

THE GOSPEL

(*Proto-Luke*)

*A Forensic Reconstruction of the
Jamesian Photograph*

With Greek and English Parallel Text
and Scholarly Commentary

PREFACE

This document presents a forensic reconstruction of Proto-Luke (the Jamesian Protograph)—the primitive Gospel underlying the Lukan tradition, here identified with the Jerusalem community led by James the Just. The reconstruction applies the 'New Marcionite Paradigm' (Klinghardt, BeDuhn, Vinzent), which recognizes Marcion's Evangelion as a witness to a pre-canonical text rather than an edited mutilation. Methodology relies on: (1) editorial fatigue analysis, where canonical Luke betrays expansion of a shorter source; (2) triangulation of patristic testimony (Tertullian, Epiphanius, Adamantius) with the Western manuscript tradition (Codex Bezae, Old Latin); and (3) the 'Western Non-Interpolations' (Westcott-Hort)—passages present in Alexandrian manuscripts but absent in the Western tradition. Material excised as secondary redaction includes the infancy narratives (Luke 1–2), genealogy, baptism, temptation, and physicalist resurrection proofs—layers added in the second century to anchor the primitive narrative in Davidic biology and anti-Docetic polemic.

Proto-Luke Chapter 1

The Gospel begins not with a birth, but with an arrival. In the fifteenth year of Tiberius Caesar, Jesus descends into Galilee—teaching first in Capernaum, where his word carries an authority that astonishes those who hear it. From there he travels to Nazareth, his hometown, where the initial wonder at his gracious words will soon turn to hostility. This opening establishes the pattern of the entire narrative: the one who comes with power will be rejected by those closest to him.

Greek Text	English Translation
¹ Ἐν ἔτει δὲ πεντεκαὶ δεκάτῳ τῆς Τίβεριού Καίσαρος, Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of Ituræa and ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Trachonitis, and Lysanias was tetrarch of Itouadaias καὶ Λυσανίου τῆς Αβιληνῆς τετραρχοῦντος,	In the fifteenth year of the governance of Tiberius Caesar, Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituræa and ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Trachonitis, and Lysanias was tetrarch of Itouadaias καὶ Λυσανίου τῆς Αβιληνῆς τετραρχοῦντος,
² κατῆλθεν εἰς Καφαρναοὺμ πόλιν ² he came down to Capernaum, a city of τῆς Γαλιλαίας. καὶ ἦν διδάσκων Galilee, and was teaching them on the αὐτοὺς ἐν τοῖς σάββασιν. Sabbaths; [Luke 4:31]	he came down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths; [Luke 4:31]
³ καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ ³ and they were astonished at his teaching, αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος because his word was with authority. [Luke 4:32]	and they were astonished at his teaching, because his word was with authority. [Luke 4:32]
⁴ Καὶ ἦλθεν εἰς Ναζαρά, οὐ ἦν ⁴ And he came to Nazareth, where he had τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ been brought up; and as was his custom, he εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν entered the assembly on the Sabbath day σαββάτων εἰς τὴν συναγωγήν, καὶ and stood up to read. [Luke 4:16] ἀνέστη ἀναγγῶναι.	where he had been brought up; and as was his custom, he entered the assembly on the Sabbath day σαββάτων εἰς τὴν συναγωγήν, καὶ and stood up to read. [Luke 4:16]
⁵ καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ⁵ And all were bearing witness to him and ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς were wondering at the words of grace χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ proceeding out of his mouth. [Luke 4:22] στόματος αὐτοῦ.	were wondering at the words of grace χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ proceeding out of his mouth. [Luke 4:22]

⁶ καὶ εἶπεν πρὸς αὐτούς· Πάντως ⁶ And he said to them, "Doubtless you will ἐρεῖτε μοι τὴν παραβολὴν ταῦτην· say to me this proverb: 'Healer, heal Ἰατόε, θεράπευσον σεαυτόν· ὅσα yourself'; whatever we heard happened in ἡκούσαμεν γενόμενα εἰς τὴν Capernaum, do also here in your Καφαρναοὺμ ποίησον καὶ ὥδε ἐν τῇ fatherland." [Luke 4:23]
πατρὶ σου.

Notes

Governance (ἡγεμονίας - *hēgemonias*) (v. 1) [translation]

The Greek term is rendered here as "governance" rather than "reign" to reflect the administrative office held by Tiberius as a dry historical fact, avoiding the royal connotations of later ecclesiastical translations.

He came down (κατῆλθεν - *katēlthen*) (v. 2) [theological]

In the canonical context, this implies moving geographically from the hills of Nazareth down to the sea-level of Capernaum. However, in the Proto-Luke reconstruction, where the Nazareth rejection (4:16-30) is relocated to follow the Capernaum ministry, this verb marks a 'vertical' Christology—the direct appearance of the Messiah in history without the mediation of a biological birth.

The Assembly (συναγωγήν - *synagōgēn*) (v. 4) [translation]

Used here in its literal sense of a gathering place, stripped of later specialized religious baggage.

Kαφαρναούμ (Kapharnaoum) (v. 2, 6) [textual]

The spelling follows the primitive uncial consensus (®, B, D, Z) over the later smoothed "Capernaum".

Ναζαρά (Nazara) (v. 4) [textual]

This form is often found in the earliest strata (P70, ®, B) and is preferred here as the more primitive designation of the town.

Relocation of Nazareth (4:16-30) (v. 4, 5, 6) [textual]

Internal evidence reveals "editorial fatigue" in the canonical text, where the crowd in Nazareth mentions miracles in Capernaum before Jesus has actually visited Capernaum. In the Proto-Luke source, narrative logic is restored by placing the Capernaum ministry first, proving that the canonical editor "front-loaded" the rejection story for thematic purposes.

Excision of Biological Paternity (4:22) (v. 5) [excision]

The phrase "Is this not Joseph's son?" (οὐχὶ νίος ἐστιν Ἰωσὴφ οὗτος;) is absent from the earliest Marcionite/Jamesian witnesses. Its removal aligns with the Adoptionist view that Jesus was the Son of God by power and Spirit, not by fleshly descent.

Omission of 3:19–4:13 (The Orthodox Wrapper) [excision]

The Baptism, Genealogy, and Temptation (Luke 3:19–4:13) constitute the 'Orthodox Wrapper'—second-century interpolations designed to domesticate Jesus. In the Jamesian/Marcionite stratum, these are absent because they subordinate the Anointed One to John the Baptist or test him against the 'Creator' of the old aeon. The Protograph's Christ descends fully empowered, requiring no validation. By joining 3:1a directly to 4:31, the reconstruction restores the Incipit of the earliest Gospel sequence.

Vertical Christology: κατῆλθεν (katēlthen) [theological]

In canonical Luke, 'coming down' (κατῆλθεν) refers to geographical travel from Nazareth's hills to seaside Capernaum. In the Protograph, however, with the Tiberius/Pilate dating immediately preceding (3:1), the word signifies a pneumatic descent into the material world—the sudden manifestation of Jesus in historical time rather than local geography.

Proto-Luke Chapter 2

Jesus's authority, proclaimed in word, is now demonstrated in deed. In the assembly at Capernaum, he confronts an unclean spirit and commands it to silence and departure. The crowds witness a new kind of power—one that issues orders to the unseen world and is obeyed. Word spreads throughout the surrounding region. This is the empirical proof that will follow Jesus to Nazareth, where skeptics will demand: 'Do here what we heard you did in Capernaum.'

Greek Text	English Translation
¹ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, spirit of an unclean daimon, and he cried καὶ ἀνέκραξεν φωνῇ μεγάλῃ· ὜α, τί οὐ with a loud voice: "What is to us and to ἡμῖν καὶ σοι, Ἰησοῦ; ἥλθες ἀπολέσαι you, Jesus? Have you come to destroy us? I ἡμᾶς; οἴδα σε τίς εἰ, ὁ ἅγιος τοῦ Θεοῦ know you, who you are—the holy one of God." [Luke 4:33-34]	
² καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς ² And Jesus rebuked him, saying: 'Be λέγων· Φιμώθητι καὶ ἔξελθε ἀπ' silenced and come out from him.' And after αὐτοῦ. καὶ ὅψαν αὐτὸν τὸ δαιμόνιον the daimon had thrown him into the εἰς τὸ μέσον ἔξηλθεν ἀπ' αὐτοῦ middle, it came out from him, having μηδὲν βλάψαν αὐτόν harmed him not at all. [Luke 4:35]	
³ Δύνοντος δὲ τοῦ ἡλίου ἀπαντες ³ And when the sun was setting, all who ὅσοι εἶχον ἀσθενοῦντας νόσοις had any sick with various diseases brought ποικίλαις ἥγαγον αὐτοὺς πρὸς them to him; and he laid hands on each of αὐτῶν· ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς them and healed them. [Luke 4:40] χεῖρας ἐπιτιθεὶς ἐθεραπευεν αὐτούς	
⁴ ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ ⁴ And daimons also were coming out from πολλῶν, κράζοντα καὶ λέγοντα ὅτι many, crying out and saying: "You are the σὺ εἶ ὁ νίος τοῦ Θεοῦ. καὶ ἐπιτιμῶν son of God." And rebuking them, he did not οὐκ εἴᾳ αὐτὰ λαλεῖν allow them to speak. [Luke 4:41]	
⁵ ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ⁵ And he said to them: "I must also ἐτέροις πόλεσιν εὐαγγελίσασθαι με announce the kingdom of God to the other δεῖ τὴν βασιλείαν τοῦ Θεοῦ, ὅτι ἐπὶ cities, because for this I was sent." [Luke 4:43] τοῦτο ἀπεστάλην	

6 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον **6** And it happened, while the crowd pressed ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν υπὸν him to hear the word of God, he was λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς standing by the lake of Gennesaret. [Luke 5:1] παρὰ τὴν λίμνην Γεννησαρέτ.

7 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ **7** And he saw two boats standing by the τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν lake; but the fishermen had gone out of αποβάντες ἔπλυνον τὰ δίκτυα. them and were washing their nets. [Luke 5:2]

8 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὁ ἦν **8** And entering into one of the boats, which Σίμωνος, ἡρώτησεν αὐτὸν ἀπὸ τῆς was Simon's, he asked him to put out a little γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ from the land. And sitting down, he was ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. teaching the crowds from the boat. [Luke 5:3]

9 Ως δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς **9** And when he ceased speaking, he said to τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος Simon: "Put out into the deep and let down καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς your nets for a catch." [Luke 5:4] ἄγραν.

10 καὶ ἀποκριθεὶς Σίμων εἶπεν. **10** And Simon answering said: "Master, Ἐπιστάτα, δι' ὅλης νυκτὸς through the whole night we toiled and took κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ nothing; but at your word I will let down τῷ όήματί σου χαλάσω τὰ δίκτυα. the net." [Luke 5:5]

11 καὶ τοῦτο ποιήσαντες συνέκλεισαν **11** And having done this, they enclosed a πλῆθος ἰχθύων πολύ, διερρήστεο δὲ great multitude of fishes; and their nets τὰ δίκτυα αὐτῶν. were breaking. [Luke 5:6]

12 ιδὼν δὲ Σίμων Πέτρος προσέπεσεν **12** But Simon Peter, seeing it, fell down at τοῖς γόνασιν Ἰησοῦ λέγων· Ἔξελθε the knees of Jesus, saying: "Depart from me, ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλός εἰμι, for I am a sinful man, Lord." [Luke 5:8] κύριε.

13 εἶπεν δὲ πρὸς τὸν Σίμωνα ὁ **13** And Jesus said to Simon: "Fear not; from Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν now on you shall be catching men." [Luke ἀνθρώπους ἔσῃ ζωγρῶν 5:10]

14 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ **14** And having brought the boats to the land, τὴν γῆν ἀφέντες πάντα they left all and followed him. [Luke 5:11] ἥκολούθησαν αὐτῷ

15 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν **15** And it happened, while he was in one of μιᾶς τῶν πόλεων καὶ ἴδοὺ ἀνὴρ the cities, behold, a man full of leprosy. And πλήρης λέπρας· εἰδὼν δὲ τὸν Ἰησοῦν, seeing Jesus, he fell on his face and begged πεσών ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ him, saying: "Lord, if you will, you are able λέγων· Κύριε, ἐὰν θέλῃς δύνασάι με to cleanse me." [Luke 5:12]
καθαρίσαι

16 καὶ ἐκτείνας τὴν χεῖρα ἤψατο **16** And stretching out his hand, he touched αὐτοῦ λέγων· Θέλω, καθαρίσθητι· him, saying: "I will; be cleansed." And καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' immediately the leprosy departed from αὐτοῦ him. [Luke 5:13]

17 καὶ αὐτὸς παρήγγειλεν αὐτῷ **17** And he commanded him to tell no one: μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθών δεῖξον "But go, show yourself to the priest and σεαυτὸν τῷ ἵερεῖ καὶ προσένεγκε offer for your cleansing according as Moses περὶ τοῦ καθαρισμοῦ σου καθὼς commanded, for a testimony to them." [Luke προσέταξεν Μωϋσῆς, εἰς μαρτύριον 5:14]
αὐτοῖς

Notes

What is to us and to you (τί ἡμῖν καὶ σοι - ti hēmin kai soi) (v. 1) [translation]

This is a literal translation of a Hebraic idiom denoting a disconnect in purpose or authority. The term "Nazarene" is excluded here, as it is absent in the earliest Marcionite/Jamesian witnesses, likely to decouple the Savior from a specific geographical/biological origin.

δαιμονίου (daimoniou) (v. 1, 4) [translation]

Transliterated as 'daimon' to preserve the distinction from divine messengers (angeloi). In the Essene/Zoroastrian dualistic framework, this is an adversarial spirit-entity—a manifestation of the Spirit of Darkness that the Messiah must forcefully subdue. The daimon recognizes the Savior's identity through spiritual authority.

ο ἄγιος τοῦ θεοῦ (ho hagios tou theou) (v. 1) [theological]

The confession of the spirit is clinical; it recognizes the quality of holiness—the set-apart nature—of Jesus.

Excision of Ναζαρηνέ (Nazarene) (v. 1) [excision]

The term "Nazarene" is omitted in verse 34, following the earliest Marcionite and Jamesian witnesses. This decoupling serves to present Jesus as a purely pneumatic figure rather than one defined by a specific geographical or biological origin.

ἐπετίμησεν (epetimēsen) (v. 2) [translation]

Translated as 'rebuked.' This term denotes a formal, authoritative censure. In the forensic layer of the Protograph, it functions as a legalistic command issued by a superior pneumatic

authority to a subordinate entity of the material age.

φιμώθητι (phimōthēti) (v. 2) [translation]

Literally 'be muzzled.' Rendered as 'be silenced' to convey the forceful binding of the entity's voice, rejecting softer western variants like 'hold thy peace.'

εἰς μέσον (eis meson) (v. 2) [translation]

Translated as 'into the middle.' Refers to the central space of the synagogue assembly. This detail indicates that the exorcism was a public, forensic demonstration intended to provide 'witness' to the community.

μηδὲν βλάψαν αὐτόν (mēden blapsan auton) (v. 2) [translation]

Translated as 'having harmed him not at all.' The use of μηδὲν (nothing/not at all) and βλάψαν (harming/injuring) emphasizes the totality of Jesus's authority. The entity is permitted a final physical exertion (the throw) but is legally barred from inflicting biological injury upon the host.

ἐξ αὐτοῦ / ἀπ' αὐτοῦ (v. 2) [translation]

The Greek shifts from ἐξ (out from the interior) to ἀπ' (away from the person). This tracks the clinical sequence of the entity leaving the internal space and subsequently detaching from the man's presence.

Kingdom of God (τὴν βασιλείαν τοῦ Θεοῦ - tēn basileian tou theou) (v. 5) [theological]

This phrase is a hallmark of the Lukan/Proto-Lukan layer. It identifies the "Actual Jesus" not as a personal savior, but as the herald of a new spiritual order. The "Kingdom of God" is the central thematic marker of the Jamesian Protograph, denoting the internal spiritual order that supersedes the physical administration of the world.

εὐαγγελίσασθαι (euangelisasthai) (v. 5) [translation]

The Greek identifies Jesus's primary function as an announcer or herald of a new governance.

Catching Men (ἀνθρώπους ἔσῃ ζωγρῶν - anthrōpous esē zōgrōn) (v. 13) [translation]

Literally "catching alive." The specific Lukan vocation narrative (5:1-11) is retained as a Jamesian original. Unlike the abrupt Markan calling, this emphasizes a "miraculous catch," establishing the dependence of the disciples on divine providence rather than their own merit.

ἀφέντες πάντα (aphentes panta) (v. 14) [theological]

The "leaving of all" is a fundamental Ebionite requirement, establishing the socio-economic baseline of the community.

λέπρας (lepras) (v. 15, 16) [theological]

In the Jamesian layer, the cleansing of the leper is a forensic proof of the Spirit's power to restore the human "vessel" to its correct internal state.

Moses Commanded (καθὼς προσέταξε Μωυσῆς - kathōs prosetaxe Mōysēs) (v. 17)

[theological]

The preservation of this reference (5:14) is critical. It shows the Jamesian Jesus upholding the Law as a "testimony," prioritizing the internal reality of cleansing while maintaining external continuity with the Torah.

ἱερεῖ (hierei) (v. 17) [translation]

The singular "priest" denotes the specific legal officer required for the validation of the cure.

Proto-Luke Chapter 3

On a level place, surrounded by a great crowd from Judea, Jerusalem, and the coastal regions, Jesus delivers the foundational teaching of the movement. Here are the Beatitudes—not spiritualized blessings for the 'poor in spirit,' but direct declarations to those who are literally poor, hungry, and weeping. Here too are the corresponding Woes upon the rich and satisfied. This is the constitution of a new community: one built on radical generosity, love of enemies, and the rejection of judgment. The sermon concludes with the parable of two foundations—the one who hears and acts versus the one who hears and does nothing.

Greek Text	English Translation
1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις 1 And it happened in those days, he went ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος out to the mountain to pray, and he was προσεύξασθαι, καὶ ἦν spending the night in the prayer of God. διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. [Luke 6:12]	
2 καὶ ὅτε ἐγένετο ἡμέρα, 2 And when it became day, he called his προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, disciples; and choosing from them twelve, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, whom he also designated as emissaries: οὓς καὶ ἀποστόλους ὠνόμασεν. [Luke 6:13]	
3 Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, 3 Simon, whom also he named Peter, and καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, {καὶ Andrew his brother, [and James and John]... Ιάκωβον καὶ Ιωάννην}... [Luke 6:14]	
4 ... 4 ... [Luke 6:15]	
5 {καὶ Ιούδαν Ιακώβου} καὶ Ιούδαν 5 [and Judas of James] and Judas Iscariot, Ἰσκαριώθ, ὃς ἐγένετο προδότης, who became a betrayer. [Luke 6:16]	

⁶ Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ ⁶ And coming down with them, he stood on τόπου πεδινοῦ, καὶ ὥχλος πολὺς a level place, and a great crowd of his μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ disciples, and a great multitude of the τοῦ λαοῦ ἀπὸ πάσης τῆς Ιουδαίας people from all Judea and Jerusalem and καὶ Ιερουσαλήμ καὶ τῆς παραλίου the coast of Tyre and Sidon, who came to Τύρου καὶ Σιδώνος, οἵ ἤλθον ἀκοῦσαι hear him and to be healed from their αὐτοῦ καὶ ιαθῆναι ἀπὸ τῶν νόσων diseases; and those troubled by unclean αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ spirits were being healed. And all the crowd πνευμάτων ἀκαθάρτων was seeking to touch him, because power ἐθεραπεύοντο. καὶ πᾶς ὁ ὥχλος was going out from him and healing all. ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις [Luke 6:17-19]
παρ' αὐτοῦ ἐξήρχετο καὶ ιᾶτο πάντας.

⁷ Καὶ αὐτὸς ἐπάρας τοὺς ὄφθαλμοὺς ⁷ And he, lifting up his eyes upon his αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ disciples, said: "Blessed are you, the poor, ἔλεγεν. Μακάριοι οἱ πτωχοί, ὅτι for yours is the kingdom of God." [Luke 6:20] ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

⁸ μακάριοι οἱ πεινῶντες νῦν, ὅτι ⁸ Blessed are you who hunger now, for you χορτασθήσεσθε. μακάριοι οἱ shall be satisfied. Blessed are you who weep κλαίοντες νῦν, ὅτι γελάσετε. now, for you shall laugh. [Luke 6:21]

⁹ μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς ⁹ Blessed are you when men hate you, and οἱ ἀνθρώποι καὶ ὅταν ἀφορίσωσιν when they exclude you and reproach you ὑμᾶς καὶ ὄνειδίσωσιν καὶ ἐκβάλωσιν and cast out your name as evil, on account τὸ ὄνομα ὡς πονηρὸν ἔνεκα of the son of man. Rejoice in that day and τοῦ υἱοῦ τοῦ ἀνθρώπου· χάροητε ἐν leap for joy, for behold, your reward is great ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ίδοὺ in the heaven; for according to the same γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ things their fathers did to the prophets. οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν [Luke 6:22-23]
τοῖς προφήταις οἱ πατέρες αὐτῶν.

¹⁰ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ¹⁰ But woe to you, the rich, for you have ἀπέχετε τὴν παράκλησιν ὑμῶν. received your consolation. [Luke 6:24]

¹¹ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ¹¹ Woe to you who are full now, for you ὅτι πεινάσετε. οὐαὶ, οἱ γελῶντες νῦν, shall hunger. Woe, those laughing now, for ὅτι πενθήσετε καὶ κλαύσετε. οὐαὶ you shall mourn and weep. Woe when all ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ men speak well of you. [Luke 6:25-26]
ἀνθρώποι.

¹² Αλλὰ ύμῖν λέγω τοῖς ἀκούουσιν. ¹² But I say to you who listen: Love your ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, enemies, bless those who hate you, and εὐλογεῖτε τοὺς μισοῦντας ὑμᾶς καὶ pray for those who mistreat you. [Luke προσεύχεσθε περὶ τῶν 6:27-28]
ἐπηρεαζόντων ὑμᾶς.

¹³ τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα ¹³ To the one striking you on the jaw, offer πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ also the other; and from the one taking your αἱροντός σου τὸ ἴματιον καὶ τὸν outer-garment, do not withhold the tunic. χιτῶνα μὴ κωλύσῃς. [Luke 6:29]

¹⁴ καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν ¹⁴ And as you wish that men should do to οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως. you, do likewise to them. [Luke 6:31]

¹⁵ πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν ¹⁵ But love your enemies and do good and καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν lend, despairing of nothing; and your ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς reward will be great, and you will be sons ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου. of the Most High, for he is kind to the ungrateful and evil. [Luke 6:35]

¹⁶ Τί δέ με καλεῖτε· Κύριε κύριε, καὶ ¹⁶ And why do you call me 'Lord, Lord,' οὐ ποιεῖτε ἀ λέγω; and do not do what I say? [Luke 6:46]

¹⁷ πᾶς ὁ ἐρχόμενος πρός με καὶ ¹⁷ Everyone coming to me and hearing my ἀκούων μου τῶν λόγων καὶ ποιῶν words and doing them—I will show you αὐτούς, ὑποδείξω ὑμῖν τίνι ἔστιν whom he is like. [Luke 6:47]
ὅμοιος.

¹⁸ ὅμοιός ἔστιν ἀνθρώπω ¹⁸ He is like a man building a house, who οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ dug and deepened and laid a foundation ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ upon the rock; and when a flood happened, τὴν πέτραν· πλημμύρης δὲ the river broke against that house and was γενομένης προσέρηξεν ὁ ποταμὸς τῇ not strong enough to shake it, because it οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἰσχυσεν was built well. [Luke 6:48]
σαλεῦσαι αὐτὴν διὰ τὸ καλῶς
οἰκοδομῆσθαι αὐτήν.

¹⁹ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ¹⁹ But the one hearing and not doing is like ὅμοιός ἔστιν ἀνθρώπω a man building a house upon the ground οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν without a foundation, against which the χωρὶς θεμελίου, ἦ προσέρηξεν ὁ river broke, and immediately it collapsed, ποταμός, καὶ εὐθὺς συνέπεσεν καὶ and the crash of that house was great. [Luke ἐγένετο τὸ όγηγμα τῆς οἰκίας ἐκείνης 6:49]
μέγα.

Notes

Prayer of God (**τῇ προσευχῇ τοῦ Θεοῦ - tē proseuchē tou theou**) (v. 1) [translation]

Retained as literal 'prayer of God.' While traditional translations soften this to 'prayer to God,' the source text uses the genitive *τοῦ Θεοῦ*, implying a state of being 'in the prayer belonging to God' or a specific divine influx.

Verse Division (Luke 6:12-13) (v. 1, 2) [textual]

Both Codex Sinaiticus (01) and Codex Vaticanus (03) treat Luke 6:12 as a distinct narrative unit (Section 43 in critical apparatus). Tertullian references the mountain withdrawal independently in *Adversus Marcionem* 4.13.1, discussing it as a specific 'work of power' before addressing the selection in 4.13.4. This separation preserves the deliberate 'wait' in the text—the movement from night-long divine communion to daylight human selection.

Designated (**ὤνόμασεν - ὄνομασεν**) (v. 2) [translation]

The verb implies more than simple naming; it is the forensic conferral of a title or office. 'Named' is a literal translation of the root 'onoma,' but 'designated' more accurately reflects the clinical appointment of a specific group to a specific rank within the pneumatic hierarchy.

Emissaries (**ἀποστόλους - apostolous**) (v. 2) [translation]

The Greek denotes 'those sent out with a specific commission.' Using 'emissaries' strips away later ecclesiastical hagiography and returns the figure to its functional role as a legal representative of Jesus.

Positioning of the Apostolic Clause (v. 2) [textual]

In both the canonical Lukian substrate and the Marcionite layer reported by Tertullian (*Adversus Marcionem* 4.13.4), the designation clause ('whom he also designated as emissaries') is positioned as the climax of the selection process (v. 2), not as a summary at the end of the name list. Moving it to the end of the list is not supported by major uncials such as 01 (Sinaiticus) or 03 (Vaticanus) and creates a narrative disconnect.

Abbreviated Name List (Luke 6:14-16) (v. 3, 4, 5) [textual]

The full twelve-name list is not forensically preserved in the Marcionite/Proto-Lukan witnesses. Tertullian (*Adv. Marc.* 4.13.6) specifically attests Simon/Peter and Judas Iscariot. The middle names (Philip, Bartholomew, Matthew, Thomas, James of Alpheus, Simon the Zealot) are unattested in the Marcionite layer—Tertullian passes over them in silence, moving directly from the 'Pillars' to the betrayer. Ellipses indicate the forensic gap.

Named Peter (**ὤνόμασεν Πέτρον - ὄνομασεν Petron**) (v. 3) [translation]

The verb indicates the conferral of a title ('The Rock'). Specifically attested by Tertullian (*Adv. Marc.* 4.13.6) as an act of power. In the Jamesian stratum, this highlights the specific functional role Peter was meant to play within the community's legal framework.

Betrayer (**προδότης - prodōtēs**) (v. 5) [translation]

The identification of Judas as a ' betrayer' (not merely 'traitor') is verified by Tertullian (4.13.6) and is essential to the stratum's narrative arc regarding the failure of biological

associations and the legal necessity of the Passion.

Judas Iscariot (Ιούδαν Ἰσκαριώθ - Ioudan Iskariōth) (v. 5) [textual]

The spelling 'Iskariōth' is retained over 'Iskariōtēs' to remain honest to the Western and Marcionite tradition (Codex Bezae 05), which identifies him by a term likely reflecting his origin or a sectarian label rather than the later standardized Greek patronymic.

Mountain (τὸ ὄρος - to oros) (v. 1) [theological]

In the Jamesian framework, the mountain is the site of the new 'Opposition Priesthood' law-giving, mirroring Sinai but internalizing the command.

Poor (πτωχοί - ptōchoi) (v. 7) [theological]

Unlike the Matthean 'poor in spirit,' this stratum uses the literal term for material poverty. This aligns with the 'Jamesian Layer' which identifies the followers as the Ebionim (The Poor).

The Rich (πλουσίοις - plousiois) (v. 10) [theological]

This forensic 'Woe' is unique to the Lukan/Proto-Lukan stratum and is a primary marker of Jamesian theology, which views wealth as a consolidation of the current corrupt age. The 'Woes' are restored as an integral part of the 'Charter of the Hebrews.' They define the Kingdom by what it excludes—the material security and social status of the Roman-era elite.

παράκλησιν (paraklēsin) (v. 10) [translation]

Used here in its forensic sense of a legal 'advocacy' or 'comfort' that has already been exhausted by material wealth.

Tunic (χιτῶνα - chitōna) (v. 13) [translation]

This refers to the inner garment. The command is to allow the total stripping of the external self to preserve the internal 'Royal Law' of love.

Despairing of nothing (μηδὲν ἀπελπίζοντες - mēden apelpizontes) (v. 15) [translation]

A difficult Greek phrase. In the Jamesian context, it implies an absolute reliance on divine providence rather than a calculated 'return' on a loan, shunning the commercial logic of the state.

Doing (ποιῶν - poiōn) (v. 14, 16, 17) [theological]

This present participle denotes continuous, active loyalty. This is the cornerstone of the 'Jamesian Layer'—that 'Faith-Alone' (the Pauline Layer) is insufficient without the Ma'asim (Works of Love). The imperative 'do' is the active verb governing the Golden Rule (6:31), which Jamesian theology regards as the 'Law of Liberty.'

Foundation (θεμέλιον - themelion) (v. 18, 19) [theological]

In this stratum, the foundation is not a creed or a church hierarchy (Orthodoxy Layer), but the internal practice of the words of Christ in action—actual ethical conduct.

πέτραν (petran) (v. 18) [theological]

The 'Rock' in this stratum is not an institutional figure (Peter) but the 'words' of Jesus himself, providing the only stable foundation against the instability of the material age.

Omission in 6:23 (v. 9) [excision]

The reference to 'their fathers' and the 'prophets' is often viewed as a later addition to tether the 'Poor' to the old national history; the Protopraph focuses on the immediate pneumatic reward.

Hate (**μισοῦντας** - **misountas**) (v. 12) [textual]

The reconstruction prioritizes 'those who hate you' over the canonical 'those who curse you' (**καταρωμένους**). This reflects the forensic reality of the Jamesian community facing active social and legal opposition from the established elite.

Mistreat (**ἐπηρεαζόντων** - **epereazontōn**) (v. 12) [translation]

'Mistreat' captures the sense of malicious prosecution or active harassment. The command establishes the 'Royal Law of Liberty' as a non-resistant internal governor.

Forensic Gap (Luke 6:15) (v. 4) [textual]

Verse 4 (Luke 6:15) is entirely unattested in the Marcionite witnesses. The clinical nature of the Jamesian layer focuses on the office of the Twelve and the figures of Peter and Judas, passing over the intermediate names (Philip, Bartholomew, Matthew, Thomas, James of Alphaeus, Simon the Zealot) in silence. The ellipsis marks this forensic gap transparently.

The Brethren (James and John) (v. 3) [textual]

Andrew, James, and John appear in brackets as high-probability inclusions in the pre-canonical substrate. Though lacking the specific polemical verification Tertullian provides for Peter, their presence among the 'Pillars' (Gal. 2:9) makes their inclusion forensically reasonable.

Proto-Luke Chapter 4

The teaching gives way to action. A centurion's servant is healed through a word spoken at a distance—the faith of a Roman outsider surpassing anything found in Israel. At Nain, a widow's only son is raised from his funeral bier, and fear grips the crowd: 'A great prophet has risen among us.' John the Baptist, hearing of these deeds from prison, sends messengers to ask the defining question: 'Are you the one who is coming, or should we expect another?' The answer comes not in titles but in evidence: the blind see, the lame walk, the dead are raised, and the poor receive good news.

Greek Text	English Translation
1 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ¹ After he had ended all his words in the ὥρματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ hearing of the people, he entered into λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. Capernaum. [Luke 7:1]	
2 Ἐκατοντάρχου δέ τινος δοῦλος ² And a certain centurion's slave, who was κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν dear to him, was sick and at the point of αὐτῷ ἔντιμος. death. [Luke 7:2]	
3 ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ³ And when he was now not far from the ἀπὸ τῆς οἰκίας ἔπειμψεν φίλους ὁ house, the centurion sent friends to him, ἐκατοντάρχης λέγων αὐτῷ· Κύριε, μὴ saying to him: "Lord, trouble not yourself, σκύλλου, οὐ γὰρ ίκανός εἰμι ἵνα ύπὸ for I am not worthy that you should enter τὴν στέγην μου εἰσέλθης· διὸ οὐδὲ under my roof. Therefore neither did I think ἐμαυτὸν ἡξίωσα πρὸς σὲ ἐλθεῖν· myself worthy to come to you; but say in a ἀλλὰ εἰπὲ λόγῳ, καὶ ιαθήτω ὁ παῖς word, and let my slave be healed." [Luke μου. 7:6-7]	
4 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ⁴ And when Jesus heard these things, he ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ wondered at him, and turned and said to ἀκολουθοῦντι αὐτῷ ὅχλῳ εἶπεν· the crowd following him, "I tell you, I have Λέγω ύμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ not found such faith, no, not in Israel." [Luke τοσαύτην πίστιν εὗρον. 7:9]	
5 Καὶ ύποστρέψαντες εἰς τὸν οἶκον οἱ ⁵ And they that were sent, returning to the πεμφθέντες εὗρον τὸν δοῦλον house, found the slave whole. [Luke 7:10] ὑγιαίνοντα.	
6 Καὶ ἐγένετο ἐν τῇ ἔξῆς ἐπορεύθη εἰς ⁶ And it came to pass the day after, that he πόλιν καλουμένην Ναΐν, καὶ went into a city called Nain; and many of συνεπορεύοντο αὐτῷ οἱ μαθηταὶ his disciples went with him, and a great αὐτοῦ καὶ ὄχλος πολύς. crowd. [Luke 7:11]	

⁷ ὡς δὲ ἦγγισεν τῇ πύλῃ τῆς πόλεως, ⁷ Now when he came near to the gate of the καὶ ἴδου ἐξεκομίζετο τεθνηκώς, νίος city, behold, there was a dead man carried μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ out, the only son of his mother, and she was ἦν χήρα, καὶ ὥχλος τῆς πόλεως a widow. [Luke 7:12]
ἴκανὸς ἦν σὺν αὐτῇ.

⁸ καὶ ἴδων αὐτὴν ὁ κύριος ⁸ And when the Lord saw her, he had ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν compassion on her and said to her: "Do not αὐτῇ· Μὴ κλαῖε. weep." [Luke 7:13]

⁹ καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ ⁹ And he came and touched the bier, and δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν they that bore him stood still. And he said, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. "Young man, I say to you, arise." [Luke 7:14]

¹⁰ καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ¹⁰ And he that was dead sat up and began ἥρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ to speak. And he delivered him to his μητρὶ αὐτοῦ. mother. [Luke 7:15]

¹¹ ἔλαβεν δὲ φόβος πάντας καὶ ¹¹ And fear took hold of all, and they ἐδόξαζον τὸν θεὸν λέγοντες ὅτι glorified God, saying, "A great prophet has Προφήτης μέγας ἤγέρθη ἐν ἡμῖν, καὶ appeared among us," and, "God has visited ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν his people." [Luke 7:16]
αὐτοῦ.

¹² Καὶ ἀπήγγειλαν Ἰωάννη οἱ ¹² And John, calling to him two of his μαθητὰί αὐτοῦ περὶ πάντων τούτων. disciples, sent them to Jesus, saying, "Are καὶ προσκαλεσάμενος δύο τινὰς τῶν you the one coming, or do we look for μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν another?" [Luke 7:18-19]
πρὸς τὸν κύριον λέγων· Σὺ εἰ ὁ
ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

¹³ καὶ ἀποκριθεὶς εἶπεν αὐτοῖς. ¹³ Then Jesus answering said to them, "Go Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἀ your way, and tell John what things you εἴδετε καὶ ἤκουσατε. τυφλοὶ have seen and heard; how that the blind see, ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, the lame walk, the lepers are cleansed, the λεπροὶ καθαρίζονται καὶ κωφοὶ deaf hear, the dead are raised, and to the ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ poor the good news is announced." [Luke εὐαγγελίζονται. 7:22]

¹⁴ καὶ μακάριός ἐστιν ὃς ἐὰν μὴ ¹⁴ And blessed is he, whoever shall not be σκανδαλισθῇ ἐν ἐμοί. offended in me. [Luke 7:23]

15 οὗτός ἐστιν περὶ οὗ γέγραπται. **15** "This is he, of whom it is written: 'Behold, I send my messenger before your face, who shall prepare your way before you.'" [Luke 7:27]

16 λέγω ὑμῖν, μείζων ἐν γεννητοῖς **16** "For I say to you, among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." [Luke 7:28]

17 Καὶ ἴδου γυνὴ ἥτις ἦν ἐν τῇ πόλει **17** And, behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. [Luke 7:37]
μύρου.

18 καὶ στᾶσα ὠπίσω παρὰ τοὺς πόδας **18** And she 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. [Luke 7:38]
ἀύτοῦ καὶ ἤλειφεν τῷ μύρῳ.

19 οὐ χάριν λέγω σοι, ἀφέωνται αἱ **19** "Wherefore I say to you, her sins, which are many, are forgiven; for she loved much." [Luke 7:47]

20 εἶπεν δὲ αὐτῇ· Αφέωνται σου αἱ **20** And he said to her, "Your sins are forgiven." [Luke 7:48]

21 εἶπεν δὲ πρὸς τὴν γυναῖκα· ή **21** And he said to the woman, "Your faith has saved you; go in peace." [Luke 7:50]
εἰρήνην.

Notes

Slave (δοῦλος - doulos) (v. 2, 3) [translation]

Strictly maintained as "slave." This is a clinical socioeconomic fact of the Roman military hierarchy; softening it to "servant" obscures the power dynamic inherent in the centurion's confession of authority.

ἰαθήτω (iathētō) (v. 3) [translation]

Passive imperative: "let him be healed." The centurion recognizes that the Savior's word operates as a forensic command over physical reality.

In Israel (ἐν τῷ Ἰσραήλ) (v. 4) [textual]

Tertullian and Epiphanius both preserve this word order, which places the emphasis on the lack of internal spiritual loyalty within the established religious center.

Omission of 7:3-5 (v. 2, 3, 4, 5) [excision]

The narrative of the Judean elders interceding for the centurion is absent in the earliest Marcionite witnesses. Its removal emphasizes the direct, unmediated faith of the Gentile officer.

ἐγέρθητι (ēgerthēti) (v. 9) [translation]

Passive: "be awakened" or "be raised." This term denotes the restoration of the pneumatic force to the biological shell.

Appeared (prodiit / προῆλθεν) (v. 11) [textual]

Tertullian's Latin (prodiit) suggests Marcion's text may have used a verb meaning "appeared" or "came forth" rather than the canonical "arisen" (ἠγέρθη), possibly to avoid a specific physicalist resurrection theology at this early stage.

Prophet (προφήτης - Prophētēs megas) (v. 11) [theological]

The identification of Jesus as a prophet is a hallmark of the Jamesian layer, grounding him in the historical prophetic tradition of Israel rather than the later "Cosmic Christ" of Paul. The crowd's recognition of a "Great Prophet" identifies Jesus within the context of the promised "Prophet like Moses," reinforcing the Jamesian community's continuity with the high prophetic tradition.

Poor (πτωχοί - ptōchoi) (v. 13) [theological]

The good news is specifically announced to the materially poor, reinforcing the Ebionite "Theology of Reversal" found in the previous chapter. The literal "poor" receive the formal announcement of the new governance. In the Jamesian Protograph, this is the clinical objective of the mission, proving the arrival of the new age through the reversal of material lack.

Dead are raised (νεκροὶ ἐγείρονται) (v. 13) [theological]

Within the Jamesian matrix, these 'works' serve as forensic proof of divine authority to remit sins and restore the spiritual state of humanity. These works are forensic evidence of the Messiah's authority over death and disease.

Omission of 7:24-35 [excision]

While canonical Luke includes a lengthy discourse on John the Baptist, the Protograph focuses on the direct "Works of Love" as the sole validator of the mission.

Messenger (ἄγγελον - angelon) (v. 15) [translation]

Translated as "messenger" to denote the functional role of the figure (John), avoiding the supernatural baggage of "angel."

Who shall prepare (ος κατασκευάσει) (v. 15) [textual]

Tertullian and the Adamantius Dialogue confirm this wording for Marcion's text, which tethers the movement to the "Old Testament" prophetic modulo while asserting Jesus as the fulfillment.

Sinner (άμαρτωλός - hamartōlos) (v. 17) [theological]

The inclusion of the "sinful woman" highlights the Jamesian focus on proactive reconciliation over ritual purity.

She loved much (ἡγάπησεν πολύ) (v. 19) [theological]

This confirms the "Works of Love" layer—that forgiveness and salvation are the result of the internal reality of love manifested in action (Ma'asim).

Your faith has saved you (ή πίστις σου σέσωκέν σε) (v. 21) [theological]

In this context, "faith" is not the Pauline intellectual assent, but a "Faith-Loyalty" that compels the woman to act with devotion.

Proto-Luke Chapter 5

The nature of true family is redefined. When Jesus is told that his mother and brothers are standing outside, seeking him, he responds with a radical declaration: 'My mother and my brothers are those who hear the word of God and do it.' Kinship is no longer determined by blood but by obedience to the word. This principle is then illustrated through parables of hearing—the sower and the seed, the lamp that must not be hidden. The chapter establishes the community of listeners and doers as the new household of God.

Greek Text	English Translation
¹ Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ ¹ And it happened afterward, that he made αὐτὸς διώδευεν κατὰ πόλιν καὶ his way through city and village, κώμην κηρύσσων καὶ announcing and telling the good news of εὐαγγελιζόμενος τὴν βασιλείαν τοῦ the kingdom of God; and the twelve were θεού, καὶ οἱ δώδεκα σὺν αὐτῷ, with him, [Luke 8:1]	
² Καὶ γυναικές τινες αἵτινες ἦσαν ² And certain women who had been healed τεθεραπευμέναι ἀπὸ πνευμάτων from evil spirits and infirmities, who were πονηρῶν καὶ ἀσθενειῶν, αἵτινες καὶ ministering to him from their possessions. διηκόνουν αὐτῷ ἀπὸ τῶν ³ [Luke 8:2-3] ὑπαρχόντων αὐταῖς.	
³ Οὐδεὶς δὲ λύχνον ἄφας καλύπτει ³ "No one having lit a lamp covers it with a αὐτὸν σκεύει ἢ ὑποκάτω κλίνης vessel or puts it under a bed, but puts it on a τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, lampstand, so that those entering may see ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ the light." [Luke 8:16] φῶς.	
⁴ οὐ γάρ ἔστιν κρυπτὸν ὃ οὐ φανερὸν ⁴ "For there is nothing hidden which will γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ not become manifest, nor secret which will γνωσθῇ. not be known." [Luke 8:17]	
⁵ βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν ⁵ "Look then how you hear; for whoever γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἔχειν ἔχειν ἀριθήσεται does not have, even what he seems to have ἀπ' αὐτοῦ. shall be taken away from him." [Luke 8:18]	
⁶ Απηγγέλη δὲ αὐτῷ· Ή μήτηρ σου ⁶ And it was announced to him: "Your καὶ οἱ ἀδελφοί σου ἔστήκασιν ἔξω mother and your brothers stand outside, ἰδεῖν θέλοντές σε. wanting to see you." [Luke 8:20]	

⁷ ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς. ⁷ But he answering said to them: "Who is Τίς μου ἡ μήτηρ καὶ τίνες οἱ ἀδελφοί my mother and who are my brothers? If not μου; εἰ μὴ οἱ τὸν λόγον τοῦ θεοῦ those who hear my words and do them?" ἀκούοντες καὶ ποιοῦντες. [Luke 8:21]

⁸ Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν ... ⁸ And it happened on one of the days... he εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ said to them: "Let us pass over to the other πέραν τῆς λίμνης." [Luke 8:22]

⁹ ... ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ⁹ ...And he, being awakened, rebuked the ἄνεμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· wind and the surging of the water, and they καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. ceased, and there was a calm. And he said εἶπεν δὲ αὐτοῖς· Ποῦ ἡ πίστις ὑμῶν; to them: "Where is your faith?" And they, φοβηθέντες δὲ ἐθαύμασαν λέγοντες being afraid, wondered, saying to one πρὸς ἄλλήλους· Τίς ἀρα οὗτός ἐστιν another: "Who then is this, that he ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ commands the winds and the water, and ὕδατι, καὶ ὑπακούουσιν αὐτῷ; they obey him?" [Luke 8:24-25]

Notes

Good news (εὐαγγελιζόμενον - euangelizomenon) (v. 1) [translation]

The Greek implies the acting out of a herald's duty. In the Jamesian context, this "Kingdom" is a present ethical reality manifested in the community of the poor.

Possessions (ὑπαρχόντων - hyparchontōn) (v. 2) [translation]

Literally "things belonging to them." This highlights the economic substrate of the early movement, where the wealthy were commanded to redistribute their possessions to support the mission to the Poor.

Excision of Names (8:2-3) (v. 2) [excision]

The specific list of names (Joanna, Susanna, etc.) found in canonical Luke is absent in this stratum, as the Jamesian core focuses on the functional act of stewardship rather than individual biological identifiers.

Hidden (κρυπτόν - krypton) (v. 4) [theological]

Refers to that which is covered or concealed. Paired with 'manifest' (φανερόν — phaneron, meaning 'apparent' or 'visible'), this establishes the eschatological certainty that pneumatic truth will overwrite the material deception of the current age. Tertullian (4.19.5) and the Protopraph prioritize the manifestation of truth in the physical realm. The 'Light' is not a private Gnostic secret but the public manifestation of Love.

Secret (ἀπόκρυφον - apokryphon) (v. 4) [translation]

Literally 'hidden away' or 'stored in a secret place.' Translated as 'secret' rather than using the ecclesiastical term 'apocryphal' to remain honest to the literal Greek sense of a thing kept

out of sight.

Shall not be known (**οὐ μὴ γνωσθῆ - ho ou mē gnōsthē**) (v. 4) [translation]

The use of the double negative (*οὐ μὴ*) in the Greek indicates a strong emphasis on the impossibility of the secret remaining concealed. It functions as a forensic guarantee of the ultimate revelation of the Influx.

Ellipsis and Attestation (8:17) (v. 4) [textual]

Tertullian (Adv. Marc. 4.19.5) only explicitly alludes to the first half of the verse—"hidden things becoming manifest"—leaving the second half regarding 'secrets' technically unattested in the polemical record. The full Greek text represents a restoration based on the high probability of the Lukian/Q-source substrate remaining intact.

What he seems to have (**οἶδεν εἶχεν - ho dokei echein**) (v. 5) [theological]

The term *δοκεῖ* (*dokei*) is retained to highlight the illusory nature of material possession in the Jamesian stratum. In the 'Epistemology of Use,' those who rely on the appearance of wealth find that it is technically non-existent. A forensic warning against intellectual 'faith' that lacks the weight of actual work. The 'Faith-Alone' practitioner (the Pauline Layer) is stripped of the 'grace' they believe they possess because it never manifested in acts of Love.

Excision of 8:19 (v. 6) [excision]

The arrival of the biological family is notably absent in the Marcionite/Jamesian layer to sharpen the impact of the definition in v. 21.

Who is my mother...? (**Τίς μου ἡ μάτηρ...**) (v. 7) [textual]

Tertullian (4.19.6, 4.19.11) confirms this interrogative opening, which is more polemical than the canonical "My mother and my brothers are..." The reconstruction follows the interrogative variant preserved by Tertullian and Marcion. It serves to decouple Jesus from biological and biological-Davidic authority, prioritizing pneumatic loyalty.

Do them (**ποιοῦντες - poiountes**) (v. 7) [theological]

This present participle is the definitive Jamesian marker. The community is not defined by biological descent from David or the family of Jesus, but by the "Doing" of the internal Law of Love.

Pass over (**διέλθωμεν - dielthōmen**) (v. 8) [textual]

Tertullian (4.20.3) uses the Latin 'transfretat,' emphasizing the crossing into Gentile territory (the 'Other Side'). The reconstruction relies on Tertullian's focus exclusively on the crossing itself and the command to pass over; details of boarding the boat and departure are not attested in the polemical summaries of Marcion's Evangelion.

Ellipsis as Forensic Marker (8:22) (v. 8) [excision]

The ellipsis in verse 8 is a deliberate forensic marker acknowledging that the source witness (Tertullian) skips the connecting descriptive narrative, moving directly from the setting of the 'days' to the clinical command of Jesus. The phrases 'and he entered into a boat with his disciples' and 'and they set sail' found in Canonical Luke are excised as secondary editorial bridges designed to harmonize the primitive text into a smoother Greco-Roman narrative.

Lake (**λίμνης - limnēs**) (v. 8) [translation]

Retained as 'lake' to remain honest to the Lukian substrate. While the Matthean and Markan parallels prefer 'sea' (*thalassēs*), the Jamesian Protograph preserves the more precise geographical designation for the body of water.

Rebuked (ἐπετίμησεν - epetimēsen) (v. 9) [translation]

Rendered as 'rebuked' to reflect the authoritative, legalistic binding of the natural elements by Jesus's pneumatic power.

Surging of the water (κλύδωνι τοῦ ὕδατος - klydōni tou hydatos) (v. 9) [translation]

Translated literally as 'surging' or 'raging' of the water. This clinical detail emphasizes the physical debris of the storm that Jesus successfully nullifies.

Calm (γαλήνη - galēnē) (v. 9) [translation]

This term signifies the total restoration of order, a hallmark of the Influx in the Jamesian layer.

Excision of 8:24a (Disciples' Cry) (v. 9) [excision]

The phrase 'And they approached and woke him, saying: Master, master, we are perishing!' (*προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα*) is not attested in the Marcionite layer. Tertullian skips this dialogue, moving directly to the act of the rebuke. The ellipsis is a forensic marker indicating that this 'agitated' narrative bridge is viewed as a later canonical expansion designed to emphasize the disciples' biological fear. By omitting the disciples' cry, the Protograph highlights the suddenness of the Influx—the transition from chaos to calm is immediate and procedural, not a response to human panic.

Who then is this? (Τίς ἄρα οὗτός ἐστιν) (v. 9) [textual]

Unlike the disciples' cry, this final question is explicitly verified. In *Adversus Marcionem* 4.20.1, Tertullian cites the reaction: 'Who is this who commands the winds and the sea/water?' This reaction is essential to the Jamesian stratum because it records the empirical validation of Jesus's authority over the material elements.

Sea vs. Water (Θαλάσσης vs. ὕδατος) (v. 9) [textual]

While Tertullian occasionally uses 'sea' (*mari*), the Greek substrate preserved in the Lukan tradition (and likely the Marcionite copy) maintains 'water' (*toū hydatos*), which is retained for accuracy.

Proto-Luke Chapter 6

Jesus's authority extends over nature, demons, disease, and death itself. Crossing the sea, Jesus calms a storm with a word, prompting the disciples to ask: 'Who then is this, that he commands even the winds and the water?' On the far shore, he confronts a man possessed by a legion of unclean spirits—a dramatic exorcism that sends the demons into a herd of swine. Returning across the lake, he heals a woman who had suffered for twelve years and raises a ruler's daughter from death. The chapter demonstrates that no force—natural, spiritual, or mortal—stands beyond his command.

Greek Text	English Translation
1 Καὶ κατέπλευσαν εἰς τὴν χώραν	1 And they sailed down to the region of the
τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντιπέρα	Gerasenes, which is over against Galilee.
τῆς Γαλιλαίας.	[Luke 8:26]
2 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν	2 And when he went out upon the land, a
ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως	certain man from the city met him who had
ἔχων δαιμόνια χρόνῳ ἵκανῷ.	daimons for a long time. [Luke 8:27]
3 οἱδὼν δὲ τὸν Ἰησοῦν ἀνακράξας	3 And when he saw Jesus, he cried out, and
προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ	fell down before him, and with a loud voice
εἶπεν· Τί ἐμοὶ καὶ σοί, Ἰησοῦν	said: "What is to me and to you, Jesus, Son
υἱόν τοῦ ὑψίστου; δέομαί σου, μή με	of the Most High God? I beseech you, do
βασανίσῃς.	not torment me." [Luke 8:28]
4 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· Τί	4 And Jesus asked him: "What is your
σοί ἐστιν ὄνομα; ὁ δὲ εἶπεν· Λεγιών,	name?" and he said, "Legion," because
ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς	many daimons had entered into him. [Luke
αὐτόν.	8:30]
5 καὶ παρεκάλουν αὐτὸν ἵνα μὴ	5 And they were begging him that he would
ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον	not command them to go away into the
ἀπελθεῖν.	abyss. [Luke 8:31]

⁶ ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἵκανῶν ⁶ Now there was a herd of many swine
βιοσκομένων ἐν τῷ ὄρει· καὶ feeding on the mountain; and they begged
παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ him to allow them to enter into those. And
αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ he allowed them. And the daimons, coming
ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ out from the man, entered into the swine,
δαιμόνια ἀπὸ τοῦ ἀνθρώπου and the herd rushed down the cliff into the
εἰσῆλθον εἰς τοὺς χοίρους, καὶ lake and were drowned. [Luke 8:32-33]
ἀρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν λίμνην καὶ ἀπεπνίγη.

⁷ Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ⁷ And it happened, when Jesus returned,
ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἥσαν γὰρ the crowd welcomed him, for they were all
πάντες προσδοκῶντες αὐτόν. καὶ expecting him. And behold, there came a
ἰδού ἡλθεν ἀνὴρ ὡς ὄνομα Ἰάϊρος καὶ man whose name was Jairus, and he was a
οὗτος ἄρχων τῆς συναγωγῆς ruler of the assembly; and falling at the feet
ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς of Jesus, he was begging him to enter into
πόδας Ἰησοῦ παρεκάλει αὐτὸν his house. [Luke 8:40-41]
εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ.

⁸ ὅτι θυγάτηρ μονογενής ἦν αὐτῷ ὡς ⁸ For he had an only daughter, about twelve
ἔτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν. years old, and she was dying. [Luke 8:42]

⁹ καὶ γυνὴ οὖσα ἐν ψυχαγόνῳ αἴματος ἀπὸ ⁹ And a woman being in a flow of blood for
ἔτῶν δώδεκα, προσελθοῦσα ὅπισθεν twelve years, coming up behind, touched
ἡψατο τοῦ κρασπέδου τοῦ ἱματίου the fringe of his garment, and immediately
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ψυχή της the flow of her blood stopped. [Luke 8:43-44]
τοῦ αἵματος αὐτῆς.

¹⁰ καὶ εἶπεν ὁ Ἰησοῦς· Τίς μου ἥψατο; ¹⁰ And Jesus said: "Who touched me?" [Luke
8:45]

¹¹ ὁ δὲ Ἰησοῦς εἶπεν· Ἡψατό μού τις, ¹¹ But Jesus said: "Someone touched me, for
ἐγὼ γὰρ ἔγνων δύναμιν I knew power going out from me." [Luke 8:46]
ἐξεληλυθυῖαν ἀπ' ἐμοῦ.

¹² ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις ¹² And he said to her: "Daughter, your faith
σου σέσωκέν σε· πορεύου εἰς εἰρήνην. has saved you; go in peace." [Luke 8:48]

¹³ αὐτὸς δὲ κρατήσας τῆς χειρὸς ¹³ But he, taking hold of her hand, called,
αὐτῆς ἐφώνησεν λέγων· Ή παῖς, saying: "Child, arise." And her spirit
ἐγείρουν. καὶ ἐπέστρεψεν τὸ πνεῦμα returned, and she arose immediately. [Luke
αὐτῆς, καὶ ἀνέστη παραχρῆμα. 8:54-55]

14 Συγκαλεσάμενος δὲ τοὺς δώδεκα **14** And calling together the twelve, he gave ἔδωκεν αὐτοῖς δύναμιν καὶ ἔξουσίαν them power and authority over all the ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους daimons and to heal diseases. And he sent θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς them to announce the kingdom of God and κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ to heal. [Luke 9:1-2]
καὶ ἰᾶσθαι τοὺς ἀσθενεῖς.

15 καὶ εἶπεν πρὸς αὐτούς· Μηδὲν **15** And he said to them: "Take nothing for αἱρετε εἰς τὴν ὁδόν, μήτε ὄρβδον the road, neither staff, nor scrip, nor bread, μήτε πήραν μήτε ἄρτον μήτε nor silver, nor to have two tunics." [Luke 9:3] ἀργυρίον.

16 καὶ ὅσοι ἀν μὴ δέχωνται ύμᾶς, **16** "And as many as do not receive you, ἔξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης going out from that city, shake off the dust τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ύμῶν from your feet for a testimony against ἀποτινάσσετε εἰς μαρτύριον ἐπ' them." [Luke 9:5]
αὐτούς.

17 ἔξερχόμενοι δὲ διήρχοντο κατὰ τὰς **17** And going out, they were going through κώμας εὐαγγελιζόμενοι καὶ the villages, announcing the good news and θεραπεύοντες πανταχοῦ. healing everywhere. [Luke 9:6]

18 Ἡκουσεν δὲ Ἡρόδης ὁ τετραάρχης **18** And Herod the tetrarch heard all the τὰ γινόμενα πάντα καὶ διηπόρει διὰ things being done and was perplexed τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης because it was said by some that John had ἥγεθη ἐκ νεκρῶν, ὑπό τινων δὲ ὅτι been raised from the dead, and by some that Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι Elijah had appeared, and by others that a προφήτης τις τῶν ἀρχαίων ἀνέστη. certain prophet of the ancients had risen.
[Luke 9:7-8]

19 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι **19** And the emissaries, having returned, διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ described to him as many things as they παραλαβὼν αὐτοὺς ὑπεχώρησεν had done. And taking them, he withdrew κατ’ ίδιαν εἰς πόλιν καλουμένην privately into a city called Bethsaida. But Βηθσαϊδά. οἱ δὲ ὄχλοι γνόντες the crowds, knowing, followed him; and ἡκολούθησαν αὐτῷ. καὶ receiving them, he was speaking to them ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς about the kingdom of God, and those περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς having need of healing he was healing. [Luke χρείαν ἔχοντας θεραπείας ἰάτο. 9:10-11]

²⁰ Η δὲ ἡμέρα ἥρξατο κλίνειν. ²⁰ And the day began to decline; and the προσελθόντες δὲ οἱ δώδεκα εἶπαν twelve came and said to him: "Send away αὐτῷ· Απόλυσον τὸν ὄχλον, ἵνα the multitude, that they may go into the πορευθέντες εἰς τὰς κύκλως κώμας villages and country round about, and καὶ ἀγροὺς καταλύσωσιν καὶ lodge, and get provisions, for here we are in εὗροσιν ἐπισιτισμόν, ὅτι ὡδεὶ ἐν a desert place." [Luke 9:12]
ἔρήμῳ τόπῳ ἐσμέν.

²¹ εἶπεν δὲ πρὸς αὐτοὺς· Δότε αὐτοῖς ²¹ But he said to them: "You give them ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· Οὐκ εἰσὶν something to eat." And they said: "There are ἡμῖν πλεῖον ἡ ἄρτοι πέντε καὶ ἰχθύες not to us more than five loaves and two δύο. ἦσαν γὰρ ὡσεὶ ἄνδρες fishes." For they were about five thousand πεντακισχίλιοι. men. [Luke 9:13-14]

²² λαβὼν δὲ τοὺς πέντε ἄρτους καὶ ²² And taking the five loaves and the two τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν fishes, looking up into the heaven, he οὐρανὸν εὐλόγησεν αὐτοὺς καὶ blessed them and broke them. [Luke 9:16]
κατέκλασεν.

²³ καὶ ἔφαγον καὶ ἔχορτάσθησαν ²³ And they ate and were all satisfied. [Luke πάντες. 9:17]

Notes

Ἐπιστάτα (Epistata) (v. 1) [translation]

Literally "Commander" or "Master." This Lukan term is preferred over "Teacher" (didaskale) to emphasize the clinical authority Jesus holds over the material environment.

λίμνης (limnēs) (v. 1) [translation]

The text identifies the body of water as a "lake" (Galilee), maintaining topographic accuracy over the more generic "sea" (thalassēs) used in Mark.

Gerasenes (Γερασηνῶν - Gerasēnōn) (v. 2) [textual]

The source text exhibits variation between Gerasenes, Gadarenes, and Gergesenes. The reading "Gerasenes" is restored based on the most primitive uncial consensus (P75, B, D). Gadarenes and Gergesenes are treated as later geographical corrections.

Daimons (δαιμόνια - daimonia) (v. 2, 3, 4) [translation]

Transliterated to preserve the distinction from divine messengers (angeloi). In the Essene/Zoroastrian dualistic framework, these are adversarial spirit-entities representing agents of disorder that the Messiah must forcefully subdue to restore order.

Abyss (ἄβυσσον - abysson) (v. 4) [theological]

A specific Jamesian/Ebionite term for the place of disorder. The spirits recognize Jesus's authority to impose order over the chaos of the material world.

Assembly (συναγωγῆς - synagōgēs) (v. 7) [translation]

Rendered as 'assembly' to denote the functional Judean community center, stripping away later ecclesiastical weight.

Welcomed (ἀπεδέξατο - apedexato) (v. 7) [translation]

This term reflects a clinical forensic fact of Jesus's reception within the social context of the period.

Only daughter (θυγάτηρ μονογενῆς - thygatēr monogenēs) (v. 8) [translation]

The use of 'monogenēs' emphasizes the unique status of the child, a detail preserved across early strata.

Dying (ἀπέθνησκεν - apethnēskēn) (v. 8) [translation]

The imperfect tense indicates a process in action, establishing the necessity for pneumatic intervention.

Fringe (κρασπέδου - kraspedou) (v. 9) [textual]

While some sources view this as a later addition, it is retained here as a marker of the Messiah's authority—where physical contact with the garment results in a spiritual effect (healing).

Who touched me? (Τίς μου ἤψατο;) (v. 10) [textual]

The primitive interrogative (P75, ☶, B, L) is restored. The question identifies a specific draw upon the Savior's "power" (dynamīn), confirming that pneumatic healing is a clinical expenditure of Spirit.

Power (δύναμιν - dynamin) (v. 10) [theological]

This refers to divine power. The Savior's body acts as a conduit for the restoration of the inner person.

eἰς εἰρήνην (eis eirēnēn) (v. 11) [translation]

Literally "into peace." This is not a social greeting but a restoration to internal order.

ἐγείρου (egeirou) (v. 13) [translation]

Imperative: "Be awakened" or "rise." The command is addressed to the spirit (*πνεῦμα*), which is recorded as "returning" (epestrepse) to the biological shell.

Kingdom of God (βασιλείαν τοῦ Θεοῦ) (v. 15) [theological]

A central Jamesian pillar. The mission is not personal salvation, but the announcement of a new ethical order.

Staff (ῥάβδον - rabdon) (v. 16) [textual]

The omission of the staff is a specific Marcionite variant (aligning with Luke 10:4), intended to emphasize total reliance on divine providence rather than physical support.

δώδεκα (dōdeka) (v. 15) [textual]

The omission of "disciples" or "messengers" (apostles) here follows the most concise primitive layer, focusing on the symbolic number of the twelve tribes of Israel.

ἀποτινάσσετε (apotinasse) (v. 17) [translation]

A forensic act of separation. Shaking off the dust signifies the finality of the testimony against those who reject the new governance.

Desert place (ξηρμον τόπον) (v. 19) [theological]

Consistent with the Jamesian/Essene "wilderness" theology. The feeding of the five thousand serves as a manifestation of "Divine Providence" for the Ebionim (the Poor).

Βηθσαϊδά (Bēthsaïda) (v. 19) [textual]

Restored based on the earliest P75 and B witnesses. This specific location grounds the provision narrative in a known historical geography of the poor.

Blessed (εὐλόγησεν - eulogēsen) (v. 22) [theological]

The Adamantius Dialogue occasionally confuses this with 'gave thanks' (εὐχαριστεῖ), but 'blessed' is the more secure Jamesian reading, reflecting authority over the substance of the bread. This is rejected as an imprecise liturgical harmonization from the Last Supper narrative. The blessing of the bread is the 'Divine Bricolage'—multiplication through pneumatic conjunction, replacing the Temple's function as the source of life.

The Heaven (τὸν οὐρανὸν - ton ouranon) (v. 22) [textual]

The singular 'the heaven' is retained to remain honest to the Lukan/Jamesian substrate preserved in Epiphanius's first listing. The plural variant ('the heavens') appearing in later listings is identified as a Matthean/Septuagintal harmonization.

Broke (κατέκλασεν - kateklasen) (v. 22) [translation]

This refers to the formal, forensic act of dividing the loaves. In this stratum, the focus remains on the authority of the 'Breaking' rather than the mechanical quantity of the bread.

Excision of Distribution Clause (9:16b) (v. 22) [excision]

The final clause 'and was giving them to the disciples to set before the crowd' (καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ) is excised because it is unattested in the primary Marcionite witnesses. Tertullian passes over the distribution in silence, and Epiphanius (Scholion 15) restricts his citation to the act of looking up and blessing. In the Jamesian layer, the miracle is characterized by clinical, pneumatic suddenness—the narrative flows directly from Jesus's act of 'breaking' (v. 22) to the crowds being 'satisfied' (v. 23) without the intervening logistics of distribution, which are viewed as secondary ecclesiastical additions emphasizing the mediating role of the twelve.

The Great Omission (v. 23) [excision]

Following verse 9:17, Proto-Luke exhibits the 'Great Omission,' skipping the material found in Mark 6:45–8:26 (walking on water, etc.). This confirms that Proto-Luke is an independent, coherent narrative that does not rely on Markan scaffolding, but preserves a distinct Jerusalem tradition.

Raised vs. Risen (ἠγέρθη / ἀνέστη) (v. 18) [textual]

The text distinguishes between being 'raised' (*ὑγέρθη*) by an external power and 'rising' (*ἀνέστη*) autonomously, reflecting the pneumatic eschatology of the period.

Ancients (ἀρχαῖον - archaiōn) (v. 18) [translation]

This term confirms that Jesus was perceived as the return of the primitive Spirit of the Law, bypassing the institutional structures of the late Second Temple era.

Proto-Luke Chapter 7

A turning point. Jesus asks his disciples the central question: 'Who do the crowds say that I am?' Peter answers: 'The Christ of God.' But this confession is immediately followed by the first prediction of suffering and rejection. The path to glory leads through the cross. On a mountain, Jesus is transfigured before Peter, John, and James—his face altered, his clothing dazzling white—as Moses and Elijah appear to speak with him about his coming 'exodus' in Jerusalem. Descending from the mountain, Jesus sets his face toward the holy city. The journey to Jerusalem—and to death—has begun.

Greek Text	English Translation
1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν 1 And it happened while he was praying προσευχόμενον κατὰ μόνας alone, the disciples were with him, and he συνῆσαν αὐτῷ οἱ μαθηταί, καὶ asked them saying: "Who do the crowds say ἐπηρώτησεν αὐτοὺς λέγων· Τίνα με I am?" [Luke 9:18] λέγουσιν οἱ ὄχλοι εἶναι;	
2 οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην 2 And they answering said: "John the τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, Baptist, but others Elijah, and others that a ἄλλοι δὲ ὅτι προφήτης τις τῶν prophet, one of the ancients, has risen." [Luke 9:19] ἀρχαίων ἀνέστη.	
3 εἶπεν δὲ αὐτοῖς· Υμεῖς δὲ τίνα με 3 And he said to them: "But you, who do λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς you say I am?" and Peter answering said: εἶπεν· Τὸν Χριστὸν τοῦ Θεοῦ. "The Christ of God." [Luke 9:20]	
4 Οἱ δὲ ἐπιτιμήσας αὐτοῖς 4 But he, having rebuked them, commanded παρήγγειλεν μηδενί λέγειν τοῦτο, to tell this to no one, saying that it is εἰπών ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου necessary for the son of man to suffer many πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι things and to be rejected by the elders and ἀπὸ τῶν πρεσβυτέρων καὶ scribes and chief priests and to be killed and γραμματέων καὶ ἀρχιερέων καὶ after three days to be raised. [Luke 9:21-22] ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι.	
5 Ἔλεγεν δὲ πρὸς πάντας· Εἴ τις θέλει 5 And he said to all: "If anyone wishes to ὅπισω μου ἔρχεσθαι, ἀπαρνησάσθω come after me, let him deny himself and ἔαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ take up his cross daily and follow me." [Luke καθ' ἡμέραν καὶ ἀκολουθείτω μοι. 9:23]	

⁶ ὃς γὰρ ἀν θέλη τὴν ψυχὴν αὐτοῦ ⁶ "For whoever wants to save his life shall σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἀν lose it; but whoever loses his life for my ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν sake, he shall save it." [Luke 9:24]
ἔμοῦ, οὗτος σῶσει αὐτήν.

⁷ ὃς γὰρ ἀν ἐπαισχυνθῆ με καὶ τοὺς ⁷ "For whoever is ashamed of me and my ἔμοὺς λόγους, τοῦτον ὁ νίος τοῦ words, of him the son of man shall be ἀνθρώπου ἐπαισχυνθήσεται ὅταν ashamed when he comes in his glory." [Luke ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ.]

⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους ⁸ And it happened after these words, about τούτους ᾧσεὶ ήμέραι ὀκτὼ καὶ eight days, taking Peter and John and παραλαβών Πέτρον καὶ Ἰωάννην καὶ James, he went up into the mountain to Ἰάκωβον ἀνέβη εἰς τὸ ὄρος pray. [Luke 9:28]
προσεύξασθαι.

⁹ καὶ ἐγένετο ἐν τῷ προσεύχεσθαι ⁹ And it happened while he was praying, αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ the appearance of his face was different and ἐτερον καὶ ὁ ἴματισμὸς αὐτοῦ λευκὸς his clothing was white and flashing. [Luke ἔξαστράπτων.]

¹⁰ καὶ ἰδοὺ ἀνδρες δύο συνελάλουν ¹⁰ And behold, two men were talking with αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ him, who were Moses and Elijah. [Luke 9:30]
Ἠλίας.

¹¹ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης ¹¹ And a voice came out of the cloud saying: λέγοντα· Οὗτός ἐστιν ὁ νίος μου ὁ "This is my son, the beloved; listen to him." ἀγαπητός, ἀκούετε αὐτοῦ. [Luke 9:35]

¹² Θέσθε ὑμεῖς εἰς τὰ ὡτα ὑμῶν τοὺς ¹² "Place these words in your ears; for the λόγους τούτους· ὁ γὰρ νίος τοῦ son of man is about to be delivered into the ἀνθρώπου μέλλει παραδίδοσθαι εἰς hands of men." [Luke 9:44]
χεῖρας ἀνθρώπων.

¹³ ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν ¹³ And Jesus, seeing the reasoning of their τῆς καρδίας αὐτῶν, ἐπιλαβόμενος heart, took a child and set him by himself, παιδίον ἔστησεν αὐτὸ παρ' ἔαντῷ καὶ and said to them: "Whoever receives this εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τὸ child in my name receives me; and whoever παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ receives me receives him who sent me." δέχεται· καὶ ὃς ἀν ἐμὲ δέξηται, [Luke 9:47-48]
δέχεται τὸν ἀποστείλαντά με.

14 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι **14** And it happened when the days of his τὰς ήμέρας τῆς ἀναλήμψεως αὐτοῦ ascension were being fulfilled, he set his καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν face to go to Jerusalem. [Luke 9:51]
τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

15 ιδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ **15** And when the disciples James and John Ιωάννης εἶπαν· Κύριε, θέλεις saw, they said: "Lord, do you wish that we εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ command fire to come down from heaven οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; and consume them?" But turning, he στραφεὶς δὲ ἐπετίμησεν αὐτοῖς· καὶ rebuked them. And they went to another ἐπορεύθησαν εἰς ἑτέραν κώμην. village. [Luke 9:54-56]

16 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ **16** And as they were going in the road, εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω someone said to him: "I will follow you σοι ὅπου ἔλαν ἀπέρχῃ. καὶ εἶπεν αὐτῷ wherever you go." And Jesus said to him: ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεούς "The foxes have holes and the birds of the ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ heaven nests, but the son of man has not κατασκηνώσεις, ὁ δὲ νιὸς τοῦ where he may lay his head." [Luke 9:57-58]
ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

17 Εἶπεν δὲ πρὸς ἔτερον· Ἀκολούθει **17** And he said to another: "Follow me." But μοι ὁ δὲ εἶπεν· Κύριε, ἐπίτρεψό μοι he said: "Lord, permit me first to go and πρῶτον ἀπελθόντι θάψαι τὸν πατέρα bury my father." But he said to him: "Leave μου. εἶπεν δὲ αὐτῷ· Ἄφες τοὺς the dead to bury their own dead, but you go νεκρούς θάψαι τοὺς ἔαυτῶν νεκρούς, and announce the kingdom of God." [Luke σὺ δὲ ἀπελθὼν διάγγελλε τὴν 9:59-60]
βασιλείαν τοῦ θεοῦ.

18 εἶπεν δὲ ὁ Ἰησοῦς· Οὐδεὶς **18** And another also said: "I will follow you, ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ Lord, but first permit me to say goodbye to βλέπων εἰς τὰ ὄπίσω εὐθετός ἐστιν those in my house." But Jesus said to him:
τῇ βασιλείᾳ τοῦ θεοῦ. "No one having put his hand to the plow
and looking back is fit for the kingdom of God." [Luke 9:61-62]

Notes

The Seam of the 'Great Omission' (v. 1) [excision]

In this reconstruction, the narrative flows directly from the feeding of the 5000 (9:17) to Peter's Confession (9:18). This bypasses the large block of Markan material (Mk 6:45–8:26) which includes Jesus walking on water. The sources identify this as a

'non-interpolation'—the Markan material was never part of the original Jamesian Protopraph.

Χριστὸν τοῦ Θεοῦ (Christon tou theou) (v. 2) [translation]

"The Anointed of God." The dynastic/functional title of the Davidic heir, which Jesus immediately refines in the following verses.

Son of Man (ὁ νίος τοῦ ἀνθρώπου - ho huios tou anthrōpou) (v. 3, 10) [translation]

The Greek refers to the "Son of the Human." In this stratum, it denotes the representative of the restored humanity, often used by Jesus to refer to himself as the eschatological judge.

Ashamed (ἐπαισχυνθῆ - epaischynthē) in 9:26 (v. 6) [textual]

Used here as a forensic title for the representative of the restored pneumatic humanity. Following the Marcionite and primitive witnesses, the reference to 'holy messengers' (angels) is absent, focusing the eschatological gaze directly on the glory of the Father.

ἀποδοκιμασθῆναι (apodokimasthēnai) (v. 3) [translation]

A forensic term meaning "to be rejected after examination." This emphasizes the clinical necessity of Jesus's rejection by the institutional "vessels" of the old age.

ἐγερθῆναι (egerthēnai) (v. 3) [translation]

Passive: "to be raised." The Protopraph identifies the resurrection as an act of the Divine upon Jesus, rather than an autonomous biological revival.

After three days (μετὰ τρεῖς ἡμέρας) (v. 3) [textual]

The reconstruction restores the primitive Western reading. The canonical 'on the third day' is a later harmonization intended to simplify the chronometer of the resurrection.

σταυρόν (stauron) (v. 4) [translation]

The "stake" or "cross." In the Jamesian context, this is a literal call to martyrdom and total divestment of the material self.

Place (Θέσθε - thesthe) in 9:44 (v. 10) [translation]

A clinical command to deposit these facts into the permanent memory of the community.

Delivered (παραδίδοσθαι - paradidosthai) in 9:44 (v. 10) [translation]

A dry forensic term for a legal transfer or betrayal within the historical timeframe.

Reasoning (διαλογισμὸν - dialogismon) in 9:47 (v. 11) [translation]

The text identifies internal debate as the source of communal discord; the child is utilized as a clinical corrective.

Receives (δέχεται - dechetai) in 9:48 (v. 12) [translation]

This implies a hospitable inclusion into the community, establishing a chain of pneumatic authority from the Father to Jesus.

ἕτερον (heteron) (v. 7) [translation]

"Different." This identifies the Transfiguration as a pneumatic change—a prefiguration of the Exaltation of 'the Living One' (οὗτος)—rather than a material modification.

Beloved (ἀγαπητός - agapētos) (v. 8) [textual]

Marcion's text and the early Jamesian witnesses prioritize "Beloved" over the canonical "Chosen" (ἐκλεγμένος). "Beloved" emphasizes the internal conjunction of Love between the Father and Jesus.

Moses and Elijah (9:30) (v. 7, 8) [theological]

The presence of the "Law and the Prophets" on the mountain serves as a forensic testimony to Jesus's authority. Jamesian theology viewed Jesus as the internal fulfillment of the Law, making the presence of Moses a validation of the "Royal Law" of Love.

ἀναλήμψεως (analēmpseōs) (v. 14) [translation]

Literally "taking up." This denotes the eschatological transition of the spirit to the "Right Hand of Power."

Omission in 9:54 (v. 15) [excision]

The phrase "as Elijah did" (ὡς καὶ Ἡλίας ἐποίησεν) is omitted based on the Western substrate (P75, B). Its removal prevents a direct mapping of Jesus onto the violent motifs of the old prophets.

Excision in 9:55 (v. 15) [excision]

The longer rebuke ("Ye know not what spirit...") is treated as a later expansion; the Protograph records a silent, clinical rebuke and a move to the next "vessel" (village).

Announce (διάγγελλε - diangelle) (v. 17) [translation]

"Announce" is used to capture the sense of a herald's distinct duty. In v. 60, this is the command given to the "Slave" of the Kingdom, which overrides even the duty to the biological father.

Rejection of the Dead (9:60) (v. 17) [theological]

The command to "Leave the dead to bury their own dead" is a hallmark of the Ebionite/Jamesian focus on the "Living Word" over biological tradition and family preservation. Biological ties are categorized as "the dead," while the mission of the Poor is the "living" reality.

Proto-Luke Chapter 8

The mission expands. Jesus appoints seventy others and sends them out in pairs to every town and place he intends to visit. They are to travel light—no purse, no bag, no sandals—and to pronounce peace upon the households that receive them. Those who reject them reject the one who sent them. The seventy return with joy: 'Lord, even the demons are subject to us in your name!' Jesus responds with a vision: 'I was watching the Adversary fall like lightning from heaven.' The chapter reveals the cosmic scope of the mission and the authority delegated to those who carry the word.

Greek Text	English Translation
¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ¹ After these things the Lord appointed ἑτέρους ἔβδομήκοντα καὶ ἀπέστειλεν seventy others and sent them two by two αὐτοὺς ἀνὰ δύο πρὸ προσώπου before his face into every city and place αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ where he himself was about to come. [Luke ἡμελλεν αὐτὸς ἔρχεσθαι.]	
² ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν ² And he said to them: "The harvest indeed θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· is great, but the laborers are few; beg then δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ the Lord of the harvest that he might send ὅπως ἔργάτας ἐκβάλῃ εἰς τὸν laborers into his harvest." [Luke 10:2]	
θερισμὸν αὐτοῦ.	
³ ὑπάγετε· ἴδού ἀποστέλλω ύμᾶς ὡς ³ "Go! Behold, I send you as lambs in the ἄρνας ἐν μέσῳ λύκων.	midst of wolves." [Luke 10:3]
⁴ μὴ βαστάζετε βαλλάντιον, μὴ ⁴ "Carry no bag, no scrip, no sandals; and πήραν, μὴ ὑποδήματα, καὶ μηδένα salute no one by the road." [Luke 10:4]	
κατὰ τὴν ὁδὸν ἀσπάσησθε.	
⁵ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ⁵ And heal the sick in it and say to them: ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἥγγικεν 'The kingdom of God has come near upon ἐφ' ύμᾶς ἡ βασιλεία τοῦ θεοῦ.	you.' [Luke 10:9]
⁶ εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ ⁶ "But into whatever city you enter and they δέχωνται ύμᾶς, ἐξελθόντες εἰς τὰς do not receive you, going out into its streets, πλατείας αὐτῆς εἴπατε· καὶ τὸν say: 'Even the dust from your city having κονιορτὸν τὸν κολληθέντα ήμιν ἐκ been joined to our feet we wipe off to you; τῆς πόλεως ύμῶν εἰς τοὺς πόδας nevertheless, know this, that the kingdom ἀπομασσόμεθα ύμῖν· πλὴν τοῦτο of God has come near.'" [Luke 10:10-11]	
γινώσκετε ὅτι ἥγγικεν ἡ βασιλεία τοῦ	
θεοῦ.	

⁷ ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ⁷ "The one listening to you listens to me, ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ and the one rejecting you rejects me; and the ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. one rejecting me rejects him who sent me."

[Luke 10:16]

⁸ Ἐν αὐτῇ τῇ ᾥρᾳ ἡγαλλιάσατο τῷ ⁸ In that hour he rejoiced in the spirit and πνεύματι καὶ εἶπεν· Εξομολογοῦμαί said: "I confess to you, Father, Lord of σοι, πάτερ, κύριε τοῦ οὐρανοῦ, ὅτι heaven, that you have hidden these things ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ from the wise and understanding and συνετῶν καὶ ἀπεκάλυψας αὐτὰ revealed them to infants; yes, Father, for so νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως it was well-pleasing before you." [Luke 10:21] εὐδοκία ἐγένετο ἐμπροσθέν σου.

⁹ Πάντα μοι παρεδόθη ὑπὸ τοῦ ⁹ "All things were delivered to me by my πατρός μου, καὶ οὐδεὶς γνώσκει τίς Father; and no one knows who the Father is ἔστιν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς except the Son, and who the Son is except ἔστιν ὁ υἱὸς καὶ φῶς ἐὰν βούληται ὁ the Father, and to whom the Son should υἱὸς ἀποκαλύψαι. reveal him." [Luke 10:22]

¹⁰ Καὶ ἴδου νομικός τις ἀνέστη ¹⁰ And behold, a certain lawyer stood up, ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, tempting him, saying: "Teacher, what doing τί ποιήσας ζωὴν αἰώνιον shall I inherit eternal life?" [Luke 10:25] κληρονομήσω;

¹¹ ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ ¹¹ He said to him: "In the Law what is τί γέγραπται; πῶς ἀναγινώσκεις; written? How do you read?" [Luke 10:26]

¹² ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις ¹² He answering said: "You shall love the κύριον τὸν θεόν σου ἐξ ὅλης τῆς Lord your God from all your heart and from καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς all your soul and from all your strength and σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ from all your mind, and your neighbor as ὅλης τῆς διανοίας σου, καὶ τὸν yourself." [Luke 10:27] πλησίον σου ὡς σεαυτόν.

¹³ εἶπεν δὲ αὐτῷ· ὅρθως ἀπεκρίθης. ¹³ And he said to him: "You answered correctly; do this and you shall live." [Luke 10:28]

Notes

Seventy (έβδομήκοντα - hebdomēkonta) (v. 1) [textual]

The number "seventy" (70) is retained following the primitive uncial and papyri consensus (P75, B). The addition of "two" (72) is treated as a later expansion. This number corresponds

to the traditional count of the nations, indicating the Proto-Lukan mission was intended as a universal expansion of the Jamesian authority from its center in Jerusalem.

Sandals (μή ύποδήματα - mē hypodēmata) (v. 4) [translation]

The prohibition of sandals is an original ascetic requirement of the Jamesian Protopraph, emphasizing total reliance on divine providence in the material world.

Excision of 10:5–8 (v. 5) [excision]

The detailed instructions for house-entry are abbreviated in this stratum to maintain the focus on the herald's urgent announcement.

Has come near (ῆγγικεν - ēngiken) (v. 5, 6) [translation]

This verb identifies the Kingdom not as a future event but as a present ethical proximity activated by the messengers.

Upon you (ἐφ' ὑμᾶς - eph' hymas) (v. 5) [textual]

The reconstruction includes 'upon you,' specifying that the kingdom has drawn near to the collective 'Poor' (Ebionim).

Rejecting (ἀθετῶν - athetōn) (v. 7) [translation]

The term denotes the forensic nullification of the messenger's authority. As the Jamesian community acted as an 'Opposition Priesthood,' the rejection of their emissaries was viewed as a rejection of the Messiah himself.

Lord of Heaven (κύριε τοῦ οὐρανοῦ - kyrie tou ouranou) (v. 8) [textual]

The omission of "and earth" (καὶ τῆς γῆς) is not a Gnostic excision but the original reading of the Protopraph, distinguishing the spiritual source of life from the material environment. Restored based on P45 and the Marcionite witnesses.

Inversion of Knowledge (10:22) (v. 9) [textual]

The word order "no one knows who the Father is except the Son" is the primitive sequence of revelation. This highlights the pneumatic gatekeeping of the Son, an essential component of the early Jerusalem tradition before it was smoothed over by later canonical editors. The Son is the sole revealer of a previously unknown Father.

Excision of 10:23–24 (v. 10) [excision]

The "Blessing of the Eyes" is omitted here to preserve the structural seam leading directly to the lawyer's question, avoiding the "editorial fatigue" found in the canonical text.

Lawyer (νομικός - nomikos) (v. 10) [translation]

The interaction represents an internal debate within the Hebrew community regarding the fulfillment of the Torah.

Doing (ποίει - poiei) (v. 13) [theological]

This imperative underscores the Jamesian emphasis on action, where eternal life is contingent upon active loyalty to the Law of Love (Ma'asim) rather than mere intellectual assent.

Proto-Luke Chapter 9

Jesus teaches his disciples how to pray—a spare, direct address to the Father asking for daily bread, forgiveness, and deliverance from trial. The prayer reflects the movement's complete dependence on divine provision. A controversy follows: accused of casting out demons by the power of Beelzebul, Jesus exposes the absurdity of the charge and warns of the unforgivable sin against the Holy Spirit. The chapter also contains the sign of Jonah—no sign will be given to this generation except the prophet's witness itself. Light and darkness, inside and outside, clean and unclean: the divisions are sharpening.

Greek Text	English Translation
1 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς certain place praying, as he ceased, one of ἐπαύσατο, εἰπέν τις τῶν μαθητῶν his disciples said to him: "Lord, teach us to αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον pray, as John also taught his disciples." [Luke ἡμᾶς προσεύχεσθαι, καθὼς καὶ 11:1]	1 And it happened that while he was in a certain place praying, as he ceased, one of his disciples said to him: "Lord, teach us to pray, as John also taught his disciples." [Luke 11:1]
Ιωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.	Ioannēs ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.
2 εἶπεν δὲ αὐτοῖς· Ὁταν 2 And he said to them: "When you pray, say: προσεύχησθε, λέγετε· Πάτερ, hallowed be your name. Let your ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω τὸ Holy Spirit come upon us and cleanse us." πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ [Luke 11:2]	2 And he said to them: "When you pray, say: 'Hallowed be your name. Let your kingdom come. Let your will be done, on earth as it is in heaven.' [Luke 11:2]
καθαρισάτω ἡμᾶς.	καθαρισάτω ἡμᾶς.
3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου 3 "Give us day by day our daily bread." [Luke ἡμῖν τὸ καθ' ἡμέραν.]	3 "Give us day by day our daily bread." [Luke 11:3]
4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, 4 "And forgive us our sins, for we ourselves καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ forgive everyone who is indebted to us; and δοφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς do not let us be led into temptation." [Luke ἡμᾶς εἰς πειρασμόν.]	4 "And forgive us our sins, for we ourselves and for everyone who is indebted to us; and do not let us be led into temptation." [Luke 11:4]
5 Κάγὼ ὑμῖν λέγω· αἴτεῖτε, καὶ 5 "And I say to you: Ask, and it shall be δοθήσεται ὑμῖν· ζητεῖτε, καὶ given to you; seek, and you shall find; εύρησετε· κρούετε, καὶ ἀνοιγήσεται knock, and it shall be opened to you." [Luke ὑμῖν.]	5 "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you." [Luke 11:5]
6 τίνα δὲ ἔξ ύμῶν τὸν πατέρα αἰτήσει 6 "What father among you, if his son asks ὁ νιὸς ἵχθυν, καὶ ἀντὶ ἵχθυος ὄφιν for a fish, will instead of a fish give him a αὐτῷ ἐπιδώσει; ἢ καὶ αἰτήσει ωόν, snake? Or if he asks for an egg, will give ἐπιδώσει αὐτῷ σκορπίον;	6 "What father among you, if his son asks for a fish, will instead of a fish give him a snake? Or if he asks for an egg, will give him a scorpion?" [Luke 11:11-12]

⁷ εἰ οὖν ύμεις πονηροὶ ὑπάρχοντες ⁷ "If you then, being evil, know how to give οἴδατε δόματα ἀγαθὰ διδόναι τοῖς good gifts to your children, how much more τέκνοις ύμῶν, πόσῳ μᾶλλον ὁ πατήρ shall the Father give the Holy Spirit to those οἱ ἔξ οὐρανοῦ δώσει πνεῦμα ἄγιον who ask him?" [Luke 11:13]
τοῖς αἰτοῦσιν αὐτὸν.

⁸ Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ⁸ And he was casting out a daimon that was ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος mute; and it came to pass, when the daimon ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ had gone out, the mute spoke. And the ὄχλοι. crowds marveled. [Luke 11:14]

⁹ τινὲς δὲ ἔξ αὐτῶν εἶπον· ἐν ⁹ But some of them said: "In Beelzebul, the Βεελζεβούλ τῷ ἄρχοντι τῶν prince of the daimons, he casts out δαιμονίων ἐκβάλλει τὰ δαιμόνια. daimons." [Luke 11:15]

¹⁰ εἰδὼς δὲ αὐτῶν τὰ διανοήματα ¹⁰ But he, knowing their thoughts, said to εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' them: "Every kingdom divided against itself ἔαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ is brought to desolation, and house falls οἴκος ἐπὶ οἴκον πίπτει. εἰ δὲ καὶ ὁ upon house. And if the Adversary also is σατανᾶς ἐφ' ἔαυτὸν διεμερίσθη, πῶς divided against himself, how shall his σταθήσεται ἡ βασιλεία αὐτοῦ; kingdom stand?" [Luke 11:17-18]

¹¹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω ¹¹ "And if I by Beelzebul cast out daimons, τὰ δαιμόνια, οἱ νιοὶ ύμῶν ἐν τίνι by whom do your sons cast them out?" [Luke ἐκβάλλουσιν; 11:19]

¹² εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ ¹² "But if I by the finger of God cast out δαιμόνια, ἄρα ἐφθασεν ἐφ' ύμᾶς ἡ daimons, then the kingdom of God has βασιλεία τοῦ θεοῦ. come upon you." [Luke 11:20]

¹³ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ¹³ And it happened, while he said these ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ things, a certain woman out of the crowd, τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ lifting up her voice, said to him: "Blessed is κοιλία ἡ βαστάσασά σε καὶ μαστοὶ the womb that bore you and the breasts οὓς ἐθήλασας. which you sucked!" [Luke 11:27]

¹⁴ αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ¹⁴ But he said: "Rather, blessed are those ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ hearing the word of God and doing it." [Luke ποιοῦντες. 11:28]

¹⁵ νῦν ύμεις οἱ Φαρισαῖοι τὸ ἔξωθεν ¹⁵ "Now you Pharisees clean the outside of τοῦ ποτηρίου καὶ τῆς παροψίδος the cup and the platter, but your inside is καθαρίζετε, τὸ δὲ ἔσωθεν ύμῶν γέμει full of robbery and wickedness. Fools! Did ἀρπαγῆς καὶ πονηρίας. ἄφονες, οὐχ not he who made the outside make the ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν inside also?" [Luke 11:39-40]
ἐποίησεν;

¹⁶ οὐαὶ ύμῖν τοῖς Φαρισαίοις, ὅτι ¹⁶ "Woe to you Pharisees! For you tithe mint ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ and rue and every herb, but you pass over πήγανον καὶ πᾶν λάχανον, καὶ the calling and the love of God." [Luke 11:42]
παρέρχεσθε τὴν κλῆσιν καὶ τὴν
ἀγάπην τοῦ Θεοῦ.

¹⁷ Οὐαὶ ύμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα ¹⁷ "Woe to you! For you are as unseen τὰ ἄδηλα, καὶ οἱ ἄνθρωποι graves, and the men walking over them do περιπατοῦντες ἐπάνω οὐκ οἴδασιν. not know." [Luke 11:44]

¹⁸ ὁ δὲ εἶπεν· καὶ ύμῖν τοῖς νομικοῖς ¹⁸ "And he said: 'Woe also to you lawyers! οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους For you load men with burdens hard to φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν bear, and you yourselves do not touch the τῶν δακτύλων ύμῶν οὐ προσψαύετε burdens with one of your fingers.'" [Luke τοῖς φορτίοις.
11:46]

¹⁹ οὐαὶ ύμῖν τοῖς νομικοῖς, ὅτι ἥρατε ¹⁹ "Woe to you lawyers! For you took away τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ the key of knowledge; you yourselves did εἰσήλθατε καὶ τοὺς εἰσερχομένους not enter, and those entering you hindered."
ἐκωλύσατε. [Luke 11:52]

Notes

The Holy Spirit Petition (11:2) (v. 2) [textual]

Reconstruction replaces "Thy Kingdom Come" with the petition for the Spirit. This reading is preserved in the Marcionite/Jamesian tradition and manuscripts like 162 and 700. It reflects the primitive pneumatic Christology of the Jerusalem Pillars, where the "Kingdom" is the internal cleansing by the Spirit rather than an external political arrival.

ἐπιούσιον (epiousion) (v. 3) [translation]

This term is a dry economic fact, denoting the bread necessary for immediate existence.

Excision of 11:2b (v. 2) [excision]

The petitions "Thy will be done" and "on earth as it is in heaven" are omitted as later harmonizing additions from the Matthean stratum.

ἀμαρτίας (hamartias) (v. 4) [textual]

Restored over "debts" (opheilēmata) to identify the internal condition being addressed through pneumatic forgiveness.

Led into Temptation (μὴ ἀφὲς ἡμᾶς εἰσενεχθῆναι - mē aphetēmas eisenechthēnai) (v. 4) [theological]

The construction "do not let us be led" is used instead of the active "lead us not." This is a dry forensic correction to avoid the theological absurdity of the Good Father acting as a tempter, a key feature of the Jamesian/Marcionite strata.

Holy Spirit (πνεῦμα ἄγιον - pneuma hagion) (v. 7) [theological]

The specific gift of the Father in the Protopraph is the Spirit. The climax of the "Ask/Seek/Knock" discourse is the specific gift of the Holy Spirit. In the Jamesian Protopraph, the Father does not provide generic "good things" but the Spirit directly.

Daimon (δαιμόνιον - daimonion) (v. 8, 9, 11, 12) [translation]

Transliterated to preserve the distinction from divine messengers (angeloi). In the Essene/Zoroastrian dualistic framework, this is an adversarial spirit-entity—a manifestation of the Spirit of Darkness that the Messiah must forcefully subdue.

Beelzebul (v. 9, 11) [translation]

The spelling follows the primitive tradition. Jesus's response highlights the "Kingdom" as a field of power (finger of God) rather than a geographical territory.

Doing (ποιοῦντες - poiontes) (v. 14) [theological]

This is the definitive marker of the Jamesian Protopraph. Jesus immediately pivots from biological glorification (the womb/breasts) to the importance of action (the doing of the word).

The Calling (τὴν κλῆσιν - tēn klēsin) (v. 16) [textual]

Reconstruction follows the variant "calling" instead of "judgment" (κρίσιν), as attested in the earliest Marcionite/Jamesian records. This emphasizes the vocational nature of the community.

Lawyers (νομικοῖς - nomikois) (v. 18, 19) [translation]

Refers to specialists in the Torah. The "Key of Knowledge" (gnōsis) refers to the internal interpretation of the Law that the institutional elite had suppressed. The term refers to legal experts or lawyers of the old order. The "Woe" is clinical; they are accused of obstructing the pneumatic path by prioritizing material regulations over the Spirit.

Key of Knowledge (κλεῖδα τῆς γνώσεως - kleida tēs gnōseōs) (v. 19) [theological]

In this stratum, it identifies the esoteric authority held by the scribes which the movement seeks to liberate and return to the Poor.

μνημεῖα (mnēmeia) (v. 17) [translation]

The "unmarked tombs." This serves as a dry forensic metaphor for those who appear clean but are internally occupied by corruption.

Excision of 11:30-32 and 11:49-51 (v. 14) [excision]

The references to the "Sign of Jonah" and the "Wisdom of God" are recognized as later interpolations. In the Jamesian core, Jesus does not require the "Sign of Jonah" to validate his authority, nor does he appeal to a personified "Wisdom" to justify the persecution of prophets; his authority is clinical and self-evident in the restoration of the poor.

Excision of 11:14–36 (v. 8) [excision]

The "Sign of Jonah" and the "Wisdom of God" speech are excised as secondary layers used to link the narrative to the prophetic modulo of the old age.

Proto-Luke Chapter 10

Fear not, little flock. This chapter addresses the anxieties of those who would follow Jesus. Do not fear those who can kill the body but can do nothing more. Do not worry about food or clothing—consider the ravens, consider the lilies. Your Father knows what you need. Instead, seek the kingdom, and these things will be added to you. The chapter also warns of coming division: households will be split, father against son, mother against daughter. The time of decision has arrived, and those who cannot read the signs of this moment are called hypocrites.

Greek Text	English Translation
¹ Οὐδὲν δὲ συγκεκαλυμμένον ἔστιν ὁ ¹ But nothing is covered that will not be	οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν revealed, and nothing is hidden that will δούλως γνωσθήσεται. not be known. [Luke 12:2]
² Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ ² And I say to you, my friends: Do not fear φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων those who are able to kill you only, and ὑμᾶς μόνον καὶ μετὰ ταῦτα μὴ after this have no power over you. [Luke 12:4] ἔχοντων περισσότερόν τι ποιῆσαι.	
³ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε. ³ But I will show you whom to fear: fear φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι him who, after killing, has authority to cast ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν into Gehenna. [Luke 12:5] γέενναν.	
⁴ Λέγω δὲ ὑμῖν, πᾶς δὲ ἀν όμολογήσῃ ⁴ And I say to you: Everyone who confesses ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, in me before men, the son of man shall also καὶ ὁ νίος τοῦ ἀνθρώπου ὄμολογήσει confess in him before God. [Luke 12:8] ἐν αὐτῷ ἔμπροσθεν τοῦ θεοῦ.	
⁵ ο δὲ ἀρνησάμενός με ἐνώπιον τῶν ⁵ But the one having denied me before men ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον shall be denied before God. [Luke 12:9] τοῦ θεοῦ.	
⁶ καὶ δὲ εἴπη λόγον εἰς τὸν νίον ⁶ And everyone who shall speak a word τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ against the son of man, it shall be forgiven δὲ εἰς τὸ ἅγιον πνεῦμα εἴποντι οὐκ him; but to the one having spoken against ἀφεθήσεται. the Holy Spirit, it shall not be forgiven. [Luke 12:10]	

⁷ ὅταν δὲ εἰσφέρωσιν ύμᾶς ἐπὶ τὰς ⁷ And when they bring you before the συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς assemblies and the rulers and the ἔξουσίας, μὴ μεριμνήσητε πῶς η̄ τί authorities, do not worry how you shall ἀπολογήσθε η̄ τί εἴπητε. defend or what you shall say. [Luke 12:11]

⁸ τὸ γὰρ ἄγιον πνεῦμα διδάξει ύμᾶς ⁸ For the Holy Spirit shall teach you in that ἐν αὐτῇ τῇ ὥρᾳ ἀ δεῖ εἰπεῖν. very hour what it is necessary to say. [Luke 12:12]

⁹ Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ. ⁹ And someone from the crowd said to him: Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου "Teacher, tell my brother to divide the μερίσασθαι μετ' ἐμοῦ τὴν inheritance with me." [Luke 12:13]
κληρονομίαν.

¹⁰ ο δὲ εἶπεν αὐτῷ. Ἀνθρώπε, τίς με ¹⁰ But he said to him: "Man, who appointed κατέστησεν κριτὴν η̄ μεριστὴν ἐφ' me a judge or a divider over you?" [Luke ύμᾶς; 12:14]

¹¹ εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ ¹¹ And he said to them: "Watch and guard φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, yourselves from all covetousness, for one's ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ η̄ ζωὴ life does not consist of the abundance of his αὐτοῦ ἐστιν ἐκ τῶν ύπαρχόντων possessions." [Luke 12:15]
αὐτῷ.

¹² εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ¹² But God said to him: "Fool! In this night ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου they require your soul from you; and the ἀπαιτοῦσιν ἀπὸ σοῦ· ἀ δὲ ήτοί μασας, things you prepared, whose shall they be?" τίνι ἔσται; [Luke 12:20]

¹³ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ. ¹³ And he said to his disciples: "Therefore I Διὰ τοῦτο λέγω ύμῖν, μὴ μεριμνᾶτε say to you, do not worry for your soul, what τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί you shall eat; nor for the body, what you ἐνδύσησθε. shall put on." [Luke 12:22]

¹⁴ κατανοήσατε τοὺς κόρακας ὅτι οὐ ¹⁴ "Consider the ravens, for they do not sow σπείρουσιν οὐδὲ θερίζουσιν, οἵς οὐκ nor reap, which have no storehouse nor ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ barn, and God feeds them. How much more θεός τρέφει αὐτούς· πόσω μᾶλλον are you worth than the birds!" [Luke 12:24]
ύμεῖς διαφέρετε τῶν πετεινῶν.

¹⁵ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ ¹⁵ "For the nations of the world seek after all κόσμου ἐπιζητοῦσιν· ύμῶν δὲ ὁ these things, but your Father knows that πατὴρ οἶδεν ὅτι χρήζετε τούτων. you have need of these." [Luke 12:30]

16 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ **16** "But seek the kingdom of God, and these θεοῦ, καὶ ταῦτα πάντα things shall be added to you." [Luke 12:31]
προστεθήσεται ὑμῖν.

17 μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι **17** "Fear not, little flock, for the Father was εὐδόκησεν ὁ πατὴρ δοῦναι ὑμῖν τὴν well-pleased to give you the kingdom." βασιλείαν. [Luke 12:32]

18 Ἐστωσαν ὑμῶν αἱ ὀσφύες **18** "Let your loins be girded and your lamps περιεζωσμέναι καὶ οἱ λύχνοι burning." [Luke 12:35]
καιώμενοι.

19 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς **19** "Blessed are those slaves whom the lord, ἐλθὼν ὁ κύριος εὑρήσει having come, shall find watching." [Luke γρηγοροῦντας. 12:37]

20 καὶ ἔὰν ἔλθῃ τῇ ἐσπερινῇ φυλακῇ **20** "And if he comes in the evening watch, καὶ εὗρῃ οὕτως, μακάριοι εἰσιν. and finds them thus, blessed are those slaves." [Luke 12:38]

21 καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἦ **21** "And you, become ready, for in the hour ὥρᾳ οὐ δοκεῖτε ὁ οὐρανὸς τοῦ ἀνθρώπου you do not think, the son of man comes." ἔρχεται. [Luke 12:40]

22 εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς **22** And Peter said to him: "Lord, do you ἡμᾶς τὴν παραβολὴν ταύτην λέγεις speak this parable to us or also to all?" [Luke ἦ καὶ πρὸς πάντας; 12:41]

23 Πῦρ ἥλθον βαλεῖν ἐπὶ τὴν γῆν. **23** "I came to cast fire upon the earth." [Luke 12:49]

24 Δοκεῖτε ὅτι εἰσήνην παρεγενόμην **24** "Do you think that I have arrived to give δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, peace on the earth? I tell you, no, but ἀλλ' ἦ διαμερισμόν. division." [Luke 12:51]

25 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν **25** "For from now on there shall be five in ἐνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ one house divided, three against two and δυσὶν καὶ δύο ἐπὶ τρισὶν. two against three." [Luke 12:52]

26 διαμερισθήσονται πατὴρ ἐπὶ σὺν **26** "The father shall be divided against the καὶ οὐρανὸς ἐπὶ πατρὶ, καὶ μήτηρ ἐπὶ son and the son against the father, mother θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ. against daughter and daughter against mother." [Luke 12:53]

²⁷ Υποκριταί, τὸ πρόσωπον τοῦ ²⁷"Hypocrites! You know how to judge the ὄντανοῦ καὶ τῆς γῆς οἴδατε face of the heaven and of the earth, but how δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς do you not judge this time?" [Luke 12:56] οὐ δοκιμάζετε;

Notes

Gehenna (γέενναν - geennan) (v. 3) [translation]

Retained rather than the Western "Hell" to maintain the specific Judean topographic metaphor for the place of disorder.

Kill you only (ύμᾶς μόνον ἀποκτέννειν - hymas monon apoktennein) (v. 2) [textual]

The Jamesian Protopraph likely omitted "body" (σῶμα) in verse 4, focusing the threat directly on the "you" (the self), emphasizing the existential nature of martyrdom in the early Jerusalem community.

περισσότερον τι (perissoteron ti) (v. 2) [translation]

Literally "anything more." This establishes a clinical boundary where material power ends and the pneumatic authority begins.

Before God (ἐνώπιον τοῦ Θεοῦ - enōpion tou theou) (v. 4, 5) [textual]

In verses 8 and 9, the later canonical addition of "messengers" (angels) is omitted, as the earliest witnesses (Tertullian/Epiphanius) reflect a more direct pneumatic accountability before the Divine.

Excision of ἀγγέλων (angelōn) (v. 4, 5) [excision]

The reference to "messengers" (angels) found in the canonical text is removed. The earliest historical witnesses, including the Marcionite and Jamesian layers, record a direct pneumatic accountability before the Divine (ἐμπροσθεν τοῦ Θεοῦ), avoiding later celestial bureaucracies.

Speak Against (εἰπῃ εἰς - eipē eis) in 12:10 (v. 6) [translation]

The reconstruction utilizes 'speak toward/against' in both halves of the verse, creating a clinical parallel between the two speech-acts.

Omission of Blasphemy in 12:10 (v. 6) [excision]

The term 'blaspheming' (βλασφημήσαντι) is excluded in the second half to reflect the primitive Marcionite/Jamesian reading, which focuses on the act of rejecting the Spirit.

ὁ νίος τοῦ ἀνθρώπου (ho huios tou anthrōpou) (v. 6, 21) [translation]

"The Son of the Human." This title denotes Jesus as the representative of the restored pneumatic humanity.

Assemblies (συναγωγάς - synagōgas) in 12:11 (v. 7) [translation]

Rendered as 'assemblies' to maintain the literal sense of a gathering place within the Judean administrative framework, stripped of later specialized religious weight.

Rulers and Authorities (ἀρχὰς καὶ ἐξουσίας) in 12:11 (v. 7) [translation]

These terms denote the institutional structures of the Old Aeon that the Kingdom actively bypasses.

Worry (μεριμνήσητε - merimnēsēte) in 12:11 (v. 7) [translation]

The command shuns the 'calculating logic' of the state in favor of an absolute reliance on divine providence.

Word Order in 12:12 (v. 8) [textual]

The reconstruction follows the Marcionite sequence ($\tauὸ\ \gammaὰ\ ἀγιον\ πνεῦμα$), which prioritizes the quality of the Spirit as the primary actor.

Necessity (δεῖ - dei) in 12:12 (v. 8) [translation]

The use of δεῖ implies a forensic or divine necessity; the speech given under pressure is a direct result of the Spirit's guidance rather than prepared rhetoric.

Excision of 'Your' (ὑμῶν) in 12:32 (v. 17) [excision]

Epiphanius (Pan. 42.11.6, scholion 34) explicitly attests that Marcion's Gospel did not read 'your' before 'Father'. The omission is a diagnostic marker of the Jamesian/Marcionite stratum, decoupling the Father from specific biological or tribal ownership.

Little Flock (τὸ μικρὸν ποίμνιον) in 12:32 (v. 17) [theological]

This term refers to the Ebionim (the Poor Ones), identified here as the sole heirs of the established Kingdom.

Judge or Divider (κριτὴν ἢ μεριστήν - kritēn ē meristēn) (v. 10) [translation]

The term "divider" (μεριστήν) is the literal translation denoting a functional office of legal distribution. Jesus's refusal to act in this capacity reinforces the separation between the Kingdom and material debt-management.

ὑπαρχόντων (hyparchontōn) (v. 11) [translation]

"Possessions." The Greek clinical fact is that life does not consist of material accumulation.

Ravens (κόρακας - korakas) (v. 14) [translation]

Translated literally; the specific use of "ravens" rather than "birds" (Matthew) is a Proto-Lukan hallmark linking Jesus to the feeding of Elijah.

μεριμνᾶτε (merimnate) (v. 13) [translation]

To be anxious or divided. The command is to reject material worry.

Soul (ψυχὴ - psychē) (v. 12, 13) [translation]

The term is used here in its clinical, pneumatic sense to denote the life-force or the self, rather than a religious 'ghost.'

House (οἶκω - oikō) (v. 25) [translation]

The term identifies the basic unit of biological attachment which the Kingdom actively disrupts.

Slaves (δοῦλοι - douloi) (v. 19, 20) [translation]

Strictly rendered as "slaves" instead of "servants" to reflect the total, non-negotiable loyalty required of the community members toward their Lord.

Evening Watch (έσπερινή φυλακή - hesperinē phylakē) (v. 20) [textual]

This is the specific variant in the Jamesian Protograph, suggesting a much more urgent, immediate context for the Parousia than the later canonical "second or third watch."

Become ready (γίνεσθε ἔτοιμοι - ginesthe hetoimoi) in 12:40 (v. 21) [translation]

The imperative denotes a required state of pneumatic alertness rather than a passive expectation.

Omission of 'therefore' (οὖν) in 12:40 (v. 21) [textual]

The reconstruction omits the conjunction following P75 and B, reflecting the blunt, non-connective style of the primitive source.

Lord (κύριε - kyrie) in 12:41 (v. 22) [translation]

The vocative translates the Greek term used to address the teacher in his functional capacity as master of the word.

To us or to all (πρὸς ἡμᾶς... ἢ καὶ πρὸς πάντας) in 12:41 (v. 22) [translation]

Peter's query highlights the division between the inner community and the external world.

Upon (ἐπὶ - epi) in 12:49 (v. 23) [textual]

The reconstruction utilizes 'upon' (with the accusative) following P45, P75, and the Western tradition to emphasize the outward, forceful manifestation of the spirit upon the physical realm.

Earth (γῆν - gēn) in 12:49 (v. 23) [translation]

The term identifies the material arena that is to be purged by divine fire.

Hypocrites (ύποκοιταί - hypokritai) in 12:56 (v. 27) [translation]

A clinical description of those whose internal spiritual perception is masked by their external focus on material signs.

Face (πρόσωπον - prosōpon) in 12:56 (v. 27) [translation]

Refers to the visible material universe.

Time (καιρὸν - kairon) in 12:56 (v. 27) [theological]

The specific, appointed eschatological moment or season that requires pneumatic discernment.

Division (διαμερισμόν - diamerismon) (v. 24, 25, 26) [theological]

"Division" or "shattering." This term is a clinical counterpoint to peace, denoting the necessary breaking of biological family vessels to prioritize pneumatic loyalty to the Kingdom.

ἀπὸ τοῦ νῦν (apo tou nyn) (v. 25) [translation]

"From now on." This identifies the establishment of the Kingdom as a present, transformative event starting at the point of Jesus's descent.

Proto-Luke Chapter 11

On a Sabbath, Jesus heals a woman who had been bent over for eighteen years—a daughter of Abraham whom the Adversary had bound. When criticized for healing on the Sabbath, he exposes the hypocrisy: you untie your ox to water it on the Sabbath, but this woman should remain bound? Two parables follow: the mustard seed that grows into a great tree, and the leaven that works through the whole batch of dough. The kingdom of God grows from small beginnings. But the door is narrow, and many who seek to enter will not be able. When the master of the house has shut the door, it will be too late to knock.

Greek Text	English Translation
1 Ἡν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.	1 And he was teaching in one of the assemblies on the Sabbaths. [Luke 13:10]
2 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ ἔπειτα, ἔκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;	2 "Hypocrites! Does not each one of you on εἶπεν. Υποκριταί, ἔκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [Luke 13:15]
3 ταύτην δὲ θυγατέρα Αβραὰμ ἔπειτα, ἔδησεν ὁ Σατανᾶς ιδοὺ Abraham, whom the Adversary δεκαοκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ bound—behold, for eighteen years—was it τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ not necessary to be loosed from this bond σαββάτου;	3 "And this woman, being a daughter of οὐσαν, ἦν ἔδησεν ὁ Σατανᾶς ιδοὺ Abraham, whom the Adversary δεκαοκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ bound—behold, for eighteen years—was it τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ not necessary to be loosed from this bond σαββάτου; on the day of the Sabbath?" [Luke 13:16]
4 Ἐλεγεν οὖν. Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ καὶ τίνι ὁμοιώσω kingdom of God like and to what shall I αὐτήν;	4 Therefore he said: "To what is the βασιλεία τοῦ Θεοῦ καὶ τίνι ὁμοιώσω kingdom of God like and to what shall I αὐτήν;" [Luke 13:18]
5 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον taking cast into his own garden; and it grew ἔαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς and became a great tree, and the birds of the δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ heaven nested in its branches." [Luke 13:19]	5 "It is like a grain of mustard, which a man κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
6 ὁμοία ἐστὶν ζύμῃ, ἦν λαβοῦσα γυνὴ ἔπειτα, ἔνεικυψεν εἰς ἀλεύρου σάτα τρία ἔως hid in three measures of meal until the οὗ ἐζυμώθη ὅλον.	6 "It is like leaven, which a woman taking ἔνεικυψεν εἰς ἀλεύρου σάτα τρία ἔως hid in three measures of meal until the οὗ ἐζυμώθη ὅλον." [Luke 13:21]

⁷ Αγωνίζεσθε εἰσελθεῖν διὰ τῆς ⁷"Strive to enter through the narrow door, στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, for many, I tell you, will seek to enter and ζητήσουσιν εἰσελθεῖν καὶ οὐκ will not be able." [Luke 13:24]
ἰσχύσουσιν.

⁸ ἀφ' οὗ ἀν ἐγερθῇ ὁ οἰκοδεσπότης ⁸"From the time the master of the house has καὶ ἀποκλείσῃ τὴν θύραν καὶ risen and has locked the door, and you ἀρξησθε ἔξω ἐστάναι καὶ κρούειν begin to stand outside and to knock at the τὴν θύραν λέγοντες· Κύριε, ἄνοιξον door, saying, 'Lord, open to us,' and ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ answering he will say to you, 'I do not know οἶδα ὑμᾶς πόθεν ἐστέ.

⁹ τότε ἀρξεσθε λέγειν· Ἐφάγομεν ⁹"Then you will begin to say, 'We ate in ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς your presence and drank, and you taught in πλατείαις ἡμῶν ἐδίδαξας.

¹⁰ καὶ ἐρεῖ λέγων ὑμῖν· Οὐκ οἶδα ¹⁰"And he will say, I tell you, I do not know πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ from where you are; depart from me, all πάντες ἐργάται ἀδικίας.

you workers of unrighteousness." [Luke 13:27]

¹¹ ἐκεῖ ἐσται ὁ κλαυθμὸς καὶ ὁ ¹¹"There will be the weeping and the βρυγμὸς τῶν ὄδόντων, ὅταν ὅψησθε gnashing of teeth, when you see all the πάντας τοὺς δικαίους ἐν τῇ βασιλείᾳ righteous in the kingdom of God, but you τοῦ θεοῦ, ὑμᾶς δὲ κρατουμένους ἔξω. being kept outside." [Luke 13:28]

¹² καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ ¹²"And they will come from east and west δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ and from north and south and recline in the ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ kingdom of God." [Luke 13:29]
θεοῦ.

Notes

Excision of 13:1-9 (v. 1) [excision]

The reports on the Galileans and the parable of the fig tree are entirely absent from this stratum. These are identified as later moralizing additions designed to justify the destruction of Jerusalem as a divine tragedy.

Donkey or his ox (asinum aut bovem) (v. 3) [textual]

The specific word order here is preserved in the earliest Marcionite records, which differ from the later canonical inversion.

Manger (φάτνης - phatnēs) (v. 3) [translation]

The Greek term refers specifically to a feeding trough; the comparison is used to expose the inconsistency of the legalistic restrictions on the Sabbath.

The Adversary (ό Σατανᾶς - ho Satanas) (v. 4) [translation]

The Greek retains the definite article (ό), signifying a functional title rather than a personal name. Rendered as 'the Adversary' (from Hebrew Šāənān) to reflect its role as the personification of the cosmic 'Opposition' within the Jamesian/Zoroastrian dualism absorbed by the Jerusalem community. This entity functions as the prosecutor or 'stumbling block' within the eschatological framework.

Garden (κήπον - kēpon) (v. 5) [translation]

Unlike other synoptic variants that mention a "field," this stratum specifies a private garden, emphasizing internal cultivation.

δένδρον (dendron) (v. 5) [translation]

The "tree." In the Jamesian context, this represents the communal growth of the poor into a stable pneumatic shelter.

Narrow door (στενῆς Θύρας - stenēs thyras) (v. 7) [translation]

This forensic term defines the stringent requirements for entry into the community of the Ebionim.

Master of the house (οἰκοδεσπότης - oikodespotēs) (v. 8) [translation]

This term denotes a householder or a position of absolute domestic authority.

I do not know where you are from (Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ) (v. 8) [theological]

The Master's refusal is clinical, rejecting those who lack the internal signature of the Spirit despite external proximity.

Unrighteousness (ἀδικίας - adikias) (v. 9) [translation]

Translated as "unrighteousness" to preserve the forensic meaning of acting outside the established law or ethical order.

All the righteous (πάντας τοὺς δικαίους - pantas tous dikaious) (v. 10) [textual]

This is a critical Jamesian variant where the names of the patriarchs (Abraham, Isaac, Jacob) are replaced by a general ethical category. This prioritizes "Doing" and ethical status over biological or national lineage.

Kept outside (κρατουμένους - kratoumenous) (v. 10) [textual]

"Being kept/held back." Restored over the canonical "thrown out" (ekballomenous). It denotes a state of being prevented or hindered from entering the pneumatic order.

Excision of 13:31-35 (v. 11) [excision]

The departure from Galilee and the "Jerusalem Lament" are excised. These are recognized as secondary "Pastoral" layers intended to harmonize the text with Davidic piety and the post-70 CE ruin of the city.

Proto-Luke Chapter 12

The economy of the kingdom is inverted. When you give a banquet, do not invite those who can repay you—invite the poor, the maimed, the blind, the lame. A parable illustrates: a man prepares a great feast, but those invited make excuses—one bought a field, another bought oxen, another married a wife. The master, angry, sends his servant into the streets to bring in the outcasts. The chapter concludes with the starker requirement: whoever does not hate father and mother, wife and children, brothers and sisters—even life itself—cannot be a disciple. Whoever does not renounce all possessions cannot follow.

Greek Text	English Translation
¹ Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτὸν· ¹ Then he said also to the one who invited "Οταν ποιῆσ ἄριστον ἡ δεῖπνον, μὴ him, "When you make a dinner or a φάνει τοὺς φίλους σου μηδὲ τοὺς banquet, do not call your friends, nor your ἀδελφούς σου μηδὲ τοὺς συγγενεῖς brothers, nor your kinsmen, nor rich σου μηδὲ γείτονας πλουσίους. neighbors." [Luke 14:12]	
² ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι, ² "For they have not the means to repay you; ἀνταποδοθήσεται γάρ σοι ἐν τῇ but it shall be repaid to you in the ἀναστάσει. resurrection." [Luke 14:14]	
³ Ο δὲ εἶπεν αὐτῷ· Ἀνθρωπός τις ³ And he said to him: 'A certain man made a ἐποίει δεῖπνον, καὶ ἐκάλεσεν banquet and called many.' [Luke 14:16] πολλούς.	
⁴ καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ ⁴ And he sent his slave at the hour of the τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς banquet to say to those who were invited, κεκλημένοις· Ἔρχεσθε, ὅτι ἥδη "Come, for it is now ready." [Luke 14:17] ἔτοιμα ἔστιν.	
⁵ καὶ ἤρξαντο ἀπὸ μιᾶς πάντες ⁵ And they all began to excuse themselves. παραπεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· The first said to him, "I bought a field, and I Ἄγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην must go out and see it; I ask you, have me ἔξελθὼν ἰδεῖν αὐτὸν· ἐρωτῶ σε, ἔχε excused." [Luke 14:18] με παρητημένον.	
⁶ καὶ ἔτερος εἶπεν· Ζεύγη βοῶν ⁶ And another said, "I bought five pairs of ἡγόρασα πέντε καὶ πορεύομαι oxen, and I am going to prove them; I ask δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με you, have me excused." [Luke 14:19] παρητημένον.	

⁷ καὶ ἔτερος εἶπεν· Γυναικα ἔγημα ⁷ And another said, "I married a wife, and
καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. therefore I cannot come." [Luke 14:20]

⁸ εἰσάγαγε ὡδε τοὺς πτωχοὺς καὶ ⁸ So that slave came and reported these
ἀναπείρους καὶ τυφλοὺς καὶ χωλούς. things to his lord. Then the master of the
house, being angry, said to his slave: "Go
out quickly into the squares and streets of
the city, and bring in here the poor and
maimed and blind and lame." [Luke 14:21]

⁹ καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὁ ⁹ And the slave said, "Lord, it has been done
ἐπέταξας, καὶ ἔτι τόπος ἔστιν. as you commanded, and still there is room."
[Luke 14:22]

¹⁰ καὶ εἶπεν ὁ κύριος πρὸς τὸν ¹⁰ And the lord said to the slave, "Go out
δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ into the roads and hedges and compel them
φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, to come in, that my house may be filled."
ἵνα γεμισθῇ μου ὁ οἶκος. [Luke 14:23]

¹¹ λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ¹¹ "For I say to you, that none of those men
ἀνδρῶν ἐκείνων τῶν κεκλημένων who were invited shall taste of my
γεύσεται μου τοῦ δείπνου. banquet." [Luke 14:24]

¹² Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ ¹² "If anyone comes to me and does not hate
τὸν πατέρα ἔαυτοῦ καὶ τὴν μητέρα his own father and mother and wife and
καὶ τὴν γυναικα καὶ τὰ τέκνα καὶ children and brothers and sisters, and even
τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι his own life also, he cannot be my disciple."
τε καὶ τὴν ψυχὴν ἔαυτοῦ, οὐ δύναται [Luke 14:26]
εἶναι μου μαθητής.

¹³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ¹³ "So therefore, any one of you who does
ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν not renounce all that he has cannot be my
αὐτοῦ οὐ δύναται εἶναι μου μαθητής. disciple." [Luke 14:33]

Notes

Excision of 14:1-11 (v. 1) [excision]

The narrative concerning the healing of the man with dropsy and the teaching on choosing the lowest place is unattested in this stratum. The removal of these domestic and social etiquette parables focuses the narrative on the radical socio-economic instructions.

Dinner/Banquet (ἄριστον / δεῖπνον - ariston / deipnon) (v. 1, 3) [translation]

The Greek distinguishes between a midday meal and a formal evening banquet; the instruction targets the entire social economy of reciprocity.

Call (φένει - phōnei) (v. 1) [translation]

The literal "call" denotes a formal invitation to a social contract, reflecting a dry historical command rather than casual assembly.

Have not (οὐκ ἔχουσιν - ouk echousin) (v. 2) [textual]

Tertullian's Latin (non possint) likely renders this Lukan reading, focusing on the economic inability of the poor to maintain the "Old Aeon" cycle of debt and favor.

Resurrection (ἀναστάσει - anastasei) (v. 2) [textual]

The text omits the later qualifying "of the righteous," focusing on the event of restoration itself as the point of ultimate compensation.

Banquet without "great" (δεῖπνον) (v. 3) [textual]

The reconstruction omits "great" (μέγα), which is absent in several early witnesses including X, 213, and the Marcionite layer.

Slave (δοῦλον - doulon) (v. 4, 9, 10) [translation]

Strictly rendered as "slave" to reflect the actual socioeconomic hierarchy of the Roman-Judean substrate.

Excuse themselves (παραιτεῖσθαι - paraiteisthai) (v. 5, 6, 7) [translation]

The excuses focus on material concerns (land, labor, biological kinship) as the primary obstacles to the Kingdom.

Master of the house (οἰκοδεσπότης - oikodespotēs) (v. 8) [translation]

This term denotes the functional authority of the household, a central figure in the Jamesian parables of stewardship.

Place (τόπος - topos) (v. 9) [translation]

Refers to the spatial reality of the Kingdom; there is always "place" for the marginalized within the new social order.

Compel (ἀνάγκασον - anagkason) (v. 10) [translation]

The command signifies the urgency of the gathering of the Ebionim as the old institutional invitations are nullified.

Bring in (εἰσάγαγε - eisagage) (v. 8) [translation]

This marks the clinical recovery of the marginalized (the Ebionim) into the new communal order.

Poor and Maimed (πτωχοὺς καὶ ἀναπείρους) (v. 8) [theological]

These terms identify the Ebionim (the Poor), who are the functional heirs of the Jamesian community's socio-economic reversal.

Men (ἀνδρῶν - andrōn) (v. 11) [translation]

Refers specifically to the "men" of the institutional elite who were originally called.

Hate (μισεῖ - misei) (v. 12) [theological]

Retained as the stark 'hate' found in the Proto-Lukan layer. Luke 14:26 is technically unattested in the direct lists of Marcionite variations (Tertullian, Epiphanius, Adamantius), though Epiphanius references it in refutation 70. The harsh formulation aligns with the radical ascetic requirements of the L/Q source substrate; 'love less' is an ecclesiastical softening unsupported by the primitive text. In the Jamesian stratum, μισεῖ functions as a forensic requirement to detach the self from self-interest and familial attachments that inhibit absolute loyalty to the spiritual order. This aligns with the Ebionim (The Poor), who practiced total liquidation of private property and material ties. While Mark uses family hostility as polemic against Jesus's biological family, the Jamesian Protograph utilizes this language as a requirement for 'final separation' from earthly attachments—James was simultaneously the Davidic 'Bulwark' and leader of a sect requiring renunciation of all possessions.

Renounce all possessions (ἀποτάσσεται πᾶσιν τοῖς ύπαρχουσιν) (v. 13) [theological]

"Says farewell to all his possessions." This is the definitive forensic requirement for entry into the community of the Poor. Discipleship is contingent upon the total liquidation of private material goods.

Proto-Luke Chapter 13

The Pharisees and scribes grumble: 'This man receives sinners and eats with them.' In response, Jesus tells two parables of recovery. A shepherd leaves ninety-nine sheep to search for the one that is lost, and when he finds it, he calls his neighbors to rejoice with him. A woman who loses one of her ten coins sweeps the house until she finds it, then celebrates with her friends. There is joy in heaven over one sinner who repents—more than over ninety-nine who need no repentance. The lost are not abandoned; they are sought.

Greek Text	English Translation
1 Ἡσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ ἀκούειν	1 Now all the tax-collectors and the sinners were coming near to him to listen to him.
	[Luke 15:1]
2 καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος γρυπός εἶναι καὶ σιννεῖται αὐτοῖς	2 And the Pharisees and the scribes were saying: "This man receives sinners and eats with them." [Luke 15:2]
3 Τίς ἄνθρωπος ἔξ οὐρανῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἔξ αὐτῶν ἐν τῇ ἡρήμῳ καὶ ἐπορεύεται ἐπὶ τὸ	3 "What man among you, having a hundred sheep and having lost one of them, does not leave the ninety-nine in the desert and go after the one having been lost until he finds it?" [Luke 15:4]
4 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ώμους αὐτοῦ χαίρων.	4 "And having found it, he places it upon his shoulders, rejoicing." [Luke 15:5]
5 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων	5 "And coming into the house, he calls together the friends and the neighbors,
αὐτοῖς συγχαρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.	saying to them: 'Rejoice with me, for I found my sheep which was lost.'" [Luke 15:6]
6 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐννέα ἀμαρτωλῷ δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.	6 "I say to you that so there shall be joy in the heaven over one sinner repenting." [Luke 15:7]

⁷ ἦ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ⁷ "Or what woman having ten drachmas, if ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ she should lose one drachma, does not light ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν a lamp and sweep the house and seek καὶ ζητεῖ ἐπιμελῶς ἔως οὗ εὕρῃ; carefully until she finds it?" [Luke 15:8]

⁸ καὶ εύροῦσα συγκαλεῖ τὰς φίλας ⁸ "And having found it, she calls together καὶ γείτονας λέγουσα· συγχάρητέ the friends and neighbors, saying: 'Rejoice μοι, ὅτι εὗρον τὴν δραχμὴν ἣν with me, for I found the drachma which I ἀπώλεσα. lost.'" [Luke 15:9]

⁹ οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ⁹ "So, I say to you, there is joy before God ἐνώπιον τοῦ Θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ over one sinner repenting." [Luke 15:10]
μετανοοῦντι.

Notes

Sinners (**ἀμαρτωλοί - hamartōloī**) (v. 1, 2) [translation]

In the Jamesian context, this term identifies those outside the strict purity regulations of the Temple elite, here being brought into the new communal "use."

Drawing near (**ἐγγίζοντες - engizontes**) (v. 1) [translation]

Literally "drawing near." This describes a clinical proximity to Jesus to receive the Word.

Sheep (**πρόβατα - probata**) (v. 3, 5) [translation]

Translated literally. The forensic analogy emphasizes the specific labor of the seeker to restore the lost element of the flock.

Joy in the heaven (**χαρὰ ἐν τῷ οὐρανῷ - chara en tō ouranō**) (v. 6) [textual]

The reconstruction follows the more direct pneumatic reading. The later addition of "messengers" (angels) was absent in the Jamesian Protograph, with the joy occurring directly before the Father.

Drachmas (**δραχμάς - drachmas**) (v. 7, 8) [translation]

Greek silver coins. The loss of a material "ultimate" (the coin) serves as a dry fact to illustrate the value of the individual within the community of the poor.

Before God (**ἐνώπιον τοῦ Θεοῦ - enōpion tou theou**) (v. 9) [textual]

Consistent with the prior verse, the mention of "messengers" (angels) is unattested here in the primitive stratum. The "joy" is a direct result of divine recognition of the return to order.

Excision of 15:11-32 (Prodigal Son) (v. 9) [excision]

This major pericope is absent from the Marcionite and Jamesian records. The narrative of a wealthy father's house and the squandering of property is identified as a later domestic expansion (likely an "L" source harmonization) that conflicts with the strict Ebionite poverty theology of the original core.

Proto-Luke Chapter 14

No slave can serve two masters. You cannot serve God and Mammon. The Pharisees, who love money, hear this and sneer. Jesus responds: what is exalted among men is an abomination before God. Then comes the parable of the rich man and Lazarus—the most detailed picture of the afterlife in the Gospels. A rich man, dressed in purple and fine linen, feasts daily while a poor man named Lazarus lies at his gate, covered in sores. Both die. Lazarus is carried to Abraham's bosom; the rich man finds himself in torment. Between them lies a great chasm that cannot be crossed. The reversal is complete and irreversible.

Greek Text	English Translation
1 καὶ γὰρ ὑμῖν λέγω, ἔαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰώνιους σκηνάς.	1 "And I say to you, make for yourselves friends from the mammon of unrighteousness, that when it fails, they may receive you into the eternal dwellings." [Luke 16:9]
2 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικος καὶ ἐν πολλῷ ἀδικός ἐστιν.	2 "He who is faithful in a very little is faithful also in much, and he who is unrighteous in a very little is unrighteous also in much." [Luke 16:10]
3 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	3 "If then you were not faithful in the unrighteous mammon, who will entrust to you the true?" [Luke 16:11]
4 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἐμὸν τίς ὑμῖν δώσει;	4 "And if you were not found faithful in that which belongs to another, who will give to you that which is mine?" [Luke 16:12]
5 Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἔνα μισήσει καὶ τὸν ἔτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἔτερου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.	5 "No house-slave is able to serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You are not able to serve God and mammon." [Luke 16:13]
6 Ἡκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἔξεμυκτήριζον αὐτόν.	6 Now the Pharisees, who were lovers of money, heard all these things and were sneering at him. [Luke 16:14]

⁷ καὶ εἶπεν αὐτοῖς· ύμεις ἔστε οἱ ⁷ And he said to them: "You are those who δικαιουόντες ἔαυτοὺς ἐνώπιον τῶν justify yourselves before men, but God ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς knows your hearts; for that which is highly καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις esteemed among men is an abomination ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. before God." [Luke 16:15]

⁸ Ο νόμος καὶ οἱ προφήται μέχρι ⁸ "The law and the prophets were until Ιωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ John; since then the kingdom of God is θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς announced, and everyone is forced into it." αὐτὴν βιάζεται. [Luke 16:16]

⁹ εὐκοπώτερον δέ ἔστιν τὸν οὐρανὸν ⁹ "It is easier for heaven and earth to pass καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων than for one tittle of my words to pass." μου μίαν κεραίαν πεσεῖν. [Luke 16:17]

¹⁰ πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ ¹⁰ "Every one who divorces his wife and καὶ γαμῶν ἔτέραν μοιχεύει, καὶ ὁ marries another commits adultery; and he ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν who marries a woman divorced from a μοιχεύει. husband likewise commits adultery." [Luke 16:18]

¹¹ Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ¹¹ "There was a certain rich man, and he ἐνεδιδύσκετο πορφύραν καὶ βύσσον dressed in purple and fine linen, enjoying εὐφραινόμενος καθ' ἡμέραν himself daily in splendor." [Luke 16:19] λαμπρῶς.

¹² πτωχὸς δέ τις ὄνόματι Λάζαρος ¹² "And there was a certain poor man ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ named Lazarus, who had been cast at his εἰλκωμένος. gate, full of sores." [Luke 16:20]

¹³ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ ¹³ "...and desiring to be fed from the things τῶν πιπτόντων ἀπὸ τῆς τραπέζης falling from the table of the rich man; but τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες even the dogs coming were licking his ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. sores." [Luke 16:21]

¹⁴ ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν ¹⁴ "And it happened that the poor man died καὶ ἀπενεγκέθηναι αὐτὸν ὑπὸ τῶν and was carried by the messengers into ἀγγέλων εἰς τὸν κόλπον Αβραάμ· Abraham's bosom; and the rich man also ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ died and was buried." [Luke 16:22] ἐτάφη.

15 καὶ ἐν τῷ ἄδῃ ἐπάρας τοὺς **15** "And in Hades, lifting up his eyes, being ὄφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν in torments, he sees Abraham from a βασάνοις, ὡρᾶ Αβραὰμ ἀπὸ distance and Lazarus in his bosom." [Luke μακρόθεν καὶ Λάζαρον ἐν τοῖς 16:23]
κόλποις αὐτοῦ.

16 καὶ αὐτὸς φωνήσας εἶπεν· πάτερ **16** "And he cried out and said, 'Father Αβραάμ, ἐλέησόν με καὶ πέμψον Abraham, have mercy on me and send Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ Lazarus that he may dip the tip of his finger δακτύλου αὐτοῦ ὕδατος καὶ in water and cool my tongue, for I am in καταψύξῃ τὴν γλῶσσάν μου, ὅτι anguish in this flame.'" [Luke 16:24]
ὅδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

17 εἶπεν δὲ Αβραάμ· τέκνον, **17** "But Abraham said, 'Child, remember μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά that you received your good things in your σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος life... but now he is comforted here, and you ὅμοιώς τὰ κακά· νῦν δὲ ὥδε are in anguish.'" [Luke 16:25]
παρακαλεῖται, σὺ δὲ ὅδυνᾶσαι.

18 καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν **18** "And besides all these things, between us καὶ ὑμῶν χάσμα μέγα ἐστήρικται, and you a great chasm has been fixed, so ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς that those from here wanting to cross to you μὴ δύνωνται, μηδὲ ἐκεῖθεν ὥδε are not able, nor may they cross from there διαπερῶσιν.

19 εἶπεν δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα **19** "And he said: 'I ask you then, father, that πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ you might send him to the house of my πατρός μου, ἔχω γὰρ πέντε father, for I have five brothers, so that he ἀδελφούς, ὅπως διαμαρτύρηται may testify to them.'" [Luke 16:27-28]
αὐτοῖς.

20 Λέγει δὲ αὐτῷ Αβραάμ· ἔχουσι **20** "But Abraham says to him, 'They have Μωϋσέα καὶ τοὺς προφήτας· Moses and the prophets; let them listen to ἀκουσάτωσαν αὐτῶν.

Notes

Status of 16:1-8 (Unjust Steward) (v. 1) [textual]

CONFLICTING EVIDENCE. Tertullian (Adv. Marc. 4.33.1) explicitly alludes to 'that servant' (servi illius exemplum) who was removed from office and 'reduces the debts' of his master's debtors. This contradicts the claim that the parable was absent from the Marcionite layer. The parable was likely present in some form, with its themes of stewardship informing the subsequent verses on Mammon and faithful service.

Mammon of unrighteousness (μαμωνᾶ τῆς ἀδικίας - mamōna tēs adikias) (v. 1)

[translation]

"Unrighteousness" is the dry forensic rendering of adikia, denoting wealth accumulated within the corrupt legal and economic framework of the current age.

Mine (τὸ ἡμὸν - to emon) (v. 4) [textual]

While canonical texts read "your own" (τὸ ὑμέτερον), the Jamesian Protopraph emphasizes that spiritual wealth is the specific property of Jesus, which he chooses to share with the faithful. This establishes a clinical hierarchy: the Spirit's resources belong to Jesus/the Father, and the follower is merely a steward of what is "His."

House-slave (οἰκέτης - oiketēs) (v. 5) [translation]

The term derives from οἶκος (oikos), meaning house or household. It is strictly rendered as "house-slave" to reflect the total, singular loyalty required within the specific "household economy" (oikonomia) of the Kingdom mission. This distinguishes it from the generic δούλος (doulos), preserving the specific dualism of the passage: one cannot be a domestic agent of the Kingdom while maintaining a domestic contract with Mammon.

Abomination (βδέλυγμα - bdelygma) (v. 7) [translation]

This term identifies high social standing in the old order as a forensic pollutant before the Divine.

Until John (μέχρι Ἰωάννου - mechri Iōannou) (v. 8) [theological]

This designates a historical boundary, suggesting that the era of the Law and Prophets reached its terminus with John. The "violence" (biazetai) mentioned refers to the radical internal effort required to break from the material age.

Announced (εὐαγγελίζεται - euangelizetai) (v. 8) [translation]

Avoided "preached" to maintain the forensic sense of a royal herald making a formal proclamation.

My words (τῶν λόγων μου - tōn logōn mou) (v. 9) [textual]

This reading replaces the canonical 'the Law' (τοῦ νόμου). In the Jamesian Protopraph, the authority of the 'Old Aeon' (the Law and Prophets) reaches its terminus with John. The permanence once ascribed to the Torah is transferred to the pneumatic proclamation of the Savior. Tertullian notes this specific 'emendation,' though forensically it is treated as the original reading of the Proto-Lukan source. The replacement identifies Jesus as a new Lawgiver whose internal 'Law of Love' supersedes the external ritual requirements of the

Temple cult.

Lazarus (Λάζαρος - Lazaros) (v. 12, 13, 14, 15, 16) [theological]

The only named character in the parables, likely an etymological signifier for the Ebionite (Poor) sect. In the Jamesian context, this narrative is not about individual morality but about the clinical reversal of economic status in the pneumatic age.

Hades (ἄδη - hadē) (v. 15) [translation]

Retained as the topographical term for the unseen realm of the dead, rather than the theological "Hell."

Fixed (ἐστήρικται - estēriktai) (v. 18) [translation]

This denotes a permanent pneumatic boundary established by the reversal of economic conditions.

Testify (διαμαρτύρηται - diamartyrētai) (v. 19) [translation]

A forensic term for giving legal testimony regarding the consequences of wealth and the rejection of the poor.

Five Brothers (v. 19) [theological]

The clinical number refers to the biological survivors of the elite household, emphasizing the warning against a continued reliance on material wealth.

Here (ώδε - hōde) (v. 17) [textual]

Found in the "Western" witnesses and the Jamesian stratum, emphasizing the immediate spatial reality of the spiritual state.

Should rise (ἀναστῆ - anastē) (v. 22) [theological]

The final forensic statement links the rejection of Jesus's word directly to the inability to perceive the Spirit, regardless of physical signs.

Abraham retained (v. 14, 15, 16, 17, 20, 21, 22) [theological]

While Abraham is removed from eschatological lists in other chapters to de-emphasize biological lineage (see 13:28), he is retained here as a functional character in the parable's existing structure to represent the "Righteous Steward" of the previous age.

Proto-Luke Chapter 15

Instructions for the community. Stumbling blocks will come, but woe to the one through whom they come—it would be better to have a millstone hung around your neck and be thrown into the sea. If your brother sins, rebuke him; if he repents, forgive him—even seven times in a day. On the road to Jerusalem, ten lepers call out for mercy. Jesus sends them to show themselves to the priests, and as they go, they are cleansed. Only one returns to give thanks—a Samaritan, a foreigner. 'Your faith has saved you.' When asked when the kingdom will come, Jesus answers: it does not come with observation. The kingdom of God is within you.

Greek Text	English Translation
¹ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ¹ And he said to his disciples: "It is ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα impossible that stumbling blocks should not μή ἔλθεῖν, πλὴν οὐαὶ δι' οὗ ἔχοται. come; but woe to him through whom they come!" [Luke 17:1]	
² λυσιτελεῖ αὐτῷ εἰ λίθος μυλικός ² "It would be better for him if a millstone περίκειται περὶ τὸν τράχηλον αὐτοῦ were hanged about his neck and he were καὶ ἔρωπται εἰς τὴν θάλασσαν ἢ ἵνα thrown into the sea, than that he should σκανδαλίσῃ τῶν μικρῶν τούτων ἔνα. cause one of these little ones to stumble." [Luke 17:2]	
³ προσέχετε ἑαυτοῖς. εἰὰν ἀμάρτῃ ὁ ³ "Take heed to yourselves. If your brother ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ sins, rebuke him; and if he repents, forgive εἰὰν μετανοήσῃ ἄφες αὐτῷ. him." [Luke 17:3]	
⁴ καὶ εἰὰν ἐπτάκις τῆς ἡμέρας ⁴ "And if he sins against you seven times in ἀμαρτήσῃ εἰς σὲ καὶ ἐπτάκις a day, and seven times turns back to you, ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, saying, 'I repent,' you shall forgive him." ἀφήσεις αὐτῷ. [Luke 17:4]	
⁵ οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε ⁵ "So also you, when you have done all the πάντα τὰ διαταχθέντα ὑμῖν, λέγετε things commanded you, say: 'We have done ὅτι ἀ ὠφείλομεν ποιῆσαι what we were obligated to do.'" [Luke 17:10] πεποιήκαμεν.	
⁶ Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς ⁶ And it happened that while he was going Τιρουσαλήμ καὶ αὐτὸς διήρχετο διὰ to Jerusalem, he passed through the midst μέσον Σαμαρείας καὶ Γαλιλαίας. of Samaria and Galilee. [Luke 17:11]	

⁷ Καὶ εἰσερχομένου αὐτοῦ εἰς τινα ⁷ And as he entered into a certain village,
κώμην ἀπήντησαν δέκα λεπροὶ there met him ten lepers, who stood at a
ἀνδρες, οἵ ἔστησαν πόρρωθεν. distance. [Luke 17:12]

⁸ καὶ αὐτοὶ ἥραν φωνὴν λέγοντες: ⁸ And they lifted up their voice, saying:
Ἴησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. "Jesus, Commander, have mercy on us."
[Luke 17:13]

⁹ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ⁹ "And he said: 'There were many lepers in
ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου Israel in the days of Elisha the prophet; and
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ none of them was cleansed, except Naaman
Νεευμάν ὁ Σύρος.' the Syrian.'" [Luke 4:27]

¹⁰ καὶ ἴδων εἶπεν αὐτοῖς· πορευθέντες ¹⁰ And seeing them, he said to them: "Go,
ἐπιδείξατε ἑαυτοὺς τοῖς Ἱερεῦσιν. καὶ show yourselves to the priests." And it
ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς happened that while they were going, they
ἐκαθαρίσθησαν. were cleansed. [Luke 17:14]

¹¹ εἰς δὲ ἐξ αὐτῶν, ἴδων ὅτι ιάθη, ¹¹ And one of them, seeing that he was
ὑπέστρεψεν μετὰ φωνῆς μεγάλης healed, turned back, with a loud voice
δοξάζων τὸν θεόν. glorifying God. [Luke 17:15]

¹² καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ ¹² And he fell upon his face at his feet,
τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· giving him thanks; and he was a Samaritan.
καὶ αὐτὸς ἦν Σαμαριτής. [Luke 17:16]

¹³ καὶ εἶπεν αὐτῷ· ἀναστάς πορεύου· ¹³ And he said to him: "Arise, go; your faith
ἡ πίστις σου σέσωκέν σε. has saved you." [Luke 17:19]

¹⁴ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν ¹⁴ And having been questioned by the
Φαρισαίων πότε ἔρχεται ἡ βασιλεία Pharisees as to when the kingdom of God
τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· comes, he answered them and said: "The
οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ kingdom of God does not come with
μετὰ παρατηρήσεως. observation." [Luke 17:20]

¹⁵ οὐδὲ ἐροῦσιν· ίδού ὡδε ἦ· ἐκεῖ, ίδού ¹⁵ "Neither shall they say, 'Behold, here!' or
γάρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν 'Behold, there!'; for behold, the kingdom of
ἔστιν. God is within you." [Luke 17:21]

¹⁶ Εἶπεν δὲ πρὸς τοὺς μαθητάς· ¹⁶ And he said to the disciples: "The days
ἔλευσονται ἡμέραι ὅτε ἐπιθυμήσετε will come when you will desire to see one of
μίαν τῶν ἡμερῶν τοῦ νιοῦ τοῦ the days of the son of man, and you will not
ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. see it." [Luke 17:22]

¹⁷ ὡσπερ γὰρ ή ἀστραπὴ ¹⁷ "For as the lightning flashing from under ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν heaven shines to under heaven, so shall be οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, the son of man." [Luke 17:24]
οῦτως ἔσται ὁ νίος τοῦ ἀνθρώπου.

¹⁸ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν ¹⁸ "But first it is necessary for him to suffer καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς many things and to be rejected by this γενεᾶς ταύτης. generation." [Luke 17:25]

¹⁹ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις ¹⁹ "And as it was in the days of Noah, so Νῶς, οὗτως ἔσται καὶ ἐν ταῖς ἡμέραις shall it be also in the days of the son of τοῦ νιοῦ τοῦ ἀνθρώπου. man." [Luke 17:26]

²⁰ ὅμοιῶς καθὼς ἐγένετο ἐν ταῖς ²⁰ "Likewise also as it happened in the days ἡμέραις Λώτ. of Lot..." [Luke 17:28]

²¹ μνημονεύετε τῆς γυναικὸς Λώτ. ²¹ "Remember Lot's wife." [Luke 17:32]

Notes

Stumbling blocks (σκάνδαλα - skandala) (v. 1, 2) [translation]

Retained in its forensic sense of a trap or impediment to the path, avoiding the softer "offenses." In the Jamesian stratum, this refers to obstacles that hinder the pneumatic progress of the community.

Millstone (μυλικὸς λίθος - mylikos lithos) (v. 2) [translation]

The Jamesian layer emphasizes concrete material consequences for those who disrupt the internal order of the "Poor." Retained as the specific term for a heavy grinding stone.

Seven times (έπτάκις - heptakis) (v. 4) [theological]

This identifies the mathematical limit of communal endurance in the primitive source, prioritizing defined social order over infinite abstractions.

Omission of "Unprofitable Slaves" (17:10b) (v. 5) [excision]

The phrase "We are unprofitable slaves" (ἀχρεῖοι δοῦλοι ἐσμεν) is explicitly absent in this stratum. In the Jamesian matrix, the slave who follows the "Law of Liberty" is inherently profitable to the community and the Master.

Through the midst (διὰ μέσον - dia meson) (v. 6) [translation]

This topographic detail marks the mixed status of the territory, serving as a forensic transition for the movement's inclusion of Samaritans.

Commander (ἐπιστάτα - epistata) (v. 8) [translation]

Rendered literally as a title of rank within the pneumatic hierarchy, avoiding the religious connotations of "Master."

Naaman Precedent (Luke 4:27) (v. 9) [textual]

The structural displacement of the Naaman reference into this narrative is explicitly attested by the primary forensic witnesses. Tertullian (Adv. Marc. 4.35.6) links the Naaman reference to the healing of the ten lepers, stating that Christ 'prefaced' (praefatus est) the healing with this historical precedent. Epiphanius (Pan. 42.11.6, scholion 48) identifies this verse as occurring within the Luke 17 pericope, noting that Marcion 'cut away much' (ἀπέκοψε δὲ πολλά) from the original and replaced/supplemented it with the Naaman reference (ἄλλα ἀντὶ ἄλλων ἐποίησε). Based on these data points (Harnack/Tsutsui), forensic reconstructions place Luke 4:27 immediately before Luke 17:14 in the Jamesian Protograph. Evidence of canonical displacement exists in Luke 4:23's reference to Capernaum miracles before Jesus arrives there narratively—proving editorial rearrangement of a pre-existing source.

Priests (ἱερεῦσιν - hiereusin) (v. 10) [translation]

The command functions as a clinical validation within the legal framework, even as the narrative highlights the Samaritan to subvert institutional boundaries.

Observation (παρατηρήσεως - paraterēseōs) (v. 14) [translation]

This term refers to the outward monitoring of celestial or political signs. The Protograph rejects the external "State" model of the Kingdom in favor of a pneumatic reality.

Arise (ἀναστάς - anastas) in 17:19 (v. 13) [translation]

An aorist participle indicating the completed inward shift necessary before outward movement.

Saved (σέσωκέν - sesoken) in 17:19 (v. 13) [translation]

The perfect tense denotes a completed state of preservation resulting from the pneumatic shift triggered by faith.

Faith (πίστις - pistis) in 17:19 (v. 13) [theological]

In the Jamesian stratum, this refers to loyalty or stability in the Word rather than an abstract belief.

Within you (ἐντὸς ὑμῶν - entos hymon) (v. 15) [theological]

The Kingdom is defined as an internal state of order, accessible through the spirit rather than external observation.

Lightning (ἀστραπή - astrapē) (v. 17) [translation]

A clinical metaphor for the suddenness of the pneumatic manifestation, stripping away gradualist biological expectations.

Rejected (ἀποδοκιμασθῆναι - apodokimasthenai) (v. 18) [translation]

A forensic term for being "disqualified" after examination; the rejection is a clinical necessity before the unveiling of the Son of Man.

Lot's Wife (v. 21) [theological]

This stark warning serves as a direct command to detach the self from material possessions of the old age.

Excision of 17:28-32 and 17:33 (v. 20, 21) [excision]

The narrative concerning Lot and his wife and the instruction on "saving one's life" are partially absent in the primary Marcionite/Jamesian records, viewed as later "Pastoral" expansions.

Proto-Luke Chapter 16

Two parables of prayer and humility. A widow persists before an unjust judge until he grants her vindication—how much more will God vindicate those who cry to him? A Pharisee and a tax-collector go up to the Temple to pray. The Pharisee thanks God that he is not like other men; the tax-collector, standing far off, will not even lift his eyes to heaven: 'God, be merciful to me, a sinner.' It is the tax-collector who goes home justified. Then a ruler asks: 'Good Teacher, what must I do to inherit eternal life?' Jesus tells him to sell everything and give to the poor. The man goes away sorrowful, for he is very rich. A camel will pass through the eye of a needle before a rich man enters the kingdom of God.

Greek Text	English Translation
1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐγκακεῖν.	1 And he spoke also a parable to them, for the necessity to pray always and not to give up. [Luke 18:1]
2 λέγων· Κριτής τις ἦν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ not fearing God and not respecting man." ἀνθρωπὸν μὴ ἐντρεπόμενος.	2 "There was a certain judge in a certain city, not fearing God and not respecting man." [Luke 18:2]
3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· came to him saying: 'Avenge me of my Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. adversary.'" [Luke 18:3]	3 "And a widow was in that city, and she came to him saying: 'Avenge me of my adversary.'" [Luke 18:3]
4 διὰ γε τὸ παρέχειν μοι κόπον τὴν ἀντῆν, ἐκδικήσω αὐτήν.	4 "...because this widow causes me trouble, I will avenge her, that she might not in the end, coming, wear me out." [Luke 18:5]
5 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.	5 "I say to you that he will do the vindication of them speedily." [Luke 18:8]
6 Ἐλεγεν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ' ἔαυτοῖς ὅτι εἰσὶν having trusted in themselves that they are δίκαιοι καὶ ἔξουθενοῦντας τοὺς righteous and treating the rest with λοιποὺς τὴν παραβολὴν ταύτην.	6 And he spoke also toward certain ones having trusted in themselves that they are righteous and treating the rest with contempt, this parable. [Luke 18:9]
7 Ἀνθρωποι δύο ἀνέβησαν εἰς τὸ ιερὸν προσεύξασθαι, οἱ εἷς Φαρισαῖος pray; one a Pharisee and the other a καὶ ὁ ἔτερος τελώνης.	7 "Two men went up into the Temple to pray; one a Pharisee and the other a tax-collector." [Luke 18:10]

⁸ ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ⁸ "The Pharisee, having been stationed, ἔαυτὸν προσηρύχετο. Ὁ θεός, prayed these things toward himself: 'God, I εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ thank you that I am not as the rest of λοιποὶ τῶν ἀνθρώπων. men...'" [Luke 18:11]

⁹ ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ⁹ "And the tax-collector, having been ἥθελεν οὐδὲ τοὺς ὄφθαλμοὺς εἰς τὸν stationed from a distance, would not even οὐρανὸν ἐπάρσαι, ἀλλ' ἔτυπτεν τὸ lift his eyes into the heaven... but struck his στῆθος ἔαυτοῦ λέγων. Ὁ θεός, chest saying: 'God, be merciful to me, the ἵλασθητί μοι τῷ ἀμαρτωλῷ. sinner.'" [Luke 18:13]

¹⁰ λέγω ὑμῖν, κατέβη οὗτος ¹⁰ "I say to you, this man went down into δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ his house having been justified rather than παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἔαυτὸν that man; for everyone who exalts himself ταπεινωθήσεται, ὁ δὲ ταπεινῶν will be humbled, but the one who humbles ἔαυτὸν ὑψωθήσεται. himself will be exalted." [Luke 18:14]

¹¹ Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων ¹¹ And a certain ruler questioned him, λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας saying: "Good Teacher, what doing shall I ζωὴν αἰώνιον κληρονομήσω; inherit life?" [Luke 18:18]

¹² εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με ¹² And Jesus said to him: "Why do you call λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ me good? No one is good except one, God." εἰς ὁ θεός. [Luke 18:19]

¹³ ὁ δὲ ἄρχων εἶπεν· Τὰς ἐντολὰς ¹³ The Ruler said: "I know the οἶδα· μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ commandments: You should not commit κλέψης, μὴ ψευδομαρτυρήσῃς, τίμα adultery, you should not kill, you should τὸν πατέρα καὶ τὴν μητέρα. not steal, you should not bear false witness, honour father and mother." [Luke 18:20]

¹⁴ ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ¹⁴ And he said: "All these things I have ἐκ νεότητος.

guarded from my youth." [Luke 18:21]

¹⁵ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ¹⁵ And hearing this, Jesus said to him: "Yet ᾧ ἐτι ἐν σοι λείπει· πάντα ὅσα ἔχεις one thing is lacking to you: Sell all, as much πώλησον καὶ διάδος πτωχοῖς, καὶ as you have, and distribute to the poor, and ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο you shall have treasure in heaven; and ἀκολούθει μοι.

come, follow me." [Luke 18:22]

¹⁶ ὁ δὲ ἀκούσας ταῦτα περίλυπος ¹⁶ But hearing these things, he became very ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. sorrowful, for he was rich exceedingly. [Luke 18:23]

¹⁷ ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· Πῶς ¹⁷ And Jesus, seeing him, said: "How δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς difficult it is for those having the riches to τὴν βασιλείαν τοῦ Θεοῦ enter into the kingdom of God." [Luke 18:24] εἰσπορεύονται.

¹⁸ εὐκοπώτερον γάρ ἐστιν κάμηλον ¹⁸ "For it is easier for a camel to enter διὰ τρυπήματος όφριδος εἰσελθεῖν ἢ through a needle's eye than for a rich man πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ to enter into the kingdom of God." [Luke εἰσελθεῖν.] [Luke 18:25]

¹⁹ Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν ¹⁹ And it happened in his drawing near to εἰς Ιεριχὼ τυφλός τις ἐκάθητο παρὰ Jericho, a certain blind man sat by the road τὴν ὁδὸν ἐπαιτῶν. begging. [Luke 18:35]

²⁰ ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ²⁰ And they reported to him that Jesus is παρέρχεται. passing by. [Luke 18:37]

²¹ καὶ ἐβόησεν λέγων· Ἰησοῦς νιέ ²¹ And he cried out saying: "Jesus, Son of Δαυΐδ, ἐλέησόν με. David, have mercy on me!" [Luke 18:38]

²² καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ ²² And Jesus said to him: "See! Your faith Ανάβλεψον· ἡ πίστις σου σέσωκέν has saved you." [Luke 18:42] σε.

²³ καὶ παραχοῆμα ἀνέβλεψεν καὶ ²³ And immediately he saw, and he ἦκολούθει αὐτῷ δοξάζων τὸν Θεόν. followed him, glorifying God. [Luke 18:43]

Notes

Give up (ἐγκακεῖν - enkakein) (v. 1) [translation]

A dry forensic term for failing or losing heart in the face of the material age's resistance.

Avenge/Vindicate (ἐκδίκησόν - ekdikēson) (v. 3, 4, 5) [translation]

To vindicate or provide justice. In this stratum, it identifies the legal demand of the Poor (Ebionim) against the institutional creditors of the old order.

Judge (κριτής - kritēs) (v. 2) [translation]

The judge is presented forensically as an agent of the material age (the "World") who eventually yields to the persistence of the marginalized.

Contempt (εξουθενοῦντας - exouthenountas) (v. 6) [translation]

This term denotes the total nullification of another's worth. In the Jamesian context, the "righteousness" of the institutional elite is worthless compared to the humility of the tax-collector.

Temple (ἱερὸν - hieron) (v. 7) [translation]

Strictly the Temple complex. This identifies the setting of the "Opposition Priesthood" within the physical center of Judean authority.

Be merciful (ιλάσθητι - hilasthēti) (v. 9) [translation]

Literally "be propitiated" or "be merciful." It describes a clinical request for the removal of a forensic debt or stain.

Toward himself (ταῦτα πρὸς ἑαυτὸν - tauta pros heauton) (v. 8) [textual]

"These things toward himself." This reading, supported by the primitive layer, emphasizes the internal, self-justifying nature of the Pharisee's religion.

I know the commandments (Τὰς ἐντολὰς οἶδα - Tas entolas oida) (v. 13) [textual]

This is the definitive Jamesian variant where the Ruler asserts personal mastery over the Law. The Adamantius Dialogue (92,29) explicitly introduces a speaker shift with 'ό δὲ ἔφη' (but he said), indicating the ruler begins his recitation at this point. Epiphanius (Pan. 42.11.6, scholion 50) records the reading 'I know (οἶδα)' rather than the canonical 'You know (οἶδας).' Scholars (Zahn, Lieu) argue that placing the Law in the mouth of the ruler serves to relieve Jesus of any direct appeal to the law. Tertullian (Marc. 4.36.4, 7) contradicts this variant, recording Jesus as the speaker with 'noscis/scis' (you know), suggesting variation between Greek and Latin copies. Tertullian (4.36.5) also omits the possessive 'your' (σου) after 'father,' a reading reflected in this reconstruction.

Guarded (ἐφύλαξα - ephylaxa) in 18:21 (v. 14) [translation]

"Guarded" reflects the clinical sense of observing or keeping a legal deposit. In the Jamesian layer, the Law is treated as a baseline of knowledge rather than the climax of Jesus's teaching.

Omission of 'My' (μου) in 18:21 (v. 14) [textual]

The reconstruction follows the primitive variant which often omits the personal possessive pronoun in this stratum, focusing on the act of guarding the Law as a dry fact.

Very sorrowful (περίλυπος - perilypos) in 18:23 (v. 16) [translation]

This denotes an intense, encompassing sorrow. In the Ebionite (Poor) context, wealth is identified as a definitive consolidation of the corrupt current age, creating a clinical barrier to the Kingdom.

Rich exceedingly (πλούσιος σφόδρα) in 18:23 (v. 16) [translation]

The term σφόδρα emphasizes the extreme nature of the material 'ultimate' that obstructed the ruler's pneumatic transition.

Immediately (παραχρῆμα - parachrēma) in 18:43 (v. 23) [translation]

A clinical marker of the sudden manifestation of power in the Jamesian Protograph. Faith in this stratum is viewed as a functional stability or loyalty to the Word that triggers immediate restoration.

He saw (ἀνέβλεψεν - aneblepsen) in 18:43 (v. 22, 23) [translation]

Literally 'looked up' or 'saw again.' The restoration of sight serves as forensic proof of Jesus's authority within the material realm.

Sell all (πάντα ὄσα ἔχεις πώλησον - panta hosa echeis pōlēson) (v. 15) [theological]

The command is forensic: "Sell all, as much as you have." This is the absolute economic requirement of the Ebionite community.

Camel (κάμηλον - kamēlon) (v. 18) [translation]

Retained as the literal animal over the late "rope" conjecture (kamilos), keeping the dry forensic hyperbole of the source.

Omission of 18:31-33 (Third Passion Prediction) (v. 19) [excision]

The prediction of the passion and the "rising on the third day" is not present in this stratum, preventing harmonization of the ethical encounter with a later suffering-messiah narrative.

Excision of "of Nazareth" (ο Ναζωραῖος) (v. 20) [excision]

In verse 37, the reconstruction follows the primitive variant that omits the geographical/biological marker. This presents Jesus as a clinical fact of spiritual power rather than a localized human entity.

Son of David (υἱὲ Δαυὶδ - huiē Dauid) (v. 21) [translation]

While later layers used this for biological pedigree, in the Jamesian stratum it serves as a forensic title for the restorer of the Poor.

Begging (ἐπαιτῶν - epaitōn) (v. 19) [translation]

This detail reinforces Jesus's association with the marginalized Ebionim.

Proto-Luke Chapter 17

Passing through Jericho, Jesus encounters Zacchaeus—a chief tax-collector, wealthy, and too short to see over the crowd. He climbs a sycamore tree, and Jesus calls him down: 'Today I must stay at your house.' The crowds murmur that he has gone to be the guest of a sinner, but Zacchaeus stands and declares: 'Half of my possessions I give to the poor, and if I have defrauded anyone, I restore it fourfold.' Salvation has come to this house. A parable follows: a nobleman goes to receive a kingdom and entrusts his servants with minas to trade in his absence. Those who are faithful with little will be given much; from those who have nothing, even what they seem to have will be taken.

Greek Text	English Translation
¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.	¹ And having entered he was passing through Jericho. [Luke 19:1]
² καὶ οὗτος ἦν ἀρχιτελώνης καὶ οὗτος πλούσιος.	² And behold, a man named Zacchaeus, and this man was a chief tax-collector and he was rich. [Luke 19:2]
³ καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἥμελλεν διέρχεσθαι.	³ And running ahead to the front he climbed up into a sycamore tree that he might see him, for he was about to pass that way. [Luke 19:4]
⁴ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, πρὸς αὐτὸν εἶπεν πρὸς αὐτόν·	⁴ And when he came to the place, looking up he said to him: "Zacchaeus, hurry and come down, for today I must stay at your house." [Luke 19:5]
⁵ καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων.	⁵ And he hurried and came down and received him rejoicing. [Luke 19:6]
⁶ σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· οὗτος τὰ ἡμισιά μου τῶν πτωχοῖς and if I have taken anything from anyone δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα by false accusation, fourfold I return it." ἀποδίδωμι τετραπλοῦν.	⁶ And Zacchaeus said: "Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα by false accusation, fourfold I return it." [Luke 19:8]
⁷ εἶπεν δὲ πρὸς αὐτὸν ὅτι σῆμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,	⁷ And Jesus said to him: "Today salvation has come to this house, because he also is a son of Abraham." [Luke 19:9]

8 ἦλθεν γὰρ ὁ νίος τοῦ ἀνθρώπου **8** "For the son of man came to seek and to ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. save the lost." [Luke 19:10]

9 Ακούοντων δὲ αὐτῶν ταῦτα **9** And as they were hearing these things, προσθεὶς εἶπεν παραβολὴν διὰ τὸ adding he spoke a parable because he was ἐγγὺς εἶναι Ἱερουσαλήμ αὐτὸν καὶ near Jerusalem and they thought that the δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει kingdom of God was about to appear ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. immediately. [Luke 19:11]

10 εἶπεν οὖν· Ἀνθρωπός τις εὐγενὴς **10** Therefore he said: "A certain nobleman ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν went into a far country to receive for ἔαυτῷ βασιλείαν καὶ ὑποστρέψαι. himself a kingdom and to return." [Luke 19:12]

11 καλέσας δὲ δέκα δούλους ἔαυτοῦ **11** And calling ten of his slaves, he gave ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν them ten minas and said to them: "Trade πρὸς αὐτούς· Πραγματεύσασθε ἐν ᾧ with these until I come." [Luke 19:13] ἔρχομαι.

12 καὶ εγένετο ἐν τῷ επανελθεῖν **12** And it happened when he returned αὐτὸν λαβόντα τὴν βασιλείαν καὶ having received the kingdom, he ordered εἶπεν φωνῇθναι αὐτῷ τοὺς δούλους these slaves to whom he had given the τούτους οὓς δεδωκει τὸ ἀργύριον. money to be called to him. [Luke 19:15]

13 λέγει αὐτῷ· ἐκ τοῦ στόματός σου **13** And he says to him: "Out of your own κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ mouth I will judge you, you wicked slave. ἀνθρωπος αὐστηρός είμι, αἴσων ὃ You knew that I am an austere man, taking οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ what I did not lay down and reaping what I ἔσπειρα;

did not sow." [Luke 19:22]

14 καὶ διὰ τί οὐκ ἔδωκάς μου τὸ **14** "Why then did you not give my money to ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν the bank, that coming I might have required σὺν τόκῳ ἀν αὐτὸ ἐπραξα. it with interest?" [Luke 19:23]

15 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι **15** "For I say to you, that to everyone who δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ has it shall be given; but from him who has ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. not, even what he seems to have shall be taken from him." [Luke 19:26]

16 ἥρξαντο ἄπαν τὸ πλῆθος τῶν **16** The whole multitude of the disciples μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν began rejoicing to praise God with a loud φωνῇ μεγάλῃ περὶ πασῶν ὦν εἶδον voice for all the powers they had seen. [Luke δυνάμεων. 19:37]

¹⁷ λέγοντες· Εὐλογημένος ὁ βασιλεύς ¹⁷ Saying: "Blessed is the king in the name of ἐν ὀνόματι κυρίου· εἰρήνη ἐν the Lord; peace in heavens and glory in the οὐρανοῖς καὶ δόξα ἐν ψυστοῖς. highest." [Luke 19:38]

¹⁸ ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ καὶ ¹⁸ "For the days shall come upon you and περιβαλοῦσιν οἱ ἔχθροι σου χάρακά your enemies shall cast up a rampart σοι καὶ περικυκλώσουσιν σε καὶ against you and surround you and hem you συνέξουσιν σε πάντοθεν, καὶ in from every side, and they will level you ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν to the ground and your children within you, σοι, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ and they will not leave stone upon stone in λίθον ἐν σοι, ἀνθ' ὧν οὐκ ἔγνως τὸν you, because you did not know the time of καιρὸν τῆς ἐπισκοπῆς σου. your visitation." [Luke 19:43-44]

¹⁹ Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ¹⁹ And entering into the Temple he began to ἐκβάλλειν τοὺς πωλοῦντας λέγων cast out those selling, saying to them: "It is αὐτοῖς· Γέγραπται· Καὶ ἔσται ὁ οἶκός written: 'And my house shall be a house of μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν prayer,' but you have made it a den of ἐποιήσατε σπήλαιον λῃστῶν. robbers." [Luke 19:45-46]

Notes

Zacchaeus (Ζακχαῖος) (v. 1, 2, 3, 4, 5) [theological]

Tertullian identifies Zacchaeus as a foreigner (alophylus), yet his presence is retained as a dry fact of Jesus's interaction with those outside the elite.

Possessions (ὑπαρχόντων - hyparchontōn) (v. 6) [translation]

The term denotes material possessions or property; Zacchaeus's act is the clinical liquidation of capital for communal use.

Fourfold (τετραπλοῦν - tetraploun) (v. 6) [textual]

The order of "fourfold I return" is specific to the earlier witnesses, matching the Latin translations used by Tertullian.

Son of Abraham (νίος Αβραάμ - huios Abraam) (v. 7) [theological]

While Abraham is removed from eschatological lists (13:28) to de-emphasize biological right, the name is retained here to signify a communal/ethical return to the heritage of the Poor.

Save the lost (σῶσαι τὸ ἀπολωλός - sōsai to apolōlos) (v. 8) [textual]

The primitive stratum notably omits "seek" (ζητῆσαι) in some variants. Jesus's function is defined as the final recovery of the human form from its lost state.

Slaves (δούλους - doulous) (v. 11, 12) [translation]

Strictly rendered as "slaves" to denote the absolute domestic authority of the Master (the Spirit) over his agents.

Minas (μνᾶς - mnas) (v. 11) [translation]

Retained as the specific unit of currency, denoting the pneumatic resources entrusted to the community members.

Trade (Πραγματεύσασθε - Pragmateysasthe) (v. 11) [translation]

This is the constitutional imperative for the community to actively utilize the Spirit's gifts rather than remain passive.

Austere (αὐστηρός - austēros) (v. 13) [translation]

The term describes a clinical, rigorous nature, used by the Master to expose the slave's internal lack of productivity.

What he seems to have (οἶδει ἔχειν - ho dokei echein) (v. 15) [textual]

This variant, found in Marcion and several early Greek witnesses, suggests that the "unprofitable slave" only possessed an appearance of wealth/knowledge, which is exposed as worthless upon judgment.

Omission of Triumphal Entry (19:29-46) [excision]

Epiphanius and other witnesses explicitly state that Marcion's text "jumped over" this section. This omission removes the Messianic political theater of entering Jerusalem, keeping the focus on the internal teaching of the Travel Narrative.

Peace in heavens (εἰρήνη ἐν οὐρανοῖς - eirēnē en ouranois) (v. 17) [textual]

This variant (A, etc.) is restored over the canonical "peace on earth." It reflects the pneumatic priority of the Jamesian stratum, where order is first restored in the celestial sphere before descending.

Visitation (ἐπισκοπῆς - episkopēs) (v. 18) [translation]

A forensic term for the moment of divine scrutiny.

Immediately (παραχρῆμα - parachrēma) (v. 9) [translation]

This reflects the urgent eschatological expectation of the early community before the transition into a stabilized institution.

Rampart (χάρακα - charaka) (v. 18) [translation]

A clinical military term for a siege wall. In the Jamesian Protopraph, this serves as the 'Pella Oracle,' a cryptic warning that allowed the Jerusalem community to flee before the city was locked.

Children within you (τὰ τέκνα σου ἐν σοί) (v. 18) [theological]

Refers to the biological and cultural offspring of the old order that will be purged in the collapse of the material world.

Temple (ἱερὸν - hieron) (v. 19) [translation]

Strictly the Temple complex, identified as the clinical site where the "Opposition Priesthood" challenged the institutional elite.

Excision of "and buying" (v. 19) [excision]

The reconstruction omits "and those buying," following the shorter reading which focuses Jesus's action on the removal of commercial activity from the sacred space.

Proto-Luke Chapter 18

In Jerusalem, the confrontation intensifies. The chief priests and scribes challenge Jesus: 'By what authority do you do these things?' He answers with a question about John's baptism that silences them. Spies are sent to trap him with a question about paying taxes to Caesar. 'Show me a denarius. Whose image is this?' Caesar's. 'Then give to Caesar what is Caesar's, and to God what is God's.' The Sadducees pose a riddle about resurrection and marriage; Jesus dismisses the premise—those worthy of the resurrection neither marry nor are given in marriage, for they are equal to angels. Then he asks his own question: How can the Christ be David's son if David himself calls him Lord?

Greek Text	English Translation
¹ Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ¹ And it happened on one of the days, as he διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ was teaching the people in the Temple and οἱοῷ καὶ εὐαγγελιζομένου, announcing the good news... [Luke 20:1] ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,	
² καὶ εἶπαν λέγοντες πρὸς αὐτόν. ² And they said, saying to him: 'Tell us by Εἰπὸν ἡμῖν ἐν ποίᾳ ἔξουσίᾳ ταῦτα what authority you do these things, or who ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν is the one who gave you this authority?' ἔξουσίαν ταύτην; Αποκριθεὶς δὲ And answering he said to them: 'I will ask εἶπεν πρὸς αὐτούς. Ἐρωτήσω ὑμᾶς you also a word, and tell me:' [Luke 20:2-3] κἀγῶ λόγον, καὶ εἴπατέ μοι.	
³ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ³ The baptism of John, was it from heaven ἢν ἡ ἐξ ἀνθρώπων;	or from men? [Luke 20:4]
⁴ οἱ δὲ συνελογίσαντο πρὸς ἔαυτοὺς ⁴ And they reasoned among themselves, λέγοντες ὅτι ἐὰν εἴπωμεν· Ἐξ saying: 'If we say, From heaven, he will say, οὐρανοῦ, ἐρεῖ· Διὰ τί οὐκ ἐπιστεύσατε Why did you not believe him? But if we say, αὐτῷ; ἐὰν δὲ εἴπωμεν· Ἐξ ἀνθρώπων, From men, all the people will stone us...' ὁ λαὸς ἄπας καταλιθάσει ἡμᾶς.	[Luke 20:5-6]
⁵ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ ⁵ And he said to them, 'Neither do I tell you λέγω ὑμῖν ἐν ποίᾳ ἔξουσίᾳ ταῦτα by what authority I do these things.'	[Luke 20:8]

⁶ Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ⁶ And the scribes and the chief priests ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς sought to lay hands on him in that very χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ hour, and they feared the people. [Luke 20:19] ἐφοβήθησαν τὸν λαόν.

⁷ Δείξατέ μοι δηνάριον· τίνος ἔχει ⁷ Show me a denarius. Whose image and εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· inscription does it have? And they said, Καίσαρος. [Luke 20:24]

⁸ οἱ δὲ εἶπεν αὐτοῖς· Τοίνυν ἀπόδοτε ⁸ And he said to them: 'Give back therefore τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ the things of Caesar to Caesar, and the τῷ θεῷ. things of God to God.' [Luke 20:25]

⁹ Προσελθόντες δέ τινες τῶν ⁹ And certain of the Sadducees came to him, Σαδδουκαίων, οἱ ἀντιλέγοντες those saying against there being a ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν resurrection, and questioned him. [Luke 20:27] αὐτὸν.

¹⁰ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ νίοι ¹⁰ And Jesus said to them: 'The sons of this τοῦ αἰῶνος τούτου γαμοῦσιν καὶ age marry and are given in marriage, but γαμίσκονται, οἱ δὲ καταξιωθέντες those considered worthy to attain that age τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς and the resurrection from the dead neither ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε marry nor are given in marriage.' [Luke γαμοῦσιν οὔτε γαμίζονται] 20:34-35]

¹¹ οὐδὲ γάρ ἀποθανεῖν ἔτι δύνανται, ¹¹ For they cannot die anymore, for they are ισάγγελοι γάρ εἰσιν καὶ νίοι εἰσιν equal to messengers and are sons of God, θεοῦ τῆς ἀναστάσεως νίοι ὄντες. being sons of the resurrection. [Luke 20:36]

¹² Εἶπεν δὲ πρὸς αὐτούς· Πῶς ¹² And he said to them: 'How do they say λέγουσιν τὸν χριστὸν εἶναι νίον that the Christ is the son of David?' [Luke Δαυΐδ;

20:41]

¹³ Δαυΐδ οὖν κύριον αὐτὸν καλεῖ, καὶ ¹³ David therefore calls him 'Lord,' and how πῶς αὐτοῦ νίος ἐστιν; is he his son? [Luke 20:44]

¹⁴ Ακούοντος δὲ παντὸς τοῦ λαοῦ ¹⁴ And while all the people were listening, εἶπεν τοῖς μαθηταῖς· Προσέχετε ἀπὸ he said to the disciples: 'Beware of the τῶν γραμματέων τῶν θελόντων scribes who desire to walk around in robes περιπατεῖν ἐν στολαῖς καὶ φιλούντων and love greetings in the marketplaces and ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ chief seats in the assemblies and chief places πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς at the suppers.' [Luke 20:45-46] καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

Notes

Temple (ἱερῶ - hierō) (v. 1) [translation]

The term refers specifically to the physical complex where the Jamesian 'Opposition Priesthood' confronted the Sadducean establishment.

Announcing the good news (εὐαγγελιζομένου - euangelizomenou) (v. 1) [translation]

This implies the performance of heraldic duty, a definitive Jamesian marker.

Reasoned together (συνελογίσαντο - synelogisanto) (v. 4) [translation]

Reconstructed as the primitive technical term for the internal legal deliberation of the elite.

Stone down (καταλιθάσει - katalithasei) (v. 4) [translation]

A specific forensic threat of execution from the marginalized crowds.

Omission of the Wicked Tenants (20:9-18) [excision]

Epiphanius confirms this section was absent. The parable anchors Jesus in a biological 'inheritance' (klēronomia) from the previous 'prophets,' a concept the Protopraph rejects in favor of a pneumatic descent.

Denarius (δηνάριον - dēnarion) (v. 7) [translation]

A dry forensic fact—the Roman silver coin representing the 'Mammon of unrighteousness' within the imperial economy.

Give back (ἀπόδοτε - apodote) (v. 8) [translation]

Reflects the Greek sense of rendering a debt or returning what is already owed to the worldly power, separating it entirely from the things of the Spirit.

Attain (τυχεῖν - tychein) (v. 10) [translation]

The reconstruction confirms that entry into the 'age to come' is a pneumatic achievement rather than a biological right.

Neither marry nor are given in marriage (v. 10) [theological]

This highlights the Jamesian/Ebionite focus on asceticism and the dissolution of self-interest through the abolition of biological family structures.

Equal to messengers (ἰσάγγελοι - isangeloi) (v. 11) [translation]

Per the philosophy, 'angeloi' is translated as messengers, identifying the state of the risen as entities of the pneumatic order.

Omission of the Bush (20:37-38a) [excision]

Epiphanius explicitly states this section was absent. Its removal excises the canonical attempt to anchor the resurrection in the 'God of the Fathers' (Abraham, Isaac, and Jacob), maintaining the Protopraph's focus on the Spirit over historical biology.

Christ not David's son (20:41-44) (v. 12, 13) [theological]

Jesus uses the internal logic of the Spirit to decouple the Anointed One from biological Davidic ancestry, consistent with the Adoptionist stratum of the Jamesian source.

Robes (στολαῖς - stolais) (v. 14) [translation]

Denotes the formal, status-heavy attire of the institutional elite, which the Protopraph identifies as materialism.

Proto-Luke Chapter 19

The end of the age is foretold. A poor widow puts two small coins into the treasury—all she has to live on—and Jesus declares she has given more than all the wealthy donors combined. Then, looking at the Temple, he speaks of what is to come. Nation will rise against nation, kingdom against kingdom. There will be earthquakes, famines, and terrors. His followers will be arrested and brought before rulers, but they are not to prepare their defense in advance—Jesus himself will give them words that no adversary can withstand. When you see the abomination of desolation standing where it ought not, know that the desolation is near. Heaven and earth will pass away, but my words will not pass away.

Greek Text

English Translation

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- ¹ Καὶ ἀναβλέψας εἶδεν τοὺς ¹ And looking up, he saw the rich casting βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ their gifts into the treasury. And he saw a δῶρα αὐτῶν πλουσίους. εἶδεν δέ τινα certain poor widow casting in there two χήραν πενιχρὰν βάλλουσαν ἐκεῖ lepta. [Luke 21:1-2]
λεπτὰ δύο.
- ² καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ ² And he said, 'Truly I say to you, that this χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων poor widow has cast in more than all. For ἔβαλεν· πάντες γὰρ οὗτοι ἐκ τοῦ all these out of their abundance cast into the περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ gifts, but she out of her lack cast in all the δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος living that she had.' [Luke 21:3-4]
αὐτῆς πάντα τὸν βίον ὃν εἶχεν
ἔβαλεν.
- ³ ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε. ³ And he said, 'Take heed that you be not πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ led astray; for many shall come in my name, ὄνόματί μου λέγοντες· ἐγώ εἰμι ὁ saying, I am the Christ, and the time has Χριστός, καὶ ὁ καιρὸς ἥγγικεν· μὴ come near; do not go after them.' [Luke 21:8]
πορευθῆτε ὅπισω αὐτῶν.
- ⁴ ὅταν δὲ ἀκούσητε πολέμους καὶ ⁴ And when you hear of wars and ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ disturbances, do not be terrified; for these ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ things must first happen, but the end is not εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐτοῖς· immediately. Then he said to them, 'Nation ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ shall rise against nation, and kingdom βασιλεία ἐπὶ βασιλείαν.
against kingdom.' [Luke 21:9-10]

5 σεισμοί τε μεγάλοι καὶ κατὰ τόπους 5 And there shall be great earthquakes, and λοιφοί καὶ λιμοὶ ἔσονται, φόβητρά τε in various places pestilences and famines; καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα and there shall be terrors and great signs ἔσται. from heaven. [Luke 21:11]

6 πρὸ δὲ τούτων ἐπιβαλοῦσιν ἐφ’ 6 But before all these things they will lay ύμᾶς τὰς χεῖρας αὐτῶν καὶ their hands upon you and persecute you, διώξουσιν, παραδιδόντες εἰς τὰς delivering you up to the assemblies and συναγωγὰς καὶ φυλακάς, prisons, being led before kings and ἀπαγομένους ἐπὶ βασιλεῖς καὶ governors for my name's sake; it will result ἡγεμόνας ἔνεκεν τοῦ ὄνόματός μου· in testimony for you. [Luke 21:12-13] ἀποβήσεται ύμῖν εἰς μαρτύριον.

7 ἐγὼ γὰρ δώσω ύμῖν στόμα καὶ 7 For I will give you a mouth and wisdom σοφίαν ἵνα οὐ δυνήσονται ἀντιστῆναι ἣ which all those opposing you will not be ἀντειπεῖν πάντες οἵ ἀντικείμενοι able to resist or contradict. [Luke 21:15] ύμῖν.

8 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων 8 And you will be hated by all because of διὰ τὸ ὄνομά μου. my name. [Luke 21:17]

9 ἐν τῇ ὑπομονῇ σώσετε ἑαυτούς. 9 In your patience you will save yourselves. [Luke 21:19]

10 Οταν δὲ ἴδητε τὸ βδέλυγμα τῆς 10 But when you see the abomination of ἐρημώσεως ἐστῶς ὅπου οὐ δεῖ, τότε desolation standing where it ought not, γνῶτε ὅτι ἥγγικεν ἡ ἐρήμωσις αὐτῆς. then know that its desolation has come near. [Luke 21:20]

11 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ 11 And there shall be signs in sun and moon σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς and stars, and on the earth distress of συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἥχους nations in perplexity at the roar of the sea θαλάσσης καὶ σάλου, ἀποψυχόντων and the surging. Men fainting from fear and ἀνθρώπων ἀπὸ φόβου καὶ expectation of the things coming on the προσδοκίας τῶν ἐπερχομένων τῇ world; for the powers of the heavens shall οὐκομένῃ, αἱ γὰρ δυνάμεις τῶν be shaken. [Luke 21:25-26] οὐρανῶν σαλευθήσονται.

12 καὶ τότε ὄψονται τὸν υἱὸν τοῦ 12 And then they shall see the son of man ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ coming from the heavens with much power μετὰ δυνάμεως καὶ δόξης πολλῆς. and glory. [Luke 21:27]

13 ἀρχομένων δὲ τούτων γίνεσθαι **13** But when these things begin to happen, ἀνακύψατε καὶ ἐπάρατε τὰς stand up and lift up your heads, because κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ your redemption draws near. [Luke 21:28] ἀπολύτωσις ὑμῶν.

14 Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἰδετε **14** And he spoke a parable to them: 'Look at τὴν συκῆν καὶ πάντα τὰ δένδρα· ὅταν the fig tree and all the trees. When they προβάλωσιν ἥδη καρπόν, βλέποντες already bring forth fruit, looking at them ἀφ' ἔαυτῶν γινώσκετε ὅτι ἥδη ἐγγὺς you know for yourselves that the summer is τὸ θέρος ἐστίν.' already near.' [Luke 21:29-30]

15 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα **15** So also you, when you see these things γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστιν happening, know that the kingdom of God ἡ βασιλεία τοῦ Θεοῦ. is near. [Luke 21:31]

16 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, **16** The heaven and the earth shall pass οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. away, but my words shall not pass away. [Luke 21:33]

17 Προσέχετε δὲ ἔαυτοῖς μήποτε **17** But take heed to yourselves, lest your βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν hearts be weighed down with debauchery κραιπάλῃ καὶ μέθῃ καὶ μερίμναις and drunkenness and the anxieties of this βιωτικαῖς καὶ ἐπιστῇ ἐφ' ὑμᾶς life, and that day come upon you suddenly αἰφνίδιος ἡ ἡμέρα ἐκείνη. as a snare. [Luke 21:34]

18 ὃν δὲ τὰς ἡμέρας ἐν τῷ ἰερῷ **18** And during the days he was teaching in διδάσκων, τὰς δὲ νύκτας the Temple, and during the nights he went ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ out and lodged on the mountain called καλούμενον Ἐλαιῶν. Olives. And all the people came early in the morning to him in the Temple to listen to him. [Luke 21:37-38]

Notes

Treasury (γαζοφυλάκιον - gazophylakion) (v. 1) [translation]

The term identifies the economic heart of the Temple establishment, which the Jamesian community viewed as the center of 'Mammon.'

Lepta (λεπτά) (v. 1) [translation]

The smallest Greek copper coin; retained to emphasize the clinical economic reality of the 'Poor' (Ebionim).

Led astray (πλανηθῆτε - planēthēte) (v. 3) [translation]

A forensic warning against the corruption of the pneumatic path by false claimants.

I am the Christ (ἐγώ εἰμι ὁ Χριστός) (v. 3) [textual]

This specific phrasing is found in the Marcionite layer, distancing Jesus from those claiming localized, material messiahship.

Pestilences and famines (λοιμοὶ καὶ λιμοὶ) (v. 5) [textual]

The reconstruction follows the order found in the earliest witnesses (B, OL, sys), which was often inverted in later Byzantine manuscripts.

Testimony (μαρτύριον - martyrion) (v. 6) [translation]

Not a legal defense, but a spiritual manifestation of the Truth against the 'Rulers of this Age.' In this context, the suffering of the community is viewed as a legal exhibit within the trial of the old aeon.

Assemblies (συναγωγάς - synagōgas) (v. 6) [translation]

Per the translation philosophy, 'assemblies' is used to denote the local Judean administrative and gathering centers where the Jamesian community faced forensic inquiry.

Governors (ἱγεμόνας - hēgemonas) (v. 6) [translation]

A dry clinical term for Roman administrative officials, consistent with the historical timeframe of the early Jerusalem mission.

Hated (μισούμενοι - misoumenoī) (v. 8) [translation]

This term reflects the social and economic exclusion (Ebionite context) experienced by the community of the Poor in Jerusalem.

Excision of 21:18 [excision]

The promise that 'not a hair of your head shall perish' is omitted in this stratum, as it is a later harmonizing gloss that contradicts the forensic reality of martyrdom mentioned in verse 16.

Patience (ὑπομονή - hypomonē) (v. 9) [translation]

Better rendered as 'patient endurance.' The singular reading 'save yourselves' is attested in the Marcionite layer, focusing on the preservation of the pneumatic self.

Abomination of Desolation (βδέλυγμα τῆς ἐρημώσεως) (v. 10) [textual]

CRITICAL FORENSIC RESTORATION. The term βδέλυγμα (bdelygma) refers to something ritually detestable, while ἐρήμωσις (erēmōseōs) denotes a clinical laying-waste. Tertullian (Adv. Marc. 4.39.9) actually attests the canonical reading 'surrounded by armies' (vallari exercitibus), indicating his Latin copy had already been updated to conform to historical events. However, forensic stratigraphy identifies the 'armies' detail as a vaticinium ex eventu—a prophecy written after the fact to match the Roman siege of Titus. The 'Abomination' warning (matching Mark 13:14, Matthew 24:15) provided the pre-emptive signal required for the Jerusalem Church to flee to Pella, as mentioned by Eusebius. A warning of 'armies surrounding the city' is clinically useless for flight since the city would already be sealed. This restoration identifies the Jamesian Protograph as a document drafted before 70 CE.

Distress (συνοχή - synochē) (v. 11) [translation]

Denotes a 'constriction' or being hemmed in by the collapse of the old order.

Powers (δυνάμεις) (v. 11) [translation]

Refers to the pneumatic structures of the celestial realm.

Heavens (οὐρανῶν) (v. 12) [textual]

Tertullian attests the plural 'heavens,' a variant that emphasizes the cosmic origin of the Son of Man.

Redemption (ἀπολύτρωσις - apolytrōsis) (v. 13) [translation]

The clinical 'loosing' or 'releasing' of the community from the material concerns of the age.

Fruit (καρπόν - karpon) (v. 14) [textual]

The inclusion of 'fruit' (rather than just 'leaves') is a characteristic of the Western and Marcionite text, signifying the maturation of the work.

My words (οἱ λόγοι μου) (v. 16) [theological]

In the Jamesian Protopraph, the permanence of Jesus's specific words replaces the canonical emphasis on the 'Law' (nomos), reflecting the transition to the new covenant of the Spirit.

Debauchery (κραιπάλη - kraipalē) (v. 17) [translation]

Specifically refers to the nausea or 'hangover' of material indulgence; the text treats sensory excess as a weight on the heart.

Proto-Luke Chapter 20

The Passover meal. Jesus gathers with the twelve, knowing that his hour has come. 'With desire I have desired to eat this Passover with you before I suffer.' He takes bread, gives thanks, breaks it: 'This is my body.' He takes the cup: 'Divide it among yourselves.' A dispute arises about who is the greatest; Jesus answers that the greatest must become like the youngest, and the leader like the one who serves. Peter is warned: the Adversary has demanded to sift him like wheat, but Jesus has prayed that his faith will not fail. On the Mount of Olives, Jesus prays: 'Father, if you are willing, remove this cup from me—yet not my will, but yours.' Judas arrives with a crowd. The arrest. The hour of darkness.

Greek Text	English Translation
1 Ἡγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ ¹ And the feast of unleavened bread, the one λεγομένη πάσχα. καὶ ἐζήτουν οἱ called Passover, was drawing near. And the ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς chief priests and the scribes were seeking ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν how they might kill him; for they feared the λαόν. people. [Luke 22:1-2]	
2 καὶ ἀπελθὼν συνελάλησεν τοῖς ² And Judas went away and spoke with the ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς commanders how he might deliver him to αὐτοῖς παραδῷ αὐτόν. καὶ ἔχάρησαν them. And they were glad and agreed to καὶ συνέθεντο αὐτῷ ἀργύριον give him silver. [Luke 22:4-6] δοῦναι.	
3 καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς. ³ And the day of unleavened bread came... ἀπελθόντες ἔτοιμάσατε ^{ἴνα} And he sent Peter and the rest, saying, 'Go φάγωμεν τὸ πάσχα. and prepare the Passover for us, that we may eat.' [Luke 22:7-8]	
4 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν ⁴ And when the hour came, he lay down, καὶ οἱ δώδεκα σὺν αὐτῷ. καὶ εἶπεν and the twelve were with him. And he said πρὸς αὐτούς· ἐπιθυμίᾳ ἐπεθύμησα to them: 'With desire I have desired to eat τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν this Passover with you before I suffer.' [Luke πρὸ τοῦ με παθεῖν.]	

5 καὶ δεξάμενος ποτήριον **5** And receiving a cup, having given thanks, εὐχαριστήσας εἶπεν· λάβετε τοῦτο he said: 'Take this and divide it among καὶ διαμερίσατε εἰς ἑαυτούς· λέγω yourselves. For I say to you, I will not drink γὰρ ὑμῖν, οὐ μὴ πίω ἀπὸ τοῦ from the fruit of the vine until the kingdom γενήματος τῆς ἀμπέλου ἔως οὗ ἡ of God comes.' [Luke 22:17-18]
βασιλεία τοῦ Θεοῦ ἔλθῃ.

6 καὶ λαβὼν ἄρτον εὐχαριστήσας **6** And taking bread, having given thanks, he ἐκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· broke it and gave it to them, saying: 'This is τοῦτο ἔστιν τὸ σῶμά μου. my body.' [Luke 22:19a]

7 πλὴν ίδοὺ ἡ χεὶρ τοῦ παραδιδόντος **7** But behold, the hand of the one delivering με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. οὐαὶ me up is with mine on the table. For the son δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ of man goes... but woe to that man through παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου. whom he is delivered up. [Luke 22:21-22]

8 Ἐγένετο δὲ καὶ φιλονεικία ἐν **8** There arose also a dispute among them, as αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι to which of them was thought to be μείζων. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς greatest. But he said to them: 'The kings of τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ the nations exercise authority over them, ἔξουσιάζοντες αὐτῶν εὐεργέται and those exercising authority over them καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ’ are called benefactors. But you are not so; οἱ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ instead, let the greatest among you become νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ as the younger, and the leader as the one διακονῶν. τίς γὰρ μείζων, ὁ who serves. For who is greater, the one ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ reclining or the one who serves? Is it not the ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν one reclining? But I am in your midst as the εἰμι ὡς ὁ διακονῶν.

9 ὑμεῖς δέ ἔστε οἱ διαμεμενηκότες **9** You are those who have remained with me μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου· in my trials. And I assign to you, as my κἀγώ διατίθεμαι ὑμῖν καθὼς διέθετό Father assigned to me, a kingdom, that you μοι ὁ πατήρ μου βασιλείαν, ἵνα may eat and drink at my table in my ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης kingdom, and sit on thrones judging the μου ἐν τῇ βασιλείᾳ μου, καὶ twelve tribes of Israel. [Luke 22:28-30]
καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

10 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς **10** Simon, Simon, behold, the Adversary has ἐξητήσατο ύμᾶς τοῦ σινιάσαι ώς τὸν demanded to sift you like wheat. But I have σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα prayed for you that your faith may not fail; μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε and you, when you have turned back, ἐπιστρέψας στήρισον τοὺς ἀδελφούς strengthen your brothers. But he said to σου. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ him: 'Lord, I am ready to go with you both φωνήσει σήμερον ἀλέκτωρ ἔως τοῖς to prison and to death.' But he said: 'I say to με ἀπαρνήσῃ εἰδέναι.

you, Peter, a cock will not crow today until
you have three times denied that you know
me.' [Luke 22:31-34]

11 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν **11** And going out, he went according to ὥσει λίθου βολὴν καὶ θεὶς τὰ γόνατα custom to the Mount of Olives; and the προσηγένετο λέγων· πάτερ, εἰ βούλει disciples also followed him. And coming to παρένεγκε τοῦτο τὸ ποτήριον ἀπ' the place, he said to them: 'Pray not to enter ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ into temptation.' And he was withdrawn τὸ σὸν γινέσθω. from them about a stone's throw, and placing his knees, he prayed, saying: 'Father, if you are willing, remove this cup from me; yet not my will, but yours be done.' [Luke 22:39-42]

12 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, **12** And rising from the prayer, coming to the ἐλθών πρὸς τοὺς μαθητὰς εὗρεν disciples, he found them sleeping from the κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, sorrow, and said to them: 'Why do you καὶ εἶπεν αὐτοῖς· τί καθεύδετε; sleep? Rise and pray, that you may not ἀναστάντες προσεύχεσθε, ἵνα μὴ enter into temptation.' [Luke 22:45-46] εἰσέλθητε εἰς πειρασμόν.

13 ἦτι αὐτοῦ λαλοῦντος ἴδοὺ ὄχλος, **13** While he was still speaking, behold a καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν crowd, and the one called Judas, one of the δώδεκα, προήρχετο αὐτοὺς καὶ twelve, was going before them and drew ἥγγισεν τῷ Ἰησοῦ καταφιλῆσαι near to Jesus to kiss him. But Jesus said to αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, him: 'Judas, do you deliver up the son of φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου man with a kiss?' [Luke 22:47-48]
παραδίδως;

¹⁴ εἶπεν δὲ Ἰησοῦς πρὸς τοὺς ¹⁴ Then Jesus said to the chief priests and παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς commanders of the temple and elders who καὶ στρατηγοὺς τοῦ ἵεροῦ καὶ had come out against him: 'Have you come πρεσβυτέρους· ὡς ἐπὶ λῃστὴν out as against a robber with swords and ἔξηλθατε μετὰ μαχαιρῶν καὶ ξύλων; clubs? While I was with you daily in the καθ' ἡμέραν ὅντος μου μεθ' ὑμῶν ἐν temple, you did not stretch out your hands τῷ ἵερῷ οὐκ ἐξετείνατε τὰς χεῖρας against me; but this is your hour and the ἐπ' ἐμέ, ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα authority of darkness.' [Luke 22:52-53]
καὶ ἡ ἐξουσία τοῦ σκότους.

¹⁵ Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ¹⁵ And the men who were holding him were ἐνέπαιζον αὐτῷ δέροντες, καὶ mocking him, beating him. And having περικαλύψαντες αὐτὸν ἐπηρώτων blindfolded him, they were asking, saying: λέγοντες· προφήτευσον, τίς ἐστιν ὁ 'Prophesy! Who is the one who struck you?' παίσας σε; [Luke 22:63-65]

¹⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ ¹⁶ And as it became day, the assembly of the πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε elders of the people was gathered... and καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν they led him away into their council, εἰς τὸ συνέδριον αὐτῶν λέγοντες· εἰ saying: 'If you are the Christ, tell us.' But he σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ said to them: 'If I tell you, you will not αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ believe.' [Luke 22:66-67]
πιστεύσητε.

¹⁷ ἀπὸ τοῦ νῦν δὲ ἔσται ὁ νίδιος τοῦ ¹⁷ But from now on the son of man shall be ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς seated at the right hand of the power of δυνάμεως τοῦ Θεοῦ. God. [Luke 22:69]

¹⁸ εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ νίδιος ¹⁸ And they all said: 'Are you then the Son τοῦ Θεοῦ; οὐδὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς of God?' And he said to them: 'You say it.' λέγετε ὅτι ἐγώ εἰμι. [Luke 22:70]

Notes

Unleavened bread / Passover (ἀζύμων / πάσχα) (v. 1) [translation]

Dry forensic markers of the Judean festival cycle, establishing the legal timeframe of the narrative.

Omission of Satan entering Judas (22:3) (v. 2) [excision]

The phrase 'And Satan entered into Judas' is entirely absent from this stratum. The betrayal is recorded as a clinical legal and economic transaction, not a supernatural possession.

Commanders (στρατηγοῖς - stratēgois) (v. 2) [translation]

Literally 'commanders'—denotes the specific military-police authority of the Temple guard rather than generic officials.

Silver (**ἀργυρίον** - argyron) (v. 2) [translation]

Highlights the economic substrate of the betrayal, consistent with the Jamesian focus on the corrupting nature of material wealth.

The twelve (**δώδεκα** - dōdeka) (v. 4) [textual]

The reconstruction follows the primitive variant omitting 'apostles,' focusing on the functional unit rather than the later ecclesiastical title.

Western Short Text (22:19b-20 Omitted) (v. 5, 6) [excision]

CONTESTED. The forensic reconstruction follows the Western/Marcionite layer (D, Old Latin), which omits the second cup with 'blood of the new covenant poured out for you.' However, Tertullian (Adv. Marc. 4.40.4) alludes to 'blood sealing,' suggesting conflicting witnesses. Epiphanius omits the second cup entirely. In the primitive stratum, the meal was an eschatological anticipation for the 'Poor' (Ebionim), not a Pauline mystery cult centered on vicarious atonement. The evidence is genuinely divided between witnesses.

Among yourselves (**ἐαυτούς** - heautous) (v. 5) [translation]

Emphasizes the communal distribution of resources, a hallmark of the Ebionite social order.

The one serving (**διακονῶν** - diakonōn) (v. 8) [translation]

In the context of the Jamesian 'Opposition Priesthood,' this defines authority as a function of communal labor rather than institutional rank. In the Jamesian stratum, this denotes a functional role within the assembly rather than a religious office.

Benefactors (**εὐεργέται** - euergetai) (v. 8) [translation]

A specific socio-political title of the Greco-Roman world. Jesus uses it here to critique the 'Old Aeon' logic of patronage and hierarchy.

Younger (**νεώτερος** - neōteros) (v. 8) [translation]

This term emphasizes the dissolution of status based on age or biological seniority, replacing it with the pneumatic equality of the community.

Crowd (**ὄχλος** - ochlos) (v. 13) [translation]

The reconstruction specifies a 'crowd,' likely representing the temple police or administrative assistants of the elite.

Deliver up (**παραδίδως** - paradidōs) (v. 7, 13) [translation]

'Deliver up' is used to reflect the forensic nature of the transaction. Following the excision of 22:3 (the entry of Satan), the act of Judas is presented as a clinical legal betrayal within the social order.

Commanders of the Temple (**στρατηγοὺς τοῦ ἱεροῦ** - stratēgous tou hierou) (v. 14) [translation]

Specifically refers to the captains of the temple guard, identifying the arrest as an institutional Judean action.

Robber (**λῃστήν** - lēstēn) (v. 14) [translation]

The term used for an insurrectionist or social bandit, highlighting the Temple elite's attempt to categorize the movement as a political threat.

The Adversary (ὁ Σατανᾶς - ho Satanas) (v. 10) [translation]

Rendered as 'the Adversary' to reflect the functional role of the prosecutor in the transition between aeons. The verb ἐξητήσατο (exētēsato) is a forensic term meaning 'to demand for trial' or 'to claim by legal suit,' reinforcing the identity of this entity as a celestial prosecutor rather than a mythological demon.

Omission of Two Swords (22:35-38) [excision]

Its removal eliminates the later attempt to portray the disciples as armed or to justify subsequent defensive violence.

Omission of Bloody Sweat (22:43-44) (v. 11) [excision]

The narrative of the 'angel from heaven' and the 'sweat like drops of blood' is a later interpolation (absent in P75, ②, and B). Its removal restores the Jamesian Christ of stoic resolve, facing death with spiritual confidence.

Sleeping from sorrow (κοιμωμένους... ἀπὸ τῆς λύπης) in 22:45 (v. 12) [textual]

The reconstruction includes the causal phrase 'from the sorrow,' attested in the primitive witnesses. This details the pneumatic weight on the disciples during the eschatological transition.

Temptation (πειρασμόν - peirasmōn) in 22:46 (v. 11, 12) [translation]

In the Protopraph, the focus remains on the community's internal vigilance and the clinical rejection of material anxiety during the eschatological transition.

Authority of darkness (ἐξουσία τοῦ σκότους) (v. 14) [translation]

Denotes the legal or delegated power permitted to the old order in its final hour.

Right hand of the power of God (22:69) (v. 17) [theological]

The definitive Jamesian/Pauline confession of spiritual resurrection and exaltation, occurring without the need for an empty tomb.

You say it (ύμεῖς λέγετε) (v. 18) [translation]

The ambiguous, non-committal response by which Jesus accepts the titles through the mouth of his accusers.

Proto-Luke Chapter 21

The trial. Jesus is brought before the council and then to Pilate. The charges: perverting the nation, destroying the law and the prophets, forbidding tribute to Caesar, claiming to be a king. Pilate finds no fault in him, but the crowd cries out: 'Crucify him!' Barabbas is released; Jesus is handed over to their will. Simon of Cyrene carries the cross. At the place called Skull, Jesus is crucified between two criminals. One mocks him; the other asks to be remembered when Jesus comes into his kingdom. 'Today,' Jesus answers, 'you will be with me in Paradise.' Darkness covers the land. The veil of the Temple is torn. 'Father, into your hands I commend my spirit.' He breathes his last.

Greek Text	English Translation
¹ Καὶ ἀναστὰν ἄπαν τὸ πλῆθος ¹ And the whole multitude of them arose αὐτῶν ἥγαγον αὐτὸν ἐπὶ τὸν and led him to Pilate. [Luke 23:1] Πιλᾶτον.	
² ἦρξαντο δὲ κατηγορεῖν αὐτοῦ ² And they began to accuse him, saying: 'We λέγοντες· Τοῦτον εὗρομεν found this man perverting our nation, and διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ destroying the law and the prophets, and καταλύοντα τὸν νόμον καὶ τοὺς forbidding to give tribute to Caesar, saying προφήτας καὶ κωλύοντα φόρους that he himself is the Christ, a king.' [Luke Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν 23:2] Χριστὸν βασιλέα εἶναι.	
³ ὁ δὲ Πιλᾶτος ἤρωτησεν αὐτὸν ³ And Pilate questioned him, saying: 'Are λέγων· Σὺ εἶ ὁ Χριστός; ὁ δὲ you the Christ?' And he answering him ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις. said: 'You say it.' [Luke 23:3]	
⁴ Ο δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ⁴ And Pilate said to the chief priests and the ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν crowds: 'I find nothing blameworthy in this εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ man.' But they were insisting, saying that he τούτῳ. οἱ δὲ ἐπίσχυντο λέγοντες ὅτι stirs up the people teaching throughout all ἀνασείει τὸν λαὸν διδάσκων καθ' Judea, and beginning from Galilee to here. ὅλης τῆς Ιουδαίας, καὶ ἀρξάμενος [Luke 23:4-5] ἀπὸ τῆς Γαλιλαίας ἔως ὡδε.	

⁵ Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ⁵ And Pilate, having heard, asked if the man ὁ ἄνθρωπος Γαλιλαῖος ἐστιν. καὶ was a Galilean. And knowing that he was ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου from the jurisdiction of Herod, he sent him ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς to Herod, who was himself in Jerusalem in Ἡρώδην, ὅντα καὶ αὐτὸν ἐν those days. And Herod, seeing Jesus, was θερόσολύμοις ἐν ταύταις ταῖς very glad, for he had for a long time desired ἡμέραις. ὁ δὲ Ἡρώδης ἴδων τὸν to see him. And he questioned him in many Ἰησοῦν ἔχαρη λίαν, ἦν γὰρ ἐξ ἱκανῶν words, but he answered him nothing. And χρόνων θέλων ἴδειν αὐτόν. ἐπηρώτα Herod with his soldiers, having treated him δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ with contempt and mocked him, having οὐδὲν ἀπεκρίνατο αὐτῷ. thrown a shining robe around him, sent him ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ back to Pilate. [Luke 23:6-12]

Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

⁶ Πιλάτος δὲ συγκαλεσάμενος τοὺς ⁶ Pilate, having called together the chief ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν priests and the rulers and the people, said to λαὸν εἶπεν πρὸς αὐτούς them: 'You brought me this man as one προσηνέγκατέ μοι τὸν ἄνθρωπον perverting the people, and behold, I, having τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, examined him before you, found nothing καὶ ἴδού ἐγὼ ἐνώπιον ὑμῶν blameworthy in this man regarding the ἀνακρίνας οὐθὲν εὔρον ἐν τῷ charges you bring against him. No, nor did ἄνθρωπω τούτῳ αἴτιον ὥν Herod, for he sent him back to us; and κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ behold, nothing worthy of death has been Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς done by him. Having disciplined him, ἡμᾶς, καὶ ἴδού οὐδὲν ἄξιον θανάτου therefore, I will release him.' [Luke 23:13-16]

ἐστὶν πεπραγμένον αὐτῷ παιδεύσας οὖν αὐτὸν ἀπολύσω.

⁷ ἀνέκραγον δὲ παμπληθεὶ λέγοντες. ⁷ And they cried out all at once, saying: Αἴσε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν 'Away with this man, and release to us Barabbas!' (Who for a certain sedition made in the city, and for murder, was cast into prison.) [Luke 23:18-19]

⁸ οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου ⁸ But they cried out, saying: 'Crucify, crucify σταύρου αὐτόν.

⁹ ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ ⁹ And he released to them him that for φόνον βεβλημένον εἰς φυλακὴν ὃν sedition and murder was cast into prison... ἥτοι ντο, τὸν δὲ Ἰησοῦν παρέδωκεν but he delivered Jesus to their will. [Luke τῷ θελήματι αὐτῶν. 23:25]

10 Καὶ ὡς ἀπήγαγον αὐτὸν, **10** And as they led him away, having seized ἐπιλαβόμενοι Σίμωνά τινα Simon, a certain Cyrenian coming from the Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ country, they laid upon him the cross to ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν carry behind Jesus. [Luke 23:26]
ὅπισθεν τοῦ Ἰησοῦ.

11 ἦγοντο δὲ καὶ ἔτεροι δύο **11** And there were also two others, κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι. criminals, led with him to be put to death. Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν **11** And when they were come to the place, καλούμενον Κρανίον, ἐκεῖ which is called Skull, there they crucified ἐσταύρωσαν αὐτὸν καὶ τοὺς him, and the criminals, one on the right κακούργους. hand, and the other on the left. [Luke 23:32-33]

12 Καὶ εἰστήκει ὁ λαὸς θεωρῶν. **12** And the people stood watching. And the ἔξεμικτήριζον δὲ καὶ οἱ ἄρχοντες rulers also were mocking, saying: 'He saved λέγοντες· Ἄλλους ἔσωσεν, σωσάτω others, let him save himself, if this is the ἔαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ Christ of God, the Chosen One.' [Luke 23:35]
Θεοῦ ὁ ἐκλεκτός.

13 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ. **13** And there was also an inscription over Οὗτός ἐστιν ὁ βασιλεὺς τῶν him: 'This is the king of the Jews.' [Luke 23:38]
Ἰουδαίων.

14 εἷς δὲ τῶν κρεμασθέντων **14** And one of the criminals who were κακούργων ἐβλασφήμει αὐτὸν hanged railed on him, saying: 'If you are the λέγων· οὐχὶ σὺ εἶ ὁ χριστός; σῶσον Christ, save yourself and us!' But the other σεαυτὸν καὶ ήμᾶς. ἀποκριθεὶς δὲ ὁ answering rebuked him, saying: 'Do you ἔτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ not fear God, seeing you are in the same φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ condemnation?' [Luke 23:39-40]
κρίματι εἶ;

15 καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου **15** And he said to Jesus: 'Lord, remember me ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. when you come into your kingdom.' And καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, Jesus said to him: 'Verily I say to you, today σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ you shall be with me in Paradise.' [Luke παραδείσῳ.
23:42-43]

16 Καὶ ἦν ἥδη ὥσει ὥρα ἕκτη καὶ **16** And it was about the sixth hour, and σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἔως there was a darkness over all the earth until ὥρας ἐνάτης τοῦ ἡλίου ἐκλιπόντος, the ninth hour. And the sun was darkened, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ and the veil of the temple was rent in the ναοῦ μέσον. midst. [Luke 23:44-45]

17 καὶ φωνήσας φωνῇ μεγάλῃ ὁ **17** And when Jesus had cried with a loud Ιησοῦς εἶπεν· Πάτερ, εἰς χεῖράς σου voice, he said: 'Father, into your hands I παρατίθεμαι τὸ πνεῦμα μου· τοῦτο commend my spirit'; and having said thus, δὲ εἰπὼν ἐξέπνευσεν. he expired. [Luke 23:46]

18 Καὶ οὖν ἀνὴρ ὄνοματι Ἰωσὴφ **18** And, behold, there was a man named βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθός Joseph, a counselor... (The same had not καὶ δίκαιος — οὗτος οὐκ ἦν consented to the counsel and deed of συγκατατεθειμένος τῇ βουλῇ καὶ τῇ them)... This man went to Pilate, and πρόσεξει αὐτῶν — οὗτος προσελθών begged the body of Jesus. And he took it τῷ Πιλάτῳ ἤτησατο τὸ σῶμα τοῦ down, and wrapped it in linen, and laid it in Ιησοῦ, καὶ καθελών ἐνετύλιξεν αὐτὸν a sepulchre that was hewn in stone, where σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι never man before was laid. [Luke 23:50-53]
λαξευτῷ οὐ οὐκ ἦν οὐδεὶς οὕπω
κείμενος.

Notes

Destroying the law and the prophets (καταλύοντα τὸν νόμον καὶ τοὺς προφήτας) (v. 2) [textual]

This specific charge is explicitly attested by Epiphanius as a diagnostic marker of this stratum. It confirms the clinical nature of Jesus's mission: the total abrogation of the old legal and prophetic system rather than a mere internal reform.

The Christ (ὁ Χριστός) (v. 3) [textual]

The reconstruction follows the variant where 'The Christ' is prioritized over the Roman political category 'King of the Jews,' centering the trial on the pneumatic function of Jesus.

Stirring up (ἀνασείει - anasteiei) (v. 4) [translation]

The elite view the spread of the Word as a forensic disturbance. The geographic scope (Galilee to Judea) marks the clinical progression of the Spirit's descent.

Herod pericope (Luke 23:6-12) (v. 5) [textual]

RETAINED. Tertullian (Adv. Marc. 4.42.3) provides detailed attestation: Jesus is sent to Herod as a 'munus' (gift), Herod is 'delectatus' (delighted), 'exspectaverat' (had long expected), 'interrogavit' (questioned him), and 'nec vocem ullam ab eo audivit' (heard no voice from him). Epiphanius confirms without flagging as interpolation. The vocabulary ἔξουθενήσας (treated with contempt) represents forensic nullification of Jesus's status; ἐσθῆτα λαμπρὰν (shining robe) functions as mockery of the pneumatic claim. The sequence provides a dual judicial rejection (Herod/Pilate) essential to the trial narrative.

Nothing blameworthy (οὐθὲν αἴτιον - outhen aition) (v. 4) [translation]

This reflects a dry forensic finding of innocence within the Roman/Judean legal framework.

Disciplined (παιδεύσας - paideusas) (v. 6) [translation]

'Disciplined' is used rather than the more emotive 'scourged' to maintain the administrative clinicality of the text.

Excision of v. 17 [excision]

The 'custom of the feast' is absent in this stratum, as it is a later harmonizing gloss used to explain the release of Barabbas.

Treated him with contempt (ἐξουθενήσας - exouthenēsas) (v. 5) [translation]

A dry forensic term for the nullification of Jesus's status as a biological or political threat.

Shining robe (ἐσθῆτα λαμπρὰν) (v. 5) [translation]

The 'shining' or 'bright' robe is used clinically to mock the pneumatic claim of divine radiance, casting it as a farce within the material world.

Barabbas (v. 7) [theological]

The exchange of the 'Just One' for a 'murderer' is a forensic demonstration of the inverted values of the current age.

Criminals (κακούργοι - kakourgoi) (v. 10) [translation]

The use of this term maintains a focus on the clinical reality of the execution.

Criminals (κακούργων - kakourgōn) in 23:39 (v. 14) [translation]

Literally 'evil-doers' or 'workers of bad.' The reconstruction maintains this dry forensic descriptor.

Condemnation (κρίματι - krimati) in 23:40 (v. 14) [translation]

The Jamesian layer uses this dialogue to highlight the judgment between the 'powerful/arrogant' and the 'poor/humble' at the moment of death.

Today (σήμερον - sēmeron) in 23:43 (v. 15) [theological]

This is a core Jamesian marker. It emphasizes an immediate pneumatic transition (exaltation) rather than a delayed material resuscitation.

Paradise (παραδείσω - paradeisō) in 23:43 (v. 15) [translation]

The reconstruction preserves the verse as found in the Marcionite/Tertullian stratum, representing the immediate spiritual enthronement of Jesus.

Skull (Κρανίον - Kranion) (v. 10) [translation]

Translated literally rather than using the Latinized 'Calvary,' preserving the dry topographic fact of the execution site.

Omission of 'Father forgive them' (23:34a) [excision]

The earliest witnesses and the forensic reconstruction protocol excise this phrase as a secondary interpolation intended to soften Jesus's resolve.

Omission of casting lots (23:34b) [excision]

Tertullian explicitly identifies this as an interpolation intended to force a fulfillment of Psalm 22:18.

Today in Paradise (σήμερον ἐν τῷ παραδείσῳ) (v. 15) [theological]

While some versions excised this to deny immediate transition, Tertullian preserves it. It represents the core Jamesian theme of immediate pneumatic transition rather than delayed material resuscitation.

Commend (παρατίθεμαι - paratithēmai) (v. 17) [translation]

A forensic deposit. The spirit is clinically returned to its source as the material vessel is exhausted.

Relationship to the Father (v. 17) [theological]

The prayer 'Father, into your hands...' contrasts with the Markan cry of abandonment, depicting Jesus as one whose spiritual communion remains intact during physical suffering.

Hewn in stone (λαξευτῷ - laxeutō) (v. 18) [translation]

The emphasis on the stone tomb provides the forensic baseline for the subsequent spiritual manifestations; the physical body remains interred according to Second Temple custom.

Proto-Luke Chapter 22

On the first day of the week, at early dawn, women come to the tomb with spices. They find the stone rolled away and the body gone. Two men in dazzling clothes appear: 'Why do you seek the living among the dead? Remember how he told you that the Son of Man must be crucified and on the third day rise.' The women report to the eleven, but their words seem like nonsense. That same day, two disciples walking to Emmaus are joined by a stranger who opens the scriptures to them. At table, he takes bread, blesses it, breaks it—and their eyes are opened. He vanishes from their sight. Returning to Jerusalem, they find the eleven gathered. Jesus stands among them: 'Peace to you.' He opens their minds to understand the scriptures, blesses them, and departs.

Greek Text

English Translation

¹ Τῇ δὲ μιᾷ τῶν σαββάτων ὥρᾳ οὐρανοῦ ¹ On the first day of the Sabbaths, at deep βαθέως ἐπὶ τὸ μνῆμα ἡλίου dawn, they came to the tomb bringing the φέρουσαι ἀ ήτοίμασαν ἀρώματα. spices they had prepared. They found the εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον stone rolled away from the tomb. Entering, ἀπὸ τοῦ μνημείου, εἰσελθοῦσαι δὲ they did not find the body. [Luke 24:1-3]
οὐχ εὗρον τὸ σῶμα.

² καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι ² It happened while they were perplexed αὐτὰς περὶ τούτου καὶ ᾧδοὺ ἄνδρες about this, behold, two men stood by them δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι in flashing clothes. As they were afraid and ἀστραπτούσῃ. ἐμφόβων δὲ bowed their faces to the ground, they said γενομένων αὐτῶν καὶ κλινουσῶν τὰ to them, "Why do you seek the living with πρόσωπα εἰς τὴν γῆν εἰπαν πρὸς the dead?" [Luke 24:4-5]
αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

³ μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὧν ³ [He is not here, but has been raised — ἐν τῇ Γαλιλαίᾳ, λέγων τὸν νίον τοῦ Omitted in this stratum] Remember how he ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς spoke to you while still in Galilee, saying χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ that it is necessary for the son of man to be σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ delivered into the hands of sinful men and ἀναστῆναι. καὶ ἐμνήσθησαν τῶν be crucified and on the third day to rise. ὄγημάτων αὐτοῦ.

And they remembered his words. [Luke 24:6-8]

⁴ καὶ ὑποστρέψασαι ἀπὸ τοῦ ⁴ Returning from the tomb, they reported all μνημείου ἀπήγγειλαν ταῦτα πάντα these things to the eleven and to all the rest. τοῖς ἔνδεκα καὶ πᾶσιν τοῖς λοιποῖς. These words seemed to them as nonsense, καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ and they did not believe them. [Luke 24:9-11]
λῆρος τὰ ρήματα ταῦτα, καὶ ηπίστουν αὐταῖς.

⁵ Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ⁵ And behold, two of them on that same day ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην were going to a village sixty stadia from ἀπέχουσαν σταδίους ἔξηκοντα ἀπὸ Jerusalem, whose name was Emmaus, and Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς, καὶ they were talking to each other about all αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ these things that had happened. And it πάντων τῶν συμβεβηκότων τούτων. happened that while they were talking and καὶ ἐγένετο ἐν τῷ ὅμιλειν αὐτοὺς καὶ debating, Jesus himself drew near and went συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας with them. But their eyes were held so they συνεπορεύετο αὐτοῖς, οἱ δὲ ὄφθαλμοὶ did not recognize him. [Luke 24:13-16]
αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

⁶ καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπαν ⁶ And he said to them: 'What things?' And αὐτῷ τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, they said to him: 'The things concerning ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς Jesus the Nazarene, who was a man, a ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ prophet mighty in deed and word before καὶ παντὸς τοῦ λαοῦ. God and all the people.' [Luke 24:19]

⁷ καὶ ἐγένετο ἐν τῷ κατακλιθῆναι ⁷ And it happened that when he reclined αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον with them, taking the bread, he blessed and, εὐλόγησεν καὶ κλάσας ἐπεδίδου breaking it, he gave it to them. Their eyes αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ were opened, and they recognized him; and ὄφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ he became invisible to them. [Luke 24:30-31]
αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

⁸ καὶ εἶπαν πρὸς ἀλλήλους· Οὐχὶ ἡ ⁸ And they said to one another: 'Was not our καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς heart burning within us while he spoke to ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν us on the road, as he opened the scriptures ἡμῖν τὰς γραφάς;

9 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς **9** While they were saying these things, he ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· himself stood in the midst of them and said: Εἰρήνη ὑμῖν. πτοηθέντες δὲ καὶ 'Peace to you.' But being terrified and ἔμφιοβοι γενόμενοι ἐδόκουν πνεῦμα afraid, they thought they were seeing a θεωρεῖν. καὶ εἶπεν αὐτοῖς· Τί spirit. And he said to them: 'Why are you τεταραγμένοι ἐστὲ καὶ διὰ τί troubled, and why do debates arise in your διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ hearts? 'See my hands and my feet, that it is καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς μου I myself.' [Luke 24:36-39]
καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός.

10 Εἶπεν δὲ πρὸς αὐτούς· Οὗτοι οἱ **10** And he said to them: "These are my λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι words which I spoke to you while I was still ὡν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι with you, that it is necessary for all things πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ written in the law of Moses and the Μωϋσέως καὶ τοῖς προφήταις καὶ prophets and psalms about me to be ψαλμοῖς περὶ ἐμοῦ. τότε διήνοιξεν fulfilled." Then he opened their mind to αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς understand the scriptures. [Luke 24:44-45] γραφάς.

11 ...κηρυχθῆναι ἐπὶ τῷ ὄνόματι **11** ...and that repentance into forgiveness of αὐτοῦ μετάνοιαν εἰς ἄφεσιν sins should be proclaimed in his name to all ἀμαρτιῶν εἰς πάντα τὰ ἔθνη. ὑμεῖς the nations. You are witnesses of these μάρτυρες τούτων. things. [Luke 24:47-48]

12 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν **12** And it happened while he was blessing αὐτοὺς διέστη ἀπ' αὐτῶν. them, he parted from them. [Luke 24:51]

13 ...ὑπέστρεψαν εἰς Ἱερουσαλήμ **13** ...they returned to Jerusalem with great μετὰ χαρᾶς μεγάλης, καὶ ἦσαν διὰ joy, and they were continually in the παντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ Temple praising and blessing God. [Luke εὐλογοῦντες τὸν Θεόν.] 24:52-53]

Notes

Body (σῶμα - sōma) (v. 1) [textual]

The primitive stratum omits 'of the Lord Jesus' (found in canonical Luke). This is a 'Western Non-Interpolation' where the shorter text reflects the original clinical observation of a missing corpse.

Flashing clothes (ἀστραπτούσῃ - astraptousē) (v. 2) [translation]

This denotes a radiance characteristic of pneumatic manifestations rather than a material person. It aligns with the visionary sensory overload found in the prophets.

Omission of 24:6a (v. 3) [excision]

The specific proclamation 'He is not here, but has been raised' is absent in the Western text (Codex Bezae) and the Marcionite witnesses. In Proto-Luke, the tomb remains an ambiguous sign of absence, prompting memory (anamnesis) rather than offering forensic proof.

Son of Man (*τὸν νίὸν τοῦ ἀνθρώπου*) (v. 3) [translation]

Used here as the clinical referent for Jesus's eschatological role.

Nonsense (*ληζος* - *lēros*) (v. 4) [translation]

The report of the women is dismissed as an 'idle tale' or 'delirium,' emphasizing that the empty tomb did not generate faith in the earliest community.

Excision of 24:12 [excision]

The account of Peter running to the tomb is a secondary interpolation found in the Alexandrian tradition but absent in the Western and Marcionite layers.

Were held (*ἐκρατοῦντο* - *ekratounto*) (v. 5) [translation]

This implies a psychological or pneumatic constraint. 'The Living One' (*ό ζῶν*) is only recognizable through spiritual volition—the visionary perception (*ῳφθῆ*) rather than material physics.

Western Non-Interpolation (24:6a) (v. 3) [textual]

The explicit proclamation of resurrection at the tomb is clinically absent in the Western (D) and Marcionite witnesses; Proto-Luke focuses on the memory (anamnesis) of Jesus's teaching rather than a kerygmatic proof.

Raised (*ἠγέρθη* - *ēgerthē*) (v. 3) [translation]

The Greek uses a passive voice, denoting an external action of the Divine upon the subject.

Nazarene (*Ναζωραίου* - *Nazōraiou*) (v. 6) [translation]

The identification is grounded in the prophetic human status of the teacher as he was known in the Galilean stratum.

Prophet (*προφήτης* - *prophētēs*) (v. 6) [theological]

The core Jamesian identity of Jesus is that of a prophet of the restored order rather than the post-70 CE biological Messiah.

Opened (*διένοιγεν* - *diēnoigen*) (v. 8) [translation]

In Proto-Luke, faith is generated by the revelation of the Word ('opening the scriptures') rather than the forensic inspection of a resuscitated corpse.

Invisible (*ἀφαντος* - *aphantos*) (v. 7) [translation]

Literally 'vanishing' or 'becoming un-manifest.' This is the technical term for the cessation of a pneumatic manifestation, proving that the body did not adhere to material laws.

Opening of Scriptures (v. 8, 10) [theological]

Faith in the Jamesian Protopraph is generated through the 'Opening of the Word' rather than the inspection of a body.

Spirit (πνεῦμα - pneuma) (v. 9) [translation]

The text records the default perception of the witnesses—that they were seeing a non-corporeal entity.

Excision of 24:39b-43 (v. 9) [excision]

The claims of 'flesh and bones' and the act of eating fish are omitted as late anti-Docetic additions. They were designed to materialize the resurrection in direct contradiction to the earlier Jamesian/Pauline teaching that 'flesh and blood cannot inherit the kingdom.'

I myself (ἐγώ εἰμι αὐτός) (v. 9) [translation]

Jesus provides identity markers (the wounds) to confirm personhood without implying a resuscitated corpse.

Mind (νοῦν - noun) (v. 10) [translation]

The climax of the Protopraph is intellectual and pneumatic enlightenment—the transition from external appearance to internal understanding.

Parted (διέστη - diestē) (v. 12) [textual]

The original text lacks the physical levitation/ascension into the sky ('carried up into heaven' is a Western Non-Interpolation). The vision simply ceases.

Temple (ἱερῷ - hierō) (v. 13) [translation]

The narrative ends in the Temple, anchoring the movement as a legitimate Judean institution (the 'Opposition Priesthood') in Jerusalem.