

APPENDIX A: THE CRITICAL EDITION OF Q

Luke/Q	English	Greek
3:2b-3a	<...> John <...> all the region of the Jordan <...>.	<...> Ἰωάννη... <...> πᾶσα.. η.. περίχωρο... τοῦ Ἰορδάνου <...>.
3:7	He said to the [crowds coming to be] bapti[zed]: Snakes' litter! Who warned you to run from the impending rage?	[εἶπεν] τοῖς [ἐρχ]ομένο<ι>ς [ὄχλοις] βαπτισ[θῆναι]• γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
3:8	So bear fruit worthy of repentance, and do not presume to tell yourselves: We have as «fore»father Abraham! For I tell you: God can produce children for Abraham right out of these rocks!	ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς• πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
3:9	And the axe already lies at the root of the trees. So every tree not bearing healthy fruit is to be chopped down and thrown on the fire.	ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται• πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
3:16b	I baptize you [in] water, but the one to come after me is more powerful than I, whose sandals I am not fit to [take off]. He will baptize you in [holy] Spirit and fire.	ἐγὼ μὲν ὑμᾶς βαπτίζω [ἐν] ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τ[ᾶ] ὑποδήματ[α] [βαστά]σαι• αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι [ἀγίῳ] καὶ πυρὶ•
3:17	His pitchfork «is» in his hand, and he will clear his threshing floor and gather the wheat into his granary, but the chaff he will burn on a fire that can never be put out.	οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σίτον εἰς τὴν ἀποθήκην Οὐαυτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.
[3:21b-22]	[Jesus ... baptized, heaven opened ..., and ... the Spirit ... upon him ... Son]	[Ἰησοῦς ... βαπτισθε ... νεωχθη ... ο ... οὐρανο ..., καὶ ... τὸ πνεῦμα ... ἐπ' αὐτόν• ... υἱ...]
4:1	And Jesus was led [into] the wilderniss by the Spirit	[ὁ] δὲ Ἰησοῦς [ἀν]ή[χθη] [εἰς] τῆ[ν] ἔρημ[ον] ὑπὸ τ[οῦ] πνεύμα[τος]
4:2	[to be] tempted by the devil. And «he ate nothing» for forty days, ... he became hungry.	πειρα[σθῆναι] ὑπὸ τοῦ διαβόλου. καὶ ... ἡμέρας τεσσεράκοντα, ... ἐπείνασεν.
4:3	And the devil told him: If you are God's Son, order that these stones become loaves.	καὶ εἶπεν αὐτῷ ὁ διάβολος• εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
4:4	And Jesus answered [him]: It is written: A person is not to live only from bread.	καὶ ἀπεκρίθη [αὐτ<ῶ>] ὁ Ἰησοῦς• γέγραπται ὅτι οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος.



4:9	[The devil] took him along to Jerusalem and put him on the tip of the temple and told him: If you are God's son, throw yourself down.	παραλαμβάνει αὐτὸν [ὁ διάβολος] εἰς Ἱερουσαλὴμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερυγίον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ• εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω•
4:10	For it is written: He will command his angels about you,	γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
4:11	and on their hands they will bear you, so that you do not strike your foot against a stone.	καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
4:12	And Jesus [in reply] told him: It is written: Do not put to the test the Lord your God.	καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς γέγραπται• οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
4:5	And the devil took him along to a [very high] mountain and showed him all the kingdoms of the world and their splendour,	καὶ παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος [ὑψηλὸν λίαν] καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν
4:6	and told him: All these I will give you,	καὶ εἶπεν αὐτῷ• ταῦτά σοι πάντα δώσω,
4:7	if you bow down before me.	ἐὰν προσκυνήσῃς μοι.
4:8	And [in reply] Jesus told him: It is written: Bow down to the Lord your God, and serve only him.	καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτῷ• γέγραπται• κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.
4:13	And the devil left him.	καὶ ὁ διάβολος ἀφίησιν αὐτὸν.
4:16	<...> Nazara <...>	<...> Ναζαρά <...>
6:20	<...> And [rais]ing his [eyes to] his disciples he said: Blessed are [«you»], poor, for God's reign is for [you].	<...> καὶ [ἐπάρ]ας το[ὺς ὀφθαλμοὺς] αὐτοῦ [εἰς τοὺς] μαθητὰς[ς] αὐτοῦ ..λέγ...• Μακάριοι οἱ πτωχοί, ὅτι [ὑμετέρα] ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
6:21	Blessed are [«you»] who hunger, for [you] will eat [your] fill. Blessed are [«you»] who [mourn], for [«you»] will be consoled].	μακάριοι οἱ πεινῶντες, ὅτι χορτασθήσ[εσθε]. μακάριοι οἱ [πενθ]ο[ῦ]ντες, ὅτι [παρακληθῆς<εσθε>].
6:22	Blessed are you when they insult and [persecute] you, and [say every kind of] evil [against] you because of the son of humanity.	μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ [διώξ]ωσιν καὶ [εἶπ]ωσιν [πᾶν] πονηρὸν [καθ'] ὑμῶν ἕνεκεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
6:23	Be glad and [exult], for vast is your reward in heaven. For this is how they [persecuted] the prophets who «were» before you.	χαίrete καὶ [ἀγαλλιᾶσθε], ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ• οὕτως γὰρ [ἐδίωξαν] τοὺς προφήτας τοὺς πρὸ ὑμῶν.
6:27	Love your enemies	ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
6:28	[and] pray for those [persecuting] you,	[καὶ] προσεύχεσθε ὑπὲρ τῶν [διωκ]όντων ὑμᾶς,
6:35c-d	so that you may become sons of your Father, for he raises his sun on bad and [good and rains on the just and unjust].	ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ [ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους].



6:29	[The one who slaps] you on the cheek, offer [him] the other as well; and [to the person wanting to take you to court and get] your shirt, [turn over to him] the coat as well.	[ὅστις] σε [ράπιζει] εἰς τὴν σιαγόνα, στρέψον [αὐτῷ] καὶ τὴν ἄλλην• καὶ [τῷ θέλοντί σοι κριθῆναι καὶ] τὸν χιτῶνά σου [λαβεῖν, ἄφες αὐτῷ] καὶ τὸ ἱμάτιον.
[Mat 5:41]	[«And the one who conscripts you for one mile, go with him a second.»]	[«καὶ ὅστις σε ἀγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.»]
6:30	To the one who asks of you, give; and [from the one who borrows], do not [ask] back [«what is»] yours.	τῷ αἰτοῦντί σε δός, καὶ [ἀπὸ] τ[οῦ δανι<ζομένου> τὰ] σ[ὰ] μὴ ἀπ[αίτει].
6:31	And the way you want people to treat you, that is how you treat them.	καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως ποιεῖτε αὐτοῖς.
6:32	.. If you love those loving you, what reward do you have? Do not even tax collectors do the same?	.. εἰ[ι] .. ἀγαπ[ᾶ]τε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
6:34	And if you [lend «to those» from whom you hope to receive, what <reward do> you <have>?] Do not even [the Gentiles] do the same?	καὶ ἐὰν [δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, τί<να μισθὸν ἔχε>τε]; οὐχὶ καὶ [οἱ ἔθνικ]οὶ τὸ αὐτὸ ποιοῦσιν;
6:36	Be full of pity, just as your Father .. is full of pity.	[γίν]εσθε οἰκτίρμονες ὡς .. ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.
6:37	.. Do not pass judgment, «so» you are not judged. [For with what judgment you pass judgment, you will be judged.]	.. μὴ κρίνετε, ... μὴ κριθῆτε• [ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,]
6:38	[And] with the measurement you use to measure out, it will be measured out to you.	[καὶ] ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.
6:39	Can a blind person show the way to a blind person? Will not both fall into a pit?	μῆτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται.
6:40	A disciple is not superior to the teacher. [It is enough for the disciple that he become] like his teacher.	οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· [ἀρκετὸν τῷ μαθητῇ ἵνα γένη]ται ὡς ὁ διδάσκαλος αὐτοῦ.
6:41	And why do you see the speck in your brother's eye, but the beam in your own eye you overlook?	τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
6:42	How «can you» say to your brother: Let me throw out the speck [from] your eye, and just look at the beam in your own eye? Hypocrite, first throw out from your own eye the beam, and then you will see clearly to throw out the speck «in» your brother's eye.	πῶς ... τῷ ἀδελφῷ σου ἄφες ἐκβάλω τὸ κάρφος [ἐκ] τ[οῦ] ὀφθαλμ[οῦ] σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ... τ... ὀφθαλμ... τοῦ ἀδελφοῦ σου.
6:43	.. No healthy tree bears rotten fruit, nor [on the other hand] does a decayed tree bear healthy fruit.	οὐ<κ> ἔστιν δένδρον καλὸν ποιῶν καρπὸν σαπρὸν, οὐδὲ [πάλιν] δένδρον σαπρὸν ποιῶν καρπὸν καλόν.



6:44	For from the fruit the tree is known. Are figs picked from thorns, or grape[s] from thistles?	ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. μήτι συλλέγουσιν ἐξ ἀκανθῶν σῦκα ἢ ἐκ τριβόλων σταφυλ[άς];
6:45	The good person from «one's» good treasure casts up good things, and the evil [person] from the evil [treasure] casts up evil things. For from exuberance of heart [one's] mouth speaks.	ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς [ἄνθρωπος] ἐκ τοῦ πονηροῦ [θησαυροῦ] ἐκβάλλει πονηρά• ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα [αὐτοῦ].
6:46	.. Why do you call me: Master, Master, and do not do what I say?	τί .. με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;
6:47	Everyone hearing my words and acting on them	πᾶς ὁ ἀκούων μου τ... λόγ... καὶ ποιῶν αὐτούς,
6:48	is like a person who built [one's] house on bedrock; and the rain poured down and the flash-floods came, [and the winds blew] and pounded that house, and it did not collapse, for it was founded on bedrock.	ὅμοιός ἐστιν ἄνθρώπῳ, ὃς ὠκοδόμησεν [αὐτοῦ τὴν] οἰκίαν ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ [καὶ ἔπνευσαν οἱ ἄνεμοι] καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
6:49	And [everyone] who hears [my sayings], and does not act on [them] is like a person who built [one's] house on the sand; and the rain poured down and the flash-floods came, [and the winds blew] and battered that house, and promptly it collapsed, and its [fall] was devastating.	καὶ [πᾶς] ὁ ἀκούων [μου τοὺς λόγους] καὶ μὴ ποιῶν [αὐτούς] ὅμοιός ἐστιν ἄνθρώπῳ ὃς ὠκοδόμησεν [αὐτοῦ τὴν] οἰκίαν ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ [καὶ ἔπνευσαν οἱ ἄνεμοι] καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ εὐθὺς ἔπεσεν καὶ ἦν [ἡ πτώσις] αὐτῆς μεγάλ[η].
7:1	[And it came to pass when] he .. ended these sayings, he entered Capernaum.	[καὶ ἐγένετο ὅτε] ἐ[πλήρω]σεν ... τοὺς λόγους τούτους, εἰσῆλθεν εἰς Καφαρναούμ.
7:3	There came to him a centurion exhorting him [and saying: My] boy [is] doing badly. And he said to him: Am I], by coming, to heal him?	<>ἦλθεν αὐτῷ ἑκατόνταρχ[ο]ς παρακαλῶν αὐτὸν [καὶ λέγων]• ὁ παῖς [μου κακῶς ἔχ<ει>. καὶ λέγει αὐτῷ• ἐγὼ] ἔλθων θεραπεύς[ω] αὐτόν;
7:6b-c	And in reply the centurion said: Master, I am not worthy for you to come under my roof;	καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς,
7:7	but say a word, and [let] my boy [be] healed.	ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθή[τω] ὁ παῖς μου.
7:8	For I too am a person under authority, with soldiers under me, and I say to one: Go, and he goes, and to another: Come, and he comes, and to my slave: Do this, and he does «it».	καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ.



7:9	But Jesus, on hearing, was amazed, and said to those who followed: I tell you, not even in Israel have I found such faith.	ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.
7:18	And John, [on hearing about all these things], send[ing] through his disciples,	.. ὁ .. Ἰωάννης [ἀκούσας περὶ πάντων τούτων] πέμψ[ας] διὰ τῶν μαθητῶν αὐτοῦ
7:19	[said] to him: Are you the one to come, or are we to expect someone else?	[εἶπεν] αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ [ἕτερον] προσδοκῶμεν;
7:22	And in reply he said to them: Go report to John what you hear and see: The blind regain their sight and the lame walk around, the skin-diseased are cleansed and the deaf hear, and the dead are raised, and the poor are given good news.	καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·
7:23	And blessed is whoever is not offended by me.	καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
7:24	And when they had left, he began to talk to the crowds about John: What did you go out into the wilderness to look at? A reed shaken by the wind?	τούτων δὲ ἀπελθόντων ἤρξατο λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
7:25	If not, what <i>did</i> you go out to see? A person arrayed in finery? Look, those wearing finery are in kings' houses.	ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.
7:26	But «then» what did you go out to see? A prophet? Yes, I tell you, even more than a prophet!	ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσώτερον προφήτου.
7:27	This is the one about whom it has been written: Look, I am sending my messenger ahead of you, who will prepare your path in front of you.	οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ [ἐγὼ] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
7:28	I tell you: There has not arisen among women's offspring «anyone» who surpasses John. Yet the least significant in God's kingdom is more than he.	λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.
[7:29]	[«For John came to you», ... the tax collectors and ... «responded positively»,]	[«ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς», ... οἱ ... τελῶναι καὶ ... ἐ...σαν ...]
[7:30]	[but «the religious authorities rejected» him.]	[δὲ ... αὐτ...]
7:31	.. To what am I to compare this generation and what <is it> like?	τίني .. ὁμοιώσω τὴν γενεὰν ταύτην καὶ τίني ε<στ>ὶν ὁμοί<α>;



7:32	It is like children seated in [the] market-place[s], who, addressing [the others], say: We fluted for you, but you would not dance; we wailed, but you would not cry.	ὁμοία ἐστὶν παιδίοις καθημένοις ἐν [ταῖς] ἀγορ[αῖς] ἃ προσφωνοῦντα [τοῖς ἑτέρο]ις λέγουσιν· ἠϋλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.
7:33	For John came, neither eating nor drinking, and you say: He has a demon!	ἦλθεν γὰρ Ἰωάννης μὴ.. ἐσθίων μήτε πίνων καὶ λέγετε• δαιμόνιον ἔχει.
7:34	The son of humanity came, eating and drinking, and you say: Look! A person «who is» a glutton and drunkard, a chum of tax collectors and sinners!	ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε• ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν.
7:35	But Wisdom was vindicated by her children.	καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.
9:57	And someone said to him: I will follow you wherever you go.	καὶ εἶπεν τις αὐτῷ• ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
9:58	And Jesus said to him: Foxes have holes, and birds of the sky have nests; but the son of humanity does not have anywhere he can lay his head.	καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει τοῦ τὴν κεφαλὴν κλίνῃ.
9:59	But another said to him: Master, permit me first to go and bury my father.	ἕτερος δὲ εἶπεν αὐτῷ• κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
9:60	But he said to him: Follow me, and leave the dead to bury their own dead.	εἶπεν δὲ αὐτῷ· ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
10:2	He said to his disciples: The harvest is plentiful, but the workers are few. So ask the Lord of the harvest to dispatch workers into his harvest.	..λεγε... τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
10:3	Be on your way! Look, I send you like sheep in the midst of wolves.	ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων.
10:4	Carry no [purse], nor knapsack, nor sandals, nor stick, and greet no one on the road.	μὴ βαστάζετε [βαλλάντιον], μὴ πήραν, μὴ ὑποδήματα, μηδὲ ράβδον· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.
10:5	Into whatever house you enter, [first] say: Peace [to this house]!	εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, [πρῶτον] λέγετε· εἰρήνη [τῷ οἴκῳ τούτῳ].
10:6	And if a son of peace be there, let your peace come upon him; but if not, [let] your peace [return upon] you.	καὶ ἐὰν μὲν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτόν• εἰ δὲ μή, ἡ εἰρήνη ὑμῶν [ἐφ'] ὑμᾶς [ἐπιστραφήτω].



10:7	[And at that house] remain, «eating and drinking whatever they provide», for the worker is worthy of one's reward. [Do not move around from house to house.]	[ἐν αὐτῇ δὲ τῇ οἰκίᾳ] μέν[ε]τε «ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν» ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.]
10:8	And whatever town you enter and they take you in, eat what is set before you,	καὶ εἰς ἣν ἂν πόλιν εἰσ[έρχησθε] καὶ δέχωνται ὑμᾶς, [«ἐσθίετε τὰ παρατιθέμενα ὑμῖν»]
10:9	and cure the sick there, and say [to them]: The kingdom of God has reached unto you.	καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθεν[οῦντας] καὶ λέγετε [αὐτοῖς]• .. ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
10:10	But into whatever town you enter and they do not take you in, on going out [from that town],	εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἔξω τ[ῆς πόλεως ἐκείνης]
10:11	shake off the dust from your feet.	ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
10:12	I tell you: For Sodom it shall be more bearable on that day than for that town.	λέγω ὑμῖν [ὅτι] Σοδόμοις ἀνεκτότερον ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἢ τῇ πόλει ἐκείνῃ.
10:13	Woe to you, Chorazin! Woe to you, Bethsaida! For if the wonders performed in you had taken place in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes.	Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν.
10:14	Yet for Tyre and Sidon it shall be more bearable at the judgment than for you.	πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.
10:15	And you, Capernaum, up to heaven will you be exalted? Into Hades shall you come down!	καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾄδου καταβήσῃ.
10:16	Whoever takes you in takes me in, [and] whoever takes me in takes in the one who sent me.	ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, [καὶ] ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.
10:21	At «that time» he said: I thank you, Father, Lord of heaven and earth, for you hid these things from sages and the learned, and disclosed them to children. Yes, Father, for that is what it has pleased you to do.	ἐν ... εἶπεν• ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις• ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
10:22	Everything has been entrusted to me by my Father, and no one knows the Son except the Father, nor [does anyone know] the Father except the Son, and to whomever the Son chooses to reveal him.	πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα [τις γινώσκει] εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.
10:23b	Blessed are the eyes that see what you see ...	μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε...
10:24	For I tell you: Many prophets and kings wanted to see what you see, but never saw it, and to hear what you hear, but never heard it.	λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ...ἠσαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκούσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.



11:2b	[When] you pray, [say]: Father — may your name be kept holy! — let your reign come:	[ὅταν] προσεύχ[η]σθε [λέγετε]· πάτερ, ἁγιασθήτω τὸ ὄνομά σου• ἐλθέτω ἡ βασιλεία σου•
11:3	Our day's bread give us today;	τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον•
11:4	and cancel our debts for us, as we too have cancelled for those in debt to us; and do not put us to the test!	καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν• καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
11:9	I tell you: ask and it will be given to you, search and you will find, knock and it will be opened to you.	λέγω ὑμῖν, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησете, κρούετε καὶ ἀνοιγήσεται ὑμῖν•
11:10	For everyone who asks receives, and the one who searches finds, and to the one who knocks will it be opened.	πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.
11:11	.. What person of you, whose son asks for bread, will give him a stone?	.. τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
11:12	Or again when he asks for a fish, will give him a snake?	ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;
11:13	So if you, though evil, know how to give good gifts to your children, by how much more will the Father from heaven give good things to those who ask him!	εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ἐξ οὐρανοῦ δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
11:14	And he cast out a demon «which made a person» mute. And once the demon was cast out, the mute person spoke. And the crowds were amazed.	καὶ ἐ[-ξέ<]βαλ[<εν>] δαιμόνιον κωφόν• καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι.
11:15	But some said: By Beelzebul, the ruler of demons, he casts out demons!	τινὲς δὲ εἶπον• ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
11:17	But, knowing their thoughts, he said to them: Every kingdom divided against itself is left barren, and every household divided against itself will not stand.	εἰδὼς δὲ τὰ διανοήματα αὐτῶν εἶπεν αὐτοῖς• πᾶσα βασιλεία μερισθεῖσα [καθ'] ἑαυτῆ[ς] ἐρημοῦται καὶ πᾶσα οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
11:18	And if Satan is divided against himself, how will his kingdom stand?	καὶ εἰ ὁ σατανᾶς ἐφ' ἑαυτὸν ἐμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
11:19	And if I by Beelzebul cast out demons, your sons, by whom do they cast «them» out? This is why they will be your judges.	καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
11:20	But if it is by the finger of God that I cast out demons, then there has come upon you God's reign.	εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
[11:21]	[«A strong person's house cannot be looted,»]	[<>]
[11:22]	[«but if someone still stronger overpowers him, he does get looted.»]	[<>]



11:23	The one not with me is against me, and the one not gathering with me scatters.	ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συναῶν μετ' ἐμοῦ σκορπίζει.
11:24	When the defiling spirit has left the person, it wanders through waterless regions looking for a resting-place, and finds none. [Then] it says: I will return to my house from which I came.	Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὐρίσκει. [τότε] λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
11:25	And on arrival «it» finds it swept and tidied up.	καὶ ἔλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.
11:26	Then it goes and brings with it seven other spirits more evil than itself, and, moving in, they settle there. And the last «circumstances» of that person become worse than the first.	τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.
11:16	[But] some .. were demanding from him a sign.	τινες [δὲ] .. ἐζήτησαν παρ' αὐτοῦ σημεῖον.
11:29	But .. [he said] ..: This generation is an evil .. generation; it demands a sign, and a sign will not be given to it — except the sign of Jonah!	[ὁ] δὲ .. [εἶπεν] .. ἡ γενεὰ αὕτη γενεὰ πονηρά .. ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.
11:30	For as Jonah became to the Ninevites a sign, so [also] will the son of humanity be to this generation.	[καθ]ὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.
11:31	The queen of the South will be raised at the judgment with this generation and condemn it, for she came from the ends of the earth to listen to the wisdom of Solomon, and look, something more than Solomon is here!	βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὤδε.
11:32	Ninevite men will arise at the judgment with this generation and condemn it. For they repented at the announcement of Jonah, and look, something more than Jonah is here!	ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὤδε.
11:33	No one light<s> a lamp and puts it [in a hidden place], but on the lamp stand, [and it gives light for everyone in the house].	οὐδεὶς καί<ει> λύχνον καὶ τίθησιν αὐτὸν [εἰς κρύπτῃν] ἀλλ' ἐπὶ τὴν λυχνίαν, [καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ].
11:34	The lamp of the body is the eye. If your eye is generous, your whole body [is] radiant; but if your eye is jaundiced, your whole body «is» dark.	ὁ λύχνος τοῦ σώματός ἐστίν ὁ ὀφθαλμὸς. ...αν ὁ ὀφθαλμὸς σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἐστ[ιν]· ...ὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινόν.
11:35	So if the light within you is dark, how great «must» the darkness «be»!	εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.



11:42	Woe for you, Pharisees, for you tithe mint and dill and cumin, and [give up] justice and mercy and faithfulness. But these one had to do, without giving up those.	οὐαὶ ὑμῖν [τοῖς] Φαρισαίοι[ς], ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ [ἀφήκατε] τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν• ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ [ἀφιέ]ναι.
11:39b	Woe to you, Pharisees, for you purify the outside of the cup and dish, but inside [they are] full of plunder and dissipation.	οὐαὶ ὑμῖν, [<τ>οῖ<ς>] Φαρισαίοι[<ς>], ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμ[ουσιν] ἐξ ἀρπαγῆς καὶ ἀκρασίας.
11:41	[Purify] .. the inside of the cup, ... its outside ... pure.	[καθαρί<ατε>] .. τὸ ἐντὸς τοῦ ποτηρίου, .. καὶ .. τὸ ἐκτὸς αὐτοῦ καθαρὸν ...
11:43	Woe to you, Pharisees, for <you> love [the place of honour at banquets and] the front seat in the synagogues and accolades in the markets.	οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι φιλ<εῖτε> [τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ] τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.
11:44	Woe to you, [Pharisees,] for you [are like] indistinct tombs, and people walking on top are unaware.	οὐαὶ ὑμῖν, [<τοῖς> Φαρισαίοι<ς>], ὅτι [ἔ<σ>τ<ε>] [ὡς] τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
11:46b	[And] woe to you, [exegetes of the Law,] for <you> [bind] ... burdens, [and load on the backs of people, but] <you your>selves do not [want <to lift>] your finger [to move] them.	[καὶ] οὐαὶ ὑμῖν τοῖς [νομικ]οῖς, ὅτι [δεσμεύ]<ετε> φορτία ... [καὶ ἐπιτίθ]<ετε> [ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων], αὐτοὶ [δὲ] τῷ δακτύλῳ ὑμῶν οὐ [θέλ]<ετε> [κινῆσαι] αὐτά.
11:52	Woe to you, [exegetes of the Law,] for you shut the [kingdom of <God> from people]; you did not go in, [nor] let in those «trying to» get in.	οὐαὶ ὑμῖν τοῖς [νομικ]οῖς, ὅτι κλείετε [τὴν βασιλείαν] τ[<οῦ θεοῦ>] ἔμπροσθεν τῶν ἀνθρώπων• ὑμεῖς οὐκ εἰσήλατε [οὐδὲ] τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
11:47	Woe to you, for you built the tombs of the prophets, but your «fore»fathers killed them.	οὐαὶ ὑμῖν, οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
11:48	«Thus» [you] witness [against yourselves that] you are [the sons] of your «fore»fathers.	... μαρτυ[ρεῖτε ἑαυτοῖς ὅτι υἱοὶ] ἔστε τῶν πατέρων ὑμῶν. ..
11:49	Therefore also .. Wisdom said: I will send them prophets and sages, and «some» of them they will kill and persecute,	διὰ τοῦτο καὶ ἡ σοφία .. εἶπεν• ἀποστελῶ [πρὸς] αὐτοὺς προφήτας καὶ σοφοὺς, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,
11:50	so that «a settling of accounts for» the blood of all the prophets poured out from the founding of the world may be required of this generation,	[ἵνα] ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,



11:51	from «the» blood of Abel to «the» blood of Zechariah, murdered between the sacrificial altar and the House. Yes, I tell you, «An accounting» will be required of this generation!	ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.
12:2	Nothing is covered up that will not be exposed, and hidden that will not be known.	οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.
12:3	What I say to you in the dark, speak in the light; and what you hear «whispered» in the ear, proclaim on the housetops.	ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων.
12:4	And do not be afraid of those who kill the body, but cannot kill the soul.	καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι·
12:5	But fear .. the one who is able to destroy both the soul and body in Gehenna.	φοβεῖσθε δὲ .. τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν τῷ γέεννῃ.
12:6	Are not [five] sparrows sold for [two] cents? And yet not one of them will fall to earth without [your Father's] «consent».	οὐχὶ [πέντε] στρουθία πωλοῦνται ἀσσαρί[ων δύο]; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ [πατρὸς ὑμῶν].
12:7	But even the hairs of your head all are numbered. Do not be afraid, you are worth more than many sparrows.	ὑμῶν [δὲ] καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμη[μέναι εἰσίν]. μὴ φοβεῖσθε πολλῶν στρουθίων διαφέρετε ὑμεῖς.
12:8	Anyone who [may] speak out for me in public, [the son of humanity] will also speak out for him before the angels ...	πᾶς ὃς [ἂν] ὁμολογήσ[η] ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, κα[ὶ] ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσ[ει] ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων ..•
12:9	But whoever may deny me in public [will be] den[ie]d before the angels ...	ὃς δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνη[θήσεται] ἔμπροσθεν τῶν ἀγγέλων ...
12:10	And whoever says a word against the son of humanity, it will be forgiven him; but whoever [speaks] against the holy Spirit, it will not be forgiven him.	καὶ ὃς ἐὰν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ• ὃς δ' ἂν [εἴπῃ] εἰς τὸ ἅγιον πνεῦμα οὐκ ἀφεθήσεται αὐτῷ.
12:11	When they bring you before synagogues, do not be anxious about how or what you are to say;	ὅταν δὲ εἰσφέρωσιν ὑμᾶς [<εἰς>] τὰς συναγωγὰς, μὴ μεριμνήσητε πῶς ἢ τί εἴπητε•
12:12	for [the holy Spirit will teach] you in that .. hour what you are to say.	[τὸ] γὰρ [ἅγιον πνεῦμα διδάξει] ὑμ[ᾶς] ἐν ...ῇ τῇ ὥρᾳ τί εἴπ<ητε>.
12:33	«Do not treasure for yourselves treasures on earth, where moth and gnawing deface and where robbers dig through and rob,» but treasure for yourselves treasure[s] in heaven, where neither moth nor gnawing defaces and where robbers do not dig through nor rob.	«μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν.» θησαυρίζετε δὲ ὑμῖν θησαυρο... ἐν οὐραν[ῶ], ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν•



12:34	For where your treasure is, there will also be your heart.	ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου.
12:22b	Therefore I tell you: Do not be anxious about your life, what you are to eat, nor about your body, with what you are to clothe yourself.	διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε.
12:23	Is not life more than food, and the body than clothing?	οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
12:24	Consider the ravens: They neither sow nor reap nor gather into barns, and yet God feeds them. Are you not better than the birds?	κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ θεὸς τρέφει αὐτούς· οὐχ ὑμεῖς μᾶλλον διαφέρετε τῶν πετεινῶν;
12:25	And who of you by being anxious is able to add to one's stature a .. cubit?	τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ..;
12:26	And why are you anxious about clothing?	καὶ περὶ ἐνδύματος τί μεριμνᾶτε;
12:27	[Observe] the lilies, how they grow: They do not work nor do they spin. Yet I tell you: Not even Solomon in all his glory was arrayed like one of these.	κατα[μάθε]τε τὰ κρίνα πῶς αὐξάν[ει]· οὐ κοπι[ᾶ] οὐδὲ νήθ[ει]· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.
12:28	But if in the field the grass, there today and tomorrow thrown into the oven, God clothes thus, will he not much more clothe you, persons of petty faith!	εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέ[νυσιν], οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
12:29	[So] do not be anxious, saying: What are we to eat? [Or:] What are we to drink? [Or:] What are we to wear?	μὴ [οὖν] μεριμνήσητε λέγοντες· τί φάγωμεν; [ἢ]· τί πῖωμεν; [ἢ]· τί περιβαλώμεθα;
12:30	For all these the Gentiles seek; [for] your Father knows that you need them [all].	πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν [γὰρ] ὁ πατὴρ ὑμῶν ὅτι χρίζετε τούτων [ἀπάντων].
12:31	But seek his kingdom, and [all] these shall be granted to you.	ζητεῖτε δὲ τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν.
12:39	But know this: If the householder had known in which watch the robber was coming, he would not have let his house be dug into.	ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, οὐκ ἂν [εἴας]εν διορυχθῆναι τὸν οἶκον αὐτοῦ.
12:40	You also must be ready, for the Son of Humanity is coming at an hour you do not expect.	καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
12:42	Who then is the faithful [and] wise slave whom the master put over his household to give [them] food on time?	τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος [καὶ] φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δο[ῦ]ναι [αὐτοῖς] ἐν καιρῷ τὴν τροφήν;



12:43	Blessed is that slave whose master, on coming, will find so doing.	μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει οὕτως ποιῶντα·
12:44	[Amen], I tell you, he will appoint him over all his possessions.	[ἀμήν] λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
12:45	But if that slave says in his heart: My master is delayed, and begins to beat [his fellow slaves], and eats and drinks [with the] drunk[ards],	ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριος μου, καὶ ἄρξηται τύπτειν τοὺς [συνδούλους αὐτοῦ], ἐσθί[η] δὲ καὶ πίνη [μετὰ τῶν] μεθυ[όντων],
12:46	the master of that slave will come on a day he does not expect and at an hour he does not know, and will cut him to pieces and give him an inheritance with the faithless.	ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
[12:49]	[«Fire have I come to hurl on the earth, and how I wish it had already blazed up!»]	[«πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη.»]
12:51	[Do you] think that I have come to hurl peace on earth? I did not come to hurl peace, but a sword!	[δοκεῖ]τε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν; οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.
12:53	For I have come to divide son against father, [and] daughter against her mother, [and] daughter-in-law against her mother-in-law.	ἦλθον γὰρ διχάσαι υἱὸν [κατὰ] πατρ[ὸς καὶ] θυγατέρα [κατὰ] τῆ[ς] μητρ[ὸς] αὐτῆς [καὶ] νύμφην [κατὰ] τῆ[ς] πενθερᾶ[ς] αὐτῆς.
[12:54]	[«But he said to them:» When evening has come, you say: Good weather! For the sky is flame red.]	[... ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός·]
[12:55]	[And at dawn: Today «it's» wintry! For the lowering sky is flame red.]	[καὶ πρωΐ· σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός·]
[12:56]	[The face of the sky you know «how» to interpret, but the time you are not able to?]	[τὸ πρόσωπον τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ οὐ δύνασθε;]
12:58	[While] you «go along» with your opponent on the way, make an effort to get loose from him, lest [the opponent] hand you over to the judge, and the judge to the assistant, and [the <assistant>] throw [you] into prison.	[ἕως ὅτου] ... μετὰ τοῦ ἀντιδίκου σου ἐν τῇ ὁδῷ, δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε σε παραδῶ [ὁ ἀντίδικος] τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ [ὁ <ὕπηρέτης> σε] β[α]λ[εῖ] εἰς φυλακὴν.
12:59	I say to you: You will not get out of there until you pay the last [penny]!	λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως τὸ[ν] ἔσχατον [κοδράντην] ἀποδῶς.
13:18	What is the kingdom of God like, and with what am I to compare it?	τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;



13:19	It is like a seed of mustard which a person took and threw into his [garden]. And it grew and developed into a tree, and the birds of the sky nested in its branches.	ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς [κῆπ]ον αὐτοῦ• καὶ ἠΰξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
13:20	[And again]: With what am I to compare the kingdom of God?	[καὶ πάλιν]• τίني ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
13:21	It is like yeast, which a woman took and hid in three measures of flour until it was fully fermented.	ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
13:24	Enter through the narrow door, for many will seek to enter and few [are those who <enter through> it.]	εἰσέλθατε διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν καὶ ὀλίγοι [εἰσὶν οἱ <εἰσερχόμενοι δι'> αὐτῆς<ς>].
13:25	When the [householder has arisen] and locked the door, [and you begin to stand outside and knock on the door], saying: Master, open for us, and he will answer you: I do not know you.	ἄφ' οὗ ἂν [ἐγερθῆ] ὁ [οἰκοδεσπότης] καὶ κλείσ[η] τῆ[ν] θύρα[ν] καὶ ἄρξησθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν] λέγοντες• κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν• οὐκ οἶδα ὑμᾶς,
13:26	Then you will begin saying: We ate in your presence and drank, and it was in our streets you taught.	τότε ἄρξεσθε λέγειν• ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας•
13:27	And he will say to you: I do not know you! Get away from me, [«you» who] do lawlessness!	καὶ ἐρεῖ λέγων ὑμῖν• οὐκ οἶδα ὑμᾶς• ἀπόστητε ἀπ' ἐμοῦ [οἱ] ἐργαζόμενοι τὴν ἀνομίαν.
13:29	[And many] shall come from Sunrise and Sunset and recline	[καὶ πολλοὶ] ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται
13:28	with Abraham and Isaac and Jacob in the kingdom of God, but [you will be] thrown out [into the] out[er darkness], where there will be wailing and grinding of teeth.	μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τοῦ θεοῦ, [ὕμ<εῖς>] δὲ ἐκβλη[θηθῆς<εσθε>] εἰς τὸ σκότος τὸ] ἐξώ[τερον]• ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
[13:30]	[.. The last will be first and the first last.]	[.. ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.]
13:34	O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wanted to gather your children together, as a hen gathers her nestlings under «her» wings, and you were not willing!	Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τ[ὰ] νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε.
13:35	Look, your house is forsaken! .. I tell you, you will not see me until [«the time» comes when] you say: Blessed is the one who comes in the name of the Lord!	ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω .. ὑμῖν, οὐ μὴ ἴδητε με ἕως [ἤξει ὅτε] εἴπητε• εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.



[14:11]	[Everyone exalting oneself will be humbled, and the one humbling oneself will be exalted.]	[πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.]
14:16	A certain person prepared a [large] dinner, [and invited many].	ἄνθρωπός τις ἐποίει δεῖπνον [μέγα, καὶ ἐκάλεσεν πολλοὺς]
14:17	And he sent his slave [at the time of the dinner] to say to the invited: Come, for it is now ready.	καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ [τῇ ὥρᾳ τοῦ δεῖπνου] εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν.
14:18	«One declined because of his» farm.	... ἀγρὸν, ..
?14:19?	«Another declined because of his business.»	..
14:21	«And the slave, <on coming, said> these things to his master.» Then the householder, enraged, said to his slave:	«καὶ <> ὁ δοῦλος <> τῷ κυρίῳ αὐτοῦ ταῦτα.» τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ•
14:23	Go out on the roads, and whomever you find, invite, so that my house may be filled.	ἔξελθε εἰς τὰς ὁδοὺς καὶ ὅσους ἂν εὔρ<ης> καλές<ον>, ἵνα γεμισθῇ μου ὁ οἶκος.
14:26	[<The one who>] does not hate father and mother <can> not <be> my <disciple>; and [<the one who>] <does not hate> son and daughter cannot be my disciple.	[<ὅς>] οὐ μισεῖ τὸν πατέρα καὶ τὴν μητέρα οὐ <δύναται εἶναί> μου <μαθητής>, καὶ [<ὅς>] <οὐ μισεῖ> τ<ὸ>ν υἱὸν καὶ τ<ὴν> θυγατέρα οὐ δύναται εἶναί μου μαθητής.
14:27	.. The one who does not take one's cross and follow after me cannot be my disciple.	.. ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.
17:33	[The one who] finds one's life will lose it, and [the one who] loses one's life [for my sake] will find it.	[ὁ] εὗρ[ὼν] τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ [ὁ] ἀπολέσ[ας] τὴν ψυχὴν αὐτοῦ [ἔνεκεν ἐμοῦ] εὕρησει αὐτήν.
14:34	Salt [is good]; but if salt becomes insipid, with what will it be [seasoned]?	[καλὸν] τὸ ἅλας ἂν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι [ἄρτυ]θήσεται;
14:35	Neither for the earth nor for the dunghill [is it fit] — it gets thrown out.	οὔτε εἰς γῆν οὔτε εἰς κοπρίαν [εὐθετόν ἐστιν], ἔξω βάλλουσιν αὐτό.
16:13	No one can serve two masters; for a person will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and Mammon.	οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.
16:16	.. The law and the prophets «were» until John. From then on the kingdom of God is violated and the violent plunder it.	ὁ .. νόμος καὶ οἱ προφῆται [ἕως] Ἰωάννου• ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ βιάζεται καὶ βιασταὶ ἀρπάζουσιν αὐτήν.
16:17	[But it is easier for] heaven and earth [to] pass away [than for one iota or] one serif of the law [to fall].	[εὐκοπώτερον δὲ ἐστὶν τὸν] οὐρανὸ[ν] καὶ [τὴν] γῆ[ν] παρελθ[εῖν ἢ ἰῶτα ἐν ἡ] μία[ν] κεραία[ν] τοῦ νόμου [πεσεῖν].



16:18	Everyone who divorces his wife [and marries another] commits adultery, and the one who marries a divorcée commits adultery.	πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ [καὶ γαμῶν <ἄλλην>] μοιχεύει, καὶ ὁ ἀπολελυμένην γαμῶν μοιχ[εύει].
17:1	It is necessary for enticements to come, but woe «to the one» through whom they come!	ἀνάγκη ἐλθεῖν τὰ σκάνδαλα, πλήν οὐαὶ δι' οὗ ἔρχεται.
17:2	It is better for him [if] a millstone is put around his neck and he is thrown into the sea, than that he should entice one of these little ones.	λυσιτελεῖ αὐτῷ [εἰ] λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἕνα.
15:4	Which person «is there» among you «who» has a hundred sheep, [on losing] one of them, [will] not leave the ninety-nine [in the mountains] and go [hunt for] the [lost one]?	Τίς <> ἄνθρωπος ἐξ ὑμῶν <> ἔχ<> ἑκατὸν πρόβατα καὶ [ἀπολέσας] ἓν ἐξ αὐτῶν, οὐ[χὶ ἀφήσ]ει τὰ ἐνενήκοντα ἑννέα [ἐπὶ τὰ ὄρη] καὶ πορευ[θεὶς ζητεῖ] τὸ [ἀπολωλός];
15:5a	And if it should happen that he finds it,	καὶ ἐὰν γένηται εὐρεῖν αὐτό,
15:7	I say to you that he rejoices over it more than over the ninety-nine that did not go astray.	λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἑννέα τοῖς μὴ πεπλανημένοις.
[15:8]	[«Or what woman who has ten coins, if she were to lose one coin, would not light a lamp and sweep the house and hunt until she finds?»]	[«ἢ τίς γυνὴ ἔχουσα δέκα δραχμὰς ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἕως εὕρη;»]
[15:9]	[«And on finding she calls the friends and neighbours, saying: Rejoice with me, for I found the coin which I lost.»]	[«καὶ εὐροῦσα καλεῖ τὰς φίλας καὶ γείτονας λέγουσα· χάρητέ μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα.»]
[15:10]	[«Just so, I tell you, there is joy before the angels over one repenting sinner.»]	[«οὕτως, λέγω ὑμῖν, γίνεται χαρὰ <ἔμπροσθεν> τῶν ἀγγέλων ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.»]
17:3	If your brother sins [against you], rebuke him; and if [he repents], forgive him.	ἐὰν ἁμαρτήσῃ [εἰς σέ] ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν [μετανοήσῃ] ἄφες αὐτῷ.
17:4	And if seven times a day he sins against you, also seven times shall you forgive him.	καὶ ἐὰν ἑπτὰκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ, καὶ ἑπτὰκις ἀφήσεις αὐτῷ.
17:6	If you have faith like a mustard seed, you might say to this mulberry tree: Be uprooted and planted in the sea! And it would obey you.	εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.
[17:20]	[«But on being asked when the kingdom of God is coming, he answered them and said: The kingdom of God is not coming visibly.»]	[«ἐπερωτηθεὶς δὲ πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως.»]
[17:21]	[«Nor will one say:» Look, here! or: «There! For, look, the kingdom of God is within you!»]	[.. ἰδοὺ ὧδε ἢ ..., «ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.»]



17:23	If they say to you: Look, he is in the wilderness, do not go out; look, he is indoors, do not follow.	ἐὰν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ διώξητε•
17:24	For as the lightning streaks out from Sunrise and flashes as far as Sunset, so will be the Son of Humanity [on his day].	ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται [ὁ] υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].
17:37	Wherever the corpse, there the vultures will gather.	ὅπου τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
17:26	.. As [it took place in] the days of Noah, so will it be [in the day <>] of the Son of Humanity.	.. [καθὼς] .. [ἐγένετο ἐν τῇ] αἰ[σ] ἡμέραι[ς] Νῶε, οὕτως ἔσται [ἐν τῇ] ἡμέρᾳ<> τοῦ υἱοῦ τοῦ ἀνθρώπου.
17:27	[For as in those days, they were] eating and drinking, marrying and giving in marriage, until the day Noah entered the ark and the flood came and took them all,	[ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις] τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζ[οντες], ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας,
17:30	so will it also be on the day the Son of Humanity is revealed.	οὕτως ἔσται καὶ ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
17:34	I tell you, there will be two «men» [in the field]; one is taken and one is left.	λέγω ὑμῖν, ἔσονται δύο [ἐν τῷ ἀγρῷ], εἷς παραλαμβάνεται καὶ εἷς ἀφίεται•
17:35	Two «women» will be grinding at the mill; one is taken and one is left.	δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.
19:12	.. A certain person, on taking a trip,	.. ἄνθρωπός τις ἀποδημῶν
19:13	called ten of his slaves and gave them ten minas [and said to them: Do business until I come].	ἐκάλεσεν δέκα δούλους ἑαυτοῦ καὶ ἔδωκεν αὐτοῖς δέκα μνᾶς [καὶ εἶπεν αὐτοῖς]• πραγματεύσασθε ἐν ᾧ ἔρχομαι.]
19:15	.. [After a long time] the master of those slaves comes and settles accounts with them.	.. [μετὰ] .. [πολὺν χρόνον] ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.
19:16	And the first [came] saying: Master, your mina has produced ten more minas.	καὶ [<ἦ>λθ<εν>] ὁ πρῶτος λέγων• κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.
19:17	And he said to him: Well done, good slave, you have been faithful over a pittance, I will set you over much.	καὶ εἶπεν αὐτῷ• εὖ, ἀγαθὲ δοῦλε, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω.
19:18	And the [second] came saying: Master, your mina has earned five minas.	καὶ ἦλθεν ὁ [δεύτερος] λέγων• κύριε, ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς.
19:19	He said to [him: Well done, good slave, you have been faithful over little.] I will set you over much.	εἶπεν [αὐτῷ]• [εὖ, ἀγαθὲ δοῦλε ἐπὶ ὀλίγα ἦς πιστός,] ἐπὶ πολλῶν σε καταστήσω.
19:20	And the other came saying: Master,	καὶ ἦλθεν ὁ ἕτερος λέγων• κύριε,



19:21	[I knew] you, that you are a hard person, reaping where you did not sow and gathering from where you did not winnow; and, scared, I [went «and»] hid [your <mina>] in [the ground]. Here, you have what belongs to you.	[ἔγνω] σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας, καὶ φοβ[ηθεὶς ἀπελθῶν] ἔκρυψα [-τὴν μνᾶν> σου] ἐν [τῇ γῆ]• ἴδ[ε] ἔχεις τὸ σόν.
19:22	He said to him: Wicked slave! You knew that I reap where I have not sown, and gather from where I have not winnowed?	λέγει αὐτῷ· πονηρὸν δοῦλε, ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;
19:23	[Then you had to invest] my money [with the] money [changers]! And at my coming I would have received what belongs to me plus interest.	[ἔδει σε οὖν βαλεῖν] μου τ[ὰ] ἀργύρι[α τοῖς] τραπεζ[ίταις], καὶ ἐλθῶν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
19:24	So take from him the mina and give «it» to the one who has the ten minas.	ἄρατε οὖν ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ ἔχοντι τὰς δέκα μνᾶς•
19:26	[For] to everyone who has will be given; but from the one who does not have, even what he has will be taken from him.	τῷ [γὰρ] ἔχοντι παντὶ δοθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
22:28	.. You who have followed me	ὕμεῖς .. οἱ ἀκολουθήσαντές μοι
22:30	will sit .. on thrones judging the twelve tribes of Israel.	.. καθήσεσθε ἐπὶ θρόν[ους] κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

BIBLIOGRAPHY

PRIMARY SOURCES

Masoretic Text of the Hebrew Old Testament [MT]

Septuagint [LXX]

Jewish Apocrypha

- 2 Esdras
- 4 Ezra (*idem.* 2 Esdras 3-14)
- Letter of Jeremiah [Let. Jer.]
- 1 Maccabees [1 Macc.]
- Prayer of Manasseh [Manasseh]
- Song of the Three (an addition between Dan. 3:23 and 3:24)
- Wisdom of Jesus ben Sirach (*idem.* Ecclesiasticus) [Sirach]
- Wisdom of Solomon [Wis. Sol.]

Jewish Pseudepigrapha

- 1 Enoch
- 2 Enoch
- 2 Maccabees [2 Macc.]
- 4 Maccabees [4 Macc.]
- Apocalypse of Abraham [Ap. Abr.]
- Apocalypse of Adam [Ap. Adam]
- Apocalypse of Zephaniah [Ap. Zeph.]
- Book of the Apocalypse of Baruch, The Son of Neriah [2 Baruch]
- Joseph and Aseneth [Jos. Asen.]
- Jubilees [Jub.]
- Letter of Aristeas to Philocrates [Aristeas]

- Life of Adam and Eve (Apocalypse) [Life Adam]
- Martyrdom and Ascension of Isaiah [Mar. Isa.]
- Psalms of Solomon [Ps. Sol.]
- Pseudo-Philo
- Sentences of Pseudo-Phocylides [Pseudo-Phocylides]
- Similitudes of Enoch (*idem.* 1 Enoch 37-71)
- Sibylline Oracles [Sib. Or.]
- Testament of Abraham [Test. Abr.]
- Testament of Moses [Test. Mos.]
- Testament of the Twelve Patriarchs: Testament of Gad [Test. Gad]
- Testament of the Twelve Patriarchs: (Testament of) Judah [Test. Jud.]
- Testament of the Twelve Patriarchs: Testament of Levi [Test. Lev.]
- Testament of the Twelve Patriarchs: Testament of Naphtali [Test. Naph.]
- Testament of the Twelve Patriarchs: (Testament of) Zebulon [Test. Zeb.]
- Treatise of Shem

Qumran Scrolls (*idem.* Dead Sea Scrolls)

- Apocryphal Psalms [11Q5; 11Q6 & 4Q381]
- Apocryphon of Joseph [4Q372]
- Bless, Oh my Soul [4Q434]
- Damascus Document [CD & 4QD]
- Commentary on Habakkuk [1QpHab]
- Commentaries on Micah [1Q14]
- Commentaries on the Psalms [4Q171]
- Hymns Scroll [1QH & 4QH]
- Hymns against Demons [4Q511]
- Jubilees [4Q176]
- Messianic Apocalypse [4Q521]
- Pseudo-Jubilees [4Q227]
- Ritual of Marriage [4Q502]

- Rule of the Community [1QS & 4QS]
- Sapiential Work A^a [4Q418]
- Sapiential Work A^b [4Q416]
- Sapiential Work A^c [4Q417]
- Sapiential Work C [4Q424]
- Songs of the Sabbath Sacrifice [4Q403 & 4Q405]
- Songs of the Sage [4Q511]
- Targum of Job [4Q157]
- Temple Scroll [11Q19]
- Testament of Naphtali [4Q215]
- Testament of Qahat [4Q542]
- War Scroll [1QM & 4QM & 4Q285]
- Words of the Luminaries [4Q504]

Hypothetical Sayings Gospel Q [Q]

Greek New Testament

Rabbinic literature

- Babylonian Talmud *Shabbath* [*b. Shab.*]
- Midrash *Leviticus Rabbah* [*Lev. Rab.*]
- Mishnah *Kelim* [*m. Kel.*]
- Mishnah *Shabbath* [*m. Shab.*]
- Mishnah *Yoma* [*m. Yoma*]
- Palestinian Talmud *Baba Kamma* [*p. Bab. Kam.*]
- Tosefta *Baba Kamma* [*t. Bab. Kam.*]
- Tosefta *Kiddushin* [*t. Kidd.*]
- Tosefta *Sanhedrin* [*t. Sanh.*]

Christian Apocrypha

- Didache
- Epistle to Rheginos
- Gospel of Thomas [Gos. Thom.]

Patristic Sources

- Eusebius' *Historia Ecclesiastica* [*Hist. Eccl.*]
- Gregory of Nazianzus' *Oration*
- Gregory of Nyssa's *Against Eunomius*
- Hippolytus' *Commentary on the Prophet Daniel* [*Commentary on Daniel*]
- Irenaeus' *Adversus Haereses* [*Adv. Haer.*]
- Justin's *Dialogue* [*Dial.*]
- Justin's *First Apology* [*Apo.*]
- Pseudo-Athanasius' *On the Incarnation Against Apollinarus*
- Tertullian's *Adversus Praxeam* [*Adv. Prax.*]
- Tertullian's *Adversus Marcionem* [*Adv. Mc.*]

Historiography and Geography

- Josephus' *Against Apion* [*Api.*]
- Josephus' *Jewish Antiquities* [*Ant.*]
- Josephus' *Jewish War* [*War*]
- Josephus' *The Life of Flavius Josephus* [*Life*]
- Strabo's *Geography* [*Geo.*]
- Suetonius' *Tiberius* [*Tib.*]

Other Sources

- Egyptian *Book of the Dead*
- Greek *Iliad*

MODERN EDITIONS OF ANCIENT SOURCES

Charlesworth, J H (ed) 1983. *The Old Testament Pseudepigrapha (Volume 1): Apocalyptic Literature and Testaments*. Garden City, NY: Doubleday & Company.

Charlesworth, (ed) J H 1985. *The Old Testament Pseudepigrapha (Volume 2): Expansions of the “Old Testament” and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judea-Hellenistic Works*. Darton, Longman & Todd: London.

Delegates of the Oxford University Press & Syndics of the Cambridge University Press 1970. *The New English Bible: The Apocrypha*. Oxford & Cambridge: Oxford University Press & Cambridge University Press.

International Bible Society 1984. *The Holy Bible New International Version: Containing the Old Testament and the New Testament [NIV]*. Grand Rapids, MI: Zondervan.

Logos Research Systems 1995. *The Holy Bible: King James Version (Electronic Edition of the 1769 Edition of the 1611 Authorized Version) [KJV]*. Bellingham, WA: Logos Research Systems.

Martínez, F G 1996. *The Dead Sea Scrolls Translated: The Qumran Texts in English. The Most Comprehensive One-Volume Edition of the Dead Sea Scrolls Available (Second Edition)*. Leiden: E. J. Brill.

Nestle, E; Nestle, E; Aland, K & Aland, B (eds) 1993. *Novum Testamentum Graece 27*. Stuttgart: Deutsche Bibelstiftung.

Rahlfs, A & Hanhart, R (eds) 2006. *Septuaginta (SESB Edition)*. Stuttgart: Deutsche Bibelgesellschaft.

Robinson, J M; Hoffmann, P & Kloppenborg, J S (eds) 2000. *The Critical Edition of Q*. Hermeneia Series. Minneapolis, MN: Fortress.

Schenker, A 1997. *Biblia Hebraica Stuttgartensia (Fifth Corrected Edition)*. Stuttgart: Deutsche Bibelgesellschaft.

SECONDARY SOURCES

Allison, D C 1997. *The Jesus Tradition in Q*. Valley Forge, PA: Trinity.

Allison, D C 1998. *Jesus of Nazareth: Millenarian Prophet*. Minneapolis, MN: Fortress.

Allison, D C 1999. Jesus and the Victory of Apocalyptic, in Newman, C C (ed), pp 126-141.

Allison, D C 2000. *The Intertextual Jesus: Scripture in Q*. Harrisburg, PA: Trinity.

Allison, D C 2005. The Problem of Apocalyptic: From Polemic to Apologetics, in Kloppenborg, J S & Marshall, J W (eds), pp 98-110.

Allison, D C 2010. *Constructing Jesus: Memory, Imagination, and History*. Grand Rapids, MI: Baker Academic.

Andersen, F I 1983. 2 (Slavonic Apocalypse of) Enoch (Late First Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 91-213.

Arnal, W E 1997. Making and Re-Making the Jesus-Sign: Contemporary Markings on the Body of Christ, in Arnal, W E & Desjardins, M (eds) *Whose Historical Jesus?* ESCJ 7, pp 308-319. Waterloo: Canadian Corporation for Studies in Religion.

Arnal, W E 2001. *Jesus and the Village Scribe: Galilean Conflicts and the Setting of Q*. Augsburg, MN: Fortress.

Arnal, W E 2005. The Cipher 'Judaism' in Contemporary Historical Jesus Scholarship, in Kloppenborg, J S & Marshall, J W (eds), pp 24-54.

Asgeirsson, J M; De Troyer, K & Meyer, M W (eds) 2000. *From Quest to Q: Festschrift James M. Robinson*. BETL CXLVI. Leuven: Leuven University Press & Peeters.

Aviam, M 2004. First Century Jewish Galilee: An Archeological Perspective, in Edwards, D R (ed), pp 7-27.

Aviam, M 2007. Distribution Maps of Archeological Data from the Galilee, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 115-132.

Baker, C M 2004. Imagined Households, in Edwards, D R (ed), pp 113-128.

Barth, F 1969. *Ethnic Groups and Boundaries: The Social Organization of Cultural Difference*. Boston: Little.

Bauckham, R 1985. The Son of Man: "A Man in my Position" or "Someone"?, in *JSNT* 23, pp 23-33.

Baur, F C 1947. *Kritische Untersuchungen über die Kanonischen Evangelien, ihr Verhältnis zueinander, ihren Charakter und Ursprung*. Tübingen: Fues.

Bernett, M 2007. Roman Imperial Cult in the Galilee: Structures, Functions, and Dynamics, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 337-356.

Betz, O 1985. *Jesus und das Danielbuch (Vol. 2): Die Menschensohnworte Jesu und die Zukunftserwartung des Paulus (Daniel 7,13-14)*. Frankfurt: Lang.

Beyschlag, W 1866. *Die Christologie des Neuen Testaments: Ein Biblisch-Theologischer Versuch*. Berlin: Rauh.

Beyschlag, W 1891-92. *Neutestamentliche Theologie*. Halle: Strien.

Beza, T 1559. ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ. *Novum Iesu Christi Domini nostri Testamentum latine iam olim a veteri interprete nunc denuo a Theodore Beza versum: cum eiusdem annotationibus*. Zürich.

Blasi, A J 1986. Role Structures in the Early Hellenistic Church, in SA 47, pp 226-248.

Blomberg, C L 1999. The Wright Stuff: A Critical Overview of Jesus and the Victory of God, in Newman, C C (ed), pp 19-39.

Bock, D L 2002. *Studying the Historical Jesus: A Guide to Sources and Methods*. Grand Rapids, MI & Leicester: Baker Academic & Apollos.

Bock, D L 2011. The Use of Daniel 7 in Jesus' Trial, with Implications for His Self-understanding, in Hurtado, L W & Owen, P L (eds), pp 78-100.

Bolten, J A 1792. *Der Bericht des Matthäus von Jesu dem Messia*. Altona: Staben.

Borsch, F H 1992. Further Reflections on "The Son of Man": The Origins and Development of the Title, in Charlesworth, J H (ed), pp 130-144.

Borg, M J 1984. *Conflict, Holiness, and Politics in the Teaching of Jesus*. Lewiston, NY: Edwin Mellen.

Borg, M J 1984. *Conflict, Holiness and Politics in the Teachings of Jesus*. New York: Edwin Mellen.

- Borg, M J 1987. *Jesus: A New Vision*. San Francisco, CA: Harper & Row.
- Borg, M J 1994a. *Jesus in Contemporary Scholarship*. Valley Forge, PA: Trinity.
- Borg, M J 1994b. Reflections on a Discipline: A North American Perspective, in Chilton, B D & Evans, C A (eds), pp. 9-31.
- Borg, M J 1999. An Appreciative Disagreement, in Newman, C C (ed), pp 227-243.
- Boring, M E 1982. *Sayings of the Risen Jesus: Christian Prophecy in the Synoptic Tradition*. New York: Cambridge University Press.
- Boring, M E 1991. *The Continuing Voice of Jesus: Christian Prophecy and the Gospel Tradition*. Louisville, KY: Westminster.
- Bosman, H J; Oosting, R & Potsma, F 2009. *Wörterbuch Zum Alten Testament: Hebräisch/Aramäisch-Deutsch Und Hebräisch/Aramäisch-Englisch; A Hebrew/Aramaic-English and Hebrew/Aramaic-German Lexicon of the Old Testament*. Electronic Edition: Deutsche Bibelgesellschaft.
- Boyd, G A 1995. *Cynic Sage or Son of God?: Recovering the Real Jesus in an Age of Revisionist Replies*. Wheaton, IL: BridgePoint.
- Brandon, S G F 1969. The Weighing of the Soul, in Kitagawa, J M & Long, C H (eds) *Myths and Symbols: Studies in Honor of Mircea Eliade*, pp 91-110. Chicago & London: Chicago University Press.
- Braun, H 1957. *Spätjüdisch-häretischer und frühchristlicher Radikalismus: Jesus von Nazareth und die essenische Qumransekte (2 Bände)*. Tübingen: J C B Mohr.

Bucer, M 1527. *Ennarrationum in evangelia Matthaei, Marci, & Lucae*. Argentorati: Hervag.

Bultmann, R [1921] 1963 & 1968. *The History of the Synoptic Tradition*. New York: Harper & Row.

Bultmann, R [1926] 1958. *Jesus and the Word*. New York: Scribner.

Bultmann, R 1941. *Uffenbarung und Heilsgeschehen*. München: Lempp.

Bultmann, R [1948-53] 1951-55. *Theology of the New Testament*. New York: Scribner.

Bultmann, R 1965. Antwort an Ernst Käsemann, in *Glauben und Verstehen: Gesammelte Aufsätze IV*, pp. 190-198.

Burkett, D 1999. *The Son of Man Debate: A History and Evaluation*. Cambridge: Cambridge University Press.

Bussby, F 1954. Is Q an Aramaic Document?, in *ExpT* 65, pp 272-275.

Camerarius, J 1572. *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio, et orationis sententia, ad illorum scriptorum intelligentiam certiolem studio*. Leipzig: Andreas Schneider.

Cappelletti, S 2007. Non-Jewish Authors on Galilee, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 69-81.

Case, S J 1927a. The Alleged Messianic Consciousness of Jesus, in *JBL* 46, pp 1-19.

Case, S J 1927b. *Jesus: A New Biography*. Chicago: University of Chicago Press.

Casey, P M 1976a. The Son of Man Problem, in *ZNW* 67, pp 147-154.

Casey, P M 1976b. The Use of the Term “Son of Man” in the Similitudes of Enoch, in *JSJ* 7, pp 11-29.

Casey, P M 1980. *Son of Man: The Interpretation and Influence of Daniel 7*. London: SPCK.

Casey, P M 1987. General, General and Indefinite: The Use of the Term “Son of Man” in Aramaic Sources and in the Teaching of Jesus, in *JSNT* 29, pp 21-56.

Casey, P M 1994. The Use of the Term (א)נש(א) בר in the Aramaic Translations of the Hebrew Bible, in *JSNT* 54, pp 87-118.

Casey, P M 1995. Idiom and Translation: Some Aspects of the Son of Man Problem, in *NTS* 41, pp 164-182.

Casey, P M 1998. *Aramaic Sources of Mark’s Gospel*. Cambridge: CUP.

Casey, P M 2002a. *An Aramaic Approach to Q: Sources for the Gospels of Matthew and Luke*. Cambridge: Cambridge University Press.

Casey, P M 2002b. Aramaic Idiom and the Son of Man Problem: A Response to Owen and Shepherd, in *JSNT* 25, pp 3-32.

Casey, P M 2009. *The Solution to the ‘Son of Man’ Problem*. London: T&T Clark.

Casey, P M 2010. *Jesus of Nazareth: An Independent Historian’s Account of His Life and Teaching*. London & New York: T&T Clark.

Catchpole, D R 1993. *The Quest for Q*. Edinburgh: T&T Clark.

Ceresko, A R 1999. *Introduction to Old Testament Wisdom: A Spirituality for Liberation*. New York: Orbis Books.

Chancey, M A 2001. The Cultural Milieu of Ancient Sepphoris, in *NTS* 47, pp127-145.

Chancey, M A 2002. *The Myth of a Gentile Galilee*. Cambridge: Cambridge University Press.

Chancey, M A 2004. City Coins and Roman Power in Palestine: From Pompey to the Great Revolt, in Edwards, D R (ed), pp 103-112.

Chancey, M A 2005. *Greco-Roman Culture and the Galilee of Jesus*. Cambridge: Cambridge University Press.

Chancey, M A 2007. The Epigraphic Habit of Hellenistic and Roman Galilee, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 83-98.

Chancey, M A & Meiers, E M 2000. How Jewish Was Sepphoris in Jesus' Time?, in *BAR* 26.4, pp18-33.

Charlesworth, J H 1988. *Jesus within Judaism: New Light from Exciting Archeological Discoveries*. New York & London: Doubleday.

Charlesworth, J H (ed) 1992. *The Messiah: Developments in Earliest Judaism and Christianity (The First Princeton Symposium on Judaism and Christian Origins)*. Minneapolis, MN: Fortress.

Chemnitz, M 1586. *Libri tres harmoniae evangelicae*. Frankfurt: Spiess.

- Chilton, B D 1996. The Son of Man: Who Was He?, in *Bible Review* 12, pp 35-39, 45-47.
- Chilton, B D 1999. (The) Son of (the) Man, and Jesus, in Chilton, B D & Evans, C A (eds) *Authenticating the Words of Jesus*. NTTTS XXVIII/1, pp 259-287. Leiden: Brill.
- Chilton, B D 2005. Regnum Dei Deus Est, in Dunn, J D G & McKnight, S (eds), pp 115-122.
- Chilton, B D & Evans, C A (eds) 1994. *Studying the Historical Jesus: Evaluations of the State of Current Research*. Leiden: Brill.
- Christ, F 1970. *Jesus Sophia: die Sophia-Christologie bei den Synoptiken*. Zurich: Zwingli Verlag.
- Collins, A Y 1987. The Origin of the Designation of Jesus as "Son of Man", in *HTR* 80, pp 391-407.
- Collins, A Y 1989. Daniel 7 and Jesus, in *Journal of Theology* 93, pp 5-19.
- Collins, A Y 1990. Daniel 7 and the Historical Jesus, in Attridge, H W *et al* (eds) *Of Scribes and Scrolls: Studies on the Hebrew Bible, Intertestamental Judaism and Christian Origins presented to John Strugnell*, pp 181-193. New York & London: University Press of America
- Collins, A Y 1992. The "Son of Man" Tradition and the Book of Revelation, in Charlesworth, J H (ed), pp 536-568.
- Collins, J J 1998. *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature (Second Edition)*. Grand Rapids, MI: William B. Eerdmans.

Colpe, C 1969. ὁ υἱὸς τοῦ ἀνθρώπου, in *TWNT VIII*, pp 400-477.

Conzelmann, H 1957. Gegenwart und Zukunft in der Synoptischen Tradition, in *ZThK* 54, pp 227-296.

Cortés, J B & Gatti, F M 1968. The Son of Man or the Son of Adam, in *Bib* 49, pp 457-502.

Cotter, W 1995a. “Yes, I Tell You, and More Than a Prophet”: The Function of John in Q, in Kloppenborg, J S (ed), pp 135-150.

Cotter, W 1995b. Prestige, Protection and Promise: A Proposal for the Apologetics of Q², in Piper, R A (ed), pp 117-138.

Craffert, P F 2003. Mapping Current South African Jesus Research: The Schweitzerstrasse, the Wredebahn and Cultural Bundubashing, in *Religion & Theology* 10(3&4), pp 339-377.

Crenshaw, J L 1976. Wisdom in the OT, in *Interpreter's Dictionary of the Bible (Supplementary Volume)*. Nashville: Abington.

Crenshaw, J L 2010. *Old Testament Wisdom: An Introduction (Third Edition)*. Louisville, KY: Westminster & John Knox.

Cromhout, M 2007. *Jesus and Identity: Reconstructing Judean Ethnicity in Q*. Eugene, OR: Cascade.

Crossan, J D 1973. *In Parables: The Challenge of the Historical Jesus*. New York: Harper & Row.

Crossan, J D 1977. A Metamodel for Polyvalent Narration, in *Semeia* 9, pp 105-147.

Crossan, J D 1988. *The Cross That Spoke: The Origins of the Passion Narrative*. San Francisco, CA: Harper & Row.

Crossan, J D 1991. *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*. San Francisco, CA: HarperCollins.

Crossan, J D 1998. *The Birth of Christianity: Discovering What Happened in the Years immediately after the Execution of Jesus*. San Francisco, CA: HarperSanFrancisco.

Crossan, J D 2012. *The Power of Parable: How Fiction by Jesus became Fiction about Jesus*. New York: HarperOne.

Dalman, G 1898. *Die Worte Jesu mit Berücksichtigung des nachkanonischen jüdischen Schrifttums und der aramäischen Sprache I: Einleitung und wichtige Begriffe*. Leipzig: Hinrichs.

Davies, L D 1983. *The Gospel of Thomas and Christian Wisdom*. New York: Seabury.

Davies, W D 1964. *The Setting of the Sermon on the Mount*. Cambridge: Cambridge University Press.

De Wette, W M L 1836. *Kurzgefasstes exegetisches Handbuch zum Neuen Testament I/1: Kurze Erklärung des Evangeliums Matthäi*. Leipzig: Weidmann.

DeConick, A D 2005a. *Recovering the Original Gospel of Thomas: A History of the Gospel and its Growth*. LNTS 286. London & New York: T&T Clark.

DeConick, A D 2005b. Reading the Gospel of Thomas as a Repository of Early Christian Communal Memory, in Kirk, A & Thatcher, T (eds), pp 207-220.

- DeConick, A D 2008. The Gospel of Thomas, in Foster, P (ed) *The Non-Canonical Gospels*, pp 13-29. London & New York: T&T Clark.
- Den Heyer, C J 2002. *Opnieuw: Wie is Jezus?: Balans van 150 Jaar Onderzoek naar Jezus (Vijfde Uitgebreide Druk)*. Zoetermeer: Meinema.
- Destro, A & Pesce, M 2003. Fathers and Householders in the Jesus Movement: The Perspective of the Gospel of Luke, in *Biblical Interpretation* 11(2), pp 211-238.
- Dodd, C H 1935. *The Parables of the Kingdom*. London: Nisbet.
- Dodd, C H 1966. Review of Invitation to the New Testament, by W. D. Davies, in *USQR* 21, pp 474-476.
- Dodd, C H 1971. *The Founder of Christianity*. London: Collins.
- Douglas, R C 1995. “Love Your Enemies”: Rhetoric, Tradents, and Ethos, in Kloppenborg, J S (ed), pp 116-131.
- Downing, F G 1984. Cynics and Christians, in *NTS* 30, pp 584-593.
- Downing, F G 2000. *Doing Things with Words in the First Christian Century*. Sheffield: Sheffield Academic Press.
- Draper, J A 1999. Wandering Charismatics and Scholarly Circularities, in Horsley, R A (ed), pp 29-45.
- Duling, D C 2012. *A Marginal Scribe: Studies in the Gospel of Matthew in a Social-Scientific Perspective*. Eugene, OR: Cascade Books.

- Dunn, J D G 1977. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. Philadelphia: Westminster.
- Dunn, J D G 2001. The Danielic Son of Man in the New Testament, in Collins, J J & Flint, P W (eds) *The Book of Daniel: Composition and Reception*. VTSup 83(2), pp 528-549. Leiden: Brill.
- Dunn, J D G 2005. Introduction to 'Part 5 – Teaching of Jesus: God, Kingdom, Ethics, Parables and Old Testament', in Dunn, J D G & McKnight, S (eds), pp 187-189.
- Dunn, J D G & McKnight, S (eds) 2005. *The Historical Jesus in Recent Research*. Winona Lake, IN: Eisenbrauns.
- Eddy, P R 1999. The (W)Right Jesus: Eschatological Prophet, Israel's Messiah, Yahweh Embodied, in Newman, C C (ed), pp 40-60.
- Edwards, D R 1992. The Socio-Economic and Cultural Ethos of Lower Galilee in the First Century: Implications for the Nascent Jesus Movement, in Levine, L I (ed) *Studies on the Galilee in Late Antiquity*, pp 53-73. New York: Jewish Theological Seminary.
- Edwards, D R (ed) 2004. *Religion and Society in Roman Palestine: Old Questions, New Approaches*. New York & London: Routledge.
- Edwards, D R 2007. Identity and Social Location in Roman Galilean Villages, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 357-374.
- Edwards, R A 1969. The Eschatological Correlative as a Gattung in the New Testament, in ZNW 60, pp. 9-20.
- Edwards, R A 1971. *The Sign of Jonah in the Theology of the Evangelists and Q*. London: SCM.

Edwards, R A 1976. *A Theology of Q: Eschatology, Prophecy, and Wisdom*. Philadelphia: Fortress.

Eerdmans, B D 1894. De Oorsprong van de Uitdrukking “Zoon des Menschen” als Evangelische Messiasitel, in *TT* 28, pp 153-176.

Elliott, J H 2003. The Jesus Movement was not Egalitarian but Family-Oriented, in *Biblical Interpretation* 11(2), pp 173-210.

Eshel, E & Edwards, D R 2004. Language and Writing in Early Roman Galilee: Social Location of Potter’s Abecedery from Khirbet Qana, in Edwards, D R (ed), pp 49-55.

Fiebig, P 1901. *Der Menschensohn: Jesu Selbstbezeichnung mit besonderer Berücksichtigung des aramäischen Sprachgebrauches für “Mensch.”* Tübingen & Leipzig: J C B Mohr (Paul Siebeck).

Flusser, D 1968. *Jesus in Selbstzeugnissen und Bilddokumenten*. Hamburg: Rowohlt.

France, R T 1971. *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission*. Grand Rapids: Baker.

Fredriksen, P 2005. Compassion is to Purity as Fish is to Bicycle and Other Reflections on Constructions of ‘Judaism’ in Current Work on the Historical Jesus, in Kloppenborg, J S & Marshall, J W (eds), pp 55-67.

Frey, J 2011. New Testament Eschatology – an Introduction: Classical Issues, Disrupted Themes, and Current Perspectives, in Van der Watt, J G (ed), pp 3-32.

Freyne, S 1980. *Galilee from Alexander the Great to Hadrian: A Study of Second Temple Judaism*. Wilmington: Glazier.

Freyne, S 1988. *Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations*. Philadelphia: Fortress.

Freyne, S 1995. Herodian Economics in Galilee, in Esler, F E (ed) *Modelling Early Christianity: Social-Scientific Studies of the New Testament in Its Context*, pp 23-46. London: Routledge.

Freyne, S 2000. *Galilee and Gospel: Collected Essays*. WUNT 125. Tübingen: J C B Mohr.

Freyne, S 2004. *Jesus, a Jewish Galilean: A New Reading of the Jesus-Story*. London: T&T Clark.

Freyne, S 2007. Galilean Studies: Old Issues and New Questions, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 13-29.

Fuchs, E 1964. *Studies of the Historical Jesus*. Naperville, IL: Allenson.

Fuller, R H 1985. The Son of Man: A Reconsideration, in Groh, D E & Jewett, R (eds) *The Living Text: Essays in Honor of Ernest W. Saunders*, pp 207-217. Lanham, MD: University Press of America.

Funk, R W 1966. *Language, Hermeneutic, and the Word of God: The Problem of Language in the New Testament and Contemporary Theology*. New York: Harper & Row.

Funk, R W 1996. *Honest to Jesus: Jesus for a New Millennium*. San Francisco, CA: HarperCollins.

Funk, R W & Hoover, R W (eds) 1993. *The Five Gospels: The Search for the Authentic Words of Jesus*. New York: Macmillan.

Gal, Z 1992. *The Lower Galilee during the Iron Age* (ASOR Dissertation Series 8). Winona Lake, IN: Eisenbrauns.

Garnsey, P 1970. *Social Status and Legal Privilege in the Roman Empire*. Oxford: Clarendon.

Gärtner, B 1961. *The Theology of the Gospel of Thomas*. London: Collins.

Geertz, C 1963. The Integrative Revolution, in Geertz, C (ed) *Old Societies and New States*, pp 108-113. New York: Free Press.

Grant, F C 1940. *The Gospel of the Kingdom*. New York: Macmillan.

Grotius, H 1641. *Annotationes in libros evangeliorum*. Amsterdam: Cornelius Blaev.

Gundry, R H 1974. *Midrash and Lection in Matthew: The Speaker's Lectures in Biblical Studies 1969-71*. London: SPCK.

Hampel, V 1990. *Menschensohn und historischer Jesus: Ein Rätselwort als Schlüssel zum messianischen Selbstverständnis Jesu*. Neukirchen-Vluyn: Neukirchener Verlag.

Hannah, D D 2011. The Elect Son of Man of the Parables of Enoch, in Hurtado, L W & Owen, P L (eds), pp 130-158.

Hare, D R A 1990. *The Son of Man Tradition*. Minneapolis, MN: Fortress.

Harnack, A von 1907. *Sprüche und Reden Jesu*. Leipzig: Hinrichs.

- Harrington, D J 1985. Pseudo-Philo (First Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp. 297-377.
- Hartin, P J 1995. “Yet Wisdom is Justified by Her Children” (Q 7:35): A Rhetorical and Compositional Analysis of Divine Sophia in Q, in Kloppenborg, J S (ed), pp 151-164.
- Hedrick, C W 2010. *Unlocking the Secrets of the Gospel according to Thomas: A Radical Faith for a New Age*. Eugene, OR: Cascade Books.
- Hengel, M 1983. *Between Jesus and Paul: Studies in the Earliest History of Christianity*. London: SCM.
- Hill, R 1983. Further Considerations on Translating “The Son of Man”, in *Notes on Translation* 93, pp 35-51.
- Hirsch, E D 1967. *Validity in Interpretation*. New Haven: Yale University Press.
- Hirschfeld, Y & Galor, K 2007. New Excavations in Tiberias, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 207-229.
- Hock, R F & O’Neil, E N 1986. *The Chreia in Ancient Rhetoric (Volume 1: The Progymnasmata)*. Atlanta: Scholars Press.
- Hoffmann, P 1972. *Studien zur Theologie der Logienquelle*. NTAbh NF 8. Münster: Verlag Aschendorff.
- Hoffmann, P 1995. The Redaction of Q and the Son of Man, in Piper, R A (ed), pp 159-198.
- Holladay, W L 1971. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: E.J. Brill.

Holtzmann, H J [1897] 1911. *Lehrbuch der neutestamentlichen Theologie*. Tübingen: Mohr.

Horbury, W 1985. The Messianic Associations of “The Son of Man”, in *JTS NS* 36, pp 34-55.

Horsley, R A 1979. Josephus and the Bandits, in *JSJ* 10, pp 37-63.

Horsley, R A 1981. Ancient Jewish Banditry and the Revolt against Rome, in *CBQ* 43, pp 409-432.

Horsley, R A 1987. *Jesus and the Spiral of Violence*. San Francisco, CA: Harper & Row.

Horsley, R A 1989. *Sociology and the Jesus Movement*. New York: Crossroad.

Horsley, R A 1991. Q and Jesus: Assumptions, Approaches and Analyses, in *Semeia* 55, pp 175-209.

Horsley, R A 1995a. *Galilee: History, Politics, People*. Valley Forge, PA: Trinity.

Horsley, R A 1995b. Social Conflict in the Synoptic Sayings Source Q, in Kloppenborg, J S (ed), pp 37-52.

Horsley, R A 1996. *Archeology, History and Society in Galilee: The Social Context of Jesus and the Rabbis*. Valley Forge, PA: Trinity.

Horsley, R A (ed) 1999. *Whoever Hears You Hears Me: Prophets, Performance, and Tradition in Q*. Harrisburg: Trinity.

Howes, L 2004. *'n Studie van Joshua 23 Gefokus op Sosiale Waardes as Sleutel tot die Verstaan van Oorlogsdienste*. Pretoria: Magister Essay, University of Pretoria.

Hurtado, L W 2011. Summary and Concluding Observations, in Hurtado, L W & Owen, P L (eds), pp 159-177.

Hurtado, L W & Owen, P L (eds) 2011. *'Who is this Son of Man?': The Latest Scholarship on a Puzzling Expression of the Historical Jesus*. London & New York: T&T Clark.

Ingolfsland, D 2003. Kloppenborg's Stratification of Q and its significance for Historical Jesus Studies, in *JETS* 46(2), pp 217-232.

Isaac, E 1983. 1 (Ethiopic Apocalypse of) Enoch (Second Century B.C. – First Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 5-89.

Jacobson, A D 1989. Review of *The Formation of Q: Trajectories in Ancient Wisdom Collections*, in *JBL* 108, pp 150-152.

Jacobson, A D 1992. *The First Gospel: An Introduction to Q*. Sonoma, California: Polebridge.

Jacobson, A D 1995. Divided Families and Christian Origins, in Piper, R A (ed), pp 361-380.

Jacobson, 2000. Jesus against the Family: The Dissolution of Family Ties in the Gospel Tradition, in Asgeirsson, J M; De Troyer, K & Meyer, M W (eds), pp 189-218.

Jensen, M H 2007. Message and Minting: The Coins of Herod Antipas in their Second Temple Context as a Source for Understanding the Religio-Political and Socio-Economic

Dynamics of Early First Century Galilee, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 277-313.

Jeremias, J 1947. *Die Gleichnisse Jesu*. Zürich: Zwingli-Verlag.

Jeremias, J 1967. Die älteste Schicht der Menschensohn-Logien, in *ZNW* 58, pp 159-172.

Jeremias, J 1971. *Neutestamentliche Theologie – Erster Teil: Die Verkündigung Jesu*. Gütersloh: Gütersloher Verlagshaus G. Mohn.

Jülicher, A 1888. *Die Gleichnisreden Jesu: Band 1*. Tübingen: J C B Mohr (Paul Siebeck).

Jülicher, A 1899. *Die Gleichnisreden Jesu: Band 2*. Tübingen: J C B Mohr (Paul Siebeck).

Kähler, M 1892. *Der Sogenannte historische Jesus and der geschichtliche Biblische Christus*. Leipzig: A Deichert.

Käsemann, E 1954. Das Problem des historischen Jesus, in *ZThK* 51, pp 125-153.

Kearns, R 1988. *Die Entchristologisierung des Menschensohnes: Ursprünglicher Gehalt und älteste veränderung im Urchristentum*. Tübingen: J C B Mohr (Paul Siebeck).

Kingsbury, J D 1978. The Verb AKOLOUTHEIN (“to follow”) as an Index of Matthew’s View of His Community, *JBL* 97, pp 56-75.

Kirk, A 1998. *The Composition of the Sayings Source: Genre, Synchrony, and Wisdom Redaction in Q*. Leiden: Brill.

Kirk, A 2005. Social and Cultural Memory, in Kirk, A & Thatcher, T (eds), pp 1-24.

Kirk, A & Thatcher, T (eds) 2005. *Memory, Tradition, and Text: Uses of the Past in Early Christianity*. SBL Semeia 52. Atlanta: Society of Biblical Literature.

Kittel, G 1924. Die Bergpredigt und die Ethik des Judentums, in *ZStH* 2, pp 555-594.

Klausner, J [1907] 1925. *Jesus of Nazareth: His Life, Times, and Teaching*. New York: Macmillan.

Klijn, A F J 1983. 2 (Syriac Apocalypse of) Baruch (early Second Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 615-652.

Kloppenborg, J S 1987a. *The Formation of Q: Trajectories in Ancient Wisdom Collections*. Philadelphia: Fortress.

Kloppenborg, J S 1987b. Symbolic Eschatology and the Apocalypticism of Q, in *HTR* 80, pp 287-306.

Kloppenborg, J S 1991. Literary Convention, Self-Evidence and the Social History of the Q People, in Kloppenborg, J S & Vaage, L E (eds) *Semeia 55: Early Christianity, Q and Jesus*, pp 77-102. Atlanta: Scholars Press.

Kloppenborg, J S 1995. Conflict and Invention: Recent Studies on Q, in Kloppenborg, J S (ed), pp 1-14.

Kloppenborg, J S (ed) 1995. *Conflict and Invention: Literary, Rhetorical and Social Studies on the Sayings Gospel Q*. Valley Forge, PA: Trinity.

Kloppenborg, J S 2005. As One Unknown, Without a Name?: Co-opting the Apocalyptic Jesus, in Kloppenborg, J S & Marshall, J W (eds), pp 1-23.

Kloppenborg, J S & Marshall, J W (eds) 2005. *Apocalypticism, Anti-Semitism and the Historical Jesus: Subtexts in Criticism*. JSNTSup 275. London & New York: T&T Clark.

Kloppenborg, J S; Meyer, M W; Patterson, S J & Steinhauser, M G 1990. *Q-Thomas Reader*. Sonoma, CA: Polebridge.

Kloppenborg Verbin, J S 2000a. *Excavating Q: The History and Setting of the Sayings Gospel*. Minneapolis, MN: Fortress.

Kloppenborg Verbin, J S 2000b. A Dog among Pigeons: The “Cynic Hypothesis” as a Theological Problem, in Asgeirsson, J M; De Troyer, K & Meyer, M W (eds), pp 73-117.

Koester, H 1971. One Jesus and Four Primitive Gospels, in Robinson, J M & Koester, H (eds), pp 158-204.

Koester, H 1992. Jesus the Victim, in *JBL* 111, pp 3-15.

Koester, H 1994. The Historical Jesus and the Historical Situation of the Quest: An Epilogue, in Chilton, B D & Evans, C A (eds), pp 535-545.

Kraus, M 2005. Ethos as a Technical Means of Persuasion in Ancient Rhetorical Theory, in Olbricht, T H & Eriksson, A (eds) *Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse: Essays from the 2002 Heidelberg Conference*, pp 73-87. New York: T&T Clark.

Kümmel, W G 1945. *Verheissung und Erfüllung: Untersuchungen zur eschatologischen Verkiündigung Jesu*. Basel: Majer.

Kümmel, W G 1984. Jesus der Menschensohn?, in *Sitzungsberichte der Wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main* XX,3. Stuttgart: Steiner.

Laughery, G J 1986. Reading Jesus' Parables according to J. D. Crossan and P Ricoeur, on <http://www.livingspirituality.org>. [Originally published in *ETL* 62, pp 5-65.]

Leitzmann, H 1896. *Der Menschensohn: Ein Beitrag zur Neutestamentlichen Theologie*. Leipzig: J C B Mohr (Paul Siebeck).

Leivestad, R 1968. Der Apokalyptische Menschensohn ein Theologisches Phantom, in *ASTI* 6, pp 49-105.

Leivestad, R 1971-72 (ET). Exit the Apocalyptic Son of Man, in *NTS* 18, pp 243-267.

Lelyveld, M 1987. *Les Logia de la Vie dans L'Évangile selon Thomas*. NHS 34. Leiden: Brill.

Levine, L I 2004. The First-Century Synagogue: Critical Reassessment and Assessment of Critical, in Edwards, D R (ed), pp 70-102.

Liddell, H G & Scott, R 1974. *Greek-English Lexicon*. Oxford: Clarendon.

Lindars, B 1975-76. Re-enter the Apocalyptic Son of Man, in *NTS* 22, pp 52-72.

Lindars, B 1980. Jesus as Advocate: A Contribution to the Christology Debate, in *BJRL* 62, pp 476-479.

Lindars, B 1981. The New Look on the Son of Man, in *BJRL* 63, pp 437-462.

Lindars, B 1983. *Jesus, Son of Man: A Fresh Examination of the Son of Man Sayings in the Gospels in Light of Recent Research*. London: SPCK.

Lindars, B 1985. Response to Richard Bauckham: The Idiomatic Use of Bar Enasha, in *JSNT* 23, pp 35-41.

Lindemann, A (ed) 2001. *The Sayings Source Q and the Historical Jesus*. BEThL 158. Leuven: University Press-Peeters.

Loader, J A 2006. Metaphorical and Literal Readings of Aphorisms in the Book of Proverbs, in *HTS* 62(4), pp 1177-1199.

Louw, J P & Nida, E A (eds) 1993a. *Greek-English Lexicon of the New Testament based on Semantic Domains: Volume 1 (Domains)*. Cape Town: United Bible Society.

Louw, J P & Nida, E A (eds) 1993b. *Greek-English Lexicon of the New Testament based on Semantic Domains: Volume 2 (Indices)*. Cape Town: United Bible Society.

Lührmann, D 1969. *Die Redaktion der Logienquelle*. Neukirchen: Neukirchener Verlag.

Lührmann, D 1995. Q: Sayings of Jesus or Logia?, in Piper, R A (ed), pp 97-116.

Lukaszewski, A L 2011. Issues Concerning the Aramaic Behind ὁ υἱος τοῦ ἀνθρώπου: A Critical Review of Scholarship, in Hurtado, L W & Owen, P L (eds), pp 1-27.

Luz, U 1989. *Matthew 1-7*. Minneapolis, MN: Augsburg.

Mack, B L 1988. *A Myth of Innocence: Mark and Christian Origins*. Philadelphia: Fortress.

- Mack, B L 1990. *Rhetoric and the New Testament*. Minneapolis, MN: Fortress.
- Mack B L 1993. *The Lost Gospel: The Book of Q and Christian Origins*. San Francisco, CA: HarperSanFrancisco.
- Malina, B 1993. *The New Testament World: Insights from Cultural Anthropology (Revised Edition)*. Louisville, KY: Westminster & John Knox.
- Manson, T W 1949. *The Sayings of Jesus as recorded in the Gospels according to St. Matthew and St. Luke*. London: SCM.
- Marcus, J 2003. Son of Man as Son of Adam, in *RB* 110, pp 38-61, 370-386.
- Marquis, T L 2007. Re-Presenting Galilean Identity, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 55-67.
- Martin, R 1999. *The Elusive Messiah: A Philosophical Overview of the Quest for the Historical Jesus*.
- McKnight, S 2005. Introduction to 'Part 4 – Jesus: Who Was He?', in Dunn, J D G & McKnight, S (eds), pp 271-274.
- McLean, B H 1995. On the Gospel of Thomas and Q, in Piper, R A (ed), pp 321-345.
- Meier, J P 1994. *A Marginal Jew: Rethinking the Historical Jesus (Volume 2: Mentor, Message, and Miracles)*. New York: Doubleday.
- Meier, J P 2001. *A Marginal Jew: Rethinking the Historical Jesus (Volume 3: Companions and Competitors)*. New York: Doubleday.

Metzger, B M 1983. The Fourth Book of Ezra (Late First Century A.D.) with the Four Additional Chapters: A New Translation and Introduction, in Charlesworth, J H (ed), pp. 517-559.

Meyer, A 1896. *Jesu Muttersprache: Das galiläische Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu und der Evangelien überhaupt*. Freiburg: J C B Mohr (Paul Siebeck).

Meyer, M 2003. *Secret Gospels: Essays on Thomas and the Secret Gospel of Mark*. Harrisburg, PA: Trinity.

Miller, R J 1999. *The Jesus Seminar and its Critics*. Santa Rosa, CA: Polebridge.

Miller, R J (ed) 2001. *The Apocalyptic Jesus: A Debate*. Santa Rosa, CA: Polebridge.

Miller, R J 2005. Theological Stakes in the Apocalyptic Jesus Debate, in Kloppenborg, J S & Marshall, J W (eds), pp 111-121.

Montefiore, C G 1909. *The Synoptic Gospels: Edited with an Introduction and a Commentary (Volume 1)*. Macmillan: London.

Montefiore, C G 1909. *The Synoptic Gospels: Edited with an Introduction and a Commentary (Volume 2)*. London: Macmillan.

Montefiore, H 1962. A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels, in Montefiore, H & Turner, H E W (eds), pp 40-78.

Montefiore, H & Turner, H E W 1962. *Thomas and the Evangelists*. SBL 35. London: SCM.

- Moreland, M 2007. The Inhabitants of Galilee in the Hellenistic and Early Roman Periods, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 133-159.
- Moulten, W F & Geden, A S 1963. *A Concordance to the Greek Testament According to the Texts of Westcott and Hort, Tischendorf and the English Revisers (Fourth Edition)*. Edinburgh: T&T Clark.
- Mowinckel, S 1951. *Han som kommer: Messiasforventningen i Det gamle testament og på Jesu tid*. Copenhagen: Gad.
- Moxnes, H 2003. *Putting Jesus in His Place: A Radical Vision of Household and Kingdom*. Louisville, KY & London: Westminster & John Knox.
- Moxnes, H 2011. *Jesus and the Rise of Nationalism: A New Quest for the Nineteenth Century Historical Jesus*. London: Taurus.
- Müller, M 1984. *Der Ausdruck 'Menschensohn' in den Evangelien: Voraussetzungen und Bedeutung*. Leiden: Brill.
- Müller, M 2008. *The Expression 'Son of Man' and the Development of Christology: A History of Interpretation*. London & Oakville: Equinox.
- Müller, U B 2001. Parusie und Menschensohn, in ZNW 92, pp 1-19.
- Murphy, R E 1981. *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther*. Grand Rapids, MI: William B. Eerdmans.
- Neander, A W 1837. *Das Leben Jesu Christi in seinem geschichtlichen Zusammenhange und seiner geschichtlichen Entwicklung*. Hamburg.

- Nebe, G 1997. The Son of Man and the Angels: Reflections on the Formation of Christology in the Context of Eschatology, in Reventlow, H G (ed) *Eschatology in the Bible and in Jewish and Christian Tradition*. JSOTSup 243, pp 111-131. Sheffield: Sheffield Academic Press.
- Neiryck, F 1995a. The Minor Agreements and Q, in Piper, R A (ed), pp 49-72.
- Neiryck, F 1995b. Q: From Source to Gospel, in *ETL* 71(4), pp 421-430.
- Neiryck, F 2001. The Reconstruction of Q and IQP/CritEd Parallels, in Lindemann, A (ed), pp 53-147.
- Newman, B M 1993. *Concise Greek-English Dictionary of the New Testament*. Stuttgart: Deutsche Bibelgesellschaft.
- Newman, C C (ed) 1999. *Jesus and the Restoration of Israel: A Critical Assessment of N. T. Wright's "Jesus and the Victory of God."* Carlisle & Downers Grove, IL: Paternoster & InterVarsity.
- Nolland, J 1992. The Son of Man in the Synoptic Gospels: The Man of Destiny, in Petersen, D & Pryor, J (eds) *In the Fullness of Time*, pp 17-28. Homebush West, NSW: Lancer.
- Oakman, D E 1986. *Jesus and the Economic Questions of his Day*. Lewiston: Edwin Mellen.
- Oakman, D E 2008. *Jesus and the Peasants*. Eugene, OR: Cascade Books.
- Owen, P L 2011a. The Son of Man Debate: What's the Problem?, in Hurtado, L W & Owen, P L (eds), pp vii-ix.

- Owen, P L 2011b. Problems with Casey's 'Solution', in Hurtado, L W & Owen, P L (eds), pp 28-49.
- Owen, P L & Shepherd, D 2001. Speaking Up for Qumran, Dalman and the Son of Man: Was Bar Enasha a Common Term for "Man" in the Time of Jesus?, in *JSNT* 81, pp 81-122.
- Patterson, S J 1993. Wisdom in Q and Thomas, in Perdue, L G; Scott, B B & Wiseman, W J (eds) *In Search of Wisdom: Essays in Honor of John G. Gammie*, pp 187-221. Louisville: Westminster & John Knox.
- Patterson, S J 1998a. *The God of Jesus: The Historical Jesus & the Search for Meaning*. Harrisburg, PA: Trinity.
- Patterson, S J 1998b. Understanding the Gospel of Thomas Today, in Patterson, S J; Robinson, J M & Bethge, H-G (eds) *The Fifth Gospel: The Gospel of Thomas Comes of Age*, pp 33-75. Harrisburg, PA: Trinity.
- Pearson, B A 1976. The Pierpont Morgan Fragments of a Coptic Enoch Apocryphon, in Nickelsburg, G W E (ed) *Studies on the Testament of Abraham*. SCS 6, pp. 227-257. Missoula, MT: Scholars Press.
- Perdue, L G 1986. The Wisdom Sayings of Jesus, in *Forum* 2(3), pp 3-35.
- Perrin, N 1966. The Son of Man in Ancient Judaism and Primitive Christianity: A Suggestion, in *BR* 11, pp 17-28.
- Perrin, N 1967. *Rediscovering the Teaching of Jesus*. New York: Harper & Row; London: SCM.

Perrin, N 1974. *A Modern Pilgrimage in New Testament Christology*. Philadelphia: Fortress.

Perry, R 2009. Loving Our Enemies: The Core of Jesus' Vision in the Sayings Gospel Q, in Ellens, J H (ed) *The Healing Power of Spirituality: How Faith Helps Humans Thrive (Volume 1: Personal Spirituality)*. Westport, CT: Praeger.

Piper, R A 1989. *Wisdom in the Q-Tradition: The Aphoristic Teachings of Jesus*. Cambridge: Cambridge University Press.

Piper, R A 1995. *The Gospel behind the Gospels: Current Studies on Q*. Leiden: E. J. Brill.

Piper, R A 1995a. The Language of Violence and the Aphoristic Sayings in Q: A Study of Q 6:27-36, in Kloppenborg, J S (ed), pp 53-72.

Piper, R A 1995b. In Quest of Q: The Direction of Q Studies, in Piper, R A (ed), pp1-18.

Porter, S E 1994. Jesus and the Use of Greek in Galilee, in Chilton, B D & Evans, C A (eds), pp 123-154.

Quispel, G 1957. The Gospel of Thomas and the New Testament, in VC 11, pp 189-207.

Redfield, R 1965. *Peasant Society and Culture: An Anthropological Approach to Civilization*. Chicago: University of Chicago Press.

Reed, J L 1995. The Social Map of Q, in Kloppenborg, J S (ed), pp 17-36.

Reed, J L 1996. The Sign of Jonah (Q 11:29-32) and Other Epic Traditions in Q, in Castelli, E & Taussig, H (eds) *Reimagining Christian Origins: A Colloquium Honoring Burton L. Mack*, pp 130-143. Valley Forge, PA: Trinity.

Reed, J L 2000. *Archeology and the Galilean Jesus: A Re-examination of the Evidence*. Harrisburg, PA: Trinity.

Reich, R 1990. *Miqvaot (Jewish Ritual Immersion Baths) in Eretz-Israel in the Second Temple Period and the Mishnah and Talmud Periods*. Jerusalem: Ph.D. Dissertation, Hebrew University [Hebrew with English summary].

Richardson, P 2004. *Building Jewish in the Roman East*. Waco, TX: Baylor University Press.

Robbins, V K 1996. *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology*. London & New York: Routledge.

Robbins, V K 1998. From Enthymeme to Theology in Luke 11:1-13, in Thompson, R P & Phillips, T E (eds) *Literary Studies in Luke-Acts: Essays in Honor of Joseph B. Tyson*, pp 191-214. Georgia: Mercer University Press.

Robinson, J M 1971. ΛΟΓΟΙ ΣΟΦΩΝ: On the Gattung of Q, in Robinson, J M & Koester, H (eds), pp 71-113.

Robinson, J M 1990. Foreword, in Kloppenborg, J S; Meyer, M W; Patterson, S J & Steinhauser, M G, pp vii-x.

Robinson, J M 1995. The Jesus of Q as Liberation Theologian, in Piper, R A (ed), pp 259-274.

Robinson, J M 1997. The Real Jesus of the Sayings “Q” Gospel, on <http://www.religion-online.org/showarticle.asp?title=542>.

- Robinson, J M 2007. *Jesus: According to the Earliest Witness*. Minneapolis, MN: Fortress.
- Robinson, J M & Koester, H (eds) 1971. *Trajectories through Early Christianity*. Philadelphia: Fortress.
- Ross, J M 1991. The Son of Man, in *IBS* 13, pp 186-198.
- Runesson, A 2007. Architecture, Conflict, and Identity Formation, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 231-257.
- Sanders, E P 1977. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress.
- Sanders, E P 1983. Testament of Abraham (First to Second Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 871-902.
- Sanders, E P 1985. *Jesus and Judaism*. Philadelphia: Fortress.
- Sanders, E P 1990. *Jewish Law from Jesus to the Mishnah: Five Studies*. London: SCM.
- Sanders, E P 2002. Jesus, Ancient Judaism, and Modern Christianity: The Quest Continues, in Fredriksen, P & Reinhartz, A (eds) *Jesus, Judaism, and Christian Anti-Judaism: Reading the New Testament after the Holocaust*, pp 31-55. Louisville, KY & London: Westminster & John Knox.
- Sanders, J T 1975 (1986). *Ethics in the New Testament: Change and Development*. London: SCM.
- Sato, M 1988. *Q und Prophetie: Studien zur Gattungs- und Traditionsgeschichte der Quelle Q*. WUNT 2/29. Tübingen: J C B Mohr.

- Sato, M 1995. Wisdom Statements in the Sphere of Prophecy, in Piper, R A (ed), pp 139-158.
- Savage, C 2007. Supporting Evidence for a First-Century Bethsaida, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 193-206.
- Schenk, W 1997. *Das biographische Ich-Idiom 'Menschensohn' in den frühen Jesus-Biographien: Der Ausdruck, seine Codex und seine Rezeption in ihren Kontexten*. FRLANT 177. Göttingen: Vandenhoeck & Ruprecht.
- Schmidt, N 1896. Was בַּר נְשָׂא a Messianic Title?, in *JBL* 16, pp 36-53.
- Schmithals, W 1968. R. Bultmann, *Glauben und Verstehen: Gesammelte Aufsätze IV*, in *Theologische Literatur Zeitung* 93(4), pp 260-262.
- Schmithals, W 1988. Nachwort, in Bultmann, R [1926] 1988 *Jesus: Neuausgabe*, pp 149-158. Tübingen: J C B Mohr (Paul Siebeck).
- Schmithals, W 1997a. *The Theology of the First Christians*. Louisville, KY: Westminster & John Knox.
- Schmithals, W 1997b. The Parabolic Teachings in the Synoptic Gospels, in *JHC* 4(2), pp 3-32.
- Schmithals, W 2008. Das Messiasgeheimnis und die Spruchquelle, in *HTS* 64(1), pp 353-375.
- Schoedel, W 1960. Naassene Themes in the Coptic Gospel of Thomas, in *VC* 14, pp 225-234).

Scholten, W 1809. *Specimen Hermeneutico-Theologicum: De Appellatione τὸν υἱὸν τοῦ ἀνθρώπου, qua Jesus se Messiam Professus Est.* Utrecht: Paddenburg & Schoonhoven.

Schotttroff, L 1978. Schafe unter Wölfen: Die Wanderpropheten der Logienquelle, in Schotttroff, L & Stegemann, W (eds), pp 54-88.

Schotttroff, L 1995. Itinerant Prophetesses, in Piper, R A (ed), pp 347-360.

Schotttroff, L & Stegemann, W (eds) 1978. *Jesus von Nazareth: Hoffnung der Armen.* Stuttgart: Kohlhammer.

Schulz, S 1964. Die Bedeutung des Markus für die Theologiegeschichte des Urchristentums, in *Studia Evangelica* 2(1), pp 135-145.

Schulz, S 1982. *Q: Die Spruchquelle der Evangelisten.* Zurich: Theologischer Verlag.

Schulze, L T 1867. *Vom Menschensohn und vom Logos: Ein Beitrag zur Biblischen Christologie.* Gotha: Perles.

Schwartz, G 1986. *Jesus 'der Menschensohn': Aramaistische Untersuchungen zu den synoptischen Menschensohnworten Jesu.* BWANT 19. Stuttgart: Kohlhammer.

Schweitzer, A 1906. *Von Reimarus zu Wrede: Eine Geschichte der Leben-Jesu-Forschung.* Tübingen: J C B Mohr (Paul Siebeck).

Schweitzer, A 1913. *Geschichte der Leben-Jesu-Forschung.* Tübingen: J C B Mohr (Paul Siebeck).

Scott, B B 1989. *Hear Then the Parable: A Commentary on the Parables of Jesus.* Minneapolis, MN: Fortress.

- Scott, J C 1977. Protest and Profanations: Agrarian Revolt and the Little Tradition, in *Theory and Society* 4, pp 1-38, 211-246.
- Shepherd, D 2011. Re-solving the Son of Man 'Problem' in Aramaic, in Hurtado, L W & Owen, P L (eds), pp 50-60.
- Shils, E 1957. Primordial, Personal, Sacred and Civil Ties, in *BJSoc* 8, pp130-145.
- Sigismund, M 2007. Small Change?: Coins and Weights as a Mirror of Ethnic , Religious and Political Identity in First and Second Century C.E. Tiberias, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 315-336.
- Sim, D C 1985. *The Eschatology of Q*. Melbourne: Magister Essay, La Trobe University.
- Sim, D C 2005. *Apocalyptic Eschatology in the Gospel of Matthew*. Cambridge: Cambridge University Press.
- Smith, M H 1991. To Judge the Son of Man: The Synoptic Sayings, in *Forum* 7, pp 207-242.
- Snodgrass, K R 2005. From Allegorizing to Allegorizing: A History of the Interpretation of the Parables of Jesus, in Dunn, J D G & McKnight, S (eds), pp 248-268.
- Stegemann, W 1984. Vagabond Radicalism in Early Christianity?: A Historical and Theological Discussion of a Thesis proposed by Gerd Theissen, in Schottroff, L & Stegemann, W (eds) *God of the Lowly: Socio-Historical Interpretations of the Bible*, pp 148-168. New York: Orbis.

Strange, J F 1992. Some Implications of Archeology for New Testament Studies, in Charlesworth, J H & Weaver, W P (eds) *What Has Archeology to Do with Faith?*, pp 23-59. Philadelphia: Trinity.

Streeter, B H 1924. *The Four Gospels: A Study of Origins*. London: Macmillan.

Suggs, M J 1970. *Wisdom, Christology and Law in Matthew's Gospel*. Cambridge, MA: Harvard University Press.

Syon, D 2004. *Tyre and Gamla: A Study in the Monetary Influences of Southern Phoenicia on Galilee and the Golan in the Hellenistic and Roman Periods*. Jerusalem: Ph.D. Dissertation, Hebrew University.

Telford, W R 1994. Major Trends and Interpretive Issues in the Study of Jesus, in Chilton, B D & Evans, C A (eds), pp 33-74.

Theissen, G 1973. Wanderradikalismus: Literatursoziologische Aspekte der Überlieferung von Worten Jesu im Urchristentum, in *ZTK* 70, pp 245-271.

Theissen, G 1978. *Sociology of Early Palestinian Christianity*. Philadelphia: Fortress.

Theissen, G & Merz, A 1998. *The Historical Jesus: A Comprehensive Guide*. London: SCM.

Tödt, H E [1959] 1965. *The Son of Man in the Synoptic Tradition*. Philadelphia: Westminster.

Tuckett, C M 1995. The Existence of Q, in Piper, R A (ed), pp19-47.

Tuckett, C M 1996. *Q and the History of Early Christianity: Studies on Q*. Edinburgh: T&T Clark.

Tuckett, C M 2000. Q 12,8: Once again “Son of Man” or “I”?, in Asgeirsson, J M; De Troyer, K & Meyer, M W (eds), pp 171-188.

Tuckett, C M 2001. The Son of Man and Daniel 7: Q and Jesus, in Lindemann, A (ed), pp 371-394.

Tuckett, C M 2003. The Son of Man and Daniel 7: Inclusive Aspects of Early Christologies, in O’Mahony, K J (ed) *Christian Origins: Worship, Belief and Society*. JSNTSup 241, pp 164-190. London: Sheffield Academic Press & Continuum.

Turner, H E W 1962a. The Gospel of Thomas: Its History, Transmission and Sources, in Montefiore, H & Turner, H E W (eds), pp 11-39.

Turner, H E W 1962b. The Theology of the Gospel of Thomas, in Montefiore, H & Turner, H E W (eds), pp 79-116.

Uro, R 1987. *Sheep among the Wolves: A Study on the Mission Instructions of Q*. Helsinki: Suomalainen Tiedeakatemia.

Vaage, L E 1987. *Q: The Ethos and Ethic of an Itinerant Intelligence*. Claremont, CA: Ph.D. Dissertation, Claremont Graduate School.

Vaage, L E 1994. *Galilean Upstarts: Jesus’ First Followers According to Q*. Valley Forge, PA: Trinity.

Vaage, L E 1995a. Composite Texts and Oral Mythology: The Case of the “Sermon” in Q (6:20-49), in Kloppenborg, J S (ed), pp 75-97.

Vaage, L E 1995b. Q and Cynicism: On Comparison and Social Identity, in Piper, R A (ed), pp 199-229.

Van Aarde, A G 1994. *God-With-Us: The Dominant Perspective in Matthew's Story and Other Essays*. HTSSup 5. Pretoria: Gutenberg.

Van Aarde, A G 2002a. Methods and Models in the Quest for the Historical Jesus: Historical Criticism and/or Social Scientific Criticism, in *HTS* 58(2), pp 419-439.

Van Aarde, A G 2002b. Matthew and Apocalypticism as the "Mother of Christian Theology": Ernst Käsemann Revisited, in *HTS* 58(1), pp 118-142.

Van Aarde, A G 2004a. The Earliest Jesus Group in Jerusalem, in *Verbum et Ecclesia* 25(2), pp 711-738.

Van Aarde, A G 2004b. Jesus and the Son of Man: A Shift from the "Little Tradition" to the "Great Tradition", in *ETL* 80(4), pp 423-438.

Van Aarde, A G 2008. "Op die Aarde net soos in die Hemel" Matteus se Eskatologie as die Koninkryk van die Hemel wat Reeds Begin Kom Het, in *HTS* 64(1), pp 529-565.

Van Aarde, A G 2011a. 'On Earth as it is in Heaven': Matthew's Eschatology as the Kingdom of the Heavens that has Come, in Van der Watt, J G (ed), pp 35-63.

Van Aarde, A G 2011b. Rudolf Bultmann: Sy Mees Invloedryke Bydrae in die 20ste Eeu: 'Urchristentum', 'Jesus', 'Johannes'-kommentaar?, in *HTS* 67(3), Art. #1076, 7 pages. <http://dx.doi.org/10.4102/hts.v67i3.1076>.

Van Aarde, A G 2011c. Regeneration and Resurrection in Matthew: Peasants In Campo Hearing Time Signals from Scribes, in *HTS* 67(3), Art. #1012, 7 pages. DOI: 10.4102/hts.v67i3.1012.

Van Aarde, A G 2012. The Legacy of Bultmann: His Most Influential Contribution in the 20th Century, paper to be presented at The Westar Institute, SBL/AAR Annual Meeting. Chicago, IL.

Van Aarde, A G & Dreyer, Y 2010. Matthew Studies Today: A Willingness to Suspect and a Willingness to Listen, in *HTS* 66(1), Art. #820, 10 pages. DOI: 10.4102/hts.v66i1.820.

Van der Horst, P W 1985. Pseudo-Phocylides (First Century B.C. – First Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 565-582.

Van der Watt, J G (ed) 2011. *Eschatology of the New Testament and Some Related Documents*. Tübingen: J C B Mohr (Paul Siebeck).

Vermes, G 1967. The Use of בר נשא/נשׂא in Jewish Aramaic, in Black, M (ed) *An Aramaic Approach to the Gospels and Acts*, pp 310-328. Oxford: OUP.

Vermes, G 1973. *Jesus the Jew: A Historian's reading of the Gospels*. London: Collins.

Vielhauer, P 1957. Gottesreich und Menschensohn in der Verkündigung Jesu, in Schneemelcher, W (ed) *Festschrift für Günther Dehn zum 75 Geburtstag*, pp 51-79. Neukirchen: Kreis Moers.

Vielhauer, P 1963. Jesus und der Menschensohn: Zur Diskussion mit Heinz Eduard Tödt und Eduard Schweizer, in *ZThK* 60, pp 133-177.

Vinson, R B 1991. A Comparative Study of the Use of Enthymemes in the Synoptic Gospels, in Watson, D F (ed) *Persuasive Artistry: Studies in New Testament Rhetoric in Honor of George A. Kennedy*, pp 119-141. Sheffield: Sheffield Academic Press.

Volkmar, G 1876. *Marcus und die Synopse der Evangelien*. Zürich: Schmidt.

Vorster, W S 1981. *Wat is 'n Evangelie?: Die Plek van die Teksoort Evangelie in the Literatuurgeskiedenis*. Pretoria: N.G. Kerkboekhandel.

Vorster, W S 1986. Die Brief aan Rheginos: Oor Geloof en Rede en die Opstanding, in *HTS* 42(2), pp 211-228.

Vorster, W S 1999. *Speaking of Jesus: Essays on Biblical Language, Gospel Narrative and the Historical Jesus*. Leiden: Brill.

Weber, T M 2007. Gadara and the Galilee, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 449-477.

Weiss, J 1892. *Die Predigt Jesu Vom Reiche Gottes*. Göttingen: Vandenhoeck & Ruprecht.

Wellhausen, J 1894. *Israelitische und Jüdische Geschichte*. Berlin: Reimer.

White, L M 1986. Sociological Analysis of Early Christian Groups: A Social Historian's Response, in *SA* 47, pp 249-266.

Whittaker, C R 1990. The Consumer City Revisited: The Vicus and the City, in *JRA* 3, pp 110-118.

Wilder, A N 1950. *Eschatology and Ethics in the Teaching of Jesus (Revised Edition)*. New York: Harper and Brothers.

Wilder, A N 1964. *The Language of the Gospel: Early Christian Rhetoric*. New York: Harper & Row.

Williams, P J 2011. Expressing Definiteness in Aramaic: A Response to Casey's Theory Concerning the Son of Man Sayings, in Hurtado, L W & Owen, P L (eds), pp 61-77.

Wink, W 2002. *The Human Being: Jesus and the Enigma of the Son of Man*. Minneapolis, MN: Fortress.

Winter, P 1968. Review of *Rediscovering the Teaching of Jesus*, by Norman Perrin, in *Deutsche Literaturzeitung* 89, pp 783-785.

Wintermute, O S 1983. Apocalypse of Zephaniah (First Century B.C. – First Century A.D.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 497-516.

Winton, A P 1990. *The Proverbs of Jesus: Issues of History and Rhetoric*. Sheffield: Sheffield Academic Press.

Witherington III, B 1995. *The Jesus Quest: The Third Search for the Jew from Nazareth*. Downers Grove, IL: Intervarsity.

Wrede, W 1901. *Das Messiasgeheimnis in den Evangelien: Zugleich ein Beitrag zum Verstandnis der Markusevangelium*. Göttingen: Vandenhoeck & Ruprecht.

Wrede, W 1904. Zum Thema 'Menschensohn', in *ZNW* 5, pp 359-360.

Wright, R B 1985. Psalms of Solomon (First Century B.C.): A New Translation and Introduction, in Charlesworth, J H (ed), pp 639-670.

Wright, N T 1992. *Christian Origins and the Question of God (Volume 1): The New Testament and the People of God*. Minneapolis, MN: Fortress.

Wright, N T 1996. *Christian Origins and the Question of God (Volume 2): Jesus and the Victory of God*. Minneapolis, MN: Fortress.

Wright, N T 1999. In Grateful Dialogue: A Response, in Newman, C C (ed), pp 244-277.

Wright, N T 2002. *The Contemporary Quest for Jesus*. Minneapolis, MN: Fortress.

Wright, N T & Neill, S 1988. *The Interpretation of the New Testament: 1861-1986*.
New York: Oxford University Press.

Youngquist, L E 2011. *Q 6:37-42: Not Judging – The Blind Leading the Blind; The Disciple and The Teacher; The Speck and the Beam [Documenta Q]*. Leuven, Paris & Walpole, MA: Peeters.

Zangenberg, J; Attridge, H W & Martin, D B (eds) 2007. *Religion, Ethnicity, and Identity in Ancient Galilee: A Region in Transition*. WUNT 210. Tübingen: J C B Mohr (Paul Siebeck).

Zeller, D 1982. Redaktionsprozesse und wechselnder ‘Sitz im Leben’ beim Q-Material, in Delobel, J (ed) *Logia: Les paroles de Jésus (Mémoire Joseph Coppens)*, pp 395-409. Louvain: Peeters.

Zwingli, U 1531. *Annotationes in quatuor evangelia ac epistolas*. Zürich.

RESEARCH SUMMARY

This study examines the occurrences of wisdom and apocalypticism in Q, and then draws conclusions from the latter about the historical Jesus. Important questions are addressed: Did Q think of Jesus as a wisdom teacher, an apocalyptic prophet, or both? If Q associated both wisdom and apocalypticism with Jesus, what was the interrelationship between these two? Did either enjoy preference, or were they equally important to the person and message of Jesus? A concerted effort is made to let Q speak for itself. If the latter were possible, how would Q and the people behind it respond to the Renewed and Third Quests for the historical Jesus? This question basically sums up the research gap, which is to provide the Sayings Gospel with an opportunity to respond to these reconstructions of Jesus. Hence, there are two levels to the present work. The first level focuses on Q in order to determine the roles of both wisdom and apocalypticism in Q. This exercise constitutes the focal point and bulk of the study, leading to the central theory: *The Q people remembered and described Jesus as a sage who made use of apocalyptic eschatology to motivate and support his moral message.* The acceptance or rejection of this theory will naturally have an impact on our understanding of the historical Jesus, which represents the second level of inquiry. The second level focuses on the historical Jesus, and our understanding of him, given the results obtained in this investigation of Q.

The high regard for Q and the propensity to regard Q as a stratified document places this study squarely in the camp of the Renewed Quest. However, there are two aspects of the study that have affinities with the Third Quest as well. The first is the inclination to question the non-eschatological image of Jesus proffered by the Renewed Quest. The second is the synchronic manner in which the study approaches Q. By preferring to ask how Q *remembered and described* Jesus, Q is approached in a manner reminiscent of the Third Quest's historical method.

The research gap is addressed in a systematic way. Chapter one provides a focused overview of historical Jesus research from Reimarus to the present – an endeavour that naturally leads in to a discussion of the dissertation's research gap, focal point and central theory. In chapter two, Q is considered in its entirety, including its documentary status, its stratification, its genre, its ethnic colouring and its eschatology. Chapter three zooms in on Q's apocalyptic-judgment and Son-of-Man sayings specifically. An exegetical examination of these logia concentrates particularly on the focal point: the interrelationship between wisdom and apocalypticism in Q. Chapter four zooms in further on a single Q saying: Q 6:37-38. The purpose remains to determine the relationship between wisdom and apocalypticism in Q. The study moves in a centripetal direction, from historical-Jesus research in general (chapter 1), to the Q document (chapter 2), to the Son-of-Man and apocalyptic-judgment logia within Q (chapter 3), to one specific logion about judgment (chapter 4).

Chapter five pulls everything together by (1) assessing the central theory, (2) responding to both the Third and Renewed Quests, (3) suggesting ways to reconcile these two currents, (4) commenting on the relevance of Jesus' wisdom and morality for today, and (5) highlighting avenues for further study. The central theory is ultimately confirmed, albeit with an important qualification: *Apocalyptic eschatology also formed an integral part of the sapiential message of Q's Jesus.* In response to the Renewed Quest, it is found that apocalyptic eschatology can not and should not be divorced from the message of Q's Jesus. In response to the Third Quest, it is found that Q's Jesus was primarily a sage, and that his apocalyptic eschatology was not imminent in nature. Regarding the wisdom and morality of Q's Jesus, it is found that the essence of his message remains valid. This is particularly true of the way in which he used apocalyptic eschatology to motivate and buttress his moral message.

LIST OF KEY TERMS

- Apocalyptic eschatology in Q
- Apocalyptic judgment
- Apocalyptic judgment sayings
- Apocalyptic Son of Man
- Apocalypticism and wisdom
- Apocalypticism in Q
- Aramaic Son of Man
- Beelzebul accusation
- Criteria of authenticity
- Do not judge
- Documentary status of Q
- Eschatology in Q
- Eschatology of Q
- Ethnicity and Q
- Form criticism
- Formative layer
- Formative stratum
- Futuristic eschatology
- Genre of Q
- Gospel of Thomas
- Historical Jesus
- Households and Q
- How Q remembered Jesus
- Imminent eschatology in Q
- Inaugural sermon
- Intertextual context of Q
- Jewish
- Jewishness of Jesus
- Judean
- Judgment in Q
- Judicial judgment
- Kingdom of God
- Kinship and Q
- Liberal theology
- Main redaction
- Mission discourse
- Moral judgment
- New Quest
- No Quest
- Old Quest
- Parables in Q
- Parables of Jesus
- Philological solutions
- Prophecy
- Psychostasia
- Q 6:37-38
- Realised eschatology
- Renewed Quest
- Sapiential
- Sapiential Son of Man
- Sayings Gospel
- Schism in scholarship
- Sign of Jonah
- Son of Man
- Son of Man logia
- Son of Man sayings in Q
- Sophia
- Stratification of Q
- Synchronic approach
- Third Quest
- This generation
- Wisdom in Q