

Lk 22:43-44

P69

NA²⁷ Luke 22:41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο

42 λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

43 [[ῶφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.]]

44 [[καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἴδρως αὐτοῦ ὡσεὶ θρόμβοι αἷματος καταβαίνοντες ἐπὶ τὴν γῆν.]]

45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,

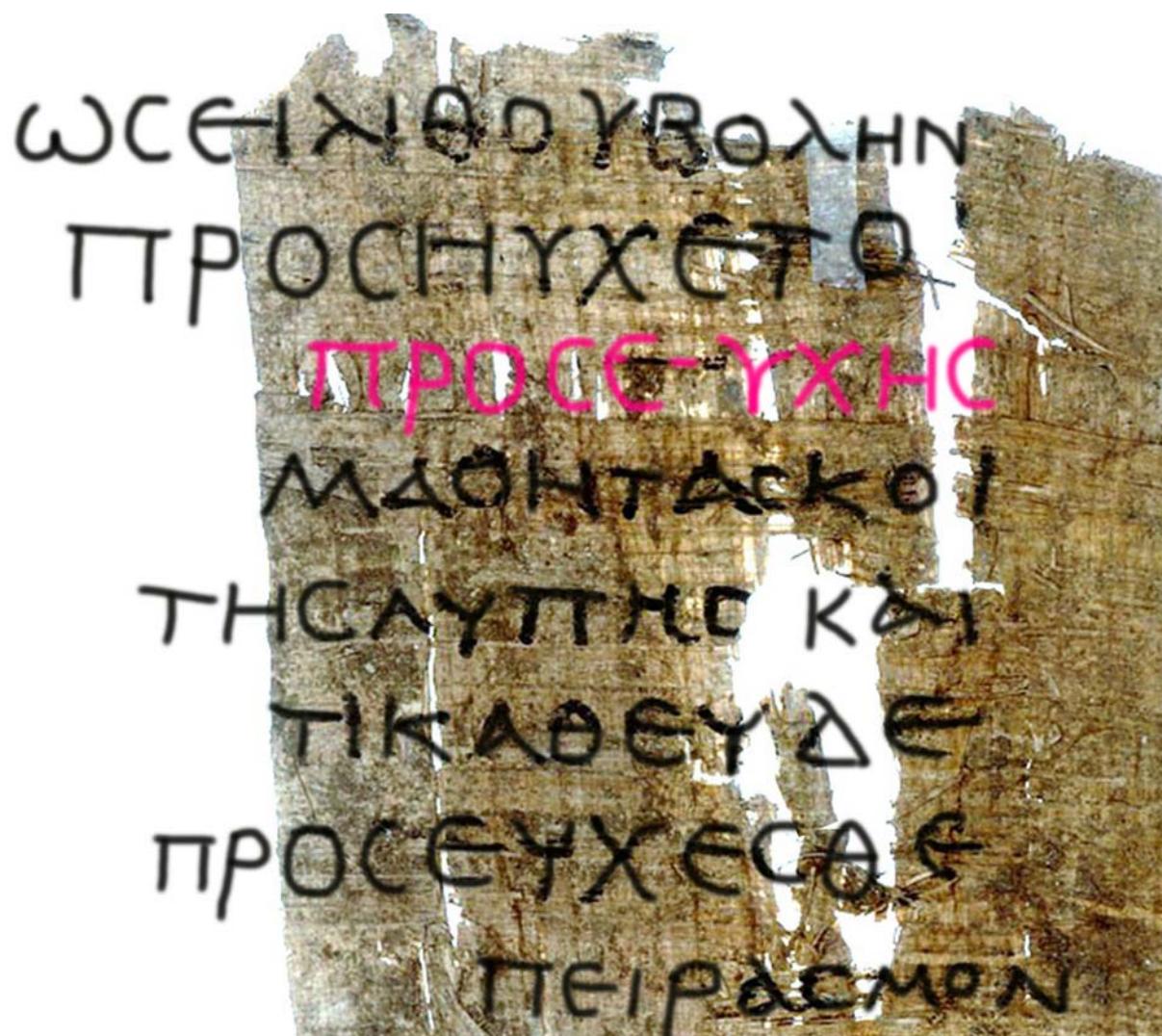
P69 (3rd CE, P.Oxy 2383):

It seems that P69 also omits verse 42. Due to the fragmentary state of the papyrus the text is not completely safe.

The evidence:



Reconstruction:



(red = insecure)

pasq̄hapaut wnws] **eil iqoub**[ol hn
kaiqeist agonat apros] **hucet o**
[kaianast asapot hsproseuchs]
el qwnprost ous] **maqht askoi**
mwmenousapot h] **sl uphs**[k]ai
eipen aut ois · ... ca. 4 ...] **It ikaqeude**
t eanast ant espros] **euces**[q]e
inamheisel qht eeispeir] **asmon**

Discussion:

The first line is quite clear. The second is more difficult to make out, but υχετο is basically certain. Of the third line almost nothing is extant. From the fourth line on the letters are clear again.

Space and existing letters make it certain that in line 1-2 we have verse 41 as we know it. The question is to reconstruct the following. Unfortunately in the third line one cannot make out any letters.

In the forth line we have ... μαθητὰς κοι...

Turner, in the editio princeps, and followed by IGNTP and Comfort, reconstructs the letters as **d**ont **a**s, from καθεύδοντας (Mk 14:37 and Mt 26:40). In majuscule script the letters look quite similar:

dont as
aqht as

Comparing them with other letters, **Α** and **Η** are more probable. Also, if one knows what to look for, one can see the large **M** in front of the **Α** quite clearly:



The only problem is that the horizontal bar within the Θ is not visible. It is either broken away or it is very much at the head of the letter.

μαθητὰς has been suggested first by Wayment (ref. below) in 2008. It is now so obvious. How could this alternative have been overlooked?

The alternative from Turner, καθεύδοντας κοιμωμένους ἀπὸ τῆς λύπης, "sleeping, sleeping for sorrow", also appears a bit redundant and it is grammatically very unusual.

Verse 22:45 reads:

45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,

Lines 3-4 can thus be reconstructed straightforward with verse 45 now:

pasqhapaut wnws]**eil iqoub[ol hn**
kaiqeist agonat apros]hucet o
[kaianast asapot hsproseuch hs]
el qwnprost ous]**maqht askoi**

The scribe seems to have omitted εὗρεν.

κοι must be κοιμωμένους, so line 5 is:

mwmenousapot h]sl uphs[k]ai

κοιμωμένους ἀπὸ τῆς λύπης

The scribe seems to have left out αὐτοὺς.

Line 6 has the following letters extant:

[t ikaqeude

Here one can insert either καὶ λέγει τῷ Πέτρῳ from Mk, Mt or καὶ εἶπεν αὐτοῖς from Lk. Both readings are slightly too short. No other variants are known here. Possibly ΟΙΣΙ was inserted? Or διὰ τί? Or a high-point added some space? Or the earlier missed out εὗρεν was inserted here.

eipenaut ois	[t ikaqeude
eureneipenaut ois.	[t ikaqeude
eipenaut oisoisi.	[t ikaqeude
I egeit wpet rw.	[t ikaqeude
I egeit wpet rw · dia	[t ikaqeude

The next lines follow again the text of Lk.

Result:

pasqhapaut wnws]eil iqoub[ol hn
kaiqeist agonat apros]hucet o
[kaianast asapot hsproseuchs]
el qwnprost ous]maqht askoi
mwmenousapot h]sl uphs[k]ai
eipen aut ois · ... ca. 4 ...]t ikaqeude
t eanast ant espros]euces[q]e
inamheisel qht eeispeir]asmon

P69: reconstructed text:

41 [καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσ]εὶ λίθου β[ολὴν καὶ θεὶς τὰ γόνατα προσ]ηύχετο

42 λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἔμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

43 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἴδρως αὐτοῦ ὡσεὶ θρόμβοι αἷματος καταβαίνοντες ἐπὶ τὴν γῆν.

45 [καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς] μαθητὰς κοι[μωμένους ἀπὸ τῆ]ς λύπης, 46 καὶ [καὶ εἶπεν αὐτοῖς·] τί καθεύδε[τε; ἀναστάντες προσ]εύχεσθε, [ίνα μὴ εἰσέλθητε εἰς πειρ]ασμόν.

P69 omits the red parts.

Conclusions:

It is certain that P69 does not contain Lk 22:42-44.

We don't know what exactly happened. There is no obvious reason for an accidental omission. It is more probable that the omission was deliberate.

Unfortunately this evidence does not help us much with respect to verses 43-44. It is probably safest to take P69 as an independent witness for the (singular) omission of verses 42-44.

This file is for the paleographical discussion only. For further implications of the P69 reading compare the [main commentary](#).

Compare:

T.A. Wayment "A new transcription of POxy 2383 (P69)" NovT 50 (2008) 351-57 [In my view the images are not better than the normal ones. And I don't buy the two corrections he is proposing. Probably just imagination. But they have no relevance for the above discussion. Wayment must be thanked for the correct reading of μαθητὰς. Very good!]

Claire Clivaz comments on Wayment: "Some Remarks on Thomas A. Wayment, A New Transcription of P. Oxy. 2383 (P69)" NovT 52 (2010) 83-87 [She agrees with my assessment.]