

The First Gospel, the Gospel of the Poor

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

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Part 6. Attestations to Marcion's Gospel: Texts & Translations

Manuscript sigla:

Ⲡ⁷⁵ B ⋈ D Γ Δ K Θ Π Ψ Υ ϣ'

Two-part organization of footnotes in LODLIB:

1. Patristic attestations, comparative citations, translations, overview of other GMcn editor decisions
2. General commentary (comparative restoration decisions, Lk mss variants, gospel parallels, signal evolution description, cluster analysis of characteristic strata features)

Index Tertullianus

A-E: <https://archive.org/details/indextertulliane0000clae>

F-P: <https://archive.org/details/indextertulliane0002clae>

Q-Z: <https://archive.org/details/indextertulliane0003clae>

Indications for Translations

* - translations and page references complete

+ - fully synced with LODLIB

\$ - reference to verse of GMcn

CCNSIG – comparative citations not decisive for reconstruction (might change *feelings* about a word, but doesn't actually lead to a different word than indicated by T in GMcn quotation or paraphrase)

CCSIG – comparative citations are decisive for reconstruction

NCC – no comparative citation (outside of GMcn section) – T only; E always has

VIBO – variant irrelevant as found within an omission

VIBM – variant irrelevant as minor

VNSIG – variant is not significant (not decisive for reconstruction)

VSIG – variant is significant (decisive for reconstruction)

N/V – no variants attested

N/A – no comparative citation or significance tag needed

Witness Count

1. Tertullian (in progress); make sure Evans added for all *Or.* refs
2. Epiphanius (done)
3. Greek Adamantius Dialogue (in progress) [Bundy 1988:25 says of Syriac origin]
4. Latin Adamantius Dialogue (in progress)
5. Ephrem¹
6. Ps-Tertullian
7. Clement of Alexandria
8. *Pseudo-Ephrem A* (Bundy 1988:26, mid-4th, not Ephrem; in Egan, *Saint Ephrem*; Bundy gave AAR presentation on this in 1986; is that published or otherwise available?); gem quote on p29, “The fact that the author knew of the Aberkios inscription and was aware of the geography and topography of Syria does not confirm the historicity of the narrative”
9. Armenian Ps-Ephrem
10. Jacob of Sarug
11. Hegemonius, Acts of Archeleus; only survives in Latin (Vermes, ManiS 2001:3)
12. Eustathius of Antioch
13. Irenaeus
14. Jerome
15. Hippolytus of Rome
16. Latin Origen of Alexandria (Rufinus)
17. Greek Origen of Alexandria
18. Philastrius
19. Eznik of Kolb
20. Ibn al-Nadim
21. P69?
22. *Life of Aberkios* (preserves excerpts of Bardaisan’s *Dialogues against Marcion*) (check)
23. Bardaisan, *Book of the Laws of the Countries* (check)
24. *Odes of Solomon* (check)
25. *Acts of John* (check)

run search (or ask Kristian Heal to run search) for name of Marcion in Syriac texts

¹ *S. Ephrem’s Prose Refutations of Mani, Marcion and Bardaisan*, II, ed. and tr. C.W. Mitchel, A.A. Bevan, F.C. Burkitt, London, 1921, txt. p. 50-142, trans. p. xxiii-lxv.

Editions

T – see LODLIB

E – see LODLIB

Adamantius

in TLG, 2950.001, Adamantius, *De recta in deum fide (olim sub auctore Origene Adamantio)*, edition of W.H. van de Sande Bakhuyzen, *Der Dialog des Adamantius Περὶ τῆς εἰς θεὸν ὀρθῆς πίστεως [Die griechischen christlichen Schriftsteller 4. Leipzig: Hinrichs, 1901]: 2-242.*

for Rufinus' Latin text, see Buchheit (1966) [scanned]

Caspari (R chp 3, n15) found Latin text; Buchheit is best/latest Latin edition

Tsutsui offered new edition of books 1-2; books 3-5 must depend on Bakhuyzen

ET in Pretty, *Adamantius*, 35-192

R348-349 on Adamantius history of scholarship; Buchheit decisive, arguing that text was significantly altered in Rufinus' Latin translation; Greek version is more faithful and earlier, and dialogue belongs to post-Nicene age

text of books 1-2 and GT in Tsutsui, *Auseinandersetzung*, 111-294

R 353; summarizes Tsutsui (*Ausein...*, p 92), while Adm 1-2 reflect Marcionite source; it is not a reliable witness to Marcion's Bible, very free handling of text of the Bible

R 354; summarizes Schmid (*Marcion und sein Apostolos*, 210-236) does comparison of Adm attestations of text of Pauline letters with testimonies of T and E, finds large distance from Marcionite text in comparison to those testimonies

To Read/Annotate:

Bauer, W. *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934; 2nd ed. 1964), ch. 1 on Edessa. (ET as *Orthodoxy and heresy in earliest Christianity* [1971]) [have]

P. Bedjan, *Histoire de Mar Jab-Alaha, patriarche, de trois autres patriarches, d'un prêtre et de deux laïques nestoriens* (1895; repr. 2007), 213–4. [have]

B. Outtier, 'Une explication de l'évangile attribuée à Saint Ephrem. A propos d'une édition récente', *ParOr* 1 (1970), 385–407. (have ParOr 1)

General Notes

Adm dialogue; debate w/ Adamantius as orthodox protagonist; judged by Eutropius, a pagan who declares Adamantius the winner at end of book 2 and book 5

book 1: debate with Megisthus and Marcus, disciples of Marcion

book 2: debate with Marinus, disciple of Bardaisan

book 3: debate with Droserius and Valens, disciples of Valentinus

T notes that GMcn is a fluid text in a process of correction: "For they are reforming theirs daily as often as they are disproved daily by us" / *nam et cotidie reformant illud prout a nobis cotidie revincuntur* (Marc. 4.5.7; SC 456:86; Evans 272)

"Because it is necessary that truth precede falsehood and proceed from them by whom it was handed down" / *quia veritas falsum praecedat necesse est et ab eis procedat a quibus tradita est* (Marc. 4.5.7; SC 456:88; Evans 272 *procedat : procedit*)

Claims that the *Antitheses* were created before GMcn, possibly prefixed to it; "For certainly all that he has elaborated, even the *Antitheses* contrived beforehand, he collected for this" / *certe enim totum quod elaboravit etiam Antitheses praestruendo in hoc cogit* (Marc. 4.6.1; SC 456:88; Evans 274)

Panarion 42.11.3, Vinzent has "mirrors" (Christi Torah, 173-174 and n. 268)

Williams' translation of the opening of 42.11.3 does indeed mask the meaning and mishandles the syntax in several respects

("For the (Marcionite) canon of Luke is revelatory of <their form of the Gospel>: mutilated as it is, without beginning, middle or end, it looks like a cloak full of moth holes.")

My more literal translation would be: "For the impress resembles the gospel, that according to Luke, but as it has been mutilated, having neither beginning nor middle nor end, it assumes the style of a garment that has been consumed by many moths."

Holl's note of a close parallel cross-reference to 42.11.9 in the textual apparatus of 42.11.3 ("lies wohl"), which confirms our shared sense of 42.11.3.

In this passage, he also expands the analogy to the Apostolos: Αὔτη ἡ νενοθευμένη τοῦ Μαρκίωνος σύνταξις, ἔχουσα μὲν χαρακτῆρα καὶ τύπον τοῦ κατὰ Λουκᾶν εὐαγγέλιον, καὶ Παύλου τοῦ ἀποστόλου οὐχ ὅλον (42.11.9; GCS 31:123).

Williams translates this: "This is Marcion's corrupt compilation, containing a version and a form of the Gospel according to Luke, and an incomplete one of the apostle Paul".

My more literal translation would be: "This arrangement of Marcion, having been corrupted, has as an impress and model the gospel, that according to Luke, and not all of Paul the apostle...".

He also uses χαρακτήρ in the same sense just above, in 42.10.7 (GCS 31:107), speaking of readings that Marcion retained that Eriphanius claims conflict with Marcion's theology: ἀλλὰ δηλοῦσαι τὸν σαφῶς ὡμολογημένον ὑπὸ τοῦ χαρακτήρος τοῦ ἀποστολικοῦ καὶ τοῦ εὐαγγελικοῦ κηρύγματος.

Here again Williams obscures the meaning and mishandles the syntax: "but make manifest the One who is plainly confessed by the Apostolic Canon and the Proclamation of the Gospel."

My more literal translation would be: "but demonstrating the one accurately professed by the impress of the proclamation--both the apostolic and the evangelical."

GMcn Titulus

---[titulus]

\$T "On the contrary, Marcion of course ascribes no author to his gospel, as if he for whom overturning the core itself was not permitted to affix a title to it. And here I could have already fixed my stand, contending that a work that does not lift its face, that displays no courage, that pledges no faith from a full title and lacks an author's profession should not be countenanced" / *Contra Marcion evangelio scilicet suo nullum adscribit auctorem quasi non licuerit illi titulum quoque affingere cui nefas non fuit ipsum corpus evertere. Et possem hic iam gradum figere non agnoscendum contendens opus quod non erigat frontem quod nullam constantiam praeferat nullam fidem repromittat de plenitudine tituli et professione debita auctoris* (Marc. 4.2.3; SC 456:68; Evans 262)

\$T "Marcion's gospel" / *evangelium Marcionis* (Marc. 4.6.1; SC 456:88; Evans 274)

\$E "books which were acquired, taking up with my hands what was called by him 'gospel'" / βιβλους ἃς κέκτηται μετὰ χεῖρας λαβών τό τε παρ' αὐτῷ λεγόμενον εὐαγγέλιον (*Pan.* 42.10.2; GCS 31:104)

Adm; references to the single Marcionite gospel throughout by Marcionite interlocutors; usually assumed; sometimes expressly defended see esp. GCS 4:16; PTS 55:301–2; Caspari 1.8; Buchheit 8

Kitab al-Fihrist, 10th century Ibn al-Nadīm confirms the same: "Marcion authored a book that he called 'Gospel'" (ET K 511, citing Flügel 160). [[[***look up Arabic source and transcribe***]]]

Flügel, G. L, Mani, seine Lehre und seine Schriften: Ein Beitrag zur Geschichte des Manichäismus. Aus dem Fihrist usw. hg., Leipzig 1862

p159-160, Arabic excerpt

p160, German translation; here rendered in English;

<https://archive.org/details/maniseinelehreun00ibna/page/160/mode/2up>

These are the followers of Marcion, who came before the Deisanija (followers of 'Bardesanes) and formed a congregation that is closer to the Christians than the Manichaeans and Bardesarians. The Marcionites maintain that the two eternal principles are light and darkness, and that there is a third being admixed with them. They further assert that God the Exalted is clean from every kind of evil and (having nothing to do) with the creation of all things altogether, which is not free from injurious ingredients, while He is exalted above them. But they have different opinions as to what the third being is. Some say that it is life d. i. 4 Isä (Jesus) is, others claim that 4 Isä (Jesus) is the emissary of this third being who created things at his command and by means of his power. On the other hand, everyone agrees that the world is something newly created and that the creative hand cannot be misunderstood in it. They leave no doubt about that. They also claim that those who avoid fatty meat dishes and intoxicating drinks, pray to God throughout their lives and fast uninterruptedly escape the snares of Satan. The reports attributed to Marcion vary widely and are subject to many fluctuations. — The Marcionites have their own script with which they write their religious books. Marcion wrote a book he called The Gospel, and his disciples wrote a number of others that God alone knows how to find. They hide behind Christianity and stay in large numbers in Churasan. Their cult is just as well known as that of the Manichaeans.

GMcn chp 1-3

extended infancy narratives of Luke are multiply confirmed as not present. Tertullian (*Marc.* 4.7.1, 11, see below; Epiphanius (*Pan.* 42.9.1, 42.11.4–5; GCS 31:107–8; Origen (*Commentarius in Titum* see below); Hippolytus (*Haer.* 7.31.5); Jerome (*Jo. hier.* 34). See R 3.2.2, 6.4.1, 8.1

+*---5.1 Luke 1–2; 3.1, 21–38 (TNCC) (TVNSIG)

\$T “Marcion posited a different Messiah who in the times of Tiberias was revealed by a formerly unknown god for the salvation of all nations, different than the one who was appointed to come from the creator god for the restitution of Judea” / *constituit Marcion alium esse Christum qui Tiberianis temporibus a deo quondam ignoto revelatus sit in salutem omnium gentium alium qui a deo creatore in restitutionem Iudaei status sit destinatus quandoque venturus* (*Marc.* 4.6.3; SC 456:90; Evans 274)

\$T “He sets him forth in the fifteenth year of the rule of Tiberius descending into the city of Galilee, Capernaum” / *anno quintodecimo principatus Tiberii proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1; SC 456:92; Evans 274 has *Tiberiani*)

\$T “Yet now while also maintaining that he had descended, I demand to know the rest of the order of that descent. In fact it matters not if somewhere the word ‘appeared’ is used. ‘To appear’ has the sense of a sudden, unexpected sight, who puts eyes on it at the same time that it appeared without delay” / *nunc autem et reliquum ordinem descensionis exostulo tenens descendisse illum. Viderit enim sicubi apparuisse positum est. Apparere subitum ex inopinato sapit conspectum qui semel impegerit oculos in id quod sine [SC 456:94] mora apparuit* (*Marc.* 4.7.2; SC 456:92, 94; Evans 276)

\$T “Demonstrating in his initial entrance that he has come not to destroy the law and the prophets but rather to fulfill them. For Marcion has erased this as an addition” / *ostendentem in primo ingressu venisse se non ut legem et prophetas dissolveret sed ut potius adimpleret. Hoc enim Marcion ut additum erasit.* (*Marc.* 4.7.4; SC 456:96; Evans 278) in context, apparently talking about the nativity as his “first entry” / *in primo ingressu* as a fulfillment of Torah and prophecy

\$T “From heaven immediately into the synagogue” / *de caela statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278)

+*---6.4.1 3.1; 1–2; 3.2–38 (ECCNSIG) (EN/V) R Luke 1–2; 3.1, 21–38

“For he has only a gospel according to Luke, clipped all around at the start because of the savior’s conception and his incarnate arrival” / *οὗτος γὰρ ἔχει εὐαγγέλιον μόνον τὸ κατὰ Λουκᾶν, περικεκομμένον ἀπὸ τῆς ἀρχῆς διὰ τὴν τοῦ σωτῆρος σύλληψιν καὶ τὴν ἔνσαρκον αὐτοῦ παρουσίαν* (*Pan.* 42.9.1; GCS 31:104; R οὗτος [Marcion])

“For at the very beginning all the things arranged systematically by Luke, as he says, ‘In as much as many endeavored’ and what follows, and the things about Elizabeth and the angel heralding good news to Mary the virgin, and also about John and Zachariah and the birth in Bethlehem, the genealogy and the subject of the baptism, all these things cutting away he leapt off and arranged this beginning of the gospel. ‘in the fifteenth year of Tiberias Caesar’ and what follows” / *εὐθύς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ’ ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει ἐπειδήπερ πολλοὶ*

ἐπεχείρησαν καὶ τὰ ἐξῆς καὶ τὰ περὶ τῆς Ἑλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίαν τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως [42.11.5] ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην ἐν τῷ πεντεκαιδεκάτῳ ἔτει [108] Τιβερίου Καίσαρος καὶ τὰ ἐξῆς (*Pan.* 42.11.4–5; GCS 31:107–8)

“Now began to preach where the spirit exhorted him, arranging the beginning from ‘the fifteenth year of Tiberias Caesar’ / ἀρχεται δὲ κηρύττειν ὅθεν τὸ πνεῦμα αὐτῷ παρεκελεύσατο, τὴν ἀρχὴν τὰπτων ἀπὸ πεντεκαιδεκάτου ἔτους Τιβερίου Καίσαρος (*Pan.* 51.6.12; GCS 31:256); R [Mark]; about Mark, not GMcn; or did they share the same opening?

“But Mark begins from the ‘fifteenth year of Tiberias Caesar,’ not detailing the interim of the things after the beginning” / Μάρκος δὲ ἀρχεται ἀπὸ πεντεκαιδεκάτου ἔτους Τιβερίου Καίσαρος, <τὴν> μεσότητα τῶν μετὰ τὴν ἀρχὴν <οὐ> διηγούμενος (*Pan.* 51.19.2; GCS 31:276; R [Mark]; about Mark, not GMcn; did they share the same opening?

“Now the arrival of the messiah happened ‘in the fifteenth year of Tiberias Caesar,’ <for it happened from that time> he began his preaching” / ἡ δὲ τοῦ Χριστοῦ παρουσία ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος <ἐγένετο ἀπὸ τότε γὰρ> ἤρξατο τοῦ κηρύγματος (*Pan.* 66.50.5; GCS 37:87; not quoting Marcion’s gospel; section on Manicheans; did Manichaeans use GMcn?

“Next he said that in ancient years no one was saved, but only from ‘the fifteenth year of Tiberias Caesar’ until his own times” / Εἶτα ἔφη ὅτι τὰ παλαιὰ ἔτη οὐδεὶς ἐσώθη, ἀλλὰ ἀπὸ τοῦ πεντεκαιδεκάτου ἔτους Τιβερίου Καίσαρος ἄχρι τῶν αὐτοῦ χρόνων (*Pan.* 66.78.1; GCS 37:119; not quoting Marcion’s gospel; section on Mani; did Manichaeans use GMcn?

+*---7.4.1 Luke 3:1; 4:31

\$A \$A 3.1 “Just as the gospel contains, ‘during Tiberius Caesar, during the times of Pilate’ / καθὼς περιέχει τὸ εὐαγγέλιον ὅτι ἐπὶ Τιβερίου Καίσαρος, ἐπὶ τῶν χρόνων Πιλάτου (GCS 4:64; PTS 55:322); “Just as it has been written in the gospel, in the fifteenth year of Tiberius Caesar in the times of Pilate” / *sicut scriptum est in evangelio, anno quinto decimo Tiberii Caesaris, temporibus Pilati* (Caspari 2.3; STA 1:29); Marcus the Marcionite speaking

\$A \$A 3.1 “and when did he promise, he who never appeared before the times of Tiberius Caesar?” / καὶ πότε ἐπηγγείλατο ὁ μηδέποτε φανείς πρὸ τῶν Τιβερίου Καίσαρος χρόνων; (GCS 4:98; PTS 55:336) / *et quando promisit, qui nunquam apparuit ante tempora Tiberii Caesaris?* (Caspari 2.18; STA 1:43); Adamantius speaking

\$A \$A 3.1 and \$A \$A 4.31 “He was neither unknown, nor at that time, as they say, ‘during Tiberius descending he appeared in Capernaum’” / οὔτε ἄγνωστος ἦν, οὔτε τότε πρῶτον, ὡς φασιν, ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ (GCS 4:102; PTS 55:338) / “He was neither unknown, nor, as they say, ‘in the times of Tiberius was he first manifested in Capernaum’” / *neque ignotus est, neque, ut dicunt, temporibus Tiberii primo manifestatus est in Cafarnaim* (Caspari 2.19; STA 1:45); Adamantius speaking

+*---8.1 Luke 1–2; 3.1, 21–38

“Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea” / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in*

Judaea (*Commentarius in Titum* (CPG 1464; PG 14:1304 [695C]) R has *neque*; R cites Ex libro Origenis in Epistolam ad Titum is that of the Lommatzsch edition (cf. chapter 3, n. 23; K 512 cites Origen, In epist. Tit (Lommatzsch 286; H cites Origen, Comm. in Tit., T. V p. 283f

“Marcion rejected our savior’s beginning in every way” / *Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπασ(ιν) παρητήσατο* (Hippolytus, *Refut.* 7.31.5; PTS 25:313)

“Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain’s brow, he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?” / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis transivit per medios id est elapsus est de manibus eorum. nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (Jerome, *c. Ioannem Hierosolymitanum* 34, PL 23:404 [444C], CPL 612, ed. Vallarsi)

+*---8.2 Luke 3.1

“coming into Judea in the times of governor Pontius Pilate—who was a procurator of Tiberius Caesar—in human form manifested to those who were in Judea” / *venientem in Iudaeam temporibus Pontii Pilati praesidis qui fuit procurator Tiberii Caesaris in hominis forma manifestatum his qui in Iudaea erant* (Irenaeus, *Haer.* 1.27.2; FC 8.1:318) R quote ends at Caesaris

“Yet if Christ at that time started to exist when he made his arrival as a human and from the times of Tiberius Caesar the father remembered to provide for humans” / *si autem Christus tunc inchoavit esse quando et secundum hominem adventum suum egit et a temporibus Tiberii Caesaris commemoratus est pater providere hominibus* (Irenaeus, *Haer.* 4.6.2; FC 8.4:44)

“Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea” / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in Iudaea* (Origen, *Commentarius in Titum*; see above)

“Marcion... <For he says> without a birth|beginning, ‘in the fifteenth year of the rule of Tiberius Caesar,’ that he, having ‘descended’ from above” / *Μαρκίων... ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν* (Hippolytus, *Refut.* 7.31.5; PTS 25:313) CPG 1899; GCS 26 outdated; R 8.2; emendations recommended by M. Simonetti, *Augustinianum* 27 (1987) 631–34; R accurately cites PTS 25, footnote on R 397n8

Armenian Pseudo-Ephrem, “Marcion writes in his book which they indeed named *Proeuangelion*, that is, translated into our language it is called 'Before the Gospels', and I have wondered how could there be a book of the Marcionites which they indeed named 'Before the Gospels', when his students hopefully think that the beginning of the divinity in which they believe appeared at those times, in the years of Pontius Pilate, at the time in which the Gospels were written” / *Մարկիոնն գրէ ի մատենս իւր, որ անուանեալ կարդան Պերոննէնգեղիոն. այս ինքն թարգմանել կոչի ի մեր լեզու այսր յառաջ քան զաւետարան. և ես զարմացեալ եմ զիա՛րդ իցեն զիրք մարկիոնացոց, որում անուանել կարդան յառաջ քան զաւետարան: Իբրոյ յուսացեալ կարծեն աշակերտքն նորա եթէ սկիզբն աստուածութեան յորում հաւատան, ՚ընդ այն ժամանակս երևեցաւ յամս Պեղատոսի պոնտացոյ, ի ժամանակին յորում աւետարանն գրեցաւ* (*Exposition of the Gospel* 1; ET CSCO 292:1; Armenian CSCO 291:1, thanks to Cornelia Horn and Rob Phenix for transcribing the Armenian text)

GMcn chp 4

+*---5.3 Luke 4:31 (TNCC) (TN/V)

\$T “He sets him forth in the fifteenth year of the rule of Tiberius descending into the city of Galilee, Capernaum” / *anno quintodecimo principatus Tiberii proponit eum descendisse in civitatem Galilaeae Capharnaum* (Marc. 4.7.1; SC 456:92; Evans 274 *Tiberiani*)

\$T “descended” / *descenderat* (Marc. 4.7.1; SC 456:92; Evans 276)

\$T “descending” / *descendens* (Marc. 4.7.1; x2; SC 456:92; Evans 276)

\$T “Now while maintaining that descent, I still demand the remaining order of descent. It matters not if ‘appearing’ was put anywhere” / *nunc autem et reliquum ordinem descensionis exoptulo tenens descendisse illum. Viderit enim sicubi apparuisse positum est* (Marc. 4.7.2; SC 456:92; Evans 276)

\$T “having descended” / *descendentem* (Marc. 4.7.2; SC 456:94; Evans 276)

\$T “descending” / *descendisse* (Marc. 4.7.2; SC 456:94; Evans 276); 3 total times in perfect infinitive

\$T “descent” / *descensus* (Marc. 4.7.3; SC 456:94; Evans 276)

\$T “descended” / *descendit* (Marc. 4.7.3; SC 456:94; Evans 276)

\$T “Yet it is good that Marcion’s god is defended as the enlightener of the gentiles, for whom there was greater need to descend from heaven and, if anything, to descend rather into Pontus than into Galilee” / *bene autem quod et deus Marcionis inluminator vindicatur nationum quo [SC 456:96] magis debuerit vel de caelo descendere et si utique in Pontum potius descendere quam in Galilaeam* (Marc. 4.7.4; SC 456:94, 96; Evans 276) 2 active infinitive

\$T “from heaven immediately to synagogue” / *de caelo statim ad synagogam* (Marc. 4.7.5; SC 456:96; Evans 278)

\$T “behold he comes to a synagogue... behold the bread of his teachings he offers to the ancient Israelites” / *ecce venit in synagogam... ecce doctrinae suae panem prioribus offert Israelitis* (Marc. 4.7.6; SC 456:96; Evans 278 *Israëlitis*)

\$T \$T “and yet how was he able to be admitted to a synagogue so suddenly, so unknown, of whom no one was yet sure of his tribe, his people, his home, of the census of Augustus at last... But even if the synagogue could be visited, this was nevertheless not for teaching except by someone very well known and tested and approved” / *et tamen quomodo in synagogam potuit admitti tam repentinus tam ignotus cuius nemo adhuc certus de tribu de populo de domo de censu denique Augusti... sed etsi passim synagoga adiretur non tamen ad docendum nisi ab optime cognito et explorato et probato* (Marc. 4.7.7; SC 456:98; Evans 278)

+*---8.4 Luke 4:31

“coming into Judea in the times of governor Pontius Pilate—who was a procurator of Tiberius Caesar—in human form manifested to those who were in Judea” / *venientem in Iudaeam temporibus Pontii Pilati praesidis qui fuit procurator Tiberii Caesaris in hominis forma*

manifestatum his qui in Iudaea erant (Irenaeus, *Haer.* 1.27.2; FC 8.1:318; SC 264:350; R quote ends at Caesaris

“Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea” / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in Iudaea* (Origen, *Commentarius in Titum*; see above)

“Marcion... For <he says> without a birth/beginning, ‘in the fifteenth year of the rule of Tiberius Caesar,’ that he, having ‘descended’ from above... ‘to teach in the synagogues’” / *Μαρκίον... ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἀνωθεν μέσον ὄντα κακοῦ καὶ ἀγαθοῦ* [7.31.6, PTS 25:314] *διδάσκειν ἐν ταῖς συναγωγαῖς* (Hippolytus, *Refut.* 7.31.5–6; PTS 25:313–14; CPG 1899; GCS 26 outdated; R 8.2; emendations recommended by M. Simonetti, *Augustinianum* 27 (1987) 631-34; R accurately cites PTS 25, footnote on R 397n8)

+*---4.4.1 Luke 4:32 (TNCC) (TN/V)

\$T “yet they were all amazed at his teaching. Clearly so, because it says, ‘his word had authority’” / *stupebant autem omnes ad doctrinam eius plane quoniam inquit in potestate erat sermo eius* (*Marc.* 4.7.7; SC 456:98; Evans 278)

\$T “Otherwise they would not have been amazed but horrified, would not have admired but instead immediately recoiled” / *alioquin non stupebant sed horrerent nec mirarentur sed statim aversarentur* (*Marc.* 4.7.8; SC 456:98; Evans 280)

\$T “Even now in strength they were stupefied by his teaching; for he was teaching as one having power” / *adhuc in vigore obstupescebant in doctrina eius; erat enim docens tamquam virtutem habens* (*Marc.* 4.13.1; SC 456:98; Evans 318) cf. Mt 7.28

+*---4.4.2 Luke 4:34 (TCCNSIG) (TVIBM)

\$T “At that moment the demonic spirit exclaims” / *exclamat ibidem spiritus daemonis* (*Marc.* 4.7.9; SC 456:100; Evans 280) applies to 4.33, not 4.34

\$T “What is there between us and you, Jesus? Did you come to destroy us? I know who you are, the holy one of god” / *quid nobis et tibi est Iesu? venisti perdere nos. scio qui sis sanctus dei* (*Marc.* 4.7.9; SC 456:100; Evans 280)

\$T “On the contrary, now I debate how the demon knew he was to be called this” / *at nunc discepto quomodo hoc eum vocari cognoverit daemon* (*Marc.* 4.7.10; SC 456:100; Evans 280)

\$T “For he also began, ‘What is there between us and you, Jesus?’... He in fact did not say, ‘What is there between you and us?’, but ‘What is there between us and you?’, deploring himself and accepting his fate, which already seeing he adds, ‘You have come to destroy us’ / *nam et praemisit: quid nobis et tibi?... nec enim dixit: quid tibi et nobis? sed: quid nobis et tibi? se[d] deplorans et sorti suae exprobens quam iam videns adicit: venisti perdere nos* (*Marc.* 4.7.12; SC 456:102; Evans 280, 282 has *tibi Iesu* and *se deplorans*)

\$T “Yet according to our gospel the devil also knew Jesus even in the temptation and according to our shared text a spirit knew him to be called god’s holy one and Jesus and to have come for their destruction” / *Iesum autem et secundum nostrum evangelium diabolus quoque in temptatione*

cognovit, et secundum commune instrumentum spiritus nequam sciebat eum sanctum dei esse et Iesum vocari et in perditionem eorum venisse (Marc. 5.6.7; SC 483:152; Evans 544)

“therefore even the testimonies of demons proclaiming him Jesus, son of David, destroy” / *deleant igitur et testimonia daemonum filium David proclamantium ad Iesum (Carn. Chr. 22.1; SC 216:298)*

“This even satan knew who he was in the temptations: ‘If you are the son of god’. This also thereafter the demons confess, ‘We know who you are, son of god’” / *hoc et satanas eum in temptationibus novit: Si Filius Dei es; hoc et exinde daemonia confitentur: scimus qui sis filius Dei (Prax. 26.8; CCSL 2:1197)*

+*---5.4 Luke 4:35 (TNCC) (TN/V)

\$T “However, you say, Jesus reproved him” / *atquin inquis increpuit illum Iesus (Marc. 4.7.13; SC 456:102; Evans 282)*

+*---5.2 Luke 4:16, 23, 27, 29–30 (TNCC) (TVIBM); R missed additional citation

\$T “And yet in Nazareth nothing is noted about his preaching being new, except that, by merit of one proverb, it is reported that he was expelled” / *et tamen apud Nazareth quoque nihil novi notatur praedicasse dum alio merito unius proverbii eiectus refertur (Marc. 4.8.2; SC 456:106; Evans 284)*

\$T “Here as I for the first time attend to the hands laid on him I am bound to delimit the substance of his body, that he cannot be believed to be a phantasm who admitted of contact—full certainly of violence—restrained and seized and dragged up to a cliff” / *Hic primum manus ei iniectas animadvertens necesse habeo iam de substantia eius corporali praefinire quod non possit phantasma credi qui contactum et quidem violentia plenum detentus et captus et ad praecipitium usque protractus admiserit (Marc. 4.8.2; SC 456:106; Evans 284)*

\$T “For even though he escaped through their midst, yet before he already experienced violence and was afterwards released; certainly it is customary for a tumult to be scattered or even broken up” / *nam etsi per medios evasit sed ante iam [SC 456:108] vim expertus et postea dimissus; scilicet soluto uti adsolet tumultu vel etiam irrupto (Marc. 4.8.3; SC 456:106, 108; Evans 284 adsolet : assolet)*

\$T “Now although he has previously mentioned that there were many lepers within Israel in the days of Elisha the prophet and that none of them were cleansed except Namaan the Syrian” / *nunc etsi praefatus est multos tunc fuisse leprosos apud Israhelem in diebus Helisaei prophetae et neminem eorum purgatum nisi Neman Syrum (Marc. 4.35.6; SC 456:432; Evans 460 Israëlem, Naaman)*

\$T “Just as when defining that Christ himself is one, he shakes the augers for a multiform messiah—he who makes this one the messiah, another Jesus, another escaped from amidst crowds, another restrained” / *sicut et definiens ipsum quoque Christum unum multiformis Christi argumentatores quatit qui alium faciunt Christum alium Iesum alium elapsum de mediis turbis alium detentum (Carn. 24.3; SC 216:306; Evans 78) not in R; context mentions Marcion in Carn. 24.2, then Valentinians, then Apelles*

[NB: “go in peace” may be an LXX Elijah imitation; cf. LXX 2 Kgs 5.19]

+*---5.6 Luke 4.42-43 (TNCC) (TN/V)

\$T “He proceeded into the desert” / *in solitudinem procedit* (*Marc.* 4.8.9; SC 456:112; Evans 286)

\$T “detained by the crowds. ‘It is necessary for me,’ he said, ‘to proclaim the kingdom of god in other cities” / *detentus a [Evans 288] turbis. oportet me inquit et aliis civitatibus adnuntiare regnum dei* (*Marc.* 4.8.10 in SC 456:112; 4.8.9 in Evans 286, 288)

GMcn chp 5

+*---5.7 Luke 5:2, 9–10 (TNCC) (TN/V)

\$T “of so many types of work he so respected that of fisherman, that from it he selected as apostles Simon and the sons of Zebedee” / *de tot generibus operum quid utique ad piscaturam respexit, ut ab illa in apostolos sumeret Simonem et filios Zebedaei* (Marc. 4.9.1; SC 456:114; Evans 288)

\$T “saying to Peter” / *dicens Petro* (Marc. 4.9.1; SC 456:114; Evans 288)

\$T “he was trembling at the plentiful netting of fish” / *trepidanti de copiosa indagine piscium* (Marc. 4.9.1; SC 456:114; Evans 288)

\$T “do not fear, for from now on you will be capturers of people” / *ne time abhinc enim homines eris capiens* (Marc. 4.9.1; SC 456:114; Evans 288)

+*---4.4.3 Luke 5:11 (TCCNSIG) (TN/V)

\$T “finally leaving the boats they followed him, understanding he has started to do what he had said” / *denique relictis nauclis secuti sunt eum ipsum intellegentes qui coeperat facere quod edixerat* (Marc. 4.9.2; SC 456:114; Evans 288)

"he has deserted father and boat and trade by which he was sustaining life" / *patrem et navem et artem qua vitam sustentabat deseruit* (Bapt. 12.9; Evans 28, 30); var. "he has abandoned father and boat; and has deserted trade by which he was sustaining life" / *dereliquit patrem et navem ; [et] artem qua vitam sustentabat deseruit* (CCSL 1:288).

+*---5.8 Luke 5.12–14 (TNCC) (TVIBM)

\$T \$T “regarding the leper’s cleansing... in the example of the leper who may not be touched” / *in leprosi purgationem... in exemplo leprosi non contingendi* (Marc. 4.9.3; SC 456:116; Evans 288)

\$T “Therefore the lord... touched a leper, by which although a man could have been polluted, as god he was not polluted, but rather beyond contamination” / *itaque dominus... [Evans 290; SC 456:118] tetigit leprosum a quo et si homo inquinari potuisset deus utique non inquinaretur incontaminabilis scilicet* (Marc. 4.9.4; SC 456:116, 118; Evans 288–90 has *etsi*)

\$T “For even in this Marcion makes an opposition: while Elisha indeed was in need of matter, making use of water, and that seven times over, Christ in fact by his word alone and performed once immediately exhibited the healing” / *nam et hoc opponit Marcion Helisaeum quidem materia eguisse aquam adhibuisse et eam septies Christum verbo vero solo et hoc semel functo curationem statim repraesentasse* (Marc. 4.9.7; SC 456:120; Evans 290–92 inv. *vero verbo*, has *functum*)

\$T \$T “He forbade him to divulge... he commanded proper course be followed. ‘Go, show yourself to the priest, and offer a gift that Moses commanded’” / *vetuit eum divulgare... iussit ordinem impleri. Vade ostende te sacerdoti et offer munus quod praecepit Moyses* (Marc. 4.9.9; SC 456:122; Evans 292)

\$T “Therefore he added, ‘So that it may be for you as a testimony’” / *itaque adiecit ut sit vobis in testimonium* (Marc. 4.9.10; SC 456:124; Evans 292)

+*---6.4.2 Luke 4:27 (ENCC) (EN/V) see R 6.4.49 Luke 17.12-14

+*---6.4.3 Luke 5.12–14 (ECCNSIG) (EVIBM) variant does not indicate what is replaced, but it still gives identical text of GMcn as first quotation

“Leaving show yourself to the priest and make an offering for your cleansing, just as Moses commanded, so that this may be a testimony to you,’ instead of the savior saying, ‘for a testimony to them” / Ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς ἵνα ᾗ μαρτύριον τοῦτο ὑμῖν ἀνθ’ οὗ εἶπεν ὁ σωτὴρ εἰς μαρτύριον αὐτοῖς (*Pan.* 42.11.6 α (1); 42.11.17 Σχ. <α> (1); GCS 31:108, 125)

“Leaving show yourself to the priest and make an offering for your cleansing, just as Moses commanded, so that this may be a testimony to you,’ when instead the savior said, ‘for a testimony to them” / Ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς ἵνα ᾗ μαρτύριον τοῦτο ὑμῖν ἀνθ’ οὗ εἶπεν ὁ σωτὴρ εἰς μαρτύριον αὐτοῖς (*Pan.* 42.11.6 α (1); GCS 31:108)

“Leaving show yourself to the priest and make an offering for your cleansing, just as Moses commanded, so that this may be a testimony to you,’ when instead the savior said, ‘for a testimony to them” / Ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς ἵνα ᾗ μαρτύριον τοῦτο ὑμῖν ἀνθ’ οὗ εἶπεν ὁ σωτὴρ εἰς μαρτύριον αὐτοῖς [ἀνθ’... αὐτοῖς omitted by V M] (*Pan.* 42.11.17 Σχ. <α> (1); GCS 31:125)

“How could the lord... say to those healed by him, that is to say to the leper, ‘When you leave go show yourself to the priest’... ‘and make an offering for your cleansing’? And even if you remove ‘the gift,’ it will be evident from the word ‘offer’ that he is speaking about a gift” / πῶς ἡδυνατο ὁ κύριος... λέγειν τοῖς ὑπ’ αὐτοῦ θεραπευόμενοις, φημί δὲ τῷ λεπρῷ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ... καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου κἄν τε ἀποκόψῃς τὸ δῶρον, φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δῶρου λέγει (*Pan.* 42.11.17 Ἔλ. α (1); GCS 31:125)

“As you leave offer your gift,’ saying to the leper cleansed by him, ‘just as Moses commanded” / ἀπελθὼν προσένεγκε τὸ δῶρόν σου, τῷ καθαρῶν ὑπ’ αὐτοῦ λεπρῷ λέγων καθὼς προσέταξε Μωυσῆς (*Pan.* 66.57.2; GCS 37:93) [probably not citing GMcn]

+*---5.9 Luke 5.17–18, 24, 26 (TNCC) (TN/V)

\$T “he also cured a paralytic indeed amidst a throng, as the people looked on” / *curatur et paralyticus et quidem in coetu spectante populo* (*Marc.* 4.10.1; SC 456:126; Evans 296)

\$T “Arise and take up your mat” / *exurge et tolle grabattum tuum* (*Marc.* 4.10.1; SC 456:128; Evans 296)

\$T “Recognize Christ as pardoner of sins” / *dimissorem delictorum Christum recognosce* (*Marc.* 4.10.2; SC 456:128; Evans 296)

\$T “Therefore I cannot understand by what reason, Marcion, you admit ‘son of man’” / *qua igitur ratione admittas filium hominis Marcion circumspicere non possum* (*Marc.* 4.10.8; SC 456:128; Evans 298)

\$T “For when the Judeans were only considering him a human, not yet sure he was god, being indeed the son of god, and were rightly reluctant that a human was able to forgive sins, but only god, how was it not following their intention about man that he responded to them that he had power to forgive sins, when by evoking the son of man he also evokes man?” / *nam cum Iudaei solummodo hominem eius intuentes necdum et deum certi qua dei quoque filium merito retractarent non posse hominem delicta dimittere sed deum solum cur non secundum intentionem eorum de homine eis respondit habere eum potestatem dimittendi delicta quando et filium hominis nominans hominem nominaret?* (Marc. 4.10.13; SC 456:138; Evans 302)

\$T “Having obtained the power of judging, and by it certainly also of forgiving sins for he who judges also absolves so that by striking down that cause of offense through the recollection of scripture, they might more easily recognize him to be the son of man by the same remission of sins. Finally, he had never before professed himself the son of man except first in this place on which he first forgave sins, that is, on which he first passed judgment, when he absolved.” / *consecutum iudicandi potestatem ac per [SC 456:140] eam utique et dimittendi delicta (qui enim iudicat et absoluit) ut scandalo isto discusso per scripturae recordationem facilius eum agnoscerent ipsum esse filium hominis ex ipsa peccatorum remissione. Denique nusquam adhuc professus est se filium hominis quam in isto loco primum in quo primum peccata dimisit id est in quo primum iudicavit dum absolvit* (Marc. 4.10.14; SC 456:138, 140; Evans 302)

+*---4.4.4 Luke 5.20–21 (TCCNSIG) (TN/V)

See above for *Marc.* 4.10.13, 4.10.14

\$T “Not to fear those who would say, ‘Who pardons sins except god alone?’” / *ad non timendos qui dicturi erant quis dimittet peccata nisi solus deus?* (Marc. 4.10.1; SC 456:128; Evans 296)

“But no one pardons sins nor grants spirit except god alone” / *sed neque peccata dimittit neque spiritum indulget nisi solus deus* (*Bapt.* 10.3; Evans 22; CCSL 1:285)

“Your sins are forgiven you” / *fides tua te aiebat salvum fecit et remittuntur tibi peccata* (*Bapt.* 12.8; Evans 28) SC 35:85 expanded from R 4.4.4; not in CCSL 1:285-6

“Who indeed pardons sins except god alone?” / *quis enim dimittit delicta ni solus Deus?* (*Pud.* 21.2; SC 394:268)

+*---6.4.4 Luke 5.24 (ENCC) (EN/V)

“Now so that you may know that the son of man has authority to pardon sins upon the earth” / “*Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς* (*Pan.* 42.11.6 β (2); 42.11.17 Σχ. β (2); GCS 31:108, 125)

“Now so that you may know that the son of man has authority to pardon sins upon the earth” / “*Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς* (*Pan.* 42.11.6 β (2); GCS 31:108)

“Now so that you may know that the son of man has authority to pardon sins upon the earth” / “*Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς* (*Pan.* 42.11.17 Σχ. β (2); GCS 31:125)

“Therefore if he calls himself son of man, and if he has authority upon the earth” / Εἰ οὖν υἱὸν ἀνθρώπου ἑαυτὸν καλεῖ, καὶ εἰ ἔχει ἐξουσίαν ἐπὶ τῆς γῆς (*Pan.* 42.11.17 Ἔλ. β (2); GCS 31:125)

+*---**Luke 6:20 NA Hegemonius, *Acta Archelai* 44**

hic vero Iesus beatos diceret pauperes / “here indeed Jesus was saying the poor [are] blessed.” (GCS 16:65); “here Jesus called the poor blessed” (ManiS 2001:112); used in BeDuhn, *First New Testament and elsewhere*²; ET in Vermes, Mark. *Hegemontius: Acta Archelai (The Acts of Archelaus)*, Turnhout, 2001; GCS 16 = Beeson, Latin is only extant edition

+*---**5.10 Luke 5:27, 30 (TNCC) (TN/V)**

\$T “a tax-collector was drawn by the lord” / *publicanum adlectum a domino* (*Marc.* 4.11.1; SC 456:142; Evans 304)

\$T “For if by those with bad health he meant them to understand gentiles and tax-collectors, whom he was choosing” / *si enim male valentes voluit intellegi ethnicos et publicanos quos adlegebat* (*Marc.* 4.11.2; SC 456:142; Evans 304) R [following a reference to Luke 5:31]

+*---**4.4.5 Luke 5:31 (TCCNSIG) (TN/V)**

\$T “yet he approved the Jews better, ‘it is not the healthy who have need of a doctor, but rather those who have illness’” / *atquin probavit potius Iudaeos dicendo medicum sanis non esse necessarium sed male habentibus* (*Marc.* 4.11.1; SC 456:412; Evans 304)

“certainly the lord has come to make safe what was lost, a doctor more needed for the ailing than for the healthy” / *venerat dominus utique, ut quod perierat salvum faceret, medicus languentibus magis quam sanis necessarius* (*Pud.* 9.12; SC 394:192)

“and though feeble, yet only those who are sick need a doctor” / *etsi inbecillam sed medicum non desiderant nisi male habentes*; (*Res.* 9.4; Evans 26; CCSL 2:932) R 4.4.5; R *inbecillam* [the flesh]

+*---**5.11 Luke 5.33–35 (TNCC) (TN/V)**

\$T “Yet whence did John arrive in the middle? Suddenly Christ, and suddenly John” / *unde autem et Iohannes venit in medium? Subito Christus subito et Iohannes* (*Marc.* 4.11.4; SC 456:144; Evans 304)

\$T “If he had not baptized him among others, no one could have challenged Christ’s students eating and drinking by the form of John’s students assiduously fasting and praying” / *si non etiam ipsum* [Evans 306] *inter ceteros tinxisset nemo discipulos Christi manducantes et bibentes ad formam discipulorum Iohannis adsidue ieiunantium et orantium provocasset* (*Marc.* 4.11.5; SC 456:144; Evans 304, 306 *Iohannis : Ioannis, adsidue : assidue*)

² See Jason BeDuhn, “Biblical Antitheses, Adda, and the Acts of Archelaus”, in Jason BeDuhn and Paul Mirecki, ed., *Frontiers of Faith: The Christian Encounter with Manichaeism in the Acts of Archelaus*, NHS 61 (Leiden: Brill, 2007) 136-42.

cloth of heretical novelty on the old, that is, the prior gospel” / *errasti in illa etiam domini pronuntiatione qua videtur nova et vetera discernere. Inflatu es utribus veteribus et excerebratus es novo vino, atque ita veteri, id est priori evangelio, pannum haereticae novitatis adsuisti* (Marc. 4.11.9; SC 456:148; Evans 308 *assuisti*)

\$T “For he does not commit new wine to old skins who does not even have old skins, and no one adds a new addition to an old garment unless he is not lacking an old garment” / *nam et vinum novum is non committit in veteres utres qui et veteres utres non habuerit, et novum additamentum nemo inicit veteri vestimento nisi cui non defuerit et vetus vestimentum* (Marc. 4.11.10; SC 456:150; Evans 308) CCSL 1:568 following Evans; SC 456 lacks *non/nec* in first sentence (*qui et veteres utres habuerit*); CCSL 1 has *nec* in place of *et* and does not have *non* (*qui nec veteres utres habuerit*); some negative in the first sentence makes sense given the parallel construction in the second sentence

"For it was fitting also in this case that new wine be stored in new bottles and a new patch sewn onto a new garment" / *oportebat enim in hac quoque specie novum vinum novis utribus recondi et novam plagulam novo adsui vestimento* (Or. 1.1; CCSL 1:257)

"For perishable things are entrusted to perishable things, even as new wine to old skins" / *perituris enim peritura creduntur, sicut veteribus utribus novum vinum* (Res. 44.3; Evans 122)

+*---6.4.5 Luke 5:36–37 (ENCC) (EN/V)

“Tell me, what is this, ‘They do not put new wine into old wineskins nor a patch of unshrunk cloth upon an old garment, otherwise the whole thing tears and does not match the old. For the tear will be greater’ / *εἰπατέ μοι, τί ἐστι τό οὐ βάλλουσιν οἶνον [GCS 31:96] νέον εἰς ἀσκοὺς παλαιούς οὐδὲ ἐπιβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε, καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει. μεῖζον γὰρ σχίσμα γενήσεται* (Pan. 42.2.1; GCS 31:95–96) R [Marcion speaking]

+*---7.4.2 Luke 5:36, 38

\$A \$A 5:38 then \$A \$A 5:36

"For the savior again says, 'They put new wine into new wineskins and both are preserved.' ... For the savior says again, 'No one puts a patch of unshrunk cloth on an old garment'" / *λέγει γὰρ πάλιν ὁ σωτὴρ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφοτέροι συντηροῦνται. ... πάλιν γὰρ λέγει ὁ σωτὴρ [333] οὐδεὶς ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου ἱματίῳ παλαιῷ* (GCS 4:90; PTS 55:332–333) / "For the savior indeed says that, 'If new wine is put into new wineskins, both are preserved.' And again, 'No one sews a patch of rough cloth upon an old garment'" / *Dicit enim salvator quia Si mittatur vinum novum in utres novos, utraque conservabuntur. Et iterum: Nemo assuit assumentum panni rudis ad vestimentum vetus* (Caspari 2.16; STA 1:40); Marcus the Marcionite speaking [follows citation of John 13:34]; between quotes, “the new is not the fullness of the old”, and after second quote, “neither the messiah nor the apostle is the fullness of law”

\$A \$A 5:36

"For no one,' it says, 'puts from an unshrunk cloth upon an old garment'" / *οὐδεὶς γὰρ φησὶν ἐπιβάλλει ἀπὸ ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ* (GCS 4:90; PTS 55:333) // "For no one,' it says,

'sews a rough cloth onto an old garment" / *nemo enim inquit assuit pannum rudem ad vestimentum vetus* (Caspari 2.16; STA 55:40); Marcus the Marcionite speaking

+*---8.6 Luke 5.36–37

Just before another example of Ephrem referring to Marcion's god as "stranger" / ܡܚܘܒܝܢ, he gives a clear quotation of Ev 5.37: "One does not put new wine in old bags" / ܠܐ ܠܡܝܢ ܙܝܢܝܢ ܡܘܨܝܢ ܘܢܝܘܢ ܘܢܝܘܢ (Ephrem, *haer.* 44.6-7; CSCO 169:176; DT CSCO 170:156-157).

6. « Nicht tut man * neuen Wein — in abgenützte Schläuche ». Er gab (neue) Sinne — wie (neue) Gebote, * neues [157] Ohr — wie (neues) Gebot. * Denn von einem alt gewordenen Ohr — werden neue Melodien * nicht vernommen.

7. Darüber muss man staunen, * dass er (neue) Gebote gab, — nicht die alten, * und dass er (die alten) Glieder gab, — nicht fremde! * Die Sinne, die er heilte, — verkunden laut von ihm : * Auch wenn neu sind — die Aussprüche, die er tat, * ist er (dennoch) nicht der Fremde!

6. "One does not put new wine into worn-out wineskins." He gave (new) senses - like (new) commandments, * new [157] ears - like (new) commandments. * Because new melodies * cannot be heard by an ear that has become old.

7. One must be astonished that * he gave (new) commandments - not the old ones, * and that he gave (the old) members - not foreign ones! * The senses that he healed - proclaim loudly about him: * Even if new - the sayings that he did, * he is not the stranger!

\$Phil 5:37 (not 5:36) "It is, he says, what is written in the gospel said by the lord. No one places an unused patch on an old garment nor new wine in old wineskins, otherwise do not the wineskins break and the wine spill out?" / *quid est inquit quod in evangelio dicente domino scriptum est. nemo pannum rudem mittet in vestimentum vetus neque vinum novum in utres veteres alioquin rumpuntur utres et effunditur vinum* (Philastrius, *Diversarum hereseon* 45.2; CCSL 9:236) CPL 121; Marcion speaking; Philastrius was bishop of Brescia, wrote *Diversarum hereseon* in 384 acc to Wikipedia; Patrology v4:130-133; sv Philaster; signatory at Council of Aquileia in 381; opposed Arian bishop Auxentius at Milan; Aug refs Philaster's *Div haer.* In *ep.* 222; 156 heresies detailed; preferred Epiphanius to Philaster; Philaster prob drew from Epiphanius and Irenaeus

GMcn chp 6

+*---5.12 Luke 6:1-4 (TNCC) (TN/V)

\$T "About the sabbath... If he was supposed to destroy [it], there can indeed be no dispute as to why he destroyed [it]" / *de sabbato...* [SC 456:154] *Nec enim disceptaretur cur destrueret sabbatum si destruere deberet* (Marc. 4.12.1; SC 456:152, 154; Evans 310)

\$T \$T "The students were hungry on that day. With their hands they were destroying the plucked heads of grain. By preparing food they had broken the festival. Christ excuses them, and the Pharisees accuse them of being guilty on the sabbath... just as by the example of David entering the temple on the sabbath and preparing food by breaking boldly the shewbread" / *esurierant discipuli ea die; spicas decerptas manibus effligerant cibum operati ferias ruperant. Excusat illos Christus et reus est sabbati laesi; accusant pharisaei...* [SC 456:158] *quasi de exemplo David introgressi sabbatis templum et operati cibum audenter fractis panibus propositionis* (Marc. 4.12.5; SC 456:156, 158; Evans 312) R omits portions of this attestation

\$T "So Christ did not rescind the sabbath altogether, whose law he held even higher, working on the soul's behalf for the sake of the students he indulged hungry men with food's solace and now healing the withered hand" / *ita nec Christus omnino sabbatum rescindit cuius legem tenuit et supra in causa discipulorum pro anima operates (esurientibus enim solacium cibi indulsit) et nunc manum aridam curans* (Marc. 4.12.14; SC 456:164; Evans 316)

+*---6.4.6 Luke 6:3-4 (ENCC) (EN/V)

"have you not read this, what David did? He entered into the house of god" / οὐδὲ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (Pan. 42.11.6 κα (21); 42.11.17 Σχ. κα (21); GCS 31:110, 132)

"If he calls god's house the house of the tabernacle made by Moses... For he calls him god, who is his father" / Εἰ οἶκον θεοῦ φάσκει τὸν οἶκον τῆς παρὰ Μωυσέως γενομένης σκηνοπηγίας... θεὸν γὰρ αὐτὸν φάσκει, ὃς ἐστὶν αὐτοῦ πατήρ (Pan. 42.11.17 Ἔλ. κα (21); GCS 31:132)

+*---4.4.7 Luke 6:5 (TCCNSIG) (TVNSIG)

\$T "About the sabbath I also state in advance, there could have been no questioning if Christ was not spreading around that he was lord of the sabbath" / *de sabbato quoque illud praemitto nec hanc quaestionem consistere potuisse[s] si non dominum sabbati cir-* [SC 456:154] *cumferret Christus* (Marc. 4.12.1; Evans 310; SC 456:152, 154 *dominum : deum*)

\$T "called sabbath's lord" / *dominus sabbati dictus* (Marc. 4.12.11; SC 456:162; Evans 314)

\$T "the anointed, lord of sabbath and law and all fatherly ordinances" / *dominus et sabbati et legis et omnium paternarum dispositionum Christus* (Marc. 4.16.5; SC 456:204; Evans 338)

"son of man is sabbath's lord" / *dominus est sabbati filius hominis* (Carn. Chr. 15.1; SC 216:272)

+*---6.4.7 Luke 6:5 (ENCC) (EN/V)

“The son of man is lord even of the sabbath” / κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (*Pan.* 42.11.6 γ (3); 42.11.17 Σχ. γ (3); GCS 31:108, 125)

“In teaching the savior confesses two things at the same time in this, that he is son of man and lord of the sabbath” / Δύο εὐθύς ἐν ταύτῳ, καὶ υἱὸν ἀνθρώπου καὶ κύριον σαββάτου ἑαυτὸν ὁ σωτὴρ ὁμολογεῖ διδάσκων (*Pan.* 42.11.17 Ἔλ. γ (3); GCS 31:125)

“For thus he said that, “The son of man is lord even of the sabbath” / οὕτως γὰρ εἶπεν ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (*Pan.* 30.32.9; GCS nF 10.1:378); section on Ebionites

+*---5.13 Luke 6:6–7, 9 (TNCC) (TN/V)

\$T “After that the Pharisees watch if he practices treatments on the sabbaths, so that they might accuse him” / *exinde observant pharisaei si medicinas sabbatis ageret ut accusarent eum* (*Marc.* 4.12.9; SC 456:160; Evans 314)

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

\$T “And now healing the dried hand, everywhere insisting by actions that I have not come to dissolve the law but to fulfill” / *et nunc manum aridam curans factis ubique ingerens non veni dissolvere legem sed adimplere* (*Marc.* 4.12.14; SC 456:164; Evans 316)

+*---7.4.3 Luke 6.8 [dismissed as unreliable attestation]

dismissed as citation of Lk1

“Yet Christ even knew the deliberations of persons” (me)

“Christ, however, knew even men’s thoughts” (Pretty 60)

ὁ δὲ Χριστός καὶ τοὺς διαλογισμοὺς τῶν ἀνθρώπων ᾔδει (GCS 4:36)

ὁ δὲ χριστός καὶ τῶν ἀνθρώπων τοὺς διαλογισμοὺς ᾔδειν (PTS 55:311; R 7.4.3)

Christus autem etiam cogitationes hominum noverat (Caspari 1.17, STA 1:17)

Greek is GCS 4 and PTS 55

Latin is Caspari and STA

note: ᾔδειν is 1st person and likely incorrect in context

in context, Megisthus speaking, contrasts ignorance of creator with Christ knowing the thoughts of people; not clear that it is a quotation, but it could be

+*---5.14 Luke 6:12–14, 16 (TNCC) (TN/V)

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

\$T “he chose twelve apostles” / *duodecim apostolos elegit* (Marc. 4.13.4 in SC 456:168; Marc. 4.13.3 in Evans 318)

\$T “he changes Simon’s name to Peter” / *mutat et Petro nomen de Simone* (Marc. 4.13.6 in SC 456:170; Marc. 4.13.5 in Evans 320)

"Our god is ignorant of those whom he chose, as is yours. Would he have chosen Judas the traitor if he had foreknown?" / *nescit deus noster quales adlegeret ergo nec vester Iudam traditorem adlegisset si praescisset?* (Marc. 2.28.2; SC 368:170; Evans 164)

"Judas... traitor" / *Iudam... traditorem* (An. 11.5; SC 601:208); part of a clear reference to Lk2 22.3 about satan entering Judas

---Luke 6.13 (copied from 7.4. on Luke)

Adamantius speaking; guessing this is portion to which BeDuhn refs, he isn’t specific

Adam. 1.5/Gk; “He sent the twelve first and after them the seventy-two to preach good news. Therefore Mark and Luke, who are of the seventy-two, have preached the gospel to Paul” / Πρώτους απέστειλε ἰβ’ καὶ μετὰ ταῦτα οβ’ εὐαγγελίσασθαι. Μάρκος οὖν καὶ Λουκᾶς, ἐκ τῶν οβ’ ὄντες, Παύλῳ τῷ ἀποστόλῳ συνευηγγελίσαντο (GCS 4:10) / *primum duodecim et postea septuaginta duos, quos misit evangelizare. Marcus et Lucas ex illis sunt septuaginta duobus, qui cum apostolo Paulo evangelium praedicaunt* (Caspari 1.5)

Adam. 2.12/Gk "For I have remembered that in the gospel there are twelve and seventy-two." / μέμνημαι γὰρ ὅτι ἐν τῷ εὐαγγελίῳ ἰβ’ εἰσὶ καὶ οβ’ (GCS 4:80) / *Memini namque quod in evangelio duodecim electi sunt discipuli et alii septuaginta duo* (Caspari 2.12)

cf. at 9:3: GCS 4:22; PTS 55:304; Bakhuyzen *om.* μήτε ῥάβδον; Caspari 1.10; STA 1:11

R 61 rejects *Adam.* 10.13 (1.5) and 80.30 (2.12) as evidence for Marcion’s Gospel, citing Zahn, *Geschichte* 2:468; Harnack, *Marcion* 205* noted “seventy-two”, as did Ts 95, but “apparently did not consider it to be attesting a reading in Marcion’s text. For brief comments on passages, see Tsutsui, *Auseinandersetzung*, 129-30, 241

+*---6.4.8 Luke 6:16–17 (ENCC) (EVIBM) spelling of Iscariot and position of δὲ

“Judas Iscariot, who became a traitor.’ But in place of ‘he went down with them,’ he has, ‘he went down to them’” / Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης. ἀντὶ δὲ τοῦ κατέβη μετ’ αὐτῶν ἔχει κατέβη ἐν αὐτοῖς (Pan. 42.11.6 δ (4); 42.11.17 Σχ. δ (4); restated in 42.11.17 Ἔλ. δ (4); GCS 31:108, 126)

“Judas Iscariot, who became a traitor.’ But in place of ‘he went down with them,’ he has, ‘he went down to them’” / Ἰούδαν Ἰσκαριώτην [V M read Ἰσκαριώθ] ὃς ἐγένετο προδότης. ἀντὶ δὲ τοῦ [V M read ἀντὶ τοῦ δὲ] κατέβη μετ’ αὐτῶν ἔχει κατέβη ἐν αὐτοῖς (Pan. 42.11.6 δ (4); GCS 31:108)

“Judas Iscariot, who became a traitor.’ But in place of ‘he went down with them,’ he has, ‘he went down to them’” / Ἰούδαν Ἰσκαριώτην, ὃς ἐγένετο προδότης. ἀντὶ δὲ τοῦ κατέβη μετ’ αὐτῶν ἔχει [ἔχει omitted by V M] κατέβη ἐν αὐτοῖς (Pan. 42.11.17 Σχ. δ (4); GCS 31:126)

“Judas Iscariot, who became a traitor.’ ... But your opinion will be reprov’d from it being written that Judas was a traitor. For he betrayed in advance and handed over his own master into the hands of men. Now it got you nothing to say, ‘he went down to them’ in place of ‘with them’” / *Ἰούδας Ἰσκαριώτης, ὃς ἐγένετο προδότης... ἐλεγχθήσεται δὲ ἡ ὑπόνοιά σου ἀπὸ τοῦ γεγράφθαι Ἰούδαν προδότην. προέδωκε γὰρ καὶ παρέδωκεν εἰς χεῖρας ἀνθρώπων τὸν ἑαυτοῦ δεσπότην. οὐδὲν δὲ σε ὤνησε τὸ κατέβη ἐν αὐτοῖς λέγειν ἀντὶ τοῦ μετ’ αὐτῶν* (*Pan.* 42.11.17 Ἔλ. δ (4); GCS 31:126)

+*---5.15 Luke 6:17 (TNCC) (TN/V)

“a multitude comes together from Tyre and from other regions, even across the sea” / *conveniunt a Tyro et ex aliis regionibus multitudo etiam transmarina* (*Marc.* 4.13.7 in SC 456:172; 4.13.6 in Evans 320)

+*---4.4.8 Luke 6:20 (TCCNSIG) (TVNSIG)

\$T “Blessed [be] the beggars—thus indeed the term’s meaning, which is in Greek, bears out—because theirs is the kingdom of god” / *beati mendici—sic enim exigit interpretatio vocabuli quod in Graeco est—quoniam illorum est dei regnum* (*Marc.* 4.14.1; SC 456:174; Evans 322, transposes *regnum dei*)

\$T “that those who hunger are not other than the poor and beggars” / *quod non alii sunt* [SC 456:180] *esurientes quam pauperes et mendici* (*Marc.* 4.14.9; SC 456:178-80; Evans 324)

\$T “blessed [be] the beggars, because theirs is the kingdom of the heavens” / *beati mendici quoniam illorum est regnum caelorum* (*Marc.* 4.14.13; SC 456:182; Evans 326)

\$T “happy be the poor because theirs’, he says, ‘is the kingdom of the heavens’ who have life only in what is stored in treasury” / *felices itaque pauperes quia illorum inquit est regnum caelorum qui animam solam in confiscato habent* (*Fug.* 12.8 in CSEL 76:50; 12.5 in CCSL 2:1151; [n ln 57, “sq Matth. 5, 3.”])

“I am in need, but the lord calls the needy ‘happy’” / *egebo sed felices egenos dominus appellat* (*Idol.* 12.2; CCSL 2:1112)

“blessed be the poor in spirit, for theirs is the kingdom of heavens” / *quos enim felices dominus* [CCSL 1:312] *nisi patientes noncupavit dicendo: beati pauperes spiritu illorum est enim regnum caelorum?* (*Pat.* 11.6; SC 310:98)

“for if the kingdoms of the heavens belong to the poor, they do not belong to the rich” / *nam si pauperum sunt regna caelorum, divitum non sunt* (*Ux.* 2.8.5; CCSL 1:393)

+*---6.4.9 Luke 6.19–20 (ENCC) (EVIBM) only etc. and mislabeling of a section heading

“And the whole crowd sought to touch him and he lifting up his eyes’ and what follows” / *καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰ ἐξῆς* (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126)

“And the whole crowd sought to touch him and he lifting up his eyes’ and what follows” / *καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ* [the next heading, i.e., scholion 6, begins here in V M] *καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰ ἐξῆς. [καὶ τὰ ἐξῆς omitted by V M]* (*Pan.* 42.11.6 ε (5); GCS 31:108)

“And the whole crowd sought to touch him and he lifting up his eyes’ and what follows” / και πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰ ἐξῆς (*Pan* 42.11.17 Σχ. ε (5); GCS 31:126)

“How again was the crowd able to touch one not having touch? What kind of eyes did he lift up to the heavens, he who was not made of flesh?” / πῶς πάλιν ὁ ὄχλος ἠδύνατο ἅψασθαι τοῦ ἀφῆν μὴ ἔχοντος; ποίους δὲ ὀφθαλμοὺς ἐπῆρην εἰς οὐρανοὺς ὁ ἐκ σαρκὸς μὴ ἡρμοσμένος; (*Pan* 42.11.17 Ἔλ. ε (5); GCS 31:126)

+*---NA Roth Luke 6:20 -- Hegemonius, *Acta Archelai* 44

hic vero Iesus beatos diceret pauperes / “here indeed Jesus was saying the poor [are] blessed.” (Hegemonius, *Arch.* 44; GCS 16:65); “here Jesus called the poor blessed” (ManiS 2001:112)

Within a series of antitheses likely evoking an earlier anti-Marcionite work, Hegemonius states: *hic vero Iesus beatos diceret pauperes* / “here indeed Jesus was saying the poor [are] blessed.” (*Arch.* 44; GCS 16:65);

+*---4.4.9 Luke 6:21 (TCCNSIG) (TVNSIG)

\$T “blessed be the hungry because they will be satisfied” / *beati esurientes quoniam saturabuntur* (*Marc.* 4.14.9; SC 456:178; Evans 324 adds *ipsi*)

\$T “blessed be those weeping because they will laugh” / *beati plorantes quia ridebunt* (*Marc.* 4.14.11; SC 456:180; Evans 326)

\$T “blessed be those who hunger, because they will be satisfied... blessed be those who weep, because they will laugh” / *beati qui esuriunt quoniam saturabuntur... beati qui plorant quoniam ridebunt* (*Marc.* 4.14.13; SC 456:182; Evans 326)

“he has pronounced that those who are blessed are not the satisfied, but the hungry and thirsty” / *qui beatos non saturatos, sed esurientes et sitientes pronuntiarit* (*Jejun.* 15.6; CCSL 2:1274)

“‘blessed’, he says, ‘be those crying and mourning’... Accordingly comfort and laughter is promised to such” / *beati, inquit, flentes atque lugentes... Itaque talibus et advocatio et risus promittitur* (*Pat.* 11.7; SC 310:98)

+*---4.4.10 Luke 6.22 (TCCNSIG) (TN/V)

\$T “Blessed are you when people hate you and reproach and cast out your name as if nothing on account of the son of man” / *beati eritis cum vos odio habebunt homines et exprobrabunt et eicient nomen vestrum velut nequam propter filium hominis* (*Marc.* 4.14.14; SC 456:182; Evans 326)

“Blessed are those who are persecuted to suffer for the sake of my name” / *Felices qui persecutionem passi fuerint causa nominis mei* (*Fug.* 7.2 in CSEL 76:29; *Fug.* 7.1 in CCSL 2:1144)

“If bitterness of speech should break out with evil-speaking and clamor, look back at the saying, ‘Rejoice when they speak evil of you’” / *si linguae amaritudo maledicto sive convicio eruperit, respice dictum cum vos maledixerint gaudete* (*Pat.* 8.3; SC 310:88)

“Truly rejoice and exult he says as often as they curse or persecute you, for your recompense is numerous in heaven” / *cum vero gaudete et exultate dicit quotiens vos maledicent et persequentur merces enim vestra plurima in caelo* (*Pat.* 11.9; SC 310:98)

“Blessed are you when they disgrace you and persecute and speak against you all kinds of evil things on my account.” / *beati eritis, cum vos dedecoraverint et persecuti fuerint et dixerint adversus vos omnia mala propter me* (*Scorp.* 9.2; BP 14:116; CCSL 2:1084)

+*---4.4.11 Luke 6.23 (TCCNSIG) (TN/V)

\$T “Just as these things,’ he says, ‘their fathers were doing to the prophets’” / *secundum haec inquit faciebant prophetis patres eorum* (*Marc.* 4.15.1; SC 456:184; Evans 328)

“Rejoice and exult, because your recompense is bountiful in heaven, for thus their fathers were doing even to prophets” / *gaudete et exultate quoniam merces vestra plurima in caelo. sic enim faciebant et prophetis patres illorum* (*Scorp.* 9.2; BP 14:116; CCSL 2:1084)

+*---6.4.10 Luke 6.23 (ECCNSIG) (EN/V)

“The same things your fathers did to the prophets” / *κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες ὑμῶν* (*Pan.* 42.11.6 ζ (6); 42.11.17 Σχ. ζ (6); GCS 31:108, 126)

“If he has remembered prophets, he does not deny prophets. If he avenges the murder of prophets and reproaches both their murderers and persecutors, he does happen to be a stranger of the prophets” / *εἰ προφητῶν μέμνηται, οὐκ ἀρνεῖται προφήτας εἰ ἐκδικεῖ τὸν τῶν προφητῶν φόνον καὶ ὀνειδίζει τοὺς πεφονευκώτας τε καὶ διώξαντας, οὐκ ἀλλότριος προφητῶν τυγχάνει* (*Pan.* 42.11.17 Ἔλ. ζ (6); GCS 31:126)

“Thus your fathers did to the prophets” / *οὕτως οἱ πατέρες ὑμῶν ἐποίουν τοῖς προφήταις* (*Pan.* 66.42.9; GCS 37:79); in section on Manicheans; possibly refers to GMcn

+*---5.16 Luke 6.24 (TNCC) (TN/V)

\$T “Behold he shifts to cursing... For he speaks woe” / *ecce enim demutat in maledictionem... vae enim dicit* (*Marc.* 4.15.3; SC 456:188; Evans 330)

\$T “But the vices incidental to riches, these—indeed woes!—they ascribe to the wealthy in the gospel, ‘because’, he says, ‘you have received your encouragement’” / *sed accidentia vitia divitiis illa in evangelio quoque vae divitibus adscribunt quoniam inquit recepistis advocatorem vestram* (*Marc.* 4.15.9; SC 456:192; Evans 332)

+*---8.7 Luke 6.20, 24

"But, just so they say, the law of the Just One is in opposition to the grace of Jesus, because 'the former gives beatitude to the great' and misery to the needy; and 'the latter gives happiness to the poor and woe to the great'" (Eznik, *De deo* 405; Blanchard and Young 201; R 8.7 selectively quoting from) (Armenian)

“But, just so they say, the Law of the Just One is in opposition to the grace of Jesus, because ‘the former gives beatitude to the great’ and misery to the needy; and ‘the latter gives happiness to the poor and woe to the great’” (Blanchard and Young 201)

+*---4.4.12 Luke 6.25 (TCCNSIG) (TN/V)

\$T \$T \$T “He casts woe indeed on the filled, because they will go hungry, and on those laughing now, because they will mourn... yet you will be hungry, certainly because you have been filled... certainly will be weeping you who now laugh / *ingerit vae etiam saturatis quia esurient etiam ridentibus nunc quia lugebunt... vos autem esurietis utique quia saturati* [Evans 336] *estis... utique ploraturi qui nunc ridetis* (Marc. 4.15.13; SC 456:196; Evans 334, 336)

\$T “he declared blessed not those who are filled, but the hungering and thirsting” / *qui beatos non saturatos sed esurientes et sitientes pronuntiarit* (Jejun. 15.6; CCSL 2:1274)

+*---5.17 Luke 6.26 (TNCC) (TN/V)

\$T “Woe when people speak well to you just as their fathers did these things to the false prophets” / *vae cum vobis benedixerint homines secundum haec faciebant et pseudoprophetae patres illorum* (Marc. 4.15.14; SC 456:198; Evans 336)

Peter Klein, “Die lukanische Weherufe Lk 6,24-26”, *NovT* 71 (1980) 150–59.

+*---4.4.13 Luke 6.27–28 (TCCNSIG) (TN/V)

\$T “‘But I say to you,’ he says, ‘who hear... love your enemies and bless those who hate you, and pray for them who revile you’” / *sed vobis dico inquit qui auditis... diligite inimicos vestros et benedicite eos qui vos oderunt et orate pro eis qui vos calumniantur* (Marc. 4.16.1; SC 456:200; Evans 336)

\$T “If indeed those who are enemies and hate and curse and misrepresent are to be called brothers, then he who instructed them to be regarded as brothers has commanded blessing those who hate and praying for those who misrepresent” / *si enim qui inimici sunt et oderunt et maledicunt et calumniantur fratres appellandi sunt utique et benedici odientes et orari pro calumniatoribus iussit qui eos fratres deputari praecepit* (Marc. 4.16.1; SC 456:200; Evans 336)

\$T “not only in not returning evil-speaking but also in speaking well” / *et non modo non remaledicendi sed etiam benedicendi* (Marc. 4.16.6; SC 456:206; Evans 340)

\$T “he forbids evil-speaking in return, and evil-speaking more generally” / *vetat remaledicere multo magis utique maledicere* (Marc. 4.27.1; SC 456:344; Evans 412)

“Indeed love your enemies’, he says, ‘and pray for those who speak evil of you’” / *diligite enim inimicos vestros, inquit, et orate pro maledicentibus vos* (An 35.2; SC 601:350); CCSL 2:779-869

“love your enemies and bless those who speak evil and pray for your persecutors so that you may be sons of your heavenly father” / *diligite inimicos vestros et maledicentibus benedicite et orate pro persecutoribus vestris ut filii sitis patris vestri caelestis* (Pat. 6.5; SC 310:82)

+*---7.4.4 Luke 6.27–28

\$A \$A \$A \$A “Now our lord, being good, says, ‘Love your enemies and pray for those who persecute you’” / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὢν, λέγει ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ εὐχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς (GCS 4:26; PTS 55:306) / *noster autem bonus dominus dicit diligite inimicos vestros et orate pro eis persecuntur vos* (Caspari 1.12; STA 1:13) [Megisthus speaking]

\$A \$A "for he says, 'love your enemies'" / λέγει γὰρ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν (GCS 4:30; PTS 55:308) / *ait enim diligite inimicos vestros* (Caspari 1.14; STA 1:15) [Adamantius speaking]

\$A \$A "love your enemies', what is said by the savior is not strange" / ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, ὑπὸ τοῦ σωτῆρος λεγόμενον οὐκ ἔστι ξένον (GCS 4:88; PTS 55:332) / *diligite inimicos vestros, nec hoc novum est* (Caspari 2.15; STA 1:40) [Adamantius speaking]

+*---4.4.14 Luke 6.29 (TCCNSIG) (TN/V)

\$T “on the contrary ordering to offer the other cheek, and beyond the coat to relinquish the cloak also” / *alteram amplius maxillam offerri iubens et super tunicam pallio quoque cedi* (Marc. 4.16.2; SC 456:202; Evans 336, 338)

\$T \$T "not only not striking back but also offering the other cheek... and not only not retaining tunic but even more of relinquishing cloak" / *non modo non [SC 456:206] repercutiendi sed et aliam maxillam praebendi... et non modo non retinendi tunicam sed et amplius et pallium concedendi* (Marc. 4.16.6; SC 456:204–6; Evans 340)

"Therefore he says, 'Whoever has taken your tunic, relinquish the cloak also'" / *proinde inquit qui tibi tunicam sustulerit, vel etiam pallium concede* (Fug. 13.2 in CSEL 76:41; Fug. 13.1 in CCSL 2:1154)

"Unless the same be one who could offer also the cloak to one who took away tunic" / *nisi idem sit qui auferenti tunicam etiam pallium offerre possit?* (Pat. 7.10; SC 310:86)

"'To the one who struck you', he says, 'on the face, turn also the other cheek'" / *verberanti te inquit in faciem etiam alteram genam obverte* (Pat. 8.2; SC 310:88)

+*---7.4.5 Luke 6.29

\$A \$A 6.29a "Now the lord, being good, says in the gospel, 'If anyone strikes you on the cheek, offer to him also the other'" / ὁ δὲ κύριος ἀγαθὸς ὢν λέγει ἐν τῷ εὐαγγελίῳ ἐάν τις σε ῥαπίσῃ εἰς τὴν σιαγόνα, παράθες αὐτῷ καὶ τὴν ἄλλην (GCS 4:32; PTS 55:308–309) / *dominus autem qui bonus est dicit in evangelio si quis te percusserit in dexteram maxillam praebe ei et alteram* (Caspari 1.15; STA 1:15); Megisthus speaking, quoting his gospel

[attested twice for Adm; but half verses] 6.29b "Now does not the good lord say, 'If anyone takes the tunic, offer to him also the cloak?'" / ὁ δὲ ἀγαθὸς κύριος λέγει ἐάν τις σου ἄρῃ τὸ ἱμάτιον πρόσθες αὐτῷ καὶ τὸν χιτῶνα; (GCS 4:38; PTS 55:311) / *bonus autem dominus dicit si tibi quis aufert tunicam da ei et pallium?* (Caspari 1.18; STA 1:18); Megisthus speaking, implicitly quoting his gospel

6.29b "'If anyone takes your tunic', in the gospel it has been written" / ἐάν τις σου ἄρῃ τὸ ἱμάτιον ἐν μὲν τῷ εὐαγγελίῳ γέγραπται (GCS 4:38; PTS 55:311) / "'if anyone has taken your garment', thus indeed in the gospels has it been written / *si quis sustulerit tibi vestimentum in evangeliiis quidem*

ita scriptum est (Caspari 1.18; STA 1:18); Adamantius speaking, apparently quoting one (or more) orthodox canonical gospels

+*--4.4.15 Luke 6.30 (TNCCSIG) (TVNSIG)

\$T “to everyone who asks you give” / *omni petenti te dato* (Marc. 4.16.8; SC 456:206; Evans 340)

\$T “he commands to everyone who asks to give” / *iubet omni petenti dare* (Marc. 4.27.1; SC 456:344; Evans 412)

“to everyone who asks you give” / *omni petenti te dato* (Bapt. 18.1; Evans 36)

“but shall I give to everyone who asks me for the sake of charity, not in extortion? ‘To the one asking’, he says... but while he truly commands giving to everyone who asks, he himself does not give a sign to those who ask” / *sed et omni petenti me dabo in causa elemosinae, non in concussurae. petenti inquit... atque adeo omni petenti dari iubet ipse signum petentibus non dat.* (Fug. 13.1, 3 in CSEL 76:40–41; Fug. 13.1–2 in CCSL 2:1153–54); CSEL *elemosinae*

“To everyone who asks you you will give” / *omni petenti te dabis* (Mon. 11.2; SC 343:180); SC 343:180n and CCSL 2:1244n *dabis : tribue N (iuxta VVLG)] cf. de fuga 11 et 13; tribue N (cf. Luc 6,30 [Vulg.]*

+*--4.4.16 Luke 6.31 (re-evaluate later based on T's citation habits of purpose clauses)

\$T \$T “And just as you wish to have done to you by persons, thus also you must do for them... and just as you do not wish to have done to you by persons, you also must not do to them” / *et sicut vobis fieri vultis ab hominibus ita et vos facite illis... et sicut vobis fieri non vultis fieri ab hominibus ita et vos ne faciatis illis* (Marc. 4.16.13; SC 456:210; Evans 342 om. *fieri*); which one?

\$T “so that I would do to others what I want for me, and not do to others that I do not wish for me” / *ut id aliis faciam quod mihi velim et id nec aliis faciam quod mihi nolim* (Marc. 4.16.13; SC 456:210; Evans 344)

\$T “Therefore he already taught me this to do to others the things I wish done to me” / *satis ergo iam tunc me docuit ea facere aliis quae mihi velim fieri* (Marc. 4.16.16; SC 456:212; Evans 344)

“Just as you want persons to do to you, thus you also must do to them” / *quomodo vultis ut faciant vobis homines, ita et vos facite illis* (Scorp. 10.3; BP 14:128)

+*--5.18 Luke 6:34 (TNCC) (TN/V)

\$T “And if you lend to those from whom you hope to receive, what grace is that for you?” / *et si feneraveritis a quibus speratis vos recepturos quae gratia est vobis?* (Marc. 4.17.1; SC 456:214; Evans 346)

+*--5.19 Luke 6:35 (TNCC) (TN/V)

\$T “and you will be sons of god” / *et eritis filii dei* (Marc. 4.17.5; SC 456:218; Marc. 4.17.4 in Evans 346)

\$T \$T “because he is, he says, gratifying to the graceless and evil... but who is gratifying” / *quia ipse inquit suavis est adversus ingrates et malos... sed quis iste suavis?* (Marc. 4.17.6; SC 456:218; Evans 348)

+*---5.20 Luke 6:36 (TNCC) (TN/V) (contra R not a single attestation)

\$T \$T "Be merciful just as your father has been merciful to you... Or if another [god] has now ordered mercy because the same is merciful" / *estote inquit misericordes sicut pater vester misertus est vestri... Aut si* [SC 456:222] *alius nunc misericordiam praecepit quia et ipse misericors sit cur tanto aevo misericors mihi non fuit?* (Marc. 4.17.8; SC 456:220, 222; Evans 348)

+*---4.4.17 Luke 6.37 (TNCC) (TN/V)

\$T “Do not judge lest you be judged. Do not condemn lest you be condemned. Release and you will be released” / *nolite iudicare ne iudicemini; nolite condemnare ne condemnemini; dimittite et dimittemini* (Marc. 4.17.9; SC 456:222; Evans 348)

"Already elsewhere about this type of prayer, 'Release', he says, 'and it will be released for you'" / *iam et alibi ex hac specie orationis remittite inquit et remittetur vobis* (Or. 7.3; CCSL 1:262)

"When indeed he says, 'Do not judge lest you be judged', does he not demand patience?" / *cum enim dicit nolite iudicare ne iudicemini nonne patientiam flagitat?* (Pat. 10.7; SC 310:94)

"How will you 'release and it will be released for you' if you have been obstinate in injustice through a lack of patience?" / *quomodo remittes et remittetur tibi si tenax iniuriae per absentiam patientiae fueris?* (Pat. 12.3; SC 310:100)

"We must not judge lest we be judged... Release and it will be released for you" / *non iudicantes ne iudicemur... dimitte et dimittetur tibi* (Pud. 2.2; SC 394:152)

+*---5.21 Luke 6:38 (TNCC) (TN/V)

\$T “Give and it will be given to you. A good measure, pressed and overflowing they will give into your bosom. With that measure with which you measure it will be measured back to you” / *date et dabitur vobis mensuram bonam pressam ac fluentem dabunt in sinum vestrum. Eadem qua mensi eritis mensura remetietur vobis* (Marc. 4.17.9; SC 456:222; Evans 348)

+*---7.4.6 Luke 6:38

\$A \$A "Hear what the gospel says, 'With the measure with which you measure, with that it will be measured back to you'" / *ἄκουε τοῦ εὐαγγελίου λέγοντος ὃ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν* (GCS 4:32; PTS 55:309) / *audi et in evangelio quid dicit: Qua mensura metieritis, eadem remetietur vobis* (Caspari 1.15; STA 1:16); R [Ad.]; Adamantius speaking, apparently one of many successive quotations from the Marcionite gospel

ὃ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (GCS 4:66; PTS 55:323) / *qua mensura mensi fueritis, eadem remetietur vobis* (Caspari 2.5; STA 1:31); R [Ad.]; Adamantius speaking, after a litany of quotations

to the Marcionite Apostle, and near the start of a series of quotations apparently from canonical Matthew and Luke

+*---4.4.18 Luke 6:39 (TCCNSIG) (TN/V)

\$T "he allegorized to the men" / *in homines allegorizavit* (*Marc.* 4.17.12; SC 456:222; Evans 350) in R note, but not main list of attestations

\$T "A blind person [led] by a blind person falls into the same pit" / *caecus a caeco in eandem decedit foveam* (*Marc.* 3.7.1; SC 399:84, 86; Evans 186)

\$T "but a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* (*Marc.* 4.17.12 in SC 456:222; 4.17.11 in Evans 350)

\$T "Thus indeed the blind is accustomed to lead the blind" / *sic enim caecus caecum deducere solet* (*Marc.* 4.36.12; SC 456:454; Evans 470)

"it is necessary that a blind person be led by a blind person into a pit" / *caecus a caecis in foveam deducaris necesse est* (*Praescr.* 14.8; SC 46:108)

+*---4.4.19 Luke 6:40 (TCCNSIG) (TN/V)

"But you, a student above the teacher and a servant above the lord" / *at tu si super* [SC 365:166] *magistrum discipulus et servus super dominum* (*Marc.* 1.14.4 in SC 365:164–66; 1.14.3 in Evans 36)

\$T "even if Marcion is a student, he is nevertheless not above the teacher" / *cum et si discipulus Marcion, non tamen super magistrum* (*Marc.* 4.4.5; SC 456:80; Evans 268)

\$T "but a student is not above a teacher" / *sed non est discipulus super magistrum* (*Marc.* 4.17.12 in SC 456:222; 4.17.11 in Evans 350)

"servants above a lord and students above a teacher" / *servi super dominum et discipuli super magistrum* (*An.* 55.2; SC 601:438)

"the same would have made students above a teacher" / *ipse faceret discipulos super magistrum* (*Praescr.* 34.5; SC 46:135); R *ipse* [Valentinus]

"'a student is not above a teacher' is immediately followed by 'nor his servant above the lord'" / *non est discipulus super magistrum statim sequitur nec servus super dominum suum* (*Scorp.* 9.6; BP 14:118)

"There have indeed arisen students greater than the teacher of that school" / *extiterunt enim de schola ipsius discipuli super magistrum* (*Val.* 33.1; SC 280:148; Riley 67 *extiterunt*); R *ipsius* [Valentinus]

+*---5.22 Luke 6:41–42 (TNCC) (TN/V)

\$T "Let the heretic remove the log from his eye, then he can disprove if there is any straw in a Christian's eye" / *eximat et de oculo suo trabem haereticus, tunc in oculo Christiani si quam putat stipulam revincat* (*Marc.* 4.17.12 in SC 456:224; 4.17.11 in Evans 350)

+*---4.4.20 Luke 6:43 (TCCSIG) (TN/V)

"Of the dominical proclamation applied to men not to gods, that example of the good and bad tree, that the good neither brings forth bad fruits nor the bad good ones" / *dominicae pronuntiationis in homines non in deos disponentis exempla illa bonae et malae* [108] *arboris, quod neque bona malos neque mala bonos proferat fructus* (Marc. 1.2.1; SC 365:106, 108; Evans 6)

"Know here the best first fruit certainly comes from the best tree, Marcion" / *agnoscat hinc primum fructum optimum, utique optimae arboris, Marcion* (Marc. 2.4.2; SC 368:34; Evans 94)

\$T "And because Marcion also defends a good tree cannot produce bad fruits" / *et quia et Marcion defendit arborem bonam malos quoque fructus non licere* [SC 368:144] *producere* (Marc. 2.24.3; SC 368:142, 144; Evans 150)

\$T "Hence even a good tree would not bring forth bad fruit, because truth [would] not [bring forth] heresy, nor [would] a bad [tree bring forth] good [fruit], because heresy [would] not [bring forth] truth" / *proinde et arbor bona non proferat malum fructum, quia nec veritas haeresim, nec mala bonum, quia nec haeresis veritatem* (Marc. 4.17.12 in SC 456:224; 4.17.11 in Evans 350)

"because a good tree would not bear bad fruits nor a bad tree good ones, and no one would pick figs from thorns nor grapes from brambles" / *quia arbor bona malos non ferat fructus nec mala bonos, et nemo de spinis metat ficus et de tribulis uvas* (An. 21.4; SC 601:268)

"even a bad tree will not give good fruits if it is not grafted, and a good [tree] will give bad fruits if it is not cultivated" / *non dabit enim arbor mala bonos fructus si non inseratur et bona malos dabit si non colatur* (An. 21.5; SC 601:268)

"Certainly a good tree does not destroy bad fruits... nor a bad tree good ones" / *certe nec bona arbor fructus malos edit... nec mala arbor bonos* (Herm. 13.1; SC 439:112)

+*---7.4.7 Luke 6:43

both main quotations have the Marcionite Megisthus speaking, in the first quoting his gospel, and in the second quoting his gospel as a quotation by Christ:

\$A \$A \$A \$A "just as [in] the gospel [it] says, 'a rotten tree cannot yield lovely fruits nor a lovely tree yield bad fruits'" / *καθώς λέγει τὸ εὐαγγέλιον οὐ δύναται δένδρον σαπρὸν καρποῦς καλοῦς ἐνεγκεῖν οὐδὲ δένδρον καλὸν καρποῦς κακοῦς ἐνέγκαι* (GCS 4:56; PTS 55:319) / *sicut in evangelio dicit non potest arbor mala bonos fructus facere neque arbor bona malos fructus facere* (Caspari 1.28; STA 1:26), slightly modified later by use of the verbal prefix *προσ-* / *pros-*): "a rotten tree cannot bring forth lovely fruits nor a lovely tree bring forth rotten fruits" / *οὐ δύναται δένδρον σαπρὸν καρποῦς καλοῦς προενεγκεῖν οὐδὲ δένδρον καλὸν καρποῦς σαπρὸν προενέγκαι* (GCS 4:58; PTS 55:319) / *non potest arbor mala bonos fructus afferre neque arbor bona malos fructus afferre* (Caspari 1.28; STA 1:26 and R 363 misspell as *affere* : *afferre*)

καὶ εἰ περὶ φύσεων ἔλεγεν, οὐκ ἂν καρποῦς ὠνόμασεν (GCS 4:58; PTS 55:) / *si enim de natura dixisset, non utique fructus nominasset* (Caspari 1.28; STA 1:); R [Ad.]; paraphrastic at best; omit from already packed footnote

+*---8.8 Luke 6.43

"But again they call us back to the words of scripture, putting forth their own most famous challenge. For they say, 'It has been written that, "A good tree is not able to make bad fruits, nor a bad tree to make good fruits; for from the fruit a tree is recognized"' / *Sed iterum ad scripturae nos revocant verba, proferentes illam suam famosissimam quaestionem. Aiunt namque : Scriptum est quia non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere; ex fructu enim arbor cognoscitur* (Origen, *Princ.* 2.5.4; GCS 22:137)

διὸ καὶ ταῖς παραβολαῖς ταῖς εὐαγγελικαῖς χρῶνται, οὕτως λέγοντες· οὐ δύναται δένδρον καλὸν καρποὺς πονηροὺς ποιεῖν καὶ τὰ ἐξῆς (Hippolytus, *Haer.* 10.19.3; PTS 25:399) [mentions "Marcion" by name at start of section;]

Hic ex occasione qua dictum sit : omnis arbor bona bonos fructas facit, mala autem malos (Pseudo-Ps-Tertullian, *haer.* 6.2; CCSL 2:1408); CCSL 2:1400-1410 [mentions "Marcion quidam nomine" just before]

"It is not a good tree that makes bad fruit, nor a bad tree that makes good fruit" / *non est arbor bona quae facit malum fructum neque arbor mala quae faciat bonum fructum* (Philastrius, *Diversarum hereseon* 45.2; CCSL 9:236) CPL 121; R [Luke 5.36 precedes]; only two quotations; derivative from Epiphanius according to Quasten

+*---5.23 Luke 6:45 (TNCC) (TN/V)

\$T "Thus Marcion has not brought forth anything good from the treasure of Cerdo, nor Apelles from that of Marcion" / *sic nec Marcion aliquid boni de thesauro Cerdonis malo protulit nec Appelles de Marcionis* (*Marc.* 4.17.12; SC 456:224; Evans 350)

+*---7.4.8 Luke 6:45

\$A \$A \$A \$A More difficult are the ostensibly verbatim quotations in Greek and Latin *Adm* in which the orthodox Adamantius speaks, quoting a litany of verses "from the gospel" / ἐκ τοῦ εὐαγγελίου, i.e., the Marcionite gospel. The Greek and Latin quotations do align well with each other: "the good person out of the good treasure brings forth good things, and the evil person out of the evil treasure brings forth evil things" / ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἀγαθὰ καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ [320] πονηροῦ θησαυροῦ προφέρει πονηρά (GCS 4:58; PTS 55:320–321) / *bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala* (Caspari 1.28; STA 1:27). T (*aliquid boni*, literally "anything of good") may confirm Latin Origen on its use of the singular for "good" / *bonum* and perhaps also "evil" / *malum*, which also align with the singular forms in Lk2 ("the good" / τὸ ἀγαθόν and "the evil" / τὸ πονηρόν) against the plural Matthean forms ("good things" / ἀγαθὰ and "bad things" / πονηρά) that *Adm* (whether by way of harmonization or later GMcn redaction).

The verbatim quotations follow immediately after the quotations of Lk1 6.45a presented in the preceding note: "Out of the overflow of the heart the mouth speaks. For out of the heart evil disputes come out" / ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ (GCS 4:58; PTS 55:321) / *ex abundantia enim cordis os loquitur de corde enim procedunt cogitationes malae* (Caspari 1.28; STA 1:27). The order of "the mouth speaks" / τὸ στόμα λαλεῖ / *os loquitur* in Greek and Latin *Adm* aligns with Matthew against the transposed order in Lk2 (λαλεῖ τὸ στόμα), and the Lk2 possessive "his" / αὐτοῦ is missing from both *Adm* attestations, all of

which could suggest Matthean contamination/harmonization. Even so, the Matthean and Lukan texts are highly similar, and along the lines of the baby and bathwater analogy, some modifications/contaminations do not justify dismissing the value of the attestation entirely, thus there is a reasonable basis for the explicit restoration of Lk1 6.45b.

+*---8.9 Luke 6.45

"a good man out of the good treasure of his heart brings forth good, and the evil from an evil [heart] brings forth evil" / *bonus homo* [138] *de bono thesauro cordis sui profert bonum, et malus de malo profert malum* (Origen, *Princ.* 2.5.4; GCS 22:137–138)

+*---5.24 Luke 6.46 (TNCC) (TVIBM)

\$T "If that is so, who will appear to have said, 'Why do you call me, 'lord, lord?'" / *si ita est quis videbitur dixisse quid voca<ti>s domine domine?* (*Marc.* 4.17.13 in SC 456:226; *Marc.* 4.17.12 in Evans 350 *vocas*) different spelling for same tense!

\$T "Who besides could suggest, 'And do not do what I say?'" / *quis item adiecisse potuisset et non facitis quae dico?* (*Marc.* 4.17.14 in SC 456:226; *Marc.* 4.17.13 in Evans 350)

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+*---4.4.21 Luke 7.2, 9 (TCCNSIG) (TVNSIG)

\$T \$T “So then it is unbelievable if in extolling the centurion’s faith, it is declared to one who did not hold Israel’s faith that he had not found such faith in Israel.... Because if that were so, he would have said that such faith had never existed in Israel, saying instead that such faith should have been found in Israel” / *proinde extollenda fide centurionis incredibile si is professus est talem se fidem nec in Israhele invenisse ad quem non pertinebat fides Israhel<is>... quoniam si ita esset talem fidem nec in Israhele umquam fuisse. Ceterum dicens talem fidem debuisse inveniri in Israhele (Marc. 4.18.1; SC 456:228; Evans 352 esset : esset dixisset, inveniri : se invenire) R om se alt inveniri; E also has Israële, Israëlis*

“if even a centurion believed” / *si etiam centurio crediderat (Idol. 19.3; CCSL 2:1120)*

"When he learned of the savior's approach, he—the gospel's centuion—quickly and exultantly hastened with all of his powers" / *ubi adventum Soteris accepit, propere et ovanter accurrit cum omnibus suis viribus centurio de evangelio (Val. 28.1; SC 280:138) R Soteris [the Demiurge]*

+*---6.4.11 Luke 7.9 (ENCC) (EVIBM) δὲ is variant

“Now I say to you, such faith I have not found in Israel” / *Λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον (Pan. 42.11.6 ζ (7); 42.11.17 Σχ. ζ (7); GCS 31:108, 126)*

\$E “Now I say to you, such faith I have not found in Israel” / *Λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον (Pan. 42.11.6 ζ (7); GCS 31:108)*

\$E “Now I say to you, such faith I have not found in Israel” / *Λέγω δὲ [V M omit δὲ] ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ ἤρρον (Pan. 42.11.17 Σχ. ζ (7); GCS 31:126)*

\$E “If he did not find such faith in Israel as in a centurion who came from the nations, he is not consequently faulting the faith of Israel” / *Εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὗρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχη, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ [GCS 31:127] πίστιν (Pan. 42.11.17 Ἐλ. ζ (7); GCS 31:126–27)*

+*---5.25 Luke 7.12, 14–16 (TNCC) (TN/V)

\$T \$T “He also revived the widow’s dead son... so that all returned glory to the creator, saying, ‘A great prophet has gone forth among us, and god has considered his people’” / *resuscitavit et mortuum filium viduae... ut omnes illic creatori gloriam retulerint dicentes magnus prophetae prodiit in nobis et respexit deus populum suum (Marc. 4.18.2 in SC 456:230; Marc. 4.18.2–3 in Evans 352)*

+*---4.4.22 Luke 7.18–20, 22–23 (TCCNSIG) (TN/V)

“but John was scandalized when were heard the powerful deeds of Christ” / *sed scandalizatur Iohannes auditis virtutibus Christi (Marc. 4.18.4; SC 456:230; Evans 352)*

\$T “Thus in this fear John asks, ‘Are you the one who is coming, or should we await another?’— simply inquiring whether the one he was awaiting had come. ‘Are you the one who is coming’—that is, the one who is to come—‘or should we await another?’” / *hoc igitur metu et Ioannes tu es inquit qui venis an alium expectamus? simpliciter inquirens an ipse venisset quem expectabat.* [4.18.6] *tu es qui venis id est qui venturus es an alium expectamus?* (Marc. 4.18.5–6 in SC 456:232; 4.18.6 in Evans 354) R splits these as separate attestations

\$T "the lord returned answer to John that the one whom they should have recognized by the aforementioned works is recognized through those very works" / *quem ex praedicatis operationibus agnovisse debuerant ut dominus per easdem operationes agnoscendum se nuntiaverit Iohanni* (Marc. 4.18.6; SC 456:234; Evans 354 *ex: et*) *Iohanni: Ioanni*

\$T “of that interrogation: ‘Are you the one who is coming or should we expect another?’” / *interrogationis illius tu es qui venis an alium expectamus?* (Marc. 4.18.7; SC 456:234; Evans 356)

\$T “and the one who would be greater than such a prophet, who would not be scandalized by Christ, which at that time diminished John” / *et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Iohannem minuit* (Marc. 4.18.8; SC 456:236; Evans 356)

"When the very thing that was heavenly in John, the spirit of prophecy, after the transfer of the entire spirit to the lord failed to such an extent that afterwards he sent for him to be asked whether he was the very one whom he had preached, whom he had designated as the one to come" / *cum ipsum quod caeleste in Iohanne fuerat, spiritus prophetiae, post totius spiritus in dominum translationem usque adeo defecerit ut quem praedicaverat, quem advenientem designaverat, postmodum, an ipse esset, miserit sciscitatum.* (Bapt. 10.5; Evans 22) R *spiritus [et]*

"He reshapes birth from death by a heavenly regeneration, flesh he restores from every vexation, cleanses the leprous, enlightens the blind, renews the paralytic, expels the demonic, revives the deceased, and yet he blushes to be born into it?" / *Nativitatem reformat a morte regeneratione caelesti, carnem ab omni vexatione restituit, leprosam emaculat, caecam reluminat, paralyticam redintegrat, daemoniacam expiat, mortuam resuscitat et nasci in illam erubescit?* (Carn. Chr. 4.4; SC 216:224)

+*---7.4.9 Luke 7:18-19 [R has 7:19 only; but includes both 7:18-19]

Megisthus the Marcionite quotes this as part of a proof that John did not know Jesus:

\$A \$A "hearing in prison the works of the anointed, he sent his students to him saying, 'Are you the one to come, or should we await another?'" / *ἀκούσας γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ ἐπέμψεν τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;* (GCS 4:50; PTS 55:316) / "when placed in prison he heard the works of the anointed, sending two of his students to him saying, 'Are you the one who is to come, or should we await another?'" / *cum audisset in carcere positus opera Christi mittens duos ex discipulis suis ad eum dicens tu es qui venturus es an alium expectamus?* (Caspari 1.26; STA 1:23); R [Meg.], *ἀκούσας* [John]; Caspari *dixit: STA dicens*

Adamantius speaking in response, but the quotation aligns

\$A \$A "If John were inquiring about the messiah, he [would have] said, 'Are you the messiah?' For he alleges, 'Are you the one who is coming, or should we expect another'" / *Εἰ περὶ Χριστοῦ ἐπυνθάνετο Ἰωάννης, ἐλέξεν σὺ εἶ ὁ Χριστός; φάσκει γὰρ σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;* (GCS 4:50; PTS 55:316) // "If John was inquiring about the messiah, he certainly would have said, 'Are

you the messiah?' Yet now he says, 'Are you the one who is to come?'" / *si de Christo interrogaret Iohannes dixisset utique tu es Christus? nunc autem dicit tu es qui venturus es?* (Caspari 1.26; STA 1:23); R [Ad.]

+*---7.4.x Luke 7:21-23 [following BD, not R]

1.20; Megisthus quotation

“Now our lord, being good, opened the eyes of many blind” / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὢν, πολλῶν τυφλῶν ἤνοιξεν ὀφθαλμούς (GCS 4:40; PTS 55:312) // “Yet our good lord opened the eyes of many who could not see” / *Dominus autem noster bonus multorum oculos aperuit non uidentium* (Caspari 1.20; STA 1:19)

1.26 quoted by Adamantius, not Megisthus

“Receiving from [him] the disciples and wishing to demonstrate, he was putting forth the works, saying, “The blind see again, and the deaf hear, and the crippled walk, and the dead are raised, and blessed is the one who is not at all scandalized by me” / μεταπαραλαβὼν τοὺς μαθητὰς καὶ βουλόμενος δεῖξαι, τὰ ἔργα προέβαλλεν [GCS προέβαλεν] εἰπὼν· τυφλοὶ ἀναβλέπουσι καὶ κωφοὶ ἀκούουσι καὶ χωλοὶ περιπατοῦσι καὶ νεκροὶ ἐγείρονται, καὶ μακάριος ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. (GCS 4:52; PTS 55:317) / “When he had seen them sent to himself so that their faith would be confirmed, not merely with words but also with works—which is more firm—he has instructed them. For he also showed them how he was returning sight to the blind, hearing to the deaf, movement to prisoners, how he had resurrected the dead, and he added, saying, ‘Blessed is the one who has not been made to stumble by me’ / *Cum eos missos uidisset ad se ut fides eorum confirmaretur, non tam uerbis, sed et, quod erat firmius, operibus eos instruxit. Ostendit namque eis quomodo caecis redderet uisum, surdis auditum, claudis gressum, quomodo mortui resuscitarentur, et addidit dicens: Beatus qui non fuerit scandalizatus in me* (Caspari 1.26 *instruxit: instruit*; STA 1:24).

R 57n35, re 7.22, “The abbreviated citation of Matt 11:5–6 (//Luke 7:22–23) by Adamantius (*Adam.* 52,5–8 [1.26]) in his response to Megethius’s reference to Matt 11:2–3 (//Luke 7:19) (*Adam.* 50,12–14 [1.26]) gives no indication of being relevant for Marcion’s Gospel.”

+*---8.10 Luke 7.22

“Heal,” he said, “their lepers, and give life to their dead, and open their blind, and make very great healings as a gift to them, so that the Lord of creatures might see you and be jealous and raise you on a cross” (Ezrik, *De deo* 358; Blanchard and Young, 183) (Armenian)

+*---6.4.12 Luke 7.23 (ENCC) (EVSIG)

“Altered is, ‘Blessed if he is not scandalized by me,’ for he has this as pertaining to John” / παρηλλαγμένον τό μακάριός ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί εἶχε γὰρ ὡς πρὸς Ἰωάννην (*Pan.* 42.11.6 η (8); GCS 31:108; following the variant in mss. M and V)

§E “Altered is, ‘Blessed if he is not scandalized by me,’ for he has this as pertaining to John” / παρηλλαγμένον τό μακάριός ὃς οὐ μὴ [V M read ἐὰν μὴ] σκανδαλισθῇ ἐν ἐμοί εἶχε γὰρ ὡς πρὸς Ἰωάννην (*Pan.* 42.11.6 η (8); GCS 31:108)

\$E “Altered is, ‘Blessed if he is not scandalized by me,’ for he has this as pertaining to John” /
παρηλλαγμένον τό μακάριος ὅς οὐ μὴ σκανδαλισθῆ ἔν ἐμοί εἶχε γὰρ ὡς πρὸς Ἰωάννην (*Pan.* 42.11.17 Σχ. η
(8); GCS 31:127)

\$E \$E \$E “Whether this refers to John or to the Savior himself, he still says ‘blessed’ of those who do not stumble, whether at him or at John... Lest it be thought that John, whom he had ranked as the greatest of those born of woman, was greater even than the Savior himself—since he too was born of woman—he says as a safeguard, ‘And blessed is whoso shall not be offended in me.’” / κἄν τε πρὸς Ἰωάννην ἔχει, κἄν τε πρὸς αὐτὸν τὸν σωτῆρα, μακαρίζει τοὺς μὴ σκανδαλιζομένους, ἥτοι ἐν αὐτῷ ἥτοι ἐν Ἰωάννη... ἵνα μὴ τις τὸν μείζονα ἐν γεννητοῖς γυναικῶν ὑπ’ αὐτοῦ ταχθέντα Ἰωάννην, καὶ αὐτοῦ τοῦ σωτῆρος μείζονα νομίση διὰ τὸ καὶ αὐτὸν ἐκ γυναικὸς γεγενῆσθαι, ἀσφαλίξεται καὶ λέγει τό καὶ μακάριος ὅς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί (*Pan.* 42.11.17 Ἔλ. η (8); GCS 31:127; ET NHMS 63:317)

---8.11 Luke 7.23

Blessed is he, if he is not offended in me, Blessed is he if he is not offended in me Blessed is he if he remains steadfast and is not offended in me (Ephrem, *haer.* 39 xxxix/86) (Syriac)

German:

[140]

1. Der erhabne gute (Gott), bei dem auch die Übel - gut sind für Einsichtige, -- von ihm hat David ein staunenswertes Wort gesungen, - das den Irrenden Anlass gab, zu spotten : - der den Pharao im Meer versenkt» und sie lachen, - « denn in Ewigkeit (währt) sein Erbarmen»
Wo ist (da) sein Erbarmen,
fragen sie. - Aus Erbarmen wurde dem Verwegenen ein Ziel gesetzt, - sodass er nicht (wieder Gott) zum Zorne reizte und bestraft wurde.

RESPONSORIUM : Lob sei deiner Güte!

2. Beachte nicht, wie sie Rechenschaft fordern, sondern wie sie sich selber fangen. - Sophistisch fragen sie : Woher stammt das Böse - Und es versanken (darin) sie und ihre Götter.

Die Götter, die das Böse nicht verhindert haben, - sind unterlegen und untergegangen im Disput über das Böse. - Die Verwegnen, die besiegt wurden, haben den Siegeskranz geflochten - der Probe, die sie biosstellte.

p. 158 3. Betrachte nur, wie das Wort der Wahrheit einfängt - alle (ihre) Fragen in einer einzigen Frage. - Sie alle predigen das kommende Gericht, - und dass dieses Leben vergänglich ist; - gepriesen sei (also) der (Gerechte), der Pharao gehindert hat, dass nicht jeden Tag sein Schuldbrief sich erneuerte! - Er nahm und vertilgte im Meer die Zinsen seiner Schuld, - damit der (Mord an den) Knäblein (endgültig) gerächt werde

4. Gar sehr werden sie besiegt, weil sie gar sehr verfolgt werden:

[141]

[142]

[143]

Google translate:

The exalted good (God), with whom even the evils are good

for those with insight, ...: David has an astonishing word about him I
sung, - which gave the erring people reason to mock: - « the
Pharaoh sank in the sea" 1, and they laugh, - "because in
Eternity (lasts) his mercy" 1. "Where is (there) his mercy",
ask. - Out of mercy a goal was set for the daring one,
- so that he did not provoke (God again) to anger and punished I.
wm-de ll•

RESPONSE: Praise be to your goodness!

2. Notice not how they demand accountability, but how they
catch yourself. - Sophistically they ask: - «Where does it come from?
evil'')) - And they and their gods sank (into it). - ••

The gods who did not prevent evil - are inferior
and lost in the dispute about evil. - The daring ones,
those who were defeated have woven the victorious wreath - the test,
which she provided bios.

p. 158 3. Just look at how the Word of Truth captures - every \$1
(their) questions in a single question. - They all preach that
coming judgment, - and that this life is fleeting; -
Blessed be the (righteous) one who hindered Pharaoh
not see his mortgage note renewed every day! - He took
and destroyed the interest of his debt in the sea, - so that the 3rd
(Murder of the) boys will be (finally) avenged 8.

4. They are very defeated because they are very persecuted.

+*---5.26 Luke 7.24 (TNCC) (TVIBM)

\$T "What did you go out to see in the wilderness?" / *quid existis videre in solitudine?* (Marc.
4.18.8; SC 456:236; Evans 356)

+*---4.4.23 Luke 7.26 (TNCC) (TVIBO)

\$T "It is much more awry if as a Christ who is not John's he presents testimony to John, confirming
him a prophet, and even more like an angel" / *multo perversius si et testimonium Iohanni perhibet
non Iohannis Christus propheten eum confirmans immo et supra ut angelum* (Marc. 4.18.7; SC
456:234; Evans 356) *Iohanni : Ioanni*

"in John the forerunner... presenting the other as more than a prophet" / *in Ioanne antecursore... alia plus praeferens quam propheten* (*Mon.* 8.1; SC 343:164)

+*---4.4.24 Luke 7.27 (TCCNSIG) (TN/V)

\$T "it was necessary that the apportionment of holy spirit which from the form of prophetic measure in John had driven its preparation of the lordly ways should now withdraw from John" / *necesse erat portionem spiritus sancti, quae ex forma prophetici moduli in Iohanne egerat praeparaturam viarum dominicarum abscedere iam ab Ioanne* (*Marc.* 4.18.4; SC 456:232; Evans 354) *Iohanne : Ioanne*

\$T "Yet bringing in what was written about him, 'Behold I am sending my messenger before your face, who should prepare your way" / *ingerens etiam scriptum super illo ecce ego mitto angelum meum ante faciem tuam, qui praeparet viam tuam* (*Marc.* 4.18.7; SC 456:234; Evans 356 *praeparet : praeparabit*)

\$T "Indeed as the precursor had now performed his duty, the way of the lord was prepared" / *praecursore enim iam functo officium praeparata via domini* (*Marc.* 4.18.8 in SC 456:234; 4.18.7 in Evans 356)

"and if John is shown to be the precursor and preparer of the ways of the lord" / *si et Iohannes antecursor et praeparator ostenditur viarum domini* (*Marc.* 4.33.8; SC 456:408; Evans 446)

"Behold I am sending my messenger before your face—that is Christ's—who will prepare your way before you" / *ecce ego mitto angelum meum ante faciem tuam id est Christi qui praeparabit viam tuam ante te* (*Adv. Jud.* 9.23; CCSL 2:1372)

+*---6.4.13 Luke 7:27 (ENCC) (EN/V) comparative citation w/in *Pan* section is relevant

\$E "The same is the one about whom it has been written, 'Behold, I am sending my messenger before your face" / *αὐτός ἐστι περὶ οὗ γέγραπται ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου* (*Pan.* 42.11.6 θ (9); 42.11.17 Σχ. θ (9); GCS 31:108, 127)

\$E \$E \$E "and because he foreknows he tells those who desire to know the truth that this is the one about whom it has been written, 'I am sending my messenger before your face'. Consequently the one who wrote and said, 'I am sending my messenger before your face' [is] the eternal god... for he sends the messenger before his face... He did not send his messenger to render service to a foreigner" / *προγινώσκων δὲ ὑποδείκνυσι τοῖς βουλομένοις εἰδέναι τὴν ἀλήθειαν ὅτι οὗτός ἐστι περὶ οὗ γέγραπται ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἄρα ὁ γράψας καὶ εἰπὼν ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὁ θεὸς ὁ αἰώνιος... ἀποστέλλει γὰρ αὐτοῦ τὸν ἄγγελον [GCS 31:128] πρὸ προσώπου αὐτοῦ... οὐ γὰρ ἀπέστειλε τὸν αὐτοῦ ἄγγελον ἄλλοτρίῳ ἐξυπηρετησόμενον* (*Pan.* 42.11.17 "Ελ. θ (9); GCS 31:127–28) R *προγινώσκων* [Jesus foreknowing John]

---6.4.x Luke 7.28 [see 6.4.12 above; not listed in R; but clearly paraphrases and quotes the verse]

§E §E §E “Whether this refers to John or to the Savior himself, he still says ‘blessed’ of those who do not stumble, whether at him or at John, so that they will not make things up which they do not learn from him. But there is a more important consideration here, the real reason why the Savior spoke. Lest it be thought that John, whom he had ranked as the greatest of those born of woman, was greater even than the Savior himself—since he too was born of woman—he says as a safeguard, ‘And blessed is whoso shall not be offended in me.’ Hence he says, ‘He that is less in the kingdom is greater than he.’ Chronologically, counting from his birth in the flesh, he was six months ‘less’ than John; but as John’s God he was plainly ‘greater’ in the kingdom. For the Only-begotten did not come to say anything in secret, or to tell [318] any lie about his own message. He says, ‘I have not spoken in secret, but openly.’ For he is truth, as he says, ‘I am the way and the truth.’ The way, then, contains no error; nor does the truth lie by concealing itself.” / Κἄν τε πρὸς Ἰωάννην ἔχοι, κἄν τε πρὸς αὐτὸν τὸν σωτῆρα, μακαρίζει τοὺς μὴ σκανδαλιζομένους, ἦτοι ἐν αὐτῷ ἦτοι ἐν Ἰωάννῃ, ἵνα μὴ ἂ μὴ ἀκούωσι παρ’ αὐτοῦ ἑαυτοῖς πλάσσωται. ἔχει δὲ μείζονα θεωρίαν, δι’ ἣν φύσει εἶρηκεν ὁ σωτὴρ· ἵνα μὴ τις τὸν μείζονα ἐν γεννητοῖς γυναικῶν ὑπ’ αὐτοῦ ταχθέντα Ἰωάννην, καὶ αὐτοῦ τοῦ σωτῆρος μείζονα νομίσῃ διὰ τὸ καὶ αὐτὸν ἐκ γυναικὸς γεγενῆσθαι, ἀσφαλιζέται καὶ λέγει τό «καὶ μακάριος ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί». ὅθεν λέγει «ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ μείζων αὐτοῦ ἐστίν». ἦν γὰρ ὁ σωτὴρ τῷ χρόνῳ κατὰ τὴν ἀπὸ σαρκὸς γέννησιν μικρότερος αὐτοῦ ἑξαμηνιαίῳ χρόνῳ, μείζων δὲ ἐν τῇ βασιλείᾳ, δῆλον ὡς θεὸς αὐτοῦ. οὐδὲν γὰρ ἦλθεν ὁ μονογενὴς ἐν κρυφῇ λαλῆσαι ἢ καταψεύσασθαι τι τοῦ ἰδίου κηρύγματος. φάσκει γὰρ ὅτι «οὐκ ἐν κρυφῇ λελάληκα, ἀλλὰ μετὰ παρρησίας». ἀλήθεια γάρ ἐστίν, ὡς λέγει «ἐγὼ ἡ ὁδὸς καὶ ἡ ἀλήθεια». οὐδὲ τοίνυν ἡ ὁδὸς πλάνην ἔχει οὔτε ἡ ἀλήθεια κρύπτουσα ἑαυτὴν λαλεῖ τὸ ψεῦδος. (*Pan.* 42.11.17 “Ελ. η (8); GCS 31:127; ET NHMS 63:317–318); does BeDuhn note?

+*---7.4.10 Luke 7:27 [also applies to Luke 7.24, “concerning John”, which R does not note)

Adamantius speaking; responding to Eutropius; initially Adamantius and Marcus the Marcionite debate over divergent texts of 1 Cor 10.11, but then Adamantius gives a long rebuttal quoting several apparently shared texts from 1 Cor and Eph, before quoting this verse, then resuming quotations of 1 Cor, after which Marcus the Marcionite agrees, “These things I have heard the apostle saying” / *haec audisti apostolum dicentem* (GCS 4:100; PTS 336; Caspari 2.19; STA 1:44) immediately subsequent to this GMcn 7.27 quotation, he restates/paraphrases it, but the paraphrase doesn’t add or clarify any wording

§A §A "Just as the savior himself, speaking about John, says, 'This is the one about whom it has been written, "I am sending my messenger before your face, who will prepare your way before you"' / ὡς αὐτὸς ὁ σωτὴρ περὶ Ἰωάννου λαλῶν φησιν οὗτος ἐστὶ περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου (GCS 4:98; PTS 55:336) / *sicut ipse salvator de Iohanne loquens dicit hic inquit de quo scriptum est ecce mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te* (Caspari 2.18; STA 1:43) R [Ad.]

+*---4.4.25 Luke 7.28 (TCCNSIG) (TVNSIG)

§T §T “The precursor... was... greater indeed than everyone born of women, but the reason he is subordinate to the one who is least in the kingdom of god is not as if he belongs to the kingdom of another god in which everyone little is greater than John, while John who is greater than everyone born of women belongs to another (god). For whether he speaks of someone small through humility, or speaks of himself because he was held as lesser than John, inasmuch as everyone was running together to the wilderness to John more than to Christ... to that degree it relates to the

creator whose John is greater than those born of women, and whether it is Christ or someone small, who will likewise be greater than John in the creator's kingdom, and who is greater than every prophet, who would not be scandalized by Christ, which had at that time diminished John" / *praecursore... erat... maior quidem omnibus natis mulierum sed non ideo subiectus ei qui minor fuerit in regno dei* [SC 456:236] *quasi alterius sit dei regnum in quo modicus quis maior erit Iohanne alterius Iohannes qui omnibus natis mulierum maior sit. Sive enim de quocumque dicit modico per humilitatem sive de semetipso quia minor Iohanne habebatur omnibus scilicet in solitudinem concurrentibus ad Iohannem potius quam ad Christum... tantundem et creatori competit et Iohannem ipsius esse maiorem natis mulierum et Christum vel quemque modicum qui maior Iohanne futurus sit in regno aequae creatoris et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Iohannem minuit* (Marc. 4.18.8 in SC 456:234, 236; 4.18.7–8 in Evans 356 *subiectus : subiecto*)

"saying, 'No one among those born of women is greater than John the baptizer'" / *nemo dicens maior inter natos feminarum Iohanne baptizatore* (Bapt. 12.5; Evans 28)

+*---5.27 Luke 7:37–38, 47–48, 50 (TNCC) (TN/V)

\$T \$T \$T “We have spoken previously about the forgiveness of sins. Yet the proof of that sinful woman pertains to it, that when she fastened the lord's feet with kisses, flooded with tears, wiped with braids, induced with ointment... and that a sinful woman's repentance merited forgiveness... through repentance having been justified by faith, she heard from him, ‘Your faith has made you well’” / *diximus de remissa peccatorum. illius autem peccatricis feminae argumentum eo pertinebit ut cum pedes domini osculis figeret lacrimis inundaret crinibus detergeret unguento perduceret... et ut peccatricis paenitentia... mererit veniam... per paenitentiam ex fide iustificatam ab eo audivit: fides tua te* [SC 456:238] *salvam fecit* (Marc. 4.18.9; SC 456:236, 238; Evans 356)

+*---6.4.14 Luke 7:36–38 (ECCNSIG) (EVNSIG)

Combined: “And entering into the house of the Pharisee he reclined, but the woman standing behind, the sinner near his feet, flooded with her tears his feet and anointed and kissed” / *και εισελθων εις τον οικον του Φαρισαίου κατεκλιθη. η δε γυνη στασα οπισω η αμαρτωλος παρα τους ποδας εβρεξε τοις δακρυσι τους ποδας και ηλειψεν και κατεφιλει* (Pan. 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 ”Ελ. ι (10); GCS 31:109, 128)

\$E “And entering into the house of the Pharisee he reclined, but the woman standing behind, the sinner near his feet, flooded with her tears his feet and anointed and kissed” / *και εισελθων εις τον οικον του Φαρισαίου κατεκλιθη. η δε γυνη στασα οπισω η αμαρτωλος παρα τους ποδας εβρεξε τοις δακρυσι τους ποδας και ηλειψεν και κατεφιλει* (Pan. 42.11.6 ι (10); GCS 31:109)

\$E “And entering into the house of the Pharisee he reclined, but the woman standing behind, the sinner near his feet, flooded with her tears his feet and anointed and kissed” / *και εισελθων εις τον οικον του Φαρισαίου κατεκλιθη. η δε γυνη στασα οπισω η αμαρτωλος παρα τους ποδας εβρεξε τοις δακρυσι τους ποδας, [τους ποδας omitted by V M] και ηλειψεν και κατεφιλει* (Pan. 42.11.17 Σχ. ι (10); GCS 31:128)

\$E \$E “‘Entering’ is indicative of a body... And ‘reclining’ can be said only of a person <with> a solid body, which is lying down. And as to the woman's washing his feet with her tears, she did not wash

the feet of an apparition or phantom; she wiped, washed and kissed them because she felt the touch of the body” / Τό εισελθὼν [V M read εἰσελθὼν; Vcorr εἰσελθὼν] σῶμα δείκνυσιν... καὶ τὸ κατακλιθῆναι οὐδενός ἐστιν ἀλλ’ ἢ σῶμα <ἔχοντος> ὀγκηρὸν τὸ κατακείμενον καὶ τὸ τὴν γυναῖκα βρέξαι τοῖς δάκρυσιν τοὺς πόδας οὐ φαντασίας πόδας, οὐδὲ δοκῆσεως ἤλειψε γὰρ καὶ ἔβρεξε καὶ κατεφίλει, τῆς ἀφῆς τοῦ σώματος αἰσθανομένη (*Pan.* 42.11.17 Ἔλ. ι (10); GCS 31:128)

“healing from fornication even a prostitute who anointed his feet” / καὶ πόρνην ἀλείφουσιν αὐτοῦ τοὺς πόδας ἰάσασθαι ἀπὸ πορνείας (*Pan.* 42.16.2; GCS 31:185)

“The harlot’s touch? A woman’s hair touching his feet? Her tears?” / τῆς πόρνης ἀψαί; τρίχες γυναικὸς ποδῶν ἀπτόμεναι; ἀλλὰ τὰ δάκρυα (*Pan.* 77.28.1; GCS 37:441) section on Apollinaris

+*---6.4.15 Luke 7:44–46 (ENCC) (EVBIM)

Combined: “And again with her tears she flooded my feet and anointed and kissed” / καὶ πάλιν αὕτη τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 ια (11); 42.11.17 Σχ. ια (11); restated in Ἔλ. ια (11); GCS 31:109, 128)

§E “And again with her tears she flooded my feet and anointed and kissed” / καὶ πάλιν αὕτη τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου [V M read μου τοὺς πόδας] καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 ια (11); GCS 31:109)

§E “And again with her tears she flooded my feet and anointed and kissed” / καὶ πάλιν αὕτη τοῖς δάκρυσιν ἔβρεξε τοὺς πόδας μου καὶ ἤλειψε καὶ κατεφίλει (*Pan.* 42.11.17 Σχ. ια (11); GCS 31:128)

“Lest you think, O Marcion, that the sinful woman flooding and anointing and profusely kissing the savior's feet was only supposed by people, the savior himself confirms it, teaching that these things happened not in appearance but in truth, confidently affirming for the reproof of the Pharisee and of you, Marcion, and of those like you, saying, 'She herself both anointed and profusely kissed my feet'" / “Ἰνα μὴ νομίσης, ὦ Μαρκίων, μόνον νομίζεσθαι παρὰ ἀνθρώποις τὴν ἀμαρτωλὸν γυναῖκα τοὺς πόδας τοῦ σωτῆρος βρέξαι τε καὶ ἀλείψαι καὶ καταπεφιληκέναι, αὐτὸς ὁ σωτὴρ ἐπιβεβαιοῖ, οὐ κατὰ δόκησιν ταῦτα γεγενῆσθαι διδάσκων, ἀλλὰ ἐξ ἀληθείας, πρὸς ἔλεγχον τοῦ Φαρισαίου καὶ σοῦ τοῦ Μαρκίωνος καὶ τῶν κατὰ σε δισχυριζόμενος καὶ λέγων αὕτη τοὺς πόδας μου καὶ ἤλειψε καὶ κατεφίλει (*Pan.* 42.11.17 Ἔλ. ια (11); GCS 31:128) ET NHMS 63:318, Lest you think, Marcion, that the sinful woman’s washing, anointing and kissing of the Savior’s feet was merely people’s supposition, the Savior himself confirms it and teaches that it did not take place in appearance but in reality—confidently affirming, for the Pharisee’s refutation and your own, Marcion, and the refutation of people like yourself, ‘She hath washed my feet and kissed them’”

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+*---5.28 Luke 8.2-3 (TNCC) (TN/V)

\$T “wealthy women clung to Christ, who also were ministering to him from their own resources, among whom was even a wife of the king’s procurator” / *divites Christo mulieres adhaerebant quae et de facultatibus suis ministrabant ei inter quas et uxor regis procuratoris* (Marc. 4.19.1; SC 456:238; Evans 358)

+*---5.29 Luke 8.4, 8 (TNCC) (TN/V)

\$T “through comparisons” / *de parabolis* (Marc. 4.19.2; SC 456:238; Evans 358)

\$T “the one who has ears, hear!” / *qui habet aures* [SC 456:240] *audiat* (Marc. 4.19.2; SC 456:238, 240; Evans 358)

+*---5.30 Luke 8:16 (TNCC) (TN/V)

\$T “how he can say that a light cannot be hidden” / *cum lucernam negat abscondi solere* (Marc. 4.19.5; SC 456:242; Evans 358)

+*---4.4.26 Luke 8:17 (TCCNSIG) (TN/V)

\$T “everything secret is guaranteed to be opened” / *omnia* [Evans 360] *de occulto in apertum repromittit* (Marc. 4.19.5; SC 456:242; Evans 358, 360)

“Nothing hidden that will not be revealed” / *nihil occultum quod non revelabitur* (Paen. 6.10; SC 316:166)

“Nothing hidden that will not be revealed” / *nihil occultum quod non revelabitur* (Virg. 14.5; SC 424:174, CSEL 76:99; Virg. 14.3 in CCSL 2:1224)

+*---4.4.27 Luke 8.18 (TCCSIG) (TN/V)

\$T “Therefore, not having faith, even what he had seemed to have is deprived from him” / *ideoque non habendo fidem etiam quod videbatur habere ademptum est illi* (Marc. 2.2.6; SC 368:28; Evans 90)

\$T \$T “And therefore through Christ he adds, ‘Watch how you hear’... and you do not hear, certainly not hearing with heart but only with ear... when he was saying, ‘watch how you hear,’ he was warning those who were not going to hear” / *et ideo per Christum adicit videte quomodo audiat... et non audiat non corde scilicet audientes sed aure... etiam dicendo videte quomodo audiat non audituris minabatur* (Marc. 4.19.3; SC 456:240; Evans 358) addition to Luke 8.4-8 or jump forward to Luke 8.18?

\$T “The thought that follows indeed proves this. ‘If anyone has it will be given, but from him who does not have even what he thinks he has will be taken from him’” / *hoc probat etiam subiacens*

sensus. Ei qui habet dabitur ab eo autem qui non habet etiam quod habere se putat auferetur ei (Marc. 4.19.4; SC 456:240; Evans 358)

"And indeed he who has, it will be given him; yet from him who does not have, even what he seems to have will be taken" / *Etenim qui habet, dabitur ei; ab eo autem, qui non habet, etiam quod videtur habere auferetur* (Fug. 11.2; CSEL 76:35; CCSL 2:1149)

+*--6.4.16 Luke 8.19–20 (ECCSIG) (EN/V)

"He did not have, 'His mother and his brothers', but only, 'Your mother and your brothers'" / οὐκ εἶχεν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, ἀλλὰ μόνον ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου (Pan. 42.11.6 ιβ (12); 42.11.17 Σχ. ιβ (12); GCS 31:109, 128)

§E "He did not have, 'His mother and his brothers', but only, 'Your mother and your brothers'" / οὐκ εἶχεν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, ἀλλὰ μόνον ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου (Pan. 42.11.6 ιβ (12); GCS 31:109)

§E "He did not have, 'His mother and his brothers', but only, 'Your mother and your brothers'" / οὐκ εἶχεν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, ἀλλὰ μόνον ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου (Pan. 42.11.17 Σχ. ιβ (12); GCS 31:128)

§E §E "Even though you deceptively cut off, O Marcion, the gospel's wording above, to make the evangelist not concur with the reading stated by some, 'your mother and your brothers,' you cannot circumvent the truth... And do not let this word mislead you, 'Who are my mother and brothers?'" / καὶν τε ἀνωτέρω παρακόψης, ὦ Μαρκίον, τὸ ῥητὸν τοῦ εὐαγγελίου, ἵνα ποιήσης τὸν εὐαγγελιστὴν μὴ συντιθέμενον τῇ ὑπὸ τινων ῥηθείσῃ λέξει ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου, οὐ δύνασαι ὑπερβαίνειν τὴν ἀλήθειαν... [GCS 31:129] καὶ μὴ σε πλανᾶτω ὁ λόγος, ὃν εἶπεν ὁ κύριος τίς μου ἡ μήτηρ καὶ οἱ ἀδελφοί; (Pan. 42.11.17 Ἔλ. ιβ (12); GCS 31:128–29)

"Behold, your mother and your brothers are standing outside" / ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστηκασιν (Pan. 30.14.5; GCS nF 10.1:351); section on Ebionites

§E "Behold, your mother and your brothers are standing outside seeking you" / ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστηκαν ζητοῦντές σε (Pan. 78.9.2; GCS 37:459); section against Antidikomariamiten

§E "Behold, your mother and your brothers are standing outside seeking you" / ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σε (Pan. 78.9.4; GCS 37:459); section against Antidikomariamiten

"Behold, your mother and your brothers are standing outside" / ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν (Pan. 78.10.7; GCS 37:461); section against Antidikomariamiten

+*--4.4.28 Luke 8:20 (TCCNSIG) (TVIBM)

§T "We on the contrary say first that it could not have been announced to him that his mother and brothers were standing outside seeking to see him if he did not have a mother and brothers, whom the one who announced certainly knew, whether they were previously known or introduced in fact at that time" / *nos contrario [SC 456:244] dicimus primo non potuisse illi adnuntiari quod mater et fratres eius foris starent quaerentes videre eum, si nulla illi mater et fratres nulli fuissent, quos utique norat qui adnuntiaret vel retro notos vel tunc ibidem compertos* (Marc. 4.19.7; SC 456:242,

244; Evans 360 *adnuntiari* : *adnuntiari*; *adnuntiaret* : *annuntiarat*) R error continuous quotation confirmed

"First in fact no one would have ever announced to him that his mother and brothers were standing outside who was not certain that he had a mother and brothers and that there were the very ones he at that time was announcing, whether being known to him previously or introduced in fact at that time" / *Primo quidem numquam quisquam adnuntiasset illi matrem et fratres eius foris stantes qui non certus esset et habere illum matrem et fratres et ipsos esse quos tunc nuntiabat, vel retro cognitos vel tunc ibidem compertos* (*Carn. Chr.* 7.2; SC 216:240; Evans 26 *numquam* : *nunquam*)

---8.12 Luke 8.20

Marcion dit. Par ces paroles ils le tentaient, pour savoir s'il etait vraiment ne. Il en serait de meme pour les paroles. Voici que ta mere et les freres te cherchent. (Ephrem, *Commentary on the Diatessaron* 11.9) (Syriac)

+*---4.4.29 Luke 8.21 (TCCNSIG) (TVNSIG)

\$T "He himself, they say, affirms that he had not been born when saying, 'Who is my mother, and who are my brothers?'" / *Ipse inquit contestatur se non esse natum dicendo quae mihi mater et qui mihi fratres?* (*Marc.* 4.19.6; SC 456:242; Evans 360) speaking of all who deny the birth of the Lord

\$T "It remains to examine the meaning of not simply pronouncing, 'Who are my mother or brothers?'" / *et superest dispicere sensum non simpliciter pronuntiantis quae mihi mater aut fratres?* (*Marc.* 4.19.10; SC 456:246; Evans 362 *dispicere* : *inspicere*) R *dispicere*

\$T "So after he puts forward, 'Who is my mother and who are my brothers?' he adds, 'Only those who hear my words and do them'" / *atque adeo cum praemisisset quis mihi mater et qui mihi fratres? Subiungens nisi qui audiunt verba mea et faciunt ea* (*Marc.* 4.19.11; SC 456:246; Evans 362)

\$T "The lord says instead, 'Blessed are those who hear and do god's word', because even previously he thus rejected mother and brothers, and instead preferred god's hearers and followers" / *et dominus immo beati qui sermonem dei audiunt et faciunt, quia et retro sic reiecerat matrem aut fratres, dum auditores et obsecutores dei praefert* (*Marc.* 4.26.13; SC 456:342; Evans 412); R cross-references Luke 11.28

"He said, 'Who are my mother and who are my brothers?'" / *dixerit quae mihi mater et qui mihi fratres?* (*Carn. Chr.* 7.1; SC 216:240)

"Who is my mother, or who are my brothers?" / *Oro te Apelle, vel tu, Marcion, si forte tabula ludens vel de histrionibus aut aurigis contendens tali nuntio avocareris, nonne dixisses. Quae mihi mater, aut qui fratres?* (*Carn. Chr.* 7.10; SC 216:244) R *mihi fratres*

+*---5.31 Luke 8.22–25 (TNCC) (TN/V)

\$T "Yet who is this who commands the winds and sea? ... But the elements recognized their author, they who were already accustomed to obey his servants." / *quis autem iste est qui ventis et mari*

imperat?... sed agnoraunt substantiae auctorem suum quae famulis quoque eius obaudire consueverant (Marc. 4.20.1; SC 456:248; Evans 364)

\$T “a prophecy of this expedition on the sea” / *praedicatio marinae istius expeditionis* (Marc. 4.20.2; SC 456:250; Evans 364)

\$T “For when he crosses... When he struck down the seawaves... When at his threats the sea is dashed... as also the winds, by which it was disquieted” / *nam cum transfretat... cum undas freti discutit...* [SC 456:252] *cum ad minas eius eliditur mare... utique cum ventis quibus inquietabatur* (Marc. 4.20.3; SC 456:250, 252; Evans 364)

+*---6.4.17 Luke 8.23–24 (ECCNSIG) (EN/V)

“As they sailed he fell asleep now rising he censured the wind and the sea” / *πλεόντων αὐτῶν ἀφύπνωσεν ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσῃ* (*Pan.* 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); restated in Ἔλ. ιγ (13); GCS 31:109, 129)

“Who fell asleep, tell?... For those who woke him did not see an apparition, but the truly incarnate. Of course they are bearing witness that they roused him by shaking and calling him! For when it says he ‘arose’... [he] ‘arose’ as man, but as God ‘rebuked’ the sea and caused < a calm >” / *Τίς ὑπνωσεν, λέγε... οἱ γὰρ αὐτὸν διυπνίσαντες οὐ δόκησιν εἶδον; ἀλλὰ ἐνανθρώπησιν ἀληθινήν. ἀμέλει χερσὶ κινουῦντες καὶ φωνήσαντες μαρτυροῦσιν ὅτι ἤγειραν. ἀναστὰς γάρ, φησὶν... ἠγέρθη μὲν ὡς ἄνθρωπος, ἐπετίμησε δὲ ὡς θεὸς τῇ θαλάσῃ καὶ ἐποίησεν <γαλήνην>* (*Pan.* 42.11.17 Ἔλ. ιγ (13); GCS 31:129; NHMS 63:319)

“Suitably we ask pardon with this cry, ‘Save, master’” / *τὴν φωνὴν ταύτην εἰκότως καὶ αὐτοὶ ἀφιέντες ἐπιστάτα, σῶσον* (*Ancor.* Prooemium; GCS nF 10.1:4)

“But it says the lord slept in the boat” / *ὑπνωσε δέ, φησὶν, ὁ κύριος ἐν τῇ νηϊ* (*Ancor.* 31.2; GCS nF 10.1:40); R [Ps 120.4 precedes]

“He was censuring the wind and wave and sea” / *ἀνέμῳ μὲν ἐπιτιμῶν καὶ κλύδωνι καὶ θαλάσῃ* (*Pan.* 76.39.7; GCS 37:393) section on Anhomoeer, Aetius

“He censured the wave and the winds and the sea” / *ἐπιτιμᾷ μὲν κλύδωνι καὶ τοῖς ἀνέμοις καὶ τῇ θαλάσῃ* (*Pan.* 77.28.4; GCS 37:441); section on Apollinaris

+*---5.32 Luke 8.27–28, 30–32 (TNCC) (TN/V)

\$T \$T “When you find in one man a multitude of demons, professing itself legion... so it was he himself who was to contend with the legion of demons” / *cum invenis in uno homine multitudinem daemonum legionem se professam... atque ita ipsum esse qui cum legione quoque daemonum erat dimicaturus* (Marc. 4.20.4; SC 456:252; Evans 364)

\$T “So of which god did the legion testify that Jesus is the son? Without a doubt the one whose torments and abyss they knew and feared” / *cuius autem dei filium Iesum legio testatus est? sine* [Evans 366] *dubio cuius tormenta et abyssum noverant et timebant* (Marc. 4.20.5; SC 456:254; Evans 364, 366)

\$T “They did not indeed request from another that which they remembered to ask from the creator himself, pardon indeed from the creator’s abyss” / *non enim depetunt* [SC 456:256] *ab alio quod*

meminissent petendum sibi a creatore veniam scilicet abyssi creatoris (Marc. 4.20.6; SC 456:254, 256; Evans 366)

\$T \$T “Finally they obtained their request. By what merit?... Because they had not lied, because they recognized him as god of the abyss” / *denique impetraverunt. Quo merito?... quia mentiti non erant quia deum abyssi et suum cognoverant* (Marc. 4.20.7; SC 456:256; Evans 366)

+*---7.4.11 Luke 8.30

in context, Adamantius quotes John 11.34, Megisthus the Marcionite says this is not “in our gospel”, then Adamantius responds by quoting this verse, apparently because it is in GMcn

\$A \$A “How the anointed questions the chief-demon, saying, ‘What is your name?’ Then it says, ‘he said, “Legion”” / πῶς πυνθάνεται ὁ Χριστὸς παρὰ τοῦ αρχιδαίμονος λέγων τί σοί ἐστὶν ὄνομα; ὁ δὲ φησὶν εἶπε Λεγεών (GCS 4:36; PTS 55:311) / “How Jesus questions the demon, ‘What is your name?’ And it responded, ‘Legion”” / *quomodo interrogat Iesus daemonem* [18] *quod tibi nomen est? et ille respondit Legio* (Caspari 1.17; STA 1:17-18))

+*---6.4.18 Luke 8.42–46 (ECCNSIG) (EVIBM); αὐτούς v. αὐτόν clarified in scholion; δὲ minor

“Now it happened as they left, the crowd pressed upon him. And a woman who touched him was healed from blood and the master said, ‘Who touched me?’ and again, ‘Someone touched me. For I know power has gone out from me”” / Ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς, συνέπνιγον αὐτόν οἱ ὄχλοι. καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος καὶ εἶπεν ὁ κύριος τίς μου ἤψατο; καὶ πάλιν ἤψατό μου τις. καὶ γὰρ ἔγνω δύναντι ἐξελθοῦσαν ἀπ’ ἐμοῦ (Pan. 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); restated in Ἔλ. ἰδ (14); GCS 31:109, 130)

“Now it happened as they left, the crowd pressed upon him. And a woman who touched him was healed from blood and the master said, ‘Who touched me?’ and again, ‘Someone touched me. For I know power has gone out from me”” / Ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς, [V M read αὐτόν] συνέπνιγον αὐτόν οἱ ὄχλοι. καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος καὶ εἶπεν ὁ κύριος τίς μου ἤψατο; καὶ πάλιν ἤψατό μου τις. καὶ γὰρ ἔγνω δύναντι ἐξελθοῦσαν ἀπ’ ἐμοῦ (Pan. 42.11.6 ἰδ (14); GCS 31:109)

Ἐγένετο δὲ [V M omit δέ] ἐν τῷ ὑπάγειν αὐτούς, [V M read αὐτόν] συνέπνιγον αὐτόν οἱ ὄχλοι. καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος. καὶ εἶπεν ὁ κύριος, τίς μου ἤψατο; καὶ πάλιν ἤψατό μου τις. καὶ γὰρ ἔγνω δύναντι ἐξελθοῦσαν ἀπ’ ἐμοῦ (Pan. 42.11.17 Σχ. ἰδ (14); GCS 31:130)

“As they left’. He did not say, ‘as he left’, lest he depict him as ‘going’ in a way different than the custom of travelers. But as to, ‘The people pressed upon him’, the crowds could not press upon a spirit. And a woman who touched and was healed touched not air but humanity. For to show that touching his body did not merely appear [to happen], he teaches saying, ‘Who touched me? For I know that power has gone out of me.”” / Ἐν τῷ ὑπάγειν αὐτούς, καὶ οὐκ εἶπεν ἐν τῷ ὑπάγειν αὐτόν, ἵνα μὴ ἐτέρως αὐτὸν σχηματίσῃ παρὰ τὴν τῶν ὁδοιπορούντων ἀκολουθίαν. τὸ δὲ συνέπνιγον [V M read συνπνίγειν] αὐτόν οἱ ὄχλοι, πνεῦμα οὐκ ἠδύναντο συμπνίγειν οἱ ὄχλοι. γυνὴ δὲ ἀψαμένη καὶ ἰαθεῖσα οὐκ ἀέρος ἤψατο, ἀλλὰ ἀφῆς ἀνθρωπείας. ἵνα γὰρ δείξῃ ὅτι οὐχὶ δοκῆσει μόνον ἢ ἀφή τοῦ σώματος αὐτοῦ ὑπὸ τῆς γυναικὸς γεγενῆται, διδάσκει λέγων τίς μου ἤψατο; καὶ γὰρ ἔγνω δύναντι ἐξελθοῦσαν ἀπ’ ἐμοῦ (Pan. 42.11.17 Ἔλ. ἰδ (14); GCS 31:130)

“Concerning the hemorrhaging woman, ‘Who touched me?’” / καὶ περὶ τῆς αἱμορροούσης τίς μου ἤψατο; (Ankor. 31.6; GCS nF 10.1:40); R error 31.4

“Speaking with human feeling even concerning the hemorrhaging woman, ‘Who touched me?’” / ἀνθρωποπαθῶς <λέγων> καὶ περὶ τῆς αἰμορροούσης τίς μου ἥψατο; (*Ancor.* 38.1; GCS nF 10.1:47)

“and who touched me?” / καὶ τίς μου ἥψατο; (*Ancor.* 38.6; GCS nF 10.1:48)

“and who touched me?” / καὶ τίς μου ἥψατο; (*Ancor.* 108.2; GCS nF 10.1:132)

“who touched me?” / τίς μου ἥψατο; (*Ancor.* 108.5; GCS nF 10.1:132); frequently cited prooftext for Jesus having a real human body

“she touched his fringe, and because of this the savior said, ‘Who touched me?’” / ἀψαμένην τοῦ κρασπέδου αὐτοῦ, καὶ διὰ τοῦτο εἰρηκέναι τὸν σωτῆρα τίς μου ἥψατο; (*Pan.* 31.14.10; GCS nF 10.1:407); section on Valentinians

+*---5.33 Luke 8.43–46, 48 (TNCC) (TN/V)

\$T “He is touched by a woman who had a flow of blood, and he did not know by whom. ‘Who touched me?’ he asks. Even when his students make excuses he perseveres in a voice of ignorance, ‘Someone touched me,’ which he confirms with an argument, ‘I indeed felt power coming forth from me.’” / *tangitur a femina quae sanguine fluitabat et nescivit a qua. Quis me inquit tetigit? Etiam excusantibus discipulis perseverat in ignorantiae voce. Tetigit me aliquis idque de [SC 456:258] argumento adfirmat. Sensi enim virtutem ex me profectam* (*Marc.* 4.20.8; SC 456:256, 258; Evans 366)

\$T “He said, ‘Your faith has made you well’” / *dixit fides tua te salvam fecit* (*Marc.* 4.20.9; SC 456:258; Evans 368)

\$T “Not shall I omit this, that, when his clothing is touched” / *nec illud omittam quod dum tangitur vestimentum eius* (*Marc.* 4.20.13; SC 456:262; Evans 370)

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+*---7.4.12 Luke 9.1-2

Adamantius speaking, debating with Marcus the Marcionite about which apostles wrote scriptures; Adamantius states that the apostles who wrote the epistles are those mentioned “in the gospel”: “The acts and the epistles and the gospels are by those inscribed in the gospel” / τῶν ἐγγεγραμμένων ἐν τῷ εὐαγγελίῳ ἐκείνων εἰσὶ καὶ αἱ πράξεις καὶ αἱ ἐπιστολαὶ καὶ τὰ εὐαγγέλια / *illorum sunt qui in evangelio scripti sunt actus et epistolae et evangelia* (GCS 4:80; PTS 55:329; Caspari 2.12; STA 1:37)

could this establish that the names of certain apostles were attested in GMcn? Peter, John, and James/Jacob are clearly attested, but Matthew? Mark? Luke? Jude? other gospel lists included Matthew and Jacob (of James), but none include Mark, Luke, or Paul; there is not a second “John” that could be considered John Mark; conclusion: problematic/inconclusive

\$A \$A "I read from the gospel, 'Now calling together the twelve he gave to them power and authority over all demons and to heal diseases'" / Ἀναγινώσκω ἐκ τοῦ εὐαγγελίου συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν (GCS 4:82; PTS 55:329) // "I read from the gospel, 'Yet calling together the twelve disciples he gave to them power over all demons and to heal feeblenesses'" / *legam de evangelio convocans autem Iesus duodecim discipulos dedit eis virtutem super omnia daemonia et languores curare* (Caspari 2.12; STA 1:37)

\$A \$A "and he sent them to preach the kingdom of god and to heal" / καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι (GCS 4:82; PTS 55:329) // "and he sent them to preach god's kingdom and to heal" / *et misit eos praedicare regnum dei et curare* (Caspari 2.12; STA 1:37)

+*---7.4.13 Luke 9.3 [also likely paraphrases Luke 9.1-2]

Megisthus the Marcionite speaking, clearly quoting from his gospel

\$A \$A \$A \$A "Now if our good lord, sending his students into the inhabited world" / ὁ δὲ κύριος ἡμῶν ὁ ἀγαθὸς ἀποστέλλων τοὺς μαθητὰς αὐτοῦ εἰς τὴν οἰκουμένην (GCS 4:22; PTS 55:304) / "Yet our lord, who is of a good nature, sending his students into the whole world" / *dominus autem noster qui bonae naturae est mittens discipulos suos in orbem terrarum* (Caspari 1.10; STA 1:11)

\$A \$A "'Now our lord ... sending his disciples into the inhabited world says, 'neither shoes on your feet, <nor a staff,> nor two cloaks, nor copper on your loins'" / ὁ δὲ κύριος ἡμῶν ... ἀποστέλλων τοὺς μαθητὰς αὐτοῦ εἰς τὴν οἰκουμένην λέγει μήτε ὑποδήματα ἐν τοῖς ποσίν ὑμῶν μήτε πήραν <μήτε ῥάβδον> μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν (GCS 4:22; PTS 55:304; Bakhuyzen *om.* μήτε ῥάβδον) / "Yet our lord ... sending his disciples into the whole world says, 'Let there be neither shoe on your feet, nor satchel, nor staff, nor have two tunics, nor copper in your belts'" / *dominus autem noster ... mittens discipulos suos in orbem terrarum dicit neque calciamentum in pedibus vestris sit neque pera neque virga neque duas tunicas habeatis neque aes in zonis vestris* (Caspari 1.10; STA 1:11)

other comparable texts to consider or for reference:

Mark 16:15: “and he said to them, ‘as you go into the whole world, preach the good news to every creature” / καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

Matt 28.19, “as you go, apprencite all the nations” / πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη

Luke 24:47, “and will be preached in his name repentance for the forgiveness of sins among all the nations” / και κηρυχθηῖναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη

+*---5.34 Luke 9.2–3, 5 (TNCC) (TN/V)

\$T “He sent the students to preach the kingdom of god” / *dimittit discipulos ad praedicandum dei regnum* (Marc. 4.21.1; SC 456:262; Evans 370)

\$T “He forbids them to bring anything for food or clothing on the road... And when he orders them to shake off the dust from their feet on those who did not accept them, he also mandates this be done as a witness.” / *prohibet eos victui aut vestitui quid in viam ferre...* [SC 456:264] *At cum iubet pulverem excutere de pedibus in eos a quibus excepti non fuissent et hoc in testimonium mandat fieri* (Marc. 4.21.1; SC 456:262, 264; Evans 370)

+*---7.4.14 Luke 9.6

as noted on 9.1 above, this attestation has Adamantius speaking, debating with Marcus the Marcionite about which apostles wrote scriptures; Adamantius states that the apostles who wrote the epistles are those mentioned in the gospel;

"And going down a little, it says, 'As they left, they were passing through cities and villages heralding good news and healing everywhere'" / και ὑποβὰς μετ' ὀλίγον λέγει ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις και κώμας εὐαγγελιζόμενοι και θεραπεύοντες πανταχοῦ (GCS 4:82; PTS 55:330) / "And a little later it again says, 'yet as they left they were marching through cities and villages, heralding good news and healing everywhere'" / *et post pauca iterum dicit cum autem exissent egrediebantur per civitates et vicos evangelizantes et curantes ubique* (Caspari 2.12; STA 1:37).

[does the second *Adm* dialogue use a different text of *Adm* than the first?]

+*---5.35 Luke 9.7–8 (TNCC) (TVIBM)

\$T “That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection” / *Nullum deum novum a Christo probatum illa etiam opinio omnium declaravit, quia Christum Iesum alii Iohannem, alii Heliam, alii unum aliquem ex veteribus prophetis Herodi adseverabant. Ex quibus quicumque fuisset, non utique ob hoc est suscitatus ut alium deum post resurrectionem praedicaret* (Marc. 4.21.2; SC 456:264; Evans 370) R *quicumque*, om *ob*

9.9–11 Unattested

+*---5.36 Luke 9.10, 12–14, 17 (TNCC) (TN/V) Luke 9.12–14, 17

\$T \$T \$T “He feeds the people in the wilderness... bread and fish... about five-thousand men” / *Pascit populum in solitudine...* [SC 456:266] *panis et piscis... quinque circiter... milia hominum* (Marc. 4.21.3; SC 456:264, 266; Evans 370)

\$T “That he wished to bless, in keeping with the ancient example, and not to let a paucity of sustenance suffice” / *ut et pabuli exiguitatem non tantum sufficere verum etiam exuberare de pristino voluerit exemplo* (Marc. 4.21.4; SC 456:266; Evans 370)

+*---6.4.19 Luke 9.16 (ENCC) (EN/V) (EVIBM) doesn't change restoration; singular or plural heaven, ἐπ', spelling of aorist

“Looking up to the heaven he said a blessing over them” / ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτούς (Pan. 42.11.6 ιε (15); cp. 42.11.17 Σχ. ιε (15); restated in 42.11.17 Ἔλ. ιε (15); GCS 31:109, 130)

“Looking up to the heaven he said a blessing over them” / Ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτούς. (Pan. 42.11.6 ιε (15); GCS 31:109)

“Looking up to the heavens he said a blessing over them” / Ἀναβλέψας εἰς τοὺς οὐρανοὺς ἠλόγησεν ἐπ' [ἐπ' omitted by V M] αὐτούς (Pan. 42.11.17 Σχ. ιε (15); GCS 31:130)

“If he looked up to the heavens and said a blessing over them” / Εἰ ἀνέβλεψεν εἰς οὐρανοὺς καὶ ἠλόγησεν ἐπ' αὐτούς (Pan. 42.11.17 Ἔλ. ιε (15); GCS 31:130)

+*---7.4.15 Luke 9.16

Adamantius speaking, extended rebuttal of Marcus the Marcionite, pointing out examples of material things are means of fellowship with body and blood of the lord; eucharistic

\$A \$A “Now if they also read what is written in the gospel that, ‘The lord looking up into the heaven gives thanks’” / ἐὰν δὲ καὶ τὸ ἐν τῷ εὐαγγελίῳ γεγραμμένον ἀναγνώσιν ὅτι ὁ κύριος ἀναβλέψας εἰς τὸν οὐρανὸν εὐχαριστεῖ (GCS 4:108; PTS 55:340) / “But even what he has said, ‘The lord looking to heaven has given thanks’” / *sed et quod dixit dominus respiciens in coelum gratias egit* (Caspari 2.20; STA 1:48)

+*---5.37 Luke 9.20–21 (TNCC) (TN/V)

\$T \$T \$T “When the master asked who he seemed to them to be, when Peter responded for them all, ‘You are Messiah’... This he himself confirms... and indeed commands silence... Yet he commanded that they not tell this to anyone / *Petrus... interroganti domino quisnam illis videretur cum pro omnibus responderet. Tu es Christus... Hoc et ipse confirmat... immo et silentium indicens... ille autem praecepit ne cui hoc dicerent* (Marc. 4.21.6; SC 456:268; Evans 372)

+*---7.4.16 Luke 9.18–20

Adamantius speaking, debating with Marcionite Megisthus;

\$A \$A “Therefore the messiah says that ‘I am the son of man’” / Λέγει οὖν ὁ Χριστὸς ὅτι υἱὸς ἀνθρώπου εἰμί (GCS 4:14; PTS 55:301) / “What therefore is that which the messiah says that ‘I am the son of man’?” / *quid ergo est quod dicit Christus quia filius hominis sit?* (Caspari 1.7; STA 1:7)

clear quotation of GMcn by Marcus the Marcionite in his debate with Adamantius

\$A \$A “In the gospel the messiah says, ‘Whom do humans say that I am, the son of man?’” / Ἐν τῷ εὐαγγελίῳ λέγει ὁ Χριστὸς τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου; (GCS 4:84; PTS 55:330) / *in evangelio dicit Christus quem me dicunt esse homines filium hominis?* (Caspari 2.13; STA 1:38)

\$A \$A “The students say, ‘John the Baptist, but others Elijah, and others that a prophet, one of the ancients, was raised.’” / λέγουσιν οἱ μαθηταὶ Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν ἄλλοι δὲ ὅτι

προφήτης τις τῶν ἀρχαίων ἀνέστη (GCS 4:84; PTS 55:330) // “The students say to him, ‘Some John the baptist, others Elijah, others that some ancient prophet has arisen’” / *dicunt ei discipuli alii Iohannem baptistam alii Heliam alii quia propheta aliquis antiquus surrexit* (Caspari 2.13; STA 1:38)

\$A \$A “Then he said to them, ‘But you, whom?’ Now answering, Peter said, ‘the messiah.’” / εἶπε δὲ αὐτοῖς ὑμεῖς δὲ τίνα; ἀποκριθεὶς δὲ Πέτρος εἶπε τὸν Χριστόν (GCS 4:84; PTS 55:330) // “But he said to them, ‘Yet you, whom do you say that I am?’ Peter said, ‘You are messiah’” / *dixit autem ad eos vos vero quem me esse dicitis? Respondens Petrus dixit tu es Christus* (Caspari 2.13; STA 1:38)

---6.4.x Luke 9.20 [not present in R]

+*---4.4.30 Luke 9.22 (TCCNSIG) (TN/V)

\$T “Because it was necessary for the son of man to suffer many things, and to be rejected by the elders and scribes and priests, and to be killed, and to rise after the third day” / *quia oporteret filium hominis multa pati et reprobari a presbyteris et scribis et sacerdotibus et interfici et post tertium diem resurgere* (Marc. 4.21.7; SC 456:268; Evans 372)

"But how do you say he could be condemned and suffer... that he could be condemned and suffer" / *sed quomodo inquitis contemni et pati posset... ut contemni et pati posset* (Carn. Chr. 9.8; SC 216:254; Evans 38 *inquitis : inquam*) R quote is briefer

+*---6.4.20 Luke 9.22 (ENCC) (EVNSIG)

“Saying, ‘It is necessary for the son of man to suffer and to be killed and after three days to be raised’ / Λέγων, δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (Pan. 42.11.6 ις (16); 42.11.17 Σχ. ις (16); restated in cf. 42.11.17 Ἔλ. ις (16); GCS 31:109, 130)

“Saying, ‘It is necessary for the son of man to suffer and to be killed and after three days to be raised’ / Λέγων, δεῖ [V reads λέγω δὴ] τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (Pan. 42.11.6 ις (16); GCS 31:109)

“Saying, ‘It is necessary for the son of man to suffer and to be killed and after three days to be raised’ / Λέγων, δεῖ [V reads λέγω δὴ] τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (Pan. 42.11.17 Σχ. ις (16); GCS 31:130)

“If the only-begotten son of god confesses himself son of man [bound] to suffer and to be killed... for he also says again after three days he will be raised” / Εἰ υἱὸν ἀνθρώπου καὶ παθεῖν καὶ ἀποκτανθῆναι ἑαυτὸν ὁμολογεῖ ὁ μονογενὴς υἱὸς τοῦ θεοῦ... καὶ γὰρ φησι πάλιν καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (Pan. 42.11.17 Ἔλ. ις (16); GCS 31:130); R ἀποκτανθῆναι <μέλλοντα>

+*---7.4.17 Luke 9.22

Adamantius speaking, in debate with Marcus the Marcionite, on Christ as real human with real human body; isolated paraphrase/quotation; still likely from GMcn, given broader argument

“For if he was appearing [only] to seem [to be] in the form of a human, what need of calling himself son of man? For it was necessary to speak simply, the human must suffer many things” / εἰ γὰρ τῷ δοκεῖν σχῆματι ἀνθρώπου ἐφαίνετο, τίς χρεια τοῦ λέγειν ἑαυτὸν υἱὸν ἀνθρώπου; ἐχρῆν γὰρ ἀπλῶς λέγειν δεῖ τὸν ἄνθρωπον πολλὰ παθεῖν (GCS 4:180) // “For if he was only seeming to be human, how was he calling himself ‘son of man’ and not instead ‘man’? Yet now he says that ‘the son of man must suffer much’” / *nam si videbatur tantummodo esse homo ut quid se filium hominis diceret et non magis hominem? nunc autem dicit quia oportet filium hominis multum pati* (Caspari 5.4; STA 1:76)

\$A \$A Adamantius speaking, in debate with Marcus the Marcionite, giving an argument about the human body of Christ, apparently drawing on a litany of quotations from the Marcionite Apostle and Gospel

“that the son of man must suffer many things and be rejected by the elders and chief priests and scribes and be crucified and after three days be raised” / ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ σταυρωθῆναι καὶ μεθ’ ἡμέρας τρεῖς ἀναστῆναι (GCS 4:198) / “that the son of man must suffer many things and be rejected by the elders and chief priests and scribes and be crucified and on the third day rise” / *quia necesse est filium hominis multa pati et reprobari a presbyteris et pontificibus et scribis et crucifigi et tertia die resurgere* (Caspari 5.12; STA 1:83)

+*---4.4.31 Luke 9.24 (TCCNSIG) (TN/V)

\$T “He who wishes,” he said, ‘to make safe his soul, must lose it, and he who loses it for my sake, makes it safe’” / *qui voluerit inquit animam suam salvam facere perdet illam et qui perdiderit eam propter me salvam faciet eam* (Marc. 4.21.9 in SC 456:270; Marc. 4.21.8 in Evans 372)

\$T “But that noble [death] even for military fidelity, in which one loses his own soul for god’s sake, protects it” / *sed illa insignis et pro fide militaris in qua qui animam suam propter deum perdit servat illam* (Marc. 4.21.10 in SC 456:272; Marc. 4.21.9 in Evans 374)

“He who finds his soul, loses it. [But] he who has lost it truly for my sake, finds it.” / *qui animam suam invenerit, perdet illam qui vero perdiderit illam mei causa inveniet illam* (Scorp. 11.1; BP 14:138) R error omits second *illam perdidit mei causa*

+*---4.4.32 Luke 9.26 (TCCNSIG) (TVIBM)

\$T “Whoever will be ashamed,’ he says, ‘of me, I also will be ashamed of him.’” / *qui confusus inquit me<i> fuerit et ego confundar eius* (Marc. 4.21.10; SC 456:272; Evans 374 *me<i> : me*)

\$T “It could not have been him who has said, ‘Whoever will be ashamed of me’” / *non poterat itaque dixisse qui mei confusus fuerit* (Marc. 4.21.12; SC 456:274; Evans 376) R speaking about Marcion’s Christ

“Whoever’, he says, ‘will be ashamed of me, I also will be ashamed of him’” / *qui mei inquit confusus fuerit confundar et ego eius* (Carn. Chr. 5.3; SC 216:228)

“Whoever will confess me, I also will confess that one before my father... Whoever will be ashamed of me, I also will be ashamed of him before my father” / *qui confessus fuerit me et ego confitebor illum coram patre meo... qui mei confusus fuerit et ego confundar eius coram patre meo* (Fug. 7.2 in CSEL 76:29; Fug. 7.1 in CCSL 2:1144) conflates Lk2 9.26 and Mt 10.32-33

"Nevertheless, 'whoever will be ashamed of me in front of men, I also will be ashamed of that one', he says, 'in front of my father, who is in the heavens'" / *qui autem confusus super me fuerit penes homines et ego confundar super illo inquit penes patrem meum qui est in caelis* (*Idol.* 13.6; CCSL 2:1113) conflates Lk2 9.26 and Mt 10.33

"Yet there is more, that shame is threatened with shame: 'Whoever will be ashamed of me before men, I also will be ashamed of him before my father who is in the heavens' / *Plus est autem quod et confusio confusione comminatur. qui me confusus fuerit coram hominibus et ego confundar eum coram patre meo qui est in caelis* (*Scorp.* 9.13; BP 14:124)

+*---4.4.33 Luke 9.28

\$T "That you permit him to be seen with Moses and Elijah in his mountain withdrawal" / *quod illum cum Moysae et Helia in secessu montis conspici pateris* (*Marc.* 4.22.1; SC 456:276; Evans 376)

\$T \$T "He took three from the students as eyewitnesses of the coming vision and voices... He withdraws into a mountain" / *Tres de discentibus arbitros futurae visionis et vocis adsumit... In montem secedit* (*Marc.* 4.22.7; SC 456:282; Evans 380)

\$T "another in mountain's withdrawal in cloud's encircling under three witnesses glorious" / *alium in secessu montis in ambitu nubis sub tribus arbitris clarum* (*Carn. Chr.* 24.3; SC 216:306)

\$T "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen [Evans 106] colloquentem* (*Prax.* 14.7; CCSL 2:1177; Evans 104, 106 *visum : visoni*) also below; R [Jesus] *est*, only partial quote

"neither did Peter and James and John without insanity of reason who, if they had seen not the glory of the son who was to suffer but instead the father, I believe they would have died at that instant" / *neque Petrus et Iohannes et Iacobus sine rationis et amentia qui si non passuri Filii gloriam sed Patrem vidissent credo morituri ibidem* (*Prax.* 15.8; CCSL 2:1180; Evans 108) also below

"lord in mountain's withdrawal" / *dominus in secessu montis* (*Res.* 55.10; Evans 166; CCSL 2:1002) see below for full quotation

+*---4.4.34 Luke 9.29 (TCCNSIG) (TN/V)

\$T "and his splendor was just like light and even his clothing flashed" / *et splendor eius ut lux erit utique qua etiam vestitus eius refulsit* (*Marc.* 4.22.13; SC 456:288; Evans 382) R notes [Hab 3.4]

"the lord also in mountain's withdrawal indeed changed his garments for light, but preserved features recognizable to Peter; there also Moses and Elijah, one in the image of flesh not yet received, the other in the truth [of flesh] not yet deceased, taught nevertheless that the body's condition perseveres even in glory" / *Dominus quoque in secessu montis etiam vestimenta luce mutaverat, sed liniamenta Petro agnoscibilia servaverat; ubi etiam Moyses et Helias, alter in imagine carnis nondum receptae, alter in veritate nondum defunctae, eandem tamen habitudinem corporis etiam in gloria perseverare docuerant* (*Res.* 55.10; Evans 166; CCSL 2:1002) R *servavera* [R error confirmed] also above and below

+*--4.4.35 Luke 9.30–32

\$T "That you permit him to be seen with Moses and Elijah in mountain's withdrawal" / *quod illum cum Moyse et Helia in secessu montis conspici pateris* (Marc. 4.22.1; SC 456:276; Evans 376)

\$T \$T "Now even if their presence was necessary, it was not for that reason they were shown in conversation... nor in the sharing of glory" / *nunc et si praesentia illorum fuit necessaria, non utique in conloquio ostenderentur... nec in consortio claritatis* (Marc. 4.22.2; SC 456:276; Evans 376)

\$T "when speaking with them who had spoken of him? when sharing his glory with them by which he was called the lord of glory?" / *cum illis loqui qui eum fuerant locuti? cum eis gloriam suam communicare a quibus dominus gloriae nuncupabatur?* (Marc. 4.22.3; SC 456:278; Evans 378)

\$T "Therefore even Peter recognizing the deserved companionship of his Christ" / *Igitur et Petrus meritum contubernium Christi sui agnoscens* (Marc. 4.22.4; SC 456:278; Evans 378 *meritum : merito*) R skips *merito* and *sui*

\$T "first by displaying Moses and Elijah with him in his prerogative of glory... in order to confirm on account of Marcion this very thing, that there is indeed a companionship of glory of Christ with Moses and Elijah" / *ostensis prius cum illo Moyse et Helia in claritatis praerogativa... ut hoc ipsum confirmaretur propter Marcionem societatem esse etiam claritatis Christi cum Moyse et Helia* (Marc. 4.22.12; SC 456:286; Evans 382)

\$T "For even if Marcion does not want him shown conversing with the lord, but only standing, nevertheless even standing mouth to mouth he was standing face to face..." / *Nam et si Marcion noluit eum conloquentem domino ostensum sed stantem tamen et stans os ad os stabat et faciem ad faciem cum illo inquit non extra illum in gloria[m] ipsius nedum in conspectu* (Marc. 4.22.16; SC 456:290; Evans 384 *colloquentem, gloriam*)

"Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *Quid eos ignorasse voluit quibus etiam gloriam suam exhibuit, et Moysen et Helian et insuper de caelo patris vocem?* (Praescr. 22.6; SC 46:117) R *eos* is [Peter and John], *Helian* [*sic*] also below

"Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen* [Evans 106] *colloquentem* (Prax. 14.7; CCSL 2:1177; Evans 104, 106 *visum : visoni*) also above R [Jesus] *est*, only partial quote

"neither did Peter and James and John without insanity of reason who, if they had seen not the glory of the son who was to suffer but instead the father, I believe they would have died at that instant" / *neque Petrus et Iohannes et Iacobus sine rationis et amentia qui si non passuri Filii gloriam sed Patrem vidissent credo morituri ibidem* (Prax. 15.8; CCSL 2:1180; Evans 108) also above

"the lord also in mountain's withdrawal indeed changed his garments for light, but preserved features recognizable to Peter; there also Moses and Elijah" / *Dominus quoque in secessu montis etiam vestimenta luce mutaverat, sed liniamenta Petro agnoscibilia servaverat; ubi etiam Moyses et Helias* (Res. 55.10; Evans 166; CCSL 2:1002); full quotation above

+*---6.4.21 Luke 9.30–31 (ECCNSIG) (EVNSIG) R Luke 9.28, 30–31

“And behold two men were speaking with him, Elijah and Moses in glory” / και ιδου δύο ανδρες συνελάλουν αυτώ, Ἡλίας και Μωυσῆς ἐν δόξῃ (*Pan.* 42.11.6 ιζ (17); 42.11.17 Σχ. Ιζ (17); restated in 42.11.17 Ἐλ. ιζ (17); GCS 31:109, 130)

“And behold two men were speaking with him, Elijah and Moses in glory” / και ιδου δύο ανδρες συνελάλουν αυτώ, Ἡλίας και Μωυσῆς ἐν δόξῃ (*Pan.* 42.11.6 ιζ (17); GCS 31:109)

“And behold two men were speaking with him, Elijah and Moses in glory” / και ιδου, δύο [δύο omitted by V M] ανδρες συνελάλουν αυτώ, Ἡλίας και Μωυσῆς ἐν δόξῃ (*Pan.* 42.11.17 Σχ. Ιζ (17); GCS 31:130)

“he led both with him in his own glory and showed them to his students” / ἀμφοτέρους ἤγαγεν μεθ’ ἑαυτοῦ ἐν τῇ ἰδίᾳ αὐτοῦ δόξῃ και ἔδειξε τοῖς μαθηταῖς αὐτοῦ (*Pan.* 42.11.17 Ἐλ. ιζ (17); GCS 31:131)

“Therefore whence were Elijah and Moses seen with him on the mountain in glory?” / πόθεν οὖν Ἡλίας και Μωυσῆς ὠφθησαν μετ’ αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (*Pan.* 42.11.17 Ἐλ. ξγ (63); GCS 31:150); elenchus on “I tell you, I will never eat this until it is fulfilled in the kingdom of god”

“not showing his own glory otherwise than in between Elijah and Moses, who themselves were also seen with him in their proper glory?” MGB / “he showed his glory in no other way than between Elijah and Moses, who themselves appeared with him in their own glory?” NHS / ἄλλως τὴν ἑαυτοῦ δόξαν μὴ ὑποδείξαντα ἀλλὰ ἢ ἀνὰ μέσον Ἡλίου και Μωυσέως τῶν και αὐτῶν ἐν δόξῃ ἰδίᾳ μετ’ αὐτοῦ ὀφθέντων; (*Pan.* 23.6.2; GCS nF 10.1:254; ET NHMS 63:74); section on Saturnilus

“Just as the sight of Jesus and Moses and Elijah in the transfiguration was not other than what it was” MGB / “Just as at the transfiguration the form of Jesus and Moses and Elijah was not other than what it was” NHS / ὥσπερ ἦν τὸ Ἰησοῦ εἶδος και Μωυσέως και Ἡλίου οὐχ ἕτερον ἐν τῇ μεταμορφώσει παρ’ ὃ ἦν (*Pan.* 64.14.9; GCS 31:424); section on Origen

“just such as was that of Jesus in the transfiguration when he ascended on the mountain with Peter and Moses and Elijah were seen with him” / ὥσπερ οἶον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, και τὸ Μωυσέως και τὸ Ἡλίου τῶν ὀφθέντων αὐτῶ (*Pan.* 64.17.10; GCS 31:429); section on Origen

“in the vision involving Moses and Elijah... he was not showing them on the mountain Elijah and Moses, but what they were [was] falsely [shown]” MGB / “both in his story of the rich man and the poor man and in the vision of Moses and Elijah... He was not showing an image or simulacrum of Elijah and Moses on the mount with the intent of deceiving” NHS / και ἐν τῇ κατὰ τὸν πλούσιον και τὸν πένητα φράσει και ἐν τῇ κατὰ τὸν Μωυσέα και τὸν Ἡλίαν ὀπτασίᾳ... ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἡλίαν και τὸν Μωυσέα, ἀλλ’ ὃ ἦσαν ἀψευδῶς (*Pan.* 64.44.5–6; GCS 31:469); section on Origen

---8.13 Luke 9.28, 30–31a, 32, 35

Ephrem, *Against Marcion* I xxxix/87 But concerning Moses and Elijah who were found on the mountain in company with isu, what do they (*i.e.* the Marcionites) say that they were doing in his presence?;

xl/88–89 Or were they with him to say to him (*i.e.* to isu);

xli/91 Was it in order to fight that he went up thither? did he make war against the Maker or ?;

xlii/91 And perhaps isu too shewed them that glory on the mountain in order to incite Moses, etc.,;

xlii/92–93 against his [the Stranger's] students and against him [*who said*], 'This is my Son and my Beloved,' [*for*] He [the Maker] had sent only two against them.;

xliii/94–95 Again, the Stranger who proclaimed there, 'This is my Son and my Beloved,' seeing that the voice came from the heaven of the Maker, who is to tell us that he is not the Son of the Maker, in a case where the voice which came was coming from the heaven of the Maker, especially when the mountain was the mountain of the Maker, and the cloud of Moses, etc., belonged to the Maker, and the prophets likewise who were on the mountain (were the prophets) of the Maker?

Et s'il est un Dieu etranger, comment Moise et Elie s'entretenaient-ils avec lui? Et lorsqu'on a entendu la voix. Celui-ci est mon Fils et mon bien-aime; ecoutez-le, ou donc etait le Dieu juste? (Ephrem, *Commentary on the Diatessaron* 14.9) (Syriac)

+*---5.38 Luke 9.33–34 (TNCC) (TVIBM) variant only pertains to order of "here" and "us"

\$T "Peter suggested a council: 'It is good for us to be here... and let us make three tabernacles, one for you, and one for Moses, and one for Elijah.' But he did not know what he was saying" / *eius suggerit consilium bonum* [SC 456:280] *est hic nos esse (bonum plane ubi Moyses scilicet et Helias) et faciamus hic tria tabernacula unum tibi et Moysi unum et Heliae unum; sed nesciens quid diceret* (*Marc.* 4.22.4; SC 456:278, 280; Evans 378 transposes *hic nos*); R *eius* [Peter]

\$T "and beneath that same covering of cloud" / *sub eodem etiam ambitu nubis* (*Marc.* 4.22.7; SC 456:282; Evans 380) R [as in Exod 19.16–20]

\$T "certainly with that cloud" / *utique nubilo illo* (*Marc.* 4.22.13; SC 456:288; Evans 382); broader context making prooftexts/connections with HB/OT passages re divine cloud, in this case Hab 3.3

\$T "he withdrew from Christ" / *discessit a Christo* (*Marc.* 4.22.16; SC 456:290; Evans 384); speaking of Moses keeping the same glory as on Sinai from the divine presence

+*---6.4.22 Luke 9.35 (ECCNSIG) (EN/V)

"From the cloud a voice, 'This is my son the beloved'" / 'Εκ τῆς νεφέλης φωνή οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 42.11.6 ιη (18); 42.11.6 Σχ. ιη (18); restated in 42.11.17 "Ελ. ιη (18); GCS 31:110, 131)

"From the cloud a voice, 'This is my son the beloved'" / 'Εκ τῆς νεφέλης φωνή οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 42.11.6 ιη (18); GCS 31:110)

"From the cloud a voice, 'This is my son the beloved'" / 'Εκ τῆς νεφέλης φωνή οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 42.11.17 Σχ. ιη (18); GCS 31:131)

"The cloud whence came the voice was directed to the savior. The father also speaks in the cloud, demonstrating to the students his son, who also through the cloud witnessed to his own son" / ἡ νεφέλη... ὅθεν ἡ φωνή πρὸς τὸν σωτῆρα ἠνέχθη... ὁ πατήρ καὶ ἐν νεφέλῃ λαλεῖ, ὑποδεικνύων τοῖς μαθηταῖς τὸν αὐτοῦ υἱόν... ὁ καὶ διὰ νεφέλης τῷ ἰδίῳ υἱῷ μαρτυρήσας (*Pan.* 42.11.17 "Ελ. ιη (18); GCS 31:131)

“This is my son the beloved. Listen to him” / οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε (*Pan.* 51.20.6; GCS 31:278); section on Aloger

“There came a voice from heaven, “This is my son. Listen to him”” / ἦλθε φωνὴ ἀπ’ οὐρανοῦ, οὗτός ἐστιν ὁ υἱός μου, αὐτοῦ ἀκούσατε (*Pan.* 57.3.8; GCS 31:348); section on Noetus

“This is my son the beloved” / οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 73.20.3; GCS 37:292); section on Samaritans

“This is my son the beloved. Listen to him” / οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε (*Pan.* 76.29.7; GCS 37:378); section on Anhomöer, Aëtius

“This is my son. Listen to him” / οὗτός μου ἐστιν ὁ υἱός, αὐτοῦ ἀκούετε (*Pan.* 76.39.12; GCS 37:393); section on Anhomöer, Aëtius

“This is my son the beloved, in whom I am well-pleased” / οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠδόκησα (*Pan.* 77.13.2; GCS 37:427); section on Apollinaris

+*--4.4.36 Luke 9.35 (TCCNSIG) (TN/V)

\$T "that voice from the cloud, 'This is my beloved son. Hear him'" / *vox illa de caelo hic est filius meus dilectus hunc audite* (*Marc.* 4.22.1; SC 456:276; Evans 376)

\$T "Certainly now the cloud was not mute, but the customary voice from heaven, and the father's new testimony over the son" / *itaque nec nunc muta nubes fuit sed vox solita de caelo et patris novum testimonium super filio* (*Marc.* 4.22.8; SC 456:284; Evans 380)

\$T \$T "Therefore listen to him... certainly in saying. 'This is my beloved son. Hear him.'" / *hunc igitur audite...* [SC 456:286] *dicendo scilicet. Hic est filius meus dilectus hunc audite* (*Marc.* 4.22.10; SC 456:284, 286; Evans 380, 382)

\$T "What hearing other than of that heavenly voice, 'This is my beloved son. Hear him'?" / *Quem magis quam vocis caelestis illius hic est filius meus dilectus hunc audite?* (*Marc.* 4.22.12; SC 456:286; Evans 382)

"Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *Quid eos ignorasse voluit quibus etiam gloriam suam exhibuit, et Moysen et Helian et insuper de caelo patris vocem?* (*Praescr.* 22.6; SC 46:117) R *eos* is [Peter and John], *Helian* [*sic*] also above

"This is my beloved son. Hear him." / *hic est filius meus dilectus hunc audite* (*Prax.* 19.4; CCSL 2:1185)

"Therefore—certainly son's voice to father would have been sufficient—behold out of the fullness the father responds from heaven to the son as having [already] attested: 'This is my beloved son with whom I am pleased. Hear him!'" / *Inde—scilicet suffecerat filii ad patrem vox—ecce ex abundantanti respondet de caelo pater filio contestatus: hic est filius meus dilectus in quo bene sensi audite illum* (*Prax.* 23.3; Evans 118; CCSL 2:1192 *abundantia : abundantanti*)

\$T “Thus the father handed over to the son new students, first by displaying Moses and Elijah with him in his prerogative of glory, and then by dismissing them, as if now having discharged their office and dignity” / *tradidit igitur pater filio discipulos novos ostensis prius cum illo Moyse et Helia*

in claritatis praerogativa atque ita dimissis quasi iam et officio et honore dispunctis (Marc. 4.22.12; SC 456:286; Evans 382) [not in R for this section?]

+*---6.4.23 Luke 9.40–41 (ENCC) (EN/V)

“I begged your students. But he had in addition to, ‘they could not cast it out,’ and to them, ‘O faithless generation, how long will I endure you’” / ἐδεήθην τῶν μαθητῶν σου. εἶχε δὲ παρὰ τό οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό καὶ πρὸς αὐτούς ὡς γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (Pan. 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); restated in Ἔλ. ιθ (19); GCS 31:110, 131)

“I begged your students. But he had in addition to, ‘they could not cast it out,’ and he said to them, “O faithless generation, how long will I endure you”” / ἐδεήθην τῶν μαθητῶν σου. εἶχε δὲ παρὰ τό οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό καὶ πρὸς αὐτούς ὡς γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (Pan. 42.11.6 ιθ (19); GCS 31:110)

“I begged your students. But he had in addition to, ‘they could not cast it out,’ and he said to them, “O faithless generation, how long will I endure you”” / ἐδεήθην τῶν μαθητῶν σου. εἶχε δὲ παρὰ τό οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό καὶ πρὸς αὐτούς ὡς γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (Pan. 42.11.17 Σχ. ιθ (19); GCS 31:131)

“The saying, 'Until when', is indicative of the duration of his enfleshed coming, and the saying, 'O faithless generation' [is indicative] of the prophets who in his name worked wonders and had believed" / τό ἕως πότε ἐνσάρκου παρουσίας χρόνου ἐστὶν σημαντικὸν καὶ τό ὡς γενεὰ ἄπιστος, ὡς τῶν προφητῶν ἐπὶ τῷ ὀνόματι αὐτοῦ θεοσήμεια ἐργασαμένων καὶ πεπιστευκότων (Pan. 42.11.17 Ἔλ. ιθ (19); GCS 31:131; NHMS 63:321)

“How long’ is an indication of a time span in Christ’s incarnate life; ‘O faithless generation,’ indicates that the prophets worked miracles in his name and believed” (NHMS 63:321)

+*---5.39 Luke 9.41 (TNCC) (TN/V)

\$T “O unbelieving generation, how long will I be among you? How long will I put up with you?” / *o genitura incredula quousque ero apud vos? quousque sustinebo vos?* (Marc. 4.23.1; SC 456:292; Evans 384)

\$T “I take up next the character of the students, on whom he has come down hard, ‘O unbelieving nation, how long will I be among you? How long will I put up with you?’” / *suscipio adhuc et personam discipulorum in quos insiliit. o natio incredula quamdiu ero vobiscum quamdiu vos sustinebo?* (Marc. 4.23.2; SC 456:294; Evans 384)

+*---6.4.24 Luke 9.44 (ENCC) (EN/V)

“For the son of man is about to be handed over into people’s hands” / ‘Ο γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων (Pan. 42.11.6 κ (20); 42.11.17 Σχ. κ (20); restated in 42.11.17 Ἔλ. κ (20); GCS 31:110, 132)

“The appearance of a ‘Son of Man,’ and of one who will be ‘delivered into the hands of men,’ is not the appearance of an apparition or phantom” / Υἱοῦ ἀνθρώπου καὶ παραδοθησομένου εἰς χεῖρας

ἀνθρώπων οὐ δοκίσεως ἢ ἔμφασις οὐδὲ φαντασίας (*Pan.* 42.11.17 Ἑλ. κ (20); GCS 31:132; NHMS 63:321)

NHMS 63:321 “The appearance of a ‘Son of Man,’ and of one who will be ‘delivered into the hands of men,’ is not the appearance of an apparition or phantom”

+*---5.40 Luke 9.46–48 (TNCC) (TVIBM)

\$T “Yet behold, the messiah loves the little ones, teaching that those who always wish to be greater should be like them” / *sed ecce Christus diligit parvulos tales docens esse debere qui semper maiores velint esse* (*Marc.* 4.23.4; SC 456:296; Evans 386 transposes *docens esse*)

+*---5.41 Luke 9.52–55 (TNCC) (TN/V) R Luke 9.54–55

\$T “The creator exhibits a plague of fire on that false prophet at Elijah’s request. I note a judge’s severity, and by contrast Christ’s same censure on the students targeting that village of the Samaritans” / *repraesentat creator ignium plagam Helia postulante in illo pseudopropheta. Agnosco iudicis severitatem e contrario Christi <lenitatem, increpantis> eandem animadversionem destinantes discipulos super illum viculum* [SC 456:300] *Samaritarum* (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388)

Braun and Harnack both have ὡς καὶ Ἡλίας ἐποίησεν in Marcion’s text [***research later***]

+*---4.4.37 Luke 9.57–62 (TCCNSIG) (TVIBM)

\$T “But why does the most humane god refuse him who offers himself to him as an inseparable companion? If because he had spoken proudly or from hypocrisy, ‘I will follow you wherever you go,’ therefore in judging pride or hypocrisy he governed as a judge” / *At enim humanissimus deus cur recusat eum qui se tam individuum illi comitem offert? Si quia superbe vel ex hypocrisi dixerat. Sequar te quocumque ieris ergo aut superbiam aut hypocrisin recusandam iudicando iudicem gessit* (*Marc.* 4.23.9; SC 456:300; Evans 388 *quocunque*)

\$T “But when to the one who made an excuse of his father’s burial he responds, ‘Let the dead bury their own dead, but you go and proclaim the kingdom of god’” / *illi autem causato patris sepulturam cum respondet. Sine mortui sepeliant mortuos suos tu autem vade et adnuntia regnum dei* (*Marc.* 4.23.10; SC 456:300; Evans 388 *adnuntia : annuntia*)

\$T “Indeed when he prohibits that third one from looking back who first prepared to farewell his own” / *cum vero et tertium illum prius suis valedicere parantem prohibet retro respectare* (*Marc.* 4.23.11; SC 456:302; Evans 390)

"disdained his father's funerary rites" / *patris exequias despexit* (*Bapt.* 12.9; Evans 30)

"while even burying a father was too slow for faith" / *cum etiam sepelire patrem tardum fuit fidei* (*Idol.* 12.3; CCSL 2:1112; CSEL 20:43)

"Therefore he recalls that young man hurrying to his father's funerary rites" / *nam et illum adolescentem festinantem ad exequias patris ideo revocat* (*Mon.* 7.8; SC 343:162; CSEL 76:57)

+*--8.14 Luke 9.60 [really Luke 9.59-60]

\$CA “And they furnish an answer together in the lord’s voice, who says to Phillip, ‘Let the dead bury their own dead, but you follow me’” / κὰν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀκολούθει μοι (Clement of Alexandria, *Strom.* 3.4.25.3; GCS 52:207)

GMcn chp 10

+*---5.42 Luke 10.1, 4, 7–11 (TNCC) (TVNSIG)

\$T “He chooses seventy other apostles on top of the twelve” / *Adlegit et alios septuaginta apostolos super duodecim* (Marc. 4.24.1; SC 456:302; Evans 390)

\$T “Yet Christ ordered his students not to carry a staff on the road... the latter were being sent into cities” / *Christus autem nec virgam discipulis in viam ferre praescrpsit...* [Evans 4.24.2] *hi autem in civitates mittebantur* (Marc. 4.24.2; SC 456:304; Marc. 4.24.1–2 in Evans 390)

\$T \$T “The former he had forbidden even to carry shoes... ‘No one,’ he said, ‘greet on the road’” / *Etiā calciamenta portare vetuit illos... Neminem inquit in via salutaveritis* (Marc. 4.24.3 in SC 456:304; Marc. 4.24.2 in Evans 390)

\$T “Yet the worker is worthy of his wage” / *dignus autem operarius mercede sua* (Marc. 4.24.5 in SC 456:306; Marc. 4.24.4 in Evans 392, adds *est* after *dignus*)

\$T “He commands the kingdom of god be proclaimed as having drawn near” / *regnum dei... iubet adnuntiari adpropinquasse* (Marc. 4.24.6 in SC 456:308; Marc. 4.24.5 in Evans 392)

\$T \$T \$T “He also added that they should say to those who had not received them. ‘Know nevertheless that kingdom of god has drawn near’ ... certainly for the salvation of them who had received its proclamation... Thus also he commands to shake off dust upon them, for a testimony” / *Etiā adicit ut eis qui illos non recepissent dicerent. Scitote tamen adpropinquasse regnum dei... in salutem scilicet eorum qui adnuntiationem eius recepissent?... Sic et* [Evans 394] *pulverem iubet excuti in illos in testificationem* (Marc. 4.24.7; SC 456:308; Evans 392, 394)

R doesn’t include full quotation:

"He also added that they should say to those who had not received them: 'Know nevertheless that the kingdom of god has drawn near'... He also thus commands to shake off dust upon them, for a testimony, even what has clung from their land" / *etiam adicit ut eis qui illos non recepissent dicerent: scitote tamen adpropinquasse regnum dei... sic et pulverem iubet excuti in illos in testificationem et haerentia terrae eorum* (Marc. 4.24.7; SC 456:308; Evans 392, 394).

---7.4.x Luke 10.1-4 (got from BeDuhn; R omits)

Adamantius speaking; guessing this is portion to which BeDuhn refs, he isn’t specific

Adam. 1.5/Gk; “He sent the twelve first and after them the seventy-two to preach good news. Therefore Mark and Luke, who are of the seventy-two, have preached the gospel to Paul” / Πρώτους ἀπέστειλε ἰβ’ καὶ μετὰ ταῦτα οβ’ εὐαγγελίσασθαι. Μάρκος οὖν καὶ Λουκᾶς, ἐκ τῶν οβ’ ὄντες, Παύλῳ τῷ ἀποστόλῳ συνευηγγελίσαντο (GCS 4:10) / *primum duodecim et postea septuaginta duos, quos misit evangelizare. Marcus et Lucas ex illis sunt septuaginta duobus, qui cum apostolo Paulo evangelium praedicarunt* (Caspari 1.5)

Adam. 2.12/Gk "For I have remembered that in the gospel there are twelve and seventy-two." / μέμνημαι γὰρ ὅτι ἐν τῷ εὐαγγελίῳ ἰβ' εἰσὶ καὶ οβ' (GCS 4:80) / *Memini namque quod in evangelio duodecim electi sunt discipuli et alii septuaginta duo* (Caspari 2.12)

cf. at 9:3: GCS 4:22; PTS 55:304; Bakhuyzen *om.* μήτε ῥάβδον; Caspari 1.10; STA 1:11

R 61 rejects *Adam*. 10.13 (1.5) and 80.30 (2.12) as evidence for Marcion's Gospel, citing Zahn, *Geschichte* 2:468; Harnack, *Marcion* 205* noted "seventy-two", as did Ts 95, but "apparently did not consider it to be attesting a reading in Marcion's text. For brief comments on passages, see Tsutsui, *Auseinandersetzung*, 129-30, 241

+*---4.4.38 Luke 10.5 (TCCNSIG) (TVNSIG)

\$T "So also the lord, that into whatever house they enter, to speak peace to it" / *sic et dominus ut in quam introissent domum <praescribat> pacem ei dicere* (*Marc.* 4.24.4; SC 456:306; Evans 390 omits *ut*)

"Or how according to the teaching, 'you speak peace to this house'" / *Aut quomodo secundum praeceptum pax huic domui dices* (*Or.* 26.2; CCSL 1:273)

---5.x Luke 10.11 (not in R)—BeDuhn

terrae eorum (*Marc.* 4.24.7; SC 456:308; Evans 392, 394)

+*---5.43 Luke 10.16 (TNCC) (TN/V)

\$T "Whoever spurns you spurns me" / *qui vos spernet me spernet* (*Marc.* 4.24.8; SC 456:310; Evans 394)

+*---4.4.39 Luke 10.19 (TNCC) (TN/V)

\$T "Who now will give the power of trampling over serpents and scorpions?" / *quis nunc dabit potestatem calcandi super colubros et scorpiones?* (*Marc.* 4.24.9; SC 456:310; Evans 394)

\$T "Then he subordinated even scorpions and serpents to his saints" / *tunc et scorpiones et serpentes sanctis suis subdidit* (*Marc.* 4.24.12; SC 456:312; Evans 396) R notes [the creator's]

+*---6.4.25 Luke 10.21 (ECCNSIG) (EN/V)

"I thank you, lord of heaven.' He does have 'and the earth,' nor does he have 'father'. But he self-contradicts below, for he has, 'Yes, father.'" / εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχεν δέ καὶ τῆς γῆς, οὔτε πᾶτερ εἶχεν. ἐλέγχεται δέ κάτω γὰρ εἶχεν ναί, ὁ πατήρ (*Pan.* 42.11.6 κβ (22); 42.11.17 Σχ. κβ (22); restated in 42.11.17 "Ελ. κβ (22); GCS 31:110, 132)

"I thank you, lord of heaven.' He does have 'and the earth,' nor does he have 'father'. But he self-contradicts below, for he has, 'Yes, father.'" / εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχε δέ καὶ τῆς γῆς, οὔτε πᾶτερ εἶχεν. ἐλέγχεται δέ κάτω γὰρ εἶχεν ναί, ὁ πατήρ (*Pan.* 42.11.6 κβ (22); GCS 31:110)

“I thank you, lord of heaven.’ He does have ‘and the earth,’ nor does he have ‘father’. But he self-contradicts below, for he has, ‘Yes, father.’” / *εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχεν δέ καὶ τῆς γῆς, οὔτε πάτερ εἶχεν. ἐλέγχεται δὲ κάτω γὰρ εἶχεν ναί, ὁ πατήρ* (*Pan.* 42.11.17 Σχ. κβ (22); GCS 31:132)

“He gives thanks to the ‘lord of heaven’, even if you take away ‘<and> the earth’ <and> even if you deceptively cut out ‘the father’... Just as you forgetfully left, O Marcion, the ‘yes, father’, as a leftover, so the heaven whose Lord you admit the Father is, is the heaven of the created world around us.” / *Εὐχαριστεῖ κυρίῳ τοῦ οὐρανοῦ, κἂν περιέλης <τό> <καὶ> τῆς γῆς κἂν <τε> παρακόψῃς τό πάτερ... ὥσπερ γὰρ ἐν λειψάνῳ κατὰ λήθην εἶσασ, ὁ Μαρκίων, τό ναί, ὁ πατήρ, ἀποδέδεικται τοῖνον ἐξ ἅπαντος τῷ ἰδίῳ πατρὶ εὐχαριστεῖν τὸν Χριστὸν καὶ οὐρανοῦ κύριον αὐτὸν ὀνομάζειν* (*Pan.* 42.11.17 Ἔλ. κβ (22); GCS 31:132; ET mod NHMS 63:321)

“The lord in the gospel speaks as to god and the same father, ‘Father, lord of heaven and of earth’” / *ὁ κύριος ἐν τῷ εὐαγγελίῳ φησὶν ὡς πρὸς τὸν θεὸν καὶ πατέρα τὸν ἴδιον πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς* (*Pan.* 21.6.2; GCS nF 10.1:245); R spelling error *εὐαγγελίῳ*

“I thank you, father, lord of heaven and earth” / *εὐχαριστῶ σοι, πάτερ, κύριε οὐρανοῦ καὶ γῆς* (*Pan.* 40.7.9; GCS 31:89); section on Archontiker

+*---4.4.40 Luke 10.21 (TCCNSIG) (TN/V)

\$T “Who is the lord of heaven invoked who is not shown previously as maker? ‘Thanks indeed,’ he says, ‘I give, and I confess, lord of heaven, because what things have been hidden from the wise and prudent, you have revealed to infants.’ What is this about and whom? Hidden by whom? Revealed by whom?” / *Quis dominus caeli invocabitur qui non prius factor ostenditur? Gratias enim, inquit, ago, et confiteor, domine caeli, quod ea quae erant abscondita sapientibus et prudentibus, revelaveris parvulis. Quae ista? et cuius? et a quo abscondita? et a quo revelata?* (*Marc.* 4.25.1; SC 456:314; Evans 396)

\$T “Thus neither the lord of heaven nor the father of Christ” / *ita nec dominus caeli nec pater Christi* (*Marc.* 4.25.3; SC 456:316; Evans 398)

“I confess,’ he says, ‘you, father, that you have hidden these things from the wise” / *Confiteor inquit tibi Pater quod absconderis haec a sapientibus* (*Prax.* 26.8; CCSL 2:1197)

+*---7.4.18 Luke 10.22

\$A \$A The primary Marcionite attestation in *Adm*, spoken by Megisthus the Marcionite, reads: “No one knows the father except the son, nor does anyone know the son except the father” / *οὐδείς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν τις γινώσκει εἰ μὴ ὁ πατήρ* (GCS 4:44; PTS 55:314) / *nemo novit Patrem nisi solus filius neque filium quis novit nisi pater* (Caspari 1.23; STA 1:21); while the supplemental references on GCS 4:44, spoken by Eutropius and Adamantius, reflect Lk2.

Adamantius speaks, first responds to Megisthus by critiquing his use of scripture, then later quotes his own version:

“No one knows the son except the father... No one knows the son” / *οὐδείς γινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ ... οὐδείς οἶδε τὸν υἱὸν* (GCS 4:44; PTS 55:314) / *nemo novit filium nisi pater ... nemo novit filium* (Caspari 1.23; STA 1:21)

Eutropius speaking:

“No one knows the son except the father” / οὐδεις οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ (GCS 4:44; PTS 55:314) / *nemo novit filium nisi pater* (Caspari 1.23; STA 1:21)

+*--4.4.41 Luke 10.22 (TVNSIG) (TCCNSIG)

\$T “Moreover, that the father is visible to no one is testified by our common gospel when Christ says, 'No one knows the father except the son’” / *Ceterum quia patrem nemini visum etiam commune testabitur evangelium dicente Christo nemo cognovit patrem nisi filius* (Marc. 2.27.4; SC 368:162; Evans 162 omits *quia*)

\$T “Everything has been given over to him by the father, he says” / *Omnia sibi tradita dicit a patre* (Marc. 4.25.7; SC 456:318; Evans 398)

\$T “But no one knows who the father is, except the son, and who the son is, except the father and to whomever the son reveals” / *Sed nemo scit qui sit pater nisi filius et qui sit filius nisi pater et cuicumque filius revelaverit* (Marc. 4.25.10; SC 456:322; Evans 400); Braun and R have after *nisi pater*: [For no one knows the father except the son and the son except the father] / [*nemo enim scit patrem nisi filius et filium nisi pater*]; SC 456:322n2 says that with Pamele, Kroymann and Evans, thinks that this was later added in the course of transmission to be conformed to Mt 11.27; R 4.4.41 n223 repeats this observation, claiming it for “Pamelius, Rigalti, Kroymann, and Evans viewed the elements in brackets as unoriginal and arising from a copyist’s interpolation”

"because no one else knows the father except the son and the one to whom the son has revealed" / *quia nec alius patrem novit nisi filius et cui filius revelavit* (Praescr. 21.2; SC 46:114)

"Yet among us only the son knows the father and has himself revealed the father's bosom" / *apud nos autem solus filius patrem novit et sinum patris ipse exposuit* (Prax. 8.3; CCSL 2:1167)

"the father has handed over everything to me" / *omnia mihi pater tradidit* (Prax. 24.4; CCSL 2:1194); R 4.4.41 Prax. 24.4 [*sic*, 24.5]

"He indeed affirms that the father is known to no one except to the son" / *hic quoque patrem nemini notum nisi filio adfirmat* (Prax. 26.9; CCSL 2:1197)

--8.15 Luke 10.22

"Yet those who wish to be more expert than the apostles describe [it] thus: 'No one has known the father except the son, nor the son except the father, and to whom the son has chosen to reveal'" / *Hi autem qui peritiores apostolis volunt esse sic describunt. Nemo cognovit patrem nisi filius, nec filium nisi pater, et cui voluerit filius revelare* (Irenaeus, Haer. 4.6.1; SC 100.2:438)

"So who was that one who was able to accomplish such great things, if not the Lord of all who said, 'Everything was given to me by my Father'?" (Eznik, *De deo* 392; ET Blanchard and Young, 197) (Armenian)

+*---5.44 Luke 10.23–24 (TNCC) (TN/V)

\$T “If you consider what follows. ‘Blessed are the eyes that see what you see, for I tell you that prophets have not seen what you see’” / *Si et sequentia inspicias. Beati oculi qui vident quae videtis.*

dico enim vobis quia prophetae non viderunt quae vos videtis (Marc. 4.25.12; SC 456:324; Evans 402)

+*---**6.4.26 Luke 10.25–28 (ENCC) (EN/V)**

“He said to the lawyer, ‘In the law what has been written?’ And answering after the lawyer’s answer he said, ‘Correctly you spoke. Do this and you shall live’” / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; καὶ ἀποκριθεὶς μετὰ τὴν ἀπόκρισιν τοῦ νομικοῦ εἶπεν ὀρθῶς εἶπες. τοῦτο ποίει, καὶ ζήσῃ (*Pan* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); restated in 42.11.17 Ἔλ. κγ (23); GCS 31:110, 132)

“He said to the lawyer, ‘In the law what has been written?’ And answering after the lawyer’s answer he said, ‘Correctly you spoke. Do this and you shall live’” / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; καὶ ἀποκριθεὶς μετὰ τὴν ἀπόκρισιν τοῦ νομικοῦ εἶπεν ὀρθῶς εἶπες. τοῦτο ποίει, καὶ ζήσῃ (*Pan* 42.11.6 κγ (23); GCS 31:110)

“He said to the lawyer, ‘In the law what has been written?’ And answering after the lawyer’s answer he said, ‘Correctly you spoke. Do this and you shall live’” / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; καὶ ἀποκριθεὶς μετὰ τὴν ἀπόκρισιν τοῦ νομικοῦ εἶπεν ὀρθῶς εἶπες. τοῦτο ποίει, καὶ ζήσῃ (*Pan*. 42.11.17 Σχ. κγ (23); GCS 31:132)

“Being truth, the son of god did not deceive anyone who inquired about life... and answering according to the law that he had spoken rightly and, ‘Thus do and live’” / ἀλήθεια ὢν ὁ υἱὸς τοῦ θεοῦ οὐδένα ἐπλάνα τῶν περὶ ζωῆς ἐρωτῶντων... καὶ τῷ κατὰ νόμον ἀποκρι- [GCS 31:133] θέντι φήσαντος ὀρθῶς λελαληκέναι καὶ οὕτως ποίει καὶ ζήσῃ (*Pan*. 42.11.17 Ἔλ. κγ (23); GCS 31:132–33; NHMS 63:322)

+*---**4.4.42 Luke 10.25 (TCCNSIG) (TN/V)**

\$T “Behold a doctor of the law rose testing him” / *Ecce legis doctor adsurrexit temptans eum* (Marc. 4.19.7; SC 456:244; Evans 360) [in context, probably not a GMcn quotation]

\$T “In truth's gospel a doctor of the law assails the lord. ‘By doing what,’ he says, ‘will I attain eternal life?’ In the heretical [gospel], life is cited alone, without mention of ‘eternal.’” / *In evangelio veritatis legis doctor dominum adgressus. Quid faciens inquit vitam aeternam consequar? In haeretico vita solummodo posita est sine aeternae mentione* (Marc. 4.25.15; SC 456:326; Marc. 4.25.14 in Evans 402)

\$T “Now it does not matter if our people have added ‘eternal’” / *Viderit nunc si aeternam nostri addiderunt* (Marc. 4.25.18; SC 456:328; Evans 404) [poker tell]

“Behold’, he says, ‘a doctor of law arose testing him’” / *ecce inquit surrexit legis doctor temptans eum* (*Carn. Chr.* 7.3; SC 216:242)

+*---**4.4.43 Luke 10.27 (TCCNSIG) (TN/V)**

\$T “as the doctor appeared to inquire about that long life that is promised in the law by the creator, so also the lord has given a response to him in keeping with the law. ‘Love the lord your god with your whole heart and with your whole soul and with all your strength, because he was questioned about the law of life’” / *ut doctor de ea vita videatur consuluisse quae in lege promittitur a creatore longaeva et dominus ideo illi secundum legem responsum dedisse. Diliges dominum deum tuum ex*

toto corde tuo et ex tota anima tua et totis viribus tuis quoniam de lege vitae sciscitabatur (Marc. 4.25.15 in SC 456:326; Marc. 4.25.14 in Evans 402)

\$T "Love the lord your god with the whole heart and with your whole soul and with your strength, who called you out of Egypt" / *diliges dominum deum tuum ex toto corde et ex tota anima tua et ex totis viribus tuis qui te vocavit ex Aegypto (Marc. 4.27.4; SC 456:348; Evans 414) R [Deut 6.5, 12]*

\$T "and this is from the creator. 'Love the lord with your whole heart and with your whole soul and with all your strength,' or what is for a neighbor, even. 'Your neighbor as yourself' is of the creator" / *et hoc creatoris est. Diliges deum ex toto corde tuo et ex tota anima tua et ex totis viribus tuis; sive quae in proximum et proximum tuum tamquam te creatoris est (Marc. 5.4.11; SC 483:126; Evans 532) R adds [Deut 6.5] [Lev 19.18]*

\$T "He taught the apostle from the first commandment that Christ also approved: 'love the lord with all vitals and all strengths and all soul and your neighbor just as you yourself'" / *apostolum instruxerit principali praecepto quod probavit et Christus: diliges dominum de totis praecordiis et totis viribus et tota anima et proximum tibi tamquam te ipsum (Marc. 5.8.9; SC 483:188; Marc. 5.8.9-10 in Evans 560) E tuum instead of tibi*

"certainly loving god with all one's strengths in martyrdom fights with the whole soul" / *deum scilicet diligens ex totis viribus suis quibus in martyrio decertat ex tota anima (Scorp. 6.11; BP 14:102)*

GMcn chp 11

+*---4.4.44 Luke 11.1 (TCCNSIG) (TN/V)

\$T \$T \$T “When he was praying in that place... looking up to the heaven... a certain one of the students approached him. ‘Lord,’ it says, ‘teach us to pray, just as John also taught his students’” / *Cum in quodam loco orasset... oculis suspiciens ad caelum...* [Evans 406] *adgressus eum ex discipulis quidam domine inquit doce nos orare sicut et Iohannes discipulos suos docuit* (Marc. 4.26.1; SC 456:330; Evans 404, 406)

“John also taught his students to worship... Yet with what words John taught to worship does not exist” / *Docuerat et Iohannes discipulos suos adorare;... Ideo nec extat, in quae verba docuerit Iohannes adorare* (Or. 1.3; CCSL 1:257)

+*---4.4.45 Luke 11.2 (TCCNSIG) (TN/V)

\$T “Whom shall I call ‘father’? / *Cui dicam pater?*” (Marc. 4.26.3; SC 456:332; Evans 406)

\$T \$T “From whom shall I request holy spirit?... Shall I pray his kingdom come?” / *a quo spiritum sanctum postulem?... Eius regnum optabo venire?* (Marc. 4.26.4; SC 456:332; Evans 406)

"But in legitimate prayer, when we say to the father" / *sed in legitima oratione cum dicimus ad patrem* (Fug. 2.5; CSEL 76:21; CCSL 2:1138)

"Father who are in heaven" / *pater qui in caelis es* (Or. 2.1; CCSL 1:258)

"Therefore we should request that it be sanctified" / *id ergo ut sanctificetur postulamus* (Or. 3.2; CCSL 1:259) R *Id* [the Father's name]

"let your name be sanctified" / *sanctificetur nomen tuum*, (Or. 3.4; CCSL 1:259)

"let come indeed your kingdom" / *veniat quoque regnum tuum* (Or. 5.1; CCSL 1:260)

"and he was teaching us to pray while standing, 'Our father, who are in heavens'" / *et nos erectos docebat orare: pater noster qui es in caelis* (Prax. 23.4; CCSL 2:1192)

+*---4.4.46 Luke 11.3 (TCCSIG) (TVSIG)

\$T “Who will give me daily bread?” / *quis mihi dabit panem cottidianum?* (Marc. 4.26.4; SC 456:332; Evans 406 transposes to *dabit mihi*)

"Preferably we should understand this spiritually: 'Give us today our daily bread'... Asking for daily bread" / *quamquam panem nostrum quotidianum da nobis hodie spiritaliter potius intellegamus.... petendo panem quotidianum* (Or. 6.2; CCSL 1:261; Evans 10)

"Yet deservedly he added, 'Give us today', given that he had sent ahead, 'Do not think about tomorrow, what you will eat'" / *merito autem adiecit da nobis hodie ut qui praemiserat nolite de crastino cogitare quid edatis* (Or. 6.4; CCSL 1:261; Evans 12); SIG!; R ends citation at *hodie*

--8.16 Luke 11.3

“Now since those from Marcion have the reading thus. ‘Your daily bread give us each day’” / ἐπεὶ δὲ οἱ ἀπὸ Μαρκίωνος ἔχουσι τὴν λέξιν οὕτως Τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν (Origen, *Frag.* 180 in Rauer, c3n47)

+*---4.4.47 Luke 11.4 (TCCSIG) (TN/V)

\$T \$T “Who will forgive me my faults?... Who will not allow us to be led into trial?” / *Quis mihi delicta dimittet?... Quis non sinet nos deduci in temptationem?* (*Marc.* 4.26.4; SC 456:334; Evans 406)

"But in legitimate prayer, when we say to the father, 'do not lead us into temptation'... we profess that it takes place by him from whom we pray his pardon. For this is what follows, 'but deliver us from evil', that is, 'do not lead us into temptation' by relinquishing us to evil, for then we are delivered from the devil's hands when we we are not handed over to him into temptation" / *Sed in legitima oratione cum dicimus ad patrem ne nos inducas in temptationem... ab eo illam profiteamur accidere a quo veniam eius deprecamur. Hoc est enim quod sequitur sed erve nos a maligno id est ne nos induxeris in temptationem permittendo nos maligno tunc enim eruimur diaboli manibus cum illi non tradimur in temptationem* (*Fug.* 2.5; CSEL 76:21; CCSL 1:1138)

“The lord knows that he alone is without sin. Therefore he teaches we should pray our debts to be pardoned us. A petition for pardon is a confession, because the one who asks a pardon confesses sin” / *sciebat dominus se solum sine delicto esse docet itaque petamus dimitti nobis debita nostra. exomologesis est petitio veniae quia qui petit veniam delictum confitetur* (*Or.* 7.1; CCSL 1:261; Evans 12)

“Yet a debt in the scriptures is a figure [of speech] for sin” / *debitum autem in scripturis delicti figura est* (*Or.* 7.2; CCSL 1:261; Evans 12) not in R

“that we also profess to pardon our debtors” / *quod remittere nos quoque profiteamur debitoribus nostris* (*Or.* 7.2; CCSL 1:262; Evans 12)

"Do not lead us into temptation', that is do not allow us to be led by him who certainly tempts. Moreover, let it not be that the lord be seen to tempt as if he were ignorant of the faith of each or eager to bring it down." / *ne nos inducas in temptationem id est ne nos patiaris induci ab eo utique qui temptat. [2.] ceterum absit ut dominus temptare videatur quasi aut ignoret fidem cuiusque aut deicere <sit> [ge]stiens. (Or. 8.1–2; CCSL 1:262; Evans 14 patiaris : pariaris, <sit> [ge]stiens : sit gestiens)*

"The conclusion responded to this, interpreting 'do not lead us into temptation' to be indeed, 'but deliver us from evil'" / *eo respondit clausula interpretans quid sit ne nos deducas in temptationem hoc est enim sed devehe nos a malo* (*Or.* 8.6; CCSL 1:262; Evans 14 *eo respondit: ergo respondet*)

"In prayer we profess that we will forgive debtors" / *debitoribus denique dimissuros nos in oratione profiteamur* (*Pud.* 2.10; SC 394:156)

+*---4.4.48 Luke 11.5 (TCCSIG) (TN/V)

\$T \$T “Thus even the preceding parable sets forth a nocturnal beggar of bread, not a stranger, but one knocking at a friend’s, not someone unknown... Therefore he knocks at his [door] at which he has a right, whose door he knows, whom he knows has bread, already in bed with the children

whom he wished to be born" / *sic et praemissa similitudo nocturnum panis petitem amicum facit non alienum et ad amicum pulsantem non ad ignotum... Itaque ad eum pulsat ad quem ius illi erat cuius ianuam norat quem habere panes sciebat cubantem iam cum infantibus quos nasci voluerat* (Marc. 4.26.8; SC 456:336; Evans 408)

\$T "Thus I will not knock elsewhere than whence I was exiled" / *sic nec aliorum pulsabo quam unde sum fugatus* (Marc. 4.26.6 in SC 456:334; Marc. 4.26.5 in Evans 408)

\$T \$T "late there is knocking... nevertheless at this new god no one would have knocked late" / *sero pulsatur... ad deum autem novum nemo sero pulsasset* (Marc. 4.26.9 in SC 456:336; 4.26.8 in Evans 408)

\$T "Yet even that nighttime knocker was knocking for bread" / *sed et nocturnus ille pulsator panem pulsabat* (Or. 6.3; CCSL 1:261; Evans 12)

\$T "The neighbor did not have bread and therefore he was knocking. Yet when it was opened to him and he received, he ceased knocking" / *panem vicinus non habebat et ideo pulsabat: ubi tamen apertum est ei et accepit pulsare cessavit* (Praescr. 11.5; SC 46:104); R *ubi apertum*

\$T "even the person knocking was thumping on the neighbor's door" / *etiam pulsator ille vicini ianuam tundeat* (Praescr. 12.3; SC 46:105)

+*---5.45 Luke 11.7-8 (TNCC) (TVNSIG)

\$T "He rises and gives, even if not as if to a friend, nevertheless not to a person who is a stranger, but, as he says, as if to 'someone bothersome. 'Bothersome'..." / *exurgit et dat et si iam non* [SC 456:338] *quasi amico non tamen quasi extraneo homini sed quasi molesto inquit. Molestum* (Marc. 4.26.9; SC 456:336, 338; Evans 410 conflate *etsi*)

+*---4.4.49 Luke 11.9-10 (TCCSIG) (TVNSIG) R Luke 11.9

\$T "Hence, from whom shall I ask that I may receive? At whose shall I seek that I may find? To whom shall I knock that it may be opened to me? Who has [something] to give to one who asks?" / *proinde a quo petam ut accipiam? apud quem quaeram ut inveniam? ad quem pulsabo ut aperiatur mihi? quis habet petenti dare?* (Marc. 4.26.5; SC 456:334; Evans 408)

\$T "Finally, if receiving and finding and being admitted is the fruit of labor and insistence to him who asks and seeks and knocks" / *denique si[c] accipere et invenire et admitti laboris et instantiae fructus est illi qui petiit et quaesivit et pulsavit* (Marc. 4.26.6; SC 456:336; Evans 408 *si[c]: si*)

"'Ask and you will receive', he says, 'seek' indeed 'and you will find, knock and it is opened to you'" / *petite et accipietis inquit quaesistis enim et invenistis pulsastis et apertum est vobis* (Bapt. 20.5; Evans 42)

"the lord... after his own discipline of praying was passed down, says, 'ask and you will receive'" / *dominus... seorsum post traditam orandi disciplinam petite inquit et accipietis* (Or. 10; CCSL 1:263)

"There is a precise limit to seeking and knocking and asking. It will indeed be given to one who asks, he says, and to one who knocks it will be opened and to one who seeks it will be found. Too bad for one who always seeks because he does not find. Too bad for one who always knocks because it is never opened, for he knocks where no one is. Too bad for one who always asks because he is

never heard, for he asks from one who does not hear" / *adeo finis est et quaerendi et pul-* [SC 46:105] *sandi et petendi. Petenti enim dabitur, inquit, et pulsanti aperietur et quaerenti inuenietur. Viderit qui quaerit semper quia non inueniet; illic enim quaerit ubi non inuenietur. Viderit qui semper pulsant quia numquam aperietur illuc enim pulsant ubi nemo est. Viderit qui semper petit quia numquam audietur; ab eo enim petit qui non audit (Praescr. 11.7–10; SC 46:104–105); inueniet R inuenit [R error]; yes, checked CCSL 1:196*

+*---4.4.27 Luke 11.5, 9, 11–13 (ECCNSIG) (EVSIG)

“And he said, ‘Who among you has a friend and will go to him at midnight, asking for three loaves of bread?’, and the rest, ‘Ask and it will be given to you. For if a son shall ask a fish from any of you who is a father, would he give a snake instead of a fish or a scorpion instead of an egg? Therefore, if you evil ones know good gifts, how much more the father?’” / *καὶ εἶπεν τις ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπὸν αἰτεῖτε καὶ δοθήσεται. τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ ἢ ἀντὶ ὤου σκορπίου; εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ, πόσω μᾶλλον ὁ πατήρ; (Pan. 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἔλ. κδ (24); GCS 31:110, 133)*

“And he said, ‘A certain one of you has a friend, and he will go to him at midnight, asking for three loaves of bread’, and what remains, ‘Ask and it will be given to you. For if a son shall ask a fish from any of you who is a father, would he give a snake instead of a fish or a scorpion instead of an egg? Therefore, if you evil ones know good gifts, how much more the father?’” / *καὶ εἶπεν τις ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπὸν αἰτεῖτε καὶ δοθήσεται. τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ ἢ ἀντὶ ὤου σκορπίου; εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ, πόσω μᾶλλον ὁ πατήρ; (Pan. 42.11.6 κδ (24); GCS 31:110)*

“And he said, ‘A certain one of you has a friend, and he will go to him at midnight, asking for three loaves of bread’, and what remains, ‘Ask and it will be given to you. For if a son shall ask a fish from any of you who is a father, would he give a snake instead of a fish or a scorpion instead of an egg? Therefore, if you evil ones know good gifts, how much more the father?’” / *καὶ εἶπεν τις ἐξ ὑμῶν ἔξει φίλον. καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπὸν αἰτεῖτε, καὶ δοθήσεται. τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ [V M read αἰτήσας] ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ ἢ [V M read καί] ἀντὶ ὤου σκορπίου; εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ. πόσω μᾶλλον ὁ πατήρ; (Pan. 42.11.17 Σχ. κδ (24); GCS 31:133)*

‘For he says, ‘Who [of you whose] son shall ask a fish will give to him a snake or a scorpion instead of an egg?’ And later he says, ‘If therefore you being evil know to give good gifts to your children, how much more your heavenly father? If therefore he called a fish and egg good gifts’” / *λέγει γὰρ τίνα ὁ υἱὸς αἰτήσῃ ἰχθύν, μὴ ὄφιν αὐτῷ ἐπιδώσῃ ἢ ἀντὶ ὤου σκορπίου; καὶ ὑστερόν φησιν εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [GCS 31:135] ὑμῶν ὁ ἐπουράνιος; εἰ τοίνυν δόματα ἀγαθὰ κέκληκεν ἰχθύν καὶ ὄφιν, (Pan. 42.11.17 Ἔλ. κδ (24); GCS 31:134–35)*

“If you being evil know to give good gifts to your children’, speaking about fish and bread” / *εἰ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν περὶ ἰχθύος καὶ ἄρτου λέγων (Anacor. 18.4; GCS nF 10.1:27)*

+*---4.4.50 Luke 11.11–13 (TCCNSIG) (TN/V)

\$T \$T “Not a serpent in place of a fish nor a scorpion in place of an egg... Thus he also will give the holy spirit” / *ipse est qui scit quid filii postulent. Nam et panem petentibus de caelo dedit manna et carnem desiderantibus emisit ortygometrā; non serpentem pro pisce nec scorpium pro ovo...* [E 4.26.10] *itaque et spiritum sanctum is dabit* (Marc. 4.26.10 in SC 456:338; Marc. 4.26.9–10 in Evans 410); R *ipse* is [the Creator]

"Surely no one hands down a stone to a son asking for bread?" / *numquid filio panem poscenti lapidem tradit?* (Or. 6.3; CCSL 1:261)

+*---7.4.19 Luke 11.11–13

Adamantius speaking, debating with Marcus the Marcionite, quotes from material found “in the gospel” / ἐν τῷ εὐαγγελίῳ / *in evangelio*; quotes all three verses in succession

\$A [Gk, not Lat]

Adm attests a textual form in which this saying is forefronted, and the Greek and Latin versions have some notable discrepancies. The broader passage in both has the orthodox character Adamantius speaking, yet clearly making verbatim quotations of successive material found “in the gospel” / ἐν τῷ εὐαγγελίῳ, i.e., GMcn 11.11–13. The quotation in the Greek version begins: "Who of you", he says, 'if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?' / ἐάν τινα φησὶν ἐξ ὑμῶν αἰτήσῃ ὁ υἱὸς αὐτοῦ [341] ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ἐὰν αἰτήσῃ ἰχθύν, μὴ ὄφιν ἐπιδώσει αὐτῷ; (GCS 4:110; PTS 55:340–341). Latin *Adm*, however, excludes the "serpent ... fish" formulation altogether: "Who of you whose son asks for bread will instead give him a stone?" / *quem ex vobis petit filius suus panem numquid lapidem dabit illi?* (Caspari 2.20; STA 1:48). Bakhuizen puts ()s around fish and snake saying in Greek, apparently b/c it is missing in Latin *Adm*

\$A \$A "Or if he asks for an egg, will give him a scorpion?" / ἢ καὶ αἰτήσῃ ὠόν μὴ ἐπιδώσει αὐτῷ σκορπίον; (GCS 4:110; PTS 55:341) / “Or if he will ask for an egg, will instead give him a scorpion?” / *aut ovum si petierit numquid dabit ei scorpionem?* (Caspari 2.20; STA 1:48)

\$A \$A Greek *Adm* concludes its extended verbatim quotation of GMcn 11.11–13 thus: "Therefore, if you, being evil, know to give good gifts to your children" / εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν (GCS 4:110; PTS 55:341). Latin *Adm* similarly has: "Therefore, if you, though you are evil, know to give good gifts to your children" / *si ergo vos cum sitis mali nostis bona data dare filiis vestris* (Caspari 2.20; STA 1:48).

+*---5.46 Luke 11.14, 18–20 (TNCC) (TVNSIG)

\$T \$T \$T \$T \$T “When he has expelled the deaf demon... after it was said that he cast out demons in Beelzebul, ‘If I,’ he says, ‘in Beelzebul cast out demons, your sons, by whom do they cast out?... [E 4.26.11] If I in Beelzebul, in whom [do] your sons?... It is not possible for satan to be divided against himself... He added, ‘If I by god’s finger expel demons, therefore hasn’t the kingdom of god drawn near to you?’” / *Cum surdum daemonium expulisset... in Belzebule dictus eicere daemonia si ego inquit in Belzebule eicio dae- [SC 456:340] monia filii vestri in quo eiciunt?... [E 4.26.11] Si ego in Belzebule filii vestri in quo?... non posse satanan dividi adversus semetipsum... subiungit quodsi*

ego in digito dei expello daemonia ergone adpropinquavit in vos regnum dei? (Marc. 4.26.11; SC 456:338, 340; 4.26.10–11 in Evans 410) E *Belzebule : Beelzebub, satanan : satanam* [CHECK]

+*---4.4.51 Luke 11.15 (TNCC) (TN/V)

\$T “In Beelzebub,’ it was said, ‘he casts out demons’” / *in Belzebule dictus eicere daemonia* (Marc. 4.26.11; SC 456:338; 4.26.10 in Evans 410)

\$T “For example they said about him, ‘This man does not drive out demons except by Beelzebub’” / *scilicet super ipso dicentes hic non expellit daemonia nisi in Belzebule* (Marc. 4.28.2; SC 456:356; Evans 418 *Belzebule : Beelzebub*)

+*---4.4.52 Luke 11.21–22 (TCCNSIG) (TVNSIG)

\$T “Therefore deservedly he connected to the parable of that armed strong man, whom another more powerful overthrew” / *merito igitur adplicuit ad parabolam fortis illius armati quem validior alius oppressit* (Marc. 4.26.12; SC 456:340; Evans 412 *adplicuit : applicuit*)

\$T “Even the parable of the armed strong man, whom another more powerful overthrew and his vessels seized” / *etiam parabola fortis illius armati quem alius validior oppressit et vasa eius occupavit* (Marc. 5.6.7; SC 483:152; Evans 544)

+*---4.4.53 Luke 11.27–28 (TCCNSIG) (TN/V)

\$T “For indeed a certain woman exclaimed. ‘Blessed the womb that has carried you, and the breasts that you have nursed’” / *nam et mulier quaedam exclamaverat beatus venter qui te portavit et ubera quae hausisti* (Marc. 3.11.3; SC 399:112; Evans 200)

\$T “A woman from the crowd cries out, blessed the womb that carried him, and the breasts that reared him. And the lord [replied], ‘On the contrary, blessed those who hear and do god’s word’” / *Exclamat mulier de turba beatum uterum qui illum portasset et ubera quae illum educassent et dominus immo beati qui sermonem dei audiunt et faciunt* (Marc. 4.26.13; SC 456:342; Evans 412)

\$T “Finally, in this same sense he responded to that exclamation, not denying his mother’s womb and breasts, but designating as more blessed those who hear god’s word” / *eodem sensu denique et illi exclamationi respondit, non matris uterum et ubera negans, sed feliciores designans, qui verbum dei audiunt* (Carn. Chr. 7.13; SC 216:246); R *adiunt* [*sic*]

---8.17 Luke 11.27

“‘Blessed the womb that carried you and the breasts that that suckled you.’ Marcion said, ‘By these words they were tempting him, to know if he was really born.’” / *Bienheureux le sein qui t’a porte et les mamelles qui t’ont allaité. Marcion dit. Par ces paroles ils le tentaient, pour savoir s’il était vraiment né* [a citation of Luke 8.20 follows]. (Ephrem, *Commentary on the Diatessaron* 11.9) (Syriac)

+*---4.4.54 Luke 11.29 (TCCNSIG) (TN/V)

\$T “He decrees to give to everyone who asks, and he himself does not give a sign to those who ask” / *iubet omni petenti dare et ipse signum petentibus non dat* (Marc. 4.27.1; SC 456:344; Evans 412)

\$T “While indeed he decrees to give to everyone who asks, he himself does not give a sign to those who ask” / *Atque adeo omni petenti dari iubet, ipse signum petentibus non dat.* (Fug. 13.3 in CSEL 76:41; Fug. 13.2 in CCSL 2:1154)

+*---6.4.28 Luke 11.29–32 (ENCC) (EVIBO)

“The material about ‘Jonah the prophet’ has been deceptively cut out. For he has, ‘this generation, a sign will not be given to it’, but he did not have the material about ‘Ninevah’ and ‘the queen of the south’ and ‘Solomon’” / παρακέκοπται τὸ περὶ Ἰωνᾶ τοῦ προφήτου. εἶχεν γὰρ ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ. οὐκ εἶχεν δὲ περὶ Νινευῆ καὶ βασιλίσσης νότου καὶ Σαλομῶνος (Pan. 42.11.6 κε (25); 42.11.17 Σχ. κε (25); restated in 42.11.17 Ἔλ. κε (25); GCS 31:110, 135)

“The material about ‘Jonah the prophet’ has been deceptively cut out. For he has, ‘this generation, a sign will not be given to it’, but he did not have the material about ‘Ninevah’ and ‘the queen of the south’ and ‘Solomon’” / παρακέκοπται [V M read περικέκοπται] τὸ περὶ Ἰωνᾶ τοῦ προφήτου. εἶχεν γὰρ ἡ γενεὰ αὕτη, σημεῖον οὐ δοθήσεται αὐτῇ. οὐκ εἶχεν δὲ περὶ Νινευῆ καὶ βασιλίσσης νότου καὶ Σαλομῶνος (Pan. 42.11.6 κε (25); GCS 31:110)

“The material about ‘Jonah the prophet’ has been deceptively cut out. For he has, ‘this generation, a sign will not be given to it’, but he did not have the material about ‘Ninevah’ and ‘the queen of the south’ and ‘Solomon’” / παρακέκοπται τὸ περὶ Ἰωνᾶ τοῦ προφήτου. εἶχεν γὰρ ἡ γενεὰ αὕτη, σημεῖον οὐ δοθήσεται αὐτῇ. οὐκ εἶχεν δὲ περὶ Νινευῆ καὶ [Νινευῆ καὶ omitted by V M] βασιλίσσης νότου καὶ Σαλομῶνος (Pan. 42.11.17 Σχ. κε (25); GCS 31:135)

“Even in those things you think to cut out deceptively you cannot, O Marcion, hide the truth. For even if you remove the saying concerning Jonah the prophet... and remove the saying about the queen of the south and Solomon and salvation story of Ninevah and the preaching of Jonah, the preceding word of the savior will rebuke you, for he says, ‘This generation asks a sign, and a sign will not be given to her’” / καὶ ἐν αὐτοῖς οἷς δοκεῖς παρακόπτειν οὐ δύνασαι, ὦ Μαρκίων, λαθεῖν τὴν ἀλήθειαν. κἂν ἀφέλῃς γὰρ <τὸ> περὶ Ἰωνᾶ τοῦ προφήτου... ἀφέλῃς δὲ καὶ τὸ περὶ τῆς βασιλίσσης τοῦ νότου καὶ Σαλομῶνος καὶ τῆς Νινευῆ τὴν σωτηριώδη υπόθεσιν καὶ τοῦ Ἰωνᾶ τὸ κήρυγμα, αὐτὸς ὁ προκείμενος λόγος τοῦ σωτῆρός <σε> ἐλέγχει. λέγει γὰρ ἡ γενεὰ αὕτη σημεῖον αἰτεῖ, καὶ σημεῖον οὐ δοθήσεται αὕτη (Pan. 42.11.17 Ἔλ. κε (25); GCS 31:135)

+*---4.4.55 Luke 11.33 (TCCNSIG) (TN/V)

\$T “He says a light should not be concealed, but declares it should be placed on a lampstand, so that it illumines everyone” / *negat lucernam abstru<d>endam sed confirmat super candelabrum proponendam ut omnibus luceat* (Marc. 4.27.1; SC 456:344; Evans 412) [V starts quotation earlier, *Lucem suam ab hominibus abscondit et negat...*]; fuller quotation is “For such a long time he has hidden his light from humans...” / *tanto aevo lucem suam ab hominibus abscondit*

“If you conceal your light under a bushel it is inevitable that you will dash against what remains in the shadows from many” / *Si lucernam tuam sub modio abstruseris in tenebris relicta a multis incurseris necesse est* (Cult. fem. 2.13.2; SC 173:164)

“He himself has taught that light should not be concealed under a bushel but placed on a lampstand so that it illumines all who are in the house” / *ipse docebat lucernam non sub modium abstrudi solere sed in candelabrum constitui ut luceat omnibus qui in domo sunt* (*Praescr.* 26.4; SC 46:122); def a quote of Mt1

+*---5.47 Luke 11.37–43 (TNCC) (TN/V)

\$T “and hurls ‘woe’ at Pharisees and doctors of the law” / *et vae ingerit pharisaeis et doctoribus legis* (*Marc.* 4.27.1; SC 456:344; Evans 412)

\$T \$T \$T “Therefore even then a Pharisee who invited him to dinner was considering within himself why he had not washed before reclining, following the law... But Jesus interpreted the law for him, saying that while they cleaned the outsides of cup and bowl, their insides were full of robbery and iniquity... Therefore, ‘the outside,’ he says, ‘of the cup you wash,’ which is flesh, ‘but your inside you have not cleansed,’ which is soul. He adds, ‘Did not the one who made the outside,’ which is flesh, ‘also make the inside,’ which is soul? / *Ideo et tunc Pharisaeus qui illum vocarat ad prandium retractabat penes se cur non prius tinctus esset quam recubisset secundum legem... Iesus autem etiam interpretatus est ei legem, dicens illos calicis et catini exteriora emundare, interiora autem ipsorum plena esse rapina et iniquitate... exteriora inquit calicis lavatis id est carnem interiora autem vestra non emundastis id est animam; adiciens. Nonne qui exteriora fecit id est carnem et interiora fecit id est animam?* (*Marc.* 4.27.2; SC 456:346; Evans 412)

\$T “He even adjoins. ‘Give alms from what you have, and everything will be clean for you’” / *subiungit enim date quae habetis elemosinam et omnia munda erunt vobis* (*Marc.* 4.27.3; SC 456:34; Evans 414 has *elemosynam*)

\$T “Thus he rebukes them for tithing herbs but neglecting the call and love of god. Which god’s vocation and love, except the one by whose rule of law they were offering tithes of rue and mint?” / *sic et holuscula decimantes vocationem autem et dilectionem dei praetereuntes obiurgat. Cuius dei vocationem et dilectionem nisi cuius et rutam et mentam ex forma legis ex decimis offerebant?* (*Marc.* 4.27.4; SC 456:348; Evans 414)

\$T “Also when he criticizes them for grasping primacy of place and the honor of salutations” / *Primum quoque captantes locorum et honorem salutationum cum* [Evans 416] *incusat* (*Marc.* 4.27.5; SC 456:348; Evans 414, 416)

\$T “How could he have been a denouncer, who was criticizing them for passing over the more important aspects of the law, alms and calling and love of god, not these weighty matters, nor even the tithes of rue and cleansing of bowls?” / *qui cum maxime potiora legis praetereuntes incusabat elemosinam et vocationem et dilectionem dei ne haec quidem gravia nedum decimas rutarum et munditias catinorum?* (*Marc.* 4.27.6; SC 456:350; Evans 416)

+*---6.4.29 Luke 11.42 (ENCC) (EVIBO)

“Instead of ‘you pass by the judgment of god,’ he has, ‘you pass by the calling of god’” / Ἀντὶ τοῦ παρέρχεσθε τὴν κρίσιν τοῦ θεοῦ εἶχεν παρέρχεσθε τὴν κλήσιν τοῦ θεοῦ (*Pan.* 42.11.6 κς (26); 42.11.17 Σχ. κς (26); GCS 31:110, 135)

“Instead of ‘you pass by the judgment of god,’ he has, ‘you pass by the calling of god” / Ἄντι τοῦ παρέρχεσθε [V and M read παρέρχεσθαι] τὴν κρίσιν τοῦ θεοῦ [Vcorr added θεοῦ] εἶχεν παρέρχεσθε [V and M read παρέρχεσθαι] τὴν κλήσιν τοῦ θεοῦ. (*Pan.* 42.11.6 κς (26); 42.11.17 Σχ. κς (26); GCS 31:110)

“Instead of ‘you pass by the judgment of god,’ he has, ‘you pass by the calling of god” / Ἄντι τοῦ παρέρχεσθε [V and M read παρέρχεσθαι] τὴν κρίσιν τοῦ θεοῦ εἶχεν παρέρχεσθε [V and M read παρέρχεσθαι] τὴν κλήσιν τοῦ θεοῦ. (*Pan.* 42.11.17 Σχ. κς (26); GCS 31:135)

“For if he said, ‘You hold on to the traditions of your elders and you pass by the mercy and the judgment of god” / ἐὰν γὰρ εἶπη κατέχετε τὰς παραδόσεις τῶν πρεσβυτέρων ὑμῶν καὶ παρέρχεσθε [V read παρέρχεσθαι, Vcorr παρέρχεσθε] τὸ ἔλεος καὶ τὴν κρίσιν τοῦ θεοῦ (*Pan.* 42.11.17 Ἔλ. κς (26); GCS 31:135)

+*---6.4.30 Luke 11:47 (ECCNSIG) (EN/V)

“Woe to you, because you build the memorials of the prophets and your fathers killed them” / οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνήματα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (*Pan.* 42.11.6 κς (27); 42.11.17 Σχ. κς (27); restated in 42.11.17 Ἔλ. κς (27); GCS 31:111, 136)

“Woe to you, because you build the memorials of the prophets and your fathers killed them” / οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνήματα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (*Pan.* 42.11.6 κς (27); GCS 31:111)

“Woe to you, because you build the memorials of the prophets and your fathers killed them” / οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (*Pan.* 42.11.17 Σχ. κς (27); GCS 31:136)

“If he expresses concern for the prophets, rebuking their killers, the prophets were not his foreigners” / εἰ τῶν προφητῶν ποιεῖται τὴν φροντίδα, τοὺς ἀποκτείναντας ὀνειδίζων, οὐκ ἀλλότριοι αὐτοῦ ἦσαν οἱ προφῆται (*Pan.* 42.11.17 Ἔλ. κς (27); GCS 31:136); R [a series of citations from the OT and one from John follows]

“Whence the lord, praising the law-giving and her righteous persons, said, ‘You adorn the graves of the prophets and you build the memorials of the righteous, and your fathers killed them” / ὅθεν καὶ ὁ κύριος, ἐπαινῶν τὴν νομοθεσίαν καὶ τοὺς αὐτῆς διακίους, ἔλεγεν κοσμεῖτε τοὺς τάφους τῶν προφητῶν καὶ οἰκοδομεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (*Pan.* 33.10.4; GCS nF 10.1:461); section on Ptolemaeans; quoting Matt 23.29

+*---5.48 Luke 11.46–48 (TNCC) (TN/V)

\$T “He attacks even the doctors of the law themselves, because they burdened others with unbearable burdens, for which they themselves dared not move even a finger” / *invehitur et in doctores ipsos legis, quod onerarent alios importabilibus oneribus, quae ipsi ne digito quidem adgredi auderent* (*Marc.* 4.27.6; SC 456:350; Evans 416) comes before T circles back to summarize Lk1 11.41-42

\$T “But why do they hear ‘woe’ since they had built monuments to the prophets cut down by their fathers? Weren’t they rather worthy of praise, who by their work of piety testified that they did not consent to the deeds of their fathers” / *Cur autem vae audiunt etiam quod aedificarent prophetis*

monimenta interemptis a patribus eorum laude potius digni qui ex isto opere pietatis testabantur se non consentire factis patrum (Marc. 4.27.8; SC 456:352; Evans 416)

+*---6.4.31 Luke 11.49–51 (ENCC) (EN/V)

“He did not have, ‘For this reason the wisdom of god said, I will send to them prophets’ and ‘concerning the blood of Zechariah and Abel and the prophets because it will be inquired from this generation’” / οὐκ εἶχεν διὰ τοῦτο εἶπεν ἡ σοφία τοῦ θεοῦ ἀποστέλλω εἰς αὐτοὺς προφήτας καὶ περὶ αἵματος Ζαχαρίου καὶ Ἀβελ καὶ τῶν προφητῶν ὅτι ἐκζητηθήσεται ἐκ τῆς γενεᾶς ταύτης (Pan. 42.11.6 κη (28); 42.11.17 Σχ. κη (28); GCS 31:111, 137)

“and your removal of the texts you have stolen can be discovered from the authentic copy of Luke’s Gospel with the passages that are still there, and your excisions exposed” / τῆς παρεκτομῆς τῶν κλεμμάτων σου εὕρισκομένης ἀπὸ τοῦ ἀντιγράφου τοῦ κατὰ Λουκᾶν εὐαγγελίου, τῶν τόπων εὕρισκομένων καὶ τῶν παρὰ σοῦ ἀφαιρεθέντων ἐλεγχομένων (Pan. 42.11.17 Ἐλ. κη (28); GCS 31:137; ET NHMS 63:325); R παρεκτομῆς [Marcion’s]

+*---4.4.56 Luke 11.52 (TNCC) (TVIBM)

\$T “What key indeed did the doctors of law hold except the interpretation of law? For the understanding of which neither they themselves have come near, meaning they did not believe (For unless you believe, you will not understand), nor did they admit others” / *quam vero clavem habebant legis doctores nisi interpretationem legis? ad cuius intellectum neque* [Evans 418] *ipsi adibant, non credentes scilicet (nisi enim credideritis non intellegitis), neque alios admittebant* (Marc. 4.27.9; SC 456:352; Evans 416, 418)

\$T \$T “Therefore because he assessed their hypocrisy... which holding the key of knowledge did not itself enter nor allow others” / *Igitur quoniam hypocrisim eorum taxarat... quae clavem agnitionis habens nec [in] ipsa[m] introiret nec alios sineret* (Marc. 4.28.2; SC 456:356; Evans 418 *nec [in] ipsa[m]: ne ipsa*)

+*---7.4.20 Luke 11.52 (42? or 46?)

Adamantius speaking; litany of quotations, all of which apparently are in Apostolikon or Evangelion [rec Vincent to restore Rom 14.5 on this basis]

\$A \$A “Woe to you, scribes” / οὐαὶ ὑμῖν γραμματεῖς (GCS 4:68; PTS 55:323) / *vae vobis scribae et Pharisei* (Caspari 2.5; STA 1:31); question marks are part of broader rhetorical question, not quotation

R: “In any case, however, it is apparent that the citation is following Matthean wording (cf. Matt 23.13, 15, 23, 25, 27, 29), in both the Greek and Latin reading, which, at least for v. 52, contradicts the testimony of Tertullian. Ultimately, therefore, this reference is of no value in reconstructing Marcion’s text” [check *Adm Dialogue* to see if there is a longer reference]

GMcn chp 12

+*---5.49 Luke 12.1 (TNCC) (TVNSIG)

\$T “Deservedly indeed he was not pleased with the hypocrisy of the Pharisees, who of course loved god with their lips, not heart. ‘Watch out,’ he says to the students, ‘for the leaven of the Pharisees, which is hypocrisy,’ not the creator’s preaching” / *merito itaque non placet illi hypocrisis pharisaeorum, labiis scilicet amantium deum, non corde. cavete, inquit discipulis, a fermento pharisaeorum, quod est hypocrisis, non praedicatio creatoris* (Marc. 4.28.1; SC 456:354; Evans 418 *placet : placebat*)

+*---4.4.57 Luke 12:2 (TCCNSIG) (TN/V)

\$T “He adds: ‘Thus nothing is concealed that will not be clarified, and nothing hidden that will not be discerned’ / *adicit nihil autem opertum quod non patefiet et nihil absconditum quod non dinoscetur* (Marc. 4.28.2; SC 456:356; Evans 418)

"nothing hidden that will not be revealed" / *nihil occultum quod non revelabitur* (Paen. 6.10; SC 316:166)

"nothing hidden that will not be revealed" / *nihil occultum quod non revelabitur* (Virg. 14.5; SC 424:174, CSEL 76:99; Virg. 14.3 in CCSL 2:1224)

+*---4.4.58 Luke 12.3 (TNCC) (TN/V)

\$T “Even when he suggests those things they were whispering or treating among themselves... would come forth into the open and in the future mouths of men from the gospel’s promulgation” / *cum subiciat etiam quae inter se mussitarent vel inter se tractarent... in apertum processura et in ore* [Evans 420] *hominum futura ex evangelii promulgatione* (Marc. 4.28.2; SC 456:356; Evans 418, 420)

+*---6.4.32 Luke 12.4–6 (ENCC) (EVSIG)

“I say to my friends, do not fear those who kill the body. Fear instead the one who after killing has authority to throw into gehenna.’ But he did not have, ‘Are not five sparrows sold for two farthings and not one of them is forgotten before god’” / λέγω τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν. οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ (Pan. 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἔλ. κθ (29)); GCS 31:111, 137)

“I say to my friends, do not fear those who kill the body. Fear instead the one who after killing has authority to throw into gehenna.’ But he did not have, ‘Are not five sparrows sold for two farthings and not one of them is forgotten before god’ / Λέγω τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι [Vcorr crossed out ἀποθανεῖν and wrote ἀποκτεῖναι in the margin] ἔχοντα ἐξουσίαν [V reads τὴν ἐξουσίαν] βαλεῖν εἰς γέενναν. οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ [V M omit καὶ] ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. (Pan. 42.11.6 κθ (29); GCS 31:111)

“I say to my friends, do not fear those who kill the body. Fear instead the one who after killing has authority to throw into gehenna.’ But he did not have, ‘Are not five sparrows sold for two farthings and not one of them is forgotten before god” / Λέγω [V M read λέγω δέ] τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι [Vcorr crossed out ἀποθανεῖν and wrote ἀποκτεῖναι in the margin] ἔχοντα ἐξουσίαν [V reads τὴν ἐξουσίαν] βαλεῖν εἰς γέενναν [M reads δὲ τὸν ἔχοντα ἐξουσίαν τὸ μετὰ τὸ ἀποκτεῖναι τὸ σῶμα τὴν ψυχὴν βαλεῖν εἰς γέενναν]. οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλεῖται, καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ; (*Pan.* 42.11.17 Σχ. κθ (29); GCS 31:137)

“Marcion, the lines, ‘I say unto my friends, be not afraid of them that kill the body; fear him which, after he hath killed the body, hath authority to cast the soul into hell,’ compel you to acknowledge the sequel of the parable as well. For no event occurs without God, even if you take out the part about the sparrows. Defend yourself then, Marcion, about the words you have left in the text, and tell us your opinion of the person who has authority.’... since he has ‘authority,’ you have granted that he is a judge and awards everyone what they deserve” / Τό λέγω [ἐγὼ] τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, φοβήθητε δὲ τὸν ἔχοντα ἐξουσίαν τοῦ [V reads τόν; M reads τό] μετὰ τὸ ἀποκτεῖναι τὸ σῶμα τὴν ψυχὴν βαλεῖν εἰς γέενναν ἀναγκάζει σε, ὦ Μαρκίον, καὶ τὰ ἐξῆς τῆς παραβολῆς ὁμολογήσαι. ἄνευ γὰρ τοῦ θεοῦ οὐδὲν γίνεται, κὰν ἀπάργης [V M read ἐπάργης] τὸ περὶ τῶν στρουθίων. ἀπολόγησαι οὖν περὶ τῶν ἐν τῷ ῥητῷ καταλειφθέντων ὑπὸ σοῦ, ὦ Μαρκίον, καὶ ἀπόκριναι ἡμῖν τί διανοῆ περὶ τοῦ ἐξουσίαν ἔχοντος... ἐπειδὴ ἔχει τὴν ἐξουσίαν, δέδωκας αὐτὸν κριτὴν ὄντα καὶ ἐκάστῳ νέμοντα τὸ κατ’ ἀξίαν (*Pan.* 42.11.17 Ἔλ. κθ (29); GCS 31:137; ET NHMS 63:325)

+*---4.4.59 Luke 12.4–5 (TNCC) (TVNSIG)

\$T \$T “Turning then to the students. ‘But I say,’ he says, ‘to you my friends, do not fear those who can only kill you, but after that have no power at all over you... But I will show you whom you should fear: fear him who after he kills has the power to send into gehenna,’ meaning the creator, ‘indeed I tell you, fear him” / *deinde conversus ad discipulos. dico autem, inquit, vobis amicis, nolite terri ab eis qui vos solummodo occidere [SC 456:358] possunt, nec post hoc ullam in vobis habent potestatem... demonstrabo autem vobis quem timeatis. timete eum qui postquam occiderit potestatem habeat mittendi in gehennam—creatorem utique significans—ita<que> dico vobis hunc timete (Marc. 4.28.3; SC 456:356, 358; Evans 420 deinde : dehinc, habent : habet)*

\$T “Yet those who will confess in Christ to be killed before men certainly will have nothing more to suffer after being killed by them. Therefore these will be those whom he warns above not to fear only being killed” / *qui confitebuntur autem in Christo coram hominibus occidi habebunt nihil utique amplius passuri post occisionem ab illis. hi ergo erunt quos supra praemonet ne timeant tantummodo occidi (Marc. 4.28.4; SC 456:358; Evans 420 transposes occidi habebunt and coram hominibus)*

+*---6.4.33 Luke 12.8 (ECCNSIG) (EVIBO)

“In place of the phrase, ‘will confess before the angels of god,’ he says, ‘before god” / ἀντὶ τοῦ ὁμολογήσει ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐνώπιον τοῦ θεοῦ λέγει (*Pan.* 42.11.6 λ (30); 42.11.17 Σχ. λ (30); GCS 31:111, 138)

“In place of the phrase, ‘will confess before the angels of god,’ he says, ‘before god” / Ἀντὶ τοῦ ὁμολογήσει ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐνώπιον τοῦ θεοῦ λέγει (*Pan.* 42.11.6 λ (30); GCS 31:111)

“In place of the phrase, ‘will confess before the angels of god,’ he says, ‘before god” / Ἀντὶ τοῦ ὁμολογήσει ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ [V M omit τοῦ θεοῦ] ἐνώπιον [V M read ἐκεῖνος] τοῦ θεοῦ λέγει (*Pan.* 42.11.17 Σχ. λ (30); GCS 31:138)

The elenchus does not quote or paraphrase the verse (*Pan.* 42.11.17 Ἐλ. λ (30))

“The one who confesses in me, I will confess him before my father” / ὁ ὁμολογῶν ἐν ἐμοί, ὁμολογήσω αὐτὸν ἐνώπιον τοῦ πατρὸς μου (*Pan.* 54.2.7; GCS 31:319); section on Theodotians

“Every one who confesses in me, I also will confess in him before my father” / πᾶς ὁ ὁμολογῶν ἐν ἐμοί ὁμολογήσω καὶ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου (*Pan.* 65.2.3; GCS 37:4)

+*--4.4.60 Luke 12.8–9 (TNCC) (TN/V)

\$T \$T “For I say to you, every one who will confess me before men, I will confess in that one before god... and every one who has denied me before men will be denied before god” / *dico enim vobis, omnis qui confitebitur <in> me coram hominibus, confitebor in illo coram deo... et omnis qui negavit me coram hominibus, denegabitur coram deo* (*Marc.* 4.28.4; SC 456:358; Evans 420 <in> : in)

--7.4.21 Luke 12.9

“In the saying, ‘Whoever denies me before men, I also will deny him before my father who is in the heavens’ / ἐν τῷ λέξει ὅς ἂν με ἀρνήσῃται ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς / *quicumque me negaverit coram hominibus, et ego negabo eum coram patre meo, qui est in coelis* (GCS 4:32 (Caspari 1.15))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

“Whoever denies me before men, I also will deny him before my father who is in the heavens” / ὅς ἂν ἀρνήσῃται με ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς / *qui negaverit me coram hominibus et ego negabo eum coram patre meo, qui in coelis est* (GCS 4:66 (Caspari 2.5))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

+*--4.4.61 Luke 12.10 (TCCNSIG) (TN/V)

\$T “The one who has spoken against the son of man, it will be forgiven him, but the one who has spoken against the holy spirit, it will not be forgiven him” / *qui dixerit in filium hominis, remittetur illi, qui autem dixerit in spiritum sanctum, non remittetur ei* (*Marc.* 4.28.6; SC 456:360; Evans 420)

"If a crime in this and in a future age is unforgiveable, it is certainly blasphemy” / *Hymenaei autem et Alexandri crimen si et in isto et in futuro aevo inremissibile est, blasphemia scilicet* (*Pud.* 13.19; SC 394:212); R [1 Tim 1.20]

+*---5.50 Luke 12.11–12 (TNCC) (TN/V)

\$T “Those brought before the authorities for interrogation he forbids to think about answering. ‘The holy spirit indeed,’ he says, ‘will teach you in that hour what you should say’” / *Perductos ad potestates prohibet ad interrogationem cogitare de responsione. Sanctus enim, inquit, spiritus docebit vos ipsa hora quid eloqui debeatis* (Marc. 4.28.8 in SC 456:362; Marc. 4.28.7 in Evans 422)

+*---5.51 Luke 12.13–14 (TNCC) (TVNSIG)

\$T “Christ in fact having been demanded by someone to settle the division of inheritance between him and his brother, he refused his own work, even in so honest a cause.” / *Christus vero postulatus a quodam ut inter illum et fratrem ipsius <de> dividenda hereditate componeret operam suam et quidem tam probae causae denegavit* (Marc. 4.28.9; SC 456:362; Evans 422 *vero : de*)

\$T “Who,’ he said, ‘appointed me a judge over you?’” / *quis me inquit iudicem constituit super vos?* (Marc. 4.28.10; SC 456:364; Evans 422)

+*---4.4.62 Luke 12:16, 19–20 (TCCNSIG) (TN/V)

\$T "From him therefore will come also that fable of a rich man flattering himself over the prospering of his fields, to whom god says: 'Fool, on this night they will claim your life. The things you prepared, whose will they be?'" / *ab eo ergo erit et parabola divitis blandientis sibi de proventu agrorum suorum, cui deus dicit: Stulte, hac nocte animam tuam [SC 456:366] repositent; quae autem parasti, cuius erunt?* (Marc. 4.28.11; SC 456:364, 366; Evans 424)

"To this matter he also has adapted the fable of that person who when his fruits had abounded pondered the enlargement of storehouses and periods of long carelessness who was to die on that very night" / *cui rei parabolam quoque accommodavit illius hominis qui provenientibus fructibus ampliationem horreorum et longae securitatis spatia cogitavit ea ipsa nocte moriturus* (Or. 6.4; Evans 12; CCSL 1:261)

+*---5.52 Luke 12.22–23 (TNCC)

\$T \$T “Who wishes us not to be concerned about life in regard to eating, or about the body in regard to clothing?... Who also has provided greater substance for the soul than food and has fashioned greater material for the body than a tunic?” / *quis nollet curam nos agere animae de victu et corpori de vestitu?... qui et substantiam ipsius animae accommodavit potioem esca, et materiam ipsius corporis figuravit potioem tunica?* (Marc. 4.29.1; SC 456:366; Evans 424) R *vesitu?*

+*---4.4.63 Luke 12.24 (TCCNSIG) (TN/V)

\$T “who also feeds the ravens” / *qui et corvos alit* (Marc. 4.21.1; SC 456:262; Evans 370)

\$T “whose ravens also do not sow or reap or store in barns and yet are nourished by him” / *cuius et corvi non serunt nec metunt nec in apothecas condunt, et tamen aluntur ab ipso* (Marc. 4.29.1; SC 456:366; Evans 424)

"He indeed holds god [to be] the rearer of ravens, and indeed gardener of flowers" / *habet deum etiam corvorum educatorem etiam florum excultorem* (*Mon.* 16.2 in SC 343:202, CCSL 2:1251; *Mon.* 16.3 in CSEL 76:75)

"the one who feeds heaven's flyers from no labor or theirs" / *qui volatilia caeli nullo ipsorum labore pascit* (*Ux.* 1.4.7; CCSL 1:378)

R: Third, Harnack notes that *nec in apothecas condunt* is Matthean and then leaves unanswered the question of whether Tertullian's memory of Matt 6.26 has influenced the wording or whether Marcion's text had been harmonized to Matthew.

12.25–26 Unattested

+*---4.4.64 Luke 12.27, 28b [R Luke 12.27-28]

\$T "Who would have given this command, except the one who feeds ravens and clothes the field's flowers?" / *quis hoc mandasset nisi qui et corvos alit et flores agri vestit?* (*Marc.* 4.21.1; SC 456:262; Evans 370) commenting on sending of students in Luke 9.1ff

\$T "whose lilies and grass neither weave nor spin and yet are clothed by him, whose most glorious Solomon was not more adorned than any little flower" / *cuius et lilia et foenum non texunt nec nent, et tamen vestiuntur ab ipso cuius et Salomon gloriosissimus nec ullo tamen flosculo cultior?* (*Marc.* 4.29.1; SC 456:366; Evans 424 lacks concluding question mark)

\$T "meanwhile why does he accuse them of little faith, that is, whose faith?" / *interim cur illos modicae fidei incusat id est cuius fidei?* (*Marc.* 4.29.3 in SC 456:368; *Marc.* 4.29.2 in Evans 424)

"He indeed holds god [to be] the rearer of ravens and even gardener of flowers" / *habet deum etiam corvorum educatorem etiam florum excultorem* (*Mon.* 16.2 in SC 343:202, CCSL 2:1251; *Mon.* 16.3 in CSEL 76:75)

"And for clothing we have lilies as an example" / *et vestitus habemus exemplum lilia* (*Idol.* 12.2; CCSL 2:1112)

"who clothes the lilies of the field with such favor" / *qui lilia agri tanta gratia vestit* (*Ux.* 1.4.7; CCSL 1:378)

+*---6.4.34 Luke 12.28 (ENCC) (EN/V)

"He does not have, 'God clothes the grass'" / οὐκ ἔχει τό ὁ θεὸς ἀμφιέννυσι τὸν χόρτον (*Pan.* 42.11.6 λα (31); 42.11.17 Σχ. λα (31); GCS 31:111, 138)

"even the grass" / καὶ τοῦ χόρτου (*Pan.* 42.11.17 Ἐλ. λα (31)); the elenchus minimally paraphrases the verse

12.29 Unattested

+*---5.53 Luke 12.30 (TNCC) (TN/V)

\$T \$T “For when he adds, ‘These things the nations of the world seek’... further on he adds, ‘Yet the father knows there is need of these things for you’” / *nam et cum subicit haec enim nationes mundi quaerunt... porro cum et adicit scit autem pater opus esse haec vobis* (Marc. 4.29.3; SC 456:368; Evans 426)

+*---6.4.35 Luke 12.30 (ENCC) (EVIBM; δὴ is part of E’s elaboration)

“But your father knows that you have need of these’, even carnal things” / ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων, τῶν σαρκικῶν δὴ (Pan. 42.11.6 λβ (32); 42.11.17 Σχ. λβ (32); restated in 42.11.17 Ἐλ. λβ (32); GCS 31:111, 138)

“But your father knows that you have need of these’, even carnal things” / ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων, τῶν σαρκικῶν δὴ (Pan. 42.11.6 λβ (32); GCS 31:111); R error, omission of δὴ is in scholion, not main list

“But your father knows that you have need of these’, even carnal things” / ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων, τῶν σαρκικῶν δὴ [V M omit δὴ] (Pan. 42.11.17 Σχ. λβ (32); GCS 31:138)

“The father knows that the students have need of fleshly necessities and plans ahead for them” / οἶδεν ὁ πατὴρ ὅτι χρῆζουσιν οἱ μαθηταὶ τῶν σαρκικῶν χρειῶν καὶ προνοεῖ τῶν τοιούτων (Pan. 42.11.17 Ἐλ. λβ (32); GCS 31:138)

+*---4.4.65 Luke 12.31 (TCCNSIG) (TN/V)

\$T “And your gospel indeed has, ‘Seek first the kingdom of god, and these things will be added to you’” / *et evangelium vestrum quoque habet. quaerite primum regnum dei et haec adicientur vobis* (Marc. 3.24.8; SC 399:208; Evans 248)

\$T “So seek,’ he says, ‘the kingdom of god, and these things will be added to you’” / *quaerite enim inquit regnum dei et haec vobis adicientur* (Marc. 4.29.5; SC 456:370; Evans 426)

"For the lord has also said, 'Seek first the kingdom and then these things will be added to you'" / *nam et edixerat dominus quaerite prius regnum et tunc vobis etiam haec adicientur* (Or. 6.1; Evans 10; CCSL 1:261)

+*---6.4.36 Luke 12.31 (ENCC) (EVIBM) δὲ variant

“Now seek the kingdom of god and all these things will be provided for you” / ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν (Pan. 42.11.6 λγ (33); 42.11.17 Σχ. λγ (33); restated in 42.11.17 Ἐλ. λγ (33); GCS 31:111, 139)

“Now seek the kingdom of god and all these things will be provided for you” / ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν (Pan. 42.11.6 λγ (33); GCS 31:111)

“Now seek the kingdom of god and all these things will be provided for you” / ζητεῖτε δὲ [V M omit δὲ] τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν (Pan. 42.11.17 Σχ. λγ (33); GCS 31:139)

“For either what is here is his even as is the kingdom—therefore he adds ‘everything’ that is here—being his” / ἢ γὰρ αὐτοῦ ἐστὶ τὰ ἐνταῦθα καὶ αὐτοῦ ἐστὶν ἡ βασιλεία διὸ προστίθησι πάντα τὰ ἐνταῦθα, ὄντα αὐτοῦ (*Pan.* 42.11.17 ᾽Ελ. λγ (33); GCS 31:139)

+*---6.4.37 Luke 12.32 (ENCC) (EN/V)

“Instead of ‘your father’ he has ‘father’” / ἀντὶ τοῦ ὁ πατὴρ ὑμῶν ὁ πατὴρ εἶχεν (*Pan.* 42.11.6 λδ (34); 42.11.17 Σχ. λδ (34); GCS 31:111, 139)

the elenchus does not paraphrase the verse (*Pan.* 42.11.17 ᾽Ελ. λδ (34))

+*--- Luke 12.33a (TNCC) (TN/V)

"almsgiving and charity" / *eleemosynae et dilectionis* (*Marc.* 1.23.9; SC 365:212; Evans 64)

+*---5.54 Luke 12.35–37 (TNCC) (TVNSIG)

\$T “Slaves we are, for we have god as our lord” / *id sumus servi dominum enim habemus* [Evans 428] *deum* (*Marc.* 4.29.6; SC 456:370; Evans 426, 428 omits *id*)

\$T "We must gird up the loins... likewise have our lamps burning" / *succingere debemus lumbos... item lucernas ardentis habere* (*Marc.* 4.29.6; SC 456:372; Evans 428)

\$T “even so to await the lord... Whence does he return? If from nuptials” / *atque ita expectare dominum... unde redeuntem? si a nuptiis* (*Marc.* 4.29.6; SC 456:372; Evans 428)

+*---6.4.38 Luke 12.38 (ENCC) (EVSIG)

“Instead of ‘the second or third guard,’ he has ‘evening guard’” / ἀντὶ τοῦ δευτέρα ἢ τρίτη φυλακῆ εἶχεν ἑσπερινῆ φυλακῆ (*Pan.* 42.11.6 λε (35); 42.11.17 Σχ. λε (35)), cf. 42.11.17 ᾽Ελ. λε (35); GCS 31:112, 139)

“Instead of ‘the second or third guard,’ he has ‘evening guard’” / Ἀντὶ τοῦ δευτέρα ἢ τρίτη φυλακῆ εἶχεν ἑσπερινῆ φυλακῆ [V M read ἑσπερινὴν φυλακὴν] (*Pan.* 42.11.6 λε (35); GCS 31:112); R λε [V M omit the numeral]

“Instead of ‘the second or third guard,’ he has ‘evening guard’” / ἀντὶ τοῦ δευτέρα ἢ τρίτη φυλακῆ εἶχεν ἑσπερινῆ φυλακῆ (*Pan.* 42.11.17 Σχ. λε (35); GCS 31:139)

“The oaf stands convicted of stupidly distorting the sacred words in accordance with his own opinion. Watches are not kept in the daytime but at night, and extend successively from evening until the first hour—not from dawn till evening, as he is caught tampering with them” / Ἐλήλεγκται ὁ κτηνώδης μεταστρέψας τοὺς θείους λόγους ἀνοήτως πρὸς τὴν ἑαυτοῦ ὑπόνοιαν. οὐ γὰρ ἡμεριναὶ γίνονται φυλακαὶ ἀλλὰ νυκτεριναί, ἀπὸ ἑσπέρας εἰς τὴν πρώτην τὴν προκοπὴν [φυλακὴν] τῆς ἐπεκτάσεως ἔχουσαι καὶ οὐκ ἀπὸ τῆς ἕως εἰς τὴν ἑσπέραν, ὡς οὗτος ἀλίσκεται ῥαδιουργήσας (*Pan.* 42.11.17 ᾽Ελ. λε (35); GCS 31:139; ET NHMS 63:327)

+*---5.55 Luke 12.39–48 (TNCC) (TN/V)

\$T \$T “In the very comparison that follows one errs who posits the creator’s character as that thief whose hour if the father of the family had known would not have allowed his house to be undermined... Further, when he demonstrates the devil as our thief, whose hour indeed in the beginning if man had known would not have been undermined. Therefore he commands that we be prepared, because the son of man will come at an hour we do not think” / *in sequenti quoque parabola satis errat qui furem illum, cuius horam si pater familiae sciret, non sineret suffodi domum suam, in personam disponit creatoris... porro cum furem nobis diabolus demonstret, cuius horam etiam in primordio si homo scisset, numquam ab eo suffossus esset, propterea iubet ut parati simus, quia qua non putamus hora filius hominis adveniet* (Marc. 4.29.7; SC 456:372; Evans 428)
\$T “Therefore if he himself is the son of man” / *ergo si ipse est filius hominis* (Marc. 4.29.8; SC 456:372; Evans 428)

\$T “you have above what was written, ‘No one is a thief of his own property’” / *habes supra* [SC 456:374] *scriptum neminem rei suae furem esse* (Marc. 4.29.8; SC 456:372, 374; Evans 428)

\$T \$T “Therefore when Peter inquires whether he had spoken the comparison to them or to all, to the same and to all who will hold charge over churches he sets forth the similitude of stewards. Of them the one who has treated his fellow slaves well during the master’s absence upon his return will be put over all his goods. But the one who has acted otherwise, on the master’s return on what day he did not think, at an hour he did not know... will be separated and his part will be placed with the unfaithful” / *itaque interroganti Petro in illos an et in omnes parabolam dixisset, ad ipsos et ad universos qui ecclesiis praefuturi essent proponit actorum similitudinem, quorum qui bene tractaverit consertos absentia domini reverso eo omnibus bonis praeponetur, qui vero secus egerit, reverso domino qua die* [Evans 430] *non putaverit, hora qua non scierit... segregabitur et pars eius cum infidelibus ponetur* (Marc. 4.29.9; SC 456:374; Evans 428, 430)

\$T “as if it were born of peacefulness and gentleness to separate him only and to apportion his part with the unfaithful” / *quasi tranquillitatis sit et mansuetudinis segregare solummodo et partem eius cum infidelibus* (Marc. 4.29.10; SC 456:374; Evans 430)

\$T “Else if the separated and unfaithful will suffer nothing, equally by contrast the retained and faithful will receive nothing. If indeed the retained and faithful will receive salvation, then it is necessary by contrast that the separated and unfaithful will lose it” / *Aut si nihil patientur segregati et infideles aequae ex diverso nihil consequentur retenti et fideles. Si vero consequentur salutem retenti et fideles, hanc amittant necesse est ex diverso segregati et infideles* (Marc. 4.29.11; SC 456:376; Evans 430)

\$T “Whom different should I understand who beats the slaves with few or with many blows, and who requires from them exactly what he entrusted to them, than a recompensing god?” / *quem alium intellegam caedentem servos paucis aut multis plagis, et prout commisit illis ita et exigentem ab eis, quam retributorem deum?* (Marc. 4.29.11; SC 456:376; Evans 430)

+*---6.4.39 Luke 12.46 (ECCSIG) (EN/V)

“the master of that slave will come and will cut him in half and will assign his portion with the unfaithful” / ἤξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (Pan. 42.11.6 λς (36); 42.11.17 Σχ. λς (36); restated in 42.11.17 Ἔλ. λς (36); GCS 31:112, 139)

“the master of that slave will come and will cut him in half and will assign his portion with the unfaithful” / ἤξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 42.11.6 λς (36); GCS 31:112)

“the master of that slave will come and will cut him in half and will assign his portion with the unfaithful” / ἤξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 42.11.17 Σχ. λς (36); GCS 31:139)

“who cuts the slave in half? Speak” / τίς ὁ διχοτομῶν τὸν δοῦλον; λέγε (*Pan.* 42.11.17 Ἔλ. λς (36); GCS 31:139)

“because his master will come... and will cut the slave in half and assign his portion with the unfaithful” / ὅτι ἐλεύσεται ὁ αὐτοῦ δεσπότης... καὶ διχοτομήσει αὐτὸν τὸν δοῦλον καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 33.11.8; GCS nF 10.1:463); section on Ptolemaeus

“which day they did not know nor which hour they did not expect their master would come” / ἧ̃ οὐκ οἶδασιν ἡμέρα καὶ ἧ̃ οὐ προσδοκῶσιν ὥρα ὁ δεσπότης αὐτῶν παραγίνεται (*Pan.* 69.44.2; GCS 37:192); section on Arians

---7.4.22 Luke 12.46

οὕτως γὰρ λέγει ὅτι ἤξει ὁ κύριος τοῦ κακοῦ δούλου ἐν ἡμέρα ἧ̃ οὐ γινώσκει καὶ ἐν ὥρα ἧ̃ οὐ προσδοκᾷ καὶ διχοτομήσει αὐτὸν καὶ θήσει τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων / *denique it dicit quia. veniet dominus servi illius in die, qua nescit, et hora, qua non sperat, et dividit eum ac partem eius cum infidelibus ponit* (GCS 4:24 (Caspari 1.10))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

---7.4.23 Luke 12.47–48

“For the slave who knew and did not do will be beaten many times” / ὁ γὰρ δοῦλος φησὶν ὁ γνοὺς καὶ μὴ ποιήσας δαρήσεται πολλά (GCS 4:112 (Caspari 2.21))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

“Now the one who did not know but who did things worthy of blows will be beaten a few times” / ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγα (GCS 4:112 (Caspari 2.21))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

+*---5.56 Luke 12.49, 51, 53 (TNCC) (TN/V)

\$T “Your Christ cries out. ‘I have come to send fire on earth’” / *proclamat Christus tuus ignem veni mittere in terram* (*Marc.* 4.29.12; SC 456:376; Evans 430)

\$T “Even if it is a figure of speech” / *etiam si figura est* (*Marc.* 4.29.13; SC 456:376; Evans 430)

\$T “He himself will better interpret the character of that fire, saying, ‘You think I have come to send peace on earth? No, I tell you, but division.’ ‘Sword’ is what is actually written, but Marcion corrects it, as if division is not the work of a sword. Therefore the one who has denied peace has intended the fire of overthrow. What is like a battle, such is also like an inferno. What is like a sword, such is also like flame. Neither befits your lord.” / *ipse melius interpretabitur ignis istius qualitatem adiciens putatis venisse me pacem mittere in terram? non dico vobis sed separationem. Machaeram quidem scriptum est sed Marcion emendat; quasi non et separatio opus sit machaerae.* [Evans 4.29.14] *Igitur et ignem eversionis intendit qui pacem negavit. Quale proelium tale et incendium. Qualis machaera, talis et flamma; neutra congruens domino* (*Marc.* 4.29.14 in SC 456:378; 4.29.13–14 in Evans 432)

\$T "Finally he says, 'Father will be divided against son and son against father and mother against daughter and daughter against mother and daughter-in-law against mother-in-law and mother-in-law against daughter-in-law'" / *denique dividetur inquit pater in filium et filius in patrem et mater in filiam et filia in matrem et nurus in socrum et socrus in nurum* (*Marc.* 4.29.14; SC 456:378; Evans 432)

---7.4.24 Luke 12.49, 51

“I have not come,’ he said, ‘to cast peace, but a sword,’ and ‘I have not come to cast peace, but fire” / οὐκ ἦλθον φησὶν βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν καὶ οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ πῦρ (GCS 4:66, 68) / *non veni, inquit, mittere pacem sed gladium, et. ignem veni mittere super terram* (Caspari 2.5)

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

Luke 12.49 [BD]; see also Bundy

Ps-Ephrem A 19

---Luke 12.50 [BD; not in V, TS, or R]

Pan. 42.3.10 (GCS 31:99)

βάπτισμα ἔχω βαπτισθῆναι καὶ τί θέλω εἰ ἤδη τετέλεκα αὐτὸ;

NHMS 63:297, "after the Lord had been baptized by John he told his disciples, "I have a baptism to be baptized with, and why do I wish it if I have already accomplished it?" And again, "I have a cup to drink, and why do I wish to if I am going to fill it?" And so he held that several baptisms may be administered."

+*---5.57 Luke 12.56 (TNCC) (TN/V)

\$T “And therefore he pronounced them hypocrites, probing the face of the sky and earth, but not discerning that time” / *et ideo hypocritas pronuntiabat caeli quidem et terrae faciem probantes tempus vero illud non dinoscentes* (*Marc.* 4.29.15; SC 456:378; Evans 432)

+*---4.4.66 Luke 12.57

\$T “Deservedly he rebukes them for not judging for themselves what was just” / *merito exprobrat etiam quod iustum non a semetipsis iudicarent* (Marc. 4.29.15; SC 456:380; Evans 432)

\$T “Now indeed how absurd that he himself commanded to judge justly, he who was demolishing god the just judge” / *iam vero quam absurdum ut ille mandaret iuste iudicare qui deum iudicem iustum destruebat?* (Marc. 4.29.16; SC 456:380; Evans 432)

“when the master says, ‘Why then do you not judge what is just for yourselves?’” / *dicente domino cur autem non et a [76] vobis ipsis quod iustum iudicatis?* (Cor. 4.5; Fontaine 75–76)

+*---4.4.67 Luke 12.58–59 (TCCNSIG) (TN/V)

\$T \$T “For even a judge who puts in jail and does not release until the last farthing is resolved” / *nam et iudicem, qui mittit in carcerem nec ducit inde nisi soluto etiam novissimo quadrante* (Marc. 4.29.16; SC 456:380; Evans 432)

\$T “until he resolves the last farthing” / *donec exsoluat novissimum quadrantem* (An. 35.1; SC 601:350); R omits *donec* [R error]

"Lest, provoked by some injustice in transaction of business, he forcibly remove you to his judge and you, assigned to prison, are pressed to discharge your entire debt" / *ne aliquo commercio negotiorum iniuria provocatus abstrahat te ad suum iudicem, et ad custodiam delegatus ad exsolutionem totius debiti arteris* (An. 35.2; SC 601:350)

+*---6.4.40 Luke 12.58 (ECCSIG) (EN/V)

\$E “Lest he drag you to the judge, and the judge hands you over to the enforcer” / *μή ποτε κατασύρη σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι* (Pan. 42.11.6 λζ (37); 42.11.17 Σχ. λζ (37); restated in 42.11.17 Ἔλ. λζ (37); GCS 31:112, 140)

\$E “enforcer... the judge” / *πράκτορα... ὁ κριτὴς* (Pan. 42.11.17 Ἔλ. λζ (37); GCS 31:140)

\$E “be in harmony with your accuser quickly when you are with him on the road... lest the accuser hand you over to the judge and the judge to the attendant, and the attendant throw you into prison” / *ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ἐν ᾧ εἶ ἐν τῇ ὁδῷ μετ’ αὐτοῦ... μή πως ὁ ἀντίδικος παραδῶ σε τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ ὁ ὑπηρέτης βάλῃ σε εἰς φυλακὴν* (Pan. 27.5.3; GCS nF 10.1:306); quoting Matt 5.25

GMcn chp 13

+*---6.4.41 Luke 13.1–9 (ENCC) (EVIBO)

“It was deceptively cut out from the part where some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices until where he talks about those eighteen who died in Siloam in the fire, and the statement ‘if you do not repent’ and so on until the comparison of the fig tree, concerning which the farmer said, ‘I will dig around and throw down manure and if it does not yield, cut it down’” / Ἦν παρακεκομμένον ἀπὸ τοῦ ἤλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλάτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτῶ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό ἐὰν μὴ μετανοήσητε καὶ <τὰ ἐξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἐκκόψον (*Pan.* 42.11.6 λη (38), 42.11.17 Σχ. λη (38), cf. 42.11.17 Ἔλ. λη (38); GCS 31:112, 140)

“It was deceptively cut out from the part where some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices until where he talks about those eighteen who died in Siloam in the fire, and the statement ‘if you do not repent’ and so on until the comparison of the fig tree, concerning which the farmer said, ‘I will dig around and throw down manure and if it does not yield, cut it down’” / Ἦν παρακεκομμένον ἀπὸ τοῦ ἤλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλάτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτῶ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό [V M add ὅτι] ἐὰν μὴ μετανοήσητε καὶ <τὰ ἐξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι [V M add καὶ] σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἐκκόψον (*Pan.* 42.11.6 λη (38); GCS 31:112)

“It was deceptively cut out from the part where some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices until where he talks about those eighteen who died in Siloam in the fire, and the statement ‘if you do not repent’ and so on until the comparison of the fig tree, concerning which the farmer said, ‘I will dig around and throw down manure and if it does not yield, cut it down’” / Ἦν παρακεκομμένον ἀπὸ τοῦ ἤλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλάτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δέκα καὶ ὀκτῶ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό ἐὰν μὴ μετανοήσητε καὶ <τὰ ἐξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἐκκόψον (*Pan.* 42.11.17 Σχ. λη (38); GCS 31:140)

“The bandit caused the removal of all this to conceal the truth from himself, because of the Lord’s agreement with Pilate who had rightly condemned such persons, and because the men at Siloam died rightly, since they were sinners and God punished them in this way” / Τούτων πάντων ἐποιήσατο τὴν ἀφαίρεσιν ὁ συλητής, κρύψας ἀφ’ ἑαυτοῦ τὴν ἀλήθειαν, διὰ τὸ τὸν κύριον συμπεφωνηκέναι τῷ καλῶς δικάσαντι τοὺς τοιοῦτους Πιλάτῳ καὶ ὅτι καλῶς οἱ ἐν τῷ Σιλωὰμ ἀπέθανον ἁμαρτωλοὶ ὄντες καὶ ὑπὸ θεοῦ οὕτως τιμωρηθέντες (*Pan.* 42.11.17 Ἔλ. λη (38); GCS 31:140; ET NHMS 63:328)

+*---5.58 Luke 13.14–15 (TNCC) (TVNSIG)

\$T “In what way did he strike down in return the questioning about healing on the sabbath<s>? ‘Which one of you on the sabbaths does not untie his donkey or untie his ox from the manger and lead it to water’” / *quaestionem rursus de curatione sabbati<s> facta quomodo discussit? unusquisque vestrum sabbatis* [SC 456:382] *non solvit asinum aut bovem suum a praesepe et ducit ad potum?* (*Marc.* 4.30.1; SC 456:380, 382; Evans 434 *sabbati<s> : sabbato*)

+*---6.4.42 Luke 13.16 (ENCC) (EVNSIG)

“This daughter of Abraham, whom satan bound” / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν ἔδησεν ὁ Σατανᾶς (Pan. 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); cf. 42.11.17 Ἔλ. λθ (39); GCS 31:112, 140)

“This daughter of Abraham, whom satan bound” / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν ἔδησεν ὁ Σατανᾶς (Pan. 42.11.6 λθ (39); GCS 31:112)

“This daughter of Abraham, whom satan bound” / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν [V M omit ἣν] ἔδησεν ὁ Σατανᾶς (Pan. 42.11.17 Σχ. λθ (39); GCS 31:140)

“If the lord after coming cares for the daughter of Abraham, Abraham is not a stranger to him” / Εἰ τῆς θυγατρὸς τοῦ Ἀβραάμ ἐπιμελεῖται ἐλθὼν ὁ κύριος, οὐκ ἀλλότριος αὐτοῦ ἐστὶν ὁ Ἀβραάμ (Pan. 42.11.17 Ἔλ. λθ (39); GCS 31:140)

+*---5.59 Luke 13.19 (TNCC) (TN/V)

\$T “The kingdom of god is similar,’ he says, ‘to a grain of mustard, that a man took and planted in his garden” / *simile est regnum dei inquit grano sinapis quod accepit homo et seminavit in horto suo* (Marc. 4.30.1; SC 456:382; Evans 434)

+*---5.60 Luke 13.20–21 (TNCC) (TN/V)

\$T “Clearly in the similitude that follows I fear lest it by chance point to the other god’s kingdom. For he has compared it to leaven” / *de sequenti plane similitudine vereor ne forte alterius dei regno portendat. fermento enim comparavit illud* (Marc. 4.30.3; SC 456:384; Evans 434)

+*---5.61 Luke 13.25–27 (TNCC) (TN/V)

\$T \$T \$T 13.25. “When’, he says, ‘the family’s father has arisen’... ‘and has shut the door’... he will answer those knocking, ‘I do not know where you are from” / *cum surrexerit, inquit, pater familiae;... et cluserit ostium... [SC 456:386] quibus pulsantibus [Evans 436] respondebit nescio unde sitis* (Marc. 4.30.4; SC 456:384, 386; Evans 434, 436)

\$T 13.26. “and again to those recounting how they drank and ate in his presence and he taught in their streets” / *et rursus enumerantibus quod coram illo ederint et biberint et in plateis eorum docuerit* (Marc. 4.30.4; SC 456:386; Evans 436)

“Depart from me all workers of iniquity” / *recedite a me omnes operarii iniquitatis* (Marc. 4.30.4; SC 456:386; Evans 436)

---7.4.25 Luke 13.27

λέγει δ’ ἐν τῷ γράμματι τοῦ εὐαγγελίου ἀναχωρεῖτε ἀπ’ ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν / *Et rursus in evangelio invenimus scriptum, domino Christo dicente. Discedit a me, operarii iniquitatis, in tenebras exteriores! ibi erit fletus et stridor dentium, et quamplurima his similia.* (Adm 28,10–11 (1.12))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

ἀναχωρεῖτε ἀπ’ ἐμοῦ; / *Discedite a me operarii iniquitatis!* (*Adm* 28,18 (1.12))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

ἀναχωρεῖτε ἀπ’ ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν, οὐδέποτε ἔγνω ὑμᾶς / *Discedite a me, qui operamini iniquitatem, quoniam non novi vos.* (*Adm* 44,15–16 (1.23))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

οὐδέποτε ἔγνω ὑμᾶς / *non novi vos.* (*Adm* 44,30 (1.23))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

+*---**4.4.68 Luke 13.28 (TCCNSIG) (TVIBM) variant pertains to slight change in order of words**

"with whom no gnashing of teeth bristles in the outer shadows" / *cui nullus dentium frendor horret in exterioribus tenebris* [*SC* 365:232] *frendor horret in exterioribus tenebris* (*Marc.* 1.27.2; *SC* 365:230, 232; *Evans* 76)

\$T "There will be weeping and gnashing of teeth" / *illic erit fletus et dentium frendor* (*Marc.* 4.30.4; *SC* 456:386; *Evans* 436 transposes to *frendor dentium*) immediately after quotation of *Lk*1 13.27;

\$T "Where? 'Outside', of course, where those excluded will be after the door is shut by him. Thus will be the punishment from the one who excludes in punishment, when they will see the righteous entering into god's kingdom, but themselves kept outside" / *Ubi? foris scilicet ubi erunt exclusi ostia cluso ab eo. ergo erit poena a quo fit exclusio in poenam, cum videbunt iustos introeuntes in regnum dei, se vero detineri foris* (*Marc.* 4.30.5; *SC* 456:386; *Evans* 436)

"Besides, whence will come 'weeping and gnashing of teeth', except from eyes and from teeth?" / *ceterum unde erit fletus et dentium frendor, nisi ex oculis et ex dentibus?* (*Res.* 35.12; *Evans* 98; *CCSL* 2:968)

+*---**6.4.43 Luke 13.28 (ECCSIG) (EVSIG)**

"Again he deceptively cut out, 'then you will see Abraham and Isaac and Jacob and all the prophets in the kingdom of god'. But instead he put this, 'when you see all the righteous in the kingdom of god, and you will be thrown out'—but he put 'kept outside. There will be weeping and gnashing of teeth.'" / παρέκοψε πάλιν τό τότε ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἀντὶ δὲ τούτου ἐποίησεν ὅτε πάντας τοὺς δικαίους ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε δὲ κρατουμένους ἔξω, ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (*Pan.* 42.11.6 μ (40); 42.11.17 Σχ. μ (40); cf. 42.11.17 Ἐλ. μ (40); *GCS* 31:112, 141)

"Again he deceptively cut out, 'then you will see Abraham and Isaac and Jacob and all the prophets in the kingdom of god'. But instead he put this, 'when you see all the righteous in the kingdom of god, and you will be thrown out'—but he put 'kept outside. There will be weeping and gnashing of

teeth.” / παρέκοψε πάλιν τό [V M omit τό] τότε ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἀντὶ δὲ τούτου ἐποίησεν ὅτε [V M read ὅτι] πάντας τοὺς δικαίους ἴδῃτε ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε δὲ κρατουμένους ἔξω, ἐκεῖ [V M read καὶ ἐκεῖ; ἐκεῖ added in margin by Vcorr] ἔσται [V M read ἔστιν] ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (*Pan.* 42.11.6 μ (40); GCS 31:112)

“Again he deceptively cut out, ‘then you will see Abraham and Isaac and Jacob and all the prophets in the kingdom of god’. But instead he put this, ‘when you see all the righteous in the kingdom of god, and you will be thrown out’—but he put ‘kept outside. There will be weeping and gnashing of teeth.’” / παρέκοψε πάλιν τό τότε ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ἀντὶ δὲ τούτου ἐποίησεν ὅτε [V M read ὅτι] πάντας τοὺς δικαίους ἴδῃτε ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε [M reads προσέθηκεν; Vcorr crossed out ἐποίησε and wrote προσέθηκεν in the margin] δὲ κρατουμένους ἔξω, ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (*Pan.* 42.11.17 Σχ. μ (40); GCS 31:141)

“For he did not say, ‘You will see the righteous entering and you not entering’, but ‘You will see the righteous in the kingdom, but you thrown out’, and he made an advance declaration about the ones ‘thrown out’” / οὐ γὰρ εἶπεν ὄψεσθε δικαίους εἰσερχομένους καὶ ὑμᾶς μὴ εἰσερχομένους, ἀλλὰ ὄψεθε τοὺς δικαίους ἐν τῇ βασιλείᾳ, ὑμᾶς δὲ ἐκβαλλομένους. καὶ περὶ μὲν τοῦ ἐκβαλλομένου μελλητικῶς ἀπεφήνατο (*Pan.* 42.11.17 Ἔλ. μ (40); GCS 31:141); R ὄψεθε [*sic*]

“But to his shame he has left, ‘There will be weeping and gnashing of teeth’” / ἀλλὰ ἐπὶ τῇ αὐτοῦ αἰσχύνῃ καταλέλοιπεν τό ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (*Pan.* 42.11.17 Ἔλ. νς (56); GCS 31:146)

+*---6.4.44 Luke 13.29–35 (ENCC) (EVIBO)

“Again he deceptively cut out, ‘They will come from the east and the west and will be seated in the kingdom’, and, ‘The last will be first’, and ‘the Pharisees approached, saying, “Depart and go, because Herod wants to kill you”, and he said, ‘When you go, tell that fox...’ until when he said, ‘it is not possible for a prophet to be killed outside Jerusalem’, and ‘Jerusalem, Jerusalem, who killed the prophets and stoned those sent’, and ‘Many times I wanted to gather like a bird your children’, and ‘Your house is left bereft to you’, and ‘you will not see me until you say, “blessed”’” / Παρέκοψε πάλιν τό ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ [M reads βασιλεία μου] καὶ τό οἱ ἔσχατοι ἔσονται πρῶτοι καὶ τό προσήλθον οἱ Φαρισαῖοι λέγοντες, ἔξελθε καὶ πορεύου, ὅτι Ἡρώδης σε θέλει ἀποκτεῖναι καὶ τό εἶπεν πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ ἕως ὅπου [V M read ὅτου] εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ καὶ τό Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτέ- [GCS 31:113] νουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους καὶ τό πολλάκις ἠθέλησα ἐπισυνάξει ὡς ὄρνις τὰ τέκνα σου καὶ τό ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν καὶ τό οὐ [V M omit οὐ] μὴ ἴδῃτέ με, ἕως οὗ εἶπητε εὐλογημένος (*Pan.* 42.11.6 μα (41); 42.11.17 Σχ. μα (41); GCS 31:112–13)

“Again he deceptively cut out, ‘They will come from the east and the west and will be seated in the kingdom’, and, ‘The last will be first’, and ‘the Pharisees approached, saying, “Depart and go, because Herod wants to kill you”, and he said, ‘When you go, tell that fox...’ until when he said, ‘it is not possible for a prophet to be killed outside Jerusalem’, and ‘Jerusalem, Jerusalem, who killed the prophets and stoned those sent’, and ‘Many times I wanted to gather like a bird your children’, and ‘Your house is left bereft to you’, and ‘you will not see me until you say, “blessed”’” / Παρέκοψε πάλιν τό ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ καὶ τό οἱ ἔσχατοι ἔσονται πρῶτοι καὶ τό προσήλθον οἱ [V M omit οἱ] Φαρισαῖοι λέγοντες, ἔξελθε [GCS 31:142] καὶ πορεύου, ὅτι Ἡρώδης σε

θέλει αποκτεῖναι καὶ τό εἶπεν [V M omit εἶπεν] πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτη ἕως ὅπου [V M read ὅπου] εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἕξω Ἱερουσαλήμ καὶ τό [M omits καὶ τό] Ἱερουσαλήμ, ἡ ἀποκτένουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους καὶ τό πολλάκις ἠθέλησα ἐπισυνάξαι ὡς ὄρνις τὰ τέκνα σου καὶ τό ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [M reads ὑμῶν ἔρημος] καὶ τό οὐ μὴ ἴδῃτέ με, ἕως οὗ εἶπητε, εὐλογημένος (*Pan.* 42.11.17 Σχ. μα (41); GCS 31:141–42)

“Look at such presumption! How much of the gospel is made an abduction?” / “Ὁρα τὴν τσαύτην τόλμαν πόσῃν ποιεῖται ἀφαίρεσιν τοῦ εὐαγγελίου; (*Pan.* 42.11.17 Ἔλ. μα (41); GCS 31:142)

GMcn chp 14

14.1–11 Unattested

+*---5.62 Luke 14.12 (TNCC) (TN/V)

\$T \$T “What kind of people does he command be invited to lunch or to dinner?” / *ad prandium vel ad cenam quales vocari iubet?* (Marc. 4.31.1; SC 456:388; Evans 436)

14.13 [R Unattested]

\$T implicitly attested in Marc. 4.31.1 quoted above

+*---4.4.69 Luke 14.14 (TCCSIG) (TN/V)

\$T “Certainly those who cannot repay a turn of that kindness, which Christ forbids to be sought, promising it in the resurrection” / *qui scilicet [et] humanitatis istius vicem retribuere non possint. hanc si Christus captari vetat in resurrectione eam repromittens* (Marc. 4.31.1; SC 456:388; Evans 436)

“It will be repaid to you in the resurrection of the just” / *retribuatur tibi in resurrectione iustorum* (Res. 33.7; Evans 90; CCSL 2:964)

14.15 Unattested

+*---5.63 Luke 14.16–24 (TNCC) (TN/V)

\$T “A certain person made a feast and invited many” / *homo quidam fecit cenam et vocavit multos* (Marc. 4.31.2; SC 456:388; Evans 436 *cenam : coenam*)

\$T “Then if the one who prepared the dinner sends for guests” / *dehinc si is mittit ad convivas qui cenam paravit* (Marc. 4.31.3; SC 456:390; Evans 436)

\$T “The invited excuse themselves” / *excusant se invitati* (Marc. 4.31.4; SC 456:390; Evans 438)

\$T \$T \$T “‘I’ve bought a field,’ and ‘I’ve purchased oxen,’ and ‘I’ve taken a wife’” / *agrum emi et boves mercatus sum et uxorem duxi* (Marc. 4.31.4 in SC 456:392; 4.31.5 in Evans 438)

\$T “When this is reported to the family father, then provoked... he orders to make a second choosing from the city’s streets and rows” / *hoc ut patri familiae renuntiatum est, motus tunc...* [Evans 440] *mandat de plateis et vicis civitatis facere* [SC 456:394] *sublectionem* (Marc. 4.31.5; SC 456:392, 394; Evans 438, 440 has *patrifamiliae*)

\$T \$T \$T “And so he sent for others to be invited from that same city. Thereafter, with plenty of room left, he ordered they be assembled from the roads and boundaries... of which hope the lord denies them to taste” / *itaque misit ad alios vocandos ex eadem adhuc civitate. dehinc loco*

abundante praecepit etiam de viis et sepibus colligi... spem... de qua illos gustaturos negat dominus
(*Marc.* 4.31.6; SC 456:394; Evans 440)

14.25–35 Unattested

GMcn chp 15

15.1–2 Unattested

[RESUME T]

+*---4.4.70 Luke 15.3–10 (TNCC) (TN/V)

\$T \$T \$T “Who is the one seeking a lost sheep and a lost drachma?... Is it not the one who has lost? Yet who is the one who has lost? Is it not the one who had? Who is the one who had? Is it not the one whose it was? ... He lost who used to have. He sought who had lost. He found who had sought. He exalted who had found” / *ovem et dracmam perditam quis requirit? nonne qui perdidit? quis autem perdidit? nonne qui habuit? quis vero habuit? nonne cuius fuit?... is perdidit qui habuit, is requisivit qui perdidit is invenit qui quaesivit, is exultavit qui invenit* (Marc. 4.32.1; SC 456:398; Evans 442)

\$T \$T “Thus the basis of both comparisons... And consequently the exalting of that one is over a sinner’s repentance, which is the recovery of the lost” / *ita utriusque parabolae... [SC 456:400] atque adeo exultare illius est de paenitentia peccatoris id est de perditu recuperatione* (Marc. 4.32.2; SC 456:398, 400; Evans 442)

+*---6.4.45 Luke 15.11–32 (ENCC) (EVIBO)

“Again he deceptively cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other” / *πάλιν παρέκοψε πᾶσαν τὴν παραβολὴν τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος καὶ τοῦ ἄλλου* (Pan. 42.11.6 μβ (42); 42.11.17 Σχ. μβ (42); GCS 31:113)

“Again he deceptively cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other” / *πάλιν παρέκοψε [V M read ἀπέκοψε] πᾶσαν τὴν παραβολὴν [V M read τὴν παραβολὴν πᾶσαν] τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος [V M omit καὶ ἀσώτως δαπανήσαντος] καὶ τοῦ ἄλλου* (Pan. 42.11.6 μβ (42); GCS 31:113)

“Again he deceptively cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other” / *πάλιν παρέκοψε πᾶσαν τὴν παραβολὴν τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος καὶ τοῦ ἄλλου* (Pan. 42.11.17 Σχ. μβ (42); GCS 31:142)

“The results of his tampering (here) will be no different from his previous presumptions” / *οὐδὲν διοίσει τὸ ἀκόλουθον τῆς ῥαδιουργίας ἀπὸ τῶν πρότερον ἑαυτῷ τετολμημένων* (Pan. 42.11.17 Ἐλ. μβ (42); GCS 31:142; ET NHMS 63:329)

GMcn chp 16

+*---5.64 Luke 16.2, 4-7 (TNCC) (TN/V) difficult reconstruction

\$T “following the example of that servant who, after being removed from his job, with diminished pledges relieved the master’s debtors as a subsidy for himself” / *secundum servi illius exemplum qui ab actu summotus dominicos debitores diminutis cautionibus relevat in subsidium sibi* (Marc. 4.33.1; SC 456:400; Evans 442)

+*---4.4.71 Luke 16.9 (TN/V) (TCCSIG)

“Indeed when admonishing us from our worldly things to provide in advance for ourselves the support of friends” / *admonens enim nos de saecularibus suffragia nobis prospicere amicitiarum... et ego inquit dico vobis facite vobis amicos de mammona iniustitiae* (Marc. 4.33.1; SC 456:400; Evans 442)

“But make for yourselves friends from mammon. How should this be understood? / *facite autem vobis amicos de mammona. quomodo intellegendum sit* (Fug. 13.4 in CSEL 76:41; Fug. 13.2 in CCSL 2:1154)

“How will we forge friendships from mammon for ourselves if we love it so much that we cannot suffer loss?” / *quomodo amicos de mammona fabricabimus nobis si eum in tantum amaverimus ut amissum non sufferamus?* (Pat. 7.10; SC 310:86)

+*---5.65 Luke 16.11-12 (TNCC) (TVNSIG)

\$T \$T \$T “it was said: ‘If you have not been faithful with wicked mammon, who will entrust to you what is true?... and if you have not been found faithful with another’s, who will give mine to you?... Who will entrust to you what is true? And who will give what is mine to you?’” / *dictum: si[t] mammona iniusto fideles non extitistis quod verum est quis vobis credet?... et si in alieno fideles inventi non estis meum quis dabit vobis?... quis vobis credet quod verius est? et quis vobis dabit quod meum est?* (Marc. 4.33.4; SC 456:404; Evans 444 *si[t] mammona : si in mammona*)

+*---4.4.72 Luke 16.13 (TVIBM) (TCCNSIG)

\$T “That it is impossible to be enslaved to these two masters, because it is necessary that one be offended if the other is protected, he himself declares, setting forth god and mammon” / *quibus duobus dominis neget posse serviri quia alterum offendi sit necesse alterum defendi ipse declarat deum proponens et mammonam* (Marc. 4.33.1; SC 456:400; Evans 442)

\$T \$T \$T “He threw down this sentence, ‘You cannot serve god and mammon... Ultimately you cannot serve god... and mammon’” / *amentavit hanc sententiam non potestis deo servire et mammonae... denique non potestis deo servire... et mammonae* (Marc. 4.33.2; SC 456:402; Evans 442, 444 *amentavit : amentavit*)

“You cannot serve two masters” / *non potestis duobus dominis servire* (An. 16.7; SC 601:232)

“You cannot serve god and mammon” / *non potestis deo servire et mammonae* (*Cor.* 12.4; Fontaine 151)

“No one can serve two masters” / *nemo duobus dominis servire potest* (*Idol.* 12.2; CCSL 2:1112)

“Indeed no one can serve two masters” / *nemo enim potest duobus dominis servire* (*Spect.* 26.4; SC 332:294)

--7.4.26 Luke 16.13

οὐδείς δύναται δυοῖς κυρίοις δουλεύειν / *nemo potest servire duobus dominis* (*Adm* 56,11–12 (1.28))

(GCS 4; ; PTS 55:319)

(Caspari ; STA 1:26)

οὐδείς φησὶν δύναται δυοῖς κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ / *nemo potest, inquit, duobus dominis servire; aut enim unum odio habebit et alterum amabit, aut, unum patietur et alterum contemnet. Non potestis Deo servire et mammonae* (*Adm* 56,20–23 (1.28); R misspells *contemned*)

(GCS 4; ; PTS 55:319)

(Caspari ; STA 1:26)

+*---5.66 Luke 16.14–15 (TNCC) (TN/V)

\$T “When he saw the pharisees’ subservient lust... Lustful for money, the pharisees ridiculed” / *cui famulatam videns pharisaeorum cupiditatem... inridebant denique pharisaei pecuniae cupidi* (*Marc.* 4.33.2; SC 456:402; Evans 442)

\$T \$T \$T “Yet if the pharisees were also justifying themselves in front of humans... he says, ‘Yet god knows your hearts... what is exalted among humans is detestable to god’” / *si autem et iustificantes se coram hominibus pharisaei... adicit scit autem deus corda vestra... quod elatum est apud homines perosum est deo* (*Marc.* 4.33.6; SC 456:406; Evans 446)

+*---6.4.46 Luke 16.16 (ECCNSIG) (EN/V)

“The law and the prophets until John and everyone forcibly enters it” / ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου καὶ πᾶς εἰς αὐτὴν βιάζεται (*Pan.* 42.11.6 μγ (43); 42.11.17 Σχ. μγ (43); cf. 42.11.17 Ἐλ. μγ (43); GCS 31:113, 142)

“If he commands the law and invokes the prophets the savior wisely confesses to have witnessed to the prophets” / εἰ νόμον τάσσει καὶ προφήτας ἀποκαλεῖ σαφῶς ὁμολογεῖται μεμαρτυρηκέναι τὸν σωτῆρα τοῖς προφήταις (*Pan.* 42.11.17 Ἐλ. μγ (43); GCS 31:142)

“The law and the prophets until John” / ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου (*Pan.* 66.75.1; GCS 37:116); Manicheans

“The law and the prophets until John” / ὁ νόμος καὶ οἱ προφῆται ἄχρις Ἰωάννου (*Pan.* 66.75.5; GCS 37:116); Manicheans

+*---4.4.73 Luke 16.16 (TCCNSIG) (TN/V)

\$T “Saying, ‘The instruction and the prophets were until John, from which the kingdom of god is announced’” / *dicens* [SC 456:408] *lex et prophetae usque ad Ioannem ex quo regnum dei adnuntiatur* (Marc. 4.33.7; SC 456:406, 408; Evans 446) *Iohannem*

#T “The instruction and the prophets until John” / *lex et prophetae usque ad Iohannem* (Marc. 5.2.1; SC 483:82; Evans 512)

#T “The instruction and the prophets until John” / *lex et prophetae usque ad Iohannem* (Marc. 5.8.4; SC 483:184; Evans 558)

“The instruction and the prophets until John the baptist” / *lex et prophetae inquit usque ad Iohannem baptistam* (Adv. Jud. 8.14; CCSL 2:1362)

“The instruction and the prophets were until John” / *lex et prophetae usque ad Iohannem fuerunt* (Adv. Jud. 13.26; CCSL 2:1390)

“The instruction and the prophets until John” / *lex et prophetae usque ad Iohannem* (Jejun. 2.2; CCSL 2:1258)

“The instruction and the prophets until John” / *lex et prophetae usque ad Iohannem* (Jejun. 11.6; CCSL 2:1270)

"What need of the gospel, what substance of the new testament establishing the law and prophets that were until John...?" / *quod opus evangelii quae est substantia novi testamenti statuens legem et prophetas usque ad Iohannem...?* (Prax. 31.1; CCSL 2:1204; Evans 129)

“The instruction and the prophets until John” / *lex et prophetae usque ad Iohannem* (Pud. 6.2; SC 394:168)

+*--5.67 Luke 16.17 (TNCC) (TN/V)

\$T “Therefore let heaven and earth, just as the law and prophets, pass more swiftly than one letter of the lord’s words” / *transeat igitur caelum et terra citius sicut et lex et prophetae quam unus apex verborum domini* (Marc. 4.33.9; SC 456:410; Evans 446)

+*---5.68 Luke 16.18 (TNCC) (TVNSIG)

\$T “But Christ prohibits divorce, saying, ‘He who has dismissed his wife and taken another commits adultery; he who has taken a woman dismissed by a man is equally an adulterer’” / *sed Christus divortium prohibet dicens qui dimiserit uxorem suam et aliam duxerit adulterium* [SC 456:412] *committit; qui dimissam a viro duxerit aequae adulter est* (Marc. 4.34.1; SC 456:410, 412; Evans 448)

\$T “He who has dismissed,’ he says, ‘a wife and taken another has committed adultery, and he who has taken the one dismissed by a husband is equally an adulterer’” / *qui dimiserit inquit uxorem et aliam duxerit adulterium commisit et qui a marito dimissam duxerit aequae adulter est* (Marc. 4.34.4; SC 456:414; Evans 450)

\$T “The lord... hurled the figure of speech of illicit matrimonies and adultery at Herod, pronouncing him an adulterer who had taken one dismissed by a husband” / *dominus... inlicitorum*

matrimoniorum et adulterii figuras iaculatus est in Herodem adulterum pronuntians etiam qui dimissam a viro duxerit (Marc. 4.34.9; SC 456:420; Evans 452 illicitorum : illicitorum)

+*--**4.4.74 Luke 16.19-20, 22-23 (TCCNSIG) (TN/V) R Luke 16.22**

\$T “within the infernal regions consolation in the bosom of Abraham” / *apud inferos in sinu Abrahae refrigerium (Marc. 3.24.1; SC 399:202; Evans 246)*

\$T “the following narrative of the rich man suffering within infernal regions and the poor man resting in the bosom of Abraham” / *subsequens argumentum divitis apud inferos dolentis et pauperis in sinu [SC 456:420] Abrahae requiescentis (Marc. 4.34.10; SC 456:420, 422; Evans 452)* links fable to Herod and John the Baptist (!)

\$T \$T \$T “bosom and refuge... Abraham’s bosom for the poor man... Abraham’s bosom” / *sinum et portum... Abrahae sinum pauperi... Abrahae sinus (Marc. 4.34.11; SC 456:422; Evans 454)*

"in fire or in Abraham's bosom" / *in igni uel in sinu Abrahae (An. 7.4; SC 601:180); R only partial quote in sinu Abrahae*

"in Abraham's bosom" / *in Abrahae sinu (An. 55.2; SC 601:438)*

+*--**6.4.47 Luke 16.19–20, 22, 24–25, 29, 31 (ECCNSIG) (EVSIG)**

16.19, 20, 22

“Concerning the rich man and Lazarus the beggar, that he was carried off by the angels into the bosom of Abraham” / *περι τοῦ πλουσίου καὶ Λαζάρου τοῦ πτωχοῦ, ὅτι ἀπηνέχθη ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ (Pan. 42.11.6 μδ (44); Pan. 42.11.17 Σχ. μδ (44); restated in Ἔλ. μδ (44); GCS 31:113, 142)*

“Behold, also among the living and blessed and in the inheritance of rest Abraham was included by the lord and Lazarus in his bosoms was considered worthy” / *Ἰδοῦ, καὶ ἐν ζῳσὶ καὶ μακαριζομένοις καὶ ἐν κληρονομίᾳ ἀναπαύσεως ὁ Ἀβραάμ ὑπὸ τοῦ κυρίου ἐγκατελέχθη καὶ Λάζαρος ἐν κόλποις αὐτοῦ κατηξίωται (Pan. 42.11.17 Ἔλ. μδ (44); GCS 31:142); also see below*

16.24

“How can he not know that this same testimony obtains in that of Lazarus the poor man... the remainders of these fables he left alone and did not cut them out... But a finger dipped in water after departure from here and a tongue quenched by water, as the rich man said to Abraham on account of Lazarus” / *πῶς οὐχὶ νοεῖ ὅτι ἴση αὕτη ἢ μαρτυρία τυγχάνει τῆ τοῦ Λαζάρου τοῦ πτωχοῦ... ὧν παραβολῶν τὰ λείψανα εἶασε καὶ οὐ παρέκοψεν... δακτύλου δὲ ἐμβρεχομένου εἰς ὕδωρ μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν καὶ γλώσσης καταψυχομένης ὕδατι, ὡς ὁ πλούσιος ἔφη τῷ Ἀβραάμ διὰ τὸν Λάζαρον (Pan. 42.11.17 Ἔλ. νς (56); GCS 31:146); later elenchus*

16.25

“But now here Lazarus himself is comforted” / *νῦν δὲ ὅδε παρακαλεῖται ὁ αὐτὸς Λάζαρος (Pan. 42.11.6 με (45); 42.11.17 Σχ. με (45); restated in Ἔλ. με (45); GCS 31:113, 143)*

“But now here Lazarus himself is comforted” / *Νῦν δὲ ὅδε [V M read ὧδε] παρακαλεῖται ὁ αὐτὸς Λάζαρος (Pan. 42.11.6 με (45); GCS 31:113)*

“But now here Lazarus himself is comforted” / Νῦν δὲ ὅδε [V M read ὡςδε] παρακαλεῖται ὁ αὐτὸς Λάζαρος (*Pan.* 42.11.6 Σχ. με (45); GCS 31:143)

“If Lazarus is comforted in the bosoms of Abraham” / εἰ παρακαλεῖται Λάζαρος ἐν κόλποις Ἀβραάμ (*Pan.* 42.11.17 Ἔλ. με (45); GCS 31:143)

16.29, 16.31

“Abraham said, “They have Moses and the prophets. Let them listen to them, since they will not listen to someone raised from the dead” / εἶπεν Ἀβραάμ ἔχουσι Μωυσέα καὶ τοὺς προφῆτας, ἀκουσάτωσαν αὐτῶν, ἐπεὶ οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούσουσιν (*Pan.* 42.11.6 μς (46); 42.11.17 Σχ. μς (46); restated in Ἔλ. μς (46); GCS 31:113, 143)

“Abraham said, “They have Moses and the prophets. Let them listen to them, since they will not listen to someone raised from the dead” / εἶπεν Ἀβραάμ ἔχουσι Μωυσέα καὶ τοὺς προφῆτας, ἀκουσάτωσαν αὐτῶν, ἐπεὶ οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούσουσιν [V M read ἀκούουσιν] (*Pan.* 42.11.6 μς (46); GCS 31:113)

“Abraham said, “They have Moses and the prophets. Let them listen to them, since they will not listen to someone raised from the dead” / εἶπεν Ἀβραάμ ἔχουσι Μωυσέα καὶ τοὺς προφῆτας, ἀκουσάτωσαν αὐτῶν, ἐπεὶ οὐδὲ τοῦ ἐγειρομένου ἐκ [V M read ἀπό] νεκρῶν ἀκούσουσιν [V M read ἀκούουσιν] (*Pan.* 42.11.17 Σχ. μς (46); GCS 31:143)

“to be in his bosom... one of these was Lazarus, who through the law and the prophets was considered worthy of the living bosom of the beatitude of Abraham” / εἰς τὸν κόλπον εἶναι... ὧν εἰς ἧν Λάζαρος ὁ διὰ νόμου καὶ προφητῶν καταξιωθείς ζωτικοῦ κόλπου τῆς τοῦ Ἀβραάμ μακαριότητος (*Pan.* 42.11.17 Ἔλ. μς (46); GCS 31:143); skipped by R; influenced by John 1

“Abraham said after his death, “They have Moses and the prophets, let them listen to them” / ἔλεγεν ὁ Ἀβραάμ μετὰ τὴν τελευτήν, ὅτι ἔχουσι Μωυσέα καὶ τοὺς προφῆτας, ἀκουσάτωσαν αὐτῶν (*Pan.* 42.11.17 Ἔλ. νθ (59); GCS 31:147); later elenchus

---7.4.27 Luke 16.19–31

16.19

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

16.20

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

16.21

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

16.22

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

16.23

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.24

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.25

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.26

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.27

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.28

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.29

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.30

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

16.31

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

“A certain man was rich and was dressed in purple and fine linen, enjoying himself splendidly every day” / ἄνθρωπός τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραϊνόμενος καθ’ ἡμέραν λαμπρῶς / *homo quidam erat dives, indutus purpura et bysso et in epulis cotidie laetabatur*

πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα ἡλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ. ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη ἐν τῷ ἄδῃ. ἐπάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ, καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βιάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Ἀβραάμ δὲ εἶπεν τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά. νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. καὶ ἐπὶ πᾶσιν τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν. ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρὸς μου ἔχω γὰρ ἐκεῖ πέντε ἀδελφοὺς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου. λέγει αὐτῷ ἔχουσι Μωσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν οὐχί, πάτερ, ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτούς, μετανοήσουσιν. ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν, οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ. (GCS 4:76,16–78,6 (2.10))

Pauper autem quidam nomine Lazarus iacebat ad ianuam eius ulceribus repletus, desiderans saturari de micis, quae cadebant de mensa divitis. sed et canes venientes lingeabant ulcera eius. Factum est autem, ut moreretur mendicus, et ablatus <est> ab angelis in sinum Abrahae. Mortuus est autem et dives est sepultus est in infernum. Elevans autem oculos suos, cum esset in tormentis, vidit Abraham de longe et Lazarum in sinu eius. Et ipse exclamans dixit. Pater Abraham, miserere mei et mitte Lazarum, ut intingat summum digiti sui in aqua, ut refrigeret linguam meam, quia crucior in hac flamma. Abraham autem dixit. Fili, recordare quia recepisti bona in vita tua et Lazarus similiter mala. nunc autem hic requiescit, tu vero cruciaris. Et in his omnibus inter vos et nos chaos magnum confirmatum est, ut hi, qui hic sunt, ad vos venire non possunt, neque, qui ibi sunt, huc transire. Rogo ergo te, inquit, pater, ut mittas eum in domum patris mei habeo enim quinque fratres ut denuntiet eis, ne et ipsi veniant in hunc locum tormentorum. Dicit ei. Habent Moysen et prophetas, audient eos. At ille dixit. Non, pater, sed si quis a mortuis perrexerit ad illos, tunc poenitebunt. At ille dixit. si Moysen et prophetas non audierunt, neque, si aliquis a mortuis perrexerit, audient eum.

+*---5.69 Luke 16.19, 20, 22-23, 26; pos 16.24; R Luke 16.23, 26 (TNCC) (TVNSIG)

see quotation in 4.4.74 above

\$T \$T \$T "either recompense of the creator, whether of torment or of consolation within the infernal regions... We also respond with these things, by the same scripture conquering his eyes, who discerns in the infernal regions Abraham's bosom for the poor man... For it also says that a great gulf severs those regions and prohibits passage from either side. But the rich man could not have lifted his eyes, certainly not from far away, except to higher things and from a far away altitude through that immense distance of height and depth" / *utramque mercedem creatoris sive tormenti sive refrigerii apud inferos... respondebimus et <ad> haec ipsa scriptura revincente oculos eius qui ad inferos discernit Abrahae sinum pauperi... Nam et magnum ait intercidere regiones istas profundum et transitum utrimque prohibere. [4.34.12] Sed nec adlevasset [SC 456:424] dives oculos et quidem de longinquo nisi in superiora et de altitudinis longinquo per immensam illam distantiam sublimitatis et profunditatis (Marc. 4.34.11–12; SC 456:422, 424; Evans 454 qui ad inferos : quae ab inferis; utrimque : utrinque; adlevasset : allevasset)*

+*---4.4.75 Luke 16.29 (TCCNSIG) (TVNSIG)

\$T "they have there Moses and the prophets. Let them hear them" / *habent illic Moysen et prophetas illos audiant* (*Marc.* 4.34.10; SC 456:422; Evans 454) broader context in 4.34.10 reads parable as about Herod and John the Baptist, retells portion about John rebuking Herod (make note of that in that section)

\$T "admonishing you heretics indeed, as long as you are in life, of Moses and prophets preaching one god the creator and preaching his one Christ" / *admonens quoque vos haereticos dum in vita estis Moysen et prophetas unum deum praedicantes creatorem et unum Christum praedicantes eius* (*Marc.* 4.34.14 in SC 456:426; 4.34.15 in Evans 456)

\$T "yet within the infernal regions it was said by him, 'They have Moses and the prophets. Let them hear them'" / *apud inferos autem de eis dictum est. Habent illic Moysen et prophetas illos audiant* (*Marc.* 4.34.17; SC 456:426; Evans 456 transposes *audiant illos*)

"'They have', he says, 'Moses and Elijah', that is the law and the prophets preaching Christ" / *babent inquit Moysen et Heliam, id est legem et prophetas Christum praedicantes* (*Praescr.* 8.6; SC 46:100)

GMcn chp 17

---7.4.28 Luke 17.1

“Woe to that one through whom the scandal comes” / οὐαὶ ἐκείνῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται; / *vae sit illi homini per quem scandalum venit?* (Adm 88,4-5 (2.15); R 7.4.28)

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

+*---5.70 Luke 17.1-3 (TNCC) (TN/V)

\$T “At that time turning to the students, ‘Woe,’ he says, ‘to the originator of scandals. Expedient for him if he had not been born, or if with a millstone bound to his neck he had been thrown from a cliff into the depths, than that he scandalize one of these little students” / *conversus ibidem ad discipulos, Vae, dicit, auctori scandalorum. expedisse ei, si natus non fuisset, aut si molino saxo ad collum deligato praecipitatus esset in profundum, quam unum ex illis modicis utique discipulis eius scandalizasset* (Marc. 4.35.1; SC 456:428; Evans 456)

\$T “He commands the sinning brother be rebuked. The one who has not done this by all means has failed, either out of hatred wanting the brother to persevere in sin or sparing him out of acceptance of personality” / *peccantem fratrem iubet corripere; quod qui non fecerit utique deliquit aut ex odio volens fratrem in delicto perseverare aut ex acceptione personae parcens ei* (Marc. 4.35.2; SC 456:430; Evans 458)

---7.4.x Luke 17.2 [not in R; BeDuhn endnote p 173; Adam 2.15, 1.16]

καὶ πῶς ἔτι λελυμένων τούτων· οὐαὶ ἐκείνῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται; ἢ πῶς· ὁ ταρασσῶν ἡμᾶς βαστάσει τὸ κρῖμα ὅστις ἂν ᾖ; (GCS 4:88)/ *vae sit illi homini per quem scandalum venit? aut quomodo qui conturbat nos portabit iudicium quicumque est ille?* (Caspari 2.15) [second quote in Gal 5:10] [I don’t see anything in this passage that refers to Lk1 17.2]

οὐαὶ τῷ ἀνθρώπῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλω ὀνικῶ προστεθῆναι καὶ καταποντισθῆναι ἐν τῷ βάθει τῆς θαλάσσης (GCS 4:34) / *Vae illi per quem filius hominis tradetur; melius illi fuerat non nasci, aut certe nato molam asinariam ligari circa collum eius et mitti in profundum maris.* (Caspari 1.16) [Ad. speaking]

Mt 26:24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ᾖν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

Mt 18:6 ὃς δ’ ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης

+*---4.4.76 Luke 17.4 (TCCNSIG) (TN/V)

\$T “But he commands you give forgiveness even to the brother who offends you, even seven times” / *sed et veniam des fratri in te delinquenti iubet etiam septies* (Marc. 4.35.3; SC 456:430; Evans 458)

“And when Peter had questioned him, if a brother should be forgiven seven times, ‘No indeed,’ he says, ‘Seventy seven’” / *et cum interrogasset Petrus si septies remittendum esset fratri immo inquit septuagies septies* (*Or.* 7.3; *Evans* 12; *CCSL* 1:262)

17.5–10a Unattested

+*---6.4.48 Luke 17.7-10 (ENCC) (EVIBO); Luke 17.10b

“He deceptively cut out, ‘Say we are worthless slaves. We have done what we were supposed to do’” / *παρέκοψε τό λέγετε ὅτι ἀχρεῖοι δοῦλοι ἐσμὲν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν* (*Pan.* 42.11.6 μζ (47); 42.11.17 Σχ. μζ (47); *GCS* 31:113, 143)

“He deceptively cut out, ‘Say we are worthless slaves. We have done what we were supposed to do’” / *παρέκοψε τό λέγετε ὅτι ἀχρεῖοι δοῦλοι ἐσμὲν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν* (*Pan.* 42.11.6 μζ (47); *GCS* 31:113)

“He deceptively cut out, ‘Say we are worthless slaves. We have done what we were supposed to do’” / *παρέκοψε τό λέγετε ὅτι* [V M omit ὅτι] *ἀχρεῖοι δοῦλοι ἐσμὲν ὃ* [V reads ὦ] *ὠφείλομεν ποιῆσαι πεποιήκαμεν* (*Pan.* 42.11.17 Σχ. μζ (47); *GCS* 31:143)

“he does not accept” / *οὐ παραδέχεται* (*Pan.* 42.11.17 ᾿Ελ. μζ (47); *GCS* 31:143); R [Marcion]

+*---6.4.49 Luke 17.12, 14, 4.27 (ECCNSIG) (EN/V); R Luke 17.12–14

“When the ten lepers encountered him,’ he deceptively cut out much and he put, ‘he sent them away saying, “show yourselves to the priests” and he put other words in place of other words, saying ‘that there were many lepers in the days of Elisha the prophet and none was cleansed except Naaman the Syrian’” / *ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι καὶ ἄλλα ἀντὶ ἄλλων ἐποίησε, λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν [114] ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἔκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος* (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); restated in ᾿Ελ. μη (48); *GCS* 31:113–14, 143)

“When the ten lepers encountered him,’ he deceptively cut out much and he put, ‘he sent them away saying, “show yourselves to the priests” and he put other words in place of other words, saying ‘that there were many lepers in the days of Elisha the prophet and none was cleansed except Naaman the Syrian’” / *ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι καὶ ἄλλα ἀντὶ ἄλλων ἐποίησε, λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν [114] ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἔκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος* (*Pan.* 42.11.6 μη (48); *GCS* 31:113–14)

“When the ten lepers encountered him,’ he deceptively cut out much and he put, ‘he sent them away saying, “show yourselves to the priests” and he put other words in place of other words, saying that ‘there were many lepers in the days of Elisha the prophet and none was cleansed except Naaman the Syrian’” / *ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι καὶ ἄλλα ἀντὶ ἄλλων ἐποίησε, λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἔκαθαρίσθη εἰ μὴ* [Vcorr ad marg. εἰ μὴ] *Νεεμὰν ὁ Σύρος* (*Pan.* 42.11.17 Σχ. μη (48); *GCS* 31:143)

“And here the lord calls Elisha a prophet and himself fulfills the same type of things done before by him” / και ἐνταῦθα προφήτην τὸν Ἐλισσαῖον καλεῖ ὁ κύριος και ἑαυτὸν πληροῦντα τὰ ἰσοτύπως παρ’ ἐκείνου προγεγεννημένα (*Pan.* 42.11.17 Ἑλ. μη (48); GCS 31:144)

“The lord cleansed ten lepers and the nine departing did not give glory to god, but the one returning stayed” / ὁ κύριος δέκα λεπρούς ἐκαθάρισε και οἱ ἐννέα ἀπελθόντες οὐκ ἔδωκαν δόξαν τῷ θεῷ, ὁ δὲ εἷς ὑποστρέψας ἔμεινεν (*Pan.* 66.41.1; GCS 37:78); section on Manicheans

R between 17.13 and 17.14 [ἀπέστειλεν αὐτοὺς λέγων from Luke 17.14 perhaps stood here] πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου και οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος

+*---5.71 Luke 17.11–12a, 14–19 (TNCC) (TN/V)

\$T “Christ... takes precedence over the law’s formalities indeed in the healing of ten lepers, whom—after they were merely commanded to go to show themselves to priests—he cleansed on the road, without even a touch or a word, with silent power and by will alone” / *Christum... praevenientem sollemnia legis etiam in curatione decem leprosum quos tantummodo ire iussos ut se ostenderent sacerdotibus in itinere purgavit sine tactu iam et sine verbo tacita potestate et sola voluntate* (*Marc.* 4.35.4; SC 456:432; Evans 458)

For 17.14 see 5.2 (*Marc.* 4.35.6)

\$T “But he ordered what was in the plainness of the law. ‘Go, show yourselves to the priests’” / *sed et quod in manifesto fuit legis praecepit. Ite ostendite vos sacerdotibus* (*Marc.* 4.35.7; SC 456:434; Evans 460)

\$T “This event happened in the regions of Samaria, whence one of the lepers came” / *in Samariae regionibus res agebatur, unde erat et unus interim ex leprosis* (*Marc.* 4.35.9; SC 456:436; Evans 460)

\$T “Whence being amazed at that one alone of the ten who remembered divine grace, a Samaritan, he did not command him to offer a gift by law, because by returning glory to god he had already offered enough... ‘Your faith has made you well,’ he heard” / *unde et unum illum solutum ex decem memorem divinae gratiae Samariten miratus non mandat offerre munus ex lege, quia satis iam obtulerat gloriam deo reddens... fides tua te salvum fecit audiit* (*Marc.* 4.35.11; SC 456:438; Evans 462)

+*---5.72 Luke 17.20–21 (TNCC) (TN/V)

\$T “Yet not even the Pharisees could be seen to have consulted the lord about another god’s kingdom, when it was to come... ‘The kingdom of god,’ he said, ‘does not come with observation’” / *sed nec Pharisei possunt videri de alterius dei regno consuluisse dominum quando venturum sit... non venit* [SC 456:440] *inquit regnum dei cum observatione* (*Marc.* 4.35.12; SC 456:438, 440; Evans 462)

\$T “Neither do they say, ‘Here it is,’ or ‘There it is,’ for god’s kingdom is inside you... is inside you” / *nec dicunt ecce hic ecce illic ecce enim regnum dei intra vos est... intra vos est* (*Marc.* 4.35.12; SC 456:440; Evans 462)

\$T “It will not be here nor there, for behold god’s kingdom is inside you” / *hoc erit non hic nec illic ecce enim intra vos est regnum dei* (*Marc.* 4.35.13; SC 456:440; Evans 464)

+*---6.4.50 Luke 17.22 (ENCC) (EVSIG)

“The days are coming when you will desire to see one of the days of the son of man” / Ἐλεύσονται ἡμέραι, ὅταν ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*Pan.* 42.11.6 μθ (49); 42.11.17 Σχ. μθ (49); restated in 42.11.17 Ἐλ. μθ (49); GCS 31:114, 144)

“The days are coming when you will desire to see one of the days of the son of man” / Ἐλεύσονται ἡμέραι, ὅταν ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*Pan.* 42.11.6 μθ (49); GCS 31:114)

“The days are coming when you will desire to see one of the days of the son of man” / Ἐλεύσονται ἡμέραι, ὅταν ἐπιθυμήσητε ἰδεῖν [V M omit ἰδεῖν] μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*Pan.* 42.11.17 Σχ. μθ (49); GCS 31:144)

“If he counts days, designates a time, and calls himself Son of Man, he indicated both a limit to his life, and a term of the days of his preaching” / ἡμέρας... υἱὸν ἀνθρώπου (*Pan.* 42.11.17 Ἐλ. μθ (49); GCS 31:144; ET NHMS 63:330)

+*---5.73 Luke 17.25–26, 28, 32 (TNCC) (TN/V)

\$T “For when saying that the son of man must beforehand suffer many things and be rejected before his coming” / *dicens enim filium hominis ante multa pati et reprobari oportere ante adventum suum* (*Marc.* 4.35.14; SC 456:440; Evans 464)

\$T "But if he speaks of his own coming, why does a god who is gentle and meek compare it with the foul and savage days of Noah and Lot? Why does he warn them to remember Lot's wife?" / *sed si de suo loquitur adventu cur eum diebus Noe et Loth comparat tetris et atrocibus deus et lenis et mitis? cur admonet meminisse uxoris Loth...?* (*Marc.* 4.35.16 in SC 456:442; 4.35.15 in Evans 464)

GMcn chp 18

+*---5.74 Luke 18.1–3, 5, 7 (TNCC) (TN/V)

\$T \$T \$T “For commanding perseverance and earnestness in praying he sets forth a parable of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption... But he has added that god will do vindication for his chosen ones... whom he shows to be the vindicator of his own chosen ones who cry out to him day and night” / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam in-* [SC 456:444] *stantia et perseverantia interpellationum eius... sed subiunxit facturum deum vindictam electorum suorum... quem electorum suorum clamantium ad eum die et nocte vindicem ostendit* (Marc. 4.36.1; SC 456:442, 444; Evans 466) R 5.74 *parabola*

+*---4.4.77 Luke 18.10–14 (TCCNSIG) (TN/V)

\$T “And yet when he introduces the creator’s temple and describes two people worshiping with different mindset, a Pharisee in pride, a tax-collector in humility, and for that reason having descended either rejected or justified” / *et tamen cum templum creatoris inducit et duos adorantes diversa mente describit Pharisaeum in superbia publicanum in humilitate ideoque alterum reprobatum alterum iustificatum descendisse* (Marc. 4.36.2 in SC 456:444; 4.36.1 in Evans 466)

"For even that tax-collector who was praying humbled not only in prayer but also in face departed more justified than the most impudent Pharisee" / *nam et ille publicanus qui non tantum prece sed et vultu humiliatus atque deiectus orabat iustificatior pharisaeo procacissimo discessit* (Or. 17.2; CCSL 1:266)

---7.4.29 Luke 18.16

“Now the good lord says, ‘Let the children come to me, for of such is the kingdom of the heavens’ / *ὁ δὲ ἀγαθὸς κύριος ἄφετε φησὶν τὰ παιδία ἔρχεσθαι πρὸς με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* / *bonus autem dominus dicit sinite pueros venire ad me; talium enim est regnum coelorum* (Adm 32,26–27 (1.16); R 7.4.29)

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

+*---5.75 Luke 18.18–21, 23 (TNCC) (TVIBM)

\$T “But who is most good except one,’ he says, ‘god?’” / *sed quis optimus nisi unus inquit deus?* (Marc. 4.36.3; SC 456:446; Evans 466)

\$T “Finally he was interrogated by a certain person. ‘Most good teacher, by doing what will I inherit eternal life?’ He demanded to be answered about the creator's commandments, whether he knew them—that is, kept them—to acquire eternal life from the creator's commandments. And when he affirmed that he had observed from youth the more principal ones, he said, ‘One thing is lacking for you. Sell everything, whatever you have, and give to the poor, and you will have treasure in heaven, and come, follow me’” / *denique interrogatus ab illo quodam praeceptor optime quid faciens vitam*

aeternam possidebo? de praeceptis creatoris an ea sciret id est faceret expostulavit ad contestandum praecept[or]is creatoris vitam adquiri sempiternam: cumque ille principalia quaeque adfirmasset observasse se ab adulescentia unum inquit tibi deest omnia [Evans 468] quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me (Marc. 4.36.4; SC 456:446; Evans 466, 468 praecept[or]is : praeceptis; adquiri : acquiri, adfirmasset : affirmasset, quaecumque : quaecunque)

\$T \$T “Did Christ rescind the prior commandments not to murder, not to commit adultery, not to steal, not to bear false witness, to love father and mother? ... so that this most glorious keeper of commandments is brought forth as holding money in higher care” / *rescikitne Christus priora [SC 456:448] praecepta non occidendi non adulterandi non furandi non falsum testandi diligendi patrem et matrem?... uti gloriosissimus ille observator praeceptorum pecuniam multo cariorum habiturus traduceretur?* (Marc. 4.36.5; SC 456:446, 448; Evans 468)

\$T “The commandments,’ he says, ‘You know” / *praecepta inquit scis* (Marc. 4.36.7; SC 456:448; Evans 468)

+* --6.4.51 Luke 18.18–20 (ECCSIG) (EVSIG)

“A certain one said to him, ‘Good teacher, what by doing will I inherit eternal life?’ But he said, ‘Do not call me good. One is good, god.’ He added, ‘the father,’ and instead of ‘you know the commandments,’ he says, ‘know the commandments” / *εἰπέ τις πρὸς αὐτὸν διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ μὴ με λέγε ἀγαθόν. εἷς ἐστὶν ἀγαθὸς ὁ θεός. προσέθετο ἐκεῖνος ὁ πατήρ καὶ ἀντὶ τοῦ τὰς ἐντολὰς οἶδας λέγει τὰς ἐντολὰς οἶδα* (Pan. 42.11.6 ν (50); 42.11.6 ν (50); paraphrased in Ἐλ. ν (50); GCS 31:114, 144)

“A certain one said to him, ‘Good teacher, what by doing will I inherit eternal life?’ But he said, ‘Do not call me good. One is good, god.’ He added, ‘the father,’ and instead of ‘you know the commandments,’ he says, ‘know the commandments” / *εἰπέ τις πρὸς αὐτὸν διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ [V M omit ὁ δέ] μὴ με λέγε [V reads λέγεται; Vcorr M read λέγετε] ἀγαθόν. εἷς ἐστὶν ἀγαθὸς ὁ θεός [V M omit ὁ θεός]. προσέθετο ἐκεῖνος ὁ πατήρ καὶ ἀντὶ τοῦ τὰς ἐντολὰς οἶδας λέγει τὰς ἐντολὰς οἶδα.* (Pan. 42.11.6 ν (50); GCS 31:114); VM likely later

“A certain one said to him, ‘Good teacher, what by doing will I inherit eternal life?’ But he said, ‘Do not call me good. One is good, god.’ He added, ‘the father,’ and instead of ‘you know the commandments,’ he says, ‘know the commandments” / *εἰπέν τις πρὸς αὐτὸν διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ [Vcorr added ὁ δέ] μὴ με λέγε ἀγαθόν εἷς ἐστὶν ἀγαθὸς ὁ θεός. προσέθετο ἐκεῖνος ὁ πατήρ καὶ ἀντὶ τοῦ τὰς ἐντολὰς οἶδας λέγει τὰς ἐντολὰς οἶδα* (Pan. 42.11.17 Σχ. ν (50); GCS 31:144)

“In order to show that the commandments were not already kept, he says, ‘Know the commandments.’ But the whole section comes clear from what follows. And when he affirms the good father he also names god” / *ἵνα μὴ δείξῃ τὰς ἐντολὰς ἤδη προγεγραμμένας, λέγει τὰς ἐντολὰς οἶδα. τὸ δὲ ὄλον κεφάλαιον φανερόν ὑπάρχει ἀπὸ τῆς ἀκολουθίας. καὶ εἰ πατέρα ἀγαθὸν φάσκει καὶ θεὸν ὀνομάζει* (Pan. 42.11.17 Ἐλ. ν (50); GCS 31:144)

“No one is good except one, god” / *οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός* (Ancor. 18.1; GCS nF 10.1:26)

“One is good, god” / *εἷς ἐστὶν ἀγαθὸς ὁ θεός* (Ancor. 18.3; GCS nF 10.1:26)

“For one alone is good, god his own father,’ our savior evidenced” / ἕνα γὰρ μόνον εἶναι ἀγαθὸν θεὸν τὸν ἑαυτοῦ πατέρα ὁ σωτὴρ ἡμῶν ἀπεφώνησεν (Pan. 33.7.5; GCS nF 10.1:456); section on Ptolemaeus

“As also in the gospel the scribe is found speaking first and second, ‘What by doing will I inherit eternal life?’ Then he said, ‘Honor your father and your mother, according to what is written’” / ὡς καὶ ἐν τῷ εὐαγγελίῳ εὐρίσκεται ὁ γραμματεὺς πρῶτος καὶ δευτερός λέγων τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ ἔφη τίμα τὸν πατέρα καὶ τὴν μητέρα κατὰ τὸ γεγραμμένον (Pan. 66.69.5; GCS 37:110; Holl πρῶτος καὶ δευτερός > πρῶτον καλῶς)

“Why do you call me good? One is good, god” / τί με λέγεις ἀγαθόν; εἷς ἐστὶν ἀγαθὸς ὁ θεός (Pan. 69.19.1; GCS 37:168); section on Arius; R [the “insane Arius” says]

“Good teacher, what by doing will I inherit eternal life?” / διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (Pan. 69.57.3; GCS 37:205); section on Arius;

“Why do you call me good? No one is good except one, god” / τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός (Pan. 69.57.4; GCS 37:205); section on Arius;

---7.4.30 Luke 18.18–22

“No one is good except one, the father” / οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ πατήρ / *nemo bonus, nisi unus deus pater.* (Adm 2,18–19 (1.1))

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

“Coming to him a certain person said, ‘Good teacher, what by doing will I inherit eternal life?’ But Jesus said, ‘Why do you call me good? No one is good except one, god.’ And he said, ‘You know the commandments: do not murder, do not commit adultery, do not steal, do not perjure, honor your father and your mother.’ And he said, ‘All these things I have kept from youth.’ Hearing these, Jesus said to him, ‘One thing is lacking for you. Sell everything, whatever you have, and give to the poor, and you will have treasure in heaven’” / προσελθόντος αὐτῷ τινος Διδάσκαλε ἀγαθέ, τί ποιήσας φησὶν ζωὴν αἰώνιον κληρονομήσω; εἶπε δὲ Ἰησοῦς τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός ὁ δὲ ἔφη τὰς ἐντολάς οἶδας μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μηδὲ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. καὶ, φησὶν, ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δός πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ / *cum accessisset ad eum quidam, dicens ei. Magister bone, quid faciens vitam aeternam consequar? Ait ei Iesus. Quid me dicis bonum? Nemo bonus, nisi unus deus. Et adiecit dicens. Mandata nosti. Non occides, non adulterabis, non furaberis, non falsum testimonium dices, honora patrem tuum et matrem tuam. At ille ait. Haec omnia servavi a inventute mea. Respondens vero Iesus dicit ei. Unum tibi restat. Vade, omnia, quae habes, vende et da pauperibus, et habebis thesaurum in coelo.* (Adm 92,24–32 (2.17))

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

“Is one thing still lacking for you, so that you may inherit treasure in heaven?” / [Eutr.] ἕν ἔτι σοι λείπει, ἵνα κομίση θησαυρὸν ἐν οὐρανῷ; / *adhuc unum tibi restat, ut thesaurum integrum adipiscaris in coelo* (Adm 94.2–3 (2.17))

(GCS 4; ; PTS 55:)

(Caspari ; STA 1:)

---8.18 Luke 18.19

“No one is good except one, which is god, father. No one is good except one god, father” / *nemo bonus praeter unum sit deum patrem nemo bonus nisi unus deus pater* (Origen, *Princ.* 2.5.1, 4)

“And as he confesses, ‘Why do you call me good? One is good’” / και ὡς αὐτὸς ὁμολογεῖ <λέγων> τί με λέγετε ἀγαθόν; εἶ<ς> ἐστὶν ἀγαθός (Hippolytus, *Haer.* 7.31.6); R αὐτὸς [Jesus]

+*---4.4.78 Luke 18.22 (TCCNSIG) (TN/V)

[--see above--] “One thing,’ he said, ‘is lacking for you. Everything, whatever you have, sell and give to the poor, and you will have treasure in heaven, and come, follow me’” / *unum inquit tibi deest: omnia* [Evans 468] *quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me* (*Marc.* 4.36.4; SC 456:446; Evans 466, 468)

\$T \$T \$T “‘Sell,’ he says, ‘What you have’... ‘And give,’ he says, ‘to the destitute’... ‘And come,’ he says, ‘follow me’” / *vende inquit quae habes... et da inquit egenis... et veni inquit sequere me* (*Marc.* 4.36.7; SC 456:448; Evans 468)

\$T “Yet everything is to be sold and divided among the poor” / *atquin omnia vendenda sunt et egentibus dividenda* (*Idol.* 12.2; CCSL 2:1112)

+*---6.4.52 Luke 18.31–33 (ENCC) (EVIBO)

E’s note for the omission of this passage appears after his note for Luke 18.35ff

“He deceptively cut out ‘when taking the twelve he said, “Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised,”’ all these things he deceptively cut out” / παρέκοψε τό παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου. παραδοθήσεται γὰρ καὶ ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται ὅλα ταῦτα παρέκοψε (*Pan.* 42.11.6 νβ (52); 42.11.17 Σχ. νβ (52); GCS 31:114, 145)

“He deceptively cut out ‘when taking the twelve he said, Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised,’ all these things he deceptively cut out” / Παρέκοψε τό παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου. παραδοθήσεται γὰρ καὶ [V M omit γὰρ καί] ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται ὅλα ταῦτα παρέκοψε (*Pan.* 42.11.6 νβ (52); GCS 31:114)

“He deceptively cut out ‘when taking the twelve he said, Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised,’ all these things he deceptively cut out” / Παρέκοψε τό παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου. παραδοθήσεται γὰρ καὶ

ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται [V M read ἐγερθήσεται] ὅλα ταῦτα παρέκοψεν (*Pan.* 42.11.17 Σχ. νβ (52); GCS 31:145)

“For he hid the things stated really in order to deny the things spoken about the passion” / ἔκρυψε γὰρ τὰ ῥητά, ἵνα δῆθεν τὰ περὶ τοῦ πάθους ἀρνήσῃται (*Pan.* 42.11.17 Ἔλ. νβ (52); GCS 31:145)

---5.76 Luke 18.35, 37, 39, 43 (TNCC)

\$T “yet still in the ears of all was that voice of the blind man, ‘Have mercy on me, Jesus son of David,’ and all the people were rendering praises to god” / *atquin adhuc in auribus erat omnium vox illa caeci, miserere mei Iesu fili David et omnis populus laudes referebant deo* (*Marc.* 4.37.1; SC 456:456; Evans 472)

\$T “when therefore the blind man heard him approaching... but those ahead were rebuking the blind man to be quiet” / *cum igitur praetereuntem illum caecus audisset...* [Evans 470] *sed antecedentes increpabant caecum uti taceret* (*Marc.* 4.36.9; SC 456:450; Evans 468, 470)

\$T “he also gave external vision” / *exteriore quoque visione donavit* (*Marc.* 4.36.12; SC 456:454; Evans 470)

*---4.4.79 Luke 18.38 (TNCC) (TN/V)

\$T “He exclaimed, ‘Jesus, son of David, have mercy on me!’ But those who went ahead rebuked the blind man to be quiet, deservedly because he was indeed shouting, not because he was lying about the son of David” / *exclamavit Iesu fili David miserere mei!...* [Evans 470] *Sed antecedentes increpabant caecum uti taceret merito quoniam quidem vociferabatur non quia de David filio mentiebatur* (*Marc.* 4.36.9; SC 456:450; Evans 468, 470)

\$T *crediderit in voce: Iesu fili David* (*Marc.* 4.36.11; SC 456:452; Evans 470)

\$T “That voice of the blind man. ‘Have mercy on me, Jesus, son of David’” / *vox illa caeci. Miserere mei, Iesu, fili David* (*Marc.* 4.37.1; SC 456:456; Evans 472)

“For he recently had been invoked by that blind man as the son of David” / *nam qui olim a caeco illo filius David fuerat invocatus* (*Marc.* 4.38.10; SC 456:472; Evans 480)

+*---6.4.53 Luke 18.35, 38, 42–43 (EVSIG) (ENCC)

E’s note for this passage appears before his note for the omission of Luke 18.31-33

“Now it happened while he was approaching Jericho a blind man bellowed, ‘Jesus, son of David, have mercy on me’, and when he was healed, ‘Your faith has made you well’” / Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν τῇ Ἱεριχῶ τυφλὸς ἐβόα Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με. καὶ ὅτε ἰάθη, φησὶν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. να (51); GCS 31:114, 144)

“Now it happened while he was approaching Jericho a blind man bellowed, ‘Jesus, son of David, have mercy on me’, and when he was healed, ‘Your faith has made you well’” / Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν [V M omit αὐτόν] τῇ Ἱεριχῶ τυφλὸς ἐβόα Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με. καὶ ὅτε ἰάθη, φησὶν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); GCS 31:114)

“Now it happened while he was approaching Jericho a blind man bellowed, ‘Jesus, son of David, have mercy on me’, and when he was healed, ‘Your faith has made you well’” / Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν τῇ Ἱεριχῶ τυφλὸς ἐβόα Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. καὶ ὅτε ἰάθη, φησὶν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.17 Σχ. να (51); GCS 31:144)

“At any rate, he says, ‘Son of David’, and he praises and he who confessed the name receives the request... Consequently the one who favored the blind to see on account of the invocation of his name was not fleshless” / λέγει γοῦν υἱὲ Δαυίδ, καὶ ἐπαινεῖται καὶ κομίζεται τὸ αἶτημα ὁ τὸ ὄνομα ὁμολογήσας... οὐκ ἄρα ἄσαρκος ὁ διὰ τὴν ἐπίκλησιν τοῦ ὀνόματος χαρισάμενος τῷ τυφλῷ τὸ βλέπειν (*Pan.* 42.11.17 Ἔλ. να (51); GCS 31:144)

---7.4.31 Luke 18.35–38, 40–43a

18.35

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

18.36

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

18.37

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

18.38

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

18.40

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

18.41

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

18.42

Adm: "and answering Jesus said, 'See again. Your faith has made you well'" / καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον ἡ πίστις σου σέσωκέ σε (GCS 4:200) // "And answering Jesus said, 'See!' Your faith has made you well" / *Et respondens Iesus dixit. Vide! Fides tua te salvum fecit* (Caspari 5.14; STA 1:85).

Ἐπειδὴ πάρεισιν οἱ περὶ Μεγέθιον, οἱ τοῦ δόγματος Μαρκίωνος, ἐκ τοῦ αὐτῶν εὐαγγελίου ἀναγινώσκω ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχώ, καὶ τις τυφλὸς ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυθάνετο τί ἂν εἴη τοῦτο. ἀπηγγέλη δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται, καὶ ἐβόησε λέγων Ἰησοῦ υἱέ Δαυῖδ, ἐλέησόν με. σταθεὶς δὲ ἐκέλευσεν αὐτὸν ἀχθῆναι. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε κύριε, ἵνα ἀναβλέψω. καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον ἢ πίστις σου σέσωκέ σε. καὶ παραχρῆμα ἀνέβλεψεν. (*Adm* 200,21–30 (5.14))

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

Verum quoniam adhuc <ad>est et Megethius, Marcionis dogma defendens, de ipsorum evangelio lego. Factum est autem, cum appropinquarent Iericho, et ecce quidam caecus mendicans sedebat secus viam. Audiens autem turbas praeterire, interrogabat, quid hoc esset. Dictum est autem ei, quia Iesus transit. Et exclamavit dicens. Iesu, fili David, misere mei! Restitit autem Iesus et iussit eum adduci ad se. Cum autem venisset, interrogavit eum dicens. Quid tibi vis faciam? At ille dixit. Domine, ut videam. Et respondens Iesus dixit. Vide! Fides tua te salvum fecit. Et statim vidit. ()

ἀνάβλεψον, ἢ πίστις σου σέσωκέ σε. υἱέ Δαυῖδ, ἐλέησόν με. κύριε, ἵνα ἀναβλέψω / *Vide! Fides tua te salvum fecit Miserere mei, fili David! Domine, ut videam* (*Adm* 202,4.8–9 (5.14)); R [Eutr.]

*---4.4.80 Luke 18.42 (TCCNSIG) (TN/V)

\$T “Your faith,’ he said, ‘made you well’” / *fides inquit tua te salvum fecit* (*Marc.* 4.36.10; SC 456:454; Evans 470)

\$T “Your faith,’ he said, ‘made you well’” / *fides tua te salvum fecit* (*Marc.* 4.36.12; SC 456:454; Evans 470)

“Your faith,’ he was saying, ‘made you well’” / *fides tua te aiebat salvum fecit* (*Bapt.* 12.8; Evans 28)

“Your faith,’ he said, ‘made you well’” / *fides inquit tua te salvum fecit* (*Praescr.* 14.3; SC 46:107)

GMcn chp 19

*---5.77 Luke 19.2, 6, 8–9 (TNCC) (TN/V)

\$T “Salvation overtakes even Zacchaeus’ house” / *consequitur et Zacchaei domus salutem* (Marc. 4.37.1; SC 456:456; Evans 472)

\$T “Receiving into his house, he fed the lord” / *exceptum domo sua pascens dominum* (Marc. 4.37.1; SC 456:458; Evans 472)

\$T “He was promising this fully, offering half his substance for all works of mercy... saying, ‘And if I have snatched away anything by false claim, I will pay back quadruple’” / *hoc cum maxime promittebat in omnia misericordiae opera dimidium substantiae offerens... dicendo. et si cui quid per calumniam eripui quadruplum reddo* (Marc. 4.37.1; SC 456:458; Evans 472)

\$T “Thus the lord said, ‘Today salvation to this house’” / *itaque dominus. hodie inquit salus huic domui* (Marc. 4.37.1; SC 456:458; Evans 472)

---4.4.81 Luke 19.10

\$T “When he truly said. ‘The son of man has indeed come to save what has gone to waste’” / *cum vero dicit. venit* [Evans 472] *enim filius hominis salvum facere quod periit* (Marc. 4.37.2; SC 456:458; Evans 472, 474)

venerat Dominus utique, ut quod perierat salvum faceret (Pud. 9.12; SC 394:192)

ego, inquit, veni, ut quod periit salvum faciam (Res. 9.4; Evans 28) CCSL 2:919-1012

in primis cum ad hoc venisse se dicit, ut quod periit salvum faciat (Res. 34.1; Evans 92)

---5.78 Luke 19.11, 13, 22–23, 26 (TNCC) (TVIBM)

\$T “also a comparison of slaves who following an account were between whom were divided...

servorum quoque parabola qui secundum rationem feneratae pecuniae dominicae diiudicantur... etiam ex parte severitatis non tantum onerantem verum et auferentem quod quis videatur habuisse. Aut si et haec creatorem finxerit austerum tollentem quod non [SC 456:462] *posuerit et metentem quod non severit hic quoque me ille instruit cuius pecuniam ut fenerem edocet* (Marc. 4.37.4; SC 456:460; Evans 474 has *onerantem : honerantem*)

+*---6.4.54 Luke 19.28–46 (EVIBO) (ENCC) R Luke 19.29–46

E says that Marcion “deceptively cut out” / *παρέκοψεν* passages this one, which he summarizes as: “the one about the donkey and Bethphage” / *τὸ περὶ τῆς ὄνου καὶ Βηθφαγῆ* (Pan. 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in Ἔλ. νγ (53); GCS 31:114, 145)

E says that Marcion “deceptively cut out” / *παρέκοψεν* several passages, including this one, which he summarizes as: “the one about the city” / *τὸ περὶ τῆς πόλεως* (Pan. 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); GCS 31:114, 145)

According to E, Marcion “deceptively cut out” / παρέκοψεν passages including this one, which he introduces and quotes: “and the one about the city and the temple. ‘It was written, “My house will be called a house of prayer,’ and you make it a cave of bandits” / και τὸ περὶ τῆς πόλεως καὶ τοῦ ἱεροῦ ὅτι γεγραμμένον ἦν ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, καὶ ποιεῖτε αὐτὸν σπήλαιον ληστῶν (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in Ἔλ. νγ (53); GCS 31:114–15, 145)

“He deceptively cut out the chapter about the donkey and Bethphage and about the city and the temple, that ‘It was written, “My house will be called a house of prayer, and you make it a cave of bandits”” / Παρέκοψεν τὸ κεφάλαιον τὸ περὶ [V M omit τὸ περὶ] τῆς ὄνου καὶ Βηθφαγῆ καὶ τὸ περὶ τῆς πόλεως καὶ τοῦ ἱεροῦ, ὅτι γεγραμμένον ἦν ὁ [GCS 31:115] οἶκός μου οἶκος προσευχῆς κληθήσεται, καὶ ποιεῖτε [ποιῆται in V corrected to ποιεῖτε by Vcorr; M reads ποιήτε] αὐτὸν σπήλαιον ληστῶν (*Pan.* 42.11.6 νγ (53); GCS 31:114–15)

“He deceptively cut out the chapter about the donkey and Bethphage and about the city and the temple, that ‘It was written, “My house will be called a house of prayer, and you make it a cave of bandits”” / Παρέκοψεν τὸ κεφάλαιον τὸ περὶ τῆς ὄνου καὶ Βηθφαγῆ καὶ τὸ περὶ τῆς πόλεως καὶ τοῦ ἱεροῦ, διότι γεγραμμένον ἦν ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, καὶ ποιεῖτε αὐτὸν σπήλαιον ληστῶν (*Pan.* 42.11.17 Σχ. νγ (53); GCS 31:145)

“For he jumped right over it, completely bypassing the sections we have mentioned because of their testimony that the temple site was Christ’s and built in his name, and leaving out the entire passage about the journey from Jericho and how he got to Bethphage” / εὐθύς γὰρ ἀνεπήδησε, παραλιπὼν ὅλα τὰ κεφάλαια τὰ προειρημένα διὰ τὸν μαρτυρηθέντα τόπον τοῦ ναοῦ ὄντα αὐτοῦ ἴδιον καὶ εἰς ὄνομα αὐτοῦ ὠκοδομημένον καὶ ἀπὸ τῆς Ἱεριχῶ καταλιπὼν πᾶσαν τὴν ἀκολουθίαν τῆς ὁδοιπορίας, πῶς τε ἦλθεν εἰς Βηθφαγῆ (*Pan.* 42.11.17 Ἔλ. νγ (53); GCS 31:145; ET NHMS 63:331)

GMcn chp 20

---4.4.82 Luke 20.1, 4 (TN/V)

\$T *Sciebat Christus baptismum Iohannis unde esset. Et cur quasi nesciens interrogabat? Sciebat non responsuros sibi pharisaeos... Puta illos renuntiasse humanum Iohannis baptismum (Marc. 4.38.1; SC 456:462; Evans 474 Ioannis)*

\$T *Sed de caelis fuit baptismum Iohannis (Marc. 4.38.2; SC 456:464; Evans 476 Ioannis)*

Baptismus a Ioanne denuntiatus iam tunc habuit quaestionem ab ipso quidem domino propositam ad pharisaeos caelestisne is baptismus esset an vero terrenus (Bapt. 10.1; Evans 20)

*--6.4.x Luke 20.1-8 (BeDuhn; in Roth under 6.4.56)

see 6.4.56 below

---5.79 Luke 20.5-8 (TNCC)

\$T *Putat illos renuntiasse humanum Iohannis baptismum, statim lapidibus elisi fuissent (Marc. 4.38.1; SC 456:462; Evans 474)*

\$T *Sed de caelis fuit baptismum Iohannis. Et quare, inquit Christus, non credidistis ei?... Certe nolentibus renuntiare quid saperent cum et ipse vicem opponit. Et ego non dico vobis in qua virtute haec facio (Marc. 4.38.2; SC 456:464); Evans 476 Ioannis)*

+*--6.4.55 Luke 20.9-17 (EVIBO) (ENCC)

“Again he cut off the things about the vineyard leased to farmers and ‘therefore, what is the stone that the builders rejected?’” / *πάλιν ἀπέκοψε τὰ περὶ τοῦ ἀμπελῶνος τοῦ ἐκδομένου γεωργοῖς καὶ τό τί οὖν ἐστὶ τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (Pan. 42.11.6 νε (55); 42.11.17 Σχ. νε (55); GCS 31:115, 146)*

“Again he cut off the things about the vineyard leased to farmers and ‘therefore, what is the stone that the builders rejected?’” / *πάλιν ἀπέκοψε τὰ περὶ [V M read τήν] τοῦ ἀμπελῶνος τοῦ ἐκδομένου γεωργοῖς καὶ τό τί οὖν [M omits οὖν] ἐστὶ τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (Pan. 42.11.6 νε (55); GCS 31:115)*

“Again he cut off the things about the vineyard leased to farmers and ‘therefore, what is the stone that the builders rejected?’” / *πάλιν ἀπέκοψε τὰ περὶ τοῦ ἀμπελῶνος τοῦ ἐκδομένου [M ἐκδεδωμένου] γεωργοῖς καὶ τό τί οὖν ἐστὶ τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (Pan. 42.11.17 Σχ. νε (55); GCS 31:146)*

“Even if he cut around this, he did not cut it off of us, but caused damage to himself and his own” / *καὶν τε γὰρ αὐτὸ περικόψη, οὐκ ἀφ’ ἡμῶν ἀπέκοψεν, ἀλλὰ ἑαυτὸν καὶ τοὺς αὐτοῦ ἐζημίωσεν (Pan. 42.11.17 Ἐλ. νε (55); GCS 31:146); circumcision humor?*

+*---6.4.56 Luke 20.19 (EN/V) (ENCC); also includes Luke 20.1, which R relocates to 20.19, reading the quotations as continuous

“And they sought to throw hands upon him and were afraid” / και ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας και ἐφοβήθησαν (*Pan.* 42.11.6 νδ (54); 42.11.17 Σχ. νδ (54); restated in Ἔλ. νγ (53); GCS 31:115, 145)

“But so as to be rebuked by his own mouth, he says, ‘It happened on one of those days as he was teaching in the temple they sought to throw hands upon him and were afraid, just as after this section 54 has’ / ἵνα δὲ ἐλεγχοῦν ἀπὸ τοῦ ἰδίου στόματος, φησὶν ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ, ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας και ἐφοβήθησαν, ὡς ἔχει τὸ μετὰ τοῦτο κεφάλαιον νδ (*Pan.* 42.11.17 Ἔλ. νγ (53); GCS 31:145)

---5.80 Luke 20.24

\$T *Quae erunt dei? quae similia sunt denario Caesaris; imago scilicet et similitudo eius. Hominem igitur reddi iubet creatori, in cuius imagine et similitudine et nomine et materia expressus est.* (*Marc.* 4.38.3; SC 456:464; Evans 476); R *sint*; ? after *Caesaris*, omits all content after *Caesaris*

--4.4.83 Luke 20.25

\$T *Reddite quae Caesaris Caesari et quae sunt dei deo* (*Marc.* 4.38.3; SC 456:464; Evans 476)

reddite quae sunt Caesaris Caesari et quae dei [152] *deo* (*Cor.* 12.4; Fontaine 151–52)

Reddite quae sunt Caesaris Caesari (*Fug.* 12.12 in CSEL 76:39; *Fug.* 12.9 in CCSL 2:1153)

Reddenda sunt Caesari quae sunt Caesaris. Bene quod apposuit. et quae sunt dei deo... reddite, ait, quae sunt Caesaris Caesari, et quae sunt dei deo (*Idol.* 15.3; CCSL 2:1115)

Dehinc et exequitur, quomodo velit te subici potestatibus, reddite, iubens, cui tributum, tributum, cui vectigal, vectigal, id est quae sunt Caesaris Caesari, et quae dei deo (*Scorp.* 14.2; BP 14:160)

---5.81 Luke 20.27–31, 33–34, 39 (TNCC)

\$T Lk1 20.34. “He responded, “Thus the sons of this age marry” / *respondit igitur huius quidem aevi filios nubere* (*Marc.* 4.38.5; SC 456:468; Evans 476)

\$T “The sons of this age marry and are married” / *fili huius aevi nubunt et nubuntur* (*Marc.* 4.38.8; SC 456:470; Evans 478)

\$T *Sadducae, resurrectionis negatores, de ea habentes interrogationem, proposuerant domino ex lege materiam mulieris quae septem fratribus ex ordine defunctis secundum praeceptum legale nupsisset, cuius viri deputanda esset in resurrectione* (*Marc.* 4.38.4; SC 456:466; Evans 476)

\$T *Atque adeo scribae magister inquit bene dixisti* (*Marc.* 4.38.9; SC 456:472; Evans 480)

---4.4.84 Luke 20.35–36

Et utique, si deus tuus veram quandoque substantiam angelorum hominibus pollicetur, erunt enim, inquit, sicut angeli, cur non et deus meus veram substantiam hominum angelis accommodarit unde sumptam? (Marc. 3.9.4; SC 399:102); E undeunde

\$T *quos vero dignatus [Evans 478] sit deus illius aevi possessione et resurrectione a mortuis neque nubere neque nubi, quia nec morituri iam sint, cum similes angelorum sunt dei, resurrectionis filii facti* (Marc. 4.38.5; SC 456:468; Evans 476, 478 *fiant dei*) R *sint dei*

\$T *Nacti enim scripturae textum ita in legendo decucurrerunt. Quos autem dignatus est deus illius aevi, <ut illius aevi> deo adiungant, quo alium deum faciant illius aevi, cum sic legi oportet: Quos autem dignatus est deus, ut facta hic distinctione post deum ad sequentia pertineat illius aevi id est quos dignatus sit deus illius aevi possessione et resurrectione* (Marc. 4.38.7; SC 456:470; Evans 478 *illius aevi, oporteat*)

\$T *fili huius aevi nubunt et nubuntur... quos deus illius aevi, alter scilicet, dignatus sit resurrectione* (Marc. 4.38.8; SC 456:470; Evans 478)

\$T *quia nec morientur in illo nec nubent sed erunt sicut angeli.* (Marc. 4.39.11; SC 456:486; Evans 486)

erimus enim sicut angeli. (Marc. 5.10.14; SC 483:220; Evans 576)

Si autem in illo aevo neque nubent neque nubentur, sed erunt aequales angelis (Mon. 10.5 in SC 343:176, CCSL 2:1243; Mon. 10.7 in CSEL 76:64)

Neque enim, si nupturos tunc negavit, ideo nec resurrecturos demonstravit, atquin filios resurrectionis appellavit per eam quodammodo nasci habentes, post quam non nubent, sed resuscitati (5.) similes [enim] erunt angelis, qua non nupturi, quia nec morituri (Res. 36.4–5; Evans 100) R *Similes enim* CCSL 2:919-1012

Sed huic disceptationi finem dominica pronuntiatio imponet. Erunt, inquit, tanquam angeli, si non nubendo, quia nec moriendo (Res. 62.1; Evans 182) CCSL 2:919-1012

Denique non dixit erunt angeli ne homines negaret sed tanquam angeli ut homines conservaret (Res. 62.4; Evans 182)

+* --6.4.57 Luke 20.37–38 (EVIBO) (EVIBO) (ENCC) (ENCC); R Luke 20.37–38a

“He deceptively cut out the part, “That the dead are raised Moses reported at the bush, just as he says, ‘the lord, the god of Abraham and Isaac and Jacob.’ He is god of the living and not the dead” / Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροὶ Μωυσῆς ἐμήνυσε ἐπὶ τῆς βάλτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δὲ ἐστὶ ζώντων καὶ οὐχι νεκρῶν (Pan. 42.11.6 νς (56); 42.11.17 Σχ. νς (56); GCS 31:115, 146)

“He deceptively cut out the part, “That the dead are raised Moses reported at the bush, just as he says, ‘the lord, the god of Abraham and Isaac and Jacob.’ He is god of the living and not the dead” / Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροὶ Μωυσῆς [M reads ὁ Μωυσῆς] ἐμήνυσε ἐπὶ [V M read περὶ] τῆς βάλτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δὲ ἐστὶ ζώντων καὶ οὐχι νεκρῶν. (Pan. 42.11.6 νς (56); GCS 31:115)

“He deceptively cut out the part, “That the dead are raised Moses reported at the bush, just as he says, ‘the lord, the god of Abraham and Isaac and Jacob.’ He is god of the living and not the dead” / Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροὶ, Μωυσῆς ἐμήνυσε ἐπὶ [V M read περὶ] τῆς βάλτου, καθὼς [V M read

ὡς] λέγει κύριον [V M read ὁ κύριος] τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δὲ ἐστὶ ζώντων καὶ οὐχὶ νεκρῶν (*Pan.* 42.11.17 Σχ. νς (56); GCS 31:146)

“It is to marvel at the folly of the empty-mind, how he does not understand that this testimony obtains equally in the [fable] of Lazarus the beggar and in the fable of those not allowed to enter into the kingdom” / Θαυμάσαι ἔστιν ἐπὶ τῇ ἀνοίᾳ τοῦ ματαιόφρονος, πῶς οὐχὶ νοεῖ ὅτι ἴση αὕτη ἢ μαρτυρία τυγχάνει τῇ τοῦ Λαζάρου τοῦ πτωχοῦ καὶ τῇ παραβολῇ τῶν μὴ συγχωρουμένων εἰς τὴν βασιλείαν εἰσελθεῖν (*Pan.* 42.11.17 Ἔλ. νς (56); GCS 31:146)

“He did not have, “That the dead are raised even Moses reported, saying, ‘god of Abraham and god of Isaac and god of Jacob of the living’” / οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων (*Pan.* 42.11.6 νς (57); 42.11.17 Σχ. νς (57); GCS 31:115, 146)

“He did not have, “That the dead are raised even Moses reported, saying, ‘god of Abraham and god of Isaac and god of Jacob of the living’” / οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων [V M read θεὸς ζώντων] (*Pan.* 42.11.6 νς (57); GCS 31:115)

“He did not have, “That the dead are raised even Moses reported, saying, ‘god of Abraham and god of Isaac and god of Jacob of the living’” / οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων (*Pan.* 42.11.17 Σχ. νς (57); GCS 31:146)

“Because the savior repeats the comparison, it has been inserted twice by us” / διὰ τὸ δευτερώσαι τὸν σωτήρα τὴν παραβολήν, διττῶς παρ’ ἡμῶν ἐντέτακται (*Pan.* 42.11.17 Ἔλ. νς (57); GCS 31:146)

*---5.82 Luke 20.41, 44 (TNCC) (TVIBM)

\$T “If then the scribes have been considering that the messiah is David’s son, yet David himself calls him lord, how [can this apply] to the messiah? David was not striking an error of the scribes, but instead procuring honor for the messiah, the messiah whom David was confirming as lord more than son” / *si autem scribae Christum filium David existimabant, ipse autem David dominum eum appellat, quid hoc ad Christum? non David errorem scribarum obtundebat, sed honorem Christo David procurabat, quem dominum [Christum] magis [quam]quam filium David confirmabat* (*Marc.* 4.38.10; SC 456:472; Evans 480 *Christum, quam*)

GMcn chp 21

---4.4.85 Luke 21.7

\$T *ipsum decursum scripturae evangelicae ab interrogatione discipulorum usque ad parabolam fici* (Marc. 4.39.13; SC 456:488; Evans 488)

interrogatus a discipulis, quando eventura essent quae interim de templi exitu eruperat (Res. 22.3; Evans 58); R ends with *essent*; CCSL 2:919-1012

---4.4.86 Luke 21.8

\$T *multos dicat venturos in nomine ipsius... prohibeat eos recipi* (Marc. 4.39.1; SC 456:474; Evans 480)

\$T *venient denique illi dicentes. Ego sum Christus* (Marc. 4.39.2; SC 456:474; Evans 482)

praeter haec utique legisti multos venturos, qui dicant. Ego sum Christus (Marc. 5.1.3; SC 483:74; Evans 510)

---4.4.87 Luke 21.9–11

\$T *videamus et quae signa temporibus imponat. bella, opinor, et regnum super regnum, et gentem super gentem, et pestem, et fames terraeque motus, et formidines, et prodigia de caelo, quae omnia severo et atroci deo congruunt. Haec cum adicit etiam oportere fieri, quem se praestat?* (Marc. 4.39.3; SC 456:476; Evans 482)

diem ultimum et occultum nec ulli praeter patri notum, et tamen signis atque portentis et concussionibus elementorum et conflictationibus nationum praenotatum (Res. 22.2; Evans 58); R has *ad diem* CCSL 2:919-1012

*---5.83 Luke 21.12–17, 19 (TNCC)

\$T “Before these things he yet predicts persecutions and passions will come upon them, for martyrdom and certainly for salvation” / *ante haec autem persecutiones eis praedicat et passiones eventuras, in martyrium utique et in salutem* (Marc. 4.39.4; SC 456:476; Evans 482 *eventuras : venturas*)

\$T “Here again he himself forbids them from thinking what one should respond before tribunals... and wisdom itself, which no one could oppose” / *et hic igitur ipse cogitari vetat quid responderi oporteat apud tribunalia... et sapientiam ipsam, cui nemo resistet* (Marc. 4.39.6; SC 456:480; Evans 484 transposes *vetat cogitari*)

\$T “For what is wiser and more incontrovertible than a simple and bare confession in a martyr’s name when growing strong from god... No wonder that he has restrained premeditation” / *quid enim sapientius et incontradicibilis confessione simplici et exserta in martyris nomine cum deo invalescentis... nec mirum si is cohibuit praecogitationem* (Marc. 4.39.7; SC 456:480; Evans 484)

\$T \$T “I do not need to point out again the persecutions from neighbors and predicted blasphemy from hatred of the name. ‘But through patience,’ he says, ‘you will make yourselves saved’” / *a proximis quoque persecutiones et nominis ex odio utique blasphemiam praedicatam, non debeo rursus ostendere. sed per tolerantiam, inquit, salvos facietis vosmetipsos* (Marc. 4.39.8; SC 456:482; Evans 484)

+*---6.4.58 Luke 21.18 (EN/V) (ENCC)

“Again he deceptively cut out ‘the hair of your head will not perish’” / *πάλιν παρέκοψε τό θριξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται* (Pan. 42.11.6 νη (58); 42.11.17 Σχ. νη (58); GCS 31:115, 147)

R [the refutation is missing, M left blank lines] Epiphanius attests that Luke 21.18 was not present, citing the entirety of the verse except for the opening conjunction *καί*.

*---5.84 Luke 21.20 (TNCC) (TVSIG)

\$T “but after that revealing the time of military destruction, when Jerusalem would begin to be surrounded by armies” / *sed monstrato dehinc tempore excidii, <cum> coepisse<t> vallari exercitibus Hierusalem* (Marc. 4.39.9; SC 456:482; Evans 484 <cum> : cum, coepisse<t> : coepisset)

+*---6.4.59 Luke 21.21–22 (EVIBO) (ENCC); doesn’t seem very orthodox to call this “an unimportant text”!

“Again he deceptively cut out these things, ‘Then those in Judea must flee to the mountains’, etc., through what follows until ‘all that has been written is fulfilled’” / *πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἐξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῆ πάντα τὰ γεγραμμένα* (Pan. 42.11.6 νθ (59); 42.11.17 Σχ. νθ (59); GCS 31:115, 147)

“Again he deceptively cut out these things, ‘Then those in Judea must flee to the mountains’, etc., through what follows until ‘all that has been written is fulfilled’” / *πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἐξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ [V M read τὰ ἐπιφερόμενον] ἕως πληρωθῆ πάντα τὰ γεγραμμένα* (Pan. 42.11.6 νθ (59); GCS 31:115)

“Again he deceptively cut out these things, ‘Then those in Judea must flee to the mountains’, etc., through what follows until ‘all that has been written is fulfilled’” / *πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἐξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῆ πάντα [V M omit πάντα] τὰ γεγραμμένα* (Pan. 42.11.17 Σχ. νθ (59); GCS 31:147)

“Because of his own forgetfulness he thinks that everyone is as stupid as he, and fails to realize that even if he leaves an unimportant text in place it serves for the exposure of the texts he has falsified, even though there are many of them” / *Δοκεῖ λήθην κεκτημένος τοὺς ἅπαντας ἴσως αὐτῷ ἀνοήτους εἶναι καὶ οὐκ οἶδεν ὅτι κὰν μικρὸν ῥητὸν ὑπ’ αὐτοῦ καταλειφθῆ, ἔλεγχον ποιεῖται καὶ πολλῶν ἕκαστον ῥητῶν ὑπ’ αὐτοῦ παρακοπέντων* (Pan. 42.11.17 Ἔλ. νθ (59); GCS 31:147; ET NHMS 63:333)

*---4.4.88 Luke 21.25–26 (TN/V)

\$T “He now describes the signs of the final end, portents of sun and moon and stars, and on earth the anguish of nations stupefied as by the roar of a sea wave by the expectation of evils threatening

the world, and even that the powers of the heavens must be shaken” / *signa iam ultimi finis enarrat, solis et lunae siderumque prodigia, et in terra angustias nationum obstupescientium velut a sonitu maris* [SC 456:482] *fluctuantis pro expectatione imminentium orbi malorum. Quod et ipsae vires caelorum concuti habeant* (Marc. 4.39.9; SC 456:482, 484; Evans 484)

futura [Evans 60] *signa in sole et luna et in stellis, conclusionem nationum cum stupore sonitus maris et motus refrigescientium hominum prae metu et expectatione eorum quae immineant orbi terrae.* (6.) *Virtutes enim inquit caelorum commovebuntur* (Res. 22.5–6; Evans 58, 60); R et [in] CCSL 2:919-1012

--4.4.89 Luke 21.27–28

\$T “After these things what, lord? ‘And then they will see the son of man coming on the clouds with great power. Yet when these things happen, get yourselves up and lift your heads, because your redemption is approaching” / *post haec quid dominus? et tunc videbunt filium hominis venientem de caelis cum plurima virtute. cum autem haec fient erigetis vos et levabitis capita quoniam adpropinquabit redemptio vestra* (Marc. 4.39.10; SC 456:484; Evans 486)

\$T *erecturos scilicet se et capita levaturos in tempore regni redemptos* (Marc. 4.39.12; SC 456:486; Evans 486)

Hic et venturus est rursus super nubes caeli talis, qualis et ascendit. (Prax. 30.5; CCSL 2:1204)

Virtutes enim, inquit, caelorum commovebuntur, et tunc videbunt filium hominis venientem in nubibus caeli cum plurimo potentatu et gloria: ubi autem coeperint ista fieri emergetis et elevabitis capita vestra, quod redemptio vestra adpropinquaverit. (7.) *Et tamen adpropinquare eam dixit, non adesse iam, et cum coeperint ista fieri, non cum facta fuerint, quia cum facta fuerint tunc aderit redemptio nostra, quae eousque adpropinquare dicetur, erigens interim et excitans animos ad proximum iam spei fructum* (Res. 22.6–7; Evans 60); R eo usque CCSL 2:919-1012

*---5.85 Luke 21.29–30, 32 (TNCC) (TN/V)

\$T “Finally consider the example of the same comparison. Behold the fig tree and all trees” / *in summa ipsius parabolae considera exemplum. adspice ficum et arbores omnes* (Marc. 4.39.16; SC 456:490; Evans 488)

\$T “When they bring forth fruit, men know that summer has approached” / *cum fructum protulerint, intellegunt homines aestatem adpropinquasse;* (Marc. 4.39.16; SC 456:490; Evans 488)

\$T “Now he foists that heaven and earth will not pass except everything be finished” / *adhuc ingerit non transiturum caelum ac terram, nisi omnia peragantur* (Marc. 4.39.18; SC 456:492; Evans 490)

*---4.4.90 Luke 21.31

\$T “Certainly in the time of the kingdom, to which this comparison will apply. ‘Thus also you, when you see all these things happen, know god’s kingdom has drawn near” / *in tempore scilicet regni, de quo subiecta erit ipsa parabola.* [4.39.11] *sic et vos, cum videritis* [SC 456:486] *omnia haec fieri, scitote adpropinquasse regnum dei.* (Marc. 4.39.10-11; SC 456:484, 486; Evans 486) R Marc. 4.39.10

\$T “So also you, when you see these things happen, know god’s kingdom is near” / *sic et vos, cum videritis haec fieri, scitote in proximo esse regnum dei* (Marc. 4.39.16; SC 456:490; Evans 488)
cuius etiam parabola subtexitur tenerescentium arborum in caulem, floris et dehinc frugis antecursorem. Ita et vos, cum videritis omnia ista fieri, scitote in proximo esse regnum dei (Res 22.8; R 4.4.90) CCSL 2:919-1012

---4.4.91 Luke 21.33

\$T *adhuc ingerit non transiturum caelum ac terram, nisi omnia peragantur* (Marc. 4.39.18; Evans 490)

\$T

transeat age nunc caelum et terra, sic enim dominus eorum destinavit, dum verbum eius maneat in aevum, sic enim et Esaias pronuntiavit (Marc. 4.39.18; SC 456:492; Evans 490 transposes *terra et caelum*)

caelum et terra praeteribunt inquit (Herm. 34.2 in SC 439:170; Herm. 34.1 in CCSL 1:426)

***---5.86 Luke 21.34–35a (TNCC)**

\$T “And the students are admonished, lest their heart ever be weighed down with intoxication and drunkenness and worldly cares, and that day push quickly upon them like a snare” / *admoneantur et discipuli ne quando graventur corda eorum crapula et ebrietate et saecularibus curis et insistat eis repentinus dies ille velut laqueus* (Marc. 4.39.18; SC 456:492; Evans 490)

***---5.87 Luke 21.37–38 (TNCC)**

\$T “But indeed each day he was teaching in the temple... At night he would withdraw to the mount of Olives” / *sed enim per diem in templo docebat... ad noctem vero in Elaeonem secedebat* (Marc. 4.39.19; SC 456:494; Evans 490)

\$T “There were also proper times for hearing. It was befitting at dawn” / *erant horae quoque auditorio competentes. diluculo conveniendum erat* (Marc. 4.39.19; SC 456:494; Evans 490)

GMcn chp 22

---5.88 Luke 22.1 (TNCC)

\$T “For among all the festivals of the Jews he chose the day of the pasch” / *nam e[t] tot festis Iudaeorum paschae diem <el>egit* (Marc. 4.40.1; SC 456:494; Evans 490 has *ex, elegit*)

+*---5.89 Luke 22.3–5 (TCCSIG)

\$T “He could have been betrayed by any stranger you please... He could also have been betrayed without reward” / *poterat et ab extraneo quolibet tradi... Poterat et sine praemio tradi* (Marc. 4.40.2; SC 456:496; Evans 492)

\$T “For it is written in my [gospel] satan entered into Judas” / *scriptum est enim apud me Satanam in Iudam introisse* (Marc. 5.6.7; SC 483:154; Evans 544 *Satanam : satanam*)

+*---6.4.60 Luke 22.4 (ENCC) (EVIBM) (GCS nf 10.1 n/a)

“He conferred with the soldiers about how he would hand him over to them” / *συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς* (*Pan.* 42.11.6 ξ (60); 42.11.17 Σχ. ξ (60); restated in “Ελ. ξ (60); GCS 31:115, 147)

“He conferred with the soldiers about how he would hand him over to them” / *συνελάλησε τοῖς στρατηγοῖς τὸ [V M read καὶ τό] πῶς αὐτὸν παραδῶ αὐτοῖς* (*Pan.* 42.11.6 ξ (60); GCS 31:115)

“He conferred with the soldiers about how he would hand him over to them” / *συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς* (*Pan.* 42.11.17 Σχ. ξ (60); GCS 31:147)

“He conferred, who other than Judas? What did he do other than betray the savior?” / *συνελάλησεν, τίς ἄλλ’ ἢ Ἰούδας; τὸ τί ποιῆσαι ἄλλ’ ἢ παραδοῦναι τὸν σωτῆρα;* (*Pan.* 42.11.17 “Ελ. ξ (60); GCS 31:147)

+*---6.4.61 Luke 22.8 (ENCC) (EN/V)

“And he said to Peter and to the others, ‘After leaving prepare so we can eat the pasch’” / *καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα* (*Pan.* 42.11.6 ξα (61); *Pan.* 42.11.17 Σχ. ξα (61); restated in “Ελ. ξα (61); GCS 31:115, 148)

“For if he orders that the pasch be prepared for him to eat” / *εἰ γὰρ προστάσσει ἐτοιμάζεσθαι αὐτῷ φαγεῖν τὸ Πάσχα* (*Pan.* 42.11.17 “Ελ. ξα (61); GCS 31:148)

+*---6.4.62 Luke 22.14–15 (ECCNSIG) (EN/V)

“And he reclined, and the twelve apostles with him, and he said, ‘With desire I have desired to eat this the pasch with you before my suffering’” / *καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ καὶ εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν* (*Pan.* 42.11.6 ξβ (62); 42.11.17 Σχ. ξβ (62); restated in “Ελ. ξβ (62); 31:115, 149)

“And he reclined, and the twelve apostles with him, and he said, ‘With desire I have desired to eat this the pasch with you before my suffering’” / και ανέπεσε και οι δώδεκα απόστολοι σὺν αὐτῷ και εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν (*Pan.* 42.11.6 ξβ (62); GCS 31:115)

“And he reclined, and the twelve apostles with him, and he said, ‘With desire I have desired to eat this the pasch with you before my suffering’” / και ανέπεσε και οι δώδεκα απόστολοι σὺν αὐτῷ, και εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν (*Pan.* 42.11.17 Σχ. ξβ (62); GCS 31:149)

“The savior reclined, O Marcion, and the twelve apostles with him. If he reclined and they reclined with him, and ‘With desire I have desired to eat this the pasch with you before my suffering’” / Ἀνέπεσεν ὁ σωτήρ, ὦ Μαρκίων, και οι δώδεκα απόστολοι μετ’ αὐτοῦ. εἰ ανέπεσε και συνανέπεσον... και ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν (*Pan.* 42.11.17 Ἔλ. ξβ (62); GCS 31:149)

“and do not say that he was naming in advance the mystery he was about to perform, saying, ‘I want to eat the pasch with you’” / και μὴ λέγε ὅτι ὁ ἔμελλε μυστήριον ἐπιτελεῖν, τοῦτο προωνόμαζε λέγων θέλω μεθ’ ὑμῶν φαγεῖν τὸ Πάσχα (*Pan.* 42.11.17 Ἔλ. ξα (61); GCS 31:149)

“Now again the lord himself says, ‘With desire I have desired to eat this pasch with you’, and did not simply say, ‘Pasch’, but ‘the Pasch’” / πάλιν δὲ αὐτὸς ὁ κύριος λέγει ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν και οὐκ εἶπεν ἀπλῶς Πάσχα, ἀλλὰ τοῦτο τὸ Πάσχα (*Pan.* 30.22.3; GCS nF 10.1:362)

“Now he himself truly said, ‘With desire I have desired to eat this the pasch with you’” / αὐτὸς δὲ ἀληθῶς ἔλεγεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν (*Pan.* 30.22.5; GCS nF 10.1:363)

“Whence the savior himself also after completing the pasch departed to the mountain desiring with desire after partaking, and it was that Jewish pasch that he ate with the students” / ὅθεν και αὐτὸς ὁ σωτήρ τὸ Πάσχα τελειώσας ἐξῆλθεν εἰς τὸ ὄρος μετὰ τὸ βεβρωκέναι ἐπιθυμία ἐπιθυμήσας. και ἐκεῖνο τὸ Πάσχα τὸ Ἰουδαϊκὸν μετὰ τῶν μαθητῶν ἔφαγεν (*Pan.* 51.27.2–3; GCS 31:298); section on sect not accepting Gospel of John or Rev

“He longed with a good desire, saying, ‘With desire I have desired to eat this the pasch with you’” / ἀγαθὴν δὲ ἐπιθυμίαν ἐπεθύμησε φήσας ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν (*Pan.* 77.27.1; GCS 37:439); section on Dimoerites, called Apollinarians by some

---4.4.92 Luke 22.15

\$T "For this reason he showed his affection, 'With desire I have desired to eat pasch with you before I suffer'" / *ideo et adfectum suum ostendit concupiscentia concupii pascha edere vobiscum* [SC 456:496] *antequam patiar* (*Marc.* 4.40.1; SC 456:494, 496; Evans 490 *adfectum* : *affectum, concupii* : *concupivi*) R *adfectum; concupii*

\$T *Professus itaque se concupiscentia concupisse edere pascha* (*Marc.* 4.40.3; SC 456:498; Evans 492)

et concupiscentivum, quo pascha cum discipulis suis edere concupiscit (*An.* 16.4; SC 601:230)

---8.19 Luke 22.15

“And concerning the Pasch he said to his students. ‘I desire strongly to eat this Pasch with you’”
(Ezrik, *De deo* 415)

+*---6.4.63 Luke 22.16 (ENCC) (EVIBO)

“He deceptively cut out the part, ‘For I say to you, I will not eat it completely, until it is fulfilled in the kingdom of god’” / παρέκοψε τό λέγω γάρ ὑμῖν, οὐ μὴ φάγω αὐτὸ ἀπάρτι, ἕως ἂν πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (*Pan.* 42.11.6 ξγ (63); 42.11.17 Σχ. ξγ (63); restated in 42.11.17 Ἔλ. ξγ (63); GCS 31:115, 150)

“He deceptively cut out the part, ‘For I say to you, I will not eat it completely, until it is fulfilled in the kingdom of god’” / παρέκοψε τό λέγω γάρ ὑμῖν, οὐ μὴ φάγω αὐτὸ ἀπάρτι, ἕως ἂν [V M omit ἂν] πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (*Pan.* 42.11.6 ξγ (63); GCS 31:115)

“He deceptively cut out the part, ‘For I say to you, I will not eat it completely, until it is fulfilled in the kingdom of god’” / παρέκοψε τό λέγω γάρ [V M omit γάρ] ὑμῖν, οὐ μὴ φάγω αὐτὸ ἀπάρτι, ἕως ἂν πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (*Pan.* 42.11.17 Σχ. ξγ (63); GCS 31:150)

“He removed and forged this really not to put food and drink in the kingdom of god” / τοῦτο περιείλεν καὶ ἐρραδιούργησεν, ἵνα δῆθεν μὴ ποιήσῃ ἐν βασιλείᾳ τοῦ θεοῦ βρωτὰ ἢ ποτά (*Pan.* 42.11.17 Ἔλ. ξγ (63); GCS 31:150)

---7.4.32 Luke 22.17, 19

"Now taking the bread and cup and blessing" / λαβὼν δὲ ἄρτον καὶ ποτήριον καὶ εὐλογήσας (GCS 4:108 (Caspari 2.20)); not in Rufinus

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

+*--6.4.x Luke 22.19 (BeDuhn, not Roth; add to list)

"after dining, taking such and such, and he said such and such, and he did not allow a place for forgery" / μετὰ τὸ δειπνῆσαι λαβὼν τάδε καὶ τάδε [καὶ] εἶπεν τοῦτο ἐστὶ τάδε καὶ τάδε καὶ οὐκ εἴασεν οὐ<δένα> τόπον τῇ ῥαδιουργίᾳ (*Pan.* 42.11.17 Ἔλ. ξα (61); GCS 31:149); rather implies that the text is virtually identical to Lk2

+*---4.4.93 Luke 22.19

\$T "Bread having been taken and distributed to his disciples, he made it his body, saying, 'This is my body'... Or if for this reason he has modified bread as his body, because he was lacking the reality of a body, therefore he ought to have handed over bread for us" / *acceptum panem et distributum discipulis corpus suum illum fecit, Hoc est corpus meum dicendo... Aut si propterea panem corpus sibi finxit, quia corporis carebat veritate, ergo panem debuit tradere pro nobis* (*Marc.* 4.40.3; SC 456:498; Evans 492)

\$T "calling bread his own body" / *corpus suum vocans panem* (*Marc.* 4.40.4; SC 456:500; Evans 494)

"at the time that his body was decreed in bread, 'This is my body'" / *tunc quod et corpus eius in pane censetur. hoc est corpus meum* (Or. 6.2; CCSL 1:261)

+*---5.90 Luke 22.20, 22 (TNCC) (TN/V)

\$T "Thus also in the mention of a cup establishing covenant sealed in his own blood he has confirmed the substance of a body" / *sic et in calicis mentione testamentum constituens sanguine suo obsignatum substantiam corporis confirmavit* (Marc. 4.40.4; SC 456:504; Evans 494)

\$T "'Woe', he says, 'through whom the son of man is betrayed'" / *vae, ait, per quem traditur filius hominis* (Marc. 4.41.1; SC 456:504; Evans 494)

+*---5.91 Luke 22.33–34 (TNCC) (TN/V)

\$T "For even when fixing Peter instead for denial, after he uttered something presumptuously, a jealous god is made clear for you" / *nam et Petrum praesumptorie aliquid elocutum negationi potius destinando zeloten deum tibi ostendit* (Marc. 4.41.2; SC 456:504; Evans 496)

+*---6.4.64 Luke 22.35–38 (ENCC) (EVIBO)

"He deceptively cut out, 'When I sent you, did you lack anything?' etc., 'And this is necessary to complete what was written, that "he was counted among the lawless"' / *παρέκοψε τό ὅτε ἀπέστειλα ὑμᾶς, μή τινος ὑστερήσατε; καί τὰ ἐξῆς, διὰ τό και τοῦτο τό γεγραμμένον δεῖ τελεσθῆναι, τό και μετὰ ἀνόμων συνελογίσθη* (Pan. 42.11.6 ξδ (64); 42.11.17 Σχ. ξδ (64); GCS 31:116, 150)

"He deceptively cut out, 'When I sent you, did you lack anything?' etc., 'And this is necessary to complete what was written, that "he was counted among the lawless"' / *παρέκοψε τό ὅτε ἀπέστειλα ὑμᾶς, μή τινος ὑστερήσατε; καί τὰ ἐξῆς, διὰ τό [M omits τό] και τοῦτο τό γεγραμμένον δεῖ τελεσθῆναι, τό και μετὰ ἀνόμων συνελογίσθη* (Pan. 42.11.6 ξδ (64); GCS 31:116)

"He deceptively cut out, 'When I sent you, did you lack anything?' etc., 'And this is necessary to complete what was written, that "he was counted among the lawless"' / *παρέκοψε τό ὅτε ἀπέστειλα ὑμᾶς, μή τινος ὑστερήσατε; καί τὰ ἐξῆς διὰ τό και τοῦτο τό γεγραμμένον δεῖ τελεσθῆναι, τό και μετὰ ἀνόμων συνελογίσθη* (Pan. 42.11.17 Σχ. ξδ (64); GCS 31:150)

"Even if you deceptively cut out the sayings, the places are clear from the work, as the law precedes, the prophets preach in advance, and the lord fulfills" / *κἄν παρακόψης τὰ ῥήματα, ἀπό τοῦ ἔργου φαίνονται αὐτῶν οἱ τόποι, προάγοντος τοῦ νόμου και προκηρυττόντων τῶν προφητῶν και κυρίου πληροῦντος* (Pan. 42.11.17 ῥελ. ξδ (64); GCS 31:150)

+*---6.4.65 Luke 22.41 (ECCNSIG) (EVIBM)

"He withdrew from them about a stone's throw and getting on his knees he prayed" / *ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολῆν και θείς τὰ γόνατα προσηύχετο* (Pan. 42.11.6 ξε (65); 42.11.17 Σχ. ξε (65); restated in ῥελ. ξε (65); GCS 31:116, 150)

“He withdrew from them about a stone’s throw and getting on his knees he prayed” / ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν [V reads βολή] καὶ θεὶς τὰ γόνατα προσήυχετο (*Pan.* 42.11.6 ξε (65); GCS 31:116)

“He withdrew from them about a stone’s throw and getting on his knees he prayed” / ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσήυχετο (*Pan.* 42.11.17 Σχ. ξε (65); GCS 31:150)

“Getting on his knees visibly he performed it perceptibly. Now if perceptibly, he did the deed of kneeling according to form” / Θεὶς τὰ γόνατα ὁρατῶς ἔθηκε καὶ αἰσθητῶς ἐπετέλεσεν. εἰ δὲ αἰσθητῶς, κατὰ τὸ εἶδος τὸ ἔργον ἐποίησε τῆς γονυκλισίας (*Pan.* 42.11.17 Ἔλ. ξε (65); GCS 31:150); R εἶδος <ἀνθρώπινον>

“He went away from them about a stone’s throw and leaving he prayed and said” / διέστη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ ἀπελθὼν ἤυχετο καὶ ἔλεγε (*Pan.* 69.60.1; GCS 37:208); section on Arians

+*---6.4.66 Luke 22.47 (ECCNSIG) (EVSIG)

“And Judas drew near to kiss him he said” / καὶ ἤγγισε καταφιλήσαι αὐτὸν Ἰούδας καὶ εἶπεν (*Pan.* 42.11.6 ξς (66); 42.11.17 Σχ. ξς (66); restated in Ἔλ. ξς (66); GCS 31:116, 150)

“And Judas drew near to kiss him and he said” / καὶ ἤγγισε καταφιλήσαι αὐτὸν Ἰούδας [V M omit Ἰούδας] καὶ εἶπεν (*Pan.* 42.11.6 ξς (66); GCS 31:116)

“And Judas drew near to kiss him and he said” / καὶ ἤγγισε καταφιλήσαι αὐτὸν Ἰούδας καὶ εἶπεν (*Pan.* 42.11.17 Σχ. ξς (66); GCS 31:150)

“He drew near to master who was in a body and god having taken a body, to kiss real lips and did not think them apparitions” / ἤγγισε σαρκὶ ὄντι δεσπότη καὶ θεῷ σῶμα λαβόντι, καταφιλήσαι ἀληθινὰ χεῖλη καὶ οὐ δοκῆσαι ὄντα καὶ φαντάζοντα (*Pan.* 42.11.17 Ἔλ. ξς (66); GCS 31:151)

“Thus Judas also says, ‘What are you willing to give me, and I will hand him over to him?’ And ‘Whoever I kiss is the very one, arrest him’. And when the betrayer arrived, ‘Friend, rabbi’, he said” / οὕτω καὶ ὁ Ἰούδας τί θέλετέ μοι φησὶ δοῦναι, καὶ ἐγὼ αὐτὸν παραδώσω ὑμῖν; καὶ ὃν ἂν φιλήσω, αὐτὸς ἐστι, κρατήσατε αὐτόν. καὶ ἐλθὼν ὁ προδότης χαῖρε Ῥαββί ἔλεγε (*Pan.* 38.4.13; GCS 31:68); section on Cainites

“and saying to him, ‘Hail, rabbi!’ and being reproached and hearing, ‘Companion, for what have you come?’ This Judas imitated Cain” / καὶ λέγων αὐτῷ χαῖρε Ῥαββί, καὶ ἐλεγχόμενος καὶ ἀκούων, ἑταῖρε, ἐφ’ ᾧ πάρει; οὗτος ὁ Ἰούδας ἐμιμήσατο τὸν Κάϊν (*Pan.* 66.63.9–10; GCS 37:102); section on Manicheans

+*---5.92 Luke 22.48 (TNCC) (TN/V)

\$T "It was necessary indeed that the prophetic messiah be betrayed with a kiss" / *debut etiam osculo tradi propheticus scilicet Christus* (*Marc.* 4.41.2; SC 456:504; Evans 496)

+*---6.4.67 Luke 22.49–53 (ENCC) (EVIBO); R Luke 22.50–51

“He deceptively cut out what Peter did, when he struck and severed the ear of the slave of the high priest” / παρέκοψεν ὃ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως (*Pan.* 42.11.6 ξζ (67); 42.11.17 Σχ. ξζ (67); restated in Ἔλ. ξζ (67); GCS 31:116, 151)

“He deceptively cut out what Peter did, when he struck and severed the ear of the slave of the high priest” / παρέκοψεν δ [V M read τό] ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως [V M omit τοῦ δούλου τοῦ ἀρχιερέως] (*Pan.* 42.11.6 ζζ (67); GCS 31:116)

“He deceptively cut out what Peter did, when he struck and severed the ear of the slave of the high priest” / παρέκοψεν δ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο [M reads ἀφείλε] τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως (*Pan.* 42.11.17 Σχ. ζζ (67); GCS 31:151)

“The cheat concealed what had actually happened, meaning to hide it out of deference to Peter, but (in fact) removing something that was said to the Savior’s glorification. But it will do no good; even though you excise them; we know the miracles of God. After the cutting off of the ear the Lord took it again and healed it, in proof that he is God and did God’s work.” / Δοκῶν εἰς τιμὴν Πέτρου ὁ ἀπατεῶν κρύπτειν τὸ ἐν ἀληθείᾳ γενόμενον τῆς δοξολογίας τοῦ σωτῆρος τὸ ῥητὸν τεμῶν, ἀπέκρυψεν. ἀλλὰ οὐδὲν ὠφελήσει κἂν τε γὰρ αὐτὸς ἀποκόψῃ, ἡμεῖς οἶδαμεν τὰ θεοσήμεια. μετὰ γὰρ τὸ ἀποκόψαι τὸ ὠτίον ὁ κύριος πάλιν λαβὼν ἰάσατο, ἵνα ἀποδειχθῇ ὅτι θεὸς ἐστὶ καὶ θεοῦ ἔργον ἐπετέλεσεν (*Pan.* 42.11.17 Ἐλ. ζζ (67); GCS 31:151; NHMS 63:336)

*---6.4.68 Luke 22.63–64 (ENCC) (EVIBM)

“Those who had seized him mocked, beating and smiting and saying, ‘Prophesy who is the one who disciplined you?’” / οἱ συνέχοντες ἐνέπαιζον δέροντες καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστὶν ὁ παίσας σε; (*Pan.* 42.11.6 ξη (68); 42.11.17 Σχ. ξη (68); GCS 31:116, 151)

“Those who had seized him mocked, beating and smiting and saying, ‘Prophesy who is the one who disciplined you?’” / οἱ συνέχοντες ἐνέπαιζον δέροντες καὶ τύπτοντες καὶ [V M omit καί] λέγοντες προφήτευσον τίς ἐστὶν ὁ παίσας σε; (*Pan.* 42.11.6 ξη (68); GCS 31:116)

“Those who had seized him mocked, beating and smiting and saying, ‘Prophesy who is the one who disciplined you?’” / οἱ συνέχοντες ἐνέπαιζον δέροντες καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστὶν ὁ παίσας σε; (*Pan.* 42.11.17 Σχ. ξη (68); GCS 31:151)

“That they seized and mocked and beat and smote and ‘prophesy who is the one who disciplined you’, this was not appearance, but demonstrative of bodily joint and enfleshed substance” / “Ὅτι τὸ συνέχοντες καὶ τὸ ἐνέπαιζον καὶ τὸ δεῖραι καὶ τὸ τύψαι καὶ τὸ προφήτευσον τίς ἐστὶν ὁ παίσας σε, τοῦτο οὐ δόκησις ἦν, ἀλλὰ ἀφῆς ἐστὶ σωματικῆς καὶ ἐνσάρκου ὑποστάσεως δηλωτικόν (*Pan.* 42.11.17 Ἐλ. ξη (68); GCS 31:151)

*---5.93 Luke 22.66–67, 70–71 (TNCC)

\$T “Brought into an assembly he is asked whether he is Christ” / *perductus in consessum an ipse esset Christus interrogator* (*Marc.* 4.41.2; SC 456:506; Evans 495) R *Marc.* 4.41.3

\$T “‘If in fact I tell you,’ he says, ‘you will not believe’” / *si dixero enim, inquit, vobis, non credetis* (*Marc.* 4.41.3; SC 456:506; Evans 495)

\$T “‘Therefore,’ they said, ‘you are the son of god?’” / *ergo, inquiunt, tu dei filius es?* (*Marc.* 4.41.4; SC 456:508; Evans 498) [***QUESTION OR STATEMENT?***]

\$T “But he responded. ‘You have said as if so, not I’... ‘Therefore you are the son of god... Therefore you are the son of god... you have said... and therefore was his statement, that they continued in what his statement indicated’ / *sed respondit vos dicitis quasi non ego... ergo tu filius dei es?... ergo*

tu dei es filius?... vos dicitis... et adeo sic fuit pronuntiatio eius, ut perseveraverint in eo quod pronuntiatio sapiebat (Marc. 4.41.5; SC 456:508; Evans 498)

\$T “You have said” / *vos dicitis (Marc. 4.42.1; SC 456:510; Evans 498)*

*---4.4.94 Luke 22.69 (TCCNSIG) (TN/V)

\$T “Henceforth,’ he says, ‘the son of man will be seated at the right side of god’s power” / *abhinc inquit erit filius hominis sedens ad dexteram virtutis dei (Marc. 4.41.4; SC 456:506; Evans 496)*

\$T “without doubt god’s son, to be seated at god’s right side” / *sine dubio dei filium sessurum ad dei dexteram (Marc. 4.42.1; SC 456:510; Evans 498)*

“with it and to preside at the father’s right hand in the heavens” / *cum illam et ad dexteram patris in caelis praesidere (Carn. Chr. 16.1; SC 216:276)* speaking of the flesh of Christ

GMcn chp 23

*---5.94 Luke 23.1–3 (TNCC)

“For when he was brought over to Pilate they began to press that he said he was messiah... Then Pilate interrogated, ‘Are you messiah?’ Then. ‘You say’” / *perductum enim illum ad Pilatum onerare coeperunt quod se regem diceret Christum... Pilato quoque interroganti. tu es Christus? proinde tu dicis* (Marc. 4.42.1; SC 456:512; Evans 498)

+*---6.4.69 Luke 23.2 (ENCC) (EVSIG) (ENCC) (EVIBO)

“He added after ‘we find this one corrupting the nation,’ ‘and destroying the law and the prophets’” / προσέθετο μετὰ τό τοῦτον εὐρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (*Pan.* 42.11.6 ξθ (69); 42.11.17 Σχ. ξθ (69); GCS 31:116, 151); R εὐρομεν [ηῦραμεν]

“He added after ‘we find this one corrupting the nation,’ ‘and destroying the law and the prophets’” / προσέθετο μετὰ τό [V M read τοῦτο] τοῦτον εὐρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (*Pan.* 42.11.6 ξθ (69); GCS 31:116); variant dismissed as dittography

“He added after ‘we find this one corrupting the nation,’ ‘and destroying the law and the prophets’” / προσέθετο μετὰ τό [V M read τοῦτο] τοῦτον ηῦραμεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (*Pan.* 42.11.17 Σχ. ξθ (69); GCS 31:151); variant dismissed as dittography, copied from previous

“For here you add what has not been written, flattering yourself... saying that ‘we have found this one destroying the law and the prophets’, the opposite of this refutes you... since the savior himself said, ‘I have not come to destroy the law and the prophets, but to fulfill’. Therefore, the same one who says, ‘I have not come to destroy’ cannot be accused of destroying. For the saying was not thus, but ‘We have found this one turning aside the people, calling himself messiah king’” / ὅταν γὰρ ἐναυῖθα προσθείης τὸ μὴ γεγραμμένον, συκοφαντῶν σεαυτὸν... λέγων ὅτι τοῦτον ηῦραμεν καταλύοντα τὸν νόμον καὶ τοὺς προφήτας, τὸ ἀντιζυγον τούτου ἐλέγξει σε... αὐτοῦ τοῦ σωτῆρος λέγοντος οὐκ ἦλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας, ἀλλὰ πληρῶσαι οὐ δύναται τοίνυν ὁ αὐτὸς <ὁ> λέγων οὐκ ἦλθον καταλῦσαι διὰ τὸ καταλύειν κατηγορεῖσθαι. οὐ γὰρ εἶχεν οὕτως τὸ ῥητόν, ἀλλὰ ηῦρομεν τοῦτον διαστρέφοντα τὸν λαόν, λέγοντα ἑαυτὸν Χριστὸν βασιλέα (*Pan.* 42.11.17 Ἐλ. ξθ (69); GCS 31:151); R πληρῶσαι [Matt 5.17]

“An addition after ‘forbidding the giving of tributes,’ ‘and turning aside the women and the children’” / προσθήκη μετὰ τό κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα (*Pan.* 42.11.6 ο (70); 42.11.17 Σχ. ο (70); GCS 31:116, 152)

“An addition after ‘forbidding the giving of tributes,’ ‘and turning aside the women and the children’” / προσθήκη μετὰ τό κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα (*Pan.* 42.11.6 ο (70); GCS 31:116)

“An addition after ‘forbidding the giving of tributes,’ ‘and turning aside the women and the children’” / προσθήκη μετὰ [V M omit μετὰ] τό κελεύοντα φόρους μὴ δοῦναι καὶ [Vcorr M insert τό] ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα (*Pan.* 42.11.17 Σχ. ο (70); GCS 31:152)

“for Jesus did not turn aside the women and the children” / οὐ γὰρ ἀπέστρεψεν Ἰησοῦς γυναῖκας ἢ τέκνα (*Pan.* 42.11.17 Ἐλ. ο (70); GCS 31:152)

*---5.95 Luke 23.7–9 (TNCC)

\$T “For when he was sent as if a gift from Pilate to Herod” / *nam et Herodī velut munus a Pilato missus* (Marc. 4.42.3; SC 456:512; Evans 498)

\$T “Herod was delighted at last by the sight of Jesus” / *delectatus est denique Herodes viso Iesu* (Marc. 4.42.3; SC 456:512; Evans 500)

\$T “[B]ut he did not hear any voice from him” / *nec vocem ullam ab eo audivit* (Marc. 4.42.3; SC 456:512; Evans 500)

---5.96 Luke 23.18–19, 22–23, 25 (TNCC) (TN/V)

\$T “And indeed Barrabas most criminal is given life as if a good man, but Christ most righteous is demanded for death as if a murderer” / *et Barrabas quidem nocentissimus vita ut bonus donatur, Christus vero iustissimus ut homicida morti expostulatur* (Marc. 4.42.4; SC 456:512; Evans 500)

+*---6.4.70 Luke 23.33–34, 45 (ENCC) (EN/V)

“And after coming to the place called skull place they crucified him and divided his garments and the sun was darkened” / *καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίου τόπος ἐσταύρωσαν αὐτὸν καὶ διμερίσαντο τὰ ἱμάτια αὐτοῦ καὶ ἐσκοτίσθη ὁ ἥλιος* (Pan. 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152); R error Κρανίον

“And after coming to the place called skull place they crucified him and divided his garments and the sun was darkened” / *καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίου τόπος ἐσταύρωσαν αὐτὸν καὶ διμερίσαντο τὰ ἱμάτια αὐτοῦ [V M omit αὐτοῦ] καὶ ἐσκοτίσθη ὁ ἥλιος* (Pan. 42.11.17 Σχ. οα (71); GCS 31:116)

“And after coming to the place called skull place they crucified him and divided his garments and the sun was darkened” / *καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίου τόπος ἐσταύρωσαν αὐτὸν καὶ διμερίσαντο τὰ ἱμάτια αὐτοῦ καὶ ἐσκοτίσθη ὁ ἥλιος* (Pan. 42.11.17 Σχ. οα (71); GCS 31:152)

“For one not having flesh cannot be crucified... For if he was really crucified, how do you not see the crucified is tangible and his hands and feet fastened with nails?... For even by you the lord is confessed as nailed to a cross” / *ὁ γὰρ μὴ σάρκα ἔχων οὔτε σταυρωθῆναι δύναται... εἰ γὰρ ὅλως ἐσταυρώθη, πῶς οὐ βλέπεις τὸν ἐσταυρωμένον ἄφην ἔχοντα καὶ ἥλοις τὰς χεῖρας πηγνύμενον καὶ πόδας;... ἐπειδὴ ὁμολογεῖται καὶ παρὰ σοὶ σταυρῶ προσπαγεῖς ὁ κύριος* (Pan. 42.11.17 Ἔλ. οα (71); GCS 31:152)

R says of Epiphanius, “Here he simply makes reference to ἐσκοτίσθη ὁ ἥλιος, in agreement with the majority reading in Luke.” (R 6.4.70); R error κρανίον; V (236*) has κρανίου

*---5.97 Luke 23.32-34 (TNCC) (TN/V)

\$T “But two evildoers were also fastened with him... Apparently Marcion withdrew the clothing divided by the soldiers granted in parts by lot” / *Sed et duo scelesti circumfiguntur illi... Vestitum plane eius a militibus divisum, partim sorti concessum, Marcion abstulit* (Marc. 4.42.4; SC 456:512; Evans 500 *sorti* : *sorte*)

---8.20 Luke 23.34a

Et si l'on pretend que c'est le pere du dieu etranger qui a amene les tenebres, on peut objecter qu'elles ne sont pas de son domaine et que, si elles en etaient, il ne les aurait pas amenees, d'abord parce qu'il est bienfaisant et ensuite parce que le Seigneur a dit. Pardonnez-leur, parce qu'ils ne savent pas ce qu'ils font (Ephrem, *Commentary on the Diatessaron* 21.3)

+*---6.4.71 Luke 23.43 (ENCC) (EVIBO)

“he deceptively cut out, “Today you will be with me in paradise” / παρέκοψε σήμερον μετ' ἐμοῦ ἔσση ἐν τῷ παραδείσῳ (*Pan.* 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἔλ. οβ (72); GCS 31:116, 153)

“he deceptively cut out, “Today you will be with me in paradise” / παρέκοψε σήμερον μετ' ἐμοῦ ἔσση ἐν τῷ παραδείσῳ (*Pan.* 42.11.6 οβ (72); GCS 31:116)

“he deceptively cut out, “Today you will be with me in paradise” / παρέκοψε σήμερον μετ' ἐμοῦ ἔσση ἐν τῷ παραδείσῳ (*Pan.* 42.11.17 Σχ. οβ (72); GCS 31:153)

“It was well and suitable for you to have deceptively cut this out, O Marcion, for you have taken away your own entrance into paradise” / καλῶς τοῦτο καὶ ἀρμοδίως παρέκοψας, ὦ Μαρκίων ἀπήρες [V M read ἐπήρες] γὰρ ἀπὸ σεαυτοῦ τὴν εἴσοδον τοῦ παραδείσου (*Pan.* 42.11.17 Ἔλ. οβ (72); GCS 31:153)

Additional for Luke 23.39-43

Origen, *Luc. com.*

Origen, *Matt. com.*

Eustathius

---4.4.95 Luke 23.44-45

§T *ecce autem et elementa concutiuntur... Hic erit dies de quo et Amos. Et erit die illa dicit dominus, occidet sol meridie (habes et horae sextae significationem), et contenebrabit super terram. Scissum est et templi velum (Marc. 4.42.5; SC 456:514; Evans 500 inv. illa die)*

Et quando horruit nimis, nisi in passione Christi, cum terra quoque contremuit et sol in media die tenebravit et velum templi scissum est et monumenta dirupta sunt (Adv. Jud. 13.14; CCSL 2:1387)

Eodem momento dies, medium orbem signante sole, subducta est (Apol. 21.19; CCSL 1:126)

---8.21 Luke 23.44-45

S'il [Jesus] avait ete fils du dieu etranger, le soleil n'aurait pas ete entenebre lorsque le Seigneur fut eleve sur sa croix (Ephrem, *Commentary on the Diatessaron* 21.3)

“And the Lord of creatures having become angry, in his anger he rent his robe and the curtain of his temple. And he darkened his son, and he clothed his world in umber” (Eznik, *De deo* 358)

+*---6.4.72 Luke 23.46 (ECCNSIG) (EN/V)

“and yelling with a great yell he expired” / και φωνήσας φωνῆ μεγάλη ἐξέπνευσεν (*Pan.* 42.11.6 ογ (73); 42.11.17 Σχ. ογ (73); GCS 31:116, 153)

“If he expired, O Marcion, and gave out a great yell, whence did he expire, or what was it that expired?” / εἰ ἐξέπνευσεν, ὦ Μαρκίων, καὶ φωνὴν μεγάλην ἀπέδωκεν, πόθεν ἐξέπνευεν ἢ τί τὸ ἐκπνέον; (*Pan.* 42.11.17 Ἔλ. ογ (73); GCS 31:153)

“upon the cross he said to the father, ‘Into your hands I commit my spirit’... and he expired, the gospel says. When truth speaks that he expired and ‘into your hands’ and ‘my soul has been troubled’ and all the other things” / ἐπὶ τοῦ σταυροῦ ἔλεγε τῷ πατρὶ εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου... καὶ ἐξέπνευσε φησὶ τὸ εὐαγγέλιον. τὸ δὲ ἐξέπνευσε καὶ εἰς χεῖράς σου καὶ τὸ ἡ ψυχὴ μου τετάρακται καὶ τὰ ἄλλα πάντα τῆς ἀληθείας λεγούσης (*Pan.* 69.49.5–7; GCS 37:198); section on Arians

---7.4.33 Luke 23.46, 50, 52–53

23.46

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

23.50

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

23.52

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

23.53

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

"And yelling with a great yell Jesus said, 'Father, into your hands I entrust my spirit,' and he expired" / και φωνήσας μεγάλη φωνῆ ὁ Ἰησοῦς εἶπε πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, καὶ ἐξέπνευσε (GCS 4:198) // "And yelling with a great yell Jesus said, 'Father, into your hands I commend my spirit.' And when he had said this, he expired" / *et exclamans voce magna Iesus ait. Pater, in manus tuas commendo spiritum meum. Et cum hoc dixisset, exspiravit* (Caspari 5.12).

καὶ φωνήσας μεγάλη φωνῆ ὁ Ἰησοῦς εἶπε πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, καὶ ἐξέπνευσε, καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, αἰτησάμενος τὸ σῶμα, ἐνετύλιξεν ἐν σινδόνι καὶ ἔθηκεν ἐν καινῷ μνημείῳ / *et exclamans voce magna Iesus ait. Pater, in manus tuas commendo spiritum meum. Et cum hoc dixisset, exspiravit. Et iterum subiungit. Ecce vir, nomine Ioseph, petiit a Pilato corpus eius et involvens illud in sindone nova, posuit in sepulchre novo* (*Adm* 198.8–12 (5.12)); R καὶ [*sic*] ἰδοὺ

---4.4.96 Luke 23.46

\$T “He cried out to the father, that even when dying with his last voice he was fulfilling the prophets. With this said he expired” / *vociferatur ad patrem, ut et moriens ultima voce prophetas adimpleret. Hoc dicto expiravit.* (Marc. 4.42.6; SC 456:516; Evans 500)

Nam spiritum cum verbo sponte dimisit, praevento carnificis officio (Apol. 21.19; CCSL 1:126)

Pater, in tuis manibus depono spiritum meum (Prax. 25.2; CCSL 2:1195)

in Patris manibus spiritum ponens (Prax. 26.9; CCSL 2:1198)

Ceterum non reliquit Pater Filium in cuius manibus Filius spiritum suum posuit (Prax. 30.4; CCSL 2:1204)

---5.98 Luke 23.50–53, 55 (TNCC) (TN/V)

23.51. “This Joseph, who did not consent to crime with the Jews” / *ille Ioseph qui non consenserat in scelere Iudaeis?* (Marc. 4.42.8; SC 456:518; Evans 502); R 4.42.7 error?

24.1. “The duty off those women... who before light gathered at the tomb with preparations of fragrance” / *mulierum illarum officium... quae ante lucem convenerunt ad sepulcrum cum odorum paratura* (Marc. 4.43.1; SC 456:518; Evans 502)

"Nothing asked of Pilate, nothing taken down from the cross, nothing wrapped in a covering, nothing placed in a new tomb" / *nihil de Pilato postulatum, nihil de patibulo detractum, nihil sindone involu- [SC 456:518]tum, nihil sepulcro novo conditum* (Marc. 4.42.7; SC 456:516, 518; Evans 502)

"but if Joseph also had known

sed si et Ioseph corpus fuisse noverat quod tota pietate tractavit? ille Ioseph, qui non consenserat in scelere Iudaeis? (Marc. 4.42.8; SC 456:518; Evans 502)

Before light they gathered at the tomb with preparations of fragrance

oportuerat etiam sepulcrem domini prophetari ac iam tunc merito benedici, si nec mulierum illarum officium praeterit prophetia quae ante lucem convenerunt ad sepulcrum cum odorum paratura (Marc. 4.43.1; SC 456:518; Evans 502)

+*---6.4.73 Luke 23.50, 53 (ECCSIG) (EVSIG)

“and behold a man by the name of Joseph, lowering the body wrapped it in linen and placed it in a hewn tomb” / *καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, καθελῶν τὸ σῶμα ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ* (Pan. 42.11.6 οδ (74); 42.11.17 Σχ. οδ (74); restated in Ἐλ. οδ (74); GCS 31:116, 153)

“and behold a man by the name of Joseph, lowering the body wrapped it in linen and placed it in a hewn tomb” / *καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, καθελῶν τὸ σῶμα ἐνετύλιξε σινδόνι [V M omit σινδόνι] καὶ ἔθηκεν ἐν μνήματι λαξευτῷ* (Pan. 42.11.6 οδ (74); GCS 31:116)

“and behold a man by the name of Joseph, lowering the body wrapped it in linen and placed it in a hewn tomb” / και [V M omit και] ἰδοῦ, ἀνὴρ ὀνόματι Ἰωσήφ, καθελὼν τὸ σῶμα ἐνετύλιξε σινδόνι [Vcorr inserted σινδόνι in margin] και ἔθηκεν ἐν μνήματι λαξευτῷ (*Pan.* 42.11.17 Σχ. οδ (74); GCS 31:153)

“if the lowering and the wrapping and the placing in a hewn tomb do not convince you” / εἰ τὸ καθελὼν και ἐνετύλιξας και τὸ θεῖναι ἐν μνήματι λαξευτῷ πείθει σέ (*Pan.* 42.11.17 Ἐλ. οδ (74); GCS 31:153); not in R

“when his body was being buried Joseph of Arimathea was honored to wrap it in linen and to put it away in a tomb” / ὅτε ἐθάπτετο τὸ αὐτοῦ σῶμα κατηξιοῦτο Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας ἐντύλιξαι αὐτὸ ἐν σινδόνι και ἀποθέσθαι ἐν μνήματι (*Pan.* 44.3.7; GCS 31:194); section on Apelles

“through Joseph he was wrapped in linen and placed in a new tomb he arose, completely that you deny” / τὸ διὰ τοῦ Ἰωσήφ κεκηδευμένον ἐν σινδόνι και ἐν μνήματι καινῷ τεθὲν ἀνέστη, πάντως ὅτι οὐκ ἀρνήσῃ (*Pan.* 64.67.17; GCS 31:511); section on Origen

“but wrapping the body in linen Joseph put it away” / τὸ δὲ σῶμα εἰλίξας Ἰωσήφ σινδόνι ἀπέθετο (*Pan.* 77.8.2; GCS 37:423); section on Apollinaris

“For the linen enfolding his body did not contain that inviolable one and his supreme power” / σινδὼν γὰρ εἰλήσας τὸ σῶμα αὐτοῦ οὐ περιεγένετο ἐκείνου τοῦ ἀκραιφνοῦς και τῆς αὐτοῦ μεγίστης δυνάμεως (*Pan.* 77.28.1; GCS 37:441); section on Apollinaris

+*---**6.4.74 Luke 23.56 (ECCNSIG) (EVNSIG) αἱ γυναῖκες** mentioned in the elenchus

“And the women after returning rested on the sabbath according to the law” / και ὑποστρέψασαι αἱ γυναῖκες ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον (*Pan.* 42.11.6 οε (75); 42.11.17 Σχ. οε (75); restated in 42.11.17 Ἐλ. οε (75); GCS 31:116, 153)

“And the women after returning rested on the sabbath according to the law” / και ὑποστρέψασαι αἱ γυναῖκες [V M omit αἱ γυναῖκες] ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον (*Pan.* 42.11.6 οε (75); GCS 31:)

“And the women after returning rested on the sabbath according to the law” / και ὑποστρέψασαι αἱ γυναῖκες ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον (*Pan.* 42.11.17 Σχ. οε (75); GCS 31:153)

“Why did the women return? Why, as it was written, did they rest but so that by scripture showing their testimony, they rebuke your mindlessness, O Marcion? For behold the women testify and the apostles and the Jews and the angels and Joseph, who lowered and wrapped a body that was tangible?” / Πόθεν ὑπέστρεψαν αἱ γυναῖκες; διὰ τί δὲ και τὸ ἡσύχασαν γέγραπται, ἀλλ’ ἵνα δείξῃ ἡ γραφὴ τὴν αὐτῶν μαρτυρίαν, ἐλέγχουσάν σου τὴν ἄνοιαν, ὦ Μαρκίων; ἰδοῦ γὰρ και γυναῖκες μαρτυροῦσι και ἀπόστολοι και Ἰουδαῖοι και ἄγγελοι και Ἰωσήφ, ὁ ψηλαφητὸν ὄντως σῶμα καθελὼν και ἐνείλησας (*Pan.* 42.11.17 Ἐλ. οε (75); GCS 31:153)

“At the same time the women also could see where the remains were left, so that they could honor them with myrhhhs and perfumes, as at the start” / ἅμα δὲ και αἱ γυναῖκες εἶχον ἰδεῖν ποῦ κατελείφθη τὰ λείψανα, ἵνα αὐτὰ τιμήσωσι διὰ μύρων και ἀρωμάτων, ὡς τὸ πρῶτον (*Pan.* 44.3.8; GCS 31:194); section against Apelles

“Joseph of Arimathea testifies, and the women who brought myrhhhs to the tomb and the weight of a hundred pounds of ointment testify, that he was not an apparition or phantasm” / και μαρτυρεῖ μὲν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, μαρτυροῦσι και αἱ φέρουσαι μύρα εἰς τὸ μνήμα και ἡ τῶν ἑκατὸν λιτρῶν τῆς ἀλόης ὀλκή, ὅτι οὐκ ἦν δόκησις οὐδὲ φαντασία (*Pan.* 56.2.7; GCS 31:341); section against Bardesianists

GMcn chp 24

---5.99 Luke 24.1, 3–4, 6–7, 9, 11 (TNCC)

\$T 24.1. “Before light they gathered at the tomb with preparations of fragrance” / *ante lucem convenerunt ad sepulcrum cum odorum paratura* (Marc. 4.43.1; SC 456:518; Evans 502)

\$T 24.6. introductory summary and verbatim quotation. “Can it be that the angels said the same things to the women, ‘Remember the things which he spoke to you in Galilee’...?” / *an eadem et angeli ad mulieres rememoramini quae locutus sit vobis in Galilaea* (Marc. 4.43.5; SC 456:522; Evans 504 *an : nam*) [could “angels” be a word to reconstruct? and the remainder of that opening?]

\$T 24.7. “saying that it was necessary for the son of man to be handed over and be crucified and on the third day resurrect” / *dicens quod oportet tradi filium hominis et cruc- [SC 456:524] ifigi et tertia die resurgere?* (Marc. 4.43.5; SC 456:522, 524; Evans 504)

\$T 24.9. “And returning from the tomb and from that vision of angels the women... were certainly to report back the lord’s resurrection” / *revertentes quoque a sepulcro mulieres et ab illa angelorum visione... ad renuntiandam scilicet domini resurrectionem* (Marc. 4.43.2; SC 456:520; Evans 504)

\$T 24.10. “being doubtful of the faith of the resurrection announced to them by women” / *dubios de fide resurrectionis adnuntiatae sibi a feminis* (Marc. 4.43.5; SC 456:524; Evans 504) *annuntiatae*

\$T 24.11. “Yet it is fine that the students disbelief was persisting” / *bene autem quod incredulitas discipulorum perseverabat* (Marc. 4.43.3; SC 456:520; Evans 504) *R Marc. 4.43.2 [R error CHECK]*

\$T *Quis enim haec non credat in recogitatu mulierum illarum volutata inter dolorem praesentis destitutionis, qua percussae sibi videbantur a domino, et spem resurrectionis ipsius, qua restitui rite arbitra<ba>ntur? Corpore autem non invento sublata erat [Evans 504] sepultura eius de medio secum dum Esaiam sed et duo ibidem angeli apparuerunt* (Marc. 4.43.2; SC 456:520; Evans 502, 504 *arbitra<ba>ntur?* [check variant in Evans]; R [the words of Hos 5.15–6.2])

+*---6.4.75 Luke 24.4–7 (ECCNSIG) (EVSIG)

“Those in shining clothes said, ‘Why do you seek the living among the dead? He was raised. Remember he told you as much when he was with you, that it was necessary for the son of man to suffer and to be handed over’” / *εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾷ τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ἡγέρθη, μνήσθητε ὅσα ἐλάλησεν ἔτι ὦν μεθ’ ὑμῶν, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παθεῖν καὶ παραδοθῆναι* (Pan. 42.11.6 ος (76); 42.11.17 Σχ. ος (76); restated in Ἔλ. ος (76); GCS 31:117, 153)

“Those in shining clothes said, ‘Why do you seek the living among the dead? He was raised. Remember he told you as much when he was with you, that it was necessary for the son of man to suffer and to be handed over’” / *εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾷ τί ζητεῖτε* [Vcorr added τε above the line] *τὸν ζῶντα μετὰ τῶν νεκρῶν; ἡγέρθη, μνήσθητε ὅσα ἐλάλησεν ἔτι ὦν μεθ’ ὑμῶν, [V M omit μεθ’ ὑμῶν] ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παθεῖν καὶ παραδοθῆναι* (Pan. 42.11.6 ος (76); GCS 31:117)

“Those in shining clothes said, ‘Why do you seek the living among the dead? He was raised. Remember he told you as much when he was with you, that it was necessary for the son of man to suffer and to be handed over’” / *εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾷ τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ἡγέρθη, μνήσθητε ὅσα ἐλάλησεν ἔτι ὦν μεθ’ ὑμῶν* [Vcorr inserted μεθ’ ὑμῶν in margin], *ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παθεῖν* [V M read *πολλὰ παθεῖν*] *καὶ παραδοθῆναι* (Pan. 42.11.17 Σχ. ος (76); GCS 31:153)

“Not even these holy angels convince you, Marcion, though they confess that Christ has spent three days among the dead, and after that is alive, and dead no longer... For they tell the women, ‘He is risen; he is not here.’ And what does ‘He is risen’ mean but that he also fell asleep? For they make it clearer: ‘Remember that while he was yet with you he told you these things, that the Son of Man must suffer.’” / οὐδὲ οὗτοι σε πείθουσιν οἱ ἅγιοι ἄγγελοι, ὧς Μαρκίων, ὁμολογοῦντες μὲν αὐτὸν τὸ τριήμερον μεταξὺ νεκρῶν γεγενῆσθαι, ζῶντα δὲ λοιπὸν καὶ οὐκέτι νεκρόν... λέγουσι γὰρ αὐταῖς ἀνέστη, οὐκ ἔστιν ὧδε. τὸ δὲ ἀνέστη τί ἐστίν, εἰ μὴ ὅτι καὶ ἐκοιμήθη; σαφέστερον γὰρ αὐτὸ διηγοῦνται μνήσθητε γὰρ, φησίν, ὅτι ἔτι περιῶν ταῦτα ἔλεγεν ὑμῖν, ὅτι δεῖ παθεῖν τὸν υἱὸν τοῦ ἀνθρώπου (*Pan.* 42.11.17 Ἔλ. ος (76); GCS 31:154) “that the son of man was about to be handed over and crucified and on the third day be raised” / ὅτι μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι καὶ σταυρωθῆναι καὶ τῆ τρίτῃ ἡμέρᾳ ἀναστῆναι (*Ancor.* 34.6; GCS nF 10.1:44)

“Now the angels who appeared to the women also testify that, ‘He is risen. He is not here. Why do you seek the living among the dead?’ And they did not say he did not die, but that he is risen” / μαρτυροῦσι δὲ καὶ οἱ ἄγγελοι ταῖς γυναῖξι πεφηνότες ὅτι ἀνέστη, οὐκ ἔστιν ὧδε τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; καὶ οὐκ εἶπαν ὅτι οὐκ ἀπέθανεν, ἀλλὰ ἀνέστη (*Pan.* 56.2.8–9; GCS 31:341); section on Bardaisanians

“for Christ was raised just as the scripture says” / ἀνέστη γὰρ Χριστὸς ὡς φησιν ἡ γραφὴ (*Pan.* 62.7.6; GCS 37:396); section on Sabellians

“how the angels recounted, asking those around Mary, ‘Why do you seek the living among the dead?’ You see, the living one was raised in his own godhead and flesh, now he was not among the dead. And what does he say to them? ‘He is risen. He is not here.’” / πῶς διηγεῖται ὁ ἄγγελος φάσκων ταῖς περὶ Μαρίαν τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ὁρᾷς, ὁ ζῶν ἐν ἰδίᾳ θεότητι καὶ σαρκὶ ἀνέστη, οὐκ ἦν δὲ μετὰ τῶν νεκρῶν. καὶ τί φησιν αὐταῖς ἀνέστη, οὐκ ἔστιν ὧδε; (*Pan.* 69.59.4; GCS 37:207); section on Arians

*---5.100 Luke 24.13, 15–16, 19, 21a, 25 (TNCC) (TN/V)

\$T “For when two of them were taking a journey and the lord had clung to them, not appearing as he was, but concealing from consciousness of the fact borne, ‘We were believing,’ they said, ‘that he was Israel’s redeemer” / *nam cum duo ex illis iter agerent et dominus eis adhaesisset, non comparens quod ipse esset etiam dissimulans de conscientia rei gestae nos autem putabamus inquit ipsum esse redemptorem Israhelis* (*Marc.* 4.43.3; SC 456:522; Evans 504 *Israhelis : Israëlis*)

\$T “He was made plain to them, ‘O dullards and sluggards in heart in not believing everything that was told to you” / *plane invectus est in illos. O insensati et tardi corde in non credendo omnibus, quae locutus est ad vos.* (*Marc.* 4.43.4; SC 456:522; Evans 504) that saying is the revelatory moment! Quoting Aesop is what yielded recognition!

+*---6.4.76 Luke 24.13, 15, 18, 25, 30–31 (ECCNSIG) (EVPNSIG); R Luke 24.13, 15, 18, 25–26, 30–31

“He deceptively cut out what was said to Cleopas and the other, when he met with them. ‘O dullards and sluggards to believe in everything which the prophets spoke. Were not these things necessary to suffer?’ And in place of ‘which the prophets spoke’ he put ‘which I said to you’. But he has been reproved, because ‘when he broke the bread their eyes were opened and they knew him” / παρέκοψε

τό εἰρημένον πρὸς Κλεόπαν και τὸν ἄλλον ὅτε συνήνητησεν αὐτοῖς, τό ὧ ἀνόητοι και βραδεῖς τοῦ πιστεύειν πᾶσιν, οἷς ἐλάλησαν οἱ προφήται οὐχὶ ταῦτα ἔδει παθεῖν; και ἀντὶ δὲ τοῦ ἐφ' οἷς ἐλάλησαν οἱ προφήται ἐποίησεν ἐφ' οἷς ἐλάλησα ὑμῖν. ἐλέγχεται δὲ ὅτι ὅτε ἔκλασε τὸν ἄρτον, ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοὶ και ἐπέγνωσαν αὐτόν (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); restated in Ἔλ. οζ (77); GCS 31:117, 154)

“He deceptively cut out what was said to Cleopas and the other, when he met with them, ‘O dullards and sluggards to believe in everything which the prophets spoke. Were not these things necessary to suffer?’ And in place of ‘which the prophets spoke’ he put ‘which I said to you’. But he has been reproved, because ‘when he broke the bread their eyes were opened and they knew him’” / παρέκοψε τό εἰρημένον πρὸς Κλεόπαν και τὸν ἄλλον, ὅτε συνήνητησεν αὐτοῖς, τό ὧ ἀνόητοι και βραδεῖς τοῦ πιστεύειν πᾶσιν [M omits πᾶσιν], οἷς ἐλάλησαν οἱ προφήται οὐχὶ ταῦτα ἔδει παθεῖν; και ἀντὶ δὲ τοῦ ἐφ' οἷς ἐλάλησαν οἱ προφήται ἐποίησεν [V M omit ἐποίησεν] ἐφ' οἷς ἐλάλησα ὑμῖν. ἐλέγχεται δὲ ὅτι ὅτε ἔκλασε τὸν ἄρτον, ἠνεώχθησαν αὐτῶν [V M omit αὐτῶν] οἱ ὀφθαλμοὶ και ἐπέγνωσαν αὐτόν [V M omit αὐτόν] (*Pan.* 42.11.6 οζ (77); GCS 31:117)

“He deceptively cut out what was said to Cleopas and the other, when he met with them, ‘O dullards and sluggards to believe in everything which the prophets spoke. Were not these things necessary to suffer?’ And in place of ‘which the prophets spoke’ he put ‘which I said to you’. But he has been reproved, because ‘when he broke the bread their eyes were opened and they knew him’” / παρέκοψε τό εἰρημένον πρὸς Κλεόπαν και τὸν ἄλλον, ὅτε συνήνητησεν αὐτοῖς, τό ὧ ἀνόητοι και βραδεῖς τοῦ πιστεύειν πᾶσιν οἷς ἐλάλησαν οἱ προφήται οὐχὶ ταῦτα ἔδει παθεῖν; και ἀντὶ δὲ [V M omit δέ] τοῦ ἐφ' οἷς ἐλάλησαν οἱ προφήται ἐποίησεν ἐφ' οἷς ἐλάλησα ὑμῖν. ἐλέγχεται δὲ ὅτι ὅτε ἔκλασε τὸν ἄρτον, ἠνοιχθησαν αὐτῶν οἱ ὀφθαλμοὶ και ἐπέγνωσαν αὐτόν (*Pan.* 42.11.17 Σχ. οζ (77); GCS 31:154)

“How did the breaking of bread happen? Speak, O Marcion... You have put, O Marcion, in place of ‘is this not what the prophets spoke?’ ‘is this not what I spoke to you?’ Now if he said, ‘I spoke these things to you’, they certainly would have recognized him from the word, ‘I spoke to you’. Therefore, how in the breaking of bread does it say, ‘Their eyes were opened and they recognized him and he vanished?’ For it was fitting for him, being god and changing his body into a spiritual one to show it was a true body, but vanished when he wanted, because all things are possible with him... There is no rebuttal left for you. For he clearly broke the bread and distributed it to his students” / Πόθεν ἡ κλάσις τοῦ ἄρτου ἐγένετο; λέγε, ὧ Μαρκίων... ἐποίησας δέ, ὧ Μαρκίων, ἀντὶ τοῦ οὐ ταῦτά ἐστιν ἃ ἐλάλησαν οἱ προφήται; οὐ ταῦτά ἐστιν ἃ ἐλάλησα ὑμῖν; εἰ δὲ εἶπεν αὐτοῖς ἐλάλησα ὑμῖν, πάντη ἐγίνωσκον αὐτόν ἂν ἀπὸ τοῦ λόγου τοῦ ἐλάλησα ὑμῖν. πῶς οὖν ἐν τῇ κλάσει τοῦ ἄρτου λέγει ἠνοιχθησαν αὐτῶν οἱ ὀφθαλμοὶ και ἐπέγνωσαν αὐτόν και ἄφαντος ἐγένετο; ἔπρεπεν γὰρ αὐτῷ θεῷ ὄντι και μεταβάλλοντι αὐτοῦ τὸ σῶμα εἰς πνευματικὸν δεικνῦναι μὲν αὐτὸ σῶμα ἀληθινόν, ἀφαντοῦσθαι δὲ ὅτε ἐβούλετο, ὅτι πάντα αὐτῷ δυνατά... [GCS 31:155] οὐχ ὑπολείπεται δέ σοι ἀντιλογία οὐδεμία. ἔκλασε γὰρ τὸν ἄρτον σαφῶς και διέδωκε τοῖς αὐτοῦ μαθηταῖς (*Pan.* 42.11.17 Ἔλ. οζ (77); GCS 31:154–55)

“And as Luke confirms the savior himself after being raised from the dead appeared on the road to them, Nathaniel and Cleopas, and admonished them from the Psalms and from the prophets that thus it was necessary for the messiah to suffer and to be raised from the dead on the third day” / και ὡς ὁ Λουκᾶς διαβεβαιοῦται αὐτόν τὸν σωτήρα μετὰ τὸ ἀναστῆναι ἐκ τῶν νεκρῶν ὧφθαι κατὰ τὴν ὁδὸν τοῖς περὶ τὸν Ναθαναὴλ και τὸν Κλεόπαν και τούτους νενουθετηκέναι ἀπὸ τῶν ψαλμῶν και ἀπὸ τῶν προφητῶν ὅτι οὕτως ἔδει παθεῖν τὸν Χριστὸν και ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ (*Pan.* 23.6.5; GCS nF 10.1:255); section on Saturnilus

---8.4.x Luke 24:13-31 [not used by R]

“Truly he walked with Cleopas, truly with a tongue spoke with humans, truly reclining reclined at supper, truly with hands took bread, blessed, and broke, and was partaking with them. That he vanished suddenly from their eyes was the power of god, not of an apparition of shadow” / *vere ambulavit cum Cleopha, vere lingua locutus est cum hominibus, vero accubitu discubuit in coena, veria manibus* [444C] *cepit panem bendixit ac fregit et porrigebat illis. Quod autem ab oculis repente evanuit, virtus Dei est, non umbrae phantasmatis* (Ioannem Hieron. PL 23:404 [444BC])

---7.4.34 Luke 24.25–26

24.25

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

24.26

(GCS 4: ; PTS 55:)

(Caspari ; STA 1:)

“O dullards and sluggards in heart to believe in all that I said unto you that it was necessary for the Christ to suffer these things” / ὧ ἀνόητοι καὶ βραδεῖς τῆ καρδία τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησα πρὸς ὑμᾶς ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστόν (GCS 4:198) / *o insensate et tardi corde ad credendum de omnibus, quae locutus sum vobis! Nonne ita scriptum est, pati Christum et sic introire in gloriam suam?* (Caspari 5.12)

---7.4.35 Luke 24.37–39

“They were thinking he was an imagination. ‘Why are you troubled? And why are disputes rising in your hearts? Behold my hands and my feet, because it is I myself, for a spirit does not have bones and flesh, just as you see me having’” / δοκοῦσιν αὐτὸν φαντασίαν εἶναι τί τεταραγμένοι ἐστέ; καὶ ἵνα τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὴν καρδίαν ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός, ὅτι πνεῦμα ὁστέα καὶ σάρκα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (GCS 4:198; PTS 55:) / Latin add “When they themselves... He says” / *cum et ipsi putarent eum phantasma esse dicit: quid conturbati estis? et quare cogitationes ascendunt in cordibus vestris? videte manus meas et pedes meos quia ego sum ipse et quia spiritus carnem et ossa non habet sicut me videtis habere* (Caspari 5.12; STA 1:84)) [R misspells *conturbatis, ascendant*]

“Put your finger into the imprints of the nails and your hand into my side, and do not be unbelieving but believing. For spirit does not have flesh and bones as you see me having” / βάλε τὸν δάκτυλόν σου εἰς τοὺς τύπους τῶν ἥλων καὶ τὴν χεῖρά σου εἰς τὴν πλευράν, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. πνεῦμα γὰρ σάρκα καὶ ὁστέα οὐκ ἔχει ὡς ἐμὲ ὁρᾶτε ἔχοντα / *mitte manus tuas in fixuras clavorum et in latus meum, et noli esse incredulus sed fidelis et. spiritus carnem et ossa non habet, sicut me videtis habere* (GCS 4:178 (Caspari 5.3))

*---4.4.97 Luke 24.37–39

\$T “When they were doubting whether he was a phantom, or indeed believing he was a phantom, ‘Why are you troubled?’ he said, ‘And why do ponderings arise in your heart? Look at my hands and

sides, because it is I myself, since a spirit does not have bones, just as you see me having” / *cum haesitantibus eis ne phantasma esset, immo phantasma credentibus. quid turbati estis? et quid cogitationes [Evans 506] subeunt in corda vestra? videte manus meas et pedes, quia ipse ego sum, quoniam spiritus ossa non habet, sicut me habentem videtis (Marc. 4.43.6; SC 456:524; Evans 504, 506 ends videtis habere)*

\$T “A spirit does not have bones, just as you see me having,’ refers to spirit, ‘just as you see me having,’ that is, not having bones, just like a spirit” / *spiritus ossa non habet, sicut [SC 456:526] me videtis habentem quasi ad spiritum referatur sicut me videtis habentem, id est non habentem ossa sicut et spiritus (Marc. 4.43.7; SC 456:524, 526; Evans 506 om. quasi)*

\$T “Why indeed did he offers his hands and feet for them to inspect?... Why add, ‘And you know that it is I’” / *cur autem inspectui eorum manus et pedes suos offert... cur adicit et scitote quia ego sum (Marc. 4.43.8; SC 456:526; Evans 506)*

fuit itaque phantasma etiam post resurrectionem, cum manus et pedes suos discipulis inspiciendos offert aspiciate, dicens, quod ego sum, quia spiritus ossa non habet, sicut me habentem videtis? Sine [SC 216:232] dubio manus et pedes et ossa quae spiritus non habet sed caro (Carn. Chr. 5.9-10; SC 216:230, 232); R Carn. Chr. 5.9, adspicite, [Si] sine

*---8.4.x Luke 24:37-39 [not in R]

“Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain’s brow, he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?” / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis transivit per medios id est elapsus est de manibus eorum. nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est? (Jerome, c. Ioannem Hierosolymitanum 34, PL 23:404 [444C], CPL 612, ed. Vallarsi)*

+*---6.4.77 Luke 24.38–39 (EVSIG)

“Why are you troubled? Look at my hands and my feet, because a spirit does not have bones, just as you see me having” / *τί τεταραγμένοι ἐστέ; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι πνεῦμα ὁστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (Pan. 42.11.6 οἰ (78); 42.11.17 Σχ. οἰ (78); restated in Ἐλ. οἰ (78); GCS 31:117, 155)*

“Why are you troubled? Look at my hands and my feet, because a spirit does not have bones, just as you see me having” / *τί τεταραγμένοι ἐστέ; ἴδετε τὰς χεῖράς μου [V M omit μου] καὶ τοὺς πόδας μου [V M omit μου] ὅτι πνεῦμα ὁστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (Pan. 42.11.6 οἰ (78); GCS 31:117)*

“Why are you troubled? Look at my hands and my feet, because a spirit does not have bones, just as you see me having” / *τί τεταραγμένοι ἐστέ; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι πνεῦμα ὁστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (Pan. 42.11.17 Σχ. οἰ (78); GCS 31:155)*

“But now since he has confessed and did not remove these statements... the savior clearly teaching even after the resurrection he has bones and flesh, as he himself confessed, saying as you see me having” / *νῦν δὲ ἐπειδὴ ἐκεῖνος ὠμολόγησε καὶ οὐ περιῆρε τὰ ῥητὰ ταῦτα... σαφῶς τοῦ σωτῆρος διδάξαντος*

<ὅτι> καὶ μετὰ ἀνάστασιν ὁστᾶ καὶ σάρκα ἔχει, ὡς αὐτὸς ἐμαρτύρησε λέγων ὡς ἐμὲ ὁρᾶτε ἔχοντα (*Pan.* 42.11.17 Ἔλ. οη (78); GCS 31:155)

“Look at me, because it is I. For a spirit does not have flesh, just as you observe me having” / ἴδετέ με, ὅτι ἐγὼ εἰμι. πνεῦμα γὰρ ὁστᾶ καὶ σάρκα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (*Ancor.* 91.6; GCS nF 10.1:112)

“For after entering he exhibited his hands and feet and pierced side, and bones and sinews and the rest, thus what was seen was not imagination” / μετὰ γὰρ τὸ εἰσελθεῖν ἔδειξε χεῖρας καὶ πόδας καὶ πλευρὰν νενυγμένην, ὁστᾶ τε καὶ νεῦρα καὶ τὰ ἄλλα, ὡς μὴ εἶναι φαντασίαν τὸ ὁρώμενον (*Pan.* De incarnatione 3.4; GCS nF 10.1:231) [not a section on GMcn]; R error νεῦφα

“Look, because a spirit does not have flesh and bones, as you see me having” / ἴδετε ὅτι πνεῦμα σάρκα καὶ ὁστᾶ οὐκ ἔχει, ὡς ὁρατέ με ἔχοντα (*Pan.* 64.64.7; GCS 31:504); section on Origen

“Even so after entering he displayed bones and flesh, the imprint of the spear and imprint of nails, being touched by Thomas, being seen by the students” / καίπερ μετὰ τὸ εἰσελθεῖν δεικνύων ὁστᾶ καὶ σάρκα, τύπον λόγχης καὶ τύπον ἥλων, ψηλαφώμενος ὑπὸ τοῦ Θωμᾶ, ὁρώμενος ὑπὸ τῶν μαθητῶν (*Pan.* 69.67.3; GCS 37:215); section on Arians

“See my hands and my feet and the imprints of nails, because it is I myself. Feel and see that a spirit does not have flesh and bones, just as you see me having. And saying this he exhibited to them the hands and the feet” / ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου καὶ τοὺς τύπους τῶν ἥλων, ὅτι ἐγὼ εἰμι αὐτός. ψηλαφήσατε καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὁστᾶ οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. καὶ τοῦτο εἰπὼν ὑπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας (*Pan.* 77.9.5; GCS 37:424) [in section on Apollinarians; specifically mentions this as “what Luke wrote”]

*--5.101 Luke 24.41 (TNCC) (TN/V)

\$T “But yet even when they still did not believe he desired food so that he might show them that he had teeth” / *atquin adhuc eis non credentibus propterea cibum desideravit, ut se ostenderet etiam dentes habere* (*Marc.* 4.43.8; SC 456:526; Evans 506)

--8.22 Luke 24.42–43

“So too, those ones will not eat fish now, but there in the resurrection, just as he too after his resurrection ate the fish which he found among the fisherman.” (Eznik, *De deo* 407; R 8.22); [get Armenian text]

*--5.102 Luke 24.47 (TNCC) (TN/V)

\$T “accordingly also sending apostles to preach to all nations” / *siquidem et apostolos mittens ad praedicandum universis nationibus* (*Marc.* 4.43.9; SC 456:526; Evans 506)

Passages without Correspondence in Luke

Adm 2.18 (830e)

Isidore of Pelusium (early 5th cent.), ep. 1.371 (PG 78:393A)

opponents claim that Matt 5:17 is omitted from GMcn; unusual if it is a version of Luke!

see Klinghardt v1:54-55

see R. Riedinger, "Zur antimarkionitischen Polemik des Klemens von Alexandria," *VigChr* 29 (1975) 15-32; argued that this passage traces back to lost work by ClemAlex; K (n91) dismisses as irrelevant b/c Isidore is writing in 5th century (weird position to take, since so much of K's edition is predicated on 5th century Bezae)

Translation to do:

focus on compiling all attestations and relevant evidence; don't worry about reconstruction yet

Translate and update Adamantius throughout

Translate and update Tertullian throughout

Translate and update all Syriac quotations

Learn Coptic; add GThom parallels throughout

Add Epiphanius references to Hypothesis 3 section

Check for additional polemics against Marcion; Apelles; Rhodon; both mentioned in Harnack

Do broader TLG search for *radiourgew*, especially in Irenaeus, Origen, Clement of Alexandria

See what additional references BD, N and K have

Comb through Sloan's list of patristic attestations to GHebrews to consider as part of Q

To DTR *signa enim in libro tuo contra te sunt; signa enim in libro tuo mea sunt.*

GMcn Editions online:

Hahn 1823: <https://babel.hathitrust.org/cgi/pt?id=hvd.ah461i&view=1up&seq=6>

Hahn in 1823 has running list of testimonies in parallel columns: T E others; 132-220; no continuous edition of Greek text

Hahn in Thilo 1832 has continuous edition of Greek text

Ritschl 1846: <https://babel.hathitrust.org/cgi/pt?id=hvd.ah461j&view=2up&seq=5>

Other Research to Do:

Aquila and Theodotion; Theodotion; Jacobs 65-67; *elenchos* means "refutation"

Tertullian verse list for counting:

Roth (with my corrections)

3.1, 4.31, 4.16, 4.23, 4.27, 4.29, 4.30, 4.31, 4.32, 4.34, 4.35, 4.40, 4.41, 4.42, 4.43

5.2, 5.9, 5.10, 5.11, 5.12, 5.13, 5.14, 5.17, 5.18, 5.20, 5.21, 5.24, 5.26, 5.27, 5.30, 5.31, 5.33, 5.34, 5.35, 5.36, 5.37, 5.38

6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8, 6.9, 6.12, 6.13, 6.14, 6.16, 6.17, 6.20, 6.21, 6.22, 6.23, 6.24, 6.25, 6.26, 6.27, 6.28, 6.29, 6.30a, 6.31, 6.34a, 6.35b, 6.36, 6.37, 6.38, 6.39, 6.40, 6.41, 6.42, 6.43, 6.45, 6.46

7.2, 7.9, 7.12, 7.14, 7.15, 7.16, 7.18, 7.19, 7.20, 7.22, 7.23, 7.24, 7.26, 7.27, 7.28, 7.36, 7.37, 7.38, ~~7.47, 7.48~~, 7.50

8.2, 8.3, 8.4, 8.8, 8.16, 8.17, 8.18, 8.20, 8.21, 8.22, 8.23, 8.24, 8.25, 8.27, 8.28, 8.30, 8.31, 8.32, 8.43, 8.44, 8.45, 8.46, 8.48

9.2, 9.3, 9.5, 9.7, 9.8, 9.12, 9.13, 9.14, 9.17, 9.20, 9.21, 9.22, 9.24, 9.26, 9.29, 9.30, 9.31, 9.32, 9.33, 9.34, 9.35, 9.41, 9.46, 9.47, 9.48, 9.54, 9.55, 9.57, 9.58, 9.59, 9.60, 9.61, 9.62

10.1, 10.4, 10.5, 10.7, 10.8, 10.9, 10.10, 10.11, 10.16, 10.19, 10.21, 10.22, 10.23, 10.24, 10.25, 10.27

11.1, 11.2, 11.3, 11.4, 11.5, 11.7, 11.8, 11.9, 11.11, 11.12, 11.13, 11.14, 11.15, 11.18, 11.19, 11.20, 11.21, 11.22, 11.27, 11.28, 11.29, 11.33, 11.37, 11.38, 11.39, 11.40, 11.41, 11.42, 11.43, 11.46, 11.47, 11.48, 11.52

12.1, 12.2, 12.3, 12.4, 12.5, 12.8, 12.9, 12.10, 12.11, 12.12, 12.13, 12.14, 12.16, 12.19, 12.20, 12.23, 12.24, 12.27, 12.28, 12.30, 12.31, 12.35, 12.36, 12.37, 12.39, 12.40, 12.41, 12.42, 12.43, 12.44, 12.45, 12.46, 12.47, 12.48, 12.49, 12.51, 12.53, 12.56, 12.57, 12.58, 12.59

13.14, 13.15, 13.19, 13.20, 13.21, 13.25, 13.26, 13.27, 13.28

14.12, 14.14, 14.16, 14.17, 14.18, 14.19, 14.20, 14.21, 14.22, 14.23, 14.24

15.3, 15.4, 15.5, 15.6, 15.7, 15.8, 15.9, 15.10

16.2, 16.4, 16.5, 16.6, 16.7, 16.9, 16.11, 16.12, 16.13, 16.14, 16.15, 16.16, 16.17, 16.18, 16.22, 16.23, 16.26, 16.29, 17.1, 17.2, 17.3, 17.4, 17.11, 17.12, 17.14, 17.15, 17.16, 17.17, 17.18, 17.19, 17.20, 17.21, 17.25, 17.26, 17.28, 17.32, 18.1, 18.2, 18.3, 18.5, 18.7, 18.10, 18.11, 18.12, 18.13, 18.14, 18.18, 18.19, 18.20, 18.21, 18.22, 18.23, 18.35, 18.37, 18.38, 18.39, 18.42, 18.43

19.2, 19.6, 19.8, 19.9, 19.10, 19.11, 19.13, 19.22, 19.23, 19.26

20.1, 20.4, 20.5, 20.6, 20.7, 20.8, 20.24, 20.25, 20.27, 20.28, 20.29, 20.30, 20.31, 20.33, 20.34, 20.35, 20.36, 20.39, 20.41, 20.44

21.7, 21.8, 21.9, 21.10, 21.11, 21.12, 21.13, 21.14, 21.15, 21.16, 21.17, 21.19, 21.20, 21.25, 21.26, 21.27, 21.28, 21.29, 21.30, 21.31, 21.32, 21.33, 21.34, 21.35, 21.37, 21.38

22.1, 22.3, 22.4, 22.5, 22.15, 22.19, 22.20, 22.22, 22.33, 22.34, 22.48, 22.66, 22.67, 22.69, 22.70, 22.71

23.1, 23.2, 23.3, 23.7, 23.8, 23.9, 23.18, 23.19, 23.22, 23.23, 23.25, 23.32, 23.33, 23.44, 23.44, 23.45, 23.46, 23.50, 23.51, 23.52, 23.53, 23.55

24.1, 24.3, 24.4, 24.6, 24.7, 24.9, 24.11, 24.13, 24.15, 24.16, 24.19, 24.21, 24.25, 24.37, 24.38, 24.39, 24.41, 24.47

Additional:

Roth E (not in mine): 9.28, 24.18

Adm: 5.36, 5.38, 6.8,

Adm only: 5.38, 6.8, 9.1, 9.6, 9.18-19, 18.16, 18.36, 18.40, 18.41, 22.17

E only: 9.40, 10.26, 10.28, 12.32, 12.38, 13.16, 17.22, 20.19, 22.8, 22.14, 22.41, 22.47, 23.56, 24.5, 24.18 (R),

M E: 3.1, 5.12, 5.13, 5.14, 5.24, 5.36, 5.37 (7)

6.3, 6.4, 6.5, 6.16, 6.17, 6.19, 6.20, 6.23 (8)

7.9, 7.23, 7.27, 7.36, 7.37, 7.38, 7.44, 7.45, 7.46 (9)

8.19, 8.20, 8.23, 8.24, 8.42, 8.43, 8.44, 8.45, 8.46 (9)

9.16, 9.22, 9.30, 9.31, 9.35, 9.40, 9.41, 9.44 (8); R has 928

10.21, 10.25, 10.26, 10.27, 10.28 (5) – subtotal 46

11.5, 11.9, 11.11, 11.12, 11.13, 11.29, 11.42, 11.47 (8)

12.4, 12.5, 12.6, 12.8, 12.30, 12.31, 12.32, 12.38, 12.46, 12.58 (10)

13.16, 13.28, 16.16, 16.19, 16.20, 16.22, 16.24, 16.25, 16.29, 16.31 (10)

17.12, 17.14, 4.27, 17.22 (4) – next subtotal 31

18.18, 18.19, 18.20, 18.35, 18.38, 18.42, 18.43 (7)

20.19, 22.4, 22.8, 22.14, 22.15, 22.41, 22.47, 22.63, 22.4 (9)

23.2, 23.33, 23.34, 23.45, 23.46, 23.50, 23.53, 23.56 (8)

24.4, 24.5, 24.6, 24.7, 24.13, 24.15, 24.25, 24.26, 24.30, 24.31, 24.38, 24.39 (12); R has 24.18

114 total

E NP: 1.1–2.52, 3.2–38, 11.30–32, 11.49–51, 12.28, 13.1–9 (80+52+37+3+3+1+9 = 185)

E NP 2: 13.29–35, 15.11–32, 17.7–10, 18.31–33, 19.28–46, 20.9–18, 20.37–38, 22.16, 21.18, 21.21–22, 22.35–38, 22.49–53, 23.39–43 (7+22+4+3+19+10+2+1+1+2+4+5+5 = 86) 270 total

ESOPVS IVDÆVS

