

THE GOSPEL

(Proto-Luke)

*A Forensic Reconstruction of the
Jamesian Protograph*

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 πεντεκαιδεκάτῳ τῆς ¹ In the fifteenth year of the governance of
ἡγεμονίας Τιβερίου Καίσαρος, Tiberius Caesar, when Pontius Pilate was
ἡγεμονεύοντος Ποντίου Πιλάτου τῆς governor of Judea, and Herod was tetrarch
Ἰουδαίας, καὶ τετραρχοῦντος τῆς of Galilee, and his brother Philip was
Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ tetrarch of the region of Ituraea and
ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Trachonitis, and Lysanias was tetrarch of
Ἰτουραίας καὶ Τραχωνίτιδος χώρας, Abilene, [Luke 3:1]
καὶ Λυσανίου τῆς Ἀβιληνῆς
τετραρχοῦντος,
- ² κατήλθεν 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]
- 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
αὐτοῦ. 4:32]
- ⁴ Καὶ ἦλθεν εἰς Ναζαρά, οὗ 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 συναγωγὴν, καὶ and stood up to read. [Luke 4:16]
ἀνέστη ἀναγνῶναι.
- 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.

⁶ καὶ εἶπεν πρὸς αὐτούς· Πάντως ⁶ And he said to them, "Doubtless you will
ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· say to me this proverb: 'Healer, heal
Ἰατρέ, θεράπευσον σεαυτόν· ὅσα yourself'; whatever we heard happened in
ἠκούσαμεν γενόμενα εἰς τὴν Capernaum, do also here in your
Καφαρναούμ ποιήσον καὶ ὧδε ἐν τῇ fatherland." [Luke 4:23]
πατρίδι 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 (κατήλθεν - 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 (συναγωγὴν - synagōgēn) (v. 4) [translation]

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

Καφαρναούμ (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 υἱὸς ἐστὶν Ἰωσήφ 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: κατήλθεν (katēlthen) [theological]

In canonical Luke, 'coming down' (κατήλθεν) 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, καὶ ἀνέκραξεν φωνῇ μεγάλῃ· Ἐὰ τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ	¹ And in the assembly was a man having a spirit of an unclean daimon, and he cried out with a loud voice: "What is to us and to you, Jesus? Have you come to destroy us? I know you, who you are—the holy one of God." [Luke 4:33-34]
² καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξηλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν	² And Jesus rebuked him, saying: 'Be silenced and come out from him.' And after the daimon had thrown him into the middle, it came out from him, having harmed him not at all. [Luke 4:35]
³ Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς	³ And when the sun was setting, all who had any sick with various diseases brought them to him; and he laid hands on each of them and healed them. [Luke 4:40]
⁴ ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν	⁴ And daimons also were coming out from many, crying out and saying: "You are the son of God." And rebuking them, he did not allow them to speak. [Luke 4:41]
⁵ ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην	⁵ And he said to them: "I must also announce the kingdom of God to the other cities, because for this I was sent." [Luke 4:43]

- ⁶ Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ⁶ And it happened, while the crowd pressed
ἐπιχειῖσθαι αὐτῷ καὶ ἀκούειν τὸν upon him to hear the word of God, he was
λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστῶς 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
ἀποβάντες ἔπλυνον τὰ δίκτυα. them and were washing their nets. [Luke 5:2]
- ⁸ ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν ⁸ And entering into one of the boats, which
Σίμωνος, ἠρώτησεν 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 Ὡς 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]
ἄγρην.
- 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 ῥήματί σου χαλάσω τὰ δίκτυα. the net." [Luke 5:5]
- ¹¹ καὶ τοῦτο ποιήσαντες συνέκλεισαν ¹¹ And having done this, they enclosed a
πλῆθος ἰχθύων πολὺ, διερρήσετο δὲ great multitude of fishes; and their nets
τὰ δίκτυα αὐτῶν. were breaking. [Luke 5:6]
- ¹² ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν ¹² But Simon Peter, seeing it, fell down at
τοῖς γόνασιν Ἰησοῦ λέγων· Ἐξελθε the knees of Jesus, saying: "Depart from me,
ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς 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]
ἠκολούθησαν αὐτῷ

- ¹⁵ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· εἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι
- ¹⁵ And it happened, while he was in one of the cities, behold, a man full of leprosy. And seeing Jesus, he fell on his face and begged him, saying: "Lord, if you will, you are able to cleanse me." [Luke 5:12]
- ¹⁶ καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ
- ¹⁶ And stretching out his hand, he touched him, saying: "I will; be cleansed." And immediately the leprosy departed from him. [Luke 5:13]
- ¹⁷ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς
- ¹⁷ And he commanded him to tell no one: "But go, show yourself to the priest and offer for your cleansing according as Moses commanded, for a testimony to them." [Luke 5:14]

Notes

What is to us and to you (τί ἡμῖν καὶ σοί - 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.

δαίμονιου (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.

ὁ ἅγιος 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 (Nazarēne) (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 ἔση 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 Μωϋσῆς - 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

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

⁶ Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ ⁶ And coming down with them, he stood on τόπου πεδινοῦ, καὶ ὄχλος πολὺς a level place, and a great crowd of his μαθητῶν αὐτοῦ, καὶ πληθος πολὺ disciples, and a great multitude of the τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας people from all Judea and Jerusalem and καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου the coast of Tyre and Sidon, who came to Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι hear him and to be healed from their αὐτοῦ καὶ ἰαθῆναι 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 ὄχλος was going out from him and healing all. ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις [Luke 6:17-19] παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

⁷ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς 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] ὑμετέρεα 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 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς ⁹ Blessed are you when men hate you, and οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν when they exclude you and reproach you ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν and cast out your name as evil, on account τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα of the son of man. Rejoice in that day and τοῦ υἱοῦ τοῦ ἀνθρώπου· χάρητε ἐν leap for joy, for behold, your reward is great ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ 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 ἐποιοῦν [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] ἄνθρωποι.

- ¹² Ἀλλὰ ὑμῖν 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 σιαγὸνα 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 αἶροντός σου τὸ ἱμάτιον καὶ τὸν outer-garment, do not withhold the tunic. χιτῶνα μὴ καλύψης. [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 of the Most High, for he is kind to the ὑμῶν πολὺς, καὶ ἔσσεσθε υἱοὶ ὑψίστου. 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 ἃ λέγω; and do not do what I say? [Luke 6:46]
- ¹⁷ πᾶς ὁ ἐρχόμενος πρὸς 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 ἐστὶν whom he is like. [Luke 6:47] ὅμοιος.
- ¹⁸ ὁμοίος ἐστὶν ἀνθρώπῳ 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 πέτρᾳ· πλημμύρης δὲ the river broke against that house and was γενομένης προσέρρηξεν ὁ ποταμὸς τῇ not strong enough to shake it, because it οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν was built well. [Luke 6:48] σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆαι αὐτήν.
- ¹⁹ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ¹⁹ But the one hearing and not doing is like ὁμοίος ἐστὶν ἀνθρώπῳ a man building a house upon the ground οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν without a foundation, against which the χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ river broke, and immediately it collapsed, ποταμὸς, καὶ εὐθὺς συνέπεσεν καὶ and the crash of that house was great. [Luke ἐγένετο τὸ ῥῆγμα 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 (ὠνόμασεν - ōnomasen) (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 Lukan 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 Alphaeus, 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 (ὠνόμασεν Πέτρον - ōnomasen 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 (Ἰούδαν 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 (χιτώνα - 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.

πέτρᾱν (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 Protograph focuses on the immediate pneumatic reward.

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

- ⁷ ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, ⁷ Now when he came near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. [Luke 7:12]
καὶ ἰδοὺ ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.
- ⁸ καὶ ἰδὼν αὐτὴν ὁ κύριος ⁸ And when the Lord saw her, he had compassion on her and said to her: "Do not weep." [Luke 7:13]
ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.
- ⁹ καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ ⁹ And he came and touched the bier, and they that bore him stood still. And he said, "Young man, I say to you, arise." [Luke 7:14]
δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.
- ¹⁰ καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ¹⁰ And he that was dead sat up and began
ἤρξατο 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
Προφῆτης μέγας ἠγέρθη 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
μαθηταὶ 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 ἔπεμψεν another?" [Luke 7:18-19]
πρὸς τὸν κύριον λέγων· Σὺ εἶ ὁ
ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
- ¹³ καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· ¹³ Then Jesus answering said to them, "Go
Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ your way, and tell John what things you
εἶδετε καὶ ἠκούσατε· 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· Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 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 γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 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 ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου. 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]
- ¹⁸ καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. 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]
- ¹⁹ οὗ χάριν λέγω σοι, ἀφεώνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ. ¹⁹ "Wherefore I say to you, her sins, which are many, are forgiven; for she loved much." [Luke 7:47]
- ²⁰ εἶπεν δὲ αὐτῇ· Ἀφεώνταί σου αἱ ἁμαρτίαι. ²⁰ And he said to her, "Your sins are forgiven." [Luke 7:48]
- ²¹ εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. ²¹ And he said to the woman, "Your faith has saved you; go in peace." [Luke 7:50]

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" (ἡγήσθη), 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 (ὅς 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 (ἁμαρτωλός - hamartōlos) (v. 17) [theological]

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

She loved much (ἠγάπησεν 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 (ἡ 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
θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, with him, [Luke 8:1]
- ² Καὶ γυναῖκες 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 [Luke 8:2-3]
ὑπαρχόντων αὐταῖς.
- ³ Οὐδεὶς δὲ λύχνον ἄψας 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 ἐστιν κρυπτὸν ὃ οὐ φανερόν 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
γάρ ἔχη, δοθήσεται αὐτῷ, καὶ ὃς ἂν has, to him shall be given; and whoever
μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται does not have, even what he seems to have
ἀπ' αὐτοῦ. shall be taken away from him." [Luke 8:18]
- ⁶ Ἀπηγγέλη δὲ αὐτῷ· Ἡ μήτηρ σου ⁶ And it was announced to him: "Your
καὶ οἱ ἀδελφοί σου ἐστήκασιν 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 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. side of the lake." [Luke 8:22]

⁹ ... ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ⁹ ...And he, being awakened, rebuked the
ἀνέμῳ 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 ἀλλήλους· Τίς ἄρα 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 Protograph 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 (ὁ οὐ μὴ γνωσθῇ - 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 Lukan/Q-source substrate remaining intact.

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

⁶ ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. ἔξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

⁶ Now there was a herd of many swine feeding on the mountain; and they begged him to allow them to enter into those. And he allowed them. And the daimons, coming out from the man, entered into the swine, and the herd rushed down the cliff into the lake and were drowned. [Luke 8:32-33]

⁷ Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ.

⁷ And it happened, when Jesus returned, the crowd welcomed him, for they were all expecting him. And behold, there came a man whose name was Jairus, and he was a ruler of the assembly; and falling at the feet of Jesus, he was begging him to enter into his house. [Luke 8:40-41]

⁸ ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν.

⁸ For he had an only daughter, about twelve years old, and she was dying. [Luke 8:42]

⁹ καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

⁹ And a woman being in a flow of blood for twelve years, coming up behind, touched the fringe of his garment, and immediately the flow of her blood stopped. [Luke 8:43-44]

¹⁰ καὶ εἶπεν ὁ Ἰησοῦς· Τίς μου ἥψατο;

¹⁰ And Jesus said: "Who touched me?" [Luke 8:45]

¹¹ ὁ δὲ Ἰησοῦς εἶπεν· Ἦψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.

¹¹ But Jesus said: "Someone touched me, for I knew power going out from me." [Luke 8:46]

¹² ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

¹² And he said to her: "Daughter, your faith has saved you; go in peace." [Luke 8:48]

¹³ αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· Ἡ παῖς, ἐγείρου. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα.

¹³ But he, taking hold of her hand, called, saying: "Child, arise." And her spirit returned, and she arose immediately. [Luke 8:54-55]

- ¹⁴ Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενεῖς.
- ¹⁴ And calling together the twelve, he gave them power and authority over all the daimons and to heal diseases. And he sent them to announce the kingdom of God and to heal. [Luke 9:1-2]
- ¹⁵ καὶ εἶπεν πρὸς αὐτούς· Μὴδὲν αἶρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πῆραν μήτε ἄρτον μήτε ἀργύριον.
- ¹⁵ And he said to them: "Take nothing for the road, neither staff, nor scrip, nor bread, nor silver, nor to have two tunics." [Luke 9:3]
- ¹⁶ καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.
- ¹⁶ "And as many as do not receive you, going out from that city, shake off the dust from your feet for a testimony against them." [Luke 9:5]
- ¹⁷ ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
- ¹⁷ And going out, they were going through the villages, announcing the good news and healing everywhere. [Luke 9:6]
- ¹⁸ Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, ὑπὸ τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
- ¹⁸ And Herod the tetrarch heard all the things being done and was perplexed because it was said by some that John had been raised from the dead, and by some that Elijah had appeared, and by others that a certain prophet of the ancients had risen. [Luke 9:7-8]
- ¹⁹ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαῖδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.
- ¹⁹ And the emissaries, having returned, described to him as many things as they had done. And taking them, he withdrew privately into a city called Bethsaida. But the crowds, knowing, followed him; and receiving them, he was speaking to them about the kingdom of God, and those having need of healing he was healing. [Luke 9:10-11]

²⁰ Ἡ δὲ ἡμέρα ἤρξατο 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 κύκλῳ κώμας villages and country round about, and καὶ ἀγροὺς καταλύσωσιν καὶ lodge, and get provisions, for here we are in εὐρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν a desert place." [Luke 9:12] ἐρήμῳ 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 ἢ 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 ἐχορτάσθησαν ²³ And they ate and were all satisfied. [Luke 9:17] πάντες.

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 (ἄβυσσος - 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 (ἀπέθνησκειν - apethnēsken) (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 ἥψατο;) (v. 10) [textual]

The primitive interrogative (P75, ☉, B, L) is restored. The question identifies a specific draw upon the Savior's "power" (dynamis), 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.

εἰς 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" (epestrepsen) 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 (apotinassete) (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 (ἐρημον 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 (Bēthsaida) (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 (ἡγέρθη / ἀνέστη) (v. 18) [textual]

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

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

- ⁶ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ⁶ "For whoever wants to save his life shall lose it; but whoever loses his life for my sake, he shall save it." [Luke 9:24]
- ⁷ ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ. ⁷ "For whoever is ashamed of me and my words, of him the son of man shall be ashamed when he comes in his glory." [Luke 9:26]
- ⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσῃ ἡμέραι ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ⁸ And it happened after these words, about eight days, taking Peter and John and James, he went up into the mountain to pray. [Luke 9:28]
- ⁹ καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. ⁹ And it happened while he was praying, the appearance of his face was different and his clothing was white and flashing. [Luke 9:29]
- ¹⁰ καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας. ¹⁰ And behold, two men were talking with him, who were Moses and Elijah. [Luke 9:30]
- ¹¹ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. ¹¹ And a voice came out of the cloud saying: "This is my son, the beloved; listen to him." [Luke 9:35]
- ¹² θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. ¹² "Place these words in your ears; for the son of man is about to be delivered into the hands of men." [Luke 9:44]
- ¹³ ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ καὶ εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ¹³ And Jesus, seeing the reasoning of their heart, took a child and set him by himself, and said to them: "Whoever receives this child in my name receives me; and whoever receives me receives him who sent me." [Luke 9:47-48]

¹⁴ Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι ¹⁴ And it happened when the days of his τὰς ἡμέρας τῆς ἀναλήμφεως 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 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ ¹⁵ And when the disciples James and John Ἰωάννης 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 ἐὰν ἀπέρχῃ. καὶ εἶπεν αὐτῷ wherever you go." And Jesus said to him: ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς "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 υἱὸς τοῦ where he may lay his head." [Luke 9:57-58] ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

¹⁷ Εἶπεν δὲ πρὸς ἕτερον· Ἀκολουθεῖ ¹⁷ And he said to another: "Follow me." But μοι. ὁ δὲ εἶπεν· Κύριε, ἐπίτρεψόν 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 νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, and announce the kingdom of God." [Luke 9:59-60] σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

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

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 υἱὸς 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 (ἐπαισχυνθῇ - 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.

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

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

⁷ ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. ⁷ "The one listening to you listens to me, and the one rejecting you rejects me; and the one rejecting me rejects him who sent me." [Luke 10:16]

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

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

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

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

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

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

Notes

Seventy (ἑβδομήκοντα - 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 (μὴ ὑποδήματα - mē hypodēmata) (v. 4) [translation]

The prohibition of sandals is an original ascetic requirement of the Jamesian Protograph, 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 (ἤγγικεν - 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 Protograph, 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 (ποιεῖ - 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 ¹ And it happened that while he was in a
τόπῳ τινὶ προσευχόμενον, ὥς certain place praying, as he ceased, one of
ἐπαύσατο, εἶπέν 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]
Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς
αὐτοῦ.
- ² εἶπεν δὲ αὐτοῖς· Ὅταν ² And he said to them: "When you pray, say:
προσεύχησθε, λέγετε· Πάτερ, Father, hallowed be your name. Let your
ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω τὸ Holy Spirit come upon us and cleanse us."
πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ [Luke 11:2]
καθαρισάτω ἡμᾶς.
- ³ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ³ "Give us day by day our daily bread." [Luke
ἡμῖν τὸ καθ' ἡμέραν. 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
ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκης do not let us be led into temptation." [Luke
ἡμᾶς εἰς πειρασμόν. 11:4]
- ⁵ Καγὼ ὑμῖν λέγω· αἰτεῖτε, καὶ ⁵ "And I say to you: Ask, and it shall be
δοθήσεται ὑμῖν· ζητεῖτε, καὶ given to you; seek, and you shall find;
εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται knock, and it shall be opened to you." [Luke
ὑμῖν. 11:9]
- ⁶ τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ⁶ "What father among you, if his son asks
ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν for a fish, will instead of a fish give him a
αὐτῷ ἐπιδώσει; ἢ καὶ αἰτήσῃ ὄν, snake? Or if he asks for an egg, will give
ἐπιδώσει αὐτῷ σκορπίον; him a scorpion?" [Luke 11:11-12]

- ⁷ εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.
- ⁷ "If you then, being evil, know how to give good gifts to your children, how much more shall the Father give the Holy Spirit to those who ask him?" [Luke 11:13]
- ⁸ Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.
- ⁸ And he was casting out a daimon that was mute; and it came to pass, when the daimon had gone out, the mute spoke. And the crowds marveled. [Luke 11:14]
- ⁹ τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
- ⁹ But some of them said: "In Beelzebul, the prince of the daimons, he casts out daimons." [Luke 11:15]
- ¹⁰ εἰδὼς δὲ αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει· εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
- ¹⁰ But he, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and house falls upon house. And if the Adversary also is divided against himself, how shall his kingdom stand?" [Luke 11:17-18]
- ¹¹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
- ¹¹ "And if I by Beelzebul cast out daimons, by whom do your sons cast them out?" [Luke 11:19]
- ¹² εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
- ¹² "But if I by the finger of God cast out daimons, then the kingdom of God has come upon you." [Luke 11:20]
- ¹³ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.
- ¹³ And it happened, while he said these things, a certain woman out of the crowd, lifting up her voice, said to him: "Blessed is the womb that bore you and the breasts which you sucked!" [Luke 11:27]
- ¹⁴ αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ποιοῦντες.
- ¹⁴ But he said: "Rather, blessed are those hearing the word of God and doing it." [Luke 11:28]

- ¹⁵ νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
- ¹⁵ "Now you Pharisees clean the outside of the cup and the platter, but your inside is full of robbery and wickedness. Fools! Did not he who made the outside make the inside also?" [Luke 11:39-40]
- ¹⁶ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ.
- ¹⁶ "Woe to you Pharisees! For you tithe mint and rue and every herb, but you pass over the calling and the love of God." [Luke 11:42]
- ¹⁷ Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
- ¹⁷ "Woe to you! For you are as unseen graves, and the men walking over them do not know." [Luke 11:44]
- ¹⁸ ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.
- ¹⁸ "And he said: 'Woe also to you lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.'" [Luke 11:46]
- ¹⁹ οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
- ¹⁹ "Woe to you lawyers! For you took away the key of knowledge; you yourselves did not enter, and those entering you hindered." [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.

ἁμαρτίας (hamartias) (v. 4) [textual]

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

Led into Temptation (μὴ ἀφ᾽ ἡμᾶς εἰσενεχθῆναι - mē aphes hēmas 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 ἅγιον - pneuma hagion) (v. 7) [theological]

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

Daimon (δαίμόνιον - 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 - poiountes) (v. 14) [theological]

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

The Calling (τὴν κλήσιν - tēn klēsion) (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 (νομικοὶς - 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 ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γινωσθήσεται. ¹ But nothing is covered that will not be revealed, and nothing is hidden that will not be known. [Luke 12:2]
- ² Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων ὑμᾶς μόνον καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. ² And I say to you, my friends: Do not fear those who are able to kill you only, and after this have no power over you. [Luke 12:4]
- ³ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ³ But I will show you whom to fear: fear him who, after killing, has authority to cast into Gehenna. [Luke 12:5]
- ⁴ Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τοῦ θεοῦ. ⁴ And I say to you: Everyone who confesses in me before men, the son of man shall also confess in him before God. [Luke 12:8]
- ⁵ ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τοῦ θεοῦ. ⁵ But the one having denied me before men shall be denied before God. [Luke 12:9]
- ⁶ καὶ ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα εἰποντι οὐκ ἀφεθήσεται. ⁶ And everyone who shall speak a word against the son of man, it shall be forgiven him; but to the one having spoken against the Holy Spirit, it shall not be forgiven. [Luke 12:10]

- ⁷ ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἵπτετε. ⁷ And when they bring you before the assemblies and the rulers and the authorities, do not worry how you shall defend or what you shall say. [Luke 12:11]
- ⁸ τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν. ⁸ For the Holy Spirit shall teach you in that very hour what it is necessary to say. [Luke 12:12]
- ⁹ Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ⁹ And someone from the crowd said to him: "Teacher, tell my brother to divide the inheritance with me." [Luke 12:13]
- ¹⁰ ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ¹⁰ But he said to him: "Man, who appointed me a judge or a divider over you?" [Luke 12:14]
- ¹¹ εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. ¹¹ And he said to them: "Watch and guard yourselves from all covetousness, for one's life does not consist of the abundance of his possessions." [Luke 12:15]
- ¹² εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; ¹² But God said to him: "Fool! In this night they require your soul from you; and the things you prepared, whose shall they be?" [Luke 12:20]
- ¹³ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε. ¹³ And he said to his disciples: "Therefore I say to you, do not worry for your soul, what you shall eat; nor for the body, what you shall put on." [Luke 12:22]
- ¹⁴ κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. ¹⁴ "Consider the ravens, for they do not sow nor reap, which have no storehouse nor barn, and God feeds them. How much more are you worth than the birds!" [Luke 12:24]
- ¹⁵ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. ¹⁵ "For the nations of the world seek after all these things, but your Father knows that you have need of these." [Luke 12:30]

- ¹⁶ πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ¹⁶ "But seek the kingdom of God, and these things shall be added to you." [Luke 12:31]
- ¹⁷ μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ δοῦναι ὑμῖν τὴν βασιλείαν. ¹⁷ "Fear not, little flock, for the Father was well-pleased to give you the kingdom." [Luke 12:32]
- ¹⁸ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι. ¹⁸ "Let your loins be girded and your lamps burning." [Luke 12:35]
- ¹⁹ μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὕρῃσιν γρηγοροῦντας. ¹⁹ "Blessed are those slaves whom the lord, having come, shall find watching." [Luke 12:37]
- ²⁰ καὶ ἐὰν ἔλθῃ τῇ ἑσπερινῇ φυλακῇ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν. ²⁰ "And if he comes in the evening watch, and finds them thus, blessed are those slaves." [Luke 12:38]
- ²¹ καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ²¹ "And you, become ready, for in the hour you do not think, the son of man comes." [Luke 12:40]
- ²² εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; ²² And Peter said to him: "Lord, do you speak this parable to us or also to all?" [Luke 12:41]
- ²³ Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν. ²³ "I came to cast fire upon the earth." [Luke 12:49]
- ²⁴ Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. ²⁴ "Do you think that I have arrived to give peace on the earth? I tell you, no, but division." [Luke 12:51]
- ²⁵ ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν. ²⁵ "For from now on there shall be five in one house divided, three against two and two against three." [Luke 12:52]
- ²⁶ διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, καὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ. ²⁶ "The father shall be divided against the son and the son against the father, mother against daughter and daughter against mother." [Luke 12:53]

²⁷ Ὑποκριταί, τὸ πρόσωπον τοῦ ²⁷ "Hypocrites! You know how to judge the οὐρανοῦ 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 (ὁμᾶς μόνον ἀποκτείνειν - hymas monon apoktennein) (v. 2) [textual]

The Jamesian Protograph 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.

περισσότερόν 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 (εἶπη 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 υἱὸς 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 (συναγωγὰς - 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 (τὸ γὰρ ἅγιον 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' (ὁμῶν) 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 (ψυχῇ - 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 (οἶκῳ - oikō) (v. 25) [translation]

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

Slaves (δούλοι - 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 (ἑσπερινῇ φυλακῇ - 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 - ginesethe 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 (ὑποκριταί - 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 (ἀπο τοῦ νυν) (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 Ἦν 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 εἶπεν· Ὑποκριταί, ἕκαστος 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 the Sabbath untie his ox or his donkey from the manger and leading it away water it?" [Luke 13:15]
³ ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δεκαοκτῶ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;	³ "And this woman, being a daughter of Abraham, whom the Adversary bound—behold, for eighteen years—was it not necessary to be loosed from this bond on the day of the Sabbath?" [Luke 13:16]
⁴ Ἐλεγεν οὖν· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;	⁴ Therefore he said: "To what is the kingdom of God like and to what shall I compare it?" [Luke 13:18]
⁵ ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἡῤῥξῃσεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.	⁵ "It is like a grain of mustard, which a man taking cast into his own garden; and it grew and became a great tree, and the birds of the heaven nested in its branches." [Luke 13:19]
⁶ ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἑως οὗ ἐζυμώθη ὅλον.	⁶ "It is like leaven, which a woman taking hid in three measures of meal until the whole was leavened." [Luke 13:21]

- ⁷ Αγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ⁷ "Strive to enter through the narrow door, for many, I tell you, will seek to enter and will not be able." [Luke 13:24]
- ⁸ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ⁸ "From the time the master of the house has risen and has locked the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' and answering he will say to you, 'I do not know you, from where you are.'" [Luke 13:25]
- ⁹ τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ⁹ "Then you will begin to say, 'We ate in your presence and drank, and you taught in our streets.'" [Luke 13:26]
- ¹⁰ καὶ ἐρεῖ λέγων ὑμῖν· Οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. ¹⁰ "And he will say, I tell you, I do not know from where you are; depart from me, all you workers of unrighteousness." [Luke 13:27]
- ¹¹ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε πάντας τοὺς δικαίους ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ κρατουμένους ἔξω. ¹¹ "There will be the weeping and the gnashing of teeth, when you see all the righteous in the kingdom of God, but you being kept outside." [Luke 13:28]
- ¹² καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ¹² "And they will come from east and west and from north and south and recline in the kingdom of God." [Luke 13:29]

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 (ὁ Σατανᾶς - ho Satanas) (v. 4) [translation]

The Greek retains the definite article (ὁ), signifying a functional title rather than a personal name. Rendered as 'the Adversary' (from Hebrew Šāṭān) 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 (κῆπον - 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 (κρατούμενους - 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 starkest 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 αὐτόν· ¹ Then he said also to the one who invited him, "When you make a dinner or a banquet, do not call your friends, nor your brothers, nor your kinsmen, nor rich neighbors." [Luke 14:12]
- ² ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί 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 Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός 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 ἡδὴ "Come, for it is now ready." [Luke 14:17] ἔτοιμά ἐστιν.
- ⁵ καὶ ἤρξαντο ἀπὸ μιᾶς πάντες ⁵ And they all began to excuse themselves. παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· The first said to him, "I bought a field, and I Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην must go out and see it; I ask you, have me ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε excused." [Luke 14:18] με παρητημένον.
- ⁶ καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ⁶ And another said, "I bought five pairs of ἠγόρασα 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 ἕτερος εἶπεν· Γυναῖκα ἔγημα
καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

⁷ And another said, "I married a wife, and
therefore I cannot come." [Luke 14:20]

⁸ εἰσάγαγε ὧδε τοὺς πτωχοὺς καὶ
ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς.

⁸ So that slave came and reported these
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
ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

⁹ And the slave said, "Lord, it has been done
as you commanded, and still there is room."
[Luke 14:22]

¹⁰ καὶ εἶπεν ὁ κύριος πρὸς τὸν
δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ
φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν,
ἵνα γεμισθῇ μου ὁ οἶκος.

¹⁰ And the lord said to the slave, "Go out
into the roads and hedges and compel them
to come in, that my house may be filled."
[Luke 14:23]

¹¹ λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν
ἀνδρῶν ἐκείνων τῶν κεκλημένων
γεύσεται μου τοῦ δείπνου.

¹¹ "For I say to you, that none of those men
who were invited shall taste of my
banquet." [Luke 14:24]

¹² Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ
τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα
καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ
τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι
τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται
εἶναί μου μαθητής.

¹² "If anyone comes to me and does not hate
his own father and mother and wife and
children and brothers and sisters, and even
his own life also, he cannot be my disciple."
[Luke 14:26]

¹³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ
ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν
αὐτοῦ οὐ δύναται εἶναί μου μαθητής.

¹³ "So therefore, any one of you who does
not renounce all that he has cannot be my
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 (ἀριστον / 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 (φώνει - 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 - paraitesthai) (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 ὑπάρχουσιν) (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 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ¹ Now all the tax-collectors and the sinners were coming near to him to listen to him. [Luke 15:1]
- ² καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. ² And the Pharisees and the scribes were grumbling, saying: "This man receives sinners and eats with them." [Luke 15:2]
- ³ Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ ἐπορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; 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 εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους 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 αὐτοῖς· συγχαρήτέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. ⁵ "And coming into the house, he calls together the friends and the neighbors, 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 ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δίκαιους οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. ⁶ "I say to you that so there shall be joy in the heaven over one sinner repenting." [Luke 15:7]

- ⁷ ἢ τίς γυνή 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 ἕως οὗ εὑρῇ; carefully until she finds it?" [Luke 15:8]
- ⁸ καὶ εὑροῦσα συγκαλεῖ τὰς φίλας ⁸ "And having found it, she calls together
καὶ γείτονας λέγουσα· συγχαρήτε the friends and neighbors, saying: 'Rejoice
μοι, ὅτι εὑρον 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 ἁμαρτωλῷ over one sinner repenting." [Luke 15:10]
μετανοοῦντι.

Notes

Sinners (ἁμαρτωλοὶ - hamartōloi) (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, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους 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 ἀδίκος καὶ ἐν πολλῷ ἀδίκος 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 μαμωνᾶ 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 δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου 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 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτηρίζον 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· ὑμεῖς ἐστε οἱ ⁷ And he said to them: "You are those who
δικαιοῦντες ἑαυτοὺς 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 Ὁ νόμος καὶ οἱ προφῆται μέχρι ⁸ "The law and the prophets were until
Ἰωάννου· 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 δὲ ἐστὶν 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 ἑτέραν 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 Ἄνθρωπος δὲ 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]
- ¹² πτωχὸς δὲ τις ὀνόματι 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 ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν and was carried by the messengers into
ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· 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
ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν in torments, he sees Abraham from a
βασάνοις, ὁρᾷ Ἀβραάμ 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
Ἀβραάμ, 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]
ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

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

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 δύνανται, μηδὲ ἐκεῖθεν ὧδε are not able, nor may they cross from there
διαπερῶσιν. to us." [Luke 16:26]

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 Ἀβραάμ· ἔχουσι ²⁰ "But Abraham says to him, 'They have
Μωϋσέα καὶ τοὺς προφήτας· Moses and the prophets; let them listen to
ἀκουσάτωσαν αὐτῶν. them.'" [Luke 16:29]

²¹ ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ²¹ "But he said, 'No, father Abraham, but if
ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῇ πρὸς someone from the dead should go to them,
αὐτούς, μετανοήσουσιν. they will repent.'" [Luke 16:30]

²² εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν ²² "And he said to him, 'If they do not listen
προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν to Moses and the prophets, neither will they
τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. be convinced if someone from the dead
should rise.'" [Luke 16:31]

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 ἐμὸν - to emon) (v. 4) [textual]

While canonical texts read "your own" (τὸ ὑμέτερον), the Jamesian Protograph 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 Protograph, 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 (ᾍδη - hadē) (v. 15) [translation]

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

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

- ⁷ Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν.
- ⁷ And as he entered into a certain village, there met him ten lepers, who stood at a distance. [Luke 17:12]
- ⁸ καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
- ⁸ And they lifted up their voice, saying: "Jesus, Commander, have mercy on us." [Luke 17:13]
- ⁹ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος.
- ⁹ "And he said: 'There were many lepers in Israel in the days of Elisha the prophet; and none of them was cleansed, except Naaman the Syrian.'" [Luke 4:27]
- ¹⁰ καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.
- ¹⁰ And seeing them, he said to them: "Go, show yourselves to the priests." And it happened that while they were going, they were cleansed. [Luke 17:14]
- ¹¹ εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν.
- ¹¹ And one of them, seeing that he was healed, turned back, with a loud voice glorifying God. [Luke 17:15]
- ¹² καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.
- ¹² And he fell upon his face at his feet, giving him thanks; and he was a Samaritan. [Luke 17:16]
- ¹³ καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.
- ¹³ And he said to him: "Arise, go; your faith has saved you." [Luke 17:19]
- ¹⁴ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως.
- ¹⁴ And having been questioned by the Pharisees as to when the kingdom of God comes, he answered them and said: "The kingdom of God does not come with observation." [Luke 17:20]
- ¹⁵ οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἢ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.
- ¹⁵ "Neither shall they say, 'Behold, here!' or 'Behold, there!'; for behold, the kingdom of God is within you." [Luke 17:21]
- ¹⁶ Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.
- ¹⁶ And he said to the disciples: "The days will come when you will desire to see one of the days of the son of man, and you will not see it." [Luke 17:22]

- ¹⁷ ὥσπερ γὰρ ἡ 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] οὕτως ἔσται ὁ υἱὸς 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." [Luke 17:25]
- ¹⁹ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις ¹⁹ "And as it was in the days of Noah, so Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις shall it be also in the days of the son of τοῦ υἱοῦ τοῦ ἀνθρώπου." [Luke 17:26]
- ²⁰ ὁμοίως καθὼς ἐγένετο ἐν ταῖς ²⁰ "Likewise also as it happened in the days ἡμέραις Λώτ." [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 (ἐπτάκις - 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 - hierousin) (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 - sesōken) 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· Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.	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· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.	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 χήραν ταύτην, 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 τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς 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 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελῶνης.	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 ἑαυτὸν προσηύχετο· Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων.
- ⁸ "The Pharisee, having been stationed, prayed these things toward himself: 'God, I thank you that I am not as the rest of men...' [Luke 18:11]
- ⁹ ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, ἀλλ' ἔτυπτεν τὸ στήθος ἑαυτοῦ λέγων· Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.
- ⁹ "And the tax-collector, having been stationed from a distance, would not even lift his eyes into the heaven... but struck his chest saying: 'God, be merciful to me, the sinner.'" [Luke 18:13]
- ¹⁰ λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
- ¹⁰ "I say to you, this man went down into his house having been justified rather than that man; for everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." [Luke 18:14]
- ¹¹ Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
- ¹¹ And a certain ruler questioned him, saying: "Good Teacher, what doing shall I inherit life?" [Luke 18:18]
- ¹² εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.
- ¹² And Jesus said to him: "Why do you call me good? No one is good except one, God." [Luke 18:19]
- ¹³ ὁ δὲ ἄρχων εἶπεν· Τὰς ἐντολάς οἶδα· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα καὶ τὴν μητέρα.
- ¹³ The Ruler said: "I know the commandments: You should not commit adultery, you should not kill, you should not steal, you should not bear false witness, honour father and mother." [Luke 18:20]
- ¹⁴ ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.
- ¹⁴ And he said: "All these things I have guarded from my youth." [Luke 18:21]
- ¹⁵ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.
- ¹⁵ And hearing this, Jesus said to him: "Yet one thing is lacking to you: Sell all, as much as you have, and distribute to the poor, and you shall have treasure in heaven; and come, follow me." [Luke 18:22]
- ¹⁶ ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.
- ¹⁶ But hearing these things, he became very 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 ῥαφίδος 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. 18:25]
- ¹⁹ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν ¹⁹ And it happened in his drawing near to
 εἰς Ἱερικῶ τυφλὸς 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· Ἰησοῦ υἱὲ ²¹ And he cried out saying: "Jesus, Son of
 Δαυὶδ, 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
 Ἀνάβλεψον· ἡ πίστις σου σέσωκέν has saved you." [Luke 18:42]
 σε.
- ²³ καὶ παραχρῆμα ἀνέβλεψεν καὶ ²³ And immediately he saw, and he
 ἠκολούθει 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 (ἐξουθενούντας - 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 (ἱερόν - 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 (ἱλάσθητί - 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 'ὁ 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 'nostis/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 ὅσα 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" (ὁ 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 Δαβὶδ - *huiē Daudid*) (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 ἰδοὺ ἀνὴρ ὀνόματι Ζακχαῖος, 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 ἐκεῖνης ἤμελλεν 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, ἀναβλέψας εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.	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 αὐτόν χαίρων.	⁵ And he hurried and came down and received him rejoicing. [Luke 19:6]
⁶ σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα 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 by false accusation, fourfold I return it." [Luke 19:8]
⁷ εἶπεν δὲ πρὸς αὐτόν ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.	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 υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

⁸ "For the son of man came to seek and to save the lost." [Luke 19:10]

⁹ Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλήμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρηῖμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.

⁹ And as they were hearing these things, adding he spoke a parable because he was near Jerusalem and they thought that the kingdom of God was about to appear immediately. [Luke 19:11]

¹⁰ εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.

¹⁰ Therefore he said: "A certain nobleman went into a far country to receive for himself a kingdom and to return." [Luke 19:12]

¹¹ καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

¹¹ And calling ten of his slaves, he gave them ten minas and said to them: "Trade with these until I come." [Luke 19:13]

¹² καὶ ἐγένετο ἐν τῷ επανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δέδωκε τὸ ἀργύριον.

¹² And it happened when he returned having received the kingdom, he ordered these slaves to whom he had given the money to be called to him. [Luke 19:15]

¹³ λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων ὃ οὐκ ἔθηκε καὶ θερίζων ὃ οὐκ ἔσπειρα;

¹³ And he says to him: "Out of your own mouth I will judge you, you wicked slave. You knew that I am an austere man, taking what I did not lay down and reaping what I did not sow." [Luke 19:22]

¹⁴ καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

¹⁴ "Why then did you not give my money to the bank, that coming I might have required it with interest?" [Luke 19:23]

¹⁵ λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

¹⁵ "For I say to you, that to everyone who has it shall be given; but from him who has not, even what he seems to have shall be taken from him." [Luke 19:26]

¹⁶ ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων.

¹⁶ The whole multitude of the disciples began rejoicing to praise God with a loud voice for all the powers they had seen. [Luke 19:37]

- ¹⁷ λέγοντες· Εὐλογημένος ὁ βασιλεὺς ἐν ὀνόματι κυρίου· εἰρήνη ἐν οὐρανοῖς καὶ δόξα ἐν ὑψίστοις. ¹⁷ Saying: "Blessed is the king in the name of the Lord; peace in heavens and glory in the highest." [Luke 19:38]
- ¹⁸ ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνέξουσιν σε πάντοθεν, καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. ¹⁸ "For the days shall come upon you and your enemies shall cast up a rampart against you and surround you and hem you in from every side, and they will level you to the ground and your children within you, and they will not leave stone upon stone in you, because you did not know the time of your visitation." [Luke 19:43-44]
- ¹⁹ Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας λέγων αὐτοῖς· Γέγραπται· Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. ¹⁹ And entering into the Temple he began to cast out those selling, saying to them: "It is written: 'And my house shall be a house of prayer,' but you have made it a den of robbers." [Luke 19:45-46]

Notes

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

Tertullian identifies Zacchaeus as a foreigner (allophylus), 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 (υἱὸς Ἀβραάμ - 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 - Pragmaleysasthe) (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 (ὁ δοκεῖ 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 (παράχρημα - 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 Protograph, 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 (ιερόν - 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

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| <p>¹ Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,</p> <p>² καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἰπὼν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπατέ μοι·</p> <p>³ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;</p> <p>⁴ οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἰπώμεν· Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς·</p> <p>⁵ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p> | <p>¹ And it happened on one of the days, as he was teaching the people in the Temple and announcing the good news... [Luke 20:1]</p> <p>² And they said, saying to him: 'Tell us by what authority you do these things, or who is the one who gave you this authority?' And answering he said to them: 'I will ask you also a word, and tell me:' [Luke 20:2-3]</p> <p>³ The baptism of John, was it from heaven or from men? [Luke 20:4]</p> <p>⁴ And they reasoned among themselves, saying: 'If we say, From heaven, he will say, Why did you not believe him? But if we say, From men, all the people will stone us...' [Luke 20:5-6]</p> <p>⁵ And he said to them, 'Neither do I tell you by what authority I do these things.' [Luke 20:8]</p> |
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- ⁶ Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν.
- ⁶ And the scribes and the chief priests sought to lay hands on him in that very hour, and they feared the people. [Luke 20:19]
- ⁷ Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος.
- ⁷ Show me a denarius. Whose image and inscription does it have? And they said, 'Caesar's.' [Luke 20:24]
- ⁸ ὁ δὲ εἶπεν αὐτοῖς· Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
- ⁸ And he said to them: 'Give back therefore the things of Caesar to Caesar, and the things of God to God.' [Luke 20:25]
- ⁹ Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν.
- ⁹ And certain of the Sadducees came to him, those saying against there being a resurrection, and questioned him. [Luke 20:27]
- ¹⁰ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·
- ¹⁰ And Jesus said to them: 'The sons of this age marry and are given in marriage, but those considered worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage.' [Luke 20:34-35]
- ¹¹ οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
- ¹¹ For they cannot die anymore, for they are equal to messengers and are sons of God, being sons of the resurrection. [Luke 20:36]
- ¹² Εἶπεν δὲ πρὸς αὐτούς· Πῶς λέγουσιν τὸν χριστὸν εἶναι υἱὸν Δαυὶδ;
- ¹² And he said to them: 'How do they say that the Christ is the son of David?' [Luke 20:41]
- ¹³ Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;
- ¹³ David therefore calls him 'Lord,' and how is he his son? [Luke 20:44]
- ¹⁴ Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς· Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις.
- ¹⁴ And while all the people were listening, he said to the disciples: 'Beware of the scribes who desire to walk around in robes and love greetings in the marketplaces and chief seats in the assemblies and chief places at the suppers.' [Luke 20:45-46]

Notes

Temple (ἱερόν - 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 Protograph rejects in favor of a pneumatic descent.

Denarius (δηνάριον - dēnaron) (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 Protograph'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 Protograph 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

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 δὲ 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 ἢ 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 περισεύοντος 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, ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ saying, I am the Christ, and the time has Χριστός, καὶ ὁ καιρὸς ἤγγικεν· μὴ come near; do not go after them.' [Luke 21:8] πορευθῆτε ὀπίσω 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 λοιμοὶ καὶ λιμοὶ ἔσονται, φόβητρά τε in various places pestilences and famines; καὶ ἀπ' οὐρανοῦ σημεῖα μέγала 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 ὑμᾶς 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 ἕνεκεν τοῦ ὀνόματός μου· in testimony for you. [Luke 21:12-13] ἀποβήσεται ὑμῖν εἰς μαρτύριον.
- ⁷ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ ⁷ For I will give you a mouth and wisdom σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἣ which all those opposing you will not be ἀντειπεῖν πάντες οἱ ἀντικείμενοι able to resist or contradict. [Luke 21:15] ὑμῖν.
- 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 ἑαυτοὺς. ⁹ In your patience you will save yourselves. [Luke 21:19]
- ¹⁰ Ὅταν δὲ ἴδῃτε 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 ἤγγικεν 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 ἄστροις, καὶ ἐπὶ τῆς γῆς and stars, and on the earth distress of συνοχῇ ἐθνῶν ἐν ἀπορίᾳ ἤχους 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 οἰκουμένη, 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 καὶ 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] ἀπολύτρωσις ὑμῶν.

¹⁴ Καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε ¹⁴ And he spoke a parable to them: 'Look at τὴν συκὴν καὶ πάντα τὰ δένδρα· ὅταν the fig tree and all the trees. When they προβάλωσιν ἤδη καρπὸν, βλέποντες already bring forth fruit, looking at them ἀφ' ἑαυτῶν γινώσκετε ὅτι ἡδη 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 ἐστὶν 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 ἑαυτοῖς μήποτε ¹⁷ But take heed to yourselves, lest your βαρῆθῶσιν ὑμῶν αἱ καρδίαι ἐν hearts be weighed down with debauchery κραιπάλη καὶ μέθη 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 ὦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ ¹⁸ And during the days he was teaching in διδάσκων, τὰς δὲ νύκτας the Temple, and during the nights he went ἐξερχόμενος ἠϋλίζετο 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 (συναγωγὰς - 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 (ἡγεμόνας - hēgemonas) (v. 6) [translation]

A dry clinical term for Roman administrative officials, consistent with the historical timeframe of the early Jerusalem mission.

Hated (μισούμενοι - misoumenoi) (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 (καρπὸν - 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 Protograph, 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 (κραিপάλῃ - 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 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἄζύμων ἡ λεγομένη πάσχα. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.	¹ And the feast of unleavened bread, the one called Passover, was drawing near. And the chief priests and the scribes were seeking how they might kill him; for they feared the people. [Luke 22:1-2]
² καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.	² And Judas went away and spoke with the commanders how he might deliver him to them. And they were glad and agreed to give him silver. [Luke 22:4-6]
³ καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς· ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ πάσχα.	³ And the day of unleavened bread came... And he sent Peter and the rest, saying, 'Go and prepare the Passover for us, that we may eat.' [Luke 22:7-8]
⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ δώδεκα σὺν αὐτῷ. καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.	⁴ And when the hour came, he lay down, and the twelve were with him. And he said to them: 'With desire I have desired to eat this Passover with you before I suffer.' [Luke 22:14-15]

- 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 ἑαυτοὺς· λέγω yourselves. For I say to you, I will not drink γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ from the fruit of the vine until the kingdom γενήματος τῆς ἀμπέλου ἕως 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 ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· broke it and gave it to them, saying: 'This is τοῦτο ἐστὶν τὸ σῶμά μου.' my body.' [Luke 22:19a]
- ⁷ πλὴν ἰδοὺ 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 whom he is delivered up. [Luke 22:21-22] παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου.
- 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, ἐξουσιάζοντες αὐτῶν εὐεργέται and those exercising authority over them καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' are called benefactors. But you are not so; ὁ 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.' [Luke 22:24-27] one who serves.'
- ⁹ ὑμεῖς δὲ ἐστε 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 καγὼ 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 ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σίτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

¹⁰ Simon, Simon, behold, the Adversary has demanded to sift you like wheat. But I have prayed for you that your faith may not fail; and you, when you have turned back, strengthen your brothers. But he said to him: 'Lord, I am ready to go with you both to prison and to death.' But he said: 'I say to 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 ὥσει λίθου βολὴν καὶ θείς τὰ γόνατα προσηύχετο λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

¹¹ And going out, he went according to custom to the Mount of Olives; and the disciples also followed him. And coming to the place, he said to them: 'Pray not to enter into temptation.' And he was withdrawn 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, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

¹² And rising from the prayer, coming to the disciples, he found them sleeping from the sorrow, and said to them: 'Why do you sleep? Rise and pray, that you may not enter into temptation.' [Luke 22:45-46]

¹³ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ καταφιλῆσαι αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

¹³ While he was still speaking, behold a crowd, and the one called Judas, one of the twelve, was going before them and drew near to Jesus to kiss him. But Jesus said to him: 'Judas, do you deliver up the son of man with a kiss?' [Luke 22:47-48]

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 στρατηγούς τοῦ ἱεροῦ καὶ had come out against him: 'Have you come πρεσβυτέρους· ὥς ἐπὶ ληστὴν out as against a robber with swords and ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων; clubs? While I was with you daily in the καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν temple, you did not stretch out your hands τῷ ἱερῷ 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 σκούτου.

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 ἐστὶν ὁ 'Prophecy! Who is the one who struck you?' παίσας σε; [Luke 22:63-65]

¹⁶ Καὶ ὥς 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, εἰπὼν 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 υἱὸς 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 υἱὸς ¹⁸ And they all said: 'Are you then the Son of θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς of God?' And he said to them: 'You say it.' λέγετε ὅτι ἐγὼ 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 (ἀργύριον - argyriion) (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 (στρατηγούς 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 (ληστήν - 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, ^o, 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 - peirasmon) in 22:46 (v. 11, 12) [translation]

In the Protograph, 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 (ὁμεις 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 ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.	¹ And the whole multitude of them arose and led him to Pilate. [Luke 23:1]
² ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.	² And they began to accuse him, saying: 'We found this man perverting our nation, and destroying the law and the prophets, and forbidding to give tribute to Caesar, saying that he himself is the Christ, a king.' [Luke 23:2]
³ ὁ δὲ Πιλάτος ἠρώτησεν αὐτόν λέγων· Σὺ εἶ ὁ Χριστός; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.	³ And Pilate questioned him, saying: 'Are you the Christ?' And he answering him said: 'You say it.' [Luke 23:3]
⁴ Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὗρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.	⁴ And Pilate said to the chief priests and the crowds: 'I find nothing blameworthy in this man.' But they were insisting, saying that he stirs up the people teaching throughout all Judea, and beginning from Galilee to here. [Luke 23:4-5]

⁵ Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν. καὶ ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτόν. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

⁵ And Pilate, having heard, asked if the man was a Galilean. And knowing that he was from the jurisdiction of Herod, he sent him to Herod, who was himself in Jerusalem in those days. And Herod, seeing Jesus, was very glad, for he had for a long time desired to see him. And he questioned him in many words, but he answered him nothing. And Herod with his soldiers, having treated him with contempt and mocked him, having thrown a shining robe around him, sent him back to Pilate. [Luke 23:6-12]

⁶ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

⁶ Pilate, having called together the chief priests and the rulers and the people, said to them: 'You brought me this man as one perverting the people, and behold, I, having examined him before you, found nothing blameworthy in this man regarding the charges you bring against him. No, nor did Herod, for he sent him back to us; and behold, nothing worthy of death has been done by him. Having disciplined him, therefore, I will release him.' [Luke 23:13-16]

⁷ ἀνέκραγον δὲ παμπληθεὶ λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν.

⁷ And they cried out all at once, saying: '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 σταύρου αὐτόν.

⁸ But they cried out, saying: 'Crucify, crucify him!' [Luke 23:21]

⁹ ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

⁹ And he released to them him that for sedition and murder was cast into prison... but he delivered Jesus to their will. [Luke 23:25]

- ¹⁰ Καὶ ὡς ἀπήγαγον αὐτόν, ¹⁰ And as they led him away, having seized ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. [Luke 23:26]
- ¹¹ ἦγοντο δὲ καὶ ἕτεροι δύο ¹¹ And there were also two others, κακούργοι σὺν αὐτῷ ἀναιρεθῆναι. criminals, led with him to be put to death. Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἔσταύρωσαν αὐτὸν καὶ τοὺς κακούργους. And when they were come to the place, which is called Skull, there they crucified him, and the criminals, one on the right 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 ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες rulers also were mocking, saying: 'He saved λέγοντες· Ἄλλους ἔσωσεν, σωσάτω others, let him save himself, if this is the ἑαυτόν, 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 ἡμᾶς. ἀποκριθεὶς δὲ ὁ answering rebuked him, saying: 'Do you ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ not fear God, seeing you are in the same φοβῆ 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 ἡδὴ ὥσει ὥρα ἕκτη καὶ ¹⁶ And it was about the sixth hour, and σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως 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 voice, he said: 'Father, into your hands I παρατίθεται τὸ πνεῦμά μου· τοῦτο commend my spirit'; and having said thus, δὲ εἰπὼν ἐξέπνευσεν. he expired. [Luke 23:46]

¹⁸ Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ ¹⁸ And, behold, there was a man named βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς 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 πρᾶξει αὐτῶν — οὗτος προσελθὼν begged the body of Jesus. And he took it τῷ Πιλάτῳ ἡτήσατο τὸ σῶμα τοῦ down, and wrapped it in linen, and laid it in Ἰησοῦ, καὶ καθελὼν ἐνετύλιξεν αὐτὸ 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 οὐπω κείμενος.

Notes

Destroying the law and the prophets (καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας)

(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), 'expectaverat' (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 ἐξουθενήσας (treated with contempt) represents forensic nullification of Jesus's status; ἐσθῆτα λαμπράν (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 (ἐσθήτα λαμπράν) (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 (παράδεισῳ - 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 ὄρθρου ¹ On the first day of the Sabbaths, at deep
βαθέως ἐπὶ τὸ μνήμα ἦλθον dawn, they came to the tomb bringing the
φέρουσαι ἃ ἡτοίμασαν ἀρώματα. spices they had prepared. They found the
εὗρον δὲ τὸν λίθον ἀποκεκλισμένον 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
αὐτάς περὶ τούτου καὶ ἰδοὺ ἄνδρες about this, behold, two men stood by them
δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇτι in flashing clothes. As they were afraid and
ἀστραπτούση. 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 εἶπαν πρὸς the dead?" [Luke 24:4-5]
αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν
νεκρῶν;
- ³ μνησθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὦν ³ [He is not here, but has been raised —
ἐν τῇ Γαλιλαίᾳ, λέγων τὸν υἱὸν τοῦ Omitted in this stratum] Remember how he
ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς spoke to you while still in Galilee, saying
χειρας 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.
ῥημάτων αὐτοῦ. And they remembered his words. [Luke
24:6-8]

- ⁴ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί ἄφρονες τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.
- ⁴ Returning from the tomb, they reported all these things to the eleven and to all the rest. These words seemed to them as nonsense, and they did not believe them. [Luke 24:9-11]
- ⁵ Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα Ἐμμαοῦς, καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.
- ⁵ And behold, two of them on that same day were going to a village sixty stadia from Jerusalem, whose name was Emmaus, and they were talking to each other about all these things that had happened. And it happened that while they were talking and debating, Jesus himself drew near and went with them. But their eyes were held so they did not recognize him. [Luke 24:13-16]
- ⁶ καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ.
- ⁶ And he said to them: 'What things?' And they said to him: 'The things concerning Jesus the Nazarene, who was a man, a prophet mighty in deed and word before God and all the people.' [Luke 24:19]
- ⁷ καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτόν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς· αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
- ⁷ And it happened that when he reclined with them, taking the bread, he blessed and, breaking it, he gave it to them. Their eyes were opened, and they recognized him; and he became invisible to them. [Luke 24:30-31]
- ⁸ καὶ εἶπαν πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;
- ⁸ And they said to one another: 'Was not our heart burning within us while he spoke to us on the road, as he opened the scriptures to us?' [Luke 24:32]

⁹ Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ⁹ While they were saying these things, he ἑστῆ 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 ἔμβροβοι 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 καρδιά ὑμῶν; ἴδετε τὰς χεῖράς μου I myself.' [Luke 24:36-39] καὶ τοὺς πόδας μου ὅτι ἐγὼ 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 ὦν 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 Μαωσέως 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 ὀνόματι ¹¹ ...and that repentance into forgiveness of αὐτοῦ μετάνοιαν εἰς ἅφεςιν sins should be proclaimed in his name to all ἀμαρτιῶν εἰς πάντα τὰ ἔθνη. ὑμεῖς the nations. You are witnesses of these μαρτυρεῖς 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 παντός ἐν τῷ ἱερῷ αἰνοῦντες καὶ Temple praising and blessing God. [Luke 24:52-53] εὐλογοῦντες τὸν θεόν.

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 (ἀστραπτούση - 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 υἱὸν τοῦ ἀνθρώπου) (v. 3) [translation]

Used here as the clinical referent for Jesus's eschatological role.

Nonsense (λῆρος - 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 - ekraounto) (v. 5) [translation]

This implies a psychological or pneumatic constraint. 'The Living One' (ὁ ζῶν) is only recognizable through spiritual volition—the visionary perception (ὥφθη) 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 (ἡγέρθη - 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 (διήνοιγεν - 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 (ἄφαντος - 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 Protograph 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 (ἐγὼ 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 Protograph is intellectual and pneumatic enlightenment—the transition from external appearance to internal understanding.

Parted (διέσθη - 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 (ἱερόν - hierō) (v. 13) [translation]

The narrative ends in the Temple, anchoring the movement as a legitimate Judean institution (the 'Opposition Priesthood') in Jerusalem.