

The following notes are translations of the errata that are found at the end of the respective volumes of Weisse. The corrections have all been made or noted in the translated PDF files so readers do not need to make adjustments in relation to the following.

Readers finding other significant (or minor) errors in the translated files should contact me through [my details](mailto:my_details@vridar.org) at <https://vridar.org>

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– Neil Godfrey, August 2023.

Printing Errors noted in Volume 1

Printing Errors:

Page 39, Line 12 from below, instead of "Marcus-" read "Matthäus-".

- 74, Line 1 from below, instead of 16 read 46.
- 112, Line 14, instead of "Johannes" read "Jakobus".
- 132, Line 5 from below, instead of 29 read 2.
- 269, Line 10, instead of "welche" read "welcher".
- 277, Line 1 from below, instead of "Weise, denn wenn" read "Weise dann, wenn".
- 409, Line 10 from below, instead of 52 read 12..
- 415, Line 6 from below, instead of 18 read 14..
- 455, Line 5 from below, instead of "nicht" read "nur".
- 555, Line 13 from below, instead of 36 read 37. (Note: Due to this oversight, the corresponding error has been carried over to all subsequent numbers of individual articles.)

Printing and other Errors noted in Volume 2

Corrections to the first volume.

p. 26. The concession made here in the note of a more exact acquaintance with events of evangelical history evident in the letter of Barnabas must be withdrawn by me, on re-examining the passage cited there. This passage (Barnab. 12) does not refer at all to Marc. 12, 36, but it contains, just as Ap. Gesch. 2, 34, a citation of the Psalm passage 110, 1, independent of that speech of Jesus.

p. 177, what is said in parenthesis in lines 5-8 can easily be misunderstood as if the "Greeks" meant the Septuaginta themselves; but these, as is well known, were not Greeks, but Jews, even according to their own notes on the passages cited there. The context, however, shows that the reference is rather to those for whom the secondary translation was intended.- Incidentally, in order to explain the origin of the legend of the supernatural generation of Jesus, the remarks made in the second volume, p. 391, note **) may be compared; from which note, at the same time, what has been said in Vol. I, p. 51 about the Gospel of Cerinthus (which, as is evident from the passage of Irenaeus cited, was without doubt the Gospel of Marcuse) is to be corrected.

On page 289, line 2, the citation of Mark 8, 27 and Parall. is inappropriate, since Caesarea Philippi is there called Caesarea, as it often is, in contrast to the maritime city of Caesarea.

p. 366 Z. 4 is to withdraw as erroneous the interpretation there attempted of the expression διακρισεις πνευμάτων.

In the second volume, p. 344, the attempted explanation of the origin of the legend of the empty tomb should have taken into account the influence of passages of the OT that are understood as Messianic, such as Ps. 16, 10, which Ap. Gesch. 2, 27 by the apostle Peter, may have had. But by no means is it to be concluded from the fact that this quotation of Luke is put into the mouth of the apostle on the day of Pentecost, that the apostolic proclamation at that time was already directed to pronounce the body of Jesus as resurrected and taken from decay.

Misprints in the second volume.

- P. 12 line 1 instead of part read no part.
- 321 - 1 st. touched I. Proven.
- 370 - 11 st. against the place I. by d. St.
- 453 - 11 v. u. is "positive" to be deleted.
