

# The Muratorian Canon

The single eighth century manuscript, published by Muratori in 1740, suffers from barbarous spelling. The English translation and the Latin, both the original of Muratori and the restored reading, are taken from Theron in *Evidence of Tradition*, pp. 106-113. The Latin text is thought to be based on an earlier Greek text. If you would like to see a fourth column with Lightfoot's retranslation into Greek, go to the [Muratorian Canon in Latin and Greek](#) web page. Underlining represents supralinear strokes, and striked text means that the scribe corrected the letters striked. Since I have not encountered a division into verses, such division is my own.

## Latin (Original)

[1] quibus tamen interfuit et ita posuit.

tertio euangelii librum secundo lucan [3] lucas iste medicus [4] post ascensum xri. [5] cum eo paulus quasi ut iuris studiosum [6] secundum adsumsisset numeni suo ex opinione concripset [7] dnm tamen nec ipse ~~et~~ uidit in carne [8] et ide prout asequi potuit. [9] ita et ad natiuitate iohannis incipet dicere,

[10] quarti euangeliorum iohannis ex decipolis [11] cohortantibus condiscipulis et eps suis dixit [12] conieiunate mihi. odie triduo [13] et quid cuique fuerit reuelatum alterutrum nobis enarremus [14] eadem nocte reuelatum andreae ex apostolis ut recogniscentibus cuntis iohannis suo nomine cuncta describeret

[15] et ideo licit uaria sinculis euangeliorum libris principia doceantur [16] nihil tamen differt credentium fidei [17] cum uno ac principali spu declarete sint in omnibus omnia [18] de natiuitate de passione de resurrectione de conuersatione cum decipulis suis [19] ac de gemino eius aduentu primo in humilitate despectus quod ~~fo~~ ~~tt~~ secundum potestate regali preclarum quod fofurum est.

[20] quid ergo mirum si

## Latin (Restored)

[1] quibus tamen interfuit et ita posuit.

[2] tertium euangelii librum secundum Lucam. [3] Lucas iste medicus [4] post ascensum Christi [5] cum eum Paulus quasi itineris sui socium [6] secum adsumsisset nomine suo ex opinione conscripsit — [7] Dominum tamen nec ipse uidit in carne — [8] et idem prout assequi potuit: [9] ita et a nativitate Iohannis incepit dicere.

[10] quarti euangeliorum Iohannis ex discipulis. [11] cohortantibus condiscipulis et episcopis suis dixit [12] Conieiunate mihi hodie triduum, [13] et quid cuique fuerit reuelatum alteratrum nobis enarremus. [14] eadem nocte reuelatum Andreae ex apostolis, ut recognoscentibus cunctis, Iohannes suo nomine cuncta describeret.

[15] et ideo licet varia singulis euangeliorum libris principia doceantur [16] nihil tamen differt credentium fidei, [17] cum uno ac principali spiritu declarata sint in omnibus omnia [18] de natiuitate, de passione, de resurrectione, de conuersatione cum discipulis suis, [19] et de gemino eius aduentu, primum in humilitate despectus, quod fuit, secundum potestate regali praeclarum, quod futurum est.

[20] quid ergo mirum, si

## English (Theron)

[1] . . . But he was present among them, and so he put [the facts down in his Gospel.]

[2] The third book of the Gospel [is that] according to Luke. [3] Luke, "the" physician, [4] after the ascension of Christ, [5] when Paul had taken him with him as a companion of his traveling, [6] [and after he had made] an investigation, wrote in his own name — [7] but neither did he see the Lord in the flesh — [8] and thus, as he was able to investigate, [9] so he also begins to tell the story [starting] from the nativity of John.

[10] The fourth [book] of the Gospels is that of John [one] of the disciples. [11] When his fellow-disciples and bishops urged [him], he said: [12] "Fast together with me today for three days [13] and, what shall be revealed to each, let us tell [it] to each other." [14] On that same night it was revealed to Andrew, [one] of the Apostles, that, with all of them reviewing [it], John should describe all things in his own name.

[15] And so, although different beginnings might be taught in the separate books of the Gospels, [16] nevertheless it makes no difference to the faith of believers, [17] since all things in all [of them] are declared by the one sovereign Spirit — [18] concentering [His] nativity, concentering [His] passion, concerning [His] resurrection, concerning [His] walk with His disciples, [19] and concerning His double advent: the first in humility when He was despised, which has been; the second in royal power, glorious, which is to be.

[20] What marvel, therefore, if John so

iohannes tam constanter sincula etia in epistulis suis proferam dicens in semeipsu [21] quae uidimus oculis nostris et auribus audiuiumus et manus nostrae palpauerunt haec scripsimus uobis [22] sic enim non solum uisorem sed & auditorem sed & scriptore omnium mirabiliu dni per ordinem profetetur

[23] acta aute omniu apostolorum sub uno libro scribta sunt [24] lucas obtime theofile conprindit quia sub praesentia eius singula gerebantur [25] sicute et semote passione petri euidenter declarat [26] sed & profectioe pauli ab urbe ad spania proficescentis

[27] epistulae autem pauli quae a quo loco uel qua ex causa directe sint uolentatibus intellegere ipse declarant [28] primu omnium corintheis scysmae heresis interdicens [29] deinceps h callatis circumcissione [30] romanis aute ordine scripturarum sed et principium earum esse xpm intimans prolexius scripsit

[31] de quibus sincolis necesse est ad nobis desputari [32] cum ipse beatus apostolus paulus sequens prodecessuris sui iohannis ordine non nisi nomenati septaē ecclesiis scribat ordine tali [33] a corenthios prima. ad efesius secunda ad philippinses tertia ad colosensis quarta ad calatas quinta ad tensaolenicinsis sexta. ad romanos septima

[34] uerum corentheis et thesaolecensibus licet pro correbtione iteretur [35] una tamen per omnem orbem terrae ecclesia deffusa esse denoscitur [36] et iohannis eni in apocalepsy licet septē eccleseiis scribat tamen omnibus dicit

[37] ueru ad filemonem una et

Iohannes tam constanter singula etiam in epistolis suis proferat dicens in semetipso [21] Quae uidimus oculis nostris, et auribus audiuiumus, et manus nostrae palpauerunt, haec scripsimus uobis? [22] Sic enim non solum uisorem, sed et auditorem, sed et scriptorem omnium mirabilium Domini per ordinem profitetur.

[23] Acta autem omnium apostolorum sub uno libro scripta sunt. [24] Lucas "optimo Theophilo" comprehendit, quae sub praesentia eius singula gerebantur, [25] sicut et remote passionem Petri euidenter declarat, [26] sed et profectioem Pauli ab urbe ad Spaniam proficescentis.

[27] Epistolae autem Pauli, quae, a quo loco, uel qua ex causa directae sint, uolentibus intelligere ipsae declarant. [28] primum omnium Corinthiis schisma haeresis interdicens, [29] deinceps Galatis circumcissionem, [30] Romanis autem ordine scripturarum, sed et principium earum esse Christum intimans, prolixius scripsit;

[31] de quibus singulis necesse est a nobis disputari; [32] cum ipse beatus Apostolus Paulus sequens prodecessoris sui Iohannis ordinem, nonnisi nominatim septem ecclesiis scribat ordine tali: [33] ad Corinthios prima, ad Ephesios secunda, ad Philippenses tertia, ad Colossenses quarta, ad Galatas quinta, ad Thessalonicensibus sexta, ad Romanos septima.

[34] uerum Corinthiis, et Thessalonicensibus licet pro correptione iteretur, [35] una tamen per omnem orbem terrae ecclesia diffusa esse denoscitur. [36] et Iohannes enim in Apocalypsi licet septem ecclesiis scribat, tamen omnibus dicit.

[37] uerum ad Philemonem

constantly brings forward particular [matters] also in his Epistles, saying of himself: [21] "What we have seen with our eyes and have heard with [our] ears and our hands have handled, these things we have written to you." [22] For thus he declares that he was not only an eyewitness and hearer, but also a writer of all the wonderful things of the Lord in order.

[23] The Acts of all the Apostles, however, were written in one volume. [24] Luke described briefly "for" most excellent Theophilus particular [things], which happened in his presence, [25] as he also evidently relates the death of Peter (?) [26] and also Paul's departure from the city as he was proceeding to Spain.

[27] The Epistles of Paul themselves, however, show to those, who wish to know, which [they are], from what place, and for what cause they were sent. [28] First of all he wrote to the Corinthians, admonishing against schism of heresy; [29] thereupon to the Galatians [admonishing against] circumcission; [30] to the Romans, however, [he wrote] rather lengthily pointing out with a series of Scripture quotations that Christ is their main theme also (?).

[31] But it is necessary that we have a discussion singly concerning these, [32] since the blessed Apostle Paul himself, imitating the example of his predecessor, John, wrote to seven churches only by name [and] in this order: [33] The first [Epistle] to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, and the seventh to the Romans.

[34] But, although he wrote twice to the Corinthians and to the Thessalonians, for reproof (?), [35] nevertheless [it is evident that] one Church is made known to be diffused throughout the whole globe of the earth. [36] For John also, though he wrote in the Apocalypse to seven churches, nevertheless he speaks to them all.

[37] But he [wrote] one [letter] to Philemon

at titu una et ad tymotheu duas pro affecto et dilectione [38] in honore tamen ecclesiae catholice in ordinatione ecclesiastice descepline scificate sunt.

unam, et ad Titum unam, et ad Timotheum duas pro affectu et dilectione; [38] in honore tamen ecclesiae catholicae in ordinatione ecclesiasticae disciplinae sanctificatae sunt.

and one to Titus, but two to Timothy for the sake of affection and love. [38] In honor of the General Church, however, they have been sanctified by an ordination of the ecclesiastical discipline.

[39] Fertur etiam ad laudencenses alia ad alexandrinus pauli nomine fincte ad heresem marcionis [40] et alia plura quae in catholicam ecclesiam recepi non potest fel enim cum melle misceri non congruit

[39] fertur etiam ad Laodicenses, alia ad Alexandrinos, Pauli nomine fictae ad haeresem Marcionis, [40] et alia plura, quae in catholicam ecclesiam recipi non potest; fel enim cum melle misceri non congruit.

[39] There is extant also [an epistle] to the Laodiceans, and another to the Alexandrians, forged in the name of Paul according to the heresy of Marcion. [40] There are also many others which cannot be received in the General Church, for gall cannot be mixed with honey.

[41] epistola sane iude et superscriptio iohannis duas in catholica habentur [42] et sapientia ab amicis salomonis in honore ipsius scripta [43] apocalapse etiam iohannis et petri tantum recipimus quam quidam ex nostris legi in ecclesia nolunt

[41] Epistola san Iudae, et superscriptio Iohannis duas in catholica habentur; [42] et Sapientia ab amicis Salomonis in honorem ipsius scripta. [43] apocalypses etiam Iohannis, et Petri, tantum recipimus, quam quidam ex nostris legi in ecclesia nolunt.

[41] The Epistle of Jude indeed and the two with the superscription "Of John," are accepted in the General [Church] — [42] so also the Wisdom of Solomon written by friends in his honor. [43] We accept only the Apocalypses of John and of Peter, although some of us do not want it to be read in the Church.

[44] pastorem uero nuperrim ettemporibus nostris in urbe roma herma conscripsit sedente cathetra urbis romae aeclesiae pio eps frater eius [45] et ideo legi eum quide oportet se publicare uero in ecclesia populo [46] neque inter profetas completum numero [47] neque inter apostolos in fine temporum potest.

[44] Pastorem uero nuperrime temporibus nostris in Urbe Roma Hermas conscripsit, sedente cathedra Urbis Romae ecclesiae Pio Episcopo fratre eius; [45] et ideo legi eum quidem oportet, se publicare uero in ecclesia populo, [46] neque inter Prophetas, completum numero, [47] neque inter apostolos, in finem temporum potest.

[44] But Hermas composed The Shepherd quite recently in our times in the city of Rome, while his brother, Pius, the bishop, occupied the [episcopal] seat of the city of Rome. [45] And therefore, it should indeed be read, but it cannot be published for the people in the Church, [46] neither among the Prophets, since their number is complete, [47] nor among the Apostles for it is after their time (?).

[48] arsinoi autem seu ualentini. uel mitiadis nihil in totum recipemus. [49] qui etiam nouu psalmodum librum marcioni conscripserunt una cum basilide assianom catafry cum constitutorem. . . .

[48] Arsinoi autem, seu Ualentini, uel Mitiadis nihil in totum recipimus. [49] qui etiam nouum Psalmorum librum Marcioni concripserunt una cum Basilide Assianum Catafrygum constitutorem. . . .

[48] But we accept nothing at all of Arsinoes, or Valentinus, or Metiades (?). [49] Those also [are rejected] who composed a new book of Psalms for Marcion together with Basilides and the Cataphrygians of Asia (?) . . . .

Go to the [Muratorian Canon](#) page.

Go to the [Early Christian Writings](#) table of contents.

This web page is copyright © 2001 Peter Kirby <[E-Mail](#)>.