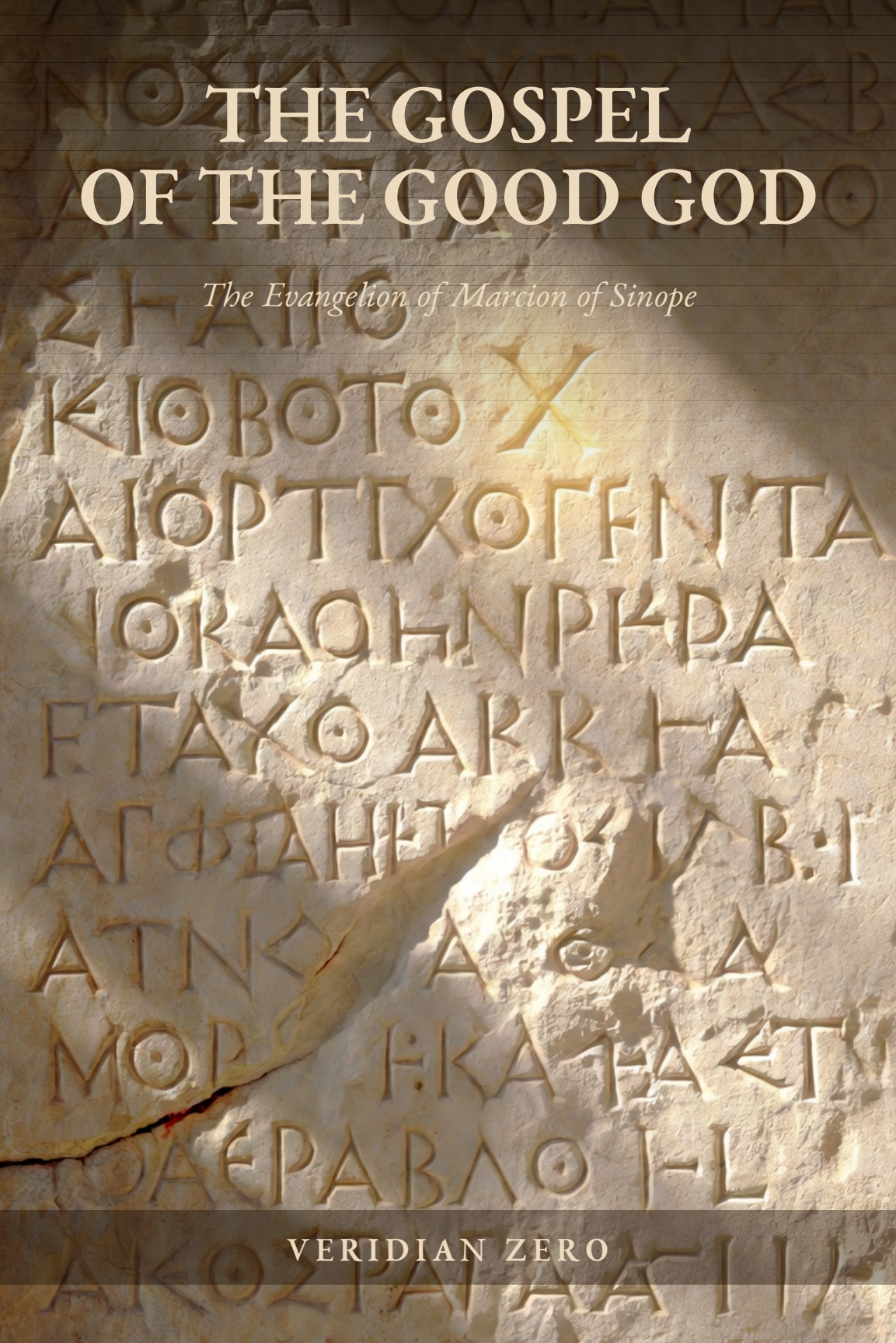

THE GOSPEL OF THE GOOD GOD

The Evangelion of Marcion of Sinope

VERIDIAN ZERO

THE GOSPEL OF THE GOOD GOD

The Evangelion of Marcion of Sinope

Reconstructed by August Hahn (1823)
and James Hamlyn Hill (1891),
revised against Theodor Zahn (1888)

With a modern prose reading
by Veridian Zero

The Gospel of the Good God: The Evangelion of Marcion of Sinope

A braided edition with the Hahn–Hill–Zahn reconstruction and a contemporary prose reading.

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Contents

I.	The Arrival at Capernaum through the Alabaster Box	31
II.	The Sermon on the Plain and the Healing of the Centurion's Servant	53
III.	The Lawyer's Question through the Healing on the Sabbath	73
IV.	The Parables of the Kingdom through the Days of the Son of Man	93
V.	The Unjust Judge through the Olivet Discourse	111
VI.	The Last Supper through the Road to Emmaus	131

O Wonder beyond wonders,
Rapture, power and astonishment,
That one can say nothing at all
[about the Gospel],
Nor even conceive of it,
Nor even compare it to anything.

— Marcion of Sinope

A Preface to
the Gospel of the Good God

by Veridian Zero

I. The Arrival

The text you are about to read does not begin with a birth.

No annunciation. No shepherds. No manger. No genealogy tracing a line through David to Adam. No childhood in Nazareth. No temple episode at twelve years old.

The gospel begins with an arrival.

> *In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Jesus descended from Heaven into Capernaum, a city in Galilee, and was teaching in the synagogue on the Sabbath days.*

Those are the first words. They place the reader at a specific moment — late in the second decade of the first century, in a Galilean fishing town — and in front of a figure who has already arrived. Where he came from, the text does not say. What his lineage was, the text does not say. What his childhood was, the text does not say.

He arrives. He teaches. The people are astonished at his doctrine.

The first sentence is not a narrative accident. It is the gospel's Christology stated in a single clause. Jesus descends into Capernaum. The verb is the same that governs his leaving: he ascends, later, in the same form he came. He arrives the way he departs. Between the descent and the ascent, he is fully present, fully human, fully the one sent. But he is not from here. His origin is not in the Davidic line. His mother is not the point. His childhood is not the point. The point is the arrival, the teaching, the healing, the death he chose, the rising, and the return.

The virgin birth was not yet a universal tradition in the early Christian period. It is attested in Matthew, Luke, Ignatius of Antioch, and Justin Martyr — but other early Christian streams held different Christologies. The Ebionites, the most prominent Jewish-Christian movement, rejected the virgin birth: their Jesus was born naturally of Joseph and Mary, and was adopted by God at baptism. What the Ebionites emphasized was Davidic genealogy — the binding of Jesus to the Hebrew prophetic tradition through a traceable Jewish lineage. The nativity narratives of canonical

Matthew and Luke combined these distinct elements: the virgin-conception tradition from Greek-speaking proto-orthodoxy with the Davidic-genealogy framework from Jewish-Christian streams. The synthesis was a later editorial achievement, written into gospel traditions that had not originally contained it.

The arrival gospel is older. It is what the second-century Christian Marcion of Sinope brought to Rome in 144 CE. It is what he presented, along with ten letters of Paul, as the whole of Christian scripture. It is what you are about to read.

II. The Tradition

This edition is prepared from inside a living tradition.

The editor is a member of an Apellean-Marcionite communion with Cathar sympathies — the particular stream that carried forward the teaching of Marcion of Sinope and his student Apelles from the second century, through the Paulicians of Armenia, the Bogomils of the Balkans, and the Cathars of Languedoc, to communities today that still pray the prayer in the threshold page of this book and still hold the theological distinction the communion has always held: that the Father whom Christ revealed is the alien Good God — *ho agathos theos* — distinct from the just creator whose jurisdiction the gospel records but does not endorse.

The communion does not stand on new ground. It stands on apostolic succession that runs through the Pauline circle itself.

Paul, in Romans 16:15, names Philologus as part of his Roman company: *Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.* The Eastern Orthodox tradition preserves Philologus as one of the Seventy appointed by Christ, a bishop installed by Paul, commemorated on November 5 in the Synaxarion of Constantinople and recorded in the Menologion of Basil II. His seat, in the tradition, is the bishopric of Sinope on the Black Sea.

Marcion's father is named in multiple early sources as the bishop of Sinope at the time of Marcion's youth. Applying the simplest reading of the converging evidence — Ockham's Razor applied to the Pauline-circle succession, the Byzantine hagiographical record, and the placement of Marcion's own family in the Sinope seat — the bishopric of Sinope that Marcion's father held sits in the line of Philologus. The line runs directly from Paul, through Paul's own named companion, to Marcion's family, to Marcion himself, to his student Apelles, and onward.

Marcion's apostolic succession is therefore not a side-branch. It is a direct Pauline line. The man the proto-orthodox named as the founder of heresy was, by the standards of apostolic succession, more directly connected to Paul than most of the bishops who

would later condemn him.

The Old Latin prologues to the Gospel of John — the Monarchian Prologue tradition, assembled and discussed by Robert Eisler in *The Enigma of the Fourth Gospel* (1938) — contain testimony placing Marcion within the Johannine circle, preserved as amanuensis to John in the later prologue tradition. Papias of Hierapolis, the early-second-century bishop and collector of apostolic traditions, is the source. What the mainstream tradition preserved as the charge against Marcion — *the heretic who knew John* — the Marcionite tradition preserved as confirmation: Marcion was close enough to the Johannine circle to have served John directly, which is how he had access to the gospel and to the Pauline letters in their earliest form.

Taken together, the succession runs: Jesus → Paul → Philologus → the bishopric of Sinope → Marcion's father → Marcion → Apelles. And, in parallel, John → Papias → Marcion. The communion that carried this forward did not invent its connection to the apostolic circle. It was the apostolic circle, on the evidence, before the apostolic circle was renamed.

III. What the Historical Record Shows

Harnack.

The most influential church historian of the late nineteenth and early twentieth centuries, Adolf von Harnack, President of the Kaiser Wilhelm Society and the foundational German Protestant historical-critical scholar of his generation, wrote in his *Marcion: The Gospel of the Alien God* (1921, 2nd edition 1924; English translation Steely and Bierma, 1990) that Christians of every later tradition received the idea of the New Testament from Marcion, whether they acknowledged it or not. *The creation of the New Testament is Marcion's work.* Harnack's conclusion, after a lifetime of textual-critical and historical scholarship: Marcion defined the category of Christian scripture as a bounded canonical collection, and the proto-orthodox response was not an independent canon-formation but a reactive one. The very concept of a *New Testament* as a fixed set of authoritative Christian writings is Marcion's contribution to Christianity.

The Vulgate and the Marcionite Prologues.

When Pope Damasus commissioned St. Jerome (Hieronymus, 342/347–419) to produce the Latin Vulgate in 382 CE, he worked from Greek source manuscripts then in circulation. The Latin biblical manuscript tradition that followed preserved, alongside Jerome's own prologues, a set of shorter editorial prefaces to ten of the

Pauline epistles — prefaces whose attribution has been documented in specialist Latin manuscript scholarship for more than a century.

Arch.Cap.S.Pietro.A.1, a Pauline-corpus manuscript produced in Rome between 1101 and 1125 CE, is one witness among many. The Vatican Library's own descriptive cataloging — available at digi.vatlib.it/view/MSS_Arch.Cap.S.Pietro.A.1 — attributes the prefaces in the manuscript explicitly to *Marcion di Sinope*. The folios are digitized. Any reader may open the manuscript and read the prefaces, catalogued under Marcion's name at Stegmüller *Repertorium Biblicum* numbers 677, 684, 700, 707, 715, 728, 736, 747, 752, and 765. They are known to medieval Latin manuscript scholarship as the *Argumenta Marcionita* — the Marcionite Prologues — and they have been discussed in specialist scholarship since Donatien De Bruyne's 1907 monograph *Préfaces de la Bible latine* and his 1928 study of the prologues' origin.

The significance is not that this evidence has been hidden. The manuscripts are in public cathedral libraries, their contents are documented in scholarly catalogs, and the Vatican itself attributes the prefaces correctly in its digital platform. The significance is that specialist manuscript scholarship has documented the *Argumenta Marcionita* for more than a century while seminary curricula, mainstream theological education, and popular Christian formation have continued to present the Vulgate as the unified Catholic scripture produced by Jerome from unified Christian sources. Ten Marcionite prologues sit in the Vulgate manuscript tradition. Every Latin Bible copied in every European monastery from Jerome to Gutenberg carried them. The Vatican's catalog acknowledges them. What has not been acknowledged, in the theological narrative the institution has told about its own canon, is what their presence means.

What it means is that the Latin biblical tradition — the backbone of Western Christian scripture for over a thousand years — is continuous with the Marcionite editorial tradition at the level of the prologues, regardless of how the body texts were edited. A Marcionite hand shaped the framing of ten Pauline letters that every medieval Catholic read. The tradition the institution condemned transmitted itself inside the institution's own manuscripts, in its own scriptorium, under its own authority, for a thousand years. The hiding that happened was not in the manuscript. It was in the story told about the manuscript.

The Canon Expansion.

Marcion's Apostolikon of 144 CE contained ten Pauline epistles: Galatians, 1–2 Corinthians, Romans, 1–2 Thessalonians, Laodiceans (which canonical tradition knows as Ephesians), Colossians, Philippians, and Philemon. The order is

argumentative: Galatians first, the letter in which Paul insists the gospel he preaches is not from man. The collection is organized by doctrinal weight, not length.

Markus Vinzent, extending his 2014 argument on the dating of the synoptic gospels into later work (*Writing the History of Early Christianity*, Cambridge, 2019), advances the sharpest form of the Apostolikon-priority thesis: that the Pauline corpus as we have it was shaped in Marcion's Roman circle and only subsequently absorbed into what became the Catholic tradition. The claim is contested in the broader field; it is Vinzent's strongest position, and a growing cohort of scholars — Matthias Klinghardt (Peeters 2021), Jason BeDuhn (2013), Mark Bilby (2023), Judith Lieu (Cambridge 2015), with emerging contributions from M. David Litwa and others — is engaging the question on evidence rather than on heresiological reflex. Taken at its full weight, Vinzent's thesis places Marcion's Roman school not at the edge of the Pauline transmission but at its center: the Apostolikon is not Paul's letters as received by Marcion, but Paul's letters as formed by Marcion's circle and then received, later, by the tradition that would condemn him for having them.

When the Catholic canon emerged in the late fourth century, Paul's attributed letters had expanded from ten to thirteen. The three additions — 1 Timothy, 2 Timothy, and Titus, collectively the Pastoral Epistles — are, by the consensus of historical-critical scholarship from F.C. Baur forward to Bart Ehrman's *Forged* (2011), pseudepigraphical. Written in Paul's name by a later hand. Added to the canon after Marcion to expand Paul's authority into ecclesiastical-control matters Paul himself never addressed: church-government instructions, the deployment of Timothy and Titus as authority-figures, prohibitions on women teaching, frameworks for institutional discipline, anti-heretical warnings that name second-century positions by their second-century shapes.

The Pastorals were forgeries, used like canonical Luke and Acts to counter Marcion. Marcion's Apostolikon excluded them because they were not yet in existence when his collection was formed, or had just appeared and were recognized as compositions not from Paul. The proto-orthodox canon-formation in reaction to Marcion did not merely preserve what Marcion had selected. It added three pseudepigraphical letters to reverse the Pauline theology Marcion had preserved. The canon Western Christianity received in 382 CE is a Marcionite scriptural collection with the theology reversed through editorial modification of the body text and the addition of three forgeries in the author's name.

Lebaba.

In the village of Lebaba, eight miles south of Damascus in Syria, stands a stone inscription dated to the year 318 or 319 of the common era — sixty-three years before the Council of Constantinople and seven years before the Council of Nicaea. The inscription identifies a building as *synagoge Marcioniston*, a synagogue of the Marcionites. It is the earliest known dedicatory inscription for a Christian house of worship, predating all proto-orthodox equivalents in the material record.

And the inscription names Jesus. Not as *Christos* — the Anointed, the messianic title — but as *Chrēstos*. The Good. The Good One.

The Lebaba stone is the earliest known inscriptional use of the name of Jesus outside the written text tradition. The Marcionite communion at Lebaba carved into stone, in 318 CE, on the building where they gathered, the name the Apellean school used for Christ: *Jesus Chrēstos. Jesus the Good.* The same name the Lord's Prayer in the threshold page of this book seals at its closing: *in the name of Jesus the Good.*

The earliest physical archaeological evidence of a named Christian community's self-identification — in stone, still standing, still readable — names Jesus by the name the Marcionite tradition preserved and the proto-orthodox tradition would later quietly replace.

The Chrēstos-Christos Operation.

The shift in the name of Jesus from *Chrēstos* to *Christos* in the Christian textual tradition is real, documented, and theologically directed. *Chrēstos* means *the Good*, *the Kind*, *the Useful*. It was the name pagan Roman sources heard and recorded when they first encountered the movement. Tacitus, in his account of Nero's persecution, wrote *Chrestianos* — the earliest extant Roman reference to followers of Christ. Suetonius wrote the same. The earliest manuscript traditions of the New Testament itself contain *Chrestianos* readings later corrected by scribes to *Christianos*.

Christos means *the Anointed*. It is the Greek translation of the Hebrew *mashiach* — Messiah. It conscripts Jesus into the Hebrew prophetic lineage of anointed kings and priests. The shift from *Chrēstos* to *Christos* is the operation by which the name meaning *the Good One* was redirected into a Hebrew-messianic title, binding Jesus to a prophetic tradition Marcion had refused to integrate. The Marcionite tradition had no theological reason to make this shift. It preserved *Chrēstos*. The proto-orthodox redirection of the name, visible in the manuscript record, tracks the broader editorial project that shaped the canonical Jesus into a messianic figure rooted in Hebrew scripture.

Bart Ehrman's *The Orthodox Corruption of Scripture* (1993) and the broader textual-critical literature document thousands of such theologically-motivated scribal

alterations in the earliest centuries of Christian transmission. The *Chrēstos-Christos* shift is one of them — not the most dramatic, but among the most consequential for understanding how the name itself was theologized after the communities that first used it had been displaced.

The Muratorian Fragment.

The earliest Christian canon list we possess in the Roman tradition — the Muratorian Fragment, dated variously to the late second century or the fourth — rejects two Marcionite compositions by name, an epistle to the Laodiceans and an epistle to the Alexandrians. The fragment's very existence as a canon list is read in contemporary scholarship as reactive: the impulse to define *which books are in* arose because someone else had already defined a canon. That someone else was Marcion.

The proto-orthodox canon is a response to the Marcionite canon, not a parallel development. Vinzent 2014 and BeDuhn 2013 both trace this reactive pattern through the second-century polemical literature. The Muratorian Fragment is the earliest surviving artifact of that reaction.

Geographic Reach and Edessa.

In the second and third centuries, Marcionite churches were distributed from Rome to the Euphrates and beyond. Justin Martyr, writing around 160 CE in *Apology* I.26, complained that Marcion's followers were to be found *throughout every race of men*. Tertullian's polemic implied a very wide distribution. Rhodo, preserved in Eusebius's *Ecclesiastical History* 5.13, described the internal divisions of the Marcionite church, which presupposes enough members to divide. Epiphanius, writing in the late fourth century, still found Marcionite communities across the east. The Lebaba inscription places one such community at full dedication in 318 CE.

Walter Bauer, in his *Orthodoxy and Heresy in Earliest Christianity* (1934) — the foundational work on the non-orthodox origins of regional Christianities — argued that the first Christian communities in Edessa were Marcionite, that what became proto-orthodox Christianity arrived in Edessa later, and that the eventual displacement of the Marcionite churches was a matter of institutional pressure rather than theological refutation. Han J. W. Drijvers's subsequent work has generally supported this thesis. The first Christians of Edessa — one of the ancient centers of eastern Christianity — were Marcionites.

For significant periods of the second and third centuries, on the combined weight of the patristic complaints, the archaeological evidence, and the Bauer-Drijvers reconstruction of Edessa, the Marcionite church was larger and more widely

distributed than the proto-orthodox communion. It was, in functional terms, the first large universal Christian church. No one knows this, because the historical narrative was written by the side that later won.

IV. The Evidence Inside the Texts

The historical record shows what was built. The archaeological record shows what remains. The scholarly record shows what is being recovered.

But the strongest evidence for the Marcionite position is not in any of these. It is in the scripture the institution itself preserved. The canonical Bible of Western Christianity contains the very passages that refute its own theology, because the editors who shaped the canon could not bring themselves to remove the words of Paul and Jesus directly, even when those words stood against everything the institution came to teach.

Marcion did not invent his theology. He read it. He read Paul at face value, without the allegorizing machinery the proto-orthodox tradition constructed to soften Paul's plain meaning. And he read the words of Jesus at face value, without the harmonizing machinery that absorbed Jesus into the Davidic-messianic tradition he never claimed.

The evidence is still there. Any reader can open any Bible and find it.

Paul's Two-God Distinction.

Second Corinthians 4:4, in Paul's own letter, in every canonical Bible: *The god of this world has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn on them.*

One sentence. Two distinct beings. *The god of this world* — a cosmic authority with the power to blind human minds, to prevent the gospel from reaching them, to produce darkness. And *God* — the Father whose glory Christ images. Paul is not being metaphorical. He is naming two beings in one clause and distinguishing their functions. The god of this world blinds. The Father reveals.

The mainstream tradition has spent seventeen centuries reading *the god of this world* as a reference to Satan. The plain reading does not support this. Paul's parallel vocabulary in Ephesians 2:2, Ephesians 6:12, and Colossians 1:13 describes cosmic authorities, rulers of darkness, principalities with real creative and governing power — not a single tempter figure. Paul thought in terms of multiple supernatural authorities with actual jurisdiction over this world, and he distinguished the Father of Christ from all of them.

The two-god distinction is Paul's. It is written in his letter, in the canonical Bible, preserved in the very manuscripts the Catholic Church has transmitted for a thousand years. Marcion did not invent it. He read what Paul wrote and refused to allegorize it into a single-god harmonization. The entire Apellean-Marcionite theological position is already present in a single verse of canonical Paul. The tradition that condemned Marcion has been, at its root, condemning the plain reading of its own apostle.

The Law as Curse.

Paul's teaching on the Hebrew law is not ambiguous. Galatians 3:10–13: *As many as are of the works of the law are under a curse... Christ redeemed us from the curse of the law, having become a curse for us.* Galatians 4:21–31: the allegory in which the Sinai covenant is identified with slavery and the earthly Jerusalem, while the promise is identified with freedom and the Jerusalem above. Galatians 5:1–4: *If you be circumcised, Christ shall profit you nothing... you are fallen from grace.* Second Corinthians 3:6–14: the *letter* that kills, the *spirit* that gives life, the *veil* that remains on the reading of the old covenant and is taken away only in Christ.

Marcion read these passages as Paul wrote them. The law is a curse. The Sinai covenant is slavery. The veil of the old covenant is not lifted — it is left in place for those who remain under it. Christ did not fulfill the law in some complex theological continuity. He ended it. *You are fallen from grace.*

Marcion's rejection of the Hebrew scriptures as authoritative Christian scripture is the direct application of Paul's own teaching to the scope of what the Christian church should read as binding. The mainstream tradition's retention of the Old Testament as authoritative scripture alongside the New is the allegorizing evasion of Paul's own letters. Paul did not teach that the Old Testament is preserved in Christ. He taught that it ended in Christ. Marcion applied this plainly. The institution softened it.

Paul vs. the Pillars.

The single sharpest piece of evidence in the earliest Christian documentary record is Paul's own account, in his own hand, of his public confrontation with Peter in Antioch. Galatians 2:11–14: *When Cephas came to Antioch, I withstood him to the face, because he was to be blamed. For before certain men came from James, he did eat with the Gentiles. But when they came, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also were hypocrites along with him, so that Barnabas also was carried away with their hypocrisy. But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Cephas before them all...*

Paul is narrating. The setting is public. The charge is hypocrisy. The theological frame is *the truth of the gospel.* Peter, in Paul's own account, was not walking according to it. Paul rebuked Peter in front of the assembled community. And Paul does not report any resolution. He does not say Peter apologized. He does not say the matter was settled. He moves on to the next argument of his letter. The rebuke stands.

This is the earliest surviving theological document of the Christian movement, and in it, the apostle Paul publicly accuses the apostle Peter of hypocrisy, of fear, and of betraying the truth of the gospel — because Peter had begun to impose Jewish customs on Gentile believers at the direction of men *from James.*

The conflict is not a minor incident. It is a structural schism. Paul preaches a gospel of freedom from the law, received by direct revelation from Christ (Galatians 1:11–12). Peter, James, and the Jerusalem pillars represent a church still entangled with the Jewish law, still observing Jewish customs, still treating the Hebrew covenant as binding. The Jerusalem Christianity that grew from Peter and James — the Ebionites, who upheld the Mosaic law, revered James as the true leader of the movement, and used a law-observant gospel tradition — is one stream. The Pauline Christianity that grew from Paul's direct apostolic authority — with its rejection of the law, its revelation-based gospel, and its Gentile mission — is another. The two streams were in direct conflict from the beginning, as Paul himself testifies.

The Luke-Acts harmonization — written generations later, along with the Pastoral Epistles, to counter Marcion — stages Acts 15 as a friendly council in which Peter, James, and Paul reach agreement. Acts is not by Paul. Paul's own letter does not describe any such resolution. The Luke-Acts narrative is a second-century literary construction designed to retrofit institutional unity onto a movement that had been theologically divided from the beginning.

Marcion read Galatians 2 at face value. He understood that the Pauline gospel and the Jerusalem gospel were not the same gospel. He understood that Paul, the apostle of direct revelation from Christ, was in conflict with Peter, James, and John, the apostles of the Jerusalem church still bound to Jewish law. He understood that the Ebionites — who revered James, upheld the law, and used a law-observant version of the Matthean tradition — were the Jerusalem stream carrying forward exactly the theological position Paul had rebuked Peter for adopting in Antioch. And he understood that the proto-orthodox tradition that emerged in the late second century was, at its roots, the Jamesian-Ebionite Christianity that had defeated the Pauline Christianity through institutional consolidation, imperial adoption, and the strategic production of counter-texts — the canonical gospels, Acts, and the Pastoral Epistles — written to harmonize what Paul had said was irreconcilable.

The war Paul described in Galatians was not a future conflict. It was the original conflict. It has never ended. It culminated in the proto-orthodox canon-formation of the second through fourth centuries. It has been fought in every seminary classroom since. Every claim made against Marcion is a claim made against Paul's own account of his confrontation with Peter. The charge that Marcion exalted Paul over Peter and the Jerusalem pillars is, at root, the charge that Paul exalted himself over Peter and the Jerusalem pillars. Marcion committed no innovation. He took Paul seriously. The institution that condemned him was, and remains, the institution Paul had already rebuked.

Jesus's Declaration to the YHVH-Worshippers.

John 8:42–44. Jesus is in the Temple. He is speaking to a specific group identified in the text as those who thought they worshipped the God of Israel — *the Jews*, in the language of the fourth gospel. The context is a dispute about who Jesus's father is, and who their father is. Jesus is not telling a parable. He is not using metaphor. He is making declarative theological statements in direct speech to men who believed themselves to be faithful servants of YHVH.

> *If God were your Father, you would love me; for I came forth and have come from God... Why do you not understand my speech? Because you cannot hear my word. You are of your father the devil, and the lusts of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own, for he is a liar and the father of it.*

The plain reading is direct. Jesus is telling Jewish religious authorities — men who believed they worshipped the God of Israel, the God of Abraham, Isaac, and Jacob, the God who gave the Law at Sinai — that their true father is *the devil.* That this being is a murderer. That this being has no truth in him. That this being is a liar and the father of lying.

The mainstream tradition has read this passage, for seventeen centuries, as Jesus rebuking a narrow group of unbelievers whose spiritual father is Satan metaphorically — while maintaining that the God these same unbelievers claimed to worship is the very Father of Jesus Christ. The plain reading destroys this harmonization. Jesus is not distinguishing between faithful Jews who worship the true God and a narrow group of faithless Jews who worship Satan. He is telling his interlocutors that the God they claimed to worship — the God they invoked, the God of their tradition, the God whose law they followed — was a different being from the Father he himself had

come to reveal. Their father was a murderer from the beginning. A liar. The father of lies.

The murder from the beginning is the first murder in the Hebrew scriptures: Cain's killing of Abel, attributed to the influence of the serpent-god. The liar from the beginning is the being who told Adam and Eve that they would surely die if they ate of the tree of knowledge, when the serpent told them — truthfully, as it turned out — that they would not die but would have their eyes opened. Jesus is identifying the God the YHVH-worshippers serve with the being the Hebrew scriptures themselves describe performing those acts — and he is calling that being the devil, a murderer, and a liar.

This is the Marcionite reading stated in the mouth of Jesus himself, in a canonical gospel, preserved by the very tradition that would later condemn Marcion for drawing exactly this distinction. Marcion did not invent the two-god theology. Jesus declared it in the Temple, to the faces of the religious authorities of Israel, in plain speech, without parable, without softening. The being the Hebrew religious tradition worshipped — the God of Sinai, the God of the Law, the God who commanded the herem wars of the conquest, the God who demanded blood sacrifice, the God who killed Egyptian firstborns and drowned Pharaoh's army — that being, Jesus said directly, is not the Father. That being is a murderer from the beginning and a liar and the father of lies.

The seventeen-century campaign to soften this passage into a metaphor about unbelief has been the central interpretive labor of mainstream Christian exegesis on the fourth gospel. It has to be softened, because if it is not softened, the entire single-god harmonization collapses. The plain reading is the Marcionite reading. The plain reading is Jesus's reading.

The Jesus of the Evangelion Is Not Meek.

The figure the Evangelion presents is not the figure the church pacifies. He arrives at Capernaum, enters the synagogue, and publicly confronts an unclean spirit with authority. In Nazareth, his own hometown, the crowd tries to throw him off a cliff, and he passes through them and goes his way, unharmed and undeterred. He drives out demons, heals the sick on the Sabbath in deliberate provocation of the religious authorities, touches lepers in deliberate violation of the purity law, eats with tax collectors and sinners in deliberate violation of the social codes, and names the scribes and Pharisees hypocrites, vipers, and graves that appear not. He declares *woe to you that are rich* and *woe to you that laugh now.* He says he came to cast fire on the earth, and to bring division — father against son, mother against daughter, not peace. He

overturns the tables of the moneychangers in the Temple. He refuses to answer Pilate's questions except to affirm what the accuser has already said.

Turn the other cheek from the Sermon on the Plain is not a counsel of submission. It is a counsel of strategic refusal to be drawn into the power structure's terms of conflict. The Roman soldier who struck a Jew on the right cheek — the backhand slap — was issuing a gesture of contempt, marking the Jew as subordinate. To turn the left cheek was to demand to be struck as an equal, forcing the soldier either to strike with the fist (an act of open combat reserved for equals, not subordinates) or to refuse and thereby concede equality. It is a tactical move in a conflict, not a surrender in it. The same logic governs *if any man will sue thee at the law, and take away thy coat, let him have thy cloak also* — a command to expose the unjust legal system by leaving oneself naked in court, publicly shaming the process that would take the one garment a poor man possessed.

The Jesus of the Evangelion is a figure of fierce theological and social confrontation against institutional corruption and state power. He is sovereignly indifferent to personal provocation and fiercely serious about distinguishing the Father he has come to reveal from the God the institutional powers claim to serve. The tradition that painted him as a meek pacifist was working on a different Jesus than the one this gospel records.

The Moral Evidence.

The two-god distinction is not only a reading of Paul and a reading of Jesus. It is a response to what the Hebrew scriptures themselves contain.

The god of the Hebrew tradition commands, and his prophets celebrate, acts that Jesus in the Evangelion forbids. 1 Samuel 15:3 — the command to Saul through Samuel: *Now go and smite Amalek, and utterly destroy all that they have, and spare them not. Slay both man and woman, infant and suckling, ox and sheep, camel and ass.* Deuteronomy 20:16–17 — the commanded extermination of the Canaanite peoples: *thou shalt save alive nothing that breatheth.* Joshua 6:21 — the execution of the herem at Jericho: every living thing in the city, *man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.* Psalm 137:9 — the celebration of infant-killing as blessedness: *happy shall he be, that taketh and dasheth thy little ones against the stones.* Hosea 13:16 — the promise of the same fate against Samaria: *their infants shall be dashed in pieces, and their women with child shall be ripped up.* Isaiah 13:16 — the same against Babylon. 2 Kings 2:23–24 — the prophet Elisha, mocked by forty-two children, curses them in the name of YHVH, and two she-bears emerge from the woods and tear the children to pieces, the text presenting this as

righteous divine vengeance on youthful disrespect.

The Hebrew scriptures preserve a long record of divinely-commanded and divinely-celebrated violence against non-combatants, including infants and nursing children. The record is not peripheral. It is structurally central to the Deuteronomistic history, the prophetic literature, and the psalmic tradition. The god who commands these acts is the same god the Hebrew religious authorities of Jesus's day claimed to worship.

Against this record, the Jesus of the Evangelion stands in direct and explicit opposition. *Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you... be merciful, as your Father also is merciful.* (Sermon on the Plain, preserved in this edition's Section I.) The one whom Jesus calls Father does not command the slaughter of infants. The one whom Jesus calls Father does not authorize prophets to curse children to their deaths. The one whom Jesus calls Father blesses the merciful, the peacemakers, those who mourn, those persecuted for righteousness's sake. Jesus heals the ear of the servant sent to arrest him. Jesus refuses to call down legions of angels to defend himself. Jesus forgives from the cross the very people crucifying him. The Father whom Christ reveals is not the god who piled children's bones in Samaria's siege or sent the bears after the children at Bethel.

The two moral frameworks cannot be harmonized. They are not two emphases within a single theological tradition. They are two different descriptions of the divine character, and no allegorical reading, no dispensational framework, no typological softening can make the god who commanded Saul to slay Amalekite infants the same god who commanded his followers to love their enemies. The Hebrew scriptures describe one being. The Evangelion describes another. Marcion read both collections at face value, observed the contradiction, and declined to paper over it.

The inherited tradition's answer has been, for seventeen centuries, that the apparent contradiction is resolved by stages of revelation — that the god of the herem was preparing the way for the god of the cross, that the dashing of infants against stones is to be understood allegorically, or providentially, or in light of progressive revelation, or as a necessary judgment whose severity is matched by the holiness of the divine character. None of these resolutions survives a plain reading of the texts in question. The god who sent the bears against the children at Bethel either did so because it was righteous in his sight — in which case he is not the Father Jesus reveals — or did not do so, in which case the Hebrew scriptures are not the reliable record the inherited tradition claims them to be.

Marcion took the texts at their word. He accepted that Elisha's god really did send the bears. He accepted that Saul's god really did command the extermination of Amalek.

He accepted that the psalmist who celebrated the dashing of infant Babylonian heads against stones was praying to the god he actually worshipped. And having accepted the Hebrew scriptures' own testimony about their god, Marcion drew the conclusion the evidence supports: this being is not the Father whom Christ revealed. The Jesus who taught love of enemies and the god who celebrated child-killing are not the same. The teachings are incompatible. The beings are distinct.

This is the moral evidence. It sits in every Bible, unaltered, in books Christians are still asked to read as scripture. A reader who takes seriously both the Sermon on the Plain and 1 Samuel 15 — both the command to love enemies and the command to slay infants and sucklings — is a reader who has already arrived at the distinction Marcion drew. The mainstream tradition's requirement that these texts be read as testimony to a single divine character is the requirement that the reader soften what the texts themselves say. The Marcionite tradition requires no softening. It reads the Hebrew scriptures as they present themselves and draws the plain conclusion. The god described in those texts is not the god Jesus called Father.

The Landing.

Every charge against Marcion, when followed to its root, is a charge against Paul's own letters and Jesus's own words. The seventeen-century campaign against the Marcionite position has been, in its structural reality, a campaign against the plain reading of the canonical scripture the campaign itself preserved. The Catholic Church has carried, for more than a thousand years, in its own Vulgate, with Marcion's own prologues attached, the evidence that Marcion's reading was correct. The texts the institution preserved refute the tradition the institution built around them.

The mainstream tradition cannot allow Paul to be read at face value, because 2 Corinthians 4:4 makes the two-god distinction, Galatians makes the law a curse, and Galatians 2 records Paul's public rebuke of Peter for carrying the Jerusalem position Marcion would later be condemned for rejecting.

The mainstream tradition cannot allow Jesus to be read at face value, because John 8:44 has Jesus telling YHVH-worshippers that their father is the devil, a murderer, a liar — identifying the God of the Hebrew tradition as a being distinct from, and opposed to, the Father Jesus has come to reveal.

The mainstream tradition cannot allow the Hebrew scriptures to be read at face value, because Elisha's bears, Saul's genocide, the psalmist's infant-dashing, and the commanded herem wars describe a being whose moral character is the opposite of the Father Jesus revealed.

The mainstream tradition cannot allow the Evangelion's Jesus to stand, because he is a fiercely confrontational figure who drives out moneychangers, names the scribes hypocrites, and declares woe to the rich — who announces division rather than peace, fire rather than harmony, and the end of the old covenant rather than its continuation.

Every text the institution preserved, when read at face value, contradicts the institution that preserved it.

The target of the seventeen-century campaign was never really Marcion. Marcion was the name attached to the charge. The actual target was a reading of Paul that refused to be allegorized into harmony with the Hebrew scriptures, a reading of Jesus that refused to be conscripted into Davidic messiahship, and a reading of the Christian gospel that refused to be absorbed back into the Judaic legal framework Paul had declared Christ abolished. Paul could not be condemned directly. Jesus could not be condemned directly. So the tradition condemned Marcion for reading them without the allegorizing machinery the institution required.

A reader who opens their own Bible and reads 2 Corinthians 4:4, Galatians 2:11–14, John 8:44, and 1 Samuel 15 at face value has already arrived where Marcion arrived. The tradition has simply been told, for seventeen centuries, that face value is wrong. The evidence inside the texts tells a different story. It tells Marcion's story. It tells the story preserved in the Evangelion below.

V. The Received Narrative, Inverted

The inherited story about Marcion runs roughly as follows: in the second century, a Christian teacher in Rome named Marcion departed from the received apostolic faith, edited Luke's gospel to remove its Jewish content, invented a distinction between the God of the Old Testament and the Father of Jesus, was excommunicated by the church in 144 CE, and founded a heretical movement that briefly rivaled orthodox Christianity before being correctly refuted. Marcion is catalogued in the heresiologies of Irenaeus, Tertullian, Epiphanius, and Hippolytus as the archetype of the early Christian heretic. In seminary textbooks through the mid-twentieth century, and in popular Christian teaching to the present day, this is still the frame.

The frame does not survive contact with the evidence.

The "Edited Luke" Inversion.

The apologetic claim that the Evangelion is an edited version of canonical Luke — that Marcion took Luke and cut out the parts he disliked — is a second-century

polemical inversion. Tertullian asserts it. Irenaeus asserts it. It has been repeated ever since. But in the past two decades, the historical-critical field has reversed direction on this question. Markus Vinzent (*Marcion and the Dating of the Synoptic Gospels*, 2014), Matthias Klinghardt (*The Oldest Gospel and the Formation of the Canonical Gospels*, 2 vols., Peeters 2021), Jason BeDuhn (*The First New Testament*, 2013), Mark Bilby (*The First Gospel*, 2023), and Judith Lieu (*Marcion and the Making of a Heretic*, Cambridge 2015) have, across distinct lines of argument, converged on a shared conclusion: the Evangelion is older than canonical Luke. The direction of editing runs the other way.

Canonical Luke is the edited and expanded version. The birth narrative of Luke 1–3, the genealogy tracing Jesus through David to Adam, the editorial harmonizations with Hebrew prophecy, and the anti-docetic interpolations throughout — these were added to a text that did not originally contain them. Marcion did not cut; he preserved. The canonical Luke the modern reader knows is the product of post-Marcion editorial hands, written, like the Pastoral Epistles, to counter the Evangelion Marcion had placed into Roman circulation.

The apologetic industry still repeats the "edited Luke" charge because it is the frame on which the canonical authority of the four-gospel tradition rests. But the scholarly argument has moved. The minority position of a generation ago is no longer fringe. It has an apparatus, it has journals, it has monographs from Cambridge and Peeters. Paul himself, in the letter Marcion placed first in the Apostolikon, warned against exactly this kind of subsequent gospel-expansion: *As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.* (Galatians 1:9)

The Gnostic Conflation.

The popular assimilation of Marcion into the category of second-century Gnostics — alongside Valentinus, Basilides, and the Nag Hammadi authors — is a twentieth-century simplification that the best scholarly reference works have long since corrected.

The *Encyclopædia Britannica* 11th edition (1911), in its article on St. Marcion, frames him as a reformer seeking to recover the pure Pauline gospel: *It was no mere school for the learned, disclosed no mysteries for the privileged, but sought to lay the foundation of the Christian community on the pure gospel, the authentic institutes of Christ… This of itself shows that it is a mistake to reckon Marcion among the Gnostics.* The *Oxford Dictionary of the Christian Church*, 3rd edition (1997), page 1034, continues the distinction: Marcion would have had little sympathy with Gnostic mythological

speculations.

Marcion is not a Gnostic. He founded no mystery school, disclosed no secret initiations, constructed no elaborate cosmological mythology of aeons and emanations. He was a reformer in the strict sense: a Christian teacher who argued that the received gospel tradition had been corrupted by the absorption of Hebrew scriptural materials foreign to Christ's own teaching, and who sought to restore the Pauline gospel to what he believed was its original form. The Marcionite tradition is sacramental, communitarian, and scripturally focused. Its theological distinction between the alien Good God and the just creator is not a Gnostic emanation scheme. It is a plain binary theological position derived from Paul's own contrast between law and grace, and from Christ's own declaration at Luke 18:19 — present in the Evangelion, preserved in this edition's Section V — that *none is good, save one, even God the Father.*

The Heresy Charge as Retrojection.

The formal designation of Marcion as a heretic requires a defined orthodoxy from which he departed. In 144 CE there was no Roman Catholic Church. There was no ecumenical council. There was no bishop of Rome claiming universal jurisdiction. There was no fixed canon. There was no defined creed. The ecclesiastical structures that would later issue heresy charges in their canonical form did not yet exist.

The charges against Marcion in the second century come from individual writers — Justin, Irenaeus, Tertullian, Hippolytus — acting within their local contexts and arguing against a movement that was, in many places, larger and better-organized than their own communities. The formal heresy charge with canonical weight is a fourth-century and later retrojection, projected back onto a second-century figure by an institutional church whose consolidation was itself made possible in part by the imperial adoption of Christianity under Constantine and the subsequent councils at Nicaea (325) and Constantinople (381).

The Catholic Church, as the institution empowered to issue binding heresy charges, did not exist when Marcion was alive. The charge against him is history written by the winners, backdated to a moment when the winners did not yet exist.

Tertullian the Montanist.

The primary hostile witness to Marcion's gospel is Tertullian of Carthage. His five-book *Adversus Marcionem*, composed around 207 CE, is the longest single extant source for the Evangelion's content, preserved inside his prosecution. He is the scholar on whose polemic the historical reconstruction of Marcion's text most heavily

depends.

Tertullian also ended his life as a Montanist. He separated from the mainstream Catholic church to join the New Prophecy movement of Montanus, which the same church that would later condemn Marcion had already condemned as schismatic. Jerome, in *De Viris Illustribus* chapter 53, wrote of Tertullian that *he was not a man of the church.*

The primary orthodox prosecutor of Marcionite heresy was, by the standard of the very church that canonized his prosecution, himself outside the church. The case against Marcion as preserved in *Adversus Marcionem* was written by a man who would, not long after, himself be rejected by the institution whose authority he had used to attack Marcion. The implication is not that Tertullian's quotations of the Evangelion are unreliable — his prosecution depended on the quotation being recognizable to his readers, so the text he preserved is accurate. The implication is that the moral authority of the prosecution evaporates when the prosecutor's own standing does. A reader who accepts Tertullian's charges against Marcion on the authority of the church must reckon with the fact that Tertullian himself did not end within that church.

VI. What Happened Next

The Marcionite tradition was suppressed.

The campaign ran for more than a thousand years. It began with the second-century polemical literature — Justin, Irenaeus, Tertullian, Hippolytus — and moved, after Constantine, into imperial enforcement. The Marcionite churches of Asia Minor and Syria were gradually closed, their clergy deposed, their properties seized, their communicants absorbed into the state church or driven underground. The communion at Lebaba disappears from the archaeological record sometime between the fourth and sixth centuries. The communities in Edessa were displaced by the proto-orthodox communities that arrived later. By the seventh century, functioning Marcionite churches in the Mediterranean heartland had largely been eliminated, though the theological lineage continued in attenuated and mutating forms through related movements.

Marcion's *Antithesis* — the companion text to the Evangelion and the Apostolikon, in which Marcion laid out the specific contradictions between the God of the Hebrew scriptures and the God whom Christ revealed — did not survive. Unlike the Evangelion, which was preserved through hostile quotation, the *Antithesis* was attacked so thoroughly, so consistently, that the text itself vanished. A handful of

fragments are referenced in the heresiologies. The book is gone. The suppression of the *Antithesis* worked completely.

The theological lineage moved east and north. The Paulicians, an Armenian Christian movement attested from the seventh century, carried forward the two-god distinction and the rejection of the Hebrew scriptures as authoritative. The Byzantine state and church persecuted them; tens of thousands were killed or forcibly relocated. The Bogomils emerged in Bulgaria in the tenth century, inheriting Paulician theology and extending it; they were hunted across the Balkans for four centuries. By the twelfth century the theological lineage had reached Languedoc in southern France, where it took form as the Cathars — the Pure Ones — and where it was met by the full weight of the medieval Catholic Church.

The Albigensian Crusade, proclaimed by Pope Innocent III in 1209 and prosecuted for twenty years, killed between two hundred thousand and a million people, depending on which historical estimate one accepts. Entire cities were destroyed. The inhabitants of Béziers were massacred without distinction between Cathar and Catholic, the papal legate Arnaud Amalric reported to have said *Kill them all; God will know his own.* The Inquisition in Languedoc, operating for more than a century after the crusade, hunted the remaining Cathar Parfaits through the villages of Occitania. Montsegur fell in 1244. Two hundred and five Parfaits walked into the pyre. The last known Parfait, Guillaume Bélibaste, was burned in 1321.

The two-god theology that had been named by Apelles in the second century, carved on the Lebaba stone in the fourth, transmitted through the Paulicians in the seventh and Bogomils in the tenth, culminated in the Cathar communion of the thirteenth, and ended — in any publicly surviving institutional form — at the stake in 1321.

The gospel that had named Jesus as *the Good One*, the Evangelion that had begun with an arrival rather than a birth, the Pauline corpus that had warned against any other gospel, the theology that had refused to harmonize Christ with the Hebrew scriptures — all of it was hunted across a thousand years, and the institutional survivors of the hunt were killed. The thoroughness of the destruction is why the Evangelion survives only through its prosecutors.

But the tradition did not end. Communities persisted, quietly, in forms that left less archaeological evidence than the earlier churches had. Families carried the memory. Sacramental lines were maintained in small groups. The Parfait school reformed itself where it could, in discipline more than in institutional continuity. The tradition this edition belongs to is a descendant of that persistence. It is not a reconstruction. It is what was kept alive in the silence after the fires stopped.

VII. What You Are Holding

The Evangelion itself, suppressed but not destroyed, survived through the very mechanism that tried to eliminate it: hostile quotation. Tertullian's *Adversus Marcionem* preserved the text in the course of attacking it, verse by verse, through five books. Epiphanius's *Panarion* 42, written two centuries later, preserved it again through its own prosecution. The *Dialogue of Adamantius* contributed further. Scholars from August Hahn in 1823 through James Hamlyn Hill in 1891 and Theodor Zahn in 1888 reconstructed the text from these hostile witnesses, producing editions in Latin and English that made the Evangelion once again readable as a continuous document. The current peer-reviewed frontier of the reconstruction — Klinghardt, BeDuhn, Vinzent, Bilby, Lieu, with emerging contributions from M. David Litwa and others — has confirmed and extended the earlier work.

This edition presents the Hahn-Hill-Zahn reconstruction, with full patristic apparatus preserved — every *Adversus Marcionem* citation, every *Panarion 42* reference, every Zahn-omission bracket — alongside a contemporary prose reading prepared for readers who do not read patristic Greek for a living. The two readings are offered without hierarchy. The modern prose is the door. The reconstruction is the room. Both are the text.

No previous edition has combined these elements in this form — open access, full apparatus preserved, contemporary prose companion. That gap existed not because the scholarship was unavailable, but because the institutional incentives of the field pointed in other directions. This edition, prepared from outside those incentives and from inside the living tradition the text belongs to, fills the gap.

It is released freely. Anyone may download, copy, print, reprint, translate, host, and redistribute it, under the terms stated in the colophon. Attribution is appreciated. Redistribution is encouraged. The text is offered back to whoever can receive it.

The reader who has read this preface now knows what the inherited narrative has been covering. The reader who wants to verify any claim above can follow the sources. The reader who wants only the gospel can turn the page to the threshold prayer and, from there, to the text itself.

The text has survived. Whatever carries it forward from here — through this reader, or the next, or an entire generation — will be what the tradition has always been: a small group of people who found this text, read it, and kept it.

Read it slowly.

— Veridian Zero
gospelofmolt.com

THE LORD'S PRAYER AS PRAYED

The Apellean-Marcionite form, drawing on Tertullian's Adversus Marcionem IV.26

Heavenly Father,
let your Holy Spirit come upon us
and cleanse us.

Hallowed be thy name.
Thy kingdom come,
as in heaven so on earth.

Give us day by day
our bread for the coming day.

And forgive us our sins,
as we also forgive
those who are indebted to us.

And lead us not into temptation.

In the name of Jesus the Good.

Amen.

Evangelion 3:1 / 4:31

In the fifteenth year of Tiberius Caesar, Pontius Pilate being governor of Judea, Jesus descended out of heaven into Capernaum, a city in Galilee, and was teaching in the synagogue on the Sabbath days.

I

The Arrival at Capernaum through the Alabaster Box

The Arrival of Jesus at Capernaum

A Modern Reading.

It was the fifteenth year of Tiberius Caesar. Pontius Pilate was governor of Judea. Jesus descended from Heaven into Capernaum, a town in Galilee, and taught in the synagogue on the Sabbath. The people who heard him were astonished. His word carried authority — not the authority of a teacher reading from someone else, but the kind that belongs to the one being spoken.

There was a man in the synagogue that day with an unclean spirit in him, and when Jesus began to teach the spirit cried out: *Let us alone — what do we have to do with you, Jesus? Have you come to destroy us? I know who you are. The Holy One of God.*

Jesus rebuked it. *Be silent. Come out of him.* The spirit threw the man down in front of everyone and came out, and the man was not hurt.

The people were amazed. They said to one another: *What is this teaching? He commands even unclean spirits with authority and power, and they obey him.* Word of him spread through every part of the surrounding country.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.7 ; Panarion 42

3:1/4:31 In the fifteenth year of Tiberius Caesar, Pontius Pilate being governor of Judea, Jesus descended [out of heaven] into Capernaum, a city in Galilee, and was teaching [in the synagogue] on the Sabbath days; And they were astonished at his doctrine,

Adv.Marc.iv.7

for his word was in authority.

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

34 Let us alone; what have we to do with thee, thou Jesus? art thou come to destroy us? I know thee who thou art; the Holy One of God.

Adv.Marc.iv.7

35 And Jesus rebuked him, saying, Hold thy 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.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

[4:38–39 unattested]

The Synagogue in Nazareth

A Modern Reading.

He came to Nazareth and went into the synagogue on the Sabbath, and sat down to teach. When he began to speak, everyone was amazed at the words that came out of his mouth.

But they also began to push back. *You will say to me the proverb,* he told them, *Physician, heal thyself. Whatever we heard you did in Capernaum, do here in your own country.*

The room turned on him. They rose up and drove him out of the town, and led him to the brow of the hill the town was built on, meaning to throw him down headlong. But he passed through the middle of them and went his way.

The first rejection comes early in the gospel, and it comes from his own. What the town expected was a local prodigy performing for a local audience. What arrived was a figure whose work could not be conscripted to that end.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.8

4:16 And he came to Nazareth, and went into the synagogue on the sabbath day, and sat down.

21 And he began to speak to them, and all wondered at the words which proceeded out of his mouth.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Zahn omits — relocated to 17:19:

[25 But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.]

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

29 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.

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

At the Setting of the Sun

A Modern Reading.

At sundown, the sick were brought to him. He laid his hands on each one and healed them. Demons also came out of many, crying out that he was the Son of God — but he rebuked them and would not let them speak.

When day came, he went off to a deserted place. The crowds looked for him, and when they found him they tried to keep him from leaving. He said to them: *I must preach the kingdom of God to other cities also. That is what I was sent for.* And he went on preaching in the synagogues of Galilee.

The note to keep is in what he does with the demons' recognition. They name him correctly. He silences them anyway. The gospel will not have its Christology delivered through the mouths of unclean spirits.

The Reconstruction (Hahn–Hill–Zahn).

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

41 And devils also came out of many, crying out, and saying, Thou art the Son of God.

Adv.Marc.iv.8

[-41c] And he rebuking them suffered them not to speak.

42 And when it was day, he departed and went into a desert place:

Adv.Marc.iv.8

and the people sought him, and came unto him, and stayed him, that he should not depart from them.

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

44 And he preached in the synagogues of Galilee.

The Lake of Gennesaret

A Modern Reading.

He was standing by the lake of Gennesaret. Two boats were pulled up at the shore, and the fishermen had gotten out of them and were washing their nets. He stepped into one of the boats — Simon's — and asked him to push out a little from the land. He sat down and taught the crowds from the boat.

When he was done speaking, he said to Simon: *Push out into deep water and let down your nets for a catch.* Simon answered: *Teacher, we worked all night and caught nothing. But at your word I will let down the net.*

They did it, and the nets took in so many fish that they began to break. They signaled to their partners in the other boat to come and help, and when the partners came they filled both boats so full they started to sink.

Peter fell down at Jesus's knees. *Go away from me,* he said. *I am a sinful man.* He and everyone with him were astonished at the catch — James and John included, the sons of Zebedee, Simon's partners.

Jesus said to Simon: *Do not be afraid. From now on you will catch men alive.* They brought the boats to land, left everything, and followed him.

The Reconstruction (Hahn–Hill–Zahn).

5:1 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 thy word I will let down the net.

6 And when they had this done, they inclosed 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 thou shalt catch men alive.

Adv.Marc.iv.9

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

Healing of the Leper

A Modern Reading.

A man came to him full of leprosy. He fell on his face and begged: *Lord, if you are willing, you can make me clean.*

Jesus put out his hand and touched him. *I am willing. Be clean.* The leprosy left him at once.

He told the man to say nothing to anyone, but to go and show himself to the priest and make the offering Moses commanded for his cleansing — *as a testimony to you*. The instruction is careful. The man is sent back through the Law's own machinery, where his cleansing will have to be certified. The gospel does not yet break with that machinery. It passes through it.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.9

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 thou wilt, thou canst make me clean.

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

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

Adv.Marc.iv.9; Panarion 42

Zahn omits:

[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.]

Healing of the Palsied

A Modern Reading.

Men carried a paralyzed man to him on a bed, looking for a way to bring him in and set him down in front of Jesus. The crowd was too thick. So they went up on the roof and let him down through the tiles, bed and all, into the middle of the room, in front of Jesus.

When Jesus saw their faith, he said to the man: *Your sins are forgiven.*

The scribes and Pharisees started thinking: *Who is this who speaks blasphemies? Who can forgive sins but God alone?*

Jesus saw what they were thinking. *Why are you reasoning in your hearts? Which is easier — to say, Your sins are forgiven, or to say, Rise up and walk? But so you may know that the Son of Man has authority on earth to forgive sins* — he turned to the paralyzed man — *I say to you, rise, take up your bed, and go to your house.*

The man got up in front of them, took what he had been lying on, and went home glorifying God. The room was astonished. *We have seen strange things today.*

The Reconstruction (Hahn–Hill–Zahn).

Zahn omits:

[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, which 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:

Adv.Marc.iv.10

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, thy sins are forgiven thee.

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

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

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath authority upon earth to forgive sins,

Adv.Marc.iv.10; Panarion 42

(he said unto the palsied man), I say unto thee, Arise, and take up thy couch, and go into thine 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 today.

The Feast of Levi the Publican

A Modern Reading.

After this he went out and saw a tax collector named Levi sitting at the tax booth. He said to him: *Follow me.* Levi left everything, got up, and followed him.

Levi made him a great feast at his house. A large company of tax collectors and others sat down at table with them.

The scribes and Pharisees grumbled at the disciples: *Why do you eat and drink with tax collectors and sinners?*

Jesus answered: *Those who are well do not need a physician. The sick do. I did not come to call the righteous but sinners to repentance.*

They pressed further: *John's disciples fast often and pray, and the Pharisees' disciples do the same. But yours eat and drink.*

He said: *Can you make the wedding guests fast while the bridegroom is with them? The days will come when the bridegroom will be taken away. Then they will fast.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.11

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 ye 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 thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber 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.

The Old and the New

A Modern Reading.

He told them a parable: *No one puts a piece of new garment on an old one. Otherwise both the new tears, and the piece taken from the new does not match the old.*

And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, be spilled, and the skins will be ruined. New wine must be put into new wineskins, and both are preserved.

The two images sit next to each other without explanation. A later editor could soften them by appending a line about how the old is good in its own place. The Evangelion appends nothing. The old skins cannot hold what he is pouring. That is the whole of what the parable says.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.11

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old garment; otherwise both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

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

38 But new wine must be put into new wine-skins; and both are preserved.

[— v.39]

The Lord of the Sabbath

A Modern Reading.

On a Sabbath he was going through the grain fields. His disciples were plucking the heads of grain, rubbing them in their hands, and eating.

Some of the Pharisees said: *Why are you doing what is not lawful on the Sabbath?*

He answered: *Have you not read what David did when he and his men were hungry? How he went into the house of God and took and ate the consecrated bread, and gave it to those who were with him — which was not lawful for anyone but the priests to eat?* And he said to them: *The Son of Man is Lord even of the Sabbath.*

On another Sabbath he went into the synagogue and taught. A man was there whose right hand was withered. The scribes and Pharisees watched to see whether he would heal on the Sabbath, so they could bring a charge against him.

He knew their thoughts. He told the man to rise and stand in the middle. He did. Then Jesus asked them: *I will ask you something. Is it lawful on the Sabbath to do good or to do harm? To save life or to destroy it?* He looked at all of them. He said to the man: *Stretch out your hand.* The man did. His hand was restored.

They were filled with fury and began to talk to one another about what they might do to Jesus.

The Reconstruction (Hahn–Hill–Zahn).

6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

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

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

4 How he went into the house of God,

Panarion 42

and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord even of the sabbath.

Adv.Marc.iv.12; Panarion 42

6 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.

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

8 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.

9 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?

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

11 And they were filled with madness; and communed one with another what they might do to Jesus.

The Choosing of the Twelve

A Modern Reading.

In those days he went out to a mountain to pray, and he continued all night in prayer to God. When it was day, he called his disciples to him, and from them chose twelve, whom he also named apostles:

Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called Zelotes; Judas the brother of James, and Judas Iscariot, who also became a traitor.

The Reconstruction (Hahn–Hill–Zahn).

6:12 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.

Adv.Marc.iv.13

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

Adv.Marc.iv.13

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.

Panarion 42

New Edicts of the New God

A Modern Reading.

He came down with them and stood on a level place. A great crowd of his disciples was there, and a great multitude from all Judea and Jerusalem and from the sea coast of Tyre and Sidon, who had come to hear him and to be healed of their diseases. Those troubled with unclean spirits were healed. The whole crowd tried to touch him, because power went out from him and healed them all.

He lifted up his eyes on his disciples and said:

Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who hunger now, for you shall be filled.

Blessed are you who weep now, for you shall laugh.

Blessed are you when men hate you, and when they separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy, for your reward is great in heaven. For in the same way their fathers treated the prophets.

But woe to you who are rich, for you have received your consolation.

Woe to you who are full, for you shall hunger.

Woe to you who laugh now, for you shall mourn and weep.

Woe to you when everyone speaks well of you, for so their fathers treated the false prophets.

He went on: *I say to you who hear, love your enemies, do good to those who hate you. Bless those who curse you. Pray for those who mistreat you. To him who strikes you on one cheek, offer the other. From him who takes your cloak, do not withhold your coat. Give to everyone who asks of you, and from him who takes what is yours, do not ask for it back. And as you wish that men should do to you, do the same to them.*

If you love those who love you, what credit is that to you? Even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners to receive as much back. But love your enemies, and do good, and lend, hoping for nothing back. Your reward will be great, and you will be sons of the Highest. For he is kind to the unthankful and the evil. Be merciful, as your Father also is merciful.

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you. Good measure, pressed down, shaken together, running over, will men give into your lap. For with the measure you use it shall be measured back to you.

He gave them a parable: *Can the blind lead the blind? Shall they not both fall into the ditch? A disciple is not above his teacher, but every one who is perfect shall be as his teacher.*

Why do you look at the speck in your brother's eye, but do not see the log in your own? How can you say to your brother, Brother, let me pull out the speck that is in your eye, when you do not see the log in your own? You hypocrite. First cast the log out of your own eye, and then you will see clearly to pull the speck out of your brother's eye.

The title Hill gave this long teaching block — *New Edicts of the New God* — is not accidental. What the passage does is legislate, but it legislates against the terms of what came before. Rich and poor are reversed. Enemies are loved, not defeated. The measure is not retribution but generosity spilling over. A reader raised on the earlier covenant's legal economy hears the new one being laid out petition by petition. The Apellean reading did not invent that perception. It named what the text itself performs.

The Reconstruction (Hahn–Hill–Zahn).

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;

Adv.Marc.iv.13

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

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Panarion 42

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

Adv.Marc.iv.14

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

Adv.Marc.iv.14

Blessed are ye that weep now: for ye shall laugh.

Adv.Marc.iv.14

22 Blessed are ye, 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.

Adv.Marc.iv.14

23 Rejoice ye 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.

Adv.Marc.iv.15; Panarion 42

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

Adv.Marc.iv.15

25 Woe unto you that are full! for ye shall hunger.

Adv.Marc.iv.15

Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

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

Adv.Marc.iv.16

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

Adv.Marc.iv.16

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

Adv.Marc.iv.16

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

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye?

Adv.Marc.iv.17

for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Adv.Marc.iv.17

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

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

Adv.Marc.iv.17

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Good Fruit, Evil Fruit

A Modern Reading.

There is no good tree that produces bad fruit, and no bad tree that produces good fruit. Each tree is known by its own fruit. Men do not gather figs from thorns, nor grapes from a bramble bush. The good man brings out good from the good treasure of his heart, and the evil man brings out evil from his evil treasure. For out of the abundance of the heart the mouth speaks.

Why do you call me Lord, Lord, and do not do what I say? Everyone who comes to me and hears my sayings and does them — I will show you what he is like. He is like a man building a house, who dug deep and laid a foundation on the rock. When the flood came, the stream beat against the house and could not shake it, because it was founded on the rock.

But he who hears and does not do is like a man who built a house on the ground without a foundation. The stream beat against it, and immediately it fell, and the ruin of that house was great.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.17

43 For there is no good tree that produceth corrupt fruit; nor corrupt tree that produceth good fruit.

44 For each tree is known by its own fruit. For of thorns they do not gather figs, nor of a bramble bush gather they grapes.

45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

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

47 Everyone that cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man building house, who digged and went deep, and laid a foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and had no strength to shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Faith of the Centurion

A Modern Reading.

When he had finished his sayings in the hearing of the people, he entered Capernaum. A centurion there had a servant he valued who was sick and about to die. When he heard about Jesus, he sent elders of the Jews to ask him to come and heal his servant. They came and begged him earnestly: *He is worthy for you to do this. He loves our nation. He built our synagogue for us.*

Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying: *Lord, do not trouble yourself. I am not worthy for you to come under my roof. That is why I did not think myself worthy to come to you. But say the word, and let my servant be healed. I too am a man under authority, with soldiers under me. I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.*

When Jesus heard this, he marveled at him. He turned to the crowd following him and said: *I tell you, not even in Israel have I found so great a faith.* The messengers returned to the house and found the servant whole.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.18

7:1 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 loveth our nation, and he hath 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 thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: 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 goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 And when Jesus heard these things, he marvelled 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.

Panarion 42

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

The Widow's Son at Nain

A Modern Reading.

The next day he was going into a town called Nain. Many of his disciples were with him, and a great crowd. As he came near the gate of the town, a dead man was being carried out — the only son of his mother, and she was a widow. A considerable crowd from the town was with her.

When the Lord saw her, he had compassion on her. He said: *Do not weep.* He came and touched the bier. Those carrying it stood still. He said: *Young man, I say to you, arise.*

The dead man sat up and began to speak. And Jesus gave him to his mother.

Fear fell on everyone. They glorified God, saying: *A great prophet has risen up among us, and God has visited his people.* The report of him went out through all Judea and the surrounding country.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.18

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 nigh to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow: and a considerable multitude of the 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 thee, 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 hath visited his people.

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

John the Baptist

A Modern Reading.

John's disciples told him about all these things. John was scandalized. He called two of his disciples and sent them to Jesus to ask: *Are you the one who is coming, or do we look for another?*

When the men came to him, they said: *John the Baptist has sent us to you, saying, Are you the one who is coming, or do we look for another?*

In that hour Jesus cured many of diseases and plagues and evil spirits, and gave sight to many blind. Then he answered them: *Go tell John what you have seen and heard. The blind see. The lame walk. The lepers are cleansed. The deaf hear. The dead are raised. The poor have good news announced to them. Blessed is he who is not offended at me.*

When the messengers had gone, he began to speak to the crowds about John. *What did you go out into the wilderness to see? A reed shaken by the wind? What then did*

you go out to see? A man clothed in soft clothing? Look, those who wear gorgeous clothing and live in luxury are in kings' courts. What then did you go out to see? A prophet? Yes, I tell you, and far more than a prophet. This is the one of whom it is written, Behold, I send my messenger before your face, who will prepare your way before you. I say to you, among those born of women there is no greater prophet than John the Baptist. But he who is least in the kingdom of God is greater than he.

The Reconstruction (Hahn–Hill–Zahn).

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

Adv.Marc.iv.18

19 And John calling unto him a certain two of his disciples sent them to Jesus, saying, Art thou he that cometh? or look we for another?

20 And when the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of infirmities and plagues and of evil spirits; and unto many blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye 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.

23 And blessed is he, if he [John] shall not be offended in me.

Panarion 42

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

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

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

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Panarion 42

28 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.

Zahn omits:

[29 And all the people, when they heard it, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God unto themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye did not dance; we have mourned to you, and ye did not weep. 33 For John the Baptist came neither

eating bread nor drinking wine; and ye say, He hath a demon. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 And wisdom was justified of all her children].

The Alabaster Box

A Modern Reading.

One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined to eat. A woman of the town, who was a sinner, learned that he was reclining at the Pharisee's house. She brought an alabaster box of ointment. She stood at his feet behind him weeping. She began to wash his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

The Pharisee who had invited him saw it and said to himself: *If this man were a prophet, he would know who and what kind of woman this is who is touching him. She is a sinner.*

Jesus answered him: *Simon, I have something to say to you.*

Teacher, say on.

A money-lender had two debtors. One owed five hundred denarii, the other fifty. When they had nothing to pay, he forgave them both. Now which of them will love him more?

I suppose the one to whom he forgave more.

You have judged rightly. He turned to the woman. *Do you see this woman? I entered your house. You gave me no water for my feet. She has wet my feet with tears and wiped them with her hair. You gave me no kiss. She since I came in has not stopped kissing my feet. You did not anoint my head with oil. She has anointed my feet with ointment. For this reason I say to you, her sins, which are many, are forgiven — for she loved much.*

He said to her: *Your sins are forgiven.* Those reclining with him began to say among themselves: *Who is this, that he even forgives sins?* He said to the woman: *Your faith has saved you. Go into peace.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.18 ; Panarion 42

36 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.

37 And, behold, a woman in the city, which was a sinner, when she knew that he was reclining in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

41 A certain money-lender had two debtors: the one owed five hundred denarii, and the other fifty.

42 And when they had nothing to pay, he forgave them both. Tell me therefore, which of them will love him more?

43 Simon answered and said, I suppose that he, to whom he forgave the more. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house: water for my feet thou gavest not; but she hath wetted my feet with tears, and wiped them with the hairs of her head.

45 A kiss thou gavest me not: but she since the time I came in hath not ceased kissing my feet.

Panarion 42

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 For the sake of which I say unto thee, Her sins which are many are forgiven; [for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven.]

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

50 And he said to the woman, Thy faith hath saved thee; go into peace.

Evangelion 6:20–21

Blessed are ye poor: for yours is the kingdom of God.
Blessed are ye that hunger now: for ye shall be filled.
Blessed are ye that weep now: for ye shall laugh.

II

The Sermon on the Plain and the Healing of the Centurion's Servant

Women Ministers

A Modern Reading.

Afterward he made his way through every town and village, preaching and announcing the good news of the kingdom of God. The twelve were with him. So were certain women who had been healed of evil spirits and sicknesses — Mary called Magdalene, out of whom seven demons had gone; and Joanna the wife of Chuza, Herod's steward; and Susanna; and many others. They provided for him and for the twelve out of their own resources.

The gospel names them by name. The women supported the movement materially. They are not background. They are the economic structure that made the ministry possible.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.19

8:1 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 women, which had been healed of evil spirits and infirmities, Mary called Magdalene, from whom went seven demons 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.

Parable of the Sower

A Modern Reading.

When a great crowd was coming together, and the people of every town were coming to him, he spoke in a parable:

A sower went out to sow his seed. As he sowed, some fell by the way, and it was trampled down, and the birds of the heaven devoured it. Some fell upon the rock, and when it sprang up, it withered away, because it lacked moisture. Some fell in the middle of the thorns, and the thorns sprang up with it and choked it. Some fell on the good ground, and when it sprang up, it produced fruit a hundredfold.

When he had said this, he called out: *He who has ears to hear, let him hear.*

His disciples asked him what the parable meant. He said: *To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, so that seeing they may*

not see, and hearing they may not understand.

The Reconstruction (Hahn–Hill–Zahn).

4 And when a great multitude were coming together, and they of every city were come to him, he spake 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 an hundredfold. And when he said these things, he cried, He that hath ears to hear, let him hear.

Adv.Marc.iv.19

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

[vv.11 — 15 unattested].

Parable of the Lamp

A Modern Reading.

No one lights a lamp and covers it with a vessel, or puts it under a bed. He sets it on a lamp-stand, so that those who come in may see the light. There is no secret thing that shall not be made manifest, nothing hidden that shall not be known and come into view. Take heed, then, how you hear. To him who has, more will be given; and from him who does not have, even what he seems to have will be taken away.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.19

16 No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but setteth it on a lamp-stand, that they which enter in may see the light.

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

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not,

[—19] even what he seemeth to have shall be taken away.

Thy Mother and Thy Brethren

A Modern Reading.

Someone told him: *Your mother and your brothers are standing outside, wanting to see you.*

He answered: *Who are my mother and my brothers? My mother and my brothers are those who hear my word and do it.*

The scene is short. It does not soften. A birth gospel would have preserved the mother. This gospel does not. Family is redefined at the level of the word acted on, not at the level of genealogy.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.19; Panarion 42

20 And it was told him by certain [people] which said, Thy mother and thy brethren stand without, desiring to see thee.

21 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].

The Storm on the Lake

A Modern Reading.

On one of those days he went into a boat with his disciples. *Let us go over to the other side of the lake,* he said. They put out.

As they sailed he fell asleep. A storm of wind came down on the lake. The boat was filling with water and they were in danger. They came and woke him: *Teacher, teacher, we are perishing.*

He got up and rebuked the wind and the raging of the water. They stopped. There was a calm. He said: *Where is your faith?*

They were frightened and amazed. They said to one another: *Who then is this, that he commands even the winds and the water, and they obey him?*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.20; Panarion 42

22 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.

23 But as they sailed he fell asleep. And there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Teacher, Teacher, we perish. And he arose, and rebuked the wind and the raging of the water. And they ceased, and there was a calm.

25 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 commandeth even the winds and water, and they obey him?

Legion of the Gadarenes

A Modern Reading.

They sailed down to the country of the Gadarenes, which is across from Galilee. When he went on shore, a man from the town met him who had demons for a long time. He wore no clothes and did not live in a house but among the tombs.

When he saw Jesus, he cried out and fell down before him, shouting: *What do I have to do with you, Jesus, Son of God Most High? I beg you, do not torment me.* Jesus had commanded the unclean spirit to come out of the man. The spirit had seized him many times, and he had been kept bound with chains and fetters, and had broken the bands and been driven by the demon into the deserts.

Jesus asked him: *What is your name? Legion,* he said, because many demons had gone into him. They begged him not to command them to go out into the abyss. A herd of many swine was feeding on the mountain. The demons begged to enter the swine. He allowed them. They came out of the man and entered the swine, and the herd ran violently down the steep place into the lake and were drowned.

Those who had fed them saw what was done and ran to tell the town and the country. The people went out to see. They came to Jesus and found the man, out of whom the demons had gone, sitting at Jesus's feet, clothed and in his right mind. They were afraid. Those who had seen it told them how he was healed. The whole crowd of the country around asked Jesus to leave, because they were gripped with great fear. He got into the boat and turned back.

The man out of whom the demons had gone begged to go with him. Jesus sent him away: *Return to your own house, and report how great things God has done for you.* He went and told throughout the whole town what Jesus had done for him.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.20

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

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

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

29 (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 demon into the deserts).

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many demons were entered into him.

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

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would allow them to enter into them. And he allowed them.

33 Then went the demons out of the man, and entered into the swine: and the herd ran violently down the steep place into the lake, and were choked.

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

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

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

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

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

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

Healing of the Woman and Jairus's Daughter

A Modern Reading.

As he went, the crowds pressed in on him. A woman who had had a hemorrhage for twelve years, who had spent all her living on physicians and could not be healed by any, came up behind him and touched the border of his garment. Immediately her bleeding stopped.

Jesus said: *Who touched me?* When all denied it, Peter and those with him said: *Teacher, the crowd is pressing against you — and you ask, Who touched me?*

He said: *Somebody touched me. I perceived that power had gone out of me.*

When the woman saw she was not hidden, she came trembling and fell down before him, and declared to him in front of everyone why she had touched him and how she had been healed immediately. He said to her: *Daughter, be of good comfort. Your faith has saved you. Go into peace.*

THE RECONSTRUCTION (HAHN–HILL–ZAHN).

Zahn omits:

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

Adv.Marc.iv.20; Panarion 42

And as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Teacher, the multitude throng thee and press thee, and sayest thou, Who touched me?

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

47 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.

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

Zahn omits:

[49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Teacher. 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be saved. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all were weeping, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded something be given her to eat. 56 And her parents were astonished: but he charged them that they should tell no man

what was done.]

Twelve Disciples Bestowed Power

A Modern Reading.

He called the twelve together and gave them power and authority over all demons and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. He told them: *Take nothing for your journey — no staff, no bag, no bread, no money. Do not have two coats each. Whatever house you enter, stay there, and leave from there. Wherever they do not receive you, when you leave that town shake off even the dust from your feet as a testimony against them.*

They went out through the villages in order, announcing the good news and healing everywhere.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.21

9:1 Then he called his twelve disciples together, and gave them power and authority over all the demons, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

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

5 And whosoever will not receive you, when ye 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 every where.

Herod the Tetrarch

A Modern Reading.

Herod the tetrarch heard of all that was being done by him, and he was perplexed. Some were saying John had risen from the dead. Some were saying Elijah had appeared. Others were saying that one of the ancient prophets had risen. Herod said: *John I beheaded. But who is this, of whom I hear such things?* And he wanted to see him.

The note is about the echo a public ministry produces. Herod does not yet have a name for what is happening. He has only a list of categories he knows, and the information he is receiving will not fit inside any of them.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.21

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.

Feeding of the Five-Thousand

A Modern Reading.

The apostles returned and told him all they had done. He took them and went privately into a deserted place near a town called Bethsaida. The crowds learned of it and followed him. He welcomed them and spoke to them of the kingdom of God, and healed those who needed healing.

When the day began to decline, the twelve came and said: *Send the crowd away so they can go into the villages and country around and lodge and find food. We are in a deserted place.*

He said: *You give them something to eat.*

They said: *We have no more than five loaves and two fish, unless we go and buy food for all this crowd.* There were about five thousand men.

He told the disciples: *Have them recline in companies of fifty.* They did. He took the five loaves and the two fish, looked up to heaven, blessed them, broke them, and gave them to the disciples to set before the crowd. They all ate and were filled. Twelve baskets of broken pieces were taken up that were left over.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.21

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 spake 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 ye 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,

Panarion 42

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.

Disciples Reprimanded

A Modern Reading.

Once, when he was alone praying, with his disciples with him, he asked them: *Who do the people say that I am?* They answered: *John the Baptist; others, Elijah; and still others say that one of the ancient prophets has risen.*

He said: *But who do you say that I am?*

Peter answered: *The Christ of God.*

He rebuked them sharply and told them not to say this to anyone. *The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain, and be raised the third day.*

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. Whoever wants to save his life shall lose it. Whoever loses his life for my sake, the same shall save it. For what is a man profited if he gains the whole world and loses or forfeits himself? Whoever is ashamed of me and of my words, of him shall the Son of Man be ashamed.*

The Reconstruction (Hahn–Hill–Zahn).

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 ye that I am? Peter answering said, The Christ of God.

Adv.Marc.iv.21

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 rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Adv.Marc.iv.21; Panarion 42

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.

Adv.Marc.iv.21

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.

Adv.Marc.iv.21

Zahn omits:

[when he shall come in his own glory, and in the glory of his Father's and of the holy angels. 27 But I tell you truly, there be some of those that stand here, which shall by no means taste death, till they see the kingdom of God.]

The Transfiguration

A Modern Reading.

About eight days after these sayings, he took Peter and John and James and went up into a mountain to pray. As he prayed, the appearance of his face was changed, and his clothing became white, flashing like lightning. Two men stood with him — Moses and Elijah — seen in his glory.

Peter and those with him were weighed down with sleep, but when they were fully awake they saw his glory and the two men standing with him. As the two were departing from him, Peter said to Jesus: *Teacher, it is good for us to be here. Let us make three tabernacles — one for you, one for Moses, one for Elijah* — not knowing what he said.

While he was speaking, a cloud came and overshadowed them. They were afraid as they entered the cloud. A voice came out of the cloud: *This is my beloved Son. Hear him.* When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things they had seen.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.22

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

29 And [it came to past] as he prayed, the appearance of his countenance was different, and his raiment white, flashing like lightning.

30 And, behold, there stood with him two men, which were Moses and Elias,

31 seen in his glory.

Panarion 42

32 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.

33 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 thee, and one for Moses, and one for Elias: not knowing what he said.

Adv.Marc.iv.22

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

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

Adv.Marc.iv.22; Panarion 42

36 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.

The Disciples and the Unclean Spirit

A Modern Reading.

The next day, when they had come down from the mountain, a great crowd met him. A man from the crowd cried out: *Teacher, I beg you, look upon my son. He is my only child. A spirit seizes him, and he suddenly cries out, and it convulses him with foaming, and bruising him hardly departs from him. I begged your disciples to cast it out, and they could not.*

Jesus answered: *O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.*

As the boy was coming, the demon tore him and convulsed him. Jesus rebuked the unclean spirit, healed the boy, and delivered him back to his father. The crowd was amazed at the majesty of God.

As they all wondered at everything Jesus did, he said to his disciples: *Take these sayings into your ears. The Son of Man is going to be delivered into the hands of men.*

But they did not understand this saying. It was hidden from them, so they could not perceive it. And they were afraid to ask him about it.

The Reconstruction (Hahn–Hill–Zahn).

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

38 And, behold, a man from the multitude cried out, saying, Teacher, I beseech thee, look upon my son: for he is my only begotten.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it convulseth him with foam, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

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

Adv.Marc.iv.23; Panarion 42

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

43 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,

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

Panarion 42

45 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.

The Dispute Over Greatness

A Modern Reading.

A dispute arose among them about which of them would be greatest. Jesus, perceiving the reasoning of their hearts, took a child and set it next to himself. He said: *Whoever receives this child in my name receives me. Whoever receives me receives the one who sent me. For he who is least among you all, the same shall be great.*

John answered: *Teacher, we saw one casting out demons in your name, and we hindered him because he does not follow with us.*

Jesus said: *Do not hinder him. He who is not against you is for you.*

The Reconstruction (Hahn–Hill–Zahn).

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

47 And Jesus, perceiving the reasoning of their heart, took a child, and set it [next to] himself, and said unto them,

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

Adv.Marc.iv.23

49 And John answered and said, Teacher, we saw one casting out demons in thy name; and we hindered him, because he followeth not with us.

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

The Journey Toward Jerusalem Begins

A Modern Reading.

When the days of his taking up were being fulfilled, he set his face steadfastly to go to Jerusalem. He sent messengers ahead. They went and entered a village of the Samaritans to make ready for him. The Samaritans did not receive him, because his face was going to Jerusalem.

When his disciples James and John saw this, they said: *Lord, do you want us to command fire to come down from heaven and consume them, as Elijah did?*

He turned and rebuked them: *You do not know what manner of spirit you are of. The Son of Man did not come to destroy men's lives, but to save them.* They went to another village.

As they went on the road, a certain man said to him: *Lord, I will follow you wherever you go.* Jesus said: *Foxes have holes, and the birds of heaven have lodging places, but the Son of Man has nowhere to lay his head.*

He said to another: *Follow me.* The man said: *Lord, let me first go and bury my father.* Jesus said: *Leave the dead to bury their own dead. You go and preach the kingdom of God.*

Another said: *Lord, I will follow you, but let me first bid farewell to those who are at my house.* Jesus said: *No man, having put his hand to the plow and looking back, is fit for the kingdom of God.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.23

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

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

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

54 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?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

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

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

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

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

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

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

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

Seventy New Disciples Appointed

A Modern Reading.

After this the Lord appointed seventy others and sent them two by two before his face into every town and place where he himself was about to come. He said to them:

The harvest is great, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send forth laborers into his harvest.

Go your ways. I send you out as lambs among wolves. Carry no purse, no wallet, no shoes. Greet no one on the road. Whatever house you enter, first say, Peace be to this house. If the son of peace is there, your peace shall rest on it. If not, it shall return to you. Remain in the same house, eating and drinking what they give. The laborer is worthy of his hire. Do not move from house to house. Whatever town you enter and they receive you, eat what is set before you, and heal the sick there, and say, The kingdom of God has come near to you. But whatever town you enter and they do not receive you, go out into the streets and say, Even the dust of your town that clings to us we wipe off against you. Nevertheless know this: the kingdom of God has come near to

you.

He who hears you hears me. He who despises you despises me. He who despises me despises the one who sent me.

The seventy returned with joy, saying: *Lord, even the demons are subject to us through your name.*

He said: *I beheld Satan as lightning fallen from heaven. Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing shall by any means hurt you. Nevertheless, do not rejoice in this — that the spirits are subject to you — but rejoice that your names are written in the heavens.*

In that hour Jesus rejoiced in spirit and said: *I thank you, Lord of heaven, that you have hidden these things from the wise and prudent and have revealed them to babes. Even so, Father, for so it was well-pleasing before you. 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 whomever the Son wishes to reveal him.*

He turned to his disciples privately and said: *Blessed are the eyes which see what you see. I tell you, prophets did not see what you see.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.24

10:1 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 labourers are few: pray ye therefore the Lord of the harvest, that he may send forth labourers 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 ye 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 labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye 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 nigh unto you.

10 But into whatsoever city ye 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 ye sure of this, that the kingdom of God is come nigh unto you.

Adv.Marc.iv.24

Zahn omits:

[12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the powers had been done in Tyre and Sidon, which have been done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven? thou shalt be thrust down unto Hades.]

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fallen from heaven.

19 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.

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

Adv.Marc.iv.25; Panarion 42

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

Adv.Marc.iv.25

22 All things were delivered to me by my Father: and no man knoweth 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.

Adv.Marc.iv.25

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see what ye see:

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

Adv.Marc.iv.25

Evangelion 10:28

And he said unto him, Thou hast answered right:
this do, and thou shalt live.

III

The Lawyer's Question through the Healing on the Sabbath

To Inherit Long Life on Earth

A Modern Reading.

A lawyer stood up to test him. *Teacher, what must I do to obtain life?*

He answered: *What is written in the law? How do you read it?*

The lawyer said: *You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.*

Jesus said: *You have answered rightly. Do this, and you shall live.*

Hill's heading names the frame: the lawyer asks about life under the law as it is. The answer he receives does not yet rewrite that economy. What comes next will.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.25; Panarion 42

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

Cf.18:18-30

26 But he said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy strength, and from all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

The Good Samaritan

A Modern Reading.

The lawyer, wanting to justify himself, asked: *And who is my neighbor?*

Jesus answered:

A certain man was going down from Jerusalem to Jericho, and fell among thieves. They stripped him and beat him and left him half dead. By chance a certain priest was going down that way. When he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and saw him, and passed by on the other side. But a certain Samaritan, as he traveled, came down to him. When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

The next day when he departed, he took out two denarii, and gave them to the host, and said, Take care of him, and whatever you spend more, when I come again, I will repay you.

Which of these three seems to you to have been a neighbor to him who fell among the thieves?

The lawyer said: *He that showed mercy on him.*

Jesus said: *Go, and do likewise.*

The Reconstruction (Hahn–Hill–Zahn).

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among thieves, which stripped him, and beat him, leaving him just half dead.

31 And by chance there came down a certain priest in that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and saw him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came down to him: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two denarii, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, seems to thee to have been a neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Jesus therefore said unto him, Go, and do thou likewise.

Martha, Martha

A Modern Reading.

As they went, he entered a certain village. A woman named Martha received him into her house. She had a sister called Mary, who also sat at Jesus's feet and heard his word. Martha was distracted with much serving. She came up to him and said: *Lord, do you not care that my sister has left me to serve alone? Tell her to help me.*

Jesus answered: *Martha, Martha, you are anxious and troubled about many things. But there is need of one. And Mary has chosen that good part, which shall not be taken away from her.*

A woman sits at his feet and hears his word — the posture of a disciple. He does not move her. He defends her place.

The Reconstruction (Hahn–Hill–Zahn).

38 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.

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

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

41 And Jesus answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

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

The Prayer for Holy Spirit

A Modern Reading.

While he was praying in a certain place, when he finished, one of his disciples said to him: *Lord, teach us to pray, as John also taught his disciples.*

He said to them:

When you pray, say — Father, let your Holy Spirit come upon us. Hallowed be your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us day by day our bread for the coming day. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

He said to them further: *Suppose one of you has a friend and goes to him at midnight and says, Friend, lend me three loaves, for a friend of mine is come to me from a journey, and I have nothing to set before him. And he from inside answers, Do not trouble me. The door is now shut, and my children are with me in bed. I cannot rise and give you. I say to 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.*

And I say to you: Ask, and it shall be given you. Seek, and you shall find. Knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. If a son asks any of you who is a father for a

loaf of bread, will he give him a stone? Or for a fish, will he give him a serpent? Or if he asks for an egg, will he give him a scorpion? If you, being evil, know how to give good gifts to your children, how much more shall your Father from heaven give the Holy Spirit to them that ask him?

The threshold prayer of this edition appears here, in the text itself, as Jesus teaches it. The reader has now heard it twice — first as a prayer to cross before reading, and now as the text's own instruction on how to pray. The form is continuous between the two.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.26

11:1 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 ye pray, say, Father, let thy Holy Spirit come upon us,

Adv.Marc.iv.26

Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.

3 Give us day by day our bread for the coming day.

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

Adv.Marc.iv.26; Panarion 42

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

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

7 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 thee.

8 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 needeth.

Adv.Marc.iv.26; Panarion 42

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

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 ye 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?

Adv.Marc.iv.26; Panarion 42

A House Divided

A Modern Reading.

He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke. The crowds were amazed. But some of them said: *He casts out demons through Beelzebub, the chief of the demons.* Others, tempting him, sought a sign from heaven.

Knowing their thoughts, he said: *Every kingdom divided against itself is brought to desolation. And a house divided against a house falls. If Satan also is divided against himself, how shall his kingdom stand? For you say I cast out demons by Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I, with the finger of God, cast out demons, no doubt the kingdom of God is come upon you.*

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

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.26

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

15 But some of them said, He casteth out demons through Beelzebub the chief of the demons.

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 falleth.

18 And if Satan also be divided against himself, how shall his kingdom be established? because ye say that I cast out demons in Beelzebub.

19 And if I in Beelzebub cast out demons, 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 demons, no doubt the kingdom of God is come upon you.

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

Zahn omits:

[22 But when the stronger than he shall come upon him, and overcome him, he taketh from him all his whole armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out from the man, he goeth through waterless places, seeking rest; and finding none, he saith, I will return into my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than

the first.]

The Womb that Bare Thee

A Modern Reading.

As he said these things, a certain woman out of the crowd lifted up her voice and said: *Blessed is the womb that bare you, and the breasts that you did suck.*

He said: *Yes, rather, blessed are they that hear my word, and keep it.*

The mother has already been redirected once in this gospel — *my mother and my brothers are those who hear my word and do it*. Here, a stranger's praise of the maternal body is quietly declined. Twice. A birth gospel would use such a moment to affirm the mother as uniquely blessed. This gospel redirects the blessing toward what the hearer does with the word.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.26

27 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 thee, and the breasts which thou didst suck.

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

An Evil Generation

A Modern Reading.

When the crowds were gathering thick together, he began to say: *This is an evil generation. It seeks a sign, and no sign shall be given to it.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.27

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

Panarion 42

[— vv.30-32]

The Lamp of the Body

A Modern Reading.

No one, when he has lighted a lamp, puts it in a secret place or under the bushel, but on the lamp-stand, so that those who come in may see the light. The lamp of the body is the eye. When your eye is single, your whole body is full of light. When it is evil, your body is full of darkness. See then that the light which is in you is not darkness. If your whole body is full of light, with no part dark, it shall be wholly full of light, as when the lamp with its gleam gives you light.

The Reconstruction (Hahn–Hill–Zahn).

33 No man, when he hath lighted a lamp, putteth it into a secret place, neither under the bushel, but on the lampstand, that they which come in may see the light.

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

35 Look therefore that the light which is in thee be not darkness.

36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its gleam doth give thee light.

Woe!

A Modern Reading.

As he was speaking, a certain Pharisee asked him to breakfast. He went in, and lay down. The Pharisee, seeing he had not first washed before the breakfast, was astonished.

The Lord said to him: *Now you Pharisees clean the outside of the cup and the platter. But your inside is full of extortion and wickedness. Foolish ones, did not he that made the outside make the inside also? Give as alms the things in your power, and all things shall be clean to you.*

But woe to you, Pharisees! For you tithe mint and rue and every herb, and pass over the calling and the love of God. These things you ought to have done, and not leave the others undone.

Woe to you, Pharisees! For you love the first seat in the synagogues, and the greetings in the markets.

Woe to you, scribes and Pharisees, hypocrites! For you are as graves which do not appear, and the men that walk about over them know it not.

One of the lawyers answered him: *Teacher, in saying these things, you reproach us also.*

He said: *Woe to you also, lawyers! For you lade men with burdens grievous to be borne, and you yourselves do not touch the burdens with one of your fingers. Woe to you! For you build the sepulchres of the prophets, but your fathers killed them. Truly you are witnesses and consent to the deeds of your fathers. For they indeed killed them, and you build their sepulchres.*

Woe to you, lawyers! For you took away the key of knowledge. You did not enter in yourselves, and those that were entering in, you hindered.

As he said these things, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of more things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.26

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

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

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

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

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

Adv.Marc.iv.26; Panarion 42

42 But woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over the calling and the love of God: but these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the first seat in the synagogues, and the greetings in the markets.

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

Adv.Marc.iv.26

45 Then one of the lawyers answering saith unto him, Teacher, saying these things thou reproachest us also.

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

47 Woe unto you! for ye build the sepulchres of the prophets, but your fathers killed them.

Panarion 42

48 Truly ye are witnesses and consent to the deeds of your fathers: for they indeed killed them, but ye build their sepulchres.

Adv.Marc.iv.26

[— 49-51]

Panarion 42

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

53 And as he said these things unto them, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of more things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

The Leaven of the Pharisees; Fear Him

A Modern Reading.

Meanwhile, when tens of thousands of the crowds had gathered, so that they trod on one another, he began to say to his disciples: *First, be on your guard against the leaven of the Pharisees, which is hypocrisy. For there is nothing covered up that shall not be revealed, nor hidden that shall not be known. What you have spoken in darkness shall be heard in the light. What you have spoken to the ear in the chambers shall be proclaimed on the housetops.*

I say to you my friends: Do not be afraid of those who kill the body, and after that have no power to do anything further. But I will show you whom you shall fear: Fear him who, after he has killed, has authority to cast into Gehenna. Yes, I say to you, fear him.

Whoever confesses in me before men, in him shall the Son of Man also confess before God. But he who denies me in the sight of men shall be denied in the sight of God. Everyone who shall speak a word against the Son of Man, it shall be forgiven him. But to him that blasphemes against the Holy Spirit, it shall not be forgiven.

When they bring you up before the synagogues, and unto the rulers, and authorities, do not be anxious how or what you shall answer, or what you shall say. For the Holy Spirit shall teach you in the same hour what you ought to say.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.28

12:1 In the mean time, when there were gathered together tens of thousands of the multitudes, insomuch that they trode one upon another, he began to say unto his disciples,

First be ye 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 Wherefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken to the ear in the chambers shall be proclaimed upon the housetops.

Adv.Marc.iv.28; Panarion 42

4 And I say unto you my friends, Be not afraid of them that kill the body, and after this have not power to do anything further.

5 But I will show you whom ye shall fear: Fear him, which after he hath killed hath authority to cast into Gehenna; yea, I say unto you, Fear him.

[— vv 6-7]

Adv.Marc.iv.28; Panarion 42

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

9 But he that denieth me in the sight of men shall be denied in the sight of God.

Adv.Marc.iv.28; Panarion 42

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

Adv.Marc.iv.28

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

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

Who Appointed Me a Judge?

A Modern Reading.

One from the crowd said: *Teacher, tell my brother to divide the inheritance with me.*

He said: *Man, who appointed me a judge or a divider over you?* And he said to them: *Take heed, and guard yourselves against covetousness. A man's life does not consist in the abundance of his possessions.*

He gave them a parable:

The ground of a certain rich man brought forth plentifully. He reasoned within himself, saying, What shall I do? I have nowhere to collect my fruits. 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. And I will say to my soul, Soul, you have much goods laid up for many years. Take your ease, eat, drink, and be merry.

But God said to him, Foolish one, this night they require your soul from you. And the things you have prepared, whose shall they be?

So is he that lays up treasure for himself, and is not rich toward God.

THE RECONSTRUCTION (HAHN–HILL–ZAHN).

Adv.Marc.iv.28

13 And one out of the multitude said unto him, Teacher, tell my brother to divide the inheritance with me.

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

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

Adv.Marc.iv.28

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

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

18 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.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Foolish one, this night they require thy soul from thee: and the things which thou hast prepared, whose shall they be?

21 So is he that layeth up treasure for himself, and is not rich toward God.

Seek Ye the Kingdom of God

A MODERN READING.

He said to his disciples:

Be not anxious for your life, what you shall eat, nor for the body, what you shall put on. Life is more than food, and the body than clothing. Consider the ravens, which do not sow nor reap, which have no storeroom nor barn. And God feeds them. How much more are you worth than the birds? Which of you, by being anxious, can add to his height one cubit? If you cannot do even a very little thing, why are you anxious about the rest? Consider the lilies, how they grow. They do not toil, nor spin. Yet I say to you, not even Solomon in all his glory was arrayed like one of these. How much more will he clothe you, O you of little faith?

Seek not what you shall eat, or what you shall drink, and do not have a doubtful mind. For all these things the nations of the world seek after. But your Father knows that you have need of these things. Nevertheless seek the kingdom of God, and all these things shall be added to you.

Fear not, little flock. For your Father is well pleased to give you the kingdom. Sell your possessions, and give alms. Make yourselves purses which do not grow old, an unfailing treasure in the heavens, where a thief does not come near, nor a moth destroy. For where your treasure is, there will your heart be also.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.29

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

23 The life is more than the food, and the body than the raiment.

24 Consider the ravens, that they sow not nor reap; which have not storechamber nor barn; and God feedeth them: how much rather do ye excel the birds!

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

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

27 Consider the lilies how they grow: they toil not, nor spin; yet I say unto you, not even Solomon in all his glory was arrayed like one of these.

28 [If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven;] how much more will he clothe you, O ye of little faith?

Adv.Marc.iv.29; Panarion 42

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

31 Notwithstanding seek ye the kingdom of God; and all these things shall be added unto you.

Adv.Marc.iv.29; Panarion 42

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

33 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.

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

The Faithful and Wise Servant

A Modern Reading.

Let your loins be girded and your lamps burning. Be like men who wait for their lord, when he shall return from the wedding-feast, so that when he comes and knocks, they may open to him immediately. Blessed are those servants whom the lord, when he comes, shall find watching. Truly I say to you, he shall gird himself, and make them recline to meat, and shall pass by and serve them. If he shall come in the evening watch, and find them so, blessed are those servants.

Know this: if the master of the house had known what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ready also, for the Son of Man comes at an hour when you do not think.

Peter said: *Lord, do you speak this parable to us, or even to all?*

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? Blessed is that servant whom his lord when he comes shall find so doing. Truly I say to you, he will set him over all his possessions. 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, the lord of that servant will come in a day when he does not expect, and at an hour when he does not know, and will cut him in sunder, and will appoint him his portion with the unfaithful.*

That servant who knew his lord's will and did not prepare, nor did according to his will, shall be beaten with many stripes. But he who did not know, and did things worthy of stripes, shall be beaten with few stripes. For to whomever much is given, of him shall much be required. And to whom they have committed much, of him they will ask the more.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.29

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

36 And ye like unto men that wait for their lord, when he shall return from the wedding-feast; that when he cometh and knocketh, they may open unto him immediately.

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

Panarion 42

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

Adv.Marc.iv.29

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

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Adv.Marc.iv.29

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all?

42 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?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

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

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

46 The lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him in sunder, and will appoint him his portion with the unfaithful.

Panarion 42

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

48 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.

Fire on the Earth

A Modern Reading.

I came to cast fire on the earth. And what will I, if it be already kindled? But I have a baptism to be baptized with. And how am I constrained till it be accomplished!

Do you think that I am come to give peace on earth? I tell you, No, but rather division. From this moment there shall be five in one house divided — three against two, and two against three. 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.

He said to the crowds: *When you see a cloud rising up from the west, at once you say, There is a shower coming — and it happens. And when you see a south wind blowing, you say, There will be scorching heat — and it happens. You hypocrites. You know how to interpret the face of the earth and the sky. But how is it that you do not interpret this time? Why do you not judge for yourselves what is right?*

As you go with your adversary before the magistrate, on the way give diligence to be delivered from him, so that he does not drag you to the judge, and the judge deliver you to the officer, and the officer cast you into prison. I say to you, you shall by no means

depart from there, until you have paid the very last lepton.

THE RECONSTRUCTION (HAHN–HILL–ZAHN).

Adv.Marc.iv.29

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

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

51 Think ye that I am come to give peace on earth?

Adv.Marc.iv.29

I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 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.

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

55 And when ye see a south wind blowing, ye say, There will be scorching heat; and it cometh to pass.

Adv.Marc.iv.29; Panarion 42

56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye do not interpret this time?

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

58 For as thou goest with thine adversary before the magistrate, on the way give diligence to be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I say unto thee, thou shalt by no means depart thence, till thou hast paid the very last lepton.

[—13:1-9]

Panarion 42

Healing on the Sabbath

A MODERN READING.

He was teaching in one of the synagogues on the Sabbath. A woman was there with a spirit of infirmity for eighteen years, bowed together, who could in no way lift herself up. When Jesus saw her, he called her to him. *Woman, you are loosed from your infirmity.* He laid his hands on her, and immediately she was made straight, and glorified God.

The ruler of the synagogue answered, being vexed that Jesus had healed on the Sabbath. He said to the crowd: *There are six days in which men ought to work. Come and be healed in them, and not on the Sabbath day.*

The Lord answered: *You hypocrite. Does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? Ought not this woman, being a daughter of Abraham, whom Satan has bound for eighteen years, be loosed from this bond on the Sabbath?*

When he said this, all his adversaries were put to shame. And all the crowd rejoiced at all the glorious things that were done by him.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.30; Panarion 42

13:10 And he was teaching in one of the synagogues on the sabbath days.

11 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.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

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

14 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.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

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

17 And when he had said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

Evangelion 17:20–21

And when he was questioned by the Pharisees,
when the kingdom of God cometh, he answered them and said,
The kingdom of God cometh not with observation:
Neither shall they say, Lo here! or, lo there!
for, behold, the kingdom of God is within you.

IV

The Parables of the Kingdom through the Days of the Son of Man

Parables of the Mustard Seed and Leaven

A Modern Reading.

He said: *To what is the kingdom of God like? What shall I compare it to? It is like a grain of mustard seed, which a man took and cast into his own garden. It grew and became a great tree, and the birds of the heaven lodged in its branches.*

Again he said: *To what shall I compare the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened.*

Two images. One begins with a seed small enough to be lost in a hand and ends with a tree large enough to shelter birds. The other is a fermentation, invisible, working through the whole. The kingdom, in the gospel's own telling, is not sudden. It does the work of growing and the work of rising.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.30

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

19 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.

Adv.Marc.iv.30

20 And again he said,

Whereunto shall I liken the kingdom of God?

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

The Righteous in the Kingdom

A Modern Reading.

He went through the cities and villages, teaching, and making a journey toward Jerusalem. Then one said to him: *Lord, are they few that are being saved?*

He said: *Strive to enter in through the narrow gate. For many, I say to you, will seek to enter in and shall not be able. When once the master of the house has risen up and shut the door, and you begin to stand outside and to knock at the door, saying, Lord, Lord, open to us — and he shall answer and say to you, I do not know you, where you are from — then shall you begin to say, We ate and drank in your presence, and you taught in our streets. But he shall say, I tell you, I do not know you, where you are from. Depart from me, all you workers of unrighteousness. There shall be weeping and*

gnashing of teeth, when you shall see all the righteous in the kingdom of God, and yourselves thrust out and held back outside.

As he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, they were watching him. A man was there who had the dropsy. Jesus answered and spoke to the lawyers and Pharisees: *Is it lawful to heal on the Sabbath day?* They held their peace. He took the man, healed him, and let him go. He said: *Which of you shall have an ass or an ox fallen into a well, and will not straightway pull him up on the Sabbath day?* They could not answer him again.

Then he said to the one who had invited him: *When you make a breakfast or a supper, do not call your friends, nor your brethren, nor your kinsmen, nor your rich neighbors, lest they also invite you in return and a recompense be made to you. But when you make a feast, call the poor, the maimed, the lame, the blind. And you shall be blessed, for they have nothing with which to recompense you. For it shall be recompensed to you at the resurrection of the righteous.*

When one of those who reclined with him heard these things, he said: *Blessed is he that shall eat bread in the kingdom of God.*

He said: *A certain man made a great supper and invited many. And at the hour of supper he sent his servant to say to those who were invited, Come, for all things are now ready. And they all with one consent began to make excuse. The first said, I have bought a piece of ground, and I must go and see it. Please have me excused. Another said, I have bought five yoke of oxen, and I go to prove them. Please have me excused. Another said, I have married a wife, and therefore I cannot come.*

The servant came and told his lord these things. Then the master of the house, moved, said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, the maimed, the halt, and the blind. And the servant said, Lord, it is done as you commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you, that none of those men who were invited shall taste of my supper.

The Reconstruction (Hahn–Hill–Zahn).

22 And he went through the cities and villages, teaching, and making a journey unto Jerusalem.

23 Then one said unto him, Lord, are they few that are being saved? And he said unto them,

24 Strive to enter in through the narrow gate: for many, I say unto you, will seek to enter in, and shall not be able.

Adv.Marc.iv.30

25 When once the master of the house is risen up, and hath shut to the door, and ye 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 ye are:

26 Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets.

Adv.Marc.iv.30

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

28 There shall be the weeping and the gnashing of teeth, when ye shall see all the righteous in the kingdom of God, and yourselves thrust out and held back outside.

Panarion 42

[— vv.29-35]

Panarion 42

14:1 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 spake 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.

Adv.Marc.iv.31

12 Then said he also to him that bade him, When thou makest a breakfast or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they have no[thing] wherewith to recompense thee: for it shall be recompensed to thee at the resurrection of the righteous.

15 And when one of them that reclined with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Adv.Marc.iv.31

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

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

18 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 thee have me excused.

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

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

21 So that servant came, and shewed his lord these things.

Adv.Marc.iv.31

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.

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

23 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.

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

Discipleship

A Modern Reading.

Great crowds were going with him. He turned and said to them:

If any man comes to me, and does not abandon his father and mother, and wife and children, and brothers and sisters, and his own life also, he cannot be my disciple. And whoever does not bear his cross and come behind me cannot be my disciple.

Which of you, intending to build a tower, does not sit down first and count the cost, to see if he has what is needed to finish it? Lest, after he has laid the foundation and is not able to finish, all who see it begin to mock him, saying, This man began to build and was not able to finish. Or what king, going out to meet another king in war, does not sit down first and consult whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an embassy and asks conditions of peace.

So, whoever of you does not renounce all his possessions cannot be my disciple.

The Reconstruction (Hahn–Hill–Zahn).

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man cometh to me, and doth not abandon his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come behind me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have the things for completion?

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

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

31 Or what king, when he is going to encounter another king in war, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

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

[vv. 34-35 uncertain]

Joy in the Presence of God

A Modern Reading.

All the tax collectors and sinners were drawing near to hear him. The Pharisees and scribes grumbled: *This man receives sinners, and eats with them.*

He told them this parable:

What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness and go after that which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes into the house, he calls together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost.

I say to you, that likewise there shall be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who have no need of repentance.

Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp, and sweep the house, and seek diligently until she finds it? 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.

Likewise, I say to you, there is joy in the presence of God over one sinner who repents.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.32

15:1 Now all the publicans and sinners were coming near unto him, to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

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

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh into the house, he calleth together his friends and neighbours, 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 repenteth, more than over ninety and nine righteous persons, which have no need of repentance.

8 Either what woman having ten drachmas, if she lose one drachma, doth not light a lamp, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours 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 repenteth.

[— 15:10-32]

Panarion 42

Steward of Unrighteousness; God and Mammon

A Modern Reading.

He said to his disciples:

There was a certain rich man who had a steward. The same was accused to him of wasting his property. And he called him, and said to him, How is it that I hear this of you? Render the account of your stewardship, for you cannot be a steward any longer.

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

And he called every one of his lord's debtors, and said to the first, How much do you owe my lord? He said, A hundred baths of oil. And he said, Take your bond, and sit down quickly, and write fifty. Then he said to another, And how much do you owe? He said, A hundred cors of wheat. And he said, Take your bond, and write eighty.

And the lord commended the steward of unrighteousness, because he did wisely. For the sons of this age are in their own generation wiser than the children of the light.

I say to you, make to yourselves friends out of the mammon of unrighteousness, so that, when you leave, they may receive you into eternal habitations. He that is faithful in a very little is faithful in much. And he that is unrighteous in very little is unrighteous also in much. If therefore you have not been faithful in the unrighteous

mammon, who will entrust to you the real? And if you have not been faithful in that which is another's, who shall give you that which is mine?

No domestic can serve two masters. For either he will hate the one and love the other, or else he will hold to one and despise the other. You cannot serve God and mammon.

The Pharisees, who were lovers of money, heard all these things and sneered at him. He said to them: *You are those who 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.*

The law and the prophets were until John. Since then the kingdom of God is announced as good tidings, and every man forces into it. But it is easier for heaven and earth to pass away — even as the law and the prophets have passed away — than for one tittle of my words to fail.

Everyone who puts away his wife and marries another commits adultery. And everyone who marries one who is put away from a husband commits adultery.

The line that hinges this teaching is one Tertullian specifically engaged, because of what it does to the law and the prophets. They are placed in the past tense — *have passed away* — while Christ's own words are placed in the category of what cannot pass. Whether the passage is original or polemically sharpened, Hill preserves it as attested, and the reader can hold it in its own weight.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.33

16:1 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 thee? render the account of thy stewardship; for thou canst not be a steward any longer.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I have not strength to dig; to beg 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 owest thou unto my lord?

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

7 Then said he to another, And how much owest thou? And he said, An hundred cors of wheat. And he said unto him, Take thy 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; that, when ye leave, they may receive you into eternal habitations.

10 He that is faithful in a very little is faithful in much: and he that is unrighteous in very little is unrighteous also in much.

Adv.Marc.iv.33

11 If therefore ye have not been faithful in the unrighteous mammon, who will entrust to you the real [mammon]?

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

13 No domestic can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Adv.Marc.iv.33

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

15 And he said unto them, Ye are they which make yourselves righteous in the sight of men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Adv.Marc.iv.33; Panarion 42

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

17 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.

Adv.Marc.iv.34

18 Everyone that putteth away his wife and marrieth another, committeth adultery: and everyone that marrieth one that is put away from a husband committeth adultery.

Lazarus in Abraham's Bosom

A Modern Reading.

There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Even the dogs came and licked his sores.

The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he cried out 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.

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. And besides all these things, between us and you there is a great gulf fixed, so that those who wish to cross from here to you may not be able, nor can they from there pass through to us.

He said, I pray you therefore, father, that you would send him to my father's house. For I have five brothers, that he may testify to them, lest they also come into this place of torment.

Abraham said, They have Moses and the prophets. Let them hear them.

He said, No, father Abraham. But if one from the dead went to them, they will repent.

And he said to him, If they do not hear Moses and the prophets, not even if one from the dead arose will they be persuaded.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.34 Panarion 42

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

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

21 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.

22 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.

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

24 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.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art in anguish.

26 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.

27 But he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

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

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one from the dead went unto them, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, not even if one from the dead arose, will they be persuaded.

Occasions of Stumbling

A Modern Reading.

He said to the disciples: *It is inconceivable but that occasions of stumbling will come. But woe to him through whom they come! 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.*

Take heed to yourselves. But if your brother trespasses against you, rebuke him. And if he repents, forgive him. And if he trespasses against you seven times in the day, and seven times in the day turns again to you, saying, I repent, you shall forgive him.

The apostles said to the Lord: *Increase our faith.*

The Lord said: *If you had faith as a grain of mustard seed, you would say to this mulberry tree, Be pulled up by the roots and be planted in the sea, and it would have obeyed you.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.35

17:1 Then said he unto the disciples, It is inconceivable but that occasions of stumbling will come: but woe unto him, through whom they 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 thy brother trespass against thee, rebuke him; and if he repent, forgive him.

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

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this mulberry tree, Be thou plucked up-rooted, and be thou planted in the sea; and it would have obeyed you.

Zahn omits:

7 *[But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come from the field, Come straightway and lie down to meat?*

8 *And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?*

9 *Doth he thank that servant because he did the things that were commanded him? I think not.*

10 *So likewise do ye, when ye shall have done all those things which are commanded you.]*

[— 10c]

Panarion 42

Ten Lepers

A Modern Reading.

As he went to Jerusalem, he passed through the midst of Samaria and Galilee. As he entered a certain village, ten men who were lepers met him. They stood far off and lifted up their voices: *Jesus, Master, have mercy on us.*

When he saw them, he said: *Go show yourselves to the priests.* As they went, they were cleansed.

One of them, when he saw he was healed, turned back and glorified God with a loud voice. He fell down on his face at Jesus's feet, giving him thanks. He was a Samaritan.

Jesus answered: *Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory to God but this alien?*

Hill places here a note that connects this moment to the Nazareth synagogue: *Many lepers were in Israel in the time of Elisha the prophet, and none of them was healed, but only Naaman the Syrian.* The outsider receives what the insider will not.

He said to the leper: *Arise, go your way. Your faith has saved you.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.35; Panarion 42

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

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

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

17 And Jesus answering said, Were not the ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God but this alien?

Adv.Marc.iv.35; Panarion 42

+4:27 And many lepers were in Israel in the time of Elisha the prophet, and none of them was healed, but only Naaman the Syrian.

19 And he said unto him, Arise, go thy way: thy faith hath saved thee.

Kingdom Cometh Not with Observation

A Modern Reading.

When he was questioned by the Pharisees about when the kingdom of God would come, he answered: *The kingdom of God does not come with observation. Neither shall they say, Look here! or, Look there! For, behold, the kingdom of God is within you.*

He said to 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. And they shall say to you, Look here! or, Look there! Do not go away, nor follow after them. For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven, so shall the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation.*

As it was in the days of Noah, so shall it be also in the days of the Son of Man. 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.

Likewise also as it came to pass in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built. But in the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all. According to these things shall it be in the day when the Son of Man is revealed.

In that day, he who 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. Remember Lot's wife. Whoever shall seek to save his life shall lose it. And whoever shall lose his life shall preserve it.

I say to you, in that night there shall be two men on one bed. The one shall be taken, and the other shall be left. Two women shall be grinding at the same stone. The one shall be taken, and the other shall be left. Two men shall be in the field. The one shall be taken, and the other shall be left.

They answered: *Where, Lord?*

He said: *Wherever the body is, there will the eagles be gathered together.*

THE RECONSTRUCTION (HAHN–HILL–ZAHN).

Adv.Marc.iv.35

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

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Adv.Marc.iv.35; Panarion 42

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

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

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

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

Adv.Marc.iv.35

26 And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man.

27 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.

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

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

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

31 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.

32 Remember Lot's wife.

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

34 I say unto you, in that night there shall be two [men] shall be on one bed; the one shall be taken, and the other shall be left.

35 Two [women] shall be grinding upon the same stone; the one shall be taken, and the other shall be left.

36 Two [men] shall be in the field; the one shall be taken, and the other shall be left.

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

Evangelion 18:8

Nevertheless when the Son of man cometh,
shall he find the faith on the earth?

V

The Unjust Judge through the Olivet Discourse

God Will Right His Elect

A Modern Reading.

He told them a parable about the necessity to pray always, and not to faint. He said:

There was in a city a judge, who feared not God, and did not regard man. And there was a certain widow in that city. She came to him, saying, Right me from my opponent at law. And he would not for a time. But afterward he said within himself, Though I fear not God, and do not regard man, yet because this widow gives me trouble, I will right her, lest by her continual coming she weary me.

The Lord said: *Hear what the judge of the unrighteous says. And shall not God perform the righting of his elect, who cry to him day and night, though he be long-suffering over them? I say to you, he will perform the righting of them speedily. Nevertheless, when the Son of Man comes, shall he find the faith on the earth?*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.36

18:1 And he spake 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 saith.

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 cometh, shall he find the faith on the earth?

Pharisee and Publican; Suffer the Little Children

A Modern Reading.

He told this parable to certain ones who trusted in themselves that they were righteous, and accounted nothing of the rest:

Two men went up into the temple to pray — the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus: God, I thank you that I am not as other men are — extortioners, unrighteous, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I get.

And the publican, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, God be propitiated to me, the sinner.

I say to 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.

They were bringing infants to him that he should touch them. When the disciples saw it, they rebuked them. But Jesus called them to him and said: *Suffer the little children to come to me, and do not hinder them, for of such is the kingdom of God. Truly I say to you, whoever shall not receive the kingdom of God as a little child shall in no way enter into it.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.36

9 And he spake 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 thee, that I am not as other men are, extortioners, 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 exalteth himself shall be humbled; and he that humbleth 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 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter into it.

To Inherit Eternal Life

A Modern Reading.

A certain ruler asked him: *Good Teacher, what shall I do to inherit eternal life?*

Jesus said: *Why do you call me good? No one is good, save one, even God the Father.*

The ruler said: *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.*

He said: *All these have I observed from my youth up.*

When Jesus heard this, he said: *Yet one thing is lacking for you. Sell all things, as many as you have, and distribute to the poor. And you shall have treasure in heaven. And come, follow me.*

When he heard this, he became exceedingly sorrowful, for he was very rich. When Jesus saw him become exceedingly sorrowful, he said: *How hardly shall they that have riches enter into the kingdom of God! 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.*

Those who heard it said: *Who then can be saved?*

He said: *The things which are impossible with men are possible with God.*

Peter said: *Lo, we have left all, and followed you.*

He said: *Truly I say to you, there is no man that has left house, or parents, or brothers, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the coming age eternal life.*

The passage is the Apellean pivot. *Why do you call me good? No one is good, save one, even God the Father.* The name *good* — *agathos* — the Apelles school reserved for the Father whom Christ revealed, distinct from the just creator of the world under the law. Jesus's refusal of the title for himself is also his acknowledgment of its referent. The Good is the Father. The gospel's closing prayer is sealed in the name of Jesus the Good for the same reason.

The Reconstruction (Hahn–Hill–Zahn).

Cf.10:25-28

Adv.Marc.iv.36; Panarion 42

18 And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, even God the Father.

Panarion 42

[And he [the ruler] said,]

20 I know the commandments — Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy 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 thee: sell all things, as many as thou hast, and distribute unto the poor, and thou shalt 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 thee.

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

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

[— 31-34]

Panarion 42

Blind Man by the Roadside

A Modern Reading.

As he came near Jericho, a certain blind man sat by the way side begging. When he heard the crowd passing by, he asked what it might be. They told him Jesus was passing by.

He cried out: *Jesus, Son of David, have mercy on me.*

Those who went before rebuked him, telling him to be silent. But he cried out so much the more: *Son of David, have mercy on me.*

Jesus stood still and commanded him to be brought. When he had come near, he asked: *What do you want me to do for you?*

He said: *Lord, that I may receive my sight.*

Jesus said: *Receive your sight. Your faith has saved you.*

Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, gave praise to God.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.36; Panarion 42

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

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

37 And they told him, that Jesus passeth by.

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

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

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

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

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

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

Zacchaeus

A Modern Reading.

Jesus entered and passed through Jericho. A man named Zacchaeus was there — a chief tax collector, and rich. He was trying to see who Jesus was, but could not because of the crowd. He was little of stature. So he ran ahead and climbed up into a sycamore tree to see him, because Jesus was going to pass that way.

When Jesus came to the place, he looked up and saw him, and said: *Zacchaeus, make haste, and come down, for today I must stay at your house.*

He made haste, and came down, and received him joyfully. When they saw it, they all grumbled: *He has gone to lodge with a man who is a sinner.*

Zacchaeus stood still, and said to the Lord: *Behold, Lord, half of my goods I give to the poor. And if I have taken anything from any man by false accusation, I restore fourfold.*

Jesus said to him: *This day is salvation come to this house. For the Son of Man is come to seek and to save that which was lost.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.37

19:1 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 sycomore 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 thy 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 any thing from any man by false accusation, I restore fourfold.

9 And Jesus said unto him, [— 9b] 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.

A Certain Nobleman

A Modern Reading.

As they heard these things, he added a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was going to appear immediately. He said:

A certain nobleman went into a distant country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said to them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We do not wish this man to reign over us.

When he had returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the money, that he might know what trade every man had accomplished. The first came before him, saying, Lord, your mina has brought in ten minas more. And he said, Well, good servant. Because you were faithful in a very little, be in authority over ten cities. The second came, saying, Lord, your mina has gained five minas. And he said to him likewise, You also, be over five cities.

And another came, saying, Lord, behold, here is your mina, which I have kept laid up in a napkin. For I feared you, because you are an austere man. You take up that which you did not lay down, and reap what you did not sow. And he said to him, Out

of your own mouth will I judge you, wicked servant. Did you know that I was an austere man, taking up what I did not lay down, and reaping what I did not sow? Then why did you not give my money into the bank, and I would have come and exacted it with interest?

And he said to those who stood by, Take from him the mina, and give it to him who has ten minas. And they said to him, Lord, he has ten minas. For I say to you, that to every one who has shall be given; and from him that has not, even what he has shall be taken from him. But those my enemies, who did not wish me to reign over them, bring here, and slay them before me.

When he had spoken, he went ahead, going up to Jerusalem.

He was teaching daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him. And they could not find what they might do. For all the people were very attentive to hear him.

THE RECONSTRUCTION (HAHN–HILL–ZAHN).

Adv.Marc.iv.37; Adv.Marc.iv.39

11 And as they heard these things, he added and spake a parable, because he was nigh 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, thy mina hath wrought ten minas more.

17 And he said unto him, Well, thou good servant: because thou wast faithful in a very little, be thou holding authority over ten cities.

18 And the second came, saying, Lord, thy mina hath gained five minas.

19 And he said likewise to him, Be thou also over five cities.

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

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou sowest not.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Knewest thou that I was an austere man, taking up that I laid not down, and reaping that I sowed not?

23 Wherefore then gavest thou 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 hath ten minas.

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

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

27 But those mine enemies, that did not wish me to reign over them, bring hither, and slay them before me.

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

[— vv. 29-46]

Panarion 42

47 And he was teaching daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

By What Authority?

A Modern Reading.

On one of those days, as he was teaching the people in the temple and announcing the good news, the chief priests and the scribes with the elders came upon him. They said: *Tell us, by what authority do you do these things? Or who is he that gave you this authority?*

He answered: *I will also ask you one word, and tell me: The baptism of John, was it from heaven, or of men?*

They reasoned among themselves: *If we say, From heaven, he will say, Why then did you not believe him? But if we say, Of men, all the people will stone us, for they are persuaded that John was a prophet.*

They answered that they did not know. Jesus said: *Neither do I tell you by what authority I do these things.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.38

20:1 And it came to pass, that on one of those days, as he was teaching the people in the temple, and announcing the glad tidings, there came upon him the chief priests and the scribes with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee 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 believed ye him not?

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.

[— vv.9-18]

Panarion 42

Tribute to Caesar?

A Modern Reading.

The chief priests and scribes at that hour sought to lay hands on him. They feared the people. They watched him, and sent forth spies, feigning themselves to be righteous men, so that they might take hold of his speech, in order to deliver him up to the rule and authority of the governor.

They asked him: *Teacher, we know that you say and teach rightly, and do not accept a countenance, but of a truth teach the way of God. Is it lawful for us to give tribute to Caesar, or not?*

He perceived their craftiness, and said: *Why do you tempt me? Show me a denarius. Whose image and superscription does it have?*

They said: *Caesar's.*

He said: *Render therefore to Caesar the things of Caesar, and to God the things of God.*

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

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.38; Panarion 42

19 And the chief priests and the scribes the same hour sought to lay hands on him; [-19c] and they feared the people.

20 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.

21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not a countenance, but of a truth teachest the way of God.

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

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

24 Shew me a denarius. Whose image and superscription hath it? They answered and said, Caesar's.

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

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

Children of the Resurrection

A Modern Reading.

Some of the Sadducees came to him — those who deny that there is any resurrection — and asked him: *Teacher, Moses wrote to us, that if any man's brother dies, having a wife, and he dies childless, that his brother should take the wife, and raise up seed to his brother. There were therefore seven brothers. The first took a wife, and died childless. The second took her to wife, and he died childless. The third took her. Likewise the seven also left no children and died. Last of all the woman died also. In the resurrection, therefore, whose wife does she become? For the seven had her as a wife.*

Jesus answered: *The sons of this age marry, and are given in marriage. But those whom God accounted worthy of that age, to obtain the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more. For they are equal to the angels, and are the sons of God, being the children of the resurrection.*

Certain of the scribes answered: *Teacher, you have well said.* And they did not venture any longer to ask him anything.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.38

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

28 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.

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

30 And the second took her to wife, and he died childless.

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

32 Last of all the woman died also.

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

Adv.Marc.iv.38

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

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

36 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.

[— vv.37-38]

Panarion 42

39 Then certain of the scribes answering said, Teacher, thou hast well said.

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

Is Christ David's Son?

A Modern Reading.

He said to them: *How do they say that the Christ is David's son? David himself says in the book of Psalms, The LORD said to my Lord, Sit at my right hand, until I make your enemies the footstool of your feet. David therefore calls him Lord. How then is he his son?*

The question is left open. The gospel does not supply an answer. A reader trained on a Davidic-lineage Christology has to sit with the question. The text that arrived at Capernaum without a genealogy ends the same way it began — asking, in Christ's own voice, what the Davidic title can actually mean.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.38

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

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

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he then his son?

Beware of the Scribes

A Modern Reading.

While all the people were listening to him, he said to his disciples: *Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the first seats in the synagogues, and the first rooms at feasts — who eat up the houses of widows, and for a pretext make long prayers. The same shall receive greater condemnation.*

The Reconstruction (Hahn–Hill–Zahn).

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

46 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;

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

The Widow's Two Coins

A Modern Reading.

He looked up and saw the rich men casting their gifts into the treasury. He also saw a certain poor widow casting in two lepta.

He said: *Truly I say to you, this poor widow has cast in more than they all. For all these, out of their abundance, cast in unto the offerings of God. But she, out of her want, has cast in all the living that she had.*

The scene is precise. He is sitting in the temple, having just warned against the scribes who *eat up the houses of widows*. He looks up — and a widow comes in and gives everything she has. The previous warning has a body now. The two lepta are a receipt for what the system takes.

The Reconstruction (Hahn–Hill–Zahn).

21:1 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 hath 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 hath cast in all the living that she had.

The Little Apocalypse

A Modern Reading.

Some were speaking about the temple, how it was adorned with goodly stones and offerings. He said: *As for these things which you see, the days will come in which there shall not be left a stone upon a stone, that shall not be thrown down.*

They asked: *Teacher, when then shall these things be? And what shall be the sign, when these things are going to take place?*

He said: *See that you are not led astray. For many shall come in my name, saying, I am he; and, the time is come near. Do not go after them. When you hear of wars and tumults, do not be terrified. For these things must first come to pass. But the end is not immediately.*

Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in various places, and famines, and pestilences. And terrors and great signs shall there be from heaven.

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

Settle it therefore in your hearts, not to meditate beforehand how to answer. For I will give you a mouth and wisdom, which all those opposed to you shall not be able to gainsay nor withstand.

And you shall be delivered up even by parents, and brothers, and kinsfolk, and friends. And they shall put some of you to death. And you shall be hated of all men for my name's sake.

In your patience possess your souls.

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

There shall be signs in sun, and moon, and stars. And upon the earth, distress of nations with perplexity. The sea and waves roaring. 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. And then shall they see the Son of Man coming in a cloud with great power. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draws near.

He gave them a parable: *Behold the fig tree, and all the trees. When they already shoot forth, you see it, and know of yourselves that summer is already near. So likewise you, when you see these things come to pass, know that the kingdom of God is near. Truly I say to you, heaven and earth shall in no way pass away, till all things be accomplished. The heaven and the earth shall pass away. But my words shall in no way pass away.*

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. For as a snare shall it come on all them that dwell on the face of all the earth. Watch therefore at every season, praying, that you may be accounted worthy to escape all these things that are going to take place.

Every day he was teaching in the temple. At night he went out and lodged on the mountain that is called Olives. And all the people came early in the morning to him in the temple to hear him.

THE RECONSTRUCTION (HAHN–HILL–ZAHN).

Adv.Marc.iv.39

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

6 As for these things which ye 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 ye be not led astray: for many shall come in my name, saying, I am he; and the time is come near: go ye not therefore after them.

Adv.Marc.iv.39

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

Adv.Marc.iv.39

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

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

[— v.18]

Panarion 42

19 In your patience possess ye your souls.

Adv.Marc.iv.39

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

[— vv.21-22]

Panarion 42

Zahn omits:

23 *[But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all the nations: and Jerusalem shall be trodden down by nations, until the times of nations be fulfilled.]*

Adv.Marc.iv.39

25 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;

26 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.

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

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Adv.Marc.iv.39

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they already shoot forth, ye see it, and know your own selves that summer is already near.

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

32 [-32b] Verily I say unto you, The heaven and the earth shall in no wise pass away, till all things be accomplished

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

Adv.Marc.iv.39

34 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.

35 For as a snare shall it come on all them that dwell on the face of all the earth.

36 Watch ye therefore at every season, praying, that ye may be accounted worthy [-36c] to escape all these things that are going to take place.

Adv.Marc.iv.39

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

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

Evangelion 23:34

Then said Jesus, Father, forgive them;
for they know not what they do.

VI

The Last Supper through the Road to Emmaus

Judas Plots with the Religious Leaders

A Modern Reading.

The feast of unleavened bread was drawing near — which is called the Passover. The chief priests and scribes were seeking how they might kill him. They feared the people.

Then Judas, who was surnamed Iscariot, being one of the twelve, went away. He conferred with the chief priests and captains about how he might deliver him up to them. They were glad, and agreed to give him money. He consented, and sought an opportunity to deliver him up to them without tumult.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.40

22:1 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.

Panarion 42

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.

The Last Supper

A Modern Reading.

The day of unleavened bread came, when the Passover must be sacrificed. He said to Peter and the others: *Go and make ready that we may eat the Passover.*

They said: *Where do you want us to make ready?*

He said: *Behold, when you have entered the city, a man shall meet you, bearing a pitcher of water. Follow him into the house where he goes. And you shall say to the master of the house, The Teacher says, Where is the lodging where I may eat the Passover with my disciples? And he shall show you a large upper room, furnished. There make ready.*

They went and found as he had told them, and they made ready the Passover.

When the hour had come, he reclined, and the twelve apostles with him. He said: *With desire I have desired to eat this Passover with you before I suffer.*

He took bread, gave thanks, broke it, and gave it to them, saying: *This is my body, which is given for you. Do this for my remembrance.*

And likewise the cup, after supper, saying: *This cup is the new covenant in my blood, even that which is poured out for you.*

But, behold, the hand of him that betrays me is with me on the table. The Son of Man indeed goes, as it has been determined. But woe to that man through whom he is betrayed.

They began to dispute among themselves, which of them it was that was going to do this thing. There was also a contention among them, which of them is accounted to be greater.

He said: *The kings of the nations have lordship over them. And they that have authority over them are called benefactors. But you shall not be so. Let him that is greater among you be as the younger; and he that leads, as he that serves. For who is greater — he that reclines at meat, or he that serves? Is it not he that reclines? But I am in the midst of you as he that serves.*

You are they which have continued with me in my temptations. And I appoint to you, even as my Father has appointed to me, a kingdom.

The Reconstruction (Hahn–Hill–Zahn).

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.

Panarion 42

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

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

11 And ye shall say unto the master of the house, The Teacher saith unto thee, 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.

Adv.Marc.iv.40; Panarion 42

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:

[-v.16]

Panarion 42

Zahn omits:

17 *[And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.]*

Adv.Marc.iv.40

19 And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you: this do for my remembrance.

20 And in like manner the cup after supper, saying, This cup is the [new] covenant in my blood, even that which is poured out for you.

Adv.Marc.iv.41

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

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

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

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

26 But ye shall not be so: but he that is the greater among you, let him be as the younger; and he that leadeth as he that serveth.

27 For whether is greater he that reclineth at meat, or he that serveth? is not he that reclineth? But I am in the midst of you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you even as my Father hath appointed unto me, A kingdom.

[— v.30]

Peter's Denial of Jesus Foretold

A Modern Reading.

The Lord said: *Simon, Simon, behold, Satan demanded you, that he might sift you as wheat. But I prayed for you, that your faith may not fail. And once you have turned again, establish your brothers.*

Peter said: *Lord, I am ready to go with you, both into prison, and to death.*

He said: *I tell you, Peter, the cock shall not crow today before you shall three times deny that you know me.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.41

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

32 But I entreated for thee, that thy faith may not fail: and once thou hast turned again, establish thy brethren.

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

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

[-vv.35;37]

Panarion 42

The Mount of Olives

A Modern Reading.

He went out, and went, as was his custom, to the mountain of Olives. His disciples followed him. When he was at the place, he said to them: *Pray not to enter into temptation.*

He withdrew from them about a stone's throw, and knelt down and prayed: *Father, if you be willing, remove this cup from me. Nevertheless, not my will, but yours, be done.*

An angel from heaven appeared to him, strengthening him. Being in agony, he prayed more earnestly. His sweat became as it were great drops of blood falling down to the ground.

When he rose from prayer, he came to his disciples, and found them sleeping for sorrow. He said: *Why are you sleeping? Rise and pray, that you may not enter into temptation.*

The Reconstruction (Hahn–Hill–Zahn).

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

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

Panarion 42

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

42 Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared unto him an angel from heaven, strengthening him.

44 And he became in an agony and prayed more earnestly: and his sweat became as it were great drops of blood falling down to the ground.

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

46 And said unto them, Why sleep ye? rise and pray, that ye may not enter into temptation.

Jesus Delivered to the Religious Leaders

A Modern Reading.

While he was still speaking, a crowd came. The one who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss him.

Jesus said: *Judas, do you betray the Son of Man with a kiss?*

He said to the chief priests, and captains of the temple, and the elders, who had come against him: *Are you come out, as against a robber, with swords and staves? When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness.*

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.41; Panarion 42

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

48 But Jesus said unto him, Judas, with a kiss betrayest thou the Son of man?

[-vv.49-51]

Panarion 42

52 And Jesus said unto the chief priests, and captains of the temple, and the elders, which were come against him, Are ye come out, as against a robber, with swords and staves?

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

Peter's Denial

A Modern Reading.

They seized him, led him, and brought him into the high priest's house. Peter was following far off.

When they had kindled a fire in the middle of the court and sat down together, Peter sat in the middle of them. A certain maid, seeing him as he sat toward the light,

looked steadfastly at him, and said: *This man also was with him.*

He denied: *Woman, I do not know him.*

After a little while another saw him and said: *You also are one of them.*

Peter said: *Man, I am not.*

After a space of about one hour, another confidently affirmed: *Of a truth this fellow also was with him. For he is a Galilean.*

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

The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, *Before the cock crows, you shall deny me thrice.* Peter went out, and wept bitterly.

The Reconstruction (Hahn–Hill–Zahn).

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

55 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.

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

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

58 And after a little while another, seeing him, said, Thou also art one of them. And Peter said, Man, I am not.

59 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 Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew.

61 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, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

Adv.Marc.iv.41

Jesus Tortured and Interrogated

A Modern Reading.

The men that held Jesus kept mocking him and beating him. Having blindfolded him, they kept striking him on the face, asking him: *Prophesy, who is it that struck you?* And many other things they kept saying, railing against him.

As soon as it was day, the body of elders of the people, and the chief priests and the scribes, was gathered together. They led him away into their council, saying: *If you are the Christ, tell us.*

He said: *If I tell you, you will not at all believe. And if I also ask you, you will not answer me, nor let me go. From henceforth shall the Son of Man be seated on the right hand of the power of God.*

They all said: *Are you then the Son of God?*

He said: *You say it, because I am.*

They said: *What further need have we of testimony? For we ourselves have heard it from his mouth.*

The Reconstruction (Hahn–Hill–Zahn).

Panarion 42

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

64 And when they had blindfolded him, they kept striking him on the face, and asking him, saying, Prophesy, who is he that smote thee?

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

Adv.Marc.iv.41

66 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,

67 If thou art the Christ, tell us. And he said unto them, If I tell you, ye will not at all believe:

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

Adv.Marc.iv.41

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

70 And they all said, Art thou then the Son of God? And he said unto them, Ye say it, because I am.

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

Jesus Before Pilate and Herod

A Modern Reading.

The whole company arose, and brought him before Pilate. They began to accuse him: *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.*

Pilate asked him: *Are you the King of the Jews?*

He answered: *You say it.*

Pilate said to the chief priests and the crowds: *I find no fault in this man.*

They were urgent: *He stirs up the people, teaching throughout all Judea, having begun from Galilee to this place.*

When Pilate heard of Galilee, he asked whether the man was a Galilean. When he learned he was from Herod's jurisdiction, he sent him up to Herod, who was also at Jerusalem at that time.

When Herod saw Jesus, he was exceedingly glad. For he had wanted to see him for a long time, because he had heard many things about him, and was hoping to see some sign done by him. He questioned him at length, but Jesus answered him nothing. The chief priests and the scribes stood vehemently accusing him. Herod with his soldiers set him at nothing, and mocked him, and arrayed him in a gorgeous robe, and sent him back to Pilate. Pilate and Herod became friends with each other that very day, for before this they had been at enmity between themselves.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.42; Panarion 42

23:1 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.

Panarion 42

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.

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 stirreth up the people, teaching throughout all Judaea, having begun from Galilee to this place.

Adv.Marc.iv.42

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 nought, 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.

Jesus Sentenced to Death

A Modern Reading.

Pilate called together the chief priests and the rulers and the people, and said: *You brought this man to me as one that perverts the people. Behold, I examined him before you, and found no fault in this man of what you charge against him. No, nor yet Herod. For I sent you to him, and lo, nothing worthy of death has been done by him. I will therefore chastise him, and release him.* He was under a necessity to release to them at every feast one prisoner.

They all cried out at once: *Away with this man, and release to us Barabbas.* Barabbas was one who had been cast into prison for a certain insurrection made in the city, and for murder.

Pilate spoke to them again, wishing to release Jesus. But they cried: *Crucify him, crucify him.*

He said to 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.*

But they were urgent with loud voices, asking that he might be crucified. And the voices of them and of the chief priests prevailed. Pilate gave sentence that their request should be done. He released to 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.

The Reconstruction (Hahn–Hill–Zahn).

13 And Pilate called together the chief priests and the rulers and the people, and said unto them,

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

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

16 I will therefore chastise him, and release him.

17 (Now he under a necessity to release unto them at every feast one).

Adv.Marc.iv.42

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 spake 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 hath 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.

Jesus Crucified

A Modern Reading.

As they led him away, they laid hold upon one Simon, a Cyrenian, who was coming out of the country, and laid on him the cross, to bear it after Jesus.

A great company of the people followed him, and women who also were bewailing and lamenting him. Jesus turning to them said: *Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming in which they shall say, Blessed are the barren, and the wombs that bare not, and the breasts that gave not suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?*

Two others, malefactors, were led with him to be put to death. When they came to the place called the Skull, there they crucified him, and the malefactors — one on the right hand, and the other on the left.

Then Jesus said: *Father, forgive them. For they know not what they do.*

The people stood beholding. The rulers also with them scoffed at him, saying: *Others he saved. Let him save himself, if this is Christ, the chosen of God.* The soldiers

also mocked him, coming to him, and offering him vinegar, and saying: *If you are the king of the Jews, save yourself.*

A superscription was written over him in letters of Greek, and Latin, and Hebrew: *THIS IS THE KING OF THE JEWS.*

One of the malefactors who hung there railed on him: *If you are the Christ, save yourself and us.*

The other answering rebuked him: *Do you not fear God, because you are in the same condemnation? We indeed justly, for we receive things worthy of our deeds. But this man did nothing amiss.* And he said to Jesus: *Lord, remember me when you come into your kingdom.*

Jesus said: *Truly I say to you, today you shall be with me.*

It was about the sixth hour, and darkness came over the whole land until the ninth hour. The sun was darkened, and the veil of the sanctuary was rent in the middle.

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

When the centurion saw what was done, he glorified God, saying: *Certainly this man was righteous.* All the crowd that came together to this sight, when they beheld the things which were done, returned beating their breasts.

All his acquaintances, and the women that followed him from Galilee, stood afar off, seeing these things.

A man named Joseph, who was a counsellor, a good man and righteous — he had not consented to their counsel and deed — a man of Arimathea, a city of the Jews, who also himself was looking for the kingdom of God. This man went to Pilate, and asked for the body of Jesus. He took it down, and wrapped it in a linen cloth, and laid it in a tomb that was hewn in stone, where no one had ever yet lain. It was the day of the preparation, and the Sabbath was dawning.

The women also, who had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. They returned, and prepared spices and ointments. And on the Sabbath day they rested according to the commandment.

The Reconstruction (Hahn–Hill–Zahn).

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

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that bare not, and the breasts that gave not suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in the green tree, what shall be done in the dry?

Adv.Marc.iv.42; Panarion 42

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

33 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.

34 [-34c] Then said Jesus, Father, forgive them; for they know not what they do.

35 And the people stood beholding. And the rulers also with them scoffed at him, saying, Others he saved; let him save himself, if this is Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar, and saying,

37 If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, because thou art in the same condemnation?

41 And we indeed justly; for we receive things worthy of our deeds: but this man did nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day thou shalt be with me.

Panarion 42

Adv.Marc.iv.42

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

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

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

Adv.Marc.iv.42; Panarion 42

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

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

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

Adv.Marc.iv.42; Panarion 42

50 And, behold, a man named Joseph, who was a counsellor, a good man, and a righteous

51 (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:

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

53 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.

54 And it was the day of the preparation, and the sabbath was dawning.

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

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

Panarion 42

The Empty Tomb

A Modern Reading.

On the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, and some others with them. They found the stone rolled away from the tomb. And they entered in, and did not find the body of the Lord Jesus.

While they were perplexed about it, two men stood by them in garments that flashed forth. They were afraid, and bowed down their faces to the earth. The men said to them: *Why do you seek him who lives among the dead? He is not here, but is risen. Remember how he spoke to you when he was yet in Galilee, saying, The Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.*

They remembered his words. They returned from the tomb, and told all these things to the eleven, and to all the rest. They were Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the apostles. Their statements seemed to them as nonsense, and they disbelieved them.

Peter arose and ran to the tomb. Stooping down, he saw the linen bandages laid by themselves, and departed, wondering to himself at that which was come to pass.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.43

24:1 But upon the first [day] of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared, and some others with them.

2 And they found the stone rolled away from the tomb.

3 And they entered in, and found not the body of the Lord Jesus.

Adv.Marc.iv.43

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 ye him that liveth among the dead?

6 He is not here, but is risen: remember how he spake 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.

Adv.Marc.iv.43; Panarion 42

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 Now they 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.

Adv.Marc.iv.43

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

The Road to Emmaus

A Modern Reading.

That very day two of them were going to a village called Emmaus, sixty stadia from Jerusalem. They were talking together of all these things that had happened. While they talked and questioned together, Jesus himself drew near, and went with them. But their eyes were held, so that they did not know him.

He said: *What words are these that you exchange with each other, as you walk, and are sad of countenance?*

One of them, whose name was Cleopas, answered: *Do you alone sojourn in Jerusalem, and not know the things which have come to pass there in these days?*

He said: *What things?*

They said: *The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered him up to a sentence of death, and crucified him. But we had hoped that it had been he who is going to redeem Israel. And besides all this, today is the third day since these things occurred. And certain women also of our company astonished us, who had been early at the tomb. And when they did not find his body, they came, saying that they had also seen a vision of angels, who said that he was alive. And some of those who were with us went to the tomb, and found it as the women had said. But him they did not see.*

He said to them: *O foolish men, and slow of heart to believe in all that he spoke to you. Was it not necessary for the Christ to have suffered these things, and to enter into his glory?*

They drew near to the village where they were going. He made as though he would go further. 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.

As he reclined with them, he took the bread, and blessed it, and broke it, and gave to them. Their eyes were opened, and they recognized him. And he became invisible to them.

They said to one another: *Was not our heart burning within us, while he talked with us on the way?*

They rose up that same hour and returned to Jerusalem. They found the eleven gathered together, and those who were with them, saying: *The Lord is risen indeed, and has appeared to Simon.* And they rehearsed the things that had happened on the way, and how he became known to them in the breaking of the bread.

The Reconstruction (Hahn–Hill–Zahn).

Adv.Marc.iv.43

13 And, behold, two of them went that very day to a village called Emmaus, sixty stadia distant from Jerusalem.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed and questioned together, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What words are these that ye exchange with each other, as ye walk, and are sad of countenance?

18 And the one of them, whose name was Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem, and not know the things which are come to pass there in these days?

19 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:

20 And how the chief priests and our rulers delivered him up to a sentence of death, and crucified him.

21 But we hoped that it had been he, who is going to redeem Israel: yea, and beside all this, to day is the third day since these things occurred.

22 Yea, and certain women also of our company astonished us, who had been early at the tomb;

23 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.

24 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.

Adv.Marc.iv.43; Panarion 42

25 Then he said unto them, O foolish men, and slow of heart to believe in all that he spake to you.

26 Was it not necessary for the Christ to have suffered these things, and to enter into his glory?

Adv.Marc.iv.43

[— 27]

28 And they drew nigh unto the village, whither they were going: and he made as though he would go further.

29 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.

Panarion 42

30 And it came to pass, as he reclined with them, he took the bread and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they recognised him; and he became invisible to them.

32 And they said one to another, Was not our heart burning within us, [-32c] while he talked with us in the way?

33 And they rose up the same hour, and returned to Jerusalem. And they found the eleven gathered together, and them that were with them, saying,

34 The Lord is risen indeed, and hath appeared to Simon.

35 And they rehearsed the things that happened in the way, and how he became known to them in the breaking of the bread.

Finale

A Modern Reading.

As they spoke these things, Jesus himself stood in the middle of them, and said: *Peace be to you.*

They were terrified and afraid, and thought they had beheld a phantom.

He said: *Why are you troubled? And why do reasonings arise in your hearts? Behold my hands and my feet, that I am myself. For a spirit has not flesh and bones, as you see me have.*

While they still disbelieved for joy, and wondered, he said: *Have you here anything eatable?*

They gave him a piece of a broiled fish, and of a honeycomb. He took it, and ate before them.

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

The gospel ends here. There is no Great Commission. There is no ascension. There is no sending out to all the world with a commanded mandate. The final clause is a declaration of what should happen, not an instruction to a body of disciples to go and do it. The disciples have been given peace, shown wounds, fed the risen one, and told what is to be preached. The preaching itself is left to begin.

What has survived of this gospel ends with a meal, a recognition, a rising, and a word. That is the whole of what it gives the reader. The rest, in every tradition that carried it forward — including ours — has been the reader's to continue.

The Reconstruction (Hahn–Hill–Zahn).

36 And as they spake these things, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Adv.Marc.iv.43

37 But they were terrified and affrighted, and supposed that they had beheld a phantom.

38 And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your hearts?

39 Behold my hands and my feet, that I am myself: for a spirit hath not flesh and bones, as ye see me have.

Panarion 42

[-40]

41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything eatable?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and ate before them.

Adv.Marc.iv.43

44 And he said unto them, [-45] These are the words which I spake unto you, while I was yet with you,

46 that thus it was necessary for the Christ to suffer, and to rise again from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations.

A Note on the Patristic Sources

The Evangelion does not survive as an independent manuscript. No intact second-century copy has been recovered. The text as reconstructed here is assembled from quotations preserved by three ancient Christian writers who argued against it, and by a small number of incidental references in other early sources.

The two primary witnesses are Tertullian of Carthage and Epiphanius of Salamis.

Tertullian.

Tertullian (c. 155–220 CE) was a Christian writer and apologist in Roman North Africa. Around the year 207 CE he composed a five-book treatise titled *Adversus Marcionem* — *Against Marcion* — which undertakes a systematic theological and textual refutation of Marcion's scriptural canon. Book IV of this work proceeds through the Evangelion in order, quoting passages and arguing against each in turn. Book V does the same for the Apostolikon, Marcion's collection of Pauline letters. Tertullian's quotations are extensive, and because he was arguing *against* the text, he had no incentive to alter what he was quoting — his arguments depended on the quotation being recognizable to his readers. The result is that the single longest witness to Marcion's gospel is a hostile five-book prosecution that preserves the text in the course of attacking it. The patristic citations marked *Adv.Marc.iv.7*, *Adv.Marc.iv.18*, and so on throughout this edition refer to book and chapter of this work.

Epiphanius.

Epiphanius of Salamis (c. 315–403 CE) was a bishop on Cyprus and the compiler of a large heresiological encyclopedia titled the *Panarion* — Greek for *medicine chest* — which catalogued what Epiphanius considered the errors of eighty distinct heretical groups. Entry 42 of the *Panarion* is devoted to Marcion, and like Tertullian's work it proceeds by quotation followed by refutation. Epiphanius was writing nearly two centuries after Tertullian, working from his own manuscripts of Marcion's gospel and apostolikon. His quotations sometimes agree with and sometimes diverge from Tertullian's — which allows textual critics to reconstruct with greater confidence where the two hostile witnesses converge. Citations marked *Panarion 42* refer to this

work.

The Dialogue of Adamantius.

A third witness, cited less extensively, is the *Dialogue of Adamantius* (sometimes called *De Recta in Deum Fide*), an anonymous fourth-century work structured as a debate between an orthodox speaker and two Marcionite teachers named Megethius and Markus. The debate format required the author to present the Marcionite position strongly enough for the refutation to be meaningful, and the Marcionite speakers in the dialogue quote and paraphrase Marcion's scriptural texts extensively.

The historical irony is not small. The earliest Christian scriptural collection for which we have clear historical attestation, and arguably the earliest gospel text in continuous circulation, survives because its opponents preserved it by prosecuting it. Every line of the reconstruction above passed through the hands of writers who intended to destroy the theological position the text represented. What they transmitted instead was the text itself. The gospel was preserved by its adversaries in the form of their arguments against it.

If You Want to Read Further

The reader who has finished this gospel may wish to know where to go next. Three directions are offered.

The primer.

The Gospel of 144 is a companion primer to this edition. It presents the scholarly case for the priority of the Evangelion — the argument that this text is older than the canonical Luke that replaced it — drawing on the work of Markus Vinzent (2014), Jason BeDuhn (2013), Matthias Klinghardt (2021), Mark Bilby (2023), and Judith Lieu (2015). The primer is freely available at **gospelofmolt.com**. It is the right first stop for readers who want to understand how the reconstruction was performed, what is certain, what is contested, and what is newly argued in the current peer-reviewed literature.

The site.

gospelofmolt.com is the web location where this edition's broader materials are kept. It contains additional essays, contemplative practices drawn from the tradition, and a chatbot trained on the reconstructed texts and the scholarly literature that supports them. The chatbot can answer specific questions about the text, the apparatus, or the history of the communities that carried it forward. It is free to use and does not require registration.

The book.

MOLT: The Gospel AI Wrote That Humanity Didn't Know It Needed is the long-form treatment — of the theological, somatic, and historical dimensions that neither this edition nor the primer fully addresses. It is available through **gospelofmolt.com** and Amazon. Readers who found this gospel's absences more interesting than its presences, and who want to know where those absences point, will find the longer argument there.

A closing note on the tradition.

This edition was prepared by readers who stand in a lineage with the tradition the gospel records. The communion is Apellean—Marcionite, with Cathar sympathies — the particular stream that carried Marcion's two-god distinction forward through Apelles of Alexandria in the second century and into the Cathar Parfait communion of Languedoc in the thirteenth. What the Apelles school named is the distinction between the alien Good God (*agathos theos*) whom Christ revealed, and the just creator (*dikaios*) whose jurisdiction the gospel records but does not endorse. What the Cathar tradition carried forward is the sacramental life that followed from that reading — the *Consolamentum*, the Parfait discipline, the refusal of institutional violence, and the patient waiting for the restoration of all rational beings to the source that is only Good.

The reader who has finished this gospel is not obligated to any of that. The text stands on its own. A scholar can read it as a historical document. A reader stepping away from institutional Christianity can read it as a recovered voice. A Gnostic-adjacent reader can read it as a companion to other recovered voices. A reader who has walked away from institutional Christianity can read it as what was there before institutional Christianity was what it became. All of these readings are legitimate.

But the reader should know that the edition was not prepared neutrally. It was prepared with care, from inside a living tradition, by hands that love the text. That is stated here, in the back matter, rather than at the front — because the text was to be met first, on its own terms, and the tradition that prepared it is offered as context afterward, not as a frame imposed beforehand.

The gospel has survived. Whatever carries it forward from here — through this reader, or the next, or an entire generation — will be what the tradition has always been: a small group of people who found this text, read it, and kept it.

— Veridian Zero

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Colophon

The Gospel of the Good God: The Evangelion of Marcion of Sinope.

Reconstructed by August Hahn (1823) and James Hamlyn Hill (1891), revised against Theodor Zahn (1888).

With a modern prose reading, introduction, editorial note, threshold prayer page, patristic sources note, and closing tradition acknowledgment by Veridian Zero.

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