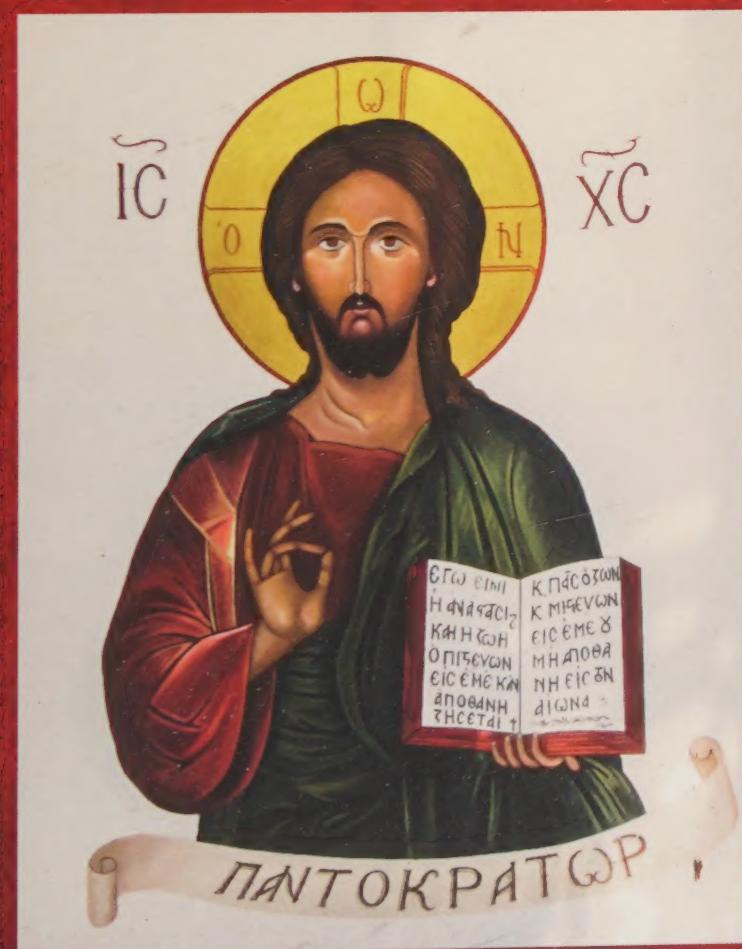


Gospel of the Lord

circulated by
Marcion of Sinope





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THE GOSPEL OF THE LORD :

AN EARLY VERSION

WHICH WAS CIRCULATED BY

MARCION OF SINOPE

AS

THE ORIGINAL GOSPEL.

*Translated from the Greek by the REV. JAMES HAMLYN HILL, M.A.,
formerly Senior Scholar of St. Catharine's College, Cambridge.*

ABBREVIATIONS USED IN THE NOTES.

A.-V., Authorized Version.—B., Baring-Gould.—D., Dialogue “*De Rectā Fide*,” attached to Origen’s works.—E., Epiphanius.—H., Hahn.—Hil., Hilgenfeld.—I., Irenæus.—J., Justin Martyr.—L., S. Luke—M., Marcion—N., Nowhere referred to by ancient writers in connection with Marcion.—O., Origen.—Om., omit, omitting, omitted, &c.—R., Ritschl.—Ret., retain, retained.—R.-V., Revised Version.—S., Sanday.—V., Volkmar.—v., verse as numbered in the Authorized Version, and to the right of the text.—W., Westcott.—Wa., Waite.

ERRATA.

Page 2 line 34 add: Om. "in thy country."
" 19 " 32 after E. insert: in his Refutation.
" " 37 for 46-48 read 49-50.
" 33 " 35 add: "and held back outside" not in L.
" 37 " 8 for An read A.
" 40 " 1 for to meat read *to meat*.
" " 36 for R.V. read R.-V.
" 47 " 32 read age [and] to.

INTRODUCTION.

BARING-GOULD* and others have published translations of the portions of Marcion's Gospel, which differed in the Greek from the corresponding parts of our third Gospel; but, so far as we are aware, there has been no complete English translation of the whole published hitherto. The present is an attempt to supply this deficiency. The translation has been made (except where otherwise stated in the notes) from the Greek version of Hahn, contained in the Codex Apocryphus of Thilo.

The controversy, which has been carried on as to the relative value of this gospel and that attributed to S. Luke, and as to the nature of the connection, which so evidently exists between them, has been one of the most remarkable and interesting literary phenomena of the century, and has brought out clearly the power of modern criticism as well as the ability and ingenuity of the critics. The theory that the passages of our third gospel, that were not in Marcion's Gospel, were of much later origin and by another author, found able supporters, who refused to take for granted all that Tertullian, Epiphanius, and others had said, and by an exhaustive analysis of all the passages in either gospel, and of all the testimony they could glean from antiquity seemed to many to have established their contention. But Volkmar and others by reconstructing the Marcionite gospel from the patristic testimony and examining from a doctrinal point of

* "Lost and Hostile Gospels."

view the larger and the smaller gospel became convinced that portions had been cut out from the former. Since then the internal evidence of style and diction, examined with great ability by Dr. Sanday* and others, proves beyond reasonable question, that the whole of the third gospel was written by one and the same man. Not only peculiar words but also remarkable phrases and idioms abound in the portions published by Marcion, and are proportionately plentiful in all the passages of any size, which he did not use—both parts bearing in this respect a strong resemblance to the Acts of the Apostles (usually ascribed to the same author), but to no other part of the New Testament.

Before considering his gospel further a brief account of Marcion's life may not be out of place.

- According to Tertullian and others he was the son of a bishop, and was born at Sinope, in Pontus. He was a rich shipmaster, and arrived in Rome within two years either way of A.D. 140,† bringing this Gospel with him not as a new gospel, but as that which S. Paul used, and which he communicated to the churches he founded. This Marcion called "The Gospel of the Lord." In his early enthusiasm for the faith Marcion bestowed a rich present upon the church at Rome, in which he aspired to the chief place; but he was afterwards excommunicated by it as a heretic.
- He died about A.D. 170. He was a man of an energetic character, but rough and eccentric, of a thoroughly practical tendency, and with little speculative talent.‡ He accepted heartily the conception of the free grace of God in Christ; but he looked upon the Law and the Gospel (which S. Paul regarded as brought into harmony by the paedagogical office of the Law) as being purely hostile and irreconcileable.

Shortly after his arrival in Rome, Cerdö, the Syrian

* *Fortnightly Review*, June, 1875.

† "Sub Pio impius," Tertullian.

‡ See Kurtz on Church History.

Gnostic, who had already distinguished between the *good* God of Christianity and the *just* God of Judaism, gained an influence over him. He subsequently developed for himself a system the dominating idea of which was the irreconcileable opposition of righteousness and grace—law and gospel—Judaism and Christianity. To him the Creator of the earth was the God of this world only—the Demiurge—and inferior to the God of the universe, who had sent His Son to rescue mankind from subjection to the Creator and his laws with their penalties. All the patriarchs and prophets belonged to the inferior God. Their prophecies did not relate to Jesus but to a Messiah, whom the Creator purposed to send. Jesus suddenly appeared at Capernaum in human form on his divine mission, having had no human parents and no childhood. As a man he was crucified by the agents of the Creator, but rose again triumphant from the grave. Accordingly Marcion repudiated the Old Testament; and he set forth the supposed opposition between the two testaments in a special treatise, entitled “Antitheses.” He ignored traditions of doctrine and practice, and rejected

- the principle of allegorical interpretation, as it was applied by others to the Old Testament. He considered S. Paul the only true apostle, all the others having relapsed into
- Judaism. He tried in vain to remodel the church at Rome in accordance with these views, and then set himself to establish an organised ecclesiastical system of his own, and succeeded so well and had so many adherents, that by the fourth century Marcionite congregations were to be found in Italy, Egypt, Palestine, Arabia, Syria, and even Persia. They appear to have outlasted all the Gnostic sects, and there were many still existing in the 7th century. No founder of any other sect imitated so closely the life and doctrine of the Catholic Church, and—possibly for that reason—none was so often and distinctly denounced by its

members. All the services were conducted in the simplest forms: the Catechumens might take part in all, and of the Elect he required self denial, the simplest diet, and abstinence from marriage.

While others proposed to extend or complete the gospel, he claimed only to reproduce in its original simplicity the gospel of S. Paul; but as from the style of the writing it is evidently not that apostle's own composition, Marcion's testimony would agree with the idea, that it was composed by some friend or companion of S. Paul, thus affording a strong confirmation of the opinion, which certainly prevailed in the church fifty years later, that it was written by S. Luke.

Marcion's Gospel was probably the one used by Cerdon, since Tertullian says of him, that he received S. Luke's Gospel only, and not the whole of that.

Along with his gospel Marcion published ten of the epistles of S. Paul, and called the latter "The Apostolicon." Together with his gospel they form the first Canon of the New Testament on record; and this canon is often cited as evidence of the early existence of the writings contained in it, especially the written records of some of Our Lord's miracles. It would appear that before that time each christian community had its books that were read in the services, and *practically* constituted its Canon. Most of these books were the same in nearly all the churches, but some were less widely known than others, and some were looked upon as of doubtful authenticity; and no attempt had been made to establish by common consent a canon for general acceptance. Marcion's canon indicates the principles upon which the New Testament was formed: (1) S. Paul's *writings* were accepted as a final and decisive test of his teaching, and so with others; and (2) the whole collection of writings sanctioned by Apostles was regarded

as combining to convey all the different elements of christianity.

Such was the man who circulated the shorter gospel, which we are now considering, and such was his mode of procedure.

Now taking it as established that the additional matter (nearly one-third of the whole) contained in the larger gospel was originally composed by the same author as the rest, though not necessarily at the same time as the rest, the question next arises, Did Marcion possess the gospel in its larger form, when he issued the smaller? Was the third gospel in use in the churches of Pontus, in the form in which we now have it when Marcion left that country for Rome? and did Marcion publish an abridged edition to suit his own views? Or was the church at Sinope possessed of a shorter version, in which alone Marcion placed confidence? It cannot be said that this question has been answered with the same clearness and certainty as the other.

The testimony of Tertullian, Epiphanius, and Irenæus cannot be taken as conclusive on this point. We can accept their statements as to the contents of those copies of Marcion's Canon, which came under their notice, though their copies were not alike, but not as to the motives of Marcion or the sources from which he obtained what he published; for they certainly charged him with minor alterations, which were not of his making, as they are found in independent versions. The opinion that our third gospel passed through more than one edition and was enlarged by its author has gained strength of late years for reasons unconnected with Marcion or his Gospel. Now Marcion is charged with omitting portions of the Epistles, and it seems probable that he did so, though only to a very slight extent, excepting in the Epistle to the Romans, where the exact extent of these lacunæ cannot be ascertained; and

it is inferred from this that he cut out parts from the Gospel also. On the other hand *it is not proved that he altered any of the parts he published either in the Epistles or in the Gospel*, the majority of the differences between his text and that now received being supported by one or more ancient manuscripts. These differences constitute “various readings of the greatest interest, dating, as they do, to a time anterior to all other authorities in our possession.” *

An indication that Marcion used an earlier recension will be found by comparing the second and thirteenth verses of the eleventh chapter. In verse two Marcion commenced the Lord’s Prayer thus: “Father, let Thy Holy Spirit come upon us,” making this the initial and principal petition; and then he closed the ensuing argument on the importance of prayer by saying in verse thirteen “How much more shall your heavenly Father give the Holy Spirit to them that ask him?” Here the connection is obvious. The disciples were to ask for the Holy Spirit, and to infer that their heavenly Father would grant that good gift even more readily than an earthly father gave good gifts to his son; and not that only, but all the petitions of their prayer, of which that alone is mentioned as the first and best. But in our third gospel the Lord’s Prayer contains no reference to the Holy Spirit, and that being so the reference to Him in verse thirteen (which is the same as in Marcion’s Gospel) is inappropriate to say the least, and it would have been much more natural, for example, if verse thirteen had read “give *their daily bread* to them that ask him?” The explanation of the want of connection between verse thirteen and the preceding prayer in our gospel seems to be this. The common author of the whole, when he *first* composed the gospel, referred to the Holy Spirit in both places; but in a later recension, finding that the Lord’s prayer—of

* Westcott on The Canon, p. 315.

which beyond question there were several versions in early times—was becoming generally accepted in the churches or in other gospels or at Jerusalem in a different form to that contained in his gospel, altered it, but omitted to alter verse thirteen to correspond with the new form of verse two. And, if so, is it not highly probable that it was written in its first form soon after S. Paul began to preach, and that the correction was made at the time of which he wrote: “*fourteen years after I went up again to Jerusalem . . . and communicated unto them that gospel, which I preach among the Gentiles,*” &c. (Galatians II., 1, 2). Certainly the absence of all allusion to the Third Person of the Blessed Trinity in the Lord’s Prayer is very remarkable. From Marcion’s Gospel we learn that there was a very early version of it, in which the Holy Spirit was mentioned. Gregory, of Nyssa, had the same clause with the addition of the words “and cleanse *us*,” but little weight was attached to a reading of so late a date. This is only one of many curious and interesting facts, that may be ascertained from a careful study of this document. According to the Pseudo-Hippolytus and Dorotheus (see Baring-Gould) the first bishop of Sinope was Philologus,* a personal friend of S. Paul; if so, how natural to suppose that he would possess a copy of that apostle’s gospel in its first form; and even if this were not the case it is quite conceivable, that a copy of the first edition might be conveyed to Pontus and remain in use in that remote region with or without other versions long after it had been superseded elsewhere by the later and fuller edition, and that Marcion may have preferred the shorter version both as the original one, and as the one most in accord with his own views.

We may assume that Marcion held his peculiar views sincerely and conscientiously, and we may argue inductively

* *Romans XVI, 15.*

as to which hypothesis will most naturally explain how he came in the first instance to entertain such views. Is it more reasonable to suppose that Marcion's errors arose in part from his possessing an imperfect and incomplete account of the life and teaching of Jesus, and so, when he became acquainted with the fuller account, he preferred to reject as spurious the additional matter rather than abandon opinions inconsistent therewith that he had already formed and published: or to suppose that he formed his opinions in direct opposition to the gospel he had been taught to believe, and then excused himself by mutilating that book? Clearly the former furnishes the more natural explanation of the phenomena; and it must be borne in mind that Marcion assigned as his reason for using his Gospel, that it was the oldest version, and there is nothing to show that he entirely rejected the other gospels, or disputed their authorship.

Assuming then that Marcion employed an early recension of S. Luke's Gospel, it is still open to us to suppose, that he left out portions of it, and this seems to many to offer the best explanation of the actual facts, since some of the parts of our third Gospel, that were not in Marcion's, are such as he could not possibly accept, holding the views he did; whilst others (e.g., the parable of the Prodigal Son) furnish from their contents no sufficient reason, why Marcion should have cut them out; and on the other hand, as Tertullian and Epiphanius abundantly prove, many of the passages retained by Marcion are quite as hostile to his views as any, that he is supposed to have excised. Perhaps future researches may throw light on the question, how much of the missing portions was absent also from the first edition of S. Luke.

Amesbury, Wilts, August, 1891.

THE GOSPEL OF THE LORD.

S. LUKE.

III.

1

IV.

I. In the fifteenth year of the reign of Tiberius Cæsar, 1
2 [Pontius Pilate being the Governor of Judæa,] Jesus 21
came down to Capernaum, a city of Galilee, and was
3 teaching on the sabbath days: and they were astonished 32
at his doctrine: for his word was in authority.
4 And in the synagogue there was a man, which had a 33
spirit of an unclean demon, and he cried out with a loud
5 voice, Saying, Let *us* alone; what have we to do with 34
thee, Jesus? art thou come to destroy us? I know thee
6 who thou art: the Holy One of God. And Jesus 35
rebuked him, saying, Hold thy peace, and come out of
him. And when the demon had thrown him into the midst,
7 he came out of him, having done him no hurt. And 36
amazement came upon all, and they spake together,
saying one to another, what is this word? For in
authority and power he commandeth the unclean spirits,
8 and they come out. And a rumour of him went out 37
into every place of the country round about.
9 And he arose out of the synagogue, and entered into 38
the house of Simon. And Simon's wife's mother was taken
with a great fever: and they besought him for her.

In the numbering of the references the Authorized Version has been followed.

III.—1 Bracketed part. om.: H. W. ret. B.

IV.—31 For "Jesus." H. W. Wa. read "God," others "Christ."

34 Om.: "of Nazareth." Cf. XVIII., 37 and XXIV., 19.

36-39 N. vv. 38, 39. om.: H. R. Bauer. ret. Hil. V., doubtful W.
B. puts 37 after 39.

10 And he stood over her, and rebuked the fever; and it ³⁹ left her: and immediately she arose and ministered unto them.

11 And he came to Nazareth, and went into the syna- ¹⁶

12 gogue [on the sabbath day] and sat down. And the eyes of all in the synagogue were fastened on him. ²⁰

13-14 And he began to speak unto them: and all wondered ²¹⁻²²

15 at the words which proceeded out of his mouth. And ²³ he said unto them, Ye will surely say unto me this parable, Physician, heal thyself: whatsoever we have

16 heard done at Capernaum, do also here. But I tell you of ²⁵ a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months,

17 when great famine occurred throughout all the land; and ²⁶ unto none of them was Elijah sent, but only to Sarepta,

18 a city of Sidon, unto a woman *that was* a widow. And ²⁷ many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, but only

19 Naaman the Syrian. And they were all filled with wrath ²⁸

20 in the synagogue, when they heard these things, and rose ²⁹ up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, to cast

21 him down headlong. But he passing through the midst ³⁰ of them went his way,

22 And when the sun was setting, all as many as had any ⁴⁰ sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

23 And demons also came out of many, crying out, and ⁴¹

16 Om.: "Where He had been brought up" and "as His custom was." Bracket om. H. ret. W. doubtful S.

22 Om.: "Bare Him witness and"; "Gracious"; "And they said, Is not this Joseph's son?"

23 This verse supports M's order, who puts the visit to Capernaum before that to Nazareth.

25-27 Om.: H.R.W.Wa. ret. S.V.B. Hil. (25, 26). Cf. XVII., 14-18 where M inserted v. 27.

30 V. adds "to Capernaum."

41 Om.: "Christ" after "Thou art"; so R.V.; but ret. W.Wa.

saying, Thou art the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was the Christ.

24 And when it was day, he departed and went into a ⁴² desert place: and the multitudes sought him, and came unto him, and stayed him, that he should not depart from ⁴³ them. And he said unto them, I must announce as good ⁴³ tidings the kingdom of God to the other cities also: for therefore am I sent.

26 And he was preaching in the synagogues of Galilee. ⁴⁴

II. Now it came to pass, that, as the multitude pressed ^{v.} upon him to hear the word of God, he was standing by ² the lake of Gennesaret, and saw two boats standing ² by the lake: but the fishermen were gone out of them, ³ and were washing *their* nets. And he entered into one of ³ the boats, which was Simon's, and asked him to thrust ⁴ out a little from the land. And he sat down, and ⁴ taught the multitudes out of the boat. Now when he ⁴ had left speaking, he said unto Simon, Put out into the ⁵ deep, and let down your nets for a draught. And Simon ⁵ answering said unto him, Master, we have toiled all the ⁶ night, and taken nothing: but at thy word I will let down ⁶ the net. And when they had this done, they inclosed a ⁶ ⁷ great multitude of fishes: and their net was breaking. And ⁷ they beckoned unto *their* partners, in the other boat, that ⁸ they should come and help them. And they came, and ⁸ filled both the boats, so that they began to sink. When ⁸ Simon Peter saw *it*, he fell down at Jesus' knees, saying, ⁹ Depart from me; for I am a sinful man, O Lord. For ⁹ amazement overcame him, and all that were with him, at ¹⁰ the draught of the fishes which they had taken: and ¹⁰ likewise also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt be taking men

11 alive. And when they had brought their boats to land, 11
they left all, and followed him.

12 And it came to pass, when he was in one of the cities, 12
behold a man full of leprosy: who seeing Jesus fell on *his* 13
face, and besought him, saying, Lord, if thou wilt, thou
13 canst make me clean. And he put forth *his* hand, and 13
touched him, saying, I will: be thou cleansed. And
14 immediately the leprosy departed from him. And he 14
charged him to tell no man: but go, and shew thyself to
the priest, and offer for thy cleansing, according as Moses
15 commanded, that this may be a testimony to you. But 15
so much the more went there a fame abroad of him: and
many multitudes came together to hear, and to be healed
16 by him of their infirmities. And he himself was with-
drawing in the wilderness, and praying.

17 And it came to pass on one of the days that he was 17
teaching, and there were Pharisees and doctors of the
law sitting by, which were come out of every village of
Galilee, and Judæa, and Jerusalem: and the power of the
18 Lord was *with Him* to heal them. And, behold, men 18
brought in a bed a man that was palsied: and they sought
19 to bring him in, and to lay *him* before him. And not 19
finding by what *way* they might bring him in because of
the multitude, they went up to the housetop, and let him
down through the tiles with *his* couch into the midst before
20 Jesus. And seeing their faith, he said unto him, Man, thy 20
21 sins are forgiven thee. And the scribes and the Pharisees
began to reason, saying, Who is this which speaketh
blasphemies? Who can forgive sins, but God alone?
22 But Jesus perceiving their reasonings answered and
said unto them, What reason ye in your hearts?
23 Whether is easier, to say, Thy sins are forgiven thee; or
24 to say, Rise up and walk? But that ye may know that

V.—14 “That this may be a testimony to you.” Several MSS. have
similar readings.

the Son of man hath authority upon earth to forgive sins (he said unto the palsied *man*), I say unto thee, Arise, and 25 take up thy couch, and go into thine house. And 25 immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying 26 God. And amazement took hold on all, and they 26 glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and saw a 27 publican, named Levi, sitting at the place of toll: and he 28 said unto him, Follow me. And he left all, rose up, and 28 followed him. And Levi made him a great feast in his 29 house: and there was a great company of publicans and 30 of others that were reclining with them. And their 30 scribes and the Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and 31 sinners? And Jesus answering said unto them, They 31 that are whole have no need of a physician; but they 32 that are sick. I am not come to call the righteous, but 32 33 sinners to repentance. And they said unto him, Why do 33 the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and 34 drink? And he said unto them, Can ye make the sons 34 of the bridechamber fast, while the bridegroom is with 35 them? But the days will come; and when the bridegroom 35 shall be taken away from them, then will they fast in 36 those days. And he spake also a parable unto them; 36 No man putteth a piece of a new garment upon an old 37 garment; else both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the 37 old. And no man putteth new wine into old wine-skins, 37 else the new wine will burst the skins, and itself will be

38 T. thought this verse implied a previous mention of the Baptist, which M. had cut out. It might however only imply a previous knowledge of his history in the reader.

38 spilled, and the skins will perish. But new wine must 38
 be put into new wine-skins, and both are preserved.
 39 No man also having drunk old *wine* straightway desireth 39
 new: for he saith, The old is better.

III. And it came to pass on the second sabbath after the first, VI
 that he was going through the corn fields; and his disciples
 plucked the ears of corn, and did eat, rubbing *them* in
 2 *their* hands. And certain of the Pharisees said unto
 them, Why do ye that which is not lawful to do on the
 3 sabbath days? And Jesus answering them said, Have
 ye not read even this what David did, when himself was
 4 an hungry, and they which were with him; how he
 went into the house of God, and did take and eat the
 shewbread, and gave also to them that were with him; which
 it is not lawful to eat but for the priests alone?
 5 And he said unto them, That the Son of man is Lord even
 of the sabbath.

6 And it came to pass also on another sabbath, that he 6
 entered into the synagogue and taught: and there was a
 7 man there and his right hand was withered. And the
 scribes and Pharisees watched him, whether he would
 heal on the sabbath day; that they might find an
 8 accusation against him. But he knew their reasonings,
 and said to the man which had the withered hand, Rise up,
 and stand forth in the midst. And he arose and stood
 9 forth. Then said Jesus unto them, I will ask you 9
 something; Is it lawful on the sabbath days to do good,
 10 or to do evil? to save life, or to destroy *it*? And looking 10
 round about upon them all, he said unto the man, Stretch
 forth thy hand. And he did so: and his hand was
 11 restored as the other. And they were filled with mad-

39 Not in T. May have been absent, as it is from some MSS.

ness ; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into 12 the mountain to pray, and was passing the whole night 13 in prayer to God. And when it was day, he called unto 13 him his disciples : and he chose from them twelve, whom 14 also he named apostles ; Simon (whom he also named 14 Peter), and Andrew his brother, James and John, Philip 15 and Bartholomew. Matthew and Thomas, James the son 15 16 of Alphæus, and Simon called Zelotes, and Judas the 16 brother of James, and Judas Iscariot, which also became a 17 traitor. And he came down among them, and stood on a 17 level place, and the multitude of his disciples, and a great number of the people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear 18 him, and to be healed of their diseases ; and they that 18 were troubled by unclean spirits : and they were healed. 19 And the whole multitude sought to touch him : for power 19 went out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, 20 Blessed are ye poor : for yours is the kingdom of God.

21 Blessed are ye that hunger now : for ye shall be filled. 21 Blessed are ye that weep now : for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they 22 shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's 23 sake. Rejoice ye in that day, and leap for joy : for, 23 behold, your reward is great in heaven : for according to 24 these things did their fathers unto the prophets. But 24 woe unto you that are rich ! for ye have your consola- 25 tion in full. Woe unto you that are full ! for ye 25 shall hunger. Woe unto you that laugh now ! for ye 26 shall mourn and weep. Woe unto you, when all men 26

VI.—17 "Among" for "with."

23 E. had "your" fathers; but T. "their" as A.-V. Cf. v. 26. 32-3 N.

shall speak well of you ! for according to these things did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do 27
28 good to them which hate you, bless them that curse you, 28
29 and pray for them which despitefully use you. Unto 29
him that smiteth thee on the *one* cheek offer also the
other ; and from him that taketh away thy cloke, withhold
30 not thy coat also. Give to every man that asketh of 30
thee ; and of him that taketh away thy goods ask *them*
31 not again. And as ye would that men should do to you, 31
32 do ye also to them likewise. And if ye love them which 32
love you, what thank have ye ? for sinners also love those
33 that love them. And if ye do good to them which do 33
good to you, what thank have ye ? for sinners also do
34 the same. And if ye lead *to them* of whom ye hope to 34
receive, what thank have ye ? for sinners also lend to
35 sinners, to receive equal things. But love ye your 35
enemies, and do good, and lend, hoping for nothing again ;
and your reward shall be great, and ye shall be sons
of the Highest : for he is kind unto the unthankful and *to*
36 the evil. Be ye therefore merciful, as your Father also is 36
37 merciful. And Judge not, and ye shall not be judged : 37
condemn not, and ye shall not be condemned : release
38 and ye shall be released : Give, and it shall be given unto 38
you ; good measure, pressed down, and shaken together,
and running over, shall they give into your bosom. For
with the same measure that ye mete withal it shall be
measured to you again.

39 And he spake a parable unto them, Can the blind lead 39
40 the blind ? shall they not both fall into the ditch ? The 40
disciple is not above his teacher : but every one that is
41 perfect shall be as his teacher. And why beholdest thou 41
the mote that is in thy brother's eye, but perceivest not the
42 beam that is in thine own eye ? Either how canst thou 42
say to thy brother, Brother, let me pull out the mote that

is in thine eye, when thou thyself beholdest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shall thou see clearly to pull out the mote that is in thy brother's eye.

43 For there is no good tree that maketh corrupt fruit; nor 43
44 corrupt tree that maketh good fruit. For each tree is 44
known by its own fruit. For of thorns they do not
gather figs, nor of a bramble bush gather they grapes. 45
45 The good man out of the good treasure of his heart
bringeth forth that which is good; and the evil man out
of the evil treasure of his heart bringeth forth that
which is evil: for out of the abundance of the heart his
46 mouth speaketh. And why call ye me, Lord, Lord, and 46
47 do not the things which I say? Everyone that cometh 47
to me, and heareth my sayings, and doeth them, I will
48 shew you to whom he is like: He is like a man 48
building a house, who digged and went deep, and
laid a foundation on the rock: and when the flood
arose, the stream beat vehemently upon that house, and
had not strength to shake it: for it was founded upon the
49 rock. But he that heareth, and doeth not, is like a man 49
that without a foundation built an house upon the earth;
against which the stream did beat vehemently, and
immediately it fell; and the ruin of that house was
great.

IV. Now when he had completed all his sayings in the ears VII
of the people, he entered into Capernaum.

2 And a certain centurion's servant was sick, and going to 2
3 die; and he was precious unto him. And when he heard 3
of Jesus, he sent unto him elders of the Jews, asking
4 him that he would come and save his servant. And
when they came to Jesus, they besought him earnestly,
saying, That he was worthy for whom he should do this:
5 For he loveth our nation, and he hath built us the

6 synagoguc. Then Jesus went with them. And when he 6
was now not far from the house, the centurion sent friends
to him, saying unto him, Lord, trouble not thyself: for I
am not worthy that thou shouldest enter under my roof:
7 Wherefore neither thought I myself worthy to come unto 7
thee: but say in a word, and my boy shall be healed.
8 For I also am a man set under authority, having under 8
me soldiers, and I say unto this one, Go, and he goeth; and
to another, Come, and he cometh; and to my servant, Do
9 this, and he doeth *it*. And when Jesus heard these things, 9
he marvelled at him, and turned, and said unto the
multitude that followed him, I say unto you, not even
10 in Israel have I found so great faith. And they that 10
were sent, returning to the house, found the sick servant
whole.

11 And it came to pass the day after, that he was going 11
into a city called Nain; and many of his disciples were
12 going with him, and a great multitude. Now when he 12
came nigh to the gate of the city, behold, a dead man
was being carried out, the only son of his mother, and
she was a widow: and a considerable multitude of the
13 city was with her. And when the Lord saw her, he had 13
14 compassion on her, and said unto her, Weep not. And he 14
came and touched the bier: and they that bare *him* stood
still. And he said, Young man, I say unto thee, Arise.
15 And the dead *man* sat up, and began to speak. And 15
16 he delivered him to his mother. And fear took hold 16
on all: and they glorified God, saying, That a great
prophet is risen up among us; and, That God hath
17 visited his people. And this rumour of him went forth 17
in the whole of Judea, and in all the region round
about.

18 And the disciples of John told him of all these 18
19 things. And John calling *unto him* a certain two of his 19
disciples sent *them* to Jesus, saying, Art thou he that

20 cometh? or are we to look for another? And when the men 20
 were come unto him, they said, John the Baptist hath sent
 us unto thee, saying, Art thou he that cometh? or
 21 are we to look for another? And in that same hour he 21
 cured many of infirmities and plagues and of evil spirits;
 22 and unto many blind he gave sight. And Jesus answering 22
 said unto them, Go your way, and tell John what
 things ye have seen and heard; that the blind receive
 their sight, the lame walk, the lepers are cleansed, the
 deaf hear, the dead are raised, the poor have good tidings
 23 announced to them. And blessed is *he*, whosoever shall 23
 not be offended in me.

24 And when the messengers of John were departed, he 24
 began to say unto the multitudes concerning John, What
 are ye come out into the wilderness to gaze at? A reed
 25 shaken with the wind? But what are ye come out to 25
 see? A man clothed in soft raiment? Behold, they which
 are in gorgeous apparel, and delicacy, are in kings'
 26 courts. But what are ye come out to see? A prophet? 26
 Yea, I say unto you, and much more than a prophet.
 27 This is *he*, of whom it is written, Behold, I send my 27
 messenger before thy face, which shall prepare thy way
 28 before thee. For I say unto you, Among those that are 28
 born of women, a greater prophet than John the Baptist,
 there is none: but he that is less in the kingdom of God
 29 is greater than he. And all the people when they heard 29
 it, and the publicans, justified God, being baptised with
 30 the baptism of John. But the Pharisees and lawyers 30
 rejected the counsel of God unto themselves, being not
 31 baptised of him. And the Lord said, Whereunto then 31
 shall I liken the men of this generation? and to what are
 32 they like? They are like unto children sitting in the 32

VII.—24-26 "Are ye come" implies that John was in the neighbourhood; and
 so does "this" in v. 27.

29-35 Not referred to by T. om.: H.B.R.S.W.Wa. ret. Hil. V.

marketplace, and calling one to another, and saying, We
piped unto you, and ye did not dance; we mourned to
33 you, and ye did not weep. For John the Baptist is come 33
neither eating bread nor drinking wine; and ye say, He
34 hath a demon. The Son of man is come eating and 34
drinking, and ye say, Behold a gluttonous man, and a
35 winebibber, a friend of publicans and sinners! And 35
wisdom was justified of all her children.

36 And one of the Pharisees desired him that he would 36
eat with him. And he went into the Pharisee's house, and
37 reclined to meat. And, behold, a woman in the city, which 37
was a sinner, when she knew that he was reclining in
the Pharisee's house, brought an alabaster box of oint-
38 ment, and stood at his feet behind him weeping, and 38
began to wet his feet with the tears, and did wipe them with
the hairs of her head, and kissed his feet, and anointed
39 them with the ointment. Now when the Pharisee which 39
had bidden him saw it, he spake within himself, saying,
This man, if he were a prophet, would have known who
and what manner of woman this is that toucheth him:
40 for she is a sinner. And Jesus answering said unto him, 40
Simon, I have somewhat to say unto thee. And he saith,
41 Teacher, say on. A certain money-lender had two 41
debtors: the one owed five hundred denarii, and the other
42 fifty. And when they had not wherewith to pay, he 42
forgave them both. Tell me therefore, which of them
43 will love him more? Simon answered and said, I suppose 43
that he, to whom he forgave the more. And he said unto
44 him, Thou hast rightly judged. And he turned to the 44
woman, and said unto Simon, Seest thou this woman?
I entered into thine house: water for my feet thou gavest
not: but she hath wetted my feet with tears, and wiped
45 them with the hairs of her head. A kiss thou gavest me 45
not: but she since the time I came in hath not ceased
46 kissing my feet. My head with oil thou didst not anoint: 46

but this woman hath anointed my feet with ointment.
 47 For the sake of which I say unto thee, Her sins which 47
 are many are forgiven : [for she loved much : but to
 48 whom little is forgiven, *the same* loveth little. And he 48
 49 said unto her, Thy sins are forgiven.] And they that 49
 were reclining with him began to say among themselves,
 50 Who is this that even forgiveth sins ? And he said to 50
 the woman, Thy faith hath saved thee ; go into peace.

V. And it came to pass afterward, that he made his way VIII
 through city and village, preaching and announcing as
 good tidings the kingdom of God : and the twelve were
 2 with him. And certain women, which had been healed of 2
 evil spirits and infirmities, Mary called Magdalene, from
 3 whom seven demons had gone out, and Joanna the wife 3
 of Chuza, Herod's steward, and Susanna, and many
 others, which ministered unto him of their possessions.

4 And when a great multitude were coming together, and 4
 they of every city were come to him, he spake by a
 5 parable : The sower went out to sow his seed : and as he 5
 sowed, some fell by the way side ; and it was trodden
 6 down, and the fowls of the heaven devoured it. And other 6
 fell upon the rock ; and when sprung up, it withered away,
 7 because it lacked moisture. And other fell in the midst 7
 of the thorns ; and the thorns sprang up with it, and
 8 choked it. And other fell on the good ground, and 8
 when sprung up, it made fruit an hundredfold. And
 when he said these things, he cried, He that hath ears
 to hear, let him hear.

9 And his disciples asked him, saying, What might this 9
 10 parable be ? And he said, Unto you it is given to know 10
 the mysteries of the kingdom of God : but to the rest in
 parables ; that seeing they may not see, and hearing
 11 they may not understand. Now the parable is this : 11

12 The seed is the word of God. Those by the way side are 12
 they that hear ; then cometh the devil, and taketh away
 the word from their heart, lest they should believe and
 13 be saved. Those on the rock *are they*, which, when they 13
 hear, receive the word with joy ; and these have no root,
 which for a while believe, and in time of temptation fall
 14 away. And that which fell among thorns, these are 14
 they, which, when they have heard, go, and are choked
 with cares and riches and pleasures of *this* life, and bring
 15 no fruit to perfection. But that on the good ground, 15
 these are, whoever in an honest and good heart, having
 heard the word, keep hold *of it*, and bring forth fruit in
 patience.

16 No man, when he hath lighted a lamp, covereth it 16
 with a vessel, or putteth *it* under a bed ; but setteth *it* on
 a lamp-stand, that they which enter in may see the light.
 17 For there is no secret *thing*, that shall not be made 17
 manifest ; nor hidden, that shall not be known and come
 18 into view. Take heed therefore how ye hear : for who- 18
 soever hath, to him shall be given ; and whosoever hath
 not, even what he seemeth to have shall be taken from
 him.

19 And it was told him by *certain* which said, Thy mother 20
 and thy brethren stand without, desiring to see thee.
 20 And he answered and said unto them, Who is my mother 21
 and *my* brethren ? My mother and my brethren are
 these, which hear the word of God, and do it.

21 Now it came to pass on one of the days, that he went 22
 into a boat and his disciples : and he said unto them, Let
 us go over unto the other side of the lake. And they
 22 launched forth. But as they sailed he fell asleep : and 23
 there came down a storm of wind on the lake ; and
 they were filling *with water*, and were in jeopardy.

VIII.—18 Cf. XIX., 26.

21 Cf. S. Matt. XII., 48.

23 And they came to him, and awoke him, saying, Master, 24
master, we perish. And he arose, and rebuked the wind
and the raging of the water: and they ceased, and there
24 was a calm. And he said unto them, Where is your 25
faith? And they were frightened and wondered, saying
one to another, Who then is this? for he commandeth
even the winds and water, and they obey him?
25 And they sailed down to the country of the Gadarenes, 26
26 which is over against Galilee. And when he went forth 27
to land, there met him out of the city a certain man, which
had demons long time, and wore no cloke, neither abode
27 in a house, but among the tombs. When he saw Jesus, he 28
cried out, and fell down before him, and with a loud voice
said, What have I to do with thee, Jesus, *thou* Son of
28 God most high? I beseech thee, torment me not. (For 29
he had commanded the unclean spirit to come out of the
man. For oftentimes it had caught him: and he was
guarded and bound with chains and in fetters; and he
brake the bands asunder, and was driven of the demon
29 into the deserts). And Jesus asked him, saying, What is 30
30 thy name? And he said, Legion: because many demons 31
were entered into him. And they besought him that he
31 would not command them to go out into the abyss. 32
And there was there an herd of many swine feeding on
the mountain: and they besought him that he would
suffer them to enter into them. And he suffered them.
32 Then went the demons out of the man, and entered into 33
the swine: and the herd ran violently down the steep
33 place into the lake, and were choked. When they that fed 34
them saw what was done, they fled, and went and told *it*
34 in the city and in the country. Then they went out to 35
see what was done; and came to Jesus, and found the
man, from whom the demons were departed, sitting at the
feet of Jesus, clothed, and in his right mind: and they
35 were afraid. They also which saw *it* told them by what 36

means he that was possessed of the demons was saved.

36 Then the whole multitude of the country of the Gadarenes 37 round about asked him to depart from them ; for they were holden with great fear : and he entered into the

38 boat, and returned back again. Now the man, from 38 whom the demons were departed, besought him that he might be with him : but Jesus sent him away, saying,

38 Return to thine house, and recount how great things God 39 hath done unto thee. And he went his way, publishing throughout the whole city how great things Jesus had done unto him.

39 And it came to pass, that, when Jesus returned, the 40 multitude welcomed him : for they were all waiting for 40 him. And, behold, there came a man whose name was 41 Jairus, and he was a ruler of the synagogue : and he fell 41 down at Jesus' feet, and besought him that he would 42 come into his house : For he had an only daughter, 42 about twelve years of age, and she was dying. But as he 43 went the multitudes thronged him.

42 And a woman having an issue of blood twelve years, 43 which had spent all her living upon physicians, neither 43 could be healed of any, came behind him, and touched 44 the border of his garment : and immediately her issue of 44 blood stanch'd. And Jesus said, Who touched me ? 45 When all denied, Peter and they that were with him said, 45 Master, the multitude throng thee and press thee, and 46 sayest thou, Who touched me ? And Jesus said, Some- 46 body touched me : for I perceived that power had gone 47 out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what reason 47 she touched him, and how she was healed immediately.

42-46 Contracted in E., where 43-45 are briefly, "And a woman touching Him was healed of an issue of the blood : and the Lord said, 'who touched me ?' 49-56 N.

47 And he said unto her, Daughter, be of good comfort: thy 48
 faith hath saved thee; go into peace.

48 While he yet spake, there cometh one from the ruler 49
 of the synagogue's *house*, saying to him, Thy daughter is
 49 dead; trouble not the Teacher. But when Jesus heard 50
 it, he answered him, saying, Fear not: believe only,
 50 and she shall be saved. And when he came into the 51
 house, he suffered no man to go in, save Peter, and James,
 and John, and the father and the mother of the maiden.

51 And all were weeping, and bewailing her: but he said, 52
 52 Weep not; she is not dead, but sleepeth. And they 53
 53 laughed him to scorn, knowing that she was dead. And 54
 he put them all out, and took her by the hand, and called,
 54 saying, Maid, arise. And her spirit came again, and she 55
 arose straightway: and he commanded that *something* be
 55 given her to eat. And her parents were astonished: but 56
 he charged them to tell no man what was done.

VI. Then he called his twelve disciples together, and gave 9.
 them power and authority over all the demons, and to
 2 cure diseases. And he sent them to preach the kingdom 2
 3 of God, and to heal the sick. And he said unto them,
 Take nothing for *your* journey, neither staves, nor scrip,
 neither bread, neither money; neither have two coats
 4 apiece. And whatsoever house ye enter into, there abide,
 5 and thence depart. And whosoever will not receive you,
 when ye go out of that city, shake off even the dust from
 6 your feet for a testimony against them. And they 6
 departed, and went through the villages in order,
 announcing the good tidings, and healing everywhere.

7 Now Herod the tetrarch heard of all that was done by 7
 him: and he was much perplexed, because that it was
 8 said by some, that John was risen from the dead; and by 8
 some, that Elijah had appeared; and by others, that a
 9 prophet, one of the original *ones*, was risen again. And 9

Herod said, John, I beheaded: but who is this, about whom I hear such things? And he sought to see him.

10 And the apostles returned, and declared unto him what 10 things they had done. And he took them, and went aside privately into a desert place of a city called
 11 Bethsaida. But the multitudes perceived it, and followed 11 him: and he received them, and spake unto them about the kingdom of God, and healed them that had need of healing.
 12 And the day began to decline, and the twelve came, 12 and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and find victuals: for here we are in a desert
 13 place. But he said unto them, Give ye them to eat. 13 And they said, We have not more than five loaves and two fishes; except we should go and buy food for all this
 14 people. For they were about five thousand men. And 14 he said to his disciples, Make them recline in companies
 15 by fifties. And they did so, and made them all recline. 15
 16 And he took the five loaves and the two fishes, and 16 looking up to heaven, he blessed them, and brake, and
 17 gave to the disciples to set before the multitude. And 17 they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces twelve baskets.
 18 And it came to pass, as he was praying alone, his 18 disciples were with him: and he asked them, saying,
 19 Who do the multitudes say that I am? And they 19 answering said, John the Baptist; but some say, Elijah; and others say, that some prophet of the original ones
 20 is risen again. And he said unto them, But who do ye 20 say that I am? And Peter answering said, The Christ of
 21 God. And he charged them, and commanded them to 21 tell no man this thing; saying, The Son of man must
 22

IX.—18 D has "men" for "the multitudes."

suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third
 23 day. And he said to *them* all, If any *man* wishes to come 23
 after me, let him deny himself, and take up his cross
 24 daily, and follow me. For whosoever wishes to save his 24
 life shall lose it: but whosoever shall lose his life for my
 25 sake, the same shall save it. For what is a man profited, 25
 if he gain the whole world, and lose or forfeit his own
 26 self. For whosoever shall be ashamed of me and of my 26
 words, of him shall the Son of man be ashamed when he
 shall come in his own glory, and *in the glory* of the Father
 27 and of the holy angels. But I tell you truly, there are 27
 some of those that stand here, which shall by no means
 taste of death till they see the kingdom of God.

28 And it came to pass about eight days after these 28
 sayings, he took Peter and John and James, and went up
 29 into the mountain to pray. And it came to pass as he 29
 prayed, the appearance of his countenance was different
 30 and his raiment white, flashing like lightning. And, 20
 behold, there stood with him two men, which were Moses
 31 and Elijah, seen in his glory. Now Peter and they that 31-33
 were with him were weighed down with sleep: but when
 they were fully awake, they saw his glory, and the two
 32 men that stood with him. And it came to pass, as they 33
 departed from him, Peter said unto Jesus, Master, it is
 good for us to be here: and let us make three tabernacles;
 one for thee, and one for Moses, and one for Elias: not
 33 knowing what he said. But while he said these things, 34

29 Cf. S. Matt.: XVII.—2: “His face did shine as the sun.”

30 H.W. have “stood” from T., but E’s MS. had “talked” as A.V.
 Cf. v. 32.

31 Om.: “who.” Both T. and E. have “his” and MS.A. has “the”
 which would mean the same. They represent M. as saying,
 that Moses and Elias had no glory of their own, and that
 S. Peter was wrong in wishing to associate them with Jesus
 in tabernacles, wherefore the voice said “Hear Him.”—i.e.
 not them. Om.: “and spake”....to end. 46-48 N.

there came a cloud, and overshadowed them: and they
34 feared as they entered into the cloud. And a voice came 35
out of the cloud, saying, This is my beloved Son: hear
35 him. And when the voice came, Jesus was found alone. 36
And they were silent, and told no man in those days any
of those things which they had seen.

36 And it came to pass, on the next day, when they came 37
down from the mountain a great multitude met him.
37 And, behold, a man from the multitude cried out, saying, 38
Teacher, I beseech thee, look upon my son: for he is
38 my only begotten. And, lo, a spirit taketh him, and he 39
suddenly crieth out; and it convulseth him with foam,
39 and bruising him hardly departeth from him. And I 40
besought thy disciples that they should cast it out; and
40 they could not. And Jesus answered and said, O faith- 41
less and perverse generation, how long shall I be with
41 you, and suffer you? Bring thy son hither. And as he 42
was yet a coming, the demon rent him, and convulsed him.
And Jesus rebuked the unclean spirit, and healed the
42 boy, and gave him back to his father. And they were all 43
amazed at the majesty of God. And as they all wondered
at all things which Jesus did, he said unto his disciples,
43 Take ye into your ears these sayings: for the Son of man 44
44 is going to be delivered up into the hands of men. But 45
they understood not this saying, and it was hid from
them that they should not perceive it: and they feared to
ask him about this saying.

45 And there arose a reasoning among them, namely, who 46
46 should be the greater of them. And Jesus, perceiving 47
the reasoning of their heart, took a child, and set it by
47 himself. And said unto them, Whosoever shall receive 48
this child in my name receiveth me: and whosoever shall
receive me receiveth him that sent me: for he that is less
among you all, the same shall be great.

48 And John answered and said, Master, we saw one 49

casting out the demons in thy name ; and we hindered
 49 him, because he followeth not with us. And Jesus said 50
 unto him, Hinder *him* not : for he that is not against you
 is for you.

50 And it came to pass, when the days of his taking up 51
 were being fulfilled, that he stedfastly set his face to go to
 51 Jerusalem, And sent messengers before his face : and 52
 they went, and entered into a village of the Samaritans, so
 52 as to make ready for him. And they did not receive him, 53
 53 because his face was as going to Jerusalem. And when 54
 his disciples James and John saw *this*, they said, Lord,
 wilt thou that we command fire to come down from
 54 heaven, and consume them, even as Elijah did ? But he 55
 turned, and rebuked them, and said, Ye know not what
 55 manner of spirit ye are of. For the Son of man came not 56
 to destroy men's lives, but to save *them*. And they went
 into another village.

56 And it came to pass, that, as they went in the way, 57
 a certain *man* said unto him, Lord, I will follow thee
 57 whithersoever thou goest. And Jesus said unto him, The 58
 foxes have holes, and the birds of the heaven *have* lodging
 places ; but the Son of man hath not where he may lay
 58 *his* head. And he said unto another, Follow me. But he 59
 said, Lord, suffer me first to go and bury my father.
 59 Jesus said unto him, Leave the dead to bury their own 60
 dead : but go thou and proclaim the kingdom of God.
 60 And another also said, Lord, I will follow thee ; but first 61
 suffer me to bid them farewell, which are at my house.
 61 And Jesus said unto him, No man, having put his hand 62
 on the plough, and looking at the things behind, is fit for
 the kingdom of God.

VII. And after these things the Lord appointed other seventy x.
 also, and sent them two and two before his face into every

city and place, whither he himself was about to come. 2
 2 Therefore said he unto them, The harvest truly *is* great, 2
 but the labourers *are* few: pray ye therefore the Lord of
 the harvest, that he may send forth labourers into his
 3 harvest. Go your ways: behold, I send you forth as 3
 4 lambs in the midst of wolves. Carry no purse, nor wallet, 4
 5 nor shoes: and salute no man by the way. And into 5
 whatsoever house ye enter, first say, Peace *be* to this
 6 house. And if the son of peace be there, your peace shall 6
 rest upon it: but if not, it shall turn to you again. 7
 7 And in the same house remain, eating and drinking the
 things with them: for the labourer is worthy of his hire. 7
 8 Go not from house to house. And into whatsoever city 8
 ye enter, and they receive you, eat the things set before
 9 you: And heal the sick therein, and say unto them, The 9
 10 kingdom of God is come nigh unto you. But into what- 10
 soever city ye enter, and they receive you not, go out into
 11 the streets thereof, and say, Even the very dust of your 11
 city, which clave to us, we do wipe off against you: 12
 notwithstanding know this, that the kingdom of God is
 12 come nigh unto you. But I say unto you, that it shall 12
 be more tolerable in that day for Sodom, than for that
 13 city. Woe unto thee Chorazin! woe unto thee, Bethsaida! 13
 for if the powers had been done in Tyre and Sidon, which
 have been done in you, they would have repented long
 14 ago, sitting in sackcloth and ashes. But it shall be more 14
 tolerable for Tyre and Sidon at the judgment, than for
 15 you. And thou, Capernaum, shalt thou be exalted to the 15
 16 heaven? thou shalt be thrust down unto Hades. He 16
 that heareth you heareth me; and he that despiseth you
 despiseth me; and he that despiseth me despiseth him
 that sent me.

17 And the seventy returned with joy, saying, Lord, even 17

18 the demons are subject unto us in thy name. And he 18
 said unto them, I beheld Satan as lightning fallen from
 19 the heaven. Behold, I give unto you authority to tread 19
 on serpents and scorpions, and over all the power of the
 20 enemy: and nothing shall by any means hurt you. Not- 20
 withstanding in this rejoice not, that the spirits are
 subject unto you; but rather rejoice, that your names are
 written in the heavens.

21 In that hour Jesus rejoiced in the Spirit, and said, 21
 I thank thee, Lord of the heaven, that thou hast hid
 these things from the wise and prudent, and hast revealed
 them unto babes: even so, Father; for so it was well
 22 pleasing before thee. All things were delivered to me by 22
 my Father: and no man knoweth who the Father is, but
 the Son, and who the Son is, but the Father, and *he* to
 23 whomsoever the Son wishes to reveal *him*. And he 23
 turned him unto the disciples, and said privately, Blessed
 24 are the eyes which see what ye see: for I tell you, that 24
 prophets did not see what ye see.

25 And, behold, a certain lawyer stood up, and tempted 25
 him, saying, Teacher, doing what shall I obtain life?
 26 But he said unto him, What is written in the law? how 26
 27 readest thou? And he answering said, Thou shalt love 27
 the Lord thy God from all thy heart, and from all thy
 soul, and from all thy strength, and from all thy mind;
 28 and thy neighbour as thyself. And he said unto him, 28
 Thou hast answered right: this do, and thou shalt live.
 29 But he, wishing to justify himself, said unto Jesus, And 29

21 B.Wa. read "that those things, which were hidden from the wise and prudent, thou hast revealed to babes." M. om. "O Father" and "and earth."

22 I. and D. read "No man hath known the Father but the Son, nor does anyone know the Son but the Father." H. thinks this a quotation from memory. The form in the text is quoted by J. and the Pseudo-Clement as from L, cf. A.V.

24 Considerably shortened.

25 Om. "eternal." So MS. gr. Cf. XVIII.—18, where M. had "eternal." vv. 29-42 N.

30 who is my neighbour? And Jesus replying said, A ³⁰ certain *man* was going down from Jerusalem to Jericho, and fell among thieves, which both stripped him, and beat ³¹ him, and departed, leaving *him* just half dead. And by ³¹ chance a certain priest was going down in that way: and ³² when he saw him, he passed by on the other side. And ³² likewise a Levite, when he was at the place, came and ³³ saw *him*, and passed by on the other side. But a certain ³³ Samaritan, as he journeyed, came down to him: and when ³⁴ he saw him, he had compassion *on him*, And went to *him*, ³⁴ and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and ³⁵ took care of him. And on the morrow when he departed, ³⁵ he took out two denarii, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come up again, I will repay thee. ³⁶ Which now of these three, seems to thee to have been ³⁶ a neighbour of him that fell among the thieves? And he ³⁷ said, He that shewed mercy on him. Jesus therefore said unto him, Go, and do thou likewise. ³⁸ Now it came to pass, as they went, that he entered into ³⁸ a certain village: and a certain woman named Martha ³⁹ received him into her house. And she had a sister called ³⁹ Mary, which also sat at Jesus' feet, and heard his word. ⁴⁰ But Martha was distracted about much serving, and came ⁴⁰ up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that ⁴¹ she help me. And Jesus answered and said unto her, ⁴¹ Martha, Martha, thou art anxious and troubled about ⁴² many things: but there is need of one: and Mary chose ⁴² the good part, which shall not be taken away from her.

VIII. And it came to pass whilst he was in a certain place ^{XI.} praying to the Father, when he ceased, one of his disciples

XI., 1 Adding "to the Father," which H. considers doubtful.

1 said unto him, Lord, teach us to pray, as John also taught
 2 his disciples. And he said unto them, When ye pray, say, 2
 Father, let thy Holy Spirit come upon us, Hallowed be
 Thy name. Thy kingdom come. Thy will be done, as in
 3 heaven, so in earth. Give us day by day our bread for 3
 4 the coming day. And forgive us our sins; for we also 4
 forgive every one that is indebted to us. And bring us
 not into temptation.

5 And he said unto them, Which of you shall have a 5
 friend, and shall go unto him at midnight, and say unto
 6 him, Friend, lend me three loaves; since my friend is 6
 come to me from a journey, and I have nothing to set
 7 before him? And he from within shall answer and say, 7
 Trouble me not: the door is now shut, and my children
 8 are with me in bed; I cannot rise and give thee. I say 8
 unto you, even if he will not rise and give him, because
 he is his friend, yet because of his importunity he will rise
 9 and give him as many as he needeth. And I say unto 9
 you, Ask, and it shall be given you; seek, and ye shall
 10 find; knock, and it shall be opened unto you. For every 10
 one that asketh receiveth; and he that seeketh findeth;
 11 and to him that knocketh it shall be opened. But of 11
 which of you that is a father shall his son ask a loaf and
 he will give him a stone? Or a fish, and he instead of a
 12 fish will give him a serpent? Or if he shall ask an egg, 12
 13 will he give him a scorpion? If ye then, being evil, know 13
 how to give good gifts unto your children: how much
 more shall *your* Father from heaven give the Holy Spirit
 to them that ask him?

14 And he was casting out a demon, and it was dumb. 14
 And it came to pass, when the demon was gone out, the
 15 dumb spake; and the multitudes marvelled. But some 15

2 H. retains v. 2 as in L, but, with doubts. Some om. "Hallowed
 be Thy name" or "Thy will be done." Cf. Introduction.

4 Om. "but deliver us from evil," see the R.-V.

of them said, He casteth out the demons in Beelzebub the
 16 chief of the demons. And others, tempting *him*, sought 16
 17 of him a sign from heaven. But he, knowing their 17
 thoughts, said unto them, Every kingdom divided against
 itself is brought to desolation ; and a house *divided*
 18 against a house falleth. And if Satan also be divided 18
 against himself, how shall his kingdom be established ?
 because ye say that I cast out the demons in Beelzebub.
 19 And if I in Beelzebub cast out the demons, in whom do 19
 your sons cast *them* out ? therefore shall they be your
 20 judges. But if I in the finger of God cast out the demons, 20
 21 then the kingdom of God is come upon you. When the 21
 strong man fully armed keepeth his palace, his goods are
 22 in peace : but when the stronger than he shall come upon 22
 him, and overcome him, he taketh from him his whole
 23 armour whereon he trusted, and divideth his spoils. He 23
 that is not with me is against me : and he that gathereth
 24 not with me scattereth. When the unclean spirit is gone 24
 out from the man, he goeth through waterless places,
 seeking rest ; and finding none, he saith, I will return
 25 into my house whence I came out. And when he cometh, 25
 26 he findeth *it* swept and garnished. Then goeth he, and
 taketh *to him* seven other spirits more wicked than him-
 self ; and they enter in, and dwell there : and the last
 state of that man becometh worse than the first.
 27 And it came to pass, as he said these things, a certain 27
 woman out of the multitude lifted up her voice, and said
 unto him, Blessed *is* the womb that bare thee, and the
 28 breasts which thou didst suck. But he said, Yea rather, 28
 blessed *are* they that hear the word of God, and keep it.
 29 And when the multitudes were gathering thick together, 29
 he began to say, This is an evil generation : it seeketh
 30 after a sign ; and there shall no sign be given it. No 30

29 Om. "but the sign of Jonas the prophet" as well as vv. 30-32.

man, when he hath lighted a lamp, putteth *it* into a secret place, neither under the bushel, but on the lamp-
 31 stand, that they which come in may see the light. The 34 lamp of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when
 32 it is evil, thy body also *is* full of darkness. Look 35 therefore that the light which is in thee be not darkness.
 33 If therefore thy whole body *be* full of light, having no 38 part dark, it shall be wholly full of light, as when the lamp with its gleam doth give thee light.

34 And as he spake, a certain Pharisee asked him 37 to breakfast with him: and he went in, and lay
 35 down. And when the Pharisee saw *it*, he marvelled that 38 he had not first washed before the breakfast. And the 39 Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and the platter; but your inside is full
 37 of extortion and wickedness. Foolish *ones*, did not he that 40
 38 made the outside make the inside also? But give as alms 41 the things in your power; and, behold, all things are clean unto you.

39 But woe unto you, Pharisees! for ye tithe mint and rue 42 and every herb, and pass over the calling and the love of God: but these ought ye to have done, and not to leave
 40 the other undone. Woe unto you Pharisees! for ye love 43 the first seat in the synagogues, and the greetings in the
 41 markets. Woe unto you, scribes and Pharisees, hypo- 44 crites! for ye are as graves which appear not, and the men that walk about over *them* know *it* not.

42 Then one of the lawyers answering saith unto him, 45
 43 Teacher, saying these *things* thou reproachest us also. And 46 he said Woe unto you also, lawyers! for ye lade men with
 burdens grievous to be borne, and ye yourselves touch not
 44 the burdens with one of your fingers. Woe unto you! for 47

42 "the calling" instead of "judgment." Om. "but these".... to end W.H. ret. B.Wa.

ye build the sepulchres of the prophets, but your fathers
 45 killed them. Truly ye are witnesses and consent to the 48
 deeds of your fathers: for they indeed killed them, but
 46 ye build their sepulchres. Woe unto you, lawyers! for ye 52
 took away the key of knowledge: ye entered not in
 yourselves, and them that were entering in ye hindered.

47 And as he said these things unto them, the scribes and 53
 the Pharisees began to press upon *him* vehemently, and
 48 to provoke him to speak of more things: Laying wait for 54
 him, and seeking to catch something out of his mouth,
 that they might accuse him.

IX. In the mean time, when there were gathered together XII.
 tens of thousands of the multitudes, insomuch that they
 trode one upon another, he began to say unto his disciples
 First be on your guard against the leaven of the Pharisees,
 2 which is hypocrisy. But there is nothing covered up, 2
 that shall not be revealed; and hidden that shall not be
 3 known. Wherefore whatsoever ye have said in darkness 3
 shall be heard in the light; and that which ye have
 spoken to the ear in the chambers shall be proclaimed upon
 4 the housetops. And I say unto you my friends, Be not
 afraid of them that kill the body, and after this have not
 5 power to do anything further. But I will show you 5
 whom ye shall fear: Fear him, which after he hath killed
 hath authority to cast into Gehenna, yea, I say unto you,
 6 Fear him. But I say unto you, Whosoever shall confess 8
 in me before men, in him shall the Son of man also confess
 7 before God: But he that denieth me in the sight of men 9
 8 shall be denied in the sight of God. And every one, who 10
 shall speak a word against the Son of man, it shall be
 forgiven him: but unto him that blasphemeth against the

47-48 "Your" Fathers. Cf. note on VI. 23.

49-51 Were certainly absent. 53-4 are not cited by T. or E.

XII., 8-9 The absence of "the angels of" in vv. 8-9, was not due to M. as
 his God had angels (H). Cf. XV., 10.

9 Holy Spirit it shall not be forgiven. And when they 11
 bring you up before the synagogues, and *unto* rulers, and
 authorities, be not anxious how or what ye shall answer,
 10 or what ye shall say: for the Holy Spirit shall teach you 12
 in the same hour what ye ought to say.

11 And one out of the multitude said unto him, Teacher, 13
 12 tell my brother to divide the inheritance with me. And 14
 he said unto him, Man, who appointed me a judge or a
 13 divider over you? And he said unto them, Take heed, 15
 and guard *yourselves* from covetousness: for not in a
 man's abundance consisteth his life out of his possessions.

14 And he spake a parable unto them, saying, The ground of 16
 15 a certain rich man brought forth plentifully: and he 17
 reasoned within himself, saying, What shall I do, because
 16 I have not where to collect my fruits? And he said, 18
 This will I do: I will pull down my barns, and build
 greater; and there will I collect all my fruits and my
 17 goods. And I will say to my soul, Soul, thou hast many 19
 goods laid up for many years: take thine ease, eat, drink,
 18 and be merry. But God said unto him, Foolish one, this 20
 night they require thy soul from thee: and the things
 19 which thou hast prepared, whose shall they be? So is 21
 he that layeth up treasure for himself, and is not rich
 toward God.

20 And he said unto his disciples, Therefore I say unto you, 22
 Be not anxious for your life, what ye shall eat; neither
 21 for the body, what ye shall put on. The life is more than 23
 22 the food, and the body than the raiment. Consider the 24
 ravens, that they sow not nor reap; which have not
 storechamber nor barn; and God feedeth them: how
 23 much rather do ye excel the birds! And which of you 25
 24 with being anxious can add to his stature one cubit? If 26
 ye then be not able to do even a very little thing, why

14 S. om. "or a divider," as some MSS. 15-22-23 The word translated
 "life" is the same that is translated "soul" in vv. 19, 20.

25 are ye anxious about the rest? Consider the lilies how ²⁷
 they grow: they toil not, nor spin; yet I say unto you,
 not even Solomon in all his glory was arrayed like one of
 26 these. [But if God doth so clothe the grass, which is ²⁸
 to-day in the field, and to-morrow is cast into the oven;]
 how much more *shall he clothe* you, O ye of little faith!
 27 And seek not ye what ye shall eat, or what ye shall ²⁹
 28 drink, neither be ye of doubtful mind. For all these ³⁰
 things do the nations of the world seek after; but your
 Father knoweth that ye have need of these things.
 29 Notwithstanding seek ye the kingdom of God; and all ³¹
 30 these things shall be added unto you. Fear not, little ³²
 flock; for your Father is well pleased to give you the
 31 kingdom. Sell your possessions, and give alms; make ³³
 yourselves purses which grow not old, an unfailing
 treasure in the heavens, where a thief does not come near,
 32 nor a moth destroy. For where your treasure is, there ³⁴
 will your heart be also.
 33 Let your loins stand girded about, and *your* lamps ³⁵
 34 burning; And ye like unto men that wait for their lord, ³⁶
 when he shall return from the wedding-feast; that when
 he cometh and knocketh, they may open unto him
 35 immediately. Blessed *are* those servants, whom the lord ³⁷
 when he cometh shall find watching: verily I say unto
 you, that he shall gird himself, and make them recline
 36 *to meat*, and shall pass by and serve them. And if he ³⁸
 shall come in the second watch, and come in the third
 watch, and find *them* so, blessed are those servants.
 37 But this know, that if the master of the house had known ³⁹
 in what hour the thief was coming, he would have
 watched, and not have left his house to be broken

28 The bracketed part was not in E's copy.

32 Relying on E. some read "the" for "your."

38 E. has "evening watch" for "second watch, and come in the third watch," and this reading is supported by some MSS. Wa., B. think it the original.

38 through. Be ye therefore ready also: for in an hour ⁴⁰ that ye think not the Son of man cometh.

39 But Peter said unto him, Lord, speakest thou this ⁴¹
 40 parable unto us, or even unto all? And the Lord said, ⁴²
 Who then is the faithful and wise steward, whom *his* lord
 shall set over his household, to give *them* *their* portion of
 41 food in due season? Blessed *is* that servant, whom his ⁴³
 42 lord when he cometh shall find so doing. Of a truth ⁴⁴
 I say unto you, that he will set him over all his posses-
 43 sions. But if that servant shall say in his heart, My ⁴⁵
 lord delayeth to come, and shall begin to beat the
 menservants and the maidservants, and to eat and drink,
 44 and to be drunken; The lord of that servant will come in ⁴⁶
 a day when he expecteth not, and at an hour when he
 knoweth not, and will cut him asunder, and appoint his
 45 portion with the unfaithful. And that servant, which ⁴⁷
 knew his lord's will, and prepared not, neither did
 according to his will, shall be beaten with many *stripes*. ⁴⁸
 46 But he that knew not, and did things worthy of stripes,
 shall be beaten with few *stripes*. For to whomsoever
 much is given, of him shall much be required: and to
 whom they have committed much, of him they will ask
 the more.

47 I came to cast fire on the earth; and what will I, if it ⁴⁹
 48 be already kindled? But I have a baptism to be baptized ⁵⁰
 with; and how am I constrained till it be accomplished!
 49 Think ye that I am come to give peace on earth? I tell ⁵¹
 50 you, Nay but rather division: for from henceforth
 there shall be five in one house divided, three against
 51 two, and two against three. They shall be divided father ⁵³
 against son, and son against father; mother against
 daughter, and daughter against mother; mother-in-law

50 For "how...." to end, E. has "What will I, if I have already
 accomplished it!"

against her daughter-in-law, and daughter-in-law against her mother-in-law.

52 And he said also to the multitudes, When ye see the 51
 cloud rising up from the west, straightway ye say, There
 53 cometh a shower; and so it cometh to pass. And when 55
 ye see a south wind blowing, ye say, There will be scorching
 54 heat; and it cometh to pass. Ye hypocrites, ye know 56
 how to interpret the face of the earth and the heaven;
 55 but how is it that ye do not interpret this time? Yea, 57
 and why even of yourselves judge ye not what is right?
 56 For as thou goest with thine adversary before the 58
 magistrate, on the way give diligence to be delivered
 from him; lest he hale thee to the judge, and the judge
 deliver thee to the exactor, and the exactor cast thee into
 57 prison. I say unto thee, thou shalt by no means come 59
 out thence, till thou hast paid the very last lepton.

X. And he was teaching in one of the synagogues on the 10
 2 sabbath days. And, behold, there was a woman which 11
 had a spirit of infirmity eighteen years, and was bowed 12
 3 together, and could in no wise lift herself up. And when 12
 Jesus saw her, he called *her* to *him*, and said unto her,
 4 Woman, thou art loosed from thine infirmity. And he 13
 laid *his* hands on her: and immediately she was made
 5 straight, and glorified God. And the ruler of the 14
 synagogue answered, being vexed, because that Jesus
 healed on the sabbath day, and said unto the multitude,
 There are six days in which men ought to work: in them
 therefore come and be healed, and not on the day of the
 6 sabbath. The Lord therefore answered him, and said, 15
 Thou hypocrite, doth not each one of you on the sabbath
 loose his ox or *his* ass from the manger, and lead *him*

XIII

59 Lepton, the smallest of the brass coinage, worth one-sixteenth of a penny.

XIII., 1-9 Not alluded to by T., and declared absent by E. Rettig Hil. retained the last three of them, which S.V.Wa. H.W. om.
 10 Om. B.V.Wa. ret. Hil. Rettig, H.W.

7 away to watering? And ought not this woman, being a 16
 daughter of Abraham, whom Satan hath bound, lo, *these*
 eighteen years, to have been loosed from this bond on the
 8 day of the sabbath? And as he said these things, all his 17
 adversaries were put to shame: and all the multitude
 rejoiced for all the glorious things that were being done
 by him.

9 And he said, Unto what is the kingdom of God like? 18
 10 and whereunto shall I liken it? It is like a grain of 19
 mustard seed, which a man took, and cast into his own
 garden; and it grew, and became a great tree; and
 the birds of the heaven lodged in the branches of it.
 11 And again he said, Whereunto shall I liken the kingdom 20
 12 of God? It is like unto leaven, which a woman took and 21
 hid in three sata of meal, till the whole was leavened.

13 And he went on through cities and villages, teaching, 22
 14 and making a journey unto Jerusalem. And one said 23
 unto him, Lord, are they few that are being saved? But
 15 he said unto them, Strive to enter in through the narrow 24
 gate: for many I say unto you, will seek to enter in,
 16 and shall not be able. When once the master of the 25
 house is risen up, and hath shut to the door, and ye begin
 to stand without, and to knock at the door, saying, Lord,
 Lord, open unto us; and he shall answer and say unto
 17 you, I know you not whence ye are. Then shall ye begin 26
 to say, We did eat and drink in thy presence, and thou
 18 didst teach in our streets. But he shall say, I tell you, 27
 I know you not whence ye are; depart from me, all ye
 19 workers of unrighteousness. There shall be the weeping 28
 and the gnashing of the teeth, when ye shall see all the
 righteous in the kingdom of God, and yourselves thrust
 out and held back outside.

21 A saton, Hebrew seah, contained nearly three gallons.

28 "All the righteous" instead of "Abraham and Isaac and Jacob and all the prophets."

XI. And it came to pass, as he went into the house of one XIV.
 of the rulers of the Pharisees to eat bread on a sabbath day,
 2 that they were watching him. And, behold, there was a 2
 3 certain man before him which had the dropsy. And 3
 Jesus answered and spake unto the lawyers and Pharisees,
 4 saying, Is it lawful to heal on the sabbath day? But 4
 they held their peace. And he took *him*, and healed
 5 him, and let him go; and he answered and said unto 5
 them, Which of you shall have an ass or an ox fallen into
 a well, and will not straightway pull him up on the day
 6 of the sabbath? And they could not answer him again 6
 to these things.

7 And he said also to him that bade him, When thou 12
 makest a breakfast or a supper, call not thy friends, nor
 thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense
 8 be made thee. But when thou makest a feast, call the 13
 9 poor, the maimed, the lame, the blind: and thou shalt 14
 be blessed; for they have not *wherewith* to recompense
 thee: for it shall be recompensed to thee in the
 resurrection of the righteous.

10 And when one of them that reclined with him heard 15
 these things, he said unto him, Blessed *is* he that shall
 11 eat bread in the kingdom of God. But he said unto him, 16
 A certain man made a great supper, and bade many:
 12 and sent his servant at supper time to say to them that 17
 13 were bidden, Come; for all things are now ready. And 18
 they all with one *consent* began to make excuse. The
 first said unto him, I have bought a piece of ground, and
 I must needs go and see it: I pray thee, hold me excused.
 14 And another said, I have bought five yoke of oxen, and I 19
 15 go to prove them: I pray thee, hold me excused. And 20
 another said, I have married a wife, and therefore I

16 cannot come. And that servant came, and reported to ²¹ his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, 17 and the maimed, and the lame, and the blind. And the ²² servant said, Lord, it is done as thou didst command, and 18 yet there is room. And the lord said unto the servant, ²³ Go out into the highways and hedges, and compel *them* to 19 come in, that my house may be filled. For I say unto ²⁴ you, That no one of those men which were bidden shall taste of my supper.

20 And there went great multitudes with him: and he ²⁵ turned, and said unto them, If any *man* cometh to me, ²⁶ and doth not abandon his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his ²⁷ own life also, he cannot be my disciple. And whosoever ²⁸ doth not bear his cross, and come behind me, cannot be ²⁹ my disciple. For which of you, intending to build a ³⁰ tower, sitteth not down first, and counteth the cost, ³¹ whether he have the things for completion? Lest haply, ³² after he hath laid the foundation, and is not able to finish, ³³ all that behold begin to mock him, saying, This man ³⁴ began to build, and was not able to finish. Or what ³⁵ king, when he is going to encounter another king in war, ³⁶ sitteth not down first, and consulteth whether he be able ³⁷ with ten thousand to meet him that cometh against him ³⁸ with twenty thousand? Or else, while the other is yet ³⁹ a great way off, he sendeth an embassy, and desireth ⁴⁰ conditions of peace. So therefore, whosoever he be of you ⁴¹ that renounceth not all his possessions, he cannot be my ⁴² disciple. Salt is good: but if the salt have become ⁴³ insipid, wherewith shall it be seasoned? It is fit neither ⁴⁴ for the land, nor for the dunghill; they cast it out. ⁴⁵ He that hath ears to hear, let him hear.

25-35 Om. T. 26 M. had "abandon" instead of "hate."

XII. Now all the publicans and sinners were coming near XV.
 2 unto him to hear him. And the Pharisees and scribes 2
 kept murmuring, saying, This man receiveth sinners, and
 eateth with them.

3-4 And he spake unto them this parable, saying, What 34
 man of you, having a hundred sheep, and having lost one
 of them, doth not leave the ninety-nine in the wilderness,
 5 and go after that which is lost until he find it? And 5
 when he hath found *it*, he layeth *it* on his shoulders,
 6 rejoicing. And when he cometh into the house he 6
 calleth together *his* friends and neighbours, saying unto
 them, Rejoice with me; for I have found my sheep which
 7 was lost. I say unto you, that likewise there shall be joy 7
 in the heaven over one sinner that repenteth, more than
 over ninety and nine righteous persons, which have no
 need of repentance.

8 Either what woman having ten drachmas, if she lose 8
 one drachma, doth not light a lamp, and sweep the house,
 9 and seek diligently till she find *it*? And when she hath 9
 found *it*, she calleth *her* friends and *her* neighbours
 together, saying, Rejoice with me; for I have found the
 10 drachma which I lost. Likewise, I say unto you, there is 10
 joy in the presence of God over one sinner that repenteth.

XIII. And he said unto his disciples, There was a certain rich XVI.
 man which had a steward; and the same was accused
 2 unto him as wasting his property. And he called him,
 and said unto him, What is this that I hear of thee?
 render the account of thy stewardship; for thou canst
 3 not be steward any longer. But the steward said within
 himself, What shall I do? for my lord taketh away from
 me the stewardship: I have not strength to dig; to beg

XV.—8-9 Drachma, a Greek silver coin worth about eightpence; used
 interchangeably with the Denarius. 10 Om. “of the
 angels.” Cf. XII., 8, 9.

11-32 Om. the Parable of the Prodigal Son.

4 I am ashamed. I know what I will do, that, when I am 4
 put out of the stewardship, they may receive me into their
 5 houses. And he called each one of his lord's debtors 5
unto him, and said unto the first, How much owest thou
 6 unto my lord? And he said, A hundred baths of oil. 6
 And he said unto him, Take thy bond, and sit down
 7 quickly, and write fifty. Then said he to another, And 7
 how much owest thou? And he said, An hundred
 cors of wheat. And he saith unto him, Take thy bond,
 8 and write fourscore. And *his* lord commended the 8
 steward of unrighteousness, because he did wisely: for
 the sons of this age are unto their own generation wiser
 9 beyond the children of the light. And I say unto you, 9
 Make to yourselves friends out of the mammon of
 unrighteousness; that, when ye leave, they may receive
 10 you into eternal habitations. He that is faithful in a 10
 very little is faithful in much: and he that is unrighteous
 11 in a very little is unrighteous also in much. If therefore 11
 ye have not been faithful in the unrighteous mammon,
 12 who will entrust to you the real *mammon*? And if 12
 ye have not been faithful in that which is another's,
 13 who will give you that which is mine? No domestic can 13
 serve two masters: for either he will hate the one, and
 love the other; or else he will hold to one, and despise
 the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were lovers of money, 14
 15 heard all these things: and they sneered at him. And 15
 he said unto them, Ye are they which make yourselves
 righteous in the sight of men; but God knoweth your

XVI.—6 Bath, a Hebrew measure, containing nearly nine gallons;
 sometimes called Ephah.

7 Cor, a Hebrew measure, containing about eighty-seven gallons.

9 "Leave" may mean "quit this life," but more probably "leave
 the mammon of unrighteousness," i.e., as the Unjust
 Steward left his stewardship.

12 M. had "mine" instead of "your own," so had O. and MSS.
 B. and L. Some MSS. had "our own."

hearts: for that which is highly esteemed among men is
 16 abomination in the sight of God. The law and the 16
 prophets *were* until John: from that time the kingdom
 of God is announced as good tidings, and every man
 17 forceth into it. But it is easier for heaven and earth 17
 to pass away, even as the law and the prophets *have*
passed away, than for one tittle of my words to fail.
 18 Everyone that putteth away his wife, and marrieth 18
 another, committeth adultery: and everyone that marrieth
 one that is put away from a husband committeth
 adultery.
 19 There was a certain rich man, and he was clothed 19
 in purple and fine linen, faring sumptuously every day:
 20 And there was a certain beggar named Lazarus, which 20
 21 was laid at his gate, full of sores, and desiring to be fed 21
 from the crumbs which fell from the rich man's table:
 22 but even the dogs came and licked his sores. And it 22
 came to pass, that the beggar died, and that he was
 carried away by the angels into Abraham's bosom: and
 23 the rich man also died, and was buried. And in Hades 23
 he lifted up his eyes, being in torments, and seeth
 24 Abraham from afar off, and Lazarus in his bosom. And 24
 he cried and said, Father Abraham, have mercy on
 me, and send Lazarus, that he may dip the tip of his
 finger in water, and cool my tongue; for I am in anguish
 25 in this flame. But Abraham said, Child, remember that 25
 thou in thy lifetime receivedst thy good things, and
 likewise Lazarus evil things: but now he is comforted, and
 26 thou art in anguish. And besides all these things, between 26

17 H.W. have "the Lord's" instead of "my" as B.Wa. taking
 T.'s word "Domini" as a quotation instead of a para-
 phrase. On the other hand the words "even.....away"
 which H. inserts from T. are thought by W.B. to be a
 comment of T., who, they consider, was not quoting
 literally. v. 17 in A.-V. seems inconsistent with the previous
 one, with which M.'s reading agrees better. B. thinks M.'s
 is the genuine text and the other corrupt. Cf. XXI., 38.

us and you there is a great gulf fixed: so that they that
wish to cross from hence to you may not be able; neither
27 may those from thence pass through to us. But he said, ²⁷
I pray thee therefore, father, that thou wouldest send him
28 to my father's house: for I have five brethren; that he ²⁸
may testify unto them, lest they also come into this place
29 of torment. Abraham saith unto him, They have Moses ²⁹
30 and the prophets; let them hear them. But he said, ³⁰
Nay, father Abraham: but if one from the dead went
31 unto them, they will repent. And he said unto him, ³¹
If they hear not Moses and the prophets, not even if one
from the dead arose, will they be persuaded.

XIV. Then said he unto the disciples, It is inconceivable but XVII.
that occasions of stumbling will come: but woe *unto him*,
2 through whom they come! It were a gain for him if he ²
had not been born, or if a millstone were hanged about his
neck, and he were cast into the sea, rather than that he
3 should cause one of these little ones to stumble. Take ³
heed to yourselves: but if thy brother sin against thee,
4 rebuke him; and if he repent, forgive him. And if he ⁴
sin against thee seven times in the day, and seven times
in the day turn again to thee, saying, I repent; thou shalt
forgive him.

5 And the apostles said unto the Lord, Increase our ⁵
6 faith. And the Lord said, If ye had faith as a grain of ⁶
mustard seed, ye would say unto this mulberry tree, Be
thou up-rooted, and be thou planted in the sea; and
7 it would have obeyed you. But who is there of you,
having a servant ploughing or keeping sheep, that will say
unto him, when he is come in from the field, Come

XVII.—2 Adding the words "If he had not been born, or," which are
found in some MSS. and in the epistle of Clement of Rome,
Cap. 46.

5-10 Om. R.S. ret. Hil. V.B.Wa. om. H. and W. 7-10, H. doubting
5 and 6.

8 straightway and lie down to meat? and will not rather 8
 say unto him, Make ready wherewith I may sup, and
 gird thyself, and serve me, till I have eaten and drunken;
 9 and afterward thou shalt eat and drink? Doth he thank 9
 that servant because he did the things that were com-
 10 manded him? I think not. So likewise do ye, when ye 10
 shall have done all the things that are commanded you.
 11 And it came to pass, as he was going to Jerusalem, 11
 that he was passing through the midst of Samaria and
 12 Galilee. And as he entered into a certain village, there 12
 met him ten men that were lepers, which stood afar off.
 13 And they raised a cry, saying, Jesus, Master, have mercy 13
 14 on us. And when he saw *them*, he said unto them, 14
 Go shew yourselves unto the priests. And it came to
 15 pass, that as they were going, they were cleansed. And 15
 one of them, when he saw that he was healed, turned
 16 back, with a loud voice glorifying God, and fell down on 16
 his face at his feet, giving him thanks: and he was a
 17 Samaritan. And Jesus answering said, Were not the ten 17
 18 cleansed? but where *are* the nine? Were there none 18
 found that returned to give glory to God but this
 alien? "And many lepers were in Israel in *the time of* IV.—2
 Elisha the prophet, and none of them was healed, but
 19 only Naaman the Syrian. And he said unto him, Arise, 19
 go thy way: thy faith hath saved thee.
 20 And when he was questioned by the Pharisees, when 20
 the kingdom of God cometh, he answered them and said,
 The kingdom of God cometh not with observation:
 21 Neither shall they say, Lo. here! or, Lo, there! for, lo, 21
 the kingdom of God is within you.

10 E. says the words "say, We are unprofitable servants, we have done that which was our duty to do," were absent.

14 B. and Wa. read "And he sent them away," saying, "Go shew," &c. H. and W. insert IV., 27 after v. 14, but it seems more natural after v. 18 as B.Wa.

18 "But this alien." Om. B. and Wa. 36 om. in the R.V.

22 And he said unto the disciples, The days will come, 22
when ye shall desire to see one of the days of the Son of
23 man, and ye shall not see it. And they shall say to you, 23
Lo, here! or, Lo, there! go not away, nor follow after
24 *them*. For as the lightning, that lighteneth out of the 24
one *part* under heaven, shineth unto the other *part*
under heaven; so shall also the Son of man be in his
25 day. But first must he suffer many things, and be 25
26 rejected by this generation. And as it came to pass in 26
the days of Noah, so shall it be also in the days of the
27 Son of man. They ate, they drank, they married, they 27
were given in marriage, until the day that Noah entered
into the ark, and the flood came, and destroyed them all.
28 Likewise also as it came to pass in the days of Lot; they 28
ate, they drank, they bought, they sold, they planted, they
29 builded; but in the day that Lot went out from Sodom it 29
rained fire and brimstone from heaven, and destroyed
30 *them* all. According to these things shall it be in the 30
31 day when the Son of man is revealed. In that day, 31
he which shall be upon the housetop, and his goods in the
house, let him not go down to take them away; and he
that is in the field, let him likewise not return to the
32-33 things behind. Remember Lot's wife. Whosoever shall 32-33
seek to save his life shall lose it; and whosoever shall
34 lose it shall preserve it. I say unto you, In that night
two *men* shall be on one bed; the one shall be taken,
35 and the other shall be left. Two *women* shall be 35
grinding upon the same *stone*, the one shall be taken, and
36 the other shall be left. Two *men* shall be in the field; 36
37 the one shall be taken, and the other shall be left. And 37
they answer and say unto him, Where, Lord? And he
said unto them, Wheresoever the body *is*, there will the
eagles be gathered together.

XV. And he spake also a parable unto them on the necessity XVIII
 2 always to pray, and not to faint ; saying, There was in a 2
 certain city a certain judge, which feared not God, and
 3 regarded not man : and there was a certain widow in 3
 that city ; and she kept coming unto him, saying, Right
 4 me from my opponent at law. And he would not for a 4
 time : but afterward he said within himself, Though I
 5 fear not God, and regard not man ; yet because this 5
 widow gives me trouble, I will right her, lest by her
 6 coming to the end she weary me. And the Lord said, 6
 7 Hear what the judge of unrighteousness saith. And 7
 shall not God perform the righting of his elect, which cry
 unto him day and night, though he be long suffering over
 8 them ? I say unto you that he will perform the righting 8
 of them speedily. Nevertheless when the Son of man
 cometh, shall he find the faith on the earth ?

9 And he spake this parable unto certain which trusted 9
 in themselves that they were righteous, and accounted
 10 nothing of the rest. Two men went up into the temple 10
 to pray ; the one a Pharisee, and the other a publican.
 11 The Pharisee stood by himself and prayed thus, God, 11
 I thank thec, that I am not as the rest of the men,
 extortioners, unrighteous, adulterers, or even as this
 12 publican. I fast twice in the week, I give tithes of all 12
 13 that I get. And the publican, standing afar off, would 13
 not lift up even *his* eyes unto heaven, but smote upon his
 breast, saying, God, be propitiated to me the sinner.
 14 I say unto you, this man went down to his house made 14
 righteous *rather* than that *one* : for every one that exalteth
 himself shall be humbled, and he that humbleth himself
 shall be exalted.

15 And they were bringing unto him also the infants, 15
 that he should touch them : but when the disciples saw

16 *it*, they rebuked them. But Jesus called them unto him, 16
 and said, Suffer the little children to come unto me,
 and hinder them not: for of such is the kingdom of
 17 God. Verily I say unto you, Whosoever shall not 17
 receive the kingdom of God as a little child shall in
 no wise enter into it.

18 And a certain ruler asked him, saying, Good Teacher, 18
 19 doing what shall I inherit eternal life? And Jesus said 19
 unto him, Why callest thou me good? none *is* good, save
 20 one, *even* God the Father. Thou knowest the command- 20
 ments, Do not commit adultery, Do not kill, Do not steal,
 Do not bear false witness, Honour thy father and thy
 21 mother. And he said, All these have I observed from 21
 22 my youth up. But when Jesus heard these things, he 22
 said unto him, Yet one thing is lacking to thee: sell all
 things, as many as thou hast, and distribute unto the
 poor, and thou shalt have treasure in heaven: and come,
 23 follow me. But when he heard these things, he became 23
 24 exceeding sorrowful: for he was very rich. And when 24
 Jesus saw him become exceeding sorrowful, he said, How
 hardly shall they that have riches enter into the kingdom
 25 of God! For it is easier for a camel to enter through a 25
 needle's eye, than for a rich man to enter into the kingdom
 26 of God. And they that heard *it* said, Who then can be 26
 27 saved? And he said, The things which are impossible 27
 28 with men are possible with God. But Peter said, Lo, we 28
 29 have left all, and followed thee. And he said unto them,
 Verily I say unto you, There is no man that hath left
 house, or parents, or brethren, or wife, or children, for
 30 the kingdom of God's sake, who shall not receive 30

18 Cf. X., 25, where M. om. "eternal."

19 "The Father" added in E. This reading is supported by J.
 and the Clementine Homilies. B.Wa. put "the Father"
 instead of "God."

20 E. had "I know" for "Thou knowest," probably an error of
 the copyist, for T. and O. assign the latter to M.

manifold more in this time, and in the coming age eternal life.

31 And it came to pass, that as he came nigh unto 35
 Jericho, a certain blind man sat by the way side begging.
 32 And when he heard a multitude passing by, he 36
 33 asked what this might be. And they told him, Jesus 37
 34 passeth by. And he cried, saying, Jesus, *thou* son of 38
 35 David, have mercy on me. And they that were going 39
 in front rebuked him, that he might be silent: but he 40
 cried out much the more, *Thou* son of David, have mercy
 36 on me. And Jesus stood *still*, and commanded him to be 41
 brought unto him: and when he was come near, he asked
 37 him, saying, What wilt thou that I shall do unto thee? 42
 38 And he said, Lord, that I may receive my sight. And 43
 Jesus said unto him, Receive thy sight: thy faith hath
 39 saved thee. And immediately he received his sight, and
 followed him, glorifying God: and all the people, when
 they saw *it*, gave praise unto God.

XVI. And *Jesus* entered and passed through Jericho. XIX.
 2 And, behold, a man called by name *Zacchæus*, and he was 2
 3 a chief publican, and he was rich. And he sought to see 3
 Jesus who he was; and could not from the multitude,
 4 because he was little in stature. And he ran before, and 4
 climbed up into a sycomore tree to see him: for he was
 5 going to pass through that *way*. And when he came to 5
 the place, Jesus looked up, and saw him, and said unto
 him, *Zacchæus*, make haste, and come down; for to-day
 6 I must abide in thy house. And he made haste, and 6
 7 came down, and received him joyfully. And when they
 saw *it*, they all murmured, saying, He is gone in to lodge
 8 with a man that is a sinner. And *Zacchæus* stood *still*, and
 said unto the Lord; Behold, Lord, the half of my goods I
 give to the poor; and if I have taken any thing from any

37 Om. "of Nazareth." Cf. IV., 34 and XXIV., 19.

9 man by false accusation, I restore fourfold. And Jesus 9
 said unto him, To-day is salvation come to this house ;
 10 for the Son of man is come to seek and to save that 10
 which was lost.

11 And as they heard these things, he added and spake a 11
 parable, because he was nigh to Jerusalem, and because
 they supposed that the kingdom of God was going to
 12 appear immediately. He said therefore, A certain noble- 12
 man went into a distant country to receive for himself a
 13 kingdom, and to return. And he called his own ten 13
 servants, and gave them ten minas, and said unto them,
 14 Trade till I come. But his citizens hated him, and sent 14
 an embassy after him, saying, We do not wish this *man*
 15 to reign over us. And it came to pass, when he was 15
 returned, having received the kingdom, that he commanded
 these servants to be called unto him, to whom he gave
 the money, that he might know what trade every man
 16 had accomplished. And the first came before him, 16
 saying, Lord, thy mina hath wrought ten minas more.
 17 And he said unto him, Well *done*, thou good servant: 17
 because thou wast faithful in a very little, be thou
 18 holding authority over ten cities. And the second came, 18
 19 saying, Lord, thy mina hath made five minas. And he 19
 20 said also unto him, Be thou also over five cities. And 20
 another came, saying, Lord, behold, *here is* thy mina,
 21 which I kept laid up in a napkin: for I feared thee, 21
 because thou art an austere man: thou takest up that
 thou layedst not down, and reapest that thou sowedst not.
 22 But he saith unto him, Out of thy mouth will I judge 22
 thee, *thou* wicked servant. Knewest thou that I am an
 austere man, taking up that I laid not down, and reaping
 23 that I sowed not? wherefore then gavest thou not my 23
 money into the bank, and I would have come and exacted

XIX.—9 Om. “forsomuch as he also is a son of Abraham.” 18 A
 Mina = 100 Drachmæ; Cf. XV., 8-9 note. 26 Cf. VIII., 18.

24 it with interest? And he said unto them that stood by, 24
 Take from him the mina, and give *it* to him that hath the
 25 ten minas. And they said unto him, Lord, he hath ten 25
 26 minas. For I say unto you, That unto every one 26
 which hath shall be given; and from him that hath not,
 27 even what he hath shall be taken away from him. But 27
 those mine enemies, that did not wish me to reign over
 them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, going 28
 29 up to Jerusalem. And he was teaching daily in the 47
 temple. But the chief priests and the scribes and the
 30 chief of the people sought to destroy him, and they were 48
 not finding what they might do: for the people all hung
 upon him, listening.

XVII. And it came to pass, on one of those days, as he was XX.
 teaching the people in the temple, and announcing the
 good tidings, there came upon him the chief priests and
 2 the scribes with the elders, and they spake unto him, 2
 saying, Tell us, by what authority doest thou these things?
 3 or who is he that gave thee this authority? And he 3
 answered and said unto them, I will also ask you one
 4 word and tell me. The baptism of John, was it from 4
 5 heaven, or from men? And they reasoned with them- 5
 selves, saying, If we shall say, From heaven; he will say,
 6 Why then did ye not believe him? But if we shall say, 6
 From men; all the people will stone us: for they are
 7 persuaded that John was a prophet. And they answered, 7
 8 that they knew not whence *it was*. And Jesus said unto
 them, Neither tell I you by what authority I do these
 things.

29-46 Om. T. E. says they were not in M.

47-48 Ret. H. and W., and Anger, but om. T. and E., Hil. V.B.S.Wa.

XX.—1-8 Om. in the later MS. used by E. ret. B.H.W.Wa.

9 And the chief priests and the scribes the same hour 19
 sought to lay hands on him ; and they feared the people.
 10 And they watched *him*, and sent forth spies feigning 20
 themselves to be righteous *men*, that they might take
 hold of his speech, in order to deliver him up unto the
 11 rule and authority of the governor. And they asked him, 21
 saying, Teacher, we know that thou sayest and teachest
 rightly, and acceptest not a countenance, but of a truth
 12 teachest the way of God. Is it lawful for us to give 22
 13 tribute unto Cæsar, or not? But he perceived their 23
 craftiness, and said unto them, Why tempt ye me?
 14 shew me a denarius. Whose image and superscription 24
 15 hath it? They answered and said, Cæsar's. And he said 25
 unto them, Render therefore unto Cæsar the things of
 16 Cæsar, and unto God the things of God. And they were 26
 not able to take hold of his saying before the people : and
 they marvelled at his answer, and were silent.
 17 And there came to *him* certain of the Sadducees, they 27
 which deny that there is a resurrection ; and they asked
 18 him, saying, Teacher, Moses wrote unto us, that if any 28
 man's brother die, having a wife, and he die childless,
 his brother should take the wife, and raise up seed unto
 19 his brother. There were therefore seven brethren : and 29
 20 the first took a wife, and died childless. And the second 30
 21 took the wife, and he died childless. And the third took
 her ; and likewise the seven also left no children, and 31
 22-23 died. And last of all the woman died also. In the 32-33
 resurrection therefore, whose wife of them does she
 24 become? for the seven had her as a wife. And Jesus 34
 answered and said unto them, The sons of this age
 25 marry, and are given in marriage : but they whom God 35
 accounted worthy of that age, to obtain the resurrection

9-18 Om. on the authority of E.

19 The latter part must have been absent, as it refers to the om.
 parable. 24 "denarius." Cf. VII., 41 note.

from the dead, neither marry, nor are given in marriage: 26 for neither can they die any more: for they are equal 26 unto the angels; and are sons of God, being sons of 27 the resurrection. And certain of the scribes answered 27 28 and said, Teacher, thou hast well said. And they did 28 29 not any longer venture to ask him anything.

29 And he said unto them, How say they that the Christ 41 30 is David's son? And David himself saith in the book of 42 Psalms, The Lord said unto my Lord, Sit thou on my right 43 31 hand, till I make thine enemies the footstool of thy feet. 43 32 David therefore calleth him Lord, and how is he then his 44 son?

33 And when all the people were hearing *him*, he said 45 34 unto his disciples, Beware of the scribes, which desire 46 to walk in long robes, and love salutations in the markets, 35 and the first seats in the synagogues, and the first couches 47 at the feasts; which eat up the houses of the widows, 47 and for a pretext make long prayers: the same shall receive greater condemnation.

XVIII. And he looked up, and saw the rich men that were XXI. 2 casting their gifts into the treasury. And he saw also 2

3 a certain poor widow casting in thither two lepta. And 3 he said, Of a truth I say unto you, that this poor widow 4 cast in more than they all: for all these did out of their 4 super-abundance cast in unto the offerings of God: but she out of her want cast in all the living that she had.

5 And as some spake about the temple, that it was 5 6 adorned with goodly stones and offerings, he said, *As for* 6 these things which ye behold, the days will come, in the which there shall not be left a stone upon a stone, that

35 B. and Wa. read as in the A.-V. with the addition of "of God" after "worthy." 37-38 declared absent twice by E.

45-47 Not in T., but similar to XI., 43, which T. quotes.

XXI.—1-4 Om. H.S.W.T. who think T. would have used them against M., if they were in M. ret. B. and Wa.

2 Lepta, Cf. XII., 59 note. 5-17 in T. Dr. Lardner om. 1-18.

7 shall not be thrown down. And they asked him, saying, Teacher, when then shall these things be ? and what shall be the sign, when these things are going to take place ? 7

8 And he said, See that ye be not led astray: for many shall come in my name, saying, I am *he*; and the time is 8

9 come near: go ye not therefore after them. And when ye shall hear of wars and tumults, be not terrified: for these things must first come to pass; but the end *is* not 9 immediately.

10 Then said he unto them, Nation shall rise against 10
 11 nation, and kingdom against kingdom: and great earth- 11
 quakes shall be in divers places, and famines, and pestilences; and terrors and great signs shall there be 12
 12 from heaven. But before all these, they shall lay their 12
 hands on you, and persecute *you*, delivering *you* up to the synagogues, and prisons, being brought before kings 13
 13 and governors for my name's sake. And it shall turn out 13
 14 to you for a testimony. Settle *it* therefore in your hearts, 14
 15 not to meditate before how to answer: for I will give 15
 you a mouth and wisdom, which all those opposed to you 16
 16 shall not be able to gainsay nor withstand. And ye shall 16
 be delivered up even by parents, and brethren, and kins- 17
 folk, and friends; and they shall put *some* of you to 17
 17 death. And ye shall be hated by all *men* for my name's 17
 18 sake. In your patience win your souls. 19

19 But when ye shall see Jerusalem compassed with 20
 armies, then know that her desolation is come near.

20 But woe unto them that are with child, and to them that 21
 give suck, in those days! for there shall be great distress 22
 21 upon the earth, and wrath unto this people. And 22
 they shall fall by the edge of the sword, and shall 23
 be led captive into all the nations: and Jerusalem

18 Om. also in the Curetonian Syriac.

21-22 Om. T., declared absent by E. 23-24 om. T., ret. B.H.W.W.

shall be trodden down by nations, until the times of nations
 22 be fulfilled. And there shall be signs in sun, and moon, 23
 and stars; and upon the earth distress of nations in
 23 perplexity; the sea and the waves roaring; men fainting 24
 for fear, and for expectation of the things which are
 coming on the world: for the powers of the heavens
 24 shall be shaken. And then shall they see the Son of man 25
 25 coming in a cloud with great power. And when these 26
 things begin to come to pass, look up, and lift up your
 heads: because your redemption draweth nigh.

26 And he spake to them a parable; Behold the fig tree, 27
 27 and all the trees; when they already shoot forth, ye see 28
 it, and know of your own selves that summer is already
 28 near. So likewise ye, when ye see these things coming 29
 to pass, know ye that the kingdom of God is near.
 29 Verily I say unto you, The heaven and the earth shall in 30
 30 no wise pass away, till all things be accomplished. The 31
 heaven and the earth shall pass away: but my words
 shall in no wise pass away.

31 And take heed to yourselves, lest at any time your 32
 hearts be weighed down with surfeiting, and drunkenness,
 and cares of this life, and that day come upon you
 32 unawares. For as a snare shall it come on all them 33
 33 that dwell on the face of all the earth. Watch ye 34
 therefore at every season, praying, that ye may be
 accounted worthy to escape all these things that are
 going to take place.

34 And every day he was teaching in the temple; and 35
 every night he went out, and lodged on the mountain
 35 that is called *the mount* of olives. And all the people 36

27 "And glory." om. by H., several MSS. have readings approximating to this.

32 W.H. following T. have "The heaven and the earth" instead of "This generation."

came early in the morning to him in the temple to hear him.

XIX. Now the feast of the unleavened *bread* was coming near, XXII.

2 which is called the Passover. And the chief priests and 2
the scribes were seeking how they might kill him; for
they feared the people.

3 Then Judas, who was surnamed Iscariot, being of the 3
4 number of the twelve, went away, and communed with 4
the chief priests and the captains, how he might deliver 5
5 him up unto them. And they were glad, and covenanted 5
6 to give him money. And he consented, and was seeking 6
opportunity to betray him unto them without tumult.

7 And the day of the unleavened *bread* came, on which 7
8 the passover must be sacrificed. And he sent Peter and 8
John, saying, Go and make ready for us the passover, 9
9 that we may eat. And they said unto him, Where dost 9
10 thou wish, that we should make ready? And he said unto 10
them, Behold, when ye have entered into the city, a man
shall meet you, bearing a pitcher of water; follow him
11 into the house whereinto he goeth. And ye shall say 11
unto the master of the house, The Teacher saith unto
thee, Where is the lodging, where I may eat the passover
12 with my disciples? And he will shew you a large upper 12
13 room furnished: there make ready. And they went, and 13
found as he said unto them: and they made ready the
passover.

14 And when the hour was come he lay down, and the 14
15 twelve apostles with him. And he said unto them, With 15
desire I have desired to eat this passover with you before
16 I suffer. And he received a cup, and when he had 17

36 Om. last clause, "and to stand before the Son of man." T.
om. the whole verse.

XXII.—8 Om. "entered Satan into."

14 "When the hour was come." om. E.Wa., who also om. v. 15
"unto them."

given thanks, he said, Take this, and divide *it* among
 17 yourselves: for I say unto you, I will not drink of the 18
 fruit of the vine, until the kingdom of God shall come.
 18 And he took bread, and when he had given thanks, 19
 he brake *it*, and gave to them, saying, This is my body
 which is given for you: this do for my remembrance.
 19 And in like manner the cup after supper, saying, This 20
 cup *is* the new covenant in my blood, *even* that which is
 20 poured out for you. But, behold, the hand of him that 21
 21 betrayeth me *is* with me on the table. And the Son
 of man indeed goeth, as it hath been determined: but
 22 woe unto that man through whom he is being betrayed! 23
 And they began to dispute with themselves, which of
 them it was that was going to do this thing.

23 And there was also a contention among them, which of 24
 24 them is accounted to be greater. And he said unto them,
 The kings of the nations have lordship over them; and
 they that have authority over them are called benefactors.
 25 But ye *shall* not *be* so: but he that is the greater among 26
 you, let him become as the younger; and he that leadeth
 26 as he that serveth. For whether *is* greater, he that
 reclineth *at meat*, or he that serveth? *is* not he that
 reclineth? but I am in the midst of you as he that
 27 serveth. But ye are they which have continued with me 28
 28 in my temptations. And I appoint unto you even as my
 29 Father appointed unto me, a kingdom. And the Lord
 said, Simon, Simon, behold, Satan demanded you, that he
 30 might sift *you* as wheat: but I entreated for thee, that
 thy faith may not fail: and thou, when once thou hast
 31 turned again, establish thy brethren. And he said unto
 him, Lord, with thee I am ready to go, both to prison,

17-18 H. and W. ret. doubtfully. om. S.B.Wa.

23-27 Om. R. ret. H.V.Hil.Wa. Cf. IX., 46-8, and XXIII., 15-17.

28-29 Ret. H. Om. S.B.Wa. 80 T. om., E. rejects.

31-51 Not in T. v. 31, "you" is plural. 85-87 declared absent by E.

32 and to death. And he said, I tell thee, Peter, the cock 34
 shall not crow at all to-day, before that thou shalt thrice
 deny that thou knowest me.

33 And he came out, and went according to his custom to 39
 the mountain of the olives, and his disciples also followed
 34 him. And when he was at the place, he said unto them, 40
 35 Pray not to enter into temptation. And he was separated 41
 from them about a stone's throw, and he kneeled down,
 36 and prayed, saying, Father, if thou be willing, remove 42
 this cup from me: nevertheless not my will, but thine,
 37 be done. And there appeared unto him an angel from 43
 38 heaven, strengthening him. And he became in an agony 44
 and prayed more earnestly; and his sweat became as it
 were great drops of blood, falling down upon the ground.

39 And when he rose up from the prayer, he came unto his 45
 40 disciples, and found them sleeping for sorrow; and he 46
 said unto them, Why sleep ye? rise and pray, that ye
 may not enter into temptation.

41 And while he was yet speaking, behold a multitude, 47
 and he that was called Judas, one of the twelve, was
 coming before them, and came near unto Jesus to kiss
 42 him. But Jesus said unto him, Judas, with a kiss 48
 43 betrayest thou the Son of man? And Jesus said unto the 52
 chief priests, and captains of the temple, and elders, which
 were come against him, Are ye come out, as against a
 44 robber, with swords and staves? when I was daily with 53
 you in the temple, ye stretched not forth your hands
 against me: but this is your hour, and the power of
 darkness.

45 Then they seized him, and led him, and brought him 54
 into the high priest's house. But Peter was following afar

42-44 Om. H.T. R. and W. om. 43-4, which B. Hil. Wa. V. ret.

R.-V. says many ancient MSS. om. 43-4.

49-51 Declared absent by E. 52-54 in T. 55-56 implied in T.

46 off. And when they had kindled a fire in the midst of the 55
court, and had sat down together, Peter sat in the midst
47 of them. And a certain maid seeing him as he sat 56
towards the light looked steadfastly upon him, and said,
48 This man also was with him. But he denied him, 57
49 saying, Woman, I know him not. And after a little 58
while another, seeing him, said, Thou also art *one* of them.
50 And Peter said, Man, I am not. And after a space of 59
about one hour another confidently affirmed, saying, Of a
truth this *fellow* also was with him: for he is a Galilæan.
51 But Peter said, Man, I know not what thou sayest. And 60
immediately, while he was yet speaking, the cock crew.
52 And the Lord turned, and looked upon Peter. And 61
Peter remembered the word of the Lord, how he had said
unto him, Before the cock crow, thou shalt deny me
53 thrice: and Peter went out, and wept bitterly. 62

54 And the men that held Jesus kept mocking and 63
55 smiting him. And when they had blindfolded him, 64
they kept striking him on the face, and asking
him, saying, Prophesy, who is he that smote thee?
56 And many other things they kept saying, railing 65
against him.

57 And as soon as it was day, the body of elders of 66
the people, both chief priests and scribes, was gathered
together, and they led him away into their council, say-
58 ing, If thou art the Christ, tell us. But he said unto 67
59 them, If I tell you, ye will not at all believe: And if I 68
also ask *you*, ye will not answer me, nor let *me* go.
60 From henceforth shall the Son of man be seated at the 69
61 right hand of the power of God. And they all said, Art 70
thou then the Son of God? And he said unto them, Ye
62 say *it*, because I am. And they said, What further need 71
have we of testimony? for we ourselves have heard from
his mouth.

XX. And the whole company of them arose, and brought him XXIII.
 2 before Pilate. And they began to accuse him, saying, We 2
 found this man perverting the nation, and destroying the
 law and the prophets, and forbidding to give tribute to
 Cæsar, and turning away the women and children, saying
 3 that he himself is Christ a King. And Pilate asked him, 3
 saying, Art thou the King of the Jews? And he answered
 4 him and said, Thou sayest. And Pilate said to the chief 4
 priests and the multitudes, I find no fault in this man.
 5 And they were urgent, saying, He stirreth up the people, 5
 teaching throughout all Judæa, having begun from Galilee
 6 to this place. But when Pilate heard of Galilee, he asked 6
 7 whether the man were a Galilean. And when he knew 7
 that he was from Herod's jurisdiction, he sent him up to
 Herod, who himself also was at Jerusalem in these days.
 8 And when Herod saw Jesus, he was exceeding glad: 8
 for he was of a long *time* desirous to see him, because he
 had heard many things about him, and was hoping to see
 9 some sign done by him. And he questioned him in many 9
 10 words; but he answered him nothing. And the chief 10
 priests and the scribes stood vehemently accusing him.
 11 And Herod with his soldiers set him at nought, and 11
 mocked *him*, and arraying him in a gorgeous robe, sent
 12 him back to Pilate. And Pilate and Herod became 12
 friends with each other that very day; for before they
 were at enmity between themselves.
 13 And Pilate called together the chief priests and the 13
 14 rulers and the people, and said unto them, Ye brought 14
 me this man, as one that perverteth the people: and,
 behold, I examined *him* before you, and found no fault
 15 in this man of what ye charge against him. No, nor yet 15

XXIII.—2 The two clauses not in A.-V. are given by E., and each has
 some MS. authority. H. gives them in the notes not in the
 text.

3 "Of the Jews," om. W., doubtful H.

Herod : for I sent you to him ; and, lo, nothing worthy of
16 death hath been done by him. I will therefore chastise 16
17 and release him. (Now he was under a necessity to release 17
18 unto them at every feast one.) But they cried out all 18
together, saying, Away with this *man*, and release unto us
19 Barabbas : (one who for a certain insurrection made in 19
the city, and for murder, had been cast into prison.)
20 Pilate therefore spake again to them, wishing to release 20
21 Jesus. But they shouted, saying, Crucify, crucify him. 21
22 And he said unto them the third time, Why, what evil 22
hath this man done ? I have found no cause of death
in him : I will therefore chastise and release him.
23 But they were urgent with loud voices, asking that he 23
might be crucified. And the voices of them and of the
24 chief priests prevailed. And Pilate gave sentence that 24
25 their request should be done. And he released unto them 25
him that for insurrection and murder had been cast into
the prison, whom they were asking for ; but Jesus he
delivered up to their will.

26 And as they led him away, they laid hold upon one 26
Simon, a Cyrenian, that was coming from the country,
and laid on him the cross, to bear *it* after Jesus.

27 And there followed him a great company of the people, 27
and of women, who also were bewailing and lamenting him.

28 But Jesus turning unto them said, Daughters of Jerusalem, 28
weep not for me, but weep for yourselves, and for your
29 children. For, behold, the days are coming, in the which 29
they shall say, Blessed *are* the barren, and the wombs that
30 bare not, and the paps that gave not suck. Then shall 30
they begin to say to the mountains, Fall on us ; and to the
31 hills, Cover us. For if they do these things in the green 31
tree, what shall be done in the dry ?

32 And there were also two others, malefactors, led with 32
him to be put to death.

33 And when they came away unto the place, which is 33
 called The Skull, there they crucified him, and the
 malefactors, one on the right hand, and the other on the
 34 left. Then said Jesus, Father, forgive them ; for they 34
 35 know not what they do. And the people stood beholding ; 35
 and the rulers also with them scoffed at *him*, saying,
 Others he saved ; let him save himself, if this is the
 36 Christ, the chosen of God. And the soldiers also mocked 36
 37 him, coming to him, and offering him vinegar, and 37
 saying, If thou art the king of the Jews, save thyself.
 38 And a superscription also was written over him in letters 38
 of Greek, and Latin, and Hebrew, THIS IS THE KING
 OF THE JEWS.

39 And one of the malefactors which were hanged railed 39
 on him, saying, If thou art the Christ, save thyself and us.
 40 But the other answering rebuked him, saying, Dost thou 40
 not even fear God, because thou art in the same condem-
 41 nation ? and we indeed justly ; for we receive things 41
 worthy of what we have done ; but this man did nothing
 42 amiss. And he said unto Jesus, Lord, remember me 42
 43 when thou comest in thy kingdom. And Jesus said unto 43
 him, Verily I say unto thee, To-day thou shalt be with
 me.

44 And it was about the sixth hour, and a darkness came 44
 45 over the whole land until the ninth hour. And the sun 45
 was darkened, and the veil of the sanctuary was rent in
 46 the midst. And when Jesus had cried with a loud voice, 46
 he said, Father, into thy hands I commend my spirit : and
 47 having said this, he expired. And when the centurion 47
 saw what was done, he glorified God, saying, Certainly

34 Om. " And they parted his raiment, and cast lots," H.W. though
 in E., because not in T.'s older MS.

39-42 Om. R. ret. V.W.Wa.Hil.

43 Om. "in paradise." H.W.B.Wa.om. the whole verse.

47-49 Om. H., as not in T. ret. B.Wa.R.Hil.V.

48 this man was righteous. And all the multitude that ⁴⁸ came together to this sight, when they beheld the things
 49 which were done, returned smiting their breasts. And ⁴⁹ all his acquaintance, and the women that followed with
 him from Galilee, stood afar off, seeing these things.

50 And, behold, a man named Joseph, who was a ⁵⁰
 51 counsellor, a good man, and a righteous (he had not ⁵¹
 consented to their counsel and deed) *a man* of Arimathæa,
 a city of the Jews, who also himself was looking for the
 52 kingdom of God: this man went to Pilate, and asked for ⁵²
 53 the body of Jesus. And he took it down, and wrapped it ⁵³
 in a linen cloth, and laid it in a tomb that was hewn in
 54 stone, wherein no man had ever yet lain. And it was the ⁵⁴
 day of the preparation, and the sabbath was dawning.
 55 And the women also, which had come with him from ⁵⁵
 Galilee, followed after, and beheld the tomb, and how his
 56 body was laid. And they returned, and prepared spices ⁵⁶
 and ointments.

And on the sabbath day they rested according to the
 XXI. commandment. But on the first day of the week, at early ^{XXIV.}
 dawn, they came unto the tomb, bringing the spices which
 2 they had prepared, and some *others* with them. And they ²
 3 found the stone rolled away from the tomb. And they ³
 4 entered in, and found not the body of the Lord Jesus. And ⁴
 it came to pass, while they were perplexed about it, behold
 two men stood by them in garments that flashed forth.
 5 And as they were afraid, and bowed down *their* faces to ⁵
 the earth, they said unto them, Why seek ye him that
 6 liveth among the dead? he is not here, but is risen: ⁶
 remember how he spake unto you when he was yet in
 7 Galilee, saying, that the Son of man must be delivered ⁷
 up into the hands of sinful men, and be crucified, and the
 8 third day rise again. And they remembered his words, ⁸

9 and returned from the tomb, and told all these things 9
 10 unto the eleven, and to all the rest. Now they were 10
 Mary Magdalene, and Joanna, and Mary *the mother* of
 11 James, and the other *women* with them, who told these
 things unto the apostles. And their statements seemed 11
 in their sight as nonsense, and they disbelieved them.] ✓

12 But Peter arose, and ran unto the tomb; and stooping 12
 down, he seeth the linen bandages laid by themselves,
 and departed, wondering to himself at that which was
 come to pass.

13 And, behold, two of them were going that very day 13
 to a village named Emmaus, sixty stadia distant from
 14 Jerusalem. And they communed with each other about 14
 15 all these things which had happened. And it came to 15
 pass, that, while they communed and questioned together,
 16 Jesus himself drew near, and went with them. But their 16
 17 eyes were holden that they should not know him. And 17
 he said unto them, What words *are* these that ye exchange
 with each other, as ye walk, and are sad of countenance?

18 And the one of them, whose name was Cleopas, answering 18
 said unto him, Dost thou alone sojourn in Jerusalem, and
 not know the things which are come to pass there in
 19 these days? And he said unto them, What things? 19
 and they said unto him, The things concerning Jesus of
 Nazareth, who was a prophet mighty in deed and word
 20 before God and all the people: and how the chief priests 20
 and our rulers delivered him up to a sentence of death, and
 21 crucified him. But we hoped that it was he, who is 21
 going to redeem Israel: yea, and besides all this, to-day is
 22 the third day since these things occurred. Yea, and 22
 certain women of our company astonished us, who had

11-23 All alluded to by T. v. 18 "stadia," 606½ feet each. v. 19 "of
 Nazareth" not declared absent by T. or E. om. V.
 doubtful, H. ret. B.W. Cf. IV., 84 and XVIII., 87.

23 been early at the tomb ; and when they found not his 23
 body, they came, saying, that they had also seen a vision
 24 of angels, which said that he was alive. And some of 24
 them which were with us went to the tomb, and found *it*
 so, even as the women had said : but him they saw not.
 25 And he said unto them, O foolish men, and slow of heart 25
 26 to believe in all that he spake to you. Was it not necessary 26
 for the Christ to suffer these things, and to enter into his
 27 glory ? And they drew nigh unto the village, whither 28
 they were going : and he made as though he would go
 28 further. And they constrained him, saying, Abide with 29
 us : for it is toward evening, and the day has declined.
 29 And he went in to abide with them. And it came to 30
 pass, as he reclined *at meat* with them, he took the bread
 30 and blessed *it*, and brake, and gave to them. And their 31
 eyes were opened, and they recognised him ; and he
 31 became invisible to them. And they said one to another, 32
 Was not our heart burning within us, while he talked to
 32 us in the way ? And they rose up that very hour, and 33
 returned to Jerusalem, and found the eleven gathered
 33 together, and them that were with them, saying, The 34
 34 Lord is risen indeed, and hath appeared to Simon. And 35
 they rehearsed the things *that happened* in the way, and
 how he became known to them in the breaking of the
 bread.

35 And as they spake these things, Jesus himself stooe in 36
 the midst of them, and saith unto them, Peace *be* unto
 36 you. But they were terrified and affrighted, and 37
 37 supposed that they beheld a phantom. And he said unto
 them, Why are ye troubled ? and wherefore do reasonings

25 "He spake to you" for "the prophets have spoken" T.; E. had
 "I speak" an error since he was unknown to them.

26-35 Om. T.; 26, 30, 31 in E.; I. mentions the passage in general
 terms as in M.

32 Om. "and while he opened to us the scriptures."

37 "Phantom" for "spirit." So MS. D.

38 arise in your hearts? Behold my hands and my feet, ³⁹
that I am myself: for a spirit hath not flesh and bones,
39 as ye see me have. And when he had said this, he ⁴⁰
40 shewed them his hands and his feet. And while they ⁴¹
still disbelieved for joy, and wondered, he said unto them,
41 Have ye here anything eatable? And they gave him a ⁴²
42 piece of a broiled fish, and of an honeycomb; and he ⁴³
took *it*, and ate before them.

43 And he said unto them, These *are* the words which I ⁴⁴
44 spake unto you, while I was yet with you, that thus it ⁴⁵
was necessary for the Christ to suffer, and to rise again
45 from the dead on the third day: and that repentance ⁴⁶
and remission of sins should be preached in his name
unto all the nations.

39 Shortened. Some om. "flesh and."

44 Om. "That all things"to end.

46 "That" for "And said unto them, Thus it is written, and."

47 Om. "beginning at Jerusalem." After this S. Luke has six
verses, which H.S.W. om. as not in T. or E. There is no
evidence that M. accepted the ascension from Bethany.

TABLE COMPARING MARCION'S VERSION WITH OUR AUTHORIZED
VERSION OF S. LUKE'S GOSPEL.

S. Luke.	Marcion's Version.	Absent.	Doubtful.	Not cited in Fathers.	MINOR VARIATIONS.
I.-III.		all			except III., 1.—“In the fifteenth year of the reign of Tiberius Cæsar,” and (?) “Pontius Pilate being the governor of Judæa.”
IV.	16pt.	1-14	15		16.—“where he had been brought up,” * “as his custom was,” * “and stood up for to read,” * doubtful “on the Sabbath day;” 20.—“And he closed the book, and gave it again to the minister;” * 21.—“This day is this Scripture fulfilled in your ears;” * 22.—“bear him witness and,” * “gracious,” * “and they said, Is not this Joseph's son;” * 23.—“in thy country;” * 30.—(?) “to Capernaum;” † 31.—“Jesus,” or “God;” † 34.—“of Nazareth;” * 41.—“Christ” * (the first).
	20-23	17-19	25-27		
	28-44	24		36-39	
V.	1-38		39		14.—“that this may be a testimony to you,” for “for a testimony unto them.”
VI.	1-49			32-33	17.—“among” for “with.”
VII.	1-28		29-35		
	36-47a		47b-48		
VIII.	1-18	19			21.—“Who is my mother? and who are my brethren?” †
	20-56		49-56		
IX.	1-62		49-50		30.—“stood” for “talked;” 31.—“Seen in his glory,” rest absent.
X.	1-11		12-15		21.—“O Father,” * and “and earth;” * 22.—order different; 24.—shorter; 25.—“eternal.” *
	16-42			29-42	
XI.	1-29a	29b-32			1.—“to the Father;” † 2-3.—various readings in the Lord's Prayer; 29.—“but the sign of the prophet Jonas;” * 42.—“the calling” for “judgment;” “these,” &c., doubtful.
	83-48	49-51			
	52-54		42b	58-54	8. & 9.—“the angels of;” * 14.—“or a divider,” doubtful; 28.—as far as “oven,” doubtful; 38.—“and come” for “or come,” Cf. note.
XII.	1-5	6-7			
	8-59		28a		
XIII.		1-9	10		28.—“all the righteous” for “Abraham and Isaac and Jacob and all the prophets;”—“and held back outside.” †
	11-28	29-35			
XIV.	12-85	7-11	1-6	1-6	26.—“abandon” for “hate.”
XV.	1-10	11-82			10.—“the angels of.” *
XVI.	1-31				12.—“mine” for “your own;” 17.—“even as the law and the prophets have passed away;” † “my” (or “the Lord's”) “words” for “the law.”

TABLE.—*Continued.*

S. Luke.	Marcion's Version.	Absent.	Doubtful.	Not cited in Fathers.	MINOR VARIATIONS.
XVII.	1-4 11-37	10b	5-10a	5-9	2.—“if he had not been born, or;” † 10.—“say, We are unprofitable servants, we have done that which was our duty to do;” * 18.—“but this alien,” doubtful;—after 14 or 18, IV., 27. “And many lepers,” &c. † 8.—“nevertheless” to end, doubtful; 19.—“the Father;” † 37.—“of Nazareth.” *
XVIII.	1-30 35-43	31-34	8b	15-17	9.—“forsomuch as he also is a son of Abraham.” *
XIX.	1-28	29-46	47-48		19.—“for they perceived,” &c.; * 35.—Marcion had “Whom God accounted worthy of that age [and] to obtain,” &c.
XX.	19-36 39-44	9-18 37-38	1-8 45-47		27.—“great power” for “power and great glory;” 32.—“The heaven and the earth” for “This generation;” 36.—“and to stand before the Son of man.” *
XXI.	5-17 19-20 23-28	18 21-22	1-4		8.—“entered Satan into;” * 14.—“when the hour was come,” doubtful; 15.—“unto them,” doubtful.
XXII.	1-15 19-22 31-34 39-41 45-48 52-71	16 30 35-38 49-51	17-18 23-29 42-44		1.—“and destroying the law and the prophets” “and turning away the women and children;” † 3.—“of the Jews,” doubtful; 48.—“in Paradise.” *
XXIII.	1-38 44-46		39-43 47-49		19.—“of Nazareth,” doubtful; 25.—“he spake unto you” for “the prophets have spoken;” 32.—“and while he opened to us the scriptures;” * 37.—“phantom” for “spirit;” 39.—shorter; 44.—“that all things,” &c. *
XXIV.	1-26 28-44a 46b-47	27 44b-46a 48-53			

* Not in Marcion's Version.

† In Marcion's Version only.

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