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EVANGELION DA-MEPHARRESHE

TEXT

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Glasgow: 50, WELLINGTON STREET.



Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay and Calcutta: MACMILLAN AND CO., LTD.

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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

CAMBRIDGE, at the University Press, 1904.

Cambridge :

PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.

TO THE MEMORY OF
ROBERT LUBBOCK BENSLY
SOMETIME LORD ALMONER'S PROFESSOR OF ARABIC
IN THE UNIVERSITY OF CAMBRIDGE
I DEDICATE THIS BOOK

PREFACE.

Scripturis sanctis ubi et uerborum 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 recollection 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

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 volume¹, 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, ἀγορὰ and πλατεῖα are represented indifferently in Syriac by *shūqā*, i.e. 'street' or 'bazaar,' consequently we cannot tell whether the Syriac supports ἀγοραῖς or πλατεῖαις 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 ῥύμη 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 *lā θ'shann'qan*, as in the Peshitta. But in Mk v 7, a passage absolutely parallel to the others, *S* has *lā θeshtannaδ bī*, 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 *eθ'azzaz* '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 xxii 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 *Rāhā ḏ'Quḏshā*, lit. "Spirit of

Holiness." But in Mk xiii 11, Lk ii 25, 26, xi 13 (C), Joh xx 22, we find *Rûhâ Qaddîshâ*. We are scarcely justified in assuming that the two expressions were regarded as equivalent in Syriac because they equally represent [τὸ] πνεῦμα [τὸ] ἅγιον in Greek. But when we look at the context in which *Rûhâ qaddîshâ* occurs, especially Lk ii 26 which speaks of "that *Rûhâ qaddîshâ*," 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 *Rûhâ ḏ'Quḏshâ*; but this would be misleading for *Rûhâ qaddîshâ*, which I have uniformly rendered 'a holy Spirit.' I did not adopt "the Spirit of Holiness" for *Rûhâ ḏ'Quḏshâ*, because I venture to think that also would have conveyed a wrong idea. *Quḏshâ* is much nearer *sanctum* than *sanctitas*: in Matt iv 5 *M'ḏînaḥ Quḏshâ* 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. Mercati, 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.

.למנוסו מן המלך .למנוסו מן המלך
 .למנוסו מן המלך .למנוסו מן המלך

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.

(Bickell's Edition, vol. ii, p. 348).

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	מלכא]	מלכא 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]	cf 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 23 ^a	„	„	the ruler	„	that chief
	„ ix 23 ^b	„	„	that was making	„	that they were making
p. 48	„ ix 36	„	„	למנוסו	„	למנוסו
p. 53	„ x 27	Notes	add	light]	daylight A	
	„ x 28	txt.	for	but (1°)	read	and
p. 55	„ xi 8	„	„	clothed	„	clad
p. 57	„ xi 16	„	„	unto	„	to
p. 59	„ xi 23	Notes	„	hath been	„	hast been

p. 65 Matt. xii 33	Notes	read	plur. in C; sing. in S	
„ xii 36	txt.	for	speak	read say
„ xii 36	Notes	„	speak] say S	„ say] speak S
p. 67 „ xii 42	„	add	guilty] see Notes, vol. ii, p. 268	
„ xii 48	„	for	him which S	read to him which S
p. 68 „ xiii 8	„	after	ܕܡܡܐ] ܡܡܐ S	add : cf A 301, where ܕܡܡܐ is taken as a participle
pp. 68, 69 „ xiii 12	„	delete	(cf Mt xviii 9)	
p. 69 „ xiii 8	txt.	for	some sixty	read and some sixty
„ xiii 12	„	delete	even	and in Notes delete even] om. S
p. 71 „ xiii 13	„	for	in no wise	read never
p. 77 „ xiii 51	„	„	the disciples	„ his disciples
p. 79 „ xiv 9	„	„	but	„ and yet
pp. 82, 83 Matt xiv 24	Notes		A reference to syr.vg ^{loc} shews that a more probable restoration of S would be ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ, 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
„ xv 8	„	„	their lips....their heart	„ its lips....its heart
p. 87 „ xv 21	„	„	and Sidon	„ and of Sidon
p. 89 „ xv 28	Notes	„	that hour	„ this hour
p. 91 „ xv 36	„	„	those seven	„ these seven
„ xv 39	txt.	„	went away	„ came away
p. 95 „ xvi 20	„	„	these same	„ those same
p. 156 „ xxvi 24	Notes	„	pr. ܐ S ^{ed}	„ so also S
pp. 160, 161 Matt xxvi 50	„	„	S ^{ed}	„ S (see p. 544)
p. 160 Matt xxvi 60	„	„	ܕܡܡܐ ܕܡܡܐ	„ ܕܡܡܐ ܕܡܡܐ
p. 167 „ xxvii 25	txt.	„	and they said	„ and said
„ xxvii 34	txt. & Notes	for	myrrh	„ gall
p. 169 „ xxvii 48	txt.	for	dipped	„ moistened

S. MARK.

p. 190 Mk vi 49	txt.	for	ܡܡܡܐ	„ ܡܡܡܐ
„ vi 49	Notes	add	49 ܡܡܡܐ] ܡܡܡܐ S ^{ed} (mea culpa)	
p. 207 „ ix 50	txt.	for	one	read we
p. 226 „ xiii 25	„	„	ܡܡܡܐ	„ ܡܡܡܐ
„ xiii 27 ^a	„	„	ܡܡܐ	„ ܡܡܐ
„ xiii 28	„	„	ܡܡܐ	„ ܡܡܐ

S. LUKE.

- (see vol. ii, p. 305)

S. JOHN.

- | | | | | | | |
|--------|------------|-------|-----|----------------------|------------------------------|-----------------------------------|
| p. 470 | Joh vii 45 | Notes | for | קמא | read | קמא |
| | „ vii 48 | „ | „ | קמא S ^{ed} | „ | קמא S (sic) |
| | „ vii 49 | „ | „ | קמא S ^{ed} | „ | קמא S ^{vid} |
| | „ vii 51 | „ | „ | קמא S ^{ed} | „ | קמא S (sic) |
| p. 471 | „ vii 45 | „ | „ | priests | „ | multitudes |
| | „ vii 49 | „ | „ | the mob] S illegible | „ | the mob] praters S ^{vid} |
| | | | | : but see | Notes, vol. ii, and Mk iv 11 | |
| p. 520 | „ xviii 6 | txt. | „ | קמא | read | קמא |

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^a = Wright's Codex A (= B.M. Add. 14619, *saec.* vi).

A^b = " " *B* (= B.M. Add. 17182, *fol.* 1—99, A.D. 474).

A^b = " " *B* (= B.M. Add. 17182, *fol.* 100—175, A.D. 512).

C = Cureton's ms of the *Evangelion da-Mepharrëshê*.

C^{*} = the original reading of *C*, where there has been some alteration.

*C*¹ = the corrected reading, if made by the original scribe.

C^{corr} = 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 Armitage 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 recompared with the Armenian.

S = the Sinai Palimpsest of the *Evangelion da-Mepharrëshê*.

S^{ed} = the reading of *S* as hitherto published, where some error may be suspected.

S^{vid} = the apparent reading of *S*, where the photograph is not clear.

S^{unc} = the reading of *S*, where some correction appears to have been made.

S (*sic*) = 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.vg = the Peshitta.

Syr^{palest} = 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^{ar} = Ciasca's Arabic Diatessaron, cited by the chapter and verse numeration given in Hamlyn Hill's *Earliest Life of Christ*. The two extant mss are called A and B, as in Ciasca.

ASD = Cureton's *Ancient Syriac Documents*.

Addai = Phillips's *Doctrine of Addai*.

Cyrrill = Bickell's *Cyrrillona* (ZDMG xxvii 566—598).

Ephr = 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^{arm} = 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^{sy} = Eusebius on the *Theophania*.

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

Thos = the Acts of Judas Thomas in the original Syriac, cited by the Syriac pages of Wright's edition (*Apocryphal Acts of the Apostles*, 1871). Wright's ms is occasionally quoted as cod. a and the Cambridge transcript (*C.U.L.* Add. 2822) as cod. c. The ancient palimpsest fragment at Sinai are quoted wherever extant.

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

Table of Abbreviations.

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Other Authorities.

Greek :—**Σ**=Tischendorf's Codex Sinaiticus, *saec.* iv.

B=Codex Vaticanus, *saec.* iv.

D= „ Bezae, *saec.* v.

L= „ Regius, *saec.* viii.

ς=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^{sin}=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.

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Glasgow: 50, WELLINGTON STREET.



Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay and Calcutta: MACMILLAN AND CO., LTD.

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EVANGELION DA-MEPHARRESHE

...^[1]...^[2]...^[3]...^[4]...^[5]...^[6]...^[7]...^[8]...^[9]...^[10]...^[11]...^[12]...^[13]...^[14]...^[15]...

TITLE. The brackets correspond to holes in C; no title is legible in S
1 ^[1]...^[2]...^[3]...^[4]...^[5]...^[6]...^[7]...^[8]...^[9]...^[10]...^[11]...^[12]...^[13]...^[14]...^[15]...

EVANGEL OF THE SEPARATED [BOOKS.] MATTHEW. *C S*

- i 1 The book of the genealogy of Jesus the Messiah, the son of David
 2 the son of Abraham. Abraham begat Isaac. [§]Isaac begat Jacob. ¶ [§]A464
 3 Jacob begat Judah and his brethren. Judah begat Perez and Zerah
 4 of Tamar. [§]Perez begat Hezron. Hezron begat Aram. Aram begat [§]A465
 Amminadab. Amminadab begat Nahshon. ¶ Nahshon begat Shala. ¶ ^A
 5 [§]Shala begat Boaz ¶ of Rahab. [§]Boaz begat Ober of Ruth. Ober [§]A465
[§]A466
 6 begat Jesse. Jesse begat David ¶ the king. David begat Solomon of ¶ ^A
 7 the wife of Uria. Solomon begat Rehoboam. Rehoboam begat Abia.
 8 Abia begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat
 Jehoram. Jehoram begat Ahazia. Ahazia begat Joash. Joash begat
 9 Amozia. Amozia begat Uzia. Uzia begat Jotham. Jotham begat
 10 Ahaz. Ahaz begat Hezekia. Hezekia begat Manasse. Manasse begat
 11 Amon. Amon begat Josia. Josia begat Jechonia and his brethren
 12 in the captivity of Babylon. Now after the captivity of Babylon,
 13 Jechonia begat Shealtiel. [§]Shealtiel begat Zorobabel. Zorobabel [§]A472
 14 begat Abior. Abior begat Eliacim. Eliacim begat Azor. Azor
 15 begat Sadoc. Sadoc begat Achin. Achin begat Elior. Elior begat

TITLE. *The brackets in the Syriac correspond to holes in C; no title is legible in S* 2—16 *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°] *C S*; and Isaac *A* (so throughout, rendering
 δέ) 5 Obed *A*^b; the diacritic point is not clear in *S* 8 Joshaphat
 (bis) *S* Joram (bis) *S* Jehoram..... Uzia] *C A*; Jehoram begat
 Uzia *S* 11 Joiachin *A* (? from *O. T.*) 13 Abiud *A* 14 Zadoc *A*
 Abin *A*^a 14, 15 Eliud *S A*

16 Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob *C S*
 begat Joseph, him to whom was betrothed Mary the Virgin, she
 who bare Jesus the Messiah.† *†A*

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
 19 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
 20 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
 21 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
 22 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
 23 LORD through the mouth of Isaiah the prophet who had said: "Lo,

16 Jacob begat Joseph. Joseph, to whom was betrothed Mary the virgin,
 begat Jesus that is called the Messiah *S*; 'and Jacob begat Joseph, and
 Joseph was called father to Jesus the Messiah' *A*: see *Notes*, vol. ii
 17 All...therefore] All these generations *S* 18 'The generation of Jesus
 the Christ was on this wise: When his mother Mary was betrothed to Joseph,
 and before she was given to a husband, she was found with child of the Holy
 Spirit' *E*²⁰ 19 Now Joseph] + her husband *S* because he was upright *S*
 'Joseph, because he was a just man, was not willing to make Mary a public
 example, and was minded to put her away quietly' *E*²² 20 to Joseph]
om. S of the night] *om. S* take (*lit.* 'lead') take *S* (*both words*
commonly used for 'marry') betrothed] wife *S* conceived] *om. S*
 '(the) angel appeared unto him and saith, Fear not to take Mary' *E*²³
 21 thee] *cf* Lk i 13, Joh iv 16 his name shall be called] thou shalt
 call his name *S* the world] his people *S*: *cf* Joh xviii 20 in syr.vg
 and *Notes*, vol. ii, p. 287 22 said 1°] spoken *S* the mouth of] *om. S*

CS
fol 2v

כִּי* . אֵלֶּיךָ מִן הַיָּם וְהַיָּבֵשׁ . לְכָל הָאָדָם .
בְּיָמָיו .

24 בְּיָמָיו מִן הַיָּם וְהַיָּבֵשׁ . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
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בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .

col. 2

3 בְּיָמָיו מִן הַיָּם וְהַיָּבֵשׁ . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
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בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .

fol 3r

הָאָדָם . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .
בְּיָמָיו . לְכָל הָאָדָם . לְכָל הָאָדָם .

23 [אֵלֶיךָ] S [מִן הַיָּם] S 24. No § in S קָדָם S
S [הָאָדָם] S [לְכָל הָאָדָם] S [לְכָל הָאָדָם] S [לְכָל הָאָדָם] S
2 [הָאָדָם] S [לְכָל הָאָדָם] S [לְכָל הָאָדָם] S [לְכָל הָאָדָם] S
3. No § in S [לְכָל הָאָדָם] S 4 [לְכָל הָאָדָם] S
6 [לְכָל הָאָדָם] S [לְכָל הָאָדָם] S [לְכָל הָאָדָם] S 8 [לְכָל הָאָדָם] S
[לְכָל הָאָדָם] S 9 [לְכָל הָאָדָם] S 11 [לְכָל הָאָדָם] S

the virgin shall conceive and shall bear a son, and his name *C S*
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
²⁵ 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
⁴ Jerusalem with him, and he gathered together all the chief priests
and scribes of the people and said to them: "Where is the Messiah
⁵ born?" They say to him: "In Beth Lehem of Judah, for thus it
⁶ 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
⁷ king that shall tend my people Israel.'" Then Herod secretly called
those Magians, and was enquiring of them that he might know at what
⁸ 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
⁹ 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
¹⁰ and stood over where the lad was. Now they, when they saw the
¹¹ 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
24 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' *E*²³ 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*

12 $\text{[} \text{ל} \text{חל]} \text{ל}$ S $\text{[} \text{אם} \text{אם]} \text{om. } S$ 13 $\text{[} \text{חל]} S$ (and so often) 14. No § in S
 $\text{[} \text{אם} \text{אם]} S$ 15 $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$
 $\text{[} \text{אם} \text{אם]} S$ 16. No § in S $\text{[} \text{אם} \text{אם]} \text{om. } S$
 $\text{[} \text{אם} \text{אם]} S$ (sic) $\text{[} \text{אם} \text{אם]} \text{om. } S$ $\text{[} \text{אם} \text{אם]} S$ (sic)
 $\text{[} \text{אם} \text{אם]} S$ (sic) $\text{[} \text{אם} \text{אם]} so also S^{nunc}; \text{[} \text{אם} \text{אם]} S^{*vid} (sic)$ $\text{[} \text{אם} \text{אם]} \text{om. } S$
17 $\text{[} \text{אם} \text{אם]} \text{om. } S$ $\text{[} \text{אם} \text{אם]} + \text{[} \text{אם} \text{אם]} S$ 18 $\text{[} \text{אם} \text{אם]} + \text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$
 $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$ 19. § in S $\text{[} \text{אם} \text{אם]} S$
20 $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} \text{om. } A$ $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$ (sic)
 $\text{[} \text{אם} \text{אם]} S$ (sic) $\text{[} \text{אם} \text{אם]} S$ (sic)

12 $\text{[} \text{ל} \text{חל]} \text{ל}$ S $\text{[} \text{אם} \text{אם]} \text{om. } S$ 13 $\text{[} \text{חל]} S$ (and so often) 14. No § in S
 $\text{[} \text{אם} \text{אם]} S$ 15 $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$
 $\text{[} \text{אם} \text{אם]} S$ 16. No § in S $\text{[} \text{אם} \text{אם]} \text{om. } S$
 $\text{[} \text{אם} \text{אם]} S$ (sic) $\text{[} \text{אם} \text{אם]} \text{om. } S$ $\text{[} \text{אם} \text{אם]} S$ (sic)
 $\text{[} \text{אם} \text{אם]} S$ (sic) $\text{[} \text{אם} \text{אם]} so also S^{nunc}; \text{[} \text{אם} \text{אם]} S^{*vid} (sic)$ $\text{[} \text{אם} \text{אם]} \text{om. } S$
17 $\text{[} \text{אם} \text{אם]} \text{om. } S$ $\text{[} \text{אם} \text{אם]} + \text{[} \text{אם} \text{אם]} S$ 18 $\text{[} \text{אם} \text{אם]} + \text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$
 $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$ 19. § in S $\text{[} \text{אם} \text{אם]} S$
20 $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} \text{om. } A$ $\text{[} \text{אם} \text{אם]} S$ $\text{[} \text{אם} \text{אם]} S$ (sic)
 $\text{[} \text{אם} \text{אם]} S$ (sic) $\text{[} \text{אם} \text{אם]} S$ (sic)

opened their treasures and offered him an offering, gold and myrrh *C S*
 12 and frankincense. And it appeared to them in a vision that they
 should not return unto Herod, and they by another road went away
 13 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."
 14 Now Joseph arose and took up the lad and his mother by night
 15 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."
 16 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.
 17 Then was accomplished the word which Jeremiah the prophet said:
 18 "A voice was heard in Ramtha, wailing and weeping and much
 groaning, the voice of Rachel who weepeth over her sons and will
 19 not be comforted, because they are not!" Now when Herod the
 king was dead there appeared to Joseph in Egypt the angel of the
 20 LORD in a dream, and said to him: "§Arise, take the lad and his *§A405*
 mother and go to the land of Israel, because those have died who

12 unto] to *S* 13 after their *visit*] *lit.* 'after them' *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*³² all 2°] *om.* *S* these] the *S*
 17 had said *S* 18 'In Rama a voice was cried' *E*³³ weepeth] was
 weeping *S E*³³ 19, 20 and said to him in a dream *S* 20 take up *S A*
 and his mother] *om.* *A* those] they *S A*

- 21 were seeking the lad's life to snatch away[¶]. Now he arose *and* ^{*C S*}
 took the lad and his mother, and came to the land of Israel. ^{*¶A*}
- 22 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
 23 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.
- iii 1 And in those days came John the Baptist, and was preaching
 2 in the wilderness of Judaea and saying "Repent, because the king-
 3 dom 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
 4 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
 5 locusts and honey of the waste. Then were coming unto him the
 men of Jerusalem and all Judaea and all the other side round
 6 about the river Jordan, and he was baptizing them in the river
 7 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
 8 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 it appeared to him] he saw *S* (*sic*) vision] dream *S* 23 certain]
om. S 1 And in] In *S* Judaea] Judah *S* 3 For this is he] This is *S*
 A voice...wilderness] *om. S* and direct...God] *om. S* 4 camels' wool]
 'hair' *E*^{40, 101}, but cf *Îshô'dâd* (*Harris*, p. 22: 'Mar Ephrem only reads
 wool'): the word *ba'wâ* 'wool', used here in *S C* (but not in *Syr. vg*) means
 the soft under-hair of camels. Cf also *وبر الجمال* *Diat^{ar} iv 12* (cod. B).
 upon his loins with a thong *S* honey of the waste] honey of the hills *S*;
 cf *Îshô'dâd* (*Harris*, p. 17: 'The Diatessaron says, His meat was honey and
 milk of the hills'). See *Lk xii 28 S C*, and *Syr^{palest} passim*. 5 Judaea]
Judah S round about] *om. S* 7 Now when he saw many coming to his
 baptism from the Pharisees and Sadducees *S* coming 2°] about to come *S*

[illegible][illegible]

- 9 repentance; [§]and do not say in yourselves 'For a father we have ^{C S}
 Abraham,' for I say to you that God is able from these stones to ^{§A³³¹}
 10 raise up sons to Abraham.[¶] And lo, the axe hath arrived at the root ^(cf 63) ^{¶A}
 of the trees; [§]every tree therefore that bringeth not forth good fruits ^{§'Julian'}
 11 is hewn down and goeth unto the fire.[¶] Now I, lo, I baptize ²⁹ ^{¶'Jul.'}
 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
 12 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."
 13 Then came Jesus from Galilee to the Jordan to John that he
 14 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?"
 15 Jesus saith to him: "Suffer *it* at present, because thus it behoves
 us to fulfil all uprightness." Then he suffered him to be baptized.
 16 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
 17 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
 iv 1 pleased." Then Jesus was led by the Holy Spirit into the wilderness,

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 2/2 E⁴⁰* 10 hath
 arrived] *C S E³⁹: 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 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 beseemeth 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 E⁹⁹ 17 'This is my beloved Son' *E⁹⁹* 1 Holy] *C E⁴²; om. S*

2 to be tempted by Satan, and after forty days that he was fasting he *C S*
 3 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."
 4 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
 5 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,
 6 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
 7 dash with thy foot against a stone.'" Again Jesus said to him: "It
 8 is written 'Thou shalt not tempt thy Lord and thy God.'" Again
 the Accuser took him to the hill which is exceeding high, and
 9 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
 10 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
 11 worship, and him alone shalt thou serve.'" Then the Accuser left
 him for a time, [§]and lo, angels drew near and were serving Jesus. [¶] *A385*
 12 Now when Jesus heard that John was delivered up, he went
 13 away to Galilee and left Nazareth and came *and* dwelt in Kaphar-

Satan] *C E*⁴²; the Accuser *S* (διάβολος) 2 forty days] *C E*⁴⁴; + 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 E*^{44ff} 4 shall man live *S E*⁴⁶
 the LORD] God *E*⁴⁶ 5 corner (*lit.* 'horn') extremity (*lit.* 'wing') *S*;
 'corner' *E*⁴⁴ 6 cast thyself down] fall from hence *S*; cast thyself from
 above down *E*⁴⁴ concerning thee] + that they should keep thee *S E*⁴⁴
 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.* *E*⁴⁵ (*vid*) took him to]
 took him and brought *him* up *and* made him stand upon *S* (*E*⁴⁵) 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' *E*⁴⁹ thy Lord] the LORD *S* 11 Then the tempter
 removed from him for a time *S* (*E*⁴⁹) 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*

CS כחשבוהו נאכלה ¹⁴ .הנחלה נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה ¹⁵ .נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה ¹⁶ .נחשבה נחשבה נחשבה נחשבה
 §A423 נחשבה נחשבה נחשבה נחשבה ¹⁷ .נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה ¹⁸ .נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה ¹⁹ .נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה ²⁰ .נחשבה נחשבה נחשבה נחשבה
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 נחשבה נחשבה נחשבה נחשבה ²² .נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה ²³ .נחשבה נחשבה נחשבה נחשבה
 נחשבה נחשבה נחשבה נחשבה

S מ נחשבה נחשבה נחשבה נחשבה [הכל.....הנחלה]
 S 15 נחשבה נחשבה נחשבה נחשבה נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 16 נחשבה נחשבה נחשבה נחשבה
 S; נחשבה נחשבה נחשבה נחשבה [נחשבה נחשבה נחשבה נחשבה]
 S נחשבה נחשבה נחשבה נחשבה [om. S] 17. No § in S נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 18 נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 19 נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 20 נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 21. No § in S נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 22 נחשבה נחשבה נחשבה נחשבה
 S נחשבה נחשבה נחשבה נחשבה [om. S] 23 נחשבה נחשבה נחשבה נחשבה

- nàhum, which is by the sea side in the border of Zebulun and of *C S*
 14 Naphtali, that that might be fulfilled which was said through Isaiah
 15 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
 16 the peoples; the people that was sitting in darkness have seen a
 great light, ^sand those that were sitting in the shadows of death," [¶] *§¶ A423*
 a great light hath risen upon them."
- 17 From then Jesus began to preach and to say: "The kingdom
 18 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
 19 sea, because they were fishers. Jesus saith to them: "Come after
 20 me and I will make you fishers of men." And they in the same
 hour left their nets and went after him.
- 21 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
 22 called them; and they in the same hour left their nets and went
 23 after him. And he was going about in all Galilee and was teaching

in the border... Naphtali] in Zebulun and in Naphtali *S* 14 that...
 which] the word...that *S* through] by *S* had] *om. S* 15 and
 beyond *S E*⁶ 16 was sitting] sit *S* have] hath *S* great] *C E*^{6, 51};
om. S and they that sit in sorrow and in the shadow of death *S A*
 great] *om. S* 17 began] had begun *S* and to say:] and he said *S*
 18 when] as *S* our Lord] he *S* walking] passing *S* by the side of
 the shore of the sea *S (om. of Galilee)* called Kepha] *om. S* mending
 their nets and casting into the sea *S* fishers] + of fish *S* 19 Jesus]
 He *S* 20 And they] Now they *S* went] came *S* 21 And he
 drew near again and saw *S* his brother, sons of Zebedee] *om. S* while
 they were] *om. S* Jesus] he *S* 22 and they...nets] now they left
 their father in the boat *S* 23 he] Jesus *S*

- in the synagogues and was preaching the gospel of the kingdom and was C S
 24 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 palsies and
 lunatics, and he—on each one of them he was laying his hand and
 25 healing them all. And there went after him great multitudes from
 Galilee and from the Ten Cities and from Jerusalem and from Judæa
 v 1 and from beyond Jordan. Now when he saw the multitudes he went
 2 up *and* sat in the hill, and his disciples drew near unto him, and
 he opened his mouth and was teaching them and saying: cf A41
 3 “HAPPY is it for the poor in their spirit, that theirs is the §A390,
 kingdom of heaven! 437
A
 5 “HAPPY is it for the lowly, that they shall inherit the earth!
 4 “HAPPY is it for the mourners, that they shall be comforted!
 6 “HAPPY is it for them that hunger and thirst after righteousness,
 that they shall be satisfied!
 7 “HAPPY is it for the compassionate, that upon them shall be
 compassion!
 8 “HAPPY is it for them that are pure in their heart, that they
 shall see God!

in their synagogues S all torments and all infirmities] every pain and
 every infirmity S 24 And the tale....Syria] *om.* S and they
 brought....torments] and many were drawing near to him who were tormented
 with hateful torments and with stubborn infirmities S and many....
 lunatics] *om.* S he—] *om.* S On ver. 24, cf *Thos* ‘And the tale of
 him had been heard among men....and the infirm were being healed that
 were infirm with stubborn infirmities and with hateful torments, and the
 paralysed....’ 25—v 2] And when there was a great multitude, which
 had come from....beyond Jordan, when he saw the great multitudes he went
 up to the hill; and when he sat his disciples drew near unto him, and he
 began to say to them S (*E*⁶²) ver. 5 next ver. 3] C *E*⁶² A41; after
 ver. 4 S: on the text of the Beatitudes in A41, see *Introd.* vol. ii. For a
 justification of the renderings, see *Aphraates’* quotation of Lk vi 24, and of
 also Lk iv 36 in S and syr.vg 6 righteousness] uprightness S

11 *S* חד נסמך עלם לחם בח כחך סודעם לחם [חך סודעם... סודעם לחם] *om. S*
om. S [חם לחם] *S* סודעם לחם *may be a slip for סודעם*
 12 *S* סודעם לחם + סודעם לחם *S* סודעם לחם + סודעם לחם *om. S*
 13. § in *S*: *S* סודעם לחם *om. S* סודעם לחם *S* סודעם לחם
A סודעם לחם *S*; סודעם לחם *S* סודעם לחם
om. S (A) סודעם לחם *C (sic) A^b; see Wright's note, p. 15*
S סודעם לחם *to end of ver.] סודעם לחם*
in an allusion A 271 סודעם לחם *(sic) סודעם לחם*
 14. *Ver. 13 ends a line in C and S, but is not clearly the end of a § in either MS*
 15 *S A 14* סודעם לחם *S A 14* סודעם לחם
S (= סודעם לחם as often) סודעם לחם *S* סודעם לחם
A סודעם לחם *A* סודעם לחם
om. A; om. סודעם לחם *om. A; om. סודעם לחם*

11 *S* חד נסמך על *לח* בן כח סודי *לח* [כח.....סודי *לח*] *om. S* [בן חן] *om. S*
 (*may be a slip for סודי*) *S* סודי דאחזר
 [כח.....סודי] *S* סודי + *S* 12 *S* סודי + *S* *om. S* [בן חן] *om. S*
C (*sic*); *S* סודי *om. S* סודי הסודי *S* 13. § in *S*:
ver. 12 ends a line in C *A* סודי (*S*) *S*; *S*; *A* סודי
 הסודי *om. S* (*A*) *S* (*A*) *C* (*sic*) *A*^b; see Wright's note, p. 15
 סודי *S* סודי to end of *ver.* סודי
A 457, but cf *לח* סודי (*sic*) *לח* סודי in an allusion *A* 271
 14. *Ver. 13 ends a line in C and S, but is not clearly the end of a § in either MS*
 15 סודי.....*S* *S* 14 *S* 14 *S* 14 סודי
S סודי סודי סודי *S* 16 *S* (= *as often*) *S* סודי
S *A* סודי *A* סודי...סודי *A* סודי
S *A* סודי *om. A*; *om. S* סודי

- 9 “§HAPPY is it for the peace-makers, that they shall be called ^{C S}
sons of God! ¶ ^{§¶A275, 304}
- 10 “HAPPY is it for them that are persecuted for righteousness’ sake,
that theirs is the kingdom of heaven!
- 11 “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
12 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.
- 13 “§Ye are the salt of the earth; but if salt lose its savour ¶ and ^{§¶A457}
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
14 it. §Ye are the light of the world; ¶ and the city that is built on ^{§¶A13}
15 the hill cannot be concealed. And no one lighteth a lamp and setteth ^{of A14}
it under the modius, but he setteth it on the lamp-stand, and it
16 shineth for all those who are in the house. So §let your light shine ^{§A14}
before men that they may see your fair deeds and glorify your Father
in heaven. ¶ ^{¶A}
- 17 “§Suppose not that I have come that I might remit the law and ^{§A28}
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*⁶⁴ 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*⁶⁴ to remit *S A* law] Law *A* I have
not.....remit them] *om. A E*⁶⁸; *om. them S*

- 18 them.[¶] For amen, I say to you Until heaven and earth shall pass ^{C S}
 away ^{¶A} one Jôd-letter or one corner shall not pass away from the ^{§A30}
 19 law till everything come to pass.[¶] Every one that shall remit there- ^{¶A}
 fore 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
 20 of heaven. For I say to you Except your righteousness shall
 abound more than the scribes and the Pharisees, ye shall not enter
 21 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
 22 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 ^{§A37, 72}
 altar, and there thou shalt recollect that thy brother hath aught
 24 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.[¶] ^{¶A}
- 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^{2/2}: see Introd. vol. ii* from the law]
 + and (from) the prophets *A^{2/2}, with varying order* everything] all *S A*
 19 Every one that] And he that *S* therefore] *om. S E⁶⁵* teach *them*]
 teach thus *S* 20 more than] *more than S (sic)* 21 to them of old time]
om. E⁶⁶ 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 72*, when an offering thou wishest to offer *A 37*
 (omitting 'before the altar' ^{2/2}); 'when thou hast offered thy offering upon
 the altar' *E⁶⁵* there] *om. A^{2/2}* that thy brother hath against
 thee enmity *S*; that against thy brother thou hast aught of enmity *A^{2/2}*
 24 there] *om. A^{2/2}* before] on *S* first] *om. A^{2/2} E⁶⁵*

col 2

TA

S אלה [om. S] 27 [לחנך] om. S
 29] for A 262, see Matt xviii 9 S שם 30.] om. S 31. § in S אלה
 S העם (= A^b 116) 32 העם S 33 אלה [om. S]
 S אלה [om. S] S אלה אלה S אלה אלה
 S אלה אלה A^b אלה אלה pr. אלה אלה
 35 1°] om. S A אלה אלה A 1°] om. S A אלה
 S 2°] om. S אלה אלה A אלה אלה
 S אלה אלה A^a 37 אלה אלה pr. A^a אלה אלה

and the judge deliver thee up to the officer, and thou fall into *C S*
 26 prison—and amen, I say to thee Thou wilt not go forth from
 thence, till thou give the last mite.

27 “Ye have heard that it was said to them of old time ‘Thou
 28 shalt not commit adultery.’ But I say to you Whosoever seeth a
 woman and longeth for her hath committed adultery with her in
 29 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
 30 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
 31 go to Gehenna. It hath been said ‘He that dismisseth his wife
 32 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.

33 “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 *§¶A499*
 34 LORD thy oath.’ But I say to you *§*Ye your own selves shall *§A505*
 not swear :[¶]—*§*not by the heavens, because they are the throne of *¶§A499–*
 35 God; nor by the earth, because it is the footstool that *is* under *500*
 his feet; nor by Jerusalem, because it is the city of the great
 36 King; nor *yet* by thy head shalt thou swear, because thou canst
 37 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.[¶] *¶A*

and the judge deliver thee up to the officer] *om. S* 27 to them of old
 time] *om. S E⁶⁶* 28 ‘whosoever looketh and lusteth hath committed
 adultery’ *E⁶⁶* 29 *it*] *it S* 30.] *om. S* 31 dismisseth]
 leaveth *S* 32 taketh up] taketh *S* 33 Again] *om. S* to them
 of old time] *om. S* thy oath] an oath *S* 34 Ye your own selves]
see Jn ix 34 by the heavens] *pr.* shalt thou swear *A* 35 by the earth]
 + shalt thou swear *A* that *is*] *om. S* by Jerusalem] + shalt thou
 swear *A* city] town *A^b* single] *om. A^a* 37 now] *om. S A*

39 *om.* *C* (*sic*), *see Introd.* vol. ii
 40 *om.* *היה* *חבץ*
 41. *between vv. 39 and 40 in A*
 42 *pr.* *היה* *חבץ*
 43. *§ in S*
 44 *om.* *S*
 45 *om.* *S*
 46 *om.* *A*
 47. *om.* *S*
 48. *No § in S*
 49 *om.* *S*
 50 *om.* *S*
 51 *om.* *S*
 52 *om.* *S*
 53 *om.* *S*
 54 *om.* *S*
 55 *om.* *S*
 56 *om.* *S*
 57 *om.* *S*
 58 *om.* *S*
 59 *om.* *S*
 60 *om.* *S*
 61 *om.* *S*
 62 *om.* *S*
 63 *om.* *S*
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 75 *om.* *S*
 76 *om.* *S*
 77 *om.* *S*
 78 *om.* *S*
 79 *om.* *S*
 80 *om.* *S*
 81 *om.* *S*
 82 *om.* *S*
 83 *om.* *S*
 84 *om.* *S*
 85 *om.* *S*
 86 *om.* *S*
 87 *om.* *S*
 88 *om.* *S*
 89 *om.* *S*
 90 *om.* *S*
 91 *om.* *S*
 92 *om.* *S*
 93 *om.* *S*
 94 *om.* *S*
 95 *om.* *S*
 96 *om.* *S*
 97 *om.* *S*
 98 *om.* *S*
 99 *om.* *S*
 100 *om.* *S*

38 "Ye have heard that it hath been said 'Eye for eye, and tooth *C S*
 39 for tooth.' But I say to you Ye shall not stand up against the
 Evil One, but ^she that smiteth thee on thy cheek, offer him the ^s*A180*
 40 other; and he that willeth to go to law with thee and take away
 41 thy coat, let him take away thy cloak also; and he that saith to thee
 that thou shouldest go with him a mile, go with him two others.¶ [¶]*A*
 42 And he that asketh thee—give to him, and he that would borrow
 43 from thee—forbid him not. Ye have heard that it hath been said
 to them of old time 'Love thy neighbour and hate thine enemy.'
 44 But I say to you ^sBe loving to your enemies, and pray for those ^s*A34, 35*
 45 that persecute you,¶ so that ye may become the sons of your Father ¶*A*
 in heaven, he that maketh his sun to rise on the good and on the
 evil, and sendeth down his rain on the upright and on the wicked.
 46 ^sFor if ye be loving to them that are loving to you what is your ^s*A35*
 47 reward? For so even the toll-gatherers do.¶ And if ye greet your ¶*A*
 brethren only, what is your kindness? Nay, do not the pagans
 do so?
 48 "Become therefore perfect, as your Father in heaven is perfect.
 vi 1 Beware that ye do not your gift before men, so that ye may be

39 ...'he that smiteth thy cheek, offer to him the other side also'
E^{65, 69, 70, 133} 40 go to law with thee and] *om. A* take away 1°] take
S A (+ from thee *A*^a) let him take away] let him *have S*; give him *A*
 41 and] *om. S* saith to thee] compelleth thee *S A* two] *pr. again S*
 43 to them of old time] *om. S* Thou shalt love...and shalt hate *S*
 44 Be loving to] Love *S A* your enemies] + bless whosoever curseth you *A*
 persecute] *pr. use violence to you and A*^b (accuse you and *A*^a) 46 For]
om. A shall be loving *S A* them that are] him that is *A*
 reward] kindness *A* (= Lk vi 32) For...do] Even toll-gatherers so do *S*;
 for if thou art loving to him that is loving to thee, even the pagans so do—
 him that is loving to them they love *A* 47.] *om. S* 48 Become] + ye *S*
 vi 1 is quoted by Ephr^{arm} on 1 Cor xiii 3 Beware that ye do not] And
 do not *S*; 'do not' Ephr gift] 'gifts' Ephr; righteousness *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
- 3 that they have received their reward. But thou, what *time* thou doest alms, let not thy left-hand know what thy right-hand doeth,
- 4 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
- 5 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
- 6 men: I say to you that they have received their reward. But thou, whensoever thou prayest, [§]enter thou into the inner chamber, and [§]*A*67, 68 shut the door in thy face and pray to thy Father in secret, and thy Father that seeth in secret will repay thee. ¶ *A*
- 7 “And whensoever ye pray, do not be babbling as the respecters of persons, for they hope that by much speaking they are heard.
- 8 Be not therefore like to them, for [§]your Father knoweth what is [§]*A*68 required for you before ever ye ask it. ¶ *A*
- 9 But thus be praying: ¶ *A*
- 10 [§]Our Father in heaven, thy name be hallowed. Thy kingdom come. ¶ *A* ³¹³*S*

else] for this rendering of ⲕⲁ cf Mt vi 24, ix 17, and *Introd.* vol. ii; ‘but if not’ *Ephr* 2 Whensoever therefore] What *time* *S* streets] lanes *S* (= *ῥύμαις*) 4 thy Father] the Father *S*: cf Mt x 32 *C*, xv 13 *S*, Lk ii 49 *C*, Jn vi 32 *C*, and see *Notes*, vol. ii repay thee] + in the open *S* 5.] *om. S* 6 whensoever] what *time* *S* in thy face] *om. S*; cf ‘and what is the door...but thy mouth?’ *A* 68 and the Father that seeth *what is* secret *A* will repay] *pr. he S* 7 whensoever] what *time* *S* babbling] saying idle things *S* (*baṭṭālâthâ*, to render βατταλογεῖν: cf *syr*^{pal}*est*, and see Mt xxiii 5) as....persons] just as the pagans *S* for they] that *S* 8 knoweth before ever ye ask it what is required for you *S A* 9 But thus] Ye therefore thus *S* 10 And [thy kingdom] come *S* Two leaves are here missing in *S*, to Mt viii 3

[illegible][illegible]

11 And thy wishes be *done* in earth as in heaven. And our continual *C*
 12 bread of the day give us. [§]And forgive us our debts, so that we [§]*A*37, 71
 13 also may forgive our debtors.¶ And bring us not into temptation, ¶*A*
 But deliver us from the Evil One.¶ Because thine is the kingdom ¶*Thos*
 and the glory, For ever and ever Amen.
 14 “For if ye forgive men their trespasses, your Father also in
 15 heaven will forgive you ; [§]but if ye yourselves forgive not men their [§]*A*35
 trespasses, neither will the Father forgive you your trespasses.¶ ¶*A*
 16 “And whensoever ye fast, do not be as [§]the respecters of persons, [§]*A*51
 that make gloomy their faces,¶ that they may be seen by men that ¶*A*
 they are indeed fasting—and amen, I say to you that they have
 17 received their reward. But thou, whensoever thou dost fast, wash thy
 18 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
 19 Father that seeth in secret shall repay thee. [§]Lay not up for [§]*A*389
 yourselves treasure in the earth, where the moth falleth and
 20 corrupteth, and where thieves break through and thieve. But lay
 up for yourselves treasure in heaven, where no moth corrupteth,
 21 nor thieves break through and thieve. For where your treasure
 22 shall be, your heart shall be there also.¶ For the lamp of the ¶*A*
 body is the eye: if thine eye be single, thy whole body also

‘In earth’ *separated by a stop from* ‘thy wishes...’ *Thos* 11 And
 give us the continual bread of the day *Thos Jac.Serug (see Introd. vol. ii)*
 12 debts] + and our sins *Thos Jac* so] *om. A^b71 Thos*; ‘and we...will’
A 37, 71^a 13 bring us not] make us not enter *Jac* No doxology in *Thos*
 15 but] *om. A* trespasses] + that they trespass against you *A* the
 Father *A* your trespasses] *om. A* 19, 20 treasures *A^a* 19 where thieves
 break through and thieve, and where the moth falleth and corrupteth *A*
 20 in the heavens] + a treasure which faileth not *A* break through and]
om. A 21 For] And *A* there shall be your heart also *A^b*

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 *Ar81*
 other he will love, or the one he will endure and the other he will
 25 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
 bodies wherewith ye shall be clothed; for the life is more than the
 26 food, and the body than the clothing. Look at the birds of the *Thos194*
 heaven that they sow not nor reap nor store up, and your
 Father in heaven nourisheth them; are ye not therefore more
 27 than they? But which of you can add unto his stature one cubit,
 28 that about clothing ye are anxious? See the lilies of the plain
 29 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.
 30 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*
 31 therefore over you will he be careful, O lacking in faith?¶ Be not ¹⁹⁴
 therefore anxious and say ‘What shall we eat and what shall we
 32 drink, and wherewith shall we be covered?’ For all these things
 the peoples of the earth seek after, for your Father doth know
 33 that for you also these things are required. But ye, seek ye first the
 kingdom of God and his righteousness, and all these things shall be
 34 added to you. [§]Be not therefore anxious for to-morrow, because to- ^{§¶}*Thos*
 morrow for its own is anxious.¶ Sufficient for the day is its evil. ¹⁹⁴

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: ³⁰how 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

^C ^{§1} ^{A252} ^{col 2} ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

1. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

2. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

3. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

4. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

5. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

6. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

7. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

8. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

9. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

10. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

11. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

12. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

13. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

14. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

2. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

6. *Cf Habib (ASD 82):*

7. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

8. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

14. ^{§2} ^{§7} ^{§8} ^{§9} ^{§10} ^{§11} ^{§12} ^{§13} ^{§14} ^{col 2}

Addai 9, and

A 179

- i 1, 2 Judge not, that ye be not judged. §For with what judgement C
 ye judge ye are judged,¶ and with the measure that ye mete it §¶A252
 3 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
 4 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
 5 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.
- 6 "Give not a holy *thing* to dogs, neither cast pearls before
 swine, that they may not trample on them with their feet, and
 7 return *and* rend you. §Ask, and ye shall receive; and seek, and §Thos223
 8 ye shall find; knock, and it shall be opened to you.¶ §For cf A485
 whosoever asketh receiveth, and he that seeketh findeth, and he ¶Thos
 9 that knocketh—it is opened to him.¶ For which of you whose son §A443
 10 shall ask for bread, will he hand him a stone? Or if for a fish he
 11 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
 12 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.
- 13 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.
- 14 How strait the gate and narrow the way that leadeth unto life, and
 few are they which find it!

2 For] *om.* A ye shall be judged A 6 Cf *Habib* (ASD 82): 'It is
 written for us that we should not give a holy *thing* to dogs, and not cast
 pearls before swine' 7 ye shall receive] it shall be given to you *Thos*
 and seek] seek *Thos* 'Ask and receive; and when ye shall seek ye shall
 find' A485 8 For] *om.* A he that 1° and 2°] who A it is opened]
 they open A 14 Cf 'He is the way that is narrow and strait' A288, and
 'Let us prepare provender for our stopping-place, for the way that is narrow
 and strait' A103; *but cf also* 'The gate of life is narrow and the way of
 truth is strait' *Addai* 9, and 'They (the meek) journey and walk in the
 way that is narrow and strait, and enter by the strait gate of the kingdom'
 A179: *E*²⁶³, a quotation far from this context, has 'strait is the gate'

[illegible][illegible]

[הַכְּתָבָה כְּנִי] *Thos* מִנִּי הַלְבִּיעַם לְחִמְעָה הַכְּתָבָה 15
A [הַכְּתָבָה] *Thos* 16 [חַיָּה] *om. A*
17 *A* 303; *om. A* 186 [חַיָּה] הַ [חַיָּה]
18 *A* 2½ [הַכְּתָבָה] (bis) *A* 2½ [הַכְּתָבָה] (bis)
A 186, [חַיָּה... חַיָּה... חַיָּה... חַיָּה] חַיָּה... חַיָּה... חַיָּה... חַיָּה
adding (from Mt xii 33) חַיָּה הַכְּתָבָה חַיָּה חַיָּה חַיָּה. For the rest
of the quotation in A 2½, *see on Lk vi 45*

15 "Keep yourselves from prophets of falsehood, [§]which come unto ^C
 16 you in lambs' clothing, and within they are ravening wolves.[¶] From ^{§¶ Thos}
 their fruits therefore ye shall recognise them ; ²⁴⁹ [§]for they do not pluck ^{§A303}
 17 from thorns grapes, nor figs from briers. ^{§A186} [§]Every good tree bringeth
 18 forth good fruits, and the evil tree bringeth forth evil fruits. The
 good tree cannot bring forth evil fruits, neither can the evil tree
 19 bring forth good fruits ;[¶] every tree therefore that bringeth not forth ^{¶A 2/2}
 20 good fruits is hewn down and falleth into the fire. From their
 fruits therefore ye shall recognise them.

21 "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
 22 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
 23 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.

24 "Every one that heareth these my words and doeth them, I will
 25 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
 26 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
 27 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 *E*⁹⁴) 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*^{ar} x 35—38
 22 mighty works] *lit.* 'powers' (= *δυνάμεις*)

fol 11 r

[illegible]

col 2
§11 *A*20

2 כִּי] *C**, now washed out 3 וְעַתָּה] *S* 4 וְכִי מֵעַתָּה] *S*
וְ] *S* וְ] *S* 5 וְכִי מֵעַתָּה] *om. S*
וְ] *S* (so also *Eus. Theoph^{syn}* iv 2, and see *Introd.* vol. ii);
וְ] *A* 20 (= *Joh* iv 46) וְ] *om. S* 6 וְכִי] *S*
7 וְ] *om. S* 8 וְ] *S* (*sic*) וְ] *om. S*
וְ] *A* 9 וְ] *om. S*
וְ] *S* וְ] *om. S* וְ] *S*
וְ] *pr. S* 10 וְ] *S* וְ] *S*
וְ] *S*

28 And when Jesus finished these his words, the multitudes were C (S)
 29 astonished at his teaching, for as one authorised he was teaching
 viii 1 them, and not as their scribes and the Pharisees. And when he
 came down from the hill, great multitudes were coming after him.
 2 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
 3 me." And Jesus stretched out ^shis hand and touched him, and said ^sS
 to him: "I will, be thou cleansed." And in the same hour his leprosy
 4 was cleansed from him. And Jesus said to him: "*Beware* 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."

5 After these things, when he entered Kapharnahum, there drew near
 to him a certain centurion, and was beseeching him and entreating
 6 him and saying: "My slave is paralysed and lying down in the
 7 house in great torment." Jesus saith to him "I will come and
 8 heal him." The centurion answered and said to him: "My Lord, I
 am not worthy that thou shouldest enter under my dwelling, but only
 9 ^ssay with a word and my lad will be healed."[¶] For I also am a man ^s¶A20
 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
 10 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, *cf Eus. Theoph^{sr}*
 iv 2 ('a Chiliarch...for to this dignity among the Romans he had attained');
 a king's slave A20 (= βασιλικός) and entreating 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 *ought* 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

11] om. S 11, 12 [חַר כִּזְמוֹתָם....הַלְלוּהוּ] C over erasure, two extra
lines being squeezed in at the foot of the page] S (sic) 13] S
[אֶלְיָהוּ] S] S 14] S
16] S] S] om. S 17] S
] S] C on erasure;] S + <. C (to
fill up the line): see Introd. vol. ii] S] S
] om. S]+] S 19] S
20] S] S] A
] S 21] S illegible 22] om. S Jul

not even in any one of the House of Israel have I found *ought* *C S*
 11 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
 12 Abraham and Isaac and Jacob in the kingdom of heaven, and the
 sons of the kingdom shall go forth into the outer darkness; there
 13 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.

14 And Jesus came to the house of Simon Kepha, and he saw
 15 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.

16 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
 17 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."

18 Now when Jesus saw the great multitude that was round him,
 he commanded his disciples that they should go away to the other
 19 side yonder. And a certain scribe drew near and said to him:
 20 "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." ¶ *A118*

21 Now another of the disciples said to him: "My Lord, permit me first
 22 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." ¶ *Jul.'27*
 ¶ *C*

11 But] *om. S* 12. 'They shall go forth into outer darkness' *E*⁷⁴
 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*
 18 Jesus] our Lord *S* his disciples] *om. S* 19 Teacher] Rabbi *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*

[illegible]

24 $\text{מִן הַיָּם וְהַיָּבֵשׁ} \text{מִן הַיָּם} S^{ed}$, but cf Lk viii 23
 and $\text{מִן הַיָּבֵשׁ} A 42^2$ 28 $\text{מִן הַיָּבֵשׁ} S^{ed}$ 34 $\text{מִן הַיָּבֵשׁ} S^{ed}$

23 | And our Lord went up into a boat and his disciples were coming S
 24 after him, and there was a storm [of the sea, and the boat] was
 25 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,
 26 save our *lives*, because lo, we are perishing!" He saith [to them:
 "O lacking in faith] wherefore are ye fearful?" Then he arose and
 27 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?"
 28 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
 29 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
 30 before the time to torment us?" And a great herd of swine] was
 31 feeding beyond them, and those devils were beseeching him and
 saying "If thou dost cast us out, send us to that herd of swine."
 32 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
 33 of the sea. And the herdsmen fled and entered the city and declared
 34 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*.
 1, 2 [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,] * * *"
 3, 4 * * * * * he said
 5 to them: "What [think] ye evil in your heart? Which is the easier,

23 From this point to x 32 the text and translation are taken from S, as
 four leaves are missing from C

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
 7 up thy bed, and go to thy house!" And he arose *and* took up his
 8 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
 10 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]
 11 our Lord and by his disciples. Then when the Pharisees see *it*, they
 say to his disciples: ["Wherefore with toll-gatherers and sinners] are
 12 ye eating [and drinking]?" Now he, when he heard, said: "The
 13 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,' ^{§A 142,} for I came
 14 not that I might call the righteous, but sinners to repentance."[¶] Then ^{150, 455}
^{¶A} came the disciples of John, and say: "Why is it that we and the
 15 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*,
 17 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
 18 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^{3/3} E⁶¹ (*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* E⁶¹

"My daughter now hath died, but lay thy hand and she will live." S
 19 And our Lord arose *and* went with him, he and his disciples.
 20 And lo, a woman whose blood had been issuing for twelve years,
 21 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
 22 healed." Now he turned round to her and said to her : "* * my
 daughter, thy faith hath saved thee alive." And from that hour the
 23 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
 24 multitude that was making a noise, he said to them : "Remove ye
 yonder, for the girl hath not died, but is indeed sleeping." Now
 25 they were laughing at him. But when he had put forth that
 multitude outside he came *and* touched her hand, and straightway
 26, 27 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
 28 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 :
 29 "Yea, our Lord, we believe." Then he touched their eyes, and said :
 30 "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
 31 them : "Lo, see that ye say *it* not to any man." But they, when
 32 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
 33 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."
 35 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.

36 kingdom, and was healing every pain and every infirmity. Now when S
 he saw the multitudes he had compassion upon them, in that they
 37 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
 38 few; beseech ye therefore the Lord of the harvest that he should
 X 1 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.

2 And these *are* the names of his twelve disciples:—first §§Simon §Thos¹⁷²
 Kepha, and Andrew his brother, and James and John the sons of §Sachau
 3 Zebedee, and Philip and Bartholomew and Thomas and Matthew 311
 4 the toll-gatherer and James the son of Halphaeus and Simon the
 Cananaean and Judas the son of James,¶ and Judas Scariot who ¶Thos
 5 himself was the betrayer.¶ And our Lord sent these his twelve ¶Sach
 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
 6 shall not enter, but go to the flock that hath strayed from the House
 7 of Israel. And what *time* ye go, preach and say: 'The kingdom of
 8 heaven hath drawn nigh.' Heal the infirm, raise the dead, cleanse
 the lepers and cast out the devils; §freely ye have received, freely §A¹⁹⁹,
 9 give.¶ Get not for yourselves gold nor silver, nor even copper in ¶A⁴⁵⁶
 10 your purses, and no wallet for the way and not two coats and no
 11 shoes and no staff, for the labourer is worthy of his food. Into
 whatever town ye enter, be asking who is worthy, and there
 12 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 Thos¹⁷², see
Introd. vol. ii: the lists in Diat^{ar} and *cod. Fuldensis* follow Lk vi 14—16, but
 that in Ísho'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.* 'Lebbaeus,'
 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

13 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
14 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
15 the dust of your feet—and amen, I say to you that for the land of
Sodom and of Gomorra it shall be tolerable in the day of judgement
16 rather than for that town. Lo, I send you as lambs among wolves ;
be therefore cunning as serpents and simple as doves.

17 “Beware of men, who will deliver you up to courts of justice and
18 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
19 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
20 what ye shall say ; [§]for not ye are speaking, but the Spirit of your ^{§A415}
21 Father is speaking in you.” For the brother will deliver up his ^{¶A}
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
22 death. And men will be hating you for my name’s sake ; but he
which shall endure unto the last, he shall live.

23 “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
24 the House of Israel until the Son of Man come. There is no disciple
25 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 of men..’ *E*⁹⁴ 20 Spirit] *pr.* Holy A 23] *E*^{94, 95} *has* ‘Into whatsoever 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.’

§C
fol 16 r

[illegible]

26 shall they call *them*? Be not therefore afraid of them, for there is *S* (*C*)
 nothing secret that shall not be revealed, nor *ought* concealed that
 27 shall not be known. [§]That which I say to you in the darkness, say ^{§A13}
 it yourselves in the light,[¶] and that which ye hear in your ears, ^{¶A}
 28 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
 29 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
 30 falleth not on the earth; and †even† the locks of your hair are all of
 31 them numbered. Be not therefore afraid, because ye are more than
 32 many sparrows. | [§]Every man therefore that shall confess me before ^{§C}
 men, I myself also will confess him before the Father in heaven;
 33 and whosoever shall deny me before men, I myself also will deny
 34 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
 35 sword. For I have come to divide the son against his father, and
 the daughter against her mother, and the bride against her mother-
 36 in-law; and the enemies of a man *shall be* his household.
 37 “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
 38 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.
 39 For he that findeth his life shall lose it, and he that shall lose his
 40 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’ *E*⁹⁵ 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 E*⁹⁷ 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*

לחם הענין חסבל. ⁴¹ לחם חסבל נכס כסר נכס אילך CS
 הנכס נכס. לחם חסבל ונכס כסר ונכס אילך הוהנכס
 נכס. ⁴² לחם חסבל לנכס לחם ונכס נכס ונכס
 מילך נכס ונכס חסבל. לחם חסבל לחם ונכס
 נכס אילך חסבל.

¹ לחם חסבל לחם חסבל לחם חסבל לחם חסבל לחם חסבל
 לחם חסבל לחם חסבל לחם חסבל לחם חסבל לחם חסבל

² לחם חסבל לחם חסבל לחם חסבל לחם חסבל לחם חסבל
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⁷ לחם חסבל לחם חסבל לחם חסבל לחם חסבל לחם חסבל
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S לחם + ¹⁰ לחם חסבל 41 S לחם חסבל 40
 S לחם... אחת before חסבל חסבל 42 S חסבל ¹⁰ לחם
 S לחם [עוד S (sic): cf Mt xix 1; xxvi 1; Lk i 8, 41; v 1, 17 pr. ה. S] חסבל
 2. No § in S C (sic, end of line); לחם חסבל S לחם [עוד S:
 cf Joh iv 8 3 om. S (לחם חסבל) S לחם חסבל 4 S illegible
 5 S illegible לחם חסבל om. S 6 לחם חסבל
 לחם חסבל om. S לחם חסבל om. S לחם חסבל 7 S לחם חסבל
 S לחם חסבל S illegible לחם חסבל S לחם חסבל
 S לחם חסבל 8 & 9 לחם חסבל S לחם חסבל

41 He that receiveth a prophet in the name of a prophet taketh the *C S*
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.

42 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.”

xi 1 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.

2 Now John, when he heard in prison the deeds of Jesus, de-
3 spatched his disciples and sent *word* to him: “Art thou he that
4 cometh, or for another is it *that* we are waiting?” And Jesus
answered and said to them: “Go *and* shew John that which ye
5 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
6 sustained and the dead arise, and happy is it for him except he be
offended in me!”

7 Now after these went away Jesus had begun to say to the
multitudes concerning John: “What went ye forth to the desert
8 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?
9 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,

41 He that] For he that *S* taketh 1°] receiveth *S* 42 a cup of
cold water to one of these little ones *S* 1 when] *pr.* that *S* Jesus]
our Lord *S* 2 Jesus] our Lord *S* 3 is it *that* we are] are we *S*
4 Jesus] *S illegible* Go...hear] ‘Go and tell John not what ye have
heard but what ye have seen’ *E*¹⁰⁰ 5 and the lepers are cleansed]
S illegible and the poor are sustained] *om. S E*¹⁰⁰ (= *k*) 6 except
he be] that shall not be *S* 7 Now] And *S* went away] *om. S*:
cf Mt ii 13 Jesus] our Lord *S* had begun] began *S* by the wind]
in the wind *S*

fol 17 r

col 2

9 הַחֲסִידִים הַזֵּה S The seyámé are not legible in S, but cf
 הַחֲסִידִים חֲסִידֵי הַזֶּה A 123 10 חֲסִידֵי חֲסִידֵי
 הַחֲסִידִים S 12 חֲסִידֵי חֲסִידֵי S om. S 13 חֲסִידֵי חֲסִידֵי om. S: cf
 om. S S illegible 13 חֲסִידֵי חֲסִידֵי A 28 (= Lk xvi 16,
 partly) 15 חֲסִידֵי om. S 16 חֲסִידֵי S 17 חֲסִידֵי om. S
 18 חֲסִידֵי S חֲסִידֵי om. S חֲסִידֵי S חֲסִידֵי om. S
 19 חֲסִידֵי om. S 20 חֲסִידֵי S 21 חֲסִידֵי | חֲסִידֵי S^{ed} חֲסִידֵי
 S illegible 22 חֲסִידֵי S חֲסִידֵי S

10 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
 11 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
 12 than he. But from the days of John the Baptist even until now
 the kingdom of heaven is oppressed, and they that oppress it
 13 snatch it away. For all the prophets and the Law prophesied
 14 until John. And if ye wish to receive *it*, he is Elijah that is about
 15 to come; he that hath ears to hear, let him hear.

16 "Now to whom shall I liken this generation? It is like unto
 17 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
 18 wailed to you and ye have not lamented.' For there came unto
 you John neither eating nor drinking, and ye say: 'A devil in
 19 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."

20 Then began Jesus to reproach cities in which he shewed many
 21 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
 22 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

9 the prophets] *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^{ed}* in you] *S illegible* 22 easy]
 tolerable *S*

§ A123,
200

§A319

252

23 *S* [הַחֲסִידִים... * * *] *S* illegible (*C sic*) חֲסִידֵי שֶׁמֶר
 (*rest illegible*) and הָאֵל and הָאֵל *S* illegible
 חֲסִידֵי שֶׁמֶר *S* חֲסִידֵי שֶׁמֶר *S* חֲסִידֵי שֶׁמֶר
om. S 24 *om. S* [חֲסִידֵי שֶׁמֶר] *S*^{ed} (i.e. last letter
illegible) 25 *om. S* 27 *S* חֲסִידֵי שֶׁמֶר + חֲסִידֵי שֶׁמֶר
 חֲסִידֵי שֶׁמֶר *S* חֲסִידֵי שֶׁמֶר *om. A* Thos^{cod. c}
 חֲסִידֵי שֶׁמֶר *Thos*^{cod. a} חֲסִידֵי שֶׁמֶר *om. SA* Thos^{cod. a} חֲסִידֵי שֶׁמֶר *om. Thos*^{cod. c} (*sic*)
 29 *om. A*^a חֲסִידֵי שֶׁמֶר *A*^a, חֲסִידֵי שֶׁמֶר *A*^b: followed by
 חֲסִידֵי שֶׁמֶר 1 חֲסִידֵי שֶׁמֶר *om. S*
 חֲסִידֵי שֶׁמֶר *S* חֲסִידֵי שֶׁמֶר *om. S*
 חֲסִידֵי שֶׁמֶר *S* חֲסִידֵי שֶׁמֶר *tr. S*

- 23 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
 24 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.”
- 25 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;
 26, 27 yea, my Father, that so was the will before thee. [§]Everything hath [§]*A*₁₂₃,
 been delivered unto me from my Father,[¶] and no one knoweth the ²⁰⁰*A*
 Son save the Father, neither the Father save the Son, and he to
 whom the Son shall be willing to reveal *it*.
- 28 “^{§§}Come unto me, all ye toilers and bearers of heavy burdens, [§]*A*₃₁₉
 29 and I will ease you.[¶] And bear my yoke upon you,[¶] and learn [§]*Thos*
 from me that I am easy and meek in my heart, and ye shall find ²⁵²*Thos*
 30 ease for your souls. For my yoke is gentle and my burden light.” [¶]*A*
- xii 1 And at that time Jesus was walking on the sabbath in the
 cornfields, and his disciples were hungry, and they began pulling the
 2 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
 3 that which is not lawful to do?” He saith to them: “Have ye not

23 And thou, Kapharnahum] *S illegible* not...uplifted] that hath
 been uplifted... *S (rest illegible)* but unto *and* for if *and* had] *S illegible*
 that have happened in thee] that in you were seen *S* until] unto *S*
 24 Therefore] *om. S* thee] you *S^{ed}* (*but the critical letter is illegible*)
 25 Now at] At *S* from the wise] + ‘and from the prudent’ *E¹¹⁷*
 27 neither the Father] + doth any one know *S*: *cf* ‘no man knoweth the
 Father but the Son, and no man knoweth the Son but the Father’ *E²¹⁶* (not 117)
 shall be] is *S* 28 all ye] *om. A Thos^{cod. c}* heavy] *om. S A Thos^{cod. a}*
 (*not E¹¹⁷*) 29 And 1°] *om. A^a* my yoke] my yoke, even mine *A^a*,
 the yoke of me *A^b*: *followed by* ‘because my yoke is light and gentle’
 1 And at] At *S* sabbath] sabbath-day *S* and rubbing...hands] *om. S*
 2 Why] Wherefore *S*

col 2

[illegible]

read what David did when he was hungry and they that were with *C S*
 4 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,
 5 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
 6 sins? For I say to you Lo, a greater than the Temple *is* here;
 7 and if ye had known what is *meant by* ‘Mercy I seek and not
 8 sacrifice,’ ye would not have condemned the innocent. For the Lord
 of the sabbath is the Son of Man.”

9 And when he removed from thence and came to their synagogue,
 10 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
 11 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
 12 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
 13 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.

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

3 when...hungry] *S illegible* 4 how—6 I say to you] *S illegible*,
 except ‘for him...lawful’ in ver. 4 7 what is] *S illegible* 9 and came]
 he came *S*: the text of *C* also can be so translated (cf Lk xiii 10, 11 *S C*)
 10 whose] and his *S* If so be it were] If it be *S*: cf Mt xviii 9, 21, etc
 on the sabbath-day to heal] *om. S* 11 into a pit] *S illegible* 14 so that]
 how *S* 15 he healed them all] all of them he healed *S* 16 he...reveal
 him] he had rebuked those same *folk* that to no man they should say *it S*
 17 the mouth of] *om. S*

C S
fol 18 v

בשר דאורייתא. ¹⁸ דמא בבה, * דאורייתא כמ. סעודת
 דשמיני כמ נפ. וזמא כשנא חלמא, דנבין דמא לחתמא.
¹⁹ לך נפא חלמא נבין. חלמא אנא נפא חלמא כמא.
²⁰ חלמא ונפא לך נפא. חלמא דנפא חלמא לך נפא.
 חלמא דנפא חלמא לך נפא. ²¹ חלמא דנפא חלמא לך נפא.

col 2

²² חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
 חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²³ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
 חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²⁴ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²⁵ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²⁶ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²⁷ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²⁸ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
²⁹ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.
³⁰ חלמא דנפא חלמא לך נפא. חלמא דנפא חלמא לך נפא.

fol 19 r

18 [דמא] om. S [חבבה.... נפא] S mostly illegible: it seems to have read
 דמא דאורייתא 19 [כמא] om. S 21 [חלמא] illegible in S
 [חלמא.... חלמא] S [חלמא] tr. S 22 [חלמא] S [חלמא] S^{vid}
 S illegible (* * חלמא * * S^{ed}) [חלמא] S illegible [חלמא] om. S^{vid}
 23 [חלמא] om. S [חלמא] S^{vid} [חלמא] S^{vid} 24 [חלמא] S [חלמא] S
 [חלמא] S illegible 25, 26 [חלמא.... חלמא] S illegible
 26 [חלמא] S illegible 27—30. [חלמא.... חלמא] S illegible (except חלמא * * חלמא
 in ver. 30)

18 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.
 19 He shall not cry out nor strive, neither shall any man hear his voice
 20 in the street. The bruised reed shall not be broken and the lamp
 that smouldereth shall not be quenched, until he send forth the
 21 judgement for victory; and for his name the peoples shall hope."
 22 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
 23 deaf-mute spake and saw and heard. And all the multitudes were
 wondering, and were saying "Can then this be the son of David?"
 24 But the Pharisees, when they heard, said: "This *fellow* doth not
 25 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
 26 and city that shall be divided against itself shall not stand. And if
 Satan doth cast out Satan, against himself he is divided; how
 27 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?
 28 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
 29 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
 30 himself, and then spoil his house? He that is not with me is against

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' *E¹¹³* 23 were 2°] *om. S* 24 devils doth not cast out *S*
 Beelzebub] *C S (and syr. vg)*; Beelzebub *E^{75, 160, 206}* (= arm. vg) and *Diat^{ar} 2/2*
 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)

A

[illegible]

- 31 me, and he that gathereth not with me scattereth indeed. Therefore *C S*
 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
 32 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
 33 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
 34 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
 35 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
 36 things doth speak. But I say to you ^{§A447} Every idle word that
 men shall speak, they shall give for it an answer in the day of
 37 judgement. For from thy words thou shalt be justified, and from
 thy words thou shalt be condemned.”^{¶A}
 38 Then drew near unto him some of the scribes and Pharisees,
 and they say to him: “Teacher, we wish to see from thee some
 39 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
 40 it, save the sign of Jonah the prophet. ^{§A222} For as Jonah was in the

31 every one] whosoever *S* Holy] *om. S* 33 make 1° and 2°] *sing.*
in C; plur. in S but] for *S* is] shall be *S* 34 vipers] serpents *S*
 35. For *A* 303, see on Lk vi 45 36 Every idle word] *S may be better*
translated ‘All idle words’ speak] say *S* they shall give for it an
 answer] an answer they shall give *S*; they shall give an answer *A* (its
 answer *A^a*) 37 For from thy words] ‘And again it is written From
 thy words.’ *A* 38 Then drew near...say to him] Then say to him
 some of the scribes and Pharisees *S* 39 This generation...and a sign]
A generation evil and adulterous seeketh a sign—a sign S (not E¹¹⁸)
 40 For] *C E¹¹⁸*; and *S*; *om. A* Jonah] *C E¹¹⁸*; + the prophet *S*; + son
 of Matthew *A* (*i.e. Amittai: cf Jon i 1 syr. vg*)

col 2

[illegible][illegible]

- belly of the fish three days and three nights, so the Son of Man *C S*
 also shall be in the heart of the earth[¶] three days and three nights. ^{¶A}
- 41 The men-folk of Nineve will stand up in judgement with this
 generation and will make it guilty, in that they repented at the
 42 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.
- 43 "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
 44 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
 45 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."
- 46 And when he was speaking to the multitude, lo, his mother and
 his brothers were standing outside, and were seeking to speak with
 48 him. But he answered and said to that one which told him: "Who
 49 is my mother, and who are my brothers?" And he stretched forth
 his hand towards his disciples and said: "Lo, my mother; and lo,
 50 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*¹²⁰) for itself 2^o] *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*^{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*

col 2

fol 20 v

[illegible]

- xiii 1 And on that day Jesus went forth from the house and sat down C S
 2 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
 3 multitude was standing on the sea shore. And he spake with them
 much in parables, and said: "Lo, the sower went forth to sow;
 4 and when he sowed, some fell by the way-side and the birds of the
 5 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
 6 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
 7 in the land it withered. Other fell among the thorns, and the
 8 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,
 9 some sixty, and some thirty. Every one that hath ears to hear,
 let him hear."
- 10 And his disciples drew near, and say to him: "Wherefore in
 11 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.
 12 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

1 And on] On S went] had gone S from the house] *om.* S
 and sat] *and* sat S by the side of the lake] by the sea-side S 3 spake]
 was speaking S said] was saying S to sow] + seed S *E*¹²⁴ 4 birds
 of the heaven] winged fowl S (*cf ver.* 32) ate it] plucked it up S
 5 Now other fell] And some fell S on the rock] + and because it was a
 shallow place S^{vid.} (*For* 'a shallow place,' S^{ea} has 'sunrise') there was 1°]
om. S and in the same hour] straightway S because...of much earth]
om. S was 2°] *lit.* 'is' 6 upon *the land*] *lit.* 'upon it' (*fem.*): see
Notes, vol. ii in the land] *om.* S 7 Other] And other S came up]
 sprang up S 8 and they grew up and gave] *om.* S 9 to hear] *om.* S
 (*not E*^{72,123}) 10 Wherefore] What is it that S 11 And] Now S
 of heaven] *om.* S to know 2°] *om.* S 12 hath] S *lit.* 'is' (*cf Mt xviii* 9)
 and it shall be added to him] *om.* S even] *om.* S

13 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
 14 round. And the prophecy of Isaiah the prophet shall be accom-
 plished, who had said 'Ye shall hear indeed and shall not under-
 15 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
 16 them.' But as for yours, happy is it for your eyes that see, and
 17 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
 18 hear, and they have not heard. But ye, hear ye the similitude of
 19 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.
 20 And that which was sown on the rock, this is he which heareth the
 21 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
 22 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
 23 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^o] 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*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 ²⁵ field; and when folk slept, the enemy came and sowed tares among ²⁶ the wheat and went away. And when the green blade grew and ²⁷ 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 ²⁸ 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.' ²⁹ He saith to them: 'Nay, lest when ye are plucking the tares, ye ³⁰ 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.'"

³¹ And he was saying to them another similitude: "Like is the kingdom of heaven to a grain of mustard, that a man took and ³² 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."

³³ 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."

23 giveth] *pr.* then he *S* some an hundred] *pr.* and bringeth forth *S*
²⁴ Now another...said to them] Again he added and said to them another
similitude *S* 26 then] *om.* *S* 27 And the slaves] The slaves *S*
of the master of the house] *om.* *S* near] + unto their lord *S* good
seed] 'seeds of holiness of corn' *E*¹²⁶ (*cf ver.* 37) Whence] From whence *S*
there] *om.* *S* 28 Now he said] He saith *S* 30 of mine] *om.* *S* 31 of
mustard] *om.* *E*¹²⁷ and sowed] *and* sowed *S* 32 and (4^o)....come] 'and
the birds of heaven come' *E*¹²⁷ of the heaven] *om.* *S* 33 wise] *om.* *S*
took up] took *S* and hid] *and* concealed *S* meal] *pr.* three measures of *S*

[illegible]

col 2

34. No § in S	[חלל חלל] tr. S	35 [מעלה מעלה]
S הולך הולך (not at the end of a line)	S הולך הולך [הולך הולך]	S חם חם [חם חם]
36 [מחמם מחמם] om. S	S מחמם מחמם	38 S מח 1°
S מח מח [מח מח]	S מח מח 39	S מח מח [מח מח] om. S
S מח מח [מח מח] om. S	S מח מח 41 [מח מח] om. S	S מח מח [מח מח]
S מח מח [מח מח]	S מח מח [מח מח]	43 S מח מח [מח מח] pr. S
S מח מח [מח מח] (sic)	S מח מח [מח מח] om. S	S מח מח [מח מח]
S מח מח [מח מח]	44 S מח מח [מח מח]	S מח מח [מח מח]
S מח מח [מח מח]	S מח מח [מח מח]	S מח מח [מח מח]

- 34 All these *things* spake Jesus in parables to the multitudes, and *C S*
 35 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."
- 36 Then he left the multitudes and came to the house, and his
 disciples drew near before him, and say to him: "Explain to us
 37 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,
 38 and the field is the world, but the good seed—they are the sons of
 39 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
 40 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
 41 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
 42 wickedness, and they shall cast them into the furnace of fire; there
 43 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.
- 44 "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.

34 to the multitudes in parables *S* 35 and the word was accomplished]
 that it might be fulfilled *S* said 1°] spoken *S* will speak] will
 say *S* (= Ps lxxvii 2 syr. vg) 36 before him] *om. S* 37 good seed]
 'seeds of corn of holiness' *E*¹⁷⁴ (*cf ver. 27*) 38 but] and *S* good seed]
 'seed of good *things*' *E*¹⁷⁴ 39 the sower] the sower of them *S* is 2°]
om. S are] *om. S* 41 that they may] and they will *S* place] *lit.*
 'house' (*so also E*²¹¹): *cf* Deut iii 4 syr. vg offences] *The word in S is*
a synonym all that do] all doers of *S* 43 Then] And then *S*
 gleam] shine *S* as the sun] *om. S* to hear] that he should hear *S*
 44 and when a man found it he hid it] which he that found it hid *S* out
 of] in *S* everything] all *S*

45 והיה נהנה מלחמה ונחמה. ללבוש נהנה נהנה. *C S*
 נהנה נהנה. 46 נהנה נהנה נהנה נהנה נהנה נהנה
 נהנה. אולי נהנה נהנה נהנה נהנה נהנה נהנה.
 47 והיה נהנה נהנה נהנה נהנה נהנה נהנה
 נהנה. נהנה נהנה נהנה נהנה. 48 נהנה נהנה נהנה נהנה
 נהנה. נהנה נהנה נהנה נהנה. *fol 22 v*
cf A302 נהנה נהנה נהנה נהנה. 49 נהנה נהנה נהנה נהנה
 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.
 50 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה
 נהנה. נהנה נהנה נהנה נהנה.

51 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.
 נהנה נהנה נהנה נהנה. 52 נהנה נהנה נהנה נהנה
 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.
 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.

53 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.
 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.
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 נהנה נהנה נהנה נהנה. נהנה נהנה נהנה נהנה.

45 [נהנה] *om. S* 46 [נהנה] *pr. S* 47 [נהנה] *om. S* 48 [נהנה] *om. S*
 49 [נהנה] *om. S* 50 [נהנה] *om. S* 51. Apparently no § in *S*
 52. *S* *vid* 53. No § in *S* 54. *om. S* 55. *om. S* 56. *om. S*
 57. *om. S* 58. *om. S* 59. *om. S* 60. *om. S* 61. *om. S*
 62. *om. S* 63. *om. S* 64. *om. S* 65. *om. S* 66. *om. S*
 67. *om. S* 68. *om. S* 69. *om. S* 70. *om. S* 71. *om. S*
 72. *om. S* 73. *om. S* 74. *om. S* 75. *om. S* 76. *om. S*
 77. *om. S* 78. *om. S* 79. *om. S* 80. *om. S* 81. *om. S*
 82. *om. S* 83. *om. S* 84. *om. S* 85. *om. S* 86. *om. S*
 87. *om. S* 88. *om. S* 89. *om. S* 90. *om. S* 91. *om. S*
 92. *om. S* 93. *om. S* 94. *om. S* 95. *om. S* 96. *om. S*
 97. *om. S* 98. *om. S* 99. *om. S* 100. *om. S*

45 "Again, like is the kingdom of heaven to a man, a merchant, that C S
46 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.

47 "Again, like is the kingdom of heaven to a great net that fell
48 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. *cf* A302
49 So shall it be in the end of the world: the angels will go forth and
50 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!"

51 Saith to them Jesus, to the disciples: "Have ye understood these
52 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."

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

45 good] *om. S* 46 a pearl] a certain pearl *S* and sold] *and* sold *S*
everything that] all what *S* and came] *om. S* 47 great] *om. E*¹²⁸
that fell] 'that is cast' *E*¹²⁸ gathered] 'gathereth' *E*¹²⁸ 48 when it
was full] when they filled it *S* took it up on] drew it to *S* chose out
the fishes—the good *as* good] (*sic*): the Syriac does not mean 'chose the
best fishes.' Both *E*¹²⁹ and *arm. vg* have (*with small variations*) 'chose the
good good' those that were bad] the inferior *S*: *cf* 'the inferior fishes—
the fisherman throweth them out' A 302 51 Saith....disciples] *om. S*
54 Jesus] he *S* and they say] *om. they S* this wisdom] *pr. all S*
this power] *om. this S* 55 the carpenter] *om. S* 56 Whence]
From whence *S*

57 all these things to this one? And they were offended at him. Now *C S*

Jesus said to them : "There is not a prophet who is insulted, save
58 in his city and in his house." And he did not there many mighty
works, because of the lack of their faith.

xiv 1 Now at that time Herod the Tetrarch heard the rumour of Jesus,
2 and he said to his slaves : "This is John the Baptist, he hath risen
3 from among the dead, therefore great is his power." For Herod had
seized John and bound him, and cast him into prison because of
4 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."
5 And he was wishing to kill him, and was afraid of the people, because
as a prophet they were holding John.

6 And when it was the birth-day of Herod, the daughter of Herodia
entered *and* danced in the midst of the entertainment, and pleased
7 Herod ; therefore he promised her with an oath that all what she
8 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
9 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
10 should be given to her. And he sent *and* cut off the head of John in
11 the prison, and they brought the head of John in a dish, and it was
12 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
13 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*

fol 23 v

col 2

13 מל] *om. S* כסא] *S illegible* כסא] *S illegible*
 and כסא] *S illegible, but there is no room for*
 כסא] *S illegible* כסא] *(ver. 13) to כסא] (ver. 15) S illegible* 15 כסא]
 כסא] *S illegible* כסא] *S illegible* 16 כסא] *om. S* כסא]
 and כסא] *S illegible* כסא] *S* 17 כסא] *and*
 כסא] *S illegible* כסא] *(ver. 17) to כסא] (ver. 18) S illegible*
 19 כסא] *S* כסא] *S* כסא] *S*
 כסא] *om. S* 20 כסא] & כסא] & כסא] *S illegible*
 21 to 23 כסא] *S illegible, but ver. 21 begins with* 23 כסא] *om. S*
 כסא] *S illegible* 24 כסא] *S illegible* כסא] *S illegible*

departed from thence to a desert place *with* them alone. And when *C S*
the multitudes from the cities and from the villages heard, they went
¹⁴ away after him on foot, and when he saw the many multitudes he had
compassion upon them, and their infirm he healed.
¹⁵ 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.”
¹⁶ And he saith to them : “It is not required for them to go ; give ye
¹⁷ them to eat.” They say to him : “We have not here but five loaves
^{18, 19} and two fishes.” He saith to them : “Bring them to me.” And he com-
manded 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
²⁰ disciples, gave to the multitudes. And they all ate and were satisfied,
and they took up of the superfluity of the fragments from before
²¹ them twelve baskets full. And those folk that ate were five thou-
²² sand men, besides women and children. And he commanded his
disciples that they should sit in the ship and go before him to the
²³ other side, until he should dismiss these multitudes. And when he
dismissed them he went up to the hill alone to pray, and when
²⁴ it was evening he alone was there. And the boat was distant from

13 desert] *S illegible* *with* them alone] himself alone *S* And
when *and* the cities...heard] *S illegible, but there is no room for* ‘and
from the villages’ after him (*ver. 13*) to the villages (*ver. 15*)] *S illegible*
15 and buy] that they may buy *S* food] *S illegible* 16 And he] He *S*
It is not required *and* give ye them] *S illegible* to eat] *S has a synonym*
17 They say *and* We...here but] *S illegible* loaves (*ver. 17*) to He saith
(*ver. 18*)] *S illegible* 19 to sit] that they should sit *S* green grass]
herbage *S* they] *om. S* 20 superfluity & before them & baskets]
S illegible 21 to 23 (dismissed them)] *S illegible* 23 was there]
S illegible 24 distant] *S illegible* from...stadia] *S illegible*

[illegible][illegible]

the land many stadia, and they were being tormented by the *C S*
 25 waves because the wind was against them. But in the fourth
 watch of the night Jesus came unto them walking on the water,
 26 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";
 27 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!"
 28 Saith to him Simon Kepha: "My Lord, if it be thou, permit
 29 me *that* I come unto thee upon the water." He saith to him:
 "Come." And Simon Kepha came down from the boat and was
 30 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
 31 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?"
 32, 33 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
 34 the Son of God!" And when he went up to the dry land they came
 35 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

and they....waves] and the lake 'was' agitated 'against them' *S*^{vid};
cf Joh vi 18 because the wind was] *S illegible* 25 watch &
 of the night & Jesus] *S illegible* 26 when...saw him] when they saw *S*
 were 2°] *om. S* a devil] *see Note on Mk vi 49* 27 And in the same
 hour he] And Jesus immediately *S* Take courage] and saith: Be
 assured *S* 28 Saith...Kepha] Simon Kepha answered and said to him *S*
 My Lord, if] If *S* me] *om. S* that I come] that I come *S* 29 He
 saith] Now he said *S* 30 And when] When *S* that it was strong]
 was mighty *S* 31 And in the same hour Jesus] Jesus immediately *S*
 (? *pr.* 'And' as in *ver.* 27) lacking in] little of *S* A21 ('and when...he had
 begun to sink, our Lord called him little of faith') wherefore] *S illegible*
 32 he] they *S* ceased] abated *S: cf xii 9, and see Notes, vol. ii* 34 he]
 they *S* 35 and they sent] *om. and S (sic)* to all their region]
 to their country *S* brought near before him] brought to him *S*

