

An Exegesis Concerning Luke the Evangelist and the Gospel of the Lord

Some Background and Tradition

The evangelists are traditionally symbolized by the four animals of Revelation 4:7-8, with Luke as the "calf." A small tympanum at St. Marks in Venice pictures a literal calf among the four, but almost always the animal shown is a full-grown ox, often with the wings specified in Revelation. In one fresco in South Tyrol, Luke is represented by an ox-headed winged man holding a stand with two books. In the second millennium we see portraits of Luke simply as a human figure, with the ox often added as an attribute.



Church of Sant'Agnese in
Agone, Rome

The ox on the right is Luke's symbol as writer of the Gospel of Luke. The book and quill pen refer to his authorship of that book along with the Acts of the Apostles. The putto on the right holds up a copy of the image of the Virgin and Child that Luke was believed to have painted.

A separate tradition holds that Luke made a painting of the Virgin and Child. Many images said to be copies of Luke's painting have been made through the years, as well as many images of Luke at his easel with the Virgin and Child sitting for him. This tradition led to the adoption of Luke as patron saint of artists. In the Vasari the saint is made to look like a

contemporary painter, and a painting of the same era conversely presents the artist as Luke.

In Rome's Santa Maria Maggiore a painting of the Virgin and Child called Salus Populi Romani is claimed to have been made by Luke, and the church even has a painting of Luke making the painting.

Luke the Evangelist has been assumed to be **"Luke, the most dear physician"** of Colossians 4:14.

Apart from Luke being symbolized by the ox, Mark was symbolized by the lion, and Matthew was symbolized by the angel (man) and John was symbolized by the eagle. The four living creatures of Revelation being the four evangelists (or the words of their respective gospels) is an interesting interpretation; and why Matthew, Mark, Luke and John would be symbolized by these four would take another book to discuss the matter.

Jerome, in the preface to his commentary on Matthew, says:

"The first face of a man signifies Matthew, who began his narrative as though about a man: 'The book of the generation of Jesus Christ the son of David, the son of Abraham.' The second face signifies Mark in whom the voice of a lion roaring in the wilderness is heard: 'A voice of one shouting in the desert: Prepare the way of the Lord, make his paths straight.' The third is the face of the calf which prefigures that the evangelist Luke began with Zachariah the priest. The fourth face signifies John the evangelist who, having taken up eagle's wings and hastening toward higher matters, discusses the Word of God."

The origins of their names are:

Matthew = gift

Mark = defense

Luke = light-giving

John = rested

And if one were to do the research, they would discover the archetypal symbolism of these creatures fit in with the original meanings of their names in some way. We will let the reader carry on this research from here.

The Martyrdom of Luke the Evangelist

In the ***Ethiopian Synaxarium***, there is an account of Luke the evangelist. We present the text here with Luke's words in red:

On this day Saint Luke the evangelist, the physician, became a martyr.

This holy man was one of the number of the seventy-two disciples whom the Holy Gospel mentioned; he ministered to the Apostles Peter and Paul and he wrote the histories of them.

After the death of Peter and Paul, Luke preached in the country of Rome. And those who worshipped idols came to an agreement with the Jews, and they stood up before the Emperor Nero and they cried out concerning Luke the disciple, and they made accusations against him; and said, He brings very many men under his teaching by means of his sorcery; and the Emperor Nero commanded that they should bring Luke before him.

And when the apostle knew that he was about to depart from this world, he found an old man who was a fisherman, and he gave him the books and the volumes which were with him, and he said unto him, Take good care of these books, for they will be of benefit to thee, and will make thee to arrive on the road of God. And when he had come to Nero, Emperor of Rome, he stood up before him.

And the emperor said unto him, How much longer wilt thou lead men into error by thy sorcery? And Saint Luke answered and said unto him, *I am not a magician, but an Apostle of our Lord Christ, the Son of the Living God.* And the emperor commanded his soldiers to cut off his right hand, saying, I cut off this hand which wrote books; and straightway they cut off his hand. And Saint Luke said unto him, *Verily we do not fear the death of this world, but behold thou shalt at this moment see the power of my God Jesus Christ, to Whom be praise!*

And the saint reached out his left hand, and took up in it the right hand, which had been cut off, and made it to cleave to its proper place, and it

remained there firmly and became like unto the other; then he separated it from the wrist and it remained thus. And those who were there marveled, and the chief officer, and his wife and very many men believed in our Lord Christ; and they were in number two hundred and seven and seventy souls.

And the emperor commanded his soldiers to cut off their heads, and the head of Saint Luke the apostle, and the soldiers cut them off and the saints received crowns of martyrdom in the kingdom of the heavens. And they placed the body of Saint Luke the apostle in a hair sack. And they cast it into the sea, and by the Will of God the waves of the sea brought it to an island, and a certain man who was a believer found it, and he gave it honorable burial.

This holy man wrote his Gospel for Theophilus, who was a Gentile, and he also wrote for him the Acts of the Apostles.

Salutation to Luke whose tongue was true, and who wrote the Divine Gospel. Salutation to the company of martyrs who died with Saint Luke. Salutation to the old man Silas, who received Saint Luke's books and preserved them in purity. Glory be to God Who is glorified in His Saints. Amen.

The Coptic version relates:

On this day, St. Luke the Evangelist and physician, was martyred. He was one of the 70 disciples mentioned in the tenth chapter of his gospel. He accompanied the Apostles Peter and Paul and wrote their account.

After the martyrdom of these two Apostles, he went through Rome preaching. Those who worshipped idols and the Jews in Rome agreed among themselves and went to Nero the Emperor accusing St. Luke of attracting many men to his teaching with his sorcery. Nero commanded that St. Luke be brought before him. When St. Luke knew that, he gave all the books he had to a fisherman and told him, Take these and keep them for they will be useful to you and will show you God's way.

When St. Luke came before Nero the Emperor, the Emperor asked him, How long will you lead the people astray? St. Luke replied, **I am not a magician, but I am an Apostle of the Lord Jesus Christ, the Son of the Living God.** The Emperor commanded his men to cut off his right hand saying, Cut off this hand which wrote the books. The saint replied to him, **We do not fear death, nor the departure from this world, and to realize the power of my Master.** He took up his severed hand and made it reattach to its proper place, then he separated it. Those who were present marveled and the head of the Emperor's cabinet and his wife believed as well as many others and it was

said that they numbered 276. The Emperor wrote their decree and ordered that their heads be cut off together with that of the Apostle St. Luke; thus their martyrdom was completed.

They placed the body of the saint in a hair sack and cast it in the sea. By God's will, the waves of the sea brought it to an island. A believer found it, took it and buried it with great honor. This saint wrote the Gospel bearing his name and the Acts of the Apostles addressing his words to his disciple Theophilus who was a gentile.

His blessings be upon us and Glory be to our God, forever. Amen.

Both texts pretty much agree with each other because they are both based on an original tradition.

In the text called the Encomium on Saint John the Baptist by Saint John Chrysostom there is related a vision which mentions Luke. It says, "I John, the brother of the Lord, who relate these things, swear unto you that I will not hide from you any one of the good things which I saw, or any of the things which were to be enjoyed, and which were prepared in the third heaven, and which God had bestowed graciously upon Saint John, in order that he might give them to everyone who kept the festival of his commemoration upon earth. At that time Paul, and Luke, and Mark were also with us."

A Minor Apocryphal Account of Luke

A manuscript that also mentions Luke is the Martyrdom of the Apostle Paul which is part of the Acts of Paul that contains the epistle accepted as scripture by some, entitled III Corinthians. We thought it would be appropriate to present the Martyrdom for the sake of further study. This text exists in two Greek copies, an incomplete Latin version, and versions in Syriac, Coptic, Ethiopic and Slavonic.

The Martyrdom of the Apostle Paul

1 Now there were awaiting Paul at Rome Luke from Galatia and Titus

from Dalmatia: whom when Paul saw he was glad: and hired a

grange outside Rome, wherein with the brethren he taught the word of truth, and he became noised abroad and many souls were added unto the Lord, so that there was a rumor throughout all Rome, and much people came unto him from the household of Caesar, believing, and there was great joy.

2 And a certain Patroclus, a cup-bearer of Caesar, came at even unto the grange, and not being able because of the press to enter in to Paul, he sat in a high window and listened to him teaching the word of God. But whereas the evil devil envied the love of the brethren, Patroclus fell down from the window and died, and forthwith it was told unto Nero.

3 But Paul perceiving it by the spirit said: Men and brethren, the evil one hath gained occasion to tempt you: go out of the house and ye shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me. And they went and brought him; and when the people saw it they were troubled. But Paul said: Now, brethren, let your faith appear; come all of you and let us weep unto our Lord Jesus Christ, that this lad may live and we continue in quietness. And when all had lamented, the lad received his spirit again, and they set him on a beast and sent him back alive, together with the rest that were of Caesar's household.

4 But Nero, when he heard of the death of Patroclus, was sore grieved, and when he came in from the bath he commanded another to be set over the wine. But his servants told him, saying: Caesar, Patroclus liveth and standeth at the table. And Caesar, hearing that Patroclus lived, was affrighted and would not go in. But when he went in, he saw Patroclus, and was beside himself, and said: Patroclus, livest thou? And he said: I live, Caesar. And he said: Who is he that made thee to live? And the lad, full of the mind of faith, said: Christ Jesus, the king of the ages. And Caesar was troubled and said: Shall he, then, be king of the ages and overthrow all kingdoms? Patroclus saith unto him: Yea, he overthroweth all kingdoms and he alone shall be forever, and there shall be no kingdom that shall escape him. And he smote him on the face and said: Patroclus, art thou also a soldier of that king? And he said: Yea, Lord Caesar, for he raised me when I was dead. And Barsabas Justus of the broad feet, and Urion the Cappadocian, and Festus the Galatian, Caesar's chief men, said: We also are soldiers of the king of the ages. And he shut them up in prison, having grievously tormented them, whom he loved much, and commanded the soldiers of the great king to be sought out, and set forth a decree to this effect, that all that were found to be Christians and soldiers of Christ should be slain.

5 And among many others Paul also was brought, bound: unto whom all his fellow-prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him: Thou that art the great king's man, but my prisoner, how thoughtest thou well to come by stealth into the government of the Romans and levy soldiers out of my province? But Paul, filled with the Holy Ghost, said before them all: O Caesar, not only out of thy province do we levy soldiers, but out of the whole world; for so hath it been ordained unto us, that no man should be refused who wisheth to serve my king. And if it like thee also to serve him, it is not wealth nor the splendor that is now in this life that shall save thee; but if thou submit and entreat him, thou shalt be saved; for in one day he shall fight against the world with fire. And when Caesar heard that, he commanded all the prisoners to be burned with fire, but Paul to be beheaded after the law of the Romans.

6 But Paul kept not silence concerning the word, but communicated with Longus the prefect and Cestus the centurion.

7 Nero therefore was raging in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried, It sufficeth, Caesar for the men are our own; thou destroyest the strength of the Romans! Then at that he was persuaded and ceased,

and commanded that no man should touch any Christian, until he should learn completely concerning them.

8 Then was Paul brought unto him after the decree; and he abode by his word that he should be beheaded. And Paul said: Caesar, it is not for a little space that I live unto my king; and if thou behead me, this will I do: I will arise and show myself unto thee that I am not dead but live unto my Lord Jesus Christ, who cometh to judge the world.

9 But Longus and Cestus said unto Paul: Whence have ye this king, that ye believe in him and will not change your mind, even unto death? And Paul communicated unto them the word and said: Ye men that are in this ignorance and error, change your mind and be saved from the fire that cometh upon all the world: for we serve not, as ye suppose, a king that cometh from the earth, but from heaven, even the living God, who because of the iniquities that are done in this world, cometh as a judge; and blessed is that man who shall believe in him and shall live forever when he cometh to burn the world and purge it completely. Then they beseeching him said: We entreat thee, help us, and we will let thee go. But he answered and said: I am not a deserter of Christ, but a lawful soldier of the living God: if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live

unto God and love myself, I go unto the Lord, to come with him in the glory of his Father. They say unto him: How then shall we live when thou art beheaded?

10 And while they yet spake thus, Nero sent one Parthenius and Pheres to see if Paul were already beheaded; and they found him yet alive. And he called them to him and said: Believe on the living God, which raiseth me and all them that believe on him from the dead. And they said: We go now unto Nero; but when thou diest and risest again, then will we believe on thy God. And as Longus and Cestus entreated him yet more concerning salvation, he saith to them: Come quickly unto my grave in the morning and ye shall find two men praying, Titus and Luke. They shall give you the seal in the Lord.

11 Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marveled and glorified God which had given such glory unto Paul: and they went and told Caesar what was done.

12 And when he heard it, while he marveled long and was in

perplexity, Paul came about the ninth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Paul, the soldier of God, am not dead, but live in my God. But unto thee shall many evils befall and great punishment, thou wretched man, because thou hast shed unjustly the blood of the righteous, not many days hence. And having so said Paul departed from him. But Nero hearing it and being greatly troubled commanded the prisoners to be loosed, and Patroclus also and Barsabas and them that were with him.

13 And as Paul charged them, Longus and Cestus the centurion went early in the morning and approached with fear unto the grave of Paul. And when they were come thither they saw two men praying and Paul betwixt them, so that they beholding the wondrous marvel were amazed, but Titus and Luke being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued after them, saying: We pursue you not for death but for life that ye may give it unto us, as Paul promised us, whom we saw just now standing betwixt you and praying. And when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the God and Father of our Lord Jesus Christ.

Unto whom be glory world without end. Amen.

The Acts of Paul according to the Apostle

A Thirteenth Century Witness Concerning Luke

Of special interest to the reader would be **the Life of Saint Luke** in **the Golden Legend**. It says, in its original vocabulary (with minor modernizations in spelling):

Here followeth of Saint Luke the Evangelist, and first of his name

Luke is as much to say as arising or enhancing himself. Or Luke is said of light, he was raising himself from the love of the world, and enhancing into the love of God. And he was also light of the world, for he enlumined the universal world by holy predication, and hereof saith Saint Matthew, Mathei quinto: Ye be the light of the world. The light of the world is the sun, and that light hath height in his seat or siege. And hereof saith Ecclesiasticus the twenty-sixth chapter: The sun rising in the world is in the right high things of God, he hath delight in beholding. And as it is said Ecclesiastes undecimo: The light of the sun is sweet, and it is delightable to the eyes to see the sun. He hath swiftness in his moving as it is said in the Second Book of Esdras the fourth chapter. The earth is great and the heaven is high and the course of the sun is swift, and hath profit in effect, for after the philosopher, man engendereth man, and the sun. And thus Luke had highness by the love of things celestial, delectable by sweet conversation, swiftness by fervent predication and utility, and profit by conscription and writing of his doctrine.

Of Saint Luke Evangelist

Luke was of the nation of Syria, and Antiochian by art of medicine, and after some he was one of seventy-two disciples of our Lord. Saint Jerome saith that he was disciple of the apostles and not of our Lord, and the gloss upon the twenty-fifth chapter of the Book of Exodus signifieth that he joined not to our Lord when he preached, but he came to the faith after his

resurrection. But it is more to be holden that he was none of the seventy-two disciples, though some hold opinion that he was one.

But he was of right great perfection of life, and much well ordained as toward God, and as touching his neighbor, as touching himself, and as touching his office. And in sign of these four manners of

ordinances he was described to have four faces, that is to wit, the face of a man, the face of a lion, the face of an ox and the face of an eagle, and each of these beasts had four faces and four wings, as it is said in Ezekiel the first chapter.

And because it may the better be seen, let us imagine some beast that hath his head four square, and in every square a face, so that the face of a man be tofore, and on the right side the face of the lion, and on the left side the face of the ox, and behind the face of the eagle, and because that the face of the eagle appeared above the other for the length of the neck, therefore it is said that this face was above, and each of these four had four pens. For when every beast was quadrate as we may imagine, in a quadrate be four corners, and every corner was a pen.

By these four beasts, after that saints say, be signified the four evangelists, of whom each of them had four faces in writing, that is to wit, of humanity, of the passion, of the resurrection, and of the divinity.

How be it these things be singularly to singular, for after Saint Jerome, Matthew is signified in the man, for he was singularly moved to speak of the humanity of our Lord. Luke was figured in the ox, for he devised about the priesthood of Jesu Christ. Mark was figured in the lion, for he wrote more clearly of the resurrection.

For as some say, the fawns of the lion be as they were dead unto the third day, but by the braying of the lion they been raised at the third day, and therefore he began in the cry of predication. John is figured as an eagle, which fleeth highest of the four, for he wrote of the divinity of Jesu Christ. For in him be written four things. He was a man born of the virgin, he was an ox in his passion, a lion in his resurrection, and an eagle in his ascension.

And by these four faces it is well showed that Luke was rightfully ordained in these four manners.

For by the face of a man it is showed that he was rightfully ordained as touching his neighbor, how he ought by reason teach him, draw him by debonairly, and nourish him by liberality, for a man is a beast reasonable, debonair, and liberal.

By the face of an eagle it is showed that he was rightfully ordained as touching God, for in him the eye of understanding beheld God by contemplation, and the eye of his desire was to him by thought or effect, and old age was put away by new conversation. The eagle is of sharp sight, so that he beholdeth well, without moving of his eye, the ray of the sun, and when he is marvelous high in the air he seeth well the small fishes in the sea. He hath also his beak much crooked, so that he is let to take his meat, he sharpeth it and whetteth it

against a stone, and maketh it convenable to the usage of his feeding. And when he is roasted by the hot sun, he throweth himself down by great force into a fountain, and taketh away his old age by the heat of the sun, and changeth his feathers, and taketh away the darkness of his eyes.

By the face of the lion it is showed how he was ordained as touching himself. For he had noblesse by honesty of manners and holy conversation, he had subtlety for to eschew the Iying in wait for his enemies, and he had sufferance for to have pity on them that were tormented by affliction. The lion is a noble beast, for he is king of beasts. He is subtle, he defaceth his traces and steps with his tail when he fleeth, so that he shall not be found; he is suffering, for he suffereth the quartan.

By the face of an ox it is showed how he was ordained as touching his office, that was to write the gospel. For he proceeded morally, that is to say by morality, that he began from the nativity and childhood of Jesu Christ, and so proceeded little and little unto his last consummation. He began discreetly, and that was after other two evangelists, that if they had left anything he should write it, and that which they had sufficiently said he should leave. He was well mannered, that is to say well learned and induced in the sacrifices and works of the temple, as it appeareth in the beginning, in

the middle, and in the end. The ox is a moral beast and hath his foot cloven, by which is discretion understood, and it is a beast sacrificeable.

And truly, how that Luke was ordained in the four things, it is better showed in the ordinance of his life.

First, as touching his ordinance unto God; after Saint Bernard, he was ordained in three manners, that is by affection and desire, by thought and intention. The affection ought to be holy, the thought clean, and intention rightful. He had the affection holy, for he was full of the Holy Ghost, like as Jerome saith in his prologue upon Luke: He went into Bethany full of the Holy Ghost. Secondly, he had a clean thought, for he was a virgin both in body and mind, in which is noted cleanness of thought. Thirdly, he had rightful intention, for in all things that he did he sought the honor of God. And of these two last things it is said in the prologue upon the Acts of the Apostles: He was without sin and abode in virginity, and this is touching the cleanness of thought. He loved best to serve our Lord, that is to the honor of our Lord, this is as touching the rightful intention.

Fourthly, he was ordained as touching his neighbor. We be ordained to our neighbor when we do that we ought to do. After Richard of S.Victor, there be three

things that we owe to our neighbor, that is our power, our knowledge, and our will, and let the fourth be put to, that is all that we may do; our power in helping him, our knowledge in counselling him, our will in his desires, and our deeds in services.

As touching to these four, Saint Luke was ordained, for he gave first to his neighbor his power in aiding and obsequies, and that appeareth by that he was joined to Paul in his tribulations and would not depart from him, but was helping him in his preachings, like as it is written in the second epistle of Paul in the fourth chapter to Timothy, saying: Luke is only with me. In that he saith, only with me, it signifieth that he was a helper, as that he gave to him comfort and aid, and in that he said only, it signifieth that he joined to him firmly. And he said in the eighth chapter to the II Corinthians: He is not alone, but he is ordained of the churches to be fellow of our pilgrimage.

Secondly, he gave his knowledge to his neighbor in counsels. He gave then his knowledge to his neighbor when he wrote to his neighbors the doctrine of the apostles, and of the gospel that he knew. And hereof he beareth himself witness in his prologue; saying: It is mine advice, and I assent, good Theophilus, to write to thee, right well of the beginning by order, so that thou know the truth of the words of which thou art taught. And it

appeareth well that he gave his knowledge in counsels to his neighbors, by the words that Jerome saith in his prologue, that is to wit, that his words be medicine unto a sick soul.

Thirdly, he gave his will unto the desires of his neighbor, and that appeareth by that, that he desireth that they should have health perdurable, like as Paul saith to the Colossians: Luke the leech saluteth you; that is to say, Think ye to have health perdurable, for he desireth it to you. Fourthly, he gave to his neighbor his deed in their services. And it appeareth by that that he supposed that our Lord had been a strange man, and he received him into his house and did to him all the service of charity, for he was fellow to Cleophas when they went to Emmaus, as some say. And Gregory saith in his Morals, that Ambrose saith it was another, of whom he nameth the name. Thirdly, he was well ordained as touching himself. And after Saint Bernard, three things there be that ordain a man right well as touching himself, and maketh him holy, that is to live soberly, and rightful labor, and a debonair wit. And after Saint Bernard each of these three is divided into three, that is, to live soberly, if we live companionably, continently, and humbly. Rightful work is, if he be rightful, discreet, and fruitful; rightful by good intention, discreet by measure, and fruitful by edification. The wit is debonair, when our faith feeleth God to be sovereign good, so that

by his puissance we believe that our infirmity be holpen by his power, our ignorance be corrected by his wisdom, and that our wickedness be defaced by his bounty.

And thus saith Bernard: In all these things was Saint Luke well ordained. He had, first, sober living in treble manner, for he lived continently; for as Saint Jerome witnesseth of him in the prologue upon Luke, he had never wife ne children. He lived companionably, and that is signified of him, where it is said of him and Cleophas in the opinion aforesaid: Two disciples went that same day, etc. Fellowship is signified in that he saith, two disciples, that is to say, well mannered. Thirdly he lived humbly, of which humility is showed of that he expressed the name of his fellow Cleophas and spake not of his own name. And after the opinion of some, Luke named not his name for meekness.

Secondly, he had rightful work and deed, and his work was rightful by intention, and that is signified in his collect where it is said: Qui crucis mortificationem jugiter in corpore suo pro tui nominis amore portavit: he bare in his body mortification of his flesh for the love of thy name. He was discreet by temperance, and therefore he was figured in the form of an ox, which hath the foot cloven, by which the virtue of discretion is expressed; he was also fruitful by edification; he was so fruitful to his

neighbors that he was holden most dear of all men, wherefore, Ad Colossenses quarto, he was called of the apostle most dearest: Luke the leech saluteth you.

Thirdly, he had a meek wit, for he believed and confessed in his gospel, God to be sovereignly mighty, sovereignly wise, and sovereignly good. Of the two first, it is said in the fourth chapter: They all were abashed in his doctrine, for the word of him was in his power. And of the third, it appeareth in the eighteenth chapter, where he saith: There is none good but God alone.

Fourthly, and last, he was right well ordained as touching his office, the which was to write the gospel, and in this appeareth that he was ordained because that the said gospel is ennoblised with much truth, it is full of much profit, it is embellished with much honesty and authorized by great authority.

It is first ennoblised with much truth. For there be three truths, that is of life, of righteousness, and of doctrine. Truth of life is concordance of the hand to the tongue, truth of righteousness is concordance of the sentence to the cause, and truth of doctrine is concordance of the thing to the understanding, and the gospel is ennoblised by this treble verity and this treble verity is showed in the gospel.

For Luke showeth that Jesu Christ had in him this treble verity, and that he taught it to others, and showeth that God had this truth by the witness of his adversaries. And that saith he in the twenty seventh chapter: Master, we know well that thou art true, and teachest and sayest rightfully that is the verity of the doctrine, but thou teachest in truth the way of God, that is the truth of life, for good life is the way of God.

Secondly, he showeth in his gospel that Jesu Christ taught this treble truth. First, he taught the truth of life, the which is in keeping the commandments of God, whereof it is said: Thou shalt love thy Lord God, do that and thou shalt live. And when a Pharisee demanded our Lord: What shall I do for to possess the everlasting life? He said: Knowest thou not the commandments? Thou shalt not slay, thou shalt do no theft, ne thou shalt do no adultery? Secondly, there is taught the verity of doctrine, wherefore he said to some that perverted this truth, the eleventh chapter: Woe be to you Pharisees, that tithe the people, et cetera, and pass over the judgment and charity of God. Also in the same: Woe be to you wise men of law, which have taken the key of science.

Thirdly, is taught the truth of righteousness, where it is said: Yield ye that longeth to the emperor, and that ye owe to God, to God. And he saith the nineteenth

chapter: They that be my enemies and will not that I reign upon them, bring them hither and slay them tofore me. And he saith in the thirteenth chapter, where he speaketh of the doom, that he shall say to them that be reprovéd: Depart from me, ye that have done wickedness.

Secondly, his gospel is full of much profit, whereof Paul and himself write that he was a leech or a physician, wherefore in his gospel it is signified that he made ready for us medicine most profitable. There is treble medicine, curing, preserving, and amending. And this treble medicine showeth Saint Luke in his gospel that, the leech celestial hath made ready.

The medicine curing is that which cureth the malady, and that is penance, which taketh away all maladies spiritual. And this medicine saith he that the celestial leech hath made ready for us when he saith: Heal ye them that be contrite of heart, and preach ye to the caitiffs the remission of sins. And in the fifth chapter he saith: I am not come to call the just and true men, but the sinners to penance.

The medicine amending is that which increaseth health, and that is the observation of counsel, for good counsel maketh a man better and more perfect. This medicine showeth us the heavenly leech when he saith in the eighteenth chapter: Sell all that ever thou hast

and give to poor men. The medicine preservative is that which preserveth from falling, and this is the eschewing of the occasions to sin, and from evil company. And this medicine showeth to us the heavenly leech when he saith in the twelfth chapter: Keep you from the meat of the Pharisees, and there he teacheth us to eschew the company of shrews and evil men.

Or it may be said that the said gospel is replenished with much profit, because that all virtue is contained therein. And hereof saith Saint Ambrose:

Luke compriseth in his gospel all the virtues of wisdom in history, he enseigned the nativity when he showed the incarnation of our Lord to have been made of the Holy Ghost. But David enseigned natural wisdom when he said: Send out the Holy Ghost, and they shall be created, and when he enseigned darkness made in the time of the passion of Jesu Christ, and trembling of the earth, and the sun had withdrawn her light and rays. And he taught morality when he taught manners in his blessedness. He taught reasonable things when he said: He that is true in little things, he is true in great things. And without this treble wisdom, the mystery of the Trinity, ne of our faith, may not be, that is to wit, wisdom natural, reasonable, and moral.

And this is that Saint Ambrose saith.

Thirdly, his gospel is embellished and made fair with much honesty, so that the style and manner of speaking is much honest and fair. And three things be convenient to this, that some men hold in his dictes honesty and beauty, the which Saint Austin teacheth, that is to wit, that it please, that it appear and move. That it please, he ought to speak ornately; that it appear, that he ought to speak appertly; that it move, that he speak fervently.

And this manner had Lucas in writing and in preaching. Of the two first it is said in the eighth chapter of the II Corinthians: We sent with him a brother, the gloss Barnabas or Luke, of whom the praising is in all churches of the gospel. In this that he said the praising of him, is signified that he spake ornately; in this that he said in all churches, it is signified that he spake appertly. And that he spake fervently it appeared when he said: Was not then our heart burning within us in the love of Jesu when he spake with us in the way?

Fourthly, his gospel is authorized by authority of many saints.

What marvel was it though it were authorized of many, when it was authorized first of the Father? whereof Saint Jerome saith in the thirty-first chapter: Lo, the days shall come, our Lord saith: I shall make a new covenant with the

house of Israel and of Judah, not after the covenant that I made with their fathers, but this shall be the covenant, saith our Lord: I shall give my law into the bowels of them. And he speaketh plainly to the letter of doctrine of the Gospel.

Secondly, it is enforced of the Son, for he saith in the same gospel, the one-and-twentieth chapter: Heaven and earth shall pass and my word shall not perish.

Thirdly, he is inspired of the Holy Ghost, whereof Saint Jerome saith in his prologue upon Luke: He wrote this gospel in the parts of Achaia by the admonishment of the Holy Ghost.

Fourthly, he was tofore figured of the angels, for he was prefigured of the same angel of whom the apostle saith in the fourteenth chapter of the Apocalypse: I saw the angel flying by the midst of heaven, and had the gospel perdurable. This is said perdurable, for it is made perdurable, that is, of Jesu Christ.

Fifthly, the gospel was pronounced of the prophets, that Ezekiel the prophet pronounced tofore this gospel, when he said that one of these beasts should have the face of an ox, wherefore the gospel of Saint Luke is signified as it is said tofore. And when Ezekiel said in the second chapter that he had seen the book that was written without and within, in which was written the lamentation song, by

this book is understood the gospel of Luke that is written within for to hide the mystery of profoundness, and without for the showing of the history. In which also be contained the lamentation of the passion, the joy of the resurrection, and the woe of the eternal damnation as it appeareth the eleventh chapter, where many woes be put.

Sixthly, the gospel was showed of the virgin. For the blessed Virgin Mary kept and heled diligently all these things in her heart, as it is said, Luce secundo, to the end that she should afterward show them to the writers, as the gloss saith, that all things that were done and said of our Lord Jesu Christ she knew and retained them in her mind. So that when she was required of the writers or of thee preachers of the incarnatio and of all other things, she might express the sufficiently, like as it was done and were in deed.

Wherefore Saint Bernard assigned the reason why the angel of our Lord showed to the blessed Virgin the conceiving of Elizabeth. The conceiving of Elizabeth was showed to Mary because of the coming, now of our Savior, and now of his messenger that came tofore him.

The cause why she retained the ordinance of these things was because that she might the better show to writers and preachers the truth of the gospel. This is she that fully from the beginning was

instructed of the celestial mysteries, and it is to be believed that the evangelists enquired of her many things, and she certified them truly. And specially that the blessed Luke had recourse to her like as to the ark of the Testament, and was certified of her many things, and especially of such things as appertained to her, as of the salutation of the angel Gabriel, of the nativity of Jesu Christ, and of such other things as Luke speaketh only.

Seventhly, the gospel was showed of the apostles. For Luke had not been with Christ in all his acts and miracles, therefore he wrote his gospel after that the apostles that had been present showed and reported to him, like as he showeth in his prologue, saying: Like as they that had seen him from the beginning, and had been ministers with him and heard his words, informed and told to me.

And because it is accustomed in double manner to bear witness, it is of things seen and of things heard Therefore saith Saint Austin: Our Lord would have two witnesses of things seen, they were John and Matthew, and two of things heard, and they were Mark and Luke. And because that the witness of things seen be more firm and more certain than of things heard, therefore saith Saint Austin: The two gospels that be of things seen be set first and last, and the others, that be of hearing, be set in the middle, like

as they were the stronger and more certain of, and by the other twain.

Eighthly, this gospel is marvelously approved of Saint Paul, when he bringeth the gospel of Luke to the confirmation of his sayings and dictes, whereof Saint Jerome saith in the Book of Noble Men, that some men have suspicion that always when Saint Paul saith in his epistles: Secundum Evangelium meum, that is, after my gospel, that is signified the volume of Luke. And he approved his gospel when he wrote of him (Secundo ad Corintheos octavo): Of whom the laud and praising is in the gospel in all the church.

It is read in the history of Antioch that the Christian men were besieged of a great multitude of Turks, and did to them many mischiefs, and were tormented with hunger and ill hap. But when they were plainly converted to our Lord by penance, a man full of clearness in white vestment appeared to a man that woke in the church of our Lady at Tripoli, and when he demanded him who he was, he said that he was Luke that came from Antioch, where our Lord had assembled the chivalry of heaven and his apostles for to fight for his pilgrims against the Turks. Then the Christian men enhardened themselves and discomfited all the host of the Turks.

The Original Gospel of Luke

The Gospel of Marcion, called by its adherents **the Gospel of the Lord**, was a text used by the mid-2nd century A.D. Christian teacher Marcion of Sinope. He refused to use any of the other gospels (Matthew, Mark and John). Its reconstructed fragments now appear among the New Testament apocrypha. Marcion's teachings were condemned in the year A.D. 144 as heresies.

Because of Tertullian and others, it has been possible to reconstruct almost the whole text of Marcion's Gospel of the Lord from their quotations. Marcion is known only through his critics, who considered his doctrines a deviation from orthodox Christianity.

There are two possible relationships between Marcion's gospel and **the Gospel of Luke**; either Marcion revised a previously existing Gospel of Luke to fit his own agenda or else his **Gospel of the Lord** pre-dated **the Gospel of Luke** as we have it today and was in fact the basis for it. Here is the text of **the Gospel of the Lord**; what we know today as **the Gospel of Luke**:

The Gospel of the Lord; Commonly Called the Gospel of Saint Luke the Physician As Transcribed by Marcion

Chapter 1 [3:1-4:44]

1 In the fifteenth year of Tiberius Caesar, Jesus came down to the Galilean city of Capernaum, a city near the borders of Zebulon and Naphtali, and was teaching in the synagogue on the Sabbath days; And he began to say unto them, This day is this scripture fulfilled in your ears.

2 And they were astonished at his

doctrine, for his word was in authority.

3 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

4 Saying, Let us alone; what have we to do with you, Jesus? Are you come to destroy us? I know you who you are; the Holy One of God.

5 And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

6 And they were all amazed, and spoke among themselves, saying, What a word is this! For with authority and power he commands the unclean spirits, and they come out.

7 And he came to Nazareth, and went into the synagogue on the Sabbath day, and sat down.

8 And he began to speak to them, and he said unto them, You will surely say unto me this proverb, Physician, heal yourself: whatsoever we have heard done in Capernaum, do also here in your country.

9 But I tell you of a truth, no prophet is accepted in his own country.

10 And they were all filled with wrath in the synagogue,

11 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

12 But he passing through the midst of them went his way.

13 Now when the sun was setting, all they that had any sick with various diseases brought them

unto him; and he laid his hands on every one of them, and healed them.

14 And devils also came out of many, crying out, and saying, You are the Son of God. And he rebuking them suffered them not to speak.

15 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

16 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

17 And he preached in the synagogues of Galilee.

Chapter 2 [5:1-36]

1 And it came to pass, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your

nets for a draught.

5 And Simon answering said unto him, Teacher, we have toiled all the night, and have taken nothing: nevertheless at your word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth you shall catch men alive.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if you wilt, you can make me clean.

13 And he put forth his hand, and touched him, saying, I will: be clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew yourself to the priest, and offer for your cleansing, according as Moses commanded, that this may be a testimony to you.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he was withdrawing himself into the wilderness, and praying.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man that was palsied: and they sought means to bring him in, and to lay him before him.

19 And not finding what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiles with his couch into the midst before Jesus.

20 And seeing their faith, he said

unto him, Man, your sins are forgiven you.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaks blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceiving their reasonings, answered and said unto them, Why reason in your hearts?

23 Which is easier, to say, Your sins be forgiven you; or to say, Rise up and walk?

24 But that you may know that the Son of man has authority upon earth to forgive sins, he said unto the palsied man, I say unto you, Arise, and take up your couch, and go into your house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they 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 publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do you eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but your eat and drink?

34 And he said unto them, Can you make the children of the bride chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And no man puts new wine into old wineskins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

37 But new wine must be put into new wine-skins.

38 And he spoke also a parable unto them; No man puts a piece of a new garment upon an old

garment; otherwise both the new makes a rent, and the piece that was taken out of the new agrees not with the old.

Chapter 3 [6:1-49]

1 And it came to pass on the Sabbath, that he went through the corn fields; and his disciples were hungry and plucked the ears of corn, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do you that which is not lawful to do on the Sabbath days?

3 And Jesus answering them said, Have you not read so much as this, what David did, when himself was hungry, and they which were with him;

4 How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

6 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.

7 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 forth.

8 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it?

9 And looking round about upon them all, he said unto the man, Stretch forth your hand. And he did so: and his hand was restored whole as the other.

10 And he said unto them, That the Son of man is Lord even of the Sabbath.

11 And they were filled with madness; 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 a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also became a traitor.

17 And he came down among them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him:

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

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

22 Blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich; for you have received your consolation.

25 Woe unto you that are full; for you shall hunger. Woe unto you that laugh now; for you shall mourn and weep.

26 But I say unto you which hear, Love your enemies, do good to them which hate you,

27 And pray for them which despitefully use you. And unto him that smites you on the one cheek offer also the other; and him that takes away your cloak forbid not to take your coat also.

28 Give to every man that asks of you; and of him that takes away your goods ask them not again.

29 And as you would that men should do to you, do you also to them likewise.

30 For if you love them which love you, what thank have you? For sinners also love those that love them.

31 And if you do good to them which do good to you, what thank have you? For sinners also do even the same.

32 And if you lend to them of whom you hope to receive, what thank have you? For sinners also lend to sinners, to receive as much again.

33 But love your enemies, and do

good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of God: for he is kind unto the unthankful and to the evil.

34 Be therefore merciful, as your Father also is merciful.

35 Judge not, so that you shall not be judged: condemn not, so that you shall not be condemned: forgive, and you shall be forgiven:

36 Give, and it shall be given unto you; good measure, pressed down, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again.

37 And he spoke a parable unto them: A blind man will lead a blind man into a ditch.

38 The disciple is not above his master.

39 And why behold the mote that is in your brother's eye, but perceive not the beam that is in your own eye?

40 You hypocrite, cast out first the beam out of your own eye, and then shall you see clearly to pull out the mote that is in your brother's eye.

41 For there is no good tree that produces corrupt fruit; nor corrupt tree that produces good fruit.

42 For each tree is known by its

own fruit. For of thorns they do not gather figs, nor of a bramble bush do they gather grapes.

43 The good man out of the good treasure of his heart brings forth that which is good; and the evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks.

44 And why call me, Lord, Lord, and do not the things which I say?

45 Whosoever comes to me, and hears my sayings, and does them, I will show you to whom he is like:

46 He is like a man which built a house, who digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

47 But he that hears, and does not, is like a man that without a foundation built a house upon the earth; against which the stream beat vehemently, and immediately it fell; and the ruin of that house was great.

Chapter 4 [7:1-50]

1 Now when he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's servant was sick and going to die; and he was precious to him.

3 And when he heard of Jesus, he sent unto him elders of the Jews, asking him that he would come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying, That he was worthy for whom he should do this:

5 For he loves our nation, and he has built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not yourself: for I am not worthy that you should enter under my roof:

7 Wherefore neither thought I myself worthy to come unto you: but say in a word, and my boy shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

9 And when Jesus heard these things, he marveled at him, and turned, and said unto the people that followed him, I say unto you, not even in Israel I have not found so great faith.

10 And they that were sent, returning to the house, found the sick servant whole.

11 And it came to pass the day after, that he was going into a city called Nain; and many of his disciples were going with him, and a great multitude.

12 Now when he came near 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 city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto you, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God has visited his people.

17 And this rumor of him went forth throughout all Judaea, and throughout the entire region round about.

18 And the disciples of John told him of all these things.

19 And John calling unto him a certain two of his disciples sent them to Jesus, saying, Are you he

that comes? Or look we for another?

20 And when the men were come unto him, they said, John Baptist has sent us unto you, saying, Are you he that should come? Or look we for another?

21 Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor have good tidings been announced to them.

22 And blessed is he, if he shall not be offended in me.

23 And when the messengers of John were departed, he began to speak unto the multitudes concerning John. What did you go out into the wilderness to gaze at? A reed shaken with the wind?

24 But what are you come out to see? A man clothed in soft raiment? Behold, they which are in gorgeous apparel, and delicacy, are in kings' courts.

25 But what went you out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

26 This is he, of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you.

27 For I say unto you, Among those that are born of women a greater prophet than John the Baptist, there is none: but he that is least in the kingdom of God is greater than he.

28 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and reclined to eat.

29 And, behold, a woman in the city, which was a sinner, stood at his feet behind him weeping and began to wash his feet with tears,

30 And did wipe them with the hairs of her head, and kissed them.

31 And he turned to the woman, and said unto Simon, See this woman? I entered into your house: water for my feet you gave not; but she has wetted my feet with tears, and wiped and kissed them.

32 For the sake of which I say unto you, Her sins which are many are forgiven; for she loved much: but to whom little is forgiven, the same loves little.

33 And he said unto her, Your sins are forgiven.

34 And they that were reclining with him began to say within themselves, Who is this that even forgives sins?

35 And he said to the woman, Your faith has saved you; go into peace.

**Chapter 5 [8:1-48; 49-56 not in
Marcion]**

1 And it came to pass afterward, that he made his way through every city and village, preaching and announcing as glad tidings the kingdom of God: and the twelve were with him.

2 And certain woman, who had been healed of evil spirits and infirmities, Mary called Magdalene, from whom went seven devils had gone out,

3 And Joanna the wife 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 they of every city were come to him, he spoke by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the heaven devoured it.

6 And other fell upon the rock; and when sprung up, it withered away, because it lacked moisture.

7 And other fell in the midst of the thorns; and the thorns sprang up with it, and choked it.

8 And other fell on the good ground, and when sprung up, it produced fruit a hundredfold. And

when he said these things, he cried, He that has ears to hear, let him hear.

9 No man, when he has lighted a lamp, covers it with a vessel, or puts it under a bed; but sets it on a lamp-stand, that they which enter in may see the light;

10 For there is no secret thing, that shall not be made manifest, nor hidden, that shall not be known and come into view.

11 Take heed therefore how you hear: for whosoever has, to him shall be given; and whosoever has not, even what he seems to have shall be taken away.

12 And it was told him by certain people which said, Your mother and your brethren stand without, desiring to see you.

13 And he answered and said unto them, Who is My mother and my brethren? My mother and my brethren are these which hear My words, and do them.

14 Now it came to pass on one of the days, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

15 But as they sailed he fell asleep.

16 And he arose, and rebuked the wind and the raging of the water.

17 And he said unto them, Where is your faith? And they were frightened and wondered, saying one to another, Who then is this? For he commands even the winds and water, and they obey him.

18 And they sailed down to the country of the Gadarenes, which is over against Galilee.

19 And when he went forth to land, there met him out of the city a certain man, which had devils a long time, and wore no cloak, neither abode in a house, but among the tombs.

20 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with you, Jesus, you Son of God most high? I beseech you, torment me not.

21 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept guarded and bound with chains and in fetters; and he brake the bands asunder, and was driven of the devil into the deserts.

22 And Jesus asked him, saying, What is your name? And he said, Legion: because many devils were entered into him.

23 And they besought him that he would not command them to go out into the abyss.

24 And there was there a herd of

many swine feeding on the mountain: and they besought him that he would allow them to enter into them. And he allowed them.

25 Then went the devils out of the man and entered into the swine; and the herd ran violently down the steep place into the lake and were choked.

26 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

27 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

28 They also which saw it told them by what means he that was possessed of the devils was saved.

29 Then the whole multitude of the country of the Gadarenes round about asked him to depart from them; for they were struck with great fear: and he entered into the ship, and returned back again.

30 Now the man, from whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

31 Return to your own house, and recount how great things God has done unto you. And he went his way, publishing throughout the whole city how great things Jesus

had done unto him.

32 And as he went the multitudes thronged him.

33 And a woman having an issue of blood touched the border of his garment:

34 And immediately her issue of blood stanchd.

35 And Jesus said, Who touched me? When all denied, Peter said, Teacher, the multitude throng you and press you, and say you, Who touched me?

36 And Jesus said, Somebody has touched me: for I perceived that power had gone out of me.

37 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 she had touched him, and how she was healed immediately.

38 And he said unto her, Daughter, be of good comfort: your faith has saved you; go into peace.

Chapter 6 [9:1-62]

1 Then he called his twelve disciples together, and gave them power and authority over all the devils, and to cure diseases.

2 And he sent them to preach the kingdom of God.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece; for the worker is worthy of his hire.

4 And whatsoever house you enter into, there abide, and thence depart.

5 And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the villages in order, announcing the glad tidings, and healing everywhere.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elijah had appeared; and by others, that a prophet, one of the original ones, was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles returned, and declared unto him all that they had done. And he took them, and went aside privately into a desert place of a city called Bethsaida.

11 And the multitudes perceived it,

and followed him: and he received them, and spoke unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to decline, and the twelve came, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and fetch victuals: for we are in a desert place.

13 But he said unto them, Give them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy food for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them recline in companies by fifties.

15 And they did so, and made them all recline.

16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up that remained to them of fragments twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, Elijah; and others say, that one some prophet of the original ones is risen again.

20 He said unto them, But whom say you that I am? Peter answering said, The Christ of God.

21 And he straightly reprimanded them, and commanded them to tell none such a thing;

22 Saying, The Son of man must suffer many things, and be slain, and be raised after three days.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever wishes to save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it.

25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed.

27 And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

28 And it came to pass as he prayed, the appearance of his countenance was different, and his raiment white, flashing like

lightning.

29 And, behold, there stood with him two men, which were Moses and Elias, seen in his glory.

30 Now Peter and they that were with him were weighed down with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

31 And it came to pass, as they departed from him, Peter said unto Jesus, Teacher, it is good for us to be here: and let us make three tabernacles; one for you, and one for Moses, and one for Elias: not knowing what he said.

32 But while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

33 And a voice came out of the cloud, saying, This is my beloved Son: hear him.

34 And when the voice came, Jesus was found alone. And they were silent, and told no man in those days any of those things which they had seen.

35 And it came to pass, that on the next day, when they were come down from the mountain, a great multitude met him.

36 And, behold, a man from the multitude cried out, saying, Teacher, I beseech you, look upon

my son: for he is my only begotten.

37 And, lo, a spirit took him, and he suddenly cried out; and it convulsed him with foam, and bruising him hardly departed from him.

38 And I besought your disciples to cast him out; and they could not.

39 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son hither.

40 And as he was yet a coming, the devil rent him, and convulsed him. And Jesus rebuked the unclean spirit, and healed the boy, and delivered him again to his father.

41 And they were all amazed at the majesty of God. And as they all wondered at all things which Jesus did, he said unto his disciples,

42 Take into your ears these sayings: for the Son of man is going to be delivered into the hands of men.

43 But they understood not this saying, and it was hid from them that they should not perceive it: and they feared to ask him about that saying.

44 Then there arose a reasoning among them, which of them should be greatest.

45 And Jesus, perceiving the reasoning of their heart, took a

child, and set it next to himself, and said unto them,

46 Whosoever shall receive this child in my name receives me: and whosoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great.

47 And John answered and said, Teacher, we saw one casting out devils in your name; and we hindered him, because he followed not with us.

48 And Jesus said unto him, Forbid him not: for he that is not against you is for you.

49 And it came to pass, when the days of his taking up were being fulfilled, he steadfastly set his face to go to Jerusalem,

50 And sent messengers before his face: and they went, and entered into a village of the Samaritans, so as to make ready for him.

51 And they did not receive him, because his face was going to Jerusalem.

52 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and to consume them, even as Elijah did?

53 But he turned, and rebuked them, and said, You know not what manner of spirit you are of.

54 For the Son of man came not to destroy men's lives, but to save them. And they went to another village.

55 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow you whithersoever you go.

56 And Jesus said unto him, Foxes have holes, and the birds of the heaven have lodging places; but the Son of man has not where he may lay his head.

57 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

58 Jesus said unto him, Leave the dead to bury their own dead: but go and preach the kingdom of God.

59 And another also said, Lord, I will follow you; but let me first go bid them farewell, which are at home at my house.

60 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Chapter 7 [10:1-42; 29-37 not in Marcion]

1 And after these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself was about to come.

2 Therefore said he unto them, The harvest truly is great, but the laborers are few: pray therefore to the Lord of the harvest, that he may send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor wallet, nor shoes: and salute no man by the way.

5 And into whatsoever house you enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8 And into whatsoever city you enter, and they receive you, eat such things as are set before you:

9 And heal the sick therein, and say unto them, The kingdom of God is come near unto you.

10 But into whatsoever city you enter, and they receive you not, go out into the streets thereof, and say,

11 Even the very dust of your city, which clave to us, we do wipe off against you: notwithstanding be

sure of this, that the kingdom of God is come near unto you.

12 He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.

13 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through your name.

14 And he said unto them, I beheld the adversaries as lightning fallen from heaven.

15 Behold, I give unto you authority to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

16 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in the heavens.

17 In that hour Jesus rejoiced in spirit, and said, I thank you, Lord of heaven, that you have hid these things from the wise and prudent, and have revealed them unto babes: even so, Father; for so it was well-pleasing before you.

18 All things were delivered to me by my Father: and no man knows who the Father is, but the Son, and who the Son is, but the Father, and he to whomsoever the Son wishes to reveal him.

19 Blessed are the eyes which see what you see:

20 For I tell you, that prophets did not see what you see.

21 And, behold, a certain lawyer stood up, and tempted him, saying, Teacher, doing what shall I obtain life?

22 But he said unto him, What is written in the law?

23 And he answering said, You shall love the Lord your God from all your heart, and from all your soul, and from all your strength.

24 And he said unto him, You have answered right: this do, and you shall live.

25 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

26 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

27 But Martha was distracted about much serving, and came up to him, and said, Lord, dost you not care that my sister did leave me to serve alone? Bid her therefore that she help me.

28 And Jesus answered and said unto her, Martha, Martha, you are anxious and troubled about many things:

29 But there is need of one: and Mary chose that good part, which shall not be taken away from her.

Chapter 8 [11:1-54]

1 And it came to pass whilst he was in a certain place praying to the Father, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When you pray, say, Father, let your Holy Spirit come upon us; your kingdom come.

3 Give us our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And I say unto you, Ask and it shall be given;

6 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

7 And he said, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

8 Since my friend is come unto me from a journey, and I have nothing to set before him?

9 And he from within shall answer and say, Trouble me not: the door

is now shut, and my children are with me in bed; I cannot rise and give you.

10 I say unto you, even if he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs.

11 But of which of you that is a father shall his son ask a loaf he will give him a stone? Or a fish, and he instead of a fish will give him a serpent?

12 Or if he shall ask an egg, will he give him a scorpion?

13 If you then, being evil, know 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 devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spoke; and the multitudes marveled.

15 But some of them said, He casts out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falls.

18 And if an adversary also be divided against himself, how shall his kingdom be established? Because you say that I cast out devils in Beelzebub.

19 And if I in Beelzebub cast out devils, in whom do your sons cast them out? Therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man fully armed keeps his palace, his goods are in peace.

22 But when the stronger than he shall come upon him, and overcome him, he takes from him all his whole armor wherein he trusted, and divides his spoils.

23 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare you, and the breasts which you didst suck.

24 But he said, Yea rather, blessed are they that hear my word, and keep it.

25 And when the multitudes were gathering thick together, he began to say, This is an evil generation: it seeks a sign; and there shall no sign be given it.

26 No man, when he has lighted a lamp, puts it into a secret place,

neither under the bushel, but on the lampstand, that they which come in may see the light.

27 The lamp of the body is the eye: therefore when your eye is single, your whole body also is full of light; but when it is evil, your body also is full of darkness.

28 Look therefore that the light which is in you be not darkness.

29 If therefore your whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its gleam gives you light.

30 And as he spoke, a certain Pharisee asked him to breakfast with him: and he went in, and lay down.

31 And when the Pharisee saw it, he marveled that he had not first washed before the breakfast.

32 And the Lord said unto him, Now do you Pharisees clean the outside of the cup and the platter; but your inside is full of extortion and wickedness.

33 Foolish ones, did not he that made the outside make the inside also?

34 But give as alms the things in your power; and, behold, all things are clean unto you.

35 But woe unto you, Pharisees; for you tithe mint and rue and every

herb, and pass over the calling and the love of God: but these ought you to have done, and not to leave the other undone!

36 Woe unto you, Pharisees; for you love the first seat in the synagogues, and the greetings in the markets!

37 Woe unto you, scribes and Pharisees, hypocrites; for you are as graves which appear not, and the men that walk about over them know it not!

38 And he said, Woe unto you also, lawyers; for you lade men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers!

39 Woe unto you; for you build the sepulchers of the prophets, but your fathers killed them!

40 Woe unto you, lawyers; for you took away the key of knowledge: you entered not in yourselves, and them that were entering in you hindered!

41 When he went out from there, the experts in the law and the Pharisees began to oppose him bitterly, and to ask him hostile questions about many things,

42 Plotting against him, to catch him in something he might say.

Chapter 9 [12:1-59]

1 He began to say unto his

disciples, First be on your guard against of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered up, that shall not be revealed; and hidden that shall not be known.

3 And I say unto you my friends, Be not afraid of them that kill the body.

4 Fear him, which after he has killed has authority to cast into Gehenna.

5 But I say unto you, Whosoever shall confess in me before men, in him shall the Son of man also confess before God:

6 But he that denies me in the sight of men shall be denied in the sight of God.

7 And every one, who shall speak a word against the Son of man, it shall be forgiven him: but unto him that speaks against the Holy Spirit it shall not be forgiven.

8 And when they bring you up before the synagogues, and unto the rulers, and authorities, be not anxious how or what thing you shall answer, or what you shall say:

9 For the Holy Spirit shall teach you in the same hour what you ought to say.

10 And one out of the multitude said unto him, Teacher, tell my brother to divide the inheritance

with me.

11 And he said unto him, Man, who appointed me a judge or a divider over you?

12 And he said unto them, Take heed, and guard yourselves from covetousness: for not in a man's abundance consists his life out of his possessions.

13 And he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

14 And he reasoned within himself, saying, What shall I do, because I have not where to collect my fruits?

15 And he said, This will I do: I will pull down my barns, and build greater; and there will I collect all my fruits and my goods.

16 And I will say to my soul, Soul, you have much goods; take your ease, eat, drink, and be merry.

17 But God said unto him, Foolish one, this night they require your soul from you: and the things which you have prepared, whose shall they be?

18 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what you shall eat; neither for the body, what you shall put on.

19 The life is more than the food,

and the body than the raiment.

20 Consider the ravens, that they sow not nor reap; which have not store-chamber nor barn; and God feeds them: how much rather do you excel the birds!

21 And which of you with being anxious can add to his stature one cubit?

22 If you then be not able to do even a very little thing, why are you anxious about the rest?

23 Consider the lilies and grass: they toil not, nor spin, and yet are clothed. I say unto you, that Solomon in all his glory was not arrayed like one of these;

24 How much more will he clothe you, O you of little faith?

25 And seek not what you shall eat, or what you shall drink, neither be of doubtful mind.

26 For all these things do the nations of the world seek after: but your Father knows that you have need of these things.

27 But seek the kingdom of God; and all these things shall be added unto you.

28 Fear not, little flock; for your Father is well pleased to give you the kingdom.

29 Sell your possessions, and give alms; make yourselves purses

which grow not old, an unfailing treasure in the heavens, where a thief does not come near, nor a moth destroy.

30 For where your treasure is, there will your heart be also.

31 Let your loins be girded about, and your lamps burning;

32 And you like unto men that wait for their lord, when he shall return from the wedding-feast; that when he comes and knocks, they may open unto him immediately.

33 Blessed are those servants, whom the lord when he comes shall find watching: truly I say unto you, that he shall gird himself, and make them to recline to meat, and shall pass by and serve them.

34 And if he shall come in the evening watch, and find them so, blessed are those servants.

35 And this know, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken through.

36 Be therefore ready also: for the Son of man comes at an hour when you think not.

37 Then Peter said unto him, Lord, speak this parable unto us, or even unto all?

38 And the Lord said, Who then is that faithful and wise steward,

whom his lord shall set over his household, to give them their portion of food in due season?

39 Blessed is that servant, whom his lord when he comes shall find so doing.

40 Of a truth I say unto you, that he will set him over all his possessions.

41 But if that servant shall say in his heart, My lord delays to come, and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken;

42 The lord of that servant will come and will cut him in sunder, and will appoint him his portion with the unfaithful.

43 And that servant, which knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes.

44 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.

45 I came to cast fire on the earth; and what will I, if it be already kindled?

46 But I have a baptism to be baptized with; and how am I constrained till it be accomplished!

47 Do you think that I am come to give peace on earth? I tell you, No; but rather division:

48 They shall be divided father against son, and son against father; mother against daughter, and daughter against mother; mother in law against her daughter in law, and daughter in law against her mother in law.

49 And he said also to the multitudes, When you see the cloud rising up from the west, straightway you say There comes a shower; and it comes to pass.

50 And when you see a south wind blowing, you say, There will be scorching heat; and it comes to pass.

51 You hypocrites, you know how to interpret the face of the earth and the heaven; but how is it that you do not know how to interpret this time?

51 Yea, and why even of yourselves judge not what is right?

52 For as you go with your adversary before the magistrate, on the way give diligence to be delivered from him; lest he hale you to the judge, and the judge deliver you to the officer, and the officer cast you into prison.

53 I say unto you, you shall by no means depart thence, till you have paid the very last lepton.

Chapter 10 [13:10-28; 1-9 and 29-35 not in Marcion]

1 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

2 And when Jesus saw her, he called her to him, and said unto her, Woman, you are loosed from your infirmity.

3 And he laid his hands on her: and immediately she was made straight, and glorified God.

4 And the ruler of the synagogue answered, being vexed, because that Jesus had 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 Sabbath.

5 The Lord then answered him, and said, You hypocrite, do not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

6 And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the day of the Sabbath?

7 And when he had said these things, all his adversaries were put to shame: and the entire multitude rejoiced for all the glorious things

that were done by him.

8 Then said he, Unto what is the kingdom of God like? And whereunto shall I liken it?

9 It is like a grain of 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.

10 And again he said, Whereunto shall I liken the kingdom of God?

11 It is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

12 When once the master of the house is risen up, and has shut to the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

13 Then shall you begin to say, We did eat and drink in your presence, and you didst teach in our streets.

14 But he shall say, I tell you, I know you not whence you are; depart from me, all you workers of unrighteousness.

15 When you shall see all the righteous in the kingdom of God, and yourselves kept out, there shall be the weeping and the gnashing of teeth.

Chapter 11 [14:1-45]

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they were watching him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answered and spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And he answered and said unto 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 of the Sabbath?

6 And they could not answer him again to these things.

7 Then said he also to him that bade him, When you make a breakfast or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompense be made you.

8 But when you make a feast, call the poor, the maimed, the lame, the blind:

9 And you shall be blessed; for they have nothing wherewith to recompense you: for it shall be recompensed to you at the resurrection of the righteous.

10 But he said unto him, A certain man made a great supper, and bade many:

11 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

12 And 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 you have me excused.

13 And another said, I have bought five yoke of oxen, and I go to prove them: I pray you, hold me excused.

14 And another said, I have married a wife, and therefore I cannot come.

15 So that servant came, and showed his lord these things. Then the master of the house being moved said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

16 And the servant said, Lord, it is done as you didst command, and yet there is room.

17 And the lord said unto the

servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

18 For I say unto you, That none of those men which were bidden shall taste of my supper.

19 For which of you, intending to build a tower, sits not down first, and counts the cost, whether he have the things for completion?

20 Lest haply, after he has laid the foundation, and is not able to finish, all that behold it begin to mock him,

21 Saying, This man began to build, and was not able to finish.

22 Or what king, when he is going to encounter another king in war, sits not down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand?

23 Or else, while the other is yet a great way off, he sends an embassy, and desires conditions of peace.

24 So therefore, whosoever of you that renounces not all his possessions, he cannot be my disciple.

25 Salt is good: but if the salt has lost his savor, wherewith shall it be seasoned?

26 It is neither fit for the land, not even for the dunghill; but men cast it out. He that has ears to hear, let him hear.

Chapter 12 [15:1-10; 11-32 not in Marcion]

1 Now all the publicans and sinners were coming near unto him, to hear him.

2 And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.

3 And he spoke this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he has found it, he lays it on his shoulders, rejoicing.

6 And when he comes into the house, he calls together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in the heaven over one sinner that repents, more than over ninety and nine righteous persons, which have no need of repentance.

8 Either what woman having ten drachmas, if she lose one drachma,

does not light a lamp, and sweep the house, and seek diligently till she find it?

9 And when she has found it, she calls her friends and her neighbors together, saying, Rejoice with me; for I have found the drachma which I had lost.

10 Likewise, I say unto you, there is joy in the presence of God over one sinner that repents.

Chapter 13 [16:1-31]

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him as wasting his property.

2 And he called him, and said unto him, How is it that I hear this of you? Render the account of your stewardship; for you cannot be a steward any longer.

3 Then the steward said within himself, What shall I do? For my lord takes away from me the stewardship: I have not strength to dig; to beg I am ashamed.

4 I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses.

5 And he called every one of his lord's debtors unto him, and said unto the first, How much do you owe unto my lord?

6 And he said, A hundred baths of oil. And he said unto him, Take your bond, and sit down quickly, and write fifty.

7 Then said he to another, And how much do you owe? And he said, An hundred cores of wheat. And he said unto him, Take your bond, and write fourscore.

8 And the lord commended the steward of unrighteousness, because he did wisely: for the sons of this age are unto their own generation wiser beyond the children of the light.

9 And I say unto you, Make to yourselves friends out of the mammon of unrighteousness.

10 If therefore you have not been faithful in the unrighteous mammon, who will entrust to you the real mammon?

11 And if you have not been faithful in that which is another's, who shall give you that which is mine?

12 No domestic can serve two masters: for while one will be pleased the other must needs be pleased. You cannot serve God and mammon.

13 And the Pharisees also, who were lovers of money, heard all these things: and they sneered at him.

14 And he said unto them, You are

they which make yourselves righteous in the sight of men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God.

15 The law and the prophets were until John: since that time the kingdom of God is announced as good tidings, and every man forces into it.

16 But it is easier for heaven and earth to pass away, even as the law and the prophets have passed away, than one tittle of my words to fail.

17 Everyone that puts away his wife and marries another, commits adultery: and everyone that marries one that is put away from a husband commits adultery.

18 There was a certain rich man named Nineve, and he was clothed in purple and fine linen, faring sumptuously every day:

19 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

20 And desiring to be fed with the crumbs which fell from the rich man's table: but even the dogs came and licked his sores.

21 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

22 And in Hades he lifted up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom.

23 And 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 in this flame.

24 But Abraham said, Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things: but now he is comforted, and you are in anguish.

25 And besides all these things, between us and you there is a great gulf fixed: so that they which wish to cross from hence to you may not be able; neither can they from thence pass through to us.

26 But he said, I pray you therefore, father, that you would send him to my father's house:

27 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

28 Abraham said unto him, They have Moses and the prophets; let them hear them;

29 Since neither will they hear him that is risen from the dead.

Chapter 14 [17:1-37]

1 Then said he unto the disciples, Woe unto him, through whom offenses come!

2 It were a gain if he had not been born, or if a millstone were hanged about his neck, and he were cast into the sea, rather than that he should cause one of these little ones to stumble.

3 Take heed to yourselves: But if your brother trespass against you, rebuke him; and if he repent, forgive him.

4 And if he trespass against you seven times in the day, and seven times in the day turn again to you, saying, I repent; you shall forgive him.

5 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

6 And there met him ten men that were lepers.

7 And when he saw them, he said unto them, Go shew yourselves unto the priests.

8 And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

9 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

10 And Jesus answering said, Were not the ten cleansed? But where are the nine?

11 And many lepers were in Israel in the time of Elisha the prophet, and none of them was healed, but only Naaman the Syrian.

12 And he said unto him, Arise, go your way: your faith has saved you.

13 And when he was questioned by the Pharisees, when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation:

14 Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is among you.

15 And he said unto the disciples, The days will come, when you shall desire to see one of the days of the Son of man, and you shall not see it.

16 And they shall say to you, Lo here!, or, lo there! Go not away, nor follow after them.

17 For as the lightning, that lightens out of the one part under heaven, shines unto the other part under heaven; so shall also the Son of man be.

18 But first must he suffer many things, and be rejected of this generation.

19 And as it came to pass in the days of Noah, so shall it be also in

the days of the Son of man.

20 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

21 Likewise also as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built;

22 But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all.

23 According to these things shall it be in the day when the Son of man is revealed.

24 In that day, 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 things behind.

25 Remember Lot's wife;

26 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

27 Two shall be grinding upon the same stone; the one shall be taken, and the other shall be left.

28 And they answered and said unto him, Where, Lord? And he said unto them, Wherever the body is, there will the eagles be gathered together.

Chapter 15 [18:1-43; 31-34 not in Marcion]

1 And he spoke also a parable unto them on the necessity always to pray, and not to faint; saying,

2 There was in a city a judge, which feared not God, and regarded not man:

3 And there was a certain widow in that city; and she came unto him, saying, Right me from my opponent at law.

4 And he would not for a time: but afterward he said within himself, Though I fear not God, and regard not man;

5 Yet because this widow gives me trouble, I will right her, lest by her coming to the end she weary me.

6 And the Lord said, Hear what the judge of the unrighteous said.

7 And shall not God perform the righting of his elect, which cry unto him day and night, though he be long suffering over them?

8 I say unto you that he will perform the righting of them speedily. Nevertheless when the Son of man comes, shall he find the faith on the earth?

9 And he spoke this parable unto certain which trusted in themselves that they were righteous, and accounted nothing of the rest;

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus: God, I thank you, that I am not as other men are, extortionists, unrighteous, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I get.

13 And the publican, standing afar off, would 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 righteous rather than that one: for every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

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

16 But Jesus called them unto him, and said, Suffer the little children to come unto me, and hinder them not: for of such is the kingdom of God.

17 Truly I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter into it.

18 Someone asked him, saying,

Good Teacher, what shall I do to inherit eternal life?

19 And Jesus said unto him, Do not call me good for one is good; God the Father.

20 I know the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, honor your father and your mother.

21 All these have I have observed from my youth up.

22 But when Jesus heard these things, he said unto him, Yet one thing is lacking for you: sell all things, as many as you have, and distribute unto the poor, and you shall have treasure in heaven: and come, follow me.

23 And when he heard these things, he became exceeding sorrowful: for he was very rich.

24 And when Jesus saw him become exceeding sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to enter through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed you.

29 And he said unto them, Truly I say unto you, There is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this time, and in the coming age eternal life.

31 And it came to pass, that as he was come near unto Jericho, a certain blind man sat by the way side begging:

32 And when he heard the multitude passing by, he asked what this might be.

33 And they told him, that Jesus passed by.

34 And he cried, saying, Jesus, Son of David, have mercy on me.

35 And they which went before rebuked him, that he might be silent: but he cried so much the more, Son of David, have mercy on me.

36 And Jesus stood still, and commanded him to be brought unto him: and when he was come near, he asked him, saying,

37 What wilt thou that I shall do unto you? And he said, Lord, that I may receive my sight.

38 And Jesus said unto him, Receive your sight: your faith has saved you.

39 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Chapter 16 [19:1-28; 29-48 not in Marcion]

1 And Jesus entered and passed through Jericho.

2 And, behold, a man called by the name Zacchaeus, and he was a chief publican, and he was rich.

3 And he sought to see Jesus who he was; and could not from the multitude, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was going to pass through that way.

5 And when he came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at your house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, that he was gone to lodge with a man that is a sinner.

8 And Zacchaeus stood still, and

said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold.

9 And Jesus said unto him, This day is salvation come to this house,

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was going to appear immediately.

12 He said therefore, A certain nobleman went into a distant country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Trade till I come.

14 But his citizens hated him, and sent his embassy after him, saying, We do not wish this man to reign over us.

15 And it came to pass, that when he was 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 had accomplished.

16 And the first came before him,

saying, Lord, your mina has wrought ten minas more.

17 And he said unto him, Well, good servant: because you was faithful in a very little, you shall hold authority over ten cities.

18 And the second came, saying, Lord, your mina has gained five minas.

19 And he said likewise to him, You shall be also over five cities.

20 And another came, saying, Lord, behold, here is your mina, which I have kept laid up in a napkin:

21 For I feared you, because you are an austere man: you take up that you laid not down, and reap that you sowed not.

22 And he said unto him, Out of your own mouth will I judge you, you wicked servant. Did you know that I was an austere man, taking up that I laid not down, and reaping that I sowed not?

23 Wherefore then gave you not my money into the bank, and I would have come and exacted it with interest?

24 And he said unto them that stood by, Take from him the mina, and give it to him that has ten minas.

25 And they said unto him, Lord, he has ten minas.

26 For I say unto you, That unto every one which has shall be given; and from him that has not, even that he has shall be taken away from him.

27 But my enemies that did not wish me to reign over them, bring hither, and slay them before me and cast ye the unprofitable servant unto the outer darkness, there shall be weeping and gnashing of teeth.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

Chapter 17 [20:1-47; 9-19, 37 and 38 not in Marcion]

1 And it came to pass, that on one of those days, as he taught in the temple, they sought to lay hands on him and they were afraid,

2 And spoke unto him, saying, Tell us, by what authority do you do these things? Or who is he that gave you this authority?

3 And he answered and said unto them, I will also ask you one word and tell me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did you not believe him?

6 But if we say, Of men; all the

people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And they watched him, and sent forth spies, feigning themselves to be righteous men, that they might take hold of his speech, in order to deliver him up unto the rule and authority of the governor.

10 And they asked him, saying, Teacher, we know that you say and teach rightly, and accept not a countenance, but of a truth teach the way of God.

11 Is it lawful for us to give tribute unto Caesar, or not?

12 But he perceived their craftiness, and said unto them, Why tempt me?

13 Show me a denarius. Whose image and superscription has it? They answered and said, Caesar's.

14 And he said unto them, Render therefore unto Caesar the things of Caesar, and unto God the things of God.

15 And they were not able to take hold of his saying before the people: and they marveled at his answer, and held their peace.

16 And there came to him certain of the Sadducees, they which deny that there is any resurrection; and they asked him, saying,

17 Teacher, Moses wrote unto us, that if any man's brother die, having a wife, and he die childless, that his brother should take the wife, and raise up seed unto his brother.

18 There were therefore seven brethren: and the first took a wife, and died childless.

19 And the second *likewise*.

20 And the third took her; and likewise the seven also left no children, and died.

21 Last of all the woman died also.

22 In the resurrection, therefore, whose wife of them does she become? For the seven had her as a wife.

23 And Jesus answered and said unto them, The sons of this age marry, and are given in marriage:

24 But they whom God accounted worthy of that age, to obtain the resurrection from the dead, neither marry, nor are given in marriage:

25 Neither can they die any more: for they are equal unto the angels; and are the sons of God, being the children of the resurrection.

26 Then certain of the scribes answering said, Teacher, you have well said.

27 And they did not any longer venture to ask him anything.

28 And he said unto them, How say they that the Christ is David's son?

29 And David himself said in the book of Psalms, The LORD said unto my Lord, Sit on my right hand,

30 Till I make your enemies the footstool of your feet.

31 David therefore calls him Lord, and how is he then his son?

32 And when all the people were hearing him, he said unto his disciples,

33 Beware of the scribes, which desire to walk in long robes, and love salutations in the markets, and the first seats in the synagogues, and the first rooms at feasts;

34 Which eat up the houses of widows, and for a pretext make long prayers: the same shall receive greater condemnation.

Chapter 18 [21:1-38; 18, 21-24 not in Marcion]

1 And he looked up, and saw the rich men that were casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two lepta.

3 And he said, Of a truth I say unto you, that this poor widow has cast in more than they all:

4 For all these did out of their super-abundance cast in unto the offerings of God: but she out of her want has cast in all the living that she had.

5 And as some spoke about the temple, that it was adorned with goodly stones and offerings, he said,

6 As for these things which you behold, the days will come, in the which there shall not be left a stone upon a stone, that shall not be thrown down.

7 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?

8 And he said, See that you be not led astray: for many shall come in my name, saying, I am he; and the time is come near: go not therefore after them.

9 And when you shall hear of wars and tumults, be not terrified: for these things must first come to pass; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and terrors and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn out to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before how to answer:

15 For I will give you a mouth and wisdom, which all those opposed to you shall not be able to gainsay nor withstand.

16 And you shall be delivered up even by parents, and brethren, and kinsfolks, and friends; and they shall put some of you to death.

17 And you shall be hated of all men for my name's sake.

18 In your patience possess you your souls.

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

19 And there shall be signs in sun, and moon, and stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring;

20 Men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.

21 And then shall they see the Son of man coming in a cloud with great power.

22 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near.

23 And he spoke to them a parable; Behold the fig tree, and all the trees;

24 When they already produce fruit, you see it, and know your own selves that summer is already near.

25 So likewise you, when you see these things come to pass, know that the kingdom of God is near.

26 Truly I say unto you, The heaven and the earth shall in no wise pass away, till all things be accomplished.

27 The heaven and the earth shall pass away: but my words shall in no wise pass away.

28 And take heed to yourselves, lest at any time your hearts be weighed down with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares;

29 Like a snare.

30 Watch therefore at every season, praying, that you may be accounted worthy to escape all these things that are going to take place.

31 And every day he was teaching in the temple; and at night he went out, and lodged on the mountain that is called Olives.

32 And all the people came early in the morning to him in the temple to hear him.

Chapter 19 [22:1-71; some verses not in Marcion]

1 Now the feast of unleavened bread was coming near, which is called the Passover.

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

3 Then Judas, who was surnamed Iscariot, being of the number of the twelve, went away,

4 And communed with the chief priests and captains, how he might deliver him up to them.

5 And they were glad, and covenanted to give him money.

6 And he consented, and was seeking opportunity to deliver him up to them without tumult.

7 Then the day of unleavened bread came, when the Passover must be sacrificed.

8 And he said unto Peter and the rest, Go and make ready that we may eat the Passover.

9 And they said unto him, Where wilt you that we make ready?

10 And he said unto them, Behold, when you have entered into the city, a man shall meet you, bearing a pitcher of water; follow him into the house in which he goes.

11 And you shall say unto the master of the house, The Teacher said unto you, Where is the lodging, where I may eat the Passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the Passover.

14 And when the hour was come he reclined, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer:

16 And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my body.

17 And in like manner the cup after

supper, saying, This cup is the new covenant in my blood.

18 But, behold, the hand of him that betrays me is with me on the table.

19 And the Son of man indeed goes, as it has been determined: but woe unto that man through whom he is betrayed!

20 And they began to dispute with themselves, which of them it was that was going to do this thing.

21 And there was also a contention among them, which of them is accounted to be greater.

22 And he said unto them, The kings of the nations have lordship over them; and they that have authority over them are called benefactors.

23 But you shall not be so: but he that is the greater among you, let him be as the younger; and he that leads as he that serves.

24 For which is greater; he that reclines at meat, or he that serves? Is not he that reclines? But I am in the midst of you as he that serves.

25 And the Lord said, Simon, Simon, behold, Satan demanded you, that he might sift you as wheat:

26 But I entreated for you, that your faith may not fail: and once you have turned again, establish

your brethren.

27 And he said unto him, Lord, I am ready to go with you, both into prison, and to death.

28 And he said, I tell you, Peter, the cock shall not crow at all to-day, before that you shall thrice deny that you know me.

29 And he came out, and went according to his custom to the mountain of Olives, and his disciples also followed him.

30 And when he was at the place, he said unto them, Pray not to enter into temptation.

31 And he was separated from them about a stone's throw, and he kneeled down, and prayed.

32 And when he rose up from prayer, he came unto his disciples, and found them sleeping for sorrow,

33 And said unto them, Why sleep? Rise and pray, that you may not enter into temptation.

34 And while he yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them, and came near unto Jesus to kiss him.

35 But Jesus said unto him, Judas, with a kiss you betray the Son of man?

36 And Jesus said unto the chief

priests, and captains of the temple, and the elders, which were come against him, Are you come out, as against a robber, with swords and staves?

37 When I was daily with you in the temple, you stretched not forth your hands against me: but this is your hour, and the power of darkness.

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

39 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

40 And a certain maid seeing him as he sat towards the light, looked steadfastly upon him, and said, This man also was with him.

41 But he denied him, saying, Woman, I know him not.

42 And after a little while another, seeing him, said, You also are one of them. And Peter said, Man, I am not.

43 And after a space of about one hour another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

44 And Peter said, Man, I know not what you say. And immediately, while he was yet speaking, the cock crowed.

45 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, you shall deny me thrice.

46 And the men that held Jesus kept mocking and smiting him.

47 And when they had blindfolded him, they kept striking him on the face, and asking him, saying, Prophecy, who is he that smote you?

48 And many other things they kept saying, railing against him.

49 And as soon as it was day, the body of elders of the people, and the chief priests and the scribes, was gathered together, and they led him away into their council, saying,

50 If you are the Christ, tell us. And he said unto them, If I tell you, you will not at all believe:

51 And if I also ask you, you will not answer me, nor let me go.

52 From henceforth shall the Son of man be seated on the right hand of the power of God.

53 And they all said, Are you then the Son of God? And he said unto them, You say it, because I AM.

54 And they said, What further need have we of testimony? For we ourselves have heard of his mouth.

Chapter 20 [23:1-56; 27-31 and 35-42 not in Marcion]

1 And the whole company arose, and brought him before Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and destroying the law and the prophets, and forbidding to give tribute to Caesar, and turning away the women and children, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Are you the King of the Jews? And he answered him and said, You say.

4 And Pilate said to the chief priests and the multitudes, I find no fault in this man.

5 And they were urgent, saying, He stirs up the people, teaching throughout all Judaea, having begun from Galilee to this place.

6 But when Pilate heard of Galilee, he asked whether the man were a Galilaean.

7 And when he knew that he was from Herod's jurisdiction, he sent him up to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard many things about him; and was hoping to see some sign done by him.

9 And he questioned him in many words; but he answered him nothing.

10 And the chief priests and the scribes stood vehemently accusing him.

11 And Herod with his soldiers set him at naught, and mocked him, and arraying him in a gorgeous robe, sent him back to Pilate.

12 And Pilate and Herod became 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 rulers and the people, and said unto them,

14 You brought this man unto me, as one that perverts the people: and, behold, I examined him before you, and found no fault in this man of what you charge against him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death has been done by him.

16 I will therefore chastise him, and release him.

17 Now he *was* under a necessity to release unto them at every feast one.

18 But they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (One who for a certain insurrection made in the city, and for murder, had been cast into prison.)

20 Pilate therefore spoke again to them, wishing to release Jesus.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil has this man done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 But they were urgent with loud voices, asking that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that their request should be done.

25 And he released unto them him that for insurrection and murder had been cast into 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 Simon, a Cyrenian, that was coming out of the country, and laid on him the cross, to bear it after Jesus.

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

28 And when they were come to the place, which is called the Skull, there they crucified him, and the

malefactors, one on the right hand, and the other on the left.

29 And Jesus answering said to him; the one who rebuked; Courage! Today thou shalt be with me in paradise.

30 And it was about the sixth hour, and darkness came over the whole land until the ninth hour.

31 And the sun was darkened, and the veil of the sanctuary was rent in the midst.

32 And when Jesus had cried with a loud voice, he said, Father, into your hands I commend my spirit: and having said this, he expired.

33 Now when the centurion saw what was done, he glorified God, saying, Certainly this man was righteous.

34 And all the multitude that came together to this sight, when they beheld the things which were done, returned smiting their breasts.

35 And all his acquaintance, and the women that followed him from Galilee, stood afar off, seeing these things.

36 And, behold, a man named Joseph, who was a counselor, a good man, and a righteous;

37 (He had not consented to their counsel and deed); a man of Arimathaea, a city of the Jews: who also himself was looking for the

kingdom of God:

38 This man went unto Pilate, and asked for the body of Jesus.

39 And he took it down, and wrapped it in a linen cloth, and laid it in a tomb that was hewn in stone, wherein no man had ever yet lain.

40 And it was the day of the preparation, and the Sabbath was dawning.

41 And the women also, which had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid.

42 And they returned, and prepared spices and ointments. And on the Sabbath day they rested according to the commandment.

Chapter 21 [24:1-53; some verses not in Marcion]

1 But upon the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

2 And they found the stone rolled away from the tomb.

3 And they entered in, and found not the body.

4 And 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 the earth, they said unto them, Why seek him that lives among the dead?

6 He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee, saying,

7 The Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the tomb, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which told these things unto the apostles.

11 And their statements seemed in their sight as nonsense, and they disbelieved them.

12 And, behold, two of them went that very day to a village called Emmaus, sixty stadia distant from Jerusalem.

13 And they talked together of all these things which had happened.

14 And it came to pass, that, while they communed and questioned together, Jesus himself drew near, and went with them.

15 But their eyes were struck that they should not know him.

16 And he said unto them, What words are these that you exchange with each other, as you walk, and are sad of countenance?

17 And the one of them, whose name was Cleopas, answering said unto him, Do you alone sojourn in Jerusalem, and not know the things which are come to pass there in these days?

18 And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

19 And how the chief priests and our rulers delivered him up to a sentence of death, and crucified him.

20 But we hoped that it had been he, who is going to redeem Israel: yes, and beside all this, today is the third day since these things occurred.

21 Yea, and certain women also of our company astonished us, who had been early at the tomb;

22 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

23 And some of them which were with us went to the tomb, and

found it so, even as the women had said: but him they saw not.

24 Then he said unto them, O foolish men, and slow of heart to believe in all that he spoke to you.

25 Was it not necessary for the Christ to have suffered these things, and to enter into his glory?

26 And they drew near unto the village, whither they were going: and he made as though he would go further.

27 But they constrained him, saying, Abide with us: for it is toward evening, and the day has declined. And he went in to abide with them.

28 And it came to pass, as he reclined with them, he took the bread and blessed it, and brake, and gave to them.

29 And their eyes were opened, and they recognized him; and he became invisible to them.

30 And they said one to another, Was not our heart burning within us, while he talked with us in the way?

31 And as they spoke these things, Jesus himself stood in the midst of them.

32 But they were terrified and affrighted, and supposed that they had beheld a phantom.

33 And he said unto them, Why are you troubled? And wherefore do reasonings arise in your hearts?

34 Behold my hands and my feet, that I am myself: for a spirit has not flesh and bones, as you see me have.

35 And while they still disbelieved for joy, and wondered, he said unto them, Have you here anything eatable?

36 And they gave him a piece of a broiled fish.

37 And he took it, and ate before them.

38 And he said unto them, These are the words which I spoke unto you, while I was yet with you,

39 That thus it was necessary for the Christ to suffer, and to rise again from the dead the third day.

40 And that repentance and remission of sins should be preached in his name among all nations.

41 And you are witnesses of these things.

42 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

43 And it came to pass while he blessed them, he was parted from them,

44 And they returned to Jerusalem with great joy.

44 And *they* were continually in the temple praising God.

The Origin of Luke 1-2

As you have probably noticed, the "Christmas story" which we have in our version is not in Marcion's. It is believed that this whole episode was added to Luke later on by Catholic editors which derived their ideas from apocryphal texts such as **the Infancy Gospel of James**. The incidents depicted in that apocryphal text are pretty much identical to the passages of the Luke text we now have.

Here is that Infancy Gospel. We have highlighted the sections in purple that correspond to the chapters in our version of Luke concerning the birth of Christ and included those passages to compare:

The Protevangelium of James

Chapter 1

1 In the histories of the twelve tribes of Israel it is written that there was one Joachim, exceeding rich: and he offered his gifts twofold, saying: That which is of my superfluity shall be for the whole people, and that which is for my forgiveness shall be for the Lord, for a propitiation unto me.

2 Now the great day of the Lord drew nigh and the children of Israel offered their gifts. And Reuben stood over against him saying: It is not lawful for thee to offer thy gifts first,-forasmuch as thou hast gotten no seed in Israel.

3 And Joachim was sore grieved, and went unto the record of the twelve tribes of the people, saying: I will look upon the record of the twelve tribes of Israel, whether I only have not gotten seed in Israel. And he searched, and found concerning all the righteous that they had raised up seed in Israel. And he remembered the patriarch Abraham, how in the last days God gave him a son, even Isaac.

4 And Joachim was sore grieved, and showed not himself to his wife, but betook himself into the wilderness, and pitched his tent there, and fasted forty days and forty nights, saying within himself: I will not go down either for meat or for drink until the Lord my God

visit me, and my prayer shall be unto me meat and drink.

Chapter 2

1 Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying: I will bewail my widowhood, and I will bewail my childlessness.

2 And the great day of the Lord drew nigh, and Judith her handmaid said unto her: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing and the Lord hath greatly humbled me: peradventure one gave it to thee in subtlety, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel?

3 And Anna was sore grieved and mourned with a great mourning because she was reproached by all the tribes of Israel. And coming to herself she said: What shall I do? I will pray with weeping unto the Lord my God that he visit me. And she put off her mourning garments and cleansed her head and put on her bridal garments: and about the

ninth hour she went down into the garden to walk there. And she saw a laurel-tree and sat down underneath it and besought the Lord saying: O God of our fathers, bless me, and hearken unto my prayer, as thou didst bless the womb of Sarah, and gavest her a son, even Isaac.

Chapter 3

1 And looking up to the heaven she espied a nest of sparrows in the laurel-tree, and made a lamentation within herself, saying: Woe unto me, who begat me? And what womb brought me forth for I am become a curse before the children of Israel, and I am reproached, and they have mocked me forth out of the temple of the Lord?

2 Woe unto me, unto what am I likened? I am not likened unto the fowls of the heaven, for even the fowls of the heaven are fruitful before thee, O Lord. Woe unto me, unto what am I likened? I am not likened unto the beasts of the earth, for even the beasts of the earth are fruitful before thee, O Lord. Woe unto me, unto what am I likened? I am not likened unto these waters, for even these waters are fruitful before thee, O Lord.

3 Woe unto me, unto what am I likened? I am not likened unto this earth, for even this earth bringeth forth her fruits in due season and blesseth thee, O Lord.

Chapter 4

1 And behold an angel of the Lord appeared, saying unto her: Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world. And Anna said: As the Lord my God liveth, if I bring forth either male or female, I will bring it for a gift unto the Lord my God, and it shall be ministering unto him all the days of its life.

2 And behold there came two messengers saying unto her: Behold Joachim thy husband cometh with his flocks: for an angel of the Lord came down unto him saying: Joachim, Joachim, the Lord God hath hearkened unto thy prayer. Get thee down hence, for behold thy wife Anna hath conceived.

3 And Joachim sat him down and called his herdsmen saying: Bring me hither ten lambs without blemish and without spot, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and for the assembly of the elders; and an hundred kids for the whole people.

4 And behold Joachim came with his flocks, and Anna stood at the gate and saw Joachim coming, and ran and hung upon his neck, saying: Now know I that the Lord God hath greatly blessed me: for behold the widow is no more a

widow, and she that was childless shall conceive. And Joachim rested the first day in his house.

Chapter 5

1 And on the morrow he offered his gifts, saying in himself: If the Lord God be reconciled unto me, the plate that is upon the forehead of the priest will make it manifest unto me. And Joachim offered his gifts and looked earnestly upon the plate of the priest when he went up unto the altar of the Lord, and he saw no sin in himself. And Joachim said: Now know I that the Lord is become propitious unto me and hath forgiven all my sins. And he went down from the temple of the Lord justified, and went unto his house.

2 And her months were fulfilled, and in the ninth month Anna brought forth. And she said unto the midwife: what have I brought forth? And she said: A female. And Anna said: My soul is magnified this day, and she laid herself down. And when the days were fulfilled, Anna purified herself and gave suck to the child and called her name Mary.

Chapter 6

1 And day by day the child waxed strong, and when she was six months old her mother stood her upon the ground to try if she would stand; and she walked seven steps and returned unto her bosom. And she caught her up, saying: As the Lord my God liveth, thou shalt walk

no more upon this ground, until I bring thee into the temple of the Lord. And she made a sanctuary in her bed chamber and suffered nothing common or unclean to pass through it. And she called for the daughters of the Hebrews that were undefiled, and they carried her hither and thither.

2 And the first year of the child was fulfilled, and Joachim made a great feast and bade the priests and the scribes and the assembly of the elders and the whole people of Israel. And Joachim brought the child to the priests, and they blessed her, saying: O God of our fathers, bless this child and give her a name renowned for ever among all generations. And all the people said: So be it, so be it. Amen. And he brought her to the high priests, and they blessed her, saying: O God of the high places, look upon this child, and bless her with the last blessing which hath no successor.

3 And her mother caught her up into the sanctuary of her bed chamber and gave her suck. And Anna made a song unto the Lord God, saying:

4 I will sing an hymn unto the Lord my God, because he hath visited me and taken away from me the reproach of mine enemies, and the Lord hath given me a fruit of his righteousness, single and manifold before him. Who shall declare unto the sons of Reuben that Anna giveth suck? Hearken, hearken, ye

twelve tribes of Israel, that Anna giveth suck. And she laid the child to rest in the bed chamber of her sanctuary, and went forth and ministered unto them. And when the feast was ended, they gat them down rejoicing, and glorifying the God of Israel.

Chapter 7

1 And unto the child her months were added: and the child became two years old. And Joachim said: Let us bring her up to the temple of the Lord that we may pay the promise which we promised; lest the Lord require it of us, and our gift become unacceptable. And Anna said: Let us wait until the third year, that the child may not long after her father or mother. And Joachim said: Let us wait.

2 And the child became three years old, and Joachim said: Call for the daughters of the Hebrews that are undefiled, and let them take every one a lamp, and let them be burning, that the child turn not backward and her heart be taken captive away from the temple of the Lord. And they did so until they were gone up into the temple of the Lord.

3 And the priest received her and kissed her and blessed her and said: The Lord hath magnified thy name among all generations: in thee in the latter days shall the Lord make manifest his redemption unto the children of Israel. And he made her to sit upon the third step

of the altar. And the Lord put grace upon her and she danced with her feet and all the house of Israel loved her.

Chapter 8

1 And her parents gat them down marveling, and praising the Lord God because the child was not turned away backward. And Mary was in the temple of the Lord as a dove that is nurtured: and she received food from the hand of an angel.

2 And when she was twelve years old, there was a council of the priests, saying: Behold Mary is become twelve years old in the temple of the Lord. What then shall we do with her? lest she pollute the sanctuary of the Lord. And they said unto the high priest: Thou standest over the altar of the Lord. Enter in and pray concerning her: And whatsoever the Lord shall reveal to thee, that let us do.

3 And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of the Lord appeared saying unto him: Zacharias, Zacharias, go forth and assemble them that are widowers of the people, and let them bring every man a rod, and to whomsoever the Lord shall show a sign his wife shall she be. And the heralds went forth over all the country round about Judaea, and the trumpet of the Lord sounded, and all men ran thereto.

Chapter 9

1 And Joseph cast down his adze and ran to meet them, and when they were gathered together they went to the high priest and took their rods with them. And he took the rods of them all and went into the temple and prayed. And when he had finished the prayer he took the rods and went forth and gave them back to them: and there was no sign upon them. But Joseph received the last rod: and lo, a dove came forth of the rod and flew upon the bead of Joseph. And the priest said unto Joseph: Unto thee hath it fallen to take the virgin of the Lord and keep her for thyself.

2 And Joseph refused, saying: I have sons, and I am an old man, but she is a girl: lest I became a laughing-stock to the children of Israel. And the priest said unto Joseph: Year the Lord thy God, and remember what things God did unto Dathan and Abiram and Korah, how the earth clave and they were swallowed up because of their gainsaying. And now fear thou, Joseph, lest it be so in thine house. And Joseph was afraid, and took her to keep her for himself. And Joseph said unto Mary: Lo, I have received thee out of the temple of the Lord: and now do I leave thee in my house, and I go away to build my buildings and I will come again unto thee. The Lord shall watch over thee.

Chapter 10

1 Now there was a council of the priests, and they said: Let us make a veil for the temple of the Lord. And the priest said: Call unto me pure virgins of the tribe of David. And the officers departed and sought and found seven virgins. And the priests called to mind the child Mary, that she was of the tribe of David and was undefiled before God: and the officers went and fetched her.

2 And they brought them into the temple of the Lord, and the priest said: Cast me lots, which of you shall weave the gold and the undefiled and the fine linen and the silk and the hyacinthine, and the scarlet and the true purple. And the lot of the true purple and the scarlet fell unto Mary, and she took them and went unto her house.

3 And at that season Zacharias became dumb, and Samuel was in his stead until the time when Zacharias spake again. But Mary took the scarlet and began to spin it.

[And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.] Luke 1:20

Chapter 11

1 And she took the pitcher and went forth to fill it with water: and lo a voice saying: Hail, thou that art

highly favored; the Lord is with thee: blessed art thou among women.

[And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.] Luke 1:28

[And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.] Luke 1:42

2 And she looked about her upon the right hand and upon the left, to see whence this voice should be: and being filled with trembling she went to her house and set down the pitcher, and took the purple and sat down upon her seat and drew out the thread.

3 And behold an angel of the Lord stood before her saying: Fear not, Mary, for thou hast found grace before the Lord of all things, and thou shalt conceive of his word. And she, when she heard it, questioned in herself, saying: Shall I verily conceive of the living God, and bring forth after the manner of all women? And the angel of the Lord said: Not so, Mary, for a power of the Lord shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of the Highest. And thou shalt call his name Jesus: for he shall save his people from their sins. And Mary said: Behold the handmaid of the Lord is before him: be it unto me according to thy word.

[And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest.] Luke 1:30-32

[And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.] Luke 1:35

[And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.] Luke 1:38

Chapter 12

1 And she made the purple and the scarlet and brought them unto the priest. And the priest blessed her and said: Mary, the Lord God hath magnified thy name, and thou shalt be blessed among all generations of the earth.

2 And Mary rejoiced and went away unto Elizabeth her kinswoman: and she knocked at the door. And Elizabeth when she heard it cast down the scarlet and ran to the door and opened it, and when she saw Mary she blessed her and said: Whence is this to me that the mother of my Lord should come unto me? for behold that which is in me leaped and blessed thee. And Mary forgot the mysteries which Gabriel the archangel had told her,

and she looked up unto the heaven and said: Who am I, Lord, that all the generations of the earth do bless me?

[And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.] Luke 1:39-45

3 And she abode three months with Elizabeth, and day by day her womb grew: and Mary was afraid and departed unto her house and hid herself from the children of Israel. Now she was sixteen years old when these mysteries came to pass.

[And Mary abode with her about three months, and returned to her own house.] Luke 1:56

Chapter 13

1 Now it was the sixth month with her, and behold Joseph came from his building, and he entered into

his house and found her great with child. And he smote his face, and cast himself down upon the ground on sackcloth and wept bitterly, saying: With what countenance shall I look unto the Lord my God? and what prayer shall I make concerning this maiden? for I received her out of the temple of the Lord my God a virgin, and have not kept her safe. Who is he that hath ensnared me? Who hath done this evil in mine house and hath defiled the virgin? Is not the story of Adam repeated in me? for as at the hour of his giving thanks the serpent came and found Eve alone and deceived her, so hath it befallen me also.

2 And Joseph arose from off the sackcloth and called Mary and said unto her O thou that wast cared for by God, why hast thou done this? thou hast forgotten the Lord thy God. Why hast thou humbled thy soul, thou that wast nourished up in the Holy of Holies and didst receive food at the hand of an angel?

3 But she wept bitterly, saying: I am pure and I know not a man. And Joseph said unto her: Whence then is that which is in thy womb? and she said: As the Lord my God liveth, I know not whence it is come unto me.

Chapter 14

1 And Joseph was sore afraid and ceased from speaking unto her, and pondered what he should do with

her. And Joseph said: If I hide her sin, I shall be found fighting against the law of the Lord: and if I manifest her unto the children of Israel, I fear lest that which is in her be the seed of an angel, and I shall be found delivering up innocent blood to the judgement of death. What then shall I do? I will let her go from me privily. And the night came upon him.

2 And behold an angel of the Lord appeared unto him in a dream, saying: Fear not this child, for that which is in her is of the Holy Ghost, and she shall bear a son and thou shalt call his name Jesus, for he shall save his people from their sins. And Joseph arose from sleep and glorified the God of Israel which had shown this favor unto her: and he watched over her.

Chapter 15

1 Now Annas the scribe came unto him and said to him: Wherefore didst thou not appear in our assembly? and Joseph said unto him: I was weary with the journey, and I rested the first day. And Annas turned him about and saw Mary great with child.

2 And he went hastily to the priest and said unto him: Joseph, to whom thou bearest witness that he is righteous hath sinned grievously. And the priest said: Wherein? And he said: The virgin whom he received out of the temple of the Lord, he hath defiled her, and married her by stealth, and hath

not declared it to the children of Israel. And the priest answered and said: Hath Joseph done this? And Annas the scribe said: Send officers, and thou shalt find the virgin great with child. And the officers went and found as he had said, and they brought her together with Joseph unto the place of judgement.

3 And the priest said: Mary, wherefore hast thou done this, and wherefore hast thou humbled thy soul and forgotten the Lord thy God, thou that wast nurtured in the Holy of Holies and didst receive food at the hand of an angel and didst hear the hymns and didst dance before the Lord, wherefore hast thou done this? But she wept bitterly, saying: As the Lord my God liveth I am pure before him and I know not a man.

4 And the priest said unto Joseph: Wherefore hast thou done this? And Joseph said: As the Lord my God liveth I am pure as concerning her. And the priest said: Bear no false witness but speak the truth: thou hast married her by stealth and hast not declared it unto the children of Israel, and hast not bowed thine head under the mighty hand that thy seed should be blessed. And Joseph held his peace.

Chapter 16

1 And the priest said: Restore the virgin whom thou didst receive out of the temple of the Lord. And Joseph was full of weeping. And

the priest said: I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes.

2 And the priest took thereof and made Joseph drink and sent him into the hill-country. And he returned whole. He made Mary also drink and sent her into the hill-country. And she returned whole. And all the people marveled, because sin appeared not in them.

3 And the priest said: If the Lord God hath not made your sin manifest, neither do I condemn you. And he let them go. And Joseph took Mary and departed unto his house rejoicing, and glorifying the God of Israel.

Chapter 17

1 Now there went out a decree from Augustus the king that all that were in Bethlehem of Judaea should be recorded. And Joseph said: I will record my sons: but this child, what shall I do with her? how shall I record her? as my wife? nay, I am ashamed. Or as my daughter? but all the children of Israel know that she is not my daughter. This day of the Lord shall do as the Lord willeth.

[And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.] Luke 2:1

2 And he saddled the she-ass, and set her upon it, and his son led it and Joseph followed after. And they drew near within three miles: and Joseph turned himself about and saw her of a sad countenance and said within himself: Peradventure that which is within her paineth her. And again Joseph turned himself about and saw her laughing, and said unto her: Mary, what aileth thee that I see thy face at one time laughing and at another time sad? And Mary said unto Joseph: It is because I behold two peoples with mine eyes, the one weeping and lamenting and the other rejoicing and exulting.

3 And they came to the midst of the way, and Mary said unto him: Take me down from the ass, for that which is within me presseth me, to come forth. And he took her down from the ass and said unto her: Whither shall I take thee to hide thy shame? for the place is desert.

Chapter 18

1 And he found a cave there and brought her into it, and set his sons by her: and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem.

2 Now I Joseph was walking, and I walked not. And I looked up to the air and saw the air in amazement. And I looked up unto the pole of the heaven and saw it standing still, and the fowls of the heaven without motion. And I looked upon

the earth and saw a dish set, and workmen lying by it, and their hands were in the dish: and they that were chewing chewed not, and they that were lifting the food lifted it not, and they that put it to their mouth put it not thereto, but the faces of all of them were looking upward. And behold there were sheep being driven, and they went not forward but stood still; and the shepherd lifted his hand to smite them with his staff, and his hand remained up. And I looked upon the stream of the river and saw the mouths of the kids upon the water and they drank not. And of a sudden all things moved onward in their course.

Chapter 19

1 And behold a woman coming down from the hill-country, and she said to me: Man, whither goest thou? And I said: I seek a midwife of the Hebrews. And she answered and said unto me: Art thou of Israel? And I said unto her: Yea. And she said: And who is she that bringeth forth in the cave? And I said: She that is betrothed unto me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was nurtured up in the temple of the Lord: and I received her to wife by lot: and she is not my wife, but she hath conception by the Holy Ghost. And the midwife said unto him: Is this the truth? And Joseph said unto her: Come hither and see. And the midwife went with him.

2 And they stood in the place of the cave: and behold a bright cloud overshadowing the cave. And the midwife said: My soul is magnified this day, because mine eyes have seen marvelous things: for salvation is born unto Israel. And immediately the cloud withdrew itself out of the cave, and a great light appeared in the cave so that our eyes could not endure it. And by little and little that light withdrew itself until the young child appeared: and it went and took the breast of its mother Mary. And the midwife cried aloud and said: Great unto me to-day is this day, in that I have seen this new sight.

3 And the midwife went forth of the cave and Salome met her. And she said to her: Salome, Salome, a new sight have I to tell thee. A virgin hath brought forth, which her nature alloweth not. And Salome said: As the Lord my God liveth, if I make not trial and prove her nature I will not believe that a virgin hath brought forth.

Chapter 20

1 And the midwife went in and said unto Mary: Order thyself, for there is no small contention arisen concerning thee. And Salome made trial and cried out and said: Woe unto mine iniquity and mine unbelief, because I have tempted the living God, and lo, my hand falleth away from me in fire.

2 And she bowed her knees unto the Lord, saying: O God of my fathers, remember that I am the seed of Abraham and Isaac and Jacob: make me not a public example unto the children of Israel, but restore me unto the poor, for thou knowest, Lord, that in thy name did I perform my cures, and did receive my hire of thee.

3 And lo, an angel of the Lord appeared, saying unto her: Salome, Salome, the Lord hath hearkened to thee: bring thine hand near unto the young child and take him up, and there shall be unto thee salvation and joy.

4 And Salome came near and took him up, saying: I will do him worship, for a great king is born unto Israel. And behold immediately Salome was healed: and she went forth of the cave justified. And lo, a voice saying: Salome, Salome, tell none of the marvels which thou hast seen, until the child enter into Jerusalem.

Chapter 21

1 And behold, Joseph made him ready to go forth into Judaea. And there came a great tumult in Bethlehem of Judaea; for there came wise men, saying: Where is he that is born king of the Jews? for we have seen his star in the east and are come to worship him.

2 And when Herod heard it he was troubled and sent officers unto the

wise men. And he sent for the high priests and examined them, saying: How is it written concerning the Christ, where he is born? They say unto him: In Bethlehem of Judaea: for so it is written. And he let them go. And he examined the wise men, saying unto them: What sign saw ye concerning the king that is born? And the wise men said: We saw a very great star shining among those stars and dimming them so that the stars appeared not: and thereby knew we that a king was born unto Israel, and we came to worship him. And Herod said: Go and seek for him, and if ye find him, tell me, that I also may come and worship him.

3 And the wise men went forth. And lo, the star which they saw in the east went before them until they entered into the cave: and it stood over the head of the cave. And the wise men saw the young child with Mary, his mother: and they brought out of their scrip gifts, gold and frankincense and myrrh.

4 And being warned by the angel that they should not enter into Judaea, they went into their own country by another way.

Chapter 22

1 But when Herod perceived that he was mocked by the wise men, he was wroth, and sent murderers, saying unto them: Slay the children from two years old and under.

2 And when Mary heard that the children were being slain, she was afraid, and took the young child and wrapped him in swaddling clothes and laid him in an ox-manger.

[And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.] Luke 2:7

3 But Elizabeth when she heard that they sought for John, took him and went up into the hill-country and looked about her where she should hide him: and there was no hiding-place. And Elizabeth groaned and said with a loud voice: O mountain of God, receive thou a mother with a child. For Elizabeth was not able to go up. And immediately the mountain clave asunder and took her in. And there was a light shining always for them: for an angel of the Lord was with them, keeping watch over them.

Chapter 23

1 Now Herod sought for John, and sent officers to Zacharias, saying: Where hast thou hidden thy son? And he answered and said unto them: I am a minister of God and attend continually upon the temple of the Lord: I know not where my son is.

2 And the officers departed and told Herod all these things. And Herod was wroth and said: His son

is to be king over Israel. And he sent unto him again, saying: Say the truth: where is thy son? for thou knowest that thy blood is under my hand. And the officers departed and told him all these things.

3 And Zacharias said: I am a martyr of God if thou sheddest my blood: for my spirit the Lord shah receive, because thou sheddest innocent blood in the fore-court of the temple of the Lord. And about the dawning of the day Zacharias was slain. And the children of Israel knew not that he was slain.

Chapter 24

1 But the priests entered in at the hour of the salutation, and the blessing of Zacharias met them not according to the manner. And the priests stood waiting for Zacharias, to salute him with the prayer, and to glorify the Most High.

2 But as he delayed to come, they were all afraid: and one of them took courage and entered in: and he saw beside the altar congealed blood: and a voice saying: Zacharias hath been slain, and his blood shall not be wiped out until his avenger come. And when he heard that word he was afraid, and went forth and told the priests.

3 And they took courage and went in and saw that which was done: and the panels of the temple did wail: and they rent their clothes from the top to the bottom. And his body they found not, but his blood they found turned into stone. And they feared, and went forth and told all the people that Zacharias was slain. And all the tribes of the people heard it, and they mourned for him and lamented him three days and three nights. And after the three days the priests took counsel whom they should set in his stead: and the lot came up upon Symeon. Now he it was which was warned by the Holy Ghost that he should not see death until he should see the Christ in the flesh.

Chapter 25

1 Now I, James, which wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem. Glorifying the Lord God which gave me the gift, and the wisdom to write this history.

2 And grace shall be with those that fear our Lord Jesus Christ: to whom be glory for ever and ever. Amen.

The Genealogies of Jesus

Also, we should address the two different genealogies in the Gospel of Matthew and the Gospel of Luke. This one problem may indicate that the first two chapters of Luke were added!

Many scholars try to say that one is the line of Joseph and the other is the line of Mary. They fail to understand that genealogies are through the male NOT the female!

In Matthew 1:16 we read, "**And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.**" This literally states that Joseph was the physical father of Jesus (the words "**the husband of Mary**" are descriptive of who Joseph was) and thus Jacob was Joseph's father and Joseph was Jesus' father. The "**of whom**" is a reference to Joseph! This line goes all the way back to King David which proves Jesus' right as Messiah. The birth of Jesus in Matthew is simple and normal and came about by the Holy Spirit impregnating Mary with Joseph's seed in order to set the birth of Christ apart from other births. Every single event in Matthew's account is in perfect order.

In Luke 3:23 says, "**And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. . .**" First of all, the words "**as was supposed**" contradicts Matthew's gospel which clearly states that Joseph was the father of Jesus! The other problem is: Joseph was NOT the son of Heli! Some try to say that since the words "the son" are not in the original Greek, Joseph could be called "the son-in-law" in this passage. The question: Why would you place the words "son-in-law" here but nowhere else in this passage? Why would anyone interpret this passage as: "**Jesus . . . being (as was supposed) the son of Joseph, which was the son-in-law of Heli. . .**"? This is just horrible exegesis! This may be why Marcion's Gospel of Luke does not contain this passage. It was added later by an individual not familiar with the Gospel of Matthew!

The genealogy in Luke is listed in the Greek as a simple list of names. The only time the Greek word for "son" is used is in the words "**the son of Joseph.**" After that, it is but a list. At the end it says, "**Which was the**

son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Was Adam "**the son of God?**" The scriptures know of only ONE son of God and it's NOT Adam! God formed Adam but He did NOT beget him!

Some could say that it only means that Adam was of God; but what are we to do with the rest of the list? Is everyone on this list "of" or begotten? The point is: Marcion did not include Luke 1-3 (except a small quote we find in chapter 3 of our gospel) because these chapters did NOT exist at that time!

In these added passages of Luke, Jesus dishonors his parents (2:48-51); multitudes of angels that were never heard by anyone else (2:13-14; this is called literary embellishment); the devil tempting Jesus with three different temptations than those in Matthew and in the wrong order. These are but a few of the problems and there have been many who tried explaining away the contradictions by putting forth theories!

It seems significant that Matthew and Mark agree on the temptations of Christ. Mark 1:12-13 simply says, "**And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.**" If one takes the details out of Matthew 4:1-11, we have: "**Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil . . . forty days and forty nights . . . and, behold, angels came and ministered unto him.**" Matthew and Mark agree together. That is what one calls gospel harmony.

Some have tried to say that there were six temptations and that is why Matthew and Luke use different words and are in a different order. The truth is: there were probably a number of them that are not even recorded! If you read the Marcion version of Luke and compare it to the Catholic version, you will see more harmony in Marcion's. Why is that? Marcion's Luke is the real deal!

Of special note is the passage from Luke 2:48-49 that says: "**And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that**

ye sought me; wist ye not that I must be about my Father's business?"

This is almost word for word of a passage in another Infancy gospel which states: **"His mother said unto him: Son, why have you done this to us so? Behold, your father and I were searching for you in great agitation. Jesus answered and said to her: Why were you searching for me? Do you not know that I must be in my Father's house?"** (The Syriac Infancy Gospel of Thomas).

Whoever added Luke 1-3 must have had access to the original documents that became the Infancy Gospel of James and the Infancy Gospel of Thomas. We know that these texts were widely circulated because the Infancy Gospel of Thomas itself is represented in at least 13 versions or more! James' Infancy Gospel itself has a common origin with the Gospel of Pseudo-Matthew.

It appears that scribes took the birth narrative in Matthew's gospel and added and omitted quite a bit and created their own birth account which found its way into the Gospel of Luke after Marcion was silenced!

Some Biblical manuscripts even place the ***Pericope Adulterae*** of John 7:53-8:11 in the Gospel of Luke (sometimes after 21:38)! This same group of manuscripts also place Luke 22:43-44 after Matthew 26:39. Here is the form of the text:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer* he

cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

There's been quite a bit of tampering with God's word over the centuries!

Luke the Artist?

Luke, the author of the third Gospel and the Acts of the Apostles, was a companion and fellow worker of the Apostle Paul. According to Colossians 4:11-14, he was a physician. Luke was arrested and martyred in Rome under Nero. He is the patron saint of physicians and artists. Why is he the patron saint of artists? It is alleged that he painted certain portraits of Mary and the child Jesus.



This image of Mary was supposedly painted by Luke. It was supposedly carried by the Apostle Thomas to India about one thousand, nine hundred and fifty years ago. The painting is kept at the main altar in the Church of Mount St. Thomas in Madras, India, the place where Thomas was assumed to have been martyred.



Tradition says that Luke painted this image of Mary, mother of Jesus, from memory.

Did Luke really paint Mary and Jesus? Would he have done such a thing? If we take into consideration Exodus 20:4, we'd have to say NO! It states, **"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. . ."** This forbids making images of God; and Jesus was God!

Our final report will discuss the Apostle John, his gospel and the Apocalypse or book of Revelation. We will also look at a few apocryphal works attributed to him. With John, we will finish our series on the four evangelists.