements with 9:26 are few and can be filled in.
55	AP, PP	2, 3	Matt 10:37–38	<i>The Conditions of Discipleship</i> (Matt 10:37–38)	Luke 14:26–27	<i>The Conditions of Discipleship</i> (Luke 14:25–27)	Matthew seems to agree here only in the variables. The syntax and general construction is very much different. He is recalling the tradition and rendering it to the best that he can recall.
56	AP, PP	2, 3	Matt 10:39	<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)	Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	The tradition is aphoristic and likely popular. There is no need for Matthew to

							have visual contact.
<b>57</b>	AP, PP	2, 3	Matt 10:40	<i>On the One Who Receives You</i> (Matt 10:40)	Luke 10:16	<i>On the Ones Who Hear You and Reject You</i> (Luke 10:16)	The tradition is aphoristic and formulaic, with many different versions existing in the Gospel literature. No visual contact is necessary.
<b>58</b>	AP, PP	1, 2, 3	Matt 11:12–13	<i>The Law and Prophets Prophesied until John</i> (Matt 11:12–13)	Luke 16:16	<i>The Law and Prophets were in Effect until John</i> (Luke 16:16)	Here the variables only seem to be similar: “John,” “Law and prophets,” “the kingdom,” “is sought fervently.” Visual contact is not required.
59*	AP, PP	1, 2, 3	Matt 11:15	<i>He Who Has Ears to Hear I</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	Luke 8:8b	<i>He Who Has Ears to Hear I</i> (Luke 8:8b I; Luke 14:35b)	The tradition is gnomic. No visual contact is needed. Matthew is working from memory.
<b>60</b>	AP, PP	1, 2, 3	Matt 11:15	<i>He Who Has Ears to Hear I</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	Luke 14:35b	<i>He Who Has Ears to Hear I</i> (Luke 8:8b I; Luke 14:35b)	The tradition is gnomic. No visual contact is needed. Matthew is working from memory.
<b>61</b>	AP, PP	2, 3	Matt 12:10–11	<i>The Man with the Withered Hand</i> (Matt 12:9–14)	Luke 14:2–3, 5	<i>The Healing of the Man with Dropsy</i> (Luke 14:1–6)	On AP, Matthew is using Mark 3:1–6, but if he is using Luke at all is using Luke 6:6–11, not Luke 14:1–6, which has similarities but is a different tradition.
62*	AP, PP	1, 2, 3	Matt 12:34	<i>The Good and Evil Men's Treasure</i> (Matt 12:34–35)	Luke 3:7	<i>John's Preaching of Repentance</i> (Luke 3:7–9)	Γεννήματα ἔχιδνῶν hardly requires visual contact.
63*	AP, PP	2, 3	Matt 13:9	<i>He Who Has Ears to Hear II</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	Luke 14:35b	<i>He Who Has Ears to Hear I</i> (Luke 8:8b I; Luke 14:35b)	The tradition is gnomic. No visual contact is needed. Luke is working from memory.
<b>64</b>	AP, PP	1, 2, 3	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	Luke 8:18	<i>Pay Attention to How You Listen</i> (Luke 8:18)	Besides being aphoristic, the tradition is appealed to by memory. Matthew would have read it at approximately Matt 12:46.
<b>65</b>	AP, PP	2, 3	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	Luke 19:26	<i>The Parable of the Minas</i> (Luke 19:11–27)	Besides being aphoristic, the tradition is appealed to by memory.
<b>66</b>	AP, PP	1, 2, 3	Matt 13:16–17	<i>The Blessedness of the Disciples</i> (Matt 13:16–17)	Luke 10:23–24	<i>The Blessedness of the Disciples</i> (Luke 10:23–24)	Matthew adds to the base tradition that Luke provides, adding “blessed are your ears” as well, which provides the parallel concept to “to hear the things you heard,

							but did not hear.” Working from memory, Matthew recalls “prophets” but not “kings.” Instead, he supplies “righteous men.”
<b>67</b>	AP, PP	1, 2, 3	Matt 13:43b	<i>He Who Has Ears to Hear III</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	Luke 14:35b	<i>He Who Has Ears to Hear I</i> (Luke 8:8b I; Luke 14:35b)	The tradition is gnomic. No visual contact is needed. Luke is working from memory.
68*	AP, PP	2, 3	Matt 13:43b	<i>He Who Has Ears to Hear III</i> (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)	Luke 8:8b	<i>He Who Has Ears to Hear I</i> (Luke 8:8b I; Luke 14:35b II)	The tradition is gnomic. No visual contact is needed. Luke is working from memory, having read it at approximately Matt 13:8–9.
69*	AP, PP	2, 3	Matt 13:50	<i>At the End of the Age: Angels Will Separate the Evil and the Righteous / There Will Be Weeping and Gnashing of Teeth</i> (Matt 13:49–50)	Luke 13:28	<i>There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and Jacob</i> (Luke 13:28)	“There, there will be weeping and gnashing of teeth” can be appealed to by memory. It is a vivid image.
<b>70</b>	AP, PP	1, 2, 3	Matt 13:54a	<i>Jesus Visits and Teaches in His Home Town</i> (Matt 13:54a)	Luke 4:16	<i>Jesus' Reads and Teaches at the Synagogue in Nazareth</i> (Luke 4:16–20)	The agreement here is “he entered into” and “the synagogue,” none of which require visual contact. Jesus’ entering synagogues on the sabbath was a regular activity and common knowledge. For AP, Matthew is working from the Markan version; for PP, there is likely oral interference of a similar tradition.
<b>71</b>	AP, PP	1, 2, 3	Matt 13:54b–55	<i>Jesus' People React to Him</i> (Matt 13:54b–57a)	Luke 4:22	<i>Jesus' People React to Him</i> (Luke 4:22)	The agreement here is with οὐχ οὗτός ἐστιν . . . υἱός (synatically different in the Matthean version). “Is this not X’s son?” need not be accessed visually. Matthew is recalling what he can of the tradition. For AP, Matthew is working from the Markan version; for PP, there is likely oral interference of a similar tradition.
<b>72</b>	AP, PP	1, 2, 3	Matt 13:57b	<i>No Prophet is Without Honor Except in His Home Town</i> (Matt 13:57b)	Luke 4:23–24	<i>"Doctor, Cure Yourself": Do Here What You've Done Elsewhere</i> (Luke 4:23) & <i>No Prophet is Welcome in His Home Town</i> (Luke 4:24)	The saying “A prophet is not without honor except in his home town” is gnomic, and thus visual contact is unnecessary. Furthermore, ἐν τῇ πατρίδι, which is

							derivable from the gnomic saying, “A prophet is not without honor except in his home town.” No visual contact is needed. For AP, Matthew is working from the Markan version; for PP, there is likely oral interference of a similar tradition.
<b>73</b>	PP, AP	1, 2, 3	Matt 14:3	<i>Herod's Imprisonment of John</i> (Matt 14:3)	Luke 3:19–20	<i>The Imprisonment of John</i> (Luke 3:19–20)	The agreements here are “Herod” “Herodias, his wife” and “John in prison” which do not require visual contact to use. It is common knowledge among Christians that John was imprisoned at the behest of Herodias.
74*	AP, PP	1, 2, 3	Matt 14:21	<i>The Feeding of the Five Thousand</i> (Matt 14:15–21)	Luke 9:14	<i>The Feeding of the Five Thousand</i> (Luke 9:12–17)	Matthew is working from memory. The number itself is impressive, and thus not forgettable.
<b>75</b>	AP, PP	1, 2, 3	Matt 15:14	<i>The Blind Guiding the Blind</i> (Matt 15:14)	Luke 6:39	<i>The Blind Guiding the Blind</i> (Luke 6:39)	The Lukan and Matthean traditions are syntactically different as far as the first part of the māshāl goes. Luke puts into the form of a question, Matthew does not. The second are syntactically similar, but not so that memory is not a possibility. The māshāl is rich in imagery. Thus, visual contact is not needed.
<b>76</b>	AP, PP	1, 2, 3	Matt 16:1	<i>The Pharisees and Sadducees Ask for a Sign from Heaven</i> (Matt 16:1)	Luke 11:16	<i>Seeking A Sign from Heaven</i> (Luke 11:16)	That the Pharisees sought for a sign, testing him, is common knowledge among Christians familiar with the Jesus traditions. No visual contact is needed.
<b>77</b>	AP, PP	1, 2, 3	16:2–3	<i>Interpreting the Times</i> (Matt 16:2–3)	Luke 12:54–56	<i>Interpreting the Times</i> (Luke 12:54–56)	While the traditions (Luke’s and Matthew’s) are thematically similar, there is not much that is had in common. The common expression is “the face of the heaven/sky,” which hardly requires visual contact. Matthew is working from memory.



<b>78</b>	AP, PP	1, 2, 3	Matt 16:4	<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II</i> (Matt 12:39 I; Matt 16:4a II)	Luke 11:29	<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah</i> (Luke 11:29)	The tradition is aphoristic enough: “An evil generation seeks after a sign; but no sign will be given to it except the sign of Jonah.”
<b>79</b>	AP, PP	1, 2, 3	Matt 16:6	<i>The Leaven of the Pharisees and the Sadducees</i> (Matt 16:5–12)	Luke 12:1	<i>The Leaven of the Pharisees</i> (Luke 12:1)	“Beware of the leaven of the Pharisees” was quite likely a standard early Christian imperative. No visual contact is required.
<b>80</b>	AP, PP	2, 3	Matt 16:21	<i>Jesus First Passion Prediction</i> (Matt 16:21)	Luke 17:25; 24:7	<i>The Son of Man must first endure Suffering and be Rejected</i> (Luke 17:25) & <i>Two Men Appear to the Women at the Tomb And Speak to Them</i> (Luke 24:4–8)	Both that which comes from Luke 17:25 and 24:7 are very much formulaic aspects of what happened to Jesus; they are kerygmatic (more so the latter). No visual contact is needed. Most importantly, Matthew is using Luke 9:22 here.
<b>81</b>	AP, PP	2, 3	Matt 16:24	<i>Whoever comes After me, Let him deny himself and Take up His Cross</i> (Matt 16:24)	Luke 14:27	<i>The Conditions of Discipleship</i> (Luke 14:25–27)	Matthew is using Luke 9:23 here, not Luke 14:25–27.
<b>82</b>	AP, PP	2, 3	Matt 16:25	<i>He Who Wants to Save His Life Will Lose It</i> (Matt 16:25)	Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	Matthew is using Luke 9:24 here, not Luke 17:33
<b>83</b>	AP, PP	2, 3	Matt 16:27	<i>The Son of Man is About to Come to Repay Each One According to His Deeds</i> (Matt 16:26)	Luke 18:8	<i>The Parable of the Unjust Judge</i> (Luke 18:1–8)	Matthew is using Luke 9:26 here, not Luke 18:8.
<b>84</b>	AP, PP	1, 2, 3	Matt 17:20	<i>Faith the Size of Mustard Seed</i> (Matt 17:20)	Luke 17:6	<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)	Faith the size of a mustard seed is vivid imagery, and thus memorable.
<b>85</b>	AP, PP	2, 3	Matt 18:1	<i>On True Greatness</i> (Matt 18:1–5)	Luke 22:24	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	Matthew is using Luke 9:46 here, not Luke 22:24.
<b>86</b>	AP, PP	1, 2, 3	Matt 18:3	<i>On True Greatness</i> (Matt 18:1–5)	Luke 18:17	<i>Jesus Blesses the Children</i> (Luke 18:15–17)	The agreement here mostly is in the variables: ἀμὴν λέγω ὑμῖν, -ὰν . . . ὡς . . . παιδί- οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν. Since it is aphoristic, and likely a popular early Christian tradition, no visual contact is needed. <b>(S2)</b> Matthew is using Luke 9:48 here, not Luke 18:17

<b>87</b>	AP, PP	1, 2, 3	Matt 18:12–14	<i>The Parable of the Lost Sheep</i> (Matt 18:12–14)	Luke 15:4–7	<i>The Parable of the Lost Sheep</i> (Luke 15:3–7)	The amount of agreement is at the cusp of being probative, but still Luke may be recalling the tradition. For the most part it is the variables that are similar: “a man,” “a hundred sheep,” “one from them,” “ninety-nine,” “and finding,” “rejoicing,” “joy.” It seems these would be found a tradition recalled as well, and thus, visual contact is not needed. <b>(S2)</b> Matthew passes this tradition on his way from Luke 13:21 (at Matt 13:33) to Luke 17:22 (at 18:6). It is fresh in his mind.
88*	AP, PP	1, 2, 3	Matt 19:1	<i>After Finishing Speaking, Jesus Leaves Galilee and Goes to the Regions of Judaea Beyond the Jordan</i> (Matt 19:1)	Luke 9:51	<i>Departure to Jerusalem</i> (Luke 9:51)	The only agreements are ἐγένετο and εἰς, which do not require visual contact.
<b>89</b>	AP, PP	1, 2, 3	Matt 19:9	<i>On Divorce and Adultery</i> (Matt 19:9; cf. 5:31–32 "On Adultery and Divorce")	Luke 16:18	<i>On Divorce and Adultery</i> (Luke 16:18)	The saying is aphoristic and halakhic enough that it could have been easily memorized. Visual contact is not necessary.
<b>90</b>	AP, PP	1, 2, 3	Matt 19:28	<i>On Leaving Everything and Following Jesus</i> (Matt 19:27–29)	Luke 22:28, 30	<i>You Will Sit on Thrones as Judges</i> (Luke 22:28–30)	Matthew is aware of a similar tradition—hence oral interference.
<b>91</b>	AP, PP	1, 2, 3	Matt 19:30	<i>The First Will be Last and the Last, First I</i> (Matt 19:30 I; Matt 20:16 II)	Luke 13:30	<i>The Last Will be First, and the First, Last</i> (Luke 13:30)	Gnomic, and likely common; thus, no visual contact required.
92*	AP, PP	1, 2, 3	Matt 20:16	<i>The First Will be Last and the Last, First I</i> (Matt 19:30 I; Matt 20:16 II)	Luke 13:30	<i>The Last Will be First, and the First, Last</i> (Luke 13:30)	Gnomic, and likely common; thus, no visual contact required.
<b>93</b>	AP, PP	1, 2, 3	Matt 20:25–28	<i>The Greatest Among You must be like the Servant and the Slave</i> (Matt 20:25–28)	Luke 22:25–27	<i>The Greatest Among You must be like the Youngest, and as the One who Serves</i> (Luke 22:24–27)	<b>AP:</b> Matthew is using Mark 10:42–45, not Luke. <b>PP:</b> The tradition is aphoristic, and need not be accessed visually.
<b>94</b>	AP, PP	1, 2	Matt 21:16	<i>The Children Cry Out in the Temple, "Hosanna to the Son of David"</i> (Matt 21:15–16)	Luke 19:39–40	<i>If These are Silent, The Stones will Shout Out</i> (Luke 19:39–40)	The similarities are few and insignificant: καί, εἶπαν, αὐτ-, and εἶπ-. No visual contact needed. <b>(S2 &amp; S3)</b> Matthew had just read past these traditions at Matt 21:9–10.
<b>95</b>	AP, PP	1, 2, 3	Matt 21:19	<i>The Cursing of the Fig Tree</i> (Matt 21:18–19)	Luke 13:6–7	<i>The Parable of the Barren Fig Tree</i> (Luke 13:6–9)	<i>The Cursing of the Fig Tree</i> (Matt 21:18–19) has some similarities to <i>The Parable of the</i>

							<i>Barren Fig Tree</i> (Luke 13:6–9), but they are few in number and be recalled. No visual contact is needed.
<b>96</b>	AP, PP	1, 2, 3	Matt 21:21	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Matt 21:20–22)	Luke 17:6	<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)	Faith the size of a mustard seed is vivid imagery, and thus memorable. That Christians were to have faith, and that by their faith they could move mountains (also vivid) does not require visual contact.
<b>97</b>	AP, PP	1, 2, 3	Matt 21:31	<i>The Parable of the Two Sons</i> (Matt 21:28–31)	Luke 7:29–30	<i>The People's Baptism and the Pharisees' Refusal of John's Baptism</i> (Luke 7:29–30)	The only agreements are οἱ τελῶναι and τοῦ θεοῦ (Matt 21:31). These hardly require visual contact. At best, the traditions are loosely thematically related.
<b>98</b>	AP, PP	1, 2, 3	Matt 21:32	<i>John Came in the Way of Righteousness, But You Did not Believe Him</i> (Matt 21:32)	Luke 7:29	<i>The People's Baptism and the Pharisees' Refusal of John's Baptism</i> (Luke 7:29–30)	The only agreements are -δικαί- and Ἰωάνν- and οἱ τελῶναι (Matt 21:32). These hardly require visual contact. At best, the traditions are loosely thematically related.
<b>99</b>	AP, PP	1, 2	Matt 22:1–5, 7–8, 10	<i>The Parable of the Great Supper</i> (Matt 22:1–13b)	Luke 14:16–18, 21, 23–24	<i>The Parable of the Great Supper</i> (Luke 14:16–24)	There is not a lot of agreement between the two traditions, although they are no doubt the same parable. Oral Interference of some sort is the case.
100*	AP, PP	1, 2	Matt 22:13	<i>The Parable of the Great Supper</i> (Matt 22:1–13b)	Luke 13:28	<i>There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and Jacob</i> (Luke 13:28)	“There, there will be weeping and gnashing of teeth” can be appealed to by memory. It is a vivid image.
<b>101</b>	AP, PP	1, 2, 3	Matt 22:33	<i>The People Are Amazed at Jesus' Teaching</i> (Matt 22:33)	Luke 4:32	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Luke 4:32)	That people found Jesus teaching amazing seems common knowledge. No visual contact needed.
<b>102</b>	AP, PP	1, 2, 3	Matt 22:46	<i>No One Dares to Question Jesus Any Longer</i> (Matt 22:46)	Luke 20:40	<i>No One Dares Ask Jesus Anything</i> (Luke 20:40)	While on AP, Matthew is using Mark, there is no reason the tradition cannot be appealed by memory, which Matthew would have passed at 22:41.
103*	AP, PP	1, 2	Matt 23:6–7	<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place</i> (Matt 23:6–7)	Luke 20:46	<i>Beware of the Scribes</i> (Luke 20:45–47)	Matthew is working from memory, having had just left Luke 20:26 at Matt 23:2.

<b>104</b>	AP, PP	3	Matt 23:6–7	<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6–7)</i>	Luke 11:43	<i>Seats of Honor and Greetings (Luke 11:43)</i>	Matthew would have passed this tradition prior to his composition at 23:4. No visual contact necessary.
<b>105</b>	AP, PP	1	Matt 23:11	<i>The Greatest Among You is to be Your Servant (Matt 23:11)</i>	Luke 9:48	<i>On True Greatness (Luke 9:46–48)</i>	The agreement is ὁ . . . μεί- (μείζων) ἔστ- ὕμ-. No visual contact necessary.
<b>106</b>	AP, PP	1, 2, 3	Matt 23:12	<i>Whoever Exalts himself will be Humbled (Matt 23:12)</i>	Luke 14:11	<i>He who Exalts himself will be Humbled I (Luke 14:11 I; Luke 18:14b II)</i>	The tradition is aphoristic and thus easily remembered. No visual contact is needed.
107*	AP, PP	1, 2, 3	Matt 23:15	<i>Woe to You Scribes and Pharisees: You Make New Coverts the Sons of Hell (Matt 23:15)</i>	Luke 11:42	<i>Woe to You Pharisees: You Tithe the Small But Neglect the Important (Luke 11:42)</i>	The parallels here are “Woe to you,” “Pharisees,” and “because,” which do not require visual contact.
<b>108</b>	AP, PP	1, 2, 3	Matt 23:16	<i>Woe to You Blind Guides: Misguided Oath-Makers (Matt 23:16–22)</i>	Luke 6:39	<i>The Blind Guiding the Blind (Luke 6:39)</i>	The only agreements are ὁδηγ- τυφλ-. No visual contact required.
109*	AP, PP	1, 2, 3	Matt 23:24	<i>Blind Guides: You Strain the Gnat But Swallow a Camel (Matt 23:24)</i>	Luke 6:39	<i>The Blind Guiding the Blind (Luke 6:39)</i>	The only agreements are ὁδηγ- τυφλ-. No visual contact required.
110*	AP, PP	1, 2, 3	Matt 23:27–28	<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs (Matt 23:27–28)</i>	Luke 11:40	<i>On Cleaning the Outside of the Cup and Being Clean on the Inside (Luke 11:39–41)</i>	The agreements here are ἔξωθεν and ἔσωθεν, which can be appropriate via memory. Matthew had passed Luke 11:40 at Matt 23:25–26.
<b>111</b>	AP, PP	1, 2, 3	Matt 23:33	<i>Woe to You Scribes and Pharisees: The Killing of the Prophets (Matt 23:29–36)</i>	Luke 3:7	<i>John's Preaching of Repentance (Luke 3:7–9)</i>	The agreements here are γεννίματα ἐχιδνῶν . . . φυγ- ἀπό τῆς, and the interrogative sense, which do not require visual contact.
112*	AP, PP	1, 2, 3	Matt 24:11	<i>Many False Prophets Will Arise (Matt 24:11)</i>	Luke 21:8–10	<i>Many Will Come in My Name (Luke 21:8) &amp; Nation Against Nation, Kingdom Against Kingdom (Luke 21:10)</i>	On AP, Matthew is working from Mark 13:22; nevertheless, the agreements are so minor and Matthew would have passed this section at 24:5–7, that it can be attributed to memory. No visual contact needed.
113*	AP, PP	1, 2, 3	Matt 24:14	<i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations (Matt 24:14)</i>	Luke 21:9–10, 12, 13	<i>When You hear of Wars and Disorder, do not be Terrified (Luke 21:9) &amp; Nation Against Nation, Kingdom Against Kingdom (Luke 21:10) &amp; They Will Hand You Over to Synagogues and Prisons, and They Will Lead You off to Kings and Governors for a Testimony</i>	On AP, Matthew is working from Mark 13:8–10, 13; nevertheless, the agreements are so minor and Matthew would have passed this section at 24:6–9a, that it can be attributed to memory. No visual contact needed.

						(Luke 21:12-13)	
114*	AP, PP	1, 2	Matt 24:19	<i>Woe to Those Pregnant and Nursing</i> (Matt 24:19)	Luke 21:23	<i>Woe to Those Pregnant and Nursing</i> (Luke 21:23)	On AP, Matthew is using Mark 13:17; nevertheless, Matthew had just read it (at 24:16) before moving down to Luke 17:31. No visual contact is needed.
115*	AP, PP	1, 2	Matt 24:21	<i>The Suffering Then Will Be Greater than Has Ever Happened</i> (Matt 24:21)	Luke 21:23	<i>Woe to Those Pregnant and Nursing</i> (Luke 21:23)	On AP, Matthew is using Mark 13:19; nevertheless, the agreements are few (ἔσται γὰρ . . . μεγάλη) and Matthew had just read it (at 24:16) before moving down to Luke 17:31. No visual contact is needed.
116*	AP, PP	1, 2, 3	Matt 24:24	<i>False Christs and False Prophets Will Rise Up</i> (Matt 24:24)	Luke 21:8-10	<i>Many Will Come in My Name</i> (Luke 21:8) & <i>Nation Against Nation, Kingdom Against Kingdom</i> (Luke 21:10)	On AP, Matthew is using Mark 13:22; nevertheless, the agreements are very minor (ἐγεροθήσ-, πλαν-) and Matthew had just read it (at 24:5-7) before moving down to Luke 17:31. No visual contact is needed.
117*	AP	1, 2	Matt 24:29	<i>The Celestial Disturbances</i> (Matt 24:29)	Luke 21:25-26	<i>The Celestial and Terrestrial Signs</i> (Luke 21:25-26)	Matthew is using Mark 13:24-25, not Luke.
118*	AP	1, 2	Matt 24:30	<i>The Son of Man Coming on the Clouds</i> (Matt 24:30)	Luke 21:25, 27	<i>The Celestial and Terrestrial Signs</i> (Luke 21:25-26) & <i>The Son of Man Coming in the Cloud</i> (Luke 21:27)	Matthew is using Mark 13:26, not Luke.
119*	AP	1, 2	Matt 24:32-33	<i>The Parable of the Fig Tree</i> (Matt 24:32-33)	Luke 21:29-31	<i>The Parable of the Fig Tree</i> (Luke 21:29-31)	Matthew is using Mark 13:28-29, not Luke.
120*	AP	1, 2	Matt 24:34	<i>This Generation will Not Pass Away Until All these Things Happen</i> (Matt 24:34)	Luke 21:32	<i>This Generation will Not Pass Away Until All these Things Happen</i> (Luke 21:32)	Matthew is using Mark 13:30, not Luke.
121*	AP	1, 2	Matt 24:35	<i>Heaven and Earth Will Pass Away, But My Words will Not</i> (Matt 24:35)	Luke 21:33	<i>Heaven and Earth Will Pass Away, But My Words will Not</i> (Luke 21:33)	Matthew is using Mark 13:31, not Luke.
122*	AP, PP	1, 2, 3	Matt 25:13	<i>Watch! You Know Neither the Day Nor the Hour</i> (Matt 25:13; Cf. 24:42)	Luke 12:37	<i>Blessed are the Slaves whom the Master finds Watching</i> (Luke 12:37-38)	The agreement here is γρηγορ-, which does not require visual contact.
<b>123</b>	AP, PP	2, 3	Matt 25:29	<i>The Parable of the Talents</i> (Matt 25:14-30)	Luke 8:18	<i>Pay Attention to How You Listen</i> (Luke 8:18)	Matthew is using Luke 19:26, not Luke 8:18.
124*	AP, PP	1, 2, 3	Matt 25:30	<i>The Parable of the Talents</i> (Matt 25:14-30)	Luke 13:28	<i>There will be Weeping and Gnashing of Teeth when You See Abraham, Isaac, and</i>	“There, there will be weeping and gnashing of teeth” is vivid imagery and gnomic. No

						<i>Jacob</i> (Luke 13:28)	visual contact needed.
<b>125</b>	AP, PP	1, 2, 3	Matt 25:31	<i>The Last Judgment: The Sheep and the Goats</i> (Matt 25:31–46)	Luke 9:26	<i>On Being Ashamed of Jesus' and His Words</i> (Luke 9:26)	The agreement is “when the son of man comes in his glory and the angels” which hardly requires visual contact.
<b>126</b>	PP, AP	1, 2, 3	Matt 26:6–7	<i>The Anointing at Bethany</i> (Matt 26:6–13)	Luke 7:36–38, 40	<i>The Woman With the Ointment</i> (Luke 7:36–50)	On AP, Matthew is of course using Mark <i>primarily</i> . Nevertheless, Matthew’s story of <i>The Anointing at Bethany</i> is similar to <i>The Woman with the Ointment</i> , though there are a number of notable differences, not least of which is the setting. The agreements here are “woman,” “reclining,” “in,” “house,” “alabaster jar of ointment,” “her head.” “Jesus,” and “Simon.” Every agreement is in Mark as well. As long as, Matthew is familiar with the story, which he is, there is no need for visual contact with only these agreements. There is no syntactical similarity, and the agreements there are precisely the sort that would come up.
<b>127</b>	AP, PP	1, 2, 3	Matt 26:23	<i>It is the One Who Has Dipped His Hand in the Bowl</i> (Matt 26:23)	Luke 22:21	<i>Jesus Foretells His Betrayal</i> (Luke 22:21)	<b>AP:</b> Matthew is using Mark 14:18, 20, not Luke. <b>PP:</b> Matthew is writing it from working memory, having had just read it prior to Matthew 26:21.
128*	AP, PP	1, 2, 3	Matt 26:26	<i>The Last Supper: Jesus Distributes the Bread</i> (Matt 26:26)	Luke 22:19	<i>The Last Supper: Jesus Distributes the Bread</i> (Luke 22:19)	<b>AP:</b> Matthew is using Mark 14:22, not Luke. <b>AP&amp;PP:</b> Since these are the formulaic words of the Eucharist <i>and</i> given that Matthew had just passed them (at Matt 26:20–21), not visual contact or back-checking is necessary.
<b>129</b>	AP, PP	1, 2, 3	Matt 26:27–28	<i>The Last Supper: Jesus Distributes the Cup</i> (Matt 26:27–28)	Luke 22:17, 20	<i>The Last Supper: Jesus Distributes the First Cup</i> (Luke 22:17) & <i>The Last</i>	<b>AP:</b> Matthew is using Mark 14:23–24, not Luke.

						<i>Supper: Jesus Distributes the Second Cup</i> (Luke 22:20)	<b>AP&amp;PP:</b> Since these are the formulaic words of the Eucharist <i>and</i> given that Matthew had just passed them (at Matt 26:20–21), not visual contact or back-checking is necessary.
<b>130</b>	AP, PP	1, 2, 3	Matt 26:29	<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom</i> (Matt 26:29)	Luke 22:16, 18	<i>The Last Supper: Jesus Will Not Eat of It Until it is Fulfilled in the Kingdom of Heaven</i> (Luke 22:16) & <i>The Last Supper: Jesus Will Not Drink of the Fruit of the Vine Until the Kingdom of Heaven Comes</i> (Luke 22:18)	<b>AP:</b> Matthew is using Mark 14:25, not Luke. <b>AP&amp;PP:</b> Since these are the formulaic words of the Eucharist <i>and</i> given that Matthew had just passed them (at Matt 26:20–21), not visual contact or back-checking is necessary.
131*	AP	1, 2, 3	Matt 26:30	<i>They Sing a Hymn and Go Out to the Mount of Olives</i> (Matt 26:30)	Luke 22:39	<i>Jesus Goes Out to the Mount of Olives and Prays while His Disciples Sleep Nearby</i> (Luke 22:39–46)	Matthew is using Mark 14:26, not Luke.
<b>132</b>	AP	1, 2, 3	Matt 26:63b–65	<i>The Chief Priest Questions Jesus About His Identity</i> (Matt 26:63b–65)	Luke 22:67–71	<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity</i> (Luke 22:66–71)	Matthew is using Mark 14:61–64, not Luke.
<b>133</b>	AP, PP	1, 2, 3	Matt 26:63b	<i>The Chief Priest Questions Jesus About His Identity</i> (Matt 26:63b–65)	Luke 22:70	<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity</i> (Luke 22:66–71)	No visual contact of 22:70 is required. Matt 26:63b can be derived from Luke 22:67.
<b>134</b>	AP, PP	1, 2, 3	Matt 26:64	<i>The Chief Priest Questions Jesus About His Identity</i> (Matt 26:63b–65)	Luke 22:67–69	<i>The Elders, Chief-priests, and Scribes Question Jesus about His Identity</i> (Luke 22:66–71)	No visual contact of 22:67–68 is required. Matt 26:64 is derived from Luke 22:69.
<b>135</b>	AP, PP	1, 2, 3	Matt 26:69	<i>Peter Denies Jesus Three Times</i> (Matt 26:69)	Luke 22:59	<i>Peter Denies Jesus Three Times</i> (Luke 22:55–62)	Matthew is recalling this, not visually accessing it.
136*	AP, PP	1, 2, 3	Matt 27:23b	<i>The People Call All the More for Jesus' Crucifixion</i> (Matt 27:23b)	Luke 23:21	<i>The People Call for Jesus' Crucifixion</i> (Luke 23:21)	Visual contact is unnecessary; memory suffices.
137*	AP, PP	1, 2, 3	Matt 27:26	<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified</i> (Matt 27:26)	Luke 23:23	<i>They Demand Jesus' Crucifixion with Great Cries</i> (Luke 23:23)	Visual contact is unnecessary; memory suffices.
<b>138</b>	AP, PP	1, 2, 3	Matt 27:38	<i>Jesus is Crucified with One on His Right and One on His Left</i> (Matt 27:38)	Luke 23:33, 32	<i>Two Others Are Crucified with Jesus</i> (Luke 23:32) & <i>They Crucify Jesus at the Place of the Skull, with One on His</i>	<b>AP:</b> Matthew is using Mark 15:27, here not Luke. <b>AP&amp;PP:</b> It was common knowledge that

						<i>Right and One on His Left</i> (Luke 23:33)	Jesus was crucified with others, one of which was on his left, the other on his right. This fulfilled scripture. At any rate, Matthew had recently passed these traditions (at Matthew Matt 27:32–33). No visual contact is necessary.
<b>139</b>	AP, PP	1, 2, 3	Matt 27:40	<i>Passers-by Deride Jesus</i> (Matt 27:39–40)	Luke 23:35, 37	<i>The Leaders Scoff at Jesus</i> (Luke 23:35) & <i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	<b>AP:</b> Matthew is using Mark 15:29–30, here not Luke. <b>AP&amp;PP:</b> It was common knowledge that Jesus was derided. This fulfilled scripture. At any rate, Matthew had recently passed these traditions (at Matthew Matt 27:35–37). No visual contact is necessary.
<b>140</b>	AP, PP	1, 2, 3	Matt 27:41–42	<i>The Chief Priests, Elders, and Scribes Ridicule Jesus</i> (Matt 27:41–43)	Luke 23:35, 37	<i>The Leaders Scoff at Jesus</i> (Luke 23:35) & <i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	<b>AP:</b> Matthew is using Mark 15:31–32, here not Luke. <b>AP&amp;PP:</b> It was common knowledge that Jesus was derided. This fulfilled scripture. At any rate, Matthew had recently passed these traditions (at Matthew Matt 27:35–37). No visual contact is necessary.
<b>141</b>	AP, PP	1, 2, 3	Matt 27:48	<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens</i> (Matt 27:47–49)	Luke 23:36	<i>The Soldiers Mock Jesus and give Him Sour Wine</i> (Luke 23:36–37)	On AP, Matthew is using Mark 15:36, not Luke. No visual contact needed. On PP, Matthew is recalling the tradition, having had read it at Matt 27:35–37.
<b>142</b>	AP	1, 2, 3	Matt 27:56	<i>The Women, Who Followed Jesus, Stand at a Distance Watching</i> (Matt 27:55–56)	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	Matthew is using Mark 15:40, not Luke.
<b>143</b>	AP, PP	1, 2, 3	Matt 27:61	<i>The Two Marys Sit Opposite the Tomb</i> (Matt 27:61)	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	<b>AP:</b> Matthew is using Mark 15:47, not Luke. <b>AP&amp;PP:</b> Matthew is recalling the content: no need for visual contact.
<b>144</b>	AP, PP	1, 2, 3	Matt 28:1	<i>The Two Marys Come to See the Tomb</i> (Matt 28:1)	Luke 24:10	<i>The Women Tell the Apostles</i> (Luke 24:10–11)	<b>AP:</b> Matthew is using Mark 15:47; 16:1–2, not Luke. <b>AP&amp;PP:</b> Matthew is recalling the content:



							no need for visual contact.
145*	AP, PP	1, 2, 3	Matt 28:10	<i>Jesus Meets the Women on the Way and Speaks with Them</i> (Matt 28:9–10)	Luke 24:9	<i>The Women Return from the Tomb</i> (Luke 24:9)	The agreement here is ἀπ-γγείλ-, which hardly requires visual contact.
<b>146</b>	AP, PP	1, 2, 3	Matt 28:18–19	<i>The Great Commission</i> (Matt 28:18–20)	Luke 24:46–47	<i>Jesus Instructs His Disciples</i> (Luke 24:44–49)	The agreements (τ- δνόμ- and πάντα τὰ ἔθνη) here are the sort that do not require visual contact, but lend themselves the context and to general knowledge (of early traditions).

## Matthew's Use of Mark

### Matthew's use of Mark: *Mark 1:1–16:8* (One-Bookroll Mark)

[AP: WH, LH; PP: FH]

	1–33	34–66	67–99	100–132	133–165	166–198	199–231	232–264	265–297	298–330	331–363	364–396	397–429	430–462	463–495	496–528	529–561	562–594	595–627	628–661		
<i>Prologue (Matt 1:1)</i>																						
Matt 1:1 (Mk 1:1)	<b>1</b>																				1	1
Matt 1:2–25																						
Matt 2:1–23																						
<i>John the Baptist (Matt 3:1–2)</i>																						
Matt 3:1 (Mk 1:4)	<b>4</b>																				3	4
Matt 3:2 (Mk 1:4)	<b>4</b>																				0	4
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness (Matt 3:3)</i>																						
Matt 3:3 (Mk 1:2–3)	<b>2</b> <b>3</b>																	AP (OI&M)			2 1	6 7
<i>John's Clothing and Diet (Matt 3:4)</i>																						
Matt 3:4 (Mk 1:6)	<b>6</b>																2	6			3	10
<i>The People Go Out to John (Matt 3:5–6)</i>																						
Matt 3:5 (Mk 1:5)	<b>5</b>																1	7			1	11
Matt 3:6 (Mk 1:5)	<b>5</b>																0	7			0	11
Matt 3:7–10																						
<i>John's Messianic Preaching I: The One After Me (Matt 3:11 I; Matt 3:12 II)</i>																						
Matt 3:11 (Mk 1:8, 7)	<b>8</b> <b>7</b>																3 1	10 11			3 1	14 15
Matt 3:12																						
<i>The Baptism of Jesus (Matt 3:13–17)</i>																						
Matt 3:13 (Mk 1:9)	<b>9</b>																2	13			2	17
Matt 3:14–15																						
Matt 3:16 (Mk 1:9–10)	<b>9</b> <b>10</b>																0 1	13 14			0 1	17 18
Matt 3:17 (Mk 1:11)	<b>11</b>																1	15			1	19

<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Matt 4:1-2)</i>																								
Matt 4:1 (Mk 1:12-13)	<b>12</b> <b>13</b>																	1 1	16 17			1 1	20 21	
Matt 4:2 (Mk 1:13)	<b>13</b>																	0	17			0	21	
Matt 4:3-7																								
<i>The Temptation: the Kingdoms of the World (Matt 4:8-10)</i>																								
Matt 4:8-9																								
Matt 4:10 (Mk 1:13)	<b>13</b>																		0	17			0	21
<i>The Devil Departs and the Angels Minister (Matt 4:11)</i>																								
Matt 4:11 (Mk 1:13)	<b>13</b>																		0	17			0	21
<i>The Journey into Galilee (Matt 4:12)</i>																								
Matt 4:12 (Mk 1:14)	<b>14</b>																		1	18			1	22
<i>Jesus Departs Nazareth and Settles in Capernaum (Matt 4:13)</i>																								
Matt 4:13 (Mk 1:21)	<b>21</b>																						7	29
Matt 4:14-16																								
<i>Jesus Preaches Repentance and that the Kingdom of Heaven is Near (Matt 4:17)</i>																								
Matt 4:17 (Mk 1:14-15)	<b>14</b> <b>15</b>																		0 1	18 19			7 1	36 37
<i>The Call of the First Disciples (Matt 4:18-22)</i>																								
Matt 4:18 (Mk 1:16)	<b>16</b>																		1	29			1	38
Matt 4:19 (Mk 1:17)	<b>17</b>																		1	21			1	39
Matt 4:20 (Mk 1:18-20)	<b>18</b> <b>19</b> <b>20</b>																		1 1 1	22 23 24			1 1 1	40 41 42
Matt 4:21 (Mk 1:19)	<b>19</b>																		1	25			1	43
Matt 4:22 (Mk 1:20, 18)	<b>20</b> <b>18</b>																		1	26		PP (OI&M)	1 2	44 46
<i>First Preaching Tour in Galilee (Matt 4:23)</i>																								
Matt 4:23 (Mk 1:21, 23, 39)	<b>21</b> <b>23</b>																		1 2 16	27 29 45	1 2 16	45 47 63	3 2 16	49 51 67
<i>Jesus' Fame Spread and Heals those Brought to Him (Matt 4:24)</i>																								
Matt 4:24 (Mk 1:28, 34)	<b>28</b>	<b>34</b>																	5	50	5	68	11 6	78 84
<i>Great Crowds from All Over Follow Jesus (Matt 4:25)</i>																								

Matt 4:25 (Mk 3:7-8)			<b>80</b>														46	96	46	114	46	130				
			<b>81</b>														1	97	1	115	1	131				
<i>Occasion of the Sermon on the Mount (Matt 5:1-2)</i>																										
Matt 5:1 (Mk 3:13)			<b>86</b>														5	102	5	120	5	136				
Matt 5:2																										
Matt 5:3-12																										
<i>You Are the Salt of the Earth (Matt 5:13)</i>																										
Matt 5:13 (Mk 9:49-50)																					283	419				
Matt 5:14																					1	420				
<i>Putting a Lamp on the Lampstand (Matt 5:15)</i>																										
Matt 5:15 (Mk 4:21)				<b>129</b>																	241	661				
Matt 5:16-28																										
<i>It is Better/Good to Lose One of Your Members I (Matt 5:29-30 I; Matt 18:8-9 II)</i>																										
Matt 5:29 (Mk 9:47)																					238	899				
Matt 5:30 (Mk 9:43-45)																					2	901				
																					1	902				
<i>On Adultery and Divorce (Matt 3:31-32)</i>																										
Matt 5:31																										
Matt 5:32 (Mk 10:11-12)																					15	917				
Matt 5:33-48																					1	918				
Matt 6:1-13																										
<i>On Forgiving Others and Forgiveness from the Father (Matt 6:14-15)</i>																										
Matt 6:14 (Mk 11:25)																						65	983			
Matt 6:15																										
Matt 6:16-34																										
Matt 7:1																										
<i>With the Measure You Measure (Matt 7:2)</i>																										
Matt 7:2 (Mk 4:24)				<b>132</b>																		315	1298			
Matt 7:3-27																										
<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching (Matt 7:28)</i>																										
Matt 7:28 (Mk 1:22)	<b>22</b>																				64	166	64	184	110	1408

<i>Jesus Teaches With Authority (Matt 7:29)</i>																						
Matt 7:29 (Mk 1:22)	22																0	166	0	184	0	1408
Matt 8:1																						
<i>The Cleansing of the Leper (Matt 8:2-4)</i>																						
Matt 8:2 (Mk 1:40)		40																18	202	18	1426	
Matt 8:3 (Mk 1:41-42)		41																1	203	1	1427	
		42																1	204	1	1428	
Matt 8:4 (Mk 1:43-44)		43																1	205	1	1429	
		44																1	206	1	1430	
<i>The Centurion of Capernaum I (Matt 8:5-10 I; Matt 8:13 II)</i>																						
Matt 8:5 (Mk 2:1)		46																2	208	2	1432	
Matt 8:6-10																						
Matt 8:11-13																						
<i>The Healing of Peter's Mother-in-Law (Matt 8:14-15)</i>																						
Matt 8:14 (Mk 1:29-30)	29																7	173	17	225	17	1449
	30																1	174	1	226	1	1450
Matt 8:15 (Mk 1:31)	31																1	175	1	227	1	1451
<i>The Sick Healed at Evening (Matt 8:16-17)</i>																						
Matt 8:16 (Mk 1:32, 34)	32																1	176	1	228	1	1452
		34															2	178	2	230	2	1454
Matt 8:17																						
<i>Jesus Departs to the Other Side (Matt 8:18)</i>																						
Matt 8:18 (Mk 4:35)					143												109	287	109	339	109	1563
Matt 8:19-22																						
<i>Stilling the Storm (Matt 8:23-27)</i>																						
Matt 8:23 (Mk 4:36)					144												1	288	1	340	1	1564
Matt 8:24 (Mk 4:37-38)					145												1	289	1	341	1	1565
					146												1	290	1	342	1	1566
Matt 8:25 (Mk 4:38)					146												0	290	0	342	0	1566
Matt 8:26 (Mk 4:39-40)					147												1	291	1	343	1	1567
					148												1	292	1	344	1	1568
Matt 8:27 (Mk 4:41)					149												1	293	1	345	1	1569
<i>The Gaderene Demoniacs (Matt 8:28-34)</i>																						
Matt 8:28 (Mk 5:1-4)					150												1	294	1	346	1	1570
					151												1	295	1	347	1	1571

					<b>152</b>												1	296	1	348	1	1572
					<b>153</b>												1	297	1	349	1	1573
Matt 8:29 (Mk 5:5-7)					<b>154</b>												1	298	1	350	1	1574
					<b>155</b>												1	299	1	351	1	1575
					<b>156</b>												1	300	1	352	1	1576
Matt 8:30 (Mk 5:11)					<b>160</b>												4	304	4	356	4	1580
Matt 8:31 (Mk 5:12)					<b>161</b>												1	305	1	357	1	1581
Matt 8:32 (Mk 5:13)					<b>162</b>												1	306	1	358	1	1582
Matt 8:33 (Mk 5:14)					<b>163</b>												1	307	1	359	1	1583
Matt 8:34 (Mk 5:14-18)					<b>163</b>												0	307	0	359	0	1583
					<b>164</b>												1	308	1	360	1	1584
					<b>165</b>												1	309	1	361	1	1585
					<b>166</b>												1	310	1	362	1	1586
					<b>167</b>												1	311	1	363	1	1587
<i>Jesus Cross the Sea and Comes to His Own Town (Matt 9:1)</i>																						
Matt 9:1 (Mk 5:18)						<b>167</b>											0	311	0	363	0	1587
<i>The Healing of the Paralytic (Matt 9:2-8)</i>																						
Matt 9:2 (Mk 2:3, 5)		<b>48</b>															119	430	119	482	119	1706
		<b>50</b>															2	432	2	484	2	1708
Matt 9:3 (Mk 2:6-8)		<b>51</b>															1	433	1	485	1	1709
		<b>52</b>															1	434	1	486	1	1710
		<b>53</b>															1	435	1	487	1	1711
Matt 9:4 (Mk 2:8)		<b>53</b>															1	436	1	488	1	1712
Matt 9:5 (Mk 2:9)		<b>54</b>															1	437	1	489	1	1713
Matt 9:6 (Mk 2:10-12)		<b>55</b>															1	438	1	490	1	1714
		<b>56</b>															1	439	1	491	1	1715
		<b>57</b>															1	440	1	492	1	1716
Matt 9:7 (Mk 2:11-12)		<b>56</b>															1	441	1	493	1	1717
		<b>57</b>															1	442	1	494	1	1718
Matt 9:8 (Mk 2:12)		<b>57</b>															0	442	0	494	0	1718
<i>The Call of Matthew (Levi) (Matt 9:9)</i>																						
Matt 9:9 (Mk 2:13-14)		<b>58</b>															1	443	1	495	1	1717
		<b>59</b>															1	444	1	496	1	1720
<i>Jesus Reclines with Many Tax-Collectors and Sinners (Matt 9:10-13)</i>																						
Matt 9:10 (Mk 2:15)		<b>60</b>															1	445	1	497	1	1721
Matt 9:11 (Mk 2:16)		<b>61</b>															1	446	1	498	1	1722
Matt 9:12 (Mk 2:17)		<b>62</b>															1	447	1	499	1	1723

Matt 9:13 (Mk 2:17)		<b>62</b>																0	447	0	499	0	1723
<i>The Question about Fasting (Matt 9:14–15)</i>																							
Matt 9:14 (Mk 2:18)		<b>63</b>																1	448	1	500	1	1724
Matt 9:15 (Mk 2:19–20)		<b>64</b>																1	449	1	501	1	1724
		<b>65</b>																1	450	1	502	1	1726
<i>The Māshāl Concerning the Unshrunk Cloth (Matt 9:16)</i>																							
Matt 9:16 (Mk 2:21–22)		<b>66</b>																1	451	1	503	1	1727
		<b>67</b>																1	452	1	504	1	1728
<i>The Māshāl Concerning the New Wine (Matt 9:17)</i>																							
Matt 9:17 (Mk 2:22)		<b>67</b>																0	452	0	504	0	1728
<i>Jairus' Daughter I (Matt 9:18–19 I; Matt 9:23–26 II)</i>																							
Matt 9:18 (Mk 5:22–23)						<b>171</b>												104	556	104	608	104	1832
						<b>172</b>												1	557	1	609	1	1833
Matt 9:19 (Mk 5:24)						<b>173</b>												1	558	1	610	1	1834
<i>The Haemorrhaging Woman (Matt 9:20–22)</i>																							
Matt 9:20 (Mk 5:25, 27)						<b>174</b>												1	559	1	611	1	1835
						<b>176</b>												2	561	2	613	2	1837
Matt 9:21 (Mk 5:28)						<b>177</b>												1	562	1	614	1	1838
Matt 9:22 (Mk 5:34)						<b>183</b>												6	568	6	620	6	1844
<i>Jairus' Daughter II (Matt 9:18–19 I; Matt 9:23–26 II)</i>																							
Matt 9:23 (Mk 5:38)						<b>187</b>												4	572	4	624	4	1848
Matt 9:24 (Mk 5:39–40)						<b>188</b>												1	573	1	625	1	1849
						<b>189</b>												1	574	1	626	1	1850
Matt 9:25 (Mk 5:40–41)						<b>189</b>												0	574	0	626	0	1850
						<b>190</b>												1	575	1	627	1	1851
Matt 9:26 (Mk 1:28)	<b>28</b>																					162	2013
<i>The Two Blind Men (Matt 9:27–31)</i>																							
Matt 9:27 (Mk 10:46–47)																						388	2401
																						1	2402
Matt 9:28																							
Matt 9:29 (Mk 10:52)																						5	2407
Matt 9:30 (Mk 10:52)																						0	2407
Matt 9:31																							
<i>The Beelzebub Controversy I (Matt 9:32–34 I; Matt 12:22–24 II)</i>																							









Matt 12:16 (Mk 3:12)			<b>85</b>													2	1570	2	1622	2	4598	
Matt 12:17–21																						
<i>The Beelzebul Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																						
Matt 12:22 (Mk 3:22)			<b>95</b>													10	1580	10	1632	10	4608	
Matt 12:23 (Mk 3:22)			<b>95</b>													0	1580	0	1632	0	4608	
Matt 12:24 (Mk 3:22)			<b>95</b>													0	1580	0	1632	0	4608	
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																						
Matt 12:25 (Mk 3:24–35)			<b>97</b> <b>98</b>													2 1	1582 1583	2 1	1634 1635	2 1	4610 4611	
Matt 12:26 (Mk 3:23, 26)			<b>96</b> <b>99</b>													2 3	1585 1588	2 3	1637 1640	2 3	4613 4614	
Matt 12:27–28																						
<i>Plundering the Strong Man's House (Matt 12:29)</i>																						
Matt 12:29 (Mk 3:27)			<b>100</b>													1	1589	1	1641	1	4617	
Matt 12:30																						
<i>Blasphemy of the Holy Spirit (Matt 12:31–32)</i>																						
Matt 12:31 (Mk 3:28–29)			<b>101</b> <b>102</b>													1 1	1590 1591	1 1	1642 1643	1 1	4618 4619	
Matt 12:32 (Mk 3:28–29)			<b>101</b> <b>102</b>													1 1	1592 1593	1 1	1644 1645	1 1	4620 4621	
Matt 12:33–37																						
<i>The Scribes and Pharisees Ask for a Sign (Matt 12:38)</i>																						
Matt 12:38 (Mk 8:11)																					193	4814
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																						
Matt 12:39 (Mk 8:11–12)																					0 1	4814 4815
Matt 12:40–45																						
<i>Jesus' True Kindred (Matt 12:46–50)</i>																						
Matt 12:46 (Mk 3:31–32)			<b>104</b> <b>105</b>													2 1	1595 1596	2 1	1647 1648	192 1	5007 5008	
Matt 12:47 (Mk 3:31–32)			<b>104</b> <b>105</b>													1 1	1597 1598	1 1	1649 1650	1 1	5009 5010	

Matt 12:48 (Mk 3:33)				<b>106</b>												1	1599	1	1654	1	5011
Matt 12:49 (Mk 3:34)				<b>107</b>												1	1600	1	1652	1	5012
Matt 12:50 (Mk 3:35)				<b>108</b>												1	1601	1	1653	1	5013
<i>Jesus Comes to the Sea and Sits in a Boat with the Crowd Standing at the Shore (Matt 13:1–2)</i>																					
Matt 13:1 (Mk 4:1)				<b>109</b>												1	1602	1	1654	1	5014
Matt 13:2 (Mk 4:1)				<b>109</b>												0	1602	0	1654	0	5014
<i>The Parable of the Sower (Matt 13:3–9)</i>																					
Matt 13:3 (Mk 4:2–3)				<b>110</b>												1	1603	1	1655	1	5015
				<b>111</b>												1	1604	1	1656	1	5016
Matt 13:4 (Mk 4:4)				<b>112</b>												1	1605	1	1657	1	5017
Matt 13:5 (Mk 4:5)				<b>113</b>												1	1606	1	1658	1	5018
Matt 13:6 (Mk 4:6)				<b>114</b>												1	1607	1	1659	1	5019
Matt 13:7 (Mk 4:7)				<b>115</b>												1	1608	1	1660	1	5020
Matt 13:8 (Mk 4:8)				<b>116</b>												1	1609	1	1661	1	5021
<i>He Who Has Ears to Hear II (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																					
Matt 13:9 (Mk 4:9)				<b>117</b>												1	1610	1	1662	1	5022
<i>The Disciples Ask Jesus Why He Speaks in Parables (Matt 13:10)</i>																					
Matt 13:10 (Mk 4:10)				<b>118</b>												1	1611	1	1663	1	5023
<i>The Reason for Speaking in Parables I: The Mysteries of the Kingdom of Heaven (Matt 13:11 I; Matt 13:13 II)</i>																					
Matt 13:11 (Mk 4:11)				<b>119</b>												1	1612	1	1664	1	5024
<i>Whoever Has, to Him It Shall Be Given (Matt 13:12)</i>																					
Matt 13:12 (Mk 4:25)				<b>133</b>																14	5038
<i>The Reason for Speaking in Parables II: That While Seeing They Might Not See (Matt 13:11 I; Matt 13:13 II)</i>																					
Matt 13:13 (Mk 4:11–12)				<b>119</b>												0	1612	0	1664	14	5052
				<b>120</b>												1	1613	1	1665	1	5053
<i>Fulfillment of Isaiah's Prophecy: You Will Hear and Not Understand/Hearts Have Become Dull, Ears, Deaf, and Eyes, Shut (Matt 13:14–15)</i>																					
Matt 13:14 (Mk 4:12)				<b>120</b>												0	1613	0	1665	0	5053
Matt 13:15 (Mk 4:12)				<b>120</b>												0	1613	0	1665	0	5053
Matt 13:16–17																					
<i>The Interpretation of the Parable of the Sower (Matt 13:18–23)</i>																					
Matt 13:18 (Mk 4:13)				<b>121</b>												1	1614	1	1666	1	5054
Matt 13:19 (Mk 4:14–)				<b>122</b>												1	1615	1	1667	1	5055

15)					<b>123</b>													1	1616	1	1668	1	5056	
Matt 13:20 (Mk 4:16)					<b>124</b>													1	1617	1	1669	1	5057	
Matt 13:21 (Mk 4:17)					<b>125</b>													1	1618	1	1670	1	5058	
Matt 13:22 (Mk 4:18–19)					<b>126</b> <b>127</b>													1	1619	1	1671	1	5059	
Matt 13:23 (Mk 4:20)					<b>128</b>													1	1621	1	1673	1	5061	
Matt 13:24–30																								
<i>The Parable of the Mustard Seed (Matt 13:31–32)</i>																								
Matt 13:31 (Mk 4:30–31)					<b>138</b> <b>139</b>													10	1631	10	1683	10	5071	
																		1	1632	1	1684	1	5072	
Matt 13:32 (Mk 4:31–32)					<b>139</b> <b>140</b>													0	1632	0	1684	0	5073	
																		1	1633	1	1685	1	5074	
Matt 13:33																								
<i>Jesus Did Not Speak Without Using Parables (Matt 13:34)</i>																								
Matt 13:34 (Mk 4:33–34)					<b>141</b> <b>142</b>													1	1634	1	1686	1	5075	
																		1	1635	1	1687	1	5076	
Matt 13:35–43a																								
<i>He Who Has Ears to Hear III (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																								
Matt 13:43b (Mk 4:23)					<b>131</b>																		11	5086
Matt 13:44–53																								
<i>Jesus Visits and Teaches in His Home Town (Matt 13:54a)</i>																								
Matt 13:54a (Mk 6:1–2)					<b>193</b> <b>194</b>													51	1686	51	1738	62	5148	
																		1	1687	1	1739	1	5149	
<i>Jesus' People React to Him (Matt 13:54b–57a)</i>																								
Matt 13:54b (Mk 6:2)					<b>194</b>													0	1687	0	1739	0	5149	
Matt 13:55 (Mk 6:3)					<b>195</b>													1	1688	1	1740	1	5150	
Matt 13:56 (Mk 6:3)					<b>195</b>													0	1688	0	1740	0	5150	
Matt 13:57a (Mk 6:3)					<b>195</b>													0	1688	0	1740	0	5150	
<i>No Prophet is Without Honor Except in His Home Town (Matt 13:57b)</i>																								
Matt 13:57b (Mk 6:4)					<b>196</b>													1	1689	1	1741	1	5151	
<i>Jesus Did Not do Many Miracles There (Matt 13:58)</i>																								
Matt 13:58 (Mk 6:5–6)					<b>197</b> <b>198</b>													1	1690	1	1742	1	5152	
																		1	1691	1	1743	1	5153	

<i>Herod Antipas's Opinion About Jesus (Matt 14:1–2)</i>																						
Matt 14:1 (Mk 6:14)							<b>206</b>										8	1699	8	1751	8	5161
Matt 14:2 (Mk 6:14)							<b>206</b>										0	1699	0	1751	0	5161
<i>Herod's Imprisonment of John (Matt 14:3)</i>																						
Matt 14:3 (Mk 6:17)							<b>209</b>										3	1702	3	1754	3	5164
<i>The Reason John Is Imprisoned by Herod (Matt 14:4)</i>																						
Matt 14:4 (Mk 6:18)							<b>210</b>										1	1703	1	1755	1	5165
<i>Herod Wants to Put John to Death (Matt 14:5)</i>																						
Matt 14:5 (Mk 6:19–20)							<b>211</b>										1	1704	1	1756	1	5166
							<b>212</b>										1	1705	1	1757	1	5167
<i>The Dance of Herodias' Daughter on the Occasion of Herod's Birthday and Herod's Offer to Herodias's Daughter (Matt 14:6–7)</i>																						
Matt 14:6 (Mk 6:21–22)							<b>213</b>										1	1706	1	1758	1	5168
							<b>214</b>										1	1707	1	1759	1	5169
Matt 14:7 (Mk 6:22–23)							<b>214</b>										0	1707	0	1759	0	5169
							<b>215</b>										1	1708	1	1760	1	5170
<i>Herodias's Daughter is Prompted by Herodias to Ask for John's Head on a Platter (Matt 14:8)</i>																						
Matt 14:8 (Mk 6:24–25)							<b>216</b>										1	1709	1	1761	1	5171
							<b>217</b>										1	1710	1	1762	1	5172
<i>Herod is Grieved at the Request, But Grants it to Her (Matt 14:9)</i>																						
Matt 14:9 (Mk 6:26)							<b>218</b>										1	1711	1	1763	1	5173
<i>Herod Has John Beheaded (Matt 14:10)</i>																						
Matt 14:10 (Mk 6:27)							<b>219</b>										1	1712	1	1764	1	5174
<i>John's Head is Given to Herodias's Daughter who Gives it to Her Mother (Matt 14:11)</i>																						
Matt 14:11 (Mk 6:28)							<b>220</b>										1	1713	1	1765	1	5175
<i>John's Disciples Take His Body and Bury It / They Inform Jesus (Matt 14:12)</i>																						
Matt 14:12 (Mk 6:29)							<b>221</b>										1	1714	1	1766	1	5176
<i>Jesus Withdraws After Hearing about John: the Crowds Follow Him On Foot (Matt 14:13)</i>																						
Matt 14:13 (Mk 6:31–33)							<b>223</b>										2	1716	2	1768	2	5178
							<b>224</b>										1	1717	1	1769	1	5179
							<b>225</b>										1	1718	1	1770	1	5180
<i>Jesus Has Compassion on the Crowds and Heals Their Sick (Matt 14:14)</i>																						
Matt 14:14 (Mk 6:34)							<b>226</b>										1	1719	1	1771	1	5181
<i>The Feeding of the Five Thousand (Matt 14:15–21)</i>																						
Matt 14:15 (Mk 6:35–)							<b>227</b>										1	1720	1	1772	1	5182
							<b>228</b>										1	1721	1	1773	1	5183

37)							<b>229</b>									1	1722	1	1774	1	5184
Matt 14:16 (Mk 6:36–37)							<b>228</b> <b>229</b>									1	1723	1	1775	1	5185
																1	1724	1	1776	1	5186
Matt 14:17 (Mk 6:37–38)							<b>229</b> <b>230</b>									0	1724	0	1776	0	5186
																1	1725	1	1777	1	5187
Matt 14:18																					
Matt 14:19 (Mk 6:39, 41)							<b>231</b>									1	1726	1	1778	1	5188
								<b>233</b>								2	1728	2	1780	2	5190
Matt 14:20 (Mk 6:42–43)							<b>234</b> <b>235</b>									1	1729	1	1781	1	5191
																1	1730	1	1782	1	5192
Matt 14:21 (Mk 6:44)							<b>236</b>									1	1731	1	1783	1	5193
<i>Jesus Dismisses the Crowd and Goes Up a Mountain to Pray (Matt 14:22–23)</i>																					
Matt 14:22 (Mk 6:45)							<b>237</b>									1	1732	1	1782	1	5194
Matt 14:23 (Mk 6:46–47)							<b>238</b> <b>239</b>									1	1733	1	1783	1	5195
																1	1734	1	1784	1	5196
<i>Jesus Walks On Water (Matt 14:24–27)</i>																					
Matt 14:24 (Mk 6:47–48)							<b>239</b> <b>240</b>									0	1734	0	1785	0	5196
																1	1735	1	1786	1	5197
Matt 14:25 (Mk 6:48)							<b>240</b>									0	1735	0	1786	0	5197
Matt 14:26 (Mk 6:49–50)							<b>241</b> <b>242</b>									1	1736	1	1787	1	5198
																1	1737	1	1788	1	5199
Matt 14:27 (Mk 6:50)							<b>242</b>									0	1737	0	1788	0	5199
<i>Peter Walks On Water with Jesus (Matt 14:28–33)</i>																					
Matt 14:30–31																					
Matt 14:32 (Mk 6:51)							<b>243</b>									1	1738	1	1789	1	5200
Matt 14:33																					
<i>Healings At Gennesaret (Matt 14:34–36)</i>																					
Matt 14:34 (Mk 6:53)							<b>245</b>									2	1740	2	1792	2	5202
Matt 14:35 (Mk 6:54–55)							<b>246</b> <b>247</b>									1	1741	1	1793	1	5203
																1	1742	1	1794	1	5204
Matt 14:36 (Mk 6:56)							<b>248</b>									1	1743	1	1795	1	5205
<i>The Controversy Over the Washing of Hands (Matt 15:1–9)</i>																					

Matt 15:1 (Mk 7:1, 5)								<b>249</b>									1	1744	1	1796	1	5206
								<b>253</b>									4	1748	4	1800	4	5210
Matt 15:2 (Mk 7:5)								<b>253</b>									0	1748	0	1800	0	5210
<i>The Pharisees and Scribes Abandon the Commandments of God and Hold to Their Own Traditions (Matt 15:3–6)</i>																						
Matt 15:3 (Mk 7:6, 9)								<b>254</b>									1	1749	1	1801	1	5211
								<b>257</b>									3	1752	3	1804	3	5214
Matt 15:4 (Mk 7:10)								<b>258</b>									1	1753	1	1805	1	5215
Matt 15:5 (Mk 7:11)								<b>259</b>									1	1754	1	1806	1	5216
Matt 15:6 (Mk 7:12–13)								<b>260</b>									1	1755	1	1807	1	5217
								<b>261</b>									1	1756	1	1808	1	5218
<i>Fulfillment of Isaiah Prophecy: This People Honors Me, But Its Heart is Far / They Teach As Doctrine The Teachings of Men (Matt 15:7–9)</i>																						
Matt 15:7 (Mk 7:6)								<b>254</b>									3	1759	3	1811	3	5221
Matt 15:8 (Mk 7:6)								<b>254</b>									0	1759	0	1811	0	5221
Matt 15:9 (Mk 7:7)								<b>255</b>									1	1760	1	1812	1	5222
<i>Jesus' Teaching on Moral Purity / True Cleanliness I (Matt 15:10–11 I; Matt 15:15–20 II)</i>																						
Matt 15:10 (Mk 7:14)								<b>262</b>									7	1767	7	1819	7	5229
Matt 15:11 (Mk 7:15)								<b>263</b>									1	1768	1	1820	1	5230
Matt 15:12–14																						
<i>Jesus' Teaching on Moral Purity/ True Cleanliness II (Matt 15:10–11 I; Matt 15:15–20 II)</i>																						
Matt 15:15 (Mk 7:17)								<b>264</b>									1	1769	1	1821	1	5231
Matt 15:16 (Mk 7:18)									<b>265</b>								1	1770	1	1822	1	5232
Matt 15:17 (Mk 7:18–19)									<b>265</b>								0	1770	0	1822	0	5232
									<b>266</b>								1	1771	1	1823	1	5233
Matt 15:18 (Mk 7:20–21)									<b>267</b>								1	1772	1	1824	1	5234
									<b>268</b>								1	1773	1	1825	1	5235
<i>Moral Impurity Vice List (Matt 15:19–20)</i>																						
Matt 15:19 (Mk 7:21–22)									<b>268</b>								0	1773	0	1825	0	5235
									<b>269</b>								1	1774	1	1826	1	5236
Matt 15:20 (Mk 7:23)									<b>270</b>								1	1775	1	1827	1	5237
<i>The Canaanite Woman (Matt 15:21–28)</i>																						
Matt 15:21 (Mk 7:24)									<b>271</b>								1	1776	1	1828	1	5238
Matt 15:22 (Mk 7:24–26)									<b>271</b>								0	1776	0	1828	0	5238
									<b>272</b>								1	1777	1	1829	1	5239
									<b>273</b>								1	1778	1	1830	1	5240





Matt 16:7 (Mk 8:16)																		1	1807	1	1859	1	5269
Matt 16:8 (Mk 8:17)																		1	1808	1	1860	1	5270
Matt 16:9 (Mk 8:17–19)																		0	1808	0	1860	0	5270
																		1	1809	1	1861	1	5271
																		1	1810	1	1862	1	5272
Matt 16:10 (Mk 8:20)																		1	1811	1	1863	1	5273
Matt 16:11–12																							
<i>Jesus' Question About Himself and Peter's Confession (Matt 16:13–16)</i>																							
Matt 16:13 (Mk 8:27)																		7	1818	7	1870	7	5280
Matt 16:14 (Mk 8:27)																		1	1819	1	1871	1	5281
Matt 16:15 (Mk 8:28)																		1	1820	1	1872	1	5282
Matt 16:16 (Mk 8:29)																		0	1820	0	1872	0	5282
Matt 16:17–19																							
<i>Jesus Orders Them to Tell No One that He is the Christ (Matt 16:20)</i>																							
Matt 16:20 (Mk 8:30)																		1	1821	1	1873	1	5283
<i>Jesus First Passion Prediction (Matt 16:21)</i>																							
Matt 16:21 (Mk 8:31)																		1	1822	1	1874	1	5284
<i>Peter Rebukes Jesus and Jesus' Counter-rebuke (Matt 16:22–23)</i>																							
Matt 16:22 (Mk 8:32)																		1	1823	1	1875	1	5285
Matt 16:23 (Mk 8:33)																		1	1824	1	1876	1	5286
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Matt 16:24)</i>																							
Matt 16:24 (Mk 8:34)																		1	1825	1	1877	1	5287
<i>He Who Wants to Save His Life Will Lose It (Matt 16:25)</i>																							
Matt 16:25 (Mk 8:35)																		1	1826	1	1878	1	5288
<i>On Gaining the Whole World and On Giving in Exchange for One's Life (Matt 16:26)</i>																							
Matt 16:26 (Mk 8:36–37)																		1	1827	1	1879	1	5289
																		1	1828	1	1880	1	5290
<i>The Son of Man is About to Come to Repay Each One According to His Deeds (Matt 16:26)</i>																							
Matt 16:27 (Mk 8:38)																		1	1829	1	1881	1	5291
<i>You Will Not Taste Death Until You See the Son Coming (Matt 16:28)</i>																							
Matt 16:28 (Mk 9:1)																		1	1830	1	1882	1	5292
<i>The Transfiguration (Matt 17:1–8)</i>																							

Matt 17:1 (Mk 9:2)																		1	1831	1	1883	1	5293
Matt 17:2 (Mk 9:2–3)																		0	1831	0	1883	0	5293
																		1	1832	1	1884	1	5294
Matt 17:3 (Mk 9:4)																		1	1833	1	1885	1	5295
Matt 17:4 (Mk 9:5)																		1	1834	1	1886	1	5296
Matt 17:5 (Mk 9:7)																		2	1836	2	1888	2	5298
Matt 17:6 (Mk 9:6)																		1	1837	1	1889	1	5299
Matt 17:7 (Mk 9:6)																		0	1837	0	1889	0	5299
Matt 17:8 (Mk 9:8)																		2	1839	2	1891	2	5301
<i>They Come Down the Mountain (Matt 17:9a)</i>																							
Matt 17:9a (Mk 9:9)																		1	1840	1	1892	1	5302
<i>Jesus Commands Them to Tell No One About the Vision (Matt 17:9b)</i>																							
Matt 17:9b (Mk 9:9)																		0	1840	0	1892	0	5302
<i>The Disciples Ask Jesus about The Coming of Elijah (Matt 17:10–13)</i>																							
Matt 17:10 (Mk 9:11)																		2	1842	2	1894	2	5304
Matt 17:11 (Mk 9:12)																		1	1843	1	1895	1	5305
Matt 17:12 (Mk 9:13, 12)																		1	1844	1	1896	1	5306
																		1	1845	1	1897	1	5307
Matt 17:13																							
<i>Jesus Heals a Boy Possessed by a Demon (Matt 17:14–18)</i>																							
Matt 17:14 (Mk 9:9, 14–15)																		2	1847	2	1899	3	5310
																		1	1848	1	1900	5	5315
																		1	1849	1	1901	1	5317
Matt 17:15 (Mk 9:16–17, 22)																		1	1850	1	1902	1	5318
																		5	1855	5	1907	5	5323
Matt 17:16 (Mk 9:18)																		4	1859	4	1911	4	5327
Matt 17:17 (Mk 9:19)																		1	1860	1	1912	1	5328
Matt 17:18 (Mk 9:20, 25–26)																		1	1861	1	1913	1	5329
																		5	1866	5	1918	5	5334
																		1	1867	1	1919	1	5335
<i>The Disciples Question Jesus Privately About their Inability to Cast the Demon Out (Matt 17:19)</i>																							
Matt 17:19 (Mk 9:28)																		2	1869	2	1921	2	5337
<i>Faith the Size of Mustard Seed (Matt 17:20)</i>																							







Matt 20:28 (Mk 10:45)													<b>415</b>					1	1950	1	2002	1	5658
<i>The Two Blind Men of Jericho (Matt 20:29-34)</i>																							
Matt 20:29 (Mk 10:46)													<b>416</b>					1	1951	1	2003	1	5659
Matt 20:30 (Mk 10:46-47)													<b>416</b> <b>417</b>					0 1	1951 1952	0 1	2003 2004	0 1	5659 5660
Matt 20:31 (Mk 10:47-48)													<b>417</b> <b>418</b>					0 1	1952 1953	0 1	2004 2005	0 1	5660 5661
Matt 20:32 (Mk 10:49, 51)													<b>419</b> <b>421</b>					1 2	1954 1956	1 2	2006 2008	1 2	5662 5664
Matt 20:33 (Mk 10:51)													<b>421</b>					0	1956	0	2008	0	5664
Matt 20:34 (Mk 10:51-52)													<b>421</b> <b>422</b>					0 1	1956 1957	0 1	2008 2009	0 1	5664 5665
<i>The Commandeering of the Donkey and Colt I (Matt 21:1-3 I; Matt 21:6-7 II)</i>																							
Matt 21:1 (Mk 11:1)													<b>423</b>					1	1958	1	2010	1	5666
Matt 21:2 (Mk 11:2)													<b>424</b>					1	1959	1	2011	1	5667
Matt 21:3 (Mk 11:3)													<b>425</b>					1	1960	1	2012	1	5668
Matt 21:4-5																							
<i>The Commandeering of the Donkey and Colt II (Matt 21:1-3 I; Matt 21:6-7 II)</i>																							
Matt 21:6 (Mk 11:5-6)													<b>427</b> <b>428</b>					2 1	1962 1963	2 1	2014 2015	2 1	5670 5671
Matt 21:7 (Mk 11:7)													<b>429</b>					1	1964	1	2016	1	5672
<i>The Triumphal Entry (Matt 21:8-9)</i>																							
Matt 21:8 (Mk 11:8)													<b>430</b>					1	1965	1	2017	1	5673
Matt 21:9 (Mk 11:9-10)													<b>431</b> <b>432</b>					1 1	1966 1967	1 1	2018 2019	1 1	5674 5675
<i>The Whole City Asks Who Jesus Is (Matt 21:10-11)</i>																							
Matt 21:10 (Mk 11:11, 15)													<b>433</b> <b>437</b>					1 4	1968 1972	1 4	2020 2024	1 4	5676 5680
Matt 21:11																							
<i>Jesus Ousts the Sellers and Buyers from the Temple (Matt 21:12-13)</i>																							
Matt 21:12 (Mk 11:15)													<b>437</b>					0	1972	0	2024	0	5680
Matt 21:13 (Mk 11:17)													<b>439</b>					2	1974	2	2026	2	5682
Matt 21:14-16																							







22)								1	2029	1	2081											1	5761
Matt 22:27 (Mk 12:22)								0	2029	0	2081											0	5761
Matt 22:28 (Mk 12:23)								1	2030	1	2082											1	5762
Matt 22:29 (Mk 12:24)								1	2031	1	2083											1	5763
Matt 22:30 (Mk 12:25)								1	2032	1	2084											1	5764
Matt 22:31 (Mk 12:25–26)								0	2032	0	2084											0	5764
								1	2033	1	2085											1	5765
Matt 22:32 (Mk 12:26–27)								0	2033	0	2085											0	5765
								1	2034	1	2086											1	5766
<i>The People Are Amazed at Jesus' Teaching (Matt 22:33)</i>																							
Matt 22:33 (Mk 11:18)																						41	5807
<i>The Great Commandments (Matt 22:34–40)</i>																							
Matt 22:34 (Mk 12:28)								1	2035	1	2087											42	5849
Matt 22:35 (Mk 12:28)								0	2035	0	2087											0	5849
Matt 22:36 (Mk 12:28, 32)								0	2035	0	2087											0	5849
																						4	5853
Matt 22:37 (Mk 12:30)								2	2037	2	2089											2	5855
Matt 22:38 (Mk 12:28–29)								2	2039	2	2091											2	5857
								1	2040	1	2092											1	5858
Matt 22:39 (Mk 12:31)								2	2042	2	2094											2	5860
Matt 22:40 (Mk 12:31)								0	2042	0	2094											0	5860
<i>Jesus' Question about David's Son (Matt 22:41–45)</i>																							
Matt 22:41 (Mk 12:35)								4	2046	4	2098											4	5864
Matt 22:42 (Mk 12:35)								0	2046	0	2098											0	5864
Matt 22:43 (Mk 12:35–36)								0	2046	0	2098											0	5864
								1	2047	1	2099											1	5865
Matt 22:44 (Mk 12:36)								0	2047	0	2099											0	5865
Matt 22:45 (Mk 12:37, 35)								1	2048	1	2100											1	5866
																						2	5868
<i>No One Dares to Question Jesus Any Longer (Matt 22:46)</i>																							
Matt 22:46 (Mk 12:34)								3	2051	3	2103											1	5869
<i>Do What the Scribes and Pharisees Teach, But Not as They Do (Matt 23:1–3)</i>																							

Matt 23:1 (Mk 12:37–38)							3 1	2054 2055	3 1	2106 2107				<b>491</b> <b>492</b>					3 1	5872 5873
Matt 23:2 (Mk 12:38)							0	2055	0	2107				<b>492</b>					0	5873
Matt 23:3																				
Matt 23:4–5																				
<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6–7)</i>																				
Matt 23:6 (Mk 12:39)							1	2056	1	2108				<b>493</b>					1	5874
Matt 23:7 (Mk 12:38)							1	2057	1	2109				<b>492</b>					1	5875
Matt 23:8–10																				
<i>The Greatest Among You is to be Your Servant (Matt 23:11)</i>																				
Matt 23:11 (Mk 10:43)														<b>413</b>					79	5954
Matt 23:12–39																				
<i>Prediction of the Destruction of the Temple (Matt 24:1–2)</i>																				
Matt 24:1 (Mk 13:1)							7	2064	7	2116				<b>499</b>					86	6040
Matt 24:2 (Mk 13:1–2)							0 1	2064 2065	0 1	2116 2116				<b>499</b> <b>500</b>					0 1	6040 6041
<i>The Disciples Ask about the Sign of Jesus' Coming (Matt 24:3)</i>																				
Matt 24:3 (Mk 13:3–4)							1 1	2066 2067	1 1	2118 2119				<b>501</b> <b>502</b>					1 1	6042 6043
<i>Many Will Come in My Name (Matt 24:4–5)</i>																				
Matt 24:4 (Mk 13:5)							1	2068	1	2120				<b>503</b>					1	6044
Matt 24:5 (Mk 13:6)							1	2069	1	2121				<b>504</b>					1	6045
<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Matt 24:6)</i>																				
Matt 24:6 (Mk 13:7)							1	2070	1	2122				<b>505</b>					1	6056
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Matt 24:7)</i>																				
Matt 24:7 (Mk 13:8)							1	2071	1	2123				<b>506</b>					1	6047
<i>These are the Beginning of the Birth Pangs (Matt 24:8)</i>																				
Matt 24:8 (Mk 13:8)							0	2071	0	2123				<b>506</b>					0	6047
<i>They Will Hand You Over to be Tortured and Killed (Matt 24:9a)</i>																				
Matt 24:9a (Mk 13:9)							1	2072	1	2124				<b>507</b>					1	6048
<i>You Will be Hated by All (Matt 24:9b)</i>																				
Matt 24:9b (Mk 13:13)							4	2076	4	2128				<b>511</b>					4	6042

<i>Many Will Betray One Another (Matt 24:10)</i>																					
Matt 24:10 (Mk 13:12)								1	2077	1	2129							<b>510</b>		1	6053
<i>Many False Prophets Will Arise (Matt 24:11)</i>																					
Matt 24:11 (Mk 13:22)								10	2087	10	2139							<b>520</b>		10	6063
Matt 24:12																					
<i>The One Who Endures to the End Will be Saved (Matt 24:13)</i>																					
Matt 24:13 (Mk 13:13)								9	2096	9	2148							<b>511</b>		9	6072
<i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations (Matt 24:14)</i>																					
Matt 24:14 (Mk 13:8–9, 13)								5	2101	5	2153							<b>506</b>		5	6077
								1	2102	1	2154							<b>507</b>		1	6078
								4	2106	4	2158							<b>511</b>		4	6082
<i>The Desolating Sacrilege and the Flight to the Mountains (Matt 24:15–16)</i>																					
Matt 24:15 (Mk 13:14)								1	2107	1	2159							<b>512</b>		1	6083
Matt 24:16 (Mk 13:14)								0	2107	0	2159							<b>512</b>		0	6083
<i>One Must Not Get His Possessions (Matt 24:17–18)</i>																					
Matt 24:17 (Mk 13:15)								1	2108	1	2160							<b>513</b>		1	6084
Matt 24:18 (Mk 13:16)								1	2109	1	2161							<b>514</b>		1	6085
<i>Woe to Those Pregnant and Nursing (Matt 24:19)</i>																					
Matt 24:19 (Mk 13:17)								1	2110	1	2162							<b>515</b>		1	6086
<i>Pray that Flight be Not in Winter (Matt 24:20)</i>																					
Matt 24:20 (Mk 13:18)								1	2111	1	2163							<b>516</b>		1	6087
<i>The Suffering Then Will Be Greater than Has Ever Happened (Matt 24:21)</i>																					
Matt 24:21 (Mk 13:19)								1	2112	1	2164							<b>517</b>		1	6088
<i>Those Days Will Be Cut Short for the Sake of the Elect (Matt 24:22)</i>																					
Matt 24:22 (Mk 13:20)								1	2113	1	2165							<b>518</b>		1	6089
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Matt 24:23)</i>																					
Matt 24:23 (Mk 13:21)								1	2114	1	2166							<b>519</b>		1	6090
<i>False Christs and False Prophets Will Rise Up (Matt 24:24)</i>																					
Matt 24:24 (Mk 13:22)								1	2115	1	2167							<b>520</b>		1	6091
<i>I Have Foretold [It] to You (Matt 24:25)</i>																					
Matt 24:25 (Mk 13:23)								1	2116	1	2168							<b>521</b>		1	6092
<i>If They say, "Behold, He is in the Wilderness"—Do Not Go Out (Matt 24:26)</i>																					

Matt 24:26 (Mk 13:21)								2	2118	2	2170						<b>519</b>					2	6094	
<i>Just As the Lightning Comes From the East (Matt 24:27)</i>																								
Matt 24:27 (Mk 13:26)								5	2123	5	2175							<b>524</b>					5	6099
Matt 24:28																								
<i>The Celestial Disturbances (Matt 24:29)</i>																								
Matt 24:29 (Mk 13:24–25)								2	2125	2	2177							<b>522</b>					2	6101
								1	2126	1	2178							<b>523</b>					1	6102
<i>The Son of Man Coming on the Clouds (Matt 24:30)</i>																								
Matt 24:30 (Mk 13:26)								1	2127	1	2179							<b>524</b>					1	6103
<i>The Son of Man Sends His Angels with a Loud Trumpet Call to Gather the Elect (Matt 24:31)</i>																								
Matt 24:31 (Mk 13:27)								1	2128	1	2180							<b>525</b>					1	6104
<i>The Parable of the Fig Tree (Matt 24:32–33)</i>																								
Matt 24:32 (Mk 13:28)								1	2129	1	2181							<b>526</b>					1	6105
Matt 24:33 (Mk 13:29)								1	2130	1	2182							<b>527</b>					1	6106
<i>This Generation will Not Pass Away Until All these Things Happen (Matt 24:34)</i>																								
Matt 24:34 (Mk 13:30)								1	2131	1	2183							<b>528</b>					1	6107
<i>Heaven and Earth Will Pass Away, But My Words will Not (Matt 24:35)</i>																								
Matt 24:35 (Mk 13:31)								1	2132	1	2184							<b>529</b>					1	6108
<i>No One Knows the Day or Hour, But the Father (Matt 24:36)</i>																								
Matt 24:36 (Mk 13:32)								1	2133	1	2185							<b>530</b>					1	6109
Matt 24:37–41																								
<i>Watch! You Do Not Know When the Lord Comes (Matt 24:42; Cf. Matt 25:13)</i>																								
Matt 24:42 (Mk 13:33–35)								1	2134	1	2186							<b>531</b>					1	6110
								1	2135	1	2187							<b>532</b>					1	6111
								1	2136	1	2188							<b>533</b>					1	6112
<i>The Thief at Night (Matt 24:43)</i>																								
Matt 24:43 (Mk 13:35)								0	2136	0	2188							<b>533</b>					0	6112
<i>The Hour of the Son of Man (Matt 24:44)</i>																								
Matt 24:44 (Mk 13:35)								0	2136	0	2188							<b>533</b>					0	6112
<i>The Good and Wicked Slaves (Matt 24:45–51)</i>																								
Matt 24:45 (Mk 13:33–35)																		<b>531</b>					2	6114
																		<b>532</b>					1	6115
								0	2136	0	2188							<b>533</b>					1	6116



Matt 26:8 (Mk 14:4)							1	2144	1	2196							<b>539</b>				1	6940	
Matt 26:9 (Mk 14:5)							1	2145	1	2197								<b>540</b>				1	6941
Matt 26:10 (Mk 14:6)							1	2146	1	2198								<b>541</b>				1	6942
Matt 26:11 (Mk 14:7)							1	2147	1	2199								<b>542</b>				1	6943
Matt 26:12 (Mk 14:8)							1	2148	1	2200								<b>543</b>				1	6944
Matt 26:13 (Mk 14:9)							1	2149	1	2201								<b>544</b>				1	6945
<i>Judas Agrees to Betray Jesus for Thirty Pieces of Silver (Matt 26:14–16)</i>																							
Matt 26:14 (Mk 14:10)							1	2150	1	2202								<b>545</b>				1	6946
Matt 26:15 (Mk 14:10–11)							0	2150	0	2202								<b>545</b>				0	6946
							1	2151	1	2203								<b>546</b>				1	6947
Matt 26:16 (Mk 14:11)							0	2151	0	2203								<b>546</b>				0	6947
<i>The Preparation for the Passover (Matt 26:17–19)</i>																							
Matt 26:17 (Mk 14:12)							1	2152	1	2204								<b>547</b>				1	6948
Matt 26:18 (Mk 14:13–14)							1	2153	1	2205								<b>548</b>				1	6949
							1	2154	1	2206								<b>549</b>				1	6950
Matt 26:19 (Mk 14:16)							2	2156	2	2208								<b>551</b>				2	6952
<i>Jesus Takes His Place with His Disciples (Matt 26:20)</i>																							
Matt 26:20 (Mk 14:17)							1	2157	1	2209								<b>552</b>				1	6953
<i>Jesus Foretells His Betrayal (Matt 26:21)</i>																							
Matt 26:21 (Mk 14:18)							1	2158	1	2210								<b>553</b>				1	6954
<i>The Disciples are Grieved and Ask if It is Them (Matt 26:22)</i>																							
Matt 26:22 (Mk 14:19)							1	2159	1	2211								<b>554</b>				1	6955
<i>It is the One Who Has Dipped His Hand in the Bowl (Matt 26:23)</i>																							
Matt 26:23 (Mk 14:20, 18)							1	2160	1	2212								<b>555</b>				1	6956
							2	2162	2	2214								<b>553</b>				2	6958
<i>The Son of Man Goes as it has been Determined: Woe to Him through whom He is Handed Over (Matt 26:24)</i>																							
Matt 26:24 (Mk 14:21)							3	2165	3	2217								<b>556</b>				3	6961
<i>Judas Asks If It is Him (Matt 26:25)</i>																							
Matt 26:25 (Mk 14:19–20)							2	2167	2	2219								<b>554</b>				2	6963
							1	2168	1	2220								<b>555</b>				1	6964
<i>The Last Supper: Jesus Distributes the Bread (Matt 26:26)</i>																							
Matt 26:26 (Mk 14:22)							2	2170	2	2222								<b>557</b>				2	6966

<i>The Last Supper: Jesus Distributes the Cup (Matt 26:27–28)</i>																					
Matt 26:27 (Mk 14:23–24)								1	2171	1	2223							<b>558</b>		1	6967
								1	2172	1	2224							<b>559</b>		1	6968
Matt 26:28 (Mk 14:24)								0	2172	0	2224							<b>559</b>		0	6968
<i>The Last Supper: Jesus Will Not Drink of The Fruit of the Vine Until He Drinks it Anew in the Kingdom (Matt 26:29)</i>																					
Matt 26:29 (Mk 14:25)								1	2173	1	2225							<b>560</b>		1	6969
<i>They Sing a Hymn and Go Out to the Mount of Olives (Matt 26:30)</i>																					
Matt 26:30 (Mk 14:26)								1	2174	1	2226							<b>561</b>		1	6970
<i>Jesus' Prediction that His Disciples Will Flee: Strike the Shepherd (Matt 26:31)</i>																					
Matt 26:31 (Mk 14:27)								1	2175	1	2227							<b>562</b>		1	6971
<i>Jesus Tells His Disciples to Await Him in Galilee (Matt 26:32)</i>																					
Matt 26:32 (Mk 14:28)								1	2176	1	2228							<b>563</b>		1	6972
<i>Jesus' Prediction of Peter's Denial: Before the Cock Crows (Matt 26:33–34)</i>																					
Matt 26:33 (Mk 14:29)								1	2177	1	2229							<b>564</b>		1	6973
Matt 26:34 (Mk 14:30)								1	2178	1	2230							<b>565</b>		1	6974
<i>Peter and the Disciples Affirm their Allegiance (Matt 26:35)</i>																					
Matt 26:35 (Mk 14:31)								1	2179	1	2231							<b>566</b>		1	6975
<i>Jesus Comes to Gethsemane Where He Tells His Disciples to Remain While He Prays (Matt 26:36)</i>																					
Matt 26:36 (Mk 14:32)								1	2180	1	2232							<b>567</b>		1	6976
<i>Jesus Takes Peter and the Sons of Zebedee Aside to Pray and Is Grieved (Matt 26:37–38)</i>																					
Matt 26:37 (Mk 14:33)								1	2181	1	2233							<b>568</b>		1	6977
Matt 26:38 (Mk 14:34)								1	2182	1	2234							<b>569</b>		1	6978
<i>Jesus Prays in Gethsemane while His Disciples Sleep (Matt 26:39–41)</i>																					
Matt 26:39 (Mk 14:35–36)								1	2183	1	2235							<b>570</b>		1	6979
								1	2184	1	2236							<b>571</b>		1	6980
Matt 26:40 (Mk 14:37)								1	2185	1	2237							<b>572</b>		1	6981
Matt 26:41 (Mk 14:38)								1	2186	1	2238							<b>573</b>		1	6982
<i>Jesus Goes Away and Prays a Second and a Third Time while His Disciples Sleep (Matt 26:42–46)</i>																					
Matt 26:42 (Mk 14:39)								1	2187	1	2239							<b>574</b>		1	6983
Matt 26:43 (Mk 14:40)								1	2188	1	2240							<b>575</b>		1	6984
Matt 26:44 (Mk 14:39, 41)								1	2189	1	2241							<b>574</b>		1	6985
								2	2191	2	2243							<b>576</b>		2	6987



Matt 26:45 (Mk 14:41)							0	2191	0	2243							<b>576</b>			0	6987	
Matt 26:46 (Mk 14:42)							1	2192	1	2244								<b>577</b>			1	6988
<i>Judas Comes With the Crowd (Matt 26:47)</i>																						
Matt 26:47 (Mk 14:43)							1	2193	1	2245								<b>578</b>			1	6989
<i>Judas Betrays Jesus With a Kiss (Matt 26:48–49)</i>																						
Matt 26:48 (Mk 14:44)							1	2194	1	2246								<b>579</b>			1	6990
Matt 26:49 (Mk 14:45)							1	2195	1	2247								<b>580</b>			1	6991
<i>Jesus is Seized (Matt 26:50)</i>																						
Matt 26:50 (Mk 14:46)							1	2196	1	2248								<b>581</b>			1	6992
<i>One of the Disciples Cuts Off an Ear (Matt 26:51)</i>																						
Matt 26:51 (Mk 14:47)							1	2197	1	2249								<b>582</b>			1	6993
Matt 26:52–53																						
<i>How Would the Scriptures Be Fulfilled? (Matt 26:54)</i>																						
Matt 26:54 (Mk 14:49)							2	2199	2	2251								<b>584</b>			2	6995
<i>Jesus Responds to The Arresting Party (Matt 26:55)</i>																						
Matt 26:55 (Mk 14:48–49)							1	2200	1	2252								<b>583</b>			1	6996
							1	2201	1	2253								<b>584</b>			1	6997
<i>The Arrest: This Has Happened to Fulfill the Scriptures (Matt 26:56a)</i>																						
Matt 26:56a (Mk 14:49)							0	2201	0	2253								<b>584</b>			0	6997
<i>The Disciples Flee (Matt 26:56b)</i>																						
Matt 26:56b (Mk 14:50)							1	2202	1	2254								<b>585</b>			1	6998
<i>Jesus is Arrested and Taken to the House of the High Priest (Matt 26:57)</i>																						
Matt 26:57 (Mk 14:53)							3	2205	3	2257								<b>588</b>			3	7001
<i>Peter Follows Jesus From a Distance into the Courtyard of the High Priest (Matt 26:58)</i>																						
Matt 26:58 (Mk 14:54)							1	2206	1	2258								<b>589</b>			1	7002
<i>The Chief Priests and the Council Seek for a False Testimony (Matt 26:59–63a)</i>																						
Matt 26:59 (Mk 14:55–56)							1	2207	1	2259								<b>590</b>			1	7003
							1	2208	1	2260								<b>591</b>			1	7004
Matt 26:60 (Mk 14:55–57)							1	2209	1	2261								<b>590</b>			1	7005
							1	2210	1	2262								<b>591</b>			1	7006
							1	2211	1	2263								<b>592</b>			1	7007

Matt 26:61 (Mk 14:57–58)							0 1	2211 2212	0 1	2263 2264							<b>592</b> <b>593</b>			0 1	7007 7008	
Matt 26:62 (Mk 14:60)							2	2214	2	2266								<b>595</b>			2	7010
Matt 26:63a (Mk 14:61)							1	2215	1	2267								<b>596</b>			1	7011
<i>The Chief Priest Questions Jesus About His Identity (Matt 26:63b–65)</i>																						
Matt 26:63b (Mk 14:61–62)							0 1	2215 2216	0 1	2267 2268								<b>596</b> <b>597</b>			0 1	7011 7012
Matt 26:64 (Mk 14:63)							1	2217	1	2269								<b>598</b>			1	7013
Matt 26:65 (Mk 14:64)							1	2218	1	2270								<b>599</b>			1	7014
<i>The Council Pronounces Judgment on Jesus (Matt 26:66)</i>																						
Matt 26:66 (Mk 14:64)							0	2218	0	2270								<b>599</b>			0	7014
<i>Jesus is Abused by His Captors (Matt 26:67–68)</i>																						
Matt 26:67 (Mk 14:65)							1	2219	1	2271								<b>600</b>			1	7015
Matt 26:68 (Mk 14:65)							0	2219	0	2271								<b>600</b>			0	7015
<i>Peter Denies Jesus Three Times (Matt 26:69–75)</i>																						
Matt 26:69 (Mk 14:66–67, 70)							1 1 3	2220 2221 2224	1 1 3	2272 2273 2276								<b>601</b> <b>602</b> <b>605</b>			1 1 3	7016 7017 7020
Matt 26:70 (Mk 14:68)							2	2226	2	2278								<b>603</b>			2	7022
Matt 26:71 (Mk 14:68–69)							0 1	2226 2227	0 1	2278 2279								<b>603</b> <b>604</b>			0 1	7022 7023
Matt 26:72 (Mk 14:69–71)							0 1 1	2227 2228 2229	0 1 1	2279 2280 2281								<b>604</b> <b>605</b> <b>606</b>			0 1 1	7023 7024 7025
Matt 26:73 (Mk 14:67, 69–70)							1	2230	1	2282								<b>602</b> <b>604</b> <b>605</b>			4 2 1	7029 7031 7032
Matt 26:74 (Mk 14:71–72)							1 1	2231 2232	1 1	2283 2284								<b>606</b> <b>607</b>			1 1	7033 7034
Matt 26:75 (Mk 14:72)							0	2232	0	2284								<b>607</b>			0	7034
<i>The Chief Priests and Elders Bind Jesus and Take Him to Pilate (Matt 27:1–2)</i>																						
Matt 27:1 (Mk 15:1)							1	2233	1	2285								<b>608</b>			1	7035
Matt 27:2 (Mk 15:1)							0	2233	0	2285								<b>608</b>			0	7035
Matt 27:3–10																						

<i>Pilate Ask Jesus if He is the King of the Jews (Matt 27:11)</i>																				
Matt 27:11 (Mk 15:2)								1	2234	1	2286							<b>609</b>	1	7036
<i>The Chief Priests and Elders Accuse Jesus (Matt 27:12)</i>																				
Matt 27:12 (Mk 15:3-4)								1	2235	1	2287							<b>610</b>	1	7037
								1	2236	1	2288							<b>611</b>	1	7038
<i>Pilate Points Out the Accusations of the Chief Priests and Elders But Jesus is Silent (Matt 27:13-14)</i>																				
Matt 27:13 (Mk 15:4)								0	2236	0	2288							<b>611</b>	0	7038
Matt 27:14 (Mk 15:4-5)								0	2236	0	2288							<b>611</b>	0	7038
								1	2237	1	2289							<b>612</b>	1	7039
<i>Pilate Gives the People a Choice: Jesus or Barabbas I (Matt 27:15-18 I; Matt 27:21 II)</i>																				
Matt 27:15 (Mk 15:6, 8-9)								1	2238	1	2290							<b>613</b>	1	7040
								2	2240	2	2292							<b>615</b>	2	7042
								1	2241	1	2293							<b>616</b>	1	7043
Matt 27:16 (Mk 15:6-7)								3	2244	3	2296							<b>613</b>	3	7046
								1	2245	1	2297							<b>614</b>	1	7047
Matt 27:17 (Mk 15:9, 11-12)								2	2247	2	2299							<b>616</b>	2	7049
								2	2249	2	2301							<b>618</b>	2	7051
								1	2250	1	2302							<b>619</b>	1	7052
<i>Pilate Knows that it is Because of Jealousy that Jesus was Handed Over (Matt 27:18)</i>																				
Matt 27:18 (Mk 15:10)								2	2252	2	2304							<b>617</b>	2	7054
Matt 27:19																				
<i>The Chief Priests and Elders Persuade the Crowds to Ask for Barabbas (Matt 27:20)</i>																				
Matt 27:20 (Mk 15:11)								1	2253	1	2305							<b>618</b>	1	7055
<i>Pilate Gives the People a Choice: Jesus or Barabbas II: The People Decide on Barabbas (Matt 27:15-18 I; Matt 27:21 II)</i>																				
Matt 27:21 (Mk 15:9, 11-13)								0	2253	0	2305							<b>615</b>	3	7058
								1	2254	1	2306							<b>618</b>	3	7061
								1	2255	1	2307							<b>619</b>	1	7062
																		<b>620</b>	1	7063
<i>The People Call for Jesus' Crucifixion (Matt 27:22)</i>																				
Matt 27:22 (Mk 15:12-13)								1	2256	1	2308							<b>619</b>	1	7064
								1	2257	1	2309							<b>620</b>	1	7065
<i>Pilate Asks Why Jesus Should Be Crucified (Matt 27:23a)</i>																				
Matt 27:23a (Mk 15:14)								1	2258	1	2310							<b>621</b>	1	7066
<i>The People Call All the More for Jesus' Crucifixion (Matt 27:23b)</i>																				
Matt 27:23b (Mk 15:14-15)								0	2258	0	2310							<b>621</b>	0	7066
								1	2259	1	2311							<b>622</b>	1	7067

<i>Pilate Washes His Hands of the Situation (Matt 27:24)</i>																					
Matt 27:24 (Mk 15:15)								0	2259	0	2311								<b>622</b>	0	7067
Matt 27:25																					
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Matt 27:26)</i>																					
Matt 27:26 (Mk 15:15)								0	2259	0	2311								<b>622</b>	0	7067
<i>Jesus is Mocked by the Soldiers (Matt 27:27–31)</i>																					
Matt 27:27 (Mk 15:16)								1	2260	1	2312								<b>623</b>	1	7068
Matt 27:28 (Mk 15:17, 20)								1 3	2261 2264	1 3	2313 2316								<b>624</b> <b>627</b>	1 3	7069 7072
Matt 27:29 (Mk 15:17–19)								3 1 1	2267 2268 2269	3 1 1	2319 2320 2321								<b>624</b> <b>625</b> <b>626</b>	3 1 1	7075 7076 7077
Matt 27:30 (Mk 15:19)								0	2269	0	2321								<b>626</b>	0	7077
Matt 27:31 (Mk 15:16, 20)								1	2270	1	2322								<b>623</b> <b>627</b>	3 4	7080 7084
<i>Simon of Cyrene Helps Carry the Cross (Matt 27:32)</i>																					
Matt 27:32 (Mk 15:21)								1	2271	1	2323								<b>628</b>	1	7085
<i>They Take Jesus to the Place of the Skull (Matt 27:33)</i>																					
Matt 27:33 (Mk 15:22)								1	2272	1	2324								<b>629</b>	1	7086
<i>Jesus is Offered Wine Mixed With Gall (Matt 27:34)</i>																					
Matt 27:34 (Mk 15:23)								1	2273	1	2325								<b>630</b>	1	7087
<i>Jesus is Crucified and His Clothes are Divided (Matt 27:35)</i>																					
Matt 27:35 (Mk 15:24)								1	2274	1	2326								<b>631</b>	1	7088
Matt 27:36																					
<i>The Inscription (Matt 27:37)</i>																					
Matt 27:37 (Mk 15:26)								2	2276	2	2328								<b>633</b>	2	7090
<i>Jesus is Crucified with One on His Right and One on His Left (Matt 27:38)</i>																					
Matt 27:38 (Mk 15:27)								1	2277	1	2329								<b>634</b>	1	7091
<i>Passers-by Deride Jesus (Matt 27:39–40)</i>																					
Matt 27:39 (Mk 15:29)								1	2278	1	2330								<b>635</b>	1	7092
Matt 27:40 (Mk 15:29–30)								0 1	2278 2279	0 1	2330 2331								<b>635</b> <b>636</b>	0 1	7092 7093

<i>The Chief Priests, Elders, and Scribes Ridicule Jesus (Matt 27:41–43)</i>																						
Matt 27:41 (Mk 15:31)								1	2280	1	2332								<b>637</b>	1	7094	
Matt 27:42 (Mk 15:31–32)								0	2280	0	2332								<b>637</b>	0	7094	
								1	2281	1	2333								<b>638</b>	1	7095	
Matt 27:43																						
<i>The Two Bandits Crucified With Jesus Mock Him (Matt 27:44)</i>																						
Matt 27:44 (Mk 15:32)								0	2281	0	2333								<b>638</b>	0	7095	
<i>Darkness Comes Over the Land (Matt 27:45)</i>																						
Matt 27:45 (Mk 15:33)								1	2282	1	2334								<b>639</b>	1	7096	
<i>The Cry From the Cross: "My God, My God" (Matt 27:46)</i>																						
Matt 27:46 (Mk 15:34)								1	2283	1	2335								<b>640</b>	1	7097	
<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens (Matt 27:47–49)</i>																						
Matt 27:47 (Mk 15:35)								1	2284	1	2336								<b>641</b>	1	7098	
Matt 27:48 (Mk 15:36)								1	2285	1	2337								<b>642</b>	1	7099	
Matt 27:49 (Mk 15:36, 30)								0	2285	0	2337								<b>642</b>	0	7099	
																			<b>636</b>	6	7095	
<i>Jesus Cries Again and Gives Up His Spirit (Matt 27:50)</i>																						
Matt 27:50 (Mk 15:37)								1	2286	1	2338								<b>643</b>	7	7092	
<i>The Veil of the Temple is Rent (Matt 27:51)</i>																						
Matt 27:51 (Mk 15:38)								1	2287	1	2339								<b>644</b>	1	7113	
Matt 27:52–53																						
<i>The Centurion's Declaration About Jesus (Matt 27:54)</i>																						
Matt 27:54 (Mk 15:39)								1	2288	1	2340								<b>645</b>	1	7114	
<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Matt 27:55–56)</i>																						
Matt 27:55 (Mk 15:40–41)								1	2289	1	2341								<b>646</b>	1	7115	
								1	2290	1	2342								<b>647</b>	1	7116	
Matt 27:56 (Mk 15:40)								1	2291	1	2343								<b>646</b>	1	7117	
<i>Joseph of Arimathea and the Burial of Jesus (Matt 27:57–60)</i>																						
Matt 27:57 (Mk 15:42–43)								2	2293	2	2345								<b>648</b>	2	7119	
								1	2294	1	2346								<b>649</b>	1	7120	
Matt 27:58 (Mk 15:43–44)								0	2294	0	2346								<b>649</b>	0	7120	
								1	2295	1	2347								<b>650</b>	1	7121	

Matt 27:59 (Mk 15:46)							2	2297	2	2349									<b>652</b>	2	7123
Matt 27:60 (Mk 15:46-47)							0	2297	0	2349									<b>652</b>	0	7123
							1	2298	1	2350									<b>653</b>	1	7124
<i>The Two Marys Sit Opposite the Tomb (Matt 27:61)</i>																					
Matt 27:61 (Mk 15:47)							0	2298	0	2350									<b>653</b>	0	7124
Matt 27:62-66																					
<i>The Two Marys Come to See the Tomb (Matt 28:1)</i>																					
Matt 28:1 (Mk 15:47-16:2, 4)							0	2298	0	2350									<b>653</b>	0	7124
							1	2299	1	2351									<b>654</b>	1	7125
							1	2300	1	2352									<b>655</b>	1	7126
							2	2302	2	2354									<b>657</b>	2	7128
<i>An Angel of the Lord Descends and Rolls Back the Stone (Matt 28:2-3)</i>																					
Matt 28:2 (Mk 16:4-5)							0	2302	0	2354									<b>657</b>	0	7128
							1	2303	1	2355									<b>658</b>	1	7129
Matt 28:3 (Mk 16:5)							0	2303	0	2355									<b>658</b>	0	7129
<i>The Guards Are Like Dead Men (Matt 28:4)</i>																					
Matt 28:4 (Mk 16:8)							3	2306	3	2358									<b>661</b>	3	7132
<i>The Angel Speaks to the Women at the Tomb (Matt 28:5-7)</i>																					
Matt 28:5 (Mk 16:6, 8)							2	2308	2	2360									<b>659</b>	2	7134
							2	2310	2	2362									<b>661</b>	2	7136
Matt 28:6 (Mk 16:6-7)							2	2312	2	2364									<b>659</b>	2	7138
							1	2313	1	2365									<b>660</b>	1	7139
Matt 28:7 (Mk 16:6-7)							1	2314	1	2366									<b>659</b>	1	7140
							1	2315	1	2367									<b>660</b>	1	7141
<i>The Women Depart from the Tomb to Tell Jesus' Disciples (Matt 28:8)</i>																					
Matt 28:8 (Mk 16:8)							1	2316	1	2368									<b>661</b>	1	7142
<i>Jesus Meets the Women on the Way and Speaks with Them (Matt 28:9-10)</i>																					
Matt 28:9																					
Matt 28:10 (Mk 16:6-8)							2	2318	2	2370									<b>659</b>	2	7144
							1	2319	1	2371									<b>660</b>	1	7145
							1	2320	1	2372									<b>661</b>	1	7146
Matt 28:11-20																					
Total # of verses moved: Complete Visual Contact																			7146		
Amount of Scrolling Greater than the Size of Mark (1:1-16:8) (661 verses)																			10.810x		
Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)																			2320		

Amount of Scrolling Greater than the Size of Mark (1:1–16:8) (661 verses)	3.509x
Total # of verses moved: <i>Penultimate</i> Posteriority [FH] (With Oral Interference & Memory &c.)	2372
Amount of Scrolling Greater than the Size of Mark (1:1–16:8) (661 verses)	3.588x

Matthew's use of Mark, Bookroll 1: *Mark 1:1–9:50* (Two-Bookroll Mark)

[AP: WH, LH; PP: FH]

	1–18	19–37	38–55	56–74	75–92	93–111	112–129	130–147	148–166	167–184	185–203	204–221	222–240	241–258	259–276	277–295	296–313	314–332	333–351	352–370			
<i>Prologue (Matt 1:1)</i>																							
Matt 1:1 (Mk 1:1)	<b>1</b>																				1	1	
Matt 1:2–25																							
Matt 2:1–23																							
<i>John the Baptist (Matt 3:1–2)</i>																							
Matt 3:1 (Mk 1:4)	<b>4</b>																				3	4	
Matt 3:2 (Mk 1:4)	<b>4</b>																				0	4	
<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness (Matt 3:3)</i>																							
Matt 3:3 (Mk 1:2–3)	<b>2</b> <b>3</b>																				AP (OI&M)	2 1	6 7
<i>John's Clothing and Diet (Matt 3:4)</i>																							
Matt 3:4 (Mk 1:6)	<b>6</b>																2	6			3	10	
<i>The People Go Out to John (Matt 3:5–6)</i>																							
Matt 3:5 (Mk 1:5)	<b>5</b>																1	7			1	11	
Matt 3:6 (Mk 1:5)	<b>5</b>																0	7			0	11	
Matt 3:7–10																							
<i>John's Messianic Preaching I: The One After Me (Matt 3:11 I; Matt 3:12 II)</i>																							
Matt 3:11 (Mk 1:8, 7)	<b>8</b> <b>7</b>																3 1	10 11			3 1	14 15	
Matt 3:12																							
<i>The Baptism of Jesus (Matt 3:13–17)</i>																							
Matt 3:13 (Mk 1:9)	<b>9</b>																2	13			2	17	
Matt 3:14–15																							
Matt 3:16 (Mk 1:9–10)	<b>9</b> <b>10</b>																0 1	13 14			0 1	17 18	
Matt 3:17 (Mk 1:11)	<b>11</b>																1	15			1	19	
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Matt 4:1–2)</i>																							
Matt 4:1 (Mk 1:12–13)	<b>12</b>																1	16			1	20	



	<b>13</b>																1	17			1	21
Matt 4:2 (Mk 1:13)	<b>13</b>																0	17			0	21
Matt 4:3-7																						
<i>The Temptation: the Kingdoms of the World (Matt 4:8-10)</i>																						
Matt 4:8-9																						
Matt 4:10 (Mk 1:13)	<b>13</b>																0	17			0	21
<i>The Devil Departs and the Angels Minister (Matt 4:11)</i>																						
Matt 4:11 (Mk 1:13)	<b>13</b>																0	17			0	21
<i>The Journey into Galilee (Matt 4:12)</i>																						
Matt 4:12 (Mk 1:14)	<b>14</b>																1	18			1	22
<i>Jesus Departs Nazareth and Settles in Capernaum (Matt 4:13)</i>																						
Matt 4:13 (Mk 1:21)		<b>21</b>																			7	29
Matt 4:14-16																	AP (OI&M)					
<i>Jesus Preaches Repentance and that the Kingdom of Heaven is Near (Matt 4:17)</i>																						
Matt 4:17 (Mk 1:14-15)	<b>14</b> <b>15</b>																0	18			7	36
																	1	19			1	37
<i>The Call of the First Disciples (Matt 4:18-22)</i>																						
Matt 4:18 (Mk 1:16)	<b>16</b>																1	20			1	38
Matt 4:19 (Mk 1:17)	<b>17</b>																1	21			1	39
Matt 4:20 (Mk 1:18-20)	<b>18</b>																1	22			1	40
		<b>19</b>															1	23			1	41
		<b>20</b>															1	24			1	42
Matt 4:21 (Mk 1:19)		<b>19</b>															1	25			1	43
Matt 4:22 (Mk 1:20, 18)		<b>20</b>															1	26	PP (OI&M)		1	44
	<b>18</b>																				2	46
<i>First Preaching Tour in Galilee (Matt 4:23)</i>																						
Matt 4:23 (Mk 1:21, 23, 29, 39)		<b>21</b> <b>23</b> <b>29</b>															1	27	1	45	3	49
																	2	29	2	47	2	51
																	6	35	6	53	6	57
		<b>39</b>															10	45	10	63	10	67
<i>Jesus' Fame Spread and Heals those Brought to Him (Matt 4:24)</i>																						
Matt 4:24 (Mk 1:28, 34)		<b>28</b> <b>34</b>															5	50	5	68	11	78
																					6	84
<i>Great Crowds from All Over Follow Jesus (Matt 4:25)</i>																						

Matt 4:25 (Mk 3:7–8)					<b>80</b>													46	96	46	114	46	130		
					<b>81</b>													1	97	1	115	1	131		
<i>Occasion of the Sermon on the Mount (Matt 5:1–2)</i>																									
Matt 5:1 (Mk 3:13)					<b>86</b>													5	102	5	120	5	136		
Matt 5:2																									
Matt 5:3–12																									
<i>You Are the Salt of the Earth (Matt 5:13)</i>																									
Matt 5:13 (Mk 9:49–50)																					<b>369</b>	283	419		
Matt 5:14																					<b>370</b>	1	420		
<i>Putting a Lamp on the Lampstand (Matt 5:15)</i>																									
Matt 5:15 (Mk 4:21)										<b>129</b>												241	661		
Matt 5:16–28																									
<i>It is Better/Good to Lose One of Your Members I (Matt 5:29–30 I; Matt 18:8–9 II)</i>																									
Matt 5:29 (Mk 9:47)																					<b>367</b>	238	899		
Matt 5:30 (Mk 9:43–45)																					<b>365</b>	2	901		
Matt 5:31–48																					<b>366</b>	1	902		
Matt 6:1–34																									
Matt 7:1																									
<i>With the Measure You Measure (Matt 7:2)</i>																									
Matt 7:2 (Mk 4:24)										<b>132</b>												234	1136		
Matt 7:3–27																									
<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching (Matt 7:28)</i>																									
Matt 7:28 (Mk 1:22)																			64	166	64	184	110	1246	
<i>Jesus Teaches With Authority (Matt 7:29)</i>																									
Matt 7:29 (Mk 1:22)																			0	166	0	184	0	1246	
Matt 8:1																									
<i>The Cleansing of the Leper (Matt 8:2–4)</i>																									
Matt 8:2 (Mk 1:40)																						18	202	18	1264
Matt 8:3 (Mk 1:41–42)																						1	203	1	1265
																						1	204	1	1266
Matt 8:4 (Mk 1:43–44)																						1	205	1	1267
																						1	206	1	1268

<i>The Centurion of Capernaum I (Matt 8:5–10 I; Matt 8:13 II)</i>																							
Matt 8:5 (Mk 2:1)			<b>46</b>															2	208	2	1270		
Matt 8:6–10																							
Matt 8:11–13																			AP (OI&M)	PP (OI&M)			
<i>The Healing of Peter's Mother-in-Law (Matt 8:14–15)</i>																							
Matt 8:14 (Mk 1:29–30)			<b>29</b>															7	173	17	225	44	1314
			<b>30</b>															1	174	1	226	1	1315
Matt 8:15 (Mk 1:31)			<b>31</b>															1	175	1	227	1	1316
<i>The Sick Healed at Evening (Matt 8:16–17)</i>																							
Matt 8:16 (Mk 1:32, 34)			<b>32</b>															1	176	1	228	1	1317
			<b>34</b>															2	178	2	230	2	1319
Matt 8:17																							
<i>Jesus Departs to the Other Side (Matt 8:18)</i>																							
Matt 8:18 (Mk 4:35)								<b>143</b>										109	287	109	339	109	1428
Matt 8:19–22																							
<i>Stilling the Storm (Matt 8:23–27)</i>																							
Matt 8:23 (Mk 4:36)								<b>144</b>										1	288	1	340	1	1429
Matt 8:24 (Mk 4:37–38)								<b>145</b>										1	289	1	341	1	1430
								<b>146</b>										1	290	1	342	1	1431
Matt 8:25 (Mk 4:38)								<b>146</b>										0	290	0	342	0	1431
Matt 8:26 (Mk 4:39–40)								<b>147</b>										1	291	1	343	1	1432
								<b>148</b>										1	292	1	344	1	1433
Matt 8:27 (Mk 4:41)								<b>149</b>										1	293	1	345	1	1434
<i>The Gadarene Demoniacs (Matt 8:28–34)</i>																							
Matt 8:28 (Mk 5:1–4)								<b>150</b>										1	294	1	346	1	1435
								<b>151</b>										1	295	1	347	1	1436
								<b>152</b>										1	296	1	348	1	1437
								<b>153</b>										1	297	1	349	1	1438
Matt 8:29 (Mk 5:5–7)								<b>154</b>										1	298	1	350	1	1439
								<b>155</b>										1	299	1	351	1	1440
								<b>156</b>										1	300	1	352	1	1441
Matt 8:30 (Mk 5:11)								<b>160</b>										4	304	4	356	4	1445
Matt 8:31 (Mk 5:12)								<b>161</b>										1	305	1	357	1	1446
Matt 8:32 (Mk 5:13)								<b>162</b>										1	306	1	358	1	1447
Matt 8:33 (Mk 5:14)								<b>163</b>										1	307	1	359	1	1448



Matt 9:17 (Mk 2:22)				<b>67</b>														0	450	0	502	0	1591	
<i>Jairus' Daughter I (Matt 9:18–19 I; Matt 9:23–26 II)</i>																								
Matt 9:18 (Mk 5:22–23)																		104	554	104	606	104	1695	
																		1	555	1	607	1	1696	
Matt 9:19 (Mk 5:24)																		1	556	1	608	1	1697	
<i>The Haemorrhaging Woman (Matt 9:20–22)</i>																								
Matt 9:20 (Mk 5:25, 27)																		1	557	1	609	1	1698	
																		2	559	2	611	2	1700	
Matt 9:21 (Mk 5:28)																		1	560	1	612	1	1701	
Matt 9:22 (Mk 5:34)																		6	566	6	618	6	1707	
<i>Jairus' Daughter II (Matt 9:18–19 I; Matt 9:23–26 II)</i>																								
Matt 9:23 (Mk 5:38)																		4	570	4	622	4	1711	
Matt 9:24 (Mk 5:39–40)																		1	571	1	623	1	1712	
																		1	572	1	624	1	1713	
Matt 9:25 (Mk 5:40–41)																		0	572	0	624	0	1713	
																		1	573	1	625	1	1714	
Matt 9:26 (Mk 1:28)			<b>28</b>																			162	1876	
<i>The Two Blind Men (Matt 9:27–31)</i>																								
Matt 9:27 (Mk 8:22)																			<b>306</b>				278	2154
Matt 9:28–31																								
<i>The Beelzebub Controversy I (Matt 9:32–34 I; Matt 12:22–24 II)</i>																								
Matt 9:32																								
Matt 9:33 (Mk 3:22)							<b>95</b>																211	2365
Matt 9:34 (Mk 3:22)							<b>95</b>																0	2365
<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick (Matt 9:35)</i>																								
Matt 9:35 (Mk 6:6)																							103	2468
<i>The People are Like Sheep without a Shepherd (Matt 9:36)</i>																								
Matt 9:36 (Mk 6:34)																							28	2496
Matt 9:37–38																								
<i>The Twelve are Given Authority (Matt 10:1)</i>																								
Matt 10:1 (Mk 6:7; 3:13–15)						<b>86</b>																	27	2523
						<b>87</b>																	113	2636
						<b>88</b>																	1	2637
																							1	2638

<i>The Twelve Apostles are Named (Matt 10:2-4)</i>																								
Matt 10:2 (Mk 3:14, 16-18)					<b>87</b>													1	680	1	732	1	2639	
					<b>89</b>													2	682	2	734	2	2641	
					<b>90</b>													1	683	1	735	1	2642	
					<b>91</b>													1	684	1	736	1	2643	
Matt 10:3 (Mk 3:18)					<b>91</b>													0	684	0	736	0	2643	
Matt 10:4 (Mk 3:18-19)					<b>91</b>													0	684	0	736	0	2643	
					<b>92</b>													1	685	1	737	1	2644	
<i>The Twelve Are Sent Out (Matt 10:5)</i>																								
Matt 10:5 (Mk 6:7-8)																					107	844	107	2751
																					1	845	1	2752
Matt 10:6-8																								
<i>Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages (Matt 10:9-10)</i>																								
Matt 10:9 (Mk 6:8)																					0	845	0	2752
Matt 10:10 (Mk 6:8-9)																					0	845	0	2752
																					1	846	1	2753
<i>Remain with the Worthy One in whichever City or Village You Enter (Matt 10:11)</i>																								
Matt 10:11 (Mk 6:10)																					1	847	1	2754
<i>Concerning the House You Enter (Matt 10:12-13)</i>																								
Matt 10:12 (Mk 6:10)																					0	847	0	2754
Matt 10:13																								
<i>Concerning the One Who does Not Accept You (Matt 10:14-15)</i>																								
Matt 10:14 (Mk 6:11)																					1	848	1	2755
Matt 10:15																								
Matt 10:16-25																								
<i>Nothing is Hidden which will not be Known (Matt 10:26)</i>																								
Matt 10:26 (Mk 4:22)																							73	2828
Matt 10:27-31																								
<i>On Confessing and Denying the Son of Man (Matt 10:32-33)</i>																								
Matt 10:32																								
Matt 10:33 (Mk 8:38)																							192	3020
Matt 10:34-36																								
<i>The Conditions of Discipleship (Matt 10:37-38)</i>																								
Matt 10:37																								



Matt 12:12 (Mk 3:4)						77											0	720	0	994	0	3603
Matt 12:13 (Mk 3:3, 5)						76											1	721	1	995	1	3604
						78											2	723	2	997	2	3606
Matt 12:14 (Mk 3:6)						79											1	724	1	998	1	3607
<i>Jesus Heals Multitudes By the Sea (Matt 12:15–16)</i>																						
Matt 12:15 (Mk 3:7, 9–10)						80											1	725	1	999	1	3608
						82											2	727	2	1001	2	3610
						83											1	728	1	1002	1	3611
Matt 12:16 (Mk 3:12)						85											2	730	2	1004	2	3613
Matt 12:17–21																						
<i>The Beelzebub Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																						
Matt 12:22 (Mk 3:22)						95											10	740	10	1014	10	3623
Matt 12:23 (Mk 3:22)						95											0	740	0	1014	0	3623
Matt 12:24 (Mk 3:22)						95											0	740	0	1014	0	3623
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																						
Matt 12:25 (Mk 3:24–35)						97											2	742	2	1016	2	3625
						98											1	743	1	1017	1	3626
Matt 12:26 (Mk 3:23, 26)						96											2	745	2	1019	2	3628
						99											3	748	3	1022	3	3631
Matt 12:27–28																						
<i>Plundering the Strong Man's House (Matt 12:29)</i>																						
Matt 12:29 (Mk 3:27)						100											1	749	1	1023	1	3632
Matt 12:30																						
<i>Blasphemy of the Holy Spirit (Matt 12:31–32)</i>																						
Matt 12:31 (Mk 3:28–29)						101											1	750	1	1024	1	3633
						102											1	751	1	1025	1	3634
Matt 12:32 (Mk 3:28–29)						101											1	752	1	1026	1	3635
						102											1	753	1	1027	1	3636
Matt 12:33–37																						
<i>The Scribes and Pharisees Ask for a Sign (Matt 12:38)</i>																						
Matt 12:38 (Mk 8:11)																	295					193 3829
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																						
Matt 12:39 (Mk 8:11–)																	295					0 3829





<i>Fulfillment of Isaiah's Prophecy: You Will Hear and Not Understand/Hearts Have Become Dull, Ears, Deaf, and Eyes, Shut (Matt 13:14–15)</i>																					
Matt 13:14 (Mk 4:12)							<b>120</b>									0	773	0	1047	0	4068
Matt 13:15 (Mk 4:12)							<b>120</b>									0	773	0	1047	0	4068
Matt 13:16–17																					
<i>The Interpretation of the Parable of the Sower (Matt 13:18–23)</i>																					
Matt 13:18 (Mk 4:13)							<b>121</b>									1	774	1	1048	1	4069
Matt 13:19 (Mk 4:14–15)							<b>122</b> <b>123</b>									1	775	1	1049	1	4070
																1	776	1	1050	1	4071
Matt 13:20 (Mk 4:16)							<b>124</b>									1	777	1	1051	1	4072
Matt 13:21 (Mk 4:17)							<b>125</b>									1	778	1	1052	1	4073
Matt 13:22 (Mk 4:18–19)							<b>126</b> <b>127</b>									1	779	1	1053	1	4074
																1	780	1	1054	1	4075
Matt 13:23 (Mk 4:20)							<b>128</b>									1	781	1	1055	1	4076
Matt 13:24–30																					
<i>The Parable of the Mustard Seed (Matt 13:31–32)</i>																					
Matt 13:31 (Mk 4:30–31)							<b>138</b> <b>139</b>									10	791	10	1065	10	4086
																1	792	1	1066	1	4087
Matt 13:32 (Mk 4:31–32)							<b>139</b> <b>140</b>									1	793	1	1067	1	4088
																1	794	1	1068	1	4089
Matt 13:33																					
<i>Jesus Did Not Speak Without Using Parables (Matt 13:34)</i>																					
Matt 13:34 (Mk 4:33–34)							<b>141</b> <b>142</b>									1	875	1	1069	1	4090
																1	872	1	1070	1	4091
Matt 13:35–43a																					
<i>He Who Has Ears to Hear III (Matt 11:15 I; Matt 13:9 II; Matt 13:43b III)</i>																					
Matt 13:43b (Mk 4:23)							<b>131</b>													11	4102
Matt 13:44–53																					
<i>Jesus Visits and Teaches in His Home Town (Matt 13:54a)</i>																					
Matt 13:54a (Mk 6:1–2)																51	847	51	1121	62	4164
																1	848	1	1122	1	4165
<i>Jesus' People React to Him (Matt 13:54b–57a)</i>																					
Matt 13:54b (Mk 6:2)																0	848	0	1122	0	4165



<i>Jesus Withdraws After Hearing about John: the Crowds Follow Him On Foot (Matt 14:13)</i>																							
Matt 14:13 (Mk 6:31–33)																		2	877	2	1151	2	4194
																		1	878	1	1152	1	4195
																		1	879	1	1153	1	4196
<i>Jesus Has Compassion on the Crowds and Heals Their Sick (Matt 14:14)</i>																							
Matt 14:14 (Mk 6:34)																		1	880	1	1154	1	4197
<i>The Feeding of the Five Thousand (Matt 14:15–21)</i>																							
Matt 14:15 (Mk 6:35–37)																		1	881	1	1155	1	4198
																		1	882	1	1156	1	4199
																		1	883	1	1157	1	4200
Matt 14:16 (Mk 6:36–37)																		1	884	1	1158	1	4201
																		1	885	1	1159	1	4202
Matt 14:17 (Mk 6:37–38)																		0	885	0	1159	0	4202
																		1	886	1	1160	1	4203
Matt 14:18																							
Matt 14:19 (Mk 6:39, 41)																		1	887	1	1161	1	4204
																		2	889	2	1163	2	4206
Matt 14:20 (Mk 6:42–43)																		1	890	1	1164	1	4207
																		1	891	1	1165	1	4208
Matt 14:21 (Mk 6:44)																		1	892	1	1166	1	4209
<i>Jesus Dismisses the Crowd and Goes Up a Mountain to Pray (Matt 14:22–23)</i>																							
Matt 14:22 (Mk 6:45)																		1	893	1	1167	1	4210
Matt 14:23 (Mk 6:46–47)																		1	894	1	1168	1	4211
																		1	895	1	1169	1	4212
<i>Jesus Walks On Water (Matt 14:24–27)</i>																							
Matt 14:24 (Mk 6:47–48)																		0	895	0	1169	0	4212
																		1	896	1	1170	1	4213
Matt 14:25 (Mk 6:48)																		0	896	0	1170	0	4213
Matt 14:26 (Mk 6:49–50)																							
																		1	897	1	1171	1	4214
																		1	898	1	1172	1	4215
Matt 14:27 (Mk 6:50)																		0	898	0	1172	0	4215
<i>Peter Walks On Water with Jesus (Matt 14:28–33)</i>																							
Matt 14:32 (Mk 6:51)																							
																		1	899	1	1173	1	4216



Matt 15:19 (Mk 7:21–22)								1 1	939 940	1 1	1213 1214					<b>268</b> <b>269</b>					1 1	4256 4257
Matt 15:20 (Mk 7:23)								1	941	1	1215					<b>270</b>					1	4258
<i>The Canaanite Woman (Matt 15:21–23)</i>																						
Matt 15:21 (Mk 7:24)								1	942	1	1216					<b>271</b>					1	4259
Matt 15:22 (Mk 7:24–26)								1	943	1	1217					<b>271</b>					1	4260
								1	944	1	1218					<b>272</b>					1	4261
									1	945	1	1219					<b>273</b>					1
Matt 15:23–24																						
Matt 15:25 (Mk 7:25)								1	946	1	1220					<b>272</b>					1	4263
Matt 15:26 (Mk 7:27)								2	948	2	1222					<b>274</b>					2	4265
Matt 15:27 (Mk 7:28)								1	949	1	1223					<b>275</b>					1	4266
Matt 15:28 (Mk 7:29)								1	950	1	1224					<b>276</b>					1	4267
<i>Jesus Goes Up a Mountain Where the Lame, Maimed, Blind, and Mute are Brought to Him: He Heals them and the Crowd is Amazed (Matt 15:29–31)</i>																						
Matt 15:29 (Mk 7:31)								2	952	2	1226					<b>278</b>					2	4269
Matt 15:30 (Mk 7:32)								1	953	1	1227					<b>279</b>					1	4270
Matt 15:31 (Mk 7:37)								5	958	5	1232					<b>284</b>					5	4275
<i>The Four Thousand Are Fed (Matt 15:32–38)</i>																						
Matt 15:32 (Mk 8:1–3)								1	959	1	1233					<b>285</b>					1	4276
								1	960	1	1234					<b>286</b>					1	4277
									1	961	1	1235					<b>287</b>					1
Matt 15:33 (Mk 8:4)								1	962	1	1236					<b>288</b>					1	4279
Matt 15:34 (Mk 8:5, 7)								1	963	1	1237					<b>289</b>					1	4280
								2	965	2	1239					<b>291</b>					2	4282
Matt 15:35 (Mk 8:6)								1	966	1	1240					<b>290</b>					1	4283
Matt 15:36 (Mk 8:6)								0	966	0	1240					<b>290</b>					0	4283
Matt 15:37 (Mk 8:8)								2	968	2	1242					<b>292</b>					2	4285
Matt 15:38 (Mk 8:9)								1	969	1	1243					<b>293</b>					1	4286
<i>Jesus Dismisses The Crowds and Heads to Migdal by Boat (Matt 15:39)</i>																						
Matt 15:39 (Mk 8:9–10)								0	969	0	1243					<b>293</b>					0	4286
								1	970	1	1244					<b>294</b>					1	4287
<i>The Pharisees and Sadducees Ask for a Sign from Heaven (Matt 16:1)</i>																						
Matt 16:1 (Mk 8:11)								1	971	1	1245					<b>295</b>					1	4288
Matt 16:2–3																						

<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																					
Matt 16:4a (Mk 8:12)								1	972	1	1246							<b>296</b>		1	4289
<i>Jesus Leaves them and Goes Away (Matt 16:4b)</i>																					
Matt 16:4b (Mk 8:13)								1	973	1	1247							<b>297</b>		1	4290
<i>The Leaven of the Pharisees and the Sadducees (Matt 16:5–12)</i>																					
Matt 16:5 (Mk 8:13–14)								0	973	0	1247							<b>297</b>		0	4290
								1	974	1	1248							<b>298</b>		1	4291
Matt 16:6 (Mk 8:15)								1	975	1	1249							<b>299</b>		1	4292
Matt 16:7 (Mk 8:16)								1	976	1	1250							<b>300</b>		1	4293
Matt 16:8 (Mk 8:17)								1	977	1	1251							<b>301</b>		1	4294
Matt 16:9 (Mk 8:17–19)								0	977	0	1251							<b>301</b>		0	4294
								1	978	1	1252							<b>302</b>		1	4295
								1	979	1	1253							<b>303</b>		1	4296
Matt 16:10 (Mk 8:20)								1	980	1	1254							<b>304</b>		1	4297
Matt 16:11–12																					
<i>Jesus' Question About Himself and Peter's Confession (Matt 16:13–16)</i>																					
Matt 16:13 (Mk 8:27)								7	987	7	1261							<b>311</b>		7	4304
Matt 16:14 (Mk 8:27)								0	987	0	1261							<b>311</b>		0	4304
Matt 16:15 (Mk 8:28)								1	988	1	1262							<b>312</b>		1	4305
Matt 16:16 (Mk 8:29)								1	989	1	1263							<b>313</b>		1	4306
Matt 16:17–19																					
<i>Jesus Orders Them to Tell No One that He is the Christ (Matt 16:20)</i>																					
Matt 16:20 (Mk 8:30)								1	990	1	1264							<b>314</b>		1	4307
<i>Jesus First Passion Prediction (Matt 16:21)</i>																					
Matt 16:21 (Mk 8:31)								1	991	1	1265							<b>315</b>		1	4308
<i>Peter Rebukes Jesus and Jesus' Counter-rebuke (Matt 16:22–23)</i>																					
Matt 16:22 (Mk 8:32)								1	992	1	1266							<b>316</b>		1	4309
Matt 16:23 (Mk 8:33)								1	993	1	1267							<b>317</b>		1	4310
<i>Whoever comes After me, Let him deny himself and Take up His Cross (Matt 16:24)</i>																					
Matt 16:24 (Mk 8:34)								1	994	1	1268							<b>318</b>		1	4311
<i>He Who Wants to Save His Life Will Lose It (Matt 16:25)</i>																					
Matt 16:25 (Mk 8:35)								1	995	1	1269							<b>319</b>		1	4312

<i>On Gaining the Whole World and On Giving in Exchange for One's Life (Matt 16:26)</i>																					
Matt 16:26 (Mk 8:36–37)								1	996	1	1270								<b>320</b>	1	4313
								1	997	1	1271								<b>321</b>	1	4314
<i>The Son of Man is About to Come to Repay Each One According to His Deeds (Matt 16:26)</i>																					
Matt 16:27 (Mk 8:38)								1	998	1	1272								<b>322</b>	1	4315
<i>You Will Not Taste Death Until You See the Son Coming (Matt 16:28)</i>																					
Matt 16:28 (Mk 9:1)								1	999	1	1273								<b>323</b>	1	4316
<i>The Transfiguration (Matt 17:1–8)</i>																					
Matt 17:1 (Mk 9:2)								1	1000	1	1274								<b>324</b>	1	4317
Matt 17:2 (Mk 9:2–3)								1	1001	1	1275								<b>324</b>	1	4318
								1	1002	1	1276								<b>325</b>	1	4319
Matt 17:3 (Mk 9:4)								1	1003	1	1277								<b>326</b>	1	4320
Matt 17:4 (Mk 9:5)								1	1004	1	1278								<b>327</b>	1	4321
Matt 17:5 (Mk 9:7)								2	1006	2	1280								<b>329</b>	2	4323
Matt 17:6 (Mk 9:6)								1	1007	1	1281								<b>328</b>	1	4324
Matt 17:7 (Mk 9:6)								0	1007	0	1281								<b>328</b>	0	4324
Matt 17:8 (Mk 9:8)								2	1009	2	1283								<b>330</b>	2	4326
<i>They Come Down the Mountain (Matt 17:9a)</i>																					
Matt 17:9a (Mk 9:9)								1	1010	1	1284								<b>331</b>	1	4327
<i>Jesus Commands Them to Tell No One About the Vision (Matt 17:9b)</i>																					
Matt 17:9b (Mk 9:9)								0	1010	0	1284								<b>331</b>	0	4327
<i>The Disciples Ask Jesus about The Coming of Elijah (Matt 17:10–13)</i>																					
Matt 17:10 (Mk 9:11)								2	1012	2	1286								<b>333</b>	2	4329
Matt 17:11 (Mk 9:12)								1	1013	1	1287								<b>334</b>	1	4330
Matt 17:12 (Mk 9:13, 12)								1	1014	1	1288								<b>335</b>	1	4331
								1	1015	1	1289								<b>334</b>	1	4332
Matt 17:13																					
<i>Jesus Heals a Boy Possessed by a Demon (Matt 17:14–18)</i>																					
Matt 17:14 (Mk 9:9, 14–15)								2	1017	2	1291								<b>331</b>	3	4335
								1	1018	1	1292								<b>336</b>	5	4340
																			<b>337</b>	1	4341
Matt 17:15 (Mk 9:16–17, 22)								0	1018	0	1292								<b>338</b>	1	4342
								1	1019	1	1293								<b>339</b>	1	4343



								5	1024	5	1298								<b>344</b>		5	4348
Matt 17:16 (Mk 9:18)								4	1028	4	1302								<b>340</b>		4	4352
Matt 17:17 (Mk 9:19)								1	1029	1	1303								<b>341</b>		1	4353
Matt 17:18 (Mk 9:20, 25–26)								1	1030	1	1304								<b>342</b>		1	4354
								5	1035	5	1309								<b>347</b>		5	4359
								1	1036	1	1310								<b>348</b>		1	4360
<i>The Disciples Question Jesus Privately About their Inability to Cast the Demon Out (Matt 17:19)</i>																						
Matt 17:19 (Mk 9:28)								2	1038	2	1312								<b>350</b>		2	4362
<i>Faith the Size of Mustard Seed (Matt 17:20)</i>																						
Matt 17:20 (Mk 9:29)								1	1039	1	1313								<b>351</b>		1	4363
<i>Jesus' Second Passion Prediction (Matt 17:22–23)</i>																						
Matt 17:22 (Mk 9:30–31)								1	1040	1	1314								<b>352</b>		1	4364
								1	1041	1	1315								<b>353</b>		1	4365
Matt 17:23 (Mk 9:31)								0	1041	0	1315								<b>353</b>		0	4365
Matt 17:24–27																						
<i>On True Greatness (Matt 18:1–5)</i>																						
Matt 18:1 (Mk 9:33–34)								2	1043	2	1317								<b>355</b>		2	4367
								1	1044	1	1318								<b>356</b>		1	4368
Matt 18:2 (Mk 9:36)								2	1046	2	1320								<b>358</b>		2	4370
Matt 18:3 (Mk 9:36–37)								0	1046	0	1320								<b>358</b>		0	4370
								1	1047	1	1321								<b>359</b>		1	4371
Matt 18:4 (Mk 9:36)								1	1048	1	1322								<b>358</b>		1	4372
Matt 18:5 (Mk 9:36–37)								0	1048	0	1322								<b>358</b>		0	4372
								1	1049	1	1323								<b>359</b>		1	4373
<i>It is better for a Millstone to be Hung around His Neck (Matt 18:6)</i>																						
Matt 18:6 (Mk 9:42)								5	1054	5	1328								<b>364</b>		5	4378
<i>Offenses Are Bound to Come (Matt 18:7)</i>																						
Matt 18:7 (Mk 9:42)								0	1054	0	1328								<b>364</b>		0	4378
<i>It is Better/Good to Lose One of Your Members II (Matt 5:29–30 I; Matt 18:8–9 II)</i>																						
Matt 18:8 (Mk 9:43–45)								1	1055	1	1329								<b>365</b>		1	4379
								1	1056	1	1330								<b>366</b>		1	4380
Matt 18:9 (Mk 9:47–48)								1	1057	1	1331								<b>367</b>		1	4381
								1	1058	1	1332								<b>368</b>		1	4382
Matt 18:10–35																						

Matt 19:1–30																					
Matt 20:1–34																					
Matt 21:1–46																					
Matt 22:1–14																					
Matt 22:1–32																					
<i>The People Are Amazed at Jesus' Teaching (Matt 22:33)</i>																					
Matt 22:33 (Mk 1:22)		<b>22</b>																	346	4728	
Matt 22:34–46																					
Matt 23:1–39																					
Matt 24:1–51																					
Matt 25:1–13																					
<i>The Parable of the Talents (Matt 25:14–30)</i>																					
Matt 25:14–28																					
Matt 25:29 (Mk 4:25)							<b>133</b>												111	4839	
Matt 25:30																					
<i>The Last Judgment: The Sheep and the Goats (Matt 25:31–46)</i>																					
Matt 25:31 (Mk 8:38)																		<b>322</b>		189	5028
Matt 25:32–46																					
Matt 26:1–75																					
Matt 27:1–66																					
Matt 28:1–20																					
																			Total # of verses moved: Complete Visual Contact		5028
																			Amount of Scrolling Greater than the Size of Mark, bookroll 1 (1:1–9:50) (370 verses)		13.589x
																			Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)		1058
																			Amount of Scrolling Greater than the Size of Mark, bookroll 1 (1:1–9:50) (370 verses)		2.859x
																			Total # of verses moved: <i>Penultimate</i> Posteriority [FH] (With Oral Interference & Memory &c.)		1332
																			Amount of Scrolling Greater than the Size of Mark, bookroll 1 (1:1–9:50) (370 verses)		3.6x

Matthew's use of Mark, Bookroll 2: *Mark 10:1-16:8* (Two-Bookroll Mark)

[AP: WH, LH; PP: FH]

	1-15	16-29	30-44	45-58	59-73	74-87	88-102	103-116	117-131	132-145	146-160	161-174	175-189	190-203	204-218	219-232	233-247	248-261	262-276	277-291			
Matt 1:1-25																							
Matt 2:1-23																							
Matt 3:1-17																							
Matt 4:1-25																							
Matt 5:1-30																							
<i>On Adultery and Divorce (Matt 3:31-32)</i>																							
Matt 5:31																							
Matt 5:32 (Mk 10:11-12)		11 12																11 1	11 12			11 1	11 12
Matt 5:33-48																							
Matt 6:1-13																							
<i>On Forgiving Others and Forgiveness from the Father (Matt 6:14-15)</i>																							
Matt 6:14 (Mk 11:25)						77																65	77
Matt 6:15																							
Matt 6:16-34																							
Matt 7:1-29																							
Matt 8:1-34																							
Matt 9:1-26																							
<i>The Two Blind Men (Matt 9:27-31)</i>																							
Matt 9:27 (Mk 10:46-47)				46 47																		31 1	108 109
Matt 9:28																							
Matt 9:29 (Mk 10:52)				52																		5	114
Matt 9:30 (Mk 10:52)				52																		0	114
Matt 9:31																							
Matt 9:32-38																							

Matt 10:1–16																AP&PP (OI&M)					
<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)																					
Matt 10:17 (Mk 13:9)									<b>137</b>							125	137			85	199
Matt 10:18 (Mk 13:9–10)									<b>137</b> <b>138</b>							0 1	137 138			0 1	199 200
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak</i> (Matt 10:19–20)																					
Matt 10:19 (Mk 13:11)									<b>139</b>							1	139			1	201
Matt 10:20 (Mk 13:11)									<b>139</b>							0	139			0	201
<i>You Will Be Handed Over By Family</i> (Matt 10:21)																					
Matt 10:21 (Mk 13:12)									<b>140</b>							1	140			1	202
<i>You Will Be Hated by All</i> (Matt 10:22)																					
Matt 10:22 (Mk 13:13)									<b>141</b>							1	141			1	203
Matt 10:23–42																					
Matt 11:1–30																					
Matt 12:1–50																					
Matt 13:1–58																					
Matt 14:1–36																					
Matt 15:1–39																					
Matt 16:1–28																					
Matt 17:1–19																					
<i>Faith the Size of Mustard Seed</i> (Matt 17:20)																					
Matt 17:20 (Mk 11:22–23)									<b>74</b> <b>75</b>											67 1	270 271
Matt 17:22–27																					
<i>On True Greatness</i> (Matt 18:1–5)																					
Matt 18:1–2																					
Matt 18:3 (Mk 10:15)	<b>15</b>																			60	331
Matt 18:4 (Mk 10:15)	<b>15</b>																			0	331
Matt 18:5																					
Matt 18:16–22																					
<i>The Parable of the Unforgiving Servant</i> (Matt 18:23–35)																					

Matt 18:23–34																						
Matt 18:35 (Mk 11:25)					77												AP &PP (OI&M)			62	393	
<i>After Finishing Speaking, Jesus Leaves Galilee and Goes to the Regions of Judaea Beyond the Jordan (Matt 19:1)</i>																						
Matt 19:1 (Mk 10:1)	<b>1</b>																140	281			76	469
<i>Large Crowds Follow Jesus and He Heals them (Matt 19:2)</i>																						
Matt 19:2 (Mk 10:1)	<b>1</b>																0	281			0	469
<i>The Pharisees Question Jesus on Divorce (Matt 19:3–8)</i>																						
Matt 19:3 (Mk 10:2)	<b>2</b>																1	282			1	470
Matt 19:4 (Mk 10:3, 6)	<b>3</b> <b>6</b>																1 3	283 286			1 3	471 474
Matt 19:5 (Mk 10:7–8)	<b>7</b> <b>8</b>																1 1	287 288			1 1	475 476
Matt 19:6 (Mk 10:8–9)	<b>8</b> <b>9</b>																0 1	288 289			0 1	476 477
Matt 19:7 (Mk 10:3–4)	<b>3</b> <b>4</b>																6 1	295 296			6 1	483 484
Matt 19:8 (Mk 10:4–5)	<b>4</b> <b>5</b>																0 1	296 297			0 1	484 485
<i>On Divorce and Adultery (Matt 19:9)</i>																						
Matt 19:9 (Mk 10:11–12)	<b>11</b> <b>12</b>																6 1	303 304			6 1	491 492
Matt 19:10–12																						
<i>Jesus Blesses the Children (Matt 19:13–15)</i>																						
Matt 19:13 (Mk 10:13)	<b>13</b>																1	305			1	493
Matt 19:14 (Mk 10:14)	<b>14</b>																1	306			1	494
Matt 19:15 (Mk 10:16)		<b>16</b>															2	308			2	496
<i>The Rich Young Man (Matt 19:16–22)</i>																						
Matt 19:16 (Mk 10:17)		<b>17</b>															1	309			1	497
Matt 19:17 (Mk 10:18–19)		<b>18</b> <b>19</b>															1 1	310 311			1 1	498 499
Matt 19:18 (Mk 10:19)		<b>19</b>															0	311			0	499
Matt 19:19 (Mk 10:19)		<b>19</b>															0	311			0	499
Matt 19:20 (Mk 10:20)		<b>20</b>															1	312			1	500

Matt 19:21 (Mk 10:20–21)		<b>20</b> <b>21</b>														0 1	312 313			0 1	500 501
Matt 19:22 (Mk 10:22)		<b>22</b>														1	314			1	502
<i>How Hard it is to Enter the Kingdom of Heaven (Matt 19:23–24)</i>																					
Matt 19:23 (Mk 10:23–25)		<b>23</b> <b>24</b> <b>25</b>														1 1 1	315 316 317			1 1 1	503 504 505
Matt 19:24 (Mk 10:25)		<b>25</b>														0	317			0	505
<i>All things are Possible with God (Matt 19:25–26)</i>																					
Matt 19:25 (Mk 10:26)		<b>26</b>														1	318			1	506
Matt 19:26 (Mk 10:27)		<b>27</b>														1	319			1	507
<i>On Leaving Everything and Following Jesus (Matt 19:27–29)</i>																					
Matt 19:27 (Mk 10:28)		<b>28</b>														1	320			1	508
Matt 19:28 (Mk 10:29)		<b>29</b>														1	321			1	509
Matt 19:29 (Mk 10:29–30)		<b>29</b> <b>30</b>														0 1	321 322			0 1	509 510
<i>The First Will be Last and the Last, First I (Matt 19:30 I; Matt 20:16 II)</i>																					
Matt 19:30 (Mk 10:31)		<b>31</b>														1	323			1	511
Matt 20:1–15																					
<i>The First Will be Last, and the Last, First II (Matt 19:30 I; Matt 20:16 II)</i>																					
Matt 20:16 (Mk 10:31)		<b>31</b>														0	323			0	511
<i>Jesus' Third Passion Prediction (Matt 20:17–19)</i>																					
Matt 20:17 (Mk 10:32)		<b>32</b>														1	324			1	512
Matt 20:18 (Mk 10:33)		<b>33</b>														1	325			1	513
Matt 20:19 (Mk 10:33–34)		<b>33</b> <b>34</b>														0 1	325 326			0 1	513 514
<i>The Mother of the Sons of Zebedee Petitions for Her Sons' Seating Arrangements (Matt 20:20–23)</i>																					
Matt 20:20 (Mk 10:35)		<b>35</b>														1	327			1	515
Matt 20:21 (Mk 10:36–37)		<b>36</b> <b>37</b>														1 1	328 329			1 1	516 517
Matt 20:22 (Mk 10:38–39)		<b>38</b> <b>39</b>														1 1	330 331			1 1	518 519
Matt 20:23 (Mk 10:39–)		<b>39</b>														0	331			0	519

40)			<b>40</b>														1	332			1	520	
<i>The Ten are Indignant with the Sons of Zebedee (Matt 20:24)</i>																							
Matt 20:24 (Mk 10:41)			<b>41</b>															1	333			1	521
<i>The Greatest Among You must be like the Servant and the Slave (Matt 20:25–28)</i>																							
Matt 20:25 (Mk 10:42)			<b>42</b>															1	334			1	522
Matt 20:26 (Mk 10:43–44)			<b>43</b>															1	335			1	523
			<b>44</b>															1	336			1	524
Matt 20:27 (Mk 10:43–44)			<b>43</b>															1	337			1	525
			<b>44</b>															1	338			1	526
Matt 20:28 (Mk 10:45)				<b>45</b>														1	339			1	527
<i>The Two Blind Men of Jericho (Matt 20:29–34)</i>																							
Matt 20:29 (Mk 10:46)				<b>46</b>														1	340			1	528
Matt 20:30 (Mk 10:46–47)				<b>46</b>														0	340			0	528
				<b>47</b>														1	341			1	529
Matt 20:31 (Mk 10:47–48)				<b>47</b>														0	341			0	529
				<b>48</b>														1	342			1	530
Matt 20:32 (Mk 10:49, 51)				<b>49</b>														1	343			1	531
				<b>51</b>														2	345			2	533
Matt 20:33 (Mk 10:51)				<b>51</b>														0	345			0	533
Matt 20:34 (Mk 10:51–52)				<b>51</b>														0	345			0	533
				<b>52</b>														1	346			1	534
<i>The Commandeering of the Donkey and Colt I (Matt 21:1–3 I; Matt 21:6–7 II)</i>																							
Matt 21:1 (Mk 11:1)				<b>53</b>														1	347			1	535
Matt 21:2 (Mk 11:2)				<b>54</b>														1	348			1	536
Matt 21:3 (Mk 11:3)				<b>55</b>														1	349			1	537
Matt 21:4–5																							
<i>The Commandeering of the Donkey and Colt II (Matt 21:1–3 I; Matt 21:6–7 II)</i>																							
Matt 21:6 (Mk 11:5–6)				<b>57</b>														2	351			2	539
				<b>58</b>														1	352			1	540
Matt 21:7 (Mk 11:7)					<b>59</b>													1	353			1	541
<i>The Triumphal Entry (Matt 21:8–9)</i>																							
Matt 21:8 (Mk 11:8)					<b>60</b>													1	354			1	542

Matt 21:9 (Mk 11:9–10)					<b>61</b>													1	355			1	543
					<b>62</b>													1	356			1	544
<i>The Whole City Asks Who Jesus Is (Matt 21:10–11)</i>																							
Matt 21:10 (Mk 11:11, 15)					<b>63</b>													1	357			1	545
Matt 21:11					<b>67</b>													4	361			4	549
<i>Jesus Ousts the Sellers and Buyers from the Temple (Matt 21:12–13)</i>																							
Matt 21:12 (Mk 11:15)					<b>67</b>													0	361			0	549
Matt 21:13 (Mk 11:17)					<b>69</b>													2	363			2	551
Matt 21:14–16																							
<i>Jesus Goes Out to Bethany for the Night (Matt 21:17)</i>																							
Matt 21:17 (Mk 11:19, 11–12)					<b>71</b>													2	365			2	553
					<b>63</b>													8	373			8	561
					<b>64</b>													1	374			1	562
<i>The Cursing of the Fig Tree (Matt 21:18–19)</i>																							
Matt 21:18 (Mk 11:12, 20)					<b>64</b>													0	374			0	562
					<b>72</b>																	8	570
Matt 21:19 (Mk 11:13–14, 20–21)					<b>65</b>													1	375			7	577
					<b>66</b>													1	376			1	578
					<b>72</b>													6	382			6	584
					<b>73</b>													1	383			1	585
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response (Matt 21:20–22)</i>																							
Matt 21:20 (Mk 11:21)					<b>73</b>													0	383			0	585
Matt 21:21 (Mk 11:22–23)						<b>74</b>												1	384			1	585
						<b>75</b>												1	385			1	586
Matt 21:22 (Mk 11:24–25)						<b>76</b>												1	386			1	587
						<b>77</b>												1	387			1	588
<i>The Question about Authority (Matt 21:23–27)</i>																							
Matt 21:23 (Mk 11:27–28)						<b>78</b>												1	388			1	589
						<b>79</b>												1	389			1	590
Matt 21:24 (Mk 11:29)						<b>80</b>												1	390			1	591
Matt 21:25 (Mk 11:30–31)						<b>81</b>												1	391			1	592
						<b>82</b>												1	392			1	593
Matt 21:26 (Mk 11:32)						<b>83</b>												1	393			1	594



Matt 21:27 (Mk 11:33)						<b>84</b>											1	394			1	595	
Matt 21:28–32																							
<i>The Parable of the Wicked Tenants (Matt 21:33–41)</i>																							
Matt 21:33 (Mk 12:1)						<b>85</b>												1	395			1	597
Matt 21:34 (Mk 12:2)						<b>86</b>												1	396			1	598
Matt 21:35 (Mk 12:2–5)						<b>86</b>												0	396			0	598
						<b>87</b>												1	397			1	599
						<b>88</b>												1	398			1	600
						<b>89</b>												1	399			1	601
Matt 21:36 (Mk 12:4)						<b>88</b>												1	400			1	602
Matt 21:37 (Mk 12:6)						<b>90</b>												1	401			1	603
Matt 21:38 (Mk 12:7)						<b>91</b>												1	402			1	604
Matt 21:39 (Mk 12:8)						<b>92</b>												1	403			1	605
Matt 21:40 (Mk 12:9)						<b>93</b>												1	404			1	606
Matt 21:41 (Mk 12:9)						<b>93</b>												0	404			0	606
<i>The Rejected Stone becomes the Cornerstone (Matt 21:42–43)</i>																							
Matt 21:42 (Mk 12:10–11)						<b>94</b>												1	405			1	607
						<b>95</b>												1	406			1	608
Matt 21:43																							
Matt 21:44																							
<i>The Scribes and Pharisees Know the Parable is About Them (Matt 21:45–46)</i>																							
Matt 21:45 (Mk 12:12)						<b>96</b>												1	407			1	609
Matt 21:46 (Mk 12:12)						<b>96</b>												0	407			0	609
Matt 22:1–14																							
<i>On Paying Tribute to Caesar (Matt 22:15–22)</i>																							
Matt 22:15 (Mk 12:13)						<b>97</b>												1	408			1	610
Matt 22:16 (Mk 12:13–14)						<b>97</b>												0	408			0	610
						<b>98</b>												1	409			1	611
Matt 22:17 (Mk 12:14)						<b>98</b>												0	409			0	611
Matt 22:18 (Mk 12:15)						<b>99</b>												1	410			1	612
Matt 22:19 (Mk 12:15–16)						<b>99</b>												0	410			0	612
						<b>100</b>												1	411			1	613

Matt 22:20 (Mk 12:16)							<b>100</b>									0	411			0	613
Matt 22:21 (Mk 12:16–17)							<b>100</b> <b>101</b>									0 1	411 412			0 1	613 614
Matt 22:22 (Mk 12:17, 12)							<b>101</b> <b>96</b>									0	412			0 5	614 619
<i>The Sadducees' Question about the Resurrection (Matt 22:23–32)</i>																					
Matt 22:23 (Mk 12:18)							<b>102</b>									1	413			6	625
Matt 22:24 (Mk 12:18–19)							<b>102</b> <b>103</b>									0 1	413 414			0 1	625 626
Matt 22:25 (Mk 12:20)							<b>104</b>									1	415			1	627
Matt 22:26 (Mk 12:21–22)							<b>105</b> <b>106</b>									1 1	416 417			1 1	628 629
Matt 22:27 (Mk 12:22)							<b>106</b>									0	417			0	629
Matt 22:28 (Mk 12:23)							<b>107</b>									1	418			1	630
Matt 22:29 (Mk 12:24)							<b>108</b>									1	419			1	631
Matt 22:30 (Mk 12:25)							<b>109</b>									1	420			1	632
Matt 22:31 (Mk 12:25–26)							<b>109</b> <b>110</b>									0 1	420 421			0 1	632 633
Matt 22:32 (Mk 12:26–27)							<b>110</b> <b>111</b>									0 1	421 422			0 1	633 634
<i>The People Are Amazed at Jesus' Teaching (Matt 22:33)</i>																					
Matt 22:33 (Mk 11:18)						<b>70</b>														41	675
<i>The Great Commandments (Matt 22:34–40)</i>																					
Matt 22:34 (Mk 12:28)							<b>112</b>									1	423			42	717
Matt 22:35 (Mk 12:28)							<b>112</b>									0	423			0	717
Matt 22:36 (Mk 12:28, 32)							<b>112</b> <b>116</b>									0	423			0 4	717 721
Matt 22:37 (Mk 12:30)							<b>114</b>									2	425			2	723
Matt 22:38 (Mk 12:28–29)							<b>112</b> <b>113</b>									2 1	427 428			2 1	725 726
Matt 22:39 (Mk 12:31)							<b>115</b>									2	430			2	728
Matt 22:40 (Mk 12:31)							<b>115</b>									0	430			0	728

<i>Jesus' Question about David's Son (Matt 22:41-45)</i>																											
Matt 22:41 (Mk 12:35)																						4	434			4	732
Matt 22:42 (Mk 12:35)																						0	434			0	732
Matt 22:43 (Mk 12:35-36)																						0	434			0	732
																						1	435			1	733
Matt 22:44 (Mk 12:36)																						0	435			0	733
Matt 22:45 (Mk 12:37, 35)																						1	436			1	734
																										2	736
<i>No One Dares to Question Jesus Any Longer (Matt 22:46)</i>																											
Matt 22:46 (Mk 12:34)																						3	439			1	737
<i>Do What the Scribes and Pharisees Teach, But Not as They Do (Matt 23:1-3)</i>																											
Matt 23:1 (Mk 12:37-38)																						3	442			3	740
																						1	443			1	741
Matt 23:2 (Mk 12:38)																						0	443			0	741
Matt 23:3																											
Matt 23:4-5																											
<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6-7)</i>																											
Matt 23:6 (Mk 12:39)																						1	444			1	742
Matt 23:7 (Mk 12:38)																						1	445			1	743
Matt 23:8-10																											
<i>The Greatest Among You is to be Your Servant (Matt 23:11)</i>																											
Matt 23:11 (Mk 10:43)																										79	822
Matt 23:12-39																											
<i>Prediction of the Destruction of the Temple (Matt 24:1-2)</i>																											
Matt 24:1 (Mk 13:1)																						7	452			86	908
Matt 24:2 (Mk 13:1-2)																						0	452			0	908
																						1	453			1	909
<i>The Disciples Ask about the Sign of Jesus' Coming (Matt 24:3)</i>																											
Matt 24:3 (Mk 13:3-4)																						1	454			1	910
																						1	455			1	911
<i>Many Will Come in My Name (Matt 24:4-5)</i>																											
Matt 24:4 (Mk 13:5)																						1	456			1	912
Matt 24:5 (Mk 13:6)																						1	457			1	913

<i>You Will Hear of Wars and Rumors of Wars: This is Not the End (Matt 24:6)</i>																						
Matt 24:6 (Mk 13:7)																	1	458			1	914
<i>Nations and Kingdoms Will Rise Up Against Each Other and Famines and Earthquakes in Various Places (Matt 24:7)</i>																						
Matt 24:7 (Mk 13:8)																	1	459			1	915
<i>These are the Beginning of the Birth Pangs (Matt 24:8)</i>																						
Matt 24:8 (Mk 13:8)																	0	459			0	915
<i>They Will Hand You Over to be Tortured and Killed (Matt 24:9a)</i>																						
Matt 24:9a (Mk 13:9)																	1	460			1	916
<i>You Will be Hated by All (Matt 24:9b)</i>																						
Matt 24:9b (Mk 13:13)																	4	464			4	920
<i>Many Will Betray One Another (Matt 24:10)</i>																						
Matt 24:10 (Mk 13:12)																	1	465			1	921
<i>Many False Prophets Will Arise (Matt 24:11)</i>																						
Matt 24:11 (Mk 13:22)																	10	475			10	931
Matt 24:12																						
<i>The One Who Endures to the End Will be Saved (Matt 24:13)</i>																						
Matt 24:13 (Mk 13:13)																	9	484			9	940
<i>The Good News Will Be Preached to the Whole World as a Testimony to All Nations (Matt 24:14)</i>																						
Matt 24:14 (Mk 13:8–9, 13)																	5	489			5	945
																	1	490			1	946
																	1	491			1	947
																	3	494			3	950
<i>The Desolating Sacrilege and the Flight to the Mountains (Matt 24:15–16)</i>																						
Matt 24:15 (Mk 13:14)																	1	495			1	951
Matt 24:16 (Mk 13:14)																	0	495			0	951
<i>One Must Not Get His Possessions (Matt 24:17–18)</i>																						
Matt 24:17 (Mk 13:15)																	1	496			1	952
Matt 24:18 (Mk 13:16)																	1	497			1	953
<i>Woe to Those Pregnant and Nursing (Matt 24:19)</i>																						
Matt 24:19 (Mk 13:17)																	1	498			1	954
<i>Pray that Flight be Not in Winter (Matt 24:20)</i>																						
Matt 24:20 (Mk 13:18)																	1	499			1	955

<i>The Suffering Then Will Be Greater than Has Ever Happened (Matt 24:21)</i>																				
Matt 24:21 (Mk 13:19)															1	500			1	956
<i>Those Days Will Be Cut Short for the Sake of the Elect (Matt 24:22)</i>																				
Matt 24:22 (Mk 13:20)															1	501			1	957
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Matt 24:23)</i>																				
Matt 24:23 (Mk 13:21)															1	502			1	958
<i>False Christs and False Prophets Will Rise Up (Matt 24:24)</i>																				
Matt 24:24 (Mk 13:22)															1	503			1	959
<i>I Have Foretold [It] to You (Matt 24:25)</i>																				
Matt 24:25 (Mk 13:23)															1	504			1	960
<i>If They say, "Behold, He is in the Wilderness"—Do Not Go Out (Matt 24:26)</i>																				
Matt 24:26 (Mk 13:21)															2	506			2	962
<i>Just As the Lightning Comes From the East (Matt 24:27)</i>																				
Matt 24:27 (Mk 13:26)															5	511			5	967
Matt 24:28																				
<i>The Celestial Disturbances (Matt 24:29)</i>																				
Matt 24:29 (Mk 13:24–25)															2	513			2	969
															1	514			1	970
<i>The Son of Man Coming on the Clouds (Matt 24:30)</i>																				
Matt 24:30 (Mk 13:26)															1	515			1	971
<i>The Son of Man Sends His Angels with a Loud Trumpet Call to Gather the Elect (Matt 24:31)</i>																				
Matt 24:31 (Mk 13:27)															1	516			1	972
<i>The Parable of the Fig Tree (Matt 24:32–33)</i>																				
Matt 24:32 (Mk 13:28)															1	517			1	973
Matt 24:33 (Mk 13:29)															1	518			1	974
<i>This Generation will Not Pass Away Until All these Things Happen (Matt 24:34)</i>																				
Matt 24:34 (Mk 13:30)															1	519			1	975
<i>Heaven and Earth Will Pass Away, But My Words will Not (Matt 24:35)</i>																				
Matt 24:35 (Mk 13:31)															1	520			1	976
<i>No One Knows the Day or Hour, But the Father (Matt 24:36)</i>																				
Matt 24:36 (Mk 13:32)															1	521			1	977
Matt 24:37–41																				

<i>Watch! You Do Not Know When the Lord Comes (Matt 24:42; Cf. Matt 25:13)</i>																							
Matt 24:42 (Mk 13:33–35)																		1	522			1	978
																		1	523			1	979
																		1	524			1	980
<i>The Thief at Night (Matt 24:43)</i>																							
Matt 24:43 (Mk 13:35)																		0	524			0	980
<i>The Hour of the Son of Man (Matt 24:44)</i>																							
Matt 24:44 (Mk 13:35)																		0	524			0	980
<i>The Good and Wicked Slaves (Matt 24:45–51)</i>																							
Matt 24:45 (Mk 13:33–35)																						2	982
																						1	983
																		0	524			1	984
Matt 24:46 (Mk 13:34–36)																						1	985
																		0	524			1	986
																		1	525			1	987
Matt 24:47 (Mk 13:37)																		1	526			1	988
Matt 24:48–49																							
Matt 24:50 (Mk 13:34–35)																						3	991
																						1	992
Matt 24:51																							
<i>The Parable of the Ten Virgins (Matt 25:1–12)</i>																							
Matt 25:1–11																							
Matt 25:12 (Mk 13:37)																						2	994
<i>Watch! You Know Neither the Day Nor the Hour (Matt 25:13; Cf. 24:42)</i>																							
Matt 25:13 (Mk 13:35, 32)																						2	996
																						3	999
<i>The Parable of the Talents (Matt 25:14–30)</i>																							
Matt 25:14 (Mk 13:34)																						2	1001
Matt 25:15–30																							
Matt 25:31–46																							
<i>When Jesus Finishes All His Words, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion (Matt 26:1–2)</i>																							
Matt 26:1																							
Matt 26:2 (Mk 14:1)																						4	1005

<i>The Chief Priests and Elders Conspire How to Kill Jesus (Matt 26:3–5)</i>																							
Matt 26:3 (Mk 14:1–2)																		0	527			0	1005
																		1	528			1	1006
Matt 26:4 (Mk 14:1)																		1	529			1	1007
Matt 26:5 (Mk 14:2)																		1	530			1	1008
<i>The Anointing at Bethany (Matt 26:6–13)</i>																							
Matt 26:6 (Mk 14:3)																		1	531			1	1009
Matt 26:7 (Mk 14:3)																		0	531			0	1009
Matt 26:8 (Mk 14:4)																		1	532			1	1010
Matt 26:9 (Mk 14:5)																		1	533			1	1011
Matt 26:10 (Mk 14:6)																		1	534			1	1012
Matt 26:11 (Mk 14:7)																		1	535			1	1013
Matt 26:12 (Mk 14:8)																		1	536			1	1014
Matt 26:13 (Mk 14:9)																		1	537			1	1015
<i>Judas Agrees to Betray Jesus for Thirty Pieces of Silver (Matt 26:14–16)</i>																							
Matt 26:14 (Mk 14:10)																		1	538			1	1016
Matt 26:15 (Mk 14:10–11)																		0	538			0	1016
																		1	539			1	1017
Matt 26:16 (Mk 14:11)																		0	539			0	1017
<i>The Preparation for the Passover (Matt 26:17–19)</i>																							
Matt 26:17 (Mk 14:12)																		1	540			1	1018
Matt 26:18 (Mk 14:13–14)																		1	541			1	1019
																		1	542			1	1020
Matt 26:19 (Mk 14:16)																		2	544			2	1022
<i>Jesus Takes His Place with His Disciples (Matt 26:20)</i>																							
Matt 26:20 (Mk 14:17)																		1	545			1	1023
<i>Jesus Foretells His Betrayal (Matt 26:21)</i>																							
Matt 26:21 (Mk 14:18)																		1	546			1	1024
<i>The Disciples are Grieved and Ask if It is Them (Matt 26:22)</i>																							
Matt 26:22 (Mk 14:19)																		1	547			1	1025
<i>It is the One Who Has Dipped His Hand in the Bowl (Matt 26:23)</i>																							
Matt 26:23 (Mk 14:20,																		1	548			1	1026











11-13)							1	642									<b>249</b>			1	1130
							1	643									<b>250</b>			1	1131
<i>The People Call for Jesus' Crucifixion (Matt 27:22)</i>																					
Matt 27:22 (Mk 15:12-13)							1	644									<b>249</b>			1	1132
							1	645									<b>250</b>			1	1133
<i>Pilate Asks Why Jesus Should Be Crucified (Matt 27:23a)</i>																					
Matt 27:23a (Mk 15:14)							1	646									<b>251</b>			1	1134
<i>The People Call All the More for Jesus' Crucifixion (Matt 27:23b)</i>																					
Matt 27:23b (Mk 15:14-15)							0	646									<b>251</b>			0	1134
							1	647									<b>252</b>			1	1135
<i>Pilate Washes His Hands of the Situation (Matt 27:24)</i>																					
Matt 27:24 (Mk 15:15)							0	647									<b>252</b>			0	1135
Matt 27:25																					
<i>Pilate Releases Barabbas and Delivers Jesus to be Crucified (Matt 27:26)</i>																					
Matt 27:26 (Mk 15:15)							0	647									<b>252</b>			0	1135
<i>Jesus is Mocked by the Soldiers (Matt 27:27-31)</i>																					
Matt 27:27 (Mk 15:16)							1	648									<b>253</b>			1	1136
Matt 27:28 (Mk 15:17, 20)							1	649									<b>254</b>			1	1137
							3	652									<b>257</b>			3	1140
Matt 27:29 (Mk 15:17-19)							3	655									<b>254</b>			3	1143
							1	656									<b>255</b>			1	1144
							1	657									<b>256</b>			1	1145
Matt 27:30 (Mk 15:19)							0	657									<b>256</b>			0	1145
Matt 27:31 (Mk 15:16, 20)							1	658									<b>253</b>			3	1148
																	<b>257</b>			4	1152
<i>Simon of Cyrene Helps Carry the Cross (Matt 27:32)</i>																					
Matt 27:32 (Mk 15:21)							1	659									<b>258</b>			1	1153
<i>They Take Jesus to the Place of the Skull (Matt 27:33)</i>																					
Matt 27:33 (Mk 15:22)							1	660									<b>259</b>			1	1154
<i>Jesus is Offered Wine Mixed With Gall (Matt 27:34)</i>																					
Matt 27:34 (Mk 15:23)							1	661									<b>260</b>			1	1155
<i>Jesus is Crucified and His Clothes are Divided (Matt 27:35)</i>																					
Matt 27:35 (Mk 15:24)							1	662									<b>261</b>			1	1156



<i>The Women, Who Followed Jesus, Stand at a Distance Watching (Matt 27:55–56)</i>																							
Matt 27:55 (Mk 15:40–41)								1	677										<b>276</b>	1	1183		
								1	678											<b>277</b>	1	1184	
Matt 27:56 (Mk 15:40)								1	679											<b>276</b>		1	1185
<i>Joseph of Arimathea and the Burial of Jesus (Matt 27:57–60)</i>																							
Matt 27:57 (Mk 15:42–43)								2	681											<b>278</b>	2	1187	
								1	682											<b>279</b>	1	1188	
Matt 27:58 (Mk 15:43–44)								0	682											<b>279</b>	0	1188	
								1	683											<b>280</b>	1	1189	
Matt 27:59 (Mk 15:46)								2	685											<b>282</b>	2	1191	
Matt 27:60 (Mk 15:46–47)								0	685											<b>282</b>	0	1191	
								1	686											<b>283</b>	1	1192	
<i>The Two Marys Sit Opposite the Tomb (Matt 27:61)</i>																							
Matt 27:61 (Mk 15:47)								0	686											<b>283</b>	0	1192	
Matt 27:62–66																							
<i>The Two Marys Come to See the Tomb (Matt 28:1)</i>																							
Matt 28:1 (Mk 15:47–16:2, 4)								0	686											<b>283</b>	0	1192	
								1	687											<b>284</b>	1	1193	
								1	688											<b>285</b>	1	1194	
								2	690											<b>287</b>	2	1196	
<i>An Angel of the Lord Descends and Rolls Back the Stone (Matt 28:2–3)</i>																							
Matt 28:2 (Mk 16:4–5)								0	690											<b>287</b>	0	1196	
								1	691											<b>288</b>	1	1197	
Matt 28:3 (Mk 16:5)								0	691											<b>288</b>	0	1197	
<i>The Guards Are Like Dead Men (Matt 28:4)</i>																							
Matt 28:4 (Mk 16:8)								3	694											<b>291</b>	3	1200	
<i>The Angel Speaks to the Women at the Tomb (Matt 28:5–7)</i>																							
Matt 28:5 (Mk 16:6, 8)								2	696											<b>289</b>	2	1202	
								2	698											<b>291</b>	2	1204	
Matt 28:6 (Mk 16:6–7)								2	700											<b>289</b>	2	1206	
								1	701											<b>290</b>	1	1207	
Matt 28:7 (Mk 16:6–7)								1	702											<b>289</b>	1	1208	
								1	703											<b>290</b>	1	1209	
<i>The Women Depart from the Tomb to Tell Jesus' Disciples (Matt 28:8)</i>																							
Matt 28:8 (Mk 16:8)								1	704											<b>291</b>	1	1210	

*Jesus Meets the Women on the Way and Speaks with Them (Matt 28:9–10)*

Matt 28:9																							
Matt 28:10 (Mk 16:6–8)								2	706												<b>289</b>	2	1212
								1	707												<b>290</b>	1	1213
								1	708												<b>291</b>	1	1214
Matt 28:11–20																							

Total # of verses moved: Complete Visual Contact																					1214
Amount of Scrolling Greater than the Size of Mark, bookroll 2 (10:1–16:8) (291 verses)																					4.171x
Total # of verses moved: <i>Absolute</i> Posteriority [WH, LH] (With Oral Interference & Memory &c.)																					708
Amount of Scrolling Greater than the Size of Mark, bookroll 2 (10:1–16:8) (291 verses)																					2.432x
Total # of verses moved: <i>Penultimate</i> Posteriority [FH] (With Oral Interference & Memory &c.)																					708
Amount of Scrolling Greater than the Size of Mark, bookroll 2 (10:1–16:8) (291 verses)																					2.432x

*Rationale for Matthew's Non-Visual Use of Mark*  
(Penultimate Posteriority & Absolute Posteriority)

(PP: FH) (AP: WH, LH)

#	PP or AP	Scrol l #	Verse	Tradition Unit	Potential Parallel	Tradition Unit of the Potential Parallel	Rationale / Comments
1*	AP	1, 2	Matt 3:3	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Matt 3:3)	Mark 1:2-3	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2-3)	There is more agreement between Matthew 3:3 and Luke 3:4 than with Mark 1:2-3. Matthew is using Luke here not Mark.
2	AP	1, 2	Matt 4:13	<i>Jesus Departs Nazareth and Settles in Capernaum</i> (Matt 4:13)	Mark 1:21	<i>Jesus Enters the Capernaum Synagogue on the Sabbath and Teaches</i> (Mark 1:21)	There is more agreement between Matthew 4:13 and Luke 4:16, 31 than with Mark 1:21. Matthew is using Luke here not Mark.
3*	PP & AP	1, 2	Matt 4:22	<i>The Call of the First Disciples</i> (Matt 4:18-22)	Mark 1:18	<i>The Call of the First Disciples</i> (Mark 1:16-20)	Mark 1:18 accessed from short-term memory from having just read it.
4	PP & AP	1, 2	Matt 4:24	<i>Jesus' Fame Spread and Heals those Brought to Him</i> (Matt 4:24)	Mark 1:28	<i>The Healing of the Demoniac in the Synagogue</i> (Mark 1:23-28)	Matthew is recalling the verse from memory, having just read for the composition of 4:23 (for which he reads Mark 1:21-39. No visual contact necessary, although it is possible the column is open to this spot anyway.
5	PP & AP	1, 2	Matt 5:13	<i>You Are the Salt of the Earth</i> (Matt 5:13)	Mark 9:49- 50	<i>Everyone Shall Be Salted with Fire</i> (Mark 9:49) & <i>The Mashal On Salt</i> (Mark 9:50)	<b>PP:</b> Not only is the tradition gnomic, and thus could be accessed by oral tradition or a written Matthean source, or by Matthew recollection of the Markan tradition, but also there is very little similarity between the two traditions. Matthew's is "You are the salt of the world"; cf. "Salt is good." <b>AP:</b> The agreement between Matt 5:13 is more extensive with Luke 14:34-35 than with Mark 9:49- 50. If Matthew has visual contact the likelihood is that it is with the Lukan version; however, because the tradition is gnomic, he may not have visual contact with either.



6	PP & AP	1, 2	Matt 5:15	<i>Putting a Lamp on the Lampstand</i> (Matt 5:15)	Mark 4:21	<i>A Lamp Is Put on the Lampstand</i> (Mark 4:21)	<p><b>PP:</b> The tradition is gnomic, and thus can be accessed by oral tradition, via another source, or an attempt at remembering the Markan tradition. As in the case of Matt 5:13 (<i>You are the Salt of the Earth</i>), there is enough difference between the traditions to suggest there is no visual contact. One is a description (Matt), the other is a question (Mark). Matthew makes the point of saying that the light is “for all in the house”; no such parallel idea exists in Mark.</p> <p><b>AP:</b> The agreement between Matt 5:14 is more extensive with Luke 11:33 than with Mark 4:21. If Matthew has visual contact the likelihood is that it is with the Lukan version; however, because the tradition is gnomic, he may not have visual contact with either.</p>
7	PP & AP	1, 2	Matt 5:29–30	<i>It is Better/Good to Lose One of Your Members I</i> (Matt 5:29–30)	Mark 9:47, 43, 45	<i>It is Good to Lose One of Your Members</i> (Mark 9:43–48)	<p>The tradition is gnomic, and something that Christians might want to “keep with them”; it is thus easily and oral tradition; also compared to the Matt 18:8–9 parallel, which is of the same tradition, it is less like the Markan version. No visual contact is needed. It is the sort of tradition that once the syntactical structure is understood, all one needs to do is replace the variables: a) If your x causes you to sin, b) cut it off, and c) cast it away; d) it is better . . . than your whole . . . going into Gehenna.</p>
8	PP & AP	1	Matt 5:32	<i>On Adultery and Divorce</i> (Matt 5:31–32; cf. 19:9 "On Divorce and Adultery")	Mark 10:11–12	<i>On Divorce and Adultery</i> (Mark 10:10–12)	<p><b>PP:</b> The tradition is a legal saying which was probably known quite well in the Christian community. 1 Cor 7 suggests that the question of divorce was considered. There is enough difference between the Matthean and Markan versions that would suggest that Matthew was taking it from oral tradition, or his memory of the Markan tradition. It is not necessary for him to have visual contact with</p>

							<p>the tradition. It was an important enough issue, that it was likely taken to heart by the early church. This pertains only to the one-Scroll Mark. The two-scroll version, may have Matthew access the tradition (since the scroll starts at 10:1) without any out-of-the-way movements.</p> <p><b>AP:</b> Both the Markan and Lukan (16:18) versions have agreements with Matthew that the other does not have. Thus, it is possible that Matthew is using Luke here and not Mark; however, since the saying is probably a well-known legal statement, it could be that is he is in neither place.</p>
<b>9</b>	PP & AP	1, 2	Matt 6:14	<i>On Forgiving Others and Forgiveness from the Father</i> (Matt 6:14–15)	Mark 11:25	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	<p>In all likelihood, the tradition is part of the <i>Lord's Prayer</i> tradition, although not non-attachable from it, as can be clearly seen by its presence in the <i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25) tradition.</p> <p>Notwithstanding, it is just the sort of ethic that the early church might have at their disposal at all times. Thus, it is not unreasonable to think that it is an oral tradition.</p>
<b>10</b>	PP & AP	1, 2	Matt 7:2	<i>With the Measure You Measure</i> (Matt 7:2)	Mark 4:24	<i>With Which Measure You Measure It Will be Measured to You</i> (Mark 4:24)	<p><b>PP:</b> Gnostic; similar sayings exist in Jewish tradition: “Ben He He says, “In accord with the effort is the reward.”” (m. Avot 5:23); “By that same measure by which a man metes out [to others], they mete out to him.” (m. Sota 1:7) Thus, it need not necessarily presuppose visual contact.</p> <p><b>AP:</b> The presence of γὰρ in the Matthean and Lukan (6:38) versions, which is absent in the Markan version, everything else being equal in agreement between Matthew and Mark, and Matthew and Luke, suggests that Matthew has visual contact with the Lukan version. Moreover, Matthew has visual contact with the surrounding</p>

							traditions in Luke (6:37–42; cf. Matt 7:1–5).
<b>11</b>	AP	1	Matt 8:2–4	<i>The Cleansing of the Leper</i> (Matt 8:2–4)	Mark 1:40–45	<i>The Cleansing of the Leper</i> (Mark 1:40–45)	Matthew is using Luke 5:12–15 for this passage, not Mark.
<b>12</b>	AP	1, 2	Matt 8:5	<i>The Centurion of Capernaum I</i> (Matt 8:5–10)	Mark 2:1	<i>The Healing of the Paralytic</i> (Mark 2:1–12)	The agreement between Matthew and Mark here is εἰσελθ- and εἰς Καφαρναοῦμ. The agreement between Matthew and Luke (7:1–2, 4 here is εἰσελθ-, εἰς Καφαρναοῦμ, ἑκατόνταρχ-, παρ- καλ-, and αὐτὸν. Matthew does not have visual contact with Mark here at all, but with Luke.
<b>13</b>	PP & AP	1, 2	Matt 9:26	<i>Jairus' Daughter II</i> (Matt 9:18–19 I; Matt 9:23–26 II)	Mark 1:28	<i>The Healing of the Demoniac in the Synagogue</i> (Mark 1:23–28)	This is a <i>generally known statement of fact</i> (to the effect: “his fame went out through the land/surrounding region”), which is something that hardly needs to be accessed by visual contact.
<b>14</b>	PP & AP	2	Matt 9:27	<i>The Two Blind Men</i> (Matt 9:27–31)	Mark 8:22	<i>The Healing of the Blind Man from Bethsaida</i> (Mark 8:22–26)	The possibility is that Matthew based his tradition on <i>The Healing of the Blind Man from Bethsaida</i> (Mark 8:22–26) episode. The connection is thin, as the only agreements here are καὶ and τυφλ-.
<b>15</b>	PP & AP	1, 2	Matt 9:27–30	<i>The Two Blind Men</i> (Matt 9:27–31)	Mark 10:46–47, 52	<i>The Healing of Blind Bartimaeus</i> (Mark 10:46–52)	There is no doubt a similarity between the two traditions; however, there is enough that is different that would suggest there being no visual contact. First, the agreement is not extensive at all. The difference in the number of persons is also worth pointing out. Also, most of the agreement there is, is contained in Matt 9:27 (cf. Mark 10:46–47). The principal similarity is in the blind men’s utterances: “Have mercy, Son of David”—which is memorable enough. This is likely Matthew’s attempt at recalling the Markan <i>The Healing of Blind Bartimaeus</i> (Mark 10:46–52), without his having visual contact with it.
<b>16</b>	PP & AP	1, 2	Matt 9:33–34	<i>The Beelzebul Controversy I</i> (Matt 9:32–34 I)	Mark 3:22	<i>The Beelzebul Controversy</i> (Mark 3:22)	<b>PP:</b> <i>The Beelzebul Controversy I</i> consists of two facts (unlike <i>The Beelzebul Controversy II</i> (Matt 12:22–24, which is more extensive): 1) that Jesus cast out demons (Matt 9:33); and 2) that the Pharisees

							<p>thought he did so “by the ruler of the demons” (Matt 9:34). This is likely a widely held belief about Jesus, that he was accused of such, and thus not something for which Matthew has to have access by visual contact. It is thus a <i>generally known statement of fact</i> about Jesus.</p> <p><b>AP:</b> Matthew has more agreements here with Luke 11:14–15 than he does with Mark. Matthew has visual contact with Luke, not Mark. The only agreement that Matthew and Mark have—that’s not also in Luke—is the mood and number of λέγω (in Matt 9:34). Everything else is either in Luke as well, or is only in Luke.</p>
17	PP & AP	1, 2	Matt 9:35	<i>Jesus Goes to Every City and Village Preaching the Good News and Healing the Sick</i> (Matt 9:35)	Mark 6:6b	<i>Jesus Went About the Surrounding Villages Teaching</i> (Mark 6:6b)	<p><b>PP:</b> Here the parallel is about the matter of Jesus going around the villages preaching and teaching. This is hardly a point that needs to be accessed visually. The agreement is in καὶ, περιῆγεν, τὰς κώμας and διδάσκων. It is thus best as a <i>generally known statement of fact</i> about Jesus. No visual contact is needed.</p> <p><b>AP:</b> As in the case above, Matthew 9:35 has more agreements with Luke 4:15 and 13:22 than he does with Mark 6:6 (not only in agreements Luke also has with Mark, but one’s he exclusively has with Matthew). The only agreement Matthew and Mark alone have is περιῆγεν and a definite article (hardly probative). Given, however, that the content of the verse consists of a general statement of fact (“Jesus went around all the cities and villages, teaching in their synagogues and preaching . . .”), it may not be necessary that Matthew has visual contact with Luke; but if he is to have visual contact with someone, it will be with Luke and not Mark.</p>
18	PP	1, 2	Matt	<i>The People are Like Sheep without a</i>	Mark 6:34	<i>The People are Like Sheep without a</i>	The tradition is gnomic; its content is missional, and

	& AP		9:36	<i>Shepherd</i> (Matt 9:36)		<i>Shepherd</i> (Mark 6:34)	thus something Christian missionaries may keep close and say of people. There is enough difference to suggest that Matthew is accessing the tradition orally: “. . . ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα” (Matt 9:36); “. . . ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα” (Mark 6:34) (emphasis added).
<b>19</b>	PP & AP	1, 2	Matt 10:1	<i>The Twelve are Given Authority</i> (Matt 10:1)	Mark 6:7	<i>Jesus Sends Out the Twelve and Gives Them Authority Over Unclean Spirits</i> (Mark 6:7)	<b>PP:</b> The language is similar enough between Matt 10:1 and Mark 6:7 for the question of visual contact to be probative; however, there is enough similarity between Matt 10:1 and Mark 3:13–15 to account for the agreements without making it necessary for Matthew to have visual contact with Mark 6:7. Καὶ, προσκαλε-, δώδεκα, and ἐξουσίαν are all present in Mark 3:13–15. Mark 3:13–15 adds ἐκβάλλειν which is not in Mark 6:7, although it lacks -δίδ-, αὐτοῖς, πνευμάτων, and ἀραθάρτων, which are in Matt 10:1 and Mark 6:7. Αὐτοῖς is not probative, and it’s not difficult to see how Mark 3:15’s τὰ δαιμόνια can be replaced by πνευμάτων ἀκαθάρτων. Δίδωμι is not probative enough either to necessitate visual contact. <b>AP:</b> Matthew once again has more in common with Luke 9:1 (and 6:13) than he has with Mark. Πνευμάτων ἀκαθάρτων and ἐκβάλλειν are the only agreements Matthew and Mark alone have; but –σάμενος, μαθητὰς αὐτοῦ, ἔ-κεν (δίδωμι), θεραπεύειν, and νόσ- are the agreements that Matthew and Luke alone have. All other agreements between Matthew and others are found in both. If Matthew has visual contact, it’s with Luke.
<b>20</b>	AP	1, 2	Matt 10:5	<i>The Twelve Are Sent Out</i> (Matt 10:5)	Mark 6:7–8	<i>Jesus Sends Out the Twelve and Gives Them Authority Over Unclean Spirits</i>	The content here (that Jesus sent out the twelve) is a <i>generally known fact</i> about Jesus; moreover, it comes

						(Mark 6:7) & <i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics</i> (Mark 6:8–9)	just before instructions about what to take for the mission. The traditions in this all generally have more in common with the Lukan version (9:2–5 and 10:4–12). Matthew is using Luke, not Mark.
<b>21</b>	AP	1, 2	Matt 10:9–10	<i>Do Not Acquire for Yourself Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages</i> (Matt 10:9–10)	Mark 6:8–9	<i>Take Nothing for the Road Except a Staff: No Bread, No Bag, No Money; But Don Sandals, and do not Wear two Tunics</i> (Mark 6:8–9)	Matthew 10:7–8 have agreements with Luke 10:9. While in Matt 10:9 there are agreements between Matthew and Mark alone with χαλκὸν εἰς τ-ζών-, Matthew has agreements with Luke (10:4, 7) against Mark with ἄργυρ- (in v. 9) and ὀποδήματα, ἄζιος γὰρ ὁ ἐργάτης, and αὐτοῦ (in v. 10). The other agreements between Matthew and Mark and Luke are both in Mark and Luke. Matthew is using Luke, not Mark.
<b>22</b>	AP	1, 2	Matt 10:11	<i>Remain with the Worthy One in whichever City or Village You Enter</i> (Matt 10:11)	Mark 6:10	<i>Remain at whichever House You Enter</i> (Mark 6:10)	Matthew and Mark have ἕως ἄν, -τηε (ἐξέρχομαι) in common; Matthew and Luke have ἦν δ', πόλιν in common. Once again, because the traditions in Matthew as a whole have more in common with Luke, Matthew has visual contact with the Lukan version, not with Mark.
<b>23</b>	AP	1, 2	Matt 10:12	<i>Concerning the House You Enter</i> (Matt 10:12–13)	Mark 6:10	<i>Remain at whichever House You Enter</i> (Mark 6:10)	Matthew has no agreements alone with Mark 6:10, but several between him and Luke (9:4, 10:4–6). Moreover, the agreements of Matthew 10:13 have their entirety in common with Luke 10:5–6. There are no agreements here with Mark.
<b>24</b>	AP	1, 2	Matt 10:14	<i>Concerning the One Who does Not Accept You</i> (Matt 10:14–15)	Mark 6:11	<i>Concerning the Place That does Not Accept You</i> (Mark 6:11)	There are a few agreements between Matthew 10:14 and Mark 6:11 (-ηται (from δέχομαι), μηδὲ ἀκούσ-, ὁμῶν, and -ατε (from ἐκτινάξατε). There are however several between him and Luke (9:5, 10:10–11). Moreover, the agreements of Matthew 10:13 have their entirety in common with Luke 10:12. There are no agreements here with Mark. The very next pericope, <i>Lambs in the Midst of Wolves</i> (Matt 10:16), has agreements with Luke 10:3 and none with Mark. This suggests that Matthew has

							visual contact with Luke, and not Mark.
25	PP & AP	1, 2	Matt 10:26	<i>Nothing is Hidden which will not be Known</i> (Matt 10:26)	Mark 4:22	<i>Nothing is Hidden unless it is to be Made Known</i> (Mark 4:22)	<p><b>PP:</b> The tradition is not only gnomic, and thus likely oral, but there is very little agreement between the two. The first four words in Mark 4:22 (οὐ γάρ ἐστιν κρυπτὸν) agree with Matthean counterparts, but they are in a different placement in Matt 10:26. Other than these there is no agreement.</p> <p><b>AP:</b> The agreements between Matthew and Luke 12:2 are extensive. There are no agreements that Matthew and Mark have alone, which means that Matthew had visual contact with Luke, not Mark. Moreover, Matt 10:26 begins a section of traditions that have agreements with Lukan traditions. Matt 10:26–33 parallels Luke 12:2–7. On WH and LH, Matthew has visual contact with Luke.</p>
26	PP & AP	1, 2	Matt 10:33	<i>On Confessing and Denying the Son of Man</i> (Matt 10:32–33)	Mark 8:38	<i>On Being Ashamed of Jesus' and His Words</i> (Mark 8:38)	<p><b>PP:</b> The traditions are syntactically similar—in fact there agreement is in words which give its logical structure (ὄς, ἐάν); however, there are very few agreements besides a few of the variables (τοῦ πατρός). It thus becomes highly unlikely that Matthew had visual contact.</p> <p><b>AP:</b> The only Matthean-Markan agreement against Luke is a pronoun. Every other agreement is also in Luke 12:9. Moreover, Luke 12:8 (paralleled with Matt 10:32) agrees only with Matthew. Thus, Matthew has visual contact with Luke, not Mark.</p>
27	PP & AP	1, 2	Matt 10:38	<i>The Conditions of Discipleship</i> (Matt 10:37–38)	Mark 8:34	<i>Whoever comes After me, Let him deny himself and Take up His Cross</i> (Mark 8:34)	<p><b>PP:</b> The tradition is gnomic, and the type an early Christian might keep in mind (One has to carry his cross). There is just not enough agreement between the two to suggest that Matthew had visual contact with the verse. The likelihood is that Matthew is accessing this verse either by oral tradition or, as is more likely, by his short-term memory of the Markan rendering, having had read to the end of</p>

							<p>scroll 1 (for two-Scroll Mark) or to the end of chapter 9 (for one-Scroll Mark). Thus, Matt 10:37–42 were likely written after Matthew had read up to Mark 9:50. He did not look the verses back up, but wrote what he remembered.</p> <p><b>AP:</b> There are agreements between Matt 10:38 and Luke 14:27 against Mark. There are also agreements between the same and Luke 9:23, which there is a greater connection to than with 14:27, although Matthew’s use of Luke 14:26 at Matt 10:37 might suggest he has visual contact with Luke 14:26–27, rather than 9:23. Mark has no agreements with Matthew against Luke. Moreover, Matt 10:37 has agreements with Luke 14:26, whereas there are no agreements between Matt 10:37 and Mark at all. Matthew has visual contact with Luke, not Mark. The fact that Matthew (10:38–40) has agreements with Luke 9:23, 24, 48 respectively may suggest that he has visual contact with Luke. The case is in favor of Matthew’s visual contact with Luke.</p>
28	PP & AP	1, 2	Matt 10:39	<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)	Mark 8:35	<i>He Who Wants to Save His Life Will Lose It</i> (Mark 8:35)	<p><b>PP:</b> The tradition is gnomic, and is likely linked orally to the preceding tradition (Mark 8:34), regardless of whether it is in the written tradition. As above, there is enough difference to suggest that he is accessing this verse either by oral tradition or by his memory of the Markan rendering. Likely, as is said above it is the latter. Matthew uses the language of “finding”; Mark uses the language of “saving”. Mark mentions the “Gospel,” Matthew does not.</p> <p><b>AP:</b> All the agreements that Matthew has with Mark 8:35 are also had between him and either Luke 9:24 or 17:33. Thus, Matthew could have</p>



							visual contact with either one, or he is accessing the tradition by oral tradition. There is no rationale which says he must be using Mark here and not Luke (or vice versa, for that matter). The fact that Matthew (10:38–40) has agreements with Luke 9:23, 24, 48 respectively may suggest that he has visual contact with Luke. The case is in favor of Matthew’s visual contact with Luke.
<b>29</b>	PP & AP	1, 2	Matt 10:40	<i>On the One Who Receives You</i> (Matt 10:40)	Mark 9:37	<i>On True Greatness</i> (Mark 9:33–37)	<p><b>PP:</b> The tradition is gnomic, and as before there is just not enough agreement to suggest he had visual contact with the verse at the time, although he may have read it minutes/hours before. Moreover, this is the type of tradition that has a structure and that different variables can be inserted and removed. He is accessing this verse either by oral tradition or by his memory of the Markan rendering.</p> <p><b>AP:</b> There are agreements between Matthew and either Luke 9:48 or 10:16 that are not in Mark (Ὁ, ὄμ-). Everything is equally in Luke 10:16 and Mark 9:37. Thus there is no reason Matthew has visual contact with Mark, rather than Luke. The movements entailed by Matthew having had visual contact with Luke, however, might suggest he was accessing the tradition from oral tradition or memory, so the answer for AP may be the same as in PP. The case is in favor of Matthew’s visual contact with Luke.</p>
<b>30</b>	PP & AP	1, 2	Matt 10:42	<i>On Whoever Provides a Drink</i> (Matt 10:42)	Mark 9:41	<i>On The One Who Gives You a Cup to Drink</i> (Mark 9:41)	<p>There is enough difference to suggest that he is accessing this verse either by oral tradition or by his memory of the Markan rendering. Likely, as is expressed in the four cases above, it is the latter. Compare ἕνα τῶν μικρῶν τούρων . . . ψυχροῦ μόνου εἰς ὄνομα μαθητοῦ (Matt 10:42), which has no parallel in Mark.</p>

<b>31</b>	AP, PP	1, 2	Matt 11:10	<i>Jesus' Witness Concerning John I</i> ( <i>"What Did You Go Out . . . to See?"</i> ) (Matt 11:7–11)	Mark 1:2	<i>Fulfillment of Isaiah's Prophecy: A Voice of One Crying in the Wilderness</i> (Mark 1:2–3)	<b>PP:</b> It is possible that Matthew has knowledge of the quoted scripture independent of his accessing in Mark. <b>AP:</b> All of Matt 11:7–11 has a parallel in Luke 7:24–28. The material which may come from Mark 1:2—the quoted Scripture—is entirely also in Luke 7:27. There is no question; Matthew has visual contact with Luke, not Mark.
32*	PP & AP	1, 2	Matt 11:15	<i>He Who Has Ears to Hear I</i> (Matt 11:15)	Mark 4:9	<i>He Who Has Ears to Hear I</i> (Mark 4:9)	<b>PP:</b> Very popular, gnomic phrase—something Jesus likely repeated. No need to access by memory. <b>AP:</b> The rationale for absolute posteriority is likely the same as in penultimate posteriority; however, if Matthew has visual contact with anyone, it is Luke at 14:35. The same tradition at Luke 8:8 is an option, but probably not as preferable as Luke 14:35. The phrase is gnomic, and doesn't require Matthew to have visual contact with anyone.
<b>33</b>	PP & AP	1, 2	Matt 12:38	<i>The Scribes and Pharisees Ask for a Sign</i> (Matt 12:38)	Mark 8:11	<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request</i> (Mark 8:11–12)	<b>PP:</b> The only agreement here is between “Pharisee,” “to say,” and “sign,” hardly necessarily for the entailment of visual contact. That Jesus was asked for a sign by his opponents is a <i>generally known statement of fact</i> about Jesus. He was likely asked for a sign on multiple occasions. As such, it not necessary that Matthew had visual contact with the Mark 8:11 passage. <b>AP:</b> Matthew begins a section of material starting with 12:38 (and going to verse 45) having used Luke 11:24–32. The only agreement in Matt 12:38/Mark 8:11 is the word “Pharisee,” otherwise, the words “to say” and “sign” can be taken from Luke 11:29.
<b>34</b>	PP & AP	1, 2	Matt 12:39	<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah I</i> (Matt 12:39)	Mark 8:11– 12	<i>The Scribes and Pharisees Seek from Jesus a Sign and Jesus' Rejection of their Request</i> (Mark 8:11–12)	<b>PP:</b> Once again, there is little agreement. Similarities include the words “to seek,” “sign,” “generation,” “will be given”—hardly elements that require visual contact when it is a <i>generally known</i>

							<p><i>statement of fact</i> about Jesus that he was asked for such.</p> <p><b>AP:</b> The degree of agreement is more extensive between Matthew and Luke 11:29 here than with Mark 8:11–12. Matthew would presumably have visual contact with Luke at 12:40 (Luke 11:30), 12:41 (Luke 11:32), 12:42 (Luke 11:31), 12:43–45 (Luke 11:24–26). Matthew is in other words using a block of Lukan material. Thus it makes complete sense to presume his visual contact with Luke and not Mark.</p>
35	PP & AP	1	Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	The tradition is aphoristic; no visual contact is needed.
36*	PP & AP	1, 2	Matt 13:43b	<i>He Who Has Ears to Hear III</i> (Matt 13:43b)	Mark 4:23	<i>He Who Has Ears to Hear II</i> (Mark 4:23)	<b>PP&amp;AP:</b> Very popular, gnomic phrase—something Jesus likely repeated. No need to access by memory.
37*	PP & AP	1, 2	Matt 17:14	<i>Jesus Heals a Boy Possessed by a Demon</i> (Matt 17:14–18)	Mark 9:9	<i>Coming Down the Mountain, Jesus Orders Them to Tell No One About What They Saw</i> (Mark 9:9)	What is similar in these is the opening sentence structure (genitive absolute: καὶ -όντων). This is an instance of unconscious short-term memory, having had read it moments before. Visual contact is not necessary.
38	PP & AP	1, 2	Matt 17:20	<i>Faith the Size of Mustard Seed</i> (Matt 17:20)	Mark 11:22–23	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	<b>PP:</b> The saying is gnomic, and just the sort that early Christians would hold dear. It is likely accessed by oral tradition. There is enough difference to suggest no visual contact. There is no mention of the size of faith being like a “mustard seed” in the Markan version, only that one should have faith (Mark 9:11). The verbs used to say what the mountain should do are different: μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται (Matt 17:20); ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν (Mark 11:23). Mark alone mentions the sea. Matthew adds “and nothing will be impossible for you,” which is absent in Mark;

							<p>Mark adds “and [if] he does not doubt in his heart, but believes that what he says will be, it will be for him,” which Matthew lacks.</p> <p><b>AP:</b> Matthew has more in common by way of agreement with Luke 17:6 than with Mark. While it is not necessarily the case that Matthew has visual contact with Luke 17:6, it is a greater possibility than with the Markan parallel. Matthew 17:20 was I suspect a popular saying. The oral tradition may have been closer to the Matthean/Lukan version than the Markan. Also it is possible that Matthew is simply recalling the Lukan version without having had visual contact with Luke.</p>
39	PP & AP	1, 2	Matt 18:3–4	<i>On True Greatness</i> (Matt 18:1–5)	Mark 10:15	<i>Jesus Blesses the Children</i> (Mark 10:13–16)	<p><b>PP:</b> The statement is gnomic, and one early Christians would remember. The parallel tradition in Mark 9:36–37, <i>On True Greatness</i> (Mark 9:33–37), which Matthew at that moment likely <i>has</i> visual contact with triggers the recollection of Mark 10:15 tradition. Because it is the sort early Christians likely held to, it need not be accessed visually.</p> <p><b>AP:</b> The tradition in Mark 10:15 is identical to the same tradition in Luke 18:17, which means that if Matthew were to have visual contact with the tradition either the Markan or Lukan one would work, to extent that it is impossible to tell whose he used. This notwithstanding, with both cases the likelihood is that Matthew is accessing the tradition by memory/oral tradition.</p>
40	PP & AP	2	Matt 18:35	<i>The Parable of the Unforgiving Servant</i> (Matt 18:23–35)	Mark 11:25	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Mark 11:20–25)	<p>The themes are of course similar: forgiving so that you will be forgiven. It is gnomic, and lack really any major agreement. The agreements are in the verb “to forgive” and the noun “heavenly father”. This hardly entails visual contact.</p>
41*	PP	1, 2	Matt	<i>The Cursing of the Fig Tree</i> (Matt	Mark 11:20	<i>The Fig Tree is Withered, The Disciples'</i>	<p>The only agreement here is <math>\pi\rho\omega\iota</math>, which is probably</p>

	& AP		21:18	21:18–19)		<i>Amazement, and Jesus' Response</i> (Mark 11:20–25)	used from Matthew's just having read it at Matt 21:17, before moving back (8–9 verses) to use Mark 11:11.
42*	PP & AP	1, 2	Matt 22:22	<i>On Paying Tribute to Caesar</i> (Matt 22:15–22)	Mark 12:12	<i>The Scribes and Priests Know the Parable is About Them</i> (Mark 12:12)	The presence of <i>καὶ ἀφέντες αὐτὸν ἀπῆλθ-</i> , which has an agreement at Mark 12:12, is memory residue (unconscious short-term memory) from Matthew's having read it (Mark 12:12) at either Matt 21:46 or 22:15 or both.
43	PP & AP	1, 2	Matt 22:33	<i>The People Are Amazed at Jesus' Teaching</i> (Matt 22:33)	Mark 11:18	<i>The Chief Priests and the Scribes Seek to Kill Jesus</i> (Mark 11:18)	That the people were amazed at Jesus' teaching is a <i>generally known statement of fact</i> . It is also something Matthew recalls from having read Mark. But it is not something of which he needs to have visual contact to access.
44	PP & AP	2	Matt 22:33	<i>The People Are Amazed at Jesus' Teaching</i> (Matt 22:33)	Mark 1:22	<i>The People Are Amazed at Jesus' Authoritative Teaching</i> (Mark 1:22)	<b>PP:</b> That the people were amazed at Jesus' teaching is a <i>generally known statement of fact</i> . It is also something Matthew recalls from having read Mark. But it is not something of which he needs to have visual contact to access. <b>AP:</b> while the tradition is likely a well-known fact about Jesus (and so the PP rationale should stand), Matthew may have had contact with Luke 4:32, which also houses the expression. There are no agreements with Matthew that are not also with Luke.
45	PP & AP	1, 2	Matt 22:36	<i>The Great Commandments</i> (Matt 22:34–40)	Mark 12:32	<i>The Question Concerning the Greatest Commandment</i> (Mark 12:28–33)	The use of <i>διδάσκαλε</i> does not necessitate visual contact here, although the pericope does have it.
46*	PP & AP	1, 2	Matt 22:45	<i>Jesus' Question about David's Son</i> (Matt 22:41–45)	Mark 12:35	<i>Jesus' Question about David's Son</i> (Mark 12:35–37)	The use of <i>πῶς</i> does not require visual contact; its use may be the conscious result of Matthew's having just read it at Matt 22:41–43.
47*	PP & AP	1, 2	Matt 23:11	<i>The Greatest Among You is to be Your Servant</i> (Matt 23:11)	Mark 10:43	<i>The Greatest Among You must be like the Servant and the Slave</i> (Mark 10:42–45)	The statement is gnomic (the greatest is servant), and the agreement only slight. Visual contact is not needed.

<b>48</b>	PP & AP	1, 2	Matt 24:45	<i>The Good and Wicked Slaves</i> (Matt 24:45–51)	Mark 13:33–34	<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33) & <i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> The agreements are unconscious short-term memory recall from Matthew’s having read the tradition at Matt 12:42–44. Visual contact is not needed. <b>AP:</b> There are agreements between Matt 24:45 and Luke 12:42 against Mark, and only the word “slave,” between Matthew and Mark, against Luke. Matthew has visual contact with Luke here, not Mark.
<b>49</b>	PP & AP	1, 2	Matt 24:46	<i>The Good and Wicked Slaves</i> (Matt 24:45–51)	Mark 13:34	<i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> The agreements are unconscious short-term memory recall from Matthew’s having read the tradition at Matt 12:42–44. Visual contact is not needed. <b>AP:</b> There are agreements between Matt 24:46 and Luke 12:43 against Mark, and none between Matthew and Mark, against Luke. Matthew has visual contact with Luke here, not Mark.
<b>50</b>	PP & AP	1, 2	Matt 24:50	<i>The Good and Wicked Slaves</i> (Matt 24:45–51)	Mark 13:34–35	<i>Watch! You Do Not Know When the Time Is</i> (Mark 13:33) & <i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	<b>PP:</b> The agreements are unconscious short-term memory recall from Matthew’s having read the tradition at Matt 12:42–44. Visual contact is not needed. <b>AP:</b> Luke 12:46a is verbatim the same as Matt 24:50. Matthew has visual contact with Luke, not Mark.
<b>51</b>	PP & AP	1, 2	Matt 25:13	<i>Watch! You Know Neither the Day Nor the Hour</i> (Matt 25:13)	Mark 13:35, 32	<i>The Mashal on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37 & <i>No One Knows the Day or Hour, But the Father</i> (Mark 13:32)	The agreement between Matt 25:13 and Mark 13:35 is simply in the phrase, “Therefore, Watch! You don’t know.” This seems hardly something that needs visual contact for, especially that it is likely a product of unconscious memory since Matthew had just read it, at Matt 25:45–46. Γρηγορείτε is moreover repeated at 24:47 as well. It is not unimaginable that early Christians cautioned themselves with the idea that they should keep watch because they did not know the time of Jesus

							return. With respect to Mark 13:32 the agreement, which is only slight, is to be found in the main components, “day,” “nor,” and “hour”—once again continuing with the theme of caution and vigilance. Mark 13:32 was likely still in Matthew’s unconscious short-term memory, since he appears to have read it at the Matt 24:36 mark. No visual contact is needed.
52	PP & AP	1, 2	Matt 25:14	<i>The Parable of the Talents</i> (Matt 25:14–30)	Mark 13:34	<i>The Māshāl on the Journeying Master Who Returns When No One Knows</i> (Mark 13:34–37)	In Matthew 25:14, Matthew picks up on the character from <i>The Mashal on the Journeying Master Who Returns When No One Knows</i> . Here the agreements are “man,” “journeying,” “to give,” and “slaves.” The agreement is only slight, and words used are easily enough remembered from Matthew’s reading of the māshāl at Matt 24:42. No visual contact is needed.
53	PP & AP	2	Matt 25:29	<i>The Parable of the Talents</i> (Matt 25:14–30)	Mark 4:25	<i>Whoever Has, to Him It Shall Be Given</i> (Mark 4:25)	<b>PP:</b> While there is thematic similarity and syntactical agreement, the saying is popular enough and thus visual contact is not necessary. There is, otherwise, not much agreement. <b>AP:</b> There is more agreement between Matthew and Luke 19:26 (and also 8:18) than there is with Mark 4:25. In fact there are no agreements between Matthew and Mark that are not also in Luke. But Luke and Matthew have agreements against Mark (τῷ, -οντι (from ἔχοντι), παντι, τοῦ δὲ μὴ, -οντος (from ἔχοντος). The potential for agreement between Matthew and Mark also comes where there is extensive surrounding agreement with Luke; thus, Matthew 25:14–30 parallels Luke 19:12–28. Matthew has visual contact with Luke, not Mark.
54	PP & AP	2	Matt 25:31	<i>The Last Judgment: The Sheep and the Goats</i> (Matt 25:31–46)	Mark 8:38	<i>On Being Ashamed of Jesus' and His Words</i> (Mark 8:38)	While there is thematic similarity and syntactical agreement, the saying is popular enough and thus visual contact is not necessary. There is, otherwise,

							not much agreement.
55	PP & AP	1, 2	Matt 26:73	<i>Peter Denies Jesus Three Times</i> (Matt 26:69–75)	Mark 14:67, 69	<i>Peter Denies Jesus Three Times</i> (Mark 14:66–72)	The καὶ σὺ which is really the only agreement is from short-term memory when Matthew read Mark 14:67 at Matt 26:69. Visual contact is not necessary. As for Mark 14:69, all the agreements found therein are in Mark 14:70, which has a greater degree of agreement with Matt 26:73 than with Mark 14:69. It is just not necessary for Matthew to have visual contact with 14:69; verse 70 is sufficient for the composition.
56*	PP & AP	1, 2	Matt 27:21	<i>Pilate Gives the People a Choice: Jesus or Barabbas II: The People Decide on Barabbas</i> (Matt 27:15–18 I; Matt 27:21 II)	Mark 15:9	<i>Pilate Asks a First Time If They Want Him to Release the King of the Jews</i> (Mark 15:9)	The only agreements between Matt 27:21 and Mark 15:9 that cannot also be found in Mark 15:12 are ἀπολύσω ὑμῖν, and these are easily derived from Matthew short-term memory when he read Mark 15:11—the very passage before. Visual contact of 15:9 is not necessary.
57*	PP & AP	1, 2	Matt 27:31	<i>Jesus is Mocked by the Soldiers</i> (Matt 27:27–31)	Mark 15:16	<i>Jesus is Mocked by the Soldiers</i> (Mark 15:16–20)	The phrase ἀπήγαγον αὐτὸν (the only agreement between Matt 27:31 and Mark 15:16) is short-term memory residue, from Matthew’s having read the verse at Matt 27:27. No visual contact needed.
58*	PP & AP	1, 2	Matt 27:49	<i>The Bystanders Think Jesus Cries for Elijah: They Bring Him Wine and Wait To See What Happens</i> (Matt 27:47–49)	Mark 15:30	<i>Passers-by Deride Jesus</i> (Mark 15:29–30)	The agreement here is σῶσον “save!” which hardly requires a movement backwards and visual contact to write. This residue from Matthew short-term memory.



## Luke's Use of Q

### Luke's use of Q (Lukan Order) [2DH]

	1-12	13-24	25-36	37-48	49-61	62-73	74-85	86-97	98-109	110-123	124-136	137-148	149-160	161-172	173-185	186-197	198-209	210-221	222-233	234-246			
Luke 1:1-80																							
Luke 2:1-52																							
Luke 3:1																						Memory	
<i>John the Baptist (Luke 3:2-3)</i>																							
Luke 3:2 (Q 3.0-2b)	<b>1</b>																			1	1	1	1
	<b>2</b>																			1	2	1	2
Luke 3:3 (Q 3.3)	<b>3</b>																			1	3	1	3
Luke 3:4-6																							
<i>John's Preaching of Repentance (Luke 3:7-9)</i>																							
Luke 3:7 (Q 3.7)	<b>4</b>																			1	4	1	4
Luke 3:8 (Q 3.8)	<b>5</b>																			1	5	1	5
Luke 3:9 (Q 3.9)	<b>6</b>																			1	6	1	6
Luke 3:10-15																							
<i>John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:16 (Q 3.16b)	<b>7</b>																			1	7	1	7
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:17 (Q 3.17)	<b>8</b>																			1	8	1	8
Luke 3:18-20																							
<i>The Baptism of Jesus (Luke 3:21-22)</i>																							
Luke 3:21 (Q 3.21)	<b>9</b>																			1	9	1	9
Luke 3:22 (Q 3.22)	<b>10</b>																			1	10	1	10
Luke 3:23-38																							
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1-2)</i>																							
Luke 4:1 (Q 4.1)	<b>11</b>																			1	11	1	11
Luke 4:2 (Q 4.2)	<b>12</b>																			1	12	1	12
<i>The Temptation: Stone into Bread (Luke 4:3-4)</i>																							

Luke 4:3 (Q 4.3)		<b>13</b>																	1	13	1	13
Luke 4:4 (Q 4.4)		<b>14</b>																	1	14	1	14
<i>The Temptation: the Kingdoms of the World (Luke 4:5–8)</i>																						
Luke 4:5 (Q 4.5)		<b>19</b>																	5	19	5	19
Luke 4:6 (Q 4.5–6)		<b>20</b>																	1	20	1	20
Luke 4:7 (Q 4.7)		<b>21</b>																	1	21	1	21
Luke 4:8 (Q 4.8)		<b>22</b>																	1	22	1	22
<i>The Temptation: the Pinnacle of the Temple (Luke 4:9–12)</i>																						
Luke 4:9 (Q 4.9)		<b>15</b>																	7	29	7	29
Luke 4:10 (Q 4.10)		<b>16</b>																	1	30	1	30
Luke 4:11 (Q 4.11)		<b>17</b>																	1	31	1	31
Luke 4:12 (Q 4.12)		<b>18</b>																	1	32	1	32
<i>The Devil Departs (Luke 4:13)</i>																						
Luke 4:13 (Q 4.13)		<b>23</b>																	5	37	5	37
Luke 4:14–15																						
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16–20)</i>																						
Luke 4:16 (Q 4.16)		<b>24</b>																	1	38	1	38
Luke 4:17–21																						
Luke 4:22–44																						
Luke 5:1–39																						
Luke 6:1–19																						
<i>The Beatitudes (Luke 6:20–22)</i>																						
Luke 6:20 (Q 6.20)		<b>25</b>																	1	39	1	39
Luke 6:21 (Q 6.21)		<b>26</b>																	1	40	1	40
Luke 6:22 (Q 6.22)		<b>27</b>																	1	41	1	41
<i>Rejoice in that Day . . . (Luke 6:23)</i>																						
Luke 6:23 (Q 6.23)		<b>28</b>																	1	42	1	42
Luke 6:24–26																						
<i>On Love of One's Enemies I (Luke 6:27–30)</i>																						
Luke 6:27 (Q 6.27)		<b>29</b>																	1	43	1	43
Luke 6:28 (Q 6.28)		<b>30</b>																	1	44	1	44

Luke 6:29 (Q 6.29–6.29?30/Matt 5.41)			32 33															2 1	46 47	2 1	46 47
Luke 6:30 (Q 6.29?30/Matt 5.41–6.30)			33 34															0 1	47 48	0 1	47 48
<i>The Golden Rule (Luke 6:31)</i>																					
Luke 6:31 (Q 6.31)			35															1	49	1	49
<i>On Love of One's Enemies II (Luke 6:32–35)</i>																					
Luke 6:32 (Q 6.32)			36															1	50	1	50
Luke 6:33 (Q 6.32)			36															0	50	0	50
Luke 6:34 (Q 6.34)				37														1	51	1	51
Luke 6:35 (Q 6.32, 35c–d)			36 31																	1 5	52 57
<i>Be Merciful (Luke 6:36)</i>																					
Luke 6:36 (Q 6.36)				38														1	52	7	64
<i>Do Not Judge (Luke 6:37)</i>																					
Luke 6:37 (Q 6.37)				39														1	53	1	65
<i>With the Measure you Measure (Luke 6:38)</i>																					
Luke 6:38 (Q 6.38)				40														1	54	1	66
<i>The Blind Guiding the Blind (Luke 6:39)</i>																					
Luke 6:39 (Q 6.39)				41														1	55	1	67
<i>A Disciple is Not Above His Teacher (Luke 6:40)</i>																					
Luke 6:40 (Q 6.40)				42														1	56	1	68
<i>The Speck and the Beam (Luke 6:41–42)</i>																					
Luke 6:41 (Q 6.41)				43														1	57	1	69
Luke 6:42 (Q 6.42)				44														1	58	1	70
<i>The Tree is Known by its Fruit (6:43–44)</i>																					
Luke 6:43 (Q 6.43)				45														1	59	1	71
Luke 6:44 (Q 6.44)				46														1	60	1	72
<i>The Good and Evil Men's Treasure (Luke 6:45)</i>																					
Luke 6:45 (Q 6.45)				47														1	61	1	73
<i>Why do You Call Me, "Lord, Lord" (Luke 6:46)</i>																					

Luke 6:46 (Q 6.46)					<b>48</b>															1	62	1	74
<i>The House built upon the Rock (Luke 6:47–49)</i>																							
Luke 6:47 (Q 6.47)					<b>49</b>															1	63	1	75
Luke 6:48 (Q 6.48)					<b>50</b>															1	64	1	76
Luke 6:49 (Q 6.49)					<b>51</b>															1	65	1	77
<i>The Effect of the Sermon (Luke 7:1a) &amp; The Centurion of Capernaum (Luke 7:1b–10)</i>																							
Luke 7:1 (Q 7.1)					<b>52</b>															1	66	1	78
Luke 7:2 (Q 7.3)					<b>53</b>															1	67	1	79
Luke 7:3																							
Luke 7:4 (Q 7.3)					<b>53</b>															0	67	0	79
Luke 7:5																							
Luke 7:6 (Q 7.6b–c)					<b>54</b>															1	68	1	80
Luke 7:7 (Q 7.7)					<b>55</b>															1	69	1	81
Luke 7:8 (Q 7.8)					<b>56</b>															1	70	1	82
Luke 7:9 (Q 7.9)					<b>57</b>															1	71	1	83
Luke 7:10 (Q 7.10)					<b>58</b>															1	72	1	84
Luke 7:11–17																							
<i>John the Baptist's Question and Jesus' Answer (Luke 7:18–23)</i>																							
Luke 7:18 (Q 7.18)					<b>59</b>															1	73	1	85
Luke 7:19 (Q 7.18–19)					<b>59</b>															0	73	0	85
					<b>60</b>															1	74	1	86
Luke 7:20 (Q 7.19)					<b>60</b>															0	74	0	86
Luke 7:21 (Q 7.22)					<b>61</b>															1	75	1	87
Luke 7:22 (Q 7.22)					<b>61</b>															0	75	0	87
Luke 7:23 (Q 7.23)					<b>62</b>															1	76	1	88
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Luke 7:24–28)</i>																							
Luke 7:24 (Q 7.24)					<b>63</b>															1	77	1	89
Luke 7:25 (Q 7.25)					<b>64</b>															1	78	1	90
Luke 7:26 (Q 7.26)					<b>65</b>															1	79	1	91
Luke 7:27 (Q 7.27)					<b>66</b>															1	80	1	92
Luke 7:28 (Q 7.28)					<b>67</b>															1	81	1	93

<i>The People's Baptism and the Pharisees' Refusal of John's Baptism (Luke 7:29–30)</i>																					
Luke 7:29 (Q 7.29)							<b>68</b>											1	82	1	94
Luke 7:30 (Q 7.30)							<b>69</b>											1	83	1	95
<i>Jesus' Witness Concerning John II ("Children Sitting in the Marketplace") (Luke 7:24–28)</i>																					
Luke 7:31 (Q 7.31)							<b>70</b>											1	84	1	96
Luke 7:32 (Q 7.32)							<b>71</b>											1	85	1	97
Luke 7:33 (Q 7.33)							<b>72</b>											1	86	1	98
Luke 7:34 (Q 7.34)							<b>73</b>											1	87	1	99
Luke 7:35 (Q 7.35)							<b>74</b>											1	88	1	100
Luke 7:36–50																					
Luke 8:1–15																					
<i>Putting a Lamp on the Lampstand I (Luke 8:16 I; Luke 11:33 II)</i>																					
Luke 8:16 (Q 11.33)																				51	151
<i>Nothing is Hidden which will not be Known I (Luke 8:17 I; Luke 12:2 II)</i>																					
Luke 8:17 (Q 12.2)																				16	167
Luke 8:17–56																					
Luke 9:1–2																				Memory	
<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics (Luke 9:3; See also *Luke 10:4)</i>																					
Luke 9:3 (Q 10.4)							<b>81</b>											7	95	60	227
Luke 9:4																					
<i>Concerning the Ones (the City) who do Not Accept You I (Luke 9:5 I; Luke 10:10–12 II)</i>																					
Luke 9:5 (Q 10.10–11)							<b>87</b>											6	101	6	233
							<b>88</b>											1	102	1	234
Luke 9:6–56																					
<i>On Following Jesus (Luke 9:57–61)</i>																					
Luke 9:57 (Q 9.57)							<b>75</b>											7	109	7	241
Luke 9:58 (Q 9.58)							<b>76</b>											1	110	1	242
Luke 9:59 (Q 9.59–60)							<b>77</b>											1	111	1	243
							<b>78</b>											1	112	1	244
Luke 9:60 (Q 9.60)							<b>78</b>											0	112	0	244
Luke 9:61–62																					
Luke 10:1																					

<i>The Harvest is Plentiful, but Workers are Few (Luke 10:2)</i>																							
Luke 10:2 (Q 10.2)																				1	113	1	245
<i>Lambs in the Midst of Wolves (Luke 10:3)</i>																							
Luke 10:3 (Q 10.3)																				1	114	1	246
<i>Carry No Purse, No Bag, No Sandals and Greet No One (Luke 10:4; See also *Luke 9:3)</i>																							
Luke 10:4 (Q 10.4)																				1	115	1	247
<i>Concerning the House in which You Enter (Luke 10:5–7)</i>																							
Luke 10:5 (Q 10.5)																				1	116	1	248
Luke 10:6 (Q 10.6)																				1	117	1	249
Luke 10:7 (Q 10.7)																				1	118	1	250
<i>Concerning the City in which You Enter (Luke 10:8)</i>																							
Luke 10:8 (Q 10.8)																				1	119	1	251
<i>"Heal the Sick and Say, 'The Kingdom is Near'" (Luke 10:9)</i>																							
Luke 10:9 (Q 10.9)																				1	120	1	252
<i>Concerning the Ones (the City) who do Not Accept You II (Luke 9:5 I; Luke 10:10–12 II)</i>																							
Luke 10:10 (Q 10.10)																				1	121	1	253
Luke 10:11 (Q 10.11)																				1	122	1	254
Luke 10:12 (Q 10.12)																				1	123	1	255
<i>Woes Pronounced on the Galilean Cities (Luke 10:13–15)</i>																							
Luke 10:13 (Q 10.13)																				1	124	1	256
Luke 10:14 (Q 10.14)																				1	125	1	257
Luke 10:15 (Q 10.15)																				1	126	1	258
<i>On the Ones Who Hear You and Reject You (Luke 10:16)</i>																							
Luke 10:16 (Q 10.16)																				1	127	1	259
Luke 10:17–20																							
<i>Jesus' Thanksgiving to the Father (Luke 10:21)</i>																							
Luke 10:21 (Q 10.21)																				1	128	1	260
<i>All Things have been Handed Over to Jesus (Luke 10:22)</i>																							
Luke 10:22 (Q 10.22)																				1	129	1	261
<i>The Blessedness of the Disciples (Luke 10:23–24)</i>																							
Luke 10:23 (Q 10.23)																				1	130	1	262

Luke 10:24 (Q 10.24)									<b>97</b>											1	131	1	263	
Luke 10:25-42																								
<i>The Lord's Prayer (Luke 11:1-4)</i>																								
Luke 11:1																								
Luke 11:2 (Q 11.2b)										<b>98</b>											1	132	1	264
Luke 11:3 (Q 11.3)										<b>99</b>											1	133	1	265
Luke 11:4 (Q 11.4)										<b>100</b>											1	134	1	266
Luke 11:5-8																								
<i>On Asking and Receiving (Luke 11:9-13)</i>																								
Luke 11:9 (Q 11.9)										<b>101</b>											1	135	1	267
Luke 11:10 (Q 11.10)										<b>102</b>											1	136	1	268
Luke 11:11 (Q 11.11-12)										<b>103</b>											1	137	1	269
										<b>104</b>											1	138	1	270
Luke 11:12 (Q 11.12)										<b>104</b>											1	139	1	271
Luke 11:13 (Q 11.13)										<b>105</b>											1	140	1	272
<i>The Beelzebub Controversy (Luke 11:14-15)</i>																								
Luke 11:14 (Q 11.14)										<b>106</b>											1	141	1	273
Luke 11:15 (Q 11.15)										<b>107</b>											1	142	1	274
<i>Seeking A Sign from Heaven (Luke 11:16)</i>																								
Luke 11:16 (Q 11.16)																							13	287
<i>A Kingdom and Satan Divided (Luke 11:17-18)</i>																								
Luke 11:17 (Q 11.17)										<b>108</b>											1	143	12	299
Luke 11:18 (Q 11.18)										<b>109</b>											1	144	1	300
<i>If I Cast Out Beelzebub . . . (Luke 11:19-20)</i>																								
Luke 11:19 (Q 11.19)										<b>110</b>											1	145	1	301
Luke 11:20 (Q 11.20)										<b>111</b>											1	146	1	302
<i>The Strong Man and His Property (Luke 11:21-22)</i>																								
Luke 11:21 (Q 11.21)										<b>112</b>											1	147	1	303
Luke 11:22 (Q 11.22)										<b>113</b>											1	148	1	304
<i>He who is not with Me is Against Me (Luke 11:23)</i>																								
Luke 11:23 (Q 11.23)										<b>114</b>											1	149	1	305

<i>The Return of the Unclean Spirit (Luke 11:24–26)</i>																							
Luke 11:24 (Q 11.24)																				1	150	1	306
Luke 11:25 (Q 11.25)																				1	151	1	307
Luke 11:26 (Q 11.26)																				1	152	1	308
<i>True Blessedness (Luke 11:27–28)</i>																							
Luke 11:27 (Q 11.27)																				1	153	1	309
Luke 11:28 (Q 11.28)																				1	154	1	310
<i>This Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)</i>																							
Luke 11:29 (Q 11.29)																				2	156	2	312
<i>Just as Jonah was a Sign, So Will the Son of Man Be (Luke 11:30)</i>																							
Luke 11:30 (Q 11.30)																				1	157	1	313
<i>The Sentence of the Queen of South (Luke 11:31)</i>																							
Luke 11:31 (Q 11.31)																				1	158	1	314
<i>The Sentence of the Men of Nineveh (Luke 11:32)</i>																							
Luke 11:32 (Q 11.32)																				1	159	1	315
<i>Putting a Lamp on the Lampstand II (Luke 8:16 I; Luke 11:33 II)</i>																							
Luke 11:33 (Q 11.33)																				1	160	1	316
<i>The Sound Eye (Luke 11:34–36)</i>																							
Luke 11:34 (Q 11.34)																				1	161	1	317
Luke 11:35 (Q 11.35)																				1	162	1	318
Luke 11:36 (Q 11.34–35)																				1	163	1	319
																				1	164	1	320
Luke 11:37–38																							
<i>On Cleaning the Outside of the Cup and Being Clean on the Inside (Luke 11:39–41)</i>																							
Luke 11:39 (Q 11.39a–39b)																				1	165	1	321
																				2	167	2	323
Luke 11:40 (Q 11.39b)																				1	168	1	324
Luke 11:41 (Q 11.41–42)																						1	325
																					2	327	
<i>Woe to You Pharisees: You Tithe the Small But Neglect the Important (Luke 11:42)</i>																							
Luke 11:42 (Q 11.42)																				0	168	0	327
<i>Seats of Honor and Greetings (Luke 11:43)</i>																							



Luke 11:43 (Q 11.43)											<b>132</b>								3	171	3	330
<i>Unmarked Graves (Luke 11:44)</i>																						
Luke 11:44 (Q 11.44)											<b>133</b>								1	172	1	331
<i>The Lawyers, Loading People with Burdens (Luke 11:45–46)</i>																						
Luke 11:45																						
Luke 11:46 (Q 11.46b)											<b>134</b>								1	173	1	332
<i>Woe to You: The Killing of the Prophets (Luke 11:47–51)</i>																						
Luke 11:47 (Q 11.47)											<b>136</b>								2	175	2	334
Luke 11:48 (Q 11.48, 47)											<b>136</b>	<b>137</b>							1	176	1	335
																			1	177	1	336
Luke 11:49 (Q 11.49)												<b>138</b>							2	179	2	338
Luke 11:50 (Q 11.50)												<b>139</b>							1	180	1	339
Luke 11:51 (Q 11.51)												<b>140</b>							1	181	1	340
<i>Woe To You Lawyers: You Take away the Key of Knowledge (Luke 11:52)</i>																						
Luke 11:52 (Q 11.52)											<b>135</b>								5	186	5	345
Luke 11:53–54																						
Luke 12:1																						
<i>Nothing is Hidden which will not be Known II (Luke 8:17 I; Luke 12:2 II)</i>																						
Luke 12:2 (Q 12.2)												<b>141</b>							6	192	6	351
<i>What You Say in the Dark will be Heard in the Light (Luke 12:3)</i>																						
Luke 12:3 (Q 12.3)												<b>142</b>							1	193	1	352
<i>Fear Him Who has Authority to Cast into Hell (Luke 12:4–5)</i>																						
Luke 12:4 (Q 12.4)												<b>143</b>							1	194	1	353
Luke 12:5 (Q 12.5)												<b>144</b>							1	195	1	354
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Luke 12:6–7)</i>																						
Luke 12:6 (Q 12.6)												<b>145</b>							1	196	1	355
Luke 12:7 (Q 12.7)												<b>146</b>							1	197	1	356
<i>On Confessing and Denying the Son of Man (Luke 12:8–9)</i>																						
Luke 12:8 (Q 12.8)												<b>147</b>							1	198	1	357
Luke 12:9 (Q 12.9)												<b>148</b>							1	199	1	358
<i>Blasphemy of the Holy Spirit (Luke 12:10)</i>																						



Luke 12:45 (Q 12.45)																			1	220	1	401
Luke 12:46 (Q 12.46)																			1	221	1	402
Luke 12:47–48																						
<i>I've Come to Cast Fire</i> (Luke 12:49)																						
Luke 12:49 (Q 12.49)																			1	222	1	403
Luke 12:50																						
<i>Do not Think I have Come to Give Peace</i> (Luke 12:51)																						
Luke 12:51 (Q 12.51)																			1	223	1	404
<i>A Household and Its Members Shall be Divided</i> (Luke 12:52–53)																						
Luke 12:52																						
Luke 12:53 (Q 12.53)																			1	224	1	405
<i>Interpreting the Times</i> (Luke 12:54–56)																						
Luke 12:54 (Q 12.54)																			1	225	1	406
Luke 12:55																						
Luke 12:56 (Q 12.56)																			2	227	2	408
<i>Agreement with One's Accuser</i> (Luke 12:57–59)																						
Luke 12:57																						
Luke 12:58 (Q 12.58)																			1	228	1	409
Luke 12:59 (Q 12.59)																			1	229	1	410
Luke 13:1–17																						
<i>The Parable of the Mustard Seed</i> (Luke 13:18–19)																						
Luke 13:18 (Q 13.18)																			1	230	1	411
Luke 13:19 (Q 13.19)																			1	231	1	412
<i>The Parable of the Leaven</i> (Luke 13:20–21)																						
Luke 13:20 (Q 13.20)																			1	232	1	413
Luke 13:21 (Q 13.21)																			1	233	1	414
Luke 13:22																						
<i>Enter Through the Narrow Door</i> (Luke 13:23–24)																						
Luke 13:23																						
Luke 13:24 (Q 13.24)																			1	234	1	415
<i>Turned Away at the Door / Depart from Me</i> (Luke 13:25–27)																						





Luke 17:1 (Q 17.1)	1	285															209			1	466	
<i>It is Better for a Millstone to be Hung around His Neck</i> (Luke 17:2)																						
Luke 17:2 (Q 17.2)	1	286																	210		1	467
<i>If Your brother Sins, Rebuke Him</i> (Luke 17:3)																						
Luke 17:3 (Q 17.3)	7	293																	217		7	474
<i>You Must Forgiveness Regardless of the Number times One Sins Against You</i> (Luke 17:4)																						
Luke 17:4 (Q 17.4)	1	294																	218		1	475
<i>Faith the Size of Mustard Seed</i> (Luke 17:5–6)																						
Luke 17:5		Memory																				
Luke 17:6 (Q 17.6)	1	295																	219		1	476
Luke 17:7–19																						
<i>The Kingdom of God is Among You</i> (Luke 17:20–21)																						
Luke 17:20 (Q 17.20)	1	296																	220		1	477
Luke 17:21 (Q 17.21)	1	297																	221		1	478
Luke 17:22																						
<i>If They say, "Behold, there"—Do not Go</i> (Luke 17:23)																						
Luke 17:23 (Q 17.23)	1	298																	222		1	479
<i>As the Lightning Flashes . . .</i> (Luke 17:24)																						
Luke 17:24 (Q 17.24)	1	299																	223		1	480
Luke 17:25																						
<i>Just as in the Days of Noah</i> (Luke 17:26–27)																						
Luke 17:26 (Q 17.26)	2	301																	225		2	482
Luke 17:27 (Q 17.27)	1	302																	226		1	483
<i>Just as in the Days of Lot I</i> (Luke 17:28–30 I; Luke 17:32 II)																						
Luke 17:28 (Q 17.28)	1	303																	227		1	484
Luke 17:29 (Q 17.29)	1	304																	228		1	485
Luke 17:30 (Q 17.30)	1	305																	229		1	486
Luke 17:31–32																						
<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)																						
Luke 17:33 (Q 17.33)																			202		27	513
<i>One Will be Taken, and One, Left</i> (Luke 17:34–35)																						

Luke 17:34 (Q 17.34)		1	306																	<b>230</b>		28	541
Luke 17:35 (Q 17.35)		1	307																	<b>231</b>		1	542
<i>Where the Corpse is the Vultures will Gather (Luke 17:37)</i>																							
Luke 17:37 (Q 17.37)																				<b>224</b>		7	549
Luke 18:1-14a																							
<i>He who Exalts himself will be Humbled II (Luke 14:11 I; Luke 18:14b II)</i>																							
Luke 18:14b (Q 14.11)																				<b>192</b>		32	581
Luke 18:15-43																							
Luke 19:1-10																							
<i>The Parable of the Minas (Luke 19:11-27)</i>																							
Luke 19:11																							
Luke 19:12 (Q 19.12)		1	308																	<b>232</b>		40	621
Luke 19:13 (Q 19.13)		1	309																	<b>233</b>		1	622
Luke 19:14																							
Luke 19:15 (Q 19.15)		1	310																		<b>234</b>	1	623
Luke 19:16 (Q 19.16)		1	311																		<b>235</b>	1	624
Luke 19:17 (Q 19.17)		1	312																		<b>236</b>	1	625
Luke 19:18 (Q 19.18)		1	313																		<b>237</b>	1	626
Luke 19:19 (Q 19.19)		1	314																		<b>238</b>	1	627
Luke 19:20 (Q 19.20-21)		1	315																		<b>239</b>	1	628
		1	316																		<b>240</b>	1	629
Luke 19:21 (Q 19.21)		0	316																		<b>240</b>	0	629
Luke 19:22 (Q 19.22)		1	317																		<b>241</b>	1	630
Luke 19:23 (Q 19.23)		1	318																		<b>242</b>	1	631
Luke 19:24 (Q 19.24)		1	319																		<b>243</b>	1	632
Luke 19:25 (Q 19.24)		0	319																		<b>243</b>	0	632
Luke 19:26 (Q 19.26)		1	320																		<b>244</b>	1	633
Luke 19:27																							
Luke 19:28-48																							
Luke 20:1-47																							
Luke 21:1-38																							

Luke 22:1–27																							
<i>You Will Sit on Thrones as Judges (Luke 22:28–30)</i>																							
Luke 22:28 (Q 22.28)		1	321																	<b>245</b>	1	634	
Luke 22:29																							
Luke 22:30 (Q 22.30)		1	322																	<b>246</b>	1	635	
Luke 22:31–71																							
Luke 23:1–56																							
Luke 24:1–53																							
Total # of verses moved: Complete Visual Contact																					635		
Amount of Scrolling Greater than the Size of Q (246 verses)																					2.581x		
Total # of verses moved: [2DH] (With Oral Interference & Memory &c.)																					322		
Amount of Scrolling Greater than the Size of Q (246 verses)																					1.308x		



*Rationale for Luke's Non-Visual Use of Q (Lukan Order) [2DH]*

<u>Verse</u>	<u>Tradition Unit</u>	<u>Potential Parallel</u>	<u>Tradition Unit of the Potential Parallel</u>	<u>Rationale</u>
Luke 6:35	<i>On Love of One's Enemies II</i> (Luke 6:32–35)	Q 6.32, 35c–d	<i>Impartial Love</i> (Q 6:32, 34) & <i>Love Your Enemies</i> (Q 6: 27-28, 35c-d)	Luke had just read these, so he is working from memory. No back-checking required.
Luke 8:16	<i>Putting a Lamp on the Lampstand I</i> (Luke 8:16 I; Luke 11:33 II)	Q 11:33	<i>The Light on the Lampstand</i> (Q 11:33)	This tradition is aphoristic. The agreement is minimal. No visual contact needed. Luke is using Mark 4:21.
Luke 8:17	<i>Nothing is Hidden which will not be Known I</i> (Luke 8:17 I; Luke 12:2 II)	Q 12:2	<i>Proclaiming What Was Whispered</i> (Q 12: 2-3)	This tradition is aphoristic. The agreement is minimal. No visual contact needed. Luke is using Mark 4:22.
Luke 11:16	<i>Seeking A Sign from Heaven</i> (Luke 11:16)	Q 11:16	<i>The Sign of Jonah for This Generation</i> (Q 11:16, 29-30)	It is common knowledge that people asked for a sign from Jesus. No visual contact needed.
Luke 11:41	<i>On Cleaning the Outside of the Cup and Being Clean on the Inside</i> (Luke 11:39–41)	Q 11.41–42	<i>Woes against the Pharisees</i> (Q 11:39a?, 42, 39b, 41, 43-44)	Very low agreement. No visual contact needed.
Luke 12:33	<i>Make For Yourselves Imperishable Treasures in Heaven</i> (Luke 12:33)	Q 12:33	<i>Storing up Treasures in Heaven</i> (Q 12:33-34)	Luke is recalling it from having read at approximately Luke 12:12–22.
Luke 12:34	<i>Where Your Treasure is There your Heart will be</i> (Luke 12:34)	Q 12:34	<i>Storing up Treasures in Heaven</i> (Q 12:33-34)	Luke is recalling it from having read at approximately Luke 12:12–22.
Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	Q 17:33	<i>Losing One's Life</i> (Q 17:33)	The tradition is aphoristic and hardly requires visual contact.
Luke 17:37	<i>Where the Corpse is the Vultures will Gather</i> (Luke 17:37)	Q 17:37	<i>Vultures around a Corpse</i> (Q 17:37)	Luke had just read this at approximately Luke 17:24–26. No visual contact needed. Saying is gnomic.
Luke 18:14	<i>He who Exalts himself will be Humbled II</i> (Luke 14:11 I; Luke 18:14b II)	Q 14:11	<i>The Exalted Humbled and the Humble Exalted</i> , (Q 14: 11,)	Saying is aphoristic, no visual contact needed.

Luke's use of Q (Matthean Order) [2DH]

	1-12	13-24	25-36	37-48	49-61	62-73	74-85	86-97	98-109	110-123	124-136	137-148	149-160	161-172	173-185	186-197	198-209	210-221	222-233	234-246			
Luke 1:1-80																							
Luke 2:1-52																							
Luke 3:1																							
<i>John the Baptist (Luke 3:2-3)</i>																							
Luke 3:2 (Q 3.0-2b)	<b>1</b>																					1	1
	<b>2</b>																					1	2
Luke 3:3 (Q 3.3)	<b>3</b>																					1	3
Luke 3:4-6																							
<i>John's Preaching of Repentance (Luke 3:7-9)</i>																							
Luke 3:7 (Q 3.7)	<b>4</b>																					1	4
Luke 3:8 (Q 3.8)	<b>5</b>																					1	5
Luke 3:9 (Q 3.9)	<b>6</b>																					1	6
Luke 3:10-15																							
<i>John's Messianic Preaching I: The One After Me (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:16 (Q 3.16b)	<b>7</b>																					1	7
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Luke 3:16 I; Luke 3:17 II)</i>																							
Luke 3:17 (Q 3.17)	<b>8</b>																					1	8
Luke 3:18-20																							
<i>The Baptism of Jesus (Luke 3:21-22)</i>																							
Luke 3:21 (Q 3.21)	<b>9</b>																					1	9
Luke 3:22 (Q 3.22)	<b>10</b>																					1	10
Luke 3:23-38																							
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Luke 4:1-2)</i>																							
Luke 4:1 (Q 4.1)	<b>11</b>																					1	11
Luke 4:2 (Q 4.2)	<b>12</b>																					1	12
<i>The Temptation: Stone into Bread (Luke 4:3-4)</i>																							
Luke 4:3 (Q 4.3)		<b>13</b>																				1	13
Luke 4:4 (Q 4.4)		<b>14</b>																				1	14

<i>The Temptation: the Kingdoms of the World (Luke 4:5–8)</i>																				
Luke 4:5 (Q 4.5)		<b>19</b>																	5	19
Luke 4:6 (Q 4.5–6)		<b>20</b>																	1	20
Luke 4:7 (Q 4.7)		<b>21</b>																	1	21
Luke 4:8 (Q 4.8)		<b>22</b>																	1	22
<i>The Temptation: the Pinnacle of the Temple (Luke 4:9–12)</i>																				
Luke 4:9 (Q 4.9)		<b>15</b>																	7	29
Luke 4:10 (Q 4.10)		<b>16</b>																	1	30
Luke 4:11 (Q 4.11)		<b>17</b>																	1	31
Luke 4:12 (Q 4.12)		<b>18</b>																	1	32
<i>The Devil Departs (Luke 4:13)</i>																				
Luke 4:13 (Q 4.13)		<b>23</b>																	5	37
Luke 4:14–15																				
<i>Jesus' Reads and Teaches at the Synagogue in Nazareth (Luke 4:16–20)</i>																				
Luke 4:16 (Q 4.16)		<b>24</b>																	1	38
Luke 4:17–21																				
Luke 4:22–44																				
Luke 5:1–39																				
Luke 6:1–19																				
<i>The Beatitudes (Luke 6:20–22)</i>																				
Luke 6:20 (Q 6.20)			<b>25</b>																1	39
Luke 6:21 (Q 6.21)			<b>26</b>																1	40
Luke 6:22 (Q 6.22)			<b>27</b>																1	41
<i>Rejoice in that Day . . . (Luke 6:23)</i>																				
Luke 6:23 (Q 6.23)			<b>28</b>																1	42
Luke 6:24–26																				
<i>On Love of One's Enemies I (Luke 6:27–30)</i>																				
Luke 6:27 (Q 6.27)				<b>39</b>															11	53
Luke 6:28 (Q 6.28)				<b>40</b>															1	54
Luke 6:29 (Q 6.29–6.29?30/Matt 5.41)			<b>36</b>																4	58
				<b>37</b>															1	59

Luke 6:30 (Q 6.29?30/Matt 5.41-6.30)					<b>37 38</b>																0 1	59 60				
<i>The Golden Rule (Luke 6:31)</i>																										
Luke 6:31 (Q 6.31)						<b>72</b>																34	94			
<i>On Love of One's Enemies II (Luke 6:32-35)</i>																										
Luke 6:32 (Q 6.32)					<b>42</b>																2	56	30	124		
Luke 6:33 (Q 6.32)					<b>42</b>																0	56	0	124		
Luke 6:34 (Q 6.34)					<b>43</b>																1	57	1	125		
Luke 6:35 (Q 6.32, 35c-d)					<b>42 41</b>																1 1	58 59	1 1	126 127		
<i>Be Merciful (Luke 6:36)</i>																										
Luke 6:36 (Q 6.36)					<b>44</b>																3	62	3	130		
<i>Do Not Judge (Luke 6:37)</i>																										
Luke 6:37 (Q 6.37)						<b>63</b>															19	81	19	149		
<i>With the Measure you Measure (Luke 6:38)</i>																										
Luke 6:38 (Q 6.38)						<b>64</b>															1	82	1	150		
<i>The Blind Guiding the Blind (Luke 6:39)</i>																										
Luke 6:39 (Q 6.39)																						172	108	190	108	258
<i>A Disciple is Not Above His Teacher (Luke 6:40)</i>																										
Luke 6:40 (Q 6.40)																						109	63	253	63	321
<i>The Speck and the Beam (Luke 6:41-42)</i>																										
Luke 6:41 (Q 6.41)						<b>65</b>																44	297	44	365	
Luke 6:42 (Q 6.42)						<b>66</b>																1	298	1	366	
<i>The Tree is Known by its Fruit (6:43-44)</i>																										
Luke 6:43 (Q 6.43)						<b>75</b>																9	307	9	375	
Luke 6:44 (Q 6.44)						<b>74</b>																1	308	1	376	
<i>The Good and Evil Men's Treasure (Luke 6:45)</i>																										
Luke 6:45 (Q 6.45)																						155	81	389	81	457
<i>Why do You Call Me, "Lord, Lord" (Luke 6:46)</i>																										
Luke 6:46 (Q 6.46)						<b>76</b>																79	468	79	536	
<i>The House built upon the Rock (Luke 6:47-49)</i>																										

Luke 6:47 (Q 6.47)								<b>80</b>											4	472	4	540			
Luke 6:48 (Q 6.48)								<b>81</b>											1	473	1	541			
Luke 6:49 (Q 6.49)								<b>82</b>											1	474	1	542			
<i>The Effect of the Sermon (Luke 7:1a) &amp; The Centurion of Capernaum (Luke 7:1b-10)</i>																									
Luke 7:1 (Q 7.1)								<b>83</b>											1	475	1	543			
Luke 7:2 (Q 7.3)								<b>84</b>											1	476	1	544			
Luke 7:3																									
Luke 7:4 (Q 7.3)								<b>84</b>											0	476	0	544			
Luke 7:5																									
Luke 7:6 (Q 7.6b-c)								<b>85</b>											1	477	1	545			
Luke 7:7 (Q 7.7)								<b>86</b>											1	478	1	546			
Luke 7:8 (Q 7.8)								<b>87</b>											1	479	1	547			
Luke 7:9 (Q 7.9)								<b>88</b>											1	480	1	548			
Luke 7:10 (Q 7.10)								<b>89</b>											1	481	1	549			
Luke 7:11-17																									
<i>John the Baptist's Question and Jesus' Answer (Luke 7:18-23)</i>																									
Luke 7:18 (Q 7.18)																				36	517	36	585		
Luke 7:19 (Q 7.18-19)																				0	517	0	585		
																				1	518	1	586		
Luke 7:20 (Q 7.19)																				0	518	0	586		
Luke 7:21 (Q 7.22)																				1	519	1	587		
Luke 7:22 (Q 7.22)																				0	519	0	587		
Luke 7:23 (Q 7.23)																				1	520	1	588		
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?") (Luke 7:24-28)</i>																									
Luke 7:24 (Q 7.24)																				1	521	1	589		
Luke 7:25 (Q 7.25)																				1	522	1	590		
Luke 7:26 (Q 7.26)																				1	523	1	591		
Luke 7:27 (Q 7.27)																				1	524	1	592		
Luke 7:28 (Q 7.28)																				1	525	1	593		
<i>The People's Baptism and the Pharisees' Refusal of John's Baptism (Luke 7:29-30)</i>																									
Luke 7:29 (Q 7.29)																							190	57	650



<i>Lambs in the Midst of Wolves</i> (Luke 10:3)																							
Luke 10:3 (Q 10.3)																		10	942				
<i>Carry No Purse, No Bag, No Sandals and Greet No One</i> (Luke 10:4; See also *Luke 9:3)																							
Luke 10:4 (Q 10.4)																		2	586	8	950		
<i>Concerning the House in which You Enter</i> (Luke 10:5–7)																							
Luke 10:5 (Q 10.5)																		2	588	2	952		
Luke 10:6 (Q 10.6)																		1	589	1	953		
Luke 10:7 (Q 10.7)																		1	590	1	954		
<i>Concerning the City in which You Enter</i> (Luke 10:8)																							
Luke 10:8 (Q 10.8)																		3	593	3	957		
<i>"Heal the Sick and Say, 'The Kingdom is Near!'"</i> (Luke 10:9)																							
Luke 10:9 (Q 10.9)																		2	595	2	959		
<i>Concerning the Ones (the City) who do Not Accept You II</i> (Luke 9:5 I; Luke 10:10–12 II)																							
Luke 10:10 (Q 10.10)																		6	601	6	965		
Luke 10:11 (Q 10.11)																		1	602	1	966		
Luke 10:12 (Q 10.12)																		1	603	1	967		
<i>Woes Pronounced on the Galilean Cities</i> (Luke 10:13–15)																							
Luke 10:13 (Q 10.13)																				35	1002		
Luke 10:14 (Q 10.14)																				1	1003		
Luke 10:15 (Q 10.15)																				1	1004		
<i>On the Ones Who Hear You and Reject You</i> (Luke 10:16)																							
Luke 10:16 (Q 10.16)																				18	1022		
Luke 10:17–20																							
<i>Jesus' Thanksgiving to the Father</i> (Luke 10:21)																							
Luke 10:21 (Q 10.21)																				1	604	19	1041
<i>All Things have been Handed Over to Jesus</i> (Luke 10:22)																							
Luke 10:22 (Q 10.22)																				1	605	1	1042
<i>The Blessedness of the Disciples</i> (Luke 10:23–24)																							
Luke 10:23 (Q 10.23)																				22	627	22	1064
Luke 10:24 (Q 10.24)																				1	628	1	1065
Luke 10:25–42																							

<i>The Lord's Prayer (Luke 11:1–4)</i>																							
Luke 11:1																							
Luke 11:2 (Q 11.2b)				<b>45</b>														122	750	122	1187		
Luke 11:3 (Q 11.3)				<b>46</b>														1	751	1	1188		
Luke 11:4 (Q 11.4)				<b>47</b>														1	752	1	1189		
Luke 11:5–8																							
<i>On Asking and Receiving (Luke 11:9–13)</i>																							
Luke 11:9 (Q 11.9)																			20	772	20	1209	
Luke 11:10 (Q 11.10)																			1	773	1	1210	
Luke 11:11 (Q 11.11–12)																			1	774	1	1211	
																			1	775	1	1212	
Luke 11:12 (Q 11.12)																			0	775	0	1212	
Luke 11:13 (Q 11.13)																			1	776	1	1213	
<i>The Beelzebul Controversy (Luke 11:14–15)</i>																							
Luke 11:14 (Q 11.14)																			74	850	74	1287	
Luke 11:15 (Q 11.15)																			1	851	1	1288	
<i>Seeking A Sign from Heaven (Luke 11:16)</i>																							
Luke 11:16 (Q 11.16)																					10	1298	
<i>A Kingdom and Satan Divided (Luke 11:17–18)</i>																							
Luke 11:17 (Q 11.17)																				1	852	9	1307
Luke 11:18 (Q 11.18)																				1	853	1	1308
<i>If I Cast Out Beelzebul . . . (Luke 11:19–20)</i>																							
Luke 11:19 (Q 11.19)																				1	854	1	1309
Luke 11:20 (Q 11.20)																				1	855	1	1310
<i>The Strong Man and His Property (Luke 11:21–22)</i>																							
Luke 11:21 (Q 11.21)																				1	856	1	1311
Luke 11:22 (Q 11.22)																				1	857	1	1312
<i>He who is not with Me is Against Me (Luke 11:23)</i>																							
Luke 11:23 (Q 11.23)																				1	858	1	1313
<i>The Return of the Unclean Spirit (Luke 11:24–26)</i>																							
Luke 11:24 (Q 11.24)																				8	866	8	1321







Luke 12:11 (Q 12.11)		47	1378																	47	1871
Luke 12:12 (Q 12.12)		1	1379																	1	1872
Luke 12:13–21																					
<i>On Anxiety About Earthly Things (Luke 12:22–32)</i>																					
Luke 12:22 (Q 12.22b)	+ 5	60	1439																	55	1927
Luke 12:23 (Q 12.23)		1	1440																	1	1928
Luke 12:24 (Q 12.24)		1	1441																	1	1929
Luke 12:25 (Q 12.25)		1	1442																	1	1930
Luke 12:26 (Q 12.26)		1	1443																	1	1931
Luke 12:27 (Q 12.27)		1	1444																	1	1932
Luke 12:28 (Q 12.28)		1	1445																	1	1933
Luke 12:29 (Q 12.29)		1	1446																	1	1934
Luke 12:30 (Q 12.30)		1	1447																	1	1935
Luke 12:31 (Q 12.31)		1	1448																	1	1936
Luke 12:32																					
<i>Make For Yourselves Imperishable Treasures in Heaven (Luke 12:33)</i>																					
Luke 12:33 (Q 12.33)																				48	1950
<i>Where Your Treasure is There your Heart will be (Luke 12:34)</i>																					
Luke 12:34 (Q 12.34)																				49	1951
Luke 12:35–38																					
<i>The Thief at Night (Luke 12:39)</i>																					
Luke 12:39 (Q 12.39)		165	1613																	227	178 2129
<i>The Hour of the Son of Man (Luke 12:40)</i>																					
Luke 12:40 (Q 12.40)		1	1614																	228	1 2130
<i>The Good and Wicked Slaves (Luke 12:41–46)</i>																					
Luke 12:41																					
Luke 12:42 (Q 12.42)		1	1615																	229	1 2131
Luke 12:43 (Q 12.43)		1	1616																	230	1 2132
Luke 12:44 (Q 12.44)		1	1617																	231	1 2133
Luke 12:45 (Q 12.45)		1	1618																	232	1 2134
Luke 12:46 (Q 12.46)		1	1619																	233	1 2135





<i>The Māshāl On Salt (Luke 14:34–35a)</i>																										
Luke 14:34 (Q 14.34)				<b>29</b>															93	2403	93	3029				
Luke 14:35a (Q 14.35)				<b>30</b>															1	2404	1	3030				
Luke 14:35b																										
Luke 15:1–2																										
<i>The Parable of the Lost Sheep (Luke 15:3–7)</i>																										
Luke 15:3																										
Luke 15:4 (Q 15.4)																				<b>179</b>	149	2553	149	3179		
Luke 15:5 (Q 15.5a)																				<b>180</b>	1	2554	1	3180		
Luke 15:6 (Q 15.5a, 4)																				<b>180</b> <b>179</b>	0 1	2554 2555	0 1	3180 3181		
Luke 15:7 (Q 15.7)																				<b>181</b>	2	2557	2	3183		
<i>The Parable of the Lost Coin (Luke 15:8–10)</i>																										
Luke 15:8 (Q 15.8)																					<b>182</b>	1	2558	1	3184	
Luke 15:9 (Q 15.9)																					<b>183</b>	1	2259	1	3185	
Luke 15:10 (Q 15.10)																					<b>184</b>	1	2560	1	3186	
Luke 15:11–32																										
Luke 16:1–12																										
<i>On Serving Two Masters (Luke 16:13)</i>																										
Luke 16:13 (Q 16.13)					<b>52</b>																	132	2692	132	3318	
Luke 16:14–15																										
<i>The Law and Prophets were in Effect until John (Luke 16:16)</i>																										
Luke 16:16 (Q 16.16)																					<b>134</b>	82	2774	82	3400	
<i>It is Easier for Heaven and Earth to Pass Away than for One Stroke of the Law to Disappear (Luke 16:17)</i>																										
Luke 16:17 (Q 16.17)					<b>32</b>																	102	2876	102	3502	
<i>On Divorce and Adultery (Luke 16:18)</i>																										
Luke 16:18 (Q 16.18)					<b>35</b>																	3	2879	3	3505	
Luke 16:19–31																										
<i>It is impossible for Offenses not to Come (Luke 17:1)</i>																										
Luke 17:1 (Q 17.1)																						<b>178</b>	143	3022	143	3648
<i>It is Better for a Millstone to be Hung around His Neck (Luke 17:2)</i>																										
Luke 17:2 (Q 17.2)																						<b>177</b>	1	3023	1	3649

<i>If Your brother Sins, Rebuke Him (Luke 17:3)</i>																							
Luke 17:3 (Q 17.3)																		185	8	3031	8	3657	
<i>You Must Forgiveness Regardless of the Number times One Sins Against You (Luke 17:4)</i>																							
Luke 17:4 (Q 17.4)																			186	1	3032	1	3658
<i>Faith the Size of Mustard Seed (Luke 17:5–6)</i>																							
Luke 17:5																							
Luke 17:6 (Q 17.6)																			176	10	3042	10	3668
Luke 17:7–19																							
<i>The Kingdom of God is Among You (Luke 17:20–21)</i>																							
Luke 17:20 (Q 17.20)		39	3081																			39	3707
Luke 17:21 (Q 17.21)		1	3082																			1	3708
Luke 17:22																							
<i>If They say, "Behold, there"—Do not Go (Luke 17:23)</i>																							
Luke 17:23 (Q 17.23)		1	3083																			1	3709
<i>As the Lightning Flashes . . . (Luke 17:24)</i>																							
Luke 17:24 (Q 17.24)		1	3084																			1	3710
Luke 17:25																							
<i>Just as in the Days of Noah (Luke 17:26–27)</i>																							
Luke 17:26 (Q 17.26)		2	3086																			2	3712
Luke 17:27 (Q 17.27)		1	3087																			1	3713
<i>Just as in the Days of Lot I (Luke 17:28–30 I; Luke 17:32 II)</i>																							
Luke 17:28 (Q 17.28)		1	3088																			1	3714
Luke 17:29 (Q 17.29)		1	3089																			1	3715
Luke 17:30 (Q 17.30)		1	3090																			1	3716
Luke 17:31–32																							
<i>He who seeks to Preserve his Life will Lose it (Luke 17:33)</i>																							
Luke 17:33 (Q 17.33)																			123			101	3817
<i>One Will be Taken, and One, Left (Luke 17:34–35)</i>																							
Luke 17:34 (Q 17.34)		1	3091																			102	3919
Luke 17:35 (Q 17.35)		1	3092																			1	3920
<i>Where the Corpse is the Vultures will Gather (Luke 17:37)</i>																							







*Rational for Luke's Non-Visual Use of Q (Matthean Order) [2DH]*

<u>Verse</u>	<u>Tradition Unit</u>	<u>Potential Parallel</u>	<u>Tradition Unit of the Potential Parallel</u>	<u>Rationale</u>
Luke 6:29–30	<i>On Love of One's Enemies I</i> (Luke 6:27–30)	Q 6.29, 6. 29?30/Matt 5:41, 6.30	<i>Renouncing One's Own Rights</i> (Q 6:29-30)	Since, Luke has just read these traditions, he does not need to “go back” to them. They are open to him.
Luke 6:31	<i>The Golden Rule</i> (Luke 6:31)	Q 6.31	<i>The Golden Rule</i> (Q 6:31)	The Golden Rule is common enough not to need to be accessed visually.
Luke 7:29–30	<i>The People's Baptism and the Pharisees' Refusal of John's Baptism</i> (Luke 7:29–30)	Q 7.29–30	<i>For and Against John</i> (Q 7: 29-30.)	The agreements are too few to require visual contact.
Luke 8:16	<i>Putting a Lamp on the Lampstand I</i> (Luke 8:16 I; Luke 11:33 II)	Q 11.33	<i>The Light on the Lampstand</i> (Q 11:33)	While there are no doubt agreements, they are not so extensive as to require visual contact—especially given that Luke is also present in a parallel Markan tradition (Mark 4:21). Memory of the Q version is affecting the paraphrase.
Luke 8:17	<i>Nothing is Hidden which will not be Known I</i> (Luke 8:17 I; Luke 12:2 II)	Q 12.2	<i>Proclaiming What Was Whispered</i> (Q 12: 2-3)	While there are no doubt agreements, they are not so extensive as to require visual contact—especially given that Luke is also present in a parallel Markan tradition (Luke 4:22), and there is more agreement between Luke and Mark anyway. Memory of the Q version is affecting the paraphrase.
Luke 9:3	<i>Take Nothing On the Way: No Staff, No Bag, No Bread, No Silver, and No Two Tunics</i> (Luke 9:3; See also *Luke 10:4)	Q 10.4	<i>No Provisions</i> (Q 10:4)	Agreements are very minor. No visual contact needed.
Luke 10:3	<i>Lambs in the Midst of Wolves</i> (Luke 10:3)	Q 10.3	<i>Sheep among Wolves</i> (Q 10:3)	This is the sort of tradition that Christians might keep close to heart. No visual contact is needed.
Luke 10:16	<i>On the Ones Who Hear You and Reject You</i> (Luke 10:16)	Q 10.16	<i>Whoever Takes You in Takes Me in</i> (Q 10:16)	The tradition is formulaic, and has a parallel in Mark. It is also the sort which might early Christians keep close to heart. No visual contact needed.
Luke 11:16	<i>Seeking A Sign from Heaven</i> (Luke 11:16)	Q 11.16	<i>The Sign of Jonah for This Generation</i> (Q 11:16, 29-30)	Agreement is not extensive, and that people sought from Jesus a sign is common knowledge.
Luke 11:33	<i>Putting a Lamp on the Lampstand II</i> (Luke 8:16 I; Luke 11:33 II)	Q 11.33	<i>The Light on the Lampstand</i> (Q 11:33)	While there are no doubt agreements, they are not so extensive as to require visual contact—especially given that there a parallel Markan tradition (Mark 4:21).

Luke 12:33	<i>Make For Yourselves Imperishable Treasures in Heaven</i> (Luke 12:33)	Q 12.33	<i>Storing up Treasures in Heaven</i> (Q 12:33-34)	When Luke returns to use <i>Free from Anxiety like Ravens and Lilies</i> (Q 12:22b-31) (at Luke 12:22) he actually scrolls back to <i>Storing up Treasures in Heaven</i> (Q 12:33-34) and reads it, but does not use it till he first uses the former tradition.
Luke 12:34	<i>Where Your Treasure is There your Heart will be</i> (Luke 12:34)	Q 12.34	<i>Storing up Treasures in Heaven</i> (Q 12:33-34)	When Luke returns to use <i>Free from Anxiety like Ravens and Lilies</i> (Q 12:22b-31) (at Luke 12:22) he actually scrolls back to <i>Storing up Treasures in Heaven</i> (Q 12:33-34) and reads it, but does not use it till he first uses the former tradition.
Luke 12:54, 56	<i>Interpreting the Times</i> (Luke 12:54–56)	Q 12.54, 56	<i>Judging the Time</i> (Q 12: 54-56,)	The agreements are -λεγ- (12:54) and . . . τὸ πρόσωπον . . . τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ . . . οὐ- (12:56) seem to be the sort that someone might keep to heart. No visual contact is needed.
Luke 17:33	<i>He who seeks to Preserve his Life will Lose it</i> (Luke 17:33)	Q 17.33	<i>Losing One's Life</i> (Q 17:33)	The phrase is formulaic and has more in common with the Markan version (Mark 8:35). No visual contact is needed.
Luke 17:37	<i>Where the Corpse is the Vultures will Gather</i> (Luke 17:37)	Q 17.37	<i>Vultures around a Corpse</i> (Q 17:37)	Phrase is gnomic, no visual contact needed.
Luke 18:14b	<i>He who Exalts himself will be Humbled II</i> (Luke 14:11 I; Luke 18:14b II)	Q 14.11	<i>The Exalted Humbled and the Humble Exalted, (Q 14: 11,)</i>	The phrase is formulaic, and the king one might keep hold of. No visual contact necessary.
Luke 22:28–30	<i>You Will Sit on Thrones as Judges</i> (Luke 22:28–30)	Q 22.28, 30	<i>You Will Judge the Twelve Tribes of Israel</i> (Q 22:28, 30)	The sort of the tradition that Christian might keep hold of. It is not a terribly difficult tradition either. No visual contact needed.

## Matthew's Use of Q

### Matthew's use of Q (Lukan Order) [2DH]

	1-12	13-24	25-36	37-48	49-61	62-73	74-85	86-97	98-109	110-123	124-136	137-148	149-160	161-172	173-185	186-197	198-209	210-221	222-233	234-246				
Matt 1:1-25																								
Matt 2:1-23																						Memory		
<i>John the Baptist (Matt 3:1-2)</i>																								
Matt 3:1 (Q 3.0; 3.2b)	<b>1</b> <b>2</b>																			1 1	1 2	1 1	1 2	
Matt 3:2																								
Matt 3:3-4																								
<i>The People Go Out to John (Matt 3:5-6)</i>																								
Matt 3:5 (Q 3.3)	<b>3</b>																				1	3	1	3
Matt 3:6 (Q 3.7)	<b>4</b>																				1	4	1	4
<i>John's Preaching of Repentance (Matt 3:7-10)</i>																								
Matt 3:7 (Q 3.7)	<b>4</b>																				0	4	0	4
Matt 3:8 (Q 3.8)	<b>5</b>																				1	5	1	5
Matt 3:9 (Q 3.8)	<b>5</b>																				0	5	0	5
Matt 3:10 (Q 3.9)	<b>6</b>																				1	6	1	6
<i>John's Messianic Preaching I: The One After Me (Matt 3:11 I; Matt 3:12 II)</i>																								
Matt 3:11 (Q 3.16b)	<b>7</b>																				1	7	1	7
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Matt 3:11 I; Matt 3:12 II)</i>																								
Matt 3:12 (Q 3.17)	<b>8</b>																				1	8	1	8
<i>The Baptism of Jesus (Matt 3:13-17)</i>																								
Matt 3:13 (Q 3.21)	<b>9</b>																				1	9	1	9
Matt 3:14-15																								
Matt 3:16 (Q 3.21-22)	<b>9</b> <b>10</b>																				0 1	9 10	0 1	9 10
Matt 3:17 (Q 3.22)	<b>10</b>																				0	10	0	10
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Matt 4:1-2)</i>																								

Matt 4:1 (Q 4.1-2)	<b>11</b>																	1	11	1	11
	<b>12</b>																	1	12	1	12
Matt 4:2 (Q 4.2)	<b>12</b>																	0	12	0	12
<i>The Temptation: Stone into Bread (Matt 4:3-4)</i>																					
Matt 4:3 (Q 4.3)		<b>13</b>																1	13	1	13
Matt 4:4 (Q 4.4)		<b>14</b>																1	14	1	14
<i>The Temptation: the Pinnacle of the Temple (Matt 4:5-7)</i>																					
Matt 4:5 (Q 4.9)		<b>15</b>																1	15	1	15
Matt 4:6 (Q 4.9-11)		<b>15</b>																0	15	0	15
		<b>16</b>																1	16	1	16
		<b>17</b>																1	17	1	17
Matt 4:7 (Q 4.12)		<b>18</b>																1	18	1	18
<i>The Temptation: the Kingdoms of the World (Matt 4:8-10)</i>																					
Matt 4:8 (Q 4.5)		<b>19</b>																1	19	1	19
Matt 4:9 (Q 4.6-7)		<b>20</b>																1	20	1	20
		<b>21</b>																1	21	1	21
Matt 4:10 (Q 4.8)		<b>22</b>																1	22	1	22
<i>The Devil Departs and the Angels Minister (Matt 4:11)</i>																					
Matt 4:11 (Q 4.13)		<b>23</b>																1	23	1	23
Matt 4:12																					
<i>Jesus Departs Nazareth and Settles in Capernaum (Matt 4:13)</i>																					
Matt 4:13 (Q 4.16)		<b>24</b>																1	24	1	24
Matt 4:14-25																					
<i>Occasion of the Sermon on the Mount (Matt 5:1-2)</i>																					
Matt 5:1																					
Matt 5:2 (Q 6.20)			<b>25</b>															1	25	1	25
<i>The Beatitudes (Matt 5:3-11)</i>																					
Matt 5:3 (Q 6.20)			<b>25</b>															0	25	0	25
Matt 5:4 (Q 6.21)			<b>26</b>															1	26	1	26
Matt 5:5																					
Matt 5:6 (Q 6.21)			<b>26</b>															0	26	0	26
Matt 5:7-10																					
Matt 5:11 (Q 6.22)			<b>27</b>															1	27	1	27

<i>Rejoice, For Great is Your Reward (Matt 5:12)</i>																												
Matt 5:12 (Q 6.23)				<b>28</b>														1	28	1	28							
<i>You Are the Salt of the Earth (Matt 5:13)</i>																												
Matt 5:13 (Q 14:34–35)																		<b>203</b>			175	203						
Matt 5:14																					1	204						
<i>Putting a Lamp on the Lampstand (Matt 5:15)</i>																												
Matt 5:15 (Q 11.33)																					97	125	79	283				
Matt 5:16–17																												
<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law (Matt 5:18)</i>																												
Matt 5:18 (Q 16.17)																								82	365			
Matt 5:19–24																												
<i>Agreement with One's Accuser (Matt 5:25–26)</i>																												
Matt 5:25 (Q 12.58)																								52	177	30	395	
Matt 5:26 (Q 12.59)																								1	178	1	396	
Matt 5:27–30																												
<i>On Adultery and Divorce (Matt 3:31–32)</i>																												
Matt 5:31																												
Matt 5:32 (Q 16.18)																											30	426
Matt 5:33–37																												
<i>On Retaliation (Matt 5:38–42)</i>																												
Matt 5:38																												
Matt 5:39 (Q 6.29, Q 6.29?30/Matt 5.41)					<b>32</b>																				146	324	176	602
					<b>33</b>																			1	325	1	603	
Matt 5:40 (Q 6.29)					<b>32</b>																			1	326	1	604	
Matt 5:41 (Q 6.29?30/Matt 5.41)					<b>33</b>																			1	327	1	605	
Matt 5:42 (Q 6.30)					<b>34</b>																			1	328	1	606	
<i>On the Love of One's Enemies (Matt 5:43–47)</i>																												
Matt 5:43																												
Matt 5:44 (Q 6.27–28)					<b>29</b>																				5	333	5	611
					<b>30</b>																			1	334	1	612	

Matt 5:45 (Q 6.35c-d)			<b>31</b>																1	335	1	613	
Matt 5:46 (Q 6.32)			<b>36</b>																5	340	5	618	
Matt 5:47 (Q 6.34)				<b>37</b>															1	341	1	619	
<i>Be Perfect (Matt 5:48)</i>																							
Matt 5:48 (Q 6.36)				<b>38</b>															1	342	1	620	
Matt 6:1-8																							
<i>The Lord's Prayer (Matt 6:9-13)</i>																							
Matt 6:9 (Q 11.2b)																			60	402	60	680	
Matt 6:10 (Q 11.2b)																			0	402	0	680	
Matt 6:11 (Q 11.3)																			1	403	1	681	
Matt 6:12 (Q 11.4)																			1	404	1	682	
Matt 6:13 (Q 11.4)																			0	404	0	682	
Matt 6:14-18																							
<i>Store Up For Yourselves Treasures in Heaven (Matt 6:19-20)</i>																							
Matt 6:19 (Q 12.33)																			52	456	52	734	
Matt 6:20 (Q 12.33)																			0	456	0	734	
<i>Where Your Treasure is There your Heart will be (Matt 6:21)</i>																							
Matt 6:21 (Q 12.34)																			1	457	1	735	
<i>The Sound Eye (Matt 6:22-23)</i>																							
Matt 6:22 (Q 11.34)																			27	484	27	762	
Matt 6:23 (Q 11.34-35)																			0	484	0	762	
																			1	485	1	763	
<i>On Serving Two Masters (Matt 6:24)</i>																							
Matt 6:24 (Q 16.13)																			205	78	563	78	841
<i>On Anxiety about Earthly Things (Matt 6:25-34)</i>																							
Matt 6:25 (Q 12.22b-23)																			51	614	51	892	
																			1	615	1	893	
Matt 6:26 (Q 12.24)																			1	616	1	894	
Matt 6:27 (Q 12.25)																			1	617	1	895	
Matt 6:28 (Q 12.26-27)																			1	618	1	896	
																			1	619	1	897	
Matt 6:29 (Q 12.27)																			0	619	0	897	

Matt 6:30 (Q 12.28)																				1	620	1	898		
Matt 6:31 (Q 12.29)																				1	621	1	899		
Matt 6:32 (Q 12.30)																				1	622	1	900		
Matt 6:33 (Q 12.31)																				1	623	1	901		
Matt 6:34																									
<i>Do Not Judge (Matt 7:1)</i>																									
Matt 7:1 (Q 6.37)																					124	747	124	1025	
<i>With the Measure You Measure (Matt 7:2)</i>																									
Matt 7:2 (Q 6.37–38)																					0	747	0	1025	
																					1	748	1	1026	
<i>The Speck and the Beam (Matt 7:3–5)</i>																									
Matt 7:3 (Q 6.41)																					3	751	3	1029	
Matt 7:4 (Q 6.42)																					1	752	1	1030	
Matt 7:5 (Q 6.42)																					0	752	0	1030	
Matt 7:6																									
<i>On Asking and Receiving (Matt 7:7–11)</i>																									
Matt 7:7 (Q 11.9)																					57	809	57	1087	
Matt 7:8 (Q 11.10)																					1	810	1	1088	
Matt 7:9 (Q 11.11)																					1	811	1	1089	
Matt 7:10 (Q 11.12)																					1	812	1	1090	
Matt 7:11 (Q 11.13)																					1	813	1	1091	
<i>The Golden Rule (Matt 7:12)</i>																									
Matt 7:12 (Q 6.31)																							70	1161	
<i>Enter Through the Narrow Gate (Matt 7:13–14)</i>																									
Matt 7:13 (Q 13.24)																							148	1309	
Matt 7:14 (Q 13.24)																							0	1309	
<i>The Tree is Known by Its Fruit I (Matt 7:15–20 I; Matt 12:33 II)</i>																									
Matt 7:15																								Memory	
Matt 7:16 (Q 6.44)																						59	872	137	1446
Matt 7:17 (Q 6.43)																						1	873	1	1447
Matt 7:18 (Q 6.43)																						0	873	0	1447



Matt 7:19 (Q 6.43)				<b>45</b>															0	873	0	1447	
Matt 7:20 (Q 6.44)				<b>46</b>															1	874	1	1448	
<i>Why do You Say to me, "Lord, Lord" (Matt 7:21–23)</i>																							
Matt 7:21 (Q 6.46)				<b>48</b>																	2	1450	
Matt 7:22 (Q 13.25–27)																				<b>184</b>		136	1586
																				<b>185</b>		1	1587
																					<b>186</b>	1	1588
Matt 7:23 (Q 13.25, 27)																				<b>184</b>		2	1590
																					<b>186</b>	2	1592
<i>The House Built Upon the Rock (Matt 7:24–27)</i>																							
Matt 7:24 (Q 6.47–48)				<b>49</b>															1	875	137	1729	
				<b>50</b>															1	876	1	1730	
Matt 7:25 (Q 6.48)				<b>50</b>															0	876	0	1730	
Matt 7:26 (Q 6.49)				<b>51</b>															1	877	1	1731	
Matt 7:27 (Q 6.49)				<b>51</b>															0	877	0	1731	
<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching I (Matt 7:28 I)</i>																							
Matt 7:28 (Q 7.1)				<b>52</b>															1	878	1	1732	
Matt 7:29																							
Matt 8:1–4																							
<i>The Centurion of Capernaum I (Matt 8:5–10 I; Matt 8:13 II)</i>																							
Matt 8:5 (Q 7.1, 3)				<b>52</b>															0	878	0	1732	
				<b>53</b>															1	879	1	1733	
Matt 8:6 (Q 7.3)				<b>53</b>															0	879	0	1733	
Matt 8:7 (Q 7.3)				<b>53</b>															0	879	0	1733	
Matt 8:8 (Q 7.6b-c-7)				<b>54</b>															1	880	1	1734	
				<b>55</b>															1	881	1	1735	
Matt 8:9 (Q 7.8)				<b>56</b>															1	882	1	1736	
Matt 8:10 (Q 7.9)				<b>57</b>															1	883	1	1737	
<i>Many will Come from the East and West and Recline with Abraham, Isaac, and Jacob (Matt 8:11)</i>																							
Matt 8:11 (Q 13.28–29)																				<b>188</b>		131	1868
																				<b>187</b>		1	1869
<i>The Sons of the Kingdom will be Cast Out: In that Place, there will be Weeping and Gnashing of Teeth (Matt 8:12)</i>																							
Matt 8:12 (Q 13.28)																				<b>188</b>		1	1870
<i>The Centurion of Capernaum II (Matt 8:5–10 I; Matt 8:13 II)</i>																							

Matt 8:13 (Q 7.710?)						58														130	2000		
Matt 8:14–18																				Memory			
<i>On Following Jesus (Matt 8:19–22)</i>																							
Matt 8:19 (Q 9.57)						75														113	1129	17	2017
Matt 8:20 (Q 9.58)						76														1	1130	1	2018
Matt 8:21 (Q 9.59)						77														1	1131	1	2019
Matt 8:22 (Q 9.60)						78														1	1132	1	2020
Matt 8:23–34																							
Matt 9:1–31																							
<i>The Beelzebul Controversy I (Matt 9:32–34 I; Matt 12:22–24 II)</i>																							
Matt 9:32 (Q 11.14)										106										28	1160	28	2048
Matt 9:33 (Q 11.14)										106										0	1160	0	2048
Matt 9:34 (Q 11.15)										107										1	1161	1	2049
Matt 9:35–36																							
<i>The Harvest is Plentiful, but Workers are Few (Matt 9:37–38)</i>																							
Matt 9:37 (Q 10.2)						79														28	1189	28	2077
Matt 9:38 (Q 10.2)						79														0	1189	0	2077
Matt 10:1–6																							
<i>"Preach that the Kingdom of Heaven is Near" (Matt 10:7)</i>																							
Matt 10:7 (Q 10.9)										86										7	1196	7	2084
<i>"Heal the Sick, Raise the Dead, Cleanse the Lepers, Cast Out Demons" (Matt 8:10)</i>																							
Matt 10:8 (Q 10.9)										86										0	1196	0	2084
<i>Do Not Acquire for Yourselves Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages (Matt 10:9–10)</i>																							
Matt 10:9																							
Matt 10:10 (Q 10.4, 7)						81														5	1201	5	2089
						84														3	1204	3	2092
<i>Remain with the Worthy One in whichever City or Village You Enter (Matt 10:11)</i>																							
Matt 10:11 (Q 10.5, 7–8)						82														0	1204	2	2094
						84														2	1204	2	2096
						85														1	1205	1	2097
<i>Concerning the House You Enter (Matt 10:12–13)</i>																							
Matt 10:12 (Q 10.4–5)						81																4	2101
						82														1		1	2102

Matt 10:13 (Q 10.5–7)							82 83 84											2 1	1207 1208	0 1 1	2102 2103 2104	
<i>Concerning the One Who does Not Accept You (Matt 10:14–15)</i>																						
Matt 10:14 (Q 10.10–11)							87 88											3 1	1211 1212	3 1	2107 2108	
Matt 10:15 (Q 10.12)							89											1	1213	1	2109	
<i>Lambs in the Midst of Wolves (Matt 10:16)</i>																						
Matt 10:16 (Q 10.3)							80											9	1222	9	2118	
<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17–18)</i>																						
Matt 10:17 (Q 12.11)																					70	2188
Matt 10:18																						
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19–20)</i>																						
Matt 10:19 (Q 12.11)																					0	2188
Matt 10:20 (Q 12.12)																					1	2189
Matt 10:21–23																						
<i>A Disciple is Not Above His Teacher (Matt 10:24–25)</i>																						
Matt 10:24 (Q 6.40)					42																109	2298
Matt 10:25 (Q 6.40)					42														Memory		0	2298
<i>Nothing is Hidden which will not be Known (Matt 10:26)</i>																						
Matt 10:26 (Q 12.2)																					61	1283
<i>What I Say in the Dark You Will Say in the Light (Matt 10:27)</i>																						
Matt 10:27 (Q 12.3)																					1	1284
<i>Fear Him Who Can Destroy Both Body and Soul in Hell (Matt 10:28)</i>																						
Matt 10:28 (Q 12.4–5)																					1 1	1285 1286
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Matt 10:29–31)</i>																						
Matt 10:29 (Q 12.6)																					1	1287
Matt 10:30 (Q 12.7)																					1	1288
Matt 10:31 (Q 12.7)																					0	1288
<i>On Confessing and Denying the Son of Man (Matt 10:32–33)</i>																						
Matt 10:32 (Q 12.8)																					1	1289
Matt 10:33 (Q 12.9)																					1	1290

<i>Do not Think I have Come to Bring Peace</i> (Matt 10:34)																						
Matt 10:34 (Q 12.51)																	172	24	1314	24	2428	
<i>A Household and Its Members Shall be Divided</i> (Matt 10:35–36)																						
Matt 10:35 (Q 12.53)																		173	1	1315	1	2429
Matt 10:36																						
<i>The Conditions of Discipleship</i> (Matt 10:37–38)																						
Matt 10:37 (Q 14.26)																		200	27	1342	27	2456
Matt 10:38 (Q 14.27)																		201	1	1343	1	2457
<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)																						
Matt 10:39 (Q 17.33)																		202	1	1344	1	2458
<i>On the One Who Receives You</i> (Matt 10:40)																						
Matt 10:40 (Q 10.16)																		93	109	1453	109	2567
Matt 10:41–42																						
<i>Jesus Continues to Teach and Preach after Finishing Instructing His Disciples II</i> (Matt 11:1 II)																						
Matt 11:1 (Q 7.1)																		52	41	1494	41	2608
<i>John the Baptist's Question and Jesus' Answer</i> (Matt 11:2–6)																						
Matt 11:2 (Q 7.18)																		59	7	1501	7	2615
Matt 11:3 (Q 7.19)																		60	1	1502	1	2616
Matt 11:4 (Q 7.22)																		61	1	1503	1	2617
Matt 11:5 (Q 7.22)																		61	0	1503	0	2617
Matt 11:6 (Q 7.23)																		62	1	1504	1	2618
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?")</i> (Matt 11:7–11 I; Matt 11:16–19 II)																						
Matt 11:7 (Q 7.24)																		63	1	1505	1	2619
Matt 11:8 (Q 7.25)																		64	1	1506	1	2620
Matt 11:9 (Q 7.26)																		65	1	1507	1	2621
Matt 11:10 (Q 7.27)																		66	1	1508	1	2622
Matt 11:11 (Q 7.28)																		67	1	1509	1	2623
<i>The Law and Prophets Prophesied until John</i> (Matt 11:12–14)																						
Matt 11:12 (Q 16.16)																		206			139	2762
Matt 11:13 (Q 16.16)																		206			0	2762
Matt 11:14–15																						

<i>Jesus' Witness Concerning John II ("Children Sitting in the Marketplace") (Matt 11:7–11 I; Matt 11:16–19 II)</i>																					
Matt 11:16 (Q 7.31–32)						<b>70</b>												3	1512	136	2898
						<b>71</b>												1	1513	1	2899
Matt 11:17 (Q 7.32)						<b>71</b>												0	1513	0	2899
Matt 11:18 (Q 7.33)						<b>72</b>												1	1514	1	2900
Matt 11:19 (Q 7.34–35)						<b>73</b>												1	1515	1	2901
						<b>74</b>												1	1516	1	2902
<i>Woes Pronounced on the Galilean Cities (Matt 11:20–24)</i>																					
Matt 11:20																					
Matt 11:21 (Q 10.13)									<b>90</b>									16	1532	16	2918
Matt 11:22 (Q 10.14)									<b>91</b>									1	1533	1	2919
Matt 11:23 (Q 10.15)									<b>92</b>									1	1534	1	2920
Matt 11:24																					
<i>Jesus' Thanksgiving to the Father (Matt 11:25–26)</i>																					
Matt 11:25 (Q 10.21)									<b>94</b>									2	1536	2	2922
Matt 11:26 (Q 10.21)									<b>94</b>									0	1536	0	2922
<i>All Things have been Handed Over to Jesus (Matt 11:27)</i>																					
Matt 11:27 (Q 10.22)									<b>95</b>									1	1537	1	2923
Matt 11:28–30																					
Matt 12:1–21																					
<i>The Beelzebul Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																					
Matt 12:22 (Q 11.14)									<b>106</b>									11	1548	11	2934
Matt 12:23 (Q 11.14)									<b>106</b>									0	1548	0	2934
Matt 12:24 (Q 11.15)									<b>107</b>									1	1549	1	2935
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																					
Matt 12:25 (Q 11.17)									<b>108</b>									1	1550	1	2936
Matt 12:26 (Q 11.18)									<b>109</b>									1	1551	1	2937
<i>If I Cast Out Beelzebul . . . (Matt 12:27–28)</i>																					
Matt 12:27 (Q 11.19)									<b>110</b>									1	1552	1	2938
Matt 12:28 (Q 11.20)									<b>111</b>									1	1553	1	2939
<i>Plundering the Strong Man's House (Matt 12:29)</i>																					
Matt 12:29 (Q 11.21–									<b>112</b>									1	1554	1	2940
									<b>113</b>									1	1555	1	2941











Matt 22:7 (Q 14.21)		3	2130															<b>198</b>					3	5088		
Matt 22:8 (Q 14.21)		0	2130															<b>198</b>					0	5088		
Matt 22:9																										
Matt 22:10 (Q 14.23)		1	2131																<b>199</b>					1	5089	
Matt 22:11–12																										
Matt 22:13 (Q 13.28)		11	2142																<b>188</b>					11	5100	
Matt 22:14																										
Matt 22:15–46																										
Matt 23:1–3																										
<i>The Scribes and Pharisees Tie Up Heavy Burdens (Matt 23:4)</i>																										
Matt 23:4 (Q 11.46b)		54	2196																<b>134</b>					54	5154	
Matt 23:5																										
<i>Places of Honor, Best Seats in the Synagogues, and Greetings in the Market Place (Matt 23:6–7)</i>																										
Matt 23:6 (Q 11.43)		2	2198																<b>132</b>					2	5156	
Matt 23:7 (Q 11.43)		0	2198																<b>132</b>					0	5156	
Matt 23:8–11																										
<i>Whoever Exalts himself will be Humbled (Matt 23:12)</i>																										
Matt 23:12 (Q14.11)																			<b>192</b>					60	5216	
<i>Woe To You Scribes and Pharisees: You Lock Men Out of The Kingdom of Heaven (Matt 23:13)</i>																										
Matt 23:13 (Q 11.52)		3	2201																<b>135</b>					57	5273	
<i>Woe to You Scribes and Pharisees: You Make New Converts the Sons of Hell (Matt 23:15)</i>																										
Matt 23:15 (Q 11.42, 44)																			<b>129</b> <b>133</b>					6 4	5279 5283	
<i>Woe to You Blind Guides: Misinformed Oath-Makers (Matt 23:16–22)</i>																										
Matt 23:16 (Q 6.39)																			<b>41</b>					92	5375	
Matt 23:17–22																										
<i>Woe to You Scribes and Pharisees: You Tithe the Small But Neglect the Important (Matt 23:23)</i>																										
Matt 23:23 (Q 11.42)																			<b>129</b>					88	5463	
<i>Blind Guides: You Strain the Gnat But Swallow a Camel (Matt 23:24)</i>																										
Matt 23:24 (Q 6.39)																			<b>41</b>					Memory	88	5551
<i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean" (Matt 23:25)</i>																										

Matt 23:25 (?Q 11.39a?; Q 11.39b–41; 11.42)																		1	2202	87	5638		
																		2	2204	2	5640		
																		1	2205	1	5641		
																				2	5643		
Matt 23:26																							
<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs (Matt 23:27–28)</i>																							
Matt 23:27 (?Q 11.39a?; Q 11.39b; 11.44)																			1	2206	1	5644	
																				2	5646		
																				3	5649		
Matt 23:28 (?Q 11.39a?; Q 11.39b; 11.44)																			0	2206	5	5654	
																				2	5656		
																				3	5659		
<i>Woe to You Scribes and Pharisees: The Killing of the Prophets (Matt 23:29–36)</i>																							
Matt 23:29 (Q 11.47)																			6	2212	3	5662	
Matt 23:30 (Q 11.47–48)																			0	2212	0	5662	
																			1	2213	1	5663	
Matt 23:31 (Q 11.47–48)																				1	2214	1	5664
																				1	2215	1	5665
Matt 23:32 (Q 11.47–48)																				1	2216	1	5666
																				1	2217	1	5667
Matt 23:33 (Q 3.7)	4																				133	5800	
Matt 23:34 (Q 11.49)																				1	2218	134	5934
Matt 23:35 (Q 11.50–51)																				1	2219	1	5935
																				1	2220	1	5936
Matt 23:36 (Q 11.51)																				0	2220	0	5936
<i>The Lament over Jerusalem (Matt 23:37)</i>																							
Matt 23:37 (Q 13.34)																				50	2270	50	5986
<i>Behold, Your House is Left to You Desolate (Matt 23:38–39)</i>																							
Matt 23:38 (Q 13.35)																				1	2271	1	5987
Matt 23:39 (Q 13.35)																				0	2271	0	5987
Matt 24:1–22																							
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Matt 24:23)</i>																							
Matt 24:23 (Q 17.21–		30	2301																	221		30	6017



Matt 24:49 (Q 12.45)		0	2393																0	6119
Matt 24:50 (Q 12.46)		1	2394																1	6120
Matt 24:51 (Q 12.46; 13.28)		0	2394																0	6120
																			18	6138
<i>The Parable of the Ten Virgins (Matt 25:1–12)</i>																				
Matt 25:1–9																				
Matt 25:10 (Q13.25)		14	2408																5	6143
Matt 25:11 (Q 13.25)		0	2408																0	6143
Matt 25:12 (Q 13.25)		0	2408																0	6143
Matt 25:13																				
<i>The Parable of the Talents (Matt 25:14–30)</i>																				
Matt 25:14 (Q 19.12–13)		48	2456																232	48
		1	2457																233	1
Matt 25:15–18																				
Matt 25:19 (Q 19.15)		1	2458																234	1
Matt 25:20 (Q 19.16)		1	2459																235	1
Matt 25:21 (Q 19.17)		1	2460																236	1
Matt 25:22 (Q 19.18)		1	2461																237	1
Matt 25:23 (Q 19.19)		1	2462																238	1
Matt 25:24 (Q 19.20–21)		1	2463																239	1
		1	2464																240	1
Matt 25:25 (Q 19.21)		0	2464																240	0
Matt 25:26 (Q 19.22)		1	2465																241	1
Matt 25:27 (Q 19.23)		1	2466																242	1
Matt 25:28 (Q 19.24)		1	2467																243	1
Matt 25:29 (Q 19.26)		1	2468																244	1
Matt 25:30 (Q 13.28)																				56
Matt 25:31–46																				
<i>When Jesus Finishes All His Words V, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion (Matt 26:1–2 V)</i>																				
Matt 26:1 (Q 7.1)																				136
Matt 26:2																				6395

Matt 26:3-75																									
Matt 27:1-66																									
Matt 28:1-20																									
Total # of verses moved: Complete Visual Contact																						6395			
Amount of Scrolling Greater than the Size of Q (246 verses)																						25.995x			
Total # of verses moved: [2DH] (With Oral Interference & Memory &c.)																						2468			
Amount of Scrolling Greater than the Size of Q (246 verses)																						10.032x			

*Rationale for Matthew's Non-Visual Use of Q (Lukan Order) [2DH]*

<u>Verse</u>	<u>Tradition Unit</u>	<u>Potential Parallel</u>	<u>Tradition Unit of the Potential Parallel</u>	<u>Rationale / Comments</u>
Matt 5:13	<i>You Are the Salt of the Earth</i> (Matt 5:13)	Q 14:34–35	<i>Insipid Salt</i> (Q 14:34-35)	Saying is gnomic. If there is to be any visual contact, it will be with Q, not Mark. Matthew's rendering has more in common with the Q version. As it is, the likelihood is that Matthew is accessing it by his memory of Q or by oral tradition.
Matt 5:18	<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law</i> (Matt 5:18)	Q 16:17	<i>No Serif of the Law to Fall</i> (Q 16:17)	Saying is gnomic. It is somewhat strange, though not impossible that this would be a part of oral tradition. It is not ethical, so much as a statement about the law. As such it is more likely that Matthew is accessing it from his memory of Q.
Matt 5:32	<i>On Adultery and Divorce</i> (Matt 5:31–32)	Q 16:18	<i>Divorce Leading to Adultery</i> (Q 16:18)	The tradition is a legal saying which was probably known quite well in the Christian community. 1 Cor 7 suggests that the question of divorce was considered. It is not necessary for Matthew to have visual contact with the tradition. It was an important enough issue, that it was likely taken to heart by the early church. Both the Markan and Q (16:18) versions have agreements with Matthew that the other does not have. Thus, it is possible that Matthew is using Q here and not Mark; however, since the saying is probably a well-known legal statement, it could be that is he is in neither place.
Matt 7:12	<i>The Golden Rule</i> (Matt 7:12)	Q 6:31	<i>The Golden Rule</i> (Q 6:31)	The Golden Rule probably above every other saying does not need to require visual contact to compose.
Matt 7:13–14	<i>Enter Through the Narrow Gate</i> (Matt 7:13–14)	Q 13:24	<i>I Do Not Know You</i> (Q 13:24-27)	There are is enough disagreement (especially with regard to the variables—πύλης/θύρας) that Matthew likely does not have visual contact with Q. There are different verbs (i.e., “to seek”). Note that he has “the gate is wide and the road is easy that leads to destruction, and there are many who take it,” whereas there is no similar saying in Q.

Matt 7:22–23	<i>Why do You Say to me, "Lord, Lord"</i> (Matt 7:21–23)	Q 13:25–27	<i>I Do Not Know You</i> (Q 13:24-27)	The agreement between Q 13:25–27 and Matt 7:22–23 is only slight. The most extensive agreement (Matt 7:23)—“Depart from me workers of lawlessness”—is also from Psalm 6:9 (LXX). It is not necessary that he has visual contact with these traditions.
Matt 8:13	<i>The Centurion of Capernaum II</i> (Matt 8:5–10 I; Matt 8:13 II)	Q 7:10?	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	Although it is an empty verse, we can assume that Matthew is accessing it from memory.
Matt 10:11	<i>Remain with the Worthy One in whichever City or Village You Enter</i> (Matt 10:11)	Q 10:5	<i>What to Do in Houses and Towns</i> (Q 10:5-9)	Matthew is recalling it from having just read it.
Matt 12:13	<i>Concerning the House You Enter</i> (Matt 10:12–13)	Q 10:4–5	<i>No Provisions</i> (Q 10:4) & <i>What to Do in Houses and Towns</i> (Q 10:5-9)	Matthew is recalling these having had just read them.
Matt 10:17	<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony</i> (Matt 10:17–18)	Q 12:11	<i>Hearings before Synagogues</i> (Q 12:11-12)	The agreement is only in a few words, but they are also words that Matthew shares in common with Mark 13:9. There is no agreement of Matthew with Q against Mark. Matt 10:17–22 follows Mark 13:9–13. There is simply no reason to assume that Matthew has visual contact with Q here. He has visual contact with Mark.
Matt 10:19–20	<i>Do Not Worry About How or What to Say, For The Spirit Will Speak</i> (Matt 10:19–20)	Q 12:11–12	<i>Hearings before Synagogues</i> (Q 12:11-12)	There is considerable agreement between Matt 10:19–20 and Mark 13:11 against Q, which highly suggests visual contact. There are agreements between Q and Matthew here (δέ, -ήσῃτε πῶς ἦ), but they are hardly probative enough, and may be from memory interference of the Q version. Matt 10:17–22 follows Mark 13:9–13. There is simply no reason to assume that Matthew has visual contact with Q here. He has visual contact with Mark.
Matt 10:24–25	<i>A Disciple is Not Above His Teacher</i> (Matt 10:24–25)	Q 6:40	<i>The Disciple and the Teacher</i> (Q 6:40)	This is aphoristic enough to be accessed by memory.
Matt 11:12–13	<i>The Law and Prophets Prophesied until John</i> (Matt 11:12–13)	Q 16:16	<i>Since John the Kingdom of God</i> (Q 16:16)	There is a certain degree of unlikelihood that this sort of tradition would be an oral tradition, rather than recollection of Q itself, and there is just enough agreement between Matthew and Q which would put it very close to, if not past, the point where visual contact would be demanded or the probable option. However, one is inclined in favor of the hypothesis, which would necessitate assuming its access by



				memory.
Matt 12:34	<i>The Good and Evil Men's Treasure</i> (Matt 12:34–35)	Q 3:7	<i>John's Announcement of Judgment</i> (Q 3:7-9)	The expression γεννήματα ἐχιδνῶν hardly needs visual contact to compose.
Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	Q 19:26	<i>The Parable of the Entrusted Money</i> (Q 19:12-13, 15-24, 26)	Matthew has more in common with Markan version (4:25); however, in all likelihood, Matthew does not have visual contact with Mark either, but is recalling it from either his memory of the Markan tradition or from the oral tradition. The saying is gnomic; no visual contact is needed.
Matt 13:16–17	<i>The Blessedness of the Disciples</i> (Matt 13:16–17)	Q 10:23–24	<i>The Beatitude for the Eyes that See</i> (Q 10:23–24)	While there is sufficient agreement to perhaps be probative, the likelihood (not a overwhelmingly so, but sufficiently so) is that this tradition is accessed by memory. It is gnomic, and just the sort of statement that the early church would keep close. The variables are different (Matthew: kings; Luke: righteous men; verbs: Matthew: ἐπιθυέω; Luke: θέλω), which could be changed although one has visual contact; however, the odds against visual contact slightly out weight those for it. Matthew seems to add “and your ears, for they hear,” which one might think would be a part of the original keeping the parallelism.
Matt 13:53	<i>Jesus Leaves After Finishing His Parables III</i> (Matt 13:53)	Q 7:1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	Matthew does not need to keep accessing the phrase visually in order to compose.
Matt 15:14	<i>The Blind Guiding the Blind</i> (Matt 15:14)	Q 6:39	<i>The Blind Leading the Blind</i> (Q 6:39)	The tradition is gnomic enough that it does not require visual contact.
Matt 16:1	<i>The Pharisees and Sadducees Ask for a Sign from Heaven</i> (Matt 16:1)	Q 17:20, 11:16	<i>The Kingdom of God within You</i> (Q 17: 20-21,) & <i>Refuting the Beelzebul Accusation</i> (Q 11:14-15, 17-20)	The agreements are single words, hardly probative enough to entail visual contact.
Matt 16:2	<i>Interpreting the Times</i> (Matt 16:2–3)	Q 17:20	<i>The Kingdom of God within You</i> (Q 17: 20-21,)	The agreements are single words, hardly probative enough to entail visual contact.
Matt 19:1	<i>Jesus Leaves After Finishing His Parables IV</i> (Matt 19:1)	Q 7:1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	Matthew does not need to keep accessing the phrase visually in order to compose.
Matt 21:21	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Matt 21:20–22)	Q 17:6	<i>Faith Like a Mustard Seed</i> (Q 17:6)	Matthew has visual contact with Mark 11:22–23. The agreements are only slight between Matthew and Q.

Matt 21:31	<i>The Parable of the Two Sons</i> (Matt 21:28–31)	Q 7:29	<i>For and Against John</i> (Q 7: 29-30)	The agreement is only slight, and so it is possible the tradition is accessed by Matthew’s memory of it.
Matt 21:32	<i>John Came in the Way of Righteousness, But You Did not Believe Him</i> (Matt 21:32)	Q 7:29–30	<i>For and Against John</i> (Q 7: 29-30)	The agreement is only slight, and so it is possible the tradition is accessed by Matthew’s memory of it.
Matt 23:12	<i>Whoever Exalts himself will be Humbled</i> (Matt 23:12)	Q 14:11	<i>The Exalted Humbled and the Humble Exalted,</i> (Q 14: 11,)	This is aphoristic. No visual contact needed.
Matt 23:15	<i>Woe to You Scribes and Pharisees: You Make New Coverts the Sons of Hell</i> (Matt 23:15)	Q 11:42, 44	<i>The Faithful or Unfaithful Slave</i> (Q 12:42-46)	The agreements are basically, “Woe to you, Pharisees” which hardly requires visual contact.
Matt 23:16	<i>Woe to You Blind Guides: Misinformed Oath-Makers</i> (Matt 23:16–22)	Q 6:39	<i>The Blind Leading the Blind</i> (Q 6:39)	The expression ὀδηγοὶ τυφλοῖ hardly needs visual contact to compose.
Matt 23:24	<i>Blind Guides: You Strain the Gnat But Swallow a Camel</i> (Matt 23:24)	Q 6:39	<i>The Blind Leading the Blind</i> (Q 6:39)	The expression ὀδηγοὶ τυφλοῖ hardly needs visual contact to compose.
Matt 23:25	<i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean"</i> (Matt 23:25)	Q 11:42	<i>Woes against the Pharisees</i> (Q 11:39a?, 42, 39b, 41, 43-44)	The agreements are basically, “Woe to you, Pharisees” which hardly requires visual contact.
Matt 23:27–28	<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs</i> (Matt 23:27–28)	?Q 11.39a?; Q 11.44	<i>Woes against the Pharisees</i> (Q 11:39a?, 42, 39b, 41, 43-44)	There is very little agreement between Matthew and ?Q 11.39a?; Q 11.44. No visual contact needed.
Matt 23:33	<i>Woe to You Scribes and Pharisees: The Killing of the Prophets</i> (Matt 23:29–36)	Q 3:7	<i>John's Announcement of Judgment</i> (Q 3:7-9)	The expression γεννήματα ἐχιδνῶν hardly needs visual contact to compose.
Matt 24:27	<i>Just As the Lightning Comes From the East</i> (Matt 24:27)	Q 17:30	<i>As in the Days of Noah</i> (Q 17:26-27, ?28-29?, 30)	The agreement here is “Thus it will be” and “the son of man,” which do not require visual contact.
Matt 24:51	<i>The Good and Wicked Slaves</i> (Matt 24:45–51)	Q 13:28	<i>Replaced by People from East and West</i> (Q 13:29, 28)	“There, there will be weeping and gnashing of teeth” does not require visual contact.
Matt 25:30	<i>The Parable of the Talents</i> (Matt 25:14–30)	Q 13:28	<i>Replaced by People from East and West</i> (Q 13:29, 28)	“There, there will be weeping and gnashing of teeth” does not require visual contact.
Matt 26:1	<i>Jesus Leaves After Finishing His Parables V</i> (Matt 26:1–2)	Q 7:1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	Matthew does not need to keep accessing the phrase visually in order to compose.

### Matthew's use of Q (Matthean Order) [2DH]

	1-12	13-24	25-36	37-48	49-61	62-73	74-85	86-97	98-109	110-123	124-136	137-148	149-160	161-172	173-185	186-197	198-209	210-221	222-233	234-246			
Matt 1:1-25																							
Matt 2:1-23																							
<i>John the Baptist (Matt 3:1-2)</i>																							
Matt 3:1 (Q 3.0; 3.2b)	<b>1</b>																					1	1
	<b>2</b>																					1	2
Matt 3:2																							
Matt 3:3-4																							
<i>The People Go Out to John (Matt 3:5-6)</i>																							
Matt 3:5 (Q 3.3)	<b>3</b>																					1	3
Matt 3:6 (Q 3.7)	<b>4</b>																					1	4
<i>John's Preaching of Repentance (Matt 3:7-10)</i>																							
Matt 3:7 (Q 3.7)	<b>4</b>																					0	4
Matt 3:8 (Q 3.8)	<b>5</b>																					1	5
Matt 3:9 (Q 3.8)	<b>5</b>																					0	5
Matt 3:10 (Q 3.9)	<b>6</b>																					1	6
<i>John's Messianic Preaching I: The One After Me (Matt 3:11 I; Matt 3:12 II)</i>																							
Matt 3:11 (Q 3.16b)	<b>7</b>																					1	7
<i>John's Messianic Preaching II: His Winnowing Fork Is In His Hand (Matt 3:11 I; Matt 3:12 II)</i>																							
Matt 3:12 (Q 3.17)	<b>8</b>																					1	8
<i>The Baptism of Jesus (Matt 3:13-17)</i>																							
Matt 3:13 (Q 3.21)	<b>9</b>																					1	9
Matt 3:14-15																							
Matt 3:16 (Q 3.21-22)	<b>9</b>																					0	9
	<b>10</b>																					1	10
Matt 3:17 (Q 3.22)	<b>10</b>																					0	10
<i>Jesus Goes Out into The Wilderness and Is Tempted for Forty Days (Matt 4:1-2)</i>																							
Matt 4:1 (Q 4.1-2)	<b>11</b>																					1	11
	<b>12</b>																					1	12
Matt 4:2 (Q 4.2)	<b>12</b>																					0	12

<i>The Temptation: Stone into Bread (Matt 4:3-4)</i>																				
Matt 4:3 (Q 4.3)		<b>13</b>																	1	13
Matt 4:4 (Q 4.4)		<b>14</b>																	1	14
<i>The Temptation: the Pinnacle of the Temple (Matt 4:5-7)</i>																				
Matt 4:5 (Q 4.9)		<b>15</b>																	1	15
Matt 4:6 (Q 4.9-11)		<b>15</b> <b>16</b> <b>17</b>																	0	15
																			1	16
																			1	17
Matt 4:7 (Q 4.12)		<b>18</b>																	1	18
<i>The Temptation: the Kingdoms of the World (Matt 4:8-10)</i>																				
Matt 4:8 (Q 4.5)		<b>19</b>																	1	19
Matt 4:9 (Q 4.6-7)		<b>20</b> <b>21</b>																	1	20
																			1	21
Matt 4:10 (Q 4.8)		<b>22</b>																	1	22
<i>The Devil Departs and the Angels Minister (Matt 4:11)</i>																				
Matt 4:11 (Q 4.13)		<b>23</b>																	1	23
Matt 4:12																				
<i>Jesus Departs Nazareth and Settles in Capernaum (Matt 4:13)</i>																				
Matt 4:13 (Q 4.16)		<b>24</b>																	1	24
Matt 4:14-25																				
<i>Occasion of the Sermon on the Mount (Matt 5:1-2)</i>																				
Matt 5:1																				
Matt 5:2 (Q 6.20)		<b>25</b>																	1	25
<i>The Beatitudes (Matt 5:3-11)</i>																				
Matt 5:3 (Q 6.20)		<b>25</b>																	0	25
Matt 5:4 (Q 6.21)		<b>26</b>																	1	26
Matt 5:5																				
Matt 5:6 (Q 6.21)		<b>26</b>																	0	26
Matt 5:7-10																				
Matt 5:11 (Q 6.22)		<b>27</b>																	1	27
<i>Rejoice, For Great is Your Reward (Matt 5:12)</i>																				
Matt 5:12 (Q 6.23)		<b>28</b>																	1	28

<i>You Are the Salt of the Earth</i> (Matt 5:13)																				
Matt 5:13 (Q 14:34–35)			<b>29</b>																1	29
Matt 5:14			<b>30</b>																1	30
<i>Putting a Lamp on the Lampstand</i> (Matt 5:15)																				
Matt 5:15 (Q 11.33)			<b>31</b>																1	31
Matt 5:16–17																				
<i>Until Heaven and Earth Pass Away, Not one Iota or Small Stroke Will Pass Away from the Law</i> (Matt 5:18)																				
Matt 5:18 (Q 16.17)			<b>32</b>																1	32
Matt 5:19–24																				
<i>Agreement with One's Accuser</i> (Matt 5:25–26)																				
Matt 5:25 (Q 12.58)			<b>33</b>																1	33
Matt 5:26 (Q 12.59)			<b>34</b>																1	34
Matt 5:27–30																				
<i>On Adultery and Divorce</i> (Matt 3:31–32)																				
Matt 5:31																				
Matt 5:32 (Q 16.18)			<b>35</b>																1	35
Matt 5:33–37																				
<i>On Retaliation</i> (Matt 5:38–42)																				
Matt 5:38																				
Matt 5:39 (Q 6.29, Q 6.29?30/Matt 5.41)			<b>36</b>	<b>37</b>															1	36
Matt 5:40 (Q 6.29)			<b>36</b>																1	37
Matt 5:41 (Q 6.29?30/Matt 5.41)				<b>37</b>															1	38
Matt 5:42 (Q 6.30)			<b>38</b>																1	39
<i>On the Love of One's Enemies</i> (Matt 5:43–47)																				
Matt 5:43																				
Matt 5:44 (Q 6.27–28)			<b>39</b>																1	41
Matt 5:45 (Q 6.35c–d)			<b>40</b>																1	42
Matt 5:46 (Q 6.32)			<b>41</b>																1	43
Matt 5:47 (Q 6.32)			<b>42</b>																1	44

Matt 5:47 (Q 6.34)				<b>43</b>																		1	45	
<i>Be Perfect (Matt 5:48)</i>																								
Matt 5:48 (Q 6.36)				<b>44</b>																			1	46
Matt 6:1–8																								
<i>The Lord's Prayer (Matt 6:9–13)</i>																								
Matt 6:9 (Q 11.2b)				<b>45</b>																			1	47
Matt 6:10 (Q 11.2b)				<b>45</b>																			0	47
Matt 6:11 (Q 11.3)				<b>46</b>																			1	48
Matt 6:12 (Q 11.4)				<b>47</b>																			1	49
Matt 6:13 (Q 11.4)				<b>47</b>																			0	49
Matt 6:14–18																								
<i>Store Up For Yourselves Treasures in Heaven (Matt 6:19–20)</i>																								
Matt 6:19 (Q 12.33)				<b>48</b>																			1	50
Matt 6:20 (Q 12.33)				<b>48</b>																			0	50
<i>Where Your Treasure is There your Heart will be (Matt 6:21)</i>																								
Matt 6:21 (Q 12.34)				<b>49</b>																			1	51
<i>The Sound Eye (Matt 6:22–23)</i>																								
Matt 6:22 (Q 11.34)				<b>50</b>																			1	52
Matt 6:23 (Q 11.34–35)				<b>50</b> <b>51</b>																			0	52
																							1	53
<i>On Serving Two Masters (Matt 6:24)</i>																								
Matt 6:24 (Q 16.13)				<b>52</b>																			1	54
<i>On Anxiety about Earthly Things (Matt 6:25–34)</i>																								
Matt 6:25 (Q 12.22b–23)				<b>53</b> <b>54</b>																			1	55
																							1	56
Matt 6:26 (Q 12.24)				<b>55</b>																			1	57
Matt 6:27 (Q 12.25)				<b>56</b>																			1	58
Matt 6:28 (Q 12.26–27)				<b>57</b> <b>58</b>																			1	59
																							1	60
Matt 6:29 (Q 12.27)				<b>58</b>																			0	60
Matt 6:30 (Q 12.28)				<b>59</b>																			1	61
Matt 6:31 (Q 12.29)				<b>60</b>																			1	62



<i>Why do You Say to me, "Lord, Lord" (Matt 7:21–23)</i>																					
Matt 7:21 (Q 6.46)							<b>76</b>													2	80
Matt 7:22 (Q 13.25–27)							<b>78</b>													2	82
							<b>77</b>													1	83
							<b>79</b>													2	85
Matt 7:23 (Q 13.25, 27)							<b>78</b>													1	86
							<b>79</b>													1	87
<i>The House Built Upon the Rock (Matt 7:24–27)</i>																					
Matt 7:24 (Q 6.47–48)							<b>80</b>													1	88
							<b>81</b>													1	89
Matt 7:25 (Q 6.48)							<b>81</b>													1	90
Matt 7:26 (Q 6.49)							<b>82</b>													1	91
Matt 7:27 (Q 6.49)							<b>82</b>													0	91
<i>Jesus Finishes His Words and The Crowds are Amazed at His Teaching I (Matt 7:28 I)</i>																					
Matt 7:28 (Q 7.1)							<b>83</b>													1	92
Matt 7:29																					
Matt 8:1–4																					
<i>The Centurion of Capernaum I (Matt 8:5–10 I; Matt 8:13 II)</i>																					
Matt 8:5 (Q 7.1, 3)							<b>83</b>													0	92
							<b>84</b>													1	93
Matt 8:6 (Q 7.3)							<b>84</b>													0	93
Matt 8:7 (Q 7.3)							<b>84</b>													0	93
Matt 8:8 (Q 7.6b-c-7)							<b>85</b>													1	94
								<b>86</b>												1	95
Matt 8:9 (Q 7.8)								<b>87</b>												1	96
Matt 8:10 (Q 7.9)								<b>88</b>												1	97
<i>Many will Come from the East and West and Recline with Abraham, Isaac, and Jacob (Matt 8:11)</i>																					
Matt 8:11 (Q 13.28–29)							<b>91</b>													3	100
							<b>90</b>													1	101
<i>The Sons of the Kingdom will be Cast Out: In that Place, there will be Weeping and Gnashing of Teeth (Matt 8:12)</i>																					
Matt 8:12 (Q 13.28)							<b>91</b>													1	102
<i>The Centurion of Capernaum II (Matt 8:5–10 I; Matt 8:13 II)</i>																					
Matt 8:13 (Q 7.?10?)							<b>89</b>													1	103
Matt 8:14–18																					



<i>On Following Jesus (Matt 8:19–22)</i>																					
Matt 8:19 (Q 9.57)																				3	106
Matt 8:20 (Q 9.58)																				1	107
Matt 8:21 (Q 9.59)																				1	108
Matt 8:22 (Q 9.60)																				1	109
Matt 8:23–34																					
Matt 9:1–31																					
<i>The Beelzebul Controversy I (Matt 9:32–34 I; Matt 12:22–24 II)</i>																					
Matt 9:32 (Q 11.14)																				50	159
Matt 9:33 (Q 11.14)																				0	159
Matt 9:34 (Q 11.15)																				1	160
Matt 9:35–36																					
<i>The Harvest is Plentiful, but Workers are Few (Matt 9:37–38)</i>																					
Matt 9:37 (Q 10.2)																				50	210
Matt 9:38 (Q 10.2)																				0	210
Matt 10:1–6																					
<i>"Preach that the Kingdom of Heaven is Near" (Matt 10:7)</i>																					
Matt 10:7 (Q 10.9)																				1	211
<i>"Heal the Sick, Raise the Dead, Cleanse the Lepers, Cast Out Demons" (Matt 8:10)</i>																					
Matt 10:8 (Q 10.9)																				0	211
<i>Do Not Acquire for Yourself Gold, Silver, or Copper, nor a Bag, Two Tunics, nor Sandals: The Worker is Worthy of His Wages (Matt 10:9–10)</i>																					
Matt 10:9																					
Matt 10:10 (Q 10.4, 7)																				1	212
																				4	216
<i>Remain with the Worthy One in whichever City or Village You Enter (Matt 10:11)</i>																					
Matt 10:11 (Q 10.5, 7–8)																				2	218
																				2	220
																				3	223
<i>Concerning the House You Enter (Matt 10:12–13)</i>																					
Matt 10:12 (Q 10.4–5)																				1	224
																				2	226
Matt 10:13 (Q 10.5–7)																				0	226
																				1	227
																				1	228

<i>Concerning the One Who does Not Accept You (Matt 10:14–15)</i>																				
Matt 10:14 (Q 10.10–11)										<b>103</b>									1	229
										<b>104</b>									1	230
Matt 10:15 (Q 10.12)										<b>105</b>									1	231
<i>Lambs in the Midst of Wolves (Matt 10:16)</i>																				
Matt 10:16 (Q 10.3)										<b>106</b>									1	232
<i>They Will Hand You Over to Councils and in Synagogues and before Governors and Kings for a Testimony (Matt 10:17–18)</i>																				
Matt 10:17 (Q 12.11)										<b>107</b>									1	233
Matt 10:18																				
<i>Do Not Worry About How or What to Say, For The Spirit Will Speak (Matt 10:19–20)</i>																				
Matt 10:19 (Q 12.11)										<b>107</b>									0	233
Matt 10:20 (Q 12.12)										<b>108</b>									1	234
Matt 10:21–23																				
<i>A Disciple is Not Above His Teacher (Matt 10:24–25)</i>																				
Matt 10:24 (Q 6.40)										<b>109</b>									1	235
Matt 10:25 (Q 6.40)										<b>109</b>									0	235
<i>Nothing is Hidden which will not be Known (Matt 10:26)</i>																				
Matt 10:26 (Q 12.2)										<b>110</b>									1	236
<i>What I Say in the Dark You Will Say in the Light (Matt 10:27)</i>																				
Matt 10:27 (Q 12.3)										<b>111</b>									1	237
<i>Fear Him Who Can Destroy Both Body and Soul in Hell (Matt 10:28)</i>																				
Matt 10:28 (Q 12.4–5)										<b>112</b>									1	238
										<b>113</b>									1	239
<i>Sparrows Sold, the Number of Hairs on Your Head, and Your Comparative Value (Matt 10:29–31)</i>																				
Matt 10:29 (Q 12.6)										<b>114</b>									1	240
Matt 10:30 (Q 12.7)										<b>115</b>									1	241
Matt 10:31 (Q 12.7)										<b>115</b>									0	241
<i>On Confessing and Denying the Son of Man (Matt 10:32–33)</i>																				
Matt 10:32 (Q 12.8)										<b>116</b>									1	242
Matt 10:33 (Q 12.9)										<b>117</b>									1	243
<i>Do not Think I have Come to Bring Peace (Matt 10:34)</i>																				
Matt 10:34 (Q 12.51)										<b>119</b>									2	245

<i>A Household and Its Members Shall be Divided</i> (Matt 10:35–36)																						
Matt 10:35 (Q 12.53)																			1	246		
Matt 10:36																						
<i>The Conditions of Discipleship</i> (Matt 10:37–38)																						
Matt 10:37 (Q 14.26)																			1	247		
Matt 10:38 (Q 14.27)																			1	248		
<i>He Who Finds His Life Will Lose It</i> (Matt 10:39)																						
Matt 10:39 (Q 17.33)																			1	249		
<i>On the One Who Receives You</i> (Matt 10:40)																						
Matt 10:40 (Q 10.16)																			1	250		
Matt 10:41–42																						
<i>Jesus Continues to Teach and Preach after Finishing Instructing His Disciples II</i> (Matt 11:1 II)																						
Matt 11:1 (Q 7.1)																			Memory	41	291	
<i>John the Baptist's Question and Jesus' Answer</i> (Matt 11:2–6)																						
Matt 11:2 (Q 7.18)																			1	251	42	333
Matt 11:3 (Q 7.19)																			1	252	1	334
Matt 11:4 (Q 7.22)																			1	253	1	335
Matt 11:5 (Q 7.22)																			0	253	0	335
Matt 11:6 (Q 7.23)																			1	254	1	336
<i>Jesus' Witness Concerning John I ("What Did You Go Out . . . to See?")</i> (Matt 11:7–11 I; Matt 11:16–19 II)																						
Matt 11:7 (Q 7.24)																			1	255	1	337
Matt 11:8 (Q 7.25)																			1	256	1	338
Matt 11:9 (Q 7.26)																			1	257	1	339
Matt 11:10 (Q 7.27)																			1	258	1	340
Matt 11:11 (Q 7.28)																			1	259	1	341
<i>The Law and Prophets Prophesied until John</i> (Matt 11:12–14)																						
Matt 11:12 (Q 16.16)																			1	260	1	342
Matt 11:13 (Q 16.16)																			0	260	0	342
Matt 11:14–15																						
<i>Jesus' Witness Concerning John II ("Children Sitting in the Marketplace")</i> (Matt 11:7–11 I; Matt 11:16–19 II)																						
Matt 11:16 (Q 7.31–32)																			1	261	1	343
																			1	262	1	344

Matt 11:17 (Q 7.32)																			0	262	0	344
Matt 11:18 (Q 7.33)																			1	263	1	345
Matt 11:19 (Q 7.34–35)																			1	264	1	346
																			1	265	1	347
<i>Woes Pronounced on the Galilean Cities (Matt 11:20–24)</i>																						
Matt 11:20																						
Matt 11:21 (Q 10.13)																			1	266	1	348
Matt 11:22 (Q 10.14)																			1	267	1	349
Matt 11:23 (Q 10.15)																			1	268	1	350
Matt 11:24																						
<i>Jesus' Thanksgiving to the Father (Matt 11:25–26)</i>																						
Matt 11:25 (Q 10.21)																			1	269	1	351
Matt 11:26 (Q 10.21)																			0	269	0	351
<i>All Things have been Handed Over to Jesus (Matt 11:27)</i>																						
Matt 11:27 (Q 10.22)																			1	270	1	352
Matt 11:28–30																						
Matt 12:1–21																						
<i>The Beelzebub Controversy II (Matt 9:32–34 I; Matt 12:22–24 II)</i>																						
Matt 12:22 (Q 11.14)																			1	271	1	353
Matt 12:23(Q 11.14)																			0	271	0	353
Matt 12:24(Q 11.15)																			1	272	1	354
<i>A Kingdom and Satan Divided (Matt 12:25–26)</i>																						
Matt 12:25 (Q 11.17)																			1	273	1	355
Matt 12:26 (Q 11.18)																			1	274	1	356
<i>If I Cast Out Beelzebub . . . (Matt 12:27–28)</i>																						
Matt 12:27 (Q 11.19)																			1	275	1	357
Matt 12:28 (Q 11.20)																			1	276	1	358
<i>Plundering the Strong Man's House (Matt 12:29)</i>																						
Matt 12:29 (Q 11.21–22)																			1	277	1	359
																			1	278	1	360
<i>He who is not with Me is Against Me (Matt 12:30)</i>																						
Matt 12:30 (Q 11.23)																			1	279	1	361

<i>Blasphemy of the Holy Spirit (Matt 12:31–32)</i>																					
Matt 12:31 (Q 12.10)																		1	280	1	362
Matt 12:32 (Q 12.10)																		0	280	0	362
<i>The Tree is Known by Its Fruit II (Matt 7:15–20 I; Matt 12:33 II)</i>																					
Matt 12:33 (Q 6.43–44)																		79	359	79	441
																		1	360	1	442
<i>The Good and Evil Men's Treasure (Matt 12:34–35)</i>																					
Matt 12:34 (Q 3.7; 6.45)	4																	81	441	70	512
																			151		663
Matt 12:35 (Q 6.45)																		0	441	0	663
Matt 12:36–37																					
<i>The Scribes and Pharisees Ask for a Sign (Matt 12:38)</i>																					
Matt 12:38 (Q 11.16, 29)																		1	442	1	664
																		1	443	1	665
<i>An Evil and Adulterous Generation Seeks a Sign: No Sign Will Be Given Except the Sign of Jonah II (Matt 12:39 I; Matt 16:4a II)</i>																					
Matt 12:39 (Q 11.16, 29)																		1	444	1	666
																		1	445	1	667
<i>Just as Jonah was a Sign, So Will the Son of Man Be (Matt 12:40)</i>																					
Matt 12:40 (Q 11.30)																		1	446	1	668
<i>The Sentence of the Men of Nineveh (Matt 12:41)</i>																					
Matt 12:41 (Q 11.32)																		1	447	1	669
<i>The Sentence of the Queen of South (Matt 12:42)</i>																					
Matt 12:42 (Q 11.31)																		1	448	1	670
<i>The Return of the Unclean Spirit (Matt 12:43–45)</i>																					
Matt 12:43 (Q 11.24)																		1	449	1	671
Matt 12:44 (Q 11.24–25)																		1	450	1	672
																		1	451	1	673
Matt 12:45 (Q 11.26–28)																		1	452	1	674
																		1	453	1	675
																		1	454	1	676
Matt 12:46–50																					
Matt 13:1–11																					
<i>Whoever Has, to Him It Shall Be Given (Matt 13:12)</i>																					





30)		1	512															<b>188</b>					1	1547	
Matt 19:29																									
<i>The First Will be Last and the Last, First I</i> (Matt 19:30 I; Matt 20:16 II)																									
Matt 19:30 (Q 13.30)		1	513																					1	1548
Matt 20:1-15																									
<i>The First Will be Last, and the Last, First II</i> (Matt 19:30 I; Matt 20:16 II)																									
Matt 20:16 (Q 13.30)		0	513																					0	1548
Matt 20:17-34																									
Matt 21:1-19																									
<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Matt 21:20-22)																									
Matt 21:20																									
Matt 21:21 (Q 17.6)																								13	1561
Matt 21:22																									
Matt 21:23-27																									
<i>The Parable of the Two Sons</i> (Matt 21:28-31)																									
Matt 21:28-30			Memory																						
Matt 21:31 (Q 7.29)		1	514																					14	1575
<i>John Came in the Way of Righteousness, But You Did not Believe Him</i> (Matt 21:32)																									
Matt 21:32 (Q 7.29-30)		0	514																					0	1575
		1	515																					1	1576
Matt 21:33-46																									
<i>The Parable of the Great Supper</i> (Matt 22:1-14)																									
Matt 22:1																									
Matt 22:2 (Q 14.16)		1	516																					1	1577
Matt 22:3 (Q 14.17)		1	517																					1	1578
Matt 22:4 (Q 14.17)		0	517																					0	1578
Matt 22:5 (Q 14.18)		1	518																					1	1579
		1	519																					1	1580
		1	520																					1	1581
Matt 22:6																									
Matt 22:7 (Q 14.21)		1	521																					1	1582
Matt 22:8 (Q 14.21)		0	521																					0	1582





11.42)																			<b>203</b>						<b>3</b>	1940											
Matt 23:26																																					
<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs (Matt 23:27–28)</i>																																					
Matt 23:27 (?Q 11.39a?; Q 11.39b; 11.44)		1	531																									<b>204</b>					1	1941			
																												<b>205</b>					1	1942			
																												<b>207</b>					2	1944			
Matt 23:28 (?Q 11.39a?; Q 11.39b; 11.44)		0	531																										<b>204</b>					3	1947		
																												<b>205</b>					1	1948			
																												<b>207</b>					2	1950			
<i>Woe to You Scribes and Pharisees: The Killing of the Prophets (Matt 23:29–36)</i>																																					
Matt 23:29 (Q 11.47)		1	532																										<b>208</b>					1	1951		
Matt 23:30 (Q 11.47–48)		0	532																										<b>208</b>					0	1951		
		1	533																										<b>209</b>					1	1952		
Matt 23:31 (Q 11.47–48)		1	534																										<b>208</b>					1	1953		
		1	535																										<b>209</b>					1	1954		
Matt 23:32 (Q 11.47–48)		1	536																										<b>208</b>					1	1955		
		1	537																										<b>209</b>					1	1956		
Matt 23:33 (Q 3.7)	<b>4</b>																																	205	2161		
Matt 23:34 (Q 11.49)		1	538																											<b>210</b>					206	2367	
Matt 23:35 (Q 11.50–51)		1	539																											<b>211</b>					1	2368	
		1	540																											<b>212</b>					1	2369	
Matt 23:36 (Q 11.51)		0	540																											<b>212</b>					0	2369	
<i>The Lament over Jerusalem (Matt 23:37)</i>																																					
Matt 23:37 (Q 13.34)		1	541																											<b>213</b>					1	2370	
<i>Behold, Your House is Left to You Desolate (Matt 23:38–39)</i>																																					
Matt 23:38 (Q 13.35)		1	542																											<b>214</b>					1	2371	
Matt 23:39 (Q 13.35)		0	542																											<b>214</b>					0	2371	
Matt 24:1–22																																					
<i>If Someone says, "Behold, The Christ is There"—Do Not Believe (Matt 24:23)</i>																																					
Matt 24:23 (Q 17.21–23)		2	544																																2	2373	
		1	545																											<b>216</b>					1	2374	
Matt 24:24–25			Memory																																		

<i>If They say, "Behold, He is in the Wilderness"—Do Not Go Out (Matt 24:26)</i>																						
Matt 24:26 (Q 17.21–23)		1 1	546 547															216 217		1 1	2375 2376	
<i>Just As the Lightning Comes From the East (Matt 24:27)</i>																						
Matt 24:27 (Q 17.24, 30)		1	548															218	224	1 6	2377 2383	
<i>Where the Corpse is the Vultures will Gather (Matt 24:28)</i>																						
Matt 24:28 (Q 17.37)		1	549															219		5	2388	
Matt 24:29–36																						
<i>Just as in the Days of Noah (Matt 24:37–39)</i>																						
Matt 24:37 (Q 17.26, 30)		1	550															220	224	1 4	2389 2393	
Matt 24:38 (Q 17.26–27)		0 1	550 551															220 221		4 1	2397 2398	
Matt 24:39 (Q 17.27–30)		0 1 1 1	551 552 553 554															221	222 223 224	0 1 1 1	2398 2399 2400 2401	
<i>One Will be Taken, and One, Left (Matt 24:40–41)</i>																						
Matt 24:40 (Q 17.34)		1	555																225		1	2402
Matt 24:41 (Q 17.35)		1	556																226		1	2403
Matt 24:42																						
<i>The Thief at Night (Matt 24:43)</i>																						
Matt 24:43 (Q 12.39)		1	557																227		1	2404
<i>The Hour of the Son of Man (Matt 24:44)</i>																						
Matt 24:44 (Q 12.40)		1	558																228		1	2405
<i>The Good and Wicked Slaves (Matt 24:45–51)</i>																						
Matt 24:45 (Q 12.42)		1	559																229		1	2406
Matt 24:46 (Q 12.43)		1	560																230		1	2407
Matt 24:47 (Q 12.44)		1	561																231		1	2408
Matt 24:48 (Q 12.45)		1	562																232		1	2409
Matt 24:49 (Q 12.45)		0	562																232		0	2409
Matt 24:50 (Q 12.46)		1	563																233		1	2410

Matt 24:51 (Q 12.46; 13.28)		0	563						<b>91</b>									<b>233</b>		0	2410	
																				142	2552	
<i>The Parable of the Ten Virgins (Matt 25:1–12)</i>																						
Matt 25:1–9																						
Matt 25:10 (Q13.25)									<b>78</b>											13	2565	
Matt 25:11 (Q 13.25)									<b>78</b>											0	2565	
Matt 25:12 (Q 13.25)									<b>78</b>											0	2565	
Matt 25:13																						
<i>The Parable of the Talents (Matt 25:14–30)</i>																						
Matt 25:14 (Q 19.12–13)		1	564																	<b>234</b>	156	2721
		1	565																	<b>235</b>	1	2722
Matt 25:15–18																						
Matt 25:19 (Q 19.15)		1	566																	<b>236</b>	1	2723
Matt 25:20 (Q 19.16)		1	567																	<b>237</b>	1	2724
Matt 25:21 (Q 19.17)		1	568																	<b>238</b>	1	2725
Matt 25:22 (Q 19.18)		1	569																	<b>239</b>	1	2726
Matt 25:23 (Q 19.19)		1	570																	<b>240</b>	1	2727
Matt 25:24 (Q 19.20–21)		1	571																	<b>241</b>	1	2728
		1	572																	<b>242</b>	1	2729
Matt 25:25 (Q 19.21)		0	572																	<b>242</b>	0	2729
Matt 25:26 (Q 19.22)		1	573																	<b>243</b>	1	2730
Matt 25:27 (Q 19.23)		1	574																	<b>244</b>	1	2731
Matt 25:28 (Q 19.24)		1	575																	<b>245</b>	1	2732
Matt 25:29 (Q 19.26)		1	576																	<b>246</b>	1	2733
Matt 25:30 (Q 13.28)									<b>91</b>												155	2888
Matt 25:31–46																						
<i>When Jesus Finishes All His Words V, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion (Matt 26:1–2 V)</i>																						
Matt 26:1									<b>83</b>												8	2896
Matt 26:2																						
Matt 26:3–75																						
Matt 27:1–66																						



*Rationale for Matthew's Non-Visual Use of Q (Matthean Order) [2DH]*

Verse	Tradition Unit	Potential Parallel	Tradition Unit of the Potential Parallel	Rationale / Comments
Matt 11:1	<i>Jesus Continues to Teach and Preach after Finishing Instructing His Disciples II</i> (Matt 11:1 II)	Q 7.1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	The phrase is formulaic. Matthew has already used the tradition at Matthew 8:5. He does not need to access it visually, in order to reproduce it.
Matt 12:34	<i>The Good and Evil Men's Treasure</i> (Matt 12:34–35)	Q 3.7	<i>John's Announcement of Judgment</i> (Q 3:7-9)	The parallel here in question is γεννήματα ἐχιδνῶν, which hardly requires visual contact to reproduce.
Matt 13:12	<i>Whoever Has, to Him It Shall Be Given</i> (Matt 13:12)	Q 19.26	<i>You Will Judge the Twelve Tribes of Israel</i> (Q 22:28, 30)	The phrase is free floating and formulaic. It does not require visual contact.
Matt 13:53	<i>Jesus Leaves After Finishing His Parables III</i> (Matt 13:53 III)	Q 7.1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	The phrase is formulaic. Matthew has already used the tradition at Matthew 8:5, and repeated it at 11:1. He does not need to access it visually, in order to reproduce it.
Matt 16:1	<i>The Pharisees and Sadducees Ask for a Sign from Heaven</i> (Matt 16:1)	Q 17.20; 11.16	<i>The Kingdom of God within You</i> (Q 17: 20-21,) & <i>The Sign of Jonah for This Generation</i> (Q 11:16, 29-30)	The only agreements are Ἐπ-ρωτη- (Q 17.20) and σημεῖον (Q 11.16). These do not require visual contact. That Jesus was asked for a sign on many occasions is common knowledge.
Matt 16:2	<i>Interpreting the Times</i> (Matt 16:2–3)	Q 17.20	<i>The Kingdom of God within You</i> (Q 17: 20-21,)	The only agreements are -θεις (from Ἐπερωτηθεις) δὲ and εἶπεν. These do not require visual contact.
Matt 16:25	<i>He Who Wants to Save His Life Will Lose It</i> (Matt 16:25)	Q 17.33	<i>Losing One's Life</i> (Q 17:33)	Matthew is using Mark 8:35, not Q 17.33. There are far more agreements with the Markan version than with the Q one.
Matt 19:1	<i>After Finishing Speaking IV, Jesus Leaves Galilee and Goes to the Regions of Judaea Beyond the Jordan</i> (Matt 19:1 IV)	Q 7.1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	The phrase is formulaic. Matthew has already used the tradition at Matthew 8:5, and repeated it at 11:1 and 13:53. He does not need to access it visually, in order to reproduce it.
Matt 21:21	<i>The Fig Tree is Withered, The Disciples' Amazement, and Jesus' Response</i> (Matt 21:20–22)	Q 17.6	<i>Faith Like a Mustard Seed</i> (Q 17:6)	Here Matthew has more in common with Mark 10:22–23 than with Q 17.6. The tradition is somewhat different as well. No visual contact is needed.
Matt 22:13	<i>The Parable of the Great Supper</i> (Matt 22:1–14)	Q 13.28	<i>Replaced by People from East and West</i> (Q 13:29, 28)	The main phrase ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων is standard enough and does not require visual contact. The other partial parallel (ἐκβλ-, ἐξώ-), that people

				will be thrown outside, attends the conception in the first phrase. No visual contact is needed.
Matt 23:15	<i>Woe to You Scribes and Pharisees: You Make New Coverts the Sons of Hell</i> (Matt 23:15)	Q 11.44	<i>Woes against the Pharisees</i> (Q 11:39a?, 42, 39b, 41, 43-44)	The parallels in question may all be received from Matthew's use of Q 11.42.
Matt 23:16	<i>Woe to You Blind Guides: Misinformed Oath-Makers</i> (Matt 23:16-22)	Q 6.39	<i>The Blind Leading the Blind</i> (Q 6:39)	The agreement here—(τυφλ-, ὀδηγ-)—does not require visual contact.
Matt 23:24	<i>Blind Guides: You Strain the Gnat But Swallow a Camel</i> (Matt 23:24)	Q 6.39	<i>The Blind Leading the Blind</i> (Q 6:39)	The agreement here—(τυφλ-, ὀδηγ-)—does not require visual contact.
Matt 23:25	<i>Woe to You Scribes and Pharisees: You Clean the Outside, but On the Inside You are "Unclean"</i> (Matt 23:25)	Q 11.42	<i>Woes against the Pharisees</i> (Q 11:39a?, 42, 39b, 41, 43-44)	Since Matthew has just passed his use of Q 11.42 (at Matt 23:23) he is accessing this tradition from memory. The paralleled material can be accessed from Q 11.39b, anyway. Not visual contact necessary.
Matt 23:27-28	<i>Woe to You Scribes and Pharisees: You are like White-Washed Tombs</i> (Matt 23:27-28)	Q 11.39a-39b	<i>Woes against the Pharisees</i> (Q 11:39a?, 42, 39b, 41, 43-44)	The probative agreements here are “Woe to you, Pharisees,” “outside,” “inside,” and “to be full.” The issue here is that Matthew has just passed these traditions, and thus he need not appeal to anything more than memory, if he does not just look up at them from where he is.
Matt 23:33	<i>Woe to You Scribes and Pharisees: The Killing of the Prophets</i> (Matt 23:29-36)	Q 3.7	<i>John's Announcement of Judgment</i> (Q 3:7-9)	The parallel here in question is γεννήματα ἐχιδνῶν, which hardly requires visual contact to reproduce.
Matt 24:27	<i>Just As the Lightening Comes From the East</i> (Matt 24:27)	Q 17.30	<i>As in the Days of Noah</i> (Q 17:26-27, ?28-29?, 30)	The parallels (οὕτως ἔσται . . . ὁ υἱ- τοῦ ἀνθρώπου) do not require visual contact.
Matt 24:37	<i>Just as in the Days of Noah</i> (Matt 24:37-39)	Q 17.30	<i>As in the Days of Noah</i> (Q 17:26-27, ?28-29?, 30)	The parallels (οὕτως ἔσται . . . ἡμέρ- ὁ υἱ- τοῦ ἀνθρώπου) do not require visual contact.
Matt 24:51	<i>The Good and Wicked Slaves</i> (Matt 24:45-51)	Q 13.28	<i>Replaced by People from East and West</i> (Q 13:29, 28)	The main phrase ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων is standard enough and does not require visual contact. No visual contact is needed.
Matt 25:10-12	<i>The Parable of the Ten Virgins</i> (Matt 25:1-12)	Q 13.25	<i>I Do Not Know You</i> (Q 13:24-27)	The parallels are -κλείσ- ἢ θύρ- (25:10), λεγ- κύριε κύριε, ἀνοιξον ἡμῖν (25:11), and ἀποκριθεὶς εἶπ- . . . οὐκ οἶδα ὑμᾶς (25:12). These are not only common motifs I think in early Christianity, and thus common knowledge, but Matthew would have passed these traditions around the Matt 7:21-23 mark. These are not extensive agreements, and thus no visual contact is needed.

Matt 25:30	<i>The Parable of the Talents</i> (Matt 25:14–30)	Q 13.28	<i>Replaced by People from East and West</i> (Q 13:29, 28)	The main phrase ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων is standard enough and does not require visual contact. The other partial parallel (ἐκβλ-, εἰς τὸ σκότος τὸ ἐξώτερον), that people will be thrown outside in the dark, attends the conception in the first phrase. No visual contact is needed.
Matt 26:1	<i>When Jesus Finishes All His Words V, He Speaks to His Disciples about the Coming Passover and His Approaching Crucifixion</i> (Matt 26:1–2 V)	Q 7.1	<i>The Centurion's Faith in Jesus' Word</i> (Q 7:1, 3, 6b-9, ?10?)	The phrase is formulaic. Matthew has already used the tradition at Matthew 8:5, and repeated it at 11:1, 13:53, and 19:1. He does not need to access it visually, in order to reproduce it.



## C. Collected Data

### I. Luke's use of Mark

#### 1. Luke's use of Mark assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH), the <b>Augustinian Hypothesis</b> (AH), [AP] And the <b>Wilke Hypothesis</b> (WH) [PP]				
Mk 1:1–16:8	Luke's use of Mark (1 <i>bookroll</i> )	661	<b>11790</b>	<b>17.836x</b>
Mk 1:1–9:50	Luke's use of Mark, <i>bookroll</i> 1	370	5606	15.151x
Mk 10:1–16:8	Luke's use of Mark, <i>bookroll</i> 2	291	2070	7.113x
<b>Total</b>		661	<b>7676</b>	<b>11.612x</b>

#### 2. Luke use of Mark assuming *Oral Interference and Memory*

##### i. From the Position of *Penultimate* Posteriority (Luke's use of Mark, *not* at the same time as Luke's use of Matthew)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Wilke Hypothesis</b> (WH)				
Mk 1:1–16:8	Luke's use of Mark (1 <i>bookroll</i> )	661	<b>1367</b>	<b>2.068x</b>
Mk 1:1–9:50	Luke's use of Mark, <i>bookroll</i> 1	370	977	2.640x
Mk 10:1–16:8	Luke's use of Mark, <i>bookroll</i> 2	291	371	1.274x
<b>Total</b>		661	<b>1348</b>	<b>2.039x</b>

##### ii. From the Position of *Ultimate* Posteriority (Luke's use of Mark, at the same time as Luke's use of Matthew)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH) and the <b>Augustinian Hypothesis</b> (AH)				
Mk 1:1–16:8	Luke's use of Mark (1 <i>bookroll</i> )	661	<b>783</b>	<b>1.184x</b>
Mk 1:1–9:50	Luke's use of Mark, <i>bookroll</i> 1	370	432	1.167x
Mk 10:1–16:8	Luke's use of Mark, <i>bookroll</i> 2	291	345	1.185x
<b>Total</b>		661	<b>777</b>	<b>1.175x</b>

## II. Luke's use of Matthew

### 1. Luke's use of Matthew assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH), the <b>Augustinian Hypothesis</b> (AH), [AP] And the <b>Griesbach Hypothesis</b> (2GH) [PP]				
Mt 1:1–28:20	Luke's use of Matthew (1 <i>bookroll</i> )	1068	<b>28808</b>	<b>26.973x</b>
Total				
Mt 1:1–13:52	Luke's use of Matthew, <i>bookroll</i> 1	447	8823	19.738x
Mt 13:53–28:20	Luke's use of Matthew, <i>bookroll</i> 2	621	11981	19.293x
Total				
Mt 1:1–10:42	Luke's use of Matthew, <i>bookroll</i> 1	315	5078	16.120x
Mt 11:1–18:35	Luke's use of Matthew, <i>bookroll</i> 2	301	3905	12.973x
Mt 19:1–28:20	Luke's use of Matthew, <i>bookroll</i> 3	452	4812	10.646x
Total				

### 2. Luke's use of Matthew assuming *Oral Interference and Memory*

i. From the Position of *Penultimate* Posteriority (Luke's use of Matthew, *not* at the same time as Luke's use of Mark)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Griesbach Hypothesis</b> (2GH)				
Mt 1:1–28:20	Luke's use of Matthew (1 <i>bookroll</i> )	1068	<b>10557</b>	<b>9.884x</b>
Total				
Mt 1:1–13:52	Luke's use of Matthew, <i>bookroll</i> 1	447	4061	9.085x
Mt 13:53–28:20	Luke's use of Matthew, <i>bookroll</i> 2	621	1772	2.853x
Total				
Mt 1:1–10:42	Luke's use of Matthew, <i>bookroll</i> 1	315	2565	8.142x
Mt 11:1–18:35	Luke's use of Matthew, <i>bookroll</i> 2	301	1027	3.411x
Mt 19:1–28:20	Luke's use of Matthew, <i>bookroll</i> 3	452	1453	3.207x
Total				

ii. From the Position of *Ultimate* Posteriority (Luke's use of Matthew, at the same time as Luke's use of Mark)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH) and the <b>Augustinian Hypothesis</b> (AH)				
Mt 1:1–28:20	Luke's use of Matthew (1 <i>bookroll</i> )	1068	<b>9833</b>	<b>9.206x</b>

Mt 1:1–13:52	Luke's use of Matthew, <i>bookroll 1</i>	447	3407	7.621x
Mt 13:53–28:20	Luke's use of Matthew, <i>bookroll 2</i>	621	1702	2.740x
<b>Total</b>		1068	<b>5109</b>	<b>4.783x</b>
Mt 1:1–10:42	Luke's use of Matthew, <i>bookroll 1</i>	315	1911	6.066x
Mt 11:1–18:35	Luke's use of Matthew, <i>bookroll 2</i>	301	1027	3.411x
Mt 19:1–28:20	Luke's use of Matthew, <i>bookroll 3</i>	452	1381	3.055x
<b>Total</b>		1068	<b>4319</b>	<b>4.044x</b>

### III. Mark's use of Luke

#### 1. Mark's use of Luke assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Griesbach Hypothesis</b> (2GH), the <b>Büsching Hypothesis</b> (BH), [AP] And the <b>Lockton Hypothesis</b> (LH) [PP]				
Lk 1:1–24:53	Mark's use of Luke (1 <i>bookroll</i> )	1149	<b>13802</b>	<b>12.012x</b>
Lk 1:1–9:50	Mark's use of Luke, <i>bookroll 1</i>	458	3102	6.772x
Lk 9:51–24:53	Mark's use of Luke, <i>bookroll 2</i>	691	10625	15.376x
<b>Total</b>		1149	<b>13727</b>	<b>11.946x</b>
Lk 1:1–9:50	Mark's use of Luke, <i>bookroll 1</i>	458	3020	6.593x
Lk 9:51–19:27	Mark's use of Luke, <i>bookroll 2</i>	406	5358	13.197x
Lk 19:28–24:53	Mark's use of Luke, <i>bookroll 3</i>	285	953	3.343x
<b>Total</b>		1149	<b>9331</b>	<b>8.120x</b>

#### 2. Mark's use of Luke assuming *Oral Interference and Memory*

i. From the Position of *Penultimate* Posteriority (Mark's use of Luke, *not* at the same time as Mark's use of Matthew)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Lockton Hypothesis</b> (LH)				
Lk 1:1–24:53	Mark's use of Luke (1 <i>bookroll</i> )	1149	<b>1705</b>	<b>1.483x</b>
Lk 1:1–9:50	Mark's use of Luke, <i>bookroll 1</i>	458	519	1.133x
Lk 9:51–24:53	Mark's use of Luke, <i>bookroll 2</i>	691	780	1.128x
<b>Total</b>		1149	<b>1299</b>	<b>1.130x</b>

Lk 1:1–9:50	Mark's use of Luke, <i>bookroll 1</i>	458	519	1.133x
Lk 9:51–19:27	Mark's use of Luke, <i>bookroll 2</i>	406	381	0.938x
Lk 19:28–24:53	Mark's use of Luke, <i>bookroll 3</i>	285	368	1.291x
<b>Total</b>		1149	<b>1268</b>	<b>1.103x</b>

ii. From the Position of *Ultimate Posteriority* (Mark's use of Luke, at the same time as Mark's use of Matthew)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Griesbach Hypothesis</b> (2GH) and the <b>Büsching Hypothesis</b> (BH)				
Lk 1:1–24:53	Mark's use of Luke ( <i>1 bookroll</i> )	1149	<b>1245</b>	<b>1.083x</b>
Assumed for the <b>Griesbach Hypothesis</b> (2GH), and the <b>Büsching Hypothesis</b> (BH), [AH]				
Lk 1:1–9:50	Mark's use of Luke, <i>bookroll 1</i>	458	519	1.133x
Lk 9:51–24:53	Mark's use of Luke, <i>bookroll 2</i>	691	730	1.056x
<b>Total</b>		1149	<b>1249</b>	<b>1.078x</b>
Assumed for the <b>Griesbach Hypothesis</b> (2GH), and the <b>Büsching Hypothesis</b> (BH), [AH], [PP]				
Lk 1:1–9:50	Mark's use of Luke, <i>bookroll 1</i>	458	519	1.133x
Lk 9:51–19:27	Mark's use of Luke, <i>bookroll 2</i>	406	379	0.933x
Lk 19:28–24:53	Mark's use of Luke, <i>bookroll 3</i>	285	320	1.122x
<b>Total</b>		1149	<b>1218</b>	<b>1.060x</b>

#### IV. Mark's use of Matthew

1. Mark's use of Matthew assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Griesbach Hypothesis</b> (2GH), and the <b>Büsching Hypothesis</b> (BH), [AH] And the <b>Augustinian Hypothesis</b> (AH) [PP]				
Mt 1:1–28:20	Mark's use of Matthew ( <i>1 bookroll</i> )	1068	<b>8927</b>	<b>8.358x</b>
Assumed for the <b>Griesbach Hypothesis</b> (2GH), and the <b>Büsching Hypothesis</b> (BH), [AH], [PP]				
Mt 1:1–13:52	Mark's use of Matthew, <i>bookroll 1</i>	447	4802	10.742x
Mt 13:53–28:20	Mark's use of Matthew, <i>bookroll 2</i>	621	1915	3.083x
<b>Total</b>		1068	<b>6717</b>	<b>6.289x</b>
Assumed for the <b>Griesbach Hypothesis</b> (2GH), and the <b>Büsching Hypothesis</b> (BH), [AH], [PP]				
Mt 1:1–10:42	Mark's use of Matthew, <i>bookroll 1</i>	315	2331	7.4x
Mt 11:1–18:35	Mark's use of Matthew, <i>bookroll 2</i>	301	408	1.355x
Mt 19:1–28:20	Mark's use of Matthew, <i>bookroll 3</i>	452	1316	2.911x
<b>Total</b>		1068	<b>4055</b>	<b>3.796x</b>

2. Mark's use of Matthew assuming *Oral Interference and Memory*

i. From the Position of *Penultimate* Posteriority (Mark's use of Matthew, *not* at the same time as Mark's use of Luke)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Augustinian Hypothesis</b> (AH)				
Mt 1:1–28:20	Mark's use of Matthew (1 <i>bookroll</i> )	1068	<b>3660</b>	<b>3.426x</b>
Mt 1:1–13:52	Mark's use of Matthew, <i>bookroll</i> 1	447	1322	2.957x
Mt 13:53–28:20	Mark's use of Matthew, <i>bookroll</i> 2	621	761	1.225x
Total		1068	<b>2390</b>	<b>2.237x</b>
Mt 1:1–10:42	Mark's use of Matthew, <i>bookroll</i> 1	315	789	2.504x
Mt 11:1–18:35	Mark's use of Matthew, <i>bookroll</i> 2	301	323	1.073x
Mt 19:1–28:20	Mark's use of Matthew, <i>bookroll</i> 3	452	594	1.314x
Total		1068	<b>1706</b>	<b>1.597x</b>

ii. From the Position of *Ultimate* Posteriority (Mark's use of Matthew, at the same time as Mark's use of Luke)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Griesbach Hypothesis</b> (2GH) and the <b>Büsching Hypothesis</b> (BH)				
Mt 1:1–28:20	Mark's use of Matthew (1 <i>bookroll</i> )	1068	<b>3274</b>	<b>3.065x</b>
Mt 1:1–13:52	Mark's use of Matthew, <i>bookroll</i> 1	447	1294	2.894x
Mt 13:53–28:20	Mark's use of Matthew, <i>bookroll</i> 2	621	731	1.225x
Total		1068	<b>2025</b>	<b>1.896x</b>
Mt 1:1–10:42	Mark's use of Matthew, <i>bookroll</i> 1	315	761	2.415x
Mt 11:1–18:35	Mark's use of Matthew, <i>bookroll</i> 2	301	323	1.073x
Mt 19:1–28:20	Mark's use of Matthew, <i>bookroll</i> 3	452	594	1.314x
Total		1068	<b>1678</b>	<b>1.571x</b>

## V. Matthew's use of Luke

1. Matthew's use of Luke assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Wilke Hypothesis</b> (WH), and the <b>Lockton Hypothesis</b> (LH), [AP] And the <b>Büsching Hypothesis</b> (BH) [PP]				
Lk 1:1–24:53	Matthew's use of Luke (1 <i>bookroll</i> )	1149	<b>33254</b>	<b>28.941x</b>

Lk 1:1–9:50	Matthew's use of Luke, <i>bookroll</i> 1	458	6353	13.871x
Lk 9:51–24:53	Matthew's use of Luke, <i>bookroll</i> 2	691	16815	24.334x
<b>Total</b>		1149	<b>23168</b>	<b>20.555x</b>
Lk 1:1–9:50	Matthew's use of Luke, <i>bookroll</i> 1	458	6353	13.871x
Lk 9:51–19:27	Matthew's use of Luke, <i>bookroll</i> 2	406	9402	23.157x
Lk 19:28–24:53	Matthew's use of Luke, <i>bookroll</i> 3	285	1056	3.705x
<b>Total</b>		1149	<b>16811</b>	<b>14.630x</b>

## 2. Matthew's use of Luke assuming *Oral Interference and Memory*

i. From the Position of *Penultimate* Posteriority (Matthew's use of Luke, *not* at the same time as Matthew's use of Mark)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Büsching Hypothesis</b> (BH)				
Lk 1:1–24:53	Matthew's use of Luke (1 <i>bookroll</i> )	1149	<b>11940</b>	<b>10.391x</b>
Lk 1:1–9:50	Matthew's use of Luke, <i>bookroll</i> 1	458	1905	4.159x
Lk 9:51–24:53	Matthew's use of Luke, <i>bookroll</i> 2	691	5789	8.377x
<b>Total</b>		1149	<b>7694</b>	<b>6.696x</b>
Lk 1:1–9:50	Matthew's use of Luke, <i>bookroll</i> 1	458	1905	4.159x
Lk 9:51–19:27	Matthew's use of Luke, <i>bookroll</i> 2	406	3117	7.677x
Lk 19:28–24:53	Matthew's use of Luke, <i>bookroll</i> 3	285	476	1.670x
<b>Total</b>		1149	<b>5498</b>	<b>4.785x</b>

ii. From the Position of *Ultimate* Posteriority (Matthew's use of Luke, at the same time as Matthew's use of Mark)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Wilke Hypothesis</b> (WH) and the <b>Lockton Hypothesis</b> (LH)				
Lk 1:1–24:53	Matthew's use of Luke (1 <i>bookroll</i> )	1149	<b>9848</b>	<b>8.570x</b>
Lk 1:1–9:50	Matthew's use of Luke, <i>bookroll</i> 1	458	1437	3.137x
Lk 9:51–24:53	Matthew's use of Luke, <i>bookroll</i> 2	691	4622	6.688x
<b>Total</b>		1149	<b>6059</b>	<b>5.273x</b>
Lk 1:1–9:50	Matthew's use of Luke, <i>bookroll</i> 1	458	1437	3.137x
Lk 9:51–19:27	Matthew's use of Luke, <i>bookroll</i> 2	406	3117	7.677x
Lk 19:28–24:53	Matthew's use of Luke, <i>bookroll</i> 3	285	274	0.961x
<b>Total</b>		1149	<b>4828</b>	<b>4.201x</b>

## VI. Matthew's use of Mark

### 1. Matthew's use of Mark assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Wilke Hypothesis</b> (WH), and the <b>Lockton Hypothesis</b> (LH), [AH] And the <b>Farrer Hypothesis</b> (FH) [PP]				
Mk 1:1–16:8	Matthew's use of Mark (1 <i>bookroll</i> )	661	<b>7146</b>	<b>10.810x</b>
Mk 1:1–9:50	Matthew's use of Mark, <i>bookroll</i> 1	370	5028	13.589x
Mk 10:1–16:8	Matthew's use of Mark, <i>bookroll</i> 2	291	1214	4.171x
<b>Total</b>		661	<b>6242</b>	<b>9.443x</b>

### 2. Matthew's use of Mark assuming *Oral Interference and Memory*

#### i. From the Position of *Penultimate* Posteriority (Matthew's use of Mark, *not* at the same time as Matthew's use of Luke)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Farrer Hypothesis</b> (FH)				
Mk 1:1–16:8	Matthew's use of Mark (1 <i>bookroll</i> )	661	<b>2372</b>	<b>3.588x</b>
Mk 1:1–9:50	Matthew's use of Mark, <i>bookroll</i> 1	370	1332	3.6x
Mk 10:1–16:8	Matthew's use of Mark, <i>bookroll</i> 2	291	708	2.432x
<b>Total</b>		661	<b>2040</b>	<b>3.086x</b>

#### ii. From the Position of *Ultimate* Posteriority (Matthew's use of Mark, at the same time as Matthew's use of Luke)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Wilke Hypothesis</b> (WH) and the <b>Lockton Hypothesis</b> (LH)				
Mk 1:1–16:8	Matthew's use of Mark (1 <i>bookroll</i> )	661	<b>2320</b>	<b>3.509x</b>
Mk 1:1–9:50	Matthew's use of Mark, <i>bookroll</i> 1	370	1058	2.859x
Mk 10:1–16:8	Matthew's use of Mark, <i>bookroll</i> 2	291	708	2.432x
<b>Total</b>		661	<b>1766</b>	<b>2.671x</b>

## VI. The Two-Document Hypothesis (2DH)

### 1. Matthew's and Luke's use of Q Assuming Complete *Visual-Contact*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
<i>Luke's use of Q (2DH)</i>				
Q 3:0–22:30	Luke's use of Q (Lukan Order)	246	<b>635</b>	<b>2.581x</b>
Q 3:0–19:26	Luke's use of Q (Matthean Order)	246	<b>4050</b>	<b>16.463x</b>
<i>Matthew's use of Q (2DH)</i>				
Q 3:0–22:30	Matthew's use of Q (Lukan Order)	246	<b>6395</b>	<b>25.995x</b>
Q 3:0–19:26	Matthew's use of Q (Matthean Order)	246	<b>2896</b>	<b>11.772x</b>

### 2. Matthew's and Luke's use of Q Assuming *Memory*

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
<i>Luke's use of Q (2DH)</i>				
Q 3:0–22:30	Luke's use of Q (Lukan Order)	246	<b>322</b>	<b>1.308x</b>
Q 3:0–19:26	Luke's use of Q (Matthean Order)	246	<b>3112</b>	<b>12.650x</b>
<i>Matthew's use of Q (2DH)</i>				
Q 3:0–22:30	Matthew's use of Q (Lukan Order)	246	<b>2468</b>	<b>10.032x</b>
Q 3:0–19:26	Matthew's use of Q (Matthean Order)	246	<b>576</b>	<b>2.341x</b>

### 3. Luke's use of Mark Assuming *Oral Interference and Memory* (2DH)

Verses	Synoptic Relationship	Number of Verses in Document	Total Number of Verses Traversed	Average Verses of Movement per Verse-Use
Assumed for the <b>Two-Document Hypothesis</b> (2DH)				
Mk 1:1–16:8	Luke's use of Mark (1 <i>bookroll</i> )	661	<b>783</b>	<b>1.184x</b>
Mk 1:1–9:50	Luke's use of Mark, <i>bookroll</i> 1	370	432	1.167x
Mk 10:1–16:8	Luke's use of Mark, <i>bookroll</i> 2	291	345	1.185x
<b>Total</b>		661	<b>777</b>	<b>1.175x</b>

### 4. Matthew's use of Mark Assuming *Oral Interference and Memory* (2DH)

Verses	Synoptic Relationship	Number of Verses in	Total Number of Verses	Average Verses of Movement
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		Document	Traversed	per Verse-Use
Assumed for the <b>Two-Document Hypothesis</b> (2DH)				
Mk 1:1–16:8	Matthew's use of Mark (1 <i>bookroll</i> )	661	<b>2372</b>	<b>3.588x</b>
Mk 1:1–9:50	Matthew's use of Mark, <i>bookroll</i> 1	370	1332	3.6x
Mk 10:1–16:8	Matthew's use of Mark, <i>bookroll</i> 2	291	708	2.432x
Total		661	<b>2040</b>	<b>3.086x</b>

## D. Total Rankings for the Simple Solutions

*Multiple-Bookroll Documents and Memory/Oral Interference Assumed*

1	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>6802</b>	2.432
2	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>6808</b>	2.434
3	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>7136</b>	2.986
4	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>7142</b>	2.988
5	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2390	<b>7468</b>	3.125
6	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2390	<b>7474</b>	3.127
7	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>7486</b>	2.676
8	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>7492</b>	2.679
9	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>7592</b>	2.714
10	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>7598</b>	2.716
11	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>7862</b>	2.657
12	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>7893</b>	2.667
13	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2390	<b>7926</b>	3.316
14	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2390	<b>7932</b>	3.319
15	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>7941</b>	2.417
16	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>7942</b>	3.214
17	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2471	<b>7961</b>	3.222
18	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3285	<b>7968</b>	2.426
19	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3285	<b>7972</b>	2.427
20	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2390	<b>8258</b>	3.455
21	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2390	<b>8264</b>	3.458
22	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>8276</b>	2.959
23	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>8282</b>	2.961
24	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3285	<b>8288</b>	2.523

25	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 2 Scrolls; Luke 3 Scrolls)	2959	<b>8299</b>	2.805
26	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3285	<b>8315</b>	2.531
27	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3285	<b>8319</b>	2.532
28	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3366	<b>8394</b>	2.494
29	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2959	<b>8416</b>	2.844
30	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3366	<b>8421</b>	2.502
31	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3366	<b>8425</b>	2.503
32	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2959	<b>8447</b>	2.855
33	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2471	<b>8496</b>	3.438
34	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2471	<b>8515</b>	3.446
35	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>8729</b>	2.657
36	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3366	<b>8741</b>	2.597
37	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 2 Scrolls; Matthew 3 Scrolls)	2797	<b>8756</b>	3.130
38	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3285	<b>8756</b>	2.665
39	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3285	<b>8760</b>	2.667
40	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 3 Scrolls)	2797	<b>8762</b>	3.133
41	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3366	<b>8768</b>	2.605
42	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3366	<b>8772</b>	2.606
43	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 1 Scroll; Luke 3 Scrolls)	2959	<b>8853</b>	2.992
44	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3285	<b>9076</b>	2.763
45	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 2 Scrolls; Luke 2 Scrolls)	2959	<b>9093</b>	3.073
46	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3285	<b>9103</b>	2.771
47	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3285	<b>9107</b>	2.772
48	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 2 Scrolls)	2959	<b>9124</b>	3.083
49	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 2 Scrolls)	2471	<b>9173</b>	3.712
50	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll / Matthew: Mark 2 Scrolls; Luke 2 Scrolls)	2471	<b>9192</b>	3.720

51	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 2 Scrolls; Luke 2 Scrolls)	2959	<b>9530</b>	3.221
52	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 1 Scroll; Luke 3 Scrolls)	3285	<b>9537</b>	2.903
53	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 2 Scrolls; Matthew 2 Scrolls)	2797	<b>9546</b>	3.413
54	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 2 Scrolls)	2797	<b>9552</b>	3.415
55	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3285	<b>9564</b>	2.911
56	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 3 Scrolls / Mark: Matthew 1 Scroll; Luke 2 Scrolls)	3285	<b>9568</b>	2.913
57	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 1 Scroll; Luke 2 Scrolls)	2959	<b>9647</b>	3.260
58	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 1 Scroll; Luke 2 Scrolls)	2959	<b>9678</b>	3.271
59	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 1 Scroll; Luke 2 Scrolls)	2471	<b>9727</b>	3.936
60	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll; Luke 2 Scrolls)	2471	<b>9746</b>	3.944
61	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 1 Scroll; Luke 3 Scrolls)	3366	<b>9990</b>	2.968
62	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3366	<b>10017</b>	2.976
63	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 3 Scrolls / Mark: Matthew 1 Scroll; Luke 2 Scrolls)	3366	<b>10021</b>	2.977
64	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll; Luke 2 Scrolls)	2959	<b>10084</b>	3.408
65	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 1 Scroll; Luke 3 Scrolls)	3285	<b>10325</b>	3.143
66	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3285	<b>10352</b>	3.151
67	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 2 Scrolls / Mark: Matthew 1 Scroll; Luke 2 Scrolls)	3285	<b>10356</b>	3.153
68	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3366	<b>10590</b>	3.146
69	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3366	<b>10617</b>	3.154
70	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3366	<b>10621</b>	3.155
71	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3366	<b>10937</b>	3.249
72	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3366	<b>10964</b>	3.257
73	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3366	<b>10968</b>	3.258
74	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 1 Scroll; Luke 3 Scrolls)	3366	<b>12186</b>	3.620
75	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3366	<b>12213</b>	3.628
76	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 2 Scrolls / Mark: Matthew 1 Scroll; Luke 2 Scrolls)	3366	<b>12217</b>	3.630

77	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 2 Scrolls; Matthew 1 Scroll)	2797	<b>12316</b>	4.403
78	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 3 Scrolls / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2797	<b>12322</b>	4.405
79	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 1 Scroll)	2390	<b>12650</b>	5.293
80	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 2 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2390	<b>12656</b>	5.295
81	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 2 Scrolls; Luke 1 Scroll)	2959	<b>12882</b>	4.353
82	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 1 Scroll)	2959	<b>12913</b>	4.364
83	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 2 Scrolls; Luke 1 Scroll)	2471	<b>12962</b>	5.246
84	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scroll / Matthew: Mark 2 Scrolls; Luke 1 Scroll)	2471	<b>12981</b>	5.253
85	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 2 Scrolls; Matthew 1 Scroll)	2390	<b>12982</b>	5.432
86	<b>FH</b>	<i>Mk</i>	<i>Lk</i>	FH (Matthew: Mark 1 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2390	<b>12988</b>	5.434
87	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 2 Scrolls; Matthew 1 Scroll)	2797	<b>13000</b>	4.648
88	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 2 Scrolls / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2797	<b>13006</b>	4.650
89	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 2 Scrolls; Luke 1 Scroll)	2959	<b>13319</b>	4.501
90	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 3 Scrolls / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2959	<b>13436</b>	4.541
91	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3285	<b>13453</b>	4.095
92	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 2 Scrolls / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2959	<b>13467</b>	4.551
93	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3285	<b>13480</b>	4.104
94	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3285	<b>13484</b>	4.105
95	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 2 Scrolls / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2471	<b>13516</b>	5.470
96	<b>WH</b>	<i>Mk</i>	<i>Mt</i>	WH (Luke: Mark 1 Scrolls / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2471	<b>13535</b>	5.478
97	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3285	<b>13800</b>	4.201
98	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3285	<b>13827</b>	4.209
99	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3285	<b>13831</b>	4.210
100	<b>LH</b>	<i>Lk</i>	<i>Mt</i>	LH (Mark: Luke 1 Scroll / Matthew: Mark 1 Scroll; Luke 1 Scroll)	2959	<b>13873</b>	4.688
101	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 2 Scrolls; Matthew 1 Scroll)	2797	<b>14270</b>	5.102
102	<b>AH</b>	<i>Mt</i>	<i>Lk</i>	AH (Mark: Matthew 1 Scroll / Luke: Mark 1 Scroll; Matthew 1 Scroll)	2797	<b>14276</b>	5.104

103	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 3 Scrolls; Luke 3 Scrolls)	3366	<b>14836</b>	4.408
104	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 3 Scrolls; Luke 1 Scroll)	3366	<b>14863</b>	4.416
105	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 3 Scrolls; Luke 2 Scrolls)	3366	<b>14867</b>	4.417
106	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 1 Scrolls; Luke 3 Scrolls)	3285	<b>15049</b>	4.581
107	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3285	<b>15076</b>	4.589
108	<b>2GH</b>	<i>Mt</i>	<i>Mk</i>	2GH (Luke: Matthew 1 Scroll / Mark: Matthew 1 Scroll; Luke 2 Scrolls)	3285	<b>15080</b>	4.591
109	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 2 Scrolls; Luke 3 Scrolls)	3366	<b>15183</b>	4.511
110	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 2 Scrolls; Luke 1 Scroll)	3366	<b>15210</b>	4.519
111	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 2 Scrolls; Luke 2 Scrolls)	3366	<b>15214</b>	4.520
112	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 1 Scrolls; Luke 3 Scrolls)	3366	<b>16432</b>	4.882
113	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 1 Scroll; Luke 1 Scroll)	3366	<b>16459</b>	4.890
114	<b>BH</b>	<i>Lk</i>	<i>Mk</i>	BH (Matthew: Luke 1 Scroll / Mark: Matthew 1 Scroll; Luke 2 Scrolls)	3366	<b>16463</b>	4.891

## E. Analysis of Luke's use of Matthew (Visual-contact) with Memory-use Assumed

Lukan Verse	<i>Matthew Bookroll 1</i> (Mt 1:1–10:42)	<i>Matthew, Bookroll 2</i> (Mt 11:1–18:35)	<i>Matthew, Bookroll 3</i> (19:1–28:20)
<i>From Luke 1:1–5:39</i>			
	<b>Scan 1</b>		
Luke 3:2–3	Mt 3:1–2, 5		
Luke 3:7–9	Mt 3:5–10		
Luke 3:16	Mt 3:11		
Luke 3:17	Mt 3:12		
Luke 3:21–22	Mt 3:13, 16–17		
Luke 4:1–2	Mt 4:1–2		
Luke 4:3–4	Mt 4:3–4		
Luke 4:5–8	Mt 4:8–10		
Luke 4:9–12	Mt 4:5–7		
Luke 4:13	Mt 4:11		
Luke 4:14a	Mt 4:12		
Luke 4:16	Mt 4:13		
Luke 4:31	Mt 4:13, 15		
Luke 5:1–3	Mt 4:18		
Luke 5:4–11	Mt 4:20–22		
Luke 5:12–16	Mt 8:2–4		
Luke 5:17–26	Mt 9:2–8		
Luke 5:27–28	Mt 9:9		
Luke 5:29–32	Mt 9:10–13		
Luke 5:33–35	Mt 9:14–15		
Luke 5:36	Mt 9:16–17		
Luke 5:37–38	Mt 9:17		
<i>From Luke 6:1–9:50</i>			
		<b>Scan 1</b>	
Luke 6:1–5		Mt 12:1–4, 8	
Luke 6:6–11		Mt 12:9–14	
	<b>Scan 2</b>		
Luke 6:12	Mt 5:1		
Luke 6:17–18	Mt 5:1		Mt 12:15 (no cost)
Luke 6:19			Mt 12:15 (no cost)
Luke 6:20–22	Mt 5:2–3, 6, 11		
Luke 6:23	Mt 5:12		
Luke 6:27–30	Mt 5:44, 39–40, 42		
Luke 6:32–35	Mt 5:46–47, 44–45		
Luke 6:36	Mt 5:48		
Luke 6:37	Mt 7:1		
Luke 6:38	Mt 7:2		
Luke 6:41–42	Mt 7:3–5		
Luke 6:43–44	Mt 7:17–19		Mt 12:33 (prompted by Mt 7:17–19)
Luke 6:45			Mt 12:35, 34
Luke 6:46	Mt 7:21		
Luke 6:47–49	Mt 7:24–27		
Luke 7:1–10	Mt 8:5–6, 8–10		
		<b>Scan 2</b>	
Luke 7:18–23		Mt 11:2–6	
Luke 7:24–28		Mt 11:7–11	
Luke 7:31–35		Mt 11:16–19	
Luke 8:4		Mt 13:2–3	

Luke 8:5–8a		Mt 13:3–8
Luke 8:8b		Mt 13:9
Luke 8:9		Mt 13:10
Luke 8:10		Mt 13:11, 13–14
Luke 8:1–15		Mt 13:18–23
Luke 8:19–21		Mt 12:46–50
Luke 8:22–25	Mt 8:23, 25–27	
Luke 8:26–33	Mt 8:28–32	
Luke 8:34–39	Mt 8:33–9:1	
Luke 8:40–42	Mt 9:18	
Luke 8:43–48	Mt 9:20, 22	
Luke 8:51–56	Mt 9:23–25	
Luke 9:1	Mt 10:1	
Luke 9:2	Mt 10:5, 7–8	
Luke 9:3	Mt 10:9–10	
Luke 9:4	Mt 10:11–12	
Luke 9:5	Mt 10:14	
Luke 9:7–8		Mt 14:1–2
Luke 9:9		Mt 14:2
Luke 9:10		Mt 14:12–13
Luke 9:11		Mt 14:13–14
Luke 9:12–17		Mt <u>14:15–17, 21, 18–</u> <u>20</u>
Luke 9:18–20		Mt 14:23; 16:13–16
Luke 9:21		Mt 16:20
Luke 9:22		Mt 16:21
Luke 9:23		Mt 16:24
Luke 9:24		Mt 16:25
Luke 9:25		Mt 16:26
Luke 9:26		Mt 16:27
Luke 9:27		Mt 16:28
Luke 9:28–36		Mt <u>17:1–8</u>
Luke 9:37a		Mt 17:9, 14
Luke 9:37b–43a		Mt 17:14–18
Luke 9:43b–44		Mt 17:22
Luke 9:46–48		Mt 18:1–5

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*From Luke 9:51–16:12*

Luke 9:51		<b>Scan 1</b> Mt 19:1
	<b>Scan 3</b>	
Luke 9:57–61	Mt 8:19–22	
Luke 10:2	Mt 9:37–38	
Luke 10:3	Mt 10:16	
Luke 10:4	Mt 10:9–10, 12	
Luke 10:5–7	Mt 10:11–13	<b>Scan 3</b>
Luke 10:10–12	Mt 10:14–15	Mt 11:24
Luke 10:13–15		Mt 11:21–23
Luke 10:21		Mt 11:25–26
Luke 10:22		Mt 11:27
Luke 10:25–28		Mt 22:35–39
	<b>Scan 4</b>	
Luke 11:1–4	Mt 6:9–13	
Luke 11:9–13	Mt 7:7–11	
Luke 11:14–15	Mt 9:32–34	Mt 12:22–24
Luke 11:17–18		Mt 12:25–26
Luke 11:19–20		Mt 12:27–28
Luke 11:21–22		Mt 12:29
Luke 11:23		Mt 12:30



Luke 11:24–26		Mt 12:43–45	
Luke 11:29		Mt 12:38–39	
Luke 11:30		Mt 12:40	
Luke 11:31		Mt 12:42	
Luke 11:32		Mt 12:41	
	<b>Scan 5</b>		
Luke 11:33	Mt 5:15		
Luke 11:34–36	Mt 6:22–23		
Luke 11:39–41			Mt 23:25
Luke 11:42			Mt 23:23
Luke 11:44			Mt 23:27–28
Luke 11:47–51			Mt 23:29–36
Luke 12:2	Mt 10:26		
Luke 12:3	Mt 10:27		
Luke 12:4–5	Mt 10:28		
Luke 12:6–7	Mt 10:29–31		
Luke 12:8–9	Mt 10:32–33		
Luke 12:10		Mt 12:31–32	
	<b>Scan 6</b>		
Luke 12:22–32	Mt 6:25–33		
Luke 12:36			Mt 25:10–11
Luke 12:39			Mt 24:43
Luke 12:40			Mt 24:44
Luke 12:41–46			Mt 24:45–51
Luke 12:47–48			Mt 24:50
	<b>Scan 7</b>		
Luke 12:57–59	Mt 5:25–26		
Luke 13:18–19		Mt 13:31–32	
Luke 13:20–21		Mt 13:33	
Luke 13:22	Mt 5:35		
Luke 13:23–24	Mt 7:13		
Luke 13:25–27	Mt 7:22–23		Mt 24:43; 25:10–12
Luke 13:28	Mt 8:12, 11	Mt 13:50 (no cost)	
Luke 13:29	Mt 8:11		
			<b>Scan 2</b>
Luke 13:30			Mt 20:16
Luke 13:31–33		Mt 14:1, 5	
Luke 13:34			Mt 23:37
Luke 13:35			Mt 23:38–39
	<b>Scan 8</b>		
Luke 14:34–35	Mt 5:13		
Luke 15:3–7		Mt 18:12–14	
<hr/> <i>From Luke 16:13–17:4</i> <hr/>			
Luke 16:13	Mt 6:24		
Luke 17:1		Mt 18:7	
Luke 17:2		Mt 18:6	
Luke 17:3		Mt 18:15	
Luke 17:4		Mt 18:21–22	
<hr/> <i>From Luke 17:5–18:14</i> <hr/>			
Luke 17:20–21			Mt 24:23
Luke 17:23			Mt 24:26
Luke 17:24			Mt 24:27
Luke 17:26–27			Mt 24:37–39
Luke 17:28–30			Mt 24:39
Luke 17:34–35			Mt 24:40–41
<hr/> <i>From Luke 18:15–24:53</i> <hr/>			
			<b>Scan 3</b>
Luke 18:15–17			Mt 19:13–14

Luke 18:18–23	Mt 19:16–22
Luke 18:24–25	Mt 19:23–24
Luke 18:26–27	Mt 19:25–26
Luke 18:28–30	Mt 19:27–29
Luke 18:31–33	Mt 20:17–19
Luke 18:35–43	Mt 20:29–34
Luke 19:28	Mt 21:1
Luke 19:29–35	Mt 21:1–3, 6, 7
Luke 19:36–38	Mt 21:8–9
Luke 19:45–46	Mt 21:12–13
Luke 20:1–8	Mt 21:23–27
Luke 20:9–16	Mt 21:33–36, 38–40
Luke 20:17	Mt 21:42
Luke 20:18	Mt 21:44
Luke 20:19	Mt 21:45–46
Luke 20:20–26	Mt 22:15–22
Luke 20:27–38	Mt 22:23–33
Luke 20:39	Mt 22:36
Luke 20:40	Mt 22:46
Luke 20:41–44	Mt 22:41–45
Luke 20:45–47	Mt 23:1–2, 6–7
Luke 21:5–6	Mt 24:1–2
Luke 21:7	Mt 24:3
Luke 21:8	Mt 24:4–5
Luke 21:9	Mt 24:6
Luke 21:10	Mt 24:7
Luke 21:11	Mt 24:7
Luke 21:12–13	Mt 24:9, 14
Luke 21:20–21	Mt 24:15–17
Luke 21:23	Mt 24:19, 21
Luke 21:25–26	24:29–30
Luke 21:27	Mt 24:30
Luke 21:29–31	Mt 24:32–33
Luke 21:32	Mt 24:34
Luke 21:33	Mt 24:35
Luke 21:34	Mt 24:48–50
Luke 22:1	Mt 26:2
Luke 22:2	Mt 26:3, 5
Luke 22:3–6	Mt 26:14–16
Luke 22:7–13	Mt 26:17–19
Luke 22:14	Mt 26:20
Luke 22:19	Mt 26:26
Luke 22:20	Mt 26:27–28
Luke 22:39–46	Mt 26:30, 36, 39–41
Luke 22:47–49	Mt 26:47–50
Luke 22:50–51	Mt 26:51
Luke 22:52–53	Mt 26:55
Luke 22:54a	Mt 26:57–58
Luke 22:54b	Mt 26:58
Luke 22:55–62	Mt 26:58–75
Luke 22:66–71	Mt 27:1–2
Luke 23:1	Mt 27:2
Luke 23:3	Mt 27:11
Luke 23:8–12	Mt 27:12
Luke 23:18–19	Mt 27:15–17
Luke 23:20	Mt 27:17
Luke 23:21	Mt 27:21–23

Luke 23:22	Mt 27:23
Luke 23:23	Mt 27:23
Luke 23:24–25	Mt 27:24, 26
Luke 23:26	Mt 27:27, 31–32
Luke 23:33	Mt 23:33, 35
Luke 23:34	Mt 27:35
Luke 23:35	Mt 27:40–42
Luke 23:44	Mt 27:45
Luke 23:45	Mt 27:51
Luke 23:47	Mt 27:54
Luke 23:49	Mt 27:55
Luke 23:50–53	Mt 27:57–60
Luke 24:1–3	Mt 28:1–2
Luke 24:4–8	Mt 28:3, 5–7
Luke 24:9	Mt 28:8–10

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## F. Luke's Use of Matthew and Mark in the Travel Narrative

### *Departure to Jerusalem (Luke 9:51)*

**Luke 9:51** Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

**Matthew 19:1** Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

**Mark 10:1** Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

### *Carry No Purse, No Bag, No Sandals and Greet No One (Luke 10:4)<sup>1</sup>*

**Luke 10:4** μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

**Matthew 10:9** Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

**Matthew 10:10** μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

**Matthew 10:11** εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

**Matthew 10:12** εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν

**Mark 6:8** καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν,

**Mark 6:9** ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας.

### *Concerning the House in which You Enter (Luke 10:5–7)<sup>2</sup>*

**Luke 10:5** εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ.

**Matthew 10:11** εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

**Matthew 10:12** εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν

**Matthew 10:13** καὶ ἐὰν μὲν ἡ ὁ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς

**Mark 6:10** καὶ ἔλεγεν αὐτοῖς· ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

<sup>1</sup> There are no Minor Agreements between Luke and Mark against Matthew.

<sup>2</sup> The only Minor Agreement between Mark and Luke against Matthew is the present tense (as manifested in -ε- from μένετε). Matthew has μείνατε.

**Luke 10:6** καὶ ἐὰν ἐκεῖ ἦ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς ἀνακάμψει.

**Luke 10:7** ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιοντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

ἐπιστραφήτω.

**Matthew 10:13** καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἄξια, ἢ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

**Matthew 10:10** μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ράβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

**Matthew 10:11** εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

**Matthew 10:13** καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἄξια, ἢ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

**Mark 6:10** καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

*Concerning the City in which You Enter (Luke 10:8)<sup>3</sup>*

**Luke 10:8** καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν

**Matthew 10:11** εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

**Mark 6:10** καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

*Concerning the Ones (the City) who do Not Accept You (II) (Luke 10:10–12)<sup>4</sup>*

**Luke 10:10** εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχονται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε·

**Luke 10:11** καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν

*Matt. Scroll 1*

**Matthew 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.

**Matthew 10:14** καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω

*Matt. Scroll 2*

**Mark 6:11** καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

**Mark 6:11** καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ ὑμῶν, ἐκπορευόμενοι

<sup>3</sup> There are no Minor Agreements between Luke and Mark against Matthew.

<sup>4</sup> There are no Minor Agreements between Luke and Mark against Matthew.

ἐκ τῆς  
πόλεως ὑμῶν  
εἰς τοὺς πόδας  
ἀπομασσόμεθα  
ὑμῖν· πλὴν τοῦτο  
γινώσκετε ὅτι  
ἤγγικεν ἡ  
βασιλεία τοῦ  
θεοῦ.

**Luke 10:12** λέγω  
ὑμῖν ὅτι  
Σοδόμοις ἐν τῇ  
ἡμέρᾳ ἐκείνῃ  
ἀνεκτότερον  
ἔσται ἢ τῇ  
πόλει ἐκείνῃ.

τῆς οἰκίας ἢ τῆς  
πόλεως ἐκείνης  
ἐκτινάξατε τὸν  
κονιορτὸν τῶν  
ποδῶν ὑμῶν.

Matthew 10:7  
πορευόμενοι δὲ  
κηρύσσετε  
λέγοντες ὅτι  
ἤγγικεν ἡ  
βασιλεία τῶν  
οὐρανῶν

Matthew 10:15 ἀμὴν  
λέγω ὑμῖν,  
ἀνεκτότερον ἔσται  
γῆ Σοδόμων καὶ  
Γομόρρων ἐν  
ἡμέρᾳ κρίσεως ἢ  
τῇ πόλει ἐκείνῃ.

Matthew 11:24<sup>5</sup> πλὴν  
λέγω ὑμῖν ὅτι γῆ  
Σοδόμων  
ἀνεκτότερον ἔσται  
ἐν ἡμέρᾳ κρίσεως  
ἢ σοί.

ἐκεῖθεν ἐκτινάξατε  
τὸν χεῖρ τὸν  
ὑποκάτω τῶν  
ποδῶν ὑμῶν εἰς  
μαρτύριον αὐτοῖς.

*On the Ones Who Hear You and Reject You (Luke 10:16)<sup>6</sup>*

**Luke 10:16** Ὁ ἀκούων  
ὑμῶν ἐμοῦ ἀκούει, καὶ  
ὁ ἀθετῶν ὑμᾶς ἐμὲ  
ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν  
ἀθετεῖ τὸν  
ἀποστείλαντά με.

Matthew 10:40 Ὁ δεχόμενος  
ὑμᾶς ἐμὲ δέχεται, καὶ ὁ  
ἐμὲ δεχόμενος δέχεται τὸν  
ἀποστείλαντά με.

**Mark 9:37** ὃς ἂν ἐν τῶν  
τοιούτων παιδίων δέξηται  
ἐπὶ τῷ ὀνόματί μου, ἐμὲ  
δέχεται καὶ ὃς ἂν ἐμὲ  
δέχηται, οὐκ ἐμὲ δέχεται  
ἀλλὰ τὸν ἀποστείλαντά  
με.

*The Lawyer's Question (Luke 10:25–28)*

**Luke 10:25** Καὶ ἰδοὺ  
νομικός τις ἀνέστη  
ἐκπειράζων αὐτὸν  
λέγων διδάσκαλε, τί  
ποιήσας ζωὴν αἰώνιον  
κληρονομήσω;

**Luke 10:26** ὁ δὲ εἶπεν πρὸς  
αὐτόν ἐν τῷ νόμῳ τί  
γέγραπται; πῶς  
ἀναγινώσκεις;

**Luke 10:27** ὁ δὲ

Matthew 22:35 καὶ  
ἐπηρώτησεν εἰς ἕξ αὐτῶν  
[νομικός] πειράζων  
αὐτόν

Matthew 22:36 διδάσκαλε,  
ποία ἐντολὴ μεγάλη ἐν τῷ  
νόμῳ;

Matthew 22:36 διδάσκαλε,  
ποία ἐντολὴ μεγάλη ἐν τῷ  
νόμῳ;

Matthew 22:37 ὁ δὲ ἔφη

**Mark 12:28** Καὶ  
προσελθὼν εἰς τῶν  
γραμματέων ἀκούσας  
αὐτῶν συζητούντων, ἰδὼν  
ὅτι καλῶς ἀπεκρίθη  
αὐτοῖς ἐπηρώτησεν  
αὐτόν ποία ἐστὶν ἐντολὴ  
πρῶτη πάντων;

<sup>5</sup> Luke need not have had access to both Matt. 10:15 and 11:24 at the same time. Matt. 10:15 has more in common with the rendering in Luke 10:12 (τῇ πόλει ἐκείνῃ). The only similarity (besides a bit of word ordering) between Luke 10:12 and Matt. 11:24 is ὅτι, which hardly requires visual-contact.

<sup>6</sup> There are no Minor Agreements between Luke and Mark against Matthew.

ἀποκριθεὶς εἶπεν  
**ἀγαπήσεις κύριον**  
**τὸν θεόν σου ἐξ ὅλης**  
**[τῆς] καρδίας σου**  
**καὶ ἐν ὅλη τῇ ψυχῇ**  
**σου καὶ ἐν ὅλη τῇ**  
**ἰσχύϊ σου καὶ ἐν ὅλη**  
**τῇ διανοίᾳ σου, καὶ**  
**τὸν πλησίον σου ὡς**  
**σεαυτόν.**

αὐτῷ· ἀγαπήσεις κύριον  
τὸν θεόν σου ἐν ὅλη τῇ  
καρδίᾳ σου καὶ ἐν ὅλη τῇ  
ψυχῇ σου καὶ ἐν ὅλη τῇ  
διανοίᾳ σου·

*Matthew 22:38* αὕτη ἐστὶν ἡ  
μεγάλῃ καὶ πρώτη ἐντολή.

*Matthew 22:39* δευτέρα δὲ  
ὁμοία αὐτῇ· ἀγαπήσεις  
τὸν πλησίον σου ὡς  
σεαυτόν.

*Maqqai'lon 22:40* ἐν ταύταις  
ταῖς δυσὶν ἐντολαῖς ὅλος ὁ  
νόμος κρέμαται καὶ οἱ  
προφήται.

*Mary and Martha (Luke 10:38–42)*<sup>7</sup>

*Luke 10:40* ἡ δὲ Μάρθα περιεσπᾶτο περὶ  
πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν·  
κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου  
μόνην με κατέλιπεν διακονεῖν; εἶπε οὖν  
αὐτῇ ἵνα μοι συναντιλάβηται.

*Mark 4:38* καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ  
ἐπὶ τὸ προσκεφάλαιον καθεύδων, καὶ  
ἐγείρουσιν αὐτόν καὶ λέγουσιν αὐτῷ·  
διδάσκαλε, οὐ μέλει σοι ὅτι  
ἀπολλύμεθα;

*The Beelzebul Controversy (Luke 11:14–15)*<sup>8</sup>

*Luke 11:14* Καὶ ἦν  
ἐκβάλλων  
δαιμόνιον [καὶ  
αὐτὸ ἦν] κωφόν·  
ἐγένετο δὲ τοῦ  
δαιμονίου  
ἐξελθόντος  
ἐλάλησεν ὁ  
κωφὸς καὶ  
ἐθαύμασαν  
οἱ ὄχλοι.

*Luke 11:15* τινὲς δὲ  
ἐξ αὐτῶν εἶπον·  
ἐν Βεελζεβούλ  
τῷ ἄρχοντι τῶν  
δαιμονίων

*Matt. Scroll 1*  
*Matthew 9:32* Αὐτῶν  
δὲ ἐξερχομένων  
ἰδοὺ προσήνεγκαν  
αὐτῷ ἄνθρωπον  
κωφὸν  
δαιμονιζόμενον.  
*Matthew 9:33* καὶ  
ἐκβληθέντος τοῦ  
δαιμονίου  
ἐλάλησεν ὁ  
κωφός, καὶ  
ἐθαύμασαν οἱ  
ὄχλοι λέγοντες·  
οὐδέποτε ἐφάνη  
οὕτως ἐν τῷ  
Ἰσραήλ.

*Matthew 9:34* οἱ δὲ  
Φαρισαῖοι ἔλεγον·  
ἐν τῷ ἄρχοντι τῶν  
δαιμονίων  
ἐκβάλλει τὰ  
δαιμόνια.

*Matt. Scroll 2*  
*Matthew 12:22* Τότε  
προσηνέχθη αὐτῷ  
δαιμονιζόμενος  
τυφλὸς καὶ κωφός,  
καὶ ἐθεράπευσεν  
αὐτόν, ὥστε τὸν  
κωφὸν λαλεῖν καὶ  
βλέπειν.  
*Matthew 12:23* καὶ  
ἐξίσταντο πάντες  
οἱ ὄχλοι καὶ  
ἔλεγον· μήτι οὗτός  
ἐστὶν ὁ υἱὸς Δαυὶδ;

*Matthew 12:24* οἱ δὲ  
Φαρισαῖοι  
ἀκούσαντες εἶπον·  
οὗτος οὐκ  
ἐκβάλλει τὰ  
δαιμόνια εἰ μὴ ἐν  
τῷ Βεελζεβούλ

*Mark 3:22* Καὶ οἱ  
γραμματεῖς οἱ ἀπὸ  
Ἱεροσολύμων  
καταβάντες ἔλεγον  
ὅτι Βεελζεβούλ  
ἔχει καὶ ὅτι ἐν τῷ  
ἄρχοντι τῶν  
δαιμονίων  
ἐκβάλλει τὰ  
δαιμόνια.

*Mark 3:22* Καὶ οἱ  
γραμματεῖς οἱ ἀπὸ  
Ἱεροσολύμων  
καταβάντες ἔλεγον  
ὅτι Βεελζεβούλ  
ἔχει καὶ ὅτι ἐν τῷ  
ἄρχοντι τῶν

<sup>7</sup> This is a “problematic” verse. There is no Matthean parallel, but it is unlikely that Luke has gone to Mark 4:38 so as to have visual-contact with οὐ μέλει σοι ὅτι, a phrase which is probably common enough.

<sup>8</sup> There are no Minor Agreements between Luke and Mark against Matthew.

ἐκβάλλει τὰ  
δαιμόνια·

ἄρχοντι τῶν  
δαιμονίων.

δαιμονίων  
ἐκβάλλει τὰ  
δαιμόνια.

*Seeking A Sign from Heaven (Luke 11:16)*

**Luke 11:16** ἄλλοι δὲ  
πειράζοντες σημεῖον  
ἐξ οὐρανοῦ ἐζήτουν  
παρ' αὐτοῦ.

Matthew 12:39 ὁ δὲ  
ἀποκριθεὶς εἶπεν αὐτοῖς·  
γενεὰ πονηρὰ καὶ  
μοιχαλὶς σημεῖον ἐπιζητεῖ,  
καὶ σημεῖον οὐ δοθήσεται  
αὐτῇ εἰ μὴ τὸ σημεῖον  
Ἰωάννου τοῦ προφήτου.

\*Matthew 16:1 Καὶ  
προσελθόντες οἱ  
Φαρισαῖοι καὶ  
Σαδδουκαῖοι πειράζοντες  
ἐπηρώτησαν αὐτὸν  
σημεῖον ἐκ τοῦ οὐρανοῦ  
ἐπιδειξάμενοι αὐτοῖς.

**Mark 8:11** Καὶ ἐξῆλθον οἱ  
Φαρισαῖοι καὶ ἤρξαντο  
συζητεῖν αὐτῷ, ζητοῦντες  
παρ' αὐτοῦ σημεῖον ἀπὸ  
τοῦ οὐρανοῦ, πειράζοντες  
αὐτόν.

*A Kingdom and Satan Divided (Luke 11:17–18)*

**Luke 11:17** αὐτὸς δὲ  
εἰδὼς αὐτῶν τὰ  
διανοήματα εἶπεν  
αὐτοῖς· πᾶσα  
βασίλεια ἐφ' ἐαυτὴν  
διαμερισθεῖσα  
ἐρημοῦται καὶ οἶκος  
ἐπὶ οἶκον πίπτει.

Matthew 12:25 εἰδὼς δὲ τὰς  
ἐνθυμήσεις αὐτῶν εἶπεν  
αὐτοῖς· πᾶσα βασιλεία  
μερισθεῖσα καθ' ἐαυτῆς  
ἐρημοῦται καὶ πᾶσα  
πόλις ἢ οἰκία μερισθεῖσα  
καθ' ἐαυτῆς οὐ  
σταθήσεται.

**Mark 3:23** Καὶ  
προσκαλεσάμενος αὐτοῦς  
ἐν παραβολαῖς ἔλεγεν  
αὐτοῖς· πῶς δύναται  
σατανᾶς σατανᾶν  
ἐκβάλλειν;

**Mark 3:24** καὶ ἐὰν  
βασίλεια ἐφ' ἐαυτὴν  
μερισθῇ, οὐ δύναται  
σταθῆναι ἢ βασιλεία  
ἐκείνη

**Mark 3:25** καὶ ἐὰν οἰκία  
ἐφ' ἐαυτὴν μερισθῇ, οὐ  
δυνήσεται ἢ οἰκία ἐκείνη  
σταθῆναι.

**Mark 3:23** Καὶ  
προσκαλεσάμενος αὐτοῦς  
ἐν παραβολαῖς ἔλεγεν  
αὐτοῖς· πῶς δύναται  
σατανᾶς σατανᾶν  
ἐκβάλλειν;

**Mark 3:26** καὶ εἰ ὁ  
σατανᾶς ἀνέστη ἐφ'  
ἐαυτὸν καὶ ἐμερισθῇ, οὐ  
δύναται στηῆναι ἀλλὰ  
τέλος ἔχει.

**Luke 11:18** εἰ δὲ καὶ ὁ  
σατανᾶς ἐφ' ἐαυτὸν  
διεμερίσθη, πῶς  
σταθήσεται ἢ  
βασίλεια αὐτοῦ;  
ὅτι λέγετε ἐν Βεελζεβούλ  
ἐκβάλλειν με τὰ  
δαιμόνια.

Matthew 12:26 καὶ εἰ ὁ  
σατανᾶς τὸν σατανᾶν  
ἐκβάλλει, ἐφ' ἐαυτὸν  
ἐμερίσθη· πῶς οὖν  
σταθήσεται ἢ βασιλεία  
αὐτοῦ;

*The Strong Man and His Property (Luke 11:21–22)*

**Luke 11:21** ὅταν ὁ  
ἰσχυρὸς καθωπλισμένος

Matthew 12:29 ἢ πῶς  
δύναται τις εἰσελθεῖν εἰς

**Mark 3:27** ἀλλ' οὐ  
δύναται οὐδεὶς εἰς τὴν



φυλάσσει τὴν ἑαυτοῦ  
αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ  
ὑπάρχοντα αὐτοῦ·

**Luke 11:22** ἐπὶ δὲ  
ἰσχυρότερος αὐτοῦ  
ἐπελθὼν νικήσῃ αὐτόν,  
τὴν πανοπλίαν αὐτοῦ  
αἴρει ἐφ' ἧ ἐπεποιθεὶ καὶ  
τὰ σκῦλα αὐτοῦ  
διαδίδωσιν.

τὴν οἰκίαν τοῦ ἰσχυροῦ  
καὶ τὰ σκεῦη αὐτοῦ  
ἀρπάσαι, ἐὰν μὴ πρῶτον  
δήσῃ τὸν ἰσχυρόν; καὶ  
τότε τὴν οἰκίαν αὐτοῦ  
διαρπάσει.

**Matthew 12:29** ἢ πῶς  
δύναται τις εἰσελθεῖν εἰς  
τὴν οἰκίαν τοῦ ἰσχυροῦ  
καὶ τὰ σκεῦη αὐτοῦ  
ἀρπάσαι, ἐὰν μὴ πρῶτον  
δήσῃ τὸν ἰσχυρόν; καὶ  
τότε τὴν οἰκίαν αὐτοῦ  
διαρπάσει.

οἰκίαν τοῦ ἰσχυροῦ  
εἰσελθὼν τὰ σκεῦη αὐτοῦ  
διαρπάσαι, ἐὰν μὴ  
πρῶτον τὸν ἰσχυρόν δήσῃ,  
καὶ τότε τὴν οἰκίαν αὐτοῦ  
διαρπάσει.

**Mark 3:27** ἀλλ' οὐ  
δύναται οὐδεὶς εἰς τὴν  
οἰκίαν τοῦ ἰσχυροῦ  
εἰσελθὼν τὰ σκεῦη αὐτοῦ  
διαρπάσαι, ἐὰν μὴ  
πρῶτον τὸν ἰσχυρόν δήσῃ,  
καὶ τότε τὴν οἰκίαν αὐτοῦ  
διαρπάσει.

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*Generation Seeks a Sign: No Sign Will be Given Except the Sign of Jonah (Luke 11:29)*

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**Luke 11:29** Τῶν δὲ ὄχλων  
ἐπαθροισομένων ἤρξατο  
λέγειν ἢ γενεὰ αὕτη  
γενεὰ πονηρὰ ἐστὶν  
σημεῖον ζητεῖ, καὶ  
σημεῖον οὐ  
δοθήσεται αὐτῇ εἰ  
μὴ τὸ σημεῖον  
Ἰωνᾶ.

**Matthew 12:38** Τότε  
ἀπεκρίθησαν αὐτῷ τινες  
τῶν γραμματέων καὶ  
Φαρισαίων λέγοντες·  
διδάσκαλε, θέλομεν ἀπὸ  
σοῦ σημεῖον ἰδεῖν.

**Matthew 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.

\***Matthew 16:4** γενεὰ  
πονηρὰ καὶ μοιχαλὶς  
σημεῖον ἐπιζητεῖ, καὶ  
σημεῖον οὐ δοθήσεται  
αὐτῇ εἰ μὴ τὸ σημεῖον  
Ἰωνᾶ, καὶ καταλιπὼν  
αὐτοὺς ἀπῆλθεν.

**Mark 8:12** καὶ  
ἀναστενάξας τῷ  
πνεύματι αὐτοῦ λέγει τί  
ἢ γενεὰ αὕτη ζητεῖ  
σημεῖον; ἀμὴν λέγω ὑμῖν,  
εἰ δοθήσεται τῇ γενεᾷ  
ταύτῃ σημεῖον.

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*Putting a Lamp on the Lampstand (II) (Luke 11:33)*

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**Luke 11:33** Οὐδεὶς  
λύχνον ἄψας εἰς  
κρύπτῃν τίθησιν [οὐδὲ  
ὑπὸ τὸν μόδιον] ἀλλ'  
ἐπὶ τὴν λυχνίαν, ἵνα  
οἱ εἰσπορευόμενοι τὸ φῶς  
βλέπωσιν.

**Matthew 5:15** οὐδὲ  
καίουσιν λύχνον καὶ  
τιθέασιν αὐτὸν ὑπὸ τὸν  
μόδιον ἀλλ' ἐπὶ τὴν  
λυχνίαν, καὶ λάμπει  
πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

**Mark 4:21** Καὶ ἔλεγεν  
αὐτοῖς· μῆτι ἔρχεται ὁ  
λύχνος ἵνα ὑπὸ τὸν μόδιον  
τεθῆ ἢ ὑπὸ τὴν κλίνην;  
οὐχ ἵνα ἐπὶ τὴν λυχνίαν  
τεθῆ;

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*Seats of Honor and Greetings (Luke 11:43)*

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**Luke 11:43** Οὐαὶ ὑμῖν τοῖς

**Matthew 23:6** φιλοῦσιν δὲ

**Mark 12:38** Καὶ ἐν τῇ

Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἄσπασμοὺς ἐν ταῖς ἀγοραῖς.

τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς Matthew 23:7 καὶ τοὺς ἄσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί.

διδασχῆ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων τῶν θελούντων ἐν στολαῖς περιπατεῖν καὶ ἄσπασμοὺς ἐν ταῖς ἀγοραῖς **Mark 12:39** καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δειπνοῖς,

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*The Leaven of the Pharisees (Luke 12:1)*

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**Luke 12:1** Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

Matthew 16:5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. Matthew 16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

**Mark 8:14** Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. **Mark 8:15** καὶ διεστέλλετο αὐτοῖς λέγων· ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.

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*Nothing is Hidden which will not be Known (II) (Luke 12:2)*

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**Luke 12:2** Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

Matthew 10:26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

**Mark 4:22** οὐ γὰρ ἐστὶν κρυπτόν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

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*Blasphemy of the Holy Spirit (Luke 12:10)*

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**Luke 12:10** Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

Matthew 12:31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. Matthew 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

**Mark 3:28** Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημῖαι ὅσα ἐὰν βλασφημήσωσιν· **Mark 3:29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.

τούτω τῷ αἰῶνι οὔτε ἐν  
τῷ μέλλοντι.

*The Holy Spirit will Teach You What to Say (Luke 12:11–12)*

**Luke 12:11** Ὅταν δὲ  
εἰσφέρωσιν ὑμᾶς ἐπὶ  
τάς συναγωγὰς καὶ  
τάς ἀρχὰς καὶ τὰς  
ἐξουσίας, μὴ  
μεριμνήσητε πῶς ἢ  
τί ἀπολογήσησθε ἢ τί  
εἴπητε·

**Luke 12:12** τὸ γὰρ  
ἅγιον πνεῦμα διδάξει  
ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ  
δεῖ εἰπεῖν.

**Matthew 10:17** Προσέχετε  
δὲ ἀπὸ τῶν ἀνθρώπων  
παραδώσουσιν γὰρ ὑμᾶς  
εἰς συνέδρια καὶ ἐν ταῖς  
συναγωγαῖς αὐτῶν  
μαστιγώσουσιν ὑμᾶς·  
**Matthew 10:18** καὶ ἐπὶ  
ἡγεμόνας δὲ καὶ βασιλεῖς  
ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς  
μαρτύριον αὐτοῖς καὶ τοῖς  
ἔθνεσιν.

**Matthew 10:19** ὅταν δὲ  
παραδῶσιν ὑμᾶς, μὴ  
μεριμνήσητε πῶς ἢ τί  
λαλήσητε· δοθήσεται γὰρ  
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί  
λαλήσητε·

**Matthew 10:19** ὅταν δὲ  
παραδῶσιν ὑμᾶς, μὴ  
μεριμνήσητε πῶς ἢ τί  
λαλήσητε· δοθήσεται γὰρ  
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί  
λαλήσητε·

**Matthew 10:20** οὐ γὰρ ὑμεῖς  
ἐστε οἱ λαλοῦντες ἀλλὰ  
τὸ πνεῦμα τοῦ πατρὸς  
ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

**Mark 13:9** Βλέπετε δὲ  
ὑμεῖς ἑαυτοὺς·  
παραδώσουσιν ὑμᾶς εἰς  
συνέδρια καὶ εἰς  
συναγωγὰς δαρήσεσθε  
καὶ ἐπὶ ἡγεμόνων καὶ  
βασιλέων σταθήσεσθε  
ἕνεκεν ἐμοῦ εἰς μαρτύριον  
αὐτοῖς.

**Mark 13:10** καὶ εἰς πάντα  
τὰ ἔθνη πρῶτον δεῖ  
κηρυχθῆναι τὸ εὐαγγέλιον.

**Mark 13:11** καὶ ὅταν  
ἄγωσιν ὑμᾶς  
παραδιδόντες, μὴ  
προμεριμνάτε τί  
λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ  
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ  
τοῦτο λαλεῖτε· οὐ γὰρ  
ἐστε ὑμεῖς οἱ λαλοῦντες  
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

**Mark 13:11** καὶ ὅταν  
ἄγωσιν ὑμᾶς  
παραδιδόντες, μὴ  
προμεριμνάτε τί  
λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ  
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ  
τοῦτο λαλεῖτε· οὐ γὰρ  
ἐστε ὑμεῖς οἱ λαλοῦντες  
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

*Blessed are the Slaves whom the Master finds Watching (Luke 12:37–38)*

**Luke 12:37** μακάριοι οἱ  
δοῦλοι ἐκεῖνοι, οὓς  
ἐλθὼν ὁ κύριος  
εὕρησεν  
γρηγοροῦντας· ἀμὴν  
λέγω ὑμῖν ὅτι  
περιζώσεται καὶ  
ἀνακλινεῖ αὐτοὺς καὶ  
παρελθὼν διακονήσει  
αὐτοῖς.

**Matthew 24:46** μακάριος ὁ  
δοῦλος ἐκεῖνος ὃν ἐλθὼν  
ὁ κύριος αὐτοῦ εὕρησεν  
οὕτως ποιοῦντα·  
**Matthew 24:47** ἀμὴν λέγω  
ὑμῖν ὅτι ἐπὶ πάνσιν τοῖς  
ὑπάρχουσιν αὐτοῦ  
καταστήσει αὐτόν.

\***Matthew 24:42** Γρηγορεῖτε  
οὖν, ὅτι οὐκ οἴδατε ποῖα  
ἡμέρα ὁ κύριος ὑμῶν  
ἔρχεται.

\***Matthew 25:12** ὁ δὲ  
ἀποκριθεὶς εἶπεν· ἀμὴν  
λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

\***Matthew 25:13** Γρηγορεῖτε

**Mark 13:35** γρηγορεῖτε  
οὖν· οὐκ οἴδατε γὰρ πότε  
ὁ κύριος τῆς οἰκίας  
ἔρχεται, ἢ ὅπῃ ἢ  
μεσονύκτιον ἢ  
ἀλεκτοροφωνίας ἢ πρωῖ,  
**Mark 13:36** μὴ ἐλθὼν  
ἐξαίφνης εὕρη ὑμᾶς  
καθεύδοντας.

**Mark 13:37** ὁ δὲ ὑμῖν  
λέγω πάνσιν λέγω,  
γρηγορεῖτε.

**Luke 12:38** κὰν ἐν τῇ δευτέρᾳ κὰν ἐν τῇ τρίτῃ φυλακῇ **ἔλθῃ** καὶ **εὕρῃ οὕτως, μακάριοι** εἰσιν ἐκεῖνοι.

οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. **Matthew 24:46** **μακάριος** ὁ δούλος ἐκεῖνος ὃν **ἔλθῶν** ὁ κύριος αὐτοῦ **εὕρῃσει οὕτως** ποιοῦντα·

**Mark 13:35** γρηγορεῖτε οὖν οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας **ἔρχεται**, ἢ ὡς ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, **Mark 13:36** μὴ **ἔλθῶν** ἐξαίφνης **εὕρῃ** ὑμᾶς καθεύδοντας.

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*The Thief at Night (Luke 12:39)*

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**Luke 12:39** τοῦτο **δὲ γινώσχετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα κλέπτῃς ἔρχεται**, οὐκ ἂν ἀφήκεν **διορυχθῆναι τὸν οἶκον** αὐτοῦ.

**Matthew 24:43** Ἐκεῖνο δὲ **γινώσχετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτῃς ἔρχεται**, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν **διορυχθῆναι τὴν οἰκίαν** αὐτοῦ.

**Mark 13:35** γρηγορεῖτε οὖν οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας **ἔρχεται**, ἢ ὡς ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, **Mark 13:36** μὴ **ἔλθῶν** ἐξαίφνης **εὕρῃ** ὑμᾶς καθεύδοντας.

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*The Hour of the Son of Man (Luke 12:40)*

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**Luke 12:40** καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ ὥρα **οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται**.

**Matthew 24:44** διὰ τοῦτο **καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται**.

**Mark 13:35** γρηγορεῖτε οὖν οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας **ἔρχεται**, ἢ ὡς ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, **Mark 13:36** μὴ **ἔλθῶν** ἐξαίφνης **εὕρῃ** ὑμᾶς καθεύδοντας. **Mark 13:37** ὁ δὲ ὑμῖν λέγω **πᾶσιν λέγω**, γρηγορεῖτε.

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*The Good and Wicked Slave (Luke 12:41–46)*

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**Luke 12:41** Εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

**Luke 12:42** καὶ εἶπεν ὁ **κύριος**· **τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ**

**Matthew 24:45** **Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;** **Matthew 24:46** μακάριος ὁ δούλος ἐκεῖνος ὃν **ἔλθῶν ὁ**

**Mark 13:33** Βλέπετε, ἀγρυπνεῖτε· οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν. **Mark 13:34** Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τῷ

**κύριος ἐπὶ** τῆς  
θεραπείας **αὐτοῦ** τοῦ  
**διδόναι ἐν καιρῷ**  
[τὸ] σιτομέτριον;

**Luke 12:43** **μακάριος**  
**ὁ δοῦλος ἐκεῖνος,**  
**ὄν ἐλθὼν ὁ κύριος**  
**αὐτοῦ εὐρήσει**  
**ποιούντα οὕτως.**

**Luke 12:44** ἀληθῶς **λέγω**  
**ὑμῖν ὅτι ἐπὶ πᾶσιν**  
**τοῖς ὑπάρχουσιν**  
**αὐτοῦ**  
**καταστήσει**  
**αὐτόν.**

**Luke 12:45** ἐὰν δὲ  
εἶπη ὁ δοῦλος  
ἐκεῖνος ἐν τῇ  
καρδίᾳ αὐτοῦ·  
χρονίζει ὁ κύριός  
μου ἔρχεσθαι, καὶ  
ἄρξῃται τύπτειν  
τοὺς παῖδας καὶ τὰς  
παιδίσκας, ἐσθίειν τε  
καὶ πίνειν καὶ  
μεθύσκεσθαι,

**Luke 12:46** ἤξει ὁ  
**κύριος τοῦ δούλου**  
**ἐκεῖνου ἐν ἡμέρᾳ**  
**ἢ οὐ προσδοκᾷ**  
**καὶ ἐν ὥρᾳ ἢ οὐ**  
**γινώσκει, καὶ**

**κύριος** αὐτοῦ εὐρήσει  
οὕτως ποιούντα·

**Matthew 24:46** **μακάριος ὁ**  
**δοῦλος ἐκεῖνος ὄν ἐλθὼν**  
**ὁ κύριος αὐτοῦ εὐρήσει**  
**οὕτως ποιούντα·**

**Matthew 24:47** ἀμὴν **λέγω**  
**ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς**  
**ὑπάρχουσιν αὐτοῦ**  
**καταστήσει αὐτόν.**

\* **Matthew 25:12** ὁ δὲ  
ἀποκριθεὶς εἶπεν ἀμὴν  
**λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.**

**Matthew 24:48** ἐὰν δὲ εἶπη  
ὁ κακὸς δοῦλος ἐκεῖνος  
ἐν τῇ καρδίᾳ αὐτοῦ·  
χρονίζει μου ὁ κύριος,  
**Matthew 24:49** καὶ ἄρξῃται  
**τύπτειν** τοὺς συνδούλους  
αὐτοῦ, ἐσθίη δὲ καὶ πίνη  
μετὰ τῶν μεθυόντων,

**Matthew 24:50** ἤξει ὁ  
**κύριος τοῦ δούλου**  
**ἐκεῖνου ἐν ἡμέρᾳ ἢ οὐ**  
**προσδοκᾷ καὶ ἐν ὥρᾳ ἢ**  
**οὐ γινώσκει,**

**Matthew 24:51** καὶ  
**διχοτομήσει αὐτόν καὶ τὸ**  
**μέρος αὐτοῦ μετὰ τῶν**

ἔργον αὐτοῦ καὶ τῷ  
θυρωρῷ ἐνετείλατο ἵνα  
γρηγορή.

**Mark 13:35** γρηγορεῖτε  
οὐν οὐκ οἶδατε γὰρ πότε  
ὁ κύριος τῆς οἰκίας  
ἔρχεται, ἢ ὡς ἢ  
μεσονύκτιον ἢ  
ἀλεκτοροφωνίας ἢ πρωῒ,

**Mark 13:34** Ὡς ἄνθρωπος  
ἀπόδημος ἀφείς τὴν  
οἰκίαν αὐτοῦ καὶ δοὺς  
τοῖς δούλοις αὐτοῦ τὴν  
ἐξουσίαν ἐκάστῳ τὸ  
ἔργον αὐτοῦ καὶ τῷ  
θυρωρῷ ἐνετείλατο ἵνα  
γρηγορή.

**Mark 13:35** γρηγορεῖτε  
οὐν οὐκ οἶδατε γὰρ πότε  
ὁ κύριος τῆς οἰκίας  
ἔρχεται, ἢ ὡς ἢ  
μεσονύκτιον ἢ  
ἀλεκτοροφωνίας ἢ πρωῒ,

**Mark 13:36** μὴ ἐλθὼν  
ἐξαίφνης εὐρη ὑμᾶς  
καθεύδοντας.

**Mark 13:37** ὁ δὲ ὑμῖν  
**λέγω πᾶσιν λέγω,**  
γρηγορεῖτε.

**Mark 13:33** Βλέπετε,  
ἀγρυπνεῖτε· οὐκ οἶδατε  
γὰρ πότε ὁ καιρὸς ἐστίν.

**Mark 13:34** Ὡς ἄνθρωπος  
ἀπόδημος ἀφείς τὴν  
οἰκίαν αὐτοῦ καὶ δοὺς  
τοῖς δούλοις αὐτοῦ τὴν  
ἐξουσίαν ἐκάστῳ τὸ  
ἔργον αὐτοῦ καὶ τῷ

διχοτομήσει  
αὐτὸν καὶ τὸ  
μέρος αὐτοῦ μετὰ  
τῶν ἀπίστων  
θήσει.

ὑποκριτῶν θήσει· ἐκεῖ  
ἔσται ὁ κλαυθμὸς καὶ ὁ  
βρυγμὸς τῶν ὀδόντων.

θυρωρῶ ἐνετείλατο ἵνα  
γρηγορή.  
**Mark 13:35** γρηγορεῖτε  
οὐν οὐκ οἴδατε γὰρ πότε  
ὁ κύριος τῆς οἰκίας  
ἔρχεται, ἢ ὡς ἢ  
μεσονύκτιον ἢ  
ἀλεκτοροφωνίας ἢ πρωΐ,  
**Mark 13:36** μὴ ἐλθὼν  
ἐξάφνης εὕρη ὑμᾶς  
καθεύδοντας.  
**Mark 13:37** ὁ δὲ ὑμῖν  
λέγω πᾶσιν λέγω,  
γρηγορεῖτε.

*I have a baptism to be baptized with (Luke 12:50)*

**Luke 12:50** βάπτισμα δὲ ἔχω  
βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως  
οἴτου τελεσθῆ.

**Mark 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;  
**Mark 10:39** οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα.  
ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ  
ἐγὼ πίνω πιεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ  
βαπτίζομαι βαπτισθήσεσθε,

*The Parable of the Barren Fig Tree (Luke 13:6–9)*

**Luke 13:6** Ἔλεγεν δὲ  
ταύτην τὴν παραβολὴν·  
συκὴν εἶχέν τις  
πεφυτευμένην ἐν τῷ  
ἀμπελῶνι αὐτοῦ, καὶ  
ἦλθεν ζητῶν καρπὸν  
ἐν αὐτῇ καὶ οὐχ  
εὔρεν.

**Luke 13:7** εἶπεν δὲ πρὸς  
τὸν ἀμπελουργόν· ἰδοὺ  
τρία ἔτη ἀφ' οὗ ἔρχομαι  
ζητῶν καρπὸν ἐν τῇ  
συκῇ ταύτῃ καὶ οὐχ  
εὔρισκω· ἔκκοπον [οὖν]  
αὐτήν, ἵνατί καὶ τὴν γῆν  
καταργεῖ;

**Matthew 21:19** καὶ ἰδὼν  
συκὴν μίαν ἐπὶ τῆς ὁδοῦ  
ἦλθεν ἐπ' αὐτήν καὶ οὐδὲν  
εὔρεν ἐν αὐτῇ εἰ μὴ  
φύλλα μόνον, καὶ λέγει  
αὐτῇ· μηκέτι ἐκ σοῦ  
καρπὸς γένηται εἰς τὸν  
αἰῶνα. καὶ ἐξηράνθη  
παραχρήμα ἡ συκὴ.

**Matthew 21:19** καὶ ἰδὼν  
συκὴν μίαν ἐπὶ τῆς ὁδοῦ  
ἦλθεν ἐπ' αὐτήν καὶ οὐδὲν  
εὔρεν ἐν αὐτῇ εἰ μὴ  
φύλλα μόνον, καὶ λέγει  
αὐτῇ· μηκέτι ἐκ σοῦ  
καρπὸς γένηται εἰς τὸν  
αἰῶνα. καὶ ἐξηράνθη  
παραχρήμα ἡ συκὴ.

**Mark 11:13** καὶ ἰδὼν  
συκὴν ἀπὸ μακρόθεν  
ἔχουσαν φύλλα ἦλθεν, εἰ  
ἄρα τι εὕρησει ἐν αὐτῇ,  
καὶ ἐλθὼν ἐπ' αὐτήν  
οὐδὲν εὔρεν εἰ μὴ φύλλα·  
ὁ γὰρ καιρὸς οὐκ ἦν  
συκῶν.

**Mark 11:14** Καὶ  
ἀποκριθεὶς εἶπεν αὐτῇ·  
μηκέτι εἰς τὸν αἰῶνα ἐκ  
σοῦ μηδεὶς καρπὸν φάγοι,  
καὶ ἤκουον οἱ μαθηταὶ  
αὐτοῦ.

**Mark 11:13** καὶ ἰδὼν  
συκὴν ἀπὸ μακρόθεν  
ἔχουσαν φύλλα ἦλθεν, εἰ  
ἄρα τι εὕρησει ἐν αὐτῇ,  
καὶ ἐλθὼν ἐπ' αὐτήν  
οὐδὲν εὔρεν εἰ μὴ φύλλα·  
ὁ γὰρ καιρὸς οὐκ ἦν  
συκῶν.

**Mark 11:14** Καὶ  
ἀποκριθεὶς εἶπεν αὐτῇ·  
μηκέτι εἰς τὸν αἰῶνα ἐκ  
σοῦ μηδεὶς καρπὸν φάγοι,  
καὶ ἤκουον οἱ μαθηταὶ  
αὐτοῦ.

**Luke 13:8** ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, **9** καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.

*The Parable of the Mustard Seed (Luke 13:18–19)*

**Luke 13:18** Ἔλεγεν οὖν τινὶ **ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ** καὶ τινὶ **ὁμοιώσω αὐτήν;**

**Luke 13:19** **ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἠϋξήσεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκῆνωσεν ἐν τοῖς κλάδοις αὐτοῦ.**

**Matthew 13:31** Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων **ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν** κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.

**Matthew 13:31** Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων **ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν** κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.

**Matthew 13:32** ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

**Mark 4:30** Καὶ ἔλεγεν πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τινὶ αὐτὴν παραβολῇ θῶμεν;

**Mark 4:30** Καὶ ἔλεγεν πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τινὶ αὐτὴν παραβολῇ θῶμεν;

**Mark 4:31** ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,

**Mark 4:32** καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

*Jesus Teaches on His Way to Jerusalem (Luke 13:22)*

**Luke 13:22** Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.

**Matthew 9:35** Καὶ περιήγεν 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.

\***Matthew 5:35** μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως,

**Mark 6:6** καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιήγεν τὰς κώμας κύκλῳ διδάσκων.

*The Last Will be First, and the First, Last (Luke 13:30)*

**Luke 13:30** καὶ ἰδοὺ εἰσὶν

**Matthew 19:30** πολλοὶ δὲ

**Mark 10:31** πολλοὶ δὲ

**ἔσχατοι** οἱ ἔσονται  
**πρῶτοι** καὶ εἰσὶν  
**πρῶτοι** οἱ ἔσονται  
**ἔσχατοι**.

ἔσονται **πρῶτοι** ἔσχατοι  
καὶ ἔσχατοι **πρῶτοι**.

\*Matthew 20:16 οὕτως  
ἔσονται οἱ ἔσχατοι  
**πρῶτοι** καὶ οἱ **πρῶτοι**  
ἔσχατοι.

ἔσονται **πρῶτοι** ἔσχατοι  
καὶ [οἱ] ἔσχατοι **πρῶτοι**.

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*Behold, Your House is Left to You (Luke 13:35)*

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Luke 13:35 **ἰδοὺ**  
**ἀφίεται** ὑμῖν ὁ  
**οἶκος** ὑμῶν. **λέγω**  
[δὲ] ὑμῖν, οὐ μὴ  
**ἴδητέ** με ἕως [ἕξει  
ὅτε] **εἶπητε**  
**εὐλογημένος** ὁ  
**ἐρχόμενος** ἐν ὀνόματι  
**κυρίου**.

Matthew 23:38 **ἰδοὺ ἀφίεται**  
**ὑμῖν** ὁ **οἶκος** ὑμῶν ἔρημος.  
Matthew 23:39 **λέγω** γὰρ  
**ὑμῖν**, οὐ μὴ με **ἴδητε** ἀπ’  
ἄρτι ἕως ἂν **εἶπητε**  
**εὐλογημένος** ὁ **ἐρχόμενος**  
ἐν ὀνόματι **κυρίου**.

**Mark 11:9** καὶ οἱ  
προάγοντες καὶ οἱ  
ἀκολουθοῦντες ἔκραζον  
ὡσαννά· **εὐλογημένος** ὁ  
**ἐρχόμενος** ἐν ὀνόματι  
**κυρίου**.

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*The Healing of the Man with Dropsy (Luke 14:1–6)*

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Luke 14:2 **Καὶ ἰδοὺ**  
**ἄνθρωπος** τις ἦν  
ὕδρωπικός· ἐμπροσθεν  
αὐτοῦ.

Luke 14:3 καὶ ἀποκριθεὶς  
ὁ Ἰησοῦς εἶπεν πρὸς τοὺς  
νομικοὺς καὶ Φαρισαίους  
**λέγων** **ἔξεστιν τῷ**  
**σαββάτῳ** **θεραπεύσαι**  
ἢ οὐ;

Matthew 12:10 **καὶ ἰδοὺ**  
**ἄνθρωπος** χεῖρα ἔχων  
ξηράν. καὶ ἐπηρώτησαν  
αὐτὸν λέγοντες· εἰ ἔξεστιν  
τοῖς **σάββασιν**  
**θεραπεύσαι**; ἵνα  
κατηγορήσωσιν αὐτοῦ.

Matthew 12:10 καὶ ἰδοὺ  
**ἄνθρωπος** χεῖρα ἔχων  
ξηράν. καὶ ἐπηρώτησαν  
αὐτὸν λέγοντες· εἰ ἔξεστιν  
τοῖς **σάββασιν**  
**θεραπεύσαι**; ἵνα  
κατηγορήσωσιν αὐτοῦ.

**Mark 3:1** **Καὶ** εἰσῆλθεν  
πάλιν εἰς τὴν συναγωγὴν.  
καὶ ἦν ἐκεῖ **ἄνθρωπος**  
ἐξηραμμένην ἔχων τὴν  
χεῖρα.

\***Mark 3:3** καὶ λέγει τῷ  
**ἀνθρώπῳ** τῷ τὴν **ξηράν**  
**χεῖρα** ἔχοντι· **ἐγειρε** εἰς τὸ  
μέσον.

**Mark 3:2** καὶ παρετήρουν  
αὐτὸν εἰ τοῖς **σάββασιν**  
**θεραπεύσει** αὐτόν, ἵνα  
κατηγορήσωσιν αὐτοῦ.

**Mark 3:3** καὶ λέγει τῷ  
**ἀνθρώπῳ** τῷ τὴν **ξηράν**  
**χεῖρα** ἔχοντι· **ἐγειρε** εἰς τὸ  
μέσον.

**Mark 3:4** καὶ λέγει  
αὐτοῖς· **ἔξεστιν** τοῖς  
**σάββασιν** ἀγαθὸν ποιῆσαι  
ἢ **κακοποιῆσαι**, **ψυχὴν**  
**σῶσαι** ἢ **ἀποκτεῖναι**; οἱ δὲ  
ἔσιώπων.

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*The Conditions of Discipleship (Luke 14:25–27)*

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|| Matt. Scroll 1 |

Matt. Scroll 2 |



**Luke 14:27** ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής.

Matthew 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

Matthew 16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

**Mark 8:34** Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

*The Māshāl On Salt (Luke 14:34–35a)*

**Luke 14:34** Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

**Luke 14:35a** οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. . . .

Matthew 5:13 Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

Matthew 5:13 Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

**Mark 9:49** Πᾶς γὰρ πυρὶ ἀλισθήσεται.

**Mark 9:50** καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

**Mark 9:50** καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

*He Who Has Ears to Hear (II) (Luke 14:35b)*

**Luke 14:35b** . . . ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Matthew 11:15 ὁ ἔχων ὦτα ἀκουέτω.

Matthew 13:9 ὁ ἔχων ὦτα ἀκουέτω.

Matthew 13:43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

\***Mark 4:9** καὶ ἔλεγεν ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.

\***Mark 4:23** εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

*On Divorce and Adultery (Luke 16:18)*

**Luke 16:18** Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην

Matthew 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι, καὶ ὃς ἐάν

Matthew 19:9 λέγω δὲ ὑμῖν ὅτι ὃς ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχάται.

**Mark 10:11** καὶ λέγει αὐτοῖς· ὃς ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχάται ἐπ' αὐτήν  
**Mark 10:12** καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν

ἀπὸ ἀνδρὸς  
γαμῶν μοιχεύει.

ἀπολελυμένην  
γαμήση, μοιχᾶται.

ἄνδρα αὐτῆς  
γαμήση ἄλλον  
μοιχᾶται.

*It is impossible for Offenses not to Come (Luke 17:1)*

**Luke 17:1** Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται.

**Matthew 18:7** Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

**Mark 9:42** Καὶ ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλόν ἐστιν αὐτῷ μάλλον εἰ περικείται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

*It is Better for a Millstone to be Hung around His Neck (Luke 17:2)*

**Luke 17:2** λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα.

**Matthew 18:6** Ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

**Mark 9:42** Καὶ ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλόν ἐστιν αὐτῷ μάλλον εἰ περικείται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

*Faith the Size of Mustard Seed (Luke 17:5–6)*

**Luke 17:5** Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθεσ ἡμῖν πίστιν.

**Luke 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.

**Matthew 17:20** ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μεταβα εἴθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσεται ὑμῖν.

**Matthew 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.

**Mark 11:22** καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ.  
**Mark 11:23** ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπη τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ.

*The Kingdom of God is Among You (Luke 17:20–21)*

**Luke 17:20**

|| **Matthew 16:1** Καὶ

**Ἐπερωτηθεῖς**  
 δὲ ὑπὸ **τῶν**  
**Φαρισαίων**  
 πότε ἔρχεται ἡ  
 βασιλεία τοῦ θεοῦ  
**ἀπεκρίθη**  
**αὐτοῖς** καὶ  
**εἶπεν**· οὐκ  
 ἔρχεται ἡ βασιλεία  
 τοῦ θεοῦ μετὰ  
 παρατηρήσεως,  
**Luke 17:21** οὐδὲ  
**ἐροῦσιν· ἰδοὺ ὧ**  
**δε ἢ· ἐκεῖ, ἰδοὺ**  
 γὰρ ἡ βασιλεία  
 τοῦ θεοῦ ἐντὸς  
 ὑμῶν ἐστίν.

προσελθόντες οἱ  
**Φαρισαῖοι** καὶ  
 Σαδδουκαῖοι  
 πειράζοντες  
**ἐπηρώτησαν** αὐτὸν  
 σημεῖον ἐκ τοῦ  
 οὐρανοῦ ἐπιδειξάιναι  
 αὐτοῖς.  
**Matthew 16:2** ὁ δὲ  
**ἀποκριθεὶς εἶπεν**  
**αὐτοῖς**· [ὁψίας  
 γενομένης λέγετε·  
 εὐδία, πυρράζει  
 γὰρ ὁ οὐρανός·

**Matthew 24:23** Τότε  
 εἰάν τις ὑμῖν **εἴπῃ**  
**ἰδοὺ ὧδε ὁ**  
 χριστός, ἢ ὧδε, μὴ  
 πιστεύσητε·

**Mark 13:21** Καὶ  
 τότε εἰάν τις ὑμῖν  
**εἴπῃ**· ἴδε ὧδε ὁ  
 χριστός, ἴδε ἐκεῖ,  
 μὴ πιστεύετε·

\***Matthew 24:26** εἰάν  
 οὖν **εἴπωσιν** ὑμῖν·  
**ἰδοὺ ἐν τῇ ἐρήμῳ**  
 ἐστίν, μὴ ἐξέλθητε·  
**ἰδοὺ ἐν τοῖς**  
 ταμείοις, μὴ  
 πιστεύσητε·

*The Days are Coming when you will Long to See the Son of Man (Luke 17:22)*

**Luke 17:22** Εἶπεν δὲ πρὸς  
 τοὺς μαθητάς· ἐλεύσονται  
 ἡμέραι ὅτε ἐπιθυμήσετε  
 μίαν τῶν ἡμερῶν **τοῦ**  
**υἱοῦ τοῦ ἀνθρώπου**  
**ἰδεῖν** καὶ οὐκ ὄψεσθε.

**Matthew 16:28** Ἀμὴν λέγω  
 ὑμῖν ὅτι εἰσὶν τινες τῶν ὧ  
 δε ἐστῶτων οἵτινες οὐ μὴ  
 γεύσονται θανάτου ἕως  
 ἂν **ἴδωσιν τὸν υἱὸν τοῦ**  
**ἀνθρώπου** ἐρχόμενον ἐν  
 τῇ βασιλείᾳ αὐτοῦ.

**Mark 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·

*If They say, "Behold, there"—Do not Go (Luke 17:23)*

**Luke 17:23** καὶ ἐροῦσιν  
**ὑμῖν ἰδοὺ ἐκεῖ, [ἢ·]**  
**ἰδοὺ ὧδε· μὴ**  
**ἀπέλθητε μηδὲ**  
**διώξητε.**

**Matthew 24:23** Τότε εἰάν τις  
 ὑμῖν **εἴπῃ**· **ἰδοὺ ὧδε ὁ**  
 χριστός, ἢ ὧδε, μὴ  
 πιστεύσητε·

**Mark 13:21** Καὶ τότε εἰάν  
 τις ὑμῖν **εἴπῃ**· ἴδε ὧδε ὁ  
 χριστός, ἴδε ἐκεῖ, μὴ  
 πιστεύετε·

\***Matthew 24:26** εἰάν οὖν  
**εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ**  
**ἐρήμῳ ἐστίν, μὴ ἐξέλθητε·**  
**ἰδοὺ ἐν τοῖς ταμείοις, μὴ**  
**πιστεύσητε·**

*As the Lightning Flashes . . . (Luke 17:24)*

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**Luke 17:24** ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].

**Matthew 24:27** ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

**Mark 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.

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*As the Lightning Flashes . . . (Luke 17:24)*

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**Luke 17:24** ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].

**Matthew 24:27** ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

**Mark 13:26** καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

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*The Son of Man must first endure Suffering and be Rejected (Luke 17:25)*

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**Luke 17:25** πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

**Matthew 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.

**Mark 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.

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*Just as in the Days of Lot I (Luke 17:28–30 I; Luke 17:32 II)*

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**Luke 17:28** ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· **29** ἡ δὲ ἡμέρα ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας.

**Luke 17:30** κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

**Matthew 24:27** ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

**Mark 13:26** καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

\***Matthew 24:37** Ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

Matthew 24:39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

*You Must Not Go Down from Your Housetop to take Your Possessions (Luke 17:31)*

**Luke 17:31** ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

Matthew 24:17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, Μαθθαῖον 24:18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

**Mark 13:15** ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ. **Mark 13:16** καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

*He who seeks to Preserve his Life will Lose it (Luke 17:33)*

**Luke 17:33** ὡς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὡς δ' ἂν ἀπολέσῃ αὐτήν, ζῶσιν αὐτήν.

*Matt. Scroll 1*  
Matthew 10:39 ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

*Matt. Scroll 2*  
Matthew 16:25 ὡς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν, ὡς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

**Mark 8:35** ὡς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν, ὡς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σῶσει αὐτήν.

*The Parable of the Unjust Judge (Luke 18:1–8)*

**Luke 18:1** Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, **2** λέγων· κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. **3** Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. **4** καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, **5** διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπιάξῃ με. **6** Εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· **7** ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

**Luke 18:8** λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου

Matthew 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν

**Mark 13:26** καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως

**ἔλθ**ὼν ἄρα εὐρήσει τὴν  
πίστιν ἐπὶ τῆς γῆς;

ἄγγέλων αὐτοῦ, καὶ τότε  
ἀποδώσει ἑκάστῳ κατὰ  
τὴν πράξιν αὐτοῦ.

πολλῆς καὶ δόξης.

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