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EVANGELION  DA-MEPHARRESHE
TEXT
EVANGELION DA-MEPHARRESHE

The Curetonian Version of the Four Gospels, with the readings of the Sinai Palimpsest and the early Syriac Patristic evidence edited, collected and arranged by

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VOLUME I
TEXT

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Cambridge:
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AT THE UNIVERSITY PRESS.
TO THE MEMORY OF

ROBERT LUBBOCK BENSLY
SOMETIMES LORD ALMONER'S PROFESSOR OF ARABIC
IN THE UNIVERSITY OF CAMBRIDGE
I DEDICATE THIS BOOK
PREFACE.

Scripturis sanctis ubi et verborum ordo mysterium est.
Hieron., Ep. lvii.

The present volume contains the text of the Evangelion da-Mepharreshe, or Old Syriac Version of the Four Gospels, with such variants as I have been able to collect and with literal translations of text and variants into English. In the second volume I have described the mss at length, discussed the grammatical style of the version, examined the relation of the Evangelion da-Mepharreshe to the Peshitta and to the Diatessaron of Tatian, and attempted to estimate its place and value in the textual criticism of the Gospels. In this Preface I only wish to say a few words in explanation of the plan and arrangement of the present volume and in defence of the method of translation which I have adopted.

First of all I must express my lasting regret that the name of the late Professor Bensly should appear in the Dedication instead of on the Title-Page. Professor Bensly had been for many years contemplating a new issue of the 'Curetonian Gospels,' and on the discovery of the Sinai ms it seemed as if the man most fitted for the work of preparing a critical edition of our greatly increased material was on the spot and ready to do it. But to the grief of all students of Oriental Literature he died immediately after his return from Sinai in 1893, and when the present Dean of Westminster entrusted me with the work which Professor Bensly had undertaken for Texts and Studies I found that I had to begin from the very beginning. Of Professor Bensly's long projected edition of the 'Curetonian' nothing tangible remained after his death but his copy of Cureton's edition containing an incomplete recollation of the ms. There were no notes, no specimens of a new translation, no sketches of Prolegomena. Bensly's unrivalled familiarity with Syriac literature and the methods of Syriac translators would have
Preface.

given his edition, had he lived to complete but a portion of it, a unique value. But so far as we can discover, this store of learning perished with him. It was therefore impossible to place his name on the title-page of this book; but in dedicating it to his memory I wish to express the hope that my work may have attained some measure of the thoroughness and accuracy which Biblical and Oriental scholars have so justly associated with his name.

The reason that this book of mine does not after all appear among the Cambridge *Texts and Studies* is its size. Such books as Dr Abbott's edition of Codex Usserianus or Mr Horner's edition of the Bohairic Coptic, in which the Four Gospels are distributed into two volumes, are practically inconvenient for purposes of reference. It was important to place the English translation opposite the Syriac text, and to do this in the size of *Texts and Studies* would have resulted in a book of nearly a thousand pages, even if the Introduction was reserved, as here, for a second volume. The plan of incorporating this edition of *Evangelion da-Mepharreshe* into the Cambridge Series was therefore reluctantly abandoned, and I have to thank the generous enterprise of the Syndics of the University Press for undertaking it as a separate work.

It was clear from the first that no attempt should be made to reconstruct an ideal text. The need of Syriac and Biblical students is to have the evidence set before them in such a way that one may see at a glance what authorities are extant for any given passage and what reading our several authorities preserve. To print our two mss *S* and *C* in full would swell the bulk of the volume, already large, to unmanageable dimensions; moreover such a course would obscure the fundamental agreement of the two mss, which is as important a feature as their perpetual divergence. One of the two therefore had to be printed in full, with the other exhibited in the form of various readings, and the question arose which was to be promoted to the place of honour.

In many ways it would have been more interesting to have printed *S* in full, with the variants of *C* in the notes, but I was advised by Dr Armitage Robinson and by the ever-regretted Professor Robertson Smith to adopt the opposite course. I feel sure they were right even now; nine years ago, when the decision had to be made, the case was still clearer. In the first place there is no other readily available
means of getting at the continuous text of C. Cureton’s edition has been long out of print, and it does not contain the Berlin leaves: I hope the text of C is printed in this volume with sufficient accuracy to be and to remain the definite edition of the ‘Curetonian’ ms. But S was printed in full in 1894 (the “Syndics’ Edition”), and a glance at that book will shew that it is not very well suited to be the basis of an apparatus of variants. Since that date, it is true, our knowledge of the text of S has been greatly increased by the publication of Mrs Lewis’s Some Pages (1896). The additional readings there supplied, together with the corrections published for the first time in this volume, leave but a comparatively small harvest for the future decipherer of the Palimpsest to gather. But when I started on my work these subsidiary sources of information did not exist.

When C fails us, as in the whole of S. Mark, S is placed in the text. In any case it will be understood that the readings printed in the notes are of the same importance as those printed in the text. I have only aimed at collecting together the materials, not at a reconstruction of the original form of the Version. At the same time I ought to state at once my conviction, which I believe to be that of every other Syriac scholar, that S is on the whole a better representative of the Evangelion da-Mepharreshe than C, although there are not a few instances where S fails to maintain its habitual superiority.

A few words must now be said about the translation. I venture to think that I need hardly apologise that the translation is in English. A reconstruction of the Greek text underlying the ‘Old Syriac’ would be most unsatisfactory, as can be seen from Baethgen’s attempt in Evangelienfragmente. It is unsatisfactory, because it seeks to establish what from the nature of things cannot be ascertained, viz. the continuous Greek text underlying the Syriac. Syriac is a language of very different genius to Greek, and the translator of the Evangelion da-Mepharreshe was far more careful to reproduce the sense of the original than to express Greek idioms in a foreign tongue. This makes his work more natural and animated, while it does not seriously interfere with its value as a critical witness in matters of importance. But in many minor points the evidence of the Syriac is really ambiguous, and

1 These corrections are incorporated into the text of S as here given and are also collected together in Appendix III: they are about 300 in number.
in such cases to give a re-translation into Greek introduces an appearance of definiteness, where no such definiteness is justified.

Similar arguments may be urged against a Latin rendering of the Syriac. A most important branch of the critical study of the Syriac is a comparison of its readings with the Latin Versions; for this purpose, the adoption of a particular Latin style or vocabulary in translation would inevitably make the agreement of the Syriac and the Vulgate, or the Syriac and some branch of the 'Old Latin,' greater (or less) than the ascertainable facts actually warrant.

I therefore decided upon an English translation, and here again a choice of alternatives had to be made. The first and most obvious course was to take either the Authorized Version of 1611 or the Revised Version of 1881 as a basis, and make only such changes as faithfulness demanded. The chief objection to this method is the same that has been urged against a Greek or Latin rendering, that it gives an appearance of agreement in detail when perhaps no agreement exists: moreover the inevitable occasional disagreement between a faithful translation executed on these principles and the English Bible in either form would produce a patchwork, open to more objection than the course I have actually followed. Another method would have been to try and copy the freedom of the Evangelion da-Mepharreshe itself, to give an English rendering as idiomatic and nervous as the Syriac. The first and most decisive reason for not attempting this lies in the certainty of failure. The combination of scholarship and literary gift which would be required could scarcely be united in a single individual. But even if it were well done, we may fairly ask what use would such a translation serve? For purposes of edification indeed it might be valuable. It might shew to the English reader how well the Evangelion da-Mepharreshe had caught the fresh and unaffected spirit of the Gospel story. But people do not read the translation of a Syriac Version for purposes of edification. They require a translation as an aid in reading the Syriac text, or in comparing the text attested by the Syriac with other critical authorities.

A knowledge of the letter rather than of the spirit is what is required by the readers of an ancient Biblical translation, and it is this that I have attempted to supply. I have tried to be as pedantically literal as possible, to render the same Syriac word by the same English word, and to make a distinction in the English where a distinction is
made in the Syriac, whatever the underlying Greek may have been. The distinctions made in the Greek are not always represented in the Syriac, although on the other hand the Syriac sometimes makes a distinction where there is none in the Greek. For example, ἀγόρα and πλατεία are represented indifferently in Syriac by shūqā, i.e. 'street' or 'bazaar,' consequently we cannot tell whether the Syriac supports ἀγοράς or πλατείας in Mk vi 56. On the other hand S in Matt vi 2, and both S and C in Lk xiv 21, are careful to render βύμη by the special term sh'qāqā, i.e. 'lane.' Again, the Syriac shanneq corresponds exactly to βασανίζειν 'to torment,' and accordingly we find μή με βασανίσῃς in Matt viii 29 and Lk viii 28 appropriately rendered by là θ'shann'qun, as in the Peshitta. But in Mk v 7, a passage absolutely parallel to the others, S has là thestannað bi, a rendering which gives the same sense, but uses another verb. There is no trace of any various reading in the Greek, but the variation in the Syriac is interesting from the light it throws upon the methods of the translator: I have therefore tried to mark the difference in the English rendering of Mk v 7 by using 'torture me not,' instead of 'torment me not' as in the parallels.

The examples quoted above are of importance only as they help us to gauge the standard of accuracy aimed at by the Syriac Version, but occasionally distinctions are introduced or obliterated which have some exegetical significance. In such cases it becomes especially necessary to reproduce the peculiarities of the Syriac in our English rendering. Thus the somewhat rare word ἐθ'azziaz 'to be excited,' properly used of water stirred up by a storm, and then by a metaphor applied to personal feeling, occurs three times, and in each case it corresponds to a different Greek word. In Lk xxiii 59 it is used of the indignation of S. Peter's interlocutor (δυσχυρίζετο), in Mk viii 12 it is used of our Lord's indignation at the crass materialism of the Pharisees (ἀναστενάξας); while in Joh xi 33, 38 it is used of His emotion at the grave of Lazarus (ἐνεβριμήσατο, ἐμβριμώμενος). It seems therefore that the translator understood this emotion as indignation against the murmurs of the Jews rather than as expressing some inner conflict, but in any case it is clear that the Syriac word should be translated in all three passages by the same expression in English.

Again, the Holy Spirit, in the Evangelion da-Mepharreshe as in the Peshitta, is commonly called Ῥάδα Ὅ'Quḏshā, lit. "Spirit of
Holiness.” But in Mk xiii 11, Lk ii 25, 26, xi 13 (C), Joh xx 22, we find Ῥαῤῥὰ ἑαὐτῇ. We are scarcely justified in assuming that the two expressions were regarded as equivalent in Syriac because they equally represent ῶτὸ Πνεῦμα ᾿Αγιόν in Greek. But when we look at the context in which Ῥαῤῥὰ ἑαὐτῇ occurs, especially Lk ii 26 which speaks of “that Ῥαῤῥὰ ἑαὐτῇ,” it is evident that it is definitely not used in the sense of a Divine Hypostasis. I have retained “the Holy Spirit” as on the whole the best equivalent for Ῥαῤῥὰ ἑαὐτῇ; but this would be misleading for Ῥαῤῥὰ ἑαὐτῇ, which I have uniformly rendered ‘a holy Spirit.’ I did not adopt “the Spirit of Holiness” for Ῥαῤῥὰ ἑαὐτῇ, because I venture to think that also would have conveyed a wrong idea. Ὑστορία is much nearer sanctum than sanctitas: in Matt iv 5 Μ’ὕστατο Ὑστορία does not mean what “City of Holiness” would mean in English, but simply and solely ἡ ἁγία πόλις, as in the Greek.

To sum up, my aim in the translation has been to give the reader who knows little or no Syriac such help as will enable him, by the exercise of reasonable care and intelligence, to understand the meaning of the Syriac on the opposite page, and also to compare the renderings of this Version in any given passage with its renderings elsewhere. To use the translation of a text for critical purposes instead of the original is always somewhat unsafe, but I have endeavoured to diminish the risk as much as possible. In this matter I cannot hope to please: I shall be content if my rendering is found to be serviceable.

It only remains to express my very warm thanks for the kind help which has been extended to me from various quarters during the preparation of this work. Mr T. R. Glover, of S. John’s College, gave me a line-for-line transcript of the three Berlin leaves of Codex C, which cleared up several doubtful points not ascertainable from Wright’s printed text. Mrs Lewis was good enough during her last visit in 1902 to examine the Sinai Palimpsest for me in several passages where the photograph was illegible. The two illustrations of the ms (see vol. ii, pp. 28, 257) are made from her photographs, for one of which she kindly lent the original film. It cannot be out of place here to repeat what I have said on p. 18, that it is by her enterprise and liberality in presenting complete sets of her photographs to the Cambridge University Library that we are able satisfactorily to control the original transcripts of the decipherers of the Palimpsest. To
Mrs Pattrick, of Cambridge, I am indebted for the excellent likeness of her father, Dr Cureton. Dr G. Mereati, of the Vatican Library, has more than once kindly verified references to the reading of MSS in the Vatican, and to the ever-ready kindness of Prof. Ignazio Guidi I owe an accurate transcript of the Genealogy in the Borgian MS of the Arabic Diatessaron (Ciasca's Cod. B). The chapter on the linguistic characteristics of the Old Syriac version (vol. ii, chap. ii) was read throughout by my friend Professor R. H. Kennett, who thereby did the book a service which is but inadequately represented by the Notes actually signed with his initials. Finally, I should be indeed ungrateful if I did not shew my appreciation of the intelligence and skill of the Compositors and Readers of the Cambridge University Press. Only those who have practical experience of the difficulties of setting up Notes, partly written in English which runs one way, and partly in Syriac which runs the other, can have any idea of the difficulties which had to be surmounted both in composition and in correction.

F. C. BURKITT.

Cambridge,
December, 1904.
ERRATA AND CORRIGENDA.

The careful scholar loves to look
Where faults are marked and variants collected;
Only a fool prefers a book
Where not one single letter is corrected.

ISAAC OF ANTIOCH XXVII 1852 f.

S. MATTHEW.

P. 9 Matt ii 18 Notes add will not] would not S
p. 11 ,, ii 23 txt. for spoken read said
,, iii 6 ,, ,, their sins ,, his sins
,, iii 7 ,, ,, publicans ,, toll-gatherers
p. 13 ,, iii 13 txt. & Notes for to John unto John
p. 26 ,, v 42 Notes add מָלַשׁ מָלַשׁ S
p. 27 ,, v 47 txt. after pagans add also
pp. 38, 39 (margin) for (S) read [S]
p. 39 ,, viii 3 txt. ,, his leprosy ,, the leprosy
,, viii 4 Notes add Beware lest] of Matt xvii 9
p. 41 ,, viii 21 txt. for the disciples read his disciples
p. 43 ,, viii 24 ,, ,, broken in ,, covered by
p. 45 ,, ix 9 ,, ,, came ,, went
,, ix 18 ,, ,, ruler ,, chief
p. 47 ,, ix 22 ,, ,, the woman ,, that woman
,, ix 23a ,, ,, the ruler ,, that chief
,, ix 23b ,, ,, that was making ,, that they were making
p. 48 ,, ix 36 ,, ,, מַלְאַי מַלְאַי
p. 53 ,, x 27 Notes add light] daylight A
,, x 28 txt. for but (1o) read and
p. 55 ,, xi 8 ,, ,, clothed ,, clad
p. 57 ,, xi 16 ,, ,, unto ,, to
p. 59 ,, xi 23 Notes ,, hath been ,, hast been
Errata and Corrigenda.

p. 65 Matt. xii 33 Notes, xi 36 txt. read for plur. in C; sing. in S say speak say
say speak] say S, say] speak S
p. 67 xii 42 add for guilty] see Notes, vol. ii, p. 268
p. 68 xii 48 for him which S read to him which S
p. 68 xiii 8 after ἀκούεται ἀκούεται S add : cf. A 301, where ἀκούεται is taken as a participle (cf. Mt xviii 9)
pp. 68, 69 xiii 12 delete some sixty read and some sixty
in no wise read never
p. 69 xiii 8 txt. for even and in Notes delete even] om. S
p. 71 xiii 13 delete for the disciples his disciples
p. 77 xiii 51,, for but and yet
p. 79 xiv 9,,,
pp. 82, 83 Matt xiv 24 Notes A reference to syr.vg shows that a more probable restoration of S would be Кους ἐθανατίσθη ἐκ τῆς Ῥένης, i.e. 'and it (sc. the boat) was agitated by the waves of the lake'

p. 85 Matt xv 7 txt. for said read had said their lips...their heart its lips...its heart
p. 87 xv 8,,,, and Sidon and of Sidon
p. 89 xv 21,,,, that hour this hour
p. 89 xv 28 Notes,,,, those seven these seven
p. 91 xv 36,,,, went away came away
p. 91 xv 39 txt.,,,, these same those same
p. 95 xvi 20,,,, pr. ἵνα S says, so also S
p. 156 xxvi 24 Notes,,,, ἵνα S says, (see p. 544)
pp. 160, 161 Matt xxvi 50,,,, ἵνα S says, (see p. 544)
p. 160 Matt xxvi 60,,,, also δροῦτε ὁμώμαλοι, δροῦτε ὁμώμαλοι
p. 167 xxvii 25 txt. for and they said and said they said and said
p. 169 xxvii 34 txt. & Notes for myrrh gall
p. 169 xxvii 48 txt. for dipped moistened

S. Mark.

p. 190 Mk vi 49 txt. for τέκνων τεκνών,,,, τέκνων τεκνών
p. 207 ix 50 txt. for one read we
p. 226 xiii 25,,,, καλεῖ καλεῖ,,,

S. MARK.
Errata and Corrigenda.


p. 249 Lk i 50 Notes add unto the age...fear him] or, unto ages and for generations to them that fear him

p. 277 vii 30 for Cf A 270 read Cf A 270

p. 297 viii 49 txt. house household

p. 302 ix 18 immediately under read for S (sic)

p. 304 ix 24 after om. S add : see Notes, vol. ii

p. 310 x 6 omit " & 2°" and add S (sic): see p. 550

p. 311 x 6 after If S add but] om. S (sic)

p. 318 xi 8 for read S (sic)

p. 329 xii 18 should should S

p. 331 xii 20 senseless A senseless A Ephr

p. 391 xxi 15 that all your such that your

p. 415 xxiv 12 txt. went away went unto his house

p. 419 xxiv 43, 44a txt. read And while he took and was eating before their eyes, and took up that which was over and gave to them, he saith to them:

(see vol. ii, p. 305)

S. John.

p. 470 Joh vii 45 Notes for read

p. 471 vii 45 priests multitudes

p. 520 xvii 6 txt. read

(see vol. ii, p. 305)
TABLE OF ABBREVIATIONS USED IN THE TEXT AND NOTES.

Syriac MSS and Writings.

A = Aphraates' Homilies, cited by the pages of Wright's edition.
A
= Wright's Codex A (= B.M. Add. 14619, saec. vi).
A
= " " B (= B.M. Add. 17182, fol. 1—99, A.D. 474).
A
= " " B (= B.M. Add. 17182, fol. 100—175, A.D. 512).

C = Cureton's ms of the Evangelion da-Mépharrëshê.
C
= the original reading of C, where there has been some alteration.
C
= the corrected reading, if made by the original scribe.
C
= a corrected reading made by a later hand.

E = Ephraim's Commentary on the Diatessaron, cited by the pages of Dr Moesinger's Latin translation of the extant Armenian text. The Gospel quotations are regularly taken from Dr Armittage Robinson's English translation of the Armenian in Hamlyn Hill's Earliest Life of Christ, pp. 334—377, but where it seemed advisable the renderings have been recomposed with the Armenian.

S = the Sinai Palimpsest of the Evangelion da-Mépharrëshê.
S
= the reading of S as hitherto published, where some error may be suspected.
S
= the apparent reading of S, where the photograph is not clear.
S
= the reading of S, where some correction appears to have been made.
S
= the reading of S as definitely ascertained from the photograph.
so also S = a reading ascertained from the photograph, where S agrees with the text of C.

Syr. rg = the Peshitta.
Syr. leass = any text of the Palestinian Bible or Lectionary.
Syr. vt is occasionally used for the text of the Ev. da-Mepharreshe, especially where S and C are agreed.

Diat = Ciasca's Arabic Diatessaron, cited by the chapter and verse numeration given in Hamlyn Hill's Earliest Life of Christ. The two extant ms are called A and B, as in Ciasca.

Add = Cureton's Ancient Syriac Documents.
Addai = Phillips's Doctrine of Addai.
Cyrillona = Bickell's Cyrillona (ZDMG xxvii 566—598).

Eph = S. Ephraim, cited by various editions. Ephr. v 166 E means p. 166 of the 2nd vol. of the Roman Edition, the three Syriac volumes being reckoned as the 4th, 5th and 6th of the whole six volumes: this is also Mr F. H. Woods's notation. The Carmina Nisibena are quoted as Nis., otherwise the editor's name is given.

Ephr = Ephraim's Commentary on the Pauline Epp., cited by the pages of the Mechitarists' Latin translation.

Eus. HE = the Syriac translation of Eusebius' Ecclesiastical History.
Eus. Theoph = Eusebius on the Theophania.

Jul = the Romance of Julian (the Apostate), as edited by Hoffmann.


Harris = Dr Rendel Harris's Fragments of the Commentary of Ephrem Syrus on the Diatessaron (Cambridge, 1895), containing extracts from the unpublished Commentary of Ishodad the Nestorian.
Table of Abbreviations.

Other Authorities.

Greek:—
- X = Tischendorf's Codex Sinaiticus, saec. iv.
- B = Codex Vaticanus, saec. iv.
- D = " Bezæ, saec. v.
- L = " Regius, saec. viii.
- \( \sigma \) = the so-called Textus Receptus.

Latin:—
- c = Codex Colbertinus, saec. xi.
- e = " Palatinus, saec. v.
- k = " Bobiensis, saec. iv.
- vg = the Latin Vulgate.
- fuld = Victor of Capua’s Diatessaron, A.D. 546.

Arm (or, arm.vg) = the Armenian version of the N. T.
Aeth = the Ethiopic version of the N. T.
Boh = the Bohairic Coptic version of the N. T.
Arab = the Arabic version of the Pauline Epp. at Sinai, published by Mrs Gibson (Studia Sinaitica ii).

General Abbreviations.

§ (in the text and margins) = here begins the text of such and such an authority.
¶ = here ends that text.
§ (in the Notes) = S or C here begins a paragraph.
\[\] indicate words supplied wholly by conjecture.
\[\] indicate illegible words or letters supplied by conjecture, in accordance with the demands of space.
† indicates a suspected corruption.
S (in the margin) indicates that Codex S is extant for this page.
(S) indicates that it is extant at the beginning but not at the end.
[S] indicates that it is extant at the end but not at the beginning, the actual place of the change being indicated by § or ¶.

Italics are used, as in the English Bible, to indicate words supplied to eke out the sense in English, but not needed in the Syriac.

NB. Where “See Introd. vol. ii” occurs in the Notes, look out the Note on the passage at the end of vol. ii to find the Cross-reference.
EVANGELION DA-MEPHARRESHE
The book of the genealogy of Jesus the Messiah, the son of David

Title. The brackets in the Syriac correspond to holes in C; no title is legible in S. Actual quotations in Aphraates are indicated in the margin, but all the male proper names of the genealogy occur in order A 463—472 2 Isaac 2) CS; and Isaac A (so throughout, rendering δι) 5 Obed A; the diacritic point is not clear in S 8 Joshaphat (bis) S Joram (bis) S Jehoram . . . . . Uzia] C A; Jehoram begat Uzia S 11 Joachin A (? from O. T.) 13 Abiud A 14 Zadoc A Abin A 14, 15 Eliud S A
לָיָחָה; כִּהָּגַּי בַּלַּעַם. נָאַהְוּ בַּלַּעַם.

נָאַהְוּ בַּלַּעַם. תְּלַעַם לְגַדָּה. אֲדֻכָּה תְּלַעַם לְגַדָּה. לְגַדָּה תְּלַעַם.

16: הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה. הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה. הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה.

17. הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה. הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה. הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה.

18. הַקַּלֵּיְכָה נָחַל לָאַמָּה לְגַדָּה. הַקַּלֵּיְכָה נָחַל L שָׁמַעְתָּ לְגַדָּה. הַקַּלֵּיְכָה N שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ.

19. הַקַּלֵּיְכָה N שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ.

20. הַקַּלֵּיְכָה N שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ.

21. הַקַּלֵּיְכָה N שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ.

22. הַקַּלֵּיְכָה N שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ.

23. הַקַּלֵּיְכָה N שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ L שָׁמַעְתָּ.
16 Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph, him to whom was betrothed Mary the Virgin, she who bare Jesus the Messiah.

17 All the generations therefore from Abraham even unto David are fourteen generations; and from David even unto the captivity of Babylon fourteen generations; and from the captivity of Babylon unto the Messiah fourteen generations.

18 Now the birth of the Messiah was thus: When Mary his mother was betrothed to Joseph, †before ever† they drew near one to the other, she was found with child of the Holy Spirit. Now Joseph, because he was an upright man, was not willing that he should expose Mary and had meditated that quietly he should divorce her. Now when he meditated these things there appeared to him, to Joseph, an angel of the LORD in a vision of the night and said to him: "Joseph son of David, fear not to take Mary thy betrothed, for that which is being born from her is conceived from the Holy Spirit. Now she will bear thee a son, and his name shall be called Jesus, for he shall save alive the world from its sins." Now this that came to pass happened that that might be fulfilled which was said by the LORD through the mouth of Isaiah the prophet who had said: "Lo,
the virgin shall conceive and shall bear a son, and his name shall be called Emmanuel, which is interpreted ‘Our God with us.’"

24 Now when Joseph arose from his sleep, he did as the angel of the Lord commanded him, and he took Mary, and purely was dwelling with her until she bare the son; and she called his name Jesus.

ii 1 And when Jesus was born in Beth Lehem of Judah in the days of Herod the king, lo, Magians came from the east to Jerusalem.

2 And they say: "Where is the king of the Jews that hath been born? For we ourselves have seen his star in the east, and have come to worship him."

3 Now when Herod the king heard he was troubled, and all Jerusalem with him, and he gathered together all the chief priests and scribes of the people and said to them: "Where is the Messiah born?" They say to him: "In Beth Lehem of Judah, for thus it is written in the prophet: 'Thou also, Beth Lehem of Judah, art not less than the kingdom of Judah; for from thee shall go forth the king that shall tend my people Israel.'" Then Herod secretly called those Magians, and was enquiring of them that he might know at what time the star appeared to them. And he sent them to Beth Lehem, and said to them: "Go enquire about this same lad eagerly, and what time ye have found him, come and shew me, that I may go myself also and worship him." Now they, when they received command from the king, went away, and there appeared to them that star which they had seen in the east going before them, until it came and stood over where the lad was. Now they, when they saw the star, rejoiced with a great joy, and entered the house and saw the lad with Mary his mother, and fell down and worshipped him, and

23 his name shall be called] they shall call his name S: cf vv. 23, 25 and he to end of 25] and he took his wife and she bare him a son, and he called his name Jesus S; '...he took her...he dwelt purely with her until she bare the first-born' B25 2 say] said S from the east S 3 troubled] perturbed S 6 kingdom] kings S 8 eagerly] om. S 9 and stood] and stood S over where] in the place where S 11 and] and S
C.S. [Further text]
opened their treasures and offered him an offering, gold and myrrh \( CS \) and frankincense. And it appeared to them in a vision that they should not return unto Herod, and they by another road went away to their own country. And after their visit the angel of the LORD appeared to Joseph in a dream and said to him: “Arise, take up the lad and his mother and flee to Egypt, and there be until I say to thee, because Herod is about to seek for the lad, so that he may destroy him.”

Now Joseph arose and took up the lad and his mother by night and went away to Egypt, and he was there until Herod the king died, that that might be fulfilled which was said by the LORD through the prophet, who had said “From Egypt I have called my son.”

Then Herod, when he saw that those Magians had mocked at him, was furious exceedingly, and sent and killed all the lads that were in Beth Lehem and in all its borders, from two years old and under, according to the time that these Magians said to him. Then was accomplished the word which Jeremiah the prophet said:

“A voice was heard in Ramtha, wailing and weeping and much groaning, the voice of Rachel who weepeth over her sons and will not be comforted, because they are not!” Now when Herod the king was dead there appeared to Joseph in Egypt the angel of the LORD in a dream, and said to him: “Arise, take the lad and his mother and go to the land of Israel, because those have died who

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12 unto] to \( S \) 13 after their visit \( S C \): cf on Mt xi 7
14 and took] om. and \( S \) 15 and there he was \( S \) said] spoken \( S \) by the mouth of Isaiah the prophet \( S \) said: From \( S \) 16 those] the \( S \) all the lads] the lads, all \( S \); every lad \( E^{292} \) all 2 \( E^{292} \) om. \( S \) these] the \( S \) 17 had said \( S \) 18 ‘In Ramtha a voice was cried’ \( E^{293} \) weepeth] was weeping \( S \) \( E^{293} \) 19, 20 and said to him in a dream \( S \) 20 take up \( S \) \( A \) and his mother] om. \( A \) those] they \( S \) \( A \)


were seeking the lad’s life to snatch away." Now he arose and took the lad and his mother, and came to the land of Israel.

Now when Joseph heard that Archelaus was king in Judaea in the room of Herod his father, he feared to go thither, and it appeared to him in a vision that he should go to the country of Galilee; and he came thither and was dwelling in a certain city called Nazareth, and the word was fulfilled that was spoken by the prophet, that he should be called a Nazarene.

And in those days came John the Baptist, and was preaching in the wilderness of Judaea and saying "Repent, because the kingdom of heaven hath drawn nigh." For this is he of whom it is written in Isaiah the prophet, who had said: "A voice that calleth in the wilderness, 'Make ready a way for the Lord, and direct the paths of our God!'" Now John was clad with clothing of camels' wool, and was girt with a thong upon his loins, and his meat was locusts and honey of the waste. Then were coming unto him the men of Jerusalem and all Judaea and all the other side round about the river Jordan, and he was baptizing them in the river Jordan, each one confessing their sins. Now when he saw publicans and Pharisees and Sadducees coming to his baptism, he said to them: "Offspring of vipers, who is it hath shewed you to flee from the wrath that is coming? Bring forth therefore fruits meet for to snatch away] C A; om. S 21 Now] And S (sic) 22 in Judaea] om. S 23 certain] 1 And in] he saw S (sic) vision] dream S 3 For this is he] This is S A voice...wilderness] om. S and direct...God] om. S 4 camels' wool] 'hair' E\textsuperscript{39,101}, but cf. Ἰσχωράδ (Harris, p. 22: 'Mar Ephrem only reads wool'): the word ba'wā 'wool', used here in S C (but not in Syr. vg) means the soft under-hair of camels. Cf also Diat\textsuperscript{39} iv 12 (cod. B), upon his loins with a thong S honey of the waste] honey of the hills S; cf Ἰσχωράδ (Harris, p. 17: 'The Diatessaron says, His meat was honey and milk of the hills'). See Lk xii 28 S C, and Syr\textsuperscript{postext} passim. 5 Judaea] round about] om. S 7 Now when he saw many coming to his baptism from the Pharisees and Sadducees S coming 2\textsuperscript{o} about to come S
C S 331
(cf 63)
col 2
A
§ 29
Julian

fol 4v

fol 4v

Diatessaron, see Introd., vol. ii 1. § in S 8
repentance; and do not say in yourselves 'For a father we have Abraham,' for I say to you that God is able from these stones to raise up sons to Abraham.' And lo, the axe hath arrived at the root of the trees; every tree therefore that bringeth not forth good fruits is hewn down and goeth unto the fire. Now I, lo, I baptize you with water to repentance, but the one which cometh after me is stronger than I, and I am not worthy to take up his shoes; he shall baptize you with the Holy Spirit and with fire, who holdeth a fan in his hand and cleanseth his threshingfloor, and the wheat he storeth into his barns, and the chaff he burneth with fire unquenchable."

Then came Jesus from Galilee to the Jordan to John that he might baptize him. And John forbad him and said to him: "I am fit that thou shouldest baptize me, and thou unto me hast come?"

Jesus saith to him: "Suffer it at present, because thus it behoves us to fulfil all uprightness." Then he suffered him to be baptized. And Jesus had been baptized; and when he was baptized, in the same hour that Jesus came up from the water, lo, the heavens were opened, and he saw the Spirit of God that came down as a dove and rested upon him. And a voice was heard from heaven, saying to him: "Thou art my son and my beloved in whom I have been pleased." Then Jesus was led by the Holy Spirit into the wilderness,

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9 Be not boastful and saying A in yourselves] om. S A for I say...that] because A from these stones God is able A ½ E 10 hath arrived] C S E 39: cf Jn iv 35 roots S and every tree S therefore] om. S Jul good] om. S Jul goeth unto] C Jul; falleth into S 11 lo] om. S stronger] greater S and...shoes] one whose shoes 1 I am not worthy to take up S with fire and with the Holy Spirit S 12 his barn S 13 from Galilee to John that he might baptize him in the Jordan S 15 saith] answered and said S it behoves us] it besemeth us S 'Suffer it now, that we may fulfil...'] E 41, 42 16 And Jesus had been baptized] om. S in the same hour...came up] and came up S as] in the likeness of S: cf E 49 17 'This is my beloved Son'] E 49 1 Holy] C E 42; om. S
2. C S col. 2

3. C S col. 2

4. C S col. 2

5. C S col. 2

6. C S col. 2

7. C S col. 2

8. C S col. 2

9. C S col. 2

10. C S col. 2

11. C S col. 2

12. C S col. 2

13. C S col. 2

C E; 2. C E; 3. C S

S Thos.

3. C S

4. S

5. S

6. S

7. S

8. S

9. S

10. S

11. S

12. S

13. S
to be tempted by Satan, and after forty days that he was fasting he 

hungered. And he that tempteth drew near unto him, and said to 

him: "If thou be the son of God, say that these stones become bread."

Jesus answered and said to him: "It is written 'Not by bread alone 
liveth man, but by every utterance that goeth forth from the mouth 
of the Lord.'" Then the Accuser took him and brought him to the 

Holy City, and made him stand upon the corner of the Temple, 

and said to him: "If thou be the son of God, cast thyself down; 

for it is written 'To his angels he shall command concerning thee, 

that on their arms they should bear thee up, that thou shouldest never 
dash with thy foot against a stone.'" Again Jesus said to him: "It 
is written 'Thou shalt not tempt thy Lord and thy God.'" Again 
the Accuser took him to the hill which is exceeding high, and 
shewed him all the kingdoms of the world and their glory, and said 
to him: "These all will I give to thee, if so be that thou wilt fall 
down and worship before me." Then Jesus said to him: "Get thee 
behind me, Satan; for it is written 'Thy Lord thy God thou shalt 
worship, and him alone shalt thou serve.'" Then the Accuser left 

him for a time, and lo, angels drew near and were serving Jesus." 

Now when Jesus heard that John was delivered up, he went 

away to Galilee and left Nazareth and came and dwelt in Kaphar-

Satan] C E⁴²; the Accuser S (διάβολος) 2 forty days] C E⁴⁴; and 
forty nights S Thos ('for our Lord fasted forty days and forty nights, and 
tasted nothing') 3 he that tempteth] the tempter S say to 
these stones that they become bread S E⁴⁴² 4 shall man live S E⁴⁶ 
the Lord] God E⁴⁶ 5 corner (lit. 'horn') extremity (lit. 'wing') S; 
'corner' E⁴⁴ 6 cast thyself down] fall from hence S; cast thyself from 
above down E⁴⁴ concerning thee] + that they should keep thee S E⁴⁴ 
that on] and on S never] not S 7 Again] om. S thy Lord and] 
the Lord S 8 the Accuser] C; Satan S; om. E⁴⁶ (vid) took him to] 
took him and brought him up and made him stand upon S (E⁴²) of this 
world S and their glory] om. S 9 and said to him: "These kingdoms 
and their glory hast thou seen? To thee will I give them if thou wilt fall 
down and worship before me" S 10 Get behind, Satan S; 'Get thee 
behind, Satan' E⁴⁴ thy Lord] the Lord S 11 Then the tempter 
removed from him for a time S (E⁴⁶) lo, angels drew near] angels drew 

near S; angels came down A 12 Jesus] he S delivered up] taken S 
went away] removed S 13 and dwelt in K.] to Kapharnahum S
C S 14.  

nahum, which is by the sea side in the border of Zebulun and of Naphtali, that that might be fulfilled which was said through Isaiah the prophet, who had said: “The land of Zebulun and the land of Naphtali, the way of the sea, beyond the river Jordan, Galilee of the peoples; the people that was sitting in darkness have seen a great light, § and those that were sitting in the shadows of death,° a great light hath risen upon them.”

From then Jesus began to preach and to say: “The kingdom of heaven hath drawn nigh.” And when our Lord was walking by the side of the lake of Galilee he saw two brothers, Simon called Kepha and Andrew his brother, casting their nets into the sea, because they were fishers. Jesus saith to them: “Come after me and I will make you fishers of men.” And they in the same hour left their nets and went after him.

And when he removed thence he saw two other brothers, James and John his brother, sons of Zebedee, while they were sitting in the boat with Zebedee their father and mending their nets. And Jesus called them; and they in the same hour left their nets and went after him. And he was going about in all Galilee and was teaching
cf A41
A390,
437
fol 6 r
A

\[\text{\(CS\) see also those in the} \text{tulal asal.} \]
in the synagogues and was preaching the gospel of the kingdom and was healing all torments and all infirmities in the people. And the tale of him was heard in all Syria; and they brought to him all those that were ill and those that were infirm with stubborn infirmities and with hateful torments and many that were struck with palsy and lunatics, and he—on each one of them he was laying his hand and healing them all. And there went after him great multitudes from Galilee and from the Ten Cities and from Jerusalem and from Judæa and from beyond Jordan. Now when he saw the multitudes he went up and sat in the hill, and his disciples drew near unto him, and he opened his mouth and was teaching them and saying:

"Happy is it for the poor in their spirit, that theirs is the kingdom of heaven!"

"Happy is it for the lowly, that they shall inherit the earth!

"Happy is it for the mourners, that they shall be comforted!

"Happy is it for them that hunger and thirst after righteousness, that they shall be satisfied!

"Happy is it for the compassionate, that upon them shall be compassion!

"Happy is it for them that are pure in their heart, that they shall see God!"
11. «...and yet, looking to our task, they must be...»

(CS)

**A275**

394

20

CS...

**A457**

«...I am the one who...»

(A)

**A13**

«...his mind was...»

(cf A14)

«...if a man be...»

**A14**

fol 6 v

«...I will not...»

(A)

**A28**

«...and therefore...»

Le...
§ Happy is it for the peace-makers, that they shall be called sons of God!

§ Happy is it for them that are persecuted for righteousness' sake, that theirs is the kingdom of heaven!

§ Happy is it for you what time men persecute you and reproach you, and say concerning you everything evil in a lie for my name's sake. But ye, rejoice ye and exult in that day that your reward is great in heaven, for so were your fathers persecuting the prophets that were before you.

§ Ye are the salt of the earth; but if salt lose its savour and become foolish, wherewith shall it be salted? For nothing is it of use but that they should throw it away, and men will trample upon it. § Ye are the light of the world; and the city that is built on the hill cannot be concealed. And no one lighteth a lamp and setteth it under the modius, but he setteth it on the lamp-stand, and it shineth for all those who are in the house. So let your light shine before men that they may see your fair deeds and glorify your Father in heaven.

§ Suppose not that I have come that I might remit the law and the prophets; I have not come that I might remit them, but to fulfil

11 what time...reproach] when men are hating you and persecuting S and what time they say S everything] om. S in a lie] om. S my name's sake, even mine S 12 'Rejoice ye, and be exceeding glad; for great is your reward in heaven, and in that day rejoice' E their fathers S that were before you] om. S 13 but if] if S; for if A and become foolish] om. S A: see Notes, vol. ii that it should be cast out S wherewith...salted?] the world would quickly be putrefied and corrupted A 457, but comp. 'Salt when it loses its savour is cast away' A 271 15 modius] bushel S A on] upon S A and to all that are in the house it giveth light S 16 fair] good A 17 Suppose not that I have come] I have not come A E to remit S A law] Law A I have not.....remit them] om. A E; om. them S
18 them. "For amen, I say to you Until heaven and earth shall pass away §one Jōd-letter or one corner shall not pass away from the law till everything come to pass." Every one that shall remit therefore one of these little commandments, and shall teach so to men, shall be called less in the kingdom of heaven; but every one that shall do and teach them, he shall be called great in the kingdom of heaven. For I say to you Except your righteousness shall abound more than the scribes and the Pharisees, ye shall not enter into the kingdom of heaven. Ye have heard that it was said to them of old time 'Thou shalt not kill; and whosoever shall kill shall be condemned in judgement.' But I say to you Whosoever shall be wroth with his brother without cause shall be condemned to judgement; and he that shall say to his brother 'Raca' shall be condemned to the synagogue; and whosoever shall say to his brother 'Fool' shall be condemned to the Gehenna of fire.

23 "§Whensoever therefore thou offerest thy offering before the altar, and there thou shalt recollect that thy brother hath aught against thee of enmity, leave thy offering there before the altar, and go first be reconciled with thy brother, and then come and offer thy offering."  

25 "Be agreed with thine adversary quickly while yet with him thou art in the way; lest thine adversary deliver thee up to the judge,

18 or one corner] om. S A ²/₃: see Introd. vol. ii from the law] + and (from) the prophets A ²/₃, with varying order everything] all S A  
19 Every one that] And he that S therefore] om. S E ⁶⁵ teach them] teach thus S 20 more than] more than S (sic) 21 to them of old time] om. E ⁶⁵ 22 shall be 1°] is S condemned to 1° & 2°] condemned in S: see Notes, vol. ii and whosoever] and every one that S shall be 3° & 4°] is S 23 init.] If therefore thou offerest thy gift upon the altar S; when thou offerest an offering A ²/₃, when an offering thou wishest to offer A ²/₃ (omitting 'before the altar' ³/₄); 'when thou hast offered thy offering upon the altar' E ⁶⁵ there] om. A ²/₃ that thy brother hath against thee enmity S; that against thy brother thou hast aught of enmity A ²/₃ 24 there] om. A ²/₃ before] on S first] om. A ²/₃ E ⁶⁵.
C S

لسانه: نالفت دعه صدّى شعّة لش. لب. لب.

... نافذلاً ماع مانmegaً، ينفّذة له فيما

... 28. قسمة 25 ينفّذة له فيما

... لثأر لذ. بل لم نستَّه له لما صلّت.

... 29. قسمة 29 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 30. قسمة 30 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 31. قسمة 31 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 32. قسمة 32 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 33. قسمة 33 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 34. قسمة 34 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 35. قسمة 35 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 36. قسمة 36 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.

... 37. قسمة 37 ينفّذة له فيما

... فم لم ينكف نفّذة له لما صلّت.
and the judge deliver thee up to the officer, and thou fall into prison—and amen, I say to thee Thou wilt not go forth from thence, till thou give the last mite.

"Ye have heard that it was said to them of old time 'Thou shalt not commit adultery.' But I say to you Whosoever seeth a woman and longeth for her hath committed adultery with her in his heart. But if thy right eye offend thee pluck it out and throw it from thee, for it is profitable for thee that thy one member should perish, and not all thy body go to Gehenna. And if thy right hand offend thee cut it off and throw it from thee, for it is profitable for thee that one of thy members should perish, and not all thy body go to Gehenna. It hath been said 'He that dismisseth his wife shall give her a letter of divorce.' But I say to you He that dismisseth his wife concerning whom there hath not been alleged adultery, he causeth her to commit adultery; and he that taketh up a divorced woman doth indeed commit adultery.

"Again ye have heard that it hath been said to them of old time: "Thou shalt not swear an oath of falsehood," but shalt give to the LORD thy oath. But I say to you "Ye your own selves shall not swear:—nor by the heavens, because they are the throne of God; nor by the earth, because it is the footstool that is under his feet; nor by Jerusalem, because it is the city of the great King; nor yet by thy head shalt thou swear, because thou canst not make in it one single lock black or white. But your word shall be Yea, yea, and Nay, nay; now whatsoever is more than these is from the Evil One."
39 [sic], see Introd. vol. ii 40 _

om. A

A 34, 35

om. S A 41. between vs. 39 and 40 in A om. S A

S A 42. A

pr. = odh S

43. § in S

om. S

44. om. A

45. om. A

46. om. A

47. om. S 48. No § in S added between the lines by S*
"Ye have heard that it hath been said, ‘Eye for eye, and tooth for tooth.’ But I say to you, Ye shall not stand up against the Evil One, but offer to him the other side also. And if he smiteth thee on thy cheek, offer him thy other cheek also; and if he will pluck out thy right cheek, let him thrust in thy left also. And if he will smite thee one cheek, and take away thy cloak, let him take away thy coat also; and if he will send thee away naked, let him do so to thee also. And if he asketh thee aught to thee, give to him, and if he will borrow thine, lend to him. And if thou lovest them that love thee, what doth thine kindness? even as do pagans, men, for they love them also. And if thou do good only to them that are thy brethren, what doth thine kindness? even as do the publicans. But be ye perfect as also your Father is perfect in heaven. Ye have heard that it was said, ‘Thou shalt love thy neighbour, and hate thy enemy.’ But I say to you, love thine enemies, bless those that curse thee, do good to them that hate thee, and pray for them that persecute thee, that ye may be children of your Father which is in heaven. For he maketh his sun to rise on the good and on the evil, and sendeth rain on the just and on the unjust. For if ye love them that love you, what doth your kindness? even as do the pagans, for they love them also. And if ye do good to them that do you good, what doth your kindness? even as do the publicans. And if ye give to them that give you, what doth your kindness? even as do the publicans. Be ye, therefore, perfect as also your Father in heaven is perfect."

Beware that ye do not your gift before men, so that ye may be rewarded of your Father which is in heaven. For in the sight of God a secret act is as naked as a public act, for what is hid from thee shall be known to thy Father which is in heaven. And if thine eye be single, thy whole body is full of light; and if thine eye be double, thy whole body is full of darkness. If therefore the eye that gives light is evil, how much more will the darkness of the heart exist! For no man can serve two masters: for either he will hate the one and love the other, or he will be ready for one and despise the other. Ye cannot serve God and mammon.

"...he that smiteth thy cheek, offer to him the other side also’

E's...Ephram on 1 Cor xiii. 3 Beware that ye do not] And...gift] ‘gifts’ Ephr; righteousness S
C (S)
seen by them, else ye have no reward with your Father in heaven. C (S)

2 Whensoever therefore thou doest alms, do not blow a trumpet before thee, as the respecters of persons do in the synagogues and in the streets, so that they may be praised by men; amen, I say to you that they have received their reward. But thou, what time thou doest alms, let not thy left-hand know what thy right-hand doeth, that thy alms may be in secret, and thy Father that seeth in secret will repay thee. And what time thou prayest, be not as those respecters of persons, that love to stand in the synagogues and in the corners of the streets to pray, that they may be seen by men: I say to you that they have received their reward. But thou, whensoever thou prayest, enter thou into the inner chamber, and shut the door in thy face and pray to thy Father in secret, and thy Father that seeth in secret will repay thee."

7 "And whensoever ye pray, do not be babbling as the respecters of persons, for they hope that by much speaking they are heard. Be not therefore like to them, for your Father knoweth what is required for you before ever ye ask it." But thus be praying:

8 Our Father in heaven, thy name be hallowed. Thy kingdom come.
§ 37, 71

A

C

30

(with a stop) Thos

Jac. Sereq (see Introd. vol. ii) 12 om. Thos

11

Jac 13

No doxology

in Thos

Thos

A

A

om. A

om. A

om. A

om. A

om. A

om. A
And thy wishes be done in earth as in heaven. And our continual bread of the day give us. And forgive us our debts, so that we also may forgive our debtors. And bring us not into temptation, but deliver us from the Evil One. Because thine is the kingdom and the glory. For ever and ever Amen.

For if ye forgive men their trespasses, your Father also in heaven will forgive you; but if ye yourselves forgive not men their trespasses, neither will the Father forgive you your trespasses.

And whenever ye fast, do not be as the respecters of persons, that make gloomy their faces, that they may be seen by men that they are indeed fasting—and amen, I say to you that they have received their reward. But thou, whenever thou dost fast, wash thy face and anoint thy head, that thou be not seen by men that thou art indeed fasting, but by thy Father that knoweth in secret, and the Father that seeth in secret shall repay thee. Lay not up for yourselves treasure in the earth, where the moth falleth and corrupteth, and where thieves break through and thieve. But lay up for yourselves treasure in heaven, where no moth corrupteth, nor thieves break through and thieve. For where your treasure shall be, your heart shall be there also. For the lamp of the body is the eye: if thine eye be single, thy whole body also...
The words overlined come from Lk xii 24

Cf A 105: [om. Thos394]
23 will be light; but if thine eye be evil, thy whole body also is dark. C  
If therefore the light in thee is dark, thy darkness—how great it 
will be!  
24 "No man can serve two lords; else the one he will hate and the A181 
other he will love, or the one he will endure and the other he will 
despise: ye cannot serve God and mammon. Therefore I say to 
you Be not anxious for your life what ye shall eat, nor for your 
25 bodies wherewith ye shall be clothed; for the life is more than the 
food, and the body than the clothing. Look at the birds of the heaven that they sow not nor reap nor store up, and your  
26 Father in heaven nourisheth them; are ye not therefore more 
than they? But which of you can add unto his stature one cubit, 
that about clothing ye are anxious? See the lilies of the plain 
27 how they grow, that they spin not nor toil—and amen, I say to 
you that not even Solomon in all his glory was covered like them.  
28 But if the grass of the field that to-day is, and to-morrow is plucked 
up and falleth into the furnace, God doth clothe, §how much more §Thos 
therefore over you will he be careful, O lacking in faith?" Be not 
29 therefore anxious and say 'What shall we eat and what shall we 
drink, and wherewith shall we be covered?' For all these things 
30 the peoples of the earth seek after, for your Father doth know 
that for you also these things are required. But ye, seek ye first the 
31 kingdom of God and his righteousness, and all these things shall be 
32 added to you. §Be not therefore anxious for to-morrow, because to- 
morrow for its own is anxious." Sufficient for the day is its evil.  

24 'For no human being can serve two dominions' A else] see 
Mt vi 1 and Introd. vol. ii 26, 30 Cf Thos: Look at the ravens and 
consider the fowl of the heaven, that (they) neither sow nor reap, and God 
nourisheth them: §how much therefore... (The italicised words come from 
Lk xii 24) 33 Cf A 105: 'Let us seek his kingdom and his righteous-
ness, that we may receive on earth the increase' 34 therefore] 
om. Thos

B. S. G.
Judge not, that ye be not judged. For with what judgement ye judge ye are judged; and with the measure that ye mete it is meted to you. Now what is the mote that in thy brother’s eye thou dost see, and the beam that is in thine eye thou dost not examine? Or how canst thou say to thy brother, ‘Let me put forth the mote from thine eye,’ for lo, in thine own eye a beam is set? Thou respecter of persons! put forth first the beam from thine eye, and then it will be approved for thee to put forth the mote from thy brother’s eye.

“Give not a holy thing to dogs, neither cast pearls before swine, that they may not trample on them with their feet, and return and rend you. Ask, and ye shall receive; and seek, and ye shall find; knock, and it shall be opened to you. For whosoever asketh receiveth, and he that seeketh findeth, and he that knocketh—it is opened to him. For which of you whose son shall ask for bread, will he hand him a stone? Or if for a fish he shall ask will he hand him a serpent? If therefore ye that are evil, know how to give good gifts to your sons, how much rather your Father in heaven knoweth how to give good things to those that ask him. Everything therefore that ye would that men should do to you, be ye doing to them; for this is the law and the prophets.

Enter by the strait gate, because wide is the gate and roomy the way that leadeth to destruction, and many there be that go therein. How strait the gate and narrow the way that leadeth unto life, and few are they which find it!
36

adding (from Mt xii 33) For the rest of the quotation in A $\frac{1}{2}$, see on Lk vi 45
"Keep yourselves from prophets of falsehood, which come unto you in lambs' clothing, and within they are ravening wolves." From their fruits therefore ye shall recognise them; for they do not pluck forth good fruits, and the evil tree bringeth forth evil fruits. The good tree cannot bring forth evil fruits, neither can the evil tree bring forth good fruits; every tree therefore that bringeth not forth good fruits is hewn down and falleth into the fire. From their fruits therefore ye shall recognise them.

"Not every one therefore that shall say unto me 'My Lord, my Lord,' entereth into the kingdom of heaven; but he which doeth the will of my Father which is in heaven, he shall enter into the kingdom of heaven. For many will say to me in that day, 'Our Lord, our Lord, in thy name have we not eaten and drunken, and in thy name prophesied, and in thy name cast out devils, and in thy name done many mighty works?' Then I shall say to them Never have I known you; go ye away from me, doers of wickedness.

"Every one that heareth these my words and doeth them, I will liken him to a wise man, that built his house on the rock, and the rain came down and the rivers came, and the winds blew and were dashed against that same house and it fell not, because its foundations on the rock were laid. And every one that heareth these my words and doeth them not, shall be likened to a foolish man, that built his house upon the sand, and the rain came down and the rivers came, and the winds blew and were dashed against that same house and it fell, and its fall was great."

15 those which are clothed in lambs' clothing Thos (not B\nu\) 16 for] om. A 17 Every good tree] because the good tree A 303; the good tree A 186 17 and 18 bring forth] lit. 'make' C; lit. 'give' A good...evil...evil...good] evil...good...good...evil A 186, adding at the end of ver. 18 (from Mt xii 33) 'because from its fruits is the tree known.' For the rest of the quotation in A 2/2 see on Lk vi 45 and cf Diat\nu x 35–38 22 mighty works] lit. 'powers' (= δυνάμεις)
C (S)  

fol iii

S

col 2

S.20

pr.

2 [C8, now washed out

3 [also]  in S  4  in S  5  in S  6  in S

7 om. S  8 S (so also Eus. Theoph µ iv 2, and see Intro. vol. ii);

A 20 (=Joh iv 46) om. S  9  in S

10 om. S
And when Jesus finished these his words, the multitudes were astonished at his teaching, for as one authorised he was teaching them, and not as their scribes and the Pharisees. And when he came down from the hill, great multitudes were coming after him. And lo, a certain man, a leper, came and fell down and worshipped him, and said to him “My Lord, if thou wilt thou canst cleanse me.” And Jesus stretched out his hand and touched him, and said to him: “I will, be thou cleansed.” And in the same hour his leprosy was cleansed from him. And Jesus said to him: “Bevme lest thou say it to any man, but go shew thyself to the priests, and offer an offering as Moses commanded, that it should be for them for witness.”

After these things, when he entered Kapharnahum, there drew near to him a certain centurion, and was beseeching him and entreat ing him and saying: “My slave is paralysed and lying down in the house in great torment.” Jesus saith to him “I will come and heal him.” The centurion answered and said to him: “My Lord, I am not worthy that thou shouldest enter under my dwelling, but only say with a word and my lad will be healed.” For I also am a man under authority, and I have authority myself also, and there are soldiers under my hand; and I say to this one ‘Go,’ and he goeth, and to another ‘Come,’ and he cometh, and to my slave I say ‘Do so much,’ and he doeth it.” Now when Jesus heard he wondered, and said to the folk coming after him: “Amen, I say to you, that

3 Jesus] our Lord S 4 And Jesus] Our Lord S 5 when he entered Kapharnahum] om. S a certain centurion] a chiliarch S, of Eus. Theoph. iv 2 (‘a Chiliarch...for to this dignity among the Romans he had attained’); a king’s slave A20 (βασιλικὸς) and entreat ing him] om. S 7 Jesus] He S 8 centurion] chiliarch S only] om. S healed] + And our Lord wondered at his faith A 9 a man...myself also] a man that hath authority S Come] pr. I say: S 10 Jesus] our Lord S the folk] those S not even aught like this faith have I found in the House of Israel S; ‘I have not found so great faith even in any one in Israel’ E74
not even in any one of the House of Israel have I found aught C S
like this faith. But I say to you, that many shall come from
the East and from the West, and shall sit down to meat with
Abraham and Isaac and Jacob in the kingdom of heaven, and the
sons of the kingdom shall go forth into the outer darkness; there
shall be the weeping and the gnashing of teeth!” Then said Jesus
to that centurion: “Go, as thou hast believed it shall be unto thee;”
and in the same hour his lad was healed.

And Jesus came to the house of Simon Kepha, and he saw
his mother-in-law lying down and a fever holding her. And he
touched her hand, and in the same hour the fever left her, and she
arose and was serving them.

Now at sunset they brought near before him all those that had
devils and he cast them out by his word, and those that were ill
he healed, that that might be fulfilled which was said by the mouth
of Isaiah the prophet, who had said “He shall take our pains and
shall bear our infirmities.”

Now when Jesus saw the great multitude that was round him,
he commanded his disciples that they should go away to the other
side yonder. And a certain scribe drew near and said to him:
“Teacher, I will come after thee wherever thou goest.” Jesus saith
to him: “The foxes—they have dens, and the birds of the heaven a
dwelling; but the Son of Man, he hath not where to rest his head.”

Now another of the disciples said to him: “My Lord, permit me first
to go and bury my father and I will come.” Jesus saith to him:
“Leave the dead to bury their dead and thou come after me.”

11 But] om. S 12. ‘They shall go forth into outer darkness’ E
13 Jesus[our Lord S centurion] chiliarch S healed] made whole S
14 Jesus] our Lord S 16 before him] to him S his word] a word S
17 the mouth of...prophet] Isaiah S pains] C on erasure; sicknesses S
20 Jesus] Our Lord S to him] om. S but] and S hath] had A
(to suit the context) 21 to him: My Lord] S illegible 22 Jesus] He S
‘Leave the sons of the dead to bury their dead’ Jul

B. S. G.

and אתי A 42: 28 לא[42] ואתי אתי אתי אתי 29: 34 אתי אתי אתי

24 אתי אתי אתי אתי אתי אתי

Sed, but of Lk viii 23
And our Lord went up into a boat and his disciples were coming after him, and there was a storm [of the sea, and the boat] was near to be broken in the waves. Now he was asleep; and his disciples drew near and awoke him, and say to him: “Our Lord, save our lives, because lo, we are perishing!” He saith [to them: “O lacking in faith] wherefore are ye fearful?” Then he arose and rebuked the wind and the sea and there was a great calm. But those folk were astonished and say: “Who is this, that the sea and the wind obey him?”

And when he came to the country of the Gadarenes there met him two men on whom were devils; and they were evil exceedingly, and they used to come forth from the graves, that no one could pass by that way. And they cried out with a loud voice, and say: “What have we to do with thee, Son of God? Hast thou come [hither before the time to torment us?” And a great herd of swine] was feeding beyond them, and those devils were beseeching him and saying “If thou dost cast us out, send us to that herd of swine.”

He saith to them: “Go.” Now they went forth and entered into the swine, and all that herd ran to a steep place and fell into the midst of the sea. And the herdsmen fled and entered the city and declared everything that he did and those things concerning the devils. And all the city went forth to meet our Lord, and when they saw him they besought him that he would remove from their "neighbourhood.

[And he went up] to the boat and crossed over * * * [they brought to him] a paralytic lying down on a bed, and when our Lord saw their faith he said [to that] paralytic: “Be not [afraid,] * *” he said to them: “What [think] ye evil in your heart? Which is the easier,
לחקות וסוריםLiverpool 2018

This document contains text in Hebrew. It appears to be a page from a book or a manuscript, possibly discussing a religious or philosophical topic. The text is written in cursive script, which is typical of handwritten documents from the region and period in question.

The text is written in Hebrew and includes various scriptural references and other religious language. The continuation of the text is not visible in the provided image.

The text is heavily decorated with ornamental scripts, which are common in religious manuscripts to enhance the aesthetic and symbolic value of the script. The ornamental elements include floral designs, geometric patterns, and other intricate motifs.

The document seems to be part of a larger collection, possibly a commentary or a translation of religious texts. The presence of scriptural references suggests that the document is intended for scholarly or religious use.

Overall, the document reflects the rich tradition of Hebrew scriptural manuscripts, characterized by its ornate script and scriptural references.
to say ‘Thy sins are forgiven thee,’ or to say ‘Arise and walk’? S
6 But that ye may know that the Son of Man hath authority on
earth to forgive sins—" then said he to that paralytic—“Arise, take
up thy bed, and go to thy house!” And he arose and took up his
bed and went to his house. And when the multitudes saw they
were afraid, and they were glorifying God who gave this authority
to men.
9 And he removed from thence. And as our Lord passed by, he
saw a certain man that was sitting at the toll-gatherers' place, whose
name was Matthew, and he said to him: “Come after me”; and he
arose and came after him. And when [they were sitting at meat in
the house many toll-gatherers and sinners had sat down to meat by]
our Lord and by his disciples. Then when the Pharisees see it, they
say to his disciples: [“Wherefore with toll-gatherers and sinners] are
ye eating [and drinking]?” Now he, when he heard, said: “The
whole have no need of a physician, but they that are ill. But go,
learn what is meant by ‘Mercy I seek and not sacrifice,’ § for I came
not that I might call the righteous, but sinners to repentance.” Then
came the disciples of John, and say: “Why is it that we and the
Pharisees fast eagerly, and thy disciples fast not?” Our Lord saith
to them: “The sons of the bride-chamber cannot keep a time of
mourning as long as the bridegroom is with them; but the days
will come, that the bridegroom will be taken up from them, and
then they will fast.

16 “No man putteth a new patch on a worn-out garment, else the
fulness of the new pulleth away the weakness of the worn-out part,
and the rent becometh worse than the former one. Neither do they
put new wine into worn-out wine-skins, else the wine teareth the
wine-skins and the wine is spilt and the wine-skins perish; but they
put new wine into new wine-skins, and both are preserved.” Now
when he was speaking with them, lo, a certain ruler of their
synagogue came and fell down and worshipped him, and said:

13 for] om. A\3/4 E\61 (vid): after ‘to repentance’ A 455 goes on ‘Because
...there was no need to the whole ones of a physician.’ The words ‘to
repentance’ are not quoted in E\61
“My daughter now hath died, but lay thy hand and she will live.” S

And our Lord arose and went with him, he and his disciples.
And lo, a woman whose blood had been issuing for twelve years, and she came and touched the skirt of his cloak; for she was saying within herself “Even if his garments I should touch, I should be healed.” Now he turned round to her and said to her: “* * * my daughter, thy faith hath saved thee alive.” And from that hour the woman was made whole. And when our Lord came to the house of the ruler of the synagogue, and he saw the singers and the multitude that was making a noise, he said to them: “Remove ye yonder, for the girl hath not died, but is indeed sleeping.” Now they were laughing at him. But when he had put forth that multitude outside he came and touched her hand, and straightway she arose. And this tale went forth in all that land. And when our Lord passed by, two blind men clave to him and cry out with a loud voice: “Have compassion on us, son of David!” And when he came to the house those blind men drew near to him. He saith to them: “Believe ye that I can do this?” They say to him: “Yea, our Lord, we believe.” Then he touched their eyes, and said: “As ye have believed shall it be to you.” And in the same hour their eyes were opened; and our Lord rebuked them, and said to them: “Lo, see that ye say it not to any man.” But they, when they went forth, published it to every one in that same land. And after they had gone forth they brought near to him a certain deaf mute that was devil-ridden, and when the devil had gone forth from him that deaf mute spake. And the multitudes were wondering and saying: “Never has it been seen thus in the House of Israel.”

And our Lord was walking in the cities and in the villages and was teaching in their synagogues and was preaching the gospel of the

28 Cf A 20: And when the blind man drew near to him, he saith to him, ‘Believest thou that I can heal thee?’ That blind man saith to him, ‘Yea, my Lord, I believe.’ And his faith opened his eyes.
For a further discussion of the list of Apostles in Thos\textsuperscript{72}, see Introd. vol. ii 2 \textsuperscript{2} \textsuperscript{72} pr. \textsuperscript{2} \textsuperscript{72} cod. Sachau 311 (ap. Harris, p. 101) Thos Sachau 311 Sachau 311 4 \textsuperscript{2} \textsuperscript{72} pr. \textsuperscript{2} \textsuperscript{72} om. Thos Sachau 311 5 \textsuperscript{2} \textsuperscript{72} pr. \textsuperscript{2} \textsuperscript{72} om. Thos Sachau 311 A 42 (= Diat)
kingdom, and was healing every pain and every infirmity. Now when he saw the multitudes he had compassion upon them, in that they were weary and let loose as a flock that hath no shepherd. Then said he to his disciples: "The harvest is much, and the labourers few; beseech ye therefore the Lord of the harvest that he should send forth labourers for his harvest." And he called his Twelve, and gave them authority to cast out unclean spirits and to heal every pain and infirmity.

And these are the names of his twelve disciples:—first §Simon Kepha, and Andrew his brother, and James and John the sons of Zebedee, and Philip and Bartholomew and Thomas and Matthew the toll-gatherer and James the son of Halphaeus and Simon the Cananaean and Judas the son of James,§ and Judas Scariot who himself was the betrayer.§ And our Lord sent these his twelve disciples and commanded them and said to them: "In the way of the peoples ye shall not go, and into a town of the Samaritans ye shall not enter, but go to the flock that hath strayed from the House of Israel. And what time ye go, preach and say: 'The kingdom of heaven hath drawn nigh.' Heal the infirm, raise the dead, cleanse the lepers and cast out the devils; §freely ye have received, freely give." Get not for yourselves gold nor silver, nor even copper in your purses, and no wallet for the way and not two coats and no shoes and no staff, for the labourer is worthy of his food. Into whatever town ye enter, be asking who is worthy, and there be until ye go forth. And what time ye enter the house give

2—4. For a further discussion of the list of Apostles in Thos§, see Introd. vol. ii: the lists in Diat=B and cod. Fuldensis follow Lk vi 14—16, but that in ısho'dâd (cod. Sachau 311) is similar to this 2 Kepha] pr. whom he named Sachau 311 his brother] om. Thos the sons of Zebedee] om. Thos 3 the son of Halphaeus] pr. Lebia Sachau 311 (i. e. 'Lebbæus,' or 'Levi') 4 who himself] he which Sachau 311 5 the way of the peoples] the way of the pagans A 42 (= Diat): see Introd. vol. ii 10 no staff] see on Mk vi 8

B. S. G.
For the rest of the quotation, see on Lk xxi 12. *For the rest of the quotation, see on Lk xxi 12.*
a greeting to that house, and if it be that that house is worthy your S
greeting shall be upon it; and if not, your greeting upon you shall
return. Whosoever receiveth you not and heareth not your words,
what time ye go forth from that house or from that city be shaking off
the dust of your feet—and amen, I say to you that for the land of
Sodom and of Gomorrah it shall be tolerable in the day of judgement
rather than for that town. Lo, I send you as lambs among wolves;
be therefore cunning as serpents and simple as doves.

“Beware of men, who will deliver you up to courts of justice and
who shall scourge you in their synagogues. And before kings and
governors ye shall stand for my name’s sake and for a witness unto
them, even to them and the peoples. What time they bring you
up be not anxious what ye shall say, for it is given you in that hour
what ye shall say; for not ye are speaking, but the Spirit of your
Father is speaking in you.” For the brother will deliver up his
brother to death, and the father will deliver up his son to death,
and the sons will rise up against their fathers and will put them to
death. And men will be hating you for my name’s sake; but he
which shall endure unto the last, he shall live.

“What time they persecute you in this town, flee ye from it to
another, and if in the other they persecute you flee ye to another;
for amen, I say to you Ye will not even finish all the towns of
the House of Israel until the Son of Man come. There is no disciple
that is more than his Rabbi; it is enough for the disciple that he
should be as his Rabbi and the slave as his master. And if the
master of the house they have called Beelzebub, his household how

16, 17] Cf ‘Be ye then innocent as doves and wise as serpents. Beware
city ye enter, and they receive you not (Lk x 10), remove from thence into
another city, and if from that they persecute you flee into another city:
amen, I say to you, ye shall not be able to finish all the cities, until I come
to you.’
shall they call them? Be not therefore afraid of them, for there is nothing secret that shall not be revealed, nor aught concealed that shall not be known. §That which I say to you in the darkness, say §A it yourselves in the light,§ and that which ye hear in your ears, §A preach on the roofs. And be not afraid of them that kill the body, but the soul they have not authority to kill; but be afraid rather of him who can cast body and soul into Gehenna. Two sparrows are sold for a farthing, and one of them apart from your Father falleth not on the earth; and †even† the locks of your hair are all of them numbered. Be not therefore afraid, because ye are more than many sparrows. | §Every man therefore that shall confess me before §C men, I myself also will confess him before the Father in heaven; and whosoever shall deny me before men, I myself also will deny him before my Father in heaven and before his angels. I have not come to lay tranquillity in the earth, but division of minds and a sword. For I have come to divide the son against his father, and the daughter against her mother, and the bride against her mother-law; and the enemies of a man shall be his household.

"Now he that loveth his father or his mother more than me, he is not worthy of me; and he that loveth his son or his daughter more than me, he is not worthy of me. And every one that doth not take up his Cross and come after me is not worthy of me. For he that findeth his life shall lose it, and he that shall lose his life for my sake shall find it. He that receiveth you, me it is he receiveth; and he that receiveth me, receiveth him that sent me.

28 have not authority] 'are not able' E⁹⁵ 30 even] even if S (sic)
32. Here C begins again. therefore] om. S before men] om. S myself] om. S the Father (see on Mt vi 4)] my Father S 33 and before his angels] om. S 34 I have not come] Suppose not that I have come S E⁹⁷ but] pr. I have not come to lay tranquillity S division of minds and] om. S 37 or 1°] and S 38 Cross] S has the word elsewhere translated 'cross' 39 he that findeth] every one that shall find S he that 2°] every one that S
CS

לען ה-
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forthwith. "As for the next verse, the text is unclear, but it seems to indicate a connection with the previous verse."

of 16v. Thus, according to the context of the previous verse, he had written, 'and so on'.
He that receiveth a prophet in the name of a prophet taketh the reward of a prophet, and he that receiveth a righteous man in the name of a righteous man taketh the reward of a righteous man.

And whosoever shall give to drink to one of these little ones a cup of cold water in the name of discipleship—amen, I say to you that his reward shall not perish.”

And it came to pass when Jesus had finished commanding his twelve disciples he removed from thence to teach and to preach in their cities.

Now John, when he heard in prison the deeds of Jesus, despatched his disciples and sent word to him: “Art thou he that cometh, or for another is it that we are waiting?” And Jesus answered and said to them: “Go and shew John that which ye see and that which ye hear; for lo, the blind see and the lame walk and the lepers are cleansed and the deaf hear and the poor are sustained and the dead arise, and happy is it for him except he be offended in me!”

Now after these went away Jesus had begun to say to the multitudes concerning John: “What went ye forth to the desert to see?—a reed that by the wind is shaken? But if not, what went ye forth to see?—a man that with soft garments is clothed? Lo, they that with soft things are clad are in kings’ houses. But if not, what went ye forth to see?—a prophet? Yea, I say to you,
The symbols are not legible in S, but cf. A 128, partly A 28 (= Lk xvi 16, partly).
that he is more than the prophets. This is he of whom it is written C S

'Lo, I send my messenger before thy countenance, that he may prepare
a way before thee!' Amen, I say to you There hath not arisen
among them that are born of women one greater than John the
Baptist, but he that is little in the kingdom of heaven is greater
than he. But from the days of John the Baptist even until now
the kingdom of heaven is oppressed, and they that oppress it
snatch it away. For all the prophets and the Law prophesied
until John. And if ye wish to receive it, he is Elijah that is about
to come; he that hath ears to hear, let him hear.

"Now to whom shall I liken this generation? It is like unto
children that sit in the street and send word to their fellows, and
say: 'We have sung to you and ye have not danced, and we have
wailed to you and ye have not lamented.' For there came unto
you John neither eating nor drinking, and ye say: 'A devil in
him!' And there came the Son of Man eating and drinking, and
ye say: 'Lo, a man who is an eater and a drinker and a friend of
toll-gatherers and of sinners!' And wisdom hath been justified from
her sons.'

Then began Jesus to reproach cities in which he shewed many
mighty works and they repented not. And he said: "Woe to thee,
Korazin! woe to thee, Beth Saida! for if in Tyre and in Sidon
had happened the mighty works that have happened in you, then
perchance in sackcloth and in ashes they had repented; therefore
I say to you that for Tyre and for Sidon it shall be easy in the

The plural points are not legible in S; but cf 'Our
Lord witnesseth of him that he is greater than the prophets' A 123
10 countenance] face S 12 But from] From S even] om. S
snatch it away] S illegible 13 and the Law] om. S: cf 'All the law and
the prophets prophesied until John the Baptist' A 28 (= Lk xvi 16, partly)
15 to hear] om. S 17 and say] om. S 18 unto you] to it S
not eating and not drinking S ye say] they say S 19 ye say] they say S
21 and in Sidon] om. and S ext in you] S illegible 22 easy]
tolerable S'

B. S. G.
23 S illegible (C sic) S illegible

(rest illegible)
day of judgement rather than for you. And thou, Kapharnahum! C S not unto heaven shalt thou be uplifted, but unto Sheol shalt thou go down; for if in Sodom had happened the mighty works that have happened in thee, it had been standing until to-day. Therefore I say that for the land of Sodom it shall be easy in the day of judgement rather than for thee."

Now at that time Jesus answered and said: "I give thanks to thee, Father, Lord of heaven and of earth, that thou hast kept secret these things from the wise and hast revealed them to children; yea, my Father, that so was the will before thee. § Everything hath been delivered unto me from my Father, and no one knoweth the Son save the Father, neither the Father save the Son, and he to whom the Son shall be willing to reveal it.

"§§Come unto me, all ye toilers and bearers of heavy burdens, and I will ease you." And bear my yoke upon you, and learn from me that I am easy and meek in my heart, and ye shall find ease for your souls. For my yoke is gentle and my burden light."

And at that time Jesus was walking on the sabbath in the cornfields, and his disciples were hungry, and they began pulling the ears of corn and rubbing them in their hands and eating. When the Pharisees saw them, they say to him: "Why are thy disciples doing that which is not lawful to do?" He saith to them: "Have ye not
read what David did when he was hungry and they that were with him, how he entered the house of God and ate of the Shewbread, that for him was not lawful to eat nor for them that were with him, but for the priests only? Or have ye not read in the Law that the priests in the Temple—they profane the sabbath, and are without sins? For I say to you Lo, a greater than the Temple is here; and if ye had known what is meant by ‘Mercy I seek and not sacrifice,’ ye would not have condemned the innocent. For the Lord of the sabbath is the Son of Man.”

And when he removed from thence and came to their synagogue, and lo, a certain man whose right hand was withered, and they were asking him and saying “If so be it were lawful on the sabbath-day to heal?” that they might be able to accuse him. He saith to them: “What man is there of you that hath a sheep and it fall into a pit on the sabbath-day and doth not draw and take it up? How much more therefore is a man than a sheep! Hence it is lawful on the sabbath to do well.” Then saith he to that man: “Stretch forth thy hand;” and he stretched forth his hand and it was restored like its fellow.

And when the Pharisees went forth they took against him counsel so that they might destroy him. But Jesus knew and removed from thence, and there went after him many folk, and he healed them all. And he rebuked them that they to no man should reveal him, that that might be fulfilled which was said by the mouth of Isaiah.
62

CS fol 18v

S mostly illegible: it seems to have read


tr. S 22 ilegible [om. S] ilegible

S illegible (* * om. S) S illegible [om. S]

om. S [om. 2°] om. S

S illegible 24 om. S S

om. S S illegible 25 om. S S

S illegible 25, 26 om. S... ilegible [S illegible]

om. S ilegible in S 26—30. ilegible (except in ver. 30)
the prophet, who had said "Lo, my slave in whom I have been C S pleased, and my beloved in whom my soul hath delighted; my spirit will I put upon him, that he should preach judgement to the peoples. 
He shall not cry out nor strive, neither shall any man hear his voice in the street. The bruised reed shall not be broken and the lamp that smouldereth shall not be quenched, until he send forth the judgement for victory; and for his name the peoples shall hope."

Then they brought near before him a certain man that had a devil upon him and was blind and deaf, and he healed him and the deaf-mute spake and saw and heard. And all the multitudes were wondering, and were saying "Can then this be the son of David?"

But the Pharisees, when they heard, said: "This fellow doth not cast out devils but by Beelzebub the chief of the demons." Now when he saw their mind he said to them: "Every kingdom that shall be divided against itself shall be desolated, and every house and city that shall be divided against itself shall not stand. And if Satan doth cast out Satan, against himself he is divided; how therefore will his kingdom stand? And if I by Beelzebub cast out devils from your sons, your sons—by what do they cast them out?

Therefore they shall be for you judges. But if I by the Spirit of God cast out devils, henceforth the kingdom of God hath drawn nigh upon you. For how can anyone enter the house of the strong man and spoil his things, except first he bind the strong man himself, and then spoil his house? He that is not with me is against

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18 my slave...delighted] S mostly illegible 19 in the street] om. S
21 for] S illegible shall the peoples hope S 22 before him] to him S
that had....deaf] S illegible the deaf-mute] S illegible and saw] om. S
vid.: cf 'They brought unto him a certain man possessed with a devil, deaf and dumb and blind...he healed him and caused him to hear, to speak and to see' E
23 were 2°] om. S 24 devils doth not cast out S
Beelzebub] C S (and syr. vg); Beelzebul E
25 their mind] their meditation S and every house] S illegible
25, 26 against itself (2°)....cast out Satan] S illegible 26 how therefore] S illegible
27—30.] S illegible (except 'gathereth not' and 'scattereth' in ver. 30)
of the nature of the matter. As already pointed out, G S
does not contain the full meaning of the text. It merely
omits or restates a portion of it.

The photograph might very well be read as: cf Lk xviii 25
S (sic) 35. For A 303, see on Lk vi 45

The dot was omitted by C*
me, and he that gathereth not with me scattereth indeed. Therefore

I say to you All sins and blasphemies shall be forgiven to men,
but every one that against the Holy Spirit shall blaspheme, it shall
not be forgiven him. And every one that shall say a word against
the Son of Man, it shall be forgiven him; but every one that against
the Holy Spirit shall blaspheme, it shall not be forgiven him, not
in this world nor in the world that is to be. Either make a good
tree and then its fruits are good, or make an evil tree and then its
fruits are evil; but from its fruits is the tree known. Offspring of
vipers, how can ye speak good things, ye that are evil? For from
the superfluities of the heart doth the mouth bring forth; and the
good man from the good treasures in his heart bringeth forth good
things, and the evil man from the evil treasures in his heart evil
things doth speak. But I say to you Every idle word that
men shall speak, they shall give for it an answer in the day of
judgement. For from thy words thou shalt be justified, and from
thy words thou shalt be condemned."

Then drew near unto him some of the scribes and Pharisees,
and they say to him: "Teacher, we wish to see from thee some
sign." But he answered and said to them: "This generation evil
and adulterous—a sign it seeketh, and a sign shall not be given to
it, save the sign of Jonah the prophet. "For as Jonah was in the
Letter: 41

A

Letter: 42

A

Letter: 43

A

Letter: 44

A

Letter: 45

A

Letter: 46

A

Letter: 47

A

Letter: 48

A

Letter: 49

A

Letter: 50

A

(sic! A* alone is extant at this point and in it Σ has been altered by a late corrector to Σ, but Σ is still legible underneath)
belly of the fish three days and three nights, so the Son of Man also shall be in the heart of the earth three days and three nights.

The men-folk of Nineve will stand up in judgement with this generation and will make it guilty, in that they repented at the preaching of Jonah, and lo, a greater than Jonah is here. The queen of the South will stand up in judgement with this generation and will make it guilty, in that she came from the other sides of the earth that she might hear the wisdom of Solomon, and lo, a greater than Solomon is here.

"Now the unclean spirit, what time it hath come forth from a man, goeth travelling about in places where there is no water, that it may find for itself ease; and what time it hath found none for itself, then it saith: 'I will return and go to my house from where I came forth.' And if it hath come and found it empty and brushed and garnished, then it goeth and taketh with itself seven other spirits worse than itself, and they enter and dwell therein, and the last state of that man becometh worse than his first state. So shall it be to this same evil generation."

And when he was speaking to the multitude, lo, his mother and his brothers were standing outside, and were seeking to speak with him. But he answered and said to that one which told him: "Who is my mother, and who are my brothers?" And he stretched forth his hand towards his disciples and said: "Lo, my mother; and lo, my brothers! For every one which doeth the will of my Father in heaven, this one is my brothers and my sisters and my mother."

days three and nights three S the Son of Man] the son of a man A: the same phrase occurs in Mk viii 38, Lk vii 34, ix 26, xxii 48, Jn xiii 31. For the rendering, cf Mt x 36 and see Notes, vol. ii also] om. S A 42 the other sides] the ends S 43 Now the unclean spirit] The spirit of uncleanness S (not E \textsuperscript{120}) for itself 2\textdegree] om. S 44 then] om. S brushed] swept S 45 with itself] om. S other] om. S that man] the man S evil] om. E \textsuperscript{120,122} 46 when he was] while S lo] C lit. 'and lo' were standing] stand S were seeking] wish S 48 to that one which] him which S and who are] or who are S 49 Lo...my brothers] These are my mother and my brothers S 50 this one is] he is S
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And on that day Jesus went forth from the house and sat down by the side of the lake. And there were gathered unto him great multitudes, and he went up and sat down in the boat, and all the multitude was standing on the sea shore. And he spake with them much in parables, and said: “Lo, the sower went forth to sow; and when he sowed, some fell by the way-side and the birds of the heaven came and ate it. Now other fell on the rock, and there was not much earth, and in the same hour it sprouted, because there was no depth of much earth; and with the shining of the sun that was upon the land, it dried up, and because it had not cast a root in the land it withered. Other fell among the thorns, and the thorns came up with it and choked it. Now other fell in the good land and gave fruit, and they grew up and gave some an hundred, some sixty, and some thirty. Every one that hath ears to hear, let him hear.”

And his disciples drew near, and say to him: “Wherefore in parables speakest thou with them?” And he answered and said to them: “Because to you is given to know the mystery of the kingdom of heaven, but to them—it is not given to them to know. For he that hath, it shall be given to him and it shall be added to him; and he that hath not, even that also which he hath shall..."
70

CS

col 2


col 2

17 lom. S 18 om. S 19 om. S

be taken from him. Therefore in parables do I speak with them, C S
that what they see they may not see, and what they hear they may
not hear and may not understand, that in no wise they should turn
round. And the prophecy of Isaiah the prophet shall be accom-
plished, who had said 'Ye shall hear indeed and shall not under-
stand, and a vision ye shall see and shall not see; for the heart
of this people is become gross, and their ears they have made heavy
that they should not hear, and their eyes they have closed, that
they should not see with their eyes and hear with their ears, and
understand with their heart, and turn round and I should heal
them.' But as for yours, happy is it for your eyes that see, and
happy for your ears that hear! For amen, I say to you that many
prophets and righteous men have longed that they might see that
which ye see, and they have not seen; and to hear that which ye
hear, and they have not heard. But ye, hear ye the similitude of
the sower. Every man that heareth the word of the kingdom and
understandeth not, the Evil One cometh and snatcheth away the
seed from his heart; this is that which was sown by the way-side.
And that which was sown on the rock, this is he which heareth the
word, and with joy hastily receiveth it. And because it hath no
root, a little while it remaineth in him, but what time there is distress
or persecution because of the word quickly he is offended. And
that which fell among the thorns, this is he which heareth the word,
and is with the care of this world and with the deceitfulness of
riches, and they choke him, and he becometh without fruit. And
that which fell in the good land, that is he which heareth the word

14 And...shall 1°] That...may S accomplished]+upon them S
Ye shall hear indeed] A rumour ye shall hear S a vision ye shall see]
ye shall see indeed S 15 and turn....heal them] om. S 16 and happy]
happy is it S 17 righteous men]+and kings E\textsuperscript{155} (cf Lk x 24) that
they might see] to see S 18 But ye] Ye therefore S 20 hastily] om. S
21 And because] Because S no root]+in him S it remaineth in him]
he standeth in it S 22 they] these S
and attendeth to it, and giveth fruit, some an hundred and some C S sixty and some thirty."

24 Now another similitude he added and said to them: "Like is the kingdom of heaven to a man that sowed good seed in his field; and when folk slept, the enemy came and sowed tares among the wheat and went away. And when the green blade grew and brought forth fruit, then the tares were seen. And the slaves of the master of the house drew near and say to him: 'Our lord, was it not good seed thou sowedst in thy field? Whence are there in it tares?' Now he said to them: 'A man that is an enemy did this.'

His slaves say to him: 'If thou wilt, we will go and pluck them.' He saith to them: 'Nay, lest when ye are plucking the tares, ye root up also the wheat with them; but leave them growing up together until the harvest, and in the time of the harvest I will say to the reapers: Pluck first the tares and bind them into bundles as for the fire, and the wheat gather into barns of mine.'"

And he was saying to them another similitude: "Like is the kingdom of heaven to a grain of mustard, that a man took and sowed it in his field. And it is the least of all seeds, and what time it hath grown up, it is greater than all herbs, and becometh a tree, and the winged fowl of the heaven come and settle in its branches."

Another similitude: "Like is the kingdom of heaven to leaven, which a wise woman took up and hid in meal until all of it was leavened."
C S 34. שלום לחם שלח עשה תפלתא'ת'ת ל длנה, שלחה ותלחה.
35. ל שלח כל שמה חתמה, מלחה חלפה חלבנה משמה.
36. גדחה חכמה אך, שבאה יפה לתפלתו, מחליפה
37.بدינהו, רוחו.
38. שמחים נאם זה לכסות ולהרים, ממקם משמק.
39. בלשון זה, שלחיו שלמל שלמלים שלמלים, מספריו שלמלים שלמלים.
40. שלחיו שלמל שלמלים שלמלים, מספריו שלמלים שלמלים.
41. שלחיו שלמל שלמלים שלמלים, מספריו שלמלים שלמלים.
42. שלחיו שלמל שלמלים שלמלים, מספריו שלמלים שלמלים.
43. שלחיו שלמל שלמלים שלמלים, מספריו שלמלים שלמלים.
44. שלחיו שלמל שלמלים שלמלים, מספריו שלמלים שלמלים.

34. No § in S
35. שלמה שלמה [phakal] tr. S
36. שלמה שלמה [phakal] S (not at the end of a line)
37. שלמה שלמה [phakal] S 38 om. S
38. שלמה שלמה [phakal] S 39 om. 1° om S
39. שלמה שלמה [phakal] S om. S
40. שלמה שלמה [phakal] om. 1 S
41. שלמה שלמה [phakal] om. S
42. שלמה שלמה [phakal] om. S
43. שלמה שלמה [phakal] om. S
44. שלמה שלמה [phakal] om. S
45. שלמה שלמה [phakal] om. S
46. שלמה שלמה [phakal] om. S
47. שלמה שלמה [phakal] om. S
48. שלמה שלמה [phakal] om. S
49. שלמה שלמה [phakal] om. S
50. שלמה שלמה [phakal] om. S
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53. שלמה שלמה [phakal] om. S
54. שלמה שלמה [phakal] om. S
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56. שלמה שלמה [phakal] om. S
57. שלמה שלמה [phakal] om. S
58. שלמה שלמה [phakal] om. S
59. שלמה שלמה [phakal] om. S
60. שלמה שלמה [phakal] om. S
34 All these things spake Jesus in parables to the multitudes, and C S without parables he was not speaking with them; and the word was accomplished that was said by the prophet, who had said: "I will open my mouth in similitudes, and I will speak things secret from of old."

35 Then he left the multitudes and came to the house, and his disciples drew near before him, and say to him: "Explain to us that similitude of the tares of the field." Now he answered and said to them: "The sower of the good seed is the Son of Man, and the field is the world, but the good seed—they are the sons of the kingdom; and the tares are the sons of the Evil One, and the sower is the Evil One, and the harvest is the conclusion of the world, and the reapers are the angels. Just therefore as the tares are plucked and burn in the fire, so shall it be in the conclusion of the world: the Son of Man will send his angels, that they may choose out from the place of the kingdom all offences and all that do wickedness, and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth! Then the righteous shall gleam as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

36 "Like is the kingdom of heaven to treasure that is laid in a field; and when a man found it he hid it, and out of his joy he went and sold everything that he had, and bought himself that field.
CS

The text appears to be in a non-Latin script, possibly a South Asian language. The page contains a column of text with some annotations and references to earlier pages. The text is dense and appears to be a historical or scriptural passage.
“Again, like is the kingdom of heaven to a man, a merchant, that was seeking good pearls; and when he found a pearl good and of great price, he went and sold everything that he had and came and bought it for himself.

“Again, like is the kingdom of heaven to a great net that fell into the sea, and of every kind it gathered. Now when it was full they took it up on the sea shore, and sat and chose out the fishes—the good as good, and those that were bad they threw out.

So shall it be in the end of the world: the angels will go forth and will separate the evil from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth!”

Saith to them Jesus, to the disciples: “Have ye understood these things all of them?” They say to him: “Yea.” He saith to them: “Therefore every scribe that is instructed in the kingdom of heaven is like to a man, the master of a house, who bringeth forth from his treasures the new and the old.”

And when Jesus finished these similitudes, he removed from thence, and came to his own city. And Jesus was teaching them in their synagogues, so that they were astonished; and they say: “Whence comesth to this one this wisdom and this power? Is not this Joseph’s son, the carpenter? And the name of his mother, Mary? And his brothers James and Joseph and Simon and Judas? And his sisters, all of them are with us. Whence come

CS

78

f9 21

CS

57 om. S 1 om. S
om. S 2 om. S
om. S 3 om. S
om. S 4 om. S
om. S 5 om. S
6. Apparently no § in S
om. S 7 om. S
om. S 8 S illegible
om. S 9 S illegible
pr. om. S
10 om. S
om. S 11 pr. om. S
om. S 12 om. S
all these things to this one? And they were offended at him. Now Jesus said to them: “There is not a prophet who is insulted, save in his city and in his house.” And he did not there many mighty works, because of the lack of their faith.

Now at that time Herod the Tetrarch heard the rumour of Jesus, and he said to his slaves: “This is John the Baptist, he hath risen from among the dead, therefore great is his power.” For Herod had seized John and bound him, and cast him into prison because of Herodia the wife of Philip his brother; for John had been saying to him “It is not lawful for thee that she should be a wife of thine.” And he was wishing to kill him, and was afraid of the people, because as a prophet they were holding John.

And when it was the birth-day of Herod, the daughter of Herodias entered and danced in the midst of the entertainment, and pleased Herod; therefore he promised her with an oath that all what she should ask him he would give her. Now she, because she had been taught by her mother, said: “Give me here in a dish the head of John the Baptist.” And it grieved the king, but for the oath’s sake and for the sake of them that sat at meat he commanded that it should be given to her. And he sent and cut off the head of John in the prison, and they brought the head of John in a dish, and it was given to the girl and the girl carried it away to her mother. And the disciples of John drew near and took up his corpse and buried him, and they came and shewed Jesus. Now Jesus when he heard

57 save] but S 1 at that time] at the time (or, in time) S Tetrarch] tetrarch S (lit. ‘fourth head’) 3 and bound him] om. S 4 that she should be a wife of thine] to take her S 5 John] him S 6 in the midst of the entertainment] om. S 7 therefore] and S 8 taught] S illegible 9 And it grieved the king] S illegible the oath’s and to her] S illegible 10 cut off] took up S in] from S 11 and the girl] and she S 12 the disciples…drew near and took up] his disciples took up S and they came] S illegible and shewed] and shewed S
departed from thence to a desert place with them alone. And when the multitudes from the cities and from the villages heard, they went away after him on foot, and when he saw the many multitudes he had compassion upon them, and their infirm he healed.

And when it was evening his disciples drew near and say to him:

"The place is desert, and the time is past; dismiss those multitudes that they may go to the villages and buy for themselves food."

And he saith to them: "It is not required for them to go; give ye them to eat."

They say to him: "We have not here but five loaves and two fishes." He saith to them: "Bring them to me." And he commanded the multitudes to sit down to meat on the green grass; and he took up these five loaves and two fishes, and looked up to heaven and blessed, and brake bread and gave to his disciples and they, his disciples, gave to the multitudes. And they all ate and were satisfied, and they took up of the superfluity of the fragments from before them twelve baskets full. And those folk that ate were five thousand men, besides women and children. And he commanded his disciples that they should sit in the ship and go before him to the other side, until he should dismiss these multitudes. And when he dismissed them he went up to the hill alone to pray, and when it was evening he alone was there. And the boat was distant from
Col 1

(CS
fol 24r)

S
vid (* * illegible
Stext: cf Joh vi 18
και ἐπέθεκα & ὄνομα] Ἰσότιμα & ὄνομα] illegible
ομ. Κοκκαν] see Note on Mk vi 49
27 καὶ ὄνομα] ὄνομα om. S Ἀδελφὸν ἑαυτὸν ἥν ὅτε οὐκ ἔλεγεν S
28 ἵνα...ἦν] om. S ἰδίαν ἥν οὐκ ἔλεγεν S [pr. a S]
(pr. o, as in ver. 27: the photograph is illegible) ἵνα S A 21
καὶ ἐπέθεκα] καὶ ἐπέθεκα] ἵνα] om. Κοκκαν
the land many stadia, and they were being tormented by the waves because the wind was against them. But in the fourth watch of the night Jesus came unto them walking on the water, and when his disciples saw him that he was walking on the waves of the sea they were troubled, and were saying "It is a devil"; and from their fear they gave a cry. And in the same hour he spake with them: "Take courage; it is I, be not afraid!" Saith to him Simon Kepha: "My Lord, if it be thou, permit me that I come unto thee upon the water." He saith to him: "Come." And Simon Kepha came down from the boat and was walking on the water, and came unto Jesus. And when he saw the wind that it was strong, he was afraid and began to sink; and he called with a loud voice and said: "My Lord, save my life!" And in the same hour Jesus put forth his hand and took hold of him, and he said to him: "O lacking in faith, wherefore didst thou doubt?" And when he went up into the boat the wind ceased. And those in the boat came near and worshipped him, and say: "Truly thou art the Son of God!" And when he went up to the dry land they came to Gennesar. And the people of that place recognised him, and they sent to all their region; and they brought near before him all those...
C S

fol 24 v

36 that were ill, and they were beseeching him that they might touch only the fringe of his mantle, and those that had touched had been healed.

XV Then drew near unto Jesus scribes and Pharisees from Jerusalem, and say unto him: "Wherefore do thy disciples transgress the commandments of our ancients? for they wash not their hands what time they eat bread." Now he answered and said to them: "Wherefore do ye also yourselves transgress the commandment of God, because ye will set up your commandments? For God said: Honour thy father and thy mother, and he that curseth his father or his mother shall be killed. But ye say each to his father and his mother: 'My offering—thou shalt be profited from me!' This one hath not honoured his father. And ye have made idle the word of God, because ye will set up your commandments. Ye respecters of persons, well prophesied of you Isaiah the prophet, who said: §1 'This §A375 people with their lips honoureth me, and their heart is far from me; §1 §A but in vain do they fear me, and teach teachings of the commandments of men.'”

And he called the multitude and said to them: "Hear and understand, that §§ not that which entereth the mouth defileth the man, but that which cometh forth from the mouth, that defileth the man." §A46, §306 §A7/2

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ill] S illegible 36 only...mantle] the skirt of his cloak only S those] pr. all S had touched] were touching S had been healed] were being saved alive S 1 unto Jesus] to him S from Jerusalem scribes and Pharisees S 2 for] om. S, but 'they wash' is illegible what...eat] and eat S 3 because...set up] because of S 4 or] and S shall be killed] shall die indeed S E138 5 each] C E138; He that shall say S My offering—...from me] It is an offering (or, 'Corban'), if thou shouldst be profited from me S; 'Come on thou, it is an offering, whatsoever thou mayest be profited from me' E138; for the rendering in C, cf donum meum proficiet tibi e 6 This] And this S hath not...father] neither his father nor his mother honoureth S because...set up] because of S 9 and teach] teaching S 10 the multitudes S 11 that not] om. A 46 (+ 'not' after 'defileth') the mouth] the man A7/2 the man 1°] him A7/2 from the mouth] from the mouth itself A46; from his mouth itself A46; from the man himself A306 that ult.] om. S the man 2°] him A7/2
but a letter seems to have been washed out before a blank space is left in S after this word (sic)
Then drew near his disciples and said to him: “Knowest thou that the Pharisees when they heard this word were offended?” But he answered and said to them: §“Every plant that my Father in heaven hath not planted shall be rooted up.” Let them be, they are leaders of the blind; but the blind man that leadeth the blind man with him falleth in the ditch.” Simon Kepha answered and said to him: §“Explain to us this similitude.” He saith to him: “Do not even yet understand? Do ye not know that everything which entereth the mouth, to the belly it goeth, and from thence is thrown away in the cleansing. But that which cometh forth from the mouth, from the heart it cometh forth, and it is that defileth the man. §For from the heart come forth evil thoughts of murder and of adultery and of fornication and of theft, and false witness and blasphemy; these are they that defile the man. For when any one shall eat bread with unwashen hands, he is not defiled.”

And Jesus came forth from thence, and went away to the border of Tyre and Sidon. And lo, a certain woman, a Canaanite, came forth from those same borders, and was crying out and saith: “Have compassion on me, my Lord, son of David! my daughter is evilly entreated at the hands of a devil.” And he gave her no answer. And his disciples drew near, and were beseeching him and were

13 to them] om. S    my Father] the Father S; see on Mt vi 4 rooted up] pr. quickly Jul    14 leaders of the blind] S; blind leaders C (nunc), but a letter seems to have been washed out which would have made C agree with S    17 Cf A307*: ‘Because meats to the belly go, and from thence in the cleansing are thrown away’    18 But] And S that which...cometh forth 2°] that which from the heart cometh forth, from the mouth it cometh forth S it is] om. S    19 from the heart come forth] in the heart arise (lit. ‘come to be’) A E    20 he] the man S    22 certain] om. S was crying out] screamed S: cf ‘The woman was crying out and was coming after and was saying, Have compassion on me’ E at the hands] om. S    23 And he] Now he S E were beseeching] besought S
C S

suggests to me C S ed, but the photogr. of S

om. S


om. S

28 after in S 29 om. S

30 31 om. S

32 § in S: end of line in C
saying to him: "Dismiss her, for lo, she crieth out and cometh C S
24 after us." But he answered and said to them: "I have not been
sent save after the flock, which hath strayed from the House of
25 Israel." Then she herself drew near and worshipped him, and saith
to him: "My Lord, help me!" But he answered and said to her:
"It is not fitting to take the sons' bread and to cast it to the dogs."
27 She saith to him: "Yea, my Lord, for even the dogs eat of the
morsels that fall from the tables of their masters and live." And he
answered and said to her: "Oh woman, great is thy faith! It
shall be to thee as thou wilt." And her daughter was healed from
that hour.

29 And Jesus removed from thence, and came by the side of the lake
of Galilee. And he went up and sat in the hill, and there drew
near to him great multitudes, there being with them the lame and the
blind and the deaf and the maimed, and many with other pains, and
they cast them at his feet, and he healed them. And those multitudes
were wondering, when they were seeing the deaf speaking, and the
lame walking, and the blind seeing; and they were glorifying the
God of Israel. Now Jesus called his disciples and said to them:
"I have compassion on this multitude, for lo, three days they have
remained by me, and they have not what they may eat, and that I
should dismiss them without a meal I am not willing, that they faint

and were saying to him] and say S 24 after] unto S 25 Then she
herself] But she S worshipped unto him S 26 and to cast] and
cast S (sic) 27 for] om. S E\textsuperscript{129} of the morsels that fall] om. S:
om. 'that fall' E\textsuperscript{129} (= Mk vii 28, not S) 28 And he] Then he S
to her] om. S as thou wilt, and from that hour hath thy daughter been
'when (or, though) there were' C; and there are S blind] blinded S
the deaf and the maimed] the lame and the deaf S with other pains]
others S cast] threw S (= ἐπιστρεφέ) at his feet] under his feet S
31 those] the S when they were] om. S 32 Now] And S to them]
om. S have remained] remain S (sic) without a meal] fasting S

B. S. G.
CS

...Let us briefly... 33

...to the... 34

...We shall... 34

...and... 35

...the... 35

...of... 36

...to the... 37

...the... 38

...om. S

...om. S

...om. S

...om. S

...om. S

...om. S
not by the way.” His disciples say to him: “From whence is it for C S
us in a desert place with bread to satisfy all this multitude?” Jesus
saith to them: “How many pieces of bread are there by you?” They
say to him: “Seven pieces of bread and a few fishes.” And he
commanded the multitudes that they should sit down to meat on the
ground. And he took up the seven pieces of bread and the fishes,
and glorified God and brake and gave to his disciples, and his
disciples gave to the multitudes. And they all ate and were satisfied,
and they took up from before them the superabundance of the frag-
ments full seven panniers full. And the folk which ate were four
thousand men, besides children and women.

And when he dismissed the multitude he went up and sat in the
boat, and went away to the border of Magedon. And there drew
near the Pharisees and the Sadducees, and were tempting him and
asking him for a sign from heaven that he should shew them. But
he said to them: “A generation evil and adulterous—a sign it seeketh
and a sign shall not be given to it, save the sign of Jonah the
prophet.” And he left them and went away. And when he came to
the other side, his disciples forgot to carry for themselves bread.

Jesus saith to them: “Beware of the leaven of the Pharisees and
of the Sadducees.” And they were thinking among themselves that
they had not taken for themselves bread. But Jesus knew and said
to them: “Why think ye among yourselves, O lacking in faith, in that

33 in a desert place with bread] with bread in a desert S satisfy]
feed S 34 to him] om. S pieces of bread] loaves S a few
fishes] fishes a few S 36 took up] took S the seven pieces of bread]
those seven loaves S glorified] blessed S gave to 2° set them for S
(cf Mk vi 41) 37 superabundance] superfluity S fragments] pieces of
bread S full 1° (cf syr. vg)] om. S 38 And] Now S which] that S
1 were] om. S (so that S reads ‘and’ they tempt him and ask.’) 2 said
to them] answered and said S 5 he came] they came S carry] take S
for themselves] with them S 7 And they] Then they S for them-
selves] with them S 8 to them] om. S
\[ C(S) \]

\[ \text{fols 26v} \]

\[ \text{col 2} \]

\[ \text{lines 9-15} \]

"the illegible word may be found in Eus. Theoph. 417 and Ephr v 166e"

\[ \text{iii 27, iv 11, v 40: \text{is also found in Eus.}} \]
9 ye have not carried for yourselves bread? Until now do ye not C(S) understand? and do ye not recollect the five pieces of bread, and the five thousand also that ate of them, and how many baskets ye took up from before them? Neither also those seven pieces of bread that four thousand ate of, and how many panniers ye took up? How is it ye do not understand that not concerning bread said I to you ‘Beware of the leaven of the Pharisees and of the Sadducees?’” Then understood they that not concerning the leaven of the Pharisees and of the Sadducees said he to them ‘Beware,’ but of the teaching of the Pharisees and of the Sadducees.

Now when Jesus came to the country of Caesarea of Philip, he was asking his disciples and saying: “What say folk of me that I am?

‘Who is this Son of Man?’” His disciples say to him: “There are that say ‘It is John the Baptist’; others say ‘It is Elijah’; others say, ‘It is Jeremiah’; others say, ‘It is one of the prophets.’”

He saith to them: “And ye,® what say ye that I am?” Simon Kepha answered and said: “Thou art the Messiah, the Son of the Living God!” Jesus saith to him: “Happy is it for thee, Simon son of Jona, to whom flesh and blood hath not revealed it, but my Father in heaven! I also say to thee that thou art Kepha the Stone, and on this stone I will build my Church, and the doors of Sheol shall not

carried] taken S 9 Until...not] Not until now do ye S and do] do S also] om. Svid of them] those Sot took up (or, ‘carried’) took S 10 that four thousand ate of] ‘and those’ four thousand that ate of them S: the marked words are illegible took up (or, ‘carried’) took from before them S 12 concerning] of S of the Pharisees and of the Sadducees 1°] om. S to them] om. S ‘Beware’ to beware S 13 Now when] When S country] border S that I am] om. S (not E155): cf ‘Who do men say of me that the Son of Man is?’ E155.
The text of S may be rendered ‘Why say folk of me ‘Who is this Son of Man?’’” 14 His disciples] They S E155,156 15 And ye] ‘Now’ ye Svid (here S breaks off) what say ye] ‘whom say ye of me’ E155 18 Church] see Mt xviii 17 the doors of Sheol] the gate-bars of Sheol Eus.Theoph iii 27, iv 11, v 40, and (in less formal quotations) Eus.HE397 417 and Ephr v 166 E: ‘the doors of Hades’ E155 (= arm. vg)
كما فإن حال كل من وحدة يكون من وحدة كله.(Integer 1)

وكل من وحدة يكون من وحدة كله.(Integer 2)

وكل من وحدة يكون من وحدة كله.(Integer 3)

وكل من وحدة يكون من وحدة كله.(Integer 4)

وكل من وحدة يكون من وحدة كله.(Integer 5)
overpower it. To thee I will give the keys of the doors of the kingdom of heaven, and everything which thou shalt bind on earth shall be bound in heaven, and that which thou shalt remit on earth shall be remitted in heaven." Then he rebuked these same disciples of his, that to no one should they say of him that he was the Messiah.

From then had Jesus begun to shew his disciples that he was about to go to Jerusalem and endure much, and suffer from the elders and the chief priests and the scribes, and they will kill him and the third day he will rise. And Simon Kepha drew near and said:

"Be it far from thee, my Lord! This shall not be!" But Jesus turned round and rebuked him, even Simon, and said to him: "Get thee behind me, Satan, a stumbling-block art thou to me, in that thou dost not consider the things of God, but of men." Then said Jesus to his disciples: "He that willeth to come after me let him deny himself and take up his cross and come after me. For he that willeth to save his life shall lose it, and he that shall lose his life for my sake shall find it. For what is a man profited, if he should get the whole world and lack his life? Or what shall a man give in exchange for his life? For the Son of Man is about to come in the glory of his Father with his angels, and then he shall repay each man according to his deeds. Amen, I say to you that there are some of these that stand here, that shall not taste death until they see the Son of Man coming in his kingdom and in his glory."

xvii 1 After six days Jesus took Simon Kepha and James and John his brother and brought them up to a high hill alone. And the appearance of his face was transfigured before their eyes, and his countenance shone as the sun and his garments became white as the snow; and there appeared to them Moses and Elijah speaking with him. Saith Simon Kepha to Jesus: "It is well for us that we should be here; if thou wilt, we will make here three dwellings, for thee one and for Moses one and for Elijah one." And while yet he was speaking, lo, a

20 Cf. 'Tell no man of me, that I am the Christ' E 154 22 This shall not be!] or, 'May this not be!': cf Lk xx 16 28.] For E 155, see Mk ix 1
C [S] 96
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cloud of light overshadowed them, and a voice was heard from that cloud, saying: "This is my son and my beloved, in whom I am pleased; hear ye him!" And when his disciples heard, they were afraid exceedingly and fell on their faces. And Jesus drew near and raised them up, and said to them: "Be not afraid!" And they lifted up their eyes, and saw no one, save Jesus alone. And while they were coming down from the hill, Jesus was commanding them and saying to them: "Beware lest to any one ye say the vision, until the Son of Man should arise from among the dead."

And his disciples were asking him and saying: "Wherefore say the scribes that Elijah cometh first?" He saith to them: "Elijah cometh that he may prepare everything. But I say to you that Elijah hath come, and they knew him not but did with him all that they would; so also the Son of Man is about to endure from them." Then understood his disciples that of John the Baptist he said to them so. And when Jesus came unto the multitude, a certain man came and fell on his knees, and was beseeching him and saying to him: "My Lord, have compassion on me! My son—a demon of lunacy he hath and evils he endureth, for how many times he falleth in the fire and how many times in the water! And I brought him near to thy disciples, and they were not able to heal him." Jesus answered and said to them: "Ah generation perverse and without faith! until when shall I be with you and endure you? Bring me thy son here." And Jesus chid him, and there came forth from him the devil, and from that hour was that lad healed.
C S

Lectionary

19 [om. S] om. S
20 [om. S (sic): cf Mt xxiii 13]
21 fol 28 v

A: S: cf Gen xlii 10, Josh. Styl A 14-16
22. No § in S on an erasure in C; om. S
23 [om. S]

24. No § in S om. S

Then drew near unto Jesus his disciples and say to him between C S themselves and him: “Wherefore were we ourselves not able to cast it out?” He saith to them: “Because of the littleness of your faith; for amen, I say to you §If so be that there be in you faith as a grain of mustard, ye shall say to this hill that it should remove from hence and it will remove, § and nothing shall overpower you.”

And when they were abiding in Galilee Jesus said to them:
“Now the Son of Man is about to be delivered into the hands of men, and they will kill him, and the third day he will rise.” And it grieved them exceedingly.

And when they came to Kapharnahum there came those that collect the two drachmas a head unto Simon, and they say to him:

“Thy Rabbi—doth he not give his two drachmas?” And Simon saith: “Yes.” And when they entered the house Jesus met him and saith to him: “What seemeth to thee, Simon? The kings of the earth—from whom do they collect toll and head-money? from their sons, or from strangers?” Simon saith to him: “From strangers.”

Jesus saith to him: “Why then the sons are freemen; but that we may not offend them, go to the sea and cast the hook, and the first fish

19 unto Jesus] om. S and say...themselves] by themselves, and say S to cast it out] to heal him S E'E 20 Because of the littleness of your faith] C E'E; Because ye have no faith S If so be that there be] If there had been S; If there be A a grain] one grain A ye shall say] C A E'E; ye would have said S; cf Gen xliii 10 that it should remove from hence] ‘Be removed’ S A° E'E; ‘Remove’ A° will remove] + from before you A E'E; cf ‘If there was in you faith, even a hill would remove from before you’ A 21 shall 2” would S (see above) 22 Now] on an erasure in C; om. S 23 the third day] after three days S 24 the two...head] the drachmas S unto Simon] om. S to him] to Simon S two ult.] om. S 25 And Simon saith] He saith S they] he S the house] his house S seemeth to thee] doth it please thee S 26 Simon] He S the sons are freemen] + ‘Simon said to him: Yea. Jesus said to him: Give to them thou also like the stranger’ Dia 6 XVI 257 to the sea] om. S (not E'E) and cast] and cast S the hook] + ‘there’ E'E
For Thos

om. S  om. S  A om. S  A
om. S  om. S  A
om. S  S  S  S  S  S  S  A
val [for whole verse, of A151:]
\[\text{\textcopyright 2023, Cambridge University Press. All rights reserved.} \]

7. § in S: so begins a line in C

8 as 1°+ S* (? washed out by a corrector): cf Mk xiii 35

9 as om. S  A

for the construction, cf Lk xiii 10, 11, and Notes, vol. ii
that cometh up take and open its mouth, and thou shalt find there a C S stater—take it and give it for me and for thee."

And on that day had the disciples of Jesus drawn near, and they say to him: "Who then shall be greatest in the kingdom of heaven?"

And Jesus called a certain lad and made him stand among them, and said: "Amen, I say to you § If ye turn not yourselves and become as § A 221 one of these children, ye shall not enter the kingdom of heaven.\"

For he that humbleth himself as this lad, he is greatest in the kingdom of heaven. And every one that shall receive as it were one of these children in my name, me it is he receiveth. And every one that shall offend one of these little ones which believe in me, it were profitable for him that an ass's millstone should be hanged about his neck, and he be sunk in the depths of the sea. Woe to the world from the offences that come! For it is necessary that offences should come, but woe to the man by whose hand the offences come! But if thy hand or thy foot offend thee, cut it off and throw it from thee; for it is profitable for thee that thou shouldest come unto life being lame or being mutilated, and not having two hands and two feet fall into the Gehenna of fire. \^[i.e. § And if so be that thine eye offend thee, § A 262 take it and give it] give it to them S For Thos 312 see Introd. vol. ii


'Every one that offendeth one of these little ones falleth into the sea having an ass's millstone about his neck.' 7 it is necessary...should come] offences are about to come S the offences 2°] they S Cf A 79:

'For it is written thus: Good is about to be, and happy is it for him by whose hand it shall come; and evil is about to be, but woe to him by whose hand it shall come!' 8 lame] pr. if (i.e. 'whether') S*, but it was apparently washed out by a corrector: cf Nöld. § 374 a a unm. being mutilated] halt S and two feet] or two feet S fall into the Gehenna of fire] come unto the fire eternal S (lit. 'and come...': see Notes, vol. ii) 9 And if so be] If S A


\[\text{C.S.}\]

\[\text{A}\]

\[\text{102}\]

\[\text{\(\text{\$A127}\)}\]

\[\text{\(\text{\$A298}\)}\]

\[\text{\(\text{\$col 2}\)}\]

\[\text{\(\text{\$15}\)}\]

\[\text{\(\text{\$10}\)}\]

\[\text{\(\text{\$12}\)}\]

\[\text{\(\text{\$36}\)}\]

\[\text{\(\text{\$16}\)}\]

\[\text{\(\text{\$17}\)}\]
pluck it out and throw it from thee; it is profitable for thee that thou shouldest enter life having one eye, and not having two eyes go to the Gehenna of fire. §See lest ye disdain one of these little ones which believe in me; for I say to you that their angels do in heaven always see the countenance of my Father in heaven, and that the Son of Man came that he might save alive that which was lost.

"But how seemeth it to you? If any one shall have an hundred sheep and one of them be strayed, doth he not leave the ninety and nine on the hill and go seek the one that is strayed? And what time he hath found it, amen, I say to you that he rejoiceth over it more than over those ninety and nine which were not strayed. So your Father in heaven willeth not that one of these little ones should be lost.

"But if thy brother hath trespassed against thee, reprove him between thyself and him only; if he hath heard thee, thou hast inherited thy brother. And if he will not hear thee, take with thee again one or two, that on the mouth of two and three witnesses may every word stand. But if he will not hear them, say it to the Church, and if the Church he will not hear, he shall be accounted

pluck it out § from thee] + or thy hand or thy foot A (cf. ver. 8) it is profitable] pr. for § eyes] om. § go] lit. 'and go' S (sic): for the construction, cf. ver. 8 10 See lest ye] Do not A which] that A which...in me] om. § for...to you] om. A in heaven 1° om. § (not E"E") countenance] face § in heaven 2° om. A E"E For A 43, see Introd. vol. ii 11.] om. § 12 But how] How § any one] a man § an hundred sheep] a flock of one hundred § doth he not] and doth not S: cf Lk xii 45, 46 13 which] that S 14 So] For A: cf also on Lk xv 10 your Father] my Father § the Father A 15 But] om. A shall trespass S only] om. § A inherited] gained §: cf Mk viii 36 if he...brother] and if he repent, forgive him A (= Lk xvii 3) 16 And] But § with thee again] om. A on the mouth of] in the sight of § 17 But...them] And if these he will not hear A the Church 1° & 2°] the Synagogue §: see Notes, vol. ii he shall] pr. then A
A A א"מ ו"א [S] ו"א ס"כ ו"א ו"א A [S]

18 \[S\] \[S\] S \[S\] \[S\] S (sic)
19 \[S\] \[S\] S \[S\] \[S\] S

so also S so also S
20. \[S\] \[S\] S \[S\] \[S\] S; \(A^{3/2}\)
21 \(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)

22 \(\text{יד} \) \(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
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\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)

23 \(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)

24 \(\text{יד} \) \(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)

25 \(\text{יד} \) \(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)
\(\text{יד} \) \(\text{יד} \) \(\text{יד} \)

26 om. o S
S. MATTHEW XVIII

18 by thee as the pagan and as the toll-gatherer. And amen, I say to you All that ye shall bind in earth shall be bound in heaven, and that which ye shall remit in earth shall be remitted in heaven.

19 "Again, amen, I say to you If two of you shall consent in earth on what they shall ask, it shall be to them from my Father in heaven. §For wherever two or three are gathered together in my name, there am I in their midst."§

20 Then drew near unto him Simon Kepha and said to him: "My Lord, §how many times if so be that my brother trespass against me shall I forgive him? Until seven times?" He saith to him: "Not seven, but for seventy sevens."§

21 "Therefore like is the kingdom of heaven to a man, a king, that wished §to take a reckoning from his slaves. And when he began to take the reckoning there drew near before him one of them that owed him ten thousand talents. And when he had not aught to repay he commanded that he should be sold, he and his wife and his sons, and that all that he had should be taken. And that slave fell

18 All that] That which S on any matter which S 19 If...in earth] so also S on what] 20.] For there are not two or three gathered together in my name, that I am not in the midst of S; where two and three are gathered together in my name, there am I in their midst A\(^{2/9}\); cf also 'where one is, there I also am; and where two are, there will I also be' B\(^{143}\)

21 unto him and to him] om. S if so be that] if S A Until] om. A (not E\(^{193}\)) times 2] om. S 22 He] Our Lord A seven] only A seventy] + times S A (i.e. 70 times multiplying by 7')

cf A298: 'If for seventy times multiplying by sevens a trespasser shall trespass against thee, forgive him in one day. For who is the man... that in one day 490 times will trespass against his comrade?' 23 to take] pr. Our Lord hath shewn us the example of that man which began A 24 he began... reckoning] om. A the reckoning] om. S before him] to him S (not A); pr. his slave A one of them that] one that S A ten thousand] pr. for S 25 that they should sell him—him and his wife and his sons— S all that] everything which S 25—27.] A has: 'And when his lord constrained him that he should give him what he owed him, and when he could not repay his debt to his lord, his lord commanded and dismissed him, and all that he owed he forgave him' 26 And that slave] That slave S

B. S. G.
down and worshipped his lord, and said: 'Be lenient with me, and I will repay thee.' And his lord had compassion on him, and dismissed him, the debt too he forgave him. And that slave went forth and found one of his fellow-servants that had owed him an hundred denars and he took hold of him and was strangling him, and was saying to him: 'Repay me that which thou owest me.' And that fellow-servant of his fell down and was beseeching him and was saying to him: 'Be lenient with me, and I also will repay.' Now he did not receive his supplication, but went and cast him into prison, until he should repay him that which he owed. Now when his fellow-servants saw what things had happened it grieved them exceedingly, and they went and shewed to their lord everything which had happened. Then his lord called him and said to him:

'Evil slave, all that debt I forgave thee, because thou didst beseech me; oughtest not thou also to have been merciful to thy fellow-servant, even as I myself was merciful to thee?' And his lord was wroth with him, and delivered him up that he might be scourged until he should repay all the debt. So will my Father in heaven do to you, except ye forgive each one his brother from your hearts.'

And it came to pass when Jesus finished these words he removed from Galilee and came to the border of Judaea to the other side of Jordan. And there came after him a great multitude, and he healed them there.
C S

3 om. 2°] om. S 4 om. S
8 om. S 9 om. S
10 om. S 11 om. S
12 om. A om. S
13 om. A om. A
14 om. A

om. S
om. S
om. S
om. S

[108]

S

A 355

3 om. S
4 om. S
8 om. S 9 om. S
10 om. S 11 om. S
12 om. A om. S
13 om. A om. A
14 om. A

om. S
om. S
om. S
om. S
om. S
om. S
om. S
om. S
om. S
om. S

[108]

S

A 355

3 om. S
4 om. S
8 om. S 9 om. S
10 om. S 11 om. S
12 om. A om. S
13 om. A om. A
14 om. A

om. S
om. S
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om. S

[108]
And there drew near unto him the Pharisees, and they were tempting him and were saying "Tell us if so be that it is lawful for a man to dismiss his wife for every cause." But he answered and said to them: "Have ye not read that He that made the male from the beginning the female also made, and said 'Therefore shall the man leave his father and his mother and shall attach himself to his wife, and the two of them shall become one flesh'? Henceforth they have become not two, but are one flesh; that which God therefore hath coupled let not man separate." They say to him: "Why therefore did Moses command that he that would dismiss his wife should give her a letter of divorce?" He saith to them: "Moses—it is because of the hardness of your heart he permitted you to dismiss your wives, but from the beginning it was not so. But I say to you He that leaveth his wife without a word of adultery, and taketh another, doth indeed commit adultery against her." His disciples say to him: "If so there is blame between man and wife it is not profitable to take a wife." Jesus saith to them: "§Not every one is sufficient for this word, but they to whom it is given from God." For there are eunuchs that from their mother's womb were eunuchs, and there are eunuchs that men have made, and there are those that have made themselves eunuchs for the kingdom of heaven's sake. But he that is capable in power to endure, let him endure."

Then they brought near to him children, that he should lay his hand on them and pray; and his disciples rebuked them. Jesus saith to them: "Suffer the children to come unto me and forbid them not that they should come unto me; for they that are such as these,
CS.

A śāraṁ kāmaś ca lokaś ca, tasmā ca

15 om. S 16, 18—24. For the full text of A 392, see on Mk x 17—25

17 om. S <kam> om. S

18 om. A 392 <lo> 16 om. o S A 392 <lo> om. S

19 om. A 392 <kāma> 19 "A

20 this is given as a saying of Menander A 498: in Land (Anecd. i 69)

21 init.] for A, see Mk x 21

22 om. S A

23 for A, see Mk x 22
thems is the kingdom of heaven.” And he laid his hand on them CS and went from thence.

And a certain man drew near and said to him: “Good teacher, § what shall I do that I may inherit life eternal?”§ Jesus saith to him: §A392 “Why dost thou ask me about the Good One? for one is good,—God. 

Now if thou dost wish to enter life, keep the commandments.” He saith to him: “Which?” §Jesus saith to him: “§‘Thou shalt not kill,’ §A392 §A498 and ‘Thou shalt not commit adultery,’ and ‘Thou shalt not thieve,’ and ‘Thou shalt not bear false witness,’ ‘Honour thy father and thy mother,’ and ‘Be loving to thy neighbour as thyself.’”§ That youth §A498 saith to him: “These all—I have kept them, lo, from when I was a child! What yet lack I?” Jesus saith to him: “If thou dost wish to become perfect, go sell thy property and give to the poor, and thou shalt have treasure in heaven, and take thy Cross and come after me.” And when that youth heard this word he went away grieved, because he had much property. Now Jesus said to his disciples:

15 from thence] om. S 16, 18—24. For the full text of A 392, see on Mk x 17—25 16 do] + that is good S Cf ‘Good teacher’ (E169), ‘what shall I do that I may live’ (E169) 17 Jesus] He S God] om. S enter life] come unto life S Cf ‘There is none good but one only, God, the Father which is in heaven’ E169 18 Thou shalt not kill] om. A 392 and 1°] om. S A 392 and 2°...thieve] om. S and 3°...false witness] om. A 392 19 Honour] pr. and A 392 Be loving to] Thou shalt love S; Love A 392 Be loving...as thyself] That which to thee is hateful, to thy comrade thou shalt not do A 498: in Land (Anecd. i 69) this is given as a saying of Menander 20 youth] man A all] om. A (= Mk) kept] done A E125 (= Mk) What yet lack I?] om. S; But what lack I?] A 21 init.] for A, see Mk x 21 perfect] a perfect man A thy property] everything which thou hast S A: cf ‘all thy possessions that thou hast’ E125 and...treasure in heaven] om. S and take thy Cross] om. S; and take up thy Cross A 22 And when] When S And...grieved] for A, see Mk x 22 because...property] because he was rich in wealth exceedingly S A 23 Now Jesus said] When Jesus saw, he said S Now Jesus said...I say to you] And Jesus said A
C S

A

S

A

S

A

S

A

S

S

S

S

S

S

S

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S

S

S
"Amen, I say to you. It is difficult for a rich man to enter the kingdom of heaven. Now again I say to you. It is easier for a camel to pass through the eye of a needle than a rich man into the kingdom of heaven." Now again when his disciples heard they were astonished and were afraid exceedingly, and were saying: "Who then can live?" Jesus looked upon them and said to them: "This among men cannot be, but God everything can do." Then answered Simon Kepha and said to him: "Lo, we have left everything and have come after thee; what then shall we have?" Jesus saith to them: "Amen, I say to you. Ye that have come after me, in the new birth, what time the Son of Man sitteth on the Throne of his glory, ye shall sit yourselves also upon twelve thrones and shall judge the twelve families of the House of Israel. And every man that hath left houses and brothers, or sisters, or mother, or wife, or sons, or fields, for my sake, even mine, shall receive an hundredfold and in the world to come shall inherit life eternal. But there are many first that shall be last, and last that shall be first.

It is...enter] See how difficult it is for them which trust in their wealth to enter A E (=Mk x 23) Now again...easier] And again he saith: Easier peradventure A (om. peradventure A, and see on Mk x 25) for a camel to pass through] for a camel to enter S; that a she-camel should enter A (om. she- A) of heaven] of God A 25 Now again...heard] Now when the disciples heard S were astonished] wondered S and were afraid] on an erasure in C; om. S were saying] say S 26 among] from S 27 Lo, we] We S 28 to them] to him S Throne (θρόνος) S (the same word as in the latter half of the verse): for A 280, see Notes, vol. ii yourselves also] om. A 29 and brothers] or brothers S or wife] om. S even mine] om. S an hundredfold shall receive S in the world to come] om. S 30 But] For S

B. S. G.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
"Now like is the kingdom of heaven to a man, the master of a house, that went forth at dawn to hire labourers for his vineyard, and he settled with those same labourers for one denar to one labourer for one day; and he sent them to his vineyard. And he went forth at the third hour and saw others standing in the street and idling, and he said to them: 'Go ye also to the vineyard, and that which it is fitting I will give you.' And they went; and he went forth again at the sixth hour, and at the ninth hour, and did likewise. And he went forth at the eleventh hour and found others standing, and he said to them: 'Why are ye standing and idling all the day?' They say to him: 'No man hath hired us.' He saith to them: 'Go ye also to the vineyard and what is right I will give you.' And when it was evening the lord of the vineyard said to his steward: 'Call those labourers and give them their hire, and begin from the last until the first.' Now when there came those of the eleventh hour they took up a denar each. And when the first came they were supposing that to them he would give more,—and they also took a denar each. And when they saw they murmured against the master of the house, and they say to him: 'These last—one hour have they tilled, and thou hast made them equal with us that have borne the weight of the whole day and the heat.' But he answered and said to one of them: 'My friend, do not injure me; was it not for a

1 Now like] Like S 2 those same labourers] them S 4 and he said] He saith S that which it is fitting] what is right S And they went] om. S 5 hour 2o] om. S 6 found] saw S and he said] He saith S standing 2o] +here S (not B170) 7 vineyard] +of mine S and what... give you] om. S 8 And when] Now when S of the vineyard] om. S those] the S hire, and begin....first'] hire,' and he began....first S 9 Now] And S 11 And] Now S murmured] murmur S 12 to him] om. S These last, that one hour have tilled, thou hast made equal with us S whole] om. S and the heat] in the heat S: cf Thos129 'them...that have borne the weight of the whole day at noon' 13 do not injure me] I am not injuring thee S
CS

14 [om. o S (one letter only illegible)]

tr. S [om. o S] [pr. \(\text{om.}^1\) S] 15 [om. S]

om. S: for A 147, see on Mt xxii 14 17 [om. 2°] om. S 16 [om. 2°] om. S

18 [om. S] (sic); \(\text{om.}^2\) S

19 [om. S] \(\text{om.}^3\)

20 [om. S] 21 [om. S] \(\text{om.}^4\) \(\text{om.}^5\) 22 [om. S] \(\text{om.}^6\) 23 [om. S] 24 [om. o S] has been changed (? by the original scribe) into \(\text{om.}^7\)
denar thou didst settle with me? Take thine own and go, and if I will am willing that I should give to this last as to thee, have I not authority to do with mine own that which I will? Or perchance thine eye is evil, that I am good?’ So shall the last be first and the first shall be last, for many are the called and few the chosen.”

And when Jesus was going up to Jerusalem he had taken with him his Twelve in the way, and said to them between himself and them: “Lo, we go up to Jerusalem, and the Son of Man is delivered up to the chief priests and to the scribes, and they will condemn him to death, and will deliver him up to the peoples, and they will mock at him and scourge him and crucify him, and the third day he will rise.”

Then drew near unto him the mother of the sons of Zebedee, she and her sons, and she fell down and worshipped him, and was asking him a thing. But he said to her: “What wouldest thou?” She saith to him: “My Lord, that these my two sons may sit one on thy right and one on thy left in thy kingdom and in thy glory.” Jesus answered and said to her: “Ye know not what ye are asking. Are ye able to drink this cup that I am about to drink?” They say: “We are able.” Jesus saith to them: “That ye should drink this cup ye are able; but that ye should sit one on my right and one on my left, this is not mine that I should give it to you, but to those for whom it hath been made ready by my Father.” And when the

thou...with me] I settled with thee S 14 Take] Take up S thine own] thy denar S and if] but if S 15 with mine own to do S; in mine own house to do E 17 that which] what S perchance] om. S 16 shall be] om. S for] om. S 17 had taken] took S between themselves and him S 18 is delivered] will be delivered S 19 the peoples] the people S 20 unto him] to him S 21 and in thy glory] om. S 22 to her] to them S this cup] the cup S 23 That ye...ye are able] My cup ye shall drink S (for ‘My cup’ S now has ‘The cup’) one 1° & 2°] om. S mine] for me S for whom...my Father] for whom my Father maketh it ready S 24 And when] When S
C (S)

vol. 33

The long interpolation here read in C could never have stood on the missing leaf of S, because the text from xx 25 to xxi 20 is more than sufficient to fill two pages of S without this passage. Probably therefore S also omitted the sentence added in C to the end of xxi 9.
Ten heard, they were wroth against those two brothers. And Jesus called them and said to them: "Ye know that the chiefs of the peoples are their lords, and their nobles have authority over them. Now among you it shall not be so, but he that would with you be the great one shall be to you a servant, and he that would with you be first shall be to you a slave; even as the Son of Man came not to be served but to serve, and give his life to be a redemption for many. But ye, seek ye that from littleness ye may increase, and not from greatness become little.

"What time ye are bidden to a supper-party be not sitting down to meat in an honourable place, that there may not come one more honourable than thou, and the lord of the supper say to thee 'Bring thyself down,' and thou be confounded in the eyes of the guests. But if thou sit down to meat in a lesser place, and there come one less than thou, and the lord of the supper say to thee 'Bring thyself and come up and sit down to meat,' then thou shalt have more glory in the eyes of the guests."

And when they were going forth from Jericho a great multitude was coming after him, and two blind men were sitting by the wayside; and when they heard that Jesus was passing by, they were crying out and saying: "Have compassion on us, son of David!"

And those multitudes were rebuking them that they should be silent, but they lifted up their voice, and say: "Have compassion on us, our Lord, son of David!" And Jesus stood and called them, and said: "What would ye that I should do for you?" They say to him:

were wroth] murmured S

28 fin.] The long interpolation here read in C could never have stood on the missing leaf of S, because from xx 25 to xxi 20 is more than two pages of S without this passage. Probably therefore S also omitted the sentence 'And many went forth...that they saw', added in C to the end of xxi 9 then] lit. 'and'. cf Lk xii 45, 46
Intro. vol. ii 9 fin. See Note to xx 28.

3. [prefix: against] so Ephr. iv 109 a (with a prefixed, sic lego), and see

Introd. vol. ii 9 fin. See Note to xx 28.
"Our Lord, that our eyes may be opened and we may see thee." C
34 And he had compassion on them, and he touched their eyes, and in the same hour they saw and went after him.

xxi 1 And when he drew near to Jerusalem, and came to Beth Phagge by the side of the Mount of the Olive-orchard, then sent Jesus two of his disciples, and said to them: "Go to this village over against you. Lo, ye will find a certain ass tied and her colt by her side; loose and bring them to me. And if anyone say to you aught, say to him, 'For their Lord are they required,' and immediately he will send them." Now this that came to pass happened that that might be fulfilled which was said by the prophet, who had said: "Say to the daughter of Zion, 'Lo, thy king cometh to thee, righteous and meek, and riding on an ass and on a colt the foal of a she-ass.'" And those disciples of his went and did as Jesus commanded them, and they brought the ass and the colt, and they had spread their cloaks, and Jesus rode upon them. And a number of that multitude had strewn their cloaks in the way, but others were cutting branches from the trees and were casting them in the way. And those multitudes that were going before him and with him were crying out and saying: "Osanna to the son of David! Blessed is he that cometh in the name of the Lord! Osanna in the highest!" And many went forth to meet him, and they were rejoicing and glorifying God for all that they saw.

10 And when he entered Jerusalem the whole city was troubled, and they say: "Who is this?" Those multitudes say to them: "This is Jesus the prophet from Nazareth of Galilee." And Jesus entered the Temple of God, and put forth from the Temple of God all the buyers and the sellers; and Jesus overturned the tables of the money-changers, and the thrones of those selling doves, and he said to them: "It is written 'My House a House of Prayer shall be called
for all the peoples,' but ye have made it a den of pirates." And
there drew near to him in the Temple the blind and the deaf,
and he healed them. And when the scribes and the chief priests saw
the wonders that he did, and the children that were crying out in the
midst of the Temple and were saying: "Osanna to the son of David!"
it displeased them, and they say: "Dost thou not hear what these
are saying?" Jesus saith to them: "Yes; have ye never read 'Out
of the mouth of children and of infants I will make praise' ?" And
he left them and went forth out from the city to Beth Ania, that he
might be there. Now in the morning when he was crossing over to
the city he hungered, and he saw a certain fig-tree in the way, and he
came unto it and did not find on it anything save leaves only, and he
said to it: "No more fruit will be on thee for ever!" And in the
same hour that fig-tree withered. And when his disciples saw it they
wondered, and were saying: "How this fig-tree straightway withered!"
Jesus answered and said to them: "Amen, I say to you If there be
in you faith and ye doubt not, not only as this thing of the fig-tree
shall ye do, but if ye shall say to this hill 'Be taken up and fall
into the sea,' it shall be to you thus; and everything which ye shall
ask in prayer, and shall believe, ye shall receive."

And when he came to the Temple there drew near to him the
chief priests and the elders of the people, and they say to him:
"By what authority doest thou these things, and who gave thee this
authority?" Jesus answered and said to them: "I also will ask
you this word that ye shall say to me, and I will say to you by
what authority I do these things; the baptism of John, from

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20 his disciples] the disciples S were saying] say S this] that S
21 this thing of the fig-tree] this fig-tree S it shall be] pr. then (lit.
'and') S: cf Lk xi 8, xii 46 to you] om. S 22 everything which]
all that S ask] + 'of God' E189 Cf 'He said There is nothing that
ye shall ask God in your prayer that he will not give to you' A487
23 to him 2°] om. S these things] + say to us S (cf Lk xx 2) who]
who is it S 24 I also] pr. and S
26. Apparently no § in S

27. Illegible, but there is only room for one word

28.Apparently no § in S

29. Apparently no § in S

30. Apparently no § in S

31. Apparently no § in S

32. Apparently no § in S

33. Apparently no § in S
whence was it? from heaven, or from men?" Now they were considering among themselves and were saying "If we say to him that it is from heaven, he will say to us 'And wherefore did ye not believe in him?'—and if we say that it is from men, we are afraid of the multitude," for all the folk as to a prophet were holding to John. 27 And they say to him: "We do not know." Jesus saith to them: "And neither do I say to you by what authority I do these things.

"Now how seemeth it to you? A certain man, he had two sons; he saith to the first: 'Go, my son, to-day; do work in the vineyard.' He saith to him: 'I will not'; but lastly he changed his mind and went to the vineyard. And he said to the other likewise, and he answered and said: 'Yea, my lord'; and went not. Which out of these twain seemeth it to you that he did the will of his father?" They say to him: "That first one." Jesus saith to them: "Amen, I say to you, that the toll-gatherers and the harlots go before you into the kingdom of God. For there came unto you John in the way of uprightness and ye did not believe him; but the toll-gatherers and the harlots believed in him, but ye—not even when ye saw it have ye changed your mind lastly that ye should believe him!

"Hear another similitude. A certain man was the master of a
126

CS

fol 36v

\( \text{\footnotesize\textit{Lamy i 253, see Introd., vol. ii}} \)

\( \text{\footnotesize\textit{pr. o S}} \)
house; he planted a vineyard and surrounded it with a hedge and 
dug in it a wine-press and built in it a tower, and he delivered 
it over to husbandmen and went away. And when the time of fruits 
drew near he sent his slaves unto the husbandmen, that they should 
send him the fruits; and those husbandmen took hold of his slaves, 
one they beat and one they stoned and one they killed. Again he 
sent other slaves of his more than the first, and they did to them like-
wise. But at the last he sent unto them his son, and said: 'Perhaps 
they will have reverence for my son.' But those husbandmen when 
they saw his son, said among themselves: 'This is his heir; come, 
let us kill him, and the inheritance will be ours.' And they took 
hold of him and put him forth out of the vineyard and killed him. 
When therefore the lord of the vineyard shall come, what will he do 
to those same husbandmen?' They say to him: 'Miserably will he 
destroy them, and the vineyard he will deliver over to other husband-
men, who give the fruits in their season.' Jesus saith to them: 
"Have ye never read in Scripture: 'The stone which the builders 
rejected, it hath become the head of the corner; from the Lord 
this came to pass, and it is a wonder in our eyes?' Therefore 
I say to you: "The kingdom of God shall be taken away from you, 
and shall be given to a people that bringeth forth fruits."
For the reference to this Parable in A106, see Introd. vol. ii

om. 1°] om. S ByText [om. S 2 106

om. 1 S 3 byom. 4. No § in S om. S om. S 5 § in S 6 § in S om. S 7 § in S 8 No § in S om. S 9 § in S 10 § in S 11 § in S 12 § in S C (sic);
knew that against them he said it. And they had sought to take hold of him, and were afraid of the people, because as to a prophet they were holding to him.

Again Jesus answered and said to them in parables: “The kingdom of heaven hath become like to a man, a king, that made a wedding for his son; and he sent his slaves that they should call those bidden to the wedding, and they wished not to come.

“Again he sent other slaves and said: Say to those that were bidden, ‘Lo, my supper is ready and my fatted oxen are killed, and everything is ready; come ye to the wedding.’ But they disdained the invitation, and one went to the field and one went to merchandise, but the rest that were left behind took hold of his slaves and insulted them and killed them. And that king was wroth and sent his army, and it destroyed those murderers, and their city it burned with fire.

“Then said he to his slaves: ‘The wedding is ready and those that were bidden were not worthy of it; henceforth go forth to between the highways, and whomsoever ye find call to the wedding-feast.’ And those slaves went forth to between the highways, and gathered all that they found, the bad and the good; and the wedding-feast was filled with guests. And the king entered that he might see the guests, and he saw there a man not clad in clothing for the wedding. He saith to him: ‘My comrade, how hast thou come

46 had] om. S because] for that S 2 a wedding] For the reference to this Parable in A 106, see Introd. vol. ii 3 those bidden] those that were called S 4 those that were bidden] those called S my supper...killed, and] om. S wedding] wedding-feast S 5 the field] his field S 6 and insulted and killed them S 7 army] armies S it 1° & 2°) or, ‘he’ C; they S 8 that were bidden] that were called S 9 whomsoever] every one that S call] + him S 11 the king...and he saw] when the king...he saw S that he might see] to see S not clad] pr. that was S clothing] clothes S 12 comrade] friend S come] entered S

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hither, who hast no garments for the wedding?' And he was silent. C S

Then said the king to his servants: 'Take hold of him by his hands and by his feet, and put him forth into the outer darkness; there shall be the weeping and the gnashing of teeth.' For many are the called and few the chosen.""}

Then went the Pharisees and took counsel how they might catch him with a word. And they sent unto him their disciples with the slaves of Herod, and they say to him: "Teacher, we know that thou art true, and the way of God in verity thou teachest, and thou carest not for any one, for thou hast no respect of persons for any one. Say to us what seemeth to thee—is it lawful to give head-money to Caesar, or not?" Now Jesus knew their thoughts and said to them: "Ye respecters of persons, why tempt ye me? Shew me the coin of the head-money." And they themselves brought near to him a denar. Jesus saith to them: "This image and the inscription—of whom is it?" They say to him: "Caesar's." Then saith he to them: "Give what is Caesar's to Caesar, and God's to God." And when they heard they wondered and left him and went away.

On that day there drew near before him Sadducees, and they say to him that there is no resurrection. And they asked him, and say to him: "Teacher, Moses said to us,
CS
col: A167

(A429)

(A429)

(A420)

(A168)

25 om. S

26 S

27 S (sic)

28 S (sic) A: cf. ver. 23

29 om. S

30 S A

31 om. S

32 om. S

33. No § in S
that if so be that a man shall die not having sons, his wife shall become his brother's and he shall raise up seed to his brother. Now there were by us seven brothers: the first of them took a wife and died and left no sons, and his wife became his brother's; the other also did likewise, and the third also unto the seven of them, and lastly after all of them that woman died. § In the resurrection therefore, whose of them shall the woman be? For lo, wife of the seven of them she became." Jesus answered and said to them: "Much do ye err, and ye know not the Scriptures neither the power of God. § For in the coming to life of the dead neither do men take women, nor do women become wives of men, but they are as the angels of heaven." Now concerning the resurrection of the dead, have ye not read that God said 'I am the God of Abraham and the God of Isaac and the God of Jacob'? And lo, the God not of the dead, but of the living." And when those multitudes heard, they were wondering at his teaching. But the Pharisees, when they saw that he had silenced the Sadducees, were gathered together unto him.

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that if so be that] if S shall die] dieth S and he...his brother] om. S E194(vid) 25 Now...brothers] And seven brothers there were S the first...and died] and the first died S and left no sons] and he made from her no son S 26 the other] pr. and S 27 and lastly after all] at the last of all S 28 the resurrection] the coming to life of the dead S(sic) A E194(vib): cf ver. 23 and Notes, vol. ii therefore] om. S A (not E194) of them] of all the brothers S (not E194) the woman] she A E194. For lo,...became] For lo, all of them took her S; seeing that, lo, wife she was of all of them A (inserted at the beginning of the verse. For 'of all' A has 'to all') 29 Jesus...to them] Then said to them our Lord A and ye] that ye A neither] nor S A 30 ff.] For the text of A 167 and 429 (and E194), see Lk xx 35 ff. men 1°] they S 31 of the dead] from among the dead S; that the dead will rise A that] that which S; pr. in the Scripture A God said] + to Moses from the Bush A 32 am] om. S the God 2° & 3°] om. A
The quotation in 1:24 is from the Syriac of Deut 5:5, for which the corresponding text in 2:5 (om. S) corresponds to Tino 2:5, not to the Greek N.T.
And one of them, a scribe, had asked him tempting him and saying to him: "Teacher, which commandment is great and first in the Law?" Jesus saith to him: "'Thou shalt love the Lord thy God from all thy heart and from all thy soul, and from all thy power;'

this is the great and first commandment. And one after it that is like to it is 'Thou shalt love thy neighbour as thyself.' On these two commandments hangeth the Law, and the prophets also." And while the Pharisees were gathered together he was asking them and saying: "What say ye about the Messiah; whose son is he?" They say to him: "David's son." He saith to them: "How therefore doth David in the Holy Spirit call him 'my Lord'? For he said 'The Lord said to my Lord: Sit down on my right hand, until I set thine enemies under thy feet.' If therefore David call him 'my Lord,' how is he his son?" And no one could give him an answer, neither did any one dare from that hour to ask him again.

Then said Jesus to the multitudes and to his disciples: "On the throne of Moses the scribes and the Pharisees have sat down; everything that they say to you be hearing and doing, but like their deeds do ye not, for they say and do not. And they bind heavy burdens and lay them on the shoulders of men, and they themselves with one of their fingers do not touch them. For everything that they do is that they may seem something to men, and they widen the thongs

C S §A269. ἀναλυόμενος ὁ Ίησοῦς τὴν ἡμέραν τῆς ἑβδομάδος ἑκτάριαν, ἔπειτα ὁ Ἰησοῦς ἔστη ἐν τῇ αὐλῇ τοῦ Νατανιήλου. ὁ Ἰησοῦς δὲ λέγει τοῖς μαθηταῖς ἑκτάριας Ἱησοῦς, ἐν τῷ Χριστῷ. Μετὰ τὴν ἑβδομάδα ἐκείνην ἐπήρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου. Μετὰ τὴν ἑβδομάδα ἑκτάριας ἤρθε ἡ ἁμάρτησις τῆς αὐλῆς τοῦ Νατανιήλου.
of their fringes and lengthen the fringe of their cloaks, and love the chief entertainments and suppers and the first seats in the synagogues and greeting in the streets, and they wish that men should be calling them 'Rabbi, Rabbi.' But ye yourselves, call not ye men Rabbi; for one is your Rabbi, the Messiah, and ye yourselves are brothers. And Father call not men for yourselves on earth, for one is your Father in heaven. And be not called Teachers, because your Teacher is the Messiah. And he that would among you be great shall be to you a servant; for every man that shall uplift himself shall be humbled, and he that humbleth himself shall be uplifted.

"Woe to you scribes and Pharisees, respecters of persons, that ye shut the kingdom of God before men! For ye enter not yourselves, neither those that come to enter suffer ye.

"Woe to you scribes and Pharisees, respecters of persons, that ye eat up the houses of widows in the pretext that ye are lengthening your prayers! Therefore ye shall receive more judgement.

"Woe to you scribes and Pharisees, respecters of persons, that ye go about sea and land that ye may make one proselyte, and what

5 fringe] fringes S  6 and love] Woe to you, that ye love A (cf Lk xi 43) †and † suppers] CAa; at suppers SA † first] honourable S the chief... the synagogues] the seats in the synagogues and entertainments at suppers A (and suppers Aa) 7 and greeting in the streets] om. A and they wish] and ye love A men] folk A them] you A 8 But ye] Ye S for] om. S your Rabbi] your Teacher S the Messiah] om. S ye... brothers] ye are all of you brothers S 9. Cf 'A father let us not call any one for ourselves on earth, that we may be sons to the Father in heaven' A 105 (for 'call any one' Aa has 'get'). With vv. 8 & 9 cf also 'A Rabbi call not men on earth' Ephr v 491 B 10 And be not] Neither be S 12. For A 80, 189, see Lk xiv 11 every man] every one S he that] every one that S 13 Woe] But woe S that ye shut the kingdom of God] Ye hold the key of the kingdom of heaven S (in Syriac the same word is used for 'to shut' and 'to hold') : cf 'Ye are the holders of the keys' A 287, and 'The key is delivered up to thee and the door thou hast shut; thou hast not entered and them that come to enter thou sufferest not' A 270 f. For E 211, see on Lk xi 52 14.] om. S 15 go about] surround A
(C) $S$

\[ A \]

\[ A \]

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time he hath become one ye make him a son of Gehenna double as (C) S much as yourselves!

16 “Woe to you blind guides, that ye say: ‘He that sweareth by the Temple, it hurteth not; and he that sweareth by the gold in the Temple sinneth!’ Foolish, blinded ones! Which is greater—the gold, or the Temple that itself halloweth the gold? And ‘He that sweareth [by the altar, it hurteth not; and he that sweareth] by the offering on the altar sinneth.’ Blinded ones! Which is greater—the offering, or the altar that itself halloweth the offering? He that sweareth therefore by the altar sweareth by it and by all that is upon it, and he that sweareth by the Temple sweareth by it and by Him that dwelleth therein, and he that sweareth by the heavens sweareth by the throne of God and by Him that sitteth thereon.

17 “Woe to you scribes and Pharisees, respecters of persons, that ye tithe mint and anise and cummin, and have left the weighty matters of the Law, judgement and mercy and faith! Now these ye have done, but these have ye not left? Blind guides, in that ye strain clear of gnats, and swallow camels!

18 “Woe to you scribes and Pharisees, respecters of persons, that ye cleanse the outside of the cup and of the dish, and inside [they] are full of extortion and all uncleanness! Blinded Pharisees! Cleanse first the inside of the cup, and the outside also is clean.

19 “Woe to you scribes and Pharisees, respecters of persons, [that ye are like to graves that on the outside look white, and inside they are full of the bones of the dead and all uncleanness! So ye]
סמלון

For the construction, of Matt xx 11 S
also on the outside appear to men as righteous, and inside are full of wickedness and turbulence.

29 “Woe to you scribes and Pharisees, respecters of persons, that ye build the graves of the prophets and adorn the tombs of the righteous, and say ‘If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets!’ Hence ye confess that ye are the sons of them that killed the prophets—and ye also will fill up the measure of your fathers! Serpents, offspring of vipers! How will ye flee from the judgement of Gehenna? Therefore, lo, I send unto you prophets and wise men and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues and will persecute them from city to city, that there may come upon you all the blood of the righteous that hath been shed on the earth, from the blood of Habel the righteous even unto the blood of Zacharia son of Barachia, him that ye killed between the Temple and the altar. Amen, I say to you, that all these things will come on this generation. Jerusalem, Jerusalem, that killest the prophets and stonest them that have been sent unto thee, how many times have I wished to gather thy sons as the hen that gathereth her young that are under her wings—and ye would not! Lo, your house is left; for I say to you Ye shall not see me from now, until ye say ‘Blessed is he that cometh in the name of the LORD.’”

And when Jesus went forth from the Temple to go away and his disciples drew near, they shew him the building of the Temple. But he answered and said to them: “See ye all these stones? Amen, I say to you There will not be left here a stone on a stone that will not be thrown down.”
The illegible word may be either ἐκκλησία (as Mk xxiii 7) or ἐκκλήσῃ (as Mk xiii 7).

9. For the quotations in 4.14, see on Mt xxii 12–17, 14; Acts xvi 19, 18; Deut xvi 13; Sir xi 12–17.

The illegible words are supplied from A. It would be easy to supply ἐκκλησία (or ἐκκλησία), but Ephr v 222 E has ἐκκλησία only (sic, omitting ἐκκλησία). Perhaps the space is really blank in 5.
And when he sat on the Mount of Olives his disciples drew near and say to him: "Say to us when they shall be, [and what] is the sign of thy coming and of the conclusion of the world?"

Jesus answered and said to them: "See that no one lead you astray. For many will come in my name, and will say 'I am the Messiah' and many will they lead astray. But ye are about to hear of [wars] and rumour of wars, but [see] lest ye be afraid; these things are about to be," but not yet is the conclusion. For people will rise against people and kingdom against kingdom, and there will be famines and earthquakes in various countries; but all these things are the beginning of travail. And then they will deliver you up to distress and they will kill you, and every man will be hating you for my name's sake. Then many will be offended and will deliver up one another and will hate one another, and many prophets of falsehood will arise and will lead astray many; and because of the multitude of wickedness the love of many will be chilled. But he that shall endure unto the last, he shall live. And this gospel of the kingdom will be preached in all the world for a witness to all the peoples, and then will come the conclusion.

"Now what time ye have seen the sign of abomination [of desolation] that was said by Daniel the prophet—he that readeth, let him understand—then they [that are in Judaea] let them flee to the hill-country, and he that is on the roof let him not go down to take aught from his house, and he which is in the field let him not turn round behind to take his cloak.

6 [wars] S illegible: Lk xxii 9 has 'wars', Mk xiii 7 has 'battles' [these things are about to be'] These words (illegible in S) are supplied from A

9. For the quotations in A 415, see on Lk xxii 12—17 15 the sign of abomination 'of desolation' 'of desolation' is illegible in S, and possibly was omitted: 'Ephr' v 222 E has 'the unclean sign'; E 213 has 'the sign of the terror of its desolation'
20 A 37
27 ASD

A 3/2

20 ASD 25

A 266

A
"Now woe to them with child, and to them that are giving suck in those days! But be praying that your flight may not be in the winter nor on the sabbath." For there will be then great distress, the like of which hath not been from the first habitation of the world until to-day, neither shall be. And if it had not [been that] those days were short no flesh would live, but because of the chosen ones those days will be shortened. Then if any one shall say to you 'Lo, here is the Messiah'—'Lo, there he is'—do not believe. For there will arise lying Messiahs and lying prophets and they will give great signs and wonders, so that if possible even the chosen ones they will lead astray. Lo, I beforehand have said to you, that if they shall say to you 'Lo, he is in the desert' do not go forth, or 'Lo, he is in the inner chamber' do not believe; for as the lightning lighteneth from the east and is seen unto the west, so will be the coming of the Son of Man. Where the body is, there will be gathered the vultures.

"Now immediately after the distress of those days the sun will be darkened and the light of the moon will not shine, and the stars will fall from heaven and the powers of heaven will tremble, and then will be seen the signal of the Son of Man in heaven, and ye will see the Son of Man coming on the clouds of heaven with great power and glory. And he will send his angels with a great trumpet and will gather his chosen from the four winds from across the heaven unto the other side. Now from the fig-tree learn a parable, that what time its branches have become tender and its leaves are put forth ye know that the summer is near; so ye also, what time ye have seen all these things, ye know that it hath drawn nigh to the door. Amen, I say to you that this generation will not pass away until all these things be. Heaven and earth will pass away, and my words will not pass away."
This occupies one line of $S$, and nothing is lost at the end. $S^{\text{st}}$ has
“Now of the day and of that hour no one knoweth, not even the angels of heaven, but the Father only. For as it was in the days of Noah, so will be the coming of the Son of Man. For just as before the Flood they were eating and drinking and betrothing and being betrothed until Noah entered the ark, and they knew not until the Flood came and took them all away, so will be the coming of the Son of Man. Then two men will be in the hill, one will be taken and one will be left; and two women will be grinding at the mill, one to be taken and one left.

"Be watchful, for that ye know not at which hour cometh your Lord. [And] this know, that if the master of the house were to know at which watch the thief would be coming, he would be watching and would not suffer that his house should be broken through. Therefore ye also be ready, for that in an hour that ye expect not will come the Son of Man. [Who then] is that [slave,] faithful and [wise], which his lord hath set up over his fellow-servants, that he may give them the ration of food in its time? Happy is it for that slave, whom if his lord come he shall find doing so. Amen, I say to you that he will give him authority over all that he hath. But if the evil slave say in his heart ‘My lord delayeth to come,’ and he begin to beat his fellow-servants, and be eating and drinking with the drunkards, the lord of that slave will come in a day that he doth not expect and in an hour that he doth not know, and will divide him and set his portion with the respecters of persons, and there shall be the weeping and the gnashing of teeth!

"Then will the kingdom of heaven be likened to ten virgins that took their torches and went forth to meet the bridegroom and the bride. Now five of them were foolish and five wise; and the foolish

43 'And' this know] S partly illegible 45 that 'slave,' faithful and 'wise'] S partly illegible : 'the overseer, the faithful servant, good and wise' E\(^{21}\) (cf Lk xii 42) 51 weeping] 'weeping of eyes' E\(^{21}\) 2 foolish...wise] so also E\(^{21}\) (and arm. vg)
S

The word is illegible in all three places: it is said to
look more like $\text{ס"ע"מ}$. There is no mention of 'Talents' in Thos's
14, but of $\text{ס"ע"מ מ"מ} A 433$.
ones took their torches and took with them no oil, but the wise took oil in the vessels with their torches. Now when the bridegroom delayed they all slumbered and slept, but in the middle of the night there was a cry: 'Lo, the bridegroom cometh; go forth to meet him!' Then arose all those virgins and trimmed their torches. The foolish ones say to the wise ones: 'Give us of your oil, for lo, our torches are going out!' The wise ones say to them: 'Nay, lest it suffice not for us and for you; but go unto that sell, and buy for yourselves.' And while they were going to buy the bridegroom came, and they that were ready entered with him to the wedding-feast, and the door was shut. Now at the last came those virgins and said: 'Our Lord, open to us!' But he answered and said: 'Amen, I say to you I know you not.' Watch therefore, for that ye know not the day nor the hour. For as a man that set off on a journey and called his slaves and delivered to them his property, there was one to whom he gave five [talents], and one with two, and one with one and similarly [also] he with the two [talents] [traded] with the two. But he that received one went [and dug] in the earth and hid the silver of his master. Now after a long time came [the lord] of those slaves and took of them a reckoning. And he drew near which received five [talents] and offered five others and said: 'My lord, five [talents] thou gavest me, lo, accept thine own.' His lord answered and said to him: 'Evil slave [and lazy], thou knewest me that I reap [where I have not sown] and gather [where I have not scattered. But

15, 20 bis. [talents?] The word is illegible in all three places: it is said to look like a word which may mean 'Darics.' There is no mention of 'Talents' in Thos34, but cf 'He that made his Pound and his Talent five portions...' A 433
S

[More than half a column here illegible]

31. Cf. A 289 (sects. A\(^3\))...Mt xix 28 32 ff. The text of S is here so imperfect that I give the quotations and allusions in A below in full.

A 74

A 380, 381
and there will be gathered before him all the peoples, and he will separate them one from another as the shepherd that separateth
the sheep from the goats, and he will make [the sheep] stand on his right and the goats on his left. Then will the King say to
those on his right: §'Come, ye blessed of my Father, inherit [the §A380f.
kingdom that] was [for you prepared] §A74

I was a stranger and ye gathered me, I was a naked man and ye
clothed me, [I was an infirm man and ye visited me, I was in prison
and ye came] unto me.' [Then will the righteous say] to him: 'Oh, our Lord! when saw we thee [that] thou [wast hungry and gave thee

31. Cf A289: 'He is the Judge of the dead and of the living, that
sitteth on the Throne and judgeth the Tribes, and he it is that giveth
inheritance in the kingdom and sendeth to torment': cf also Mt xix 28
32 ff. The text of S is here so imperfect that I give the quotations and
allusions in A below in full.

A 380, 381

(32, 33) When he separated and made them stand on his right and on his left
34 For he said to them on his right:
'Come, ye blessed of my Father, inherit ('and inherit' A*)
the kingdom that hath been prepared for you from the beginning;
35 because I was an hungry and ye gave me to eat,
and I was thirsty and ye gave me to drink,
36 and I was naked and ye clothed me,
35b and I was infirm and ye visited me,
36b and I was infirm and ye visited me,
37-39 Then those righteous...answered and say to him:
'When saw we thee, our Lord,
in this need, and did to thee thus?'

A 74

(32, 33) When he separated and made them stand on his right and on his left,
34a thus he said to them on his right
35a 'I was an hungred and ye gave me to eat,
and I was thirsty and ye gave me drink,
35b and I was infirm and ye visited me,
36b and I was infirm and ye visited me,
35b and I was a stranger and ye gathered me.'
A 389

A 381 (cont.)

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38 to eat, or] wast thirsty and gave thee to drink? And when did we see thee that thou wast a stranger and gathered thee, or wast a naked man and clothed thee? Or when did we see thee infirm or in prison and came unto thee? And he answered and said to them: 'Amen, I say to you [What] ye have done to one of these my brothers, my little ones, to me it is ye have done it.' Then will he say to those on his left: 'Go away from me, ye cursed, to the fire eternal which is prepared for the Accuser and for his angels. For I was hungry and ye did not give me to eat, I was thirsty and ye gave me not to drink, and I was a naked man and ye did not [clothe me], I was an infirm man and I was in prison and ye did not [visit] me.' Then will they also answer and will say: 'Our Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or infirm, or in prison, and did not serve thee?' Then will he answer and will say to them: 'Amen, I say to you That which to one of these little ones ye did not, to me also ye did it not.' And these will go to torment eternal, and the righteous to life eternal.'

\[A 381 (cont.)\]

\[A 389\]

40 Then he said to them

'That which ye did to one of these my brothers, even the smallest ones ('the little ones' \(A^9\)) to me it is, even me, ye did it'

41 And he turned round unto those on his left and said to them:

'Go away from me, ye cursed, (om. 'from me' \(A^9\)) to the fire which is prepared for the Evil One and his angels,' (42, 43) because these things ye did not to me.'

44 Then those also on his left answered and said to him

'When, our Lord, saw we thee in one of these things and did not serve thee?'

45 He saith to them:

'What ye did not to these needy ones neither to me, even me, ye did.'

46 (46) And the righteous that served the Messiah in the needy ones went to life eternal, and the wicked went to fire and darkness.

41. Cf also: 'Depart from me, ye cursed of my Father, into the everlasting fire, which is kept for Satan and his angels' \(E^{75}\) and 'Depart... fire, because I know you not' \(E^{216}\)

B. S. G.
154

154. Av = Α.Τ

\[ S_{\text{coa}}: \text{cf. Mt xi 1, Lk i 8 etc.} \]

(photograph illegible) \[ S_{\text{coa}}: \text{photograph illegible} \]

been followed by \( \text{sic} \), as in syr. vg

\[ S_{\text{coa}}: \text{it ought to have} \]

\[ S: \text{it should have been} \]

\[ S_{\text{coa}}: \text{photograph illegible} \]

And it came to pass when he finished [these] his words [he said] to his disciples: "Ye know that [after] two days [it is] the Passover, and the Son [of Man] is delivered up [to be crucified]." Then were gathered together the chief [priests and the scribes] and the elders [of the people] to the court of the chief priest, and they were thinking that with guile [they should take hold of] Jesus and kill him, [but they were] saying "And not [on the Feast, that] there be [not an uproar] among the people." And when Jesus was in Beth Ania in the house of Simon the leper there drew near a certain woman; and she had a vase of oil of perfume, the price of which is dear, and she poured it on the head of Jesus as he sat at meat. Now his disciples saw, and said: "Wherefore is this waste? For this could have been sold for much and given [to the poor]." Now Jesus knew and said to them: "Why weary ye the woman? A deed fair and good hath she done unto me. For there are the poor—at all times [they are] by you; [but I,] not at all times am I by you. Now this—that she hath cast this oil on my body—as if for my burial she hath done it. Amen, I say to you Wheresoever this my gospel shall be preached in all the world it will be spoken, even that which this [woman] hath done, for her memory."

Then went one of the Twelve, called Judas Scariot, unto the chief priests, and said to them: "What are ye willing to give, and I will deliver him up to you?" And they settled for him thirty pieces of silver; and from then he was seeking for himself an opportunity that he should deliver him up. Now on the first day of the Unleavened Bread the disciples of Jesus came near, and they say to him: "Where wilt thou that we make ready for thee that thou mayest eat the Passover?" He saith to them: "Go to the city unto such an one, and say to him: "Our Rabbi saith, 'My time is near;
S, through which we are saved. 19 In the same way, there is no difference between Gentiles and Jews, between the circumcised and the uncircumcised, since we are all one in Jesus Christ. 20 For as many of you as were baptized into Christ have clothed yourselves with Christ. 21 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 22 And if you belong to Christ, then you are Abraham's seed, and heirs according to the promise. 

19 at thy house I do the Passover with my disciples.'" And his S disciples did as Jesus commanded them and made ready the Pass- over. And when it was evening he was sitting at meat by his Twelve; and while they were eating he said to them: "Amen, I say to you One of you will betray me." And it grieved them exceedingly, and they began to say each one of them: "Can it be I, my Lord?" He saith to them: "He which putteth forth his hand with me in the bowl, he will betray me. And the Son of Man goeth as is written of him, but woe to that man by whose hand I am betrayed; it were profitable for him if he had not been born!" And Judas the betrayer answered and said: "Can it be I, Rabbi?" He saith to him: "Thou hast said it." And while they were eating Jesus took bread and blessed God over it, and brake and gave to his disciples, and said: "Take, eat; this is my body." And he took a cup and gave thanks over it, and gave to them and said: "Take, drink of it all of you; this is my blood, the new covenant, that is shed for many to forgiveness of sins." For I say to you that I shall not drink from now of the fruit of the vine, until the day that I shall drink it with you new in the kingdom of my Father." And when they had glorified God they went to the Mount of Olives. Then said Jesus to them: "All of you will be offended in me in this night, for it is written 'I will smite the shepherd and the lambs of his flock will be scattered.' And what time I have arisen, I go before you to Galilee."

Simon Kepha answered and said: "If all of them shall be offended in thee, I for ever will not be offended in thee." Jesus

26 Jesus took] pr. After Judas went forth from them A (cf Joh xiii 30) Jesus] he A over it and brake om. A said] + to them A Take... body] This is my body; take, eat of it all of you A 27.] A has 'And also over the wine thus he blessed God and said to them' 28 the new covenant] S A+: pr. 'of' Asd that for many is shed A of sins] + so, quoth he, be ye doing for my memory whenever ye be gathered together A (= 1 Cor xi 25, 20) 29. For E222, see Lk xxi 18
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saith to him: “Amen, I say to thee In this night, before ever the S
cock crow, three times thou wilt deny me.” Simon Kepha saith to
him: “If it shall be for me to die with thee, I will not deny thee.”
And the disciples all of them also so said. Then came Jesus with
them to the place called Gysmani. He saith to his disciples: “Sit
here, while I go and pray.” And he took Simon and the two sons of
Zebedee, and he had begun to be gloomy and to be anxious. Then
saith he to them: “Lo, it doth grieve my soul even unto death; re-
main here and watch with me.” And he removed from them a little,
and fell on his face and was praying, and he was saying: “§My Father, §^459
that if it can be that this cup should pass from me§—nevertheless not §A
my will, mine, be done, but thine!” And he came unto his disciples
and found them sleeping, and he said to Simon: “So not even one
hour have ye been able to watch with me? Watch and §pray that ye §A487
enter not into temptation;‖ the spirit is willing, but the body is §A
infirm.” Again for the second time he went to pray, and saith:
“My Father, if this cup cannot pass but if I drink it, thy will be
done!” And he came again and found them sleeping, because their
eyes with sleep were heavy; and he left them and went to pray for
the third time, and again thus he said. Then came he unto his
disciples, and said to them: “Sleep then and take your ease; for lo,
the hour is nigh, and the Son of Man is betrayed into the hands
of the sinners. Arise, let us go hence; he that betrayeth me hath
arrived.”

While yet he was speaking, lo, Judas, one of the Twelve, came,
and with him a great multitude with swords and staves from the
chief priests and the elders of the people. Now Judas the betrayer
gave them a sign and said “That one which I kiss, him take hold

39 that if...from me] if it can be, let this cup pass me A: see Lk xxii 42
41 willing] ‘willing and ready’ E 3931 47 lo] lit. ‘and lo’: see Notes, vol. ii
S

50 525: efp d rapi is read as a question (against syr. vg) in E255 and Dial258 xlviii 26

52 525:

53.]

54]

(cont. from ver. 52): of A 385

60 60 60 60 60] the photograph suggests to me s52 s52 s52 s52 s52 s52 s52 s52 s52

50 525: efp d rapi is read as a question (against syr. vg) in E255 and Dial258 xlviii 26

52 525:

53.]

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(cont. from ver. 52): of A 385

60 60 60 60 60] the photograph suggests to me s52 s52 s52 s52 s52 s52 s52 s52 s52
of.” And he drew near unto Jesus and kissed him and said to him: S

"Hail, Rabbi!" But Jesus said to him: “For what hast thou come, my comrade?” Then they drew near and laid hands upon him, and took hold of Jesus. And lo, one of the disciples of Jesus put forth his hand and drew a sword, and smote the chief priest’s lad and took off his ear. Then §Jesus said to him: “Put back the sword into its place," for all they that take up the sword by the sword will perish. §Or dost thou suppose that I cannot beseech my Father, and he would give me more than twelve legions of angels?” But how would the Scriptures be fulfilled, that so it ought to be?” In that hour said Jesus to the multitudes: “As against a robber have ye come forth against me with swords and with staves to take hold of me! Daily in the Temple I was sitting and teaching, and ye did not take hold of me. Now all these things that have come to pass are that the Scriptures of the Prophets might be fulfilled.”

Then his disciples all of them left him and fled. And those others took hold of him and carried him along unto Caiaphas the chief priest, where were gathered the Scribes and the elders of the people.

Now Simon was going after him from afar even unto the court of the chief priest, and he entered into the midst and was sitting with the attendants that he might see the last. And all the synagogue were seeking [against him, even] Jesus, witnesses, so that they might put him to death, and found them not. And there came many witnesses of falsehood, and they did not find how to • •. At the last came two others, witnesses of falsehood, and they say: “This man said ‘I am able to pull down this Temple, and in three days to build it.’” And the chief priest arose and said to him: “Givest thou no answer?

50 †hast thou † thou hast S ed, but cf ‘Now wherefore art thou come, friend?’ E225 and ‘Is it for this thou hast come, my friend?’ Diat xlvii 26
52 Jesus... its place] ‘For our Lord said to Simon the apostle: Put back thy sword behind’ Thos226: cf ‘Put up again thy sword into its place’ E359, 222, 228
53.] ‘If I will to ask an army (lit. ‘power’) of my Father, he would give me more than twelve legions of angels’ Thos226: cf He said to Simon his disciple ‘Dost thou suppose that if I beseech my Father for an army of angels of heaven he would not give it to me?’ A 385 60.] See Notes, vol. ii

B. S. G.
The illegible word may have been

74. Cf. mē ἔρχομαι ecto mē A 143
What are these bearing witness against thee?” Now Jesus was silent. S
The chief priest answered and said to him: “I adjure thee by the
Living God, that thou say to us if thou art the Messiah, the
Son of God!” He saith to him: “Thou hast said it. I say to you
From now ye will see the Son of Man sitting on the right hand of
Power and coming on the clouds of heaven.” Then the chief priest
rent his things and said: “He hath blasphemed; why yet is there
required for us witnesses? Lo, ye have heard from his mouth the
blasphemy. What will ye?” They answered [all of them] and said
“He is guilty of death.” Then [they drew near to [him] and spat in
his face and were buffeting him [and mocking at him], but others
were slapping his cheeks and saying: “Prophesy to us, Messiah, who
is it hath smitten thee?”
Now Simon was sitting outside in the court, and a certain maid
drew near and saith to him: “And thou also wast with Jesus the
Galilean.” But he denied in the sight of all and said: “I know not
what thou sayest, neither am I acquainted.” And when he went forth
to the door of the court another saw him, and she saith to them:
“This one was with Jesus the Nazarene.” And again he denied and
swore “I know him not, this man.” And after a little those standing
by drew near, and they said to Simon: “Truly thou art of
them, for thy speech also is like.” Then he began to asseverate and
to swear “I know him not, this man”; and in the same hour the
cock crew. And Simon remembered the word of Jesus, that he had
said to him “Before ever the cock crow, three times thou wilt deny
me”; and when he went forth outside he wept bitterly.

And when day dawned all the chief priests and the elders of the
people took counsel against Jesus that they should put him to death;
and they bound him and carried him along and delivered him up to
Pilate the governor.

64. Cf ‘Hereafter shall ye see the Son of Man coming with bright clouds
with the angels of heaven’ E\textsuperscript{xix} 66 what \*] Perhaps the reading of S
corresponded to ‘But what’ 67 [drew near to him] ‘received him’ \textsuperscript{S}\textsuperscript{red},
but cf ‘Then some of them drew near and spat in his face’ Diat\textsuperscript{xx} xlix 40
74:] Cf ‘And he asseverated and swore I know him not’ A 143
5 مصلح لفلما، لم يَفْلَحَ فِي الْمَتَّةِ ۚ وَلَكِنْ هُذَا حُجَّةٌ مُّبِينٌ ۖ لَّكُمْ نُذُوحُ ۗ وَلَكِنْ هُذَا هُدًىٰ لِّلْمُتَّمِينِ. ۖ يَا عُتْبَةُ ۗ وَلَقَدْ رَبُّكَ أَهْلَكَ مِنْ أَبْنَيْنِكَ مِنْهُمَاۗ فَأَسْلَمِينَّۖ وَإِنَّ الْمُتَّمِينَ لَا يَسْتَسْخَرُونَ ۗ وَلَقَدْ ضَلَّ عَنْهُمَا ۗ وَلَا يَهْدُونَ ۖ وَلَا يَفْلَحُونَ. ۖ وَلَقَدْ أَنَفِقُوا مِنْ كَثِيرٍ مِّنْ ثَمَانِينَۖ وَلَا يَسْتَقْدَمُونَهُمْۗ وَلَا يَأْسَرُونَهُمْۗ وَلَا يَسْتَبِيَّنَونَهُمْۗ وَلَا يَفْلَحُونَ. ۖ وَلَا يَسْتَقْدَمُونَهُمْۗ وَلَا يَأْسَرُونَهُمْۗ وَلَا يَسْتَبِيَّنَونَهُمْۗ وَلَا يَفْلَحُونَ. ۖ وَلَا يَسْتَقْدَمُونَهُمْۗ وَلَا يَأْسَرُونَهُمْۗ وَلَا يَسْتَبِيَّنَونَهُمْۗ وَلَا يَفْلَحُونَ. ۖ وَلَا يَسْتَقْدَمُونَهُمْۗ وَلَا يَأْسَرُونَهُمْۗ وَلَا يَسْتَبِيَّنَونَهُمْۗ وَلَا يَفْلَحُونَ. ۖ وَلَا يَسْتَقْدَمُونَهُمْۗ وَلَا يَأْسَرُونَهُمْۗ وَلَا يَسْتَبِيَّنَونَهُمْۗ وَلَا يَفْلَحُونَ.
Then when Judas the betrayer saw that he was condemned he changed his mind and returned those thirty pieces of silver to the chief priests and to the elders, and said: “I have sinned that I betrayed the blood of the righteous!” They say to him: “What is it to us? Thou wilt know.” But he threw the silver into the Temple and departed and he went and hanged himself and was strangled. Now the chief priests took up the silver, and say: “It is not lawful to put it into the oﬀertery, because it is the price of blood.” And they took counsel and bought of it the Potter’s Field, the field of the tombs of the strangers. Therefore that hath been called Field of Blood unto this day. Then was fulﬁlled that which was said by the prophet, who had said “I took the thirty pieces of silver, the price of the dear one that I held more dear than the sons of Israel, and I gave them for the Potter’s Field, as the Lord commanded me.”

Now Jesus stood before the governor, and he asked him and said to him: “Art thou the king of the Jews?” Jesus saith to him: “Thou hast said it.” And while the chief priests and the Pharisees were accusing him he was giving not any answer to them. Then said Pilate to him: “Hearest thou not how many witnesses are bearing witness against thee?” But he gave no answer to him, and exceedingly was the governor wondering. Now at every Feast the governor was wont that he should be releasing to the people one prisoner, whichever they were wishing for; and there had been imprisoned by them one well-known man whose name was Jesus Bar Abba; he was lying in prison because of evil deeds that he had done, and he had committed murder. And while all the Jews were gathered together Pilate saith to them: “Whom will ye that I release to you—Jesus Bar Abba, or Jesus called the Messiah?” For he knew that it was because of envy they delivered him up to him. And while he was sitting at the tribunal, his wife sendeth word to him and saith to him: “Have thou naught to do with that righteous one! For much have I suffered this day in my dream because of him.”

Now the chief priests and the elders persuaded the people that
they should ask for Bar Abba and destroy Jesus. The governor answered and said to them: "Whom wish ye that I should release to you?" They say to him: "Bar Abba." Pilate saith to them: "And what shall I do to Jesus called the Messiah?" They say all of them: "Let him be crucified." He saith to them: "Why? For what evil hath been done by him?" Then the more were they crying out and saying: "Let him be crucified." Now when Pilate saw that nothing it gained him, but how much [more] the uproar indeed increased, he took water and washed his hands in the sight of all the multitude, and saith: "I am innocent of this blood; ye know it." And all the people answered and they said: "The blood of this one be on us and on our sons!" Then he released to them Bar Abba, and scourged with a whip Jesus, and delivered him up to them that he should be crucified. Then the soldiers of the governor brought in Jesus to the Praetorium, and they gathered against him a multitude, and they clothed him in garments of scarlet and of purple, and plaited a crown of thorns and set it on his head, and made him hold a reed in his right hand, and they knelt on their knees before him, and were mocking at him and saying: "Hail to thee, king of the Jews!" And they spat in his face and took up the reed and were smiting him upon his head. And when they had mocked at him they stripped him of those garments that he was clothed with, and clothed him in his garments and led him away and went to crucify him. Now while going forth they found a man, a Cyrenian whose name was Simon, and they compelled him that he should take up his cross. And they came to the place called Gagultha; and they gave him to drink wine mixed with myrrh, and he tasted it and would not drink it. And when they crucified him they divided his clothes and drew lots for them; and they were sitting and keeping watch there. And while they were sitting they wrote the trespass and set it over his head: "Jesus, the King of the Jews."

Then were crucified with him two evil-doers, one on his right and one on his left. And those that were passing by were blaspheming against him and wagging their heads and saying: "Puller down of

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24 how much 'more'] or, 'how much 'indeed'] 34 wine mixed with myrrh] 'And they gave him to drink vinegar and gall' 37 Jesus, the King of the Jews] 'This is the Christ, the King of the Jews'
50 [ Cf ASD 84, and see Notes, vol. ii]
the Temple and builder of it in three days, if thou art the Son of S
God save thyself alive and come down from the cross!’ And the
chief priests also, like the Scribes and the Pharisees, were mocking
at him and were reproaching him and saying ‘He that saveth others
alive, himself could he not save alive? If he is the King of Israel, let
him come down now from the cross and we shall believe in him. He
hath trusted in God,—let him deliver him now if he is pleased with
him; for he said ‘I am the son of God.’” And those evil-doers also
that were crucified with him like the rest were reproaching him. And
from the sixth hour there was darkness on all the land unto the
ninth hour, and at the ninth hour Jesus exclaimed with a mighty
voice and said: “Eli, Eli, wherefore hast thou left me?”

And those folk that were standing there, when they heard it, say:
“This man for Elijah hath called!” And in the same hour one of
them ran and took a sponge and dipped it in vinegar and stuck it on
a reed and handed it for him to drink. But others say: “Let be;
we shall see if Elijah cometh and saveth him alive.” Now Jesus
cried out with a loud voice, and his spirit went up. And in the
same hour was rent the veil of the Sanctuary from the very top, and
the earth quaked and the stones were rent and the tombs were
opened, and many bodies of the righteous which were asleep arose
and went forth from the tombs after his resurrection and came to
the Holy City and appeared to many.

Now the centurion and they that were keeping watch with him
upon Jesus, when they saw the earthquake and the things that came
to pass, feared exceedingly, and say: “Truly this is the Son of God!”

And there were there many women, and from afar they were
seeing, which were coming after Jesus from Galilee and were serving
him—Mary Magdalene, and Mary daughter of James and mother of

46 Eli, Eli] Quoted twice E\(^{247}\). In the first quotation the Armenian has
‘God, my God’; in the second the better MS has ‘Eli, Eli,’ but the other has
‘El, El,’ as in syr.vg

49. There is no Syriac evidence for the insertion
here of words corresponding to Joh xix 34. The spear-piercing is mentioned
in E\(^{299}\) after Mt xxvii 55

B. S. G. 22
I/O
Joseph, and the mother of the sons of Zebedee. And when it was evening there drew near a certain rich man from Ramtha, and his name was Joseph and he also was a disciple of Jesus,—this man drew near to Pilate and asked for the body of Jesus, and Pilate commanded that it should be given to him. And when Joseph took the body he wrapped it in a new linen cloth and laid it in a new tomb of his, a hewn one that had been hewn for him in the rock, and he laid one great stone against the door of the tomb and went away.

And there were there Mary Magdalene and the other Mary, and they were sitting opposite the tomb. Now the next day after the Friday the chief priests and the Pharisees were gathered together unto Pilate, and they say to him: "Our Lord, we have remembered that that deceiver was saying when he was alive 'After three days I arise'; but command them to take heed to the grave until three days are past, that his disciples may not come in the night and steal him away, and say to the people that he hath risen from among the dead, and the last error be worse than the first."

Pilate saith to them: "Ye have a guard; go, take heed to the grave as ye know how." They went and took heed to his grave and they sealed that stone with the guard. Now in the evening on the sabbath that was dawning into the first day of the week came Mary Magdalene and the other Mary, that they might see the grave. And lo, there was a great earthquake, because the angel of the LORD came down from heaven, and he rolled away the stone and sat upon it; and his appearance was like to lightning and his clothing as the snow, and for fear of him trembled those that were keeping watch as the dead. The angel answered and said to the women: "Ye
18. At the end of this verse, after Καὶ ἔκλεισεν τὸν ἑαυτοῦ, syr. vg adds Καὶ ἔκλεισεν τὸν ἑαυτοῦ (from Joh xx 21). As no Greek ms has this addition it was probably taken over by syr. vg from the Old Syriac version. The Diatessaron had a different arrangement

19. Cf Καὶ ἔκλεισεν τὸν ἑαυτοῦ (σάρξ A²) ἄλλοθι οὖν ἢ ἠδίκητο A 12

20. Cf Καὶ ἔκλεισεν τὸν ἑαυτοῦ ἤ δικήσας A 484 and Καὶ ἔκλεισεν τὸν ἑαυτοῦ ἤ δικήσας A 120 asd 32

NOTE

The invocation of the Trinity at Baptism is attested by the Acts of Thomas (pp. 193, 301, 324), by the Doctrine of Addai (pp. 20, 30, 34), and by Aphraates (p. 496). The most striking formula is that in the Acts of Thomas 324, as preserved in the 6th century palimpsest fragments at Sinai (Studia Sinaitica ix 34), viz:

But there is nothing to show that these passages are not based on Liturgical rather than direct Biblical authority, except the Doctrine of Addai 20, which says:
women, do not ye fear; for I know that Jesus, him that was crucified, are ye seeking. He is not here; he hath risen as he said to you: come, see the place that he was laid in! Go quickly, and say to his disciples that he hath risen, and lo, he goeth before you to Galilee, there

[The leaf of S which contained Matt xxviii 7—Mk i 12 is missing.]

18. At the end of this verse, after 'All authority hath been given to me in heaven and in earth,' syr.vg adds (from Joh xx 21) 'and as my Father hath sent me I also send you.' As no Greek ms has this addition it was probably taken over by syr.vg from the Old Syriac version. The Diatessaron had a different arrangement. 19. Cf 'Go forth and make disciples of (preach to A") all the peoples, and they shall believe in me' A 12 20. Cf 'With you am I until the conclusion of the world' A 484, and 'With you am I until the world is finished' A 120 asd 32

NOTE

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But there is nothing to show that these passages are not based on Liturgical rather than direct Biblical authority, except the Doctrine of Addai 20, which says: "Thus were we commanded by Him, that we should baptize and absolve them that believe in the name of the Father and the Son and the Holy Spirit."
לא ניתן לקרוא את הטקסט המוצג在这張圖像中.
the Spirit sent him forth into the wilderness; and he was there forty
days being tempted by Satan, and he was with the beasts, and angels
were serving him.

And after that John was delivered up Jesus came to Galilee, and
he was preaching the gospel of God, saying "The time is ac-
complished and the kingdom of God hath arrived; repent ye, and
believe in his gospel." And while he was walking by the side of the
lake of Galilee, he saw Simon and Andrew his brother casting their
nets into the sea, because they were fishers. And Jesus said to
them: "Come after me, and I will make you fishers of men"; and in
the same hour they left their nets and went after him. And when
he walked on again a little he saw James the son of Zebedee and
John his brother also sitting in the boat and mending their nets;
and in the same hour he called them, and they left Zebedee their
father with the hired men in the boat and went after him.

And he was teaching on the sabbath in the synagogue, and they
were astonished at his teaching, for as one authorised he was teaching
and not as their scribes. And there was in that same synagogue
of theirs a man in whom there was an unclean spirit, and he was
crying out and saying: "What have we to do with thee, Jesus the
Nazarene? Hast thou come to destroy us? I know thee who thou
art, that thou art the Holy One of God!" And Jesus rebuked him
and said to him: "Shut thy mouth and go forth from him." And
that unclean spirit threw him down, and when it had cried out with a
mighty voice it went forth from him. And astonishment was taking
The leaf of S which contained Mk i 44—ii 21 is missing.
hold of them all, and they were saying one to another: “What is this new teaching, that he hath authority and commandeth the unclean spirits, and they obey him?” And the tale of him was going forth in all the region of Galilee, and many were going after him. And he went forth from the synagogue and they came to the house of Simon Kepha and of Andrew, and James and John were with him.

And the mother-in-law of Simon was infirm with fever, and they said to him about her. And he drew near and took hold of her and raised her up, and in the same hour the fever left her, and she arose and was serving them. Now at the setting of the sun they were bringing all them that were ill with hard infirmities, and the city was all gathered together at his door and he had healed many, and was casting out many devils and was not suffering them to speak, because they knew him.

And at the early dawn he came forth and went to a desert place, and there he was praying. And Simon and those with him were seeking him, and when they found him they say to him: “Many folk were seeking thee.” He saith to them: “Come away, let us go to the villages and to the cities that are near, and there also will I preach, for it is to this end I have come.” And he was preaching in all the synagogues of Galilee and was casting out devils. And there came unto him a certain leper and he was beseeching him, and he fell at his feet and said to him “If thou wilt, thou canst cleanse me.”

Now Jesus had compassion on him and stretched forth his hand and touched him, and said to him: “I will, be thou cleansed.” And in the same hour he was cleansed. And he rebuked him and said:

“See lest...”

[The leaf of S which contained Mk i 44—ii 21 is missing.]

41 a new patch on a worn out thing, else the fulness of the new pulleth away the weakness of the worn out part, and the rent cometh worse than the former one. And no man doth put new wine into worn out wine-skins, else the wine teareth the wine-skins, and the

41 had compassion on him] being angry E^{14\text{th}}.

ii 14. ‘He chose James the toll-gatherer’ E^{52}

B. S. G.
S

10 [sic] or, [sic]; only the last two letters are legible
11 [sic] S (sic): cf Lk x 34
wine is spilt and the wine-skins perish. But they put new wine in S
new wine-skins.'

And it came to pass on the sabbath-day he was walking among
the cornfields, and his disciples were eating the ears of corn. The
Pharisees say to him: "Wherefore do thy disciples on the sabbath
that which is not lawful?" He saith to them: "Have ye never read
what [David] did • • • • , how he entered the house of
God and the bread that was set before God he ate, that which was
not lawful to eat save for the priests, and he gave to them also that
were with him?" And he was saying to them "The sabbath
because of man was created, therefore the Lord of the sabbath is the
Son of Man."

And he entered again into the synagogue, and there was there a
man whose hand was withered; and they were watching him, whether
he would heal him on the sabbath, that they might accuse him. He
saith to that man whose hand was withered: "Stand up in the midst."
Now he saith to them also • • • • • • • • • • • • • • • • • • • • • • • •
grieved at the deadness of their heart, and he said to that man:
"Stretch forth thy hand"; and he stretched it forth and it was
restored like its fellow. And straightway the Pharisees with the
Herodians went forth and took counsel that they might destroy him.
And Jesus went away with his disciples to the sea, and great
multitudes from Galilee and from Judaea and from Jerusalem and
from the other side of the Jordan and from Tyre and from Sidon
that were hearing everything that he did, came unto him. And he
had said to his disciples that they should bring near to him a boat
because of the multitudes, that they should not press upon him.
For many was he healing, and many were pressed together [that they
might touch] him. And those on whom were plagues of unclean
spirits were falling before him and were crying out and saying:
"Thou art the Son of God!" And much was he rebuking them that
they should not recognise him.

27 was created] 'was made' (i.e. ἐγένετο) L\textsuperscript{69,128}
There seems to have been an alteration of the \( \_ \) in \( S \) so I read the photograph of \( S \) and 29.

The full restoration is exactly one line too long, i.e. cf. Joh viii 47b.
And he went up into the hill, and he had called whom he would, and they went unto him. And he chose from them twelve to be by him, that he might be sending them preaching, and that they might be authorised to heal the infirm and cast out devils. And he called Simon, Kepha; and James the son of Zebedee and John his brother, he called them ‘Bēnai-Ragsh’; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Halphaeus, and Thaddaeus, and Simon the Cananaean, and Judas Scariot the betrayer.

And he had come to the house, and the multitude came again unto him, so that not even bread could they eat. And when his brothers heard they had gone forth to take hold of him, for they were saying: “He hath gone out of his mind.” And the scribes which [from] Jerusalem came down were saying: “Beelzebub is in him, and by the chief of the devils doth [this fellow cast out] devils.”

And [Jesus] spoke [with them] in similitudes and said: “Satan cannot cast out Satan. And if a kingdom against itself be divided, that kingdom cannot stand; and if a house against itself be divided, that house cannot stand. And if Satan against himself hath been divided, he cannot stand but it is the conclusion of him. No one can enter the house of the strong man and seize his things, except first he bind the strong man and then [he will seize] his things. [Amen,] amen, I say to you All sins that they blaspheme shall be forgiven to men, [but] every one that blasphemeth [against] the Holy Spirit [shall] not [be forgiven · · · ] sins for ever.”

For that they were saying: “An unclean spirit is in him.”

17 Bēnai-Ragsh] or, ‘Sons of Ragshy,’ the final y being unsounded. The same transliteration is retained in syr.vg. Arm.vg has ‘Banereges’ 20 not ‘be forgiven’ · · · sins for ever] The full restoration would be ‘not be forgiven for ever but is guilty of’ sins for ever’, but this is exactly one line too long (cf Joh viii 47b); ‘shall be guilty of the eternal sin’ E119. In the word for ‘sin’ the difference in writing between the sing. and the plur. does not only depend on the presence or absence of diacritic points (cf Joh ix 41), according to the usage of this version.
5, 6] S (sic)  7 (sic)  8 (sic)  11 (sic)  S (sic): cf Mt xix 11,
Lk iv 6, 17. The same spelling is also found in A² 114, and in Dan vii 14
12 so I read the photograph: S (sic)  so S (sic)
[And when] his mother [and his brothers came] standing [outside] S they sent • • he was sitting • •; and when they say:

"Lo, thy mother and thy brothers [are standing] outside and seeking for thee," he saith to them: "Who is my mother, or my brothers?"

And he looked on them that were sitting by him, and said: "Lo, my mother! and lo, my brothers! For every man that doeth the will of God, he is my brother and my sister and my mother."

Again he had begun teaching by the lake, and there had gathered together unto him a great multitude; and he [went up and] sat in the boat in the lake, and all the multitude was standing by the lake, and he was teaching them much in similitudes. And while he was teaching them [he said]: "Hear ye; lo, the sower went forth to sow.

And when he sowed, some fell by the way-side and the birds came and ate it. And some fell on the rock and it sprang up; and because there was no depth of land under their roots,

the sun that was upon them, and it withered. And some fell among thorns, and the thorns came up with it and choked it, and fruit it did not give. And some fell on good land and gave fruit [and grew up] and gave thirty-fold and sixty-fold and an hundred-fold." And he was saying "He that hath ears to hear, let him hear."

And when he was [alone], his disciples asked him about those similitudes. And he was saying to them "To you is given the mystery of the kingdom of God, but to those outside everything in similitudes cometh to pass, that though seeing they may not see, and though hearing they may hearing not understand, lest they repent and their sins be forgiven them." And he saith to them:

"Ye know it not, this similitude? And how will it be with all the similitudes that ye will know? The sower—the word he soweth. Now those by the way-side, those are they that hear the word, and what time they have heard Satan cometh and taketh away the word that is sown in their heart. And those on the rock, those are they that what time they hear the word with joy
The leaf of S which contained Mk iv 18—41 is missing.
receive it, and they have in it no root, but are for a time and what there is distress or persecution for the word. [The leaf of S which contained Mk iv 18—41 is missing.]

obey him?"

And he came to the other side of the sea to the land of the Gergesenes. And when he came up from the boat there met him a certain man in whom was an unclean spirit that was dwelling in the tombs, and no man was able with chains to bind him, because often the fetters and chains he used to break and go forth, and no man was able to chastise him. And at all times by night and day in the tombs and in the hills he was crying out and was wounding himself with stones. And when he saw Jesus from afar he ran and worshipped him and cried out with a mighty voice and said: “What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God that thou torture me not.” For he was saying to him “Go forth, thou unclean spirit, from the man.” And he was asking him “What is thy name?” And he saith to him: “Legion is our name, because we are many.” And those devils were beseeching him that he would not send them forth out of the country. Now there was there by the hills a great herd of swine that was feeding, and those devils were beseeching him “Send us into those swine and we will enter into them.” And he permitted them; and when those unclean spirits went forth, they entered into the swine, and the herd ran and fell into the midst of the sea, about two thousand, and were choked in the sea. And they that were tending them fled and said the news in the cities and in the villages also, and they went forth to see what was come to pass. And they came unto Jesus, and saw him from whom he had cast out the devil [sitting] and clad and modest, and they were afraid. And those that saw declared to them how it befel him [in

17 in it] S (sic)  v 10 Cf ‘And the devils began to beseech him, that he would not drive them out of that place...’ E75: see also Lk viii 31

B. S. G.  24
The leaf of S which contained Mk v 26—vi 5 is missing.

[The leaf of S which contained Mk v 26—vi 5 is missing.]
whom was the devil] and also about the swine. And they had begun beseeching him that he would go away from their border. [And when] his disciples [went up] into the boat the man with the devil was beseeching him that he might be with him, and he suffered him not, but said to him: “Go to thy house unto thy kinsfolk, and shew them that which the Lord hath done for thee and how he hath had compassion upon thee.” And he went and began to preach in the Ten Cities what Jesus did for him, and all were astonished.

And when Jesus crossed over to that other side a great multitude gathered together unto him by the side of the sea. And there came one of the chiefs of the synagogue whose name was Iōvārāš, and when he saw him he fell at his feet and was beseeching him, and saith to him: “My daughter is very ill; come lay on her thy hand, and she will live.” And he went with him; and there was coming after him a great multitude, and they were pressing upon him. And a certain woman there was, whose blood was issuing twelve years, and much she suffered from many physicians, and spent everything that she had and [was no]thing... [The leaf of S which contained Mk v 26—vi 5 is missing.]

vi 5 there one of the mighty works, but on a few infirm folk he layeth his hands and they were healed. And he was wondering at the lack of their faith.

And he was going about in the villages and teaching. And he had called his twelve disciples, and sent them two by two, and had given them authority over the unclean spirits. And he had commanded them that they should take nothing for the way but a stick only,—“no wallet and no bread and no copper in your purses, and sandals be ye shod with,”—and that they should not be clothed with two coats.

“Whatsoever house ye enter into, there be until ye go forth from thence; and every one that shall not receive you nor hear you—what time ye go forth from thence, shake off the dust of your feet for a testimony of them.”

18 the man with the devil] lit. ‘he of his devil’ (sic): cf Nöld. § 224*
vi 5 mighty works] lit. ‘powers’ (as in the Greek) 8 but a stick only] cf the Syriac text of Mt x 10, Lk ix 3, and of Mk xiv 43; also ‘Possess....a stick....no staff’ EORN and Diatex xii 49: see Introd. vol. ii
S and some other components

\[ S \text{ (sic, bis) } \]

[Handwritten notes]
And they had gone forth preaching that men should repent, and many devils were they casting out, and were anointing with oil many, and were healing the infirm. And Herod the king heard, for his fame had become known to him well, and he said: "It is John the Baptist; he hath risen from among the dead, therefore great is his power."

But others said "It is Elijah"; but others say "It is a prophet like one of the prophets." But when Herod heard, he said: "This John, he whose head I cut off, hath risen." For Herod sent and laid hold of John and bound him in prison because of Herodias the wife of Philip his brother, in that he had taken her. For John was saying to Herod "It is not lawful for thee to take thy brother's wife." Then Herodias was threatening him and was wishing to kill him, and could not. For Herod was afraid of that same John, for he knew him for a righteous man and a holy, and was protecting him, and many things that he used to hear from him he did, and gladly used to hear him. And it chanced on the day of Herod's birthday that he had made a supper for his nobles and for his chiliarchs and for the chiefs of Galilee, and the daughter of Herodias came in and danced, and she pleased Herod and those sitting at meat with him. And the king said to the girl: "Ask of me, and I will give to thee unto the half of my kingdom." And he swore to her with an oath. And the girl went out, and took counsel with her mother, saying: "What shall I ask?" She saith to her: "The head of John the Baptist." And she came in at once unto the king, and saith to him: "I will that thou give me this very hour the head of John the Baptist in a dish." And it much grieved the king, and yet for the oath's sake and for the sake of them that sat at meat he could not turn back. And he sent a soldier of his guard to cut off and bring his head. And he went and cut off his head in the prison and brought it in a dish, and he gave it to the girl and the girl carried it away to her mother. And when his disciples heard, they came and took up his corpse, and laid it in a tomb. And the apostles came unto Jesus and declared to him all that he did and taught.

S. MARK VI 189

22 the daughter of Herodias [so also E\(^{123}\)] 30 he† did and taught] probably a mere error of S for 'they did and taught', the pronunciation being the same in Syriac
And he said to them: "Come, let us go to the wilderness ourselves alone, and take your ease a little." Many were going and coming unto him, and they had no place even bread to eat. And they went to a desert place in the boat themselves alone. And many saw them and recognised them, and went by land after him from all the cities. And when they came and he saw a great multitude he had compassion upon them in that they were like to sheep which have no shepherd, and he had begun to teach them. And when it began to be evening his disciples drew near and say to him: "The place is desert and the time is past; dismiss those folk that they may go to these villages that are round us and buy for themselves somewhat to eat." He saith to them: "Give ye them to eat." They say to him: "Shall we go and buy for a hundred denars bread, and bring to them as they eat?" He saith to them: "Go, see how many pieces of bread there are with you." They say to him: "Five pieces of bread and two fishes." And he commanded them that they should all sit at meat on the green grass, and they sat down to meat companies by companies of hundreds by hundreds and by fifty; and he took those five pieces of bread and the two fishes. And he looked up to heaven and blessed and brake the bread, and gave to his disciples that they should set it for them, and those two fishes they divided to all. And they all ate and were satisfied, and they took up from before them the fragments, twelve baskets full of the superabundance of these five loaves and of those two fishes. Now those that ate of them were five thousand men.

And immediately he commanded his disciples that they should go up into the boat, that they should go before him to Beth Saida while yet he was dismissing that multitude. And when he dismissed them, he had gone to the hill to pray. Now when it was evening and the boat was in the midst of the lake and he alone was on the land, and when he saw them tormented from fear of the waves because the wind was against them, he came unto them walking on the water and was wishing that he should pass them. When they saw him on the
so also Mt xiv 26 S C and Ephraim, for Barsalibi on Mt says:

(B.M. Add. 7184, fol. 91) 56 (sic) S (sic)  malahāzānā S (sic)
water and walking they supposed it was a devil, and when they all saw him they gave a cry. And in the same hour he spake with them, and said to them: "Be assured; it is I, be not afraid." And he went up unto them to the boat, and the wind ceased. And they were wondering among themselves, for they had not perceived from the bread, because their heart was blind. And when they crossed over they went up to the land of Gennesar. And when he went up from the boat, in that same hour that they perceived him they sent to all the district, and brought those that were ill, carrying them in beds. And wheresoever Jesus was entering, into cities or villages or farmsteads, in the streets they were laying the beds of the infirm, and they were beseeching him even if the skirt of his cloak they might touch; and all that were touching lived. And there were gathered together unto him Pharisees and scribes that came from Jerusalem, and they saw his disciples eating bread with unwashed hands. Because all the Jews and the Pharisees, except they wash their hands, do not eat bread, who hold the tradition of the elders; and from the street, except they baptize themselves, they eat not, and many things which they received they used to keep, and baptisms of cups and pots. And after these things the scribes and Pharisees asked him, and say to him "Wherefore do thy disciples not keep the commandment of our ancients? for they wash not their hands and eat bread." Jesus saith to them: "Well did Isaiah the prophet prophesy of you, as it is written that he had said 'This people with its lips honoureth me, but in its heart it is far from me; but in vain do they fear me, that teach a teaching of commandments of men.' Well do ye, in that ye leave the commandment of God that ye may set up your commandments. For Moses said 'Honour thy father and thy mother, and he that curseth his father and his mother

49 it was a devil] so also Mt xiv 26 SC and Ephraïm, as is clear from Barsalibi on Mt xiv 26, who says: "It was a false vision' (so syr.vg in both places for φάντασμα ἄστων). From Holy St Ephraim:—'For they supposed that it was a devil.'" Mösinger 135 has: 'ipsi autem opinabantur spectrum esse.' See Notes, vol. ii and from the street] so also syr.vg (= καὶ ἀπ’ ἀγορᾶς); 'and what has been bought from the street' Diatessaron xx 20; 'and what is from the street' aeth.vg
S


to the translation of Wellhausen in GGN 1895, p. 12

Cf. Lamy i 163

Ephr.
shall indeed die.' But ye say that if he shall say to his father and his S
mother ‘It is an offering what thou shalt be profited from me—’ and
ye suffer him not to honour his father or his mother! And ye reject
the word of God because of your commandments.

"And many things like these ye do." And he called all the
multitude and said to them: "Hear all of you and be persuaded!

There is nothing which being outside a man and entering into him
can defile him, but that which goeth forth from a man, that it is
defileth the man. He that hath ears to hear, let him hear."

And when he was entering the house from the multitude his
disciples had asked him about the similitude. But he said to them:

"So even ye are stubborn? Do ye not perceive at all, that not
anything that entereth the man defileth him? Because not the heart
doeth it enter but the belly, and it is thrown away and cleansed—
†even all meat.† But that which cometh forth from a man, that it is
defileth the man. For from the heart come forth the evil thoughts of
men; adultery, fornication, murder, theft, covetousness, ill-will, guile,
lasciviousness, an evil eye, blasphemy, pride, folly,—all of them evil,
—from within come forth and defile the man." And he arose and
went away to the border of Tyre; and when he entered a house he was
not wishing that any one should know of him, and he could not be
concealed. And when a woman whose daughter had an unclean spirit
heard, she came and fell down before him. The woman was a †widow†
from the border of Tyre of Phoenicia, and she was beseeching him that
he would cast out the spirit from her daughter. Jesus saith to her:

"Suffer first the sons to be satisfied. It is not well to take the
sons' bread and to cast it to the dogs." The woman saith to him:

"My Lord, even the dogs eat of the morsels that drop down from

15 can] for the rendering, cf Lk xiii 10, 11 19.] see Notes, vol. ii
26 a widow] S (sic), but the shortening of one stroke would give the word
for 'a Gentile' 28 Cf 'That thou mayest satisfy them from the
morsels that from the sons' table were falling' Ephr.Lamy i 163; 'the
table of the sons' is found also in E\(^1\) (cod. a), and in arm.vg
the sons' tables." He saith to her: "Because of this saying go; lo, the devil hath gone forth from thy daughter!" And when she went to her house she found her daughter, and the devil was gone forth from her and she was lying in the bed. And again [when] he went forth from the border of Tyre [and] Sidon he came to the lake of Galilee between the border of the Ten Cities. And they brought to him a certain inarticulate deaf-mute, and they were beseeching him that he would lay on him his hand. And he drew him from the multitude, and he put his fingers and spat in his ears and touched his tongue and looked up to heaven and groaned and said to him: "Be opened!" And in the same hour his ears were opened and the bond of his tongue was loosed and he had spoken easily. And he commanded them that to no one they should say it; and the more that he was commanding them, they the rather were preaching him. And all the more were they wondering and saying "Everything he doeth well, and the deaf-mutes he maketh that they hear and speak!" Now in those same days again, when there was a great multitude and they had not what they should eat, he called his disciples and said to them:

"I have compassion on this multitude, for lo, three days they have remained by me and there is not what they may eat, and if so be that I should dismiss them fasting to their houses they would be fainting on the way; and some of them from far have come." His disciples say to him: "Whence canst thou here satisfy them with bread in the desert?" And he asked them and saith to them: "How many pieces of bread have ye?" They say to him: "Seven." And he commanded the multitude that they should sit down to meat on the ground. And he took those seven pieces of bread and blessed and brake and gave to his disciples that they should set before them, and they set them before the multitude. And there were a few fishes; and upon them also having blessed, he said that they should set them before them. And they ate and were satisfied, and they took up the superabundance of the fragments seven panniers. The

33 Cf 'He spat' (it saith) 'on his fingers, and put it in the ears of that deaf-mute' Ephr.Lamy i 171: so also Diat xx1 3
Qoajaio 198

S

18] Cf Thos 25

23 S (sic) 25 only the final  is legible in S; is suggested by Mrs Lewis (Expositor, Aug. 1897, p. 114), but cf cod. Bobiensis (k) and arm.vg aeth.vg
folk that ate were about four thousand; and he dismissed them. *S*

And he went up *and* sat in the boat with his disciples, and they came to the hill of Magadan. And the Pharisees came forth and began beseeching him and asking him for a sign from heaven, tempting him. He was excited in spirit and said: "Why doth this generation seek a sign? Amen, I say to you that a sign shall not be given to this generation." And he left them again and sat in the boat, and went to the other side of the lake. And they forgot to take with them *any* bread, for not one loaf was there with them in the boat.

And he commanded them and said to them: "Beware of the leaven of the Pharisees and of the leaven of Herod." And they were thinking one with another and saying "There is no bread." Now Jesus knew and said to them: "Why think ye that ye have no bread? Not until now do ye know nor understand? Until now is your heart blinded, and eyes have ye and see not, and ears have ye and hear not? And do ye not recollect those five pieces of bread that five thousand ate of, and how many baskets of fragments full [took ye up?]" They say to him: "Twelve." He saith to them: "And when *there were* seven for four thousand how many panniers of fragments took ye up?" They say [to him]: "Seven." He saith to them: "Not until now do ye understand?"

And he came to Beth Saida; and they brought to him a blind man, and they were beseeching him that he would touch him. And he took hold† of the hand of the blind man and brought him forth out of the village, and he spat in his eyes and laid his hand and asked him and saith to him: "What †wilt †thou see?" [And he saith:] "I have [seen] men as trees walking." And again he laid his hand on his eyes, [and he saw] and was restored and was seeing everything

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18] *Cf Thos*59: 'For our Lord said to those multitudes that were coming unto him Ears have ye and hear not, and eyes have ye and see not?' 23 wilt thou see] see Notes, vol. ii 25 [and he saw] It would be equally possible to supply 'of the blind man' *instead of* 'and he saw', but the latter is read in the O. Latin (k), the Armenian and the Ethiopic
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة. من الواضح أن الصورة غير واضحة أو غير قابلة للقراءة بشكل طبيعي.
clearly. And he sent him to his house and said to him “Not even S into the village shalt thou enter.”

And Jesus went forth, and his disciples, to the villages of Caesarea of Philip, and he was asking his disciples in the way, and saith to them “What say folk of me that I am?” They say to him “There are that say ‘It is John the Baptist,’ and others say ‘Elijah,’ and others ‘One of the prophets.’” He saith to them: “And ye, what say ye that I am?” Kepha saith to him: “Thou art the Messiah.” And he rebuked them, that to no man should they say it of him. And he had begun to teach them, saying “The Son of Man is about to suffer much, and be rejected by the elders and by the chief priests and by the scribes, and they will kill him, and the third day he will rise and openly speak the word.” Now Simon Kepha, as if pitying him said to him “Be it far from thee!” And when he had turned himself he looked on his disciples, and rebuked Kepha and said: “Get thee behind me, Satan, for that thou dost not give thought to the things of God, but of men.”

And he called the multitude with his disciples and said to them:

“He that willeth to come after me, let him deny himself and take up his cross and come. For every one that willeth to save his life shall lose it, and every one that shall lose his life because of my gospel shall save it. For what shall a man be profited, if so be that he should inherit the whole world and lack his life? And what shall a man give in exchange for his life? For every one that shall be ashamed of me and of my words among the sons of this adulterous and sinful generation, the son of a man also shall be ashamed of him what time he cometh in the glory of his Father, and the holy angels.” He had said to them: “Amen, I say to you that there are here some of these that stand by, that shall not taste death until they see the kingdom of God that cometh in power.” And after six days Jesus took Kepha and James and John and brought them up to a high hii

31, 32 will rise and openly speak the word] ‘will rise and say a saying openly’ Diat xxiii 42 (sic): cf resurgere et cum fiducia sermonem loqui k 32 as if pitying him] ‘as if suffering for him’ Diat xxiii 42 (thus reading ἅ̣̇ς̣̇ς for ἁ̣̇ς) 38 the son of a man] see on Mt xii 40, Lk xxii 48 1 that stand by] or, ‘that exist in this world’ (cf 1 Cor iii 22 syr.vg): ‘that now stand here with me’ Eschatologia 201
لا يمكنني قراءة النص العربي المطبوع في الصورة. النص يبدو كأنه مكتوب بالخط العربي، ولكن النص غير أوضح بسبب الجودة المحدودة للصورة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فسأكون سعيدًا بالمساعدة.
alone, and he was transfigured before them, and he became gleaming and his clothing became whitened as the snow; and there appeared to them Moses and Elijah speaking with him. Kepha answered and said to Jesus: “Rabbi, it was well that we should be here; and we will make three dwellings, for thee one and for Moses one and for Elijah one.” And he knew not what he was saying, because fear had fallen upon him. And a cloud was overshadowing him, and a voice came from the cloud: “This is my son beloved; hear ye him!” And suddenly again when his disciples saw, no one appeared to them save Jesus alone. While they were coming down from the hill he was commanding them, that to no one they should say aught that they had seen, save what time the Son of Man hath risen from among the dead. And the word they took hold of as with themselves they were meditating and saying “What is then this word that he saith ‘What time he hath risen from among the dead’?”

And they were asking him, and saying “The scribes say that Elijah cometh first.” He answered and said to them: “Elijah cometh first that he may restore everything. And how is it written of the Son of Man? is it not that he should suffer much and be crucified? But I say to you that Elijah hath come, and they did with him all that they would, as it is written of him.” When he came unto his disciples they saw by them a great multitude and scribes seeking a dispute with them. And in the same hour when they saw him they were amazed, and ran and greeted him. And he was asking them “What seek ye with them?” And one out of the multitude answered and said: “Teacher, I have brought unto thee my son, who hath a spirit, and wheresoever it overtaketh him it casteth [him] down and he foameth and gnasheth his teeth and pineth away; and I said to thy disciples that they should cast it out, and they could not.” Jesus answered and said to them: “Ah faithless generation! until when shall I be with you and endure you? Bring me thy son.” And he brought him unto him, and when he saw him the spirit cast him

10 as] or, ‘though’ 15 ran and greeted] of Diat. xxiv 26: ‘and the folk when they saw Jesus were amazed (leg. حاروا) and in the midst of their joy ran and greeted him.’ This seems to imply a conflation of the readings προσχαίροντες and προστρέχοντες
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
down in the same hour, and he fell on the earth and wallowed foaming. And Jesus had asked his father "How long a time was it, lo, since so he was?" He saith to him: "Lo, from his boyhood, and often in the fire it hath cast him and in the water that it might destroy him; but as much as thou canst, my Lord, help me and have compassion upon me!" Jesus saith to him: "If thou believest, everything can come to pass to thee." And in the same hour the father of the lad cried out and said: "I believe, my Lord; help my lack!" When Jesus saw that some were running that were coming near, he rebuked that spirit and said to it: "Thee I command, deaf spirit that speakest not, go forth from him and no more enter into him." And he cried out and convulsed him much and went forth from him, and he became as one dead; and many supposed that he had died. But Jesus took him by his hand and raised him up and delivered him to his father. And when he entered the house his disciples asked him between themselves and him "Wherefore cannot we cast it out?" He saith to them: "This kind by nothing goeth forth save by fasting and by prayer."

And when they went forth from thence they were journeying through Galilee, and he was not willing that any one should be aware of him. And he was teaching his disciples and saying to them "The Son of Man is delivered into the hands of men, and they will kill him; and what time they have killed him, on the third day he will rise." And they were not recognising aught that he said to them and were afraid to ask him. And he came to Kapharnahum, and when he entered his house he was asking them "What were ye speaking one with another in the way?" And they were silent, for these men were thinking who should be greatest. And he sat and called his Twelve, and said to them: "He that willeth to be first shall be last of every one and servant of every one." And he had

23, 24] Cf A 20 'To him whose son was infirm he said: Believe, and thy son will live. 24'He saith to him: I believe, my Lord; help my little faith! And by his faith his boy was made whole.' Cf also 'He saith to the man: "He that believeth—all things are possible to him;" and he saith to them (the disciples): "Because of your little faith."' E 25 'I say to thee, unclean spirit, deaf and dumb, go out and depart from him, and enter no more into him.' E.
S

rather lengthened out in ver. 45
taken a certain lad and made him stand among them, and he looked at him and said to them "Every one that shall receive as it were this lad in my name, me it is he receiveth [†] not me he receiveth, but him that sent me." John answered and said to him: "Rabban, we saw one casting out devils in thy name, and we forbad him on the ground that he cometh not after us." But he saith to them: "Forbid him not, for there is no one that doeth aught in my name and can say against me what is evil; for he that is not against us is with us. For every one that shall give you to drink a cup of water in the name that ye are the Messiah's—amen, I say to you that he hath not lost his reward. And every one that shall offend one of these little ones that believe in me, it were profitable for him if an ass's millstone were to be laid about his neck and he were sunk in the sea, And if thy hand therefore offend thee, cut it off from thee; for it is profitable for thee that having one hand thou shouldest enter life, and not having two hands go to the fire that is not quenched. And if thy foot offend thee, cut it off and throw it from thee; for it is profitable for thee that being halt thou shouldest enter life, and not having two feet go to Gehenna. If thine eye offend thee pluck it out from thee; for it is profitable for thee that having one eye thou shouldest enter the kingdom of God, and not having two eyes go to Gehenna, where neither their worm dieth nor is their fire quenched. For every one with fire shall be salted. Excellent is salt; but if the salt be not right, wherewith shall one season it? Have for yourselves salt, and be at peace one with another." And he arose from thence, and came to the border of Judaea to the other side of the Jordan, and there went again unto him a multitude, and as he was accustomed he was healing and teaching them. And they were asking him, tempting him, if it be lawful for a man that he should leave his wife? And he answered and said to them: "Moses—what hath he commanded you?" They say to him: "Moses permitted us that we should write a bill of remission and give it her and dismiss her." Jesus answered and said to them: "Moses because
S (sic); pr. Adv A


S (sic); pr. Adv A

19—23, 25 appear in A 392 thus:

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\[\]
of the hardness of your heart permitted you this commandment, but S
from the beginning male and female God made them. Therefore
shall a man leave his father and his mother, and the two of them
shall become one flesh. Then they have become not two, but are
one flesh; that which God therefore hath coupled let not man
separate." When he entered the house again his disciples asked
him about this. He saith to them: "That woman which leaveth
her husband and becometh the wife of another doth indeed commit
adultery, and that man which leaveth his wife and taketh another
dothing again commit adultery."

And they brought near to him children, that he should lay his
hand upon them; and his disciples rebuked those that were bringing
them near. When Jesus saw, it displeased him, and he rebuked
them and said to them: "Suffer the children to come unto me, and
forbid them not; for they that are such as these, theirs is the
kingdom of God. Amen, I say to you Every one that shall not
receive the kingdom of God as a child shall not enter it." And he
called them and laid his hands upon them and was blessing them.

While journeying in the way, a certain one ran and fell on his
knees and said to him: "Good teacher, what shall I do that I may
inherit life eternal?" Jesus saith to him: "Why callest thou me A
Good? There is none good save one,—God. Now the commandments
thou knowest, 'Thou shalt not kill,' 'Thou shalt not commit adultery,' 'A
'Thou shalt not thief,' 'Thou shalt not bear false witness,' 'Honour
thy father and thy mother.'" He answered and said to him:
"Teacher, these—I have done them, lo, from when I was a child."

[And Jesus] looked on him lovingly and said to him: "One thing is

18 Jesus] Our Lord A 21 And Jesus looked] S\textsuperscript{vid} (sic); Then did
Jesus look A lovingly] S (sic) A E\textsuperscript{171,172,178} 19—23, 25 appear in
A\textsuperscript{392} thus:—\textsuperscript{Mk x 19\textsuperscript{6}, 19} Thou shalt not commit adultery and Thou shalt not
thieve and Honour thy father and thy mother \textsuperscript{Mt xix 19} and Love thy neighbour
as thyself. \textsuperscript{Mk x 20\textsuperscript{6}} These—I have done them, lo, from when I was a child, \textsuperscript{Mt xix 20\textsuperscript{6}} but what do I lack? \textsuperscript{Mk x 21} Then Jesus
looked upon him lovingly and said to him: One thing is lacking to thee;

B. S. G. 27
lacking to thee; go, sell everything that thou hast and give to the poor, and thou shalt have treasure in heaven, and take up thy cross and come after me.” And it pained him at this word and he went away grieved, because he had much wealth. And Jesus looked upon his disciples and said: “How difficult for them which trust in their wealth to enter the kingdom of God!” And his disciples were wondering at his words. Again Jesus answered and said to them: “My sons, how difficult for them which trust in their wealth to enter the kingdom of God!” For it is easier for a camel to enter through the eye of a needle than a rich man into the kingdom of heaven.”

Now they were the more wondering in themselves saying: “Who then can live?” Jesus looked upon them, and said to them: “This with men is not possible save from God; but with God everything is possible.” Kepha saith to him: “Lo, we have left everything, and have come after thee.” Jesus answered and said: “Amen, I say to you Every man that shall leave house or brothers or sisters or mother or father or sons or fields for my sake and for my gospel’s—but he shall receive an hundredfold in this time, houses and brothers and sisters and mother and sons and fields, with persecution, and in the world to come he shall inherit life eternal. For there are many first that shall be last, and last that shall be first.”

\textsuperscript{Mt \textsuperscript{xi} 21} if thou dost wish to become a perfect man, \textsuperscript{Mt \textsuperscript{xx} 21} go, sell everything that thou hast and give to the poor, \textsuperscript{Mt \textsuperscript{xxi} \textsuperscript{31}} and take up thy Cross and come after me. \textit{And that man, when he heard}, \textsuperscript{Mt \textsuperscript{xxii} 22} it grieved him much and he went to his house sorry, \textsuperscript{Mt \textsuperscript{xxix} 20} because he was rich in wealth exceedingly. \textit{And Jesus said} \textsuperscript{Mt \textsuperscript{xxii} 23} See, how difficult for them which trust in their wealth to enter the kingdom of heaven! \textit{And again he said} \textsuperscript{Mt \textsuperscript{xxv} 25} Easier peradventure for a she-camel to enter through the eye of a needle than a rich man into the kingdom of God.

\textit{(A\textsuperscript{b} omits ‘peradventure’ and reads ‘camel’ instead of ‘she-camel’: the word translated ‘peradventure’ is literally ‘quickly,’ i.e. τάξα)}
The word is probably meant for אָלַל or אָלָל (i.e. ἀλάς), since the abs. sing. in S is elsewhere always spelt אָלַל, not אָלֲלָא, with the somewhat doubtful exception of Lk vii 20.
And while they were going up in the way to Jerusalem, and Jesus himself was going before them, they that were with him were wondering, being afraid. And he took his Twelve and had begun to say to them that which was about to befall him, saying "Lo, we go up to Jerusalem, and the Son of Man is to be delivered up to the chief priests and to the scribes, and they will condemn him to death, and will deliver him up to the peoples, and they will make sport of him and scourge him and spit in his face and kill him, and on the third day he will rise."

And there drew near unto him James and John the sons of Zebedee, and they say to him: "Rabbi, we would that all that we shall ask thee thou wilt do for us." He saith to them: "What would ye that I should do for you?" They say to him: "Give us to sit on thy right and on thy left in thy glory." Jesus answered and said to them: "Ye know not what ye are asking. Are ye able to drink the cup that I drink, or with the baptism are ye baptized?" They say to him: "We are able." Jesus saith to them: "That ye should drink the cup that I drink ye are able, and that ye should be baptized with the baptism wherewith I am baptized ye are able; but that ye should sit on my right or on my left, this is not mine to give, but for †others† it is made ready." And when the Ten heard, they began murmuring against James and against John.

And he called them and said to them: "Ye know that the chiefs of the peoples are their lords. Not so shall it be among you, but he that would with you be the great one shall be to you a servant, and he of you which would be first shall be the slave of every one; even as the Son of Man came not to be served but to serve, and to give his life to be a redemption for many."

36 He saith,...do for you?] 'He saith to them: I will do it for you'
40 but for others] The word corresponding to 'other' is never found elsewhere so spelt in S; it seems to be meant for the plural. The word for 'but' corresponds to δι, not αλλα
S, it seemed to me that in that situation 46
the situation had changed. Perhaps this was because 47
the situation was different 48 in other ways as well 49
from the situation that had prevailed previously. 50
In any case, I think it would have been most 51
reasonable for me to have spoken out 52
against such a practice. I believe that this 53
was the correct approach for me to take 54
in this situation. 55

2 _oocn] S (sic) _anflajf] _oocn  S (sic)
And he came to Jericho, and when he went forth from Jericho, he and his disciples and a great multitude, Timaeus Bar Timaeus the blind man was sitting by the way and begging. And when he heard that it was Jesus the Nazarene, he began to cry out and to say: "Son of David, have compassion on me!" And many rebuked him that he should be silent, and again he went on crying out: "Son of David, have compassion on me!" And Jesus stood and said that they should bring him near, and he called the blind man, and they say to him: "Fear not; stand up, he calleth thee." And he stood and took up his things, and came unto Jesus. Jesus answered and said to him: "What wouldest thou I should do for thee?" The blind man saith to him: "Rabbūli, that I may see." He saith to him: "Go, thy faith hath saved thee alive." And in the same hour his eyes were opened, and he was coming after him in the way. And when they drew near to Jerusalem, to Beth Phagge to Beth Ania by the Mount of Olives, he sent two of his disciples and saith: "Go to that village over against you, and in the same hour what time ye are entering it ye will find a colt tied that no human being hath ridden upon; loose and bring it. And if anyone say to you aught, say to him that for its Lord it is required, and immediately he will send it here." And they went and they found the colt tied at the door of the court in the street. And while loosing it some of the folk standing there say: "What are ye doing and loosing the colt?" And those disciples said to them as Jesus said to them, and they brought the colt unto Jesus and they cast on it their cloaks and he rode upon it, and many were spreading their cloaks in the way. And they that were going before him and that were coming after him were crying out, and saying: "Osanna! Blessed is he that cometh in the name of the Lord; blessed is the kingdom that cometh, the kingdom of our father David! Peace in the highest!" And they entered Jerusalem; and he entered the Temple and saw everything, but when it was evening he had gone forth to Beth Ania with the Twelve.

46 Timaeus Bar Timaeus] or, 'Timaeus the son of Timaeus'; in E\[sup]1\[sub]8\] one ms has 'Bartimaeus, the son of Timaeus,' and the other has 'Timaeus, the son of Bartimaeus' 50 took up] 'cast away' E\[sup]1\[sub]8\] 51 Rabbūli] of Joh xx 16 1 to Beth Ania] or, 'belonging to Beth Ania' 3 its Lord (or, 'its master')] S (sic): see Journ. of Theol. Stud. i 569 ff.
\( S \) adds \( \text{sic} \), but there is no room for it.

This word is not visible in the photograph.

\( S \) (sic)
And the next day, when he went forth from Beth Ania, he hungered. And he saw a fig-tree from afar having on it leaves, and he came unto it, if haply he might find on it something, and he came and found not anything save leaves; it had not been the time of figs. He answered and said to it: “Henceforth and for ever no one of thy fruits shall eat!” And his disciples had heard. And when he came to Jerusalem and had entered the Temple of God, he began to put forth them that buy and sell in the Temple and the tables of the moneychangers and the tables of them that sell doves; and he was not suffering any one to cause vessels to pass through within the Temple, and he was teaching and saying: “Is it not so written ‘My House a House of Prayer is called for all the peoples,’ but ye have made it a den of thieves.” And the chief priests and scribes had heard, and they were seeking how they might destroy him; for they were afraid of him, for all the people were astonished at his teaching. And what time it had become evening he had gone forth out of the city; and when they were crossing over in the morning they saw that fig-tree withered from its root, and when Kepha remembered he said to him: “Rabbi, that fig-tree which thou cursedst hath withered!” Jesus answered and said to them: “If there be in you faith +in+ God, amen, I say to you that if ye shall say to this hill ‘Be taken up and fall into the sea,’—and if he shall not doubt in his mind but shall believe that that which he hath said cometh to pass will come to pass,—therefore I say to you Everything that ye pray for and believe that ye will receive, it shall be to you. And what time ye stand and pray, be forgiving that which ye have against any, that your Father also in heaven may forgive you your sins.”

And they had come again to Jerusalem and he was walking in the Temple, and there came unto him the chief priests and scribes and elders and they say to him: “By what authority doest thou these things? and who gave thee this authority?” Jesus answered and said to them: “I also will ask you one word that ye shall say
to me, and I will say to you by what authority I do these things; S
the baptism of John, from heaven is it or from men?—say to me.”

And they considered and said “If we say ‘From heaven,’ he will
say to us ‘How is it ye did not believe in him?’ And if we say
that it is from men—” they were afraid of the people, for all of
them were holding to John, because he was a prophet. They say
to him: “We do not know.” Jesus answered and said to them:

Neither do I say to you by what authority I do these things.” And
he had begun to speak in similitudes: “A man planted a vineyard
and surrounded it with a hedge and digged in it a wine-press and
built in it a tower and let it out to husbandmen and departed. And
he sent in the time of fruits unto the husbandmen his slave, that
they might send him of the fruits of his vineyard. And they took
hold of him and beat him and sent him away empty. And again he
sent unto them another slave, and him also they killed, and many
others—some of them they beat and some of them they killed. One
beloved son had he; he sent him unto them, and said: ‘Perhaps
they will have reverence for my son.’ But those husbandmen said
in themselves ‘This is his son, his heir; come, let us kill him, and
the inheritance will be ours.’ And they took hold and killed him
and put him forth out of the vineyard. What time the lord of the
vineyard cometh, what will he do? He will destroy the husbandmen
and will give the vineyard to others. And not even this Scripture
have ye read ‘The stone that the builders rejected, it hath become
the head of the corner; from the Lord this came to pass, and a
wonder it is in our eyes.’” And they were seeking to take hold
of him, and they were afraid of the people, for they had perceived
that against them he said this similitude; and they left him and
went away. And they sent unto him folk from the Pharisees and
from the Herodians that they might take hold of him with a word.
And they began to say to him with guile: “Teacher, we know that
thou art true and carest not for any one, for thou hast no respect
of persons for any one, but the way of God in truth thou teachest—
S

23 [sic]  S (sic)  [sic]  S (sic)  [sic]  S (sic)  24 [sic]  S (sic)

25 [sic]  S (sic)  ...  [sic]  S (sic)  [sic]  S (sic)

29 [sic]  S (sic)  [sic]  [sic]  S (sic)  S
d, but of lat
t
is it lawful to give money for heads to Caesar, or shall we not give?" 

And he, he had known their guile and saith to them: "Why tempt ye me? Bring me a denar that I may see it." And they brought it to him. He saith to them: "Whose is this image, and the inscription?" They say to him: "Caesar's." Jesus answered and said to them: "Give what is Caesar's to Caesar, and God's to God." And they had been astonished at him.

And there came unto him Sadducees, they that were saying that there is no resurrection, and they were asking him and saying:

"Teacher, Moses wrote for us that what time a man's brother hath died, and he hath a wife and hath not left • • • he shall take [his brother's wife] that he may raise up seed to his brother. Seven brothers there were, and the first took a wife and died and left no • • • • • • • and she became wife of the seven of them, and they left no seed; last of all died that woman also. In the resurrection, therefore, what time they have risen, whose of them shall the woman be? For lo, the seven of them took her." Jesus answered and said to them: "Because of this it is ye err—that ye know not the Scriptures nor the power of God. For what time they have risen from among the dead they will not take women, nor do women become wives of men, but as the angels in heaven are they. Now concerning the dead that they rise, have ye not read [in the book of Moses how] God said [from the Bush] 'I [am] the God of Abraham and the God of Isaac and the God of Jacob'? And lo, the God not of the dead, but of the living. But ye, much do ye err." And when one of the scribes heard that well he returned answer to those that were seeking a dispute with him, he asked him: "Which is the first commandment?" Jesus answered and said: "First of all of them is 'Hear, O Israel, • the LORD our God is one,' and 'Thou shalt love the LORD thy God from all thy

29 Israel • the LORD] The unread space in S between these words is probably blank, so that nothing is lost. E 154,169 has twice over 'Hear, O Israel, the Lord thy God is one Lord,' but out of this context.
S to the extent of making its position clear. The problem is that the

syr.vg has ἁνασά ἰερον ἀντεσθείσθαι, for which cf. Ephr.A'is xlvii 36

See Introd. vol. ii
heart and from all thy soul and from all thy understanding and from $S$
all thy power.' This is the first commandment. And a second that
is like to it is 'Thou shalt be loving to thy neighbour as thyself.'
Another commandment greater than these there is not." That scribe
saith to him: "Rabbi, well in truth hast thou said that God is one
and there is no other apart from him; that a man should love
him from all his heart and from all his soul and from all his power
and that he should love his neighbour as himself is better than all
burnt-offerings and sacrifices." Jesus, when he saw that well he
returned answer, answered and said to him: "Thou art not far from
the kingdom of God." And no one †again dared ask him.

Saith Jesus while teaching in the Temple: "How say the scribes
that the Messiah is the son of David? And David himself hath said
in the Holy Spirit 'The LORD said to my Lord, Sit on my right
hand, until I set thine enemies under thy feet.' And if David call
him 'our Lord,' how was he his son?' And all the multitude gladly
was hearing him. And he was saying while teaching: "Keep your-
selves from the scribes that wish to walk in porches, and love
greeting in the streets and the chief seats in the synagogues and
the chief entertainments at suppers, and eat up the houses of widows
in the pretext that they are lengthening their prayers—and they
themselves shall receive the more judgement."

And when Jesus was standing over against the treasury he was
seeing the many that were casting in money into the treasury, and
many of the rich that were casting in much. And a certain poor
widow came and cast in two mites, which are a quarter. Jesus
called his disciples and said to them: "Yea, I say to you that this
poor widow hath cast in more than any one into the treasury; for
every one of that which was abundant to him hath cast in, but this

34 And no one †again] And no one and again $S$ (sic) 42 two mites,
which are a quarter] syr.vg has 'two pounds, which are a farthing,' for which
cf Ephr.Nis xli 36 'The pound and the farthing of the widow He increased'
(see Introd. vol. ii). The word translated 'pound' is that used in Lk xix 13 ff.
S

Cf A 415 (for the rest of this quotation, see on Mt x 20, Lk xxi 12—17)

15] S (sic)
woman everything that she was possessing cast in.” And when Jesus S was going forth from the Temple one of his disciples saith to him:

“Rabbi, lo, see the stones and the great building!” Jesus saith to him: “See this building—there will not be left here a stone on a stone that will not be thrown down.”

And when he sat on the Mount of Olives over against the Temple, Kepha and James and John and Andrew themselves alone asked him: “Say to us when these things shall be, and what the sign with which these things are accomplished?” Jesus saith to them: “See lest any lead you astray. For many will come in my name, and will say ‘I am he,’ and many will they lead astray. Now what time ye have heard of battles and tales of battles, be not afraid; for that is about to be, but not as yet is the last. For people will rise against people and kingdom against kingdom, and there will be earthquakes in various places; famines and tumults are the beginning of travail. And they will deliver you up to the peoples and to the Synagogues, and before kings ye shall stand and ye shall be scourged before governors for my sake, for a witness to them and to all the peoples; for firstly this gospel shall be preached. Now what time they bring you up that they may deliver you over, do not give thought to what ye shall say, but that which is given to you in that hour—that speak ye; for not ye are speaking but a holy Spirit. For the brother will deliver up his brother to death and the father his son, and the sons will rise up against the fathers and will put them to death, and every man will be hating you for my name’s sake. Every one that shall endure unto the last, he shall live. What time ye have seen the sign of abomination of desolation standing where it is not necessary—he that readeth, let him understand—then they that are in Judaea let them flee to the hill-country, and he that is on the roof let him not go down to the house nor enter that he may take away aught from his house, and he that is in the field let him not turn behind that he may take away his clothing.

11 do not give thought.....say] Cf ‘do not cogitate before the time what ye shall speak’ A 415 (for the rest of this quotation, see on Mt x 20, Lk xxi 12—17) a holy Spirit] cf Lk ii 25, 26, Jn xx 22

B. S. G.
S

18. As long as the hymns were sung, we continued to sing.
17. But when the hymns were sung, we remained silent.
19. Then we were silent, and we remained silent.
20. So we remained silent.
22. And we remained silent.

22. And we remained silent.
23. And we remained silent.
24. And we remained silent.
25. And we remained silent.
26. And we remained silent.
27. And we remained silent.
28. And we remained silent.
29. And we remained silent.
30. And we remained silent.
31. And we remained silent.
32. And we remained silent.
33. And we remained silent.
34. And we remained silent.
35. And we remained silent.

25 (sic) 28 (sic) 28 (sic): cf Mt xxiv 32, and see Appendix 111
Now woe to them with child, and to them that are giving suck in those days! But pray that it may not be in the winter. For there will be distress in those days, the like of which hath not been from the day that God created the world even unto to-day, neither again shall be. And if those days had not been short no flesh would live, but because of the chosen ones whom he hath chosen the days are short. And then if any one shall say to you 'Lo, here is the Messiah,' 'Lo, there,'—do not believe him; because there will arise lying Messiahs and prophets of untruth and they will give signs and wonders, so that if possible they will lead astray even the chosen ones. Now yourselves, see,—lo, I beforehand have said to you everything. But in those same days after that distress the sun will be darkened and the moon her light will not shew, and the stars will fall from heaven and the powers of heaven will tremble, and then they will see the Son of Man coming on the clouds with great power and with glory. And then he will send his angels and will gather together his chosen ones from the four winds, from the uttermost part of the earth unto the uttermost part of the heaven. Now from the fig-tree learn a parable, that what time its branches have become tender and its leaves are put forth ye know that the summer is near; so ye also, what time ye have seen these things that are coming to pass, know ye that it hath drawn nigh to the door. Amen, I say to you that this generation will not pass away until all these things be. Heaven and earth will pass away, and my words will not pass away. Now of that day and of that hour no one knoweth, not even the angels in heaven nor the Son, but the Father. Now be ye watchful and praying, for ye know not the time. For just as a man that departed and left his house and gave to his slaves his property, to each man his work, and commanded the doorkeeper that he should be watchful—be ye therefore watchful, for ye know not when the master of the

And if those days....short] 'And except God (one MS om.) had shortened those days' E215. Thus S is harmonised to Mt xxiv 22 against E 28 what time....put forth] Cf 'when the branches become tender, and the leaf springs forth and buds' E186,187 33] so also E216
Coming almost over the end of the book, the author is almost ready to conclude the narrative.
house cometh, not if it be in the evening-time, nor if in the mid-night, nor if in the twilight, nor if in the dawn,—and shall he come suddenly and find you sleeping? And that which to you I say, to all of you I say—be ye watchful!"

xiv 1 Two days before it was the Unleavened Bread of Pasek the chief priests and scribes were seeking how with guile they should take hold of him and kill him, for they were saying "Not on the Feast, that there be not an uproar of the people." And when he was in Beth Ania in the house of Simon the leper, while sitting at meat, there came a certain woman carrying a vase of perfume, nard of good pistic, the price of which was great, and she brake it and poured it on his head. And there were some whom it displeased in their soul and they say "Wherefore is this [waste]? For it could have been sold for three hundred denars and be given to the poor." And they were murmuring among themselves against her.

Now Jesus said to them: "Suffer her; why injure ye her? for a fair deed hath she done unto me. For at all times the poor are by you, and whenever ye will ye can do for them; but I, at all times I am not by you. For this which she hath done, as if for my burial, lo, she hath done it and beforehand hath perfumed my bodily frame. Amen, I say to you Wherever my gospel shall be announced, in all the world there will be for her the memory of this which she hath done."

And Judas Scariot, one of the Twelve, went unto the chief priests so that he might deliver him up. And they, when they heard, rejoiced and promised that they would give him silver; and he was seeking an opportunity so that he might deliver him up. On the first day of the Unleavened Bread, when the Passover was slaughtered

5 among themselves] S: so I read the photograph 12 slaughtered] S (sic): cf Lk xxii 7
his disciples said to him: "Where wilt thou that we go and S
13 make ready that thou eat the Passover?" And he sent two of his
disciples, and said to them: "Go to the town; lo, there will meet
you a certain man carrying a vessel of water. Go after him to
wherever he entereth, and say to the master of the house: [Our]
Rabbi saith, 'My time hath arrived; where is my guest-chamber
where I may eat the Passover with my disciples?" And lo, he
will shew you a certain large upper-room furnished and made ready;
there prepare for us. His disciples went as [he said] to them and
came to the town and found as he said to them; and they made
ready the Passover. And when it was evening he came with his
Twelve, and while they were sitting at meat and eating Jesus said
to them: "Amen, amen, I say to you One of you that eateth with
me, he will betray me." Now they began to be grieved and were
saying to him each one of them "Is it I?" But he said to them:
"One of the Twelve, that hath put forth his hand with me in the
bowl. And the Son of Man goeth as is written of him, but woe to
that man by whose hand the Son of Man is betrayed; it were
profitable for him if he had not been born!"

And while they were eating bread he blessed, and brake and
gave to his disciples, and said to them: "Take, this is my body."
And he took a cup and blessed, and gave to them and they drank
from it. And he said to them: "This is my blood of the new
covenant, that for many is shed. Amen, I say to you that no
more shall I drink of the offspring of the vine, until that day in
which I shall drink it with you newly in the kingdom of God." And
they had glorified God and went out to the Mount of Olives. Jesus
saith to them "All of you will be offended in me, for it is written
'I will smite the shepherd and the lambs will be scattered.' And
what time I have arisen, I go before you to Galilee." Klepha
answered and said to him: "If all of them shall be offended, I not."

19 to be grieved] lit. 'that it should grieve them' 24 of the...
covenant] S (sic); om. 'of' S (Mt) and S (Lk); cf Lk xxii 20 25 off-
spring] so also E 2nd: see on Lk xxii 18
Jesus saith to him: “Amen, amen, I say to thee Thou to-day in S
this night, before ever the cock crow twice, three times thou wilt
deny me.” And Simon all the more said “If it shall be for me
that I should die with thee, I will not deny thee.” And so all of
them also said. And they came to the place which is called
Gedsemane, and he said to his disciples: “Sit here, while I pray.”
And he took Kepha and James and John, and he began to be
gloomy and to be in trouble. And he said to them: “It doth
grieve my soul even unto death.” And he departed a little, and he fell
on his face on the earth and was praying if it could be that the hour
should pass from him. And he said: “My Father, everything is in
thy power; cause this cup to pass from me—but not my will, mine,
be done, but thine!” And he came and found them sleeping, and
he said to Kepha: “Simon, thou hast slept; hast thou not been
able one hour to watch? Watch and pray that ye enter not into
temptation; the spirit is willing, but the body is infirm.” And he
went again and prayed, and the same word he said. And he came
and found them again asleep, for their eyes were laden with sleep,
and they knew not what they should say to him. And he came for
the third time and said to them: “Sleep and take your ease; the
hour hath come, the end hath arrived—Lo, betrayed is the Son of
Man into the hands of the sinners! Arise, let us go; Lo, he that
betrayeth me hath drawn near.” And while yet he was speaking
Judas, one of the Twelve, came, and with him a great multitude
carrying scimitars and staves from the chief priests and scribes and
elders. And he gave them a sign, he which was betraying him, in
that he said to them: “He which I kiss, he it is; take hold of him
warily and carry him along.” And immediately he came unto him
and said to him: “Rabbi!” and kissed him. And they laid hands
upon him, and took hold of him. And one of those standing
by drew a sword and smote the chief priest’s slave and took off
his ear. Jesus answered and said to them: “As against a robber
have ye come forth with swords and with staves that ye might
take hold of me! Daily with you am I in the Temple—while

36 My Father] ‘Father’ E229 38 willing] ‘willing and ready’ E251

B. S. G.
لا يمكنني قراءة النص العربي بشكل طبيعي من الصورة المقدمة. من فضلك قدم النص العربي بشكل طبيعي أو قم بتقديمه مرة أخرى.
teaching ye were not laying hold of me—but because the Scriptures should be accomplished." And all his disciples had left him and fled. And a certain youth was coming after him, and he was dressed in a cloth, and there went many folk and took hold of him; and he left the garment in their hands and fled from them naked. And they carried Jesus along unto the chief priests, and they were bringing with him all the chief priests and elders and scribes. And Kepha was coming from afar after him as far as the house of the chief priest, and was sitting by the guards and was warming himself. Now the chief priests and all the multitude were seeking against Jesus witness that they might kill him, and were not finding any; and many were witnessing against him lying witness, and their witness did not agree. Now some rose up against him and say "We ourselves have heard him that he said 'I will pull down the Temple made with hands, and in three days I will make another not made with hands.'" And not even so did their witness agree. And the chief priest rose in the midst and asked Jesus, and said to him: "Dost thou offer no answer? What are these bearing witness against thee?" Now he himself was silent, and not any answer did he return. And again the chief priest asked him the second time and said to him: "Art thou the Messiah, the Son of the Blessed?" Jesus answered and said to him: "I am he, and henceforth ye will see the Son of Man sitting on the right hand of Power and coming on the clouds of heaven." And the chief priest then rent his clothing and said: "Why henceforth is there required for you our witnesses? For lo, all of you have heard his blasphemy. What seemeth it to you?" And all of them were judging him guilty of death. And some of them began to spit at him and to buffet him, and say: "Prophesy to us now." And the guards were smiting him

62, 63] see on Mt xxvi 64 63 our witnesses] Som (sic)
S

70 S (sic): cf Mt xxvi 69
71 Down to

7 A (sic): corresponds to ἀναβαστάν, as in Mt xxvii 46
on his cheeks. And when Kepha [was] in the court of the chief priest a certain maid of the chief priest saw him warming himself, and she saith to him: "And thou also wast with Jesus the Nazarene." But he denied and said: "I know him not, and I am not acquainted with what thou sayest." And he went forth to the outer court and again the maid saw him, and she began to say to those standing by: "And this one also is of them." But he again denied. And again after a little those standing by said to Kepha: "Truly thou art of them, because thou art a Galilaean." And he was asseverating and sware "I know him not," this man that ye say." And he was asseverating and sware "I know him not," this man that ye say.

And the cock crew the second time, and Kepha recollected the word that Jesus had said to him ["Before] ever the cock crow twice, three times thou wilt deny me." And he had begun to weep.

And in the morning the chief priests and elders and scribes and all the people took counsel, and they bound Jesus and carried him along and delivered him up to Pilate. And Pilate asked him: "Art thou the king of the Jews?" He answered and said to him: "Thou hast said it." And the chief priests were accusing him much, and he no answer was giving them. And again Pilate saith to him: "Dost thou return them no answer? Seest thou not how many are bearing witness against thee?" [Now Jesus] gave not any answer, [so that] Pilate was [wondering.]

[Now at every Feast] he was releasing to them one prisoner, whichever they [were] asking [of him]; and there was imprisoned a man, an evil-doer called Bar Abba, and he had been a man that did evil deeds and committed murders. And the people exclaimed and began to ask that he should do something for them. Pilate answered
For the restoration, cf especially arm\textsuperscript{loc}.

S\textsuperscript{ed} (noa celpa):

\begin{verbatim}
11 [sic] S (sic)
\end{verbatim}
and said to them: "Do ye wish that I release to you the king of the Jews?" For Pilate knew that from envy they delivered him up. And the chief priests persuaded the people that for Bar Abba they should ask, that he should release him to them. Pilate answered again and said to them: "What therefore do ye wish [that I do to the king of the Jews?]" And they again were crying out: "Crucify him!" Now Pilate said [to them: "Why? For what evil hath been done by him?"] And they the more were crying out: "Crucify him!" Now Pilate was wishing to do the will of the multitude, and he released to them Bar Abba and delivered up to them Jesus when scourged, that he might be crucified. And the soldiers carried him along within the court, which is the Praetorium, and called all the cohort; and they clothed him in purple and plaited a crown of thorns and set it for him and began to greet him, saying: "Hail, king of the Jews!" And they were smiting him upon his head with a reed and were spitting in his face, and they fell on their knees and were worshiping him. And when they had mocked they stripped him of his purple and clothed him in his own garments, and brought him forth that they might crucify him. And they compelled Simon, a Cyrenian, who was coming from the field, the father of Alexander and of Rufus, that he should take up his cross. And they brought him to the place called Gugaltha, which is interpreted 'Skull'; and they gave him wine perfumed with perfume, and he took it not. And they crucified him and divided his garments among them and cast for them lots. Now it was the third hour, and they crucified him; and his trespass was written: "This is the king of the Jews." And there were crucified with him two robbers, one on his right and one on his left. And they were blaspheming against him and wagging their heads and saying: "Oh! Destroyer of the Temple and builder of it
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
in three days, save thyself alive and come down from the cross!" S

And again the chief priests also, laughing one with another, with the scribes, say: "Others he saved alive, himself he could not save alive; the Messiah, the king of Israel—let him come down from the cross, that we may see and believe!" And those also that were crucified with him were reproaching him.

And when it was the sixth hour there was darkness unto the ninth hour, and at the ninth hour he called with a mighty voice:

"My God, my God, wherefore hast thou left me?" And some folk of those standing by heard and say "For Elijah he hath called!"

And one ran and filled a sponge with vinegar and set it on a reed and gave him to drink. And they say: "Let be; we shall see if Elijah cometh and taketh him down." And he, Jesus, crying out with a mighty voice expired.

And the veil of the Temple was rent in twain from the top unto the bottom. Now when the centurion who was standing by him saw, and when crying out he had expired, he said: "This truly is the Son of God!" And there were women standing from afar that were seeing—Mary Magdalene, and Mary daughter of James the Little, the mother of Joseph, and Salome,—those that came with him from Galilee, and many others that were serving him, that had come up with him to Jerusalem. And it was on the sabbath, and there had come Joseph from Ramtha, an honourable man, a counsellor, and he also was looking for the kingdom of heaven; and he dared and went in unto Pilate and asked for the corpse of Jesus. And Pilate was astonished that he was dead already, and he sent and called the centurion and asked him if he were dead. And when he learned from the centurion
In Mk xvi 1—8 $S^B$ denotes the readings of my transcript, made at Sinai in 1893.

2 [Aκακος] $S^B$; [Ps]: $S^T$. 4 [ὁλοκατορθία] $S^B$; [ὁλοκάτωρ] $S^T$: see Appendix III

he gave his corpse to Joseph. And he bought a cloth and brought and wrapped it in the cloth and laid it in a tomb that was hewn for him in the rock, and he rolled a stone and put it against the door of the tomb. Now Mary Magdalene and Mary the daughter of James had seen where he was laid. And when the sabbath was past they bought oil and spices—Mary Magdalene, and Mary the daughter of James, and Salome—that they might come and anoint him. And at the dawn on the first day of the week they came to the tomb when the sun was up. And they were saying in themselves: "Now who hath rolled away for us the stone of the tomb? Because it was great exceedingly." And they came, and they saw that the stone was rolled away, and they entered the tomb and saw a youth sitting on their right hand and dressed in a white robe, and they were afraid. And he saith to them: "Fear not; Jesus the Nazarene ye seek, him that was crucified. He hath risen and is not here; lo, his place where he had been laid! But go, say to his disciples and to Kepha 'Lo, he goeth before you to Galilee: there shall ye see him, as he said to ye see.'" And when they heard they came forth, and they went away and to no one aught said they, because they had been afraid.

[Subscription in S]

Here endeth the Evangel of Mark.

· · · · · · · · · · · · · · · · · · · · · ·


2 they came] S\textsuperscript{B}; they come S\textsuperscript{ed} 4 And they came] S\textsuperscript{B}; And they went S\textsuperscript{ed}; see Appendix III 7 ye see] S\textsuperscript{B}; they see S\textsuperscript{ed} 8 had been afraid] S\textsuperscript{B}; were afraid (or, were fearing) S\textsuperscript{ed}
The following fragment is all that survives of S. Mark in C.

C...

fol 39r

The following fragment is all that survives of S. Mark in C.

col 2
[The following fragment is all that survives of S. Mark in C.]

That believe in me: these in my name demons shall cast out, with a new tongue they shall speak, serpents they shall take up in their hands, and if any poison of death they shall drink it shall not hurt them; on the infirm they shall lay their hands and they shall be made whole.

Now our Lord Jesus, after he commanded his disciples, was taken up to heaven, and he sat on the right hand of God. But they went forth and preached in every place, the Lord being with them in all, and their word he was confirming by the signs that they were doing.

[Subscription in C]

Here endeth the Evangel of Mark.

Evangel of John.

[15 Cf Addai 8: 'We have been commanded to preach his gospel in all the creation.' 16 Cf A 21: 'And when again our Lord gave the mystery of Baptism to his apostles, thus he said to them 'He that believeth and is baptized shall live, and he that believeth not is judged.' 17, 18.] A 21 has: 'This shall be the sign for them which believe—that with new tongues they shall speak, and devils they shall be casting out, and their hands they shall be laying on the infirm and they are made whole.' 19 Cf A 406, 409: 'And Jesus went up to heaven and sat on the right hand of his Father' (A 409 has 'Our Saviour' for 'Jesus,' and omits 'to heaven')
لا يمكنني قراءة النص العربي من الصورة. إذا كنت بحاجة إلى مساعدة أخرى أو ترجمة جزء من النص، فأنا أقدر بالتعاون معك.
EVANGEL OF LUKE

Because many have wished to write and to declare concerning those matters which among us have been completed, as they who from of old were eyewitnesses and servants of the word have delivered to us, it hath seemed good to me, even me, who have investigated them all from the beginning, carefully one by one to write them to thee, illustrious Theophilus, that thou mayest know the truth of the words which thou hast been taught.

There was in the days of Herod the king of Judaea a certain priest whose name was Zacharia of the division of Beth Abiam, and his wife was of the daughters of Aaron—her name was Elisabeth. Now both of them were righteous before God and were walking in all his commandments and in the uprightness of the LORD, and were blameless in all their way of life. But no son had they, because Elisabeth was barren and both of them were advanced in days.

Now it had come to pass when he was serving in the order of the priests before God, that in the custom of the service of priests it had arrived to him to bring in incense; and when he entered the Temple a number of the people were standing and praying at the season of the incense. And there appeared to him, even Zacharia, an angel of the LORD standing on the right hand of the altar of incense; and he was agitated and trembled when he saw the angel, and fear fell upon him. The angel saith to him: "Fear not, Zacharia; for lo, God hath hearkened to the voice of thy prayer, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have

\[\text{6 way of life}] \lor, \text{‘habitation.’} \quad \text{So also E}^7 \text{‘They were blameless in all their habitation’} : \text{cf Lk ii 37} \quad \text{13 God.....thy prayer] thy prayer hath been heard before God A} E^6,13,14
[The leaf of S which contained Lk i 16—38 is missing.]

28 Cf A 180: אָנֹ חָיָּה אֵין כְּּוֹ עֶשְׂרִים אֵין לֹא לְמָאָרָה אָהִילָה
30 A 57 אֱלֹא כְּּוֹ עֶשְׂרִים אֵין כְּּוֹ עֶשְׂרִים אֵּּנָּה אָהִילָה
46, 48 Cf אָנֹ חָיָּה אֵין כְּּוֹ עֶשְׂרִים אֵין לֹא לְמָאָרָה אָהִילָה
53 סַאֲדָא S (sic): probably a corruption of פֶּלֶח, as syr-palest
joy and boasting, and many shall rejoice in his birth; because he shall be great before the Lord, and wine and strong drink shall not drink, and with the Holy Spirit he shall be filled while yet he is in the womb of his mother, and many of his brethren shall be mighty in the Spirit.

[The leaf of S which contained Lk i 16—38 is missing.]

the angel from her. And Mary arose in those same days and went up with care to the hill-country to a town of Judaea. And she entered the house of Zacharia and greeted Elisabeth, and it came to pass when Elisabeth heard the greeting of Mary the babe leaped in her womb. And Elisabeth was filled with the Holy Spirit and with a loud voice she cried out and said to Mary: "Thou art the blessed among women, and blessed is the fruit in thy womb! What is it hath done me this, that the mother of my Lord should come unto me? For lo, when the voice of thy greeting fell in my ears, with great joy leaped the babe in my womb! And happy is it for her which shall believe that there cometh to pass a fulfilment for those things that were spoken with her from the Lord." Saith Mary:

"My soul doth magnify the Lord and my spirit hath rejoiced in God the Life-giver, in that he hath looked upon the lowliness of his handmaid; for from now all generations will be calling me happy, in that he hath done unto me great things—he, whose Name of mercy is glorified and holy unto the age and on the stock of them that fear him. And he hath made a dominion with his arm and scattered the understanding of the hearts of the proud. And he hath brought down the mighty from their thrones and lifted up the lowly, and he hath filled the poor from his goodness and despised the rich empty. And he hath cared for Israel his son, and hath remembered his mercy; as he spake with our fathers, with Abraham and with his seed for ever." Now Mary remained by Elisabeth about three months and returned to her house.

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14 boasting] 'gladness' E^7 28 Cf. A 180: 'For when Gabriel announced to her the good tidings...he said to her: Hail to thee, blessed among women!'. So also in E^6 there is no trace of the other clauses. 30 'Thou hast found grace before God' (A^5 pr. 'Lo') A 57 46, 48 Cf. 'And she glorified and magnified (and thanked A^5) the Lord, in that he was pleased with the lowliness of his handmaiden' A 180 53 despised] S (sic): probably a mistake for 'sent away'

B. S. G. 32
لا يمكنني قراءة النص العربي من الصورة. يرجى تقديم نسخة قابلة للقراءة.
And when the time of Elisabeth's child-bearing was accomplished she bare a son, and her neighbours and the members of her family heard that the Lord had multiplied his mercy unto her, and they were rejoicing for her. And it was the eighth day when they came to circumcise the lad, and they were calling him by the name of his father Zacharia. And his mother said "Not so, but he shall be called John." And they say to her: "There is no one in thy stock that is called by this name 'John.'" And they had said to his father also how he wished that he should be called; and he asked for a writing-tablet and wrote on it "John is his name," and in the same hour was unloosed the band of his tongue. And he blessed God, and all of them were astonished. And fear came on all their neighbours, and in all the hill-country of Judaea these things were being spoken, and they were laying them up in their heart and were saying: "What will this lad become, whom the hand of the Lord is with?" And Zacharia his father was filled with the Holy Spirit and he prophesied and said: "Blessed is the God of Israel that hath visited his people and made for it a redemption, and raised up for us a horn of life in the house of David his slave, as he said by the mouth of his holy prophets from eternity; and he hath snatched us away to life from the hand of our enemies and of all that hate us, that he might do mercy with our fathers. And he hath remembered his holy covenants, the oaths that he sware to Abraham our father, that he would give to us that without fear we should be redeemed from the hand of our enemies, that we might serve before him in uprightness and in righteousness all the days of our life. And thou, lad, the prophet of the Highest shalt thou be called; thou shalt go before the countenance of the Lord, to make ready his ways that he may give the knowledge of life to his people by the forgiveness of their sins, because of the mercy of the compassion of our God, wherewith he will visit us as the sunrise from on high; thou shalt shine to them that in darkness and in the shadows of death are sitting, that we may direct our feet in the way of peace." Now the lad was growing up and waxing strong in spirit, and in the wilderness he was until the day of the shewing of him unto Israel.
S

S (sic) 3 • 3

Photograph illegible 4

Cf A 472

There seems hardly room at the
beginning of the next line after

S (= syr. vg); of Mt i 21 and Dalman's Worte Jesu 144

11 Kino] S (= syr. vg and

ASD 44ed fn)

12 [Kino Kino] Kino Kino S;
possibly the scribe

wrote Kino and took Kino for a verb

14 Kino .... Kino. Kino Kino Kino Kino A 180;

Kino Kino Kino Kino A 385

Kino Kino Kino Kino Kino Kino Kino S (sic, cf

Mk xi 7); Kino Kino A 2/2
And it came to pass in those days Augustus Caesar had commanded all the earth that they should be enrolled. Now this was the first enrolment in the years of Quirinus, governor of Syria. Now every one [was going] to be [enrolled], even from [his] city was each one going to his place that there he might be enrolled. And Joseph also had gone up from Nazareth a city of Galilee to Judæa, to the city of David that is called Beth Lehem, he and Mary his wife who was great with child, that there they might be enrolled, because both of them were of the House of David. And when they were there her days were fulfilled to bear, and she bare her first-born son; and she wrapped him in swaddling-clothes and put him in a manger, because there was no room for them. Now there were shepherds there in that same place [and while] they were watching and keeping guard over their ewes, there appeared to them an angel [of the Lord] standing [by them] and the glory of the Lord was shining upon them, and they feared with a great fear. The angel saith to them: "Fear ye not; because lo, I announce to you a great joy that shall be for all the world—that there hath been born for you to-day a Life-giver, who is the Lord, the Messiah, in the city of David. +Lo, this is for you the sign: ye will find the lad wrapped in swaddling-clothes and laid in a manger." And suddenly there appeared by him a host, and the many angels [of heaven] glorify God and say: §"Glory to God in the highest, and peace in earth, and favour to the sons of men.""
15 [латинец] emended from syr [s] (for this spelling of λειψάνον see Lk ix 51);

16 [латинец] 30 [латинец] S (sic): the first nun was certainly visible in 1893
After those angels went away from them to heaven the shepherds were saying one to the other: "Come, let us [go] to Beth Lehem and see this which hath come to pass, as the angel hath shewed us." And they went hastily and found Joseph and Mary, and the babe laid in a manger, and they declared that which was spoken with them about that same lad. Now every one that was hearing from the shepherds when they were declaring about the things that they saw and heard were (sic) astonished and wondering, but Mary everything was laying in her heart and was comparing them in her mind. And those shepherds returned glorifying God and speaking about the things that they saw and heard, as was said to them.

And when eight days were fulfilled the lad was circumcised, and his name was called Jesus, as was said by the angel before he was conceived in the womb; and the days of his cleansing were finished, as it is written in the law of Moses. Then they took him up to Jerusalem, that they might make him stand before the Lord, as is written in the law of the Lord: "Every first-born male opening the matrix, the Holy one of the Lord he shall be called," and that he might give the sacrifice, as is written in the law of the Lord: "A pair of turtle-doves, or two young doves."

Now there was a certain man in Jerusalem—his name was Simon—upright he was and righteous, and he was receiving the supplication of Israel and a holy Spirit there was upon him; and it had been said to him by that holy Spirit, that death he should not see until he should see the Lord's Messiah. And he came in the Spirit to the Temple, and when his parents were bringing him in, even the lad Jesus, that they might do for him as is commanded in the Law, he—Simon—received him in his arms and blessed God and said: "Henceforth thou dost dismiss him, my Lord, in peace—even thy servant, as thou hast said. For lo, mine eyes have seen thy mercy which thou

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25, 26 a holy Spirit] cf Mk xiii 11, Joh xx 22 26 the Lord's Messiah] 'the Lord Christ,' E28 (quoted away from the context) 30 thy mercy] S (sic) E28 and syr.vg
but there hardly seems space enough
hast made ready before the countenance of all the peoples,—a light
for revelation of the peoples, and a glory of thy people Israel.” Now
his father and his mother were astonished at the things that were
being spoken about him. And Simon blessed them and said to Mary
his mother: “Lo, this child is set in Israel for the fall and for the
rising of many, and for a sign of contention that is spoken of; and
thine own soul thou shalt cause a spear to pass through, that the
thoughts may be revealed from the hearts of many.” And Hanna
also, a prophetess, the daughter of Phannel of the tribe of Asher—
and she also was advanced in days, and seven days only with a
husband she was after her virginity, but the rest of her way of
life in widowhood was eighty and four years,—this person from
the Temple used not to go forth, and with fasting and with prayer
and with supplication by day and by night used to serve God—and
she also stood up in the same hour and gave thanks to the Lord, and
she was speaking about him †with† every one that was announcing a
redemption of Jerusalem. Now Joseph and Mary, when they finished
in the Temple concerning the first-born everything that is written in
the Law, returned to Galilee to Nazareth their city.

Now the lad was growing up and waxing strong and being filled
with wisdom, and the grace of God was upon him. And his kinsfolk
every year were going to Jerusalem at the Feast of unleavened bread,
of Pasek; and when he was twelve years old they went up, as they
were accustomed, to the Feast. And when the days of the Feast
were finished they returned, and the lad Jesus stayed from them in
Jerusalem. And his kinsfolk knew it not, for they were supposing
that with their company he went forth, and when [they had come a
journey] of one day they were seeking him, even Jesus, among their

35 *Cf* Ishô'dâd (*Harris*, p. 34): ‘S. Ephraim. Through thy soul (saith
he) thou shalt cause a spear to pass, that there may be revealed from the
hearts many minds—those who doubted.’

36 *E* has three times ‘Thou
shall cause a sword to pass,’ as in the text here (J. Armitage Robinson in the
‘Guardian’ for Dec 18, 1895) 36 days] ‘Seven days she had been with a
husband’ Ephr. *Lamy* iii 813 38 †with† ‘about’ *S* (*sic*) that……
Jerusalem] or, ‘that a redemption of Jerusalem was being announced’
43 from them] after them *S*
$C\text{[sic]}$ S

$S$ $\text{[sic]}$ S

$C\text{[sic]}$ fol 53 r

$S$ $\text{[sic]}$ S

$S$ $\text{[sic]}$ S

$C\text{[sic]}$ S

$\text{[sic]}$; the $m$ in $C$ has disappeared in a hole

$\text{[sic]}$; so also $S$
company and among their kindred and among whosoever knew them. 

S. 

LUKE II, III 259

And when they found him not, they returned to Jerusalem and there they were seeking him. And after three days they found him in the Temple sitting amidst the teachers, and he was hearing them and was asking them questions. And all of them that were hearing him were astonished, and were wondering at his wisdom and at his answers. And when his kinsfolk found him they were astonished; and his mother saith to him: "My son, wherefore $\$hast thou done $\$C to us thus? For lo, we in trouble and in much perturbation have been seeking thee." He saith to them: "Why are ye seeking me? Know ye not that at the Father's House it behoves me to be?"

Now they did not recognise the word that he said to them. And he went down with them and came to Nazareth, and was subject to them, but his mother all these words was keeping in her heart. Now Jesus was growing up in his stature, and increasing in his wisdom and in his grace with God and with men.

iii 1 Now in the fifteenth year, in the reign of Tiberius Caesar, in the governorship of Pontius Pilate in Judaea, Herod being tetrarch in Galilee, and Philip his brother tetrarch in the country of Ituraea and in the district of Trachonitis, and Lysanias tetrarch in the country of the Habilenes, in the high priesthood of Hanan and of Caiapha,—came the word of God upon John the son of Zacharia, and he was preaching in the wilderness and in all the country around Jordan the baptism of repentance for remission of sins; as is written in the prophecy of Isaiah the prophet: “A voice that calleth in the wilderness, ‘Clear
ye a way for the Lord, and direct in the plain paths for our God. C S

5 All the valleys shall be filled and all the hills and heights shall become low, and the rough shall become a level and the broken country a plain. And the honour of the Lord shall be revealed and all flesh shall see it together, because the mouth of the Lord hath spoken."

7 And he was saying to the multitudes that were coming unto him: "Offspring of vipers, who is it hath shewed you to flee from the wrath that is coming? Bring forth therefore fruits meet for repentance; and do not begin to say 'For a father we have Abraham,' for I say to you that God is able from these stones to raise up sons to Abraham. And lo, the axe hath arrived at the root of the trees; but every tree that bringeth not forth good fruits is hewn down and falleth in the fire."

10 And the multitudes were asking him: "What shall we do, and live?" He saith to them: "He that hath two coats, let him give one of them to him that hath not; and he that hath food, let him do likewise." And there came toll-gatherers also to be baptized. They say to him: "What shall we do?" He saith to them: "Do not exact any more above that which is appointed to you." And soldiers also had asked him and they say to him: "What shall we do, even we?" He saith to them: "Do not oppress any one, and do not use violence to any one; sufficient for you are your allowances." And the folk that were hearing him were meditating in themselves and

5 and all] om. S and the rough] 'As it is written that at his coming the rough...' A 6 shall see it together] shall see the life of God A because....spoken] om. S A 7 unto him] to him to be baptized S coming 2°] about to be S 8. For A 63, 331, see Matt iii 9 We have for a father S 9 arrived] see Matt iii 10 but every tree] and every tree therefore S 10 and live] om. S 11 of them] om. S 12 They say] and they say S 13 exact] thieve S (sic) 14 to him] om. S and do not] om. and S 15 in themselves] + about John S
(C) \( S \) pr. o o only the suffix is legible in \( S \): cf syr.vg A405: see Matt iii 13 so I now read the photograph: 

\[ S^{\text{ed}} \] added in \( S \) between the lines (cf Lk iii 1, Joh xiii 16)
saying: “Can then he be the Messiah?” He saith to them: “I, lo, (C) S
I baptize you with water;⁹ | but there cometh [after] me he that is "C
mightier than I, the thong of whose shoes I am not worthy to
unloose; he shall baptize you with fire and with the Holy Spirit,—he
who holdeth a fan in his hand and cleanseth his threshing-floor, and
gathereth the wheat into his barn, and the chaff he burneth with fire
unquenchable.” Many other things also while entreating he was
announcing to the people. Now Herod the Tetrarch, because John
was reproving him because of Herodia the wife of Herod's brother
and for all the evil things that he was doing,—Herod had added this
also above all of them and shut up John in prison.

And when all the people were being baptized Jesus also was
baptized; and when he was praying the heavens were opened and
the Holy Spirit came down upon him in the likeness of the bodily
frame of a dove, and a voice was heard from heaven: “Thou art my
Son and my beloved in whom I have been pleased.”

Now Jesus, being about thirty years old, [was] supposed to be the
son of Joseph, son of Heli, son of Matthath, son of * * *, son of
Janna, son of * * , son of Mathatha, son of Amoz, son of Nahum,
son of Hesli, son of N * * , son of * * , * * Mattat, son of
Shemei, son of Joseph, son of Judah, son of John, son of† Kesha†,
son of Zorobabel, son of Shealtiel, son of Neri, son of Melchi, son of
Addi, son of Cosam, son of Eldom, son of Er, son of Jesus, son of
Eliezer, son of Joram, son of Mathiath, son of Levi, son of Simeon,
son of Judah, son of Joseph, son of Jonam, son of Eliacim, son of
Melia, son of Menan, son of Mattatha, son of Nathan, son of David,
son of Jesse, son of Jobel, son of Bosh, son of Shala, son of Nahshon,
son of A[dam], son of [Arni], son of Hezron, son of Perez, son of

16 He saith] He answered to every one and said S "after"] S illegible
22. There is no Syriac evidence known for the introduction here of Ps ii 7
23 Cf. Jesus about thirty years old came to Jordan that he might be
baptized' A 405: see Matt iii 13 "was supposed to be] the reading of S
here is practically certain 33 Adam son of Arni son of] added in S
between the lines (cf Lk iii 1, Joh xiii 16)
The names from Adam to Terah are given in A 473, but the rest of the genealogy in A follows Matt i 2—16. See also Matt iv 1, 2, 6 (sic): cf. ver. 17 and Mk iv 11.
Luke’s written son

Now give 6 and And The cf against before the Judah, written tempt "Thou 'd up and Jesus Cf 34 stone Cor All will give Immediately I, And Jesus all E", for Thou give Cf Shelah, thou, To give 2 265 and For shalt 8

These kingdoms and their glory that to me are delivered—to thee I give all this authority and glory, because to me it is given and to whom I will do I give it; thou, if thou wilt worship before me, for thee shall it all be.” Jesus answered and said to him: “It is written ‘Not by bread alone liveth man.’” And Satan took and brought him up and shewed him all the kingdoms of the earth in a little time, and said to him: “All these kingdoms and their glory that to me are delivered—to thee I give all this authority and glory, because to me it is given and to whom I will do I give it; thou, if thou wilt worship before me, for thee shall it all be.” Jesus answered and said to him: “It is written to worship the Lord thy God, and him alone shalt thou serve.” And he brought him to Jerusalem, and made him stand upon the corner of the Temple, and said to him: “If thou be the son of God, cast thyself from hence; for it is written ‘To his angels he shall command concerning thee that they should keep thee and on their hands should bear thee up, that thou shouldst not dash against a stone.’” Jesus answered and said to him: “Thou shalt not tempt the Lord thy God.” And when Satan finished his temptations he departed from him for a time.

34—38 The names from Adam to Terah are given in A 473, but the rest of the genealogy in A follows Matt i 2—16 36 son of Elam] om. A 473 Arphaxar] A 473 and syr.vg; only Ar.... is legible in S 1, 2 Cf A 129: ‘And then the Spirit sent him forth that he might be tempted by Satan. E' has: ‘Immediately the Holy Spirit took and led him out into a desert, to be tempted by Satan’ 2 Cf Thos.: ‘For forty days and forty nights did our Lord fast, and nothing did he taste.’ E' has ‘And after forty days that he fasted, he hungered.’ See also Matt iv 1, 2 6 Cf ‘The kingdoms and their glory will I give thee’ E', ‘Mine are all the kingdoms’ E', ‘Thou shalt fall on thy face and humbly worship me’ E'; cf also ‘All these kingdoms and their glory will I give thee, if thou shalt fall on thy face and humbly worship me’ Ephr. arm (on 1 Cor xv 28)
S

17 $\text{(sic)}$ S (sic), cf. Mt xix 11, Mk iv 11: the same passive form is found in
A$\text{a}$114, 355

18 $\text{sic}$ S (sic). Syr.vg has $\text{οισαμῆνα}$: see Notes, vol. ii

28 $\text{sic}$ S$\text{vid}$ (sic): the $\text{is}$ is clear

29 $\text{εἰς}$ S, i.e. $\text{ἐν} \text{οἴνῳ}$

(cf. Wellhausen gga 1895, p. 4); possibly $\text{οἶνος}$ was taken to mean Φάρος, spelt elsewhere $\text{oīnōs}$ and $\text{οῖνως}$
And Jesus returned in the power of the Spirit to Galilee, and there went forth concerning him a tale in all that country; and he was teaching them in their synagogues, and was glorified of every one. And he came to Nazareth where he had been brought up, and entered the synagogue on the sabbath-day as he was wont. And there was given him the book of Isaiah the prophet, and he stood up to read. When he opened the book he found the place that is written: "The Spirit of the Lord is upon thee, because of which he hath anointed thee to announce the gospel to the poor; and he hath despatched me to preach to the captives forgiveness, and to the blind sight, and I will strengthen the broken with forgiveness; and to preach the acceptable year of the Lord." And he rolled up the volume and gave it to the servant and sat down, and all of them on him were looking. And he began to say to them: "To-day hath this book been accomplished in your ears." And they were all bearing him witness and were wondering at the gracious words that were coming forth from his mouth, and they were saying: "This one—is not he the son of Joseph?" He saith to them: "Perchance ye will say to me this similitude 'Physician, heal thyself'; and the things that ye have heard that I have done in Kapharnahum—ye will say to me, 'do them here also in thy city?"' He saith to them: "Amen, I say to you There is no prophet that is received in his city. The truth I say to you Many widows there were in the House of Israel in the days of Elijah the prophet, when the heavens were shut up three years and six months, when a great famine was in all the land, and unto none of them was Elijah sent but to Zarephath of Sidon unto a widow woman; and many lepers there were in the House of Israel in the days of Elisha the prophet, and none of them was cleansed but a Gentile." [And] when they that were in the synagogue heard these things they were filled with fury, and they put him forth out of the city and brought him even unto the Pharos (?) the hill

18 and I will strengthen] S (sic): syr.vg has 'and to strengthen,' i.e. another part of the same verb 28 when] S (sic) 29 even unto the Pharos, the hill] S (see the Syriac Note); 'to the side of the hill' E129
The reading of S is here very uncertain: see Notes, vol. ii
that their city was built on, so that they might hang him. And he S
31 even through them was passing, and he came down to Kapharnaum, 
32 a city of Galilee; and he was teaching them on the sabbaths, and 
33 they were astonished at his teaching, in that authoritative was his 
34 word. And there was in that same synagogue of theirs a man in 
whom was the spirit of an unclean devil, and he screamed with a loud 
35 voice: “What have we to do with thee, Jesus the Nazarene? Hast 
thou come to destroy us? I know thee who thou art, the Holy One 
of God!” [And] Jesus [rebuked him] and said to him: “Shut thy 
mouth, go forth from him.” And the devil threw him down into the 
midst and went forth from him, not at all having hurt him. And 
astonishment was taking hold of them all, and they were speaking 
one with another and saying: “What is then this word, that with 
authority and with power commandeth these unclean spirits and they 
go forth?” And there was going forth concerning him a tale in all the 
country round about them. And when he arose from the synagogue 
he entered the house of Simon, and the mother-in-law of Simon—a 
great fever was holding her. And he rebuked her fever and it left her, 
and straightway she arose and was serving them. Now at the setting 
of the sun all they that had them that were infirm with stubborn 
infirmities brought them unto him, and on each one of them his hand 
he was laying, and all of them was he healing. And the devils were 
going forth from many, screaming and saying: “Thou art the Son of 
God!” And he was rebuking them and was not suffering them to 
say it, because they knew him that he was the Messiah. 

And with the morrow of the day he had come forth and he went 
away to a desert place, and many multitudes were seeking him and 
they came unto him and they took hold of him that he should not go 
away from them. But he said to them “To other cities also it 
behoves me that I announce the kingdom of God.” 

And he was preaching in the synagogues of Judaea.  

so that they might hang him] S; ‘and they cast him down’ E139: see 
Notes, vol. ii  1. In the first clause of this verse the reading of S is very 
uncertain: see Notes, vol. ii
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
multitude was that it might hear from him the word of God, S and he was standing by the edge of the Lake of Gennesar. And he saw two boats that were standing by the side of the lake and the fishermen thereof that had gone up from them and were washing their nets. And one of them was Simon's, and Jesus went up and sat in it and said that they should put it out from the dry land a little into the water. And he was sitting and teaching the multitude from the boat. And when he ceased from his speaking he answered and said to Simon: "Put out into the deep water and cast your nets for a catch." Simon answered and said to him: "Rabbi, the whole night we have toiled and nothing have we found; but now at thy word we will put out the net." And when they cast their nets they inclosed many fishes and their nets were being rent. And they beckoned to their comrades in the other boats that they should come and help them; and when they came they took up the fishes and filled both of the boats, and they were near from their weight to sink. And when Simon saw he fell on his face before the feet of Jesus and said to him: "My Lord, depart away from me, because I am a man, a sinner!" For astonishment took hold of him and of all them that were with him at that catch of fishes which they took,—and likewise James also and John, the sons of Zebedee, because they were partners of Simon. And Jesus saith to Simon: "Fear not, from now men shalt thou be catching unto life!" And they brought the boats near to the land and left everything and came after him.

And when he was in one of the cities there came a certain man that was full of leprosy; he saw Jesus and fell on his face and was beseeching him and saying to him: "My Lord, if thou wilt, thou canst cleanse me." And he put forth his hand and touched him, and said to him: "I will, be thou cleansed." And straightway his leprosy departed away from him. And Jesus warned him that to no one should he say it, "but go, shew thyself to the priests, and offer for thy cleansing as Moses commanded that it should be for them for a witness." And there was going forth concerning him a tale all the more, and a great multitude was being gathered together to hear
S: the first three letters are certain

S (sic): the m is clear

S (sic)

S (sic)

S (sic)

S (sic)

22 (this plural form occurs in Lk xxi 14, not elsewhere): the photograph looks like ——, i.e. ———, 25 ——, S (sic)
from him and to be healed from their infirmities. And he was removing to the open country and was praying.

And it came to pass on one of the days when he was teaching, there were sitting Pharisees and teachers of the law, and they that came from every village of Galilee, of Judaea and of Jerusalem, and the power was in Jesus that he should be healing.

And lo, folk brought a certain man, a paralytic on a bed, and they were seeking how they might bring him in that they might set him before him; and they could not bring him in because of the people.

And they went up to the roof and lowered him with his bed into the midst before Jesus. And when he saw their faith he said to the paralytic: “Man, thy sins are forgiven thee!” And [the scribes] and the Pharisees began thinking and saying: “Who is this that speaketh blasphemy? Who is it can forgive sins save God alone?” Now Jesus when he knew their thoughts answered and said to them:

“Why are ye thinking in your heart? Which is the easier, to say ‘Thy sins are forgiven thee,’ or to say ‘Arise and walk’? But that ye may know yourselves that the Son of Man hath authority that he should forgive sins on earth”—he saith to the paralytic—“To thee I say, Arise, take up thy bed and go to thy house.” And in the same hour he arose before them and took up that which he was lying on, and went to his house, glorifying God. [And astonishment took hold of] them [all, and they] were [glorifying God] and saying “We have seen wonders and great things to-day.”

After these things Jesus went forth and saw [a toll-gatherer] sitting at the toll-gatherers’ place whose name was Levi, and he saith to him: “Come after me.” And he left everything and went.
[The leaf of S which contained Lk v 28—vi 11 is missing.]

32. See on Matt ix 12, 13

14—16. For the List of the Apostles in Thos\(^\text{72}\), see on Matt x 2—4

18 [sic]: what is wanted is on the same page as a full quotation of Matt v 3

20. A 390 has
And in those same days he had gone forth to the hill to pray, and there he was spending the whole night until dawn in prayer to God; and when day dawned he called his disciples and chose from them the Twelve whom he named Apostles:—Simon whom he named Kepha, and Andrew his brother, and James and John the sons of Zebedee, and Philip and Bartholomew and Matthew and Thomas and James the son of Halphaeus and Simon called Zealot and Judas the son of James, and Judas Scariot, he who was the betrayer. And he went down with them to a plain and stood up, he and a multitude of his disciples and a number of the multitude of the people that came from all Judaea and from Jerusalem and from the Littoral and from Tyre and from Sidon, that came that they might hear him and be healed from all their infirmities, and were distressed by unclean spirits that they might be healed—each one of them was wishing to touch him, for power was going forth from him and all of them he was healing. And he himself lifted up his eyes on his disciples and said

"Happy is it for the poor, \( ^* \) that theirs is the kingdom of heaven!" [\( ^* \)A 390]

"Happy is it for them that hunger now, that they shall be satisfied!

"Happy is it for them that weep now, that they shall laugh!

"Happy is it for you, what time men hate you and separate you and reproach you, and put forth concerning you a name that is evil, because of the Son of Man. Now ye, rejoice ye in that hour [and exult] and leap for joy that your reward is great in heaven, for so were their fathers doing to the prophets.

32. See on Matt ix 12, 13
14—16. For the List of the Apostles in Thos\({ }^{732}, see on Matt x 2—4\) and were distressed] S (sic) 19 power] 'much power' E\(^{es}\) (and arm.vg) 20. A 390, on the same page as a full quotation of Matt v 3, has: 'And of the poor he said that theirs is the kingdom of heaven' that theirs] or, 'whose' 21 that they] or, 'who' (in each place)
24 S (sic) A (very expressly) 27, 28. For A 34, see on Matt v 44
30. Cf A 270: S (sic) A 33. For A 35, see on Matt v 46
32. For A 35: S (sic); pr. 34. Cf A 35 (in continuation):
“Nevertheless woe to you, rich, that ye have received your supplication!”

Woe to you that laugh now, that ye shall weep and mourn!

Woe to you when men shall be saying concerning you what is well, for so were they doing to the prophets of lying. Now to you I say that hear: Be loving to your enemies and do what is well to them that hate you, bless them that curse you and pray for them that oppress you. And him that smiteth thee on thy cheek, offer him the other; and he that taketh away thy cloak or thy coat,—forbid him not. And him that asketh thee, give to him; and him that would take away what is thine, require it not back. And as ye would that men should do to you what is well, so do to them. And if ye are loving to them that are loving to you, what is your kindness? And if ye do what is good to every one that doeth by you what is good, what is your kindness? Even the sinners so do. And if ye lend to him that ye hope to be repaid by, what is your kindness? For lo, even sinners to sinners lend that they may be repaid. But nevertheless be loving to your enemies and be good to them and lend, and do not give up hope of any one, that your reward may become great in heaven and ye may become the sons of the Most High, he who is gentle with the evil and with the ungrateful for kindness. Be
continuation) 38 38 38 43—45. The long quotation in A 303, 187 (combining Matt vii 16—18 with Lk vi 45), is from the Diatessaron (Diat x 35—38). For the variants to vv. 43, 44, see notes to Matt vii 16—18. 44 Laséni 

In A 303 this immediately follows Matt vii 18; A 186 inserts Matt xii 33 (= Lk vi 44) between Matt vii 18 and Lk vi 45 thus:

...
compassionate, as your Father is compassionate. Judge not, that ye S
be not judged; condemn not, that ye be not condemned; remit A35
and ye shall be remitted, give and it is given to you,"—in good A
measure and overflowing shall they cast in your bosoms. With that
measure which ye mete it is meted to you." And he was saying
to them this similitude: "Can the blind man lead the blind man
and not both of them fall into the ditch? There is no disciple†
that is perfect as his Rabbi in teaching. Now why the mote in
thy brother's eye dost thou see, and the beam in thine eye doth
not appear to thee? How canst thou say to thy brother 'My
brother, let me put forth the mote from thine eye,' and lo, in thine
own eye a beam is set? Thou respecter of persons! put forth first
the beam from thine eye, and then it will appear to thee how to put
forth the mote from thy brother's eye. For there is no good tree
that bringeth forth evil fruits, nor an evil tree that bringeth forth
good fruits. Every tree from its fruits is known; they do not pick
from thorns figs, nor from bushes do they gather in grapes. The
good man from the good treasures in his heart bringeth forth
good things, and the evil man from the evil treasures in his heart
bringeth forth evil things, for from the superfluities of the heart
speaketh the mouth." Now why call ye me 'My Lord, my Lord,' and
A½
For A 20, see Matt viii 8
that which I say to you ye do not? For every one that cometh unto me and heareth my words and doeth them, I will shew you what he is like:—to a man that built a house and digged and went deep and laid the foundation on the rock; and when the floods were out and the river was full they were dashed against that same house, and they were not able to shake it. And he who heareth and doeth not is like to a man that built his house on land without a foundation, and the river was dashed against it, and straightway cast it down, and the fall of that house was great.”

vii 1 And when all the words were fulfilled in the hearing of the people he entered Kapharnahum. And the slave of a certain centurion was ill, and he was dear to his lord; and he was near to die. And he heard of Jesus and sent unto him elders of the Jews, and was beseeching him that he should come and save his slave alive. And they came unto Jesus and were beseeching him carefully and saying: “He is worthy that thou shouldest do for him this, for he loveth our people and a synagogue also he hath built for us.” And Jesus was going with them. Now when he was near, a little way from the house, lo, that centurion despatched unto him his friends and sent word to him: “My Lord, do not trouble, for I am not worthy that thou shouldest enter under my dwelling; but say with a word and my lad will be healed. For I also am a man that am subject under authority, and there are under my hand soldiers; and I say to this one ‘Go,’ and he goeth, and to another ‘Come,’ and he cometh, and to my slave ‘Do this,’ and he doeth it.” And when Jesus heard he wondered at him, and he turned round and said to that multitude that was coming after him: “I say to you, that not even in the House of Israel have I found aught like this faith.” And they that were sent returned and found that slave whole. And afterwards they went to a city whose name was Nain, and his disciples were going with him and a great multitude. He drew near to the gate of the city, [and saw folk accompanying a dead man, who] was [the only son] of his mother, and she was a widow. And there was with her a
S (sic), rest illegible. We must supply \(\text{אָהַב} (\text{not} \; \text{כָּהַב})\), with syriacist (\(\text{חָנָה}, \text{cf} \; \text{נָו} \)). \(\text{אָהַב} \text{in Syriac is a loan-word from the Hebrew and means 'The Ark of the Covenant'} \) 14, 15 \(\text{אִרָא} \ldots \text{אֶחָד} \)\n
\(\text{Cf A165:} \ldots \dagger \) \(\text{הַרְכ} \) \(\text{(as ver. 19)} \) S (sic) \(\text{כָּהַב} \) \(\text{אָהַב} \) \(\text{S\textsuperscript{oa}} \) 22. The missing word corresponding to σωρήληκοντα should be \(\text{בִּרְכָּה} \), but \(\text{cf Matt xi 5 C} \)
great multitude from the men of the city. Jesus saw her and had S
compassion on her and said to her: “Weep not.” And he himself
great multitudes from the men of the city. Jesus saw her and had S
compassion on her and said to her: “Weep not.” And he himself
great multitudes from the men of the city. Jesus saw her and had S
compassion on her and said to her: “Weep not.” And he himself
went and touched the bier, and they that were carrying it stood still.
Saith he: “Youth, to thee I say Arise!” And the dead lifted
Saith he: “Youth, to thee I say Arise!” And the dead lifted
Saith he: “Youth, to thee I say Arise!” And the dead lifted
Saith he: “Youth, to thee I say Arise!” And the dead lifted
himself up and sat and began to speak, and he gave him to his
himself up and sat and began to speak, and he gave him to his
himself up and sat and began to speak, and he gave him to his
himself up and sat and began to speak, and he gave him to his

hath arisen among us, and God hath visited his people.” And this went forth concerning him in all the land of
hath arisen among us, and God hath visited his people.” And this went forth concerning him in all the land of
hath arisen among us, and God hath visited his people.” And this went forth concerning him in all the land of
hath arisen among us, and God hath visited his people.” And this went forth concerning him in all the land of

And this went forth concerning him in all the land of Judaea and in all the country round about them.
And this went forth concerning him in all the land of Judaea and in all the country round about them.

And [his disciples] declared to [John all these things]. And John
called two of his disciples and sent unto Jesus and said: “Art thou
called two of his disciples and sent unto Jesus and said: “Art thou
called two of his disciples and sent unto Jesus and said: “Art thou
called two of his disciples and sent unto Jesus and said: “Art thou

that cometh, or for another is it that we are waiting?” And they
that cometh, or for another is it that we are waiting?” And they
to him and say to him: “John the Baptist sent us unto thee
to him and say to him: “John the Baptist sent us unto thee
to him and say to him: “John the Baptist sent us unto thee

came unto him and say to him: “John the Baptist sent us unto thee
came unto him and say to him: “John the Baptist sent us unto thee

came unto him and say to him: “John the Baptist sent us unto thee

came unto him and say to him: “John the Baptist sent us unto thee

And in the same hour [many] he healed of infirmities
And in the same hour [many] he healed of infirmities
And in the same hour [many] he healed of infirmities
And in the same hour [many] he healed of infirmities

and of plagues and of evil spirits, and to many blind he was giving
and of plagues and of evil spirits, and to many blind he was giving
and of plagues and of evil spirits, and to many blind he was giving
and of plagues and of evil spirits, and to many blind he was giving

that they should see. And he answered and said to them: “Go and
that they should see. And he answered and said to them: “Go and
that they should see. And he answered and said to them: “Go and
that they should see. And he answered and said to them: “Go and

say to John everything which ye have seen and which ye have
say to John everything which ye have seen and which ye have
say to John everything which ye have seen and which ye have
say to John everything which ye have seen and which ye have

heard—that the blind see and the lame walk and the lepers are
heard—that the blind see and the lame walk and the lepers are
heard—that the blind see and the lame walk and the lepers are
heard—that the blind see and the lame walk and the lepers are

healed and the deaf [hear and] the poor [are * * and] the dead
healed and the deaf [hear and] the poor [are * * and] the dead
healed and the deaf [hear and] the poor [are * * and] the dead
healed and the deaf [hear and] the poor [are * * and] the dead

[arise. And happy is it] for him that shall not be offended in
[arise. And happy is it] for him that shall not be offended in
[arise. And happy is it] for him that shall not be offended in
[arise. And happy is it] for him that shall not be offended in

me.” And when the disciples of John went he began to say to the
me.” And when the disciples of John went he began to say to the
me.” And when the disciples of John went he began to say to the
me.” And when the disciples of John went he began to say to the

multitudes concerning John: “What went ye forth to see?—a reed
multitudes concerning John: “What went ye forth to see?—a reed
multitudes concerning John: “What went ye forth to see?—a reed
multitudes concerning John: “What went ye forth to see?—a reed

that by the wind is shaken? But if not, what went ye forth to see?
that by the wind is shaken? But if not, what went ye forth to see?
that by the wind is shaken? But if not, what went ye forth to see?
that by the wind is shaken? But if not, what went ye forth to see?

—a man that with soft garments is clad? Lo, those that are in
—a man that with soft garments is clad? Lo, those that are in
—a man that with soft garments is clad? Lo, those that are in
—a man that with soft garments is clad? Lo, those that are in

glorious and sumptuous clothing are in kings’ houses. But if not,
glorious and sumptuous clothing are in kings’ houses. But if not,
glorious and sumptuous clothing are in kings’ houses. But if not,
glorious and sumptuous clothing are in kings’ houses. But if not,

13 the bier] S partly illegible. The true spelling of the rare word to be
13 the bier] S partly illegible. The true spelling of the rare word to be
13 the bier] S partly illegible. The true spelling of the rare word to be
13 the bier] S partly illegible. The true spelling of the rare word to be

supplied is to be inferred from the word here used in syrpalist (‘Gränâ, not ‘arônâ)
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supplied is to be inferred from the word here used in syrpalist (‘Gränâ, not ‘arônâ)

14, 15 Saith he...lifted himself up] Cf A165: ‘For the son of the widow—
14, 15 Saith he...lifted himself up] Cf A165: ‘For the son of the widow—
14, 15 Saith he...lifted himself up] Cf A165: ‘For the son of the widow—
14, 15 Saith he...lifted himself up] Cf A165: ‘For the son of the widow—

when he saved him alive, he called him twice, saying to him “Youth, youth, 
when he saved him alive, he called him twice, saying to him “Youth, youth, 
when he saved him alive, he called him twice, saying to him “Youth, youth, 
when he saved him alive, he called him twice, saying to him “Youth, youth, 

arise!” And he lived and arose’ (cf also Lk viii 54, 55). Cf also Ephr.
arise!” And he lived and arose’ (cf also Lk viii 54, 55). Cf also Ephr.
arise!” And he lived and arose’ (cf also Lk viii 54, 55). Cf also Ephr.
arise!” And he lived and arose’ (cf also Lk viii 54, 55). Cf also Ephr.

Nisib. xxxix 179f: ‘But Jesus called to the dead, saying “Youth, youth”’
Nisib. xxxix 179f: ‘But Jesus called to the dead, saying “Youth, youth”’
Nisib. xxxix 179f: ‘But Jesus called to the dead, saying “Youth, youth”’
Nisib. xxxix 179f: ‘But Jesus called to the dead, saying “Youth, youth”’

22 the poor are * * *] The missing word should be ‘announced the good
22 the poor are * * *] The missing word should be ‘announced the good
22 the poor are * * *] The missing word should be ‘announced the good
22 the poor are * * *] The missing word should be ‘announced the good

tidings’ (as in Lk xvi 16), but cf Matt xi 5 C
ס' [C] הנשבה... לששת ימים... ושהיה לכו... בתיהם ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבה... למען ידקו... ושהיה לכו... לשרפ... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבה... למען ידקו... ושהיה לכו... לשרפ... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבה... למען ידקו... ושהיה לכו... לשרפ... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבה... למען ידקו... ושהיה לכו... לשרפ... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבה... למען ידקו... ושהיה לכו... לשרפ... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבה... למען ידקו... ושהיה לכו... לשרפ... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאتهم... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאتهم... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאתם... והם נשבו... למען ידקו... ושהיה לכו... לשרוף... ושהיה תבוא... הנב.nn... לה' ולא... ידנו... ביציאتهم... והם נשבו... למען ידקו... ושהיה לכו... L

33 \( \text{unc} \) \( S \) 35 \( \text{unc} \) \( pr. \) \( \text{unc} \) \( S \) 36 \( \text{unc} \) \( pr. \) \( \text{unc} \) \( S \) 37 \( \text{unc} \) \( \text{unc} \) \( S \) 38 \( \text{unc} \) \( \text{unc} \) \( S \) (and in ver. 44) 39 \( \text{unc} \) \( \text{unc} \) \( \text{unc} \) \( S \) 40 \( \text{unc} \) \( \text{unc} \) \( \text{unc} \) \( S \)
what went ye forth to see?—a prophet? Yea, I say to you, one that is more than the prophets. This is he of whom it is written ‘Lo, I send my messenger before thy countenance, and he shall prepare a way before thee.’ I say to you There hath not arisen among them that are born of women a prophet greater than John [the Baptist, but he that is little in the kingdom of] God is greater than he. And all the people and the toll-gatherers that heard justified themselves to God in that they were baptized with the baptism of John; but the scribes and the Pharisees defrauded in themselves the will of God in that they did not receive baptism from him. To whom therefore shall I liken the folk of this generation, and to what are they like? They are like to children that sit in the street and send word to their fellows: ‘We have sung to you and ye have not danced, and we have wailed to you and ye have not wept.’ For there came unto you John the Baptist not | $^8$eating nor drinking; ye say: ‘A devil in him.’ $^8$C

And there came the son of a man eating and drinking; ye say: ‘Lo, a man who is an eater and a drunkard and a friend of toll-gatherers and of sinners!’ And wisdom hath been justified from her sons.”

And there came a certain Pharisee beseeching him that he would dine at his house. And he entered the house of that Pharisee; and when he sat down to meat, there was a certain woman, a sinner, in that city,—when she knew that in the house of that Pharisee he was sitting at meat, she took a vase of oil of sweet smell and stood up behind him at his feet and was weeping, and with her tears his feet she moistened and with the hair of her head she was wiping them, and she was kissing his feet and was anointing them with that oil.

Now when that Pharisee who had bidden him saw it he thought in himself and said: “This man, if he were a prophet, would know who she is, or what the tale is of that woman, the sinner, that hath touched him.” Jesus saith to him: “Simon, I have something that I

33 in] pr. is $^S$ 34 the son of a man] see on Matt xii 40, Lk xxii 48 35 her sons] pr. all $^S$ 36 at his house] with him $^S$ and when] om. and $^S$ 37 when] pr. and $^S$ 39 or] and $^S$ For the whole verse, cf E$^{118}$: ‘This man, if he were a prophet, how knew he not of what manner of works this woman is, that is, that she is a sinner?’
Lamy ii, p. xxii

40 S 41 S

S and Ephr.
would say to thee." He saith to him: "Say it, Rabbi." Jesus saith to him: "Two debtors there were to a certain creditor; one was indebted to him five hundred denars and one fifty denars, and when they had not aught to repay he forgave them both. Which of them will be loving to him the more?" Simon saith to him: "I suppose him whom more was forgiven to." Jesus saith to him: "Well hast thou judged." And he turned round unto the woman and said to Simon: "Seest thou this woman? Thy house I entered—water for my feet thou gavest me not, but she with her tears my feet hath moistened and with the hair of her head hath wiped them. Thou didst not kiss me, but she since I entered hath not ceased my feet to kiss. Thou didst not anoint me, but she with oil of sweet smell hath anointed my feet. Therefore I say to thee: Her many sins are forgiven her, because much she hath been loving. For he that little hath been forgiven to, little is he loving." Saith he to her, to that woman, "Thy sins are forgiven thee." And they that were sitting at meat began saying in themselves: "Who is this that forgiveth sins also?" And he saith to that woman: "Thy faith hath saved thee alive; go in peace."

And after these things he was going about in the villages and in the cities and announcing the kingdom of God, his Twelve also with him, and these women that had been healed from evil spirits and from infirmities—Mary called Magdalen from whom seven devils he had cast out, and Johan wife of Kuza the agent of Herod, and Susan, and many others that were serving them from that which they had.

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40 Rabbi] Rabban S  41 a certain creditor] a man, a money-lender S E¹¹⁴ and Ephr. Lamy ii, p. xxii five hundred....fifty] tr. S (not E¹¹⁴) 43 whom...forgiven to] to whom was forgiven much S  44 Seest thou] the reading of S seems to be a mistake for 'hast thou seen' but she] but this woman S my feet hath moistened] hath moistened them S  46 my feet hath anointed S  47 to thee] om. S hath been ²°] is S he ²°] om. S  48 Saith....woman] And he saith to her S  1 cities] + and his Twelve with him S (om. his Twelve also with him at end of ver.) 2 he had cast out] so also E¹²⁰; had gone forth S  3 that which they had] their properties S
4. No § in S  
6 [om. S] so also S  
8 [C (end of line); om. S]  
10 [om. S]  
12 [S illegible]  
13 [S illegible]  
14 [S illegible]

S illegible, but there is no room for S  
according to S*, more is lost before than S  
word in S  

om. S  
om. S
And when there was gathered together a great multitude and walked among them, he said to them in similitudes: "Lo, the sower went forth to sow; and when he sowed some fell by the way-side and was trodden upon, and the birds ate it. And other fell on the rock, and because it had no moisture it failed and withered. Other fell among the thorns, and they sprang up with it and choked it. And other fell in the good land and fruitful, and sprang up and gave fruit an hundredfold." And when he said these things, with a loud voice he was saying: "He that hath ears that he should hear, let him hear."

And his disciples had asked him: "What is this similitude?" Saith he to them: "To you is given to know the mystery of the kingdom of God, but to those without—it is not given to them to know. Therefore in parables it is said to them, that though they see they may not see, and though they hear they may not understand. Now this similitude is as follows: the seed is the word of God; and they by the way-side—these are they that hear the word of God, and the enemy cometh and taketh it away, even the word, from their heart, that they should not believe and live. And that on the rock—these be they that what time they have heard the word quickly with joy receive it, and they have no root in it; and for a time they believe and in time of temptation they are offended. And that which fell among thorns—these are they that hear the word, and are in anxiety, and in the riches of the world and in the pleasantness of living are..."
occupied, and are choked and give no fruit. And that which fell in the good land—those are they that with a heart sincere and good have heard the word and taken hold, and they give fruit in patience."

Another similitude he was saying: "No one lighth a lamp and hideth it in a vessel or setteth it under a bed or in a concealed place, but he setteth it upon the lamp-stand that every man that entereth may see its light." For there is nothing secret that shall not be revealed, neither aught concealed that shall not be known and come into the open. See what ye have heard; for he that hath, it shall be given to him and added to him, and he which hath not, even that which he was supposing that he hath shall be taken away from him."

And there had come unto him, even Jesus, his mother and his brothers, and they were standing outside, and could not see him because of the multitude of folk. And they said to him: "Thy mother and thy brothers are standing outside and wishing to see thee." Now he answered and said to them: "These are my mother and my brothers, that hear the word of God and do it!"

And it had come to pass on one of those days Jesus went up and sat in the boat, he and his disciples with him, and he said to them: "Let us cross over to that other side of the lake." And when they were sailing on the sea he went to sleep. And there was a squall of

and are choked] om. and S sed 15 And that which fell] Now that S those & sincere] S illegible 16 Another similitude he was saying] om. S No one] S illegible and hideth....a bed] and setteth it under a bushel or under a bed A (cf Mt v 15) or in a concealed place] om. S; or setteth it in a hidden place A: cf cod. fuld, p. 46, 'neque accedunt lucernam et ponunt eam sub modio neque sub lecto neque in loco abscondito neque sub unaso.' every man] every one S that....light] that every man may see the light of the lamp A 17 neither] and not S 18 and added to him] om. S he which] he that S was supposing] supposeth S 19 had come] came S even Jesus] om. S were standing outside and] om. S see him] 'speak' with him S of folk] om. S 21 These...brothers] My mother and my brothers are these S do it] do it S 22 had come] came S those days] the days S Jesus] he S 23 when they were] while S on the sea] om. S
C S.  

[Text in Arabic, illegible and transcription needed]
wind on the lake, and their boat was filled by the waves and it was near to sink. And they came near and awoke him and say to him: “Our Lord, we are perishing!” And he arose and rebuked the wind and the storm of the water, and there was a calm; and he said to them: “Where is your faith?” But they, being afraid, were wondering and saying one to another: “Who then is this, that even the winds and the sea he commandeth and they obey him?”

And they had sailed to the country of the Gadarenes, which is opposite the other side of Galilee. Now when he went forth to the land there met him a certain man on whom there had been a devil a long time, and with no garments was he clothed and in no house was he dwelling but in a tomb, and always with cries he was crying out and was smiting himself with stones. And when he saw Jesus he cried out and fell and worshipped him, and with a loud voice said: “What have I to do with thee, Jesus, son of the Most High God? I beseech thee, torment me not.” For he was commanding that unclean spirit to come forth from the man. For a long time had he been cleaving to him, and he used to be bound with chains and with shackles that he might be kept, and he used to break his bonds and cut them, and was driven by that same devil to the desert. Now Jesus asked him and said: “What is thy name?” And he saith to him: “Legion, because we are many in him.” And those devils were beseeching him that he would not send them to Gehenna and not cast them out. Now there was there in the hill a certain herd of many swine that were feeding there, and those devils were beseeching him that he would permit them to enter into that herd of swine.

by the waves] om. S it was] they were S 24 and say] and say S Our Lord] Rabban, Rabban S the water] the lake S 25 and the sea he commandeth] he commandeth and the sea S 26 had] om. S 27 went forth] went up S a certain man] + from the city S and always.... with stones] om. S 28 And when] When S 29 For he] He S 30 And he saith] He saith S 31 those devils] so also E75; they S that he would not.... cast them out] that he would not command them to go to the abyss S; cf ‘that he would not send them forth from that country (Mk v 10), and would not send them to Gehenna before the time’ E75 32 certain] om. S feeding there] om. there S him] om. S that herd of swine] the swine S
And he permitted them; and the devils went forth from that man and entered into the swine, and all that herd went direct to a steep place and they fell into the sea and were choked. Now when those herdsmen saw that which came to pass they fled, and they declared it in the cities and in the villages. And the folk came forth that they might see that which had come to pass, and they came unto Jesus and found that man from whom went forth those devils clad and modest and sitting at the feet of Jesus, and they were afraid. And they declared to them how that man was saved alive, and they† that saw, again,† were beseeching him, even all that multitude of the Gadarenes, that he would go away from their neighbourhood, because great fear had taken hold of them. Now he went up to the boat and returned from them. Now that man from whom had gone forth those devils was beseeching him that he might be with him. And Jesus dismissed him and said to him: “Return to thy house and to the house of thy kinsfolk, and declare to them what things the LORD hath done for thee.” And he was going and was preaching in all the city that which Jesus did for him. And when Jesus returned a great multitude received him, for for him they were looking.

And there came a certain man—Joarāsh his name was, and he was a chief of the synagogue—and he fell down before the feet of Jesus and was beseeching him that he would enter his house; for an only daughter he had, and she was about twelve years old, and she was near to die. And as Jesus was going thither the multitude was pressing upon him, and a certain woman whose blood had been

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C S in text:  

43 [sic]...[sic] om. S  
44 om. S  
45 om. S  
...[sic] The small stop in C is black, and by the first hand  
46 om. S  
47 om. S (sic)  
48 om. S  
49. § in S  
50 om. S  
51 C (sic, without the point)
issuing for twelve years, and all her property she had spent upon physicians and could not be healed by any one—and she meditated in herself and saith: “Even if the garments of Jesus I should go and touch I should be healed.” And she drew near from behind him and took hold of the skirt of his garment, and the issue of her blood stood still. And Jesus turned round and saith: “Who is it touched me?” And when all of them were denying Kepha saith to him: “Rabban, the multitudes are pressing upon thee and coming, and sayest thou ‘Who is it touched me?’” Jesus saith to him: “Some one touched me, for I know that power hath gone forth from me.” Now when that woman saw that not even this escaped him, she came fearful and trembling and fell down and worshipped him, and she said in the sight of all that people for what reason she touched, and how straightway she was healed before every one she confessed. But he said to her: “My daughter, thy faith hath saved thee alive; go in peace.” And while he spake, there came some from the house of the chief of the synagogue and say to him: “Thy daughter hath died; do not trouble the teacher.” Now when Jesus heard that thus they said, he saith to him: “Fear not; only believe, and thy daughter will live.” And when he came to the house of that man he did not suffer any one to enter but Kepha and James and John and the father.
C S.  om. \textit{sic}

52. \textit{sic}: there is a fault in the skin.

53. \textit{om. S}
and the mother of the girl. And all the folk were weeping over her and were lamenting. Saith Jesus to them: "Weep ye not, for the girl hath not died; she is indeed sleeping." Now they were laughing at him, in that they were knowing that she had died. And he took hold of her by her hand and called her and said to her: "\(^5\) Girl, arise!" And her spirit returned and straightway she arose.\(^1\) And he commanded that they should give her something to eat. And her parents had been astonished, and he commanded them that to no one they should say what happened.

And Jesus called his Twelve and gave them power and authority over all spirits and devils, and to heal the infirm. And he sent them that they should preach the kingdom of God, and to heal. And he said to them: "Nothing shall ye take for yourselves for the way, no stick and no wallet and no bread and no silver, nor two coats shall ye have. And whatsoever house ye enter, there be and from thence go forth; and they that do not receive you—what time ye go forth from that city, even the dust of your feet shake off, that it may be for them for a testimony."

And when his apostles went forth, they go about the villages and the cities and were announcing the gospel and healing in every place. And Herod the Tetrarch heard all these things that came to pass;

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\(^52\) weeping,...lamenting] weeping and lamenting over her
\(^54\) to her] om. \(^55\) returned] A has the word generally used for 'repented'
\(^56\) A miswritten in S all spirits and devils] all the devils
\(^57\) S 2 that they should preach] to preach S 3 stick]
\(^58\) S (cf Mk vi 8) nor two] and not even two S 4 enter] + into S
\(^59\) S shake off] be ye shaking off S for them for a testimony]
\(^60\) S 6 went] had gone S they go] they were going S and were] and were
C S

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and he was wondering, because some folk were saying "John hath risen from among the dead"; and others say "Elijah hath appeared." Others say: "One of the prophets of old hath arisen from among the dead." And Herod was saying: "The head of John I cut off; who is this, that I hear these things about?" And he was wishing that he should see him.

And those apostles returned, and declared to him everything that they had done; and he took them alone and went to a desert place. And when the multitudes knew they went away after him on foot, and he received them and was speaking with them about the kingdom of God, and them that had need of healing he was healing.

And when the day was near to wane his disciples drew near and awoke him† and say to him: "We are in the desert; dismiss these multitudes that they may go to these villages round about and to the hamlets that they may lodge in them, or may find for themselves food." Jesus saith to them: "Yourselves give them something to eat." They say to him: "We have not more than five pieces of bread and two fishes; but let us go ourselves and buy food for all this multitude," for they were become five thousand men. He saith to his disciples: "Make them sit down to meat fifty by fifty men in a

C S: מחזה טבשא אימונתנ סיכו לולאה ש"ה 15
 başlatת לטבש אימונתנ סיכו אימונתנ לולאה ש"ה 16
 סבלת מע言论 טבשא אימונתנ סיכו לולאה ש"ה 17
 סבלת מע言论 טבשא אימונתנ סיכו לולאה ש"ה 18

For these words S*rd has

probably to be read (א"ה)

i.e. S omits אימונתנ to end of ver. 17 and begins ver. 18 with סיכו אימונתנ לאס, but אימונתנ was accidentally omitted and then inserted between the lines, like אימונתנ in Lk xii 43 and אימונתנ in Joh xiii 16

S illegible 18, 19 סיכו אימונתנ S illegible, but there is not space for all the words

S illegible ואמ"ס 20 S illegible
om. א"ס 21 S ilegible
S ilegible למאס 22 ש"ס S ilegible
S ilegible מeah ידכ S ilegible
S ilegible מeah ידכ S ilegible
S ilegible מeah ידכ S ilegible
S ilegible מeah ידכ S ilegible
S ilegible מeah ידכ S ilegible
S ilegible מeah ידכ S ilegible
company." And they did so, and they made them all sit down to C S
meat. And he took those five pieces of bread and two fishes,
and he looked up to heaven and blessed God upon them, and brake
and gave to his disciples that they should set before the multitudes.
And all ate and were satisfied, and they took up the fragments
that which they left over, twelve baskets full. And these folk
that ate of that bread were about five thousand, besides women and
children.

And when he was alone and his disciples with him, he asked them
and said: "What say about me the multitudes that I am?" They
say to him: "There are that say 'It is John the Baptist;,' others say
'It is Elijah.'" Saith he to them: "And ye, what say ye that I am?"
Simon Kepha answered and said to him: "Thou art the Messiah."
And he—he rebuked them and commanded them that this to no one
they should say. And he saith "The Son of Man is about to suffer
much and be rejected by the elders and the scribes and the priests,
and be killed and the third day he will rise."

And he was saying: "Whosoever willeth to come after me, let

16 two] those S upon them] upon it S\textsuperscript{vid} (several words here are illegible) before the multitudes]...to the multitude S 17 the fragments....over] S almost illegible, but it seems to omit 'the fragments' 17, 18 twelve baskets....alone] S appears to omit from 'And these folk' to the end of ver. 17 and to begin ver. 18 with 'When he was praying alone,' but the word for 'praying' appears to have been inserted between the lines, as in Lk xii 43 and Joh xiii 16 about me] after 'the multitudes' S\textsuperscript{vid} 18, 19 that I am....John] S illegible 20 he to them: And ye] S illegible, but there is not space for all the words 21 he—] om S 22 And he saith] S illegible The Son] S illegible suffer] S illegible the priests and the scribes S and the third day] 'and after' three days S 23 after me 1" in my place S: see Notes, vol. ii
him deny himself and take up his Cross every day and come after me. For he that willeth to save his life shall lose it, and he that shall lose his life for my sake shall save it. For what should a man gain, if he should get the whole world and lack his life? For he that shall be ashamed of me before men and of them that are mine, the son of a man shall be ashamed of him what time he cometh in the glory of his Father and of his holy angels. Now I say to you truly that there are some that stand here, that shall not taste death until they see the kingdom of God that cometh in glory."

And it came to pass after these words, about eight days after, that he took Kepha and James and John, and they went up to the hill to pray. And while praying, the appearance of his face was transfigured and his garments become white and were glistening as the snow. And lo, two men speaking with him, Moses and Elijah, that appeared in glory; and they were saying about his decease that it was about to be accomplished in Jerusalem. And Simon Kepha and those with him had become heavy with much sleep, and when they awoke they saw his glory and those two persons that were standing by him. And when they began to separate from him Kepha said to Jesus: "Rabbi, it is well that we should be here, and we will make here three dwellings, for thee one and for Moses one and for Elijah one!" And he was not knowing what he was saying. And when he said these things there came a cloud and overshadowed them; and when they saw these entering into the cloud they were afraid. And a voice was heard from that cloud, saying: "This is my son and my beloved; hear ye him!" And when there came the voice, Jesus was
C.S. said to the Landmark, 'Mine is a

mine to which I go. My mine.'

Mine to which I go. My mine. (sic)

Mine to which I go. My mine.
found alone. And they kept silence, and in the sight of no one said C S
they aught that they had seen in those days. And on that day again,
while they were coming down from the hill, a great multitude met
him, and a certain man from that multitude cried and said: "Teacher,
I beseech thee, have compassion on my son! He is my only one,
and a spirit cometh over him and of a sudden it casteth him down
and he foameth, and scarcely doth it depart from him what time it
hath convulsed him. And I besought thy disciples, and they could
not heal him and cast it out." And Jesus answered and said: "Ah
generation crooked and without faith! until when shall I be with you
and endure you? Bring near to me thy son hither." And while
bringing him near, that devil threw him down and was making him
wallow on the ground; and Jesus rebuked that unclean spirit, and
healed the lad and delivered him to his father. And all of them
wondered at the greatness of God. And when every one was
wondering at all that he was doing, he said to his disciples: "Set ye
these words in your ears, for the Son of Man is about to be delivered
into the hands of men." And they were not recognising this word,
because it was kept secret from them that they should not recognise
it; and they were afraid to ask him about this same word. And
there had entered among them this thought—who should be greatest
among them? Now Jesus, when he knew their thoughts, took hold
of a certain lad and made him stand by him, and said: "He that

36 had seen] saw S 37 again] C*, but on an erasure; om. S met him] met them S 38 have compassion on my son! He] turn round on me! My son—who S 39 and of a sudden] of a sudden and S casteth him down] + and doth him hurt S 40 disciples] + that they should cast it out S heal him and cast it out] help him S (so I read the photograph) 41 And 1°] om. S and without faith] and faithless S to me thy son hither] hither thy son S 42 making him wallow on the ground] doing him hurt S 43 all of them] every one S 45 to ask him] so also S 46 this thought] a thought S 47 their thoughts] the thoughts of their heart S certain] om. S by him] by them S
CS

... see Notes, vol. ii
receiveth this lad in my name, me it is he receiveth; and he that receiveth me, receiveth him that sent me. For he which is least among you, like this lad, he is greatest." And John answered and said to him: "We saw a certain man casting out devils in thy name, and we forbade him, on the ground that he cometh not with us after thee." Jesus saith to him: "Forbid not, for he that is not against you is with you."

And it came to pass when the days of his going up were fulfilled he prepared his countenance to go to Jerusalem. And he had sent messengers before his face, and they went and entered a certain village of the Samaritans, that they might prepare for him; and they received them not, because his countenance for Jerusalem was set to go. Now when his disciples James and John saw it, they said to him: "Our Lord, wilt thou that we say that fire come down from heaven and consume them?" And he turned round and he rebuked them, and said to them: "Ye know not of what spirit ye are, for the Son of Man came not to destroy lives but to save life." And they went away to another village.

And while they were going in the way, there came a certain man and said to him: "I will come after thee whither thou goest."

Jesus saith to him: "The foxes—they have dens, and the birds of the heaven a dwelling, but the Son of Man, he hath not where to rest his head." And he said to another: "Come after me." He saith to him: "My Lord, permit me first to go and bury my father, and I...

48 among you, like this lad] and a lad unto you S 49 And 1°] om. S We] Rabban, we S a certain man] one S on the ground that] because S after thee] om. S 50 to him] to them S with you] for you S 51 it came to pass] om. S 52 and they went] and they came S (sic) certain] om. S 53 them] him S 54 say that fire come down] 'say, and fire shall come down...' E²⁸ (= syr.vg and arm.vg) 55 he turned round and] om. S 55, 56 and said...to save life] om. S 57 there came...to him] some one said to him S 58 saith to him: The foxes—they have] saith to him If the foxes have S a dwelling] nests S but] yet S (lit. 'and': so also E²⁷; for which see Matt viii 20) 59 My Lord, permit] Permit S and I will come] om. S; + unto thee A
Ephr. Overbeck 127, see Introd. vol. ii Thos. Addai.

60 om. S; 61 om. S (sic) 62. For
And after these things he separated others also, seventy and two, and sent them two by two before his face to every place and city that he was about to go. He saith to them: "The harvest is much, and the labourers few; beseech ye therefore the Lord of the harvest so that he may send forth labourers for his harvest. Go now; lo, I send you as lambs among wolves! Take for yourselves no purses and no wallets and no shoes, and a greeting to no man in the way shall ye give. And whatever house first ye enter into, be saying 'Peace be in this house.' And if there is there a son of peace, your peace shall rest upon it; but if not, upon you it shall return. And in the same house be ye eating and drinking of their store: the labourer is worthy of his food; and do not remove from one house to the next. And whatever city ye enter into and they receive you, eat everything that is set before you, and heal the sick that are therein, and be saying 'The kingdom of God hath drawn nigh upon you.' But whatever city ye enter into...

60 Jesus] He S; And our Lord A saith (so syr.vg)] said A
61 again] om. S For the whole verse, cf. 'My hand have I put on my ploughshare, and behind me I have not turned' Thos; and 'The farmer that putteth his hand on the ploughshare, if so be that he looketh behind him, the furrows cannot be straight before him' Addai. Thus there is no Syriac evidence for the reading of D lat. Clem.Al in this verse 1 others also] from his disciples others S seventy and two] so also Thos and Addai, with E and Ephr.arm (on 1 Cor xv 7; 2 Cor viii 23, xi 15)
الله

CS أنزل عليه للملأ فتعلموا كثيرون إلى

11 C (sic) C (sic) بحث عنه S 12 C (sic) بحث عنه S
13 C (sic) C (sic) بحث عنه S 14 C (sic) بحث عنه S 15 C (sic) بحث عنه S
om. S S 16 C (sic) بحث عنه S om. S S so also S
17 C (sic) بحث عنه S مصادر S؟ om. S S so also S 18 S 19 S 20 S
Sed: syr. palest here has مصادر S so also S: the extra line indicated in S ed is a mistake om. S S
om. S S 21 S 22 S
A 131 has مصادر S, but the phrase مصادر S occurs A 105
and they shall not receive you therein, go forth and say in its streets C S

11 'Lo, even the dust that cleaveth to our feet we shake off; but nevertheless know this, that the kingdom of God hath come nigh!' I say to you that for Sodom it shall be tolerable in the day of judgement more than for that city.

13 "Woe to thee, Korazin! woe to thee, Beth Saida! for if in Tyre and in Sidon had happened the mighty works that have happened in you, then perchance in sackcloth and in ashes they had repented. Nevertheless for Tyre and for Sidon it shall be tolerable in the day of judgement rather than for you. And thou also, Kapharnahum! not unto heaven shalt thou be uplifted, but unto Sheol shalt thou go down. He that heareth you, me it is he heareth; and he that defraudeth you, me it is he defraudeth; and he that defraudeth me, defraudeth him that sent me; and he that heareth me, heareth him that sent me."

17 And those seventy that he sent had returned with joy, and they say: "Our Lord, even the devils are subject to us in thy name."

18 Jesus saith to them: "I have been seeing Satan, that he fell as lightning that falleth from heaven. Lo, I give you authority that ye should be treading on serpents and scorpions and all the power of the enemy, and nothing shall injure you. Nevertheless in this do not rejoice, that the devils are subject to you, but rejoice in your names that are written in heaven." And in the same hour he exulted in the

and say in its streets] in their streets and say S 11 Lo] S; And lo C 13 that in you have happened S 14 the day of judgement] that day S 15 also] om. S but] om. S shalt thou go down] so also S 16 me it is he defraudeth; and he that defraudeth me] om. S 17 seventy] + and two S ed, but the reading is not quite clear and they say] om. and S ed to us in thy name] so also S 18 Jesus] He S that falleth] om. S E116 19 I give] 'I have given' A E116 all the power] the power also S (not E116) A 131 has 'Lo, I have given you authority that ye should tread on the power of the enemy', but the phrase 'authority that we should tread on serpents and scorpions' occurs A 105 20 But nevertheless S that 2°] or, 'that they' are written] have been written S C L E206 'That your names are written in heaven among the angels'

B. S. G. 40
C S

324

C* S; a corrector of C has added a dot in red over the 3. illegible

om. 22 om. S

om. 16] om. S

om. 24 leg.]

om. 25 leg.]

om. 26 om. S

om. 31 om. S

om. 32 om. S

om. 33 om. S
Holy Spirit and said: "I give thanks to thee, Father, Lord of heaven and of earth, that thou hast kept secret these things from the wise and from the understanding and hast revealed them to children; yea, my Father, that so was the will before thee. Everything hath been delivered unto me from my Father, and no one knoweth who the Son is save the Father, neither who the Father is save the Son, and he to whom the Son shall be willing to reveal it." And he turned round unto his disciples and said to them: "Happy is it for the eyes that see that which ye have seen! I say to you that many prophets and kings have wished that they might see that which ye see, and they have not seen; and to hear that which ye hear and they have not heard." And when he said these things, there drew near a certain teacher of law that was standing by to tempt him. He saith to him: "Teacher, what shall I do that I may inherit life eternal?" Jesus saith to him: "In the law how is it written, and how hast thou read?" He saith to him "Thou shalt love the Lord thy God from all thy heart and from all thy power and from all thy soul and from all thy mind, and thy neighbour as thyself." Jesus saith to him: "Rightly hast thou said; these things do, and thou dost live." Now he was wishing to justify himself; saith he to Jesus: "And who is my neighbour?" Jesus saith to him: "A certain man was going down from Jerusalem to Jericho and fell into the hands of the robbers, and they stripped him and beat him and left him between dead and alive, and went away. And a certain priest chanced to have been coming down in that way, and he saw him and passed by him. And a Levite also when he arrived at that place saw him and passed by him. But a certain Samaritan, when he was journeying in that same way and had arrived by him, saw him and had compassion..."
C S

col 2

34 cf. Mk iii 11 and Notes, vol. ii
35 S also S
36 S
37 S after in S
38 om. S
39 S
40 S: for Thos\textsuperscript{sa}n, see on Matt vi 9—13
on him. And he drew nigh and bound up his wounds and poured upon C S them wine and oil, and made him ride on his ass and brought him to an inn and nourished him. And on the morrow of the day he paid out two denars and gave them to the innkeeper, and said: ‘Nourish him; and what time I have returned, that which it doth cost thee again I will repay thee.’ Which is it of these three appeareth to thee that he was the neighbour of him that fell into the hands of the robbers?’ He saith to him: “He that had compassion on him.”

Jesus saith to him: “Go, and thou also so be doing.”

And while they were going in the way he entered a certain village, and a certain woman whose name was Martha received him in her house; and she had a sister whose name was Mary, and she came and sat at the feet of our Lord and was hearing his words. Now Martha was occupied in much serving, and she came and saith to him: “My Lord, carest thou not for me, that my sister hath left me alone to serve? Say to her to help me.” He saith to her: “Martha, Martha, +my anxiety† and perturbation for me thou hast about many things; but one thing is required. Mary the good part hath chosen for herself, and it shall not be taken away from her.”

Now when he was praying in a certain place, after he departed a little from his prayer, one of his disciples said to him: “Our Lord, teach us to pray, as John taught his disciples.” He saith to them: “Whensoever ye are praying, be saying: Our Father in heaven, thy name be hallowed. And thy kingdom come. And give us the con-
C S

4. om. S also S2
7. where S om. S 8. insert S
tinual bread of every day. And forgive us our sins, and we also will forgive every one indebted to us. And make us not enter into temptation, But deliver us from the Evil One." And Jesus said to them: "Which is there of you who shall have a friend, and he shall go unto him in the middle of the night and say to him, 'My friend, let me borrow three loaves, because my friend hath come unto me from the way, and I have nothing to set before him'; and he will answer from within and say to him, 'Do not injure me, because the door is shut and the children are with me in the bed, I cannot rise and give to thee.' I say to you If because of friendship he will not rise and give to him, because of his importunity he will rise, and give him as much as is required for him. And I also, I say to you: Ask, and it shall be given to you; knock, and it shall be opened to you. For every man that asketh receiveth, and every one that seeketh findeth, and every one that knocketh—it is opened to him. Now which of you whose son shall ask him for bread—doth he hand him a stone? Or if for a fish he should ask—doth he instead of a fish give him a serpent? And if for an egg he should ask—doth he hand him a scorpion? And if ye that are evil know good gifts to give to your sons, how much rather the Father from heaven will give a holy Spirit to them that ask him?"

And it came to pass when he was casting out a devil from a deaf-mute, that when that devil went forth that deaf-mute spake. And

4 we also will forgive] we also ourselves forgive S 5 shall have] hath S 6 my friend] a friend S 7 he will] he—he will S and the children] so also S^ed: the sons S^ed 8 rise and] om. S 9 knock] pr. seek, and ye shall find S 10. For A 443 see on Matt vii 8

11 for bread....he should ask] for a fish S 12 And if] If S 13 from heaven] 'in' heaven S^ed (the decisive letters being illegible) a holy Spirit (cf Lk ii 25, 26)] good things S 14 that devil] the devil S
C S 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40

those multitudes had wondered; and some of the Pharisees said: C S

"By Beelzebub the chief of the demons this fellow doth cast out
devils." But others, tempting him, for a sign from heaven were
asking him. Now he when he knew their meditation said to them:

"Every kingdom that shall be divided against itself shall be desolated,
and every house that against a house is divided falleth. And if Satan
against himself hath been divided, how will his kingdom stand, that ye
should say that by Beelzebub I cast out devils? But if I by Beelzebub
cast out devils from your sons, your sons—by what do they cast them
out? Therefore they shall be for you judges. But if by the finger
of God I cast out devils, henceforth the kingdom of God hath drawn
nigh upon you. Now whensoever the strong man armed keepeth
his court, in tranquillity is his property; but if there shall come one
that is stronger than he and shall overcome him, he will take away
his armour which he trusted in, and his plunder also he divideth for
himself. He that is not with me is against me, and he that gathereth
not with me scattereth indeed.

"The unclean spirit, what time it hath come forth from a man,
goeth travelling about in places where there is no water, that it may
find for itself ease; and what time it hath found none it saith: 'I will
return and go to my house from whence I came forth.' And what
time it hath come and found it swept and garnished, it goeth and
taketh seven other spirits worse than itself, and they enter and dwell
therein, and the last state of that man becometh worse than his
first state."

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16 were asking him for a sign from heaven S 17 when he knew.... said] 18 hath been] shall be S 19 But.... cast them
out] S illegible 23. At the end of the verse is an illegible word in S: probably we should read 'scattereth 'me' indeed', as in \$*L boh aeth
24 travelling about] +suddenly S from whence] om. from S 25 And
what] What S and found] and found S: for the construction see
Notes, vol. ii 26 it goeth] pr. then S
And when he said these things a certain woman from the midst of the multitude with a loud voice said to him: "Happy is it for the womb that carried thee, and for the breasts that gave thee suck!"

Jesus saith to her: "Happy is it for them that hear the word of God and keep it!"

And when the multitudes were gathering together he began to say: "This generation is an evil generation; a sign it seeketh and a sign shall not be given to it, save as Jonah was a sign to the Ninevites, so the Son of Man also to this generation. The queen of the South will stand up in judgement with this generation and will make them guilty, in that she came from the other sides of the earth that she might hear the wisdom of Solomon, and lo, a greater than Solomon is here! The men-folk of Nineve will stand up in judgement with this generation and will make it guilty, in that they repented at the preaching of Jonah, and lo, a greater than Jonah is here!

"§No one lighteth a lamp and setteth it under the bushel or in a concealed place, but he setteth it on the lamp-stand, that they which enter in may see its light." For the lamp of the body is the eye: "A whenever thine eye therefore shall be single, thy whole body also is light; but if thine eye be evil, thy whole body also is dark. Be thou therefore wary lest the light in thee should be darkened. And if the light in thee is dark, thy darkness—how great it will be!"

28 hear] have heard S 29 seeketh and a sign] seeketh—a sign S to it] to them of heaven S 30 save] + the sign of Jonah the prophet S as] pr. for S\textsuperscript{ret} 33 under the bushel or] om. S; + under the bed or A: see Lk viii 16 and cod. fuld. (Ranke, p. 46) in a concealed place] in aught concealed S; pr. setteth it A that they....its light] that every one may see the light of the lamp A 34 whole 2\textsuperscript{o}] om. S 35 should be] be S 36.] Thy body also, therefore, what time there is in it no lamp that shineth, becometh darkened; so, what time thy lamp becometh bright, it shineth for thee (or, 'maketh thee shine') S. This recasting of ver. 36 is also found in the Latin mss f g: see Notes, vol. ii
is illegible in S; and the construction of ver. 38 suggests also here

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43. Cf. also Mxx iii 6 ff.

44. See also S (sic), with a red point om. S.

45. om. S.
And a certain Pharisee had besought him that he would breakfast with him; and he entered and sat down to meat. And that Pharisee had begun saying in his mind "Wherefore hath he not baptized himself before his breakfast?" Our Lord saith to him: "Ye Pharisees indeed! It is the outside of the cup and of the dish ye cleanse, and your inside is full of extortion and evil. Ye lacking in mind! Hath not he that made what is outside made what is inside also? But that which is inside of you give as alms, and lo, everything is clean to you! But woe to you scribes and Pharisees! Ye that tithe mint and rue and all herbs, and pass over judgement and the love of God. Now these ye have done, but these have ye not left? "Woe to you scribes and Pharisees! Ye that love the honourable seats in the synagogues, and greeting in the streets. Woe to you, ye that are graves, and men walk upon you and know it not!" And one of the scribes answered and said to him: "Teacher, when these things thou sayest us also thou dost insult." He saith to him: "To you also woe, ye scribes! Ye that take up heavy burdens and lay them on the shoulders of men, and ye yourselves not even with one of your fingers touch them. Woe to you, ye that build the graves of the prophets whom your fathers killed! Hence ye bear witness to and make confession of the deed of your fathers, and ye—ye are the sons

37, 38 and he entered....breakfast?"] and "when he sat down to meat, he wondered wherefore he had not baptized himself before his breakfast. S (sic), but 'when' is illegible 39 Our Lord] Jesus S 40 It is] For it is S 41 as alms] in alms S 42 scribes and] om. S 43 For A 269, cf Mt xxiii 6 ff, and see Diat's xli 41 scribes and] om. S 44 graves] + that are not seen S upon you] upon them S know] ye know S 46 also woe] also—woe to you S take up] lade men with S and lay.....men] om. S not even] om. S touch] do not draw nigh to S 48 and ye....the murderers] in that they killed them, and ye—ye build S
C S

Joshua 31:49

[...]

50

51

52

53

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56

S (and in ver. 51)

S

om. S

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S

S (sic)

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S

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49 of those, the murderers! Therefore the wisdom of God hath said: C S
‘I will send among them prophets and apostles; some of them they
will kill and persecute, that the blood of all the prophets may be
requited that hath been shed, lo, from the time that the world was
created unto this generation, from the blood of Habel even unto the
blood of Zacharia son of Barachia, him that was killed between the
altar and the Temple.’ Amen, I say to you that it will be requited
from this same generation.

52 “Woe to you, scribes, that have concealed the keys of knowledge!
Ye yourselves have not entered, and them that are entering ye have
hindered.” And when he was saying these things against them in the
sight of all the people it began to be displeasing to the scribes and
Pharisees, and they were disputing with him about many things, and
were seeking to take hold of a pretext against him, that they might
be able to accuse him. And when a great multitude was gathered
unto him, so as to trample one on the other, he had begun to say to
his disciples: “First beware of the leaven of the Pharisees, which is
respect of persons. For there is nothing secret that shall not be
revealed, nor aught concealed that shall not be known. For what
things in the darkness ye have said in the light shall be heard, and
that which in the inner chambers in the ears ye have whispered on
the roofs shall be preached.

4 “Now I say to you, my friends: Be ye not afraid of them that kill
the body, and afterwards nothing are able to do. But I will shew
you of whom ye shall be afraid; be afraid of him who after he killeth
hath authority to cast into Gehenna—yea, I say to you that of him it
behoves to be afraid. Five sparrows are sold for a farthing, and not

50 lo] so also S 51 even] om. S 52 have concealed] This may be read
as a present tense: cf ‘Woe to you, lawyers, for ye hide the key’ 53
Pharisees] to the Pharisees S 54 that they might....accuse him] om. S
1 First beware] Beware S 2 Cf ‘And there is nothing secret that shall
not to every man be revealed’ A 443 3 light] daylight S 5 that
& it behaves] om. S 6 Five] For five S a farthing] two
farthings S
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7 one of them is lost before God; for even the locks of the hair of your head are numbered by him. Be therefore not afraid, because ye are much more than the multitude of sparrows. Now I say to you: Every one that shall confess me before men, the Son of Man also will confess him before his holy angels; and he which denieth me before men, there will be a denial of him before the angels of God. And every one that shall say a word against the Son of Man, it shall be forgiven him; but he that against the Holy Spirit shall blaspheme, it shall not be forgiven him. Now what time they bring you up to the synagogues before the ruling powers and authorities be ye not anxious as to how ye shall make excuse or what ye shall speak, for the Holy Spirit will teach you in that hour that which it behoves that ye should say.”

And a certain man from that multitude said to him: “Teacher, say to my brother that he should divide with me the land and the inheritance.” But he said to him: “Man, who set me up over you to be a judge?” And he said to the multitudes: “Beware ye of all covetousness; because not in the superfluity of much wealth is life to the sons of men.”

And he was saying this similitude unto them: “A certain rich man—his land had brought in to him much produce. And he was thinking in himself and said, ‘What shall I do, in that I have not where that I may store my produce? I will pull down my granaries and build and enlarge them, and I will gather in them my produce.’ And he saith to his soul ‘Lo, many good things are by him] om. S] much more] better S 8 Now] For S] his holy angels] the angels of God S 9.] om. S 11 as to how] what S] speak] say S] Cf A 415: ‘Whenever they bring you up before the ruling powers and before authorities...’ For the rest of the quotation see Lk xxi 12 ff 12 for] but S] it behaves that] om. S 13 the land and] om. S 15 much] om. S 16 And he said to them this similitude S 18 I will 1°] But it behaves me that I should and] and S 19 And I will say to my soul S (not A) Lo] + quoth he A

B. S. G. 42
S (sic) A Ephr (see Notes, vol. ii)
laid up for thee for many years; take thine ease and eat and drink and be merry.’ God saith to him: ‘Thou lacking in mind! lo, in this night thy life they require of thee; these things that thou hast made ready—whose will they be?’ So is he which layeth up for himself treasures and in God is not rich.”

And he said to his disciples: “Therefore I say to you, Be not anxious for your life what ye shall eat, neither for the body whereby ye shall be clothed; for the life is more than the food and the body than the clothing. Consider the ravens that they sow not nor reap, and have no store-chambers, nor granaries—and God nourisheth them; how much therefore are ye more than they! For which of you, though anxious, can add on to his stature one cubit? But if not even a little thing ye can do, why are ye anxious about the rest? Consider the lilies of the plain how they spin not nor weave, and I say to you that not even Solomon in all his glory was covered like them. But if the grass of the hills that to-day is on the hills and to-morrow is withered and falleth into the furnace God doth clothe, how much rather therefore for you, O lacking in faith? Do not therefore seek what ye shall eat and what ye shall drink and wherewith ye shall be covered, and be occupied in these things; for all these things the peoples of the earth seek after, but your Father knoweth that for

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31 [om. S] S: the first letter has been erased (sic)
32. No § in S
33 [om. S] o S
34 [om. S] om. S
35 pr. S 36 om. S
37 [om. S] after o S
41 S (as often) 42 [om. S]
you also they are required. Ye, henceforth, seek ye the kingdom of God, and these things over above shall be added to you.

"Fear not, little flock, to whom your Father willeth to give the kingdom. Sell everything that ye have and give alms, and make for yourselves purses that wear not out and a treasure also that is not exhausted in heaven, where no thief arriveth nor moth corrupteth; and where your treasure shall be your heart also shall be there.

Let your loins be girt and your lamps lighted, and ye be like folk waiting for their lord whensoever he shall withdraw from the wedding-feast, that what time he hath come and knocked straightway they may open to him. Happy is it for those slaves, they whose lord shall come and find them watching; amen, I say to you that he will gird his loins and make them sit down to meat and serve them!

And if in the first watch he come and find them watching, happy is it for them, whom he will make sit down to meat and will serve; or if in the second watch or the third he come and find them watching, happy is it for those! But this know ye, that if the master of the house were to know at which hour the thief would be coming, he would not suffer that his house should be broken through. Ye also, be ye ready, for in an hour that ye know not will come the Son of Man." Kepha saith to him: "My Lord, to us dost thou say this similitude, or to every one also?" Our Lord saith to him: "Which

31 henceforth] or, 'then'; {partly illegible} (sic) {over above] om. S
32 willeth] hath been pleased S 33 also] om. S 34 shall be 1 o] is S 35 no thief arriveth] no thieves thieve S 36 withdraw] cf 'till he withdraw from the wedding-feast,' Thos 37 they] om. S 38 in the first watch……; or if] om. S; cf 'I have watched my first watch and the second and the third,' Thos 39 would be] were S 40 Ye also] And ye also S 41 Our Lord] Jesus S
is the one in authority faithful and wise and good that his lord will set up over his slaves, that he may give them their ration of food in its time? Happy is it for that slave when his lord shall come and find him doing so! Truly I say to you that he will set him up over all his property. But if that slave shall say in his heart ‘My lord delayeth to come,’ and he begin to beat those slaves and the maid-servants and to eat and drink and be drunken, then the lord of that slave will come in a day that he doth not expect and in an hour that he doth not know, and will divide him and set his portion with them that are not faithful. The slave that knoweth the will of his lord and prepared not for him according to his will shall be flogged with many stripes, and he which knoweth not and doeth that which is worthy of stripes shall be flogged with few stripes; for every one to whom much shall be given, much will be required at his hand, and to him that they have committed much, the more will they require of him. For a fire I have come to lay in the earth, and how I would, if already it had been kindled! And a baptism I have that I should be baptized with, and how much I am in a strait until it be brought to an end! Suppose ye that tranquillity I have come to make in the earth? I say to you Nay, but divisions. For from now there will be five in one house—they will be divided three against two, and two against three; the father will be divided against his son and the son

one in authority] or ‘official’ and wise and good] om. S C S

Of ‘Who is the overseer, the faithful servant good and wise’ Eπίσκοπος πιστος δόξης προφήτης τιμής τε λαύνεις [fellow-servants S 43 that slave] that one S shall come] inserted between the lines by the first hand in S: cf Joh xiii 16 44 set him up] give him authority S all his property] all that he hath S 45 those slaves] the slaves S 46 then] lit. ‘and’: for the construction, see Notes, vol. ii doth not know] is not aware S divide] cf ‘He will cut him asunder and will separate him’ Eπίσκοπος πιστος δόξης προφήτης τιμής τε λαύνεις (see Notes, vol. ii) divide him and set his portion] divide his portion and set it S (but as it stands S reads ‘divide him as his portion and set him’) 49 how I would] what (or ‘when’) he would make] lay S 53 will be divided] om. S
C.S. | 54. Perhaps no § in S | 0.336
     | [S] om. o S
     | pr. [S] S
     | [S] (cf. Lk v 25)
     | 55 S
     | Ephr v 320 B: see Introd. vol. ii 56 See S
     | [S] 57 [S] 58 59 60
     | [S] 61 S (and in ver. 2: of xvii 11) 2 S
     | 3 S
     | 4 S

54. Perhaps no § in S
against his father, the wife against her daughter and the daughter against her mother, and the mother-in-law against her bride and the bride against her mother-in-law.”

And he was saying to the multitudes: “What time ye have seen a cloud coming up from the west, ye say ‘Rain is coming’; and it is so. And what time the south wind bloweth, ye say ‘A sirocco is coming’; and so it is. Respecters of persons! the countenance of the heaven and of the earth ye know how to prove; this time and its signs do ye not observe? And in yourselves ye judge not verity.

What time thou goest with thy adversary unto the ruler, while yet with him thou art in the way give him his profit that thou mayest be quit of him, lest he make thee guilty before the judge, and the judge deliver thee up to the officer, and the officer cast thee into prison. I say to thee Thou wilt not go forth from thence, till thou repay the last mite.”

And in that same time there came some folk and said to him about the Galileans—those whose blood Pilate mingled with their sacrifices. Jesus answered and said to them: “Suppose ye that these Galileans were sinners more than all the Galileans, that thus it chanced to them? I say to you Nay; but ye also, if ye will not repent, thus will ye perish all of you. And those eighteen on whom fell the tower in Shiloah and killed them, suppose ye that they were sinners more than all the men that dwell in Jerusalem? I say to the wife] the mother S 54 And he] He S ye say] pr straight-way S 55 a sirocco] C S (sic). This rare word is used here also in Ephr v 320 B: see Introd. vol. ii 56 observe] wish to prove S 57 And in yourselves] Wherefore of yourselves S 58 What time] While yet S with him] om. S his profit] his work S (= ἐργασία) the judge 2°] he S 1 and said] and said S 2 chanced to them] befel them S 3 thus will ye] ye yourselves thus will S

B. S. G.
C S

 fol 69r

 fol 2

[^5^7^9]


you. Nay; but ye yourselves also, if ye will not repent, thus will ye perish."

6 And he was saying this similitude: "A certain man, he had a fig-tree in his vineyard, and he came and sought on it fruit and found none. He saith to the husbandman: 'Lo, it is three years, lo, since I have been coming and seeking on it fruit, on this fig-tree, and I find none; cut it down, wherefore doth it cumber the ground?'

7 That husbandman saith to him: 'My lord, suffer it this year also, till I shall have tilled it and dunged it: and if it hath brought forth fruit, well; and if not, next season thou shalt cut it down.'"

8 And when he was teaching on the sabbaths in one of the synagogues, there was there a certain woman that had had a spirit eighteen years, and she was bowed and could not stretch herself out at all, and Jesus saw her and he called her and said to her: "Woman, thou art loosed from thy infirmity." And he laid his hands on her, and straightway her stature was stretched out; and she was glorifying God. And the chief of the synagogue answered, being made furious for that Jesus was healing on the sabbath, and said to the multitudes: "Six are the days in which it is fitting to work; in them be coming and being healed, and not on the sabbath-day."

9 Jesus answered and said to him: "Respecter of persons! Each one of you—doth he not loose his ox or his ass from the manger on the sabbath-day, and go and give him to drink? Now this woman, that is a daughter of Abraham, whom the Accuser hath bound, lo,
المتمم

C S

17 بالماء كتم اناء S (followed by an illegible half line)

S ineligible 18 حنة كم S 19 كم الماء كتمان S ineligible

S ineligible 20 كتمان Lحنة كتمان S ولا 21 كتمان Lحنة كتمان S ineligible 22 كتمان Lحنة كتمان

pr. كتمان S كتمان om. S كتمان S ineligible 23 لحنة

pr. كتمان S كتمان om. S كتمان S ineligible 24 لحنة 25 كتمان Lحنة كتمان S ineligible

S ineligible S (sic): cf xi 10 كتمان 26 كتمان Lحنة كتمان om. S كتمان pr. S كتمان

pr. كتمان S
eighteen years, was it not fitting that she should be loosed from this bond on the sabbath-day?” And when these things he was saying, all they that were standing up against him were confused, and all the people were rejoicing at all the marvels that were coming to pass by his hand.

And he was saying: “To what is the kingdom of God like, and to what shall I liken it? It is like to a grain of mustard, that a man took and cast it in his garden, and it grew up and became a tree, and the birds of the heaven nested in its branches.”

Again he saith: “To what shall I liken the kingdom of God? It is like to leaven that a woman took and hid in three bushels of meal until the whole should be leavened.” And he was journeying through the villages and the cities, and was teaching.

And while going to Jerusalem one came and was asking him and saying: “My Lord, are they few that live?” Jesus saith to him: “Fight thou to enter by the strait gate; for I say to you, Many will wish to enter and will not be able. From the hour that the master of the house shall arise and shall shut the gate, and ye be standing outside and knocking at the gate, and saying ‘Our Lord, our Lord, open to us,’ he will answer and say to you ‘I know you not whence ye are.’ Then ye will begin to say: ‘Before thee we have eaten and drunk, and in our streets thou hast walked.’ Then he will say to you: ‘Amen, I say to you I know you not whence ye are; depart

17 he was saying these things S (followed by an illegible half-line) and all the people] S illegible 18 And he] He S 19 and it grew up and became] S illegible in its branches] S illegible 21 should be leavened] S illegible 23 one] a certain man S and was] and was S saying] + to him S 24 to enter 2°] + thereby S 25 From] For from S our Lord 2°] om. S he will answer] lit. ‘and he will answer’: cf xii 46 whence] pr. from S 26 walked] taught S 27 Then he will say to you] And he will say S whence] pr. from S
\[ C S \]

\[ \text{fol. 70v} \]

\[ \text{col. 2} \]
ye from me, for ye are all workers of falsehood.’ There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye shall be cast out. And they shall come from the east and from the west and from the south and from the north, and shall sit down to meat in the kingdom of God. And there are last that shall be first, and first last.”

And in those same days there drew near some of the Pharisees and say to him: “Go forth, go away hence, because Herod wisheth to kill thee.” He saith to them: “Go, say ye to him, to this fox, ‘Lo, I am casting out devils and my cure I finish to-day and to-morrow, and the third day I am myself finished. Nevertheless it behoves me that to-day and to-morrow and the day after to-morrow I should journey, because it cannot be that a prophet perish outside Jerusalem!’ Jerusalem, Jerusalem, that killest the prophets and stonest them that were sent unto thee, how many times have I wished to gather thy sons as the hen that gathereth her young under her pinions—and ye would not! Lo, your house is left to you desolate. I say to you Ye shall not see me until the day come that ye shall say ‘Blessed is he that cometh in the name of the Lord.’” And when he entered the house of one of the chiefs of the Pharisees to eat bread on the sabbath-day, they were keeping watch that they might see what he would do. And a certain man with the dropsy there was before him. Jesus answered and said to the scribes and to the Pharisees, asking “Whether it be lawful to heal on the sabbath,
4 or no?" And they were silent. And he took hold of him and C S 5 healed him and dismissed him, and he said to them: "Which is there of you whose son or whose ox or whose ass shall fall into a well on the sabbath-day, and he doth not immediately draw and take 6 him up?" And they could not give him an answer about these things.

7 And he had said this similitude unto those that were bidden and were choosing the chief place at entertainments. He said to them: 8 "Whenever thou art bidden to a wedding, do not go and sit down to meat in the honourable place; that there be not there one who is more honourable than thou, and he come that hath bidden thee and him and say to thee 'Give place to this one,' and then ashamed thou wilt sit down to meat in the last place. But what time thou hast been bidden, go and sit down to meat in the last place, that what time he hath come which hath bidden thee he may say to thee: 'My friend, come up above,' and thou shalt have glory in the eyes of all the guests. § For every one that shall uplift himself shall be humbled, and every one that shall humble himself shall be uplifted." § And he was saying to the lord of the supper also: What time thou makest a breakfast or a supper, do not call thy friends nor even thy brothers nor thy relations nor thy neighbours that are rich, lest they also may

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B. S. G.
For the allusions in Thos\textsuperscript{15} and A 106, 107, see Introd.

\textsuperscript{13} For the allusions in Thos\textsuperscript{15} and A 106, 107, see Introd.
call thee and thou have repayment. But what time thou makest a C S
supper, call the poor and the blind and the halt and the suffering,
and happy is it for thee that they have not wherewith they
may repay thee; and thy repayment shall be in the rising of the
righteous."⁵ And when one of them that were sitting at meat had "A
heard these things he said to him: "Happy is it for him that shall
eat breakfast in the kingdom of God!" Our Lord saith to him:
"A certain man had made a great supper and called many, and
he sent his slave at the season of the entertainment that he might
say to those bidden that they should come, 'for lo,' quoth he,
'everything is ready.' And they had begun immediately to excuse
themselves. The first saith to him: 'A field have I bought, and I
need to go forth and see it; I beseech thee, excuse me.' And
another saith: 'Five yoke of oxen have I bought, and I go to prove
them; I beseech thee, excuse me.' And a third said: 'A wife I
have taken; I cannot come.' And that slave came and said these
things to his lord. Then the master of the house was wroth, and he
said to his slave: 'Go forth quickly to the streets and lanes of the
city, and bring in hither the poor and the crippled and the suffering
and the blinded.' And the slave said: 'My lord, lo, that which thou
didst command has been done, and still there is room at the enter-
tainment.' Saith the lord to his slave: 'Go forth to the highways
and to between the hedges and make them come in, that my house

repayment] this repayment S A  13 what time] whenever A a
supper] it A the poor....the suffering] the poor and the blinded and the
crippled and the suffering and the rejected and many others S; the poor
and the ignorant and the blind and the halt and them that have not A
14 of the righteous] with the righteous A  15 them] those S these
things] om. S  to him] to them S  16—24. For the allusions in
Thos⁵ and A 106, 107, see Introduction, vol ii  16 Our Lord] Jesus S
called] pr. had S  17 'for lo'] 'Lo' S  18 I need] it is needful for
me S  20 And a third] Another S  21 the poor] + and the rejected S
22 that thing which S  23 the lord] he S
For the whole verse, of A 263:—  

For an erasure  

For an erasure

may be filled; for I say to you that none of these folk that were called shall taste my supper.’"

And while multitudes were going with him he turned and said to them: "He that cometh unto me and hateth not his father and his mother and his brothers and his sisters and his wife and his sons—yee, himself also—a disciple he cannot become of mine. And he that doth not take up his Cross and come after me—a disciple he cannot become of mine. For which is there of you that would build a tower, and doth not first sit down and reckon the cost of it, if so be that he have wherewith to finish it? Else, if he shall lay the foundation and have not been able to finish, all that see it will be mocking at him, and saying: 'This man began to build a tower and was not able to finish.' Or what king is there that goeth to fight with another king, and doth not first meditate if he be able with ten thousand to meet him which cometh against him with twenty thousand; and if not, while yet he is far from the battle-field he sendeth ambassadors and beseecheth him for peace. So every man of you that doth not leave all his property—my disciple he cannot become.

Excellent is salt; but if salt lose its savour, wherewith shall it be salted? Neither for the land is it of use, nor for the dung-heap; but it is thrown away. He that hath ears to hear, let him hear!"
It is evident from the crowding together of these words that no stop was intended between them by the scribe of C.
And the toll-gatherers and sinners were drawing near to him that they might hear him, and the scribes and the Pharisees were murmuring and saying: “This man receiveth sinners and eateth with them.” He saith to them himself this similitude: “Which of you that hath an hundred sheep and one of them be lost, doth not leave the ninety and nine in the open country and go and seek that which was lost until he find it? And what time he hath found it, he layeth it on his shoulders and rejoiceth, and cometh to his house, and calleth his friends and his neighbours too, and saith to them: ‘Rejoice with me, that I have found my sheep that was lost.’ Now I say to you that so there will be joy in heaven over one sinner that doth repent, more than over ninety and nine righteous for whom is not required repentance.” Or what woman that hath ten drachmas and she lose one of them, doth not light a lamp and brush the house and seek it carefully until she find it? And what time she hath found it she calleth her friends and her neighbours, and saith to them: ‘Rejoice with me, that I have found my drachma that was lost.’ I say to you that so there will be joy before all the angels of God over one sinner that repenteth.”

He was saying to them again: “A certain man—he had two sons. The younger saith to him: ‘My father, give me the inheritance

C S

CS

352

recht,

D Duval

Gram.

Syr.

§ 357 F

om. a S

21

(Sic)

om. a S

22. Here begins one of the Berlin leaves of C

C (Sic)

om. a S (sic)

23

om. a S (sic)

24 tr. A

Legible

illegible

om. in S

om. in S

om. in S

in S (Sic):

cf Duval Gram. Syr. § 357 F

om. a S

16

(Sic)

om. in S

17

(Sic)

om. in S

21

(Sic)

om. in S

22. Here begins one of the Berlin leaves of C

C (Sic)

om. a S (sic)

23

om. a S (sic)

24 tr. A
that cometh to me from thy house.' And he divided to them all his C S
property. And after a few days that younger son of his gathered
13 together everything that came to him and went to a far country, and
there he scattered his property in foods which are not fitting, because
he was living wastefully with harlots. And when he exhausted
everything that he had, and there was a mighty famine in that
country, he went and attached himself to one of the men of that
country. And he sent him to a field to tend swine, and he was
16 longing to eat of those husks of the sea that the swine were eating,
and no one was giving to him. And when he came unto himself he
said: 'How many hired men are now in my father's house for
whom bread aboundeth, and I perish here of my hunger? But I will
arise and go unto my father and I will say to him: My father, I have
19 sinned against heaven and before thee, and I am not worthy hence-
forth that I should be called thy son; make me as one of thy hired
men.' And he arose and came unto his father; and while yet he was
20 far off his father saw him and had compassion upon him, and he
ran and fell on his neck and kissed him. And his son said to him:
'My father, I have sinned against heaven and before thee, and hence-
forth I am not worthy that I should be called thy son.' Saith his
father to his slaves: 'Bring forth quickly the best robe and clothe
23 him, and set a ring on his hand and provide him with shoes, and
fetch and kill that fatted calf; let us eat and be merry, § for that this
§A 142 my son was dead and is alive, and was lost and hath been found.' ¶ §A
And they began to be merry. And that elder son of his was in the
field, and when he came and drew near unto the house he heard a sound
25 of singing and music. And he called one of the lads and asked him:

house] property S them all] S illegible 13 in foods....fitting] om. S
mighty] om. S 16 and (after 'swine')] om. S to eat of....eating]
of those pods that the swine were eating to fill his belly S 17 And when]
When S 21 and henceforth] om. and S 22. Here begins one of the
Berlin leaves of C
after the word of ending the line
so also

C S. (sic) 3 C, the word of ending (sic) 4 C S. (sic), for nothing lost
‘What is this sound of singing I hear?’ And he saith to him: ‘Thy brother hath come, and thy father hath killed that fatted calf, for that he hath received him whole.’ And he was wroth, and was not willing to enter, and his father went forth and was beseeching him. He saith to him, to his father: ‘Lo, how many years I do for thee bondservice and I have not transgressed thy commands, and never one kid hast thou given to me, that I might be merry with my friends; and this thy son, when he hath wasted thy property with harlots—thou hast slaughtered for him that fatted calf!’ He saith to him: ‘My son, thou at all times art with me, and everything of mine is thine; but to be merry and to rejoice it was fitting for thee, for that this thy brother was a dead man and is alive, and was a lost man and hath been found.’”

And Jesus was saying again to his disciples: “A certain rich man there was, and he had a steward and he was accused before him as having squandered his property. And his lord called him and said to him: ‘What is this that I hear about thee? Come, give a reckoning of thy office, for thou canst not be any more steward to me.’ That steward saith in himself: ‘What shall I do, for that my lord taketh away the stewardship from me. Work I cannot, and to beg I am ashamed. I have known what I shall do, that what time I have gone forth from the stewardship they may receive me in their houses.’ And he sent and called one of the debtors of his lord, and he said to the first: ‘How much owest thou to my lord?’ He saith to him: ‘An hundred firkins of oil.’ He saith to him: ‘Take thy bill and sit down quickly and write them fifty.’ And afterwards he

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26 sound....I hear] om. S 27 And he] He S 29 saith] answered and said S 31 thou...art] at all times thou art S 32 and to rejoice ...for thee] it was fitting and to rejoice S (om. ‘for thee,’ as also E\(^{182}\)) 1 Jesus] he S 3 from me the stewardship S Work I cannot] And dig I cannot S 5 sent and] om. S one of] C S, not ‘each one of’ 6 He saith to him: ‘Take thy bill] om. S and sit....write] And he sat down quickly and wrote S
For A 181, see on Mt vi 24
saith to another: ‘And thou, how much owest thou to my lord?’ (C) S
He saith to him: ‘An hundred cors of wheat.’ He saith to him:
8 ‘Receive thy bill and write them eighty cors.’ And the lord praised
the steward of wickedness in that he did wisely, for the sons of this
world are wiser in this their generation than the sons of light. And I
myself say to you $Make for yourselves friends from this mammon of $A388
wickedness, that what time it hath been exhausted they may receive
you into their eternal dwellings." For he that in little is faithful $A
in much also is faithful, and he that in little is wicked in much also
is wicked. If forsooth with the mammon of wickedness ye are not
faithful, the truth who doth entrust to you? And if with what is not
yours ye are not faithful, your own who will give to you?" |
$C
13 “For there is no slave that can serve two lords; else the one he
will hate and the other he will love, or the one he will endure and
the other he will despise: ye cannot serve God and mammon.”
14 And it came to pass when the Pharisees heard all these things
$they were mocking at him, because they loved silver." He saith $A133
to them: “Ye are they that justify themselves in the eyes of men;
now God knoweth your hearts, that that which is high among men
is filthy before God.
16 “The law and the prophets until John—henceforth the king-
dom of God is announced, and every one to it is pressed. Now it
is easier that heaven and earth should pass away than one letter
The story of Dives and Lazarus is given in A 381—384 as below:

19 Cf A 181. 

19—31. The story of Dives and Lazarus is given in A 381—384 as below:

23 (sic), but the i is not quite clear

24 (sic)
from the law pass away. Every one that dismisseth his wife and S
taketh another doth indeed commit adultery, and he which taketh
a divorced woman doth indeed commit adultery.

"A certain man that was rich was clothed in purple and fine
garments, and every day was making merry; and a certain poor man
there was, whose name was Lazar, and he was lying by his door and
was longing to fill his belly from that which was falling from the
table of that rich man, and the dogs also were coming and licking his
sores. §And it came to pass that that poor man died, and the angels §A383
carried him to the bosom of Abraham; and that rich man died
and was buried and †cast† in Sheol he lifted up his eyes, being
tormented, and he was seeing Abraham from afar and Lazar in his
bosom. And he called and said: 'My father Abraham, have compas-
son on me, and send Lazar that he may dip the tip of his finger
in water and cool for me my tongue, for lo, I am tormented in this
flame!' Abraham saith to him: '†My son†, remember that thou

19 Cf A 181: 'The rich man that in purples was clad....fell into torment'
19—31. The story of Dives and Lazarus is given in A 381—384 as below:—

A 381, 382 And again he shewed another demonstration about a rich man
that made merry with his goods, and the end of him was in Sheol. §And
he told of a poor man that was lying at his door, §and was desirous
and craving that he might fill his belly with that which was falling
from the table (tables A*) of that rich man, and he said 'No man was
giving to him.' And it saith there 'The dogs were coming and licking
his sores.'

A 383 And he said in the end of the matter. §It came to pass that
that rich man died and was buried §and was lying in torment, and that poor
man also died and the angels carried him to the bosom of Abraham.
23 †cast† in Sheol] S not quite legible, nor is the construction clear

A 383 (cont.) And that rich man lifted up his eyes from the midst of
Sheol and from the torment and he saw Abraham, and Lazar in his lap (in his
bosom A*). §And he called with a loud voice and said: 'My father
Abraham, have compassion on me, and send Lazar that he may come and
help me and moisten for me my tongue from the burning, for that I am in a
strait exceedingly!'

25 †My son†] A Ephr E179 (expressly); Nevertheless S (sic)
S [C] 360

ψ ια εικονισμός της λεξικογραφίας τετελεσμένος είναι λοιπόν η λέξη του λογοτέκτου δεν είναι κατάλληλη με την υποδειγματική λέξη, διότι το όνομα του λογοτέκτου είναι αποκτημένο. Επτά τετραγωνικά περιστρόφοντα φορτίων είναι δυνατόν να έχουν βρεθεί κατάλληλα με την υποδειγματική λέξη. Λαμε ο έμφασις, η λέξη του λογοτέκτου δεν είναι κατάλληλη με την υποδειγματική λέξη.

A

1 2º om. S 2 2º om. S 2 2º om. S [sic] S (sic) S (sic)
5 5º om. S 5 5º om. S S (sic) S (sic) S (sic) S (sic) S (sic)
didst receive thy good things in thy life, and likewise Lazar also his evil things; and now here he taketh his ease and thou art tormented. And with all these same things a great gulf is set between us and you, that they that wish to cross over hence unto you should not be able, nor from thence cross over unto us.' He saith: 'Why then I beseech thee, my father, that thou send him to my father's house, for I have five brothers; that he may bear witness unto them, lest they also come to this place of torment.' Saith Abraham: 'They have Moses and the prophets; let them hear them.' He saith to him: 'Nay, my father Abraham, but if one from the dead should go unto them they would repent.' He saith to him: 'If Moses and the prophets they hear not, neither if one from the dead should go would they believe him.'

And he had said to his disciples: 'It cannot be that offences should not come, nevertheless woe to him by whose hand the offences come! It were profitable for him if an ass's millstone should be hanged about his neck and he be sunk in the sea, rather than that he should offend one of these little ones. Beware in yourselves: if thy brother have sinned, rebuke him; if he have repented, forgive him, And if seven times in the day he sin against thee, and seven times he turn round unto thee and say to thee 'I repent,' forgive him.'

\[A\]

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\[A\]

\[A\]

... ease] thou dost beseech him \[Ephr: i.e. \(\delta\) \(\pi\) \(\rho\) \(\alpha\) \(\kappa\) \(\alpha\) \(\lambda\) \(\epsilon\) \(\tau\)\]

\[A\] 383 (cont.) 29 Abraham saith to him: 'My son, recollect (remember \(A\)) that thou didst receive thy good things in thy life, and Lazar received his evil things; but to-day thou dost beseech him, and he doth not help thee because a great ditch is between us and you, and from you they cannot come unto us nor from us unto you.' 30 He saith to him: 'And inasmuch as it is not so, my father, I beseech thee that thou send to my father's house, for I have five brothers; let him go and bear witness to them and they will not (that they may not \(A\)) sin and come themselves also to this torment.'

\[A\] 384 29 And Abraham said to him: 'They have Moses and the prophets; let them hear from them.' 30 He saith to him: 'Nay, my father Abraham, but let one from the dead go unto them and they would repent.' 31 Abraham saith to him: 'If Moses and the prophets they hear not, neither if one from the dead should go unto them would they believe in him.'

1 the offences \(2\) they \(S\) 2 sunk] thrown \(S\) that he should] om. \(S\) 3 have sinned] should sin \(S\) rebuke] rebuked \(S\) (sic) 4 against thee] om. \(S\) and seven] and these seven \(S\) to thee] om. \(S\) Ve. 3 & 4 appear thus in \(A\) 35:-13 If thy brother trespass against thee, forgive him; [and] even if seven times he trespass against thee in one day, forgive him.'

B. S. G. 46
CS

§ A 21

362

C S

§ A 21

5 om. o S For A 21, see on Mt xvii 20 7 om. o S

6 om. o S (sic) pr. o S (sic)


9 om. S 10 om. S (or): the final κ is clear om. S 13 om. S

12 om. S (or): the final κ is clear om. S 14 om. S (or): the final κ is clear om. S

15 om. S (or): the final κ is clear om. S
The apostles say to him, to our Lord: "Add to your faith." He saith to them: "If there were in you faith as a grain of mustard, ye would be saying to a hill that it should remove from hence and it would remove, and to a mulberry-tree 'Be rooted up and be planted in the sea.' And it would obey you. Which is there of you that hath a slave driving the plough or tending the flock, and what time he hath come in from the field doth he say to him straightway: 'Pass through and sit down to meat'? But he saith to him: 'Make ready for me something that I may sup, and gird thy loins and serve me until I shall have eaten and drunk, and afterwards thou also shalt eat and drink.' Doth that slave hold a favour for himself that he hath done the things which he commanded him? So ye also, what time ye have done what things are commanded you, ye say: 'We are slaves and riffraff'; that which we were bound to do we have done.'"

And when he was going to Jerusalem and was passing through between the Samaritans and the Galilaeans to Jericho, and when he was entering a certain city, lo, ten men, lepers, stood from afar and they lifted up their voice and say to him: "Jesus, Rabban, have compassion on us!" When he saw them he saith to them: "Go, shew yourselves to the priests." And while they were going they were cleansed. Now one of them, when he saw that he was cleansed, returned and with a loud voice was glorifying God, and he fell on his
Here begin again the London leaves of C

written : cf Mk xii 1)
face before the feet of Jesus and was giving him thanks; and that same leper was a Samaritan. Said Jesus: "These were ten that have been cleansed; the nine—where are they?" But not one of them hath been found that returneth to give glory to God, save this one that is of a strange people. He saith to him: "Go, thy faith hath saved thee alive."

And the Pharisees asked him, and say to him; "When cometh the kingdom of God?" He saith to them: "The kingdom of God cometh not by observings, and they will not say 'Lo, here it is;' or 'Lo, there it is'; for lo, the kingdom of God among you!"

And he was saying to his disciples: "The days will come that ye will long to see one of the days of the Son of Man, and ye will not see it. And if they shall say to you 'Lo, here he is' and 'Lo, here he is'—let them not lead you astray and do not go. For just as the lightning lighteneth from the uttermost parts of heaven even unto the ends thereof, so will be the day of the Son of Man. But first he is about to suffer in many things and be rejected by this generation. And as it was in the days of Noah, so will it be in the days of the Son of Man, that they were eating and drinking and were taking wives and were giving wives to men, until the day

16 same leper] same one S  17 Saith Jesus] Jesus answered and was saying S These were ten] Ten are these S (sic, see Notes, vol. ii) the nine—where are they] where are the nine S  18 But......returneth] Hath not one of them returned...? S  19 He saith to him] S illegible 20 saith] answered and said S  21 will not say] do not say S Lo 1° & 2°] om. S among you] cf "The kingdom of God is in your heart...not by days of observing' E 200 and 'in your heart—which he spake of himself who was standing in the midst of them' E 211 23 he is 2°] om. S Here begin again the London leaves of C let them.... astray] do not run S  24 just as] as S even] om. S ends] uttermost part S (lit. 'head') 27 were giving] om. were S
that Noah entered the Ark, and the Flood came and took them all away. So also, as it was in the days of Lot, that they were eating and drinking and were buying and selling and were planting and building, and in the day that Lot went forth from Sodom it rained fire from heaven and destroyed them all, so will it be in the day that the Son of Man is revealed. Now in that hour he that is on the roof let him not go down that he may take up his things from the house, and he that is in the field let him not turn behind; and remember ye the wife of Lot. He that willeth to save his life shall lose it, and he that shall lose his life shall find it. Now I say to you that in that night there will be two men in one bed, one will be taken and one will be left; and there will be two women grinding at one mill together, one will be taken and one will be left; and there will be two men in the field, one will be taken and one will be left." They say to him: "Whither, our Lord?" He saith to them: "Where the body is, there will be gathered together the vultures."

He saith to them again this similitude also, that they should be praying at all seasons and that it should not weary them. "A certain judge there was in a certain city, that of God was not afraid and for men had no reverence; and a certain widow there was in that same city, and she was coming unto him a long while and saying to him: 'Requite me of my adversary.' And he was not willing. And afterwards that judge said in himself: 'Though of God I am not

the Ark] the ark S (as in Mt xxiv 38)  28 So also, as] And as S
and were planting and building] om. S (= one line of the ms)  29 fire] + and brimstone S  31 that he may take up] to take up S  33 find it] save it alive S  34 Now] om. S  35 together] om. S  1 that they should...... weary them] 'Be praying and it shall not weary you' A 75, 487: but cf 'And when we do well, let it not weary us' A 392  2 a certain city] a city S  3 men] man S  3 certain] om. S  4 a long while] om. S  4 And afterwards] Afterwards that judge he S
C S. col 2

[Text in Hebrew]

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[Footnotes]

1. [Text in Hebrew]

2. [Text in Hebrew]

3. [Text in Hebrew]

4. [Text in Hebrew]

5. [Text in Hebrew]

6. [Text in Hebrew]

7. [Text in Hebrew]

8. [Text in Hebrew]

9. [Text in Hebrew]

10. [Text in Hebrew]

11. [Text in Hebrew]

12. [Text in Hebrew]

13. [Text in Hebrew]

14. [Text in Hebrew]

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[Footnotes]

5189, see Lk xiv 11
afraid and for men I have no reverence, yet this widow at all times doth fatigue me—I will requite her, else at all times she will be coming and injuring me.’” And our Lord said: “Hear ye what saith the wicked judge; God therefore—will he not rather do requital for his chosen that call to him by day and by night, and be lenient with them? I say to you that he will do their requital quickly. Nevertheless, will then the Son of Man come and find faith on the earth?”

And he was saying this similitude against folk that trust in themselves that they are the righteous and were disdaining many. “Two people went up to the Temple to pray, one a Pharisee and the other a toll-gatherer. And that Pharisee was standing by himself, and these things was he praying: ‘I thank thee, God, that I have not been as the rest of the folk, the extortioners and the wicked and the adulterers, and not as this toll-gatherer; but I fast twice in the week and I tithe everything that I possess.’ Now that toll-gatherer was standing from afar, and was not daring that even his eyes he should lift up to heaven, but he was beating on his breast and saying: ‘God, have compassion on a sinner!’ I say to you that this one went down to his house justified more than that one; for every man that shall uplift himself shall be humbled, and every one that shall humble himself shall be uplifted.”
15. No § intended in S, apparently

om. S For A 392, see Matt xix 16 ff, Mk x 17 ff 19

om. S 20

om. S 21

om. S 22

om. S 23

om. S 24

om. S 25
And they had brought near to him even babes that he might bless them, and when his disciples saw it they were rebuking them. And he, Jesus, saith to them: “Suffer the children that they should come unto me and forbid them not; for they that are such as these, theirs is the kingdom of heaven. Amen, I say to you He that shall not receive the kingdom of God as this child, he shall not enter it.”

And one of the chiefs of the Pharisees had asked him, and saith to him: “Good Teacher, what shall I do that I may inherit life eternal?” Jesus saith to him: “Why callest thou me Good? And why dost thou ask me about the Good One? There is none good save one,—God. Now the commandments, thou knowest them: if thou dost wish to enter life, ‘Thou shalt not kill’ and ‘Thou shalt not commit adultery’ and ‘Thou shalt not steal’ and ‘Thou shalt not bear false witness,’ ‘Honour thy father and thy mother.’” He saith to him: “These all—I have kept them, lo, from when I was a child!” When Jesus heard, he said to him: “One thing yet is lacking to thee; sell everything that thou hast and give to the poor, and thou shalt have treasure in heaven, and come after me.” Now he when he heard these things, it grieved him, for exceedingly rich he was. When Jesus saw that it grieved him, he saith: “How difficult it is for them that have wealth to enter the kingdom of God! For it is readier for a camel to pass through the eye of a needle than a rich man to enter
372

C S 103

fol 75 r

col 2
into the kingdom of God." And they were saying that heard: "Who can live?" He saith to them: "The things that with men cannot be, but with God they can." Kepha saith to him: "Lo, we have left everything that we have and have come after thee." Jesus saith to him: "Amen, I say to you He that hath left house, or parents, or brothers, or wife, or sons, for the kingdom of God's sake, shall take an hundredfold in this time and in the world to come shall inherit life eternal."

And he took his Twelve and said to them: "Lo, we go up to Jerusalem, and all things are to be fulfilled that are written in the prophets about the Son of Man; for he is to be delivered up to the peoples, and they will mock at him and insult him and spit in his face and scourge him and kill him, and the third day he will rise."

And they not one of these things understood, but the word was kept secret from them and they did not recognise the things that were spoken with them.

And when he was near to enter Jericho a certain blind man was sitting by the way-side and begging. And when he heard the sound of a multitude passing by he was asking "Who is this?" They say to him: "Jesus the Nazarene is passing by." And he cried out and said: "Jesus, son of David, have compassion on me!" And they that were going before Jesus were rebuking him that he should be silent; and he the more was crying out: "Son of David, have compassion on me!" And he, Jesus, stood and was commanding that they should bring him. And when he drew near unto him he asked him and said to him: "What wouldest thou I should do for thee?" He saith to him: "My Lord, that my eyes may be opened and I may see thee." He saith to him: "See, thy faith hath saved thee alive."
Isho'dad (Harris, p. 19) has \textit{\small{\textsc{\textquotedblleft}Isho'dad\textsc{\textquotedblright}}}, but there is no seyâmê in the corresponding section of Barsalibi (v.m. Add. 7184, fol. 108 b) 4, 5 \textit{\small{\textsc{\textquotedblleft}Diatessaron\textsc{\textquotedblright}}}.

\textit{\small{\textsc{\textquotedblleft}Diatessaron: the Cambridge ms of Isho'dad\textsc{\textquotedblright}}} is illegible, but from the space it probably omitted \textit{\small{\textsc{\textquotedblleft}Diatessaron\textsc{\textquotedblright}}} in both places, or read \textit{\small{\textsc{\textquotedblleft}Diatessaron\textsc{\textquotedblright}}}.

\textit{\small{\textsc{\textquotedblleft}Diatessaron\textsc{\textquotedblright}}}
And straightway he saw, and he was coming after him and was glorifying God. And all the people that saw it, glorified God.

And when he entered and passed through Jericho a certain man whose name was Zacchæus—and he was a chief of the toll-gatherers and was rich—and he was wishing to see Jesus and could not, because in his stature Zacchæus was little. And he ran before him and went up a wild fig-tree that he might see him, because thus Jesus was passing by. And when Jesus passed by he saw him. Saith he: "Hasten and come down, Zacchæus, for to-day in thy house it behoves me to be." And he hastened and came down and he received him gladly. And when they saw these things, all of them were murmuring that with a man who was a sinner he entered to lodge. And Zacchæus stood and said to our Lord: "Lo, my Lord, the half of my wealth I give to the poor; and all that I have defrauded, fourfold I repay!" Jesus saith to him: "To-day hath life been in this house," and this one also is a son of Abraham." And he said "The Son of Man hath come that he might seek and save alive that which had been lost."

And when they were hearing these things he went on to say a similitude, because he was near to enter Jerusalem and they were supposing that in that hour the kingdom of God was about to be

43 that saw....God] saw and gave glory to God S 1 he† entered] S; they entered C (by a slip) through] om. S 2 a certain man] pr. 'and' S (as in Lk xiii 10, 11 S C and elsewhere) was] was S 3 Jesus] + who he was S could not] because of the multitude S Zacchæus] he S 4 before him] lit. 'preceded him'; in front S (= eis τὸ ἐμπροσθέν) a wild fig-tree] according to Syriac commentators the Diatessaron had here a certain rare word for the 'wild-fig' which also occurs in the name 'Bethphage' 4, 5 Jesus....Jesus] S illegible, but from the space it probably read 'he' for 'Jesus' in both places, or omitted 'Jesus passed by' in ver. 5 5 Saith he] + to him S 6 And he] S 7 And Zacchæus S 8 saw these things, all of them] had seen, they Saet (partly illegible) murmuring] + and saying S 9 Jesus] And our Lord A and] because S 10 had been] was S 11 enter] om. S
12 so also S; cf. fol 76v col 2 S illegible ("om."")
12. Cf. 'A man, a member of a great family, went that he might receive a kingdom and return' A 10 & 'A king, a member of a great family, that went to receive a kingdom' A 288 14 his city] the city S and they sent...to him] and they sent after him ambassadors and say A 10; and they said A 171 We....over us] This fellow shall not be over us a king A 1/2 15 when...returned he said] he returned and said S what] S illegible 18 the second] another S and saith] and saith S 19 that one] him S And thou] Thou S 20 another] that other S Lo] My lord, lo S 22 His lord] He S evil....faithless] faithless slave S 23 How is it thou didst thou S
378

لامك

C S

الذَّيْنَ ْأَمَاعَنَهُمْ ْأَنَّهُمْ لَا يَفْتَنُونَ

26 قَرْنًا. لَّمْ يَفْتَنُوْنَهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ لَمْ يَفْتَنُوْنَهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ لَا يُجَاوِيَنَّهُمُ الْأَحْيَاءُ أَنَّهُمْ Lامك

28 

by him: 'Take from him the pound, and give it to him with whom are the ten pounds.' For I say to you that every man that hath, it shall be given to him and more shall be added to him; and he that hath not, even that which he supposeth that he hath shall be taken from him. But nevertheless bring ye hither those enemies of mine which would not that I should be king over them, and kill them before me.'" And when he said these things they went forth from thence.

And when he was going up to Jerusalem and arrived at Beth Phagge and Beth Ania and arrived by the Mount called the Mount of the Olive-orchard, he sent two of his disciples, and said to them: "Go to that village over against us; and when ye enter, lo, ye will find a colt tied that no one hath ridden on, loose and bring it. And if any one asketh you 'Wherefore are ye loosing it?' say to him: 'For its Lord it is required.'" And they went and found it so. And when they asked them, they returned them the answer that for its Lord it is required. And they brought the colt unto Jesus and they cast upon it their cloaks and mounted Jesus; and while he was moving along they were strewing their cloaks in the way. And when they drew near to the descent of the Mount of the Olive-orchard all the multitude began rejoicing and glorifying God with a loud voice for everything that they saw, and they were saying: "Blessed is the king that cometh in the name of the LORD! Peace in heaven, and glory in the highest!" Some folk of the Pharisees from among that

26 it shall be given to him and] om. S he supposeth that] om. S
28 they] he S\textsuperscript{vnd} 29 the Mount....Olive-orchard] the Mount of Olives S
30 bring it] + hither S 31 say] + thus S its Lord] or, 'its master': and so in ver. 34 32.] And those that were sent went and found it so, as he said to them S 33, 34.] And while loosing the colt they said to them: "For its Lord it is required" S 35 Jesus 2\textsuperscript{o}] + upon it S 36 moving along] + and coming S they were] pr. 'and' S: cf ver. 2
37 And when] When S of the Olive-orchard] of Olives S multitude] + of his disciples S 38. 'Peace in heaven and glory on earth' E\textsuperscript{25}
39 the Pharisees] the people S
A

$A$

fol. 77 v

\[\text{\footnotesize$\text{col 2}$}\]

\[\text{\footnotesize$\text{col 2}$}\]

\[\text{\footnotesize$\text{p. A412}$}\]

\[\text{\footnotesize$\text{col 2}$}\]

\[\text{\footnotesize$\text{p. 56}$}\]
multitude say to him: "Rabban, rebuke them that they should not cry out." He saith to them: "Amen, I say to you If these should be silent these stones would cry out.” And when he drew near and saw the city he wept over it, and said "Even if in this day thou hadst then known thy peace—! But peace hath been hidden from thine eyes. Now the days will come that thine enemies will surround thee and will afflict thee on every side and will overturn thee upon the ground and thy children within thee, and they will not leave in thee a stone on a stone, because thou knewest not the day of thy greatness!" 

And when he entered the Temple he began to put forth those selling in it their sale, and said: "It is written ‘My House is a House of Prayer for all the peoples,’ but ye have made it a den of robbers.” And he was teaching daily in the Temple; and the chief priests and scribes and the chiefs of the people were seeking to destroy him, and they were not finding what they should do to him, for all the people were hanging on him to hear him.

And it came to pass on one of the days, when he was teaching the people in the Temple and was announcing the gospel, there stood up against him the chief priests and the scribes of the people with the elders, and they say to him: "Say to us by what authority thou doest these things? or who is it gave thee this authority?" He saith to them: "I also will ask you; say to me—the baptism of John, from heaven was it, or from men?” Now they were thinking among them—

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Rabban] Fair Teacher S them] thy disciples S 40 saith] so also E208; answered and said S these stones] the stones S; pr. yet E208 (cf. Lk ix 58 S) 42 in this day] in this to-day S; cf. 'to-day' in this day of thy peace' E307 (one cod. om. 'to-day') peace hath] so also E208; it hath S 44 thy greatness] thy visitation S (wrongly spelt): cf. 'There will not be left in her a stone on a stone, for that she knew not the day of her greatness.' A412 46 for all the peoples] om. S but] om. S 1 there stood up] pr. 'and' S: cf. xix 2, 36 of the people] om. S with] and S 2 Say....doest] By what authority doest thou S 3 saith] answered and said S ask you] a word S 4 was it] is it S 5 Now] And S among themselves] om. S
C S

6 (after om.) after καὶ S

8 καὶ ὄμω μὴν S 9 μὴν ὀμ. S 10 τοῖς S

11 ὀμ. S 12 ὀμ. S (sic): the rest of ver. 12 is lost in C through homoeoteleuton

13 ἀκούει S (sic) 16 ὁμ. S

17 ὀμ. S 18 (sic) washed out in C (the o quite effaced):
cf Lk xvi 11, xxii 70

For A 11, see Matt xxi 44
selves, and saying: "If we say that it is from heaven, he will say C S
to us 'And how is it ye did not believe him?'—and if we say
that it is from men, all the people will be stoning us, for they have
been persuaded about John that he is a prophet." They say to him:
"We do not know from whence it is." Jesus saith to them: "And
neither do I say to you by what authority I do these things."

And he began to say to them this similitude: "A certain man
planted a vineyard and let it out to husbandmen and departed for a
long time. And at one of the times he sent his slave unto the
husbandmen that they should give him of the fruits of the vineyard.
And they beat him and sent him away empty. And he went on and
sent another slave of his, and this one also they wounded and put him
forth. Saith the master of the vineyard: 'What shall I do? I will
send my beloved son; perchance they will have reverence for him.'

Now when the husbandmen saw him they were thinking and saying:
'This is the heir; come, let us kill him and the inheritance will be
ours.' And they put him forth out of the vineyard and killed him.

What will the lord of the vineyard do to them? He will come and
will destroy those husbandmen, and will give the vineyard to others."
Now when they heard these things they say: "Far be it, and it shall
not be!" Now he looked on them and said: "And what forsooth
is this that is written 'The stone that the builders rejected, it hath
become the head of the building.' For every man that shall fall on
that stone shall be shattered; and whomsoever it shall fall upon, it

And how] How S 6 all....for they] they will be stoning us, for
all the people S 8 And neither] Neither S 9 and let it] pr. and
surrounded it with a hedge S 11 this one] that one S 12 and put
him forth] And he sent another, a third, and him also with stripes they
put forth S (sic): the rest of ver. 12 is lost in C through homoeoteleuten
13 my beloved son] my son, my beloved S (sic) 16 He....husbandmen]
They say: He will destroy the husbandmen S Now when] When S
they say....not be!] for they knew that about them he said this simili-
tude— S (sic) 17 And what] What S forsooth] washed out in C:
cf Lk xvi 11, xxii 70 building] corner S 18 For A 11, see Matt xxi 44
C. S.
col 2

19 [om. S: see ver. 16]...[om. S: see ver. 16] + om. S
20 [sic]
so also S
21 S
24 om. S + S (sic); in C the seyâmé are in red
(i.e. they have been added later)
26 S
27 S (sic)
28 S
29 S (sic)
30 S
31 S
32 S
shall crush him." And the chief priests and scribes had sought to lay hands upon him in that very same hour, for they had known that against him he said it; and they were afraid of the people. And afterwards they sent spies that they might feign being righteous, that they might take hold of him with a word and deliver him up to the governor. And they asked him and say to him: "Teacher, we know that rightly thou speakest and teachest, and thou hast no respect of persons for any one, but in verity the word of God thou teachest; is it lawful for us to give head-money to Caesar, or not?" And he himself perceived their ill-will and said to them: "Why tempt ye me? Shew me a denar; the image and the inscription—whose is it thereon?" And they shewed him and say to him: "Caesar's." He saith to them: "Give what is Caesar's to Caesar, and God's to God." And they were not able to take hold of his word before the people, and they wondered at his answer and kept silence.

And there drew near some folk of the Sadducees, those that say that there is no resurrection, and they asked him and say to him:

"Teacher, Moses wrote for us, that if a man's brother die not having sons and he leave a wife, his brother shall take his wife that he may raise up seed to his brother. There were seven brothers: the first took a wife and died without sons, and his brother took that woman; he also died without sons. The third also took her, and the seven of them also took her and died, not having left sons. And that woman

\begin{align*}
19 & \text{for they...said it} \quad \text{om. S: see ver. 16 were] had been} \quad \text{20 the governor} \quad \text{the judgement and the authority of the governor S} \quad \text{24 and the}\]
20 & \text{with the S} \quad \text{26 his answer] the answer S} \quad \text{28 not having sons] and have no sons S} \quad \text{his brother shall take his wife] so also E} \quad \text{29 seven brothers] + by us S} \quad \text{30 his brother] a second S} \quad \text{he also] pr. and S} \quad \text{31 The third] And a third S} \quad \text{and 1º] + thus S} \quad \text{also 2º] om. S}
\end{align*}
33. The words from Matt xxii 28–32 in A 167, 168 are overlined. For vv. 33 and 34, A has [om. S].

34. A 167; om. A 429

35. A 167; om. A 429

36. A 167, A 429

37. A 429; tr. S

38. A 167 has
also hath died. § In the resurrection whose of them shall she be?  
For lo, wife of the seven of them she became." Jesus saith to them:
"The sons of this world beget and are begotten, and take wives and
become the wives of men, § but they which that world have been §A429
worthy to receive, and that resurrection from among the dead, are
not men taking wives, nor women becoming wives of men; nor
can they die, for they have been made equal with the angels, as the
sons of God, even sons of the resurrection." Now concerning the
dead that they will rise Moses also hath made clear, when God
spake with him from the Bush and said: 'The LORD, the God of
Abraham and the God of Isaac and the God of Jacob'; and lo, §the
God not of the dead, but of the living, for they are all living to
him."§®

33 wife of] pr. the woman— S 33—38. The words from Matt xxii
28—32 in A167, 168, are given in small capitals  For vv. 33 and 34, A
has: 'They say to him "Lo, the wife she was of all of them. In the coming
to life of the dead whose wife of them will she be?" Then said our Lord to
them: "Much do ye err, and (that A*) ye know not the Scriptures nor
the power of God."' 34 saith to them] answered and said S of this
world] pr. 'of the times' E184 beget and are begotten (sic) S C: see Notes,
vol. ii 35 but] for A167; om. A 429 worthy to receive] worthy of
§A2/2 E184 men taking wives, nor] CA167; om. S; om. men A*167;
taking women nor A 429 36 nor can they die] because they cannot die A2/2
for...angels] because as ('but as' A 429) the angels they are of God ('in
heaven' A167) A2/2 as...resurrection] as sons of the resurrection
S; and sons of the resurrection A167; and sons of God A 429 37 con-
cerning...rise] concerning the resurrection that the dead will rise A
For 'Moses also...the Bush,' A 167 has: 'Have ye not read IN THE
SCRIPTURE (= Mk) that God said to Moses from the Bush' and
said: 'The LORD,...Jacob'] 'I AM the God of Abraham and of Isaac and of
Jacob' A 38 and lo] who is lo A*168 (om. A 420) but of the living]
om. A2/2 (exc. A*168) for] because A 420 ('for all...to him' om. A*168)
39. Perh. no § in S
42 רחובות] אומכ[ רתונת S 43 כותב] pr. רחובות S 46 אמרות S
47 אומכ om. S 1 אומכ om. S אומכ S 2 אמרות S
48 אמרות אומכ S המ dél S 2 אמרות S 3 אמרות S 4 אומכ om. S
5 אומכ] om. S 6 אמרות] pr. אמרות S 6 אמרות S 6 אמרות S
7. No § in S: perh. none was intended by C* om. S
39 Some of the scribes say to him: "Teacher, well sayest thou!" C S
40 And not again did they dare to ask him aught.
41 And he was saying to them: "How say the scribes about the
42 Messiah that he is the son of David? And David himself hath said
43 in the book of the Psalms 'The Lord said to my Lord Sit down on
44 my right hand, until I lay thine enemies under thy feet.' If therefore
45 David call him 'my Lord,' how is he his son?"
46 And while all the people were hearing he said to his disciples:
47 "Beware of the scribes that wish to walk in porches, and love
greeting in the streets and the honourable seats in the synagogues
48 and the chief entertainments at suppers, and eat up the houses of
widows in the pretext that they are lengthening their prayers—and
they themselves shall receive the more judgement."

xxi 1 And he lifted up his eyes and saw the rich that were casting
their offerings into the treasury; and he saw a poor widow also that
cast in two mites. He saith: "The verity I say to you, that this
poor widow hath cast in more than all of them; for these of what
was abundant to them cast into the treasury as an offering, but this
woman of what is lacking to her—all that she was possessing—
cast in."
2 And when some said of the Temple that with fair stones and with
offerings it was adorned, he saith: "See ye these? The days will
come that there will not be left here a stone on a stone that will not
be pulled down."
3 And they had asked him and say to him: "Teacher, when shall
these things be, and what is the sign what time these things begin
to be?" Now he said to them: "See lest ye go astray. For
For A 417, see on Matt xxiv 6

9. For A 417, see on Matt xxiv 6

10. 11. [A 133


13. [S om. S 12–14. A has:

14. [S om. A 12–14. A has:

15. [S om. S 12–14. A has:

16. [S om. S 12–14. A has:

17. [S om. S 12–14. A has:

18. [S om. S 12–14. A has:

19. [S om. S 12–14. A has:
many will come in my name, and will say ‘I am he’ and ‘The time hath drawn near’; do not go after them. And what time ye hear of war and tumult, be not afraid; for these things are first about to be, but not yet hath the last arrived. §For people will rise against people and kingdom against kingdom, and there will be great earthquakes in various places and pestilences and famines, and there will be terrors from heaven and great signs will be seen and great winter-storms. §A

Now before all these things they will lay hands on you and persecute you, and will deliver you up to the synagogues and to prison and they will bring you up before kings and governors for my name’s sake. Now it shall be for you a testimony—even this. And set in your hearts §that ye shall not be teaching yourselves to make excuse, §A 415 for I myself will give you a mouth and wisdom such that all your enemies cannot stand up against it." §Your kinsfolk and your brothers and your relations and your friends will deliver you up, and they will put some of you to death, and ye will be hated by every one for my name’s sake, §but in patience ye shall possess your life. Now §A

9. For A 417, see on Matt xxiv 6 10, 11.] A 133 has: ‘People will rise..., 'and there will be famines and pestilences and terrors from heaven’ 11 pestilences] + in various places § and great winter-storms] om. S 13 even this] om. S 12—14.] A has: ‘And again he taught us “Whenever they bring you up before the ruling powers and before authorities and before kings [and] rulers of the world, do not meditate before the time what ye shall speak and how ye shall make excuse”’ 15 for] and A against it] against you § such that....against it] A has: ‘that all your enemies will not be able to conquer, because not ye are speaking but the Holy Spirit of your Father—it speaketh in you’ (see also Lk xii 11, 12) 16 Your] For your § kinsfolk...brothers] brothers...kinsfolk §; parents...brothers A your relations.....to death] your family A 17 ye...every one] every one will be hating you A sake] + even mine A 18.] + And not one lock of the hair of your head shall perish § 19 but] for § life] lives S
لا يمكنني قراءة النص العربي بشكل طبيعي.

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21 [corr.; margin C*] S; pr. o C: cf syr.vg
22 [ ] S
23. § in S
om. S
24 [W] S (sic), the o cancelled by the dot
om. S 25 [ ]
prima S
26 [ ]
27 [ ]
28 [ ]
29 [ ]
30 [ ]
31 [ ] S illegible, but probably has
what time ye have seen Jerusalem with an army surrounding it, know that its desolation hath come nigh. And they that are in Judaea let them flee to the hill-country, and they within it let them go forth from it, and they † in the villages let them not enter it; because the days are days of requital, that all what is written may be fulfilled. Now woe to them with child, and to them that are giving suck in those days! For there will be great distress in the earth and strong wrath against this people, and they will fall by the edge of the sword and they shall be taken captive to all the peoples, and Jerusalem will be trampled on by all the peoples until the times of the peoples be accomplished. Now there will be signs in the sun and in the moon and in the stars, and distress in the earth and irresolution of the peoples, and a sound like that of the sea and a trembling, that sendeth forth the lives of men for fear of that which is about to come on the earth, and the powers of heaven will tremble. And then they will see the Son of Man coming in the clouds with much power and with glory. Now what time these things have begun to be, look out and lift up your heads because your redemption hath drawn nigh.”

And he was saying to them this similitude: “See the fig-tree and all the trees, that what time they have begun putting forth their leaves and giving their fruit ye understand that the summer hath drawn nigh. So ye also, what time ye have seen these things coming to pass, know ye that the kingdom of heaven is near.


B. S. G.
CS

32. No § in S, apparently

34. § in S

35. See [sic] S

37. Perh. no § in S

1. No § in S

2. om. S

C (sic); om. S

3. No § in S

cf Joh vi 71

5 S

6 S

8 S

9 S

11 S

S illegible, but there is no room for it.

S illegible.
“Amen, I say to you that this generation will not pass away until all these things be. Heaven and earth will pass away, and my words will not pass away. Now beware in yourselves that your hearts do not become heavy with the eating of flesh and with the intoxication of wine and with the anxiety of the world, and that day come up upon you suddenly; for as a snare it will come upon all them that sit on the surface of the earth. Be ye wakeful therefore at all times, and be seeking that ye may be worthy to flee from these things that are about to be, and that ye may stand before the Son of Man.”

And in the day he was teaching in the Temple, and in the nights he was going forth and lodging in the Mount called the Mount of the Olive-orchard. And all the people were going early unto him to the Temple that they might hear him.

And the Feast of the Unleavened Bread, called Passover, had drawn near; and the chief priests and scribes were seeking how they might kill him, for they were afraid of the people.

Now Satan had entered into Judas called Iscariot, that was of the number of the Twelve, and he went and spake with the chief priests and scribes so that he might deliver him up to them, and they rejoiced. And they had promised that they would give him silver, and he promised them and was seeking for himself an opportunity how he should deliver him up to them apart from the multitude.

And when the day of the Passover arrived, on which was the custom that the Passover should be slaughtered, he sent Kepha and John and saith to them: “Go and make ready for us the Passover that we may eat it.” Those say to him: “Where wilt thou that we

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32 not] + ever S 34 that sit] om. S 35 surface (lit. ‘mouth’)] face S: the phrase also occurs in Josh. Stylites, p. 26 o 37 nights] night S 3 and] and S 3 Iscariot] Scariot S: cf Joh vi 71 5 had] om. S 6 and he promised them] om. S and was....himself] and they were seeking for him S an opportunity] a work S (by a blunder) 9 Those] They S
of the 10th century. For A 221, see on Matt xxvi 26—28 om. S


make ready?” Saith he to them: “Lo, what time ye enter the city there will meet you a man carrying a pitcher of water; go after him to the house which he entereth, say to the master of the house: ‘Our Rabbi saith, Where is the guest-chamber where I may eat the Passover with my disciples?’ Lo, he will shew you a certain large upper-room furnished; there make ready.” And they went and found even as he said to them, and they made ready the Passover.

Now when it was the season he sat down to meat, and he and his apostles with him. Saith he to them: “I have indeed longed to eat with you the Passover before ever I suffer; for I say to you that henceforth I shall not eat it until it be accomplished in the kingdom of God.”

And he took bread and gave thanks over it and brake and gave to them and said: “This is my body that is for you; so be doing for my memory.” And he took a cup and gave thanks over it and said: “Take this; divide it among you. I say to you that from now I shall not drink of this produce of the vine, until the kingdom of God come. But nevertheless, lo, the hand of my betrayer is with me at the table; and the Son of Man goeth as it hath been set for him, but nevertheless woe to him—to that one by whose hand he is betrayed!”

And they had begun to enquire among themselves saying “Who is it then that is about to perform this?”

11 say] pr. and S with my disciples] I and my disciples S
12 ready] + for us S 13 and found] and found S even as] as S
14 Now] And S season] hour S he sat] they sat S apostles] disciples S 15 the 1st this Cyril 16 until....God] until the kingdom of God be fulfilled S 19. For A 221, see on Matt xxvi 26—28: DiatxE xlv 12—16 puts ‘So be doing for my memory’ (ver. 19o) after ver. 18, otherwise its order agrees with S that is for you] that for you I give S 17 And 1st + after they supped S among you] + this is my blood, the new covenant S 18 I say] pr. For S produce] fruit S; ‘offspring’ E299 (cf Mk xiv 25) of the vine] om. S 22 for him] om. S to him—] om. S 23 is it then] then is it S
And there was a contention among them who among them was the greater. Our Lord saith to them: "The kings of the peoples are their lords, and they that are in authority and do well are called Benefactors. Now ye are not so, but he which is great with you shall be as the least, and he that is the chief as the servant and not as he that sitteth at meat. For who is greater, he that sitteth at meat or he that serveth? Am not I, lo, as the servant among you? Now ye that have continued with me in my temptations—and I too, I promise you as my Father promised me a kingdom that ye shall eat and drink with me at my table in the kingdom, and ye shall sit on twelve thrones and shall judge the twelve tribes of the House of Israel." And our Lord said to Simon: "Simon, lo, Satan hath besought that he might sift you as wheat, but I have besought for thee that thy faith should not fail; and thou also in time turn round and strengthen thy brothers." He saith to him: "My Lord, with thee I am ready even to prison and even to death to go." Jesus saith to him: "I say to thee Before ever the cock crow to-day twice, three times thou wilt deny me that thou dost not know me."

He saith to them: "When I sent you without purses and without wallets and without shoes, was aught lacking to you?" They say to him: "Not even aught." He saith to them: "From now he that hath a purse or a wallet, let him carry it; and he that hath not a sword,
let him sell his garment and buy himself a sword. For I say to you
This also that is written is about to be fulfilled in me, that 'with the
wicked he was numbered'; and that which is concerning me is to be
fulfilled." And they say to him: "Our Lord, lo, we have here two
swords!" He saith to them: "They are sufficient; arise, let us go."
And he had gone forth, and went as he was accustomed to the
Mount called the Mount of the Olive-orchard, and there went
with him his disciples also. And when he arrived at the place he
said to them: "Pray that ye enter not into the region of temptation."
And he himself departed from them about a stone's throw, and he
set his knees and was praying and saying: "+My Father, if it can be
let this cup pass me law—but not my will be done but thine." And
there appeared to him an angel strengthening him. And he was in
great care and zealously he was praying; and his sweat was as drops
of blood and it was falling on the earth. And he rose from his prayer
and came unto his disciples and found them sleeping from their
trouble. He saith to them: "Why sleep ye? Arise and pray that
ye enter not into temptation."
And while he was speaking there appeared a great multitude;
and he which was called Judas, one of the Twelve, was
coming before them and he drew near and kissed Jesus. Jesus
saith to him: "Judas, with a kiss dost thou betray the son of
a man?" Now when those with him saw that which was about

37 is about] that is about S (sic): cf Matt i 22, xxi 4, and Notes, vol. ii
fulfilled 2°] finished S 38 to him: Our Lord, lo,] to him, to Jesus: Lo S
we have here] here are S sufficient] + for you S arise, let us go] om. S
39 and there went...also] and his disciples with him S 40 the region of]
om. S 41 himself] om. S 42 My Father] Father S if it can be]
CA (cf Matt xxvi 39); if thou wilt S (not E 225,231 my will] + mine S
but 2°] save S 43, 44.] om. S; for ver. 44 cf 'and his sweat became as
it were drops of blood' E 235 43 an angell so also Ephr. Lamy i 233
(i.e. without 'from heaven') 45 unto] to S and found] and found S
46 He] And he S and] om. S 47 while] while yet S 48 the son
of a man (see on Matt xii 40] S as it stands is ungrammatical. The original
reading of the Version may have been 'a son of man' (i.e. 'a man'): cf E 235 'Judas, num osculando venis tradere filium hominis? Quo et docet
Filium Dei ab eo tradi non potuisse' 49 those with him] his disciples S
C S

reloom 50

fol 83 r

relooom 50

col 2

so also S

so also S

om. S

om. S

S, beginning a fresh §. A new line in C

begins at

om. C*: the words are added in a

contemporary hand above the line

S

58 S

om...§

of Matt xxvi 69,

Mk xiv 70

S* (see facsimile): cf Matt xxvi 69,
to be they say to him: “Our Lord, shall we smite them with swords?” And one of them smote the slave of the chief priest and took off his right ear. Jesus answered and said: “Enough as far as this man.” And he touched his ear and healed it. And he said also to those chief priests and soldiers of the Temple and elders: “As against a robber have ye come forth against me with swords and with staves! Daily that with you I was in the Temple ye were not putting forth hands against me, but this is your hour and your authority of darkness.” And they took hold of him and brought him to the house of the chief priest. Now Simon Kepha was coming after him from afar; and a fire was set in the midst of the court and they were sitting round about it, and Kepha was sitting among them. And a certain maid saw him sitting by the fire, and she looked on him and saith: “And this one also was with him.” And he denied and said: “Woman, I know him not.” And after a little another also saw him and thus said. And Kepha saith: “I am not of them.” And after one hour another was excited and saith: “Truly this one also was with him, for a Galilaean also he is.” And Kepha saith: “Man, I know not what thou sayest.” And in the same hour the cock crew; and our Lord turned round and looked on him, on Kepha. And Kepha remembered the word

52 also] om. S those] + that came against him—S of the Temple
om. S 54 Simon] om. S 56 by the fire] om. C*: the words are added in a contemporary hand above the line And this] This S 58 thus said .... of them] saith to him: “Thou also art of them.” Now he said to him: “Let be, man; I know him not” S 59 after one hour] it came to pass in about one hour S excited] see Mk viii 12, Joh xi 38 Truly .... also 1°] This one also truly S 60 And 1°] om. S know not] am not acquainted with S sayest] hast said S 61 our Lord] Jesus S
C S 404

CS

fol 83 v

7 col 2

om. S 62 [end of line;] S (sic): cf xxiii 47

om. S 65 S (sic) S; pr. o C

om. S 67 S (sic) om. S 69 om. S

70 nearly washed out in C: cf Lk xvi 11, xx 17

om. S 71 om. S 2 om. S 3 om S (sic): cf xxii 70

S: cf xxii 59
of our Lord, that he said to him "Before ever the cock crow twice, three times thou wilt deny me." And he went forth and wept bitterly.

And the men that had taken hold of him, of Jesus, were mocking at him and were smiting him, and they hid his face and say to him: "Prophesy, who is it hath smitten thee?" And again many other things they were blaspheming and saying against him. And when 

_and day_ dawned there were gathered together the elders and chief priests and scribes and they brought him up to the house of their assemblies, and they say: "If thou art the Messiah, say to us." He saith to them: "If I say to you ye will not believe, and if I ask you ye would give me no answer, nor would ye release me. For from now will the Son of Man be sitting on the right hand of the Power of God."

They all say: "Art thou forsooth the Son of God?" He saith to them: "Ye yourselves say that I am he." They say: "Why yet is there required for us witness? For lo, we ourselves have heard it from his mouth." And all the multitude rose up and brought him unto Pilate. And they began accusing him and were saying: "We have found this fellow that he perverteth our people and doth forbid us, saying that head-money to Caesar we should not give; and he saith of himself that he is King Messiah." Pilate saith to him: "Art thou the king of the Jews?" He saith to him: "Thou hast said it." Pilate saith to the chief priests and to that multitude: "I—no cause do I find against this man." But they were screaming out and saying: "He hath troubled the people, teaching in all Judaea; and
406

fol 84 r

CS

fol 84 v

col 2

\[ 6 \text{ om } S \quad 7 \text{ om } S \]  
\[ \text{om. S } \quad \text{om. S } \quad \text{8 om. S} \quad \text{so also S} \]  
\[ S (\text{sic}) \quad 9^b \text{ om. } \text{to end of 12.} \text{ om. S} \quad 14 \text{ om. } \text{om. S} \]  
\[ \text{om. } S \quad 15 \text{ om. } \text{S} \quad \text{om. } S \quad \text{so also } S \]  
\[ \text{om. } S \quad 16 \text{ om. } \text{S} \quad \text{om. } S \quad 18 \text{ om. } \text{S} \]  
\[ 19 \text{ om. } S \quad \text{C (sic); } \text{om. } S : \text{ of ver. 25, and Introd. vol. ii} \]  
\[ \text{om. } S \quad 17 \text{ om. } \text{S} \quad \]
6 he began from Galilee even unto here." Now Pilate, when he heard them saying 'From Galilee,' asked whether from Galilee he was.  
7 And when he heard that he was from under the authority of Herod, he sent him unto him, because Herod himself also was in Jerusalem in those days of the Unleavened Bread. Now Herod when he saw Jesus much rejoiced, for exceedingly he had been wishing to see him for a long time, because he was hearing about him and was hoping that some sign he would see from him coming to pass; and with wise words he was asking him questions, but Jesus no answer returned him, as if he were not there. Now the chief priests and rulers were standing and accusing him fully; and Herod mocked him and his men-at-arms also, and he clothed him with fair garments in mockery and sent him unto Pilate. And in that same day there was a reconciliation between Herod and Pilate, because they were enemies. Now Pilate called the chief priests and the rulers and all the people, and he said to them: "Ye have brought up to me this man that ye say to me that he hath stirred up your people, and lo, I myself have examined him in your sight and naught have I found about him of the things for which ye blame him; nor yet Herod, for I sent him unto him and naught worthy of death hath he found about him, neither hath there been committed by him any matter of death. I will chastise him therefore and forgive him." And all the people gave a cry and say: "Take away this fellow and release to us Bar Abba":—him that because of brigandages and murders had been cast into prison. And Pilate was accustomed that he should be releasing to them one person at the Feast. And again Pilate called

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6 'From Galilee,...he was] 'From Galilee he is' S

The words Galilee and Galilaean are confused in S here and in Matt xxvi 69, Mk xiv 70, Lk xxii 59 7 unto him] unto Herod S of...Bread] om. S 9 as if he—to end of 12.] om. S 14 that ye say to me] and ye say S hath stirred] stirreth S lo] om. S 14, 15 about him] lit. 'after him' (i.e. 'in his record') 19 brigandages (?)] C; evil things S: cf ver. 25, and Introd. vol. ii 17 one person] one prisoner S
them and saith to them thus, because he was wishing that he should release Jesus. But they were crying out and saying: "Crucify him, crucify him!" But he for the third time saith to them: "Why, for what evil hath this fellow done? For naught worthy of death I find in him. I will chastise him therefore and forgive him." And they were urgent with loud voice, and say to him that he should be crucified. And their voice was the stronger and that of the chief priests with them. And Pilate commanded that their petition should be done. And he released to them him which because of murders and heresies was in prison, as they asked, and Jesus he delivered up to their will. And while carrying him along they took hold of Simon a Cyrenian that was coming from the field, that he should take up the cross and come after Jesus. And there was coming after him a number of the people, and women that were lamenting over him and wailing. And Jesus turned round unto them and said to them: "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your sons! For the days will come in which ye will say: 'Happy is it for the barren, and for the wombs that have not borne, and for the breasts that have not given suck!' And then ye will begin to say to the hills 'Fall on us!' and to the heights 'Cover us!' Seeing that with the green wood these things they do, with the dry what will it be?" And there were coming with him two others, evil-doers, that they might be killed. And when they came to the place called The Skull, they crucified him there and those evil-doers, one on his right and one on his left. And Jesus answered and said: "My Father, forgive them, for they know not what they do." And they divided his

20 thus] om. S Jesus] + "Whom would ye that I should release to you?" S 21 and saying] om. S 22 in him] about him S (as in vv. 14, 15) 23 that...crucified] "Let him be crucified" S that of] om. S 24 commanded] pr. had S petition] will S 25 heresies] evil things S: cf. ver. 19 was in] was cast into S 26 that 2...take up] C on eras 28 unto them] om. S 30 ye will begin], fem. verb in S; 'they' for 'ye' E207[vid] 31 will it be] will they do S 32 others] so also E242; om. S 34 And Jesus.....what they do] om. S: the saying is given in E117,206,263, but in neither case in the Gospel order, and Diat. li 6 puts it immediately before Lk xxiii 46

B. S. G.
C S. In the context of the text, it appears that the scribe is discussing or quoting from a previous text, possibly a religious or literary work. The text is written in a script that is not easily readable in its current state, and it contains references to other works, such as "Ephr. Lam".

There are a few legible portions: "C S. In the context of the text, it appears that the scribe is discussing or quoting from a previous text, possibly a religious or literary work. The text is written in a script that is not easily readable in its current state, and it contains references to other works, such as "Ephr. Lam"."
garments and drew lots for them. And the people were standing and seeing. And the rulers also were jeering at him with them and saying: "Others he saved alive; let him save himself alive if he is the Messiah, the Chosen of God." And they were mocking at him. And the soldiers also were drawing near to him and saying: "Hail to thee! If thou art the King of the Jews, save thyself alive." And they had set on his head a crown of thorns, and there was written a tablet also and set above him: "This is the King of the Jews."

Now one of those evil-doers that were crucified with him was blaspheming against him and saying: "Art thou not the Messiah? save thyself alive, and save alive us also!" And his comrade, that other one, rebuked him and said to him: "Not even of God art thou afraid, seeing that lo, we also—we are in the same judgement? And lo, we—as we deserve it hath befallen us, and as we have done we have been repaid; but this one—not even aught disgraceful hath been done by him." And he said to Jesus: "My Lord, remember me what time thou comest in thy kingdom." Jesus saith to him: "Amen, I say to thee to-day that with me thou shalt be in the Garden of Eden." And it was about the sixth hour, and there was darkness over all the land until the ninth hour and the sun was darkened; and the veil of the Temple was rent from the midst of it. And Jesus called with a loud voice and said: "Father, in thy hands I lay my spirit." And he delivered it up.

Now when the centurion saw that which came to pass, he glorified
C S

There has been a small erasure in C 50. No § in S 52 "Decimal" S illegible 53 "A271; 48. Cf. 63 "comes to a certain language. 54. pr. "The point in C is in red. 56 'Debate on eras. in C 1. § in S, but apparently not in C 2 om. S 4 om. S
48 God and said: "Truly this is a righteous man." And all they that
happened to be there and saw that which came to pass were beating
on their breasts and saying: "Woe to us! What hath befallen us?" 
Woe to us from our sins!" And there were standing from afar all
the acquaintance of Jesus, and the women which came with him
from Galilee, and they were seeing these things.

And a certain man whose name was Joseph—a councillor he was, a
man righteous and good, from Ramtha a town of Judaea, and he was
looking for the kingdom of heaven—this man, that was not of equal
mind with the accusers, this very one drew near and asked for the
body of Jesus. And he took it down and wrapped it in a swathe, and
laid it in a hewn tomb which hitherto no one was buried in. And
that same day was Friday, and the sabbath was dawning. And these
women that came with him from Galilee came to the tomb on their
footsteps, and they saw the corpse when they brought it in thither.

And they returned and made ready spices and oil of perfume; and
on the sabbath they rested, as it is commanded. Now on the first
day of the week, in the early dawn, they had come to the tomb and
had brought that which they prepared; and there had come with
them other women. And they found that stone rolled away from
the tomb, and they entered and found not the body of Jesus. And
when it was grieving them about this, they saw two persons standing

is] was S 48 Woe...befallen us?] Cf 'Henceforth of the LORD we
have not been afraid, the King what will he do to us? (Hos 4:8) Woe to us!
What hath befallen us?' A 271; also 'For lo, if those that crucified him had
not known that he was the Son of God, the desolation of their city they
would not have proclaimed, nor against themselves would they have let fall
the Woes' Addai27, and 'Woe was it, woe was it to us: this was the Son of
God!'....'Lo, the judgements of the desolation of Jerusalem are come'
E 245,246. See also Notes, vol. ii 51 was not....accusers] Cf 'was not
equal in their counsel and deed with the accusers' E 246 and Diat 26
52 drew near[+unto Pilate S 52, 53 of Jesus....buried] S illegible,
but must have read 'had been buried' for 'was buried' 54 And....
Friday] 'Now' that 'day' was Friday S 55 these] those S 56 rested] on eras. in C 2 that] the S 4 they saw] there appeared S
C S

over them, and the clothing of them was flashing and the women were afraid; and they bowed their heads and were looking on the earth from their fear. Those men say to them: “Why seek ye the living among the dead? He is not here, but hath arisen; recollect that which he spake with you while he was in Galilee and had said to you that the Son of Man is about to be delivered up into the hands of sinful folk and be crucified, and in three days he will rise.”

And they remembered these words. And they returned from the tomb and said these words to the eleven and to the rest of the disciples, even these—Mary Magdalene and Johan and Mary daughter of James and the rest with them,—these things they were saying to the apostles and they were appearing in their eyes as if from their stupor they were saying these words, and they were not believing them.

Now Simon arose and ran to the grave, and looked in and saw the linen cloths only and went away, and he was wondering at that which had come to pass. And he appeared to two of them in the same day while they were going to a village whose name is Emmaus, that is distant from Jerusalem sixty stadia. And they were speaking one with the other of all these things which had chanced. And while they were speaking, Jesus came up with them and was walking with them; and their eyes were held that they should not perceive him. He saith to them: “What are these words that ye are speaking, being sad?”

Saith to him one of them, whose name was Cleopa: “Art thou then a stranger by thyself from Jerusalem, that with that which hath come to pass therein thou art not acquainted?”
He saith to them: "What?" They say to him: "Concerning Jesus the Nazarene, who was a man that was a prophet, and was found with power and with deeds and with word before God and before all the people. And the chief priests and our elders delivered him up to the judgement of death, and they have crucified him. And we were hoping that it was he was about to redeem Israel; and lo, it is three days, lo, since all these things have come to pass! Some women also of ours had gone to the tomb where he was laid, and when they found not his body they came saying to us 'Angels we have seen there, and we have been astonished'; and the women say of him that he is alive. And some folk also of ours had gone to the tomb and they found it so, as the women said, but him they saw not."

Then said Jesus to them: "Ah lacking of faith and heavy of heart to believe! From all the things that the prophets have spoken, was not the Messiah about to endure these things and to enter glory?" And he had begun to say to them from Moses and from all the prophets, and was interpreting to them about himself from all the Scriptures. And they drew near to the village which they were going to; and he appeared to them as if to a far place he was going, and they began beseeching him that he would be staying with them, because it was near to grow dark. And he entered with them as if with them he would be staying. And when he sat down to meat he took bread and blessed, and brake and gave to them. And at once their eyes had been opened and they recognised him; and he himself was taken away from them. And they were saying one to the other: "Was not our heart heavy in the way while he was interpreting to us the Scriptures?" And they arose in the same hour and returned to Jerusalem, and they found the eleven

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20 our elders

22 Some

23 'Angels...

24 had

astonished, and the angels say of him that he is alive' S

25 Ah] O S

26 glory] his glory S

29 that....staying

with them] so that with them he should be staying S

31 had been] were S
(C) S

418

S

S (sic): of Lk ix 12 C* 37 om. om. S

38 [sic] S 39 om 2nd] pr. o S

and ] S illegible, but it quite clearly omits ver. 40, like C

41 [sic] S illegible and om. only

om is legible in S and pr. only

42 [sic] S om. S 43 [sic] om. S

and om. S

S illegible
34 gathered together and those with them, saying: "Truly our Lord (C)...........
hath risen, and hath appeared to Simon." And they also declared
to them what things befel in the way, and how he was known
when he brake the bread.

35 And while they were speaking, he was found standing among
them; and he said to them: "Peace be with you!" And they
trembled and were alarmed, and were supposing that a spirit they
were seeing. Then said Jesus to them: "Why do ye tremble? and
for what reason come up thoughts over your hearts? Lo, see my
hands and my feet, and touch and see that it is I! For a spirit
flesh and bones hath not, as ye see that I have." And while not yet
believing from their fear and from their joy, and they were being
astonished, he saith to them: "Have ye here aught to eat?"

36 And they gave him a portion of fish broiled, and of honey-comb.

37 And when he took he was eating before their eyes, and he took up that
which was over and gave to them. Saith he to them: "These words (C)
I was speaking with you while by you, that everything would be
accomplished that is written of me in the Law of Moses and in the
prophets and in the Psalms." And then he opened their mind to
understand the Scriptures. And he saith to them "Thus it [was]
fitting [that] the Messiah [should suffer and that he should rise]
from among the dead in three days; and in my name shall be
preached repentance and forgiveness of sins in all the peoples, and
the beginning shall be from Jerusalem. And ye are the witnesses of
The word הָלְדָּא may have been chosen here by the translator because it stood in the corresponding passage of the Diatessaron, where however it seems rather to represent [Mk] xvi 19. In [Mk] xvi 19 C has יָדַע, and syr.vg in the Gospels and in Acts i 9 has ידוע or ידוי.

NOTE

The Subscription after S. Luke comes at the end of a leaf; the leaf that followed, containing Joh i 1—25, is missing. In C the Gospel of S. Luke stands last, S. John's Gospel beginning on the next column to that which contains the end of S. Mark.
these things. And I myself will send upon you the promise of my Father; wait ye in the city, until ye be clothed with power from on high." And he brought them out unto Beth Ania, and he lifted up his hands and blessed them. And when he blessed them he was lifted up from them. And they returned to Jerusalem with great joy, and were blessing at all times in the Temple God.

[Subscription in S]

Here endeth the Evangel of Luke.

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Evangel of John.

51. Cf Addai 6: 'And when he fulfilled the will of his Begetter, he was lifted up unto his Father, and sat down with him in glory.'

The combination of Lk xxiv 51 with [Mk] xvi 19 is found also in Diat

NOTE

The Subscription after S. Luke comes at the end of a leaf; the leaf that followed, containing Joh i 1—25, is missing. In C the Gospel of S. Luke stands last, S. John's Gospel beginning on the next column to that which contains the end of S. Mark.
fol 39r
col 2

§ A 13

14

§ A 120, 167
col 2

2. Cf. same

3. Cf. A 12

4. the

5. the

6. the

7. the

8. the

9. the

10. the

11. the

12. the

13. the

14. the
In the beginning He was the Word; and He, the Word, was with God; and He, the Word, was God. This same was in the beginning with God. Everything came to pass in Him, and apart from Him not even one thing came to pass. Now life is that which came to pass in Him, and life is the light of men; and He, the light, in the darkness was shining, and the darkness apprehended it not.

There was a man that was sent from God—his name was John. This same came for witness, that he might bear witness of the light, and that every one might believe through him; he was not the light, but a witness of the light. Now He is the light of truth, that shineth for every man that hath come into the world. In the world He was, and the world itself was in Him, and the world knew Him not. To His own He came and His own received Him not; but those that received Him, He gave them authority that they should become sons of God, those that in His name believe, those that not in blood and not from the will of the body and not from the will of man but from God are born. And the Word became a body and it sojourned among us, and we saw His glory as the glory of an only one from the Father full of grace and truth.

1 'And also the Messiah is the Word and Speech of the Lord, as it is written in the beginning of the gospel of our Life-giver: 'In the beginning He was the Word' A13; 'As it is written 'In the beginning was a Voice Which is the Word' A167. 2. Cf 'From the beginning with His Father He was' A12; 'from also appears in E5. 3, 4. Or, 'Now that which came to pass, in it is life'; cf 'And what came to pass, by him (or, 'by it') was life' E9. 9 hath come] or, 'cometh' 14 sojourned among us] or, 'cast its influence in us': cf Ac v 15, where the same word is used of S. Peter's shadow.
C [S] 18

cf. A 28

cf. A 115

fol 40r

S

col 2

fol. 40v

17. Cf. 29
18 Cf. A 115 26
25 me 2°] om. S 28 30
29 so also S 31 30 31
And John bare witness of him, and cried out and said: "This is he that I had said that after me he cometh and yet he was before me, because he is first compared with me." And from his fulness we all receive, and grace for grace; in that the law through Moses was given, and grace and truth through Jesus the Messiah came to pass. God—never hath any one seen Him; an only one, a Son from the bosom of his Father, he hath declared Him to us. And this is the witness of John when they sent unto him from Jerusalem Jews and chief priests and Levites, and they ask him: "Who art thou?" And he confessed and said "I am not the Messiah." And they say to him: "And art thou not the prophet?" He saith to them: "No." They say to him: "And who art thou? Tell us, that we may give an answer to those that sent us. What sayest thou of thyself?" He saith: "I am the voice that calleth in the wilderness, 'Prepare a way for the Lord,' as said Isaiah the prophet." And they were sending and saying to him: "Why therefore dost thou baptize, if thou art not the Messiah, nor Elijah, nor the prophet?" John saith to them: "I baptize with water, but among you standeth that one which ye know not, he that cometh after me, the thongs of whose shoes I am not worthy to unloose." These things he spake in Beth Abré on the other side of the river Jordan, where John was baptizing. And the next day he saw Jesus coming unto him, and he said: "Lo, the Lamb of God! Lo, he that taketh away the sin of the world! This is he of whom I said that a man cometh after me and yet he was before me, because he is first compared with me. And I myself did not know him; but because he should be known to Israel, therefore have I myself come that with water I should baptize."

17 'Again it is written The truth of the law was through Jesus' A28; cf 'Through Moses is the law...but the truth of it is through Jesus our Lord' E²⁸ 18 Cf 'All the solitaries—the Only one from the bosom of his Father maketh them glad' A115; 'but the Only one, which is in the bosom of the Father... E²: immediately below E has 'He was begotten from the bosom of his Father' 19 Or, 'when the Jews and...the Levites sent unto him from Jerusalem' 21 init.] E² has 'They say unto him, Art thou Elijah? He saith, No,' 28 river] om. S 29 Lo, he that taketh] so also S; that cometh to take Eᵃ¹, (²⁵, ³⁰) 30 I said] I had said Svid 31 therefore] om. S
(C) S

P. S. (...)

S

[^o.A.1]

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r^o.A.1

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[^&v»o]

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And John bare witness and said: "I saw the Spirit that as a dove \( (C) \) & descended from heaven and remained upon him. And I, I knew him not; but he that sent me to baptize with water, he said to me 'That one which thou seest that the Spirit cometh down and remaineth upon him, it is he baptizeth with the Holy Spirit.' And I myself saw and have borne witness that this is the Chosen of God."

And the next day \( \dagger \text{John} \dagger \) was standing, and two of his disciples by him. And he looked on Jesus while walking, and said: "Lo, the Messiah! Lo, the Lamb of God!" And when those disciples of John heard, they went away after him, even Jesus. And Jesus himself turned round, and saw them coming after him and saith to them: "What seek ye?" They say to him: "Rabban, where art thou staying?" He saith to them: "Come and ye shall see." And they came after him and saw where he was \( \text{staying} \), and were with him that day. And it was about the tenth hour. And one of these same disciples of John, Andrew was his name, the brother of Simon Kepha. And he, Andrew, saw Simon Kepha and saith to him: "We have found the Messiah." And he took him and came unto Jesus. And Jesus looked on him and said \( \text{om.} \) to him: "Thou Simon \( \text{C} \) son of Jona, thou shalt be called Kepha"; which is interpreted in Greek 'Petros.'

And the next day he wished to go forth to Galilee and he found Philip. And our Lord said to him: "Come after me." Now Philip, his kin was from Beth Saida, from the city of Andrew and of Simon. And Philip found Nathaniel, and Philip said to him, to Nathaniel:

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32 as a dove] \( S \) illegible  
33 with water] \( \text{om.} \ S \)  
35 John] \( S \); Jesus \( C \)  
36 Jesus] our Lord \( S \)  
37 And when those disciples heard John speaking \( S \) \( \text{even Jesus} \) \( \text{om.} \ S \)  
38 And Jesus...after him and saith] And our Lord turned round and saith \( S \)  
40 these same] those \( S \) \( \text{Kepha} \) \( \text{om.} \ S \)  
41 Kepha] his brother on that day \( S \) to him] + My brother \( S \)  
42 Jesus] our Lord \( S \) (\( \text{in each place} \))
The leaf of S which contained John 47—51 is missing.

For ver. 51 see note.
“He that Moses and the prophets wrote of—we have found him, that 
he is Jesus the son of Joseph from Nazareth.” Nathaniel saith to 
him: “From Nazareth can aught of good come forth?” Philip saith 
to him: “Come and thou shalt see.” And [our Lord] saw him...  

[The leaf of S which contained Joh i 47—ii 15 is missing.]

For ver. 51 see note.

ii 16 and he was saying to those selling doves: “Take away these 
things from hence, and do not make the House of my Father a 
house of merchandise.” When he did these things his disciples 
remembered that it is written “The zeal of thine house hath eaten 
me up.” The Jews say to him: “What [is] this sign [that] thou 
shewest us, that thou doest these things?” Our Lord answered and 
said to them: “Pull down the Temple and in three days I will raise 
it up.” They say to him: “In forty and six years was this Temple 
built, and dost thou in three days build it?” Now he of the Temple 
of his body was saying this, but when he arose from among the dead 
his disciples remembered that these things he had said, and they 
believed the Scriptures and the word that our Lord said.

And when he was in Jerusalem in the days of the Feast of 
unleavened bread, many believed our Lord because they were seeing 
the signs that he did to them, but our Lord was not trusting himself 
to them, and it was not required that any one should bear witness of 
any one’s deed, for he knew the heart in man, what it is. Now there 
was there a man of the Pharisees, his name was Nicodemus, and 
this same man was a ruler of the Jews. He came unto our Lord by 
night and said to him: “Rabbi, we know that from God thou hast 
been sent to us as a teacher, because no one can do these miracles 
save he that God is with.” Our Lord saith to him: “Amen, amen, 
I say to thee If one be not born anew, one cannot see the kingdom 
of God.” Nicodemus saith to him: “How can an aged man be born? 
Can he really again enter the womb of his mother and anew be

47 'Lo, indeed a scribe, an Israelite, in whom is no guile’ E50
51 'Ye shall see the heavens opened, and the angels of God descending 
and ascending by the Son of Man’ A 385 ('ascending and descending’ A')
20 build it] raise it up E192: cf Matt v 14 23 many] lit. ‘and many’: cf Lk xiii 10, 11
[C] S

[C]

fol 41 r

43°

fiMCUs

56x554

[C] S

43°

fol 41 v

55x544

7om. S om. ult. + כס S

5םותחלש S 6םותחלש S om. S om. ult. + כס S

ומתחלש כס S om. S 7ומתחלש כס S om. S

+ כס S 8ומתחלש כס S om. S

5ומתחלש כס S om. S 8ומתחלש כס S om. S

+ כס S 8ומתחלש כס S om. S

ומתחלש כס S om. S 9ומתחלש כס S om. S

11ומתחלש כס S om. S 12ומתחלש כס S om. S

13ומתחלש כס S om. S 14ומתחלש כס S om. S


43°
Our Lord saith to him: "Amen, amen, I say to thee. If one is not born from spirit and water one cannot enter | the kingdom of God. That which is born from flesh is flesh, because from flesh it is born; and that which is born from spirit is spirit, because God is a spirit, and from God it hath been born. And do not wonder that I said to thee that it behoves you to be born from above. The wind—where it will it bloweth, and its voice it is only thou hearest, but not from whence it hath come dost thou know, nor whither it goeth; so is every man that is born from water and from spirit." Nicodemus answered and said to him: "How can this be?" Jesus answered and said to him: "Art thou the teacher of Israel, and these things knowest thou not? Amen, amen, I say to thee that that which we know we are speaking, and that which we see we bear witness of, and our witness ye receive not. If of the things which are on earth I have said to you and ye believe not, how if of the things which are in heaven I shall say to you will ye believe me?" No one hath gone up to heaven save he that came down from heaven, the Son of Man that was in heaven. And as Moses lifted up the serpent in the wilderness, so it behoves the Son of Man to be lifted up, that every man that believeth in him should have life eternal. For so God was

because from flesh it is born} om. S E

because God is a living Spirit S; E does not quote this clause and from God it hath been born| om. S 7 to thee that it behoves you] to you S from above] om. S 8 wind] or, 'spirit' (and so elsewhere, wherever the sense permits) only] om. S so is every man that is] so are they that are S from ult.] om. S 9 answered and said] saith S 10 Jesus....said] Our Lord saith S 11 amen 2°] om. S 12 If 1°] For if A I shall say to you] before 'of...heaven' A me] om. A 13 No one] And no one S that was in heaven] CA; that is from heaven S; the verse is quoted without this clause in E (cf also Joh vii 29 S) 14 Moses had lifted up S 15 every man] whosoever S should have] pr. should not perish but S
loving to the world as to give his only Son, that every man that
believeth in him should have life eternal. For God sent not his Son
to the world that he should judge the world, but that the world in
him should live. He that believeth in him is not judged, but he that
believeth not is guilty, in that he believed not in the name of the
only Son of God. Now this is the judgement that the light came to
the world, and the world all the more loved the darkness rather
than the daylight, because its deeds were evil. For he that doeth
hateful things hateth the light, and cometh not to the light, that
there be not reproof for his deeds. But he that doeth verity cometh
unto the daylight, that his deeds may be seen that in God they are
done."

After these things Jesus went forth, and his disciples, to the land
of Judaea and there was abiding with them and was baptizing. John
also was baptizing in Ain Yôn by the side of Salem, because much
water there was there, and folk were coming to him and being
baptized; for not yet had John fallen into prison.

Now there had been a dispute among the disciples of John with
the Jews about cleansing. And they came unto John, and say to

16 to give] to send S (sic); om. E\textsuperscript{238} his Son, his only one, S
that whosoever shall believe S should have life eternal] should not
perish but have life \textsuperscript{17} eternal S 18 but] and S
believeth not] + in him S guilty] judged S in that] on the ground
that S the only Son of God] the approved Son S (sic) 19 Now this]
This S all the more] om. S the daylight] the light S were] are S
20 he that] whosoever S that....his deeds] that his deeds be not seen S
near unto the daylight S (sic) deeds] deed S they are done] it is
done S (sic) 22 After] And after S Jesus went forth] our Lord went
away S the land of] om. S was abiding....baptizing (v. 23)] was
dwelling. And there dwelt with them S John also; he was baptizing S: see
Notes, vol. ii 23 Ain Nôn S (= Diat\textsuperscript{ar}\textsuperscript{[cod.A]} vi 6) 24. Because he,
John, had not fallen yet into prison S 25 among....the Jews] of one
of the disciples of John with a Jew (or, 'the Jews') S
C S.

C is here mutilated; for fuller details see App. 1. Doubtful words are supplied in square brackets.

26 ... S
27 ... S
28 ... S 30 ... S 31–iv 6* inclusive

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him: "Rabban, he that was with thee on the other side of the Jordan C S
and thou didst bear witness of him, lo, he also baptizeth, and all the
folk unto him are coming!" John saith to them: "A man cannot
even take aught, save if it be given to him from heaven. But ye,
bear witness to me that I said that I am not the Messiah, but am an
apostle before him. For he that hath the bride, he is the bridegroom;
and the friend of the bridegroom, he that standeth and
listeneth to him and with great joy rejoiceth because of the voice of the
bridegroom—this therefore my joy, lo, it is brought to an end!
For him it behoves to increase and me to diminish. For he that
cometh from above is above all, and he that is from the earth is from
the earth and from the earth he speaketh; and he that from heaven
cometh—that which he seeth and heareth he beareth witness of, and
his witness not every man receiveth. But he which hath received his
witness hath sealed that God is true. For he which God hath sent
speaketh the words of God, § for not by measure did the Father give § A 23
[the Spirit] to his Son, but he loveth him and everything hath he
given into his hands. ¹ He that believeth in the Son hath life eternal, "A
and he that believeth not the Son will not see life, but the wrath of
God will remain upon him."

26 all the folk] many S 27 be given] hath been given S 29 For]
Because S therefore] at the end of the verse in S brought to an end
For the rendering, see on Lk xii 50 30 For him] Him S 31 For]
Because S he that 2° & 3° he which S from the earth 2°] in the
earth S cometh 2°] + is above + S 34 For 1°] Because S sent] S has
a synonym: see Matt xi 2 for 2°] om. A "the Spirit] A; C is mutilated:
cf 'Because not by measure gave God the Father his Spirit' A 122
and Ephr. Lamy i 267 34*, 35. S is here partly illegible: as it stands
it reads 'For not by measure gave God the Father but to his Son [he was
loving] and hath given all into his hands' Cf also "And not by measure
gave he to his Son' E 105 35 given] delivered A 36 and he that] and he which S
C S निर्देशनात्मक विवेचनाद्वारा कृतां उक्ति येथे निर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानिर्देशनात्मक विवेचनानी
Now when Jesus knew that the Pharisees heard that his disciples were many, and that he was baptizing more than John,—not that Jesus [himself] was baptizing, but his disciples—then he left Judaea and went away again to Galilee. [Now] it was [arranged] for him that he should pass through the country of the Samaritans; and he came to a certain city of the Samaritans that was called Shechem, near that field which Jacob had given to Joseph his son. Now there was there Jacob's spring of water, and Jesus came and sat over the spring, [so] that he might rest himself from the fatigue of the road. And his disciples had entered that town that they might buy for themselves food; and when Jesus sat down it was about the sixth hour, and a certain woman had come from Samaria to draw water. Jesus saith to her: "Give me water to drink." That Samaritan woman saith to him: "Lo, thou art a Jew; howkest thou me for water to drink, seeing that, lo, I am a Samaritan?" For the Jews have no dealings with the Samaritans. Jesus saith to her: "If thou hadst known the gift of God, and who is this that said to thee 'Give me to drink,' thou hadst asked him and he would have given thee living water." That woman saith to him: "My Lord, not even a bucket hast thou and the well is deep; whence hast thou living water?

1 Jesus] our Lord S that his disciples were many] * * of (? om.) many disciples S 2 not that....baptizing] because not only was our Lord baptizing S 4—5] When he was passing by a place of the Samaritans [he had come S (sic): cf Diat xxi 5 city] town S near] opposite S 6a Now] And S Jesus] our Lord S and] and S 6b Jesus] our Lord S about] om. S 7 had come] came S Jesus saith] And our Lord saith (or, 'said') S 9 seeing.....Samaritan] om. S 10 Jesus saith] He saith S 11 That woman saith] She saith S My Lord] om. S whence] pr. from S
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| 13 | $\frac{s_1}{s_2}$ | $\frac{s_2}{s_1}$ | $\frac{s_1}{s_2}$ | $\frac{s_2}{s_1}$ |
| 14 | $\frac{s_1}{s_2}$ | $\frac{s_2}{s_1}$ | om. S |
| 15 | $\frac{s_1}{s_2}$ | $\frac{s_2}{s_1}$ |
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| 17 | om. S | S | pr. S |
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| 24 | om. S | om. S |
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12 Canst thou be greater than our father Jacob, he that gave us this water to life eternal? Jesus saith to her: “Every one that shall drink of this water will thirst again, and every one that shall drink of the water which I will give him will not thirst again for ever, but that water which I will give him will be in him a spring of water to life eternal.” That woman saith to him: “My Lord, give me of this water, that I be not thirsty and come drawing from hence.” Jesus saith to her: “Go, call to me thy husband and come hither.” She saith to him: “I have no husband.” Jesus saith to her: “Well saidst thou ‘I have no husband,’ for five husbands hast thou had, and this one that thou hast now is not thy husband; this thou hast said true.” That woman saith to him: “My Lord, I see, thou art a prophet. Our fathers in this hill worshipped, but ye say that in Jerusalem is the House of Worship.” Jesus saith to her: “Woman, believe me that the hour cometh, when not in this hill neither in Jerusalem shall they worship the Father. Ye worship that which ye know not, and we worship that which we know, for life is from Judah; but the hour cometh and now it is, when the true worshippers shall worship the Father in spirit and in truth, for the Father also—such as these for worshippers he seeketh. †For God is a spirit, and those that worship him in spirit, and to worship for them it behoves,† even those that in spirit and in truth worship him.” That woman saith to him: “I know that

C (S) 315
the Messiah cometh, and what time he hath come he will make C (S) clear to us everything." Jesus saith to her: "I am he that am speaking with thee." And while they were speaking his disciples came, and they were wondering that with a woman he was speaking, but they did not indeed say to him either 'What +sought she+?' or 'What wast thou saying to her?' And that woman had left her water-jar and gone to the city, and she saith to the folk: "Come, see a man that said to me everything that I have done; can he be the Messiah?" And they went forth from the city and were coming unto him. Now his disciples were beseeching him that he should eat bread with them. He saith to them: "I have meat to eat which ye know not of." They say one to another: "Can then some one have brought him something to eat?" He, Jesus, saith to them: "My own meat is that I should do the will of him that sent me and fulfil the work. Say ye not, that there are four months and harvest cometh? Lo, I say to you Lift up your eyes and see that the lands are white and have arrived at harvest, and already the reaper receiveth wage and gathereth fruit to life eternal, and +the sower and the reaper together shall rejoice." For in this is the word of truth, that one doth sow and another doth reap. And I have sent you to reap that which not ye have toiled

he will make clear to us] he will give S E\textsuperscript{141} (+ to us E) Jesus]
Our Lord S; 'He' E\textsuperscript{141} speaking 2\textsuperscript{a} standing and speaking S E\textsuperscript{146};
cf Joh vii 26 sought she] soughtest thou S 28 had] om. S
gone] ran S to the folk] om. S 30 And every one that heard was going forth unto him S 31 Now] And S him] om. S
34 He, Jesus, saith] He saith S the work] his work S 35 four]
+other S see the lands that they are white S; cf 'My fields are white and have arrived at harvest, and already let me receive my reward' Thos\textsuperscript{315}:
see Notes, vol. ii
C. 46. [C] 47. [sic], but possibly an error for Και : Gr. καὶ ὑάσυνα, but 'et saluaret' c e
at, but they that have toiled; and ye have entered upon the labour of those.” And from that city many believed on him of the Samaritans, because of the testimony of that woman that was saying: “Everything that I have done he said to me.” And when those Samaritans came unto him they were beseeching him that he would be with them, and he was with them two days. And many believed on him because of his word, and they were saying to that woman: “Henceforth not because of thy word do we believe in him, for we ourselves have heard from him and know that truly he is the Life-giver of the world.”

After those two days Jesus went forth from thence to Galilee, for Jesus himself had borne witness that a prophet in his city is not honoured. And when he came the Galilaeans received him, when they saw that which he did in Jerusalem at the Feast; for they also had come to the Feast. And he had come again to Câtnê of Galilee, where he had made that water wine.

And there was in Kapharnahum a certain courtier whose son was infirm. When he heard that Jesus was come from Galilee to Judaea he came unto him, and was beseeching him that he should go down and see his son, because he was near to die. Jesus saith to him: “If miracles and signs ye see not, ye will not believe.” The courtier saith to him: “My Lord, come down before ever the lad die.” Jesus saith to him: “Go to thy house; lo, thy son liveth!” And that man believed in the word of Jesus. And while going his slaves met him and announced to him, and said to him “Thy son liveth.” And he asked them at what hour he became well. They say to him: “Yesterday at the ninth hour the fever left him.” And his father knew that it was at that hour that Jesus said to him “Thy son liveth”; and he believed, he and all his house. This is the second sign that Jesus did, when he came from Judaea to Galilee.

46 courtier] lit. ‘king’s slave.’ For the quotation in A 20 see Matt viii 5
C [S]

col 1

fol 45 r

[C (end of line) S (sic) om. S]

[C (end of line) S (sic) om. S]

[C (end of line) S (sic) om. S]

[C (end of line) S (sic) om. S]

[C (end of line) S (sic) om. S]

[C (end of line) S (sic) om. S]
After these things there had been a Feast of the Jews, and Jesus had gone up to Jerusalem. And there was in Jerusalem a certain place of baptism called in Hebrew Beth Hesda; and there are in it five porches. And there were lying in the porches a number of infirm and blind and withered and crippled folk. And there was there a certain man that thirty and eight years had been infirm, and when Jesus saw him lying he knew that he had had a long time there. He saith to him: “Wouldest thou become sound?” He saith to him: “My Lord, I have no man who, what time the waters have been troubled, will bring me down to the baptism, and while yet I am coming another before me goeth down.” Jesus saith to him: “Arise, take up thy bed, and walk and go to thy house!” And in the same hour that man was made whole and he walked. And that same day it was the sabbath. The Jews say to him: “It is the sabbath; it is not lawful for thee to take up thy bed.” He saith to them: “He that made me whole, he said to me ‘Take up thy bed and walk.’” They say to him: “Who is this man that said to thee ‘Take up thy bed and walk’?” And he that was healed did not know who it was, for Jesus had removed from the place elsewhere because of the multitude of people. After these things Jesus had found him that was healed in the Temple, and said to him: “Lo, thou art whole; sin not again, lest there chance to thee a worse than the former one!” And

3, 4. For E^{146}, see Notes, vol. ii 6 Jesus] our Lord S lying] om. S time] while S there] pr. lying S (not E^{146}) and] but S 8 Jesus] Our Lord S and go to thy house] om. S; E^{146} has once ‘to thy house’ 9 and he] arose, took up his bed and S 10 The Jews...him] And when the Jews saw him they say to him S It is the sabbath] om. S 11 He saith to them] And he that was made whole saith to them S He that] He which S 12.] om. S (but not E^{146}) 13 he that was healed] that man S for Jesus] because our Lord S because of the multitude of people] away from the press S; cf ‘for Jesus when he beheld the multitude [of the people] withdrew himself from that place’ E^{147} 14 Jesus] our Lord S had] om. S that was healed] om. S chance] be S than the former one] than that S (or, ‘than him’); cf ‘lest thou have need of some one else’ E^{147}
c S \textsuperscript{16}. \textsuperscript{17} halilatun halil \textsuperscript{18} sulhun. \textsuperscript{19} halilatun halilin halil halil. \textsuperscript{20} halilatun halil halil. \textsuperscript{21} halilatun halil halil. \textsuperscript{22} halilatun halil halil.}

\textsuperscript{23} fol 46r
that man went and said to the Jews that 'it was Jesus that made
me whole.' And because of it the Jews were persecuting Jesus, as to
why he did these things on the sabbath. Now Jesus said to them:
"My Father yet doeth deeds, therefore I also do them." But the Jews
because of this word were seeking to kill him, not only because he
was loosing the sabbath, but because he was calling God 'my Father,'
and was comparing himself with God. Jesus saith to them: "Amen,
amen, I say to you The Son cannot do anything from his own self,
nor anything which he hath not seen his Father do, but whatsoever
his Father doeth the Son also imitateth him. For the Father
loveth his Son, and everything that he doeth he sheweth him that he
may do it, and more than these deeds he sheweth him. And do not
wonder that I have said it to you; for as the Father maketh alive
the dead and raiseth them, so the Son also maketh alive those that
believe in him. For the Father will judge no one, but all judgement
he will give to his Son, that every man may honour the Son as he
honoureth the Father; and he that doth not honour the Son, neither
the Father that sent him doth he honour. Amen, amen, I say to you
He that heareth my word and believeth him that sent me, he hath
life eternal, and into judgement he cometh not, because he hath

15 me] him S (not E\textsuperscript{147}); cf ver. 18 16 because of it] therefore S
Jesus] our Lord S 17 Jesus] our Lord S 18 'my Father'\textsuperscript{"} S E\textsuperscript{147}; cf ver. 15 comparing himself] making himself equal
S\textsuperscript{ed} E\textsuperscript{147,148} 19 Jesus] Our Lord S 20 amen 2\textsuperscript{o} om. S 21 his own
self] himself S 22 nor anything....do] but that which he seeth his Father
\textsuperscript{'}do he' doeth S 23 but whatsoever....him] for the things which his Father
doeth, 'these' the Son also like him doeth S\textsuperscript{ed} 20 that he may do it\textsuperscript{'}
om. S 24 And do not...maketh alive (1\textsuperscript{o})] S illegible 22 For\textsuperscript{'} om. A 23 his Son] the Son $A^*=276$ 24 may honour.....neither] S illegible
24 because] but S
removed from death to life. Amen, amen, I say to you "The hour cometh," and even now it is, that the dead also shall hear the voice of the Son of God and shall live." For as the Father hath life in his own person, so hath he given to the Son also that he should have life in his own person, and he hath set him in authority over judgment, seeing that he is the Son of Man. And do not wonder at this, for lo, all they that are in the graves shall hear the voice of God and shall live and come forth, and they that are doers of good shall be for the resurrection of life and they that are doers of evil shall be for the resurrection of judgement. I cannot do anything from my own mind, but as I hear I judge, and my judgement is upright. For I seek not my will, but I seek the will of him that sent me. If I bear witness of myself my witness is not true. It is another beareth witness of me, and ye know that true is his witness that he hath witnessed of me. Ye have sent unto John and he hath witnessed in truth, but I—not from man do I take witness, but these things I say that ye may live. He was a lamp burning and shining, but ye wished to make your boast for the hour in his light. But I have witness that is greater than John's, for the deeds that my Father gave me that I might fulfil them—those deeds that I do bear witness of me that the Father hath sent me; and the Father that sent me, he beareth witness of me: his voice never have ye heard, nor the vision of him have ye seen, nor doth his word abide in you, because in the one that he hath sent ye believe not. Search the Scriptures by which ye hope that ye will live for ever,
47 But if] And if S my words] in words of mine S 1 Jesus went] our Lord went away S Tiberias S\textsuperscript{vid} 3 And our Lord went up S 4 And Pasek....nigh] And nigh was the Feast of the Unleavened Bread of the Jews S: see Notes, vol ii 5 Jesus] our Lord S multitude S and he said] he saith S that....eat] for these folk that they may eat S 8 Andrew was his name] whose name was Andrew S 9 There is....on him] A certain lad hath on him here S

and those Scriptures—of me it is they bear witness. Those that ye hope that by them ye have life, they bear witness of me, and unto me ye are not willing to come, that ye may have life! Glory from men I take not; but I have known you, that the love of God is not in you. I have come in the name of my Father and ye receive not me; and if another should come in his own name, him ye will receive. How can ye believe, that receive glory one from the other, and the glory that is from the One God ye seek not? Can ye suppose that I am your accuser? Moses is your accuser, he in whom ye hope. For if in Moses ye had believed, in me also ye would have believed, for he of me hath written. But if in the Scriptures of him ye believe not, how will ye believe my words?"

vi 1 After these things Jesus went to the other side of the Lake of Galilee, the Lake of Tiberius, and there went after him a great multitude because they were seeing the signs that he was doing on the infirm. And Jesus had gone up to the hill and there was sitting with his disciples. And Pasek, the Feast of the Jews, was nigh. And Jesus lifted up his eyes and saw the great multitudes coming unto him, and he said to Philip: "Whence shall we buy bread, that these folk may eat?" Now he as if tempting him asked him, for he was knowing what he was about to do. Philip saith to him "Two hundred denars worth of bread would not suffice for them, though they should eat each a little." Saith to him one of his disciples, Andrew was his name, the brother of Simon Kepha: "There is here a lad and he hath on him five loaves of barley and two
لا يمكنني قراءة النص العربي المكتوب بالخط العربي، لذا لا يمكنني توليد نسخة نصية مكتوبة باللغة الإنجليزية.
fishes, but these—what will they do for all these?" Jesus saith: "Go, make the folk sit down to meat companies by companies." Now the green grass was plentiful in that same spot, and the folk sat down to meat in number five thousand. And Jesus took up those pieces of bread and blessed, and gave to those that sat at meat, and so also for the fishes as much as they would. And when they were satisfied, he said to his disciples: "Gather the fragments, whatever have remained over, that nothing at all may be lost." And they gathered and filled twelve baskets of fragments from the five pieces of barley-bread,—those which remained over from them that ate. Now the folk, when they saw this sign that he did, were saying: "Truly this is the prophet that cometh to the world." And Jesus had known that they were seeking that they should snatch him away and make him a king: he left them and fled again to the hill alone. Now when it was evening his disciples had gone down to the sea, and sat in the boat and were coming to the other side of the lake of Kapharnahum. And it

but...all these?] but for all these what will they do? S 10 Jesus saith....by companies] He saith to them: Make the folk sit down to meat S spot] place S and......thousand] He saith to them: Go, make the folk sit down to meat on the herbage S 11 And Jesus took up] And when they made them sit down to meat, then did Jesus take up S those pieces of bread] those five pieces of bread and two fishes S and blessed.....they would] and gazed up to heaven • • • and divided to his disciples • • • S (rest illegible); cf Diat* xviii 38—40 12 whatever] that S at all] om. S 13 they gathered] + them, the fragments that remained over of them S of fragments] om. S from the five to end of ver.] the superabundance of those five loaves of barley and of those two fishes. Now the men that had eaten of that bread had been five thousand S 14 this sign] that sign S were saying] say S This is truly S 15 And Jesus.....seeking] And they had meditated S and make] to make S a king] + but Jesus knew S he left] pr. and S fled] went up S E134 again] om. S alone] pr. he S 16 Now] And S had gone down] went down S; C has 'he went down and his disciples' 17 of the lake] om. S of Kaph.] C; to Kaph. S And] because S
454
had become dark and Jesus did not come unto them, and the wind
had risen violently and the lake was agitated against them. And
they had brought the boat twenty-five or thirty stadia, and they saw
Jesus walking on the water, and when he drew near unto the boat
they were afraid. But Jesus said to them: "It is I." And they
were willing that they should receive him in the boat, and in the
same hour that boat had drawn near unto the land that they were
going to.

And the next day that multitude which was on the other side of
the lake, which saw that there was no other boat there save the one
that the disciples of Jesus crossed over in and Jesus was not with
his disciples in the boat—and when other boats came from Tiberius
to where they ate the bread and they saw that Jesus was not there nor
his disciples,—they went down to the boat and had come to Kaphar-
nahum and were seeking Jesus. Now when they found him on the
other side of the lake they say to him: "Rabban, when camest thou
hither?" Jesus saith to them: "Amen, amen, I say to you. Not
because ye saw signs have ye sought me, but because ye ate bread
and were satisfied. Do not work for the meat that perisheth, but
work for the meat that remaineth for life eternal, which the Son of
Man giveth you, for this hath God the Father sealed." They say

**Notes:**
- pr. "and he was wishing to pass" by them S the boat] their boat S they were afraid] "they cried out" from their fear S: *Words between * " are illegible and supplied by conjecture; cf Mk vi 48
- It is I] + fear not S
- And they....receive him] And when they took him S and in the
same hour] in "the" hour S² had drawn near unto] was at S
- illegible in S
- 23, 24] * * boats came from Tiberius, where "they
ate the bread. "And they came" to Kapharnahum to the other side of the
lake and were seeking him S 25 Now] And S on the other side of
have ye sought me] will ye seek me S² giveth] will give S
to him: "What shall we do, that we may work for the deeds of God?" Jesus saith to them: "This is the deed of God, that ye should believe on him that he hath sent." They say to him: "What sign therefore doest thou, that we may see and believe on thee? What dost thou work? Our fathers, they ate manna in the wilderness, as it is written 'Bread from heaven he gave them to eat.'" Jesus saith to them: "Amen, amen, I say to you Not Moses gave you bread from heaven, but the Father will give you bread of verity from heaven. For the bread of God hath come down from heaven, and it is alive and is given to the world." They say to him: "Our Lord, at all times give us this bread." Jesus saith to them: "I am the bread of life; whoso cometh unto me shall not hunger, and he that believeth in me shall never thirst. But I have said to you that ye see and ye do not believe. Whosoever my Father giveth me unto me will come, and he that unto me will come I will not put him forth, seeing that I have come down from heaven not that I should do my will, but that I should do the will of the Father that sent me.

Now this is the will of him that sent me, that everything which he hath given me—I should not lose from it anything, but should raise it up in the last day. For this is the will of my Father, that every man that seeth the Son and believeth in him have life

30 therefore] om. S 31 What dost thou work?] om. S 32 the Father (see on Matt vi 4]) it is my Father who S verity] truth S 33 hath come down] pr. it is that S and it is alive and is given] and life it giveth S 34 this bread] of this bread S 35 He saith S never thirst] not thirst for ever S 36 see] have seen S 37 my Father] the Father S 38 the Father] my Father S; om. E 39 This it is S everything which] from all that S from it] even S 40 For] Because S the will of... in him] the will of him that believeth in the Son S (sic); something must have fallen out in these verses

B. S. G.
eternal, and I will raise him up in the last day." Now the Jews were murmuring against him that he said "I am the bread that came down from heaven," and they were saying: "Is not this Jesus the son of Joseph, and we ourselves know his father? How saith he 'I from heaven have come down'?" Jesus saith to them: "Do not murmur one with another; for no one can come unto me save he which the Father that sent me draweth, and I will raise him up in the last day.

For it is written in the Prophet 'They shall be all taught of God'; whosoever heareth therefore from the Father and learneth cometh unto me. Not because any one hath seen the Father save he that is with God—he hath seen the Father. Amen, amen, I say to you Whosoever believeth God hath life eternal. I am the bread of life that came down from heaven; your fathers, they ate bread in the wilderness and died; but this is the bread that came down from heaven that a man may eat of it and die. I am the living bread that came down from heaven, that he that shall eat of this bread may live for ever, and the bread which I will give is my body, that is on behalf of the life of the world."

And the Jews were striving one with the other, and were saying:

"How can this man give us his body to eat?" Jesus saith to them:

"Amen, amen, I say to you Except ye shall eat the body of the Son of Man and shall drink his blood ye have not life in you, and he that
eateth my body and drinketh my blood hath life eternal and I will raise him up in the last day. My body truly is meat and my blood truly is drink; whoso eateth my body and drinketh my blood, in me he remaineth and I in him. As the living Father sent me and I am alive because of the Father, he that shall eat me shall be alive because of me. This is the bread that came down from heaven, not as that which your fathers ate and died; whoso of this bread shall eat shall live for ever." These things said he in the synagogue while teaching in Kapharnahum, and many of his disciples when they heard were saying: "Hard is this word; who can hear it?" Now Jesus, when he knew that his disciples were murmuring at this, said to them: "Doth this offend you? But what if ye shall see the Son of Man going up whither he was from of old? It is the spirit that giveth life or the body hath nothing profited; the words that I myself have spoken with you are spirit and are life. But there are some of you which believe not." For Jesus was knowing from of old him that should betray him. He saith to them: "Therefore I have said to you that no one can come unto me, except it be given him from the Father. Because of this many of his disciples went away from being with him, and were not walking with him. Jesus saith to his Twelve: "Can even ye be willing to go away?" Simon Kepha saith to him: "My Lord, unto whom shall we go? The word of life

my body....my blood] his body....his blood S 56 whoso] he that S 57 the Father] my Father S eat me] eat my body S 58 whoso] he that S 59 in Kaph in the synagogue while he was teaching S 60 when they heard] om. S 61 were] were S at this] om. S 63 It....profited] He is the Spirit that giveth life to the body, but ye say 'The body nothing profiteth' S myself] om. S are 2°] om. S 64 which] that S 66 of this] + word S from....him] om. S 67 Jesus saith] He saith S
لا يوجد نص يمكن قراءته بشكل طبيعى من الصورة المقدمة. الرجاء تقديم النص بشكل واضح ومشرق.
eternal thou hast; and we ourselves have believed and known that thou art the Son of God." Jesus saith to them: "Have not I myself chosen you all? And lo, even out of you one is Satan!" Now he was saying this of Judas, son of Simon Iscariot, for he was about to betray him, being one of the Twelve.

After these things Jesus was walking in Galilee, for he had no authority to walk in Judaea, because the Jews were seeking to kill him.

And the Feast of the Jews, the Feast of Tabernacles, had drawn near. And his brothers had said to him: "Remove hence, and go to Judaea, that thy disciples may see the deeds that thou doest; for there is no one that doeth anything in concealment and wisheth that it should be in the open. If these things thou doest, shew thyself to the world." For till then not even his brothers had believed in him.

Jesus saith to them: "My time till now hath not arrived, but yours — your time is at every season ready. And the world cannot hate you, but me—the world hateth me, because I bear witness of it that its deeds are evil. Go ye up to this Feast; I go not up to the Feast, because not yet the time for me is accomplished." When he had said these things he stayed in Galilee. And when his brothers went up, then he also went up to the Feast, not openly but in concealment.

69 eternal thou hast; and we ourselves have believed and known that thou art the Son of God." Jesus saith to them: "Have not I myself chosen you all? And lo, even out of you one is Satan!" Now he was saying this of Judas, son of Simon Iscariot, for he was about to betray him, being one of the Twelve.

69 and 1°] om. S τον Κύριον του Θεου] pr. the Messiah S
70 Jesus saith] He saith S And lo] Lo S 71 son of Simon] om. S
Iscariot] C (sic); Scariot S: cf Lk xxii 3, where C has 'Iscariota' as here, and see Notes, vol. ii because S 1 for he had no authority] because he was not willing S to walk] + openly S 2 And] + at that time S had drawn near] was near S 3 init. And his brothers drew near to Jesus and said to him S and go] om. S 4 wisheth] + himself S it] or, 'he' 6 Till now hath my time not arrived S ready] om. S 7 me 2°] om. S 8 this] the S the Feast] this Feast S E 10 And when] And after S
C.S. [4^4] cu.i CS ft.—<K onnar. col. ^^s^^a r^icvaiu".

fol. 51. [20003* Aureto. re'sa^a inana^] re'taeo iuK*.

col. 2 [^TjasK*."!]

Now the Jews were seeking him at the Feast, and were saying: C S

"Where is he?" And much murmuring there was over him among the people; and there were some saying "He is a good man," and there were some saying: "He is not a good man, but one who leadeth the people astray." Now no one openly was speaking of him for fear of the Jews.

And when the days of the Feast of Tabernacles were half gone, Jesus went up to the Temple and was teaching. And the Jews were wondering and saying: "How knoweth this man letters who hath not learnt?" Jesus saith to them: "My teaching is not mine, but his that sent me; and he that willeth to do his will knoweth this teaching, whether it be from God or if I from my own self do speak. For he that speaketh from his own mind seeketh the glory of himself, and he that seeketh the glory of him that sent him, he is true and wickedness is not in him. Did not Moses give you the Law, and none of you keepeth its commandments? Me wherefore are ye seeking to kill?" Some say to him: "A demon there is in thee! Who is seeking to kill thee?" Jesus saith to them: "One deed I did before your eyes, and ye all wonder. Therefore Moses gave you circumcision—not because it is of him, of Moses, but because it is of your fathers—and on the sabbath-day ye circumcise a man. And if a man be circumcised on the sabbath that the law of Moses should not

11 Now] And S seeking him] + there S 12 over him] because of him S the people] that great multitude that had come to the Feast S a good man] good S (in each case) 13 for fear of the Jews] because they were afraid of the people S 16 saith] answered and said S 17 and] om. S or if'] and if S self] mind S 18 For he] He S glory for himself S in him] in his heart S 19 none] not one S keepeth] are doing S (sic) wherefore] why S 23 And if] If S a man] so also S sabbath] sabbath-day S that 1°] because S

B. S. G. 59
be loosed, against me do ye murmur that I made the man all whole on the sabbath-day? Do not be judging by faces and faces, but judge upright judgement." And some of the people of Jerusalem were saying: "Is not this he that they were seeking to kill? And lo, openly he standeth and speaketh, and no one saith aught to him! Perchance our elders truly knew that this is the Messiah. But this man—lo, we know him from whence he is; and the Messiah whenever he cometh, no one knoweth from whence he is."

And Jesus had lifted up his voice in the Temple, teaching and saying: "Me ye know, and from whence I am ye know; from my own self I have not come, but true is he that sent me, he which ye know not. But I know him, that with him am I and he hath sent me." And they had sought to take hold of him, and no one laid hands upon him, because his hour had not come. And many from the multitude had believed in him; and they were saying: "What time the Messiah cometh, can it be that more than these signs that this man hath done he will do?" And the Pharisees heard that folk murmured concerning him, and the chief priests and Pharisees sent to take hold of him. And Jesus said: "A little more
C S

34  [om. S  1°] so also S  35  [om. S  1°] om. S  35  so also S


37. No § in S  38  A 455  [om. A 455  2°] the point is in S also. Here begins one of the


time I am with you, and I go away unto him that sent me. And ye will seek me and will not find me, and where I go ye cannot come."

The Jews say one to the other: "Whither then goeth this man that we shall not find him? Can he then be going teaching to the seed of the Gentiles, that we shall not find him? Or what is this word that he saith "Ye will seek me and will not find me, and where I am ye cannot come"?

And on the great day of the Feast Jesus was standing and crying out and saying: "§He that thirsteth, let him come unto me and drink;§ whosoever believeth in me as saith the Scripture: 'Rivers of living water shall issue from his belly.'" Now this he said of the Spirit that they were about to receive that were believing in him; for until that time the Spirit had not been given, because Jesus until that hour had not received glory. And some from the multitude that heard his words were saying "Truly this is a prophet." Others were saying: "This is the Messiah." Others were saying: "How cometh the Messiah from Galilee? Is it not thus written, that from the seed of David he will be, and that from Beth Lehem village, David's town, cometh the Messiah?" And there had been a division in the multitude because of him; and there were some that were wishing to take hold of him,
C S 45 viii 12. § in S

After which is in the middle of a line, there is no stop in C 13 1°]

so also S 14 1°] pr. in S 2°] om. S 2°] so also S 1°]

but no one laid hands upon him. And those guards returned unto the chief priests and Pharisees, and those Pharisees say to them: "How is it ye have not brought him?" The guards say to them: "Never spake a human being aught that this man speaketh." The Pharisees say to them: "Can ye also be indeed going astray? For who of the chiefs or of the Pharisees have believed in him, save the mob which knoweth not the Law, that are cursed?" Nicodemus saith to them, he that had gone unto him by night: "Can the Law judge a man at the first, before ever we have heard from him, and known what he doeth?" They say: "Canst thou also be from Galilee? Search and see that a prophet from Galilee hath not arisen." Again Jesus had said to them: "§I am the light of the world," he that after me cometh walketh not in darkness, but findeth for himself the light of life." The Pharisees say to him: "Thou of thyself bearest witness; not true is thy witness." Jesus saith to them: "If I bear witness of myself true is my witness, because I know from whence I have come and whither I go; but ye know not, neither from whence I have
(C) $S$ مهFlorida 15 $S$ 15 $S$ om. o $S$

16 om. $S$ 17 om. $S$ 18 om. $S$

19 سـ] $S$ 21 $S$ (sic) 22 $S$ (sic)

20 $S$ (sic) 21 $S$ (sic); ? 22, 23 $S$ (sic)
15 come nor whither I go. But ye according to what is man's do judge; (C) S
16 and I, no one do I judge. And if I judge, my judgement is true,
17 because I have not been alone, but I and he that sent me. And
18 in your Law also it is written that the witness of two men is true:
19 I am one that bear witness of myself, and my Father that sent
20 me beareth witness of me." They say to him: "Where is thy Father?" He saith to them: "Me ye know not, neither my
21 Father; if me ye had known, my Father also ye would have
22 known." These things he spake in the Treasury and in the Temple,
23 and no one had taken hold of him, because his hour had not come.
24 Again Jesus saith to them: "I go away and ye will seek me, and
25 ye will die in your sins; and whither I go ye cannot come." The Jews
26 say: "Can it be that he [is about] to kill himself, that he saith
27 'Ye cannot come whither I go'?" Jesus saith [to them]: "Ye are from
28 beneath, and I am from above; ye are from this world, and I am
29 not from it. I said to you 'Ye will die in your sins'; if ye believe
30 not that I am he, ye will die in your sins." They say to him: "Who
31 art thou?" Jesus saith to them: "The chief is, that I should speak
32 myself with you, seeing that I have much that I should speak
33 concerning you and judge, but he that sent me is true, and what
34 things I have heard from him I speak in the world." And they
35 knew not that concerning the Father he said this to them.
36 Again Jesus saith to them: "When ye shall lift up the Son of
37 Man, then ye shall know that I am he, and nothing of my own self
38 I do, but as the Father hath taught me even so I speak. And he

15 what is man’s] what is of the body S and] om. S 17 also] om. S
18 my Father] the Father S 22 Can it be that] wherefore S\*\*: the two
readings only differ by one stroke he is about] illegible in S
B. S. G. 60
that sent me is with me, and he hath not left me, because that which  
pleaseth him I myself do at all times.” And when these things he  
was speaking, many believed in him. Then said Jesus to those Jews  
that believed in him: “If ye will continue by my words truly my  
disciples ye are, and ye will know truth and the truth will free you.”  
They say to him: “The seed of Abraham are we [and to no one]  
ever is bondservice done by us. How sayest thou ‘Ye will be  
free-men’?” Our Lord saith to them: “Amen, amen, I say to you  
He that doeth sin is a slave, and the slave—he remaineth not for  
ever in the house, but the son is in the house for ever; and if the  
son free you, truly ye will be free-men. I know that ye are the seed  
of Abraham, and ye seek to kill me because my word goeth not forth  
in you. I, that which I have seen by my Father I do; and ye also,  
that which ye have seen by your father ye do.” They say to him:  
“Our father, even ours, is Abraham.” He saith to them: “If ye are  
the sons of Abraham, do the deeds of Abraham. But now, lo, ye  
seek to kill me—a man that truly speaketh with you what he hath  
heard from God! Abraham did not this. But ye do the deeds of  
your father.” They say to him: “Not from adultery are we;  
we have one Father—God.” Jesus saith to them: “If God had  
been your father, ye would have been loving to me, for I from  
God have gone forth and come, and not from my own self have  
I come—he sent me. For what reason my word do ye not recognise?  
For ye cannot hear it. But ye that are evil, and the desire of your  
father it is ye wish to do—he that from the beginning was a man-

33 [and to no one] ever] • • and never $^{ed}$  
44 Cf ‘Our Saviour said to them: Ye are sons of Cain, and not sons of Abraham’ A 331  
& ‘Ye are the sons of Satan that from the beginning is a manslayer’ E$^{196}$
land, till you come to the land of Canaan.

Those who fell by the sword shall fall by the sword. The Lord will judge you because you have profaned My sanctuary, and because you said, "The two crowns are alike." When you saw the sons of the Cushite, you rejoiced; the men of Edom pleased you, and the Cushites became your companions. You said, "I shall make the Cushites more abundant than the Israelites, and I shall subdue the Edomites," even though the Philistines were your enemies, and Egypt was your ruin. And I delivered you into their hand, but they pierced your back with their swords. You said, "I shall fill their inhabitants with the dead bodies of men, and with the carcasses of the animals they eat. I will turn My hand against them, and the Chaldeans shall possess their property." Thus you shall have My people, and you shall deceive them, and you shall not deliver them into their hand. And when I saw it, I was appalled, and I was troubled. I said, "Ah, Lord God! Will You destroy the fruit of the good man, when You know that he has done good? He has filled his house with goods, and he has done nothing wrong, nor has his house seen violence." And I said, "Ah, Lord God! Will You destroy the fruit of the good man, when You know that he has done good? He has filled his house with goods, and he has done nothing wrong, nor has his house seen violence." But You, Lord, know that these men, the prophets of the LORD, prophesy to you lies in My name. Now then, Lord God, I pray, hear My prayer; give ear, O Lord, to My voice. Answer Me, I pray, for it is My trust; make Me understand Your statutes; I have called upon You for all My desires. Make Me understand the measurement of Your statutes; I shall keep it as long as I live, I shall perform My vows. For I have called upon You in every moment. I will not open My mouth in ungodliness. LORD, make Your face to shine upon Your servant. And I shall be glad in Your word, which was ordained for all time.
slayer, \( ^{\text{47}} \) and in the truth he is not and in him the truth is not, \( ^{\text{48}} \) and what time he speaketh a lie from his own he speaketh, because he is a liar and his father,—I that speak the truth, ye believe me not.

Which of you reproveth me for sin? And if truth I speak, wherefore do ye not believe me? For he that is from God heareth the word of God; therefore ye hear it not, because ye are not.\( ^{\text{51}} \) The Jews were saying: “Do we not well say that thou art a Samaritan, and a demon is upon thee?” Jesus saith to them: “Upon me there is no demon, but my Father I honour and ye insult me. And I seek not the glory of myself; there is one that seeketh and judgeth. Amen, amen, I say to you He that keepeth my word, death he shall not taste for ever.” The Jews say to him: “Now we know that truly a demon is upon thee, for Abraham is dead; dost thou say ‘He that keepeth my word shall not taste death’? Canst thou be greater than Abraham and than the prophets that have died? Thou—whom makest thou thyself?” Jesus saith to them: “If I glorify myself, nothing were my glory; there is the Father that glorifieth me, he that ye say is our God. Ye have not known him; I know him, and if I should say that I know him not I should become untruthful like you. But I know him and his word I keep. Abraham was delighted to see my day, and he saw and rejoiced.” The Jews say to him: “Fifty years old thou art not, and Abraham hath seen thee?” He saith to them: “Amen, amen, I say to you that before ever Abraham came to be, I was.” Then they took up stones to throw at him, and Jesus secretly went forth from the Temple.

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he is not] \( ^{\text{S (sic): cf Thos}} \) where ‘the Enemy’ is said to have asked our Lord Who He was, ‘and of the truth He informed him not (lit. upon the truth He did not set him), because the truth is not in him.’

47. One line has been dropped by the scribe of \( ^{\text{S}} \)

57 hath seen thee] hast thou seen \( ^{\text{E}} \)

58 I was] so also \( ^{\text{E}} \)
And while passing by he saw a certain blind man, that had been blind from the womb of his mother. His disciples ask him which one sinned, this fellow or his kinsfolk, that he was born blind? He saith to them: “Neither he sinned, nor his kinsfolk, but that the deeds of God might be seen in him. And me it behoves to do the deeds of him that sent me while yet it is day, but the night cometh in which no one can do aught as long as it is in the world; for I am the light of the world.” When he said these things he spat on the earth and formed clay from his spittle and took it up and smeared it upon the eyes of that blind man, and he saith to him: “Go, wash thy face with a baptism of Shiloah”; and when he washed his face his eyes were opened. And when his neighbours saw him and those by whom it had been seen that he was begging, they say: “Is not this he that was begging?” some say “it is he”; and some say “It is indeed like him.” The blind man saith to them: “I am he.” They say to him “How were thine eyes opened?” He saith to them: “The man whose name is Jesus smeared upon them clay, and said to me ‘Go, wash thy face with a baptism of Shiloah’; and I went and washed, and I could see.” They say to him: “And where is he?” He saith to them: “I know not.” They took him that was healed and brought him unto the Pharisees. And that same day was the sabbath. And again the Pharisees asked him: “How were thine eyes opened?” He saith to them: “Clay [he smeared] upon them and opened them • • •” • • and [were] saying: “The man from God [is not, because] the sabbath he keepeth not and he formed clay.” But others were saying: “How can a man that is a sinner do these signs?” And they were dividing one against the other • •. And they saith to him that was healed: “Thou, what sayest thou of him?” He saith to them: “I say that he is a prophet.” And the Jews did not believe him that he had been blind, and they sent to his father and his mother [and they say:] “If this is your son, say ye not that he was born blind? But how seeth he now?”

4 ‘And I must work the works of my Father that sent me’ E\(^{197}\)
7 ‘Go, wash thy face’ E\(^{199}\)
In S the upper corner of fol. 138 (69) is torn away, together with nearly two lines of the outer column.
But his parents answered and say: "We know that this is our son, and that he was born blind; but how he seeth now, or who gave him power to see we know not. Lo, he also is of age; from him ye can know." These things said his parents because they were afraid of the Jews, for the scribes and the Pharisees decreed that him that saith "He is the Messiah" they should expel. Therefore said his parents "Ask him." And they called again him that was healed, and they say to him: "Glorify God, for we know that this man is a sinner." He that was healed saith to them: "If he is a sinner I know not; but one thing I know, that I was a blind man, and because of him, lo, I see!" They say to him [: "What did he to thee? How did he heal thee?" [He saith to them :] "But one thing I have said to you and ye have heard; why again do ye keep asking me? Or disciples do ye wish to become of him?" But they cursed him, and say to him: "Thou art his disciple, and we are disciples of Moses; and we know that with Moses God spake, but this one—we know not from whence he is." He that was healed saith to them: "At this we have to wonder, that ye know him not from whence he is, and my eyes, even mine, he opened; and we know [that God the voice of sinners] heareth not, but him that feareth him and doeth his will, him he heareth. And lo, from the day when the world came to be it hath not been heard that the eyes of a blind man have been opened that from his mother's womb was blind! This one—if from God he had not been, how had he done this?" They say to him: "Thou thine own self in sins wast born; hast thou come teaching us?" And they put him out. And Jesus heard that they had put him forth, and when Jesus found him he said to him: "Believest thou in the Son of Man?" He that was healed saith to him: "Who is he, my Lord, that I should believe
37 in him?" Jesus saith to him: "Thou hast seen him, and he that S
38 speaketh with thee is he." He saith: "I believe, my Lord." And he fell and worshipped him.
39 Jesus saith to him: "For the judgement of this world I came, that those that are blind might see and those that see might become blind." And when the Pharisees which were near him heard, they say to him: "Are we blind men?" He saith to them:
"If ye had been blind men, ye had had no sin; but ye say 'We see,' therefore your sins stand. Amen, amen, I say to you He that entereth not by the door of the fold in which the flock is, but goeth up by another place, he is a robber and a thief; and he which by the door entereth, he is the shepherd of the flock. The door-keeper openeth to him the door, and the flock heareth his voice and his beasts he calleth, each sheep by its name, and he bringeth them forth. And what time he hath brought his beasts forth before them he goeth, and the flock that is his after him goeth, because the flock knoweth his voice. But after a stranger the flock goeth not, but the flock separateth itself from him, because it knoweth not the voice of a stranger." These things spake Jesus with them in a parable, and they were not understanding.

7 Again Jesus saith to them: "Amen, amen, I say to you I am the door of the flock. And all those that have come are the thieves and the robbers, but the beasts have not heard them. §I am the door of the flock, and by me every one that shall enter shall live, and shall enter and go forth and find pasture. But the thief cometh not save that he may thieve and kill and destroy; but I have come that they might have life and have abundance. I am the good shepherd, §and the good shepherd giveth his life on behalf of his flock";
S
(A

\$ 225

\$ 225

\$ 195

\$ 195

\[12 \text{ om. } A \quad \text{om. } A \quad 13 \text{ om. } S^*; \text{exp. } S^{\text{corr}} \quad 16 \text{ om. } A \quad \text{om. } A \quad 17 \text{ om. } A^a \quad 18 \text{ om. } S; \text{? for } S^{\text{corr}} \quad 22 \text{ om. } A \quad \text{om. } A \quad \text{om. } A \]

\[\text{Cf. De Vogüé i 40, 47, and see Introd. vol. ii \quad \text{In the gap } S^{\text{ed has } * * \text{. Probably the MS had } * * \text{. }} \]
but the hireling, the false one, whose own the flock is not, what time he seeth the wolf coming leaveth the flock and fleeth,

and the wolf cometh and snatcheth and scattereth—because he is the hireling in it and careth not for it. I am the good shepherd; and I know my own, and my own know me and I am known by my own, as my Father knoweth me and I know my Father, and my life §195

I lay down on behalf of the flock. And §I have other sheep which are not of this same fold; and them also it behoves me to bring, and they also my voice will hear, and all the flock will be one and one shepherd. And my Father because of this loveth me, that I lay §A

down my life 7 that again I may take it. And there is not any one that taketh it away from me, but I lay it down away from me, for I have authority that I should lay it down and again take it up; because this commandment I have received from my Father.” And while he was speaking these things there had been a division among the Jews, because some of them were saying “A demon is upon him, and he is indeed mad; why stand ye and listen to him?” But others say: “These words are not those of a demon; is a demon able to open the eyes of a blind man?”

And it had been the Feast in Jerusalem that is called ‘Honour of the Sanctuary,’ and it was winter and Jesus was walking in Solomon’s Porch, that is in the Temple[. And there gathered] round him the Jews and say to him: “Till when art thou taking up our breath? If thou art the Messiah, tell us plainly.” Jesus saith to them: “I am speaking with you, and ye believe not; and the

12 but] om. A  the false one] om. A  whose] he whose A
17 that I lay down my life] that my life I give on behalf of the flock A
22 Honour of the Sanctuary] A similar phrase is found in Palmyrene inscriptions: see Introd. vol. ii
23, 24 in the Temple....round him the Jews] The former of the suggested restorations is translated in the text: the latter restoration means ‘in the Temple, within it. And the Jews surrounded him’
is followed in S by a short illegible word
deeds that I do in the name of my Father, they bear witness of me. But ye believe not, because ye are not of my ewes, as I said to you. The sheep that are mine hear my voice, and I know them and they come after me and I give them life eternal, and they shall not be lost for ever, and no one shall snatch them away from my hands; * the Father that gave to me is greater than all, and there is no one that doth snatch away from the hand of the Father: §I and my Father—we are one." When he said these things they took up stones to stone him. Jesus saith to them: "Many deeds of the Father I have shewn you; for which of those same deeds are ye stoning me?" The Jews say to him: "Not for fair deeds do we stone thee, but because being a human being thou dost blaspheme and makest thyself a god." Jesus saith to them: "Is it not thus written in the law 'I have said that ye are Gods'—and the word of God cannot 'be loosed'? To the one which the Father hath hallowed and sent into the world say ye 'Thou blasphemest,' on the ground that he said to you that he is the Son of God? If I do not the deeds of my Father, do not believe me; but if I do them, even if me ye do not believe, believe the deeds themselves, and ye will know that I am in the Father and the Father is in me." Again after [these things the Jews were wishing to take hold of him] and he went forth from between their hands, and went away to the other side of Jordan to where John was baptizing of old. [And thither] came many unto him, [and] they were saying "John [no] sign said all these things." And many believed in him.

And it came to pass that Lazar from Beth Ania was infirm, the

29 init.] S illegible 33 a god] The same idiom is in Ex vii 1 syr.vg, and cf 'to make him a god to Pharaoh' A 273
The words to be supplied look like מַדֶּנֶּרֶת הַקָּשָׁה. The words to be supplied look like מַדֶּנֶּרֶת הַקָּשָׁה. The words to be supplied look like מַדֶּנֶּרֶת הַקָּשָׁה.
brother of Mary and of Martha. Now Mary is she that washed the feet [of Jesus and wiped them with her hair;] the brother of her was the Lazar that was infirm. [Now] his two sisters sent word to Jesus: "Our Lord, lo, he that thou lovest is infirm!" [When] Jesus heard he saith[: "This] infirmity is not unto death, but for the glory of God, that his Son may be glorified in him." Now Jesus was loving to these three, the brother and sisters, Mary, Martha, Lazar; and from the time he heard that Lazar was infirm he remained in his place two days. And he saith to his disciples: "Come, let us go to Judaea." His disciples say to him: "Rabban, lo, the Jews were seeking to stone thee, and again goest thou thither?" Jesus saith to them: "Are there not twelve hours in the day? He that walketh by day stumbleth not, because he seeth the light of this world; but he that walketh by night stumbleth, because the light is not in him."

And when he said these things he saith to them: "Lazar our friend is lying down, but I go that I may awaken him." They say to him: "Our Lord, if he sleepeth he will live." Now Jesus on the ground that Lazar was dead had said it to them, and they were supposing that of sleep he said it. Again Jesus said to them plainly: "Lazar is dead; and I rejoice for your sakes, that ye may believe, that I was not there. But walk ye and let us go unto him." Thomas saith to them, to his fellow disciples: "Come, let us also go and die with him." And when Jesus came to Beth Ania he found that they had buried Lazar four days before. Now Beth Ania was distant from Jerusalem fifteen stadia, which are * * . And many of the Jews went forth to Beth Ania that they might comfort Martha and Mary. And when Martha heard that Jesus was come she went forth to meet him, and

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4 "When"] om. S⁴⁶⁸ th; saith: This] infirmity] so E; in S⁴⁶⁸ ‘to them’ is supplied instead of ‘This’ 5 brother and sisters] lit. ‘brothers’ 14 Lazar]+ ‘our friend’ E 18 which are * * [The words to be supplied look like ‘two parasangs’
490

S. Then, right after the negative statement that he had not even
seen the photograph, he adds that he was not sure if he
actually saw it.25 This is followed by another negative,
which is not quite clear. Le 26 to 34 is ambiguous and
confused, and gives rise to misinterpretations.27

A seems to state that, were it not for the
photograph, he might have gone back to his


23-24 A21 (followed by ver. 27) 25 §1: the photograph might be read
26 see, i.e. §1 to 26 of Lk xvi 11
Mary stayed in the house. And Martha said to Jesus: "If here thou hadst been, my brother would not have died; but even now I know that what thou askest God he will give thee." Jesus saith to her: "Thy brother shall arise." Martha said to him: "I know that in the resurrection in the last day—." Jesus saith to her: "I am the resurrection, and he that believeth in me, even if he dieth, will live; and he that liveth and believeth in me for ever dieth not. Believest thou these things?" Martha saith to him: "Yea, my Lord, I believe." And called Mary, and saith to her: "Our Rabbi has come and calleth thee." And when Mary heard she leaped up and eagerly went unto him. And he, Jesus, until then had not entered the village, but was in the same place that Martha had met him. Those also that were comforting Mary, when they saw that thus in amazement she went forth, went away after her: they were supposing that to the grave she was going to weep. And she, Mary, when she arrived by Jesus, fell at his feet and saith to him: "If here thou hadst been, my Lord, my brother would not have died." And he, Jesus, when he saw her weeping and saw those Jews with her weeping, was stirred in himself and was excited in his spirit and said: "Where have ye laid him?" They saith to him: "Our Lord, come and see." And the tears of Jesus were coming; and when the Jews saw, they were saying: "See how much he was loving him!" And there were some of them that were saying: "This is he that opened the eyes of him that was blind from the womb of his mother; would he not forsooth have been able to make this one that he should not die?" Now Jesus, though he was excited within himself, came to the tomb; and that tomb was a hollow like a cave, and its door hidden by a stone. Jesus saith: "Take ye away this stone." Martha saith to

23 'Our Lord saith to Martha: If so be thou believest, thy brother shall arise' A 21 (followed by ver. 27) 25 the resurrection] + and the life

22 'our Lord saith to Martha' A 21 (followed by ver. 27) 25 the resurrection] + and the life

E 22 : see Notes, vol. ii 31 in amazement...forth] lit. 'she was amazed and went forth': cf Mk ix 15 38 excited] see Mk viii 12, Lk xxii 59
him: "My Lord, why are they taking away the stone? For lo, he hath stunk, because there have been four days for him!" He saith to her: "I said to thee, that if thou wilt believe thou shalt see the glory of God." Then those folk standing by drew near and lifted the stone. But he raised his eyes to heaven, and said: "Father, I thank thee that thou hast heard me; and I myself know that at all times thou dost hear me, but because of this multitude of people I say these things, that they may believe that thou hast sent me." And when these things he said, he cried out with a loud voice and said: "Lazar, come forth, come out!" And in the same hour came forth that dead man, his hands and his feet wrapped with bandages and his face wrapped with a napkin. Then said our Lord: "Loose him and suffer him to go." And many Jews that came unto Jesus because of Mary from that hour believed in Jesus. And there were some of them that did not believe, but went away unto the Pharisees and declared to them what Jesus had done.

Then the chief priests and the Pharisees gathered together and made a plot, and they were saying: "What shall we do? For this man doeth many signs; and if we suffer him thus, all folk will be believing in him, and the Romans will be coming and taking away our city and our people." But one of them, Caiapha was his name, the chief priest of them of that year,—that Caiapha saith to them: "Ye know not anything, nor do ye consider that it is profitable for us that one man should die on behalf of the whole people and not the whole people be lost." Now this word—not from his own mind said he it, but because he was chief priest he prophesied, because Jesus was about to die on behalf of the people; and not on behalf of the people only, but that the sons of God also that are scattered should be gathered into one. Now from that day they had meditated to kill him.

48 our city and our people] 'our nation, the law, and this place' —
Now Jesus was not walking freely in the sight of the Jews, but he went away to a place near to [the wilderness], called Ephraim, and there was abiding with his disciples.

And it had become the time that the Feasts were near, and many went up from the country to Jerusalem that they might hallow themselves. And they were seeking Jesus and saying one to the other in the Temple: "Do ye suppose that perchance he cometh not to the Feast?" And the chief priests and the Pharisees commanded that he that should see him should come and reveal it to them, that they might take him. And six days before it would be the Unleavened Bread came Jesus to the village Beth Ania unto Lazar, him that was dead and lived. And he made for him a supper there and Lazar was one of the guests that sat down to meat with him, but Martha was occupied in serving. Now Mary took a vase of a pound of oil, nard of good pistic, the price of which was much, and poured it on the head of Jesus as he sat at meat, and anointed his feet and wiped them with her hair; and the whole house was full of the smell of the oil. And Judas Scariot, one of the disciples, he that was himself betraying him, said: "Wherefore was not this oil sold for three hundred denars and given to the poor?" Now Judas—not for the poor had he a care, but because he used to thieve and the box for the poor was by him. When Jesus heard, he saith to him: "Suffer her to keep it for the day of my burying." And many folk of the Jews knew that he was there, and they came thither, not because they should see Jesus but Lazar, him that he raised from among the dead. And the chief priests had meditated that Lazar also they should kill, for because of Lazar many believed in Jesus. And the next day he went forth and came to the Mount of Olives; and those many multitudes that had come to the Feast, when they heard that Jesus cometh to Jerusalem, took up branches of palms and went forth to meet him. And they were crying out and saying: "Osanna! He
لا يمكنني قراءة النص الرُملي في الصورة.
that cometh in the name of the Lord, the King of Israel!" Now S
Jesus was riding on [an ass], as it is written in Zacharia the prophet:
"Fear not, daughter of Zion; lo, thy king is coming to thee and
riding on a colt the foal of a she-ass!" These things beforehand
his disciples knew not, but when our Lord received his glory they
remembered that these things had been written of him, and these
things did they to him. And that multitude which was with him
were declaring how he called Lazar from the grave and saved him
alive from the dead; and all those folk ran to meet him, because
they heard that he did this sign; but the Pharisees were saying one
to the other: "Ye see that ye are gaining nothing? For lo, the
whole world goeth after him!"

And there were some Gentiles that had come up to worship at
the Feast, and they came and said to Philip, him that was from Beth
Saida of Galilee: "My Lord, Jesus we wish to see." And Philip
went and told Andrew, and the two of them came and told Jesus.
Jesus saith to them: "The hour hath come that the Son of Man
should be glorified. Amen, amen, I say to you that a grain of wheat,
unless it fall and die in the earth, is alone; but if it fall and die, it
bringeth much fruit. He that loveth his life shall lose it, and he
that hateth his life in this world shall keep it for life eternal. He
that me will serve, after me let him come, and where I am there
shall be my servant also, and he that serveth me the Father will
honour. Now my soul, lo, it is agitated, and what shall I say?
'Father, save me alive from this hour'? But because of this I
have come to this hour. Father, glorify thy name!" And in the
same hour was heard a voice from heaven, that said: §"I have §A410
glorified, and again I am glorifying it."§ And the multitudes that §A
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
were standing there and heard were astonished, and they say: "It S
was thunder"; and others say: "An angel spake with him." Jesus
saith to them: "Not because of me was this voice heard, but because
of you. Now is the judgement of the world; now the sovereign of this
world is thrown down. And I, what time I have been lifted up from
the earth, will draw every man unto me." Now this he said that he
might shew by what death he should die. And some from the
multitude [were] saying to him: "We have heard from the Law that
the Messiah for ever remaineth; and how sayest thou that the Son
of Man is about to be lifted up? Who," said they, "is this Son of
Man?" Jesus saith to them: "A little more the light is with you;
walk in the light while yet ye have the light, that the darkness
apprehend you not, for he that walketh in the darkness knoweth not
whither he goeth. While yet ye have the light believe in the light,
that sons of the light ye may become."  

And when Jesus spake these things he went and hid himself from
them. And for all the signs, [though] such great ones he did, they
believed not on him, that there might be fulfilled the word of Isaiah
the prophet, that had said: "My Lord, who hath believed our report,
and the arm of the Lord to whom hath been revealed?" [And again]
saith [Isaiah] "They have blinded] their eye [and darkened] their
heart, that they should not see with their eyes and should hear and
should repent and I should forgive them." These things said Isaiah
when he saw his glory and spake of him.

Now of the chiefs also many believed in Jesus, but because of
the Pharisees they were not confessing him, that they should not
expel them: they loved the glory of men more than [the glory of
God.] But [Jesus] cried out [and said: "He that in me] believeth,

35 walk] believe A 330 in the light] om. A ²/₂ light ult.] day-
light A ⁴₁₄ that...apprehend] while yet the darkness apprehendeth A ³/₂
36 believe] walk A ⁴₃₃₀ become] be called A ⁴₃₃₀ 43 the glory ²"
S ²a, but perhaps it should be omitted
Srdlr«'

S 46 48 46 (photograph illegible except for 'sic')

? read ['sic'] S (sic) 4, 5 A has

6 (sic) S (sic) 46 48 46 46 (photograph illegible except for 'sic')

om. A 7, 8a 'amend' 9, 10, 11 'amend' 12b om. A
not [in me doth he believe] but [in him that sent me; and he that S
seeth me] seeth him that [sent me. For I [as a light] have come
into the world, and he that believeth in me will not remain in not-
light. He that heareth my words and keepeth them not, I do not
judge him; for I came not that I should judge the world, but that I
should save the world alive. Now he that asketh me and receiveth
not my words, there is one that judgeth him: that word which I
have spoken with him, that will judge him in the last day; for I
from my words have not spoken, but the Father that sent me, he hath
commanded me what I should speak and what I should say. And I
know that his commandments are life eternal; and that which I
speak, as he hath commanded me that do I speak.”

xiii 1. Now before the Unleavened Bread Jesus had known that his hour
was come that he should remove from this world unto his Father; he
was loving to his own that were in this world, and until the last was he
loving to them. And it was supper and Satan was lying in the heart
of Judas son of Simon Scariot, so that he might betray him. And
he, Jesus, because he was knowing that everything the Father gave
into his hands and was knowing that from God he came and unto
God was going, rose up and laid aside his garments, and he took a
cloth and put it on his loins, and he took water and poured it into
a washing-dish, and had begun washing the feet of his disciples
and wiping them with the cloth which he put on his loins. §And
when he arrived at Simon Kepha, Simon saith to him: “Thou, my
Lord, my feet dost thou wash for me?” Jesus saith to him: “That
which I do to thee thou knowest not; but after a time thou wilt
know.” Simon saith to him: “Never shalt thou wash for me my
feet!” Jesus saith to him: “If I wash them not for thee, thou hast

46 For] or, ‘but’ 48 asketh] S
4, 5 as: For when our
Saviour took water and poured it into a washing-dish, 4th and took a cloth
and put it on his loins, 4th (then) he began to wash the feet of his disciples.
6 And when he arrived &c.’ A 6 Simon 2'] om. A 7, 8 Jesus
saith……… 8 Simon saith to him] om. A
S and is quoted in A. 10, 11. not quoted in A


22 above the line in S, but by the first hand: cf Matt v 48
with me no part.” Simon saith to him: “Then, my Lord, not my feet only shalt thou wash for me, but also my hands and my head too.”

Jesus saith to him: “He that hath bathed needeth not except to wash his feet only, because he is all of him clean; and ye also are clean, but not all of you.” For he knew who was betraying him: because he that hath bathed needeth not except to wash his feet only,^A because he is all of him clean; and ye also are clean,^A

Now when he had washed their feet and took his garments and sat down to meat. He saith to them: “Know ye what I have done to you? Lo, ye call me ‘Rabban’ and ‘our Lord,’ and well say ye, for I am so. And if I, your Rabbi and your Lord, wash for you your feet, how much doth it behove you that ye also shall be washing the feet of one another? Now this type that I have shewn you—that as I have done to you ye shall be doing.^A

“Amen, amen, I say to you There is no slave that is greater than his lord, and no apostle that is greater than him that sent him. If these things ye know and do, happy is it for you! Not of every one do I say it, because I know those which I have chosen, but because the Scripture should be accomplished that saith ‘He that eateth with me bread hath lifted up against me his heel.’ From now I say to you before yet it come to pass, that what time it hath come to pass ye may know that I am he. Amen, I say to you He that receiveth him that I send, me it is he receiveth; and he that me receiveth, him that sent me he receiveth.” And when Jesus said these things he was troubled in his spirit, and he bore witness

10, 11. not quoted in A 12 ‘And when he washed the feet of his disciples he took’ A He saith] and said A Know ye…to you] om. A 13 and well say ye, for] and A 14 And if I] If I therefore A also] om. A 15 Now this type that] This type A to you] om. A ye shall be doing] so shall ye do A 20 send, sent] cf Matt xi 2
S \begin{align*}
&\text{\addai} \text{a line. Before a, in the margin, are signs of a letter (n or o), perhaps to indicate \margin{\text{\addai}}.} \\
&\text{\textit{Addai}: see Matt xii 40} \\
\end{align*}

22, 23] \textit{S}^* (sic), beginning a line. Before a, in the margin, are signs of a letter (n or o), perhaps to indicate a line.  
30 \margin{\text{\addai}}] \textit{S} (sic)  
31 \margin{\text{\addai}}] \textit{S} (sic)  
32 \margin{\text{\addai}}] \textit{S} (sic)  
35 \margin{\text{\addai}}] \textit{S} (sic)  
36 \margin{\text{\addai}}] \textit{S} (sic)
and said: “Amen, I say to you that one of you betrayeth me.”

Now his disciples were looking one on the other and wondering of whom then he spake. But one of his disciples, he which our Lord loved, he that was sitting at meat in his bosom, to him Simon Kepha beckoned that he should ask him of whom he said it. That disciple which Jesus loved fell on the breast of Jesus and said to him:

“My Lord, who is this?” He saith to him: “He it is for whom I dip bread; I give it him.” And Jesus dipped bread and gave to Judas, son of Simon Scariot; and after the bread Satan had made an entry into him. Jesus saith to him: “That which thou doest, do quickly.”

And his disciples did not know of what he said it, [for] they were supposing, because the box was with Judas, that he had in fact commanded him what he should buy for the Feast and what he should give to the poor. Then Judas arose and took the bread and went forth outside; now the season was night. And when he went forth Jesus saith: “Lo, henceforth hath the son of a man been glorified, and God hath been glorified thereby; and God that thereby glorifieth him at once glorifieth him. My sons, a little more am I with you, and ye will seek me, as I said to the Jews that where I go they cannot come; and lo, to you also I say it! But for now a new commandment I give you, that ye should be loving one to another, as I myself have been loving to you. For by this all of them will know that ye are my disciples, if love be in you one towards the other.”

Simon Kepha saith to him: “My Lord, whither goest thou?” He saith to him: “Whither I go ye cannot come at this time, but in the last thou shalt come after me.” Simon saith to him: “Wherefore

30 Then] $S$ (sic) 31 the son of a man (see on Matt xii 40, Lk xxii 48) ‘the Son of Man’ Addai and God hath been glorified thereby] om. Addai thereby] or, ‘in him’ (in each place)


om. A 5 פקק [S (sic): cf. Mk x 32] [ sunk in ]

S (sic) 10 י"ד [cf. Mt D] יכככ כו תרנ [A (om. also A)]

omitted in S. Half a leaf of C is here preserved (see Appendix 11), beginning

shall, 12 om] pr. א C
cannot I come after thee? Now my life will I lay down for thee!”

38 Jesus saith to him: “Thy life wilt thou lay down for me? Amen, I say to thee Before ever the cock crow twice, for the third time thou wilt deny me.” And then said Jesus: “Let not your heart be alarmed; believe in God, and in me ye will believe. Many are the places in my Father’s house; and if not, I would have said to you that a place I go to make ready for you. And if I go and prepare for you, again I will come and take you unto me, that where I am ye also may be.”

4. 5 And whither I go ye know and the way ye know.” Thomas saith to him; “My Lord, we know not whither thou goest; how can we know the way which it is?” Jesus saith to him: “I am the way and the truth and the life; no man cometh unto my Father, save by me. If me ye have not known, my Father also will ye know? And from now ye know him and have seen him.” Philip saith to him: “Our Lord, shew us the Father, and it is enough for us.” Jesus saith to him: “All this while [I] am with you, and [thou hast] not [known me?] He that seeth me [seeth] my Father, and how [sayest] thou ‘Shew us the [Father’? Do ye not] believe [that I [am] in the Father and my Father [is] in me?] [Amen], amen, I say [to you] He that believeth [in me], those deeds [that I] do he [will do]; and greater than [these

2 places] cf ‘lo, he is gone to prepare for his worshippers blessed Abodes’ Addai⁴⁵, but on the same page ‘to the Places that the Son hath gone to prepare for every one worthy of them’ 3 And if...again] And then A unto me] om. A 10 the Father] my Father A; cf ‘Jesus that art in the Father and the Father in thee’ Thos²³⁶ 10b, 11.] omitted in S. Half a leaf of C is here preserved, beginning ‘not of my own mind speak I with you, but my Father that is in me doeth these deeds. 11 Believe me that I am in my Father and my Father is in me; and if ye believe not, even if only because of the deeds believe. 12 Amen, amen, etc.’ 12 he also will do C
13 deeds will he do, because I go unto my Father. And that which ye shall ask in my name I will do for you,] that the Father may be glorified in his Son. If ye are loving to me, keep my commandments; and I myself will beseech my Father that he should send you another, the Paraclete, [that he may be] with you for ever, [even the Spirit of] truth, which the world [cannot] receive, [for it hath not] seen it nor known it, but ye know it and with you it dwelleth and with you it shall be. And I will not leave you orphans, but I will come unto you. A little more, and the world seeth me not, and ye shall see me, and I am alive and ye also shall live; and in that day ye shall know that I am in my Father and ye are in me and I am in you. He that hath by him my commandments and keepeth them, he it is loveth me; and he that loveth me, he also is loved by my Father, and I also will love him and will shew him myself.” Thomas saith to him: “Our Lord, what is it that thou art about to shew to us thyself, and not to the world dost thou shew thyself?” Jesus saith to him: “He that loveth me, my word he keepeth, and my Father will love him and unto him we come and an abode with him we will make.” He that loveth me not, my words he doth not keep, and the word [that ye hear]; and that word is not mine, but his that sent me. These things have I spoken with you, while I am by you,
\[ S \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{S\textsuperscript{ed}} \text{ is valid in } \text{LXX, C, } \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]

\[ \text{V, } \text{A, } \text{A} \text{\,-a, } \text{S, } \text{S\textsuperscript{ed}} \text{.} \]
but that Spirit, the Paraclete that §my Father will send to you in my §C
name, it shall teach you everything, it shall remind you of all what
I say. §Peace I leave you; " peace, even mine, I give to you: not as §A_{410}
the world giveth give I to you. Let not your heart be alarmed,
neither let it fear. Ye heard that I myself said [that I go] and come
[unto you; if] ye had [loved] me ye would rejoice that I go unto my
Father, who is greater than I. And now, lo," I have said it to you, "C
before ever it happen, that what time it hath happened ye may
believe. Henceforth I shall not speak with you, for he cometh, the
ruler of the world, and in me he hath nothing. But because the world
shall know that I love my Father, as my Father hath commanded me
so do. Arise, let us go hence. I am the vine of truth and my Father cf A_{288}
is the husbandman. Every vine that in me giveth not fruit will he take
away, and the one which giveth fruit he will cleanse that it may bring
forth much fruit. And already ye are clean because of the word that
I have spoken with you. Remain in me and I in you; as the shoot
cannot give fruit [of itself if] it be not set in the vine, so neither can
ye do aught apart from me, in that I am the vines and ye the shoots.
He that is in me and I also come to be in him, he giveth much fruit;
because without me nothing can ye do. And he that remaineth not in
me is thrown out as the shoot that withereth and is thrown out, and
they pluck and cast it into the fire that it may burn. But if ye remain
[in me and my words remain in you, all what] ye [wish to ask shall be

---

26 it shall remind you of all what] om. C I say] + to you C
27 Peace 1°] + even mine A 28 myself] om. C would rejoice] would have rejoiced C 1 the vine of truth] 'the vineyard of truth' A_{288}
Ephr Cyrillona: see Introd. vol. ii 5 shoots] 'vines' A_{288} Cyrillona: cf ver. 1 and see Introd. vol. ii
The clauses are transposed in A 484; cf also A 414
to you. In this is the Father glorified, that much fruit ye shall bring forth yourselves, and ye shall be my disciples. As the Father hath been loving to me I have been loving to you; remain in my affection. If ye keep my commandments ye will remain in my love, as I have kept the commandments of my Father and remain in his love. These things have I spoken with you, that my joy may be in you and your joy may be complete. This is my commandment, that ye be loving one to the other as I have been loving to you. Love greater than this is there not, that a man lay down his life for his friends; ye are my friends if ye do what I am commanding you. Not henceforth do I call you slaves, because the slave knoweth not what his lord doeth; but my friends I have called you, because all that I have heard from my Father I have made known to you. And it is not ye have chosen me, but I have chosen you and set you that ye should be going on bringing forth fruit and your fruit should remain, that whenever ye ask anything of my Father in my name he giveth it you. Now this I command you that ye should be loving one another. And if the world hateth you, know that me it hated before you. And if of the world ye had been, the world its own would have loved; but ye are not of the world, and I have chosen you from the world, therefore the world hateth you. And be recollecting that I said to you There is no slave greater than his lord. If me they have persecuted, you also they will persecute; and if my word they have heard and kept, yours also they will keep. All these things they will do with you because of my name, even mine, because they know not him that sent me. And if I had not come and spoken with them, they would have had no sins; but now they have no excuse for their sins, because he that hateth me hateth my Father also. And if deeds I had not done in their sight that
لا يمكنني قراءة النص العربي من الصورة المقدمة.
no other hath done, they would have had no sins; but now S
they have seen [me], and me they hate and my Father they hate—
but because the word should be accomplished that is written in
their Law, namely ‘They have hated me for naught.’ But what
time the Paraclete cometh that I am sending to you from my Father,
the Spirit of truth that from before my Father goeth forth, he shall
bear witness of me. Ye also bear witness, ye that from of old with
me have been. Now these things have I spoken with you that ye
be not offended. For they will send you forth from their synagogues,
and the hour will come that he that shall kill you will suppose that
to God he is doing service. These things have I spoken among you,
that what time the hour hath come ye may recollect that I said to
you these things that I said not to you from of old, because I was
with you. But now that I go unto him that sent me, no one of you
asketh me ‘Whither goest thou?’ For because I have said to you
these things, grief hath come and hath filled your hearts. But I—the
truth I tell you—it is profitable for you that I go, because if I go not
the Paraclete cometh not unto you, but what time I have gone I send
you the Paraclete. Now what time he hath come he will reprove the
world in its sins and about his righteousness and about judgement,
and about sinners that they believed not in me, and then about
righteousness that unto my Father I go and henceforth again ye do
not see me, but about judgement that the ruler of this world is judged.
Much have I to say to you, but ye are not able to take it to-day;
but what time the Spirit of truth hath come, it shall lead you into all
truth, because it will not speak from the mind of its own self, but all
that it shall hear that will it say, and about all what cometh it will
announce to you. And it will glorify me, because from mine it will
take and will announce it to you. That which my Father hath is
mine, therefore I have said to you that from mine it will take and
will announce it to you. A little and ye will not see me, and
again a little and ye will see me, for I go unto my Father.” And his
disciples say one to the other: “What is this that he saith ‘A little
لعلل الله في اسمج مسماه مسمى مسماه مسمى مسمى لعلل الله في اسمج مسماه مسمى مسمى لعلل الله في اسمج مسماه مسمى مسمى
and ye will not see me, and again a little and ye will see me,' and that  

he saith 'I go away unto my Father'? What is then this 'A little'  

that he saith?" Now Jesus knew what they were seeking to ask  
him. He saith to them: "Do ye indeed seek this that I said to you  
'A little and ye will not see me, and again a little and ye will see me'?  

Amen, amen, I say to you Ye will weep and wail and groan, and the  
world will rejoice; ye will be anxious, but your grief will become joy.  

A woman what time she is giving birth it grieveth her, because the day  
of her child-bearing hath arrived, and what time she hath given birth  
to a son she doth not recollect her distress, because of the joy that a  
human being hath been born in the world. And ye also now it  
grieveth you, [but] again [I shall see] you and your heart will rejoice  
and your joy no one taketh from you. And in that day nothing shall  
ye ask of me: amen, amen, I say to you All what ye shall ask of  
my Father in my name he will give to you. Until now ye have not  
asked in my name; ask and ye shall receive, that your joy may be  
completed. These things have I spoken with you in parables, but  
the hour cometh that openly I will shew you concerning my Father.  

In that day ye shall ask in my name, and I say not to you that I will  
beseech my Father on behalf of you, but my Father himself hath  
loved you that ye have loved me, and that ye have believed that from  
God I have come forth and come to the world and again I go unto  
the Father." His disciples said to him: "Lo, now also plainly dost  
thou speak, and not even one parable hast thou said to us; now  
know we that everything thou knowest, and needest not that any  
one thou shouldest ask: by this we believe that from God thou hast  
been sent." Jesus saith to them: "Now, lo, ye believe me; lo, the  
hour cometh and hath come that ye will be scattered each to his  
place, and ye will leave me alone—and I am not alone, in that the  
Father is with me. These things have I said that there may be to  
you in me peace and in the world there may be to you distress; but
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
fear ye not, for I have overcome the world." And when Jesus said these things he lifted up his eyes to heaven and said: "My Father, the hour hath come; glorify thy son, that thy son may glorify thee, as thou hast given him authority over all flesh, that all what thou hast given him he may give to it life eternal. This is life eternal, that they should know thee, that alone art the God of truth, and him that thou didst send, Jesus the Messiah. I have glorified thee in the earth, and the deed which thou gavest me to do I have finished. And now also give me glory, even thou my Father, from thyself, from that which thou gavest me before ever the world was. And I have revealed thy name to the men that thou gavest me from the world, seeing that thine they were and to me didst thou give them and thy word they have kept. And now I know that all what thou hast given me is from thyself, because the words that thou didst give to me I have given to them, and they have received them from me and they have known truly that from thee I came forth and they have believed that thou hast sent me. And I on their behalf do beseech, and I do not beseech on behalf of the world, but for them that thou hast given me, seeing that thine they are. And everything that is mine is thine, and that which is thine is mine, and I am glorified in them. And henceforth I am not in the world and these are in the world, and I come away unto thee; my holy Father, take and keep them in thy name. When with them I was in the world I was keeping them in thy name, and none of them hath perished save the son of perdition, that what was written might be accomplished. Now unto thee do I come, and these things I speak in the world that they may be full of my joy. I have given to them thy word, and the world hath hated them, because they were not of it. Not that thou shouldest take them away from the world do I beseech thee, but that thou shouldest keep them from the Evil One; for they are not of this same world, even as I myself am not of it. Hallow them in thy truth, because

S. JOHN XVI, XVII

33 for om. A 16 'Ye are not of the world, as I myself am not of it' A 484; the last clause occurs also in A 414
A possible restoration is [S (sic)] S (end of line), cf. Joh vii 31
thy word is truth. Even as thou didst send me to the world I also \( S \)
have sent them to the world, and on their behalf I hallow myself that
they also may be hallowed in truth. And not on behalf of these do
I beseech thee—these alone, but also on behalf of those that believe
from their word, that all of them may become one, even as thou, [my
Father, in me] and I in thee that they also may be * * that the
world may believe that thou hast sent me. And I—the glory which
thou gavest me I have given to them, that they may be one even
as we are one. I shall be with them and thou with me, that they
may become perfected into one, that the world may know that thou
hast sent me, and I have been loving to them as to me, Father,
thou hast been loving. And that which thou hast given to me, I
wish that where I am they also may be with me, that they may be
seeing the glory that thou hast given to me, and that thou hast been
loving to me from before the world was. My upright Father, and
the world knew thee not, but I knew thee and they knew that thou
didst send me; and I have made known to them thy name and will
make them known, that the love wherewith thou hast been loving to
me may be in them, and I also will be in them.”

xviii 1 These things spake Jesus and went forth with his disciples to the
other side of the torrent of Cedron, a hill where there was a
garden, and he entered thither, he and his disciples. Now Judas
the betrayer used to know that place, because many times used
Jesus to gather there with his disciples. Now Judas the betrayer
brought with him a cohort and some of the chief priests and Pharisees
and guards and a multitude of the people carrying lanterns and
torches, and came there. And when Jesus saw all what had come upon
him, he went forth \( and \) said to them: “What seek ye?” They say to
him: “Jesus the Nazarene.” He saith to them: “I am he.” Now
Judas also was standing by them. And when Jesus said these
things “I am he,” they went back and fell on the earth. And again
Jesus saith to them: “Whom seek ye?” They say to him: “Jesus

21 * * | The suggested restoration means ‘united’ 23 sent]
cf Matt xi 2 26 them 2] \( S \) (sic) 1 Cedron, a hill] cf ‘the lake (or,
fruit-garden) of Cedron the hill, the place where....’ Diatr* xviii 1 (sic)
B. S. G. 66
S (sic): cf Bevan's Daniel, p. 213, and Nehem vi 6; syr.vg has [10 11 15] before this word some words (e.g. "than" etc. have dropped out in S) so S'vid, not S'
8 the Nazarene." He saith to them: "I said to you that I am he; S
9 if me ye seek, let them go," that the word which he had said might
10 be accomplished "Them that thou gavest me, I have not lost any
11 of them." Now Simon Kepha drew a sword and smote the slave of
12 the chief priest and took off his right ear; and the name of the man
13 was Malku. And Jesus said to Kepha: "Put back thy sword into
14 its place; the cup that my Father hath given me, shall I not drink
15 it?" And that cohort and the chiliarchs and the guards of the Jews
16 bound him, and brought him first unto Hanan the father-in-law of
17 Caiapha that was the chief priest of that year. Now Hanan sent him
18 bound unto Caiapha the chief priest, him that had counselled the Jews
19 that it was fitting that one man should die on behalf of the people.
20 Now Simon Kepha and one of the +disciples† was an acquaintance
21 of the chief priest, therefore he entered with Jesus into the court.
22 Now the chief priest was asking Jesus about his disciples who
23 they were, and about his teaching what it was. Jesus saith to him:
24 "I openly have spoken with the world and at all times have taught
25 in the synagogue and in the Temple and where all the Jews are
26 gathered together, and nothing in concealment have I spoken.
27 But now why askest thou me? Ask them that have heard what I
28 have spoken with them; lo, they know that which I have spoken!"
29 When he spake these things one of the guards that were standing
30 by smote him on his cheek, even Jesus, and said to him: "So dost
31 thou return an answer to the chief priest?" Jesus saith to him:
32 "Well have I spoken; wherefore didst thou smite me?"
33 Now Simon Kepha was standing outside; then entered and came
34 forth to him the disciple that was the acquaintance of the chief

10 Malku] S (sic). This is the original form of the name (Arab. مالك),
of which Μαλχως is a Greek equivalent: syr.vg has مالك 11 thy sword]
S (sic): cf 'Put back thy sword behind' Thos250, and 'Put up again thy
sword into his place' E198,232,233 15 disciples] after this word some words
should follow in S, so as to make the verse run 'Now Simon Kepha and one
of the other disciples were coming after Jesus: now that disciple was...' 13—24.] The rearrangement of these verses in S does not follow the order
of the Diatessaron, neither according to the Arabic nor according to the Latin
Cod. Fuldensis: see Journ. of Theol. Studies ii 141.
S

[The three leaves of S which contained Joh xviii 31—xix 40 are missing. For xix 31a and 36, see the apparatus.]
priest and told the door-keeper and let in Simon. When the maid of S the door-keeper saw Simon she saith to him: “Art thou also not one of the disciples of this man?” He saith to her: “No.” Now there were standing there slaves and guards, and they were making for themselves a fire in the court that they might warm themselves, because it was cold. Now Simon also was standing by them and warming himself, and they say to him, these folk that were warming themselves: “Art not thou also one of his disciples?” Now he denied and said “No.” And there answered one of the slaves of the chief priest, a relation of him whose ear Simon Kepha had cut off, and he saith to Simon: “Did not I see thee with him in the garden?” And again Simon denied, saying “I know him not”; and in the same hour the cock crew.

And when day dawned they brought Jesus from the house of Caiapha and carried him along to the Praetorium, that they might deliver him up to the Governor. Now they themselves entered not the Praetorium, that they might not be polluted while eating the unleavened bread. And Pilate went forth unto them, and saith to them: “What accusation have ye against this man?” They answered and say: “If he had not been an evil-doer neither should we have been delivering him up to thee.” Pilate saith to them: “Why then lead him away yourselves and judge him according to your law.” The Jews say to him: “For us it is not lawful to kill

[The three leaves of S which contained Joh xviii 31—xix 40 are missing.
For xix 31a and 36, see the apparatus.]
S appears to have ḫulūdān, but this must be a mistake as ḫūdān is clear. 2 If below on ver. 13 13.13 2 Cf. below on ver. 13 23.13.13 14.15 23.13 23.15 23.12; both mss of A then add
garden and in the garden a new tomb that no man had been buried in, and hastily at once they laid him in the new tomb that was near there, because the sabbath was dawning.

And in the night that was dawning into the first day of the week, while yet it was dark in the early morning, came Mary Magdalene to the tomb and saw the stone rolled† and taken away from the mouth of the grave, and she ran and came unto Simon Kepha and unto that disciple that Jesus used to love and saith to them “They have taken away our Lord from that tomb, and I know not where they have carried him.” And the two of them went forth to go to the tomb and were running. Now that disciple outwent Simon and came to the tomb, and he looked in and saw those linen cloths laid, but enter indeed the tomb he did not. But Simon, when he arrived, entered and saw the linen cloths, and the napkin wrapped up and laid on one side; and then entered also that disciple into the grave, and they saw and believed. Because not yet were they knowing from the Scriptures that he was about to rise from among the dead. Now the disciples when they saw these things went away, but Mary was standing by the grave and weeping; and as she was weeping she looked into the tomb, and she saw there two angels in white sitting one at the head of the place that Jesus had been lying in and one at the feet. Those angels say to her: “Woman, why weepest thou, and whom seekest thou?” She saith to them “They have taken away my Lord, and I know not where they have laid him.” And when she said these things she turned round behind her, and saw Jesus standing, and she was not knowing that it was Jesus. Now he said to her: “Woman, why weepest thou, and whom seekest thou?” And

† rolled †] S appears to have ‘Magdalene,’ but this must be a mistake in the ms, as the ‘and’ which follows is clear 2 Cf below on ver. 13
13 my Lord] our Lord A where they have laid him] so A*, but A* has ‘whither they have carried him’; both mss of A then add ‘And those angels said to Mary He hath arisen and gone unto him that sent him.’
لا يمكنني قراءة النص العربي بشكل طبيعي من الصورة المقدمة. معذرة عند الرجوع إلى الطلب في المستقبل.
she supposed that it was the gardener. She saith to him: "My Lord, if thou hast taken him away, say to me where thou hast laid him that I may go and take him away." Then said Jesus to her: "Mary!" And she perceived him and answered and saith to him: "Rabbuli!" And she ran forward unto him that she might draw near to him. But he said to her: "Do not draw near to me; not yet have I gone up unto my Father. But go unto my brothers and say to them Lo, I go up unto my Father and your Father and unto my God and your God!" And Mary came and said to the disciples "I have seen our Lord"; and the things which he revealed to her she said to them.

And on that same day of the first of the week, where the disciples were—and their doors were shut for fear of the Jews—came Jesus and stood among them, and he saith to them: "Peace be with you."

And when he had said this he shewed them his hands and his side; and when the disciples saw him they rejoiced. Again he saith to them: "Peace be with you; as my Father sent me, I send you."

And when he said these things he breathed in their faces and said to them: "Receive a holy Spirit; whom ye shall forgive the sins of, they shall be forgiven him, and whom ye shall shut your door against—it is shut."

Now Thomas, one of the Twelve, was not there with the others when Jesus came unto them. They say to him: "Our Lord came, and we saw him." He saith to them: "Except I see his hands and the place of these nails and put forth my finger in the places and put forth my hand in [the] place that is in his side I do not believe."

And after eight days, on the first day of the next week, the disciples were gathered together in the house and Thomas with them, and the doors were shut. Jesus came and stood among them, and saith to them: "Peace be with you." Then said he to Thomas: "Put forth thy finger and see my hands, and lay thy hand on my side, and do not be lacking in faith." Thomas saith to him: "My Lord and my God!" Jesus saith to him: "Now that thou hast seen me hast thou believed in me? Happy is it for them that have not seen me and have believed in me!"

22 a holy Spirit] cf Mk xiii 11, Lk ii 25, 26  23 shut] see Notes, vol. ii

B. S. G.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
And many other signs shewed Jesus to his disciples which are not written in this book; but these that are written are that ye may believe that Jesus is the Messiah, the Son of God, and ye shall believe in him and be saved alive in his name.

After these things Jesus appeared to his disciples by the Lake [of] Tiberias. Now he appeared to them thus: when they were gathered all of them together,—Simon Kepha and Thomas and Nathaniel that was from Càtnè of Galilee and the sons of Zebedee and two others of the disciples. Simon saith to them: “I shall go and catch fish.” They say to him: “We also go with thee.” And they went up and sat in the boat, and in that night nothing did they catch. And when it dawned Jesus came and stood by the side of the lake; and his disciples did not perceive that it was he. He saith to them: “Children, have ye not aught to eat of?” They say to him: “No.” He saith to them: “Cast your net from the right-hand side of the boat, and ye will find.” And when they cast as he said to them, they sought to take up the net into the boat, and they could not from the weight of the many fish that it held. Then said the disciple whom Jesus used to love to Simon: “This is our Lord!” Now Simon, when he heard it was our Lord, took his coat and put it on his loins and fell into the lake and was swimming and coming, because they were not far from the dry land. And the rest of the disciples were coming in the boat, drawing that net. And when they came up to the dry land they found in front of Jesus coals of fire and a fish laid upon them and bread set ready. Jesus saith to them: “Bring of those fishes that ye have caught now.” And Simon went up and drew the net to the dry land quite full, and they had found in it great fishes, an hundred and fifty and three; and with all this weight that net was not rent. Jesus saith to them: “Come and breakfast.” And not one of his disciples was daring to ask him who it was,
because they were believing it was he. And Jesus took bread and fish, and blessed God over them and gave to them. This was the third time that Jesus appeared to his disciples after he arose from among the dead. And when they had eaten Jesus said to Simon:

"Thou, Simon son of Jonan, lovest thou me?" He saith to him:

"Yea, my Lord." He saith to him: "Tend for me my lambs."

Again Jesus saith to him: "Thou, Simon son of Jonan, lovest thou me much?" He saith to him: "Yea, my Lord." He saith to him:

"Tend for me my ewes." Again Jesus saith to him: "Simon son of Jonan, lovest thou me?" It grieved Simon for that three times Jesus said to him thus. Simon saith to him: "Everything thou knowest; that I love thee thou knowest!" And he said to him:

"Tend for me my sheep. Amen, I say When thou wast young thou wast girding thy loins and wast walking whither thou wouldest, and what time thou hast grown old thou wilt lift up thy hands and another will gird for thee thy loins and will thrust thee whither thou wouldest not." Now this he said of by what death Simon should glorify God. And when he said these things he said to Simon:

"Come after me." Simon turned round and saw that disciple whom Jesus used to love coming after him, him that fell on the breast of Jesus at the supper and had said to him: 'My Lord, who is betraying thee?' This one when Simon saw coming after him, he saith to him:

"And this one, my Lord, what—?" Jesus saith to him: "If I will that this one should remain until I come, what is it to thee? Now come thou after me."

15—17 'For he said to Simon Kepha: Tend for me my flock and my sheep and my ewes' A 195. For 'my sheep,' A\(^b\) has 'my lambs'
الوصف

سُنَّةُ المُسْلِمِينَ صَلِّي اللَّهُ عَلَيْهِمْ نَعْمَاءَ رَبِّهِمْ…

فَسَ عَلَى عَدْلٍ وَضَعُّهُ وَسَلَّمَهُ وَمَثَّلَهُ وَلَمْ يُحَمِّلْهُ عَلَى مَثَالٍ لَّا يُحَمِّلَهُ عَلَى مَثَالٍ

فَتَوَلَّيْنَا عَلَى عَدْلٍ وَضَعُّهُ وَسَلَّمَهُ وَمَثَّلَهُ وَلَمْ يُحَمِّلْهُ عَلَى مَثَالٍ لَّا يُحَمِّلَهُ عَلَى مَثَالٍ...
And this word went forth among the disciples that that disciple was not to die; but Jesus—not for that he was not to die said he it, but 'If I will that he should remain until I come—.' This is the disciple that bare witness of these things and wrote them, and we know that true is his witness.

And many other things did Jesus, that if one by one they were all written the world would not be sufficient for them.

[Subscription in S.]

Here endeth the Evangel of the Separated, Four Volumes. Glory to God and to His Messiah and to His holy Spirit. Every one that readeth and heareth and keepeth and doeth pray for the sinner that wrote: God in his mercy forgive him his sins in both worlds. Amen and Amen.
APPENDIX I.

Joh iii 30—iv 6 in C.

The outer margin of fol. 42 in C has been torn away, carrying with it a considerable piece of the text. It was somewhat difficult to indicate exactly on p. 434f the position of the words on the lines: the mutilated portion is therefore repeated here, line for line as it is in the ms. Words and letters between "" are supplied by conjecture where the text is missing.

fol. 42r, col 2

1. 9. The stroke visible after is, I believe, nothing more than the right-hand side of the following O

1. 11. Enough of the is visible to shew that we must read and not

1. 12. ] so syr.vg and S.

1. 13. ] so syr.vg: S has

1. 15. After syr.vg and S add , but there is hardly room for it in C.

1. 17. ] so Aphraates 123. The word in S is illegible: S has , but neither Aphraates nor Ephraim (Lamy i 267) has . In syr.vg we find

1. 19. We might supply or more probably , as occurs in the previous line.
APPENDIX I

fol. 42v, col 1

1. 3. There is no room for Қәләә.

1. 6. Қәләә] cf Rom v 20 syr.vg.

1. 9 init.] There is, I think, just room for Қәләә қәләә: at least, the space is too long for Қәләә alone.

1. 11. Қәләә] so syr.vg and S (sic): the five letters exactly fit the space. For the construction Қәләә....қәләә, see Lk xiii 10ff, and Introd. vol. ii.

1. 13. Қәләә] so syr.vg.

1. 14 init.] The space is almost too big for қәләә only (so syr.vg), but no other word suits. Perhaps there was a blank space, as often in C.

1. 16. қәләә is certain. This shews us that C had the fem. қәләә (as syr.vg), and not the masc. қәләә (as S).

1. 25 init.] The word to be supplied may be ғәлә or ғәләә. S is unfortunately illegible at this point.
APPENDIX II.

Fragments of Joh xiv from a detached leaf of C.

These fragments of the text of C are contained on the upper half of a leaf now numbered fol. 52. They thus consist of the upper half of four columns. For the sake of clearness I kept the corresponding portions of S in the text (p. 506 ff) putting the readings of C in the apparatus at the foot of the page.

It is worthy of notice that there are no stops on fol. 52 r. Probably therefore this page and the one that stood opposite it (now lost) were passed over by the punctuator, as in the case of folia 48 v, 49 r. Further details will be found in the description of C in vol. ii, chapter 1.

fol. 52 r, col 2

<table>
<thead>
<tr>
<th>xiv 15, 16</th>
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<tbody>
<tr>
<td>مم ْمَرْنَ لِدِيِّكَ</td>
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<tr>
<td>كُنْتِكَ حَاَيُّنِكَ</td>
</tr>
<tr>
<td>حَمَّصُ لِحَمْلِكَ</td>
</tr>
<tr>
<td>نَبِيٌّ عَلَيْكَ مَنْ</td>
</tr>
<tr>
<td>لَهُمْ لَمْ تَعْلَمْ</td>
</tr>
<tr>
<td>لَهُمْ أَمْثَالَكَ</td>
</tr>
<tr>
<td>كَيْنَى عَلَيْهِمْ</td>
</tr>
<tr>
<td>لَمْ تَحْمَلْهُمْ</td>
</tr>
<tr>
<td>لَمْ تَمْسِكْهُمْ</td>
</tr>
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</table>

fol. 52 r, col 1

<table>
<thead>
<tr>
<th>xiv 10</th>
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<tbody>
<tr>
<td>نَأَمْ لِقُلْبِهِ ٌ</td>
</tr>
<tr>
<td>مَّأَمْ لِجَمْعِهِ ٌ</td>
</tr>
<tr>
<td>حَمَّصُ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>مَّأَمْ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>لَمْ تَقُلْ لَهَا ٌ</td>
</tr>
<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
</tr>
<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
</tr>
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<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
</tr>
<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<tr>
<td>مَّأَمْ لِجَمْعِهِ ٌ</td>
</tr>
<tr>
<td>حَمَّصُ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>مَّأَمْ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>لَمْ تَقُلْ لَهَا ٌ</td>
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<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<td>مَّأَمْ لِجَمْعِهِ ٌ</td>
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<tr>
<td>حَمَّصُ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>مَّأَمْ لِسَمْعِهِ ٌ</td>
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<tr>
<td>لَمْ تَقُلْ لَهَا ٌ</td>
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<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<td>مَّأَمْ لِجَمْعِهِ ٌ</td>
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<tr>
<td>حَمَّصُ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>مَّأَمْ لِسَمْعِهِ ٌ</td>
</tr>
<tr>
<td>لَمْ تَقُلْ لَهَا ٌ</td>
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<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<th>xiv 14</th>
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<td>مَّأَمْ لِجَمْعِهِ ٌ</td>
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<td>حَمَّصُ لِسَمْعِهِ ٌ</td>
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<tr>
<td>مَّأَمْ لِسَمْعِهِ ٌ</td>
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<tr>
<td>لَمْ تَقُلْ لَهَا ٌ</td>
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<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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<tr>
<td>لَمْ تَقْرَبْنَ لَهَا ٌ</td>
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</tbody>
</table>
APPENDIX III.

Corrigenda for the printed text of S.

The readings of S as given in this edition differ in more than 250 places from the text as originally printed in 1894 and supplemented by Mrs Lewis in 1896. These new readings have mostly been ascertained by my own study of the photograph of S given by Mrs Lewis to the Cambridge University Library. Besides these there are some corrections made by Mrs Lewis from a fresh perusal of the palimpsest itself at Sinai, and published by her in the Expositor for August 1897.

I cannot claim to have re-read the photograph absolutely through, but I have done so for a great part of S. The method adopted was to attempt to verify in the photograph every alleged reading of S which either by faulty grammar or construction invited suspicion, together with those where a very slight change in the text would make it agree with C. In many cases the reading of S as edited was correct: these verified readings are recorded in the apparatus to this edition with no special mark and are not repeated here. In other cases the photograph was illegible: these readings are marked here and in the apparatus by the sign "S\(^{ed}\)". Where the recorded reading of S was found to be incorrect I inserted the true reading with the sign "S (sic)\(^{ed}\)", or in cases where the true reading agreed with the reading of C in the text by the sign "so also S\(^{ed}\)". In a few instances S (sic) was put to readings where the edition gave the correct reading but it might have been supposed that a mistake had been made.

In this Appendix I give all the readings of S which differ from the Syndics’ Edition (1894) as corrected and supplemented by Mrs Lewis’s Some Pages (1896), the only exceptions being a few instances where the seyâmé (‘‘) marking the plural and dots marking punctuation are visible in the photograph though not represented in the edition. After some hesitation I have also included the readings marked S\(^{ed}\) in the apparatus.

Note that in all cases where the symbol S\(^{ed}\) is used the photograph is illegible. An upright stroke | marks the beginnings and ends of lines in S.
S. MATTHEW

i 2 for ֵדַכָּה read ֵדַכָּה

ii 16 „ ֵכָּה „ ֵכָּה
16 „ ֵכָּה ֵכָּה (S<sup>anim</sup>) „ ֵכָּה (so S<sup>opt</sup>)
20 „ ֵכָּה ֵכָּה „ ֵכָּה
20 „ ֵכָּה „ ֵכָּה
21 „ ֵכָּה | ֵכָּה „ ֵכָּה | ֵכָּה
21 „ ֵכָּה ֵכָּה „ ֵכָּה
22 „ ֵכָּה „ ֵכָּה (sic)

iv 18* „ ֵכָּח ֵכָּח „ ֵכָּח ֵכָּח

v 20 This verse should be printed thus:

viii 21 לֵכָּה S<sup>ed</sup>: in the photograph לֵכָּה is illegible, and perhaps we ought to read ֵכָּה

24 for ֵכָּה | ֵכָּה ֵכָּה (S<sup>ed</sup>), I have conjectured ֵכָּה | ֵכָּה ֵכָּה (S<sup>ed</sup>)

28 for ֵכָּה read ֵכָּה

32 „ הָכָּה הָכָּה (‘Some Pages’) „ הָכָּה הָכָּה (Syndics’ Ed.)

33* after ֵכָּה add ֵכָּה

34 for ֵכָּה S<sup>ed</sup> read ֵכָּה

34* „ ֵכָּה | ֵכָּה read ֵכָּה | ֵכָּה (Syndics’ Ed.)

ix 10* „ ֵכָּה ֵכָּה read ֵכָּה ֵכָּה

21 „ ֵכָּה „ ֵכָּה
27 „ ֵכָּה „ ֵכָּה

36 לֵכָּה S<sup>ed</sup>: perhaps we should read לֵכָּה

* See Expositor for August, 1897, p. 118 f.
xi 3  סעפ: read סעפ

21 סעפ: read סעפ (as C)

22 סעפ: read סעפ. I feel sure I must have been mistaken in 1893.

24 סעפ: read סעפ (as C)

xii 6 סעפ: read סעפ (as C)

22* This verse begins a fresh paragraph in S, and סעפ is legible at the end of the second line.

33 סעפ: read סעפ

34 for סעפ read סעפ

xiii 5 "סחא סאשנ וסיפ (S²), I read סחא סאשנ וסיפ from the photograph.

xiv 24 סעפ: read סעפ (or possibly סעפ)

xv 16 סעפ: the photograph suggests to me rather סעפ

32 for סעפ read סעפ

xvi 1 סעפ: read סעפ (as C)

9 סעפ: read סעפ (as C)

xvii 19 for סעפ read סעפ [i.e. סעפ]

xviii 9 "סא ש 9 "סא ש

13 סא in 'Some Pages' is a misprint for סא

15 for סא read סא

19 A line is here missed out. Read סא

27 for סא read סא

* See Expositor for August, 1897, p. 114.
for read

perhaps we should read מְלִית (as C)

for read מְלִית

-misprint-

(sic)

(sic)

(sic)

(sic)

(sic)

(sic)

(sic)

(sic)

(sic)

(shews the initial מ clearly)

is clear, as in ס: read מְלִית מְלִית

(as Diat xxix lxxix 40)

(sic)
The last word I thought was צִכְנָּה, but Mrs Lewis in 1902 considered that צִכְנָּה was legible in the ms.

S. Mark

iii 28 for read צִכְנָּה

29 ,, read צִכְנָּה

The last word I thought was צִכְנָּה, but Mrs Lewis in 1902 considered that צִכְנָּה was legible in the ms.

iv 5 for read צִכְנָּה

6 ,, read גְּלֹעַת

7 ,, read מַסְפַּלֶּה

8 ,, read מַסְפַּלֶּה

9* ,, read מַסְפַּלֶּה

12 ,, read מַסְפַּלֶּה

17 ,, read מַסְפַּלֶּה

v 13 ,, readpiel

18 ,, readpiel

vi 49 read צִכְנָּה, but I feel doubtful whether we should not read צִכְנָּה, as elsewhere

55* for read צִכְנָּה

56 ,, read צִכְנָּה

vii 30 read צִכְנָּה

31 for read צִכְנָּה

35 read צִכְנָּה

viii 3 read צִכְנָּה

19, 20* read צִכְנָּה

20, 21* read צִכְנָּה

25* for read צִכְנָּה

38* read צִכְנָּה

ix 2 read צִכְנָּה: this spelling is probably correct, as it is found here in the better ms of syr.vg

* See Expositor for August, 1897, p. 114f.
for read

for (the first letter not quite certain)

(read)

(read)

(read)

(read) (sic)

(read)

(read)

(read)

(read)

(read)

(read)

(read)

(read)

(read)

(read)

(read)

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,, for read (Syndics' Ed., p. xxxvi)

,, for read
S. LUKE

i 3* for read
80* " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " &n
v 18 * * * * "... read 337-437 read

20, 21* for | * * * * read | * * * "... read

22 S*: read 337-437 or, more probably, 337-437

25 for "... read 337-437

vi 18 "... read 337-437 (sic, as Syndics' Ed.)

23 "... read 337-437

24 "... read 337-437

33 "... read 337-437

34 "... read 337-437

44 "... read 337-437 (sic)

vii 14* "... read 337-437: the word is probably 337-437 (not 337-437)

20 "... read 337-437, and in the next line 337-437 (S*) should be 337-437

viii 6 "... read 337-437

11 "... read 337-437: all the letters to the left of 337-437 are now torn away

12 "... read 337-437: the photograph is illegible, but there is no room for 337-437 before 337-437 as in C

19 for "... read 337-437, the photograph suggests 337-437

41 This verse begins a paragraph in S

44 for 337-437 | 337-437 | 337-437 | 337-437 | 337-437

47 "... read 337-437 | 337-437

ix 6 ? read 337-437

11 337-437 337-437 337-437 337-437 337-437 337-437 337-437

17, 18 for a conjectural restoration of S, see p. 302

28 This verse begins a paragraph in S

33 for 337-437 | 337-437 | 337-437

36 "... read 337-437

38 "... read 337-437 | 337-437 | 337-437

40** "... read 337-437 | 337-437

44 "... read 337-437

* See Expositor for August, 1897, p. 115 f.

** I feel certain myself of 337-437, but in this instance I could not persuade Dr Rendel Harris.
APPENDIX III

ix 45 for read

52 " " read

x 4* " " * * read " " read

4* " " * * read " " read (sic)

6** " " " " read " " read (sic)

15 " " " " read " " read

17 \textit{S}^{ed}: read as \textit{C}

The extra line indicated at the top of col. 2 in 'Some Pages'; p. 75, is a mistake

34 for read

xi 6 \textit{S}^{ed}: ? read as \textit{C}

7 \textit{S}^{ed}: the initial \textit{a} does not show on the photograph of 1902; and I doubt whether \textit{S} did not simply read \textit{a}

7 for read (sic)

13 \textit{S}^{ed}: read as \textit{C}

15 \textit{S}^{ed}: read as \textit{C}

17 \textit{S}^{ed}: read as \textit{C}

23 * * \textit{S}^{ed}: read as \textit{C}

24 read \textit{a}, and \textit{a} (for \textit{a})

24 for ? read \textit{a}

26 \textit{S}^{ed}: read as \textit{C}

32 \textit{S}^{ed}: ? read as \textit{C}

37 \textit{S}^{ed}: see note on p. 324

50 for read

xii 19 " " read

31 " " (‘Some Pages’) as Syndics’ Ed.

42 \textit{S}^{ed}: the suffix is not clear in the photograph

54 \textit{S}^{ed}: read

55 for read

xiii 3 \textit{S}^{ed}: read

5 for \textit{S}^{ed}: read

6 \textit{S}^{ed}: read as \textit{C}

7 \textit{S}^{ed}: ? read

See \textit{Expositor} for August, 1897, p. 116.

This correction is due to Mrs Lewis, who examined the passage at Sinai in 1902.
S. LUKE

xiii 7 for ךָנֶּהֶּ read ךָנֶהֶּ
8 ךָנֶּּ שֶּזֶּ: read ךָנֶּּ שֶּזֶּ
13 ךָנֶּּ שֶּזֶּ: read ךָנֶּּ שֶּזֶּ
14 ךָנֶּּ שֶּזֶּ (cf Lk xx 29): photograph illegible
19 for ךָנֶּּ שֶּזֶּ read ךָנֶּּ שֶּזֶּ
20 ךָנֶּּ שֶּזֶּ (as C)
25 ךָנֶּּ שֶּזֶּ (as C): the ⇒ is illegible in the photograph (i.e. S may have ךָנֶּּ שֶּזֶּ (as C))
28 for ךָנֶּּ read ךָנֶּּ
28 ךָנֶּּ שֶּזֶּ (as C-num)

xiv 1 This verse begins a paragraph in S
1 for ךָנֶּּ read ךָנֶּּ (as C)
4 „ ךָנֶּּ „ ךָנֶּּ
10 „ ךָנֶּּ „ ךָנֶּּ
28 „ ךָנֶּּ „ ךָנֶּּ

xv 4 ךָנֶּּ שֶּזֶּ: read ךָנֶּּ שֶּזֶּ (as C)
4 for ךָנֶּּ read ךָנֶּּ
5 ךָנֶּּ שֶּזֶּ: read ךָנֶּּ שֶּזֶּ (as C)
7 ךָנֶּּ read ךָנֶּּ שֶּזֶּ (as C)
12* for * * * read ךָנֶּּ שֶּזֶּ (as C)

xvi 2 „ ךָנֶּּ „ ךָנֶּּ
3 „ ךָנֶּּ „ ךָנֶּּ
3 „ ךָנֶּּ „ ךָנֶּּ
4 „ ךָנֶּּ „ ךָנֶּּ
7 „ ךָנֶּּ שֶּזֶּ read ךָנֶּּ שֶּזֶּ (nothing lost)
8 „ ךָנֶּּ read ךָנֶּּ (as C)
8 „ ךָנֶּּ שֶּזֶּ read ךָנֶּּ שֶּזֶּ (as C)
9 „ ךָנֶּּ שֶּזֶּ read ךָנֶּּ שֶּזֶּ
12 ךָנֶּּ שֶּזֶּ: read ‘ךָנֶּּ שֶּזֶּ’ (as C) or ‘ךָנֶּּ שֶּזֶּ’

xvii 2 „ ךָנֶּּ „ ךָנֶּּ
6 „ ךָנֶּּ „ ךָנֶּּ

* See Expositor for August, 1897, p. 116.
xvii 9* for read
11 for I think we should read (but not)
13* for read
14 for S\textsuperscript{ed}: read
17 for read

xviii 31 " " " " " 
32 " " " " " 

xix 7 " S\textsuperscript{ed}: read 
15 " S\textsuperscript{ed}, but there is only room for one word: read (as C)

(xx 12 " 
12 " " " " " 
20 " " " " " 
26 " S\textsuperscript{ed}: read (as C)
28 for read

xxi 34* " " " " " " 
37 " S\textsuperscript{ed}: read (as C)

xxii 50 for read
51 " " " " " 
59 " " " " " 

62, 63 There is a point after in S, but ver. 63 does not begin a fresh paragraph

xxiii 3 for read
8 " " " " " " 
15 " " " " " " 

xxiv 26 " " " " " " 
31 " " " " " " 
31 " " " " " " 
41* " " " " " " 

* See Expositor for August, 1897, p. 116f.
S. JOHN.

i 29 for read
30 " " " read
36 κύριος Sα: possibly we should read Κύριος

iii 1 for read
6 " " read κύριος (see Note, vol. ii)
9 " " κύριος κύριος
14 " " κύριος
16 " " κύριος κύριος
18 " " κύριος κύριος κύριος
21 " " κύριος κύριος κύριος κύριος
21 " " κύριος κύριος κύριος κύριος
21 " " κύριος κύριος κύριος κύριος κύριος

31—33 See notes on p. 434

34* for read Κύριος

34* κύριος κύριος κύριος Sα: Κύριος is distinct (Mrs Lewis in Expositor, p. 117), but there is apparently no decisive evidence against reading "Курыо" for Κурыо

36 κύριος Sα: read κύριος (as C)

iv 4, 5a S reads

6* for read Κύριος Κύριος Κύριος
34 " " Κύριος Κύριος Κύριος Κύριος Κύριος

v 7 " " Κύριος Κύριος Κύριος Κύριος Κύριος

18 κύριος (as syr.vg): I suspect we should read κύριος (as C)
19 κύριος κύριος κύριος κύριος κύριος Sα (as syr.vg): a comparison with C suggests to me that S has not been correctly deciphered here

vi 12 for read Κύριος Κύριος Κύριος Κύριος Κύριος Κύριος Κύριος

* See Expositor for August, 1897, p. 117.
vi 15 for  read  

15* ""  

21  $s_{ed}$: read  (as C)  

29  $s_{ed}$: read  

37  $s_{ed}$: read  

69  $s_{ed}$: read  

vii 10 for  read  

11, 12 ""  

12 ""  

19 ""  

20* ""  

23 ""  

23 ""  

26 for  read  

29 ""  

32 ""  

33 ""  

35 ""  

35 "" (1°)  

42 ""  

49** for  

50 ""  

50 "" (sic)  

51 "" (sic)  

viii 13 ""  

21 ""  

22 $s_{ed}$: read  

22 for  read  

22 $s_{ed}$: ? read  

22, 23 for  read  

33 $s_{ed}$: ? read  

44 for  read  

* See Expositor for August, 1897, p. 117.  
** The photograph taken by Mrs Lewis in 1902 leaves no doubt that the word began with ı.  

viii 44 for * * * * read

46 ,

54 ,

54 ,

ix 13 ,

13, 14 for * * * * read

14, 15 ,

20 * * S*: read

x 11 for ,

23, 24 See the note on p. 484

28, 29* after  there is an illegible word of two letters

36, 37 for * * * read

xi 4 * * S*: read

4  * * * S*: read

18 The words to be supplied after * look like * * *

25 * * S*: * is certain, but the photograph might be read

46 for * * (Some Pages) read * (as Syndics' Ed.)

50 ,

55* ,

xii 17* ,

17* ,

37 * * * * S*: read

43 * * * * * S*: there is no room for two words here, so that probably we should read * | *

48 * * S*: only * is legible in the photograph: ? read

48 for ,

xiii 22 ,

23* ,

29* ,

* See Expositor for August, 1897, p. 117 f.
xiii 30 for read
32 ,
36 ,, 
38** ,, 
xiv 8 ,, 
20 ,, 
22 ,, 
28 ,, 
28 S\textsuperscript{ed}: we must read 
28 \textsuperscript{ed}: read (of C)

xv 24 * * on S\textsuperscript{ed}: read 
25 S\textsuperscript{ed}: read 
25 S\textsuperscript{ed}: read (as elsewhere)

xvi 5 for read 
10 S\textsuperscript{ed}: read 
15 S\textsuperscript{ed}: read 
19 S\textsuperscript{ed}: read 
24* for read 

xvii 22 ,, 
26 ,, 

xviii 6 ,, 
10 ,, 
11 ,, 
15 ,, 
25 * * S\textsuperscript{ed}: the transcript of Mrs Lewis has * , i.e. we must read 

xix 41* ,, 
42* ,, 

xxi 5 ,, 

** See Theol. Literaturzeitung for 1898, col. 440.
* See Expositor for August, 1897, p. 118.