S. MARK III

And he went up into the hill, and he had called whom he would, S
and they went unto him. And he chose from them twelve to be by
him, that he might be sending them preaching, and that they might
be authorised to heal the infirm and cast out devils. And he called
Simon, Kepha; and James the son of Zebedee and John his brother,
he called them 'Běnai-Ragsh'; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Halphaeus,
and Thaddaeus, and Simon the Cananaean, and Judas Scariot the
betrayer.

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

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

For that they were saying "An unclean spirit is in him."

¹⁷ Běnai-Ragsh] or, 'Sons of Ragshỳ,' the final y being unsounded. The same transliteration is retained in syr.vg. Arm. vg has 'Banereges' 29 not be forgiven ** * sins for ever The full restoration would be not be forgiven for ever but is guilty of sins for ever', but this is exactly one line too long (cf Joh viii $47^{\rm b}$); 'shall be guilty of the eternal sin' E^{112} . In the word for 'sin' the difference in writing between the sing, and the plur. does not only depend on the presence or absence of diacritic points (cf Joh ix 41), according to the usage of this version.

s * * * * منتعة [معد [مهر عبد المناه عبد المناع عبد المناه عبد ال שבשרה שאר אם ניזאר אבה * * * להמם ישף " [معدم] لحن محدي له المحمدة لما حديد عمد عمد عمد אנץ עיד העבה שרם שות מום המלהו העושר השבה לוב צור xi, mon cle. I who was an alon can is ساءم مراعب مهد العالم مهم مردبه برت ممل من علمه مراعه له من عدم مداء حدملك مدد حلف سمم لسم [تحدة] وعدم سم يوم انه محاند محدد اند عدم دنول دل در ممنوند فالمحافد The know know to the series while know the * * comins dund Kriki Kasas Kam duli אבאבא השם לבים ליאט בים ביש בישר אפשו אבאדא * عمله عدم دام مستمه معانه دامه معد مملهم عل مندم المام، مدهد عمنه [مندم] مدهد دلالمع معلم בשבו בשבוז הוזה מן להרז בשו המה ושהם הארם האבו مامع الله المامة مامع المامة מוזה שמש מש במשל במת למה באהם" במש الملامة المالمة المالية المالي مرا عمد مرا المام व्याक्षी व्या विष्य विषय विषय विषय राष्ट्रिय विषय سعده من مرامع ما عمام بعد ما عما تعده العدم العدم المام المامع ما عمام المام מצאצו לאם האלא הצאצו במור במום השומר זו לצו _ auma16 _ amala Karir rollal al laza kufa rolk תאמזשם תאלש במצאוז תאוז במת במוח תצמב לבו

^{5, 6]} S(sic) 7 S(sic) 11 S(sic) 2 S(sic) 3 S(sic) 3 S(sic) 5 S(sic) 6 S(sic) 7 S(sic) 6 S(sic) 6 S(sic) 6 S(sic) 7 S(sic) 6 S(sic) 7 S(sic) 8 S(sic) 9 S(

[And when] his mother [and his brothers came] standing [outside] She was sitting * *; and when they say: 32 they sent "Lo, thy mother and thy brothers [are standing] outside and seeking 33 for thee," he saith to them: "Who is my mother, or my brothers?" 34 And he looked on them that were sitting by him, and said: "Lo, 35 my mother! and lo, my brothers! For every man that doeth the iv I will of God, he is my brother and my sister and my mother." Again he had begun teaching by the lake, and there had gathered together unto him a great multitude; and he [went up and] sat in the boat in the lake, and all the multitude was standing by the lake, 2 and he was teaching them much in similitudes. And while he was teaching them [he said]: "Hear ye; lo, the sower went forth to sow. And when he sowed, some fell by the way-side and the birds came and ate it. And some fell on the rock and it sprang up; and because there was no depth of land under their roots, 7 the sun that was upon them, and it withered. And some fell among thorns, and the thorns came up with it and choked it, and 8 fruit it did not give. And some fell on good land and gave fruit [and grew up] and gave thirty-fold and sixty-fold and an hundred-And he was saying "He that hath ears to hear, let him 9 fold." hear."

And when he was [alone], his disciples asked him about those similitudes. And he was saying to them "To you is given the mystery of the kingdom of God, but to those outside everything in similitudes cometh to pass, that though seeing they may not see, and though hearing they may hearing not understand, lest they repent and their sins be forgiven them." And he saith to them: "Ye know it not, this similitude? And how will it be with all the similitudes that ye will know? The sower—the word he soweth. Now those by the way-side, those are they that hear the word, and what time they have heard Satan cometh and taketh away the word that is sown in their heart. And those on the rock, those are they that what time they hear the word with joy

[The leaf of S which contained Mk iv 18-41 is missing.]

المعموديم المده وه

יסאלא לבביא הנבא לאובא הנוצע מום בין معددهم ولا دم لدنه سد دميه مده دم نوسم لدولهم. «مراعب عامر موس سعمه مرام مرة معه مره مرعمه مرعمه «مرعمه مراعمه مراه مراهم مر معاه دمه بعبل دهر معالمه معادد معاد محمده مدلام ومحلام محدد مام صعف محمد عليهم محم محمد متمع محمد معمد حدیم المام لیده در نام لیده در المام مرد الم אמואיז שום במצי אום או אם לאה ושאה אבו הוש הצפם דמא בארנה בא השאר בל השלעה בי. "אמי מסוד האלים מסודים המסודים מסודים מסודים מסודים מסודים מסודים מסודים מסודים Les Lis read ious fresh es Leis. "acess Les رسام بدردر ۱۳۵۰ کمد حد مرب ما بعد معد دوره "محديم همه هديه هدي عبد حديد عبد حديد مريه Khoi Kias Kiah had poh pir ham buka" KibiK باعدة حمرتد عدم سعم مهم بدءه مهم حدية حقيبه Louis usign oceal como: "Onea los oct sea تمسى شدم لمدهم علد حسامة منصله مد حمنه مدهله בשמיי השנים מחושאלם נישאל היוא עלת השני מלם منامعه عدم ماستعم معدد حمية ممه بدنه , maarua حمي طما مهرمة رمصة بريم بريسكا معهام שבואם בין פרבי בין יישבי עודי עודי עודי שביא טבודה שואי אפרים שהיא שהיא בין יישבי שהיא בין יישבי שהיא בין יישבי and ran reserve arms arm and arrange almea

S(sic): cf Mt xiii 21 v 8 פתה S(sic): see Appendix III v 8 פתה S(sic): see Appendix III

receive it, and they have in it no root, but are for a time and what S time there is distress or persecution for the word * * * *

[The leaf of S which contained Mk iv 18-41 is missing.]

41 obey him?"

And he came to the other side of the sea to the land of the Gergesenes. And when he came up from the boat there met him a 3 certain man in whom was an unclean spirit that was dwelling in the 4 tombs, and no man was able with chains to bind him, because often the fetters and chains he used to break and go forth, and no man 5 was able to chastise him. And at all times by night and day in the tombs and in the hills he was crying out and was wounding himself 6 with stones. And when he saw Jesus from afar he ran and worshipped 7 him and cried out with a mighty voice and said: "What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God s that thou torture me not." For he was saying to him "Go forth, 9 thou unclean spirit, from the man." And he was asking him "What is thy name?" And he saith to him: "Legion is our name, because And those devils were beseeching him that he would 10 we are many." not send them forth out of the country. Now there was there by the 12 hills a great herd of swine that was feeding, and those devils were beseeching him "Send us into those swine and we will enter into And he permitted them; and when those unclean spirits 13 them." went forth, they entered into the swine, and the herd ran and fell into the midst of the sea, about two thousand, and were choked in 14 the sea. And they that were tending them fled and said the news in the cities and in the villages also, and they went forth to see what was 15 come to pass. And they came unto Jesus, and saw him from whom he had cast out the devil [sitting] and clad and modest, and they were 16 afraid. And those that saw declared to them how it befel him [in

¹⁷ in it] S (sic) v 10 Cf 'And the devils began to be seech him, that he would not drive them out of that place...' E^{75} : see also Lk viii 31

برا الله من الماد على الماد من الماده الماد

[The leaf of S which contained Mk v 26-vi 5 is missing.]

المحر سد حر ستاه کا حدیده مال همم هنده مهمهمی و محمد مهمه دسمناه هسجده همه دهمه محلون المان همه دهم المانده محلون المان همه المانده المانده المان همه دهمه المانده المان المان المان المان معد المان المان

whom was the devil] and also about the swine. And they had begun \$\mathcal{S}\$
beseeching him that he would go away from their border. [And when] his disciples [went up] into the boat the man with the devil
was beseeching him that he might be with him, and he suffered him not, but said to him: "Go to thy house unto thy kinsfolk, and shew them that which the Lord hath done for thee and how he hath had compassion upon thee." And he went and began to preach in the Ten Cities what Jesus did for him, and all were astonished.

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

[The leaf of S which contained Mk v 26-vi 5 is missing.]

vi 5 there one of the mighty works, but on a few infirm folk he layeth his 6 hands and they were healed. And he was wondering at the lack of their faith.

And he was going about in the villages and teaching. And he had called his twelve disciples, and sent them two by two, and had given them authority over the unclean spirits. And he had commanded them that they should take nothing for the way but a stick only,—

"no wallet and no bread and no copper in your purses, and sandals be ye shod with,"—and that they should not be clothed with two coats.

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

¹⁸ the man with the devil] lit. 'he of his devil' (sic): cf Nöld. § 224* vi 5 mighty works] lit. 'powers' (as in the Greek) 8 but a stick only] cf the Syriac text of Mt x 10, Lk ix 3, and of Mk xiv 43; also 'Possess....a stick....no staff' E⁹¹ and Diat^{ar} xii 49: see Introd. vol. ii

S oom response Kara <math>range M range M rمحسب مهم حصدته لكن المناسب مهم بسعهم المعتدد ساورد حلع بماريد سوم لم لن حديم لحد האמין יים מר במבצוא מע מי ביים מיים א ביים מוא سے مانید مص مدام، مختم من مدنی ماسه کے אמין הנבשא מה אין עה מן נבשא יבה במב הין מיוסהם محن سلم مسلم مه دوهمه زعم معر السم كنة مهزمته this wint when the missing the missing with the ethers sure, trace was. "Theit was to Lis مسل لصنه مل عليل للا لحصد منطم مسم. "صدي سامة المسكم ممه لم مرحب ممل لحملك ماء exems mad "ma Lit miano nul mass eum en muy. הנגב מסא הוה בשה המה בלי מסל למ מסא למ המול המו בינה משל אחש בבן שוא הכשומשם לכם בבן שוא אחש באבו "מבול הבים לבה המוֹסוּט בבו מסים אעצמים " Listerson, stellizason, still "sello cidon ratoria starta ozeta la latora alinia racia esca محمدة لم حلم لللله معالم حدد ممالل لماء عدد لعلام محلمه مرحمه الم حجمحه المحلم المحلم المحلم بسماحه معن معناهم معلمه معدم معاهم אנא האאל ל, כמהא שבאא וצמ הימען מכמבהוא כפענא. "neith in all teles. orth coats octof acres Ly men sumen. "art maenalfin sueman who irm האול פשם וצה כנול אמניד "מאנהם בפנבא מנהכה Alexan, who sale also assess and assis. "ando she sar as al arbero . Las dal rile

¹⁸ in S(sic, bis) 30 also in error for also and a

And they had gone forth preaching that men should repent, and S 12, 13 many devils were they casting out, and were anointing with oil many, 14 and were healing the infirm. And Herod the king heard, for his fame had become known to him well, and he said: "It is John the Baptist; he hath risen from among the dead, therefore great is his power." 15 But others said "It is Elijah"; but others say "It is a prophet 16 like one of the prophets." But when Herod heard, he said: "This John, he whose head I cut off, hath risen." For Herod sent and laid hold of John and bound him in prison because of Herodia the 18 wife of Philip his brother, in that he had taken her. For John was saying to Herod "It is not lawful for thee to take thy brother's 19 wife." Then Herodia was threatening him and was wishing to kill 20 him, and could not. For Herod was afraid of that same John, for he knew him for a righteous man and a holy, and was protecting him, and many things that he used to hear from him he did, and gladly used to hear him. And it chanced on the day of Herod's birthday that he had made a supper for his nobles and for his chiliarchs 22 and for the chiefs of Galilee, and the daughter of Herodia came in and danced, and she pleased Herod and those sitting at meat with him. And the king said to the girl: "Ask of me, and I will give 23 to thee unto the half of my kingdom." And he sware to her with 24 an oath. And the girl went out, and took counsel with her mother, saying: "What shall I ask?" She saith to her: "The head of John 25 the Baptist." And she came in at once unto the king, and saith to him: "I will that thou give me this very hour the head of John the 26 Baptist in a dish." And it much grieved the king, and yet for the oath's sake and for the sake of them that sat at meat he could not 27 turn back. And he sent a soldier of his guard to cut off and bring his 28 head. And he went and cut off his head in the prison and brought it in a dish, and he gave it to the girl and the girl carried it away to 29 her mother. And when his disciples heard, they came and took up 30 his corpse, and laid it in a tomb. And the apostles came unto Jesus and declared to him all that †he† did and taught.

²² the daughter of Herodia] so also E^{132} 30 †he† did and taught] probably a mere error of S for 'they did and taught', the pronunciation being the same in Syriac

S Lila ampera handa kizat Tiki og Tom izaka " مناهم مصل مص مساء . صفعا بالمحم ممص باءم محري معلم معامد «المراء» عادما معادم حمد المراء مام محتوم محتره حمام مصورة حصاءمساء مادله صحعه حمانه. حم علمم حديثهم معد عمله "مسام معلم مرتعا ممه محتم عليه مصلع محتم المعتم المعتم المعتم المعتم المعتمد لصه زحم، معزر سمم لحلمه مده . قدم عنر زحمه الا تعلام علام من الاعلام علا , iz العدد على المعادد على المعادد على المعادد على المعادد المع صلع معدن مدونه لصم حمد معاد متعدن الممد صحه لعم ما سنعد عدما مصل مصل معمد ما، معا نعم المعمد مما معمد المعمد المحتمدة المعمدة سه دهم لسخم ممل عليده محذم له سحم لسخم مهةم به قدر قدم المام و معلم معدم معلم المام معنم متحد، معدد، معدد، براعا، والعام المعام مه لصمح سُحت سُحت مهن مهن ستم مست محت محن مصب السحك مسد للملتخبية مسر وسيحم المسم المسام منع معدم عدم عدم عدم عدم معدد معدم عدم معدد مع قه معمله تح مدهنسه مربع طونه مهوس مع ملايم سمةنك وهلم ستخع كنس مدهده لمن شهمم יייי שנה ביא שבא אופין בייי מושא אובדין יייי ್ರಾ ಆರ್ ಗರ್ಶ್ವಾಂದ್ರ್ಯ ಪಡ್ಡಾ ಕ್ರಾ ಗ್ರಾಮಿಕ್ ಕ್ರಾಮಿಕ್ ಕ್ರಾಮ معدده العدم معل مص مرتب عد مدر مليط المواجعة معرب مريد عنه معرب معرب مريد عنه معرب مريد عنه مريد مريد مريد مريد من بال همه للمنه لحيليه. "ود همه در نحيم המפינהא בלחש שחם היצבאא חשם בלויטנים, שםא של مادیم همده سایم مدم دهده دمین در دسالمی دراند who it is a control work . The control control with عل بحدي مهدي مدين المحدد المدين المدين المدين المحدد المدين المحدد المحد

And he said to them: "Come, let us go to the wilderness ourselves S 31 alone, and take your ease a little." Many were going and coming 32 unto him, and they had no place even bread to eat. And they went 33 to a desert place in the boat themselves alone. And many saw them and recognised them, and went by land after him from all the cities. 34 And when they came and he saw a great multitude he had compassion upon them in that they were like to sheep which have no 35 shepherd, and he had begun to teach them. And when it began to be evening his disciples drew near and say to him: "The place is 36 desert and the time is past; dismiss those folk that they may go to these villages that are round us and buy for themselves somewhat to 37 eat." He saith to them: "Give ye them to eat." They say to him: "Shall we go and buy for a hundred denars bread, and bring to 38 them as they eat?" He saith to them: "Go, see how many pieces of bread there are with you." They say to him: "Five pieces of bread and two fishes." And he commanded them that they should all sit at meat on the green grass, and they sat down to meat companies by companies of hundreds by hundreds and by fifty; and he took those five pieces of bread and the two fishes. And he looked up to heaven and blessed and brake the bread, and gave to his disciples that they should set it for them, and those two fishes they divided to all. 42, 43 And they all ate and were satisfied, and they took up from before them the fragments, twelve baskets full of the superabundance of these five loaves and of those two fishes. Now those that ate of them were five thousand men.

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

Ein really acts expended and color, enland & مصده ملم. مدم دعدهم حلا عدمه ممحة لمهم Hisas Tompal almos. Egraph KJ KIK KIK amig ملعمهد غدر بداء ومصميت ممس ستعممهم مدسمة مملعم مه م السحاء ملك المحمد معنة مهاد «مدا محدة مداه m, roadelam,. 32xio lealm esi. andea lora reix سعد محقمع حمةمكرا مد منامعا مد ملاسعها عمع صمه حةهم محقيم محدي صمه حديه. ديم لحدوي المعنادي محل المعنادي مدر المعنادي مامه ama² . plzjak za abka kisa azishka¹ الملحبيهم، حبر سحلم لسحم. حبر للم حديث سيرم مصيد بيكية حالا محيقه مقامعة على معد بعما معتقده معلمه معتقد م ملم محدم لك محلم مصرتهم ملم ومحله بلقم صهه. محمدمه معلم معمله المحمد معدة ملم عملمه هدة معتدم محتق اله دلعله ملحديه لله نلق ومعديه جمقيم لك كنة معيليم مرجيهم ممدليم المحدة لصم بعمد عوبة مهدد حليم معدم ديم العلام المحن المحمد المحدد المحتمد المحمد ال clem sy june kur. minerand sy suly la. skley when مماسر بسعدة مماسر بععد بعده محدم مامة مامة enaris estas esarues. " cos Lis אמו היים אכים האמף המן המצעה לאכם לאכם

50 water and walking they supposed it was a devil, and when they all S saw him they gave a cry. And in the same hour he spake with them, and said to them: "Be assured; it is I, be not afraid." went up unto them to the boat, and the wind ceased. And they 52 were wondering among themselves, for they had not perceived from the bread, because their heart was blind. And when they crossed over they went up to the land of Gennesar. And when he went up from the boat, in that same hour that they perceived him they sent to all the district, and brought those that were ill, carrying them in And wheresoever Jesus was entering, into cities or villages or farmsteads, in the streets they were laying the beds of the infirm, and they were beseeching him even if the skirt of his cloak they vii r might touch; and all that were touching lived. And there were gathered together unto him Pharisees and scribes that came from ² Jerusalem, and they saw his disciples eating bread with unwashen 3 hands. Because all the Jews and the Pharisees, except they wash their 4 hands, do not eat bread, who hold the tradition of the elders; and from the street, except they baptize themselves, they eat not, and many things which they received they used to keep, and baptisms of 5 cups and pots. And after these things the scribes and Pharisees asked him, and say to him "Wherefore do thy disciples not keep the commandment of our ancients? for they wash not their hands and eat 6 bread." Jesus saith to them: "Well did Isaiah the prophet prophesy of you, as it is written that he had said 'This people with its lips 7 honoureth me, but in its heart it is far from me; but in vain do they 9 fear me, that teach a teaching of commandments of men.' do ye, in that ye leave the commandment of God that ye may 10 set up your commandments. For Moses said 'Honour thy father and thy mother, and he that curseth his father and his mother

⁴⁹ it was a devil] so also Mt xiv 26 SC and Ephrloc, as is clear from Barsalibi on Mt xiv 26, who says: "'It was a false vision' (so syr.vg in both places for $\phi \acute{a} \nu \tau a \sigma \mu \acute{a} \acute{e} \sigma \tau \nu$). From Holy St Ephraim:—'For they supposed that it was a devil.'" Mösinger 135 has: 'ipsi autem opinabantur spectrum esse.' See Notes, vol. ii 4 and from the street] so also syr.vg (= $\kappa a \grave{l} \acute{a} \pi \acute{a} \gamma \acute{a} \gamma o \rho \hat{a} s$); 'and what has been bought from the street' Diatar xx 20; 'and what is from the street' aeth.vg

محده المحمد المحدة المحددة المحد

معرب ملم عبر هلم حديم ملك في المعند لله ديم ديم المحالية على المحالية المحتمد المحمد المحمد

יים בד באל שהא לבילא בן בנצא. באלהש, שהם ללביגהש, حل حملات عدم عدم نعدة المام عدم المام عدم المام عدم المام عدم المام الم عللم مدم مداء محمد مدام مدام مالم مالم حدم دعمل لدة مريم مصد لم "حلل دلم مهم لية Mes with letan needs the needs all בשבה מה מה מבות הופם מן כו אנצא מה מה מבעבר Let rest "et Ler on Lit cen euxendr eixhr. دور المام مهام مهام المام الم Kharimar Karal Khris Kur Kharing Klar †Kharis करीवर्तनः "रविकन् स्पर्यतनः स्न प्रिव त्यम् वस्त्रमान् कि कि مريع. دمور ممال له للهدم مروة مد حل لحدم. .מידלאשל הטש שבבש הלט שם היא דוני בועי שבים הרו "oer प्रायम त्यान कार्य कार्य किया हे हिल्ला के किया के अर्थ ىدەمەر. قەم مەندەمەر. شەم مەندەمەر. شەم مەندەمەر. تهمة بعديم محمد مديم بدوم ناميم مح دنامه المحدة لص معمد عدمم لممدم بعدم حسم لم غوية الحمد لسحه دديم ملحزهم لطحه همحزم لم مهر منهم حن، عد حلت عدب حب منهم درها مر منها منها مراهم

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

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

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

And when he was entering the house from the multitude his 18 disciples had asked him about the similitude. But he said to them: "So even ye are stubborn? Do ye not perceive at all, that not anything that entereth the man defileth him? Because not the heart doth it enter but the belly, and it is thrown away and cleansed-20 †even all meat.† But that which cometh forth from a man, that it is defileth the man. For from the heart come forth the evil thoughts of men; adultery, fornication, murder, theft, covetousness, ill-will, guile, lasciviousness, an evil eye, blasphemy, pride, folly,-all of them evil, 24 —from within come forth and defile the man." And he arose and went away to the border of Tyre; and when he entered a house he was not wishing that any one should know of him, and he could not be 25 concealed. And when a woman whose daughter had an unclean spirit 26 heard, she came and fell down before him. The woman was a †widow† from the border of Tyre of Phoenicia, and she was beseeching him that 27 he would cast out the spirit from her daughter. Jesus saith to her: It is not well to take the "Suffer first the sons to be satisfied. $_{28}$ sons' bread and to cast it to the dogs." The woman saith to him: "My Lord, even the dogs eat of the morsels that drop down from

¹⁵ can] for the rendering, cf Lk xiii 10, 11

19.] see Notes, vol. ii

26 a widow] S (sic), but the shortening of one stroke would give the word

for 'a Gentile'

28 Cf 'That thou mayest satisfy them from the
morsels that from the sons' table were falling' Ephr. Lamy i 163; 'the
table of the sons' is found also in E¹⁸⁸ (cod. B), and in arm.vg

عمدم حدم دد المدد المالم لحيمه معصمه لحدمه הופים בוש אוא טוביא בינים בינים בי ופם בי שחים معدية معمده مست مطلع والمعل مهم معرفة نمرة הנשנת שלהה, אונה "חעוה בנצא השת שכבלה הים دعروس ومرزد للعدم "ومن دعمد مماه المرب العدم المرب العدم المرب العدم الع maehu "acm exehn mhehu mrum, anxhi, maain rikin orli mon exam.d. "sear no line misla المحتام عدم دهم حجمة عمل المام عدم عدم المعتاد المعتادة מבוון מחם למ "חבן שלי בשהבין מחם חאבין הבלבהק rei act of the same and the second ser see תלם ממם לייע ערידה של ישום שים ביום עלשטים inka manualdh kio Lalakia Kon Lach kam dik רשמי עקוף עשי עוש עדי דר עוע שהואש, בעשן مام ماده معن ماعد مدي المام المام ماما مامه ماما مامه حد بالمحمد حسوس معدد عمونه مهرد سدمه به نامس مهم بعدن له المالحدين مسلم LKEO KO OF THE COLOR CONTROL C من معدد لما معدد لمعدم معدد لمعدد معدد عمد المعدد المعدد المعدد من منعد منعد منعد منعد שמבבא לעובין חבוף חסבה הישה ללעוביחה, הנשובה פגמשום בשא 'סגע בעא יהוא מחם נוא בעל מאנים בחשיאים ماعده عدد دن محن المعلق مدهدا ممص بدمه وعدم معدم مديم مامعهم ممصم

³⁰ عنصام] عدم الله ع

 $_{29}$ the sons' tables." He saith to her: "Because of this saying go; lo, the S30 devil hath gone forth from thy daughter!" And when she went to her house she found her daughter, and the devil was gone forth from her 31 and she was lying in the bed. And again [when] he went forth from the border of Tyre [and] Sidon he came to the lake of Galilee between 32 the border of the Ten Cities. And they brought to him a certain inarticulate deaf-mute, and they were beseeching him that he would 33 lay on him his hand. And he drew him from the multitude, and he 34 put his fingers and spat in his ears and touched his tongue and looked 35 up to heaven and groaned and said to him: "Be opened!" And in the same hour his ears were opened and the bond of his tongue was 36 loosed and he had spoken easily. And he commanded them that to no one they should say it; and the more that he was commanding 37 them, they the rather were preaching him. And all the more were they wondering and saying "Everything he doeth well, and the viii 1 deaf-mutes he maketh that they hear and speak!" Now in those same days again, when there was a great multitude and they had not what they should eat, he called his disciples and said to them: 2 "I have compassion on this multitude, for lo, three days they have 3 remained by me and there is not what they may eat, and if so be that I should dismiss them fasting to their houses they would be 4 fainting on the way; and some of them from far have come." His disciples say to him: "Whence canst thou here satisfy them with 5 bread in the desert?" And he asked them and saith to them: "How many pieces of bread have ye?" They say to him: "Seven." 6 And he commanded the multitude that they should sit down to meat on the ground. And he took those seven pieces of bread and blessed and brake and gave to his disciples that they should set before them, 7 and they set them before the multitude. And there were a few fishes; and upon them also having blessed, he said that they should 8 set them before them. And they are and were satisfied, and they 9 took up the superabundance of the fragments seven panniers. The

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

S aloo ._ air riza . Ley. Air wir alari res to the case up a placeson, or to land their تحريد المحمد وتعم معتده حديم معامد المحالم لم תוא בה משבון מו יישוא האמין מוא האמין מוא حداء عام معند محدم محدد محدد محدد محدد مراء ماه عدم عند العزدم مرام العزدم المرام حصوسه معال لهم حدثه وبحوام والمعدم والمعدم عصم لسحم سبم لنة لأنبهم ليه صمه عصم בשפעלא יים בחה אוה מאכין לשם אוהמים בן עבניא تونعت محر سحنته دهنوه شوه محمستم همه سد ححر سد ممحنم دلية لسحم التعمد دم دور ممحن لسم حدم لاعتما مرعب ما عما مما محساء عملم سععسم مدعم محمل معمد حمله ملم عدم المعم محمة ممام سعمد مداه مرام معدد مداه معا مدم מומש עובא לווצי נימצא אלפי אבלה מומים הבאה ביומים ביומים مهدس دمي حد حلب [عملهم] بعدن له هندهه "אבי למם במבי אבבה לאוכבה השבי השפינהים במהל ישרים" الما عدم الما عدد [ما] بعد حملمد مملمد مناسع LICH LOUR KEADELLY NIGHT

شمام لحدم مدیم ها مهده دیر مدیم ها حدیم ها حدیم شمام دیره شامه دهده شمام در ش

^{18]} Cf Thos²⁵²

suggested by Mrs Lewis (Expositor, Aug. 1897, p. 114), but cf cod. Bobiensis (k) and arm.vg aeth.vg

folk that ate were about four thousand; and he dismissed them. S 10 And he went up and sat in the boat with his disciples, and they came 11 to the hill of Magadan. And the Pharisees came forth and began beseeching him and asking him for a sign from heaven, tempting 12 him. He was excited in spirit and said: "Why doth this generation seek a sign? Amen, I say to you that a sign shall not be given 13 to this generation." And he left them again and sat in the boat, and 14 went to the other side of the lake. And they forgot to take with them any bread, for not one loaf was there with them in the boat. 15 And he commanded them and said to them: "Beware of the leaven 16 of the Pharisees and of the leaven of Herod." And they were 17 thinking one with another and saying "There is no bread." Now Jesus knew and said to them: "Why think ye that ye have no bread? Not until now do ye know nor understand? Until now is 18 your heart blinded, and eyes have ye and see not, and ears have ye 19 and hear not? And do ye not recollect those five pieces of bread that five thousand ate of, and how many baskets of fragments full 20 [took ye up?]" They say to him: "Twelve." He saith to them: "And when there were seven for four thousand how many panniers of 21 fragments took ye up?" They say [to him]: "Seven." He saith to them: "Not until now do ye understand?"

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

^{18]} Cf Thos²⁵²: 'For our Lord said to those multitudes that were coming unto him Ears have ye and hear not, and eyes have ye and see not?' 23 wilt thou see] see Notes, vol. ii 25 'and he saw'] It would be equally possible to supply 'of the blind man' instead of 'and he saw', but the latter is read in the O. Latin (k), the Armenian and the Ethiopic

KERK IMITAND "BIRTON LENDON DAKI LON ENELY LOINDA S. HALLO

"مدوم بعمد مهلتدبهه, لمه تم بمعنى بوداليوه محكال همه لهم لهم لهلادهه, دهمنى مهمنا لهم محتا لهم المحتال همه لهم المحتال هم المحتال الم

"مونه لحدیه حر المخدوم، مهدن لهم حر الهدار الماله دار الماله دار الماله داره الماله داره الماله الم

^{2 ~} he] he S (cf Joh i 39)

26 clearly. And he sent him to his house and said to him "Not even S into the village shalt thou enter."

And Jesus went forth, and his disciples, to the villages of Caesarea 27 of Philip, and he was asking his disciples in the way, and saith to 28 them "What say folk of me that I am?" They say to him "There are that say 'It is John the Baptist,' and others say 'Elijah,' and 29 others 'One of the prophets.'" He saith to them: "And ye, what say ye that I am?" Kepha saith to him: "Thou art the Messiah." 30 And he rebuked them, that to no man should they say it of him. 31 And he had begun to teach them, saying "The Son of Man is about to suffer much, and be rejected by the elders and by the chief priests and by the scribes, and they will kill him, and the third day he will 32 rise and openly speak the word." Now Simon Kepha, as if pitying 33 him said to him "Be it far from thee!" And when he had turned himself he looked on his disciples, and rebuked Kepha and said: "Get thee behind me, Satan, for that thou dost not give thought to the things of God, but of men."

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

"He that willeth to come after me, let him deny himself and take up
35 his cross and come. For every one that willeth to save his life shall
lose it, and every one that shall lose his life because of my gospel shall
36 save it. For what shall a man be profited, if so be that he should
37 inherit the whole world and lack his life? And what shall a man
38 give in exchange for his life? For every one that shall be ashamed
of me and of my words among the sons of this adulterous and sinful
generation, the son of a man also shall be ashamed of him what time
ix 1 he cometh in the glory of his Father, and the holy angels." He had
said to them: "Amen, I say to you that there are here some of
these that stand by, that shall not taste death until they see the
kingdom of God that cometh in power." And after six days Jesus
took Kepha and James and John and brought them up to a high hill

^{31, 32} will rise ³² and openly speak the word] 'will rise and say a saying openly' Diat^{ar} xxiii 42 (sic): cf 'resurgere et cum fiducia sermonem loqui' k 32 as if pitying him] 'as if suffering for him' Diat^{ar} xxiii 42 (thus reading hâ'esh for hâ'es) 38 the son of a man] see on Mt xii 40, Lk xxii 48 1 that stand by] or, 'that exist in this world' (cf 1 Cor iii 22 syr. vg): 'that now stand here with me' E¹⁵⁵ Diat^{ar} xxiv 1 (cod. B)

ولسه درس مراح مراح و محرس محرس سوی و محرس و محرس و مراح و

المحدیملی همه له مهرقی تهرقی هوت ته تهرا همه المحدر المحدی المحد

^{2 &}lt;u>alubre</u> o Sed (mea culpa): photograph illegible

alone, and he was transfigured before them, and he became gleaming S

3, 4 and his clothing became whitened as the snow; and there appeared

5 to them Moses and Elijah speaking with him. Kepha answered
and said to Jesus: "Rabbi, it was well that we should be here; and
we will make three dwellings, for thee one and for Moses one and for

6 Elijah one." And he knew not what he was saying, because fear had

7 fallen upon him. And a cloud was overshadowing him, and a voice
came from the cloud: "This is my son beloved; hear ye him!"

8 And suddenly again when his disciples saw, no one appeared to them
9 save Jesus alone. While they were coming down from the hill he
was commanding them, that to no one they should say aught that
they had seen, save what time the Son of Man hath risen from among
the dead. And the word they took hold of as with themselves they
were meditating and saying "What is then this word that he saith
'What time he hath risen from among the dead'?"

And they were asking him, and saying "The scribes say that 12 Elijah cometh first." He answered and said to them: "Elijah cometh first that he may restore everything. And how is it written of the Son of Man? is it not that he should suffer much and be crucified? But I say to you that Elijah hath come, and they did with him all that they would, as it is written of him." When he came unto his disciples they saw by them a great multitude and scribes seeking a15 dispute with them. And in the same hour when they saw him they 16 were amazed, and ran and greeted him. And he was asking them "What seek ye with them?" And one out of the multitude answered and said: "Teacher, I have brought unto thee my son, who hath a spirit, and wheresoever it overtaketh him it casteth [him] down and he foameth and gnasheth his teeth and pineth away; and I said to 19 thy disciples that they should cast it out, and they could not." Jesus answered and said to them: "Ah faithless generation! until when shall I be with you and endure you? Bring me thy son." And he brought him unto him, and when he saw him the spirit cast him

¹⁰ as] or, 'though' 15 ran and greeted] cf Diatar xxiv 26: 'and the folk when they saw Jesus were amazed (leg. (eg. - instead of instead of their joy ran and greeted him.' This seems to imply a conflation of the readings προσχαίροντες and προστρέχοντες

Exch niel il hish ordera mon er rich "oxyl can' mon is as inch mon is the money of the money is the mark of the mark is the money is the money of the money is the money of the money is the money is the money of the money is the money of the money is the money of the money is the money is the money is the money is the money of the money is the money in the money is the money is the money is the money is the money in the money is the money in the money is the money in the money in the money is the money in the money in the money is the money in the money in the money in the money is the money in the money i

"محة نعمه هم أدنى همه حالك ملك وحه همة المحمدة المحمد

down in the same hour, and he fell on the earth and wallowed S 21 foaming. And Jesus had asked his father "How long a time was it, 22 lo, since so he was?" He saith to him: "Lo, from his boyhood, and often in the fire it hath cast him and in the water that it might destroy him; but as much as thou canst, my Lord, help me and 23 have compassion upon me!" Jesus saith to him: "If thou believest, everything can come to pass to thee." And in the same hour the father of the lad cried out and said: "I believe, my Lord; help my 25 lack!" When Jesus saw that some were running that were coming near, he rebuked that spirit and said to it: "Thee I command, deaf spirit that speakest not, go forth from him and no more enter into 26 him." And he cried out and convulsed him much and went forth from him, and he became as one dead; and many supposed that he 27 had died. But Jesus took him by his hand and raised him up and delivered him to his father. And when he entered the house his disciples asked him between themselves and him "Wherefore 29 cannot we cast it out?" He saith to them: "This kind by nothing goeth forth save by fasting and by prayer."

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

^{23, 24]} Cf A 20 'To him whose son was infirm he said: Believe, and thy son will live. ²⁴He saith to him: I believe, my Lord; help my little faith! And by his faith his boy was made whole.' Cf also 'He saith to the man: "He that believeth—all things are possible to him;" and he saith to them (the disciples): "Because of your little faith" E^{160} 25 'I say to thee, unclean spirit, deaf and dumb, go out and depart from him, and enter no more into him' E^{160f} .

s _aml into me ino _ambus mounts us the ram "הבסל הנתבל איש ללא מוא כצבי ל, מוס מבבל † לא מסא ל, מבבל. אלא לבן הגדונ "בנה נסעון סאמי למ וכן עון עד דובפת אאדא בצבא הבענים, בל דלה אלא השבה מהת כשמי המאבש הנאמי של הכיג "מן הלא מה المن المعالم عدم مه العداء المعادم المن المعادم المناسبة المعادم المناسبة תלוז במשל הואר זאר נאר במלור השבא המצא האצים ممحد محنوس شمط وبعد لله معل المعنى والمعنى والمعنى صر عمد هما لم علم نصب دسمن مام ما مما مام שובששם אן אוציא שיניף מבין איני איניף שרייך בשטיישים حديد ومد لي ين دور من في مديم مديم فحمل لسب معد مله باسم باسم مدام مدام مدام مدام الم مريم مريم مريم عديم مريم ومد لم لنة تحد سيس مدل لمحمل لسبه مله حد مدل لم لهنام يركم سيس معدد المعدد ال عصد له بعة دحد سدى صر له حديد. المحمد لحدمانه مالم عدد منه لم المناهم عدد ملا المال المادم المعه محمد مرام محلم محمد محمد المحمد مریع کنه درونه به مورسی و عصبه سن مریع کری درونه کری درونه مریع مریع مریع مریع درونه کری درونه audera mula _ asl rand maron resp issa wh עד בק עד יספק כן לוכן האלא ללעהבא דישטני לבביא השתש המש זבשה עיעם עדש שאמן שטא קועם הונים ביים محلف هما بصعب عد هما مهم بالحده؛ حمصا لامه عاءه Kras Law iska Kira, applik aussi Kish file حمدم عمد مراب به محد مع ما بعمد خمد حمد rescent out to oution. "Les use once to

^{45 &}amp; 47 21 Kd S (sic), but the d is rather lengthened out in ver. 45

taken a certain lad and made him stand among them, and he looked S 37 at him and said to them "Every one that shall receive as it were this lad in my name, me it is he receiveth [†] not me he receiveth, 38 but him that sent me." John answered and said to him: "Rabban, we saw one casting out devils in thy name, and we forbad him on the 39 ground that he cometh not after us." But he saith to them: "Forbid him not, for there is no one that doeth aught in my name and can 40 say against me what is evil; for he that is not against us is with us. 41 For every one that shall give you to drink a cup of water in the name that ye are the Messiah's-amen, I say to you that he hath 12 not lost his reward. And every one that shall offend one of these little ones that believe in me, it were profitable for him if an ass's millstone were to be laid about his neck and he were sunk in the sea. 43 And if thy hand therefore offend thee, cut it off from thee; for it is profitable for thee that having one hand thou shouldest enter life, and not having two hands go to the fire that is not quenched. 45 And if thy foot offend thee, cut it off and throw it from thee; for it is profitable for thee that being halt thou shouldest enter life, and 17 not having two feet go to Gehenna. If thine eye offend thee pluck it out from thee; for it is profitable for thee that having one eye thou shouldest enter the kingdom of God, and not having two eyes 48 go to Gehenna, where neither their worm dieth nor is their fire 49, 50 quenched. For every one with fire shall be salted. Excellent is salt; but if the salt be not right, wherewith shall one season it? Have x 1 for yourselves salt, and be at peace one with another." arose from thence, and came to the border of Judaea to the other side of the Jordan, and there went again unto him a multitude, and 2 as he was accustomed he was healing and teaching them. And they were asking him, tempting him, if it be lawful for a man that he 3 should leave his wife? And he answered and said to them: "Moses 4 —what hath he commanded you?" They say to him: "Moses permitted us that we should write a bill of remission and give it her and 5 dismiss her." Jesus answered and said to them: "Moses because

"امعزده له للت العلم المعن الله المعن المعنى المعن المعنى الم

¹⁸ محنے] محمدمA 21 محمدم S^{vid} (sic); محمدمA

S (sic); pr. __a A 19_23, 25 appear in A 392 thus:

Duin $^{Mt \times ix 19}$ \longrightarrow $^{Mk \times 195}$ $^{Mk \times 205}$ M

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

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

While journeying in the way, a certain one ran and fell on his knees and said to him: "Good teacher, what shall I do that I may \$A392 inherit life eternal?" Jesus saith to him: "Why callest thou me \$A Good? There is none good save one,—God. Now the commandments thou knowest, 'Thou shalt not kill,' s'Thou shalt not commit adultery,' \$A 'Thou shalt not thieve,' 'Thou shalt not bear false witness,' 'Honour thy father and thy mother.' He answered and said to him: "Teacher, these—I have done them, lo, from when I was a child."

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

¹⁸ Jesus] Our Lord A 21 And Jesus looked] S^{vid} (sic); Then did Jesus look A lovingly] S(sic) A $E^{171, 172, 173}$ 19—23, 25 appear in A 392 thus:— $\frac{\text{Mk x 196}}{\text{Mt xix 186}}$, 19 Thou shalt not commit adultery and Thou shalt not thieve and Honour thy father and thy mother $\frac{\text{Mt xix 19}}{\text{Mt xix 19}}$ and Love thy neighbour as thyself. 20 That man saith to him $\frac{\text{Mk x 20}}{\text{Mk x 20}}$ These—I have done them, lo, from when I was a child, $\frac{\text{Mt xix 206}}{\text{Mt xix 206}}$ but what do I lack? $\frac{\text{Mk x 21}}{\text{Mk x 21}}$ Then Jesus looked upon him lovingly and said to him: One thing is lacking to thee;

ال ادم عل محدم بهام له معد لحصصه مهمه الم ميحمل ديدي معمد اميوب مهمل دمن, دور الم عل هديم حلفي مهال حد دني الم حلمل ديقهم عليه who was into marinable was ina and and hit "A " Kontra mohastal also accounts to they "مالملحديمه, حدايم عمم عل حلمه, الممد عيم عمد ممحة لص حدد محكم حلك لمالم والمعلم على مصلة ترحلم لحلحه من المرابعة عنه المرابعة المرابع المرابعة ال "A _ am 26 " reser robastal ridel or refusir ricius الم مهنامه همادهنم سهم دروسهم هده در هددس لحسم. السن حمد ممحة لمم حدد المل حدد به محام مما . محام مما به مام معدم ما معدم בהל מדות מצבעו. "אמן לח באפא מא אנעין צבתן طلحة مهم حمة وهني "حديم معمد مهمد محمد محديم مد مهمسد مد حقد مد مهت عمعية بدر عد عما المحم محمد مد مد مد مد مد مد محمد תשובשם תשמון שב תיומנים תשובם תשורם مراع به والمرد «هريم» المرد مورسي المرد المرديم والمرد المرديم المردي ه مریخیه دورسای میتسره مرتسر

lacking to thee; go, sell everything that thou hast and give to the S poor, and thou shalt have treasure in heaven, and take up thy cross 22 and come after me." And it pained him at this word and he went 23 away grieved, because he had much wealth. And Jesus looked upon his disciples and said: "How difficult for them which trust in their 24 wealth to enter the kingdom of God!" And his disciples were A wondering at his words. Again Jesus answered and said to them: "My sons, how difficult for them which trust in their wealth to enter 25 the kingdom of God!" § For it is easier for a camel to enter through §A the eye of a needle than a rich man into the kingdom of heaven." ¶ ¶A 26 Now they were the more wondering in themselves saying: "Who 27 then can live?" Jesus looked upon them, and said to them: "This with men is not possible save from God; but with God everything is possible." Kepha saith to him: "Lo, we have left everything, and 29 have come after thee." Jesus answered and said: "Amen, I say to you Every man that shall leave house or brothers or sisters or mother or father or sons or fields for my sake and for my gospel's-30 but he shall receive an hundredfold in this time, houses and brothers and sisters and mother and sons and fields, with persecution, and in 31 the world to come he shall inherit life eternal. For there are many first that shall be last, and last that shall be first."

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

 $⁽A^b\ omits\ 'peradventure'\ and\ reads\ 'camel'\ instead\ of\ 'she-camel':\ the\ word\ translated\ 'peradventure'\ is\ literally\ 'quickly,'\ i.e.\ aulpha(xa)$

قهمنده لمهم حممد مسلم در ادد. ممحتر لم زدر ہوے ہملہ میں مصحد لعم معدد کے محدد م محسب محر معدل ديمدسي. «حيد مدد لصم مامام سععت ممام سامع مدع ممام سعد مل معمه حصه دمر عمل عدد مد حصه معدد المن المعدية المع معدية المعدد المعد במשבלהם במלוד עשבש הוד הלצה המב במלצלה בן יציור אם בל מצל שני לא מסף בין לביף לאחור אחונים الم حلمت المحدد عصده حقة تألم على محمد معلا במשביה במשל בבנו במשל בשור תבנים במור היוםם "בישות במשוב"ה حمايت مرس مراءه مراء عامر حاسيم معيري אנא בן הים בם הנשמו לכם משוא לבם משוא אלא שיוא ענישר עטשו עיאים עטשוי עם " שיוא עדיעט _" אנצ. שלא הכולה האנא לא אלא הנצלמא אלא הנצממא אוא הנצמא orubl nezw entain ule afin

³⁵ אביבה (sic) אובן S (sic), much squeezed up at the end of a line. The word is probably meant for שוֹים or עוֹים (i.e. åλλοις), since the abs. sing. in S is elsewhere always spelt שוֹים not שוֹים, with the somewhat doubtful exception of Lk vii 20

Jesus himself was going before them, they that were with him were wondering, being afraid. And he took his Twelve and had begun to say to them that which was about to befal him, saying "Lo, we go up to Jerusalem, and the Son of Man is to be delivered up to the chief priests and to the scribes, and they will condemn him to death, and will deliver him up to the peoples, and they will make sport of him and scourge him and spit in his face and kill him, and on the third day he will rise."

And there drew near unto him James and John the sons of Zebedee, and they say to him: "Rabbi, we would that all that we 36 shall ask thee thou wilt do for us." He saith to them: "What would 37 ye that I should do for you?" They say to him: "Give us to sit on 38 thy right and on thy left in thy glory." Jesus answered and said to them: "Ye know not what ye are asking. Are ye able to drink 39 the cup that I drink, or with the baptism are ye baptized?" They say to him: "We are able." Jesus saith to them: "That ye should drink the cup that I drink ye are able, and that ye should be baptized with the baptism wherewith I am baptized ye are able; 40 but that ye should sit on my right or on my left, this is not mine 41 to give, but for † others† it is made ready." And when the Ten heard, they began murmuring against James and against John. 42 And he called them and said to them: "Ye know that the chiefs 43 of the peoples are their lords. Not so shall it be among you, but he that would with you be the great one shall be to you a servant, and he of you which would be first shall be the slave of every one; 45 even as the Son of Man came not to be served but to serve, and to give his life to be a redemption for many."

³⁶ He saith ... do for you?] 'He saith to them: I will do it for you' E^{178} 40 but for others] The word corresponding to 'other' is never found elsewhere so spelt in S; it seems to be meant for the plural. The word for 'but' corresponds to $\delta \epsilon$, not $d\lambda \lambda d$

ه ممان مديد يعم معنده مه مهان مهاده، على معنده مهاده، على معنده م مددی مهدی مهدد دغ لدد مدید ندد مدید אסונה מעדי 100 בער העסב מס נקושה אין, לבכבא مرحمحة حنون ددومة علونم حله المحمدة حدة معرماه وريد مروم مروم محمد معرف المواسع علم المواسع علم المواسع حمد ماهنة ورمزدموس ممزدس لصحب ماهنور لس كمد had when airs have soon to soon took معد العدد مالا محال معدد المعدد المعد سهما الما نعمر المال سنها محمد معده بهدان علامه معدد معدد معدد chairs for aics thoists tend exa lend and had لمة انتلام عدة لمن مع الملحدده، "معمدة الم لمنطم ص. والمعلم ما ممام بالمام محم معدم عمامه المعدم حيل معدة المدد حر حدم مدد معدة المدهد عنه rlatin abean naury exti la ley. Porto arren حيل من المنع حل المؤخرة المناسبة المنا בידה בחלול בבדי לשה של המוא אבדי אואר ביצין مصا فعدة معدد مصا مفعد مسمة حله مماد عمد تصملهم معنده معنده معنده معنده معندم Kuiaka Lamifatia ann para KKIZOO", male asiKa ממש בשם שולם בארמה ממששם ממש בשורה עלירם ישבים ממש תביבים הישאבם השתב ממ עינם הוצמה בישהמ ه، هلمه بهمنه بهده محله بهده حمده المحله به Lasiata and touch aux cal ear. er man in نحیم بوم همم لحیل حدیم حج الفنصة د.

² محامد S(sic) محمد S(sic) عصمه S(sic) عصمه S(sic) S(sic) عصمه S(sic) عص

And he came to Jericho, and when he went forth from Jericho, S 46 he and his disciples and a great multitude, Timaeus Bar Timaeus 47 the blind man was sitting by the way and begging. And when he heard that it was Jesus the Nazarene, he began to cry out and to 48 say: "Son of David, have compassion on me!" And many rebuked him that he should be silent, and again he went on crying out: 49 "Son of David, have compassion on me!" And Jesus stood and said that they should bring him near, and he called the blind man, 50 and they say to him: "Fear not; stand up, he calleth thee." And 51 he stood and took up his things, and came unto Jesus. answered and said to him: "What wouldest thou I should do for 52 thee?" The blind man saith to him: "Rabbûlî, that I may see." He saith to him: "Go, thy faith hath saved thee alive." And in the same hour his eyes were opened, and he was coming after him in the way. xi . And when they drew near to Jerusalem, to Beth Phagge to Beth 2 Ania by the Mount of Olives, he sent two of his disciples and saith: "Go to that village over against you, and in the same hour what timeve are entering it ye will find a colt tied that no human being hath 3 ridden upon; loose and bring it. And if anyone say to you aught, say to him that for its Lord it is required, and immediately he will send it here." And they went and they found the colt tied at the 5 door of the court in the street. And while loosing it some of the folk standing there say: "What are ye doing and loosing the colt?" 6, 7 And those disciples said to them as Jesus said to them, and they brought the colt unto Jesus and they cast on it their cloaks and he 8 rode upon it, and many were spreading their cloaks in the way. 9 And they that were going before him and that were coming after him were crying out, and saying: "Osanna! Blessed is he that 10 cometh in the name of the LORD; blessed is the kingdom that cometh, the kingdom of our father David! Peace in the highest!" And they entered Jerusalem; and he entered the Temple and saw everything, but when it was evening he had gone forth to Beth Ania with the Twelve.

⁴⁶ Timaeus Bar Timaeus] or, 'Timaeus the son of Timaeus'; in E¹⁸¹ one MS has 'Bartimaeus, the son of Timaeus,' and the other has 'Timaeus, the son of Bartimaeus' 50 took up] 'cast away' E¹⁸¹ 51 Rabbûli] of Joh xx 16 1 to Beth Ania] or, 'belonging to Beth Ania' 3 its Lord (or, 'its master')] S (sic): see Journ. of Theol. Stud. i 569 ff.

در مراهم المارية حم نمسم حد تمدة حص لمتحد مملم لمله دلم תו תשבע כח הוא ששבע הוח האהם שבש שבי عدم ماحاه احداد ماه بعده معدة لم حدد ماحد ماه حدم حم عمة محمد معدد معدده والمعادده والمعادده ما معادد حمة معادد المعادد معادده والمعادد المعادد which age, see works when the plesont דובנון הכובנון במובלה הפלהדה הכבדבוה הפלהדה האונון مراحس مام المراجع مرامة صعله المحلف ممحن الم همم هديد والمحالف المحلف المحالف ململه حمونه لعلمه ححجه منهم ومراد עבשם השבי שים ממש משבים השביל השניא השביא משב מוש בין ממש הין מומו מוטיבוטו ביו מוש בוש באבי ממש עי לכמה בש השל המה המה המה ועבם מהשל זע لص لحة حر حديده "مدد حدة م صمه حرونه سره للمهم מי בו יביצה בי בסוף "סבו אלובי באבא אבי לם ובי لهم هر والمله سعمه العمد ممحة الممم مراهم معا منانعم سعد معامرة بس مهميعه عدم مدر دمصا دوسه نصح دهدم المدم المحن المعنى مراب مرب بالما الما الما الما المال תשמ" במש המשו במלוד ומשבוז במלוד עושה ששמ ومسحم مدم محملي مدمله عدمه حدم ومدر adra clama ram whose plainch and and adra 27 त्यास्य क्ये भ्रांच्यत . र्राया त्यास्य स्थाप्य स्थाप्य स्थाप्य स्थाप्य स्थाप्य स्थाप्य स्थाप्य स्थाप्य स्थाप्य عللته صلع عدد مده محده عدله مالمحدد

¹³ $\[\]$ S^{ed} adds $\[\]$ but there is no room for it 20 $\[\]$ S (sic) 22 $\[\]$ This word is not visible in the photograph 23 $\[\]$ $\[\]$ S (sic)

And the next day, when he went forth from Beth Ania, he S 12 13 hungered. And he saw a fig-tree from afar having on it leaves, and he came unto it, if haply he might find on it something, and he came and found not anything save leaves; it had not 14 been the time of figs. He answered and said to it: "Henceforth and for ever no one of thy fruits shall eat!" And his disciples had And when he came to Jerusalem and had entered the Temple of God, he began to put forth them that buy and sell in the Temple and the tables of the moneychangers and the tables of 16 them that sell doves; and he was not suffering any one to cause 17 vessels to pass through within the Temple, and he was teaching and saying: "Is it not so written 'My House a House of Prayer is called for all the peoples,' but ye have made it a den of thieves." 18 And the chief priests and scribes had heard, and they were seeking how they might destroy him; for they were afraid of him, for all 19 the people were astonished at his teaching. And what time it had 20 become evening he had gone forth out of the city; and when they were crossing over in the morning they saw that fig-tree withered 21 from its root, and when Kepha remembered he said to him: "Rabbi, 22 that fig-tree which thou cursedst hath withered!" Jesus answered 23 and said to them: "If there be in you faith †in† God, amen, I say to you that if ye shall say to this hill 'Be taken up and fall into the sea,'-and if he shall not doubt in his mind but shall believe that that ²⁴ which he hath said cometh to pass will come to pass,—therefore I say to you Everything that ye pray for and believe that ye will receive, 25 it shall be to you. And what time ye stand and pray, be forgiving that which ye have against any, that your Father also in heaven may forgive you your sins."

And they had come again to Jerusalem and he was walking in the Temple, and there came unto him the chief priests and scribes and elders and they say to him: "By what authority doest thou these things? and who gave thee this authority?" Jesus answered and said to them: "I also will ask you one word that ye shall say urs represent the contraction of the section of the עבהנא שלי המשבטניקש ניטחה צינאה שליא של אין הי אין אין יי قد معدن کرد منعده میدنهده ۱۹ منعد دید من ישהו באה בח במשושה בא משיע ל איצו השב المر دتم حمد من الله من الله من حمد من المام الم אשודים שחם לש לבים הלב הנביא שחם בי שואר שו המש בי אושר مرانعد مرامد رامها نعده عمد مرب سام سرية للعب حمد , تدم بله مام عدد عب معلم مديد عمل حقد المام مرد مندم ماسدنه معلی مسعن حص حجبة محتب حص حراءكي معسمت لطلقه محتد وعدنة הבוכה יסמנם אנהסמר מכנננסמר מבדוסמר בה שונם. oboc ari loboo Leer nain one lo allon, معلم مسة عند حسم محسم مالله الله المسلم معلم المسلم معلم المستحدد المسلم معلم المسلم שבעבה אול שמה לש בגו למשמח ביו בשולם ביו בשולם حے دیز 'صدے ہے علتہ محنه دیوسے بسده دینس ithen do eaftern, orang la within ref. "oruro םלובה, האפתבהה, לבי כן ביכא. יכא האלא כיים تدورهم حديم بحدة بمدة مده العلقم مدالم المؤحمة alors rares as a color color reserving حتب مه مه لزعه درميه الح لمه مه مه ماه مه الم ملايحة كالمن وي مراه المارية ا Klas ink on _ ander in alabor . Kne p מנא מצבת שלמל מזגגה מלולה שמבשבה היש ביישה היש لم صدله. حلونه مترحم مسم وعنه مله مله حلل لم حانمه حام عاد، حقح مام ععد نبي حا عاده

¹ حطي 8: cf Lk xvii 23

to me, and I will say to you by what authority I do these things; S 30 the baptism of John, from heaven is it or from men?—say to me." 31 And they considered and said "If we say 'From heaven,' he will 32 say to us 'How is it ye did not believe in him?' And if we say that it is from men-" they were afraid of the people, for all of 33 them were holding to John, because he was a prophet. They say to him: "We do not know." Jesus answered and said to them: xii "Neither do I say to you by what authority I do these things." And he had begun to speak in similitudes: "A man planted a vineyard and surrounded it with a hedge and digged in it a wine-press and ² built in it a tower and let it out to husbandmen and departed. And he sent in the time of fruits unto the husbandmen his slave, that 3 they might send him of the fruits of his vineyard. And they took 5 hold of him and beat him and sent him away empty. And again he sent unto them another slave, and him also they killed, and many 6 others—some of them they beat and some of them they killed. One beloved son had he; he sent him unto them, and said: 'Perhaps 7 they will have reverence for my son.' But those husbandmen said in themselves 'This is his son, his heir; come, let us kill him, and 8 the inheritance will be ours.' And they took hold and killed him 9 and put him forth out of the vineyard. What time the lord of the vineyard cometh, what will he do? He will destroy the husbandmen 10 and will give the vineyard to others. And not even this Scripture have ye read 'The stone that the builders rejected, it hath become 11 the head of the corner; from the LORD this came to pass, and a wonder it is in our eyes." And they were seeking to take hold of him, and they were afraid of the people, for they had perceived that against them he said this similitude; and they left him and 13 went away. And they sent unto him folk from the Pharisees and from the Herodians that they might take hold of him with a word. 14 And they began to say to him with guile: "Teacher, we know that thou art true and carest not for any one, for thou hast no respect of persons for any one, but the way of God in truth thou teachestمراهم دعزز مراه على للحمل دهوم مراهم المراهم المراهم

"אסשים שין טטש האבוע בישש עיפטיו ששיין טשעיין יי رعاء با عاماء معديا «ماماه بالمعين ما ماه بالمعين דובים אינסשר, דעבי א מאלא מוא לשא אינסשר א א א א שב * * * הנפות וויא לאינים הי " י י הנפות וויא לאינים הם " *21 * * בבב הלם לישט עלישים איי בישור שויים איי Kari apar Kla amahari hama²² * ruind elma cuth he me and he "cauch ment an במבה זין משה אלאות משא במשום במו משום ו سعل مه سام على مسا نعده عمد سديه همعها مسامة ساس ما عد محمد عمله سعة ماء عمله محم ومحم حبة حر حمل خملة في معم معمد معمد المعالم على المعالم במשולה השבש השתלש עית הלא המש הצו Kross Kohan [cepca Lames Las אמישות השל רנות בית השם ישו ישת השלת השית [תמש] תן תשות תשמים שמבשים ששותי ששותי ששותי عدد سد دم صونه دعونه هماند السم والمرتم لسن דבבי הנשתם מה הצול מלאב משב ממה בבשה عمد ممحة مدهد حر حملمه عتحد محمد जिंदी वार काठ "ठातिंवाम् विदांज जिल्ला ह्यु दिल विद्यु ठाल्यु

S(sic) عنه S(

 S^{ed} , S^{ed} , S^{ed} , S^{ed} , S^{ed}

is it lawful to give money for heads to Caesar, or shall we not give?" S

And he, he had known their guile and saith to them: "Why tempt

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

And there came unto him Sadducees, they that were saying that there is no resurrection, and they were asking him and saying: 19 "Teacher, Moses wrote for us that what time a man's brother hath died, and he hath a wife and hath not left * take [his brother's wife] that he may raise up seed to his brother. 20 Seven brothers there were, and the first took a wife and died and 21, 22 left no * * * * * * * * * * and she became wife of the seven of them, and they left no seed; last of all died that 23 woman also. In the resurrection, therefore, what time they have risen, whose of them shall the woman be? For lo, the seven of them 24 took her." Jesus answered and said to them: "Because of this it is ye err-that ye know not the Scriptures nor the power of God. 25 For what time they have risen from among the dead they will not take women, nor do women become wives of men, but as the angels 26 in heaven are they. Now concerning the dead that they rise, have ye not read [in the book of Moses how] God said [from the Bush] 'I [am] the God of Abraham and the God of Isaac and the God of Jacob'? And lo, the God not of the dead, but of the living. 28 ye, much do ye err." And when one of the scribes heard that well he returned answer to those that were seeking a dispute with him, .29 he asked him: "Which is the first commandment?" Jesus answered and said: "First of all of them is 'Hear, O Israel, * the Lord our 30 God is one, and 'Thou shalt love the LORD thy God from all thy

²⁹ Israel * the LORD] The unread space in S between these words is probably blank, so that nothing is lost. $E^{_{152,169}}$ has twice over 'Hear, O Israel, the Lord thy God is one Lord,' but out of this context.

ela cesto och colo pirato och colo mla. mas s פחמגש בחשבי בהלדין ההכא לוחי הלעב לביבף איא مص سا نعده عمد بنات من مدن مدن همدن الم م wein ich zent ceith wer war war nach nut Let cem "ritureson, rix co colo Lem. oc, colo روعه محر حله سله مدنوسع لمؤسه عهد بعده حداة مه مر دهامه سدته مدحقه الاسمام معامه معامة ممدم عمرية لم الم ممدة الم مدية الم ه صفماسعا سنعد حل ۱.۵۵۵ تدم مصاحء مفمعاء «محن معند حد حله حصد المحنى محنى معنى هونى הכבומם הום ישה הום ממם מם הום לשוא המה הכבות האמים בין ביים שית בהמא האמים בקובבים مسلم فرلله مده حند حند منا له مسلم فنه سعندمه معلم بدها معندمه دمله معندمه ه و مربع مرب عراعه مرسو مرسه مراد دنجم حمنوسه حمد کری موری دور به دندم سهم سامعد بنام منعند مصديه منعدم مناعده منام بكوه Land inca, manual di car rio " resoni Lambers نامه مسعند مصعصه مملعند مهمد معد معد بد תן בחל אוג בוא בל אוג צוד של הנה הואני מחם

S(sic) 33 مه نامنی S(sic) 34 عمله S(sic) 36 منام S(sic) 37 عمله S(sic) 38 منام عمله S(sic) 39 عمله S(sic) S(sic)

heart and from all thy soul and from all thy understanding and from S

all thy power.' This is the first commandment. And a second that
is like to it is 'Thou shalt be loving to thy neighbour as thyself.'

Another commandment greater than these there is not." That scribe
saith to him: "Rabbi, well in truth hast thou said that God is one
and there is no other apart from him; that a man should love
him from all his heart and from all his soul and from all his power
and that he should love his neighbour as himself is better than all
burnt-offerings and sacrifices." Jesus, when he saw that well he
returned answer, answered and said to him: "Thou art not far from
the kingdom of God." And no one †again dared ask him.

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

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

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

Los vica, only the col ceta total only includes. Total S دوم مه معمد در مسطله محدة لم سد حر الملحدوم، أحد מא עון, באפא הכנולא ובא "אכן מון, שמב עון, מוא כנולם Ly hadea mich cen IL was Kath haden cl "مدد مادر دلمة المام لعدل صداد المام عمامه محمد بامس باس محمد با تعدا مسامس ممناتباده باسمه מבנא אחל הכמ מון משלובין יאמי למה אה משוב. עום منعسام بعد مهد نيا مدياه معيل ديد معل תמנם בין במשבאדו משי ב מבלו ממלשם מות מומא Klk Kamis is an ube _ alush kl Koiss Kafa KAR IL KAR in pani Khin Keml KAR Kl محلمه حل حلمهم، مرسوم برقاع حدمه محاله معمل معامعلیاه، معاسب سد محدز مدمرحه مداعه ملحمة دومعم معدم حلقه لممهدم ململاءم عدم س کنجم حماماه، لعمده المم مماما معنی مامام حدیث Loang Lis bheir weith men "ex reasen en les منام حدالم من نوسم مديدهم المام كنة مسم المسمح لحديث عصميا هنا محمد ملمعا بهمسكا ישב אלא ביע די שרא היש ערש עסשוטיי בין אוא באל אביי حمل ما المعالمة المعا مراده من الماد الماد الماد الماده ال بعمد مديم هدي مديم مدي مديم المهام المامة restin on the mad leads als used reserved es ende "oes, reaside no La chara leads nuant o o o mrand

¹¹ _ais \prec and \prec] Of \prec see on Mt x 20, Lk xxi 12—17) 15 \prec a \leq S (sic)

xiii 1 woman everything that she was possessing cast in." And when Jesus S was going forth from the Temple one of his disciples saith to him:

- ² "Rabbi, lo, see the stones and the great building!" Jesus saith to him: "See this building—there will not be left here a stone on a stone that will not be thrown down."
- And when he sat on the Mount of Olives over against the Temple, Kepha and James and John and Andrew themselves alone asked
- 4 him: "Say to us when these things shall be, and what the sign with
- 5 which these things are accomplished?" Jesus saith to them: "See
- 6 lest any lead you astray. For many will come in my name, and will
- 7 say 'I am he,' and many will they lead astray. Now what time ye have heard of battles and tales of battles, be not afraid; for that
- 8 is about to be, but not as yet is the last. For people will rise against people and kingdom against kingdom, and there will be earthquakes in various places; famines and tumults are the be-
- 9 ginning of travail. And they will deliver you up to the peoples and to the Synagogues, and before kings ye shall stand and ye shall be scourged before governors for my sake, for a witness to them
- 10 and to all the peoples; for firstly this gospel shall be preached.
- Now what time they bring you up that they may deliver you over, do not give thought to what ye shall say, but that which is given to you in that hour—that speak ye; for not ye are speaking but a holy
- Spirit. For the brother will deliver up his brother to death and the father his son, and the sons will rise up against the fathers and will
- put them to death, and every man will be hating you for my name's sake. Every one that shall endure unto the last, he shall live.
- What time ye have seen the sign of abomination of desolation standing where it is not necessary—he that readeth, let him understand—then they that are in Judaea let them flee to the hill-country,
- 15 and he that is on the roof let him not go down to the house nor
- 16 enter that he may take away aught from his house, and he that is in the field let him not turn behind that he may take away his clothing.

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

رود در المرابع مام المرابع ال Tom Komon Kitok in Komin Komen Kom Kla معلعا مسام مزء، معمد مهمهم مهم ماء ممس بغ سا ماهم الما ساعمه سعمه معبده محطه صدم کے حصم حد میں ملے مراد کا کے مام محلک کے ا השה במשל ביא בר בת בהמשה. "משנה עבה אוא נארב בה השאה השל השל בה בשל השל בה בשל השל בה בשל בה ساخت من معنده من منافع الما من منافع من منافع من منافع مناف عالماه مرام مراع مراع مراع مرام عمماء لاحديم. «عدام عدم معدم مدر المرام عدم المرام عدم المرام ا משש בשם השלמה בשם בשם הלא" ري مرعمع ماماه مرا مراسم مرعمع مرعمع عدمهم ساملس معمده همات مدمهم مدمع תשמצ אבם הבו הלוש אב הנוצ לב האה אם הצורה מחשה נצהו האבחה, חובו שבחה, בין אובבלימין השבה הצול אבולה הצולה הציו שה השמין לא השמין my the ether tex ties ascen seize fiem that مماسة مع ماماه عد مدعه محلم عنون ماماد صمع معند بعد معنده للهزيء معند محند بمصد بامعا باهام مدته مدم معدن عندم ملاء مرعم، عدي محان المام حوزي المحالاة الم مع معل عدام مع مع عدم مع معلا معالم ביז במליטשי אבא בא אלא אים אל שאם אנשנים ז لنة المحدث المعدم حدمه المعدد لعداده مساه كمن عدد موسد للفزعم مسم عنز وهما صعد حنةب لم لمن مديم مدلم محمد معنى

²⁵ במבסבם [S (sic) 28 היבה (sic): cf Mt xxiv 32, and see Appendix III

Now woe to them with child, and to them that are giving suck in S17 18, 19 those days! But pray that it may not be in the winter. For there will be distress in those days, the like of which hath not been from the day that God created the world even unto to-day, neither again 20 shall be. And if those days had not been short no flesh would live, but because of the chosen ones whom he hath chosen the days are short. And then if any one shall say to you 'Lo, here 22 is the Messiah,' 'Lo, there,'—do not believe him; because there will arise lying Messiahs and prophets of untruth and they will give signs and wonders, so that if possible they will lead astray 23 even the chosen ones. Now yourselves, see,—lo, I beforehand have 24 said to you everything. But in those same days after that distress the sun will be darkened and the moon her light will not shew, 25 and the stars will fall from heaven and the powers of heaven will 26 tremble, and then they will see the Son of Man coming on the 27 clouds with great power and with glory. And then he will send his angels and will gather together his chosen ones from the four winds, from the uttermost part of the earth unto the uttermost part 28 of the heaven. Now from the fig-tree learn a parable, that what time its branches have become tender and its leaves are put forth 29 ye know that the summer is near; so ye also, what time ye have seen these things that are coming to pass, know ye that it hath 30 drawn nigh to the door. Amen, I say to you that this generation will not pass away until all these things be. Heaven and earth will pass away, and my words will not pass away. Now of that day and of that hour no one knoweth, not even the angels in heaven 33 nor the Son, but the Father. Now be ye watchful and praying, 34 for ye know not the time. For just as a man that departed and left his house and gave to his slaves his property, to each man his work, and commanded the doorkeeper that he should be watchful-35 be ye therefore watchful, for ye know not when the master of the

²⁰ And if those days....short] 'And except God (one MS om.) had shortened those days' E^{215} . Thus S is harmonised to Mt xxiv 22 against E 28 what time.... put forth] Cf 'when the branches become tender, and the leaf springs forth and buds' $E^{186,187}$ 33] so also E^{216}

الح مدر لهنا به دسم سمه ولمنه دوهه دحم "אפין מסס בין דב כברבידא דבא נמסא וסכא דבפא. יסבה מסא כבול בנוא הבולה הצובבה בה מהניף سمن سبت حد عسلم علىدهم ددهم دنهر eafana febr mais, man, obciba orsecha el במשצפום במשל צימשלה מצור ממש שנורם מצו ده للمحمم وسنام ولحمده لحصديم محتاليم همه حتم ما مومعد مما نعمد وبر عمده ميل محمومة حصةم منهم لص حديم لمن عصنه حديد لمهر تحدمل اح کین محصوب لمامده عدم عدم در اور کین مامده معدسم منها و بهدور مصل محدد مصلح سمله لمه حمد «سدم بعديه عب المحمدة بد מא עבגם הסגובה בשבה למצבי "אבי אהבי הח rei rhadet acth, cepla elem com La rociu המוא בבות הבבהם יפי

 S^{ed} 5 مصلی S^{ed} 6 م

house cometh, not if it be in the evening-time, nor if in the S

36 mid-night, nor if in the twilight, nor if in the dawn,—and shall he

37 come suddenly and find you sleeping? And that which to you

I say, to all of you I say—be ye watchful!"

xiv 1 Two days before it was the Unleavened Bread of Pasek the chief priests and scribes were seeking how with guile they should take 2 hold of him and kill him, for they were saying "Not on the Feast, 3 that there be not an uproar of the people." And when he was in Beth Ania in the house of Simon the leper, while sitting at meat, there came a certain woman carrying a vase of perfume, nard of good pistic, the price of which was great, and she brake it and 4 poured it on his head. And there were some whom it displeased 5 in their soul and they say "Wherefore is this [waste]? For it could have been sold for three hundred denars and be given to the poor." And they were murmuring among themselves against her. 6 Now Jesus said to them: "Suffer her; why injure ye her? for a 7 fair deed hath she done unto me. For at all times the poor are by you, and whensoever ye will ye can do for them; but I, at all 8 times I am not by you. For this which she hath done, as if for my burial, lo, she hath done it and beforehand hath perfumed my 9 bodily frame. Amen, I say to you Wherever my gospel shall be announced, in all the world there will be for her the memory of this which she hath done."

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

⁵ among themselves] S: so I read the photograph
12 slaughtered]
S (sic): cf Lk xxii 7

S to to see when the the see when see in the see when see in the s حر الملحدده، معرفة لهم الم لعدم سه ولا حدم لحنه سد وعمل ماد دحمه ومنه الم حمادة والمناه والمناه مصحنه لحنم سلم. وفي عحد احد حلم لم معمده ديم معنى محمد، مالكي ما معر المالحديد، قامهم حسم لعم حليم سيم أدمه عد حدمت محليك لمحم معده لم ١١٦٥ مادده، مديم [تعجم المعدد مادم عادم المعدد مصل المعدد العندين معدم جامعة المحدة المعددة المع mon icen non ex discoidm. "nes acces nach محة لصم عمد. محمد محمد محدد حدمے تہمل عجز ما تعلعه واماد کے تنا عذم تماعة المد معلاء ممدة به مد مده باعده . مملا "מם הן אכו למם ב עד מן לובשו האמשל אינה בבי ממי دلامه "محزي معلى مركب ال محديد علمه، م، ومركب المركب المر ه و علمح حل ماح

S(sic) 14 [احتاء S^{ex} عند] S(sic): there is no room for خامع S(sic) S(sic) 19 امتاء S(sic) 22 عمده S(sic) 24 حمده S(sic) S(si

his disciples said to him: "Where wilt thou that we go and S 13 make ready that thou eat the Passover?" And he sent two of his disciples, and said to them: "Go to the town; lo, there will meet 14 you a certain man carrying a vessel of water. Go after him to wherever he entereth, and say to the master of the house: [Our] Rabbi saith, 'My time hath arrived; where is my guest-chamber 15 where I may eat the Passover with my disciples?" will shew you a certain large upper-room furnished and made ready; 16 there prepare for us. His disciples went as [he said] to them and came to the town and found as he said to them; and they made 17 ready the Passover. And when it was evening he came with his 18 Twelve, and while they were sitting at meat and eating Jesus said to them: "Amen, amen, I say to you One of you that eateth with 19 me, he will betray me." Now they began to be grieved and were 20 saying to him each one of them "Is it I?" But he said to them: "One of the Twelve, that hath put forth his hand with me in the 21 bowl. And the Son of Man goeth as is written of him, but woe to that man by whose hand the Son of Man is betrayed; it were profitable for him if he had not been born!"

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

¹⁹ to be grieved] lit. 'that it should grieve them'

covenant] S(sic); om. 'of' S(Mt) and S(Lk): cf Lk xxii 20

25 off
spring] so also E^{222} : see on Lk xxii 18

s ساعمر بعد بعد عمد عمد ما نعد مل سام مادعان بالم ما ما حديد من حلك منهم ماده م اقس الله اقسم المحمة در. المعمدم مر مان محة ישר האבסה עם בבסי הא אבבה לא המשנה א המשובה אפ. معامع المنافعة المدر المعامة مامامة منعد مسامع rest interest des mies es estes "orei les es olicense olinut osi, lederio olechdeno. "onei لصم حنب مر لم ليعبر حدمه للمملم قمونم مليل منعل على محمد، على معنى محمد على منعل معدسة المحدة هده عدمه. "مهدة هدر دهد هدم دخميه حله תלת תחשו אום בשל תלת תום תשב אש ושבת במשב השרש בשרם השבה בשרם בשרם בשרם בשרם בשרם ماره منسكلم "بسكلم مديم مدين المكسنة المكسيد المكسية الم المحلم المعمد المعمد المحلم المحل "שבצרם הארם יבשר האלש ישם ישם ישם ישם אלי ישם ישם אלינים " مدم همد دو ورحدم لحديم سه، لاية حييسه عدم وسعر مهم حديد معدد معدد المعدد whish the roce ordinar. The star of ison الا معمه حبات، مستدل حدادة مع عالمعه حم م هندهه مده مدیم مریم. در عصلم مدهنه مسانته هر لمل زدر دهنه معدة م مقتله "مدهد لهم مامه ها منعدام مه مسا نصمه ها ماعسم مه مهم זשהם משמן אשר אמשמה "מכשה שהלישו ומסדים איצים ומידים אינים ו למ וכן מצבת "משול במשול במשח" מבצוח בין של "hour of ranky took are nous Leers ric שבי שאר במשל ישואר שבי הוצה שואר שבישום הושב France comes complish Expression of the property

30 Jesus saith to him: "Amen, amen, I say to thee Thou to-day in S this night, before ever the cock crow twice, three times thou wilt 31 deny me." And Simon all the more said "If it shall be for me that I should die with thee, I will not deny thee." And so all of 32 them also said. And they came to the place which is called Gedsemane, and he said to his disciples: "Sit here, while I pray." 33 And he took Kepha and James and John, and he began to be 34 gloomy and to be in trouble. And he said to them: "It doth 35 grieve my soul even unto death." And he departed a little, and he fell on his face on the earth and was praying if it could be that the hour 36 should pass from him. And he said: "My Father, everything is in thy power; cause this cup to pass from me—but not my will, mine, 37 be done, but thine!" And he came and found them sleeping, and he said to Kepha: "Simon, thou hast slept; hast thou not been able one hour to watch? Watch and pray that ye enter not into temptation; the spirit is willing, but the body is infirm." And he went again and prayed, and the same word he said. And he came and found them again asleep, for their eyes were laden with sleep, and they knew not what they should say to him. And he came for the third time and said to them: "Sleep and take your ease; the hour hath come, the end hath arrived-lo, betrayed is the Son of Man into the hands of the sinners! Arise, let us go; lo, he that betrayeth me hath drawn near." And while yet he was speaking Judas, one of the Twelve, came, and with him a great multitude carrying scimitars and staves from the chief priests and scribes and 44 elders. And he gave them a sign, he which was betraying him, in that he said to them: "He which I kiss, he it is; take hold of him 45 warily and carry him along." And immediately he came unto him 46 and said to him: "Rabbi!" and kissed him. And they laid hands 47 upon him, and took hold of him. And one of those standing by drew a sword and smote the chief priest's slave and took off 48 his ear. Jesus answered and said to them: "As against a robber have ye come forth with swords and with staves that ye might 49 take hold of me! Daily with you am I in the Temple—while

³⁶ My Father] 'Father' E^{229} 38 willing] 'willing and ready' E^{231}

لر. ملم حول وبعلمه عمدم مومدمهم موه دمامهم الماحدين معنوم معنوم المحليج مد علم مما حمانه معلوم בשב משמ™ ,שמזשלם לתוצש לצול מלולם לומה למש unda cara como sita como cara comerca com لمه تحد حصله مهم مهم مهم عصم دماسه ومراسم احد حصله صفح معدد معدد معدد معدد ما معدد حدمه لحسله دزد حصب مماد ممه لمل دسته معسر במצ שב ממש בצוש מצמש בא ממש בא ממש בא ישה אמש معمدهم دردر موم وسعدم حدم بسيطهم درام بهدمالهماء حممهمده مسلماس مستدمه و الله ملك مما سماء ممس יאנבין דין פמה בלהשה האמדים "דאנונון אמבנושה. דאמי سعمه معلفهام مديد بمدية ماعمه معنفهم مامرة יטש הטד עדש ען איניא בריצ איניא עויא עויאר עויאר איניאר איניאר איניאר איניאר איניאר איניאר איניאר איניאר איניאר مساوموس مادد مرمح مراحه مساع معادد مسامعه معدة له تدويم مدله وله يديم تدعمه مرا ما عمره سلح عمله عمله محدم للم عمله ومد بالم احد حقيد المانها احتم اعتمام مع معمد معلم المانها الما משמנשל לבשמ הוא הוא מו ישאה במצ הוצי הציםשה שבוח השב השב הש בשנה השואה מבה אשוש בבו שבים علله العلامة المادة على المادة المعلمة المادة الما حديم حديد حموديم لحم معمديم "هم لمية حماحه سعدم مصاءم حما مسلم مديم معاهم ما ملاسمة صهم لعد مهم الحموم معنده حسم الحنو حص

⁵⁴ mid=] S (sic) 56 << \cor 00 om. a Set 62 _dan] S (sic)

teaching ye were not laying hold of me-but because the Scriptures S 50 should be accomplished." And all his disciples had left him and 51 fled. And a certain youth was coming after him, and he was dressed 52 in a cloth, and there went many folk and took hold of him; and he 53 left the garment in their hands and fled from them naked. And they carried Jesus along unto the chief priests, and they were 54 bringing with him all the chief priests and elders and scribes. And Kepha was coming from afar after him as far as the house of the chief priest, and was sitting by the guards and was warming himself. 55 Now the chief priests and all the multitude were seeking against Jesus witness that they might kill him, and were not finding any: ₅₆ and many were witnessing against him lying witness, and their witness $_{57,\ 58}$ did not agree. Now some rose up against him and say ourselves have heard him that he said 'I will pull down the Temple made with hands, and in three days I will make another not made 59, 60 with hands." And not even so did their witness agree. And the chief priest rose in the midst and asked Jesus, and said to him: "Dost thou offer no answer? What are these bearing witness 61 against thee?" Now he himself was silent, and not any answer did he return. And again the chief priest asked him the second time and said to him: "Art thou the Messiah, the Son of the 62 Blessed?" Jesus answered and said to him: "I am he, and henceforth ye will see the Son of Man sitting on the right hand of Power 63 and coming on the clouds of heaven." And the chief priest then rent his clothing and said: "Why henceforth is there required for you 64 our witnesses? For lo, all of you have heard his blasphemy. What seemeth it to you?" And all of them were judging him guilty of 65 death. And some of them began to spit at him and to buffet him, and say: "Prophesy to us now." And the guards were smiting him

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- on his cheeks. And when Kepha [was] in the court of the chief S
- 67 priest a certain maid of the chief priest saw him warming himself, and she saith to him: "And thou also wast with Jesus the
- 68 Nazarene." But he denied and said: "I know him not, and I am not acquainted with what thou sayest." And he went forth to
- 69 the outer court and again the maid saw him, and she began to say
- 70 to those standing by: "And this one also is of them." But he again denied. And again after a little those standing by said to Kepha:
- 71 "Truly thou art of them, because thou art a Galilaean." §And he was §A143 asseverating and sware "I know him not,¶ this man that ye say." ¶A
- And the cock crew the second time, and Kepha recollected the word that Jesus had said to him ["Before] ever the cock crow twice, three times thou wilt deny me." And he had begun to weep.
- And in the morning the chief priests and elders and scribes and all the people took counsel, and they bound Jesus and carried him
 - ² along and delivered him up to Pilate. And Pilate asked him:

 "Art thou the king of the Jews?" He answered and said to him:
 - 3 "Thou hast said it." And the chief priests were accusing him much,
 - 4 and he no answer was giving them. And again Pilate saith to him:
 "Dost thou return them no answer? Seest thou not how many are
 - 5 bearing witness against thee?" [Now Jesus] gave not any answer, [so that] Pilate was [wondering.]
 - 6 [Now at every Feast] he was releasing to them one prisoner,
 - 7 whichever they [were] asking [of him]; and there was imprisoned a man, an evil-doer called Bar Abba, and he had been a man that did
 - 8 evil deeds and committed murders. And the people exclaimed and
 - 9 began to ask that he should do something for them. Pilate answered

⁷¹ was asseverating] asseverated A 8 exclaimed] S (sic), i.e. $a \nu a \beta o \eta \sigma a s$

S משבן אנה במטה במשבו הישה של היבתה במטור נישק لنة فالمهم دهم معملده معلمه المتاحد حسب بموسعه المعداء عدم مداء عدم المعام ال ممحة لصه حديم صحيل بوسم مديم مصل المحجة لم الحلعية ويقودنه والمعدد محب هوه العددس، الما عدم عدمة [لما حديم كن دديم كن عدم الم مصدم ملغنام عمي همه اعمدية والمالمه ومريدهم معلم محمد بعد محمد معنى معنى المعنى محمد معدم Los Lisses es schier entres "boxafifath socion, La riba randem eifain pais Lelm ameri "rantezam, المعما ماندماء ما معمه مقمعة حلياء ماءره مامرند حداده علم حادمه معلم معلم معلم معلم معلم معلم حصيم منصب ممم حمقهم، منطله عل حمة عيمه مصليب maralra, maralik, mauler. aura .aula aam uidom, nerm onenom, nuaeoum. "oruro braco کونامیسی در مینی به در مه در مینی مردی در مینی کرده در مینی کرد در مینی کرده در مینی کرده در مینی کرده در مینی کرده در مینی کرد در مینی کرده در مینی کرده در مینی کرد در م הדוֹחבה הבשהל ובעבה ביה להחבלה הכלמולה Lally ucin usach comes to acin ucin ucin uccar حصصحه. مهم له دهد. شمامهم معلام سلمه، حيتماهم مهزويه عليهم قعم. قممناهدهم همر ديم عتب تفلله مامعهم، قمدهدم شمط محلمه ما محلمهم تنهمه، ۱۹۵۰ میم معد مون بعد معد معدده مست در معدلین «محلت مهم علمین محسد، اعسم ممحني. منه عنه صدله مديم له للهلناله بمحبي.

¹¹ ama | ama | Sed (mea culpa): cf Mt xxvii 20 13, 14 For the restoration, cf especially armloc 16 \langle \text{in} a \tau \] \(Sed \)
23 \(\sigma \) \(Sic \)

and said to them: "Do ye wish that I release to you the king of the S10, 11 Jews?" For Pilate knew that from envy they delivered him up. And the chief priests persuaded the people that for Bar Abba they should 12 ask, that he should release him to them. Pilate answered again and said to them: "What therefore do ye wish [that I do to the king of 13, 14 the Jews?" And they again were crying out: "Crucify him!"] Now Pilate said [to them: "Why? For what evil hath been done by 15 him?"] And they the more were crying out: "Crucify him!" Now Pilate was wishing to do the will of the multitude, and he released to them Bar Abba and delivered up to them Jesus when scourged, that 16 he might be crucified. And the soldiers carried him along within the 17 court, which is the Praetorium, and called all the cohort; and they clothed him in purple and plaited a crown of thorns and set it for 18 him and began to greet him, saying: "Hail, king of the Jews!" 19 And they were smiting him upon his head with a reed and were spitting in his face, and they fell on their knees and were worshipping 20 him. And when they had mocked they stripped him of his purple and clothed him in his own garments, and brought him forth that they might crucify him. And they compelled Simon, a Cyrenian, who was coming from the field, the father of Alexander and of Rufus, that 22 he should take up his cross. And they brought him to the place 23 called Gugaltha, which is interpreted 'Skull'; and they gave him 24 wine perfumed with perfume, and he took it not. And they crucified him and divided his garments among them and cast for them lots. 25, 26 Now it was the third hour, and they crucified him; and his trespass 27 was written: "This is the king of the Jews." And there were crucified with him two robbers, one on his right and one on his 29 left. And they were blaspheming against him and wagging their heads and saying: "Oh! Destroyer of the Temple and builder of it

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⁴⁰ جمعی S

- $_{30}$ in three days, save thyself alive and come down from the cross!" $_{31}$ And again the chief priests also, laughing one with another, with the
- scribes, say: "Others he saved alive, himself he could not save alive;
- that we may see and believe!" And those also that were crucified with him were reproaching him.
- And when it was the sixth hour there was darkness unto the
- 34 ninth hour, and at the ninth hour he called with a mighty voice:
- 35 "My God, my God, wherefore hast thou left me?" And some folk of those standing by heard and say "For Elijah he hath called!"
- 36 And one ran and filled a sponge with vinegar and set it on a reed and gave him to drink. And they say: "Let be; we shall see if
- 37 Elijah cometh and taketh him down." And he, Jesus, crying out with a mighty voice expired.
- And the veil of the Temple was rent in twain from the top unto the
- 39 bottom. Now when the centurion who was standing by him saw, and when crying out he had expired, he said: "This truly is the Son of
- 40 God!" And there were women standing from afar that were seeing— Mary Magdalene, and Mary daughter of James the Little, the mother
- of Joseph, and Salome,—those that came with him from Galilee, and many others that were serving him, that had come up with him to
- 42, 43 Jerusalem. And it was on the sabbath, and there had come Joseph from Ramtha, an honourable man, a counsellor, and he also was
 - looking for the kingdom of heaven; and he dared and went in unto 44 Pilate and asked for the corpse of Jesus. And Pilate was astonished
 - that he was dead already, and he sent and called the centurion and
 - 45 asked him if he were dead. And when he learned from the centurion

שלגם לוחשב אחובן שהחנה האהל בובח בשהחוא חשבה צ حسل محمنه بروسن معمد مل محمد عدمه المعادم المع عل مانعه ددیم مدهن المنابع در دردله مدنیع دنه محمد سار مهمر مملح بمهميم امدة عديم عدلم. ادم حديث مستمحه. حنيع حديلهم. محنيع دنه بعمد ozlog. rishon uszmum, soczeżn curezen sho, leub סבהוא בה שלם צוכצא. יהאוכן שה, בופצחין וכן הין ميل لم دوم دويه مده مده المرك دادم همه لمد. ممل، our, really made on, ever "all lend acris our, eturn riber of ioning office halfs asign, oral مصحنة لصع لك مادسل لعمد هم سهنه حدي منام حل تامید شهر معر له ملم شهر شهر مدرده مهان الم مسع صمعاء ، ماك الم محق المالحديده، محمد عمد مصع حمدم لحم لالله لهم مسامس مديم دمحة لحم "סבה שמב נפסנין האול הלאוא מהגק אומה בלל ההעל 00000000

علم مميلاء

سميليم ملكمه

 $_{46}$ he gave his corpse to Joseph. And he bought a cloth and brought Sand wrapped it in the cloth and laid it in a tomb that was hewn for him in the rock, and he rolled a stone and put it against the door of 47 the tomb. Now Mary Magdalene and Mary the daughter of James xvi 1 had seen where he was laid. And when the sabbath was past they bought oil and spices-Mary Magdalene, and Mary the daughter of 2 James, and Salome—that they might come and anoint him. And at the dawn on the first day of the week they came to the tomb when the sun was up. And they were saying in themselves: "Now who hath rolled away for us the stone of the tomb? Because it was great exceedingly." And they came, and they saw that the stone was rolled 5 away, and they entered the tomb and saw a youth sitting on their 6 right hand and dressed in a white robe, and they were afraid. And he saith to them: "Fear not; Jesus the Nazarene ye seek, him that was crucified. He hath risen and is not here; lo, his place where he 7 had been laid! But go, say to his disciples and to Kepha 'Lo, he goeth before you to Galilee: there shall ye see him, as he said to 8 you." And when they heard they came forth, and they went away and to no one aught said they, because they had been afraid.

[Subscription in S]

HERE ENDETH THE EVANGEL OF MARK.

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EVANGEL OF LUKE.

² they came] S^B ; they come S^{ed} 4 And they came] S^B ; And they went S^{ed} : see Appendix III 7 ye see] S^B ; they see S^{ed} 8 had been afraid] S^B ; were afraid (or, were fearing) S^{ed}

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

C , fol 39 r

"المحسم حدد سلم حعجه بنه العمه و حليك سيهك الحلام على حدم كالم العمل ال

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"مملكمد" وممسل

col 2

[xvi 9—20]

15 Cf Addai 8: حدث تحدث محدث محدث المحدد ال

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C

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

[xvi] 17 that believe in me: these in my name demons shall cast out, with a new tongue they shall speak, serpents they shall take up in their hands, and if any poison of death they shall drink it shall not hurt them; on the infirm they shall lay their hands and they shall be made whole."

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

[Subscription in C]

HERE ENDETH THE EVANGEL OF MARK.

. 0 . 0 . 0 . 0 . 0 . 0 . 0 . 0 . 0 .

EVANGEL OF JOHN.

[xvi 9-20]

15 Cf Addai 8: 'We have been commanded to preach his gospel in all the creation.'

16 Cf A 21: 'And when again our Lord gave the mystery of Baptism to his apostles, thus he said to them "He that believeth and is baptized shall live, and he that believeth not is judged."'

17, 18.] A 21 has: '17 This shall be the sign for them which believe—that with new tongues they shall speak, and devils they shall be casting out, 185 and their hands they shall be laying on the infirm and they are made whole.'

19 Cf A 406, 409: 'And Jesus went up to heaven and sat on the right hand of his Father' (A 409 has 'Our Saviour' for 'Jesus,' and omits 'to heaven')

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¹³ ydalg > E Kalk pio ydalg desider A

EVANGEL OF LUKE

- Because many have wished to write and to declare concerning S
 those matters which among us have been completed, as they who
 from of old were eyewitnesses and servants of the word have
 delivered to us, it hath seemed good to me, even me, who have
 investigated them all from the beginning, carefully one by one to
 write them to thee, illustrious Theophilus, that thou mayest know
 the truth of the words which thou hast been taught.
 - There was in the days of Herod the king of Judaea a certain priest whose name was Zacharia of the division of Beth Abiam, and his wife was of the daughters of Aaron—her name was Elisabeth.
 - 6 Now both of them were righteous before God and were walking in all his commandments and in the uprightness of the LORD, and were
 - blameless in all their way of life. But no son had they, because Elisabeth was barren and both of them were advanced in days.
 - Now it had come to pass when he was serving in the order of the
 - priests before God, that in the custom of the service of priests it had arrived to him to bring in incense; and when he entered the Temple
 - a number of the people were standing and praying at the season of
 - the incense. And there appeared to him, even Zacharia, an angel of
 - the LORD standing on the right hand of the altar of incense; and he was agitated and trembled when he saw the angel, and fear fell upon
 - him. The angel saith to him: "Fear not, Zacharia; for lo, God hath A57 hearkened to the voice of thy prayer, and thy wife Elisabeth shall bear A
- thee a son, and thou shalt call his name John. And thou shalt have

⁶ way of life] or, 'habitation.' So also E^7 ('They were blameless in all their habitation'): cf Lk ii 37
been heard before God $A E^{8,12,14}$ 13 God.....thy prayer] thy prayer hath

erolim. 11 cut runon ic. and with outin outin 12 of the run rates that it mo ceiom them. 13 14 15

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

مراعم من الموس معدم مناعم الماريم الم noward of their Leich Range "noth Leaden معديد محمد عدمهم معديد معالمة ماحده حرنهاء علحه ومعنع والم حديم معلما علم والمعدد والمعدد معمديم "محمل أحم محمد ممتحدة لحدم مده, مه, cied city nacin and exist reciace. "au eer L المتاحكم عمديم ومعامل أأحمل الماسك والمتاهد الماميس رع معد كاعماده بدامد معامد ممهم تعدمهم مرتباط لمه حنب المحنه حنبح حمنح حمنه الحنب المنام به دیم سطحمد، سهممینی است «دسید مهم دیم بسماد بسماد بسماد بسماد بسمادی بسمادی بسمادی بسمادی بسمادی بسمادی بسمادی الماء عدما معرب لم دلقم عدده المددد لمل ווות בה הוא המצבע החם אבה מונה בה הלא היות בה הלא och wiedh Teruly La Bocer nousen exica oeri المزيد التوليد والمريد والمريد المريد المري معاوره والمحالي معمولي من المحمد المعاربة معناهم صة بعب ١٥٥١م ولك له على منطق من مماه ويدم المادية سييم «مديم وحل عم مدمع عم مدنهم أمعم انعه لعلم. "and in wing lad sheet. He is the smeeth لحداهم ف

shall be great before the LORD, and wine and strong drink he shall not drink, and with the Holy Spirit he shall be filled while yet he is

16 in the womb of his mother, and many of * * * * *

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

38, 39 the angel from her. And Mary arose in those same days and went 40 up with care to the hill-country to a town of Judaea. And she entered the house of Zacharia and greeted Elisabeth, and it came to pass when Elisabeth heard the greeting of Mary the babe leaped in 42 her womb. And Elisabeth was filled with the Holy Spirit and with a loud voice she cried out and said to Mary: "Thou art the blessed 43 among women, and blessed is the fruit in thy womb! What is it hath done me this, that the mother of my Lord should come unto 44 me? For lo, when the voice of thy greeting fell in my ears, with great joy leaped the babe in my womb! And happy is it for her which shall believe that there cometh to pass a fulfilment for those 46 things that were spoken with her from the Lord." Saith Mary: "My soul doth magnify the LORD and my spirit hath rejoiced in God the Life-giver, in that he hath looked upon the lowliness of his handmaiden; for from now all generations will be calling me happy, in that he hath done unto me great things-he, whose Name of mercy is glorified and holy unto the age and on the stock of them that fear him. And he hath made a dominion with his arm and scattered the understanding of the hearts of the proud. And he hath brought down the mighty from their thrones and lifted up the lowly, and he hath filled the poor from his goodness and †despised† the rich empty. And he hath cared for Israel his son, and hath remembered his mercy; as he spake with our fathers, with Abraham and with Now Mary remained by Elisabeth about three his seed for ever." months and returned to her house.

¹⁴ boasting] 'gladness' E^7 28 Cf A 180: 'For when Gabriel announced to her the good tidings...he said to her: Hail to thee, blessed among women!'. So also in E^{49} there is no trace of the other clauses. 30 'Thou hast found grace before God' (A^a pr. 'Lo') A 57 46, 48 Cf 'And she glorified and magnified (and thanked A^a) the Lord, in that he was pleased with the lowliness of his handmaiden' A 180 53 despised] S (sic): probably a mistake for 'sent away'

محمد علم ادر المحمد ال שבביח הבני להמכח האשלי בייא עונה להאח. העדים صهه لعه. قهمه معدم داه تدانه دالم المحانه دالمانه תבו משת לושתם לבים השבה האבם מל ממש ביםם صدیم مالم به موسی. الممحقی لم لم مدید دیندهد. המשבי בצבה מנה בשנן. שמארום מום אפ. לאכםמי, האינוא אבא בומפלא. מבאר בופואא הבאבי כם היחעון מה שבת "הכת כבבלה אבלו, אמסוא הלבנה. חבין Towns Tr Kypri gowa : awlas awayya((3) Kw/K) عدديهم محدله لمنه بدهمه سلم حمدلل هم، "معيدم معدد حدمه حلل مدم مدع مدم بعدد مصعل مدم הציא בבים "מאלכל ובינא אכמה, כיומא המהוא האלנבי האמי שתבוף מה אלמה האישואל המבי לבתה. محدد لم معنون "معمور لم مزنه دسته حديثه ددميد בבגם "אירוא ואמן בפסבא ווביםם, סויבא ומן בלק. المعدم لقبه حم مديم وحلادهم و مديل به والمدودة uth ex memy orderes Leidann, arest seculos היבא לאכינים אבם יינולל לו הגלא העלה עלפים בי Kiodo Kulza musi Kulf dira " nuis Khoa _ amls אול מות פין חפש ומיזה לבלעבה אחינושלם "דושל ברגא د تنب لحده حدم دماده د تنهاهمه معدل سند و المحمه، تعلم وهما بعدن حدسه مر نامحه. والمدمة cosi raban com ci pa culta cioca معري سهدميه المعمل المعمل المعمل عدد بناءعمام · o. Tresport

⁷⁸ בהנוש א [ומביב מהנוש] S (sic) און The appears to be undotted in S

And when the time of Elisabeth's child-bearing was accomplished S 57 she bare a son, and her neighbours and the members of her family heard that the LORD had multiplied his mercy unto her, and they 59 were rejoicing for her. And it was the eighth day when they came to circumcise the lad, and they were calling him by the name of his 60 father Zacharia. And his mother said "Not so, but he shall be 61 called John." And they say to her: "There is no one in thy stock 62 that is called by this name 'John.'" And they had said to his father also how he wished that he should be called; and he asked 64 for a writing-tablet and wrote on it "John is his name," and in the same hour was unloosed the band of his tongue. And he blessed (63), 65 God, and all of them were astonished. And fear came on all their neighbours, and in all the hill-country of Judaea these things were 66 being spoken, and they were laying them up in their heart and were saying: "What will this lad become, whom the hand of the LORD is with?" And Zacharia his father was filled with the Holy Spirit and he prophesied and said: "Blessed is the God of Israel that hath visited his people and made for it a redemption, and raised up for us a horn of life in the house of David his slave, as he said by the mouth of his holy prophets from eternity; and he hath snatched us away to life from the hand of our enemies and of all that hate us, that he might do mercy with our fathers. And he hath remembered his holy covenants, the oaths that he sware to Abraham our father, that he would give to us that without fear we should be redeemed from the hand of our 75 enemies, that we might serve before him in uprightness and in 76 righteousness all the days of our life. And thou, lad, the prophet of the Highest shalt thou be called; thou shalt go before the 77 countenance of the LORD, to make ready his ways that he may give the knowledge of life to his people by the forgiveness of their sins, because of the mercy of the compassion of our God, wherewith he will visit us as the sunrise from on high; thou shalt shine to them that in darkness and in the shadows of death are sitting, that we 80 may direct our feet in the way of peace." Now the lad was growing up and waxing strong in spirit, and in the wilderness he was until the day of the shewing of him unto Israel.

⁷⁶ thou shalt go] so also E^7 , without connecting particle 'sun' E^{20} (not E^{30}) 79 thou shalt shine] or, 'it will shine' we] or, 'he'

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sime vateal ram . Les aim rasais rama! השבשבם בשלם אולאה בשלה בשלכם במשלבשלות שות ביות למשי השהושה השמולה בשול השול השול לותן ביו ביות לותן mond tengenes es estate e estatement تهدم به دمت معد تعمد معده به به به مدرسه المحمد به به مدرسه السمة لحديده المديدة المحافة من المر وسم المر وسم sein subba er efen rom ubeden de eft rojung حر حيمه همه ١٠٠٦ محر عمل عمله معدمه Lexis ration Leim easin. asiston estain aniechon مان من مراهد الله ماه ما مراهد المام الماء المام الماء المامدة المامدة المامدة المامدة المامدة المامدة المامدة صهه ملاح حص دمهنه [محد] حنوب صهه مدلوب حلافهم حل * pre is [kiss] kskls _aml amber _ambasi alus ama comb dan rimi riss monazeda علم وماسعه من محمله ومسا نعمه محمد ملاسة الماء محصونه الماء برماء برماء المعام الماء حمدة سمالة إلى أن المحلة المعالمة المعالمة المحتارية المحتار במלות הוסיד בעלים בים [עים עם] דיטיו שארידהם لله ده دنیم حدیده معمد دیمه ۱۵ در دیانی محل more kero [krazi] koklad klin agal arugk $^{\$A_{180}}$, Kalen Kanias Kalkl Kusae $^{\$14}$. $^{\$23}$ Ka Kalkl • • "תצות אשל תממדינט עדינה

² حقد S (sic) 3 * * מבהשל א Sod: photograph illegible 4b Cf A 472 איף הבאנב. הנסטב מכלים כבילהם. הלישם כן בילה (מסם +Aa+000) ההמנה 8 [حد عنر S^{ed} S^{ed} S^{ed} S^{ed} S^{ed}] There seems hardly room at the beginning of the next line after to supply ______ [لحلم حلح> 10 S (= syr. vg): cf Mt i 21 and Dalman's Worte Jesu 144 11 حنب] S (= syr. vg 12 [\prec am \prec m] \prec am \prec m S^{ed} ; possibly the scribe and ASD 44ad fin.) wrote and and took and for a verb 14 Kith Curae] . Kith Kananedia Kine Kale A 180; . Kines Kalkl Kohuaned A385 Kanika S (sic, cf - mika Mk xi 7); $\prec \rightarrow \downarrow \prec i \rightarrow \infty \circ A^2/2$

And it came to pass in those days Augustus Caesar had commanded S ii 1 2 all the earth that they should be enrolled. Now this was the first 3 enrolment in the years of Quirinus, governor of Syria. Now every one [was going] to be [enrolled], even from [his] city was each one 4ª going to his place that there he might be enrolled. And Joseph also had gone up from Nazareth a city of Galilee to Judaea, to the city of 5 David that is called Beth Lehem, he and Mary his wife who was 4^b great with child, that there they might be enrolled, because both of 6 them were of the House of David. And when they were there her 7 days were fulfilled to bear, and she bare her first-born son; and she wrapped him in swaddling-clothes and put him in a manger, because 8 there was no room for them. Now there were shepherds there in that same place [and while] they were watching and keeping guard over 9 their ewes, there appeared to them an angel [of the Lord] standing [by them] and the glory of the LORD was shining upon them, and they 10 feared with a great fear. The angel saith to them: "Fear ye not; because lo, I announce to you a great joy that shall be for all the world—that there hath been born for you to-day a Life-giver, who is 12 the LORD, the Messiah, in the city of David. †Lo, this† is for you the sign: ye will find the lad wrapped in swaddling-clothes and laid 13 in a manger." And suddenly there appeared by him a host, and the many angels [of heaven] glorify God and say: §"Glory to God in the \$A180, highest, and peace in earth, and favour to the sons of men." I

"حر دهن تهداره حر لهه من الله من الله المسلم مسلم مسلم مسلم المسلم مند المد المد المسلم الم

¹⁵ كَاتَ عَلَمَ] emended from syr^{palest} (for this spelling of كاملات see Lk ix 51); ∗ • المنت عن عنه الله عنه عنه عنه عنه عنه عنه الله عنه عنه عنه الله عنه عنه عنه الله عنه عنه الله عنه عنه الله عنه الله عنه عنه الله عنه الله عنه عنه الله عن

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

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

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

^{25, 26} a holy Spirit] cf Mk xiii 11, Joh xx 22 26 the Lord's Messiah] 'the Lord Christ' E^{226} (quoted away from the context) 30 thy mercy] S (sic) E^{28} and syr.vg

"נוסמיד לאוד בבבראי ושבתא בבבא באבארן "אבסשי צ مرم عدده مهرة لحناط عدم. مه ما معمر عدم سعنام مرسكة بعساء مهامعها عداهد really. "ofrest riter besture formy right current בי לבים אוש בישום ביש שלם "אלים האומש בישום בישו תשבו אחם האשים אתו ש שאם שובה הלשב הש coen clust ex Lein mad en chi chalada "asien الم المحالات ما المالات ما المحتلم ما المحتلم المالات מה, מהא כן מעלא לא נפשא מחלה הבקחבא הכן הא محدده هم عجمه هما هما هم محله معدد من محلم محدمة معدد من محلم em exchy orong less. occils and cloa, test est sur remer mor estata moista. "and en محنيج حد علحه حصيطم عل حمدتم ممل حدم دعاست ه ٥٠٥ مصطفع معنون معمد محدنمد مواعم معمد محمد المعمد المعمد من المعمد الم and wir car las , marica, , male don our colles رسعد نع محمد معدد معدد معدد معدد معدد عدد معلد عممه حمديا ممس بعديم حسد معلم خصدهانه تمحمه وحديدي صوحه لعمر معمد للم ولا لم تدر ممص بنعمه مديد ملا بمعدم ملعنمم علانمح معر لمدهم دوم محد [مهم حدده] دسد محم حديم and are the cu labora and and me

 $^{35 \} Cf \ Ishô'dâd (Harris, p. 34): حنی من نمینی کی بین مین کرنی کی تابع کی بین کوئی کی تابع کی خواب کی خوا$

32 hast made ready before the countenance of all the peoples,—a light S 33 for revelation of the peoples, and a glory of thy people Israel." his father and his mother were astonished at the things that were 34 being spoken about him. And Simon blessed them and said to Mary his mother: "Lo, this child is set in Israel for the fall and for the 35 rising of many, and for a sign of contention that is spoken of; and thine own soul thou shalt cause a spear to pass through, that the 36 thoughts may be revealed from the hearts of many." And Hanna also, a prophetess, the daughter of Phanuel of the tribe of Asherand she also was advanced in days, and seven days only with a 37 husband she was after her virginity, but the rest of her way of life in widowhood was eighty and four years,—this person from the Temple used not to go forth, and with fasting and with prayer 38 and with supplication by day and by night used to serve God-and she also stood up in the same hour and gave thanks to the LORD, and she was speaking about him † with † every one that was announcing a 39 redemption of Jerusalem. Now Joseph and Mary, when they finished in the Temple concerning the first-born everything that is written in the Law, returned to Galilee to Nazareth their city.

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

33

³⁵ Cf Ishô'dâd (Harris, p. 34): 'S. Ephraim. Through thy soul (saith he) thou shalt cause a spear to pass, that there may be revealed from the hearts many minds—those who doubted.' E^{28t} has three times 'Thou shalt cause a sword to pass,' as in the text here (J. Armitage Robinson in the 'Guardian' for Dec 18, 1895) 36 days] 'Seven days she had been with a husband' Ephr. Lamy iii 813 38 †with†] 'about' S (sic) that..... Jerusalem] or, 'that a redemption of Jerusalem was being announced' 43 from them] after them S^{ed}

s[C] and asen, maner to be a first look of the cay and look of the cay and look or the cay and the cay and the cay and the cay and the control of the cay and the cay and cale of the cay and the cay and care and the cay and the cay and care and cay are and the cay are the cay and the cay are the cay and the cay are the cay and the cay and the cay are cay and cay are the cay and cay are cay and cay are and cay are cay and cay are cay and cay are caredon of the cay and cay are caredon. On the cay are capachon of the cay are capachon.

العدلم ستخدها المناس و المحدونده المحدودة وها. وها المحدودة المحد

⁴⁵ حامه S (sic) 48 السلم S م حمله S م حمله S م مله S ماه منه S ماه منه S (in both places) حمله S حمله S حامه S (as often) منه S منه S

company and among their kindred and among whosoever knew them. S[C]

- 45 And when they found him not, they returned to Jerusalem and there
- 46 they were seeking him. And after three days they found him in the Temple sitting amidst the teachers, and he was hearing them and
- was asking them *questions*. And all of them that were hearing him were astonished, and were wondering at his wisdom and at his
- and his mother saith to him: "My son, wherefore | § hast thou done § C to us thus? For lo, we in trouble and in much perturbation have
- been seeking thee." He saith to them: "Why are ye seeking me? Know ye not that at the Father's House it behoves me to be?"
- 50, 51 Now they did not recognise the word that he said to them. And he went down with them and came to Nazareth, and was subject to them, but his mother all these words was keeping in †her† mind.
 - Now Jesus was growing up in his stature, and increasing in his wisdom and in his grace with God and with men.
- Now in the fifteenth year, in the reign of Tiberius Caesar, in the governorship of Pontius Pilate in Judaea, Herod being tetrarch in Galilee, and Philip his brother tetrarch in the country of Ituraea and in the district of Trachonitis, and Lysanias tetrarch in the country of the Habilenes, in the high priesthood of Hanan and of Caiapha,—came the word of God upon John the son of Zacharia, and he was preaching in the wilderness and in all the country around Jordan the baptism
 - 4 of repentance for remission of sins; as is written in the prophecy of Isaiah the prophet: "A voice that calleth in the wilderness, 'Clear

⁴⁸ we] thy father and I S; I and thy father $E^{24,40}$ in trouble and] 49 are ye....Know ye] were ye....Knew ye Som. S (not E 24,40) behoves] behoved SFather's (see on Matt vi 4)] my Father's Sin thert mind] om. S; by the omission of a point C words] the words S1 Tiberius] S illegible; 52 increasing] pr. was Sreads 'in his mind' Judaea] so also $S^{*\text{(vid)}}$; Judah $S^{1(\text{\& ed})}$ of Tracho-C has 'Tiberinus' the Habilenes] Habilene Sed, but with the plural nitis] in Trachonitis S 4 Clear ye] Make ye ready S sign

ماهن هما لفته الملم الملم المله المله المالا المالات المالات

⁵ _amlaa] om. 8 Kama] Kami maliakan india yik A (syr.vg has مراكب المامة علي المامة علي المامة علي المامة علي المامة علي المامة المام ~ 4 ~ 1 2 4 ~ 2 8 8. For A 63, 331, see Matt iii 9 2 402 2023 K > 6 2 6 8 8 تعمد [إنجمنده 8 محد...هجل [حمد...تم 9 الله عدد هکاتی الله الله S (sic) عدد الله عدد ا 10. No fresh § in S [11] om. S מבימין [n] [n] om. S מבימין [n]Kula] om. S 13 _a=\d S (sic) 12 م≥محةم *S* 14 **<**↓०५≒७ 8 om. S[C] (sic) [S] but there is a blurred space in S between the words 15 _00000) + 12 non 15 8 S ما S ها S ها S ها SC is slightly torn here, but legible.

ye a way for the Lord, and direct in the plain paths for our God.' C S
5 All the valleys shall be filled and all the hills and heights shall
become low, § and the rough shall become a level and the broken § A 330
6 country a plain. And the honour of the Lord shall be revealed and
all flesh shall see it together, ¶ because the mouth of the Lord hath ¶ A
spoken."

And he was saying to the multitudes that were coming unto him:

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

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

and the rough] 'As it is written that at his coming 5 and all] om. S 6 shall see it together] shall see the life of God Athe rough...' A 7 unto him to him to be baptized S because....spoken] om. SA 8. For A 63, 331, see Matt iii 9 We have coming 2° about to be S but every tree] and 9 arrived] see Matt iii 10 for a father S 11 of them] om. S 10 and live om. S every tree therefore S 13 exact] thieve S (sic) 14 to him 12 They say | and they say | S |15 in themselves] + about John S and do not] om. and S om. S

"موجة عحدة همه حلم ححم هد محمة موجة محمة محمة محمة مماهم ماهم مماهم مما

I baptize you with water, | but there cometh [after] me he that is | C mightier than I, the thong of whose shoes I am not worthy to unloose; he shall baptize you with fire and with the Holy Spirit,—he who holdeth a fan in his hand and cleanseth his threshing-floor, and gathereth the wheat into his barn, and the chaff he burneth with fire unquenchable." Many other things also while entreating he was announcing to the people. Now Herod the Tetrarch, because John was reproving him because of Herodia the wife of Herod's brother and for all the evil things that he was doing,—Herod had added this also above all of them and shut up John in prison.

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

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

¹⁶ He saith] He answered to every one and said S [after] Sillegible
22. There is no Syriac evidence known for the introduction here of Ps ii 7
23 Cf 'Jesus about thirty years old came to Jordan that he might be baptized' A 405: see Matt iii 13 [was supposed to be] the reading of S here is practically certain 33 Adam son of Arni son of] added in S between the lines (cf Lk iii 1, Joh xiii 16)

العمد در حد حدمد دمه دعمه معرب حد المعرب بع محمامية مناعبه سممعمم محدممة مناعبه مام سنے حر مربت کے سام نے مرم مدر من مرح האלשה אבי לשה האשם האשם ולשבא. יאבי לבם عدم دهد سه وله دلسمه سبه دن مرسم. مهددة معمم مهنده مداته معمده معمده معمده المادة 1-12 " " " one i la mly colmy cleator sacura, il. The reservation with an extens with sales الم معرف ملح المحمد مدم المعربة المعربة المعربة مديد له سمه حمله. «حب عدم معدة له حوس tracti tris stay ola clusion, belu. "osidion, حر ما نعده داعم، دانه لع معسده علازمدا حنه عبل دیملمه مندی دعم محدی مدیم مدر ماد مهد لنة دانجاعده، نعمد عليه ديهاده المحل عديهم ما ما عمد معد معد معدد عمد المهمد الم भिष्य प्रदान भीक्षा हा वर्ष क्रिय क्षा प्रवास स्वाम Kendon er netal

Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son S
of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of
Shelah, son of Elam, son of Ar[phaxar], son of Shem, son of Noah,
son of Lamech, son of Methuselah, son of Henoch, son of Jared, son
of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam,
son of God.

Now Jesus, being filled with the Holy Spirit returned from the iv 1 Jordan; and the Holy Spirit took him and sent him forth into the 2 wilderness, that he might be tempted by Satan. And he was there forty days; and after forty days that he was fasting he hungered. 3 And the Accuser said to him: "If thou be the son of God, say to this Jesus saith to him: "It is written 4 stone that it become bread." 5 'Not by bread alone liveth man.'" And Satan took and brought him 6 up and shewed him all the kingdoms of the earth in a little time, and said to him: "All these kingdoms and their glory that to me are delivered—to thee I give all this authority and glory, because to me it 7 is given and to whom I will do I give it; thou, if thou wilt worship 8 before me, for thee shall it all be." Jesus answered and said to him: "It is written to worship the LORD thy God, and him alone 9 shalt thou serve." And he brought him to Jerusalem, and made him stand upon the corner of the Temple, and said to him: "If thou be 10 the son of God, cast thyself from hence; for it is written 'To his angels he shall command concerning thee that they should keep thee 11 and on their hands should bear thee up, that thou shouldest not dash against a stone." Jesus answered and said to him: "Thou shalt not 13 tempt the LORD thy God." And when Satan finished his temptations he departed from him for a time.

^{34—38} The names from Adam to Terah are given in A 473, but the rest of the genealogy in A follows Matt i 2—16

36 son of Elam] om. A 473 Arphaxar] A473 and syr.vg; only Ar... is legible in S

1, 2 Cf A 129:
And then the Spirit sent him forth that he might be tempted by Satan.

E⁴² has: 'Immediately the Holy Spirit took and led him out into a desert, to be tempted by Satan'

2 Cf Thos²⁵⁶: 'For forty days and forty nights did our Lord fast, and nothing did he taste.' E⁴⁴ has 'And after forty days that he fasted, he hungered.' See also Matt iv 1, 2

6 Cf 'The kingdoms and their glory will I give thee' E⁴⁷, 'Mine are all the kingdoms' E⁴⁵, 'Thou shalt fall on thy face and humbly worship me' E⁴⁵; cf also 'All these kingdoms and their glory will I give thee, if thou shalt fall on thy face and humbly worship me' Ephr. arm (on 1 Cor xv 28)

"amey use cuity sious they area whome ट्टाक का अवंभ. ^वावका स्टीय काल किंद्र का किंद्र הכבאכנו מחד כן בחל דוצי יוחדול און האלו האלובי ממא מבל לבנה אמם האבשה השבה המבה ממם سمع معد المعدية المعدية المعنى المعنى معد المعنى معدم حمودے معدس دوموں دوموں دوموں مدنے حلی حعسه لحمدنه العقديم معلسد العدناه لغديم عمدميم مرابع مانعها من محمد مريام المعدد مريام المحددة المحد התיא מברלא. "מביף שפיא הנחכה לתצומצוא הואכ معلمه عدم سنزم شهم "معنز لحمحة لمهم مملكم معلام ما ممس بعصمه معتبد من معمد علمدم הכלה כי שחם כבלא באינא הופת מם, כן בחכמי. במשל ישרב שמשה היש בים הנה ממש בישרם بالمر مععم معمد معدم ما مراكم ما معمد وعب العلاحمام العدال حدونسم المحنور لر عدد مو سادم حد الماء معا مدنهم بعد مما نعمد مما المام الماء عما مدنهم export corrupa. Exist weirs por 100 mg. חשם מם, כבול אישונאך ביטבי אוא וכיא כי אף שינים ساعه بدن تدمه حده مانم فالمن بعد معد مامنا سام سام inher سام با با مام « مام » مام » مام » مام » المعادل حدم الماسع المعامد المسامة الماسمة الماسمة ملك منحنه قرمود عحده سلم ودوره مهد ماهدلم "sheapon, Let of orthon onthon, execution for

^{17 —} στο] S (sic), cf Mt xix 11, Mk iv 11: the same passive form is found in A^a 114, 355 18 iii A^a 16 Syr.vg has αiii A^a 17 : see Notes, vol. ii 28 A^a 18 A^a 18 is clear 29 ω A^a 18 A^a 19 $A^$

And Jesus returned in the power of the Spirit to Galilee, and S 14 15 there went forth concerning him a tale in all that country; and he was teaching them in their synagogues, and was glorified of every 16 one. And he came to Nazareth where he had been brought up, and 17 entered the synagogue on the sabbath-day as he was wont. And there was given him the book of Isaiah the prophet, and he stood up to read. When he opened the book he found the place that is 18 written: "The Spirit of the Lord is upon thee, because of which he hath anointed thee to announce the gospel to the poor; and he hath despatched me to preach to the captives forgiveness, and to the blind 19 sight, and I will strengthen the broken with forgiveness; and to 20 preach the acceptable year of the LORD." And he rolled up the volume and gave it to the servant and sat down, and all of them on 21 him were looking. And he began to say to them: "To-day hath this 22 book been accomplished in your ears." And they were all bearing him witness and were wondering at the gracious words that were coming forth from his mouth, and they were saying: "This one—is 23 not he the son of Joseph?" He saith to them: "Perchance ye will say to me this similitude 'Physician, heal thyself'; and the things that ye have heard that I have done in Kapharnahum-ye will say 24 to me, 'do them here also in thy city.'" He saith to them: "Amen, 25 I say to you There is no prophet that is received in his city. truth I say to you Many widows there were in the House of Israel in the days of Elijah the prophet, when the heavens were shut up three years and six months, when a great famine was in all the land, 26 and unto none of them was Elijah sent but to Zarephath of Sidon 27 unto a widow woman; and many lepers there were in the House of Israel in the days of Elisha the prophet, and none of them was 28 cleansed but a Gentile." [And] when they that were in the synagogue 29 heard these things they were filled with fury, and they put him forth out of the city and brought him even unto the Pharos (?) the hill

¹⁸ and I will strengthen] S(sic): syr.vg has 'and to strengthen,' i.e. another part of the same verb 28 when] S(sic) 29 even unto the Pharos, the hill] S(see the Syriac Note); 'to the side of the hill' E^{129}

mo rerubmo eux mod elom, nor rublom. "omo ? ne cutono Lei mon "out Leimor cruth الماكم محلف سمم لسم حقدم "ملحبسم سمم حدملوس. הבידן שטש בושם ביש ביש שייבים ביבים תא האז הלום בבום השול הזהצה הנים מם לנהה لم مل مدمد من مامله لحددده مل مدمد من مل مل בסבט בחם השהיה, באה לבץ בלא מופם מנה בה KERT HOME BEARD HELL MOD LEADING DEELLY מסח עד בב עד מאכיון אינא מי, בי ברוףא מינא נכדולוא com man cars that they were work the Llom, fer ceolm rations: "oer and colonies KILL CONEI WANNIO CONNEI KALI IL KAEOUS isa mbasza mbeks kksa kbsi kbek ml bam באם מבל הבצבא מחל למח ביובי אבצא הן Klfi Kimias parisi Land aan duki pluk Lamlas אולה אוד במשום בד מו הבושם במוע מישוע האשלא בני משלאש שוא הישאנט השדרש עם הנהלה יינידא שיטשי שן טשש הדייים

مودد من المام الم

 S^{ed} : cf Mk i 27 40 محمدة S^{ed} (sic) S^{ed} : S^{ed} : cf Mk i 27 40 محمده S^{ed} (sic) S^{ed} : S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{ed} S^{ed} : cf Mk i 27 40 محمده S^{e

30 that their city was built on, so that they might hang him. And he S 31 even through them was passing, and he came down to Kapharnahum, 32 a city of Galilee; and he was teaching them on the sabbaths, and they were astonished at his teaching, in that authoritative was his 33 word. And there was in that same synagogue of theirs a man in whom was the spirit of an unclean devil, and he screamed with a loud 34 voice: "What have we to do with thee, Jesus the Nazarene? Hast thou come to destroy us? I know thee who thou art, the Holy One 35 of God!" [And] Jesus [rebuked him] and said to him: "Shut thy mouth, go forth from him." And the devil threw him down into the 36 midst and went forth from him, not at all having hurt him. And astonishment was taking hold of them all, and they were speaking one with another and saying: "What is then this word, that with authority and with power commandeth these unclean spirits and they 37 go forth?" And there was going forth concerning him a tale in all the 38 country round about them. And when he arose from the synagogue he entered the house of Simon, and the mother-in-law of Simon—a 39 great fever was holding her. And he rebuked her fever and it left her, 40 and straightway she arose and was serving them. Now at the setting of the sun all they that had them that were infirm with stubborn infirmities brought them unto him, and on each one of them his hand 41 he was laying, and all of them was he healing. And the devils were going forth from many, screaming and saying: "Thou art the Son of And he was rebuking them and was not suffering them to say it, because they knew him that he was the Messiah.

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

44, V 1 And he was preaching in the synagogues of Judaea. †* * the

so that they might hang him] S; 'and they cast him down' E^{129} : see Notes, vol. ii

1. In the first clause of this verse the reading of S is very uncertain: see Notes, vol. ii

בנצוב בנות ובלמת האותה מתם מאל מאל מוא של יני מבלא השבי יחוא הלולי מפידא ניסיבל אך דובי יובקא טינים ביציא دمهامه مدين محديد مهمه محديد مهمه معرفهم المعرب المعرب הצוצבה ב מחם משלם יצהב יאכי כמי האוכין הנהכיונות ובן محیم ملیل انتیم میماد. سهم محله حر سویدهم ادیم محدد علم حر محداله حدي معمد اعمد مادنه لحمدم معانحه حب بداه مع نعمد عمد الم نحد للدم ومد المام الما حلم لمن محدم لم معدس، صعم در حل حلم دددة مرد کرمی درون محمه - وسویدی معم عده دوید کرمی مربی م محم لمتا مه مدينهم معنده المديمه وعمله תומו מששת מאת זבם ב מות במודבו במאתוז תאנויות محله هقیدی مةه نصب معتب مه، حم معفهم لحلحد "محد سام عمدم بعل عل محقس مدم ترامس دعمد ممحنة له حنه, عنهم لم حد حلل الحدنه من مليم المناقع معدة معدة معلكاء هيد خير معمل ت>سهه ۵سمدی که محمد محسب قدر ۱ده، هم examples and exercise and the land له مدسل حرم معه قدم مديم ممه حمد لشم. مهره عدم معتده معنده معتده معتده معتدم معتدم الم cocomita

"امحة همه حدة هي هدينه هم كدنه سد دده المحمد المحة المحة المحمد المحة المحة المحتمد ا

multitude was * * † that it might hear from him the word of God, S 2 and he was standing by the edge of the Lake of Gennesar. And he saw two boats that were standing by the side of the lake and the fishermen thereof that had gone up from them and were washing their 3 nets. And one of them was Simon's, and Jesus went up and sat in it and said that they should put it out from the dry land a little into the water. And he was sitting and teaching the multitude from the 4 boat. And when he ceased from his speaking he answered and said to Simon: "Put out into the deep water and cast your nets for a 5 catch." Simon answered and said to him: "Rabbi, the whole night we have toiled and nothing have we found; but now at thy word we 6 will put out the net." And when they cast their nets they inclosed 7 many fishes and their nets were being rent. And they beckoned to their comrades in the other boats that they should come and help them; and when they came they took up the fishes and filled both of 8 the boats, and they were near from their weight to sink. And when Simon saw he fell on his face before the feet of Jesus and said to him: "My Lord, depart away from me, because I am a man, a sinner!" 9 For astonishment took hold of him and of all them that were with 10 him at that catch of fishes which they took,—and likewise James also and John, the sons of Zebedee, because they were partners of Simon. And Jesus saith to Simon: "Fear not, from now men shalt thou be 11 catching unto life!" And they brought the boats near to the land and left everything and came after him.

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

مالحمهمیم هر حمة سيسمي المسم هديد سمه الددنه ي

المعدد مر محمد حدد حله مدد محدم محدد معدد المحدد معدد المحدد معدد المحدد محلوم بحمصه متهمة حر ما منه وكالماء ويصمه תצות המם השלבים ממשו במצים המש הקומים בקום ביום אום ביום אום ביום אום ביום המשום ביום המשום ביום המשום ביום המ प्रकारकाक वरत्वकः कार्य प्रविष्य भारतिकः हार्याच्याः was notes to the stand of the stand and and was arkam, rua ... "nar mukundam, rai leri رسعدسم محدنهم [مونع] منعدم المرسك سهاس ميا بسعد منعك שמם האמין הנה מנא הממע לשופא מנה מצבע ביבם הלשא ארשא באשר ביצים בשבים ביבא ביב הים ביבים בי בוצ מעוצ באשם בוא האמו לשם מוא משעובון مل بسعدة تعدما معسم مدرية معماء ممام معمد بعد معمد مارس به به مد مرسك اعد مدام کے مصل مرعدی، مدیدی معنے مص علایہ الحدة الم محة عمم عمم عمد ماد لحسل מבת הביבה בבת בת מהבישה בם אלבצם משם" عدد معامه عد معدس المامه المامة المام رساسة والمساها ممس [مساعتهم مسلع] مد Kiza Kazia Kaiza

«دله هلی بعم عمد مسام [محصم] بناد دیم محصم المر مممن له ماه دله مدر ممال معدم ماه دله مدر ممال معدم ماه مدر م

¹⁷ adikā 3 8: the first three letters are certain

S (sic)

S (sic)

16 from him and to be healed from their infirmities. And he was S removing to the open country and was praying.

And it came to pass on one of the days when he was 17 teaching, there were sitting Pharisees and teachers of the law, and they that came from every village of Galilee, of Judaea and of Jerusalem, and the power was in Jesus that he should be healing. 18 And lo, folk brought a certain man, a paralytic on a bed, and they were seeking how they might bring him in that they might set him 19 before him; and they could not bring him in because of the people. And they went up to the roof and lowered him with his bed into the 20 midst before Jesus. And when he saw their faith he said to the paralytic: "Man, thy sins are forgiven thee!" And [the scribes] and the Pharisees began thinking and saying: "Who is this that speaketh 22 blasphemy? Who is it can forgive sins save God alone?" Now Jesus when he knew their thoughts answered and said to them: 23 "Why are ye thinking in your heart? Which is the easier, to say 'Thy sins are forgiven thee,' or to say 'Arise and walk'? But that ye may know yourselves that the Son of Man hath authority that he should forgive sins on earth "-he saith to the paralytic-"To 25 thee I say, Arise, take up thy bed and go to thy house." And in the same hour he arose before them and took up that which he was 26 lying on, and went to his house, glorifying God. [And astonishment took hold of] them [all, and they] were [glorifying God] and saying "We have seen wonders and great things to-day."

After these things Jesus went forth and saw [a toll-gatherer] sitting at the toll-gatherers' place whose name was Levi, and he saith to him: "Come after me." And he left everything and went

¹⁷ of Judaea (without 'and' prefixed)] S (sic) the power was in Jesus] S (sic) 22 heart] hearts S^{ed}, but cf Matt ix 4

S *

[The leaf of S which contained Lk v 28—vi 11 is missing.]

Lagu on Lat Keu on ver come ous مريه مامع بعامة معامة للهلجنده، مرحم حدسه مانعه سده وعليه عجر ישמשת שמתוזותם של ישב עשתבי מש מדשבי במות ocese osun en 10x, sertreso sei polox 10 sep, Kill Kieder a ale in sales Krakha Kom ama am Kfarisa Kaama saas is Kaama" Krisa am poa karnel Lamer ama " Kistes המלבינהם בשל השבה הצובה התלמשם ישמה בשלה مصح ممنعلم محر وغده ل محر بمة محر بعده معدم بعده reproposa - comme se se compa moranie موس برعد معرمی، حصدها، دویها برمن نص موس لحممة ما ما سلم ين دوم مهم حدمه معلمه ما معنهما سمح "مصم مانع حتمس حل الملتدمس ممحن

بن محتصع برحم بيعة المحتم من من محتم المحتم الم

المحسم لتحصر معدد معدم

"لمصمع مع دوس لمع در معمد محوز عبر لمعمد. מבעשות שבים ביבה הבים בילע בין הואה במשלב הם מנהם במלב במלות משבה בה במלות " ים. בשביא שבוא עוד בבוץ מסם אכמולמם בעוצים ועם

^{32.} See on Matt ix 12, 13

^{14—16.} For the List of the Apostles in Thos¹⁷², see on Matt x 2—4 S (sic): what is wanted is אבל S (sic): what is wanted is

^{20.} A 390 has Kines Khanla in Carlina in Kines as on the same page as (sic) کی میں جا 23 (Sic)

a full quotation of Matt v 3